



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 18:

The Bab: Kitab-i-Asma', part 1
(The Book of Names, Chihriq, 1848-1849)



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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

I. Baghdad period

- 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
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 18

The *Kitab-i-Asma'* (BB00003), revealed mostly during the early Chihriq period, presents itself as an immense architectonic of devotion and ontology: a work arranged into nineteen “unities” and 361 “gates,” a numerological totality intended to encompass “all things,” even as portions of the original remain unavailable.

Its governing premise is that names are not merely labels but spiritual realities: the Bab multiplies, derives, and re-patterns the divine names in systematic (sometimes linguistically “possible” in the Arabic rather than conventional) forms, so that language itself becomes a medium of sanctification—an enacted “spiritualization” of the world that is ultimately ordered toward recognition of the Lord of Names, Him Whom God shall make manifest. In this way, the book’s relentless litanic energy—its repeated doxological structures and cascading predicates—functions not simply as ornament, but as a pedagogy of attention, training the reader to see every reality as a mirror reflecting a divine attribute.

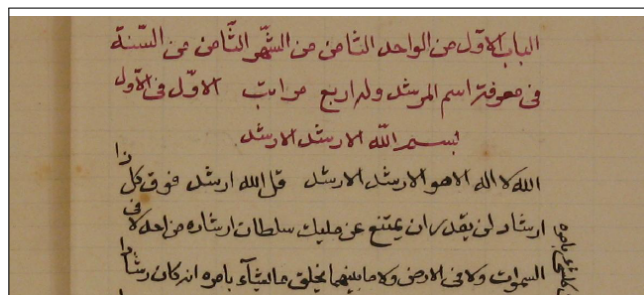
In the translated selections preserved here, the text repeatedly unfolds in “four stations/degrees,” moving through modes that correspond, in the broader design of the work, to distinct registers of revelation (verses, prayers, commentaries, and rational discourse). Within these frames, two thematic currents dominate. First is an austere theology of divine sovereignty and theophany: God’s creative command, the all-encompassing dominion of the divine Names, and the insistence that true guidance and answered prayer are inseparable from turning, in due time, to the promised Manifestation. Second is a polemic against misdirected authority within the community: the reader is warned against being “veiled” by those who claim to guide while seeking themselves, and is urged to cleave to God, His verses, and the rightful locus of guidance—an anxiety that resonates sharply with the fraught communal conditions of the Chihriq period and the Bab’s intensifying concern to prepare the community of the Bayan for succession without the idolatry of intermediaries.

Yet the *Kitab-i-Asma'* is not only metaphysical. It presses toward ethical and social transfiguration: human vocations and relations appear as theaters for the enactment of divine attributes, and the cultivation of the soul is figured in organic metaphors of seed, land, fruit, and adornment—images that link inner refinement to readiness for the advent of the promised One. The elevation of human names and attributes to divine significations yields concrete demands—dignity across social ranks, the honoring of both men and women as participants in divine cultivation, and a summons to excellence in craft and labor as reflections of the Most Perfect Fashioner. Even seemingly technical concerns—writing, inscription, the beauty of script—are drawn into this moral-spiritual economy: the text treats writings as vehicles of attraction and guidance, warns against commodifying the traces of the coming Manifestation, and prays that nothing in the community’s literary culture become a veil rather than a means of recognition.

Contents

BB00003 Kitab-i-Asma' (Book of Names)	1
Study guide to this volume	529

BB00003

*Kitab-i-Asma' (Book of Names)**Date: 1264 (late) or early 1265 [1848-1849]*

- 1 [This translation includes 8:1-9:16, 9:18-11:6, 11:8-11:16, 19:12-19:15, 19:17, 18:17, 19:8, 19:18, 16:7, 15:13, 19:7] * 1
- 2 [Vahid 8, Bab 1, arshad] 2 [واحد ٨ باب ١ ارشد]
- 3 And it hath four stations. The first in the first: 3 وله اربع مراتب الأول في الأول
- 4 In the Name of God, the Most Guiding, the Most Guiding 4 بسم الله الأرشد الأرشد
- 5 There is no God but He, the Most Guiding, the Most Guiding! Say: God is the Most Guiding, above all who possess guidance. None can escape from the dominion of His sovereign guidance, whether in the heavens or on the earth or between them. He createth what He willeth through His command. Verily, He hath ever been the Guide, the Guider, the All-Guiding. 5 لا اله الا هو الأرشد الأرشد قل الله ارشد فوق كل اذا ارشاد لن يقدر ان يتمتع عن ملك سلطان ارشاده من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرته انه كان رشادا راشدا رشيدا
- 6 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth and what lieth between them. Say: All are devoted to Him. And praise be to God before Whom all who are in the heavens and who are on the earth and what lieth between them bow down in adoration. Say: All are prostrate before Him. 6 سبحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له قانتون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون
- 7 God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Chrysolite, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth through His command. Verily, He hath ever been powerful over all things. 7 شهد الله انه لا اله الا هو له الملك والمملوك ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شئ لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرته انه كان على كل شئ قديراً و
- 8 Blessed is He to Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God 8 تبارك الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم وتعالى الذي

but He, the All-Compelling, the Self-Subsisting. Exalted is He to Whom belongeth whatsoever is in the heavens and on the earth and what lieth between them. There is no God but He, the Mighty, the Well-Beloved.

لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ

- 9 Say: God originateth all things and then causeth them to return, and unto Him shall all return. He it is Who createth all things by His command, and unto Him shall all be turned. Such is God, your Lord. His is the creation and the command, from the past and unto the future. There is no God but He, the Mighty, the Well-Beloved. He it is Who createth all things by His command. His is the creation and the command, from the past and unto the future. There is no God but He, the All-Compelling, the Self-Subsisting.

9 قُلْ اللَّهُ يَبْدَأُ كُلَّ شَيْءٍ ثُمَّ يُعِيدُهُ وَإِنَّ إِلَهَهُ كُلِّ يَرْجِعُونَ هُوَ الَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرِهِ وَإِنَّ إِلَهَهُ كُلِّ يَقْلِبُونَ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْخَلْقُ وَالْأَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ هُوَ الَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدِ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

- 10 He it is Who determineth the measures of all things in the Book. There is no God but He. Say: All are prostrate before Him. All who are in the heavens and on the earth glorify Him. There is no God but He, the All-Compelling, the Well-Beloved. All who are in the kingdom of command and creation and what lieth between them prostrate before Him. There is no God but He, the All-Compelling, the Self-Subsisting.

10 هُوَ الَّذِي يَقْدَرُ مَقَادِيرَ كُلِّ شَيْءٍ فِي الْكِتَابِ لَا إِلَهَ إِلَّا هُوَ قُلْ كُلٌّ لَهُ سَاجِدُونَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْحَبِيبُ وَيَسْجُدُ لَهُ مَنْ فِي مَلَكَوَتِ الْأَمْرِ وَالْخَلْقِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

- 11 Say: He is the Subduer over His creation and the Manifest over His servants, and He is the Mighty, the Well-Beloved. Say: He is independent of all who are in the heavens and on the earth and what lieth between them, and all stand ready at His command. He it is Who hath created all things by His command, and all glorify Him by night and by day. And He it is Who hath ordained the sustenance of all things by His command. His is the might and power from the past and unto the future, and all are devoted to Him. And He it is Who giveth life and causeth death, and there is no God but God. Say: All are prostrate before Him. He it is Who sends forth the winds as glad tidings before His mercy, and Who sends down from heaven the water of life wherewith ye till the earth. And He it is Who has made subject unto His command the sun and the moon and the stars. Is not His the creation and the command? There is no God but He, the Mighty, the Beloved.

11 قُلْ هُوَ الْقَاهِرُ فَوْقَ خَلْقِهِ وَالظَّاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْعَزِيزُ الْحَبِيبُ قُلْ هُوَ الْغَنِيُّ عَمَّا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ بِأَمْرِهِ قَائِمُونَ هُوَ الَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرِهِ وَكُلٌّ بِاللَّيْلِ وَالنَّهَارِ لَهُ لِيَسْبَحُنَّ وَهُوَ الَّذِي قَدَّرَ رِزْقَ كُلِّ شَيْءٍ بِأَمْرِهِ إِلَّا لَهُ الْحَوْلُ وَالطُّولُ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكُلٌّ لَهُ قَانِتُونَ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ قُلْ كُلٌّ لَهُ سَاجِدُونَ هُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَى بَيْنَ يَدَيْ رَحْمَتِهِ وَيَنْزِلُ مِنَ السَّمَاءِ مَاءً حَيَّوَانٌ وَانْتَمَ بِهِ فِي الْأَرْضِ تَزْرَعُونَ وَهُوَ الَّذِي يَنْفَخُ فِي الشَّمْسِ وَالْقَمَرِ وَالتَّجْوِمِ مَسْخَرَاتٍ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ

- 12 Say: He is the One Who stands supreme above His creation. To Him belongs whatsoever is in the kingdom of the heavens and of the earth and whatsoever lies between them. There is no God but He, the Great, the Most Exalted. Say: Through God do all stand firm. Glorified and exalted is He above what they mention. Glory be to God, the Lord of dominion and sovereignty! Glory be to God, the Lord of might and grandeur! Glory be to God, the Lord of power and divinity! Glory be to God, the Lord of strength and glory! Glory be to God, the Lord of sovereignty and the human realm! Glory be to God,

12 قُلْ هُوَ الْقَائِمُ فَوْقَ خَلْقِهِ لَهُ مَنْ فِي مَلَكَوَتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْكَبِيرُ الْمُتَعَالَى قُلْ بِاللَّهِ كُلٌّ قَائِمُونَ سُبْحَانَهُ وَتَعَالَى عَمَّا يُذَكَّرُونَ سُبْحَانَ اللَّهِ ذِي الْمَلِكِ وَالْمَلَكُوتِ وَ سُبْحَانَ اللَّهِ ذِي الْعِزِّ وَالْجَبَرُوتِ وَ سُبْحَانَ اللَّهِ ذِي الْقُدْرَةِ وَاللَّاهُوتِ وَ سُبْحَانَ اللَّهِ ذِي الْقُوَّةِ وَالْيَاقُوتِ وَ سُبْحَانَ اللَّهِ ذِي السَّلْطَنَةِ وَالنَّاسُوتِ وَ سُبْحَانَ اللَّهِ ذِي الْعِزَّةِ وَالْجَلَالِ وَ سُبْحَانَ اللَّهِ

the Lord of majesty and glory! Glory be to God, the Lord of the divine countenance and beauty! Glory be to God, the Lord of the face and perfection! Glory be to God, the Lord of power and action! Glory be to God, the Lord of mercy and grace! Glory be to God, the Lord of dominion and justice! Glory be to God, the Lord of similitude and parables! Glory be to God, the Lord of station and majesty!

- 13 Glory be to God, the Lord of grandeur and independence! Glory be to God, the Lord of supreme glory and magnificence! Glory be to God, the Lord of might and inaccessibility! Glory be to God, the Lord of power and exaltation! Glory be to God, the Lord of joy and gladness! Glory be to God, the Lord of sovereignty and power! Glory be to God, the Lord of victory and triumph! Glory be to God, the Lord of conquest and dominion! Glory be to God, the Lord of supremacy and manifestation! Glory be to God, the Lord of authority and might! Glory be to God, the Lord of power and exaltation! Glory be to God, the Lord of the countenance and inaccessibility! Glory be to God, the Lord of grandeur and detachment! Glory be to God, the Lord of majesty and magnificence! All that are in the heavens and on earth and whatsoever lies between them glorify Him. There is no God but He, the Self-Exalted, the Most High. Say: All believe in God and His signs. Say: All stand firm through God and His signs.

- 14 Say: All bow down before God and His signs. Say: All are devoted to God and His signs. Say: All remember God and His signs. Say: If ye truly believe in God and His signs, then ye are believers; otherwise ye are, in the estimation of God and those endowed with knowledge, truly among the unbelievers. He is the Truth. There is no God but He. He giveth life and causeth death, and unto Him shall all return. They who have believed in God and His signs are in their own eyes truly among the believers. And God is independent of them and of their faith and of all that is in the heavens and on earth and whatsoever lies between them, and all are His worshippers. They who have barred themselves from their Lord's command - these shall abide forever in the fire. Say: He is the Truth. There is no God but He. He creates what He willeth through His command 'Be,' and it is.

- 15 Say: He is the All-Compelling high above you, the Manifest over you, the Exalted at your right hand, and the Most High above your heads, exercising authority over you from every direction, that He may transform you in the kingdoms of the heavens and the earth and all that lies between them, however

ذی الطّلع و الجمال و سبحان الله ذی الوجه و الکمال و سبحان الله ذی القوّة و الفعّال و سبحان الله ذی الرّحمة و الفضّال و سبحان الله ذی السّطوة و العدال و سبحان الله ذی المثل و الأمثال و سبحان الله ذی المواقع و الأجلال و

13 سبحان الله ذی العظمة و الاستقلال و سبحان الله ذی الکبریّاء و الاستجلال و سبحان الله ذی العزّة و الامتناع و سبحان الله ذی القدرة و الارتفاع و سبحان الله ذی البهجة و الابتهاج و سبحان الله ذی السّلطنة و الاقتدار و سبحان ذی النّصر و الافتتاح و سبحان الله ذی الغلبة و الاقتهار و سبحان ذی الهيمنة و الأظّهارة و سبحان الله ذی السّطوة و الاجتبار و سبحان الله ذی القوّة و الارتفاع و سبحان الله ذی الطّلع و الامتناع و سبحان الله ذی العظمة و الانقطاع و سبحان الله ذی الکبریّاء و الارتجاج یسبح له من فی السّماوات و من فی الأرض و ما بینهما لا اله هو المتکبر المتعال

14 قل کلّ بالله و اياته مؤمنون قل کلّ بالله و اياته قائلون قل کلّ بالله و اياته ساجدون قل کلّ بالله و اياته قانتون قل کلّ بالله و اياته ذاکرون قل انتم بانفسکم لو تؤمنون بالله و اياته فاذا انتم مؤمنون و الا انکم اذا عند الله و عند الذّین اوتو العلم لکافرون هو الحقّ لا اله الا هو یحیی و یمیت و انّ الیه کلّ یرجعون انّ الذّین هم امنوا بالله و اياته فهم بانفسهم عند انفسهم لمؤمنون و اللهغی عنهم و عن ايمانهم و عمّا فی السّماوات و الأرض و ما بینهما و کلّ له عابدون انّ الذّین احتجبوا عن امر ربهم فاولئک هم بانفسهم فی النار خالدون قل هو الحقّ لا اله الا هو یدع ما یشاء بامرہ کن فیكون

15 قل هو القاهر فوقکم و الظاهر علیکم و المرتفع عن یمینکم و المتعالی علیکم من فوق رؤسکم و المسطّ علیکم من کلّ شطر ینتی الیکم لیقلبکم فی ملکوت السّماوات و الأرض و ما بینهما کیف یشاء بامرہ انه کان علی کلّ شیء قديرًا

He willeth by His command. Verily, He hath power over all things.

- 16 Unto God belongeth whatsoever He hath created and will create, and unto Him do all return. Unto God belongeth the splendor of all He hath created and will create, and unto Him shall all be raised. Unto God belongeth the majesty of all He hath created and will create, and unto Him shall all be turned. Unto God belongeth the beauty of all He hath created and will create, and verily unto Him shall all be raised.

16 و الله ما خلق و يخلق و اليه كل يرجعون و لله بهاء ما خلق و يخلق و اليه كل يبعثون و لله جلال ما خلق و يخلق و اليه كل ينقلبون و لله جمال ما خلق و يخلق و ان اليه كل يبعثون

- 17 Unto God belongeth the grandeur of all He hath created and will create, and all stand firm by His command. Unto God belongeth the light of all He hath created and will create, and verily unto Him shall all be turned. Unto God belongeth the mercy of all He hath created and will create, and all seek mercy through His mercy. Unto God belong the names of all He hath created and will create, and all are called by His names. Unto God belongeth the glory of all He hath created and will create, and all derive their glory from His glory. Unto God belongeth the majesty of all He hath created and will create, and all derive their majesty from His majesty. Unto God belongeth the knowledge of all He hath created and will create, and all learn through His knowledge. Unto God belongeth the power of all He hath created and will create, and all derive their power from His power. Unto God belongeth the strength of all He hath created and will create, and all draw strength from His strength. Unto God belongeth the good-pleasure of all He hath created and will create, and all seek His good-pleasure. Unto God belongeth the nobility of all He hath created and will create, and all derive their nobility from His nobility. Unto God belongeth the sovereignty of all He hath created and will create, and all derive their dominion from His sovereignty. Unto God belongeth the kingdom of all He hath created and will create, and all derive their dominion from His kingdom. Unto God belongeth the loftiness of all He hath created and will create, and all derive their exaltation from His loftiness.

17 و الله عظمه ما خلق و يخلق و كل بامرہ قائمون و لله نور ما خلق و يخلق و ان اليه كل ينقلبون و لله رحمہ ما خلق و يخلق و كل برحمته يسترحمون و الله اسماء ما خلق و يخلق و كل باسمائه ليسميون و الله عز ما خلق و يخلق و كل بعزه يتعززون و لله مجد ما خلق و يخلق و كل بمجده يتجددون و الله علم ما خلق و يخلق و كل بعلمه يتعلمون و الله قدره ما خلق و يخلق و كل بقدرته يتقدرون و الله قوه ما خلق و يخلق و كل بقوته يستقيون و الله رضاء ما خلق و يخلق و كل برضائه يسترضون و الله شرف ما خلق و يخلق و كل بشرفه يتشرفون و الله سلطان ما خلق و يخلق و كل بسلطانه يستسلطون و الله ملك ما خلق و يخلق و كل بملكه يتلكون و الله علو ما خلق و يخلق و كل بعلوہ يستعليون

- 18 Unto God belong the signs of all He hath created and will create, and all are honored through His signs. Unto God belongeth the riches of all He hath created and will create, and all are enriched through His riches. Unto God belongeth the grace of all He hath created and will create, and all receive bounty through His grace. Unto God belongeth the justice of all He hath created and will create, and all are justified through His justice. Consider then your beginning and your end, and observe how many servants are like unto you. This is your station with God, and that wherein you take pride is that which

18 و الله ايات ما خلق و يخلق و كل باباته يستكرمون و الله غناء ما خلق و يخلق و كل بغنااته يستغنيون و الله فضل ما خلق و يخلق و كل بفضله يستفضلون و الله عدل ما خلق و يخلق و كل بعدله يستعللون و فلتنظرون في مبدئكم و متناهكم ثم انظروا كم عباد مثلكم هذا قدركم عند الله و ان ما انتم به متعززون هذا ما قد جعل الله فيكم من الامر و لو رفع الله من شيء فاذا انتم تشهدون

God hath ordained in you through His command. Were God to withdraw aught from a thing, then would ye witness.

19 The second in the second

الثاني في الثاني 19

20 In the Name of God, the Most Righteous, the Most Righteous

بسم الله الأرشد الأرشد 20

21 Glory be unto Thee, O God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and the divinity, Thine the force and sovereignty, Thine the dominion and the realm of humanity. To Thee be glory and beauty, and Thee be radiance and splendor, and Thee be countenance and perfection, and Thee be likeness and similitude, and Thee be station and majesty, and Thee be grandeur and glory, and Thee be exaltation and sovereignty, and Thee be dominion and independence, and Thee be might and invincibility, and Thee be power and ascendancy, and Thee be joy and gladness. And Thee be whatsoever Thou lovest or conceivest in the kingdom of Thy Command and creation. Thou hast ever been one God, eternal, single, living, self-subsisting, everlasting, independent, transcendent, invincible.

21 سبحانك اللهم لاشهدك و كل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت و لك العزة و الجبروت و لك القدرة و اللاهوت و لك القوة و اليافوت و لك السلطنة و الناسوت و لك العز و الجمال و لك الطلعة و الجمال و لك الوجه و الكمال و لك المثل و الأمثال و لك المواقع و الأجلال و لك العظمة و الكبرياء و لك الكبرياء و الاستجلال و لك الهيمنة و الاستقلال و لك العزة و الامتناع و لك القوة و الأرتفاع و لك البهجة و الأتباع و لك ما احببته و اتجنه من ملكوه امرك و خلقك لم تزل كنت الها واحداً صمداً فرداً حياً قيوماً دائماً ابداً معتمداً متعالياً ممتنعاً

22 Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in what Thou hast created nor any protector in what Thou hast fashioned. Thou hast created all things according to Thy measure and hast formed all things according to Thy Will. There is no guide save Thee and no leader beside Thee. Whomsoever Thou guidest shall never go astray, and whomsoever Thou leadest shall never be veiled from Thy good-pleasure. Glorified art Thou! Thou art exalted above all creation which is in Thy grasp. Thou art raised in Thy loftiness above all possibilities, and hast manifested Thy majesty above all contingent beings, and art magnified in Thy might above all creation, and hast asserted Thy sovereignty over all atoms, and hast demonstrated Thy domination over all who dwell in the kingdom of earth and heaven, and hast shown forth Thy power above all symbols and allusions. Glorified art Thou!

22 ما اتخذت لنفسك صاحبة ولا ولداً و لم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد خلقت بقدر لك كل شيء قدرته تقديراً و صورت مشيتك كل شيء و صورته تصويراً لا مرشد سواك ولا هادي دونك و من كنت مرشده لا يضل ابداً و من كنت هاديه لن يحتجب عن رضائك ابداً سبحانك و تعاليت كل خلقك و في قبضتك و قد ترفعت برفعتك فوق كل الممكآت و تجلت بجلالتك فوق كل الممكآت و تعظمت بعزتك فوق كل الكائنات و تسلطت بسلطنتك فوق كل الذرات و تقهرت بقهراتك فوق من في ملكوت الأرض و السموات و تجبرت بجباريتك فوق كل المثل و الأشارات

23 How great, how exalted, how mighty, how majestic, how lofty, how invincible, how dominating, how powerful art Thou! Thou hast brought the creation of all things into being from nothing through Thy power, then manifested Thyself to all things through all things by Thy grandeur. Whosoever seeketh manifestation through Thy glory, this is from the might of his own self, whereby he hath attributed mere evanescence to absolute permanence and utter poverty to complete independence. Otherwise, Thou hast ever been exalted above what Thou hast created and wilt create, and sanctified above what Thou hast

23 فسبحانك ما اعظمك و ارفعك و اكبرك و اجلك و ارفع و امنعك و اقهرك و اجبرك قد ائت خلق كل شيء لا من شيء بقدرتك ثم تجليت لكل شيء بكل شيء بعظمتك فن استجلى بتجليك فذاك من عز نفسه حيث قد نسب فناء الصرف الى بقاء البحت و افتقاد المحض الى استغناء الأمر و الآلا لم تزل كنت متعالياً عما خلقت و تخلق و متقدساً عما صنعت و تصنع من في ملكوت سمائك و ارضك

fashioned and wilt fashion in the kingdom of Thy heaven and earth. And all, in their relation to Thee, assert relationship to exalt their own selves and existence. Glorified art Thou!

- 24 Thou hast cut off relationship from all possessing relationship and hast confined all relationship to the Manifestations of Thyself and hast severed all relationship from all peoples save those who follow Thee in true obedience in the Bayan and worship Thee in true worship in the Exposition until the Day when Thou wilt transform love and show forth the signs of Thy power to those in the kingdom of earth and heaven. Glorified and exalted art Thou! All shall worship Thee according to the truth of the sovereignty of Thy oneness, and all shall prostrate themselves before Thee according to the truth of the might of Thy singleness, and all shall unite in Thee through the manifestations of the glory of Thy divinity, and all shall magnify Thee through the revelations of the holiness of Thy eternity, and all shall glorify Thee through the modes of the glory of Thy singleness.

- 25 Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection through what Thou art in all Thy names and their examples by Thy Command. Verily Thou hast encompassed all things in knowledge and Thou art powerful over all things.

- 26 The third in the third.

- 27 In the Name of God, the Most Guiding, the Most Guiding.

- 28 Praise be to God, Who hath exalted Himself in His transcendence above all contingent things, Who hath manifested His sovereignty above all created things, Who hath demonstrated His dominion above all things that have being, Who hath shown His might above all atoms, and Who hath revealed His grandeur above all who dwell in the kingdoms of earth and heaven. He is the One beside Whom there is no equal, the Most Exalted above all likeness and duration, and the Most Holy, sanctified beyond every attribute and number. He hath created what He willeth by His command and ordained what He desireth by His sovereignty. Every created thing beareth witness that there is none other God but Him - a testimony purified from the ways of associating partners with God and from all veils, sanctified from the paths of remoteness and separation.

- 29 This testimony pointeth to the sovereignty of His oneness and rendereth all else as mere words before the King of His single sovereignty, giving utterance to that which He is in the might of His supreme oneness and upon the throne of His singular

وكلّ بنسبته اليك لينسبون لاعتزاز انفسهم و وجودهم

24 فسبحانك انك قد قطعت النسب عن كلّ ذي النسب واختصت كلّ النسب بمظاهر نفسك و قطعت كلّ النسب عن كلّ الأمم الا من يتبعك حق طاعتك في البيان و يعبدك حتى عبادتك في التبيان الى يوم قد اردت ان تبدل الحب و تظاهر ايات قدرتك لمن في ملكوت الأرض و السماء فسبحانك و تعاليت كل ليعبدنك على حق سلطان وحدانيتك و كلّ ليسجدن لك على حق عزّ فردائيتك و كلّ ليوحدنك على ظهورات مجد لاهوتيتك و كلّ ليعظمك على تجليات قدس ازليتك و كلّ ليجلنك على شؤنات جد فردائيتك

25 صلّى على من تظهره يوم القيمة بما انت عليه من اسمائك كلّها و امثالك بامرها انك قد احطت بكلّ شيء علماً و انك كنت على كلّ شيء قديراً

26 الثالث في الثالث

27 بسم الله الأرشد الأرشد

28 الحمد لله الذي قد استعلى بعلوه فوق كلّ الممكّات واستظهر باظتهاره فوق كلّ الموجودات واستظهر باستقهاره فوق كلّ الكائنات واستجبر باستجباره فوق كلّ الذرات واستعظم باستغضامه فوق من في ملكوت الأرض و السموات فهو الواحد لا من عدل و المتعالى عن كلّ شبه و امد و المقدس عن كلّ نعت و عدد قد خلق ما شاء بامر و قدر ما اراد بسلطانه فاستشده و كلّ خلقه على انه لا اله الا هو شهادة مطهرة عن سبيل الشرك و الحجاب و مقدسة عن سبل البعد و الأفراق

29 شهادة يدل على سلطان وحدانيته و يجعل ما دونه كلمة عند ملك عزّ فردائيتك و يستنطقها على ما هو عليه في عزّ جبروت وحدانيته و بساط عزّ فردانيته شهادة مجذبه متجملة متعظمة متنورة

dominion. This testimony is magnetic, beauteous, magnificent, luminous, merciful, mighty, glorious, content, learned, powerful, steadfast, noble, sovereign, dominant, transcendent, impregnable, generous, detached, gracious, bountiful, near, remote, clement and supreme. Its beginning testifieth to the primacy of its Creator, its end to the finality of its Fashioner, its outward aspect to the manifestness of its Originator, and its inward reality to the hiddenness of its Revealer. This testimony filleth the pillars of all things with the truth of His knowledge, and every thing testifieth to that which proveth through its own essence and for its own sake that there is none other God but Him, the One, the All-Compelling.

- 30 He hath chosen a Mirror for His manifestation and deposited within it His signs by His power, filling thereby His heaven and His earth with the truth that there is none other God but Him, and that this is the Source of all names and attributes, the Revealer of all who dwell in the kingdoms of earth and heaven. Through Him alone is God known, not through any other. Through Him alone is God worshipped, not through any other. Through Him alone is God described, not through aught else. Then He created by His Word whatsoever He wished of the paths of His glorious Lordship and the measures of His holy eternity, that all contingent things might testify that there is none other God but Him, the One in Essence, like unto Whom there is nothing, and He is the Most Great, the Most Exalted. Then the first thing He created was One at the summit of attributes, sanctified from all similitudes and likenesses.

- 31 Through Him God hath made Himself known on the Day of Resurrection to everything upon which the name of a thing hath been conferred, of all that hath been or will be brought into being through creation. Whoso knoweth Him thus is a believer in God, the Most Exalted, the All-Glorious, and whoso denieth this, God loveth not to make mention of him, and this one is destined for the fire until such time as God may wish to create him anew and cause him to enter the paradise of the knowledge of His Self, that there is none other God but Him, the One, the All-Compelling.

- 32 The Fourth in the Fourth

- 33 In the Name of God, the Most Righteous, the Most Righteous

- 34 Praise be to God, besides Whom there is none other God, the Most Righteous, the Most Righteous. And verily the glory from God be upon the First Unity and upon whomsoever resembleth that Unity wherein naught is seen except the First Unity. And after a time, bear thou witness that there is no

مترجمه متکبره متعززة مترضية متعلبة متقدرة متقومة و متشرقة متسلطة متملكة متعالية ممتعة متكرمة متجردة متلطفة متفضلة متقربة متبعدة مترقفة متعظمة شهادة يدلّ اوليتها على اوليته مبدعها و اخرتها على اخرية منشأها و ظاهريتها على ظاهريه محدثها و باطنيها على باطنية مجلها شهادة بملأ اركان كل شيء من حق معرفته و ليستشهد كل شيء على ما قد دلّ بذاته لذاته على انه لا اله الا هو الواحد القهار

30 قد اصطفى مرءاتاً لظهوره و اودع فيها اياتاً بقدرته فلاء بها سمائه و ارضه على انه لا اله الا هو و ان هذا مبدء الاسماء و الصفات و مجلّي من في ملكوت الأرض و السموات به عرف الله وحده لا بدونه و به عبد الله وحده لا بدونه و به وصف الله وحده لا بسواه ثم خلق بقوله من عنده ما شاء من مناهج عزّ ربوبيته و مقادير قدس ازليته ليستشهدن كل الممكّات على انه لا اله الا هو الواحد في الذات ليس كمثل من شيء و هو المتكبر المتعال ثم اول ما خلق واحد في ذروه الصفات و متقدس عن الأشباه و الأمثال

31 به قد عرف الله نفسه يوم المعاد على كل ما وقع عليه اسم شيء مما وجد او يوجد بابداع فن عرفه بذلك مؤمن بالله المتعالى الظهار و من ابى بذلك لا يجب الله ان يذكره و هذا من نصيب النار الى يوم يشاء الله ان يخلقه و ليدخله في جنة عرفان نفسه على انه لا اله الا هو الواحد القهار

32 الرابع في الرابع

33 بسم الله الأرشد الأرشد

34 الحمد لله الذي لا اله الا هو الأرشد الأرشد و انما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد اجل فاشهد ان لا مرشد الا الله سبحانه و لا مراد سواه و لا هادي غيره ان استرشدت بارشاد من

guide save God, the Glorified, and no object of desire besides Him, and no guide other than Him. If thou seekest guidance through the guidance of Him Whom God shall make manifest, exalted be His mention, then verily He, exalted be His glory, is thy guide, and this thou canst not attain through any means until the Day of Resurrection. And thereafter, if thou seekest guidance through God's guides who desire naught but God - not those who attribute themselves to God that they might attain their selfish desires - then thou hast sought guidance through the guidance of God's Cause for God's guidance.

- 35 For that which liveth in those guides is the Cause of Him Whom God shall make manifest, not their own selves. Then thy end shall be praiseworthy in that it leadeth to God's good-pleasure. Otherwise, follow thou no one, for whoso followeth anyone hath as though worshipped him. Worship none but God alone, alone. The witnesses of the Bayan, when they call unto God but thou followest them to their own selves - they, insofar as they are themselves, God hath not commanded thee to follow them. This holdeth true until the Day of Resurrection when the Lord of the Cause shall shine forth. Then follow thou none except Him, and seek not guidance from any guide besides Him, and follow not the ways of those who mislead people in the name of guidance. For these are like those who guide people in the outward aspects of their religion - both are forbidden by God, since neither these nor those will have been guided by God's guidance on the Day of Resurrection, nor will they have openly worshipped God.

- 36 Therefore, cut thyself off from both and hold fast unto God, then unto His verses, then unto him who calleth thee to the path of truth made certain. For anything less than this is not of God's guidance, and this is of God's guidance which thy Lord hath ordained. Hold fast then to the Most Great Handle which until the Day of Resurrection shall remain lofty and inaccessible, and through the truth manifest and triumphant, that perchance thou mayest thereby be guided on the Day of Resurrection unto Him Who created thee and sustained thee and causeth thee to die and giveth thee life, through the right path. On that Day shall guidance be sought through the guidance of God, exalted be His glory, and direction be sought through the direction of God, exalted be His majesty. For anything less than this is not of that which thou wert commanded in the Bayan.

- 37 However, these who have become known by the name of guidance are better in God's sight than those who have become known by the name of religious jurisprudence, since these latter ones on the Day of Resurrection did not judge concerning

يظهره الله جلّ ذكره فإذا أنّه جلّ جلاله مرشدك وهذا لا تقدر عليه من سبيل الى يوم القيمة وبعد ذلك ان استرشدت بادلآء الله الذينهم لا يريدون الا الله لا الذين نسبوا انفسهم الى الله ليدركون ما ياءملون من احوالهم فإذا قد استرشدت بارشاد امر الله لارشاد الله

35 فإنّ ما هو حيّ في تلك الأدلآء امر من يظهره الله لانفسه فإذا عاقبتك محمودة بما ينتهي الى رضا الله والا تتبع احداً فإنّ من يتبع احداً فكأنما قد عبده ولا تعبد الا الله وحده وحده وانّ شهداء البيان لما يدعون الى الله فإذا تتبّعهم الى انفسهم فإنّهم من حيث انهم هم ما امرك الله باتباعهم هذا الى يوم القيمة حتى يشرق مالك الأمر فإذا لا تتبع احداً الا آياه ولا تسترشد بارشاد مرشد سواه ولا تتبع سبل الذين يفتنون الناس باسم الأرشاد فإنّ هؤلاء مثل الذين يسترشدون الناس في ظاهر دينهم كليتها ممنوعتان عند الله اذ لا هؤلاء ولا هؤلاء يوم القيمة ما اهتدوا بهدى الله وما عبدوا الله ظاهرا

36 فإذا فانقطع عن كليتها واستمسك بالله ثمّ بآياته ثمّ بمن يدعوك الى صراط حقّ اليقين فان دون هذا لم يكن من ارشاد الله وانّ هذا من ارشاد الله الذي قدر ربك به فاستمسك بالعروة الوثقى التي الى يوم القيمة مرتفعة ممتنعه وبالحقّ ظاهرة قاهرة لعلك بذلك تهتدى يوم القيمة الى من خلقك ورزقك واماتك واحياك من سبيل ويومئذ يسترشد بارشاد الله جلّ جلاله ويستهدى بهدى الله جلّ جلاله فان دون هذا لم يكن مما امرك في البيان

37 ولكن هؤلاء الذين قد اشتهروا باسم الأرشاد خير عند الله من الذين اشتهروا باسم الاجتهاد اذ هؤلاء يوم القيمة ما حكموا على الله ربهم وهؤلاء

God their Lord while the former did judge. Therefore these are, in God's sight, above those others - better than them in degrees and their veils. Otherwise, in that paradise neither these nor those shall have any portion. None entereth therein save he who hath four stations.

قد حكموا فاذا هؤلاء عند الله فوق هؤلاء خير من هؤلاء في درجات و حجابهم و آلا في ذلك الرضوان لم يكن هؤلاء و لا هؤلاء من نصيب لا من يدخل فيه وله اربع مراتب الأول في الأول و ليكون من المؤمنين

38 [Vahid 8, Bab 2, arSad]

38 [واحد ٨ باب ٢ ارصد]

39 The first in the first

39 الأول في الأول

40 In the Name of God, the Most Watchful, the Most Watchful.

40 بسم الله الأرصد الأرصد

41 There is no God but He, the Most Watchful, the Most Watchful. Say: God is more watchful than any possessed of watchfulness. None in the heavens or the earth or what lieth between them can escape from the dominion of the Sovereign of watchfulness. He createth what He willeth by His command. Verily He hath ever been watchful, watching, and vigilant. Glorified be He before Whom prostrateth themselves all who are in the heavens and all who are on earth and whatsoever lieth between them. Say: All are submissive before Him. And praise be to God, unto Whom belongeth all who are in the heavens and all who are on earth and whatsoever lieth between them. Say: All are humble before Him. God beareth witness that there is no God but Him. His is the sovereignty and the kingdom, then the might and the dominion, then the power and the divine realm, then the strength and the crystal essence, then the dominion and the human realm.

41 لا اله الا هو الأرصد الأرصد قل الله ارصد فوق كل اذا ارصاد لن يقدر ان يمتنع عن ملك سلطان ارصاد من احد لا في السموات و لا في الأرض و لا ما بينهما يخلق ما شاء بامرته انه كان رصدا راصدا رصيذا سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كل له راصدون و الحمد لله الذي له من في السموات و من في الأرض و ما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الباقوت ثم السلطنة و الناسوت

42 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on earth or whatsoever lieth between them. He createth what He willeth through His command. He, verily, hath power over all things. Blessed is He unto Whom belongeth the kingdom of the heavens and of the earth and of whatsoever lieth between them. There is no God but Him, the Mighty, the Well-Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is no God but Him, the Sovereign, the Self-Subsisting.

42 يحيي و يميت ثم يميت و يحيي و انه هو حي لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامرته انه كان على كل شيء قديراً و تبارك الذي له ملك السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذي له ما في السموات و المهيمن الأرض و ما بينهما لا اله الا هو المهيمن القيوم

43 Say: God is the Creator of all things, and unto Him shall all return. Say: God is the Provider of all things, and unto Him shall all be raised. Say: God causeth all things to die, and unto Him shall all be transformed. Say: God giveth life to all things, and unto Him shall all return. Say: He is the One Who subdueth His creation, and He is the Mighty, the Well-Beloved.

43 قل الله خالق كل شيء و ان اليه كل يلقون قل الله رازق كل شيء و ان اليه كل يبعثون قل الله يميت كل شيئا و ان اليه كل ينقلبون قل الله يحيي كل شيء و ان اليه يرجعون قل هو القاهر فوق خلقه و هو العزيز المحبوب قل هو الظاهر

Say: He is the One manifest above His servants, and He is the Sovereign, the Self-Subsisting. And He is the One Who createth what He willeth through His command "Be," and it is. Unto Him belongeth whatsoever dwelleth in the night and in the day, and unto Him shall all return. There is no doubt in God, the Originator of the heavens and earth and whatsoever lieth between them. There is no God but Him, the Sovereign, the Well-Beloved. Say: Glorified be God, there is no doubt in this and all are certain of it. Say: He aideth whom He willeth through His command. He, verily, is the Strong, the Mighty, the All-Loving. He it is Who determineth the measures of all things in the Book. His is the most sublime similitude in the heavens and on earth and whatsoever lieth between them, and verily there is no God but Him, the Mighty, the Well-Beloved.

فوق عباده وهو المهيمن القيوم وهو الذي يبدع ما يشاء بامرہ كن فيكون وله ما سكن بالليل والنهار وان اليه كل يقبلون ما في الله شك فاطر السموات والارض وما بينهما لا اله الا هو المهيمن المحبوب قل سبحان الله لا ريب في ذلك وكل به موقنون قل ينصر من يشاء بامرہ انه لقوى مقتدر ودود هو الذي يقدر مقادير كل شيء في الكتاب الا له المثل الاعلى في السموات والارض وما بينهما والله لا اله الا هو العزيز المحبوب قل ... خلق السموات والارض وما بينهما انتم تعلمون

- 44 Say: Who created the heavens and the earth and whatsoever lieth between them, if ye be knowing? Say: God is the Creator of all things and we all believe in that whereunto He calleth us. Say: Unto whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them, if ye bear witness? Say: In the hand of God Who originated all things, and unto Him are all humble. Say: He is the Subduer above His creation, and the Manifest above His servants, and the Exalted above the right hand of all things, and the Inaccessible beyond the left hand of all things, and the Most High above the height of all things, and the Dominant over all things, and the Guardian over what proceedeth from Him. He holdeth the heavens and earth and whatsoever lieth between them by His command. His is the creation and the authority. There is no God but Him, the Mighty, the Beloved.

44 قل الله خالق كل شيء وانا كل بما يدعونا الى الله مؤمنون قل لمن ما في السموات والارض وما بينهما انتم تشهدون قل بيد الله الذي فطر كل شيء وله كل قانتون قل هو القاهر فوق خلقه والظاهر فوق عباده والمرفع عن يمين كل شيء والممتنع عن شمال كل شيء والمتعالى فوق علو كل شيء والمسلط على كل شيء والمهيمن على مانده من عنده يمسك السموات والارض وما بينهما بامرہ الا له الخلق والامر لا اله الا هو العزيز المحبوب

- 45 Say: Through God do ye shine forth, and through God do ye attain grandeur, and through God do ye acquire beauty, and through God do ye achieve greatness, and through God do ye become illumined, and through God do ye receive mercy, and through God do ye gain elevation, and through God do ye obtain power, and through God do ye find contentment, and through God do ye exercise authority, and through God do ye acquire nobility, and through God do ye gain dominion, and through God do ye achieve transcendence. He is the Truth, there is no God but Him. Say: All are subservient unto Him. Say: All that hath been and shall be created is for Him Whom God shall make manifest, then ye shall possess it by God's leave. And whoso possesseth even a grain of mustard seed after His manifestation, verily the breath of their own souls hath not become lawful unto them, how much less that which their hands possess. O all things! From that Day be ye God-fearing.

45 قل بالله انتم تتبتهون وبالله انتم يتجّلون وبالله انتم تتجملون وبالله انتم تتعظّمون وبالله انتم تتنورون وبالله انتم تترحّون وبالله انتم تتكبرون وبالله انتم تتقدّرون وبالله انتم ترضيّن وبالله انتم تتحكّمون وبالله انتم تتشرفون وبالله انتم تتسلطون وبالله انتم تتعاليون هو الحق لا اله الا هو قل كل له قانتون قل كل ما خلق و يخلق لمن يظهره الله ثم انتم باذن الله من عند تملكون ومن يملك قدر خردل بعد ظهوره فاولئك لم يحل عليهم انفسهم و كيف و ما ملكت ايمانهم ان يا كل شيثمن ذلك اليوم تتقون

46 Verily it is a Day of truth wherein ye shall all attain every grace if ye believe in God and then in Him upon Whom God shall send down His verses, that ye may be assured. That is the Day wherein all the works your hands have wrought shall come to naught if ye turn away from Him Whom God shall make manifest and follow not that which He commandeth you from God. Follow no one besides Him, lest ye follow other than God while ye perceive not. Love no one besides Him, lest ye love other than God while ye know not. Look not upon anyone except by God's leave from His presence, for this is the balance of justice from God for the Day wherein ye shall be brought before God, your Lord.

46 و الله ليوم حقّ انتم فيه كلّ فضل تدرّ كون ان تؤمنون بالله ثمّ بمن ينزل الله عليه الايات لتقنن ذلك يوم انتم فيه كلّ ما عملت ايديكم لتبطلون ان تحتجبون عن يظهره الله ثمّ بما يامرّكم من عند الله لا تتبعون فلا تتبعون احداً من دونه تتبعون من دون الله ولا تشعرون ولا تحبّون احداً من دونه ليحبّون من دون الله وانتم لا تعلمون ولا تنظرون الى احداً الا باذن الله من عنده فانّ ذلك قسطاس عدل من عند الله ليوم انتم فيه على الله ربكم تعرضون

47 Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is the Sovereign, the Inaccessible, the Most High. Unto God belongeth the might of the heavens and the earth and whatsoever is between them, and God possesseth transcendent might. Unto God belongeth the good-pleasure of the heavens and the earth and whatsoever is between them; He is well-pleased with whomsoever He willeth among His servants, for He is the All-Knowing, the All-Wise.

47 و الله ملك السّموات والأرض وما بينهما والله سلطان ممتنع منيع والله عزّ السّموات والأرض وما بينهما وكان الله ذا عزّ عظيماً والله رضاء السّموات والأرض وما بينهما ليرضى الله به عنّ يشاء من عباده انه كان علاماً حكيماً

48 Unto God belongeth the command of the heavens and the earth and whatsoever is between them, and His command is supreme. Unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God possesseth mighty splendor. Unto God belongeth the majesty of the heavens and the earth and whatsoever is between them, and God possesseth supreme majesty. Unto God belongeth the beauty of the heavens and the earth and whatsoever is between them, and God possesseth supreme beauty. Unto God belong the heavens and the earth and whatsoever is between them, and God possesseth supreme grandeur. Unto God belongeth the light of the heavens and earth and whatsoever is between them, and God possesseth supreme light. Unto God belong all the mercies in the kingdom of the heavens and the earth and whatsoever is between them, and God possesseth supreme mercy. Unto God belong the names of the heavens and the earth and whatsoever is between them, and God possesseth supreme names. Unto God belongeth the might of the heavens and the earth and whatsoever is between them, and God possesseth transcendent might. Unto God belongeth the power of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous power. Unto God belongeth the utterance of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of tremendous utterance. Unto God belongeth the glory of the heavens and of the earth

48 و الله امر السّموات والأرض وما بينهما وكان ذا امراً عظيماً والله بهاء السّموات والأرض وما بينهما وكان الله ذا بهاء عزّ عظيماً والله جلال السّموات والأرض وما بينهما وكان الله ذا جلال حقّ عظيماً والله جمال السّموات والأرض وكان الله ذا جمال حقّ عظيماً والله السّموات والأرض وما بينهما وكان الله ذا عظمه حقّ عظيماً والله نور السّموات والأرض وما بينهما وكان الله ذا نور حقّ عظيماً والله الرحمة كلّهن في ملكوت السّموات والأرض وما بينهما وكان الله ذا رحمه حقّ عظيماً والله اسماء السّموات والأرض وما بينهما وكان الله ذا اسماء حقّ عظيماً والله عزّ السّموات والأرض وما بينهما وكان الله ذا عزّ عظيماً والله قدرة السّموات والأرض وما بينهما وكان الله ذا قدرة حقّ عظيماً والله قول السّموات والأرض وما كان بينهما وكان الله ذا قول عظيماً والله شرف السّموات والأرض وما بينهما وكان الله ذا شرف حقّ عظيماً والله مجد السّموات والأرض وما بينهما وكان الله ذا مجد حقّ عظيماً والله حمد السّموات والأرض وما بينهما وكان الله ذا حمد حقّ عظيماً

and of whatsoever is between them, and God is truly possessed of tremendous glory. Unto God belongeth the majesty of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous majesty. Unto God belongeth the praise of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous praise.

- 49 Unto God belongeth the sovereignty of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous sovereignty. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous dominion. Unto God belongeth the loftiness of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous loftiness. Unto God belongeth the exaltation of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous exaltation. Unto God belongeth the growth of the heavens and of the earth and of whatsoever is between them, and God is truly possessed of tremendous growth.

- 50 Unto God belongeth whatsoever is in the heavens and in the earth and whatsoever is between them, and God is truly possessed of tremendous essence. Say: Nothing is ascribed unto God that is not likewise ascribed unto Him Whom God shall make manifest. This is the Path of God, from before and from after, if ye wish to follow it. Otherwise, it is all the same to God, from before and from after, in every condition, and unto Him do all worship. And all, in all conditions, belong to God and unto Him do all prostrate themselves. Say: He is the Truth, there is no God but Him. He giveth life and causeth death, and unto Him shall all return. And we have no God but God. His is the grandeur and the majesty in the kingdom of the heavens and of the earth and of whatsoever is between them. There is no God but He, the Sovereign, the Self-Subsisting.

- 51 Then the second in the second.

- 52 In the Name of God, the Most Watchful, the Most Watchful.

- 53 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, then the might and the grandeur, then the power and the divinity, then the strength and the ruby-like splendor, the sovereignty and the human realm, then the glory and the majesty, then the countenance and the beauty, then the face and the perfection, then the strength and the activity, then the mercy and the bounty, then the likeness and the similitudes, then the stations and the

49 ولله سلطنه السموات والأرض وما بينهما وكان الله ذا سلطنه حق عظيمًا والله ملك السموات والأرض وما بينهما وكان الله ذا ملك حق عظيمًا والله علو السموات والأرض وما بينهما وكان الله ذا علو حق عظيمًا والله سمو السموات والأرض وما بينهما وكان الله ذا سمو حق عظيمًا والله سمو السموات والأرض وما بينهما وكان الله ذا سمو حق عظيمًا

50 والله من السموات والأرض وما بينهما وكان الله ذا من حق عظيمًا قل لم يثبت من شيئًا لله إلا ويثبت لمن يظهره الله هذا صراط الله من قبل ومن بعد ان انتم تحبون ان تتبعون و إلا سواء على الله من قبل ومن بعد في كل شأن ثم له عابدون وكل في كل شاء لله ثم له ساجدون قل هو الحق لا اله الا هو يحيي ويميت وان اليه كل ينقلبون وما لنا من اله الا الله له الكبرياء والعظمة في ملكوت السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

51 ثم الثاني في الثاني

52 بسم الله الأرصد الأرصد

53 سبحانه اللهم يا الهى لاشهدنك وكل شى على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت السلطنة والتاسوت ثم العز والجلال ثم الطلعة والجمال ثم الوجه والكمال ثم القوة والفعال ثم الرحمة والفضل ثم المثل والأمثال ثم المواقع والأجلال

sublimity, then the greatness and the independence, then the awesomeness and the manifestation, then the might and the invincibility, then the power and the exaltation, then the joy and the gladness, then the sovereignty and the omnipotence, then whatsoever Thou hast loved or wilt love in the kingdom of Thy Command and creation, and in the realm of Thy heaven and earth.

ثُمَّ الْعِظْمَةُ وَالْأَسْتِقْلَالُ ثُمَّ الْمَهَابَةُ وَالْأَسْتِجْلَالُ ثُمَّ الْقُوَّةُ وَالْأَمْتِنَاعُ ثُمَّ الْقُدْرَةُ وَالْأَرْتِفَاعُ ثُمَّ الْبَهْجَةُ وَالْأَبْتِهَاجُ ثُمَّ السَّلْطَنَةُ وَالْأَقْتِنَادُ ثُمَّ مَا أَحْبَبْتَهُ أَوْ تَحَبَّنَهُ مِنْ فِي مَلَكُوتِ أَمْرِكَ وَخَلْقِكَ وَجَبْرُوتِ سَمَائِكَ وَارْضِكَ

- 54 Every thing, within the bounds of its existence and the limits of its possibility, beareth witness that it hath no master besides Thee and no sovereign other than Thee. Glorified art Thou, and exalted art Thou! Thou hast ever been the One God, Single, Self-Subsisting, Unique, Ever-Living, Self-Sustaining, a Sovereign, Supreme, Holy, Eternal, Everlasting, Self-Dependent, Transcendent, Inaccessible. Thou hast taken neither consort nor son, nor hath there been any partner with Thee in what Thou hast created, nor any associate in what Thou hast fashioned. Thou hast ordered by Thy wisdom what is in the kingdom of Thy heaven and Thy earth, and hast brought all things into being from nothingness by Thy Will. Thou art manifest above all things, triumphant over all things, exalted in the heights above all things, and elevated above all that Thou hast created and fashioned.

54 كُلُّ شَيْءٍ فِي حَدِّ وَجُودِهِ وَامْكُنْهُ حَدُودُهُ يُشْهَدُ بِأَنَّهُ لَا مَالِكَ لَهُ سِوَاكَ وَلَا مَلِيكَ لَهُ دُونَكَ فَسُبْحَانَكَ وَتَعَالَيْتَ لَمْ تَزَلْ كُنْتَ الْهَاءُ وَاحِدًا أَحَدًا صَمَدًا فَرْدًا حَيًّا قَيُّومًا سُلْطَانًا مَهِيْمًا قَدُّوسًا دَائِمًا أَبَدًا مَعْتَمِدًا مُتَعَالِيًا مُمْتَنِعًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيَّ فِيمَا صَنَعْتَ قَدْ دَبَرْتَ بِحِكْمَتِكَ مَا فِي مَلَكُوتِ سَمَائِكَ وَارْضِكَ وَأَقْتَنَدْتَ خَلْقَ كُلِّ شَيْءٍ لَا مِنْ شَيْءٍ بِمَشِيئَتِكَ أَنْتَ الظَّاهِرُ فَوْقَ كُلِّ شَيْءٍ وَالْقَاهِرُ عَلَى كُلِّ شَيْءٍ وَالْمُرْتَفِعُ عَلَى عُلُوِّ كُلِّ شَيْءٍ وَالْمُتَعَالَى فَوْقَ مَا ذَرَعْتَ وَبَرَأْتَ

- 55 The dwellers of Thy earth and heaven and all that lies between them in the kingdom of Thy Command and Creation shall surely prostrate before Thee. Thou art He before Whom all existing things shall surely sanctify themselves with all that is within and upon them, and all created things shall surely affirm Thy unity with all that is within and upon them, and all atoms shall surely glorify Thee with all that is within and upon them, and all essences shall surely magnify Thee with all that is within and upon them, and all humanity shall surely extol Thee with all that is within and upon them, and all things shall surely prostrate before Thee in their beginning and their end, their outward and their inward aspects.

55 لِيَسْجُدَنَّكَ سَكَانُ أَرْضِكَ وَسَمَائِكَ وَمَا بَيْنَهُمَا فِي مَلَكُوتِ أَمْرِكَ وَخَلْقِكَ أَنْتَ الَّذِي لِيَقْدَسَنَّكَ كُلُّ الْمَوْجُودَاتِ بِمَا فِيهَا وَعَلَيْهَا وَلِيُوحَدَنَّكَ كُلُّ الْكَائِنَاتِ بِمَا فِيهَا وَعَلَيْهَا وَلِيُسَبِّحَنَّكَ كُلُّ الذَّرَّاتِ بِمَا فِيهَا وَعَلَيْهَا وَلِيَكْبُرَنَّكَ كُلُّ الْكَيْنُونِيَّاتِ بِمَا فِيهَا وَعَلَيْهَا وَلِيَجْلَلَنَّكَ كُلُّ الْإِنْسَانِيَّاتِ بِمَا فِيهَا وَعَلَيْهَا وَلِيَسْجُدَنَّ لَكَ كُلُّ الْأَشْيَاءِ بِأَوَّلِيَّتِهَا وَآخِرِيَّتِهَا وَظَاهِرِيَّتِهَا وَبَاطِنِيَّتِهَا

- 56 Glorified art Thou, and exalted art Thou! Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy Command. Verily, Thou art powerful over all things.

56 فَسُبْحَانَكَ وَتَعَالَيْتَ لَمْ تَزَلْ تَحْيِي وَتُمِيتُ ثُمَّ تَمِيتُ وَتَحْيِي وَأَنْتَ أَنْتَ حَيٌّ لَا تَمُوتُ وَمَلِكٌ لَا تَزُولُ وَعَدْلٌ لَا تَجُورُ وَسُلْطَانٌ لَا تَحُولُ وَفَرْدٌ لَا تَفُوتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ أَنْتَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 57 Therefore, O my God, shower Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection through Thy names and attributes. Verily, nothing in the heavens or on the earth or between them can escape Thy knowledge, and nothing

57 فَتَضَلِّلَنَّ اللَّهُمَّ عَلَى مَنْ تَظْهَرُنَّهُ يَوْمَ الْقِيَمَةِ بِمَا أَنْتَ عَلَيْهِ مِنْ أَسْمَائِكَ وَصِفَاتِكَ أَنْتَ لَنْ يَعْرِبَ مِنْ عِلْمِكَ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَ

can frustrate Thee in the kingdom of Command or Creation or what lieth beneath them. Verily, Thou art All-Knowing, All-Powerful.

لا ما بينهما ولا يعجزك من شيء لا في ملكوت
الأمر ولا الخلق وما دونهما وأنت كنت علاماً
قديراً

58 The Third in the Third.

58 الثالث في الثالث

59 In the Name of God, the Most Watchful, the Most Watchful.

59 بسم الله الأرصـد الأرصـد

60 Praise be to God Who hath risen in His exaltation above all contingent beings, and hath manifested Himself in His appearance above all existing things, and hath concealed Himself in His concealment above all created things, and hath triumphed in His victory above all atoms, and hath demonstrated His power above all who dwell in the kingdom of names and attributes, and hath proved inaccessible through the inaccessibility of His eternity above all similitudes and allusions. He is the One God, Single, Unique, Self-Subsisting, Ever-Living, Peerless, Everlasting, the All-Glorious, the Most High.

60 الحمد لله الذي قد استعلي بعلوه فوق كل
الممكنات و استظهر بظهوره فوق كل
الموجودات واستبطن ببطونه فوق كل الكائنات
و استقهر بظهره فوق كل الذرات و استجبر
بجبره فوق كل من في ملكوت الأسماء و
الصفات و استمتع بامتناع ازليته فوق كل المثل و
الأشارات فهو الأله الواحد الاحد الفرد الصمد
الحق الوتر الدائم المتكبر المتعال

61 At this moment, I testify, and all His creation testifieth, to what He is in the sanctity of His attributes and the glory of His names, that He hath ever been the One God, transcendent above all praise and glorification, and the Lord, exalted and sanctified above all description and comparison. He hath originated all originated things through His Will, and hath created all created things through His Purpose, and hath brought all new things into being through His Power, and hath caused all things to exist through His Decree, and hath formed all forms by His leave, and hath made manifest what He hath willed in the kingdom of His heaven and earth according to what He hath detailed in the Book by His leave, and hath encompassed all that He hath created and originated through that which was revealed in His Book, whereby He desired to surround all His servants with that which hath issued forth from the treasury of His concealment and appeared from the dawning-places of His holiness. His knowledge hath ever encompassed all things before the existence of all things and after all things, before the limitations of all things.

61 فاستشهد حينئذ و كل خلقه على ما هو عليه
في قدس صفاته و عز اسمائه بانه لم يزل كان
الهاً واحداً متعالياً عن كل ذكر و ثناء و ربا
مرتفعاً متقدساً عن كل نعت و مثال قد اخترع
المخترعات بمشيئته و ابتدع المبتدعات بارادته
واحدث المتحولات بقدرته و انشاء المنتشات
بقضائه و صور المتصورات باذنه و بين ما قد
شاء في ملكوت سمائه و ارضه بما قد اجل في
الكتاب باذنه ثم احصى كل ما قد ذره و بره
بما نزل في كتابه حيث قد اراد بذلك ان يحيطن
كل عباده بما قد برز من ممكن غيبه و ظهر من
مطالع قدسه و انه لم يزل كان عليه بكل شيء
قبل وجود كل شيء و بعد كل شيء قبل
حدود كل شيء

62 I testify that He is the All-Powerful, the All-Knowing, from time immemorial and unto time immemorial, and the Almighty, the All-Wise in the sovereignty of sanctity and majesty. He hath chosen an impregnable essence, a subtle course, a radiant camphor, an exalted harmony, and a lofty being. Then He shone forth upon it, and through it He became inaccessible from it and independent through it from aught else. He made it the station of the manifestation of His Self and the concealment of His Essence, and revealed through it whatsoever He wished of the signs of His power

62 فاستشهد بانه قادر علام لم يزل ولا يزال و مقتدر
حكاه في سلطان القدس و الجلال قد اصطفى
جوهره منبعا و مجرى لطيفة و كافورية بهية و
سازجية عليا و كينونية رفيعة ثم تجلى لها و بها
امتنع عنها و استغنى بها عن غيرها فجعلها مقام
ظهور نفسه و بطون ذاته و اظهر عنه ما قد شاء
من ايات قدرته و ظهورات سلطنته فاستشهد و
كل خلقه بانه قد عرف كل شيء نفسه هو اسمع
كل خلق اياته و دعى كل شيء الى عباده بارته

and the manifestations of His sovereignty. He and all His creation testify that He hath indeed known all things Himself. He hath caused all creation to hear His verses and hath called all things unto His servants, their Creator, and hath willed that all things should enter into the good-pleasure of their Fashioner and that all things should know the path of their Lord therein.

و اراد ان يدخل كل شئ في رضاء موجوده و
يعلم كل شئ منهاج ربّه فيه

63 He hath filled the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but Him. And this is the first Temple that hath shone forth and radiated, and the first Pattern that hath been adorned and embellished, and the first Light that hath dawned and been uplifted, and the first Radiance that hath risen and flashed forth, and the first Harmony that hath been concealed. And I bear witness that there is none other God but Him, the One, the All-Glorious. He hath chosen for the Manifestation of His Self mighty proofs, each one in a mirror indicating that there is none other God but Him, and this is a Sun through which God hath manifested Himself unto us through our own selves, that there is none other God but Him, the One, the Manifest.

63 قد ملأ ملاء ملكوت السموات والأرض وما بينهما
لا اله الا هو وان هذا اول هيكل لمع واشرق و
اول طراز قد طرز و اطرز و اول نور قد لاح و
ارفع و اول ضياء قد شرق و ابرق و اول سازج
قد بطن و اشهد على انه لا اله الا هو الواحد
السبحان قد اصطفى لمظهر نفسه ادلاء ممتعه كل
واحد في مرأت يدل على انه لا اله الا هو وان
هذا شمس قد تجلى الله لنا بانفسنا بانه لا اله الا
هو الواحد الظاهر

64 The Fourth in the Fourth.

64 الرابع في الرابع

65 In the Name of God, the Most Watchful, the Most Watchful.

65 بسم الله الأرصد الأرصد

66 Praise be to God, besides Whom there is none other God, the Most Watchful, the Most Watchful. And verily all glory from God be upon the First One and upon him who resembleth that One, wherein naught is seen save the First One. And furthermore, I testify that there is no guide save God and none can be guided except through His guidance. He knoweth the stations of hearts and spirits, then of souls and bodies, and whatsoever is beneath that are His manifestations in His dominion through paths He hath guided and dawning-places He hath caused to shine forth. They guide by His leave and direct by His command, and all are within the grasp of the Sovereign of His might and the dominion of His Self-Subsisting power. None hath any thing save by His command. His is the creation and the command, before and after. There is no God but He, and His are four degrees.

66 الحمد لله الذي لا اله الا هو الأرصد الأرصد و
انما البهاء من الله على الواحد الأول و من يشابه
ذلك الواحد حيث لا يرى فيه الا الواحد الأول
و بعد فاشهد بان لا مرصد الا الله و لا مهتد من
سواه بارصاده يعلم مقامات الأفئدة و الأرواح
ثم الأنفس و الأجساد و ما دون ذلك مظاهر
له في ملكه بمنهج قد ارصد و مطالع قد اشرق
يرصدون باذنه و يهندسون بامرّه و كل في قبضة
ملك عزّته و جبروت سلطان قيوميته و مالاحد
من شئ الا بامرّه الا له انخلق و الأمر من قبل
و من بعد لا اله الا و له اربع مراتب الأول في
الأول هو المهيمن القيوم

67 [Vahid 8, Bab 3, a'mad]

67 [واحد ٨ باب ٣ أحمد]

68 The first in the first

68 الأول في الأول

69 In the Name of God, the Most Supporting, the Most Supporting.

69 بسم الله الأعمد الأعمد

70 لا اله الا هو الأعمد الأعمد قل الله اعمد فوق
كل ذا اعماد ان يتمتع عن ملك سلطان اعماده

- 70 There is no God but He, the Most Supporting, the Most Supporting. Say: God is the Most Supporting, above all who possess support. None in the heavens or on earth or between them can escape from the Sovereign power of His support. Verily, He hath ever been the Support, the Supporter, the Sustainer.
- 71 Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God, Whom glorify all who are in the heavens and who are on earth and whatsoever lieth between them. Say: All are worshippers before Him.
- 72 God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or on earth or whatsoever lieth between them. He createth what He willeth by His command. Verily, He hath power over all things.
- 73 Blessed is He Who possesseth the kingdom of the heavens and the earth and whatsoever lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting.
- 74 Unto God belongeth the splendor of the heavens and the earth and whatsoever lieth between them, and God is possessed of mighty splendor. Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and God is possessed of true and mighty majesty. Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God is Beauty, the Beauteous, the Beautiful. Unto God belongeth the greatness of what He hath created and will create, and God is the Greatest, the Great, the Magnificent. Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is the Light-Giving, the Luminous, the Illuminating. Unto God belongeth the mercy of the heavens and the earth and whatsoever lieth between them, and God is the Most Merciful, the Compassionate, the Clement.
- من احد لا في السموات ولا في الأرض ولا ما بينهما أنه كان عمادا عامدا عميدا
- 71 سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذي يسبح له من في السموات و من في الأرض و ما بينهما قل كل له عابدون
- 72 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحيى ويميت ثم يميت ويحيى و أنه هو حي لا يموت و ملك لا يزول و عدل لا يبور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض و لا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً
- 73 تبارك الذي له ملك السموات و الأرض و ما بينهما لا اله الا هم العزيز المحبوب و تعالى الذي له ما في السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذي ما في السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم
- 74 و لله بهاء السموات و الأرض و ما بينهما و كان الله ذا بهاء عظيما و لله جلال السموات و الأرض و ما بينهما و كان الله ذا جلال حق عظيم و لله جمال السموات و الأرض و ما بينهما و الله جمال جامل جميل

75 Unto God belongeth the grandeur of the heavens and the earth and whatsoever lieth between them, and God is the Greatest, the Most Great, the All-Great. Unto God belongeth the glory of the heavens and of the earth and of whatsoever is between them, and God is the All-Glorious, the Most Glorious, the All-Glorified. Unto God belongeth the knowledge of the heavens and of the earth and of whatsoever is between them, and God is the All-Knowing, the Knower, the All-Wise. Unto God belongeth the power of the heavens and of the earth and of whatsoever is between them, and He is the All-Powerful, the Powerful, the Almighty. Unto God belongeth the good-pleasure of the heavens and of the earth and of whatsoever is between them, and God is the Well-Pleased, the Pleasing, the All-Pleasing. Unto God belongeth the love of the heavens and of the earth and of whatsoever is between them, and God is the Most Loving, the Loving, the Best-Beloved.

75 و الله عظمه ما خلق و يخلق و الله عظام عظيم و الله نور السموات و الأرض و ما بينهما و الله نوار ناور نویر و الله رحمة السموات و الأرض و ما بينهما و الله راحم راحم رحيم و الله كبرياء السموات و الأرض و ما بينهما و الله بكار كابر كبير و الله عزّ السموات و الأرض و ما بينهما و الله عزّاز عازز عزيز و الله علم السموات و الأرض و ما بينهما و الله عالم عالم علم و الله قدرة السموات و الأرض و ما بينهما و الله قادر قادر قدير و الله رضا السموات و الأرض و ما بينهما و الله رضاء راضي رضي و الله حبّ السموات و الأرض و ما بينهما و الله حباب حاب حبيب

76 Unto God belongeth the nobility of the heavens and of the earth and of whatsoever is between them, and God is the Most Noble, the Noble, the All-Noble. Unto God belongeth the sovereignty of the heavens and of the earth and of whatsoever is between them, and God is the Sovereign, the All-Sovereign, the Supreme Sovereign. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them, and God is powerful over all things. Unto God belongeth the loftiness of the heavens and of the earth and of whatsoever is between them, and God is the Most High, the Lofty, the Exalted. Unto God belongeth the bounty of the heavens and of the earth and of whatsoever is between them, and God is the Bountiful, the Bestower, the Most Bounteous. Unto God belongeth the grace of the heavens and of the earth and of whatsoever is between them, and God is the Most Gracious, the Gracious, the All-Gracious.

76 و الله شرف السموات و الأرض و ما بينهما و الله شراف شارف شريف و الله سلطنه السموات و الأرض و ما بينهما و الله سلاط سابط سابط و الله ملك السموات و الأرض و ما بينهما و الله على كلّ شيء قدير و الله علاء السموات و الأرض و ما بينهما و الله علاء على علي و الله من السموات و الأرض و ما بينهما و الله منان مانن و الله فضل السموات و الأرض و ما بينهما و الله فضال فاضل فضيل

77 Glorified art Thou, O my God! Send down Thy blessings upon the Primal Unity through that which Thou hast encompassed through the knowledge of Thy glory, for verily Thou art possessed of a magnificent glory. Glorified art Thou, O my God! Send down Thy blessings upon the Primal Unity through that which Thou hast encompassed through knowledge of Thy majesty, for verily Thou art possessed of a tremendous majesty. Glorified art Thou, O my Lord! Send down blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his beauty, for verily Thou art possessed of majestic beauty. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his grandeur, for verily Thou art possessed of true and mighty grandeur. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed

77 سبحانك اللهم صلّ على واحد الأوّل بما قد احطت به علماء من بهائك و أنّك كنت ذا بهاء حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علماء من جلالك أنّك كنت ذا جلال حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علماء من جمالك أنّك كنت ذا جمال حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علماء من عظمتك أنّك كنت ذا عظمه حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علماء من نورك أنّك كنت ذا عظيما

through Thy knowledge his light, for verily Thou art possessed of might. Glory be unto Thee, O God!

- 78 Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his mercy, for verily Thou art possessed of true and mighty mercy. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his words, for verily Thou art possessed of mighty and glorious words. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his names, for verily Thou art possessed of true and mighty names. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his glory, for verily Thou art possessed of true and mighty glory. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his will, for verily Thou art possessed of true and mighty will. Glory be unto Thee, O God!

78 سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من رحمتك أنّك كنت ذا رحمه حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من كلماتك أنّك كنت ذا كلمات عزّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من اسمائك أنّك كنت ذا اسماء حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من عزّتك أنّك كنت ذا عزّ حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من مشيتك أنّك كنت ذا مشية حقّ عظيما

- 79 Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his knowledge, for verily Thou art possessed of mighty knowledge. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his power, for verily Thou art possessed of true and mighty power. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his good-pleasure, for verily Thou art possessed of true and mighty good-pleasure. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his love, for verily Thou art possessed of true and mighty love. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his nobility, for verily Thou art possessed of true and mighty nobility. Glory be unto Thee, O God!

79 سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من علمك أنّك كنت ذا علم عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من قدرتك أنّك كنت ذا قدرة حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من رضائك أنّك كنت ذا رضا حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من حبّك أنّك كنت ذا حبّ حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من شرفك أنّك كنت ذا شرف حقّ عظيما

- 80 Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his sovereignty, for verily Thou art possessed of true and mighty sovereignty. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his dominion, for verily Thou art possessed of mighty dominion. Glory be unto Thee, O God! Send blessings upon the First One, inasmuch as Thou hast encompassed through Thy knowledge his loftiness, for verily Thou art possessed of true and mighty loftiness. Glory be unto Thee, O God! Verily Thou hast encompassed all things through Thy knowledge. What Thou hast intended for the First One is Him Whom God shall

80 سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من سلطانك أنّك كنت ذا سلطان حقّ عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من ملكك أنّك كنت ذا ملك عظيما سبحانك اللهم ربّ صلّ على الواحد الأوّل بما قد احطت به علما من علوك أنّك كنت ذا علو حقّ عظيما سبحانك اللهم ربّ أنّك قد احطت بكلّ شيء علما ما اردت بالواحد الأوّل من يظهره الله يوم القيمة باياتك ثمّ

make manifest on the Day of Resurrection through Thy signs and the Letters thereof from Thy presence, for verily Thou art the All-Knowing over all things. Glory be unto Thee, O God! Send blessings upon those who are in the Bayan at this time through sovereignty and power. Glory be unto Thee, O God!

حروف هذا من عندك انك كنت على كل شيء
علما

- 81 Send blessings upon those who are in the Bayan through might and omnipotence. Glory be unto Thee, O God! Send blessings upon those who are in the Bayan at this time through sovereignty and power. Glory be unto Thee, O God! Send blessings upon those who are in the Bayan at this time through might and omnipotence. Glory be unto Thee, O God! Send blessings upon those who are in the Bayan at this time through victory and triumph. Glory be unto Thee, O God! Send blessings upon those who are in the Bayan at this time through dominion dominion and manifestation. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan with might and victory. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with glory and majesty. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan with countenance and beauty. Glorified art Thou, O my Lord!

81
سبحانَكَ اللَّهُمَّ رَبَّ صَلِّ عَلَى مَنْ فِي الْبَيَانِ حِينَئِذٍ
بِالسُّلْطَنَةِ وَالْأَقْدَارِ سُبْحَانَكَ اللَّهُمَّ رَبَّ صَلِّ عَلَى
مَنْ فِي الْبَيَانِ بِالْغَلْبَةِ وَالْأَقْبَارِ سُبْحَانَكَ اللَّهُمَّ رَبَّ
صَلِّ عَلَى مَنْ فِي الْبَيَانِ حِينَئِذٍ بِالسُّلْطَنَةِ وَالْأَقْدَارِ
سُبْحَانَكَ اللَّهُمَّ رَبَّ صَلِّ عَلَى مَنْ فِي الْبَيَانِ حِينَئِذٍ
بِالْغَلْبَةِ وَالْأَقْبَارِ سُبْحَانَكَ اللَّهُمَّ رَبَّ صَلِّ عَلَى
مَنْ فِي الْبَيَانِ حِينَئِذٍ بِالنَّصْرِ وَالْأَفْتَاتِحِ سُبْحَانَكَ
اللَّهُمَّ رَبَّ صَلِّ عَلَى مَنْ فِي الْبَيَانِ حِينَئِذٍ بِأَهْلِيهِ
وَالْأَظْهَارِ سُبْحَانَكَ اللَّهُمَّ رَبَّ صَلِّ عَلَى مَنْ فِي
الْبَيَانِ بِالْجَبَرُوتِ وَالْأَنْتِصَارِ سُبْحَانَكَ اللَّهُمَّ رَبَّ
صَلِّ عَلَى مَنْ فِي الْبَيَانِ حِينَئِذٍ بِالْعِزَّةِ وَالْجَلَالِ
سُبْحَانَكَ اللَّهُمَّ رَبَّ صَلِّ عَلَى مَنْ فِي الْبَيَانِ بِالطَّلَعَةِ
وَالْإِجْمَالِ

- 82 Send down Thy blessings upon him who is in the Bayan at this hour with presence and perfection. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan with authority and justice. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with grandeur and sublimity. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with might and inauguration. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with loftiness and exaltation. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with gladness and joy. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan with similitude and parables. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with greatness and independence. Glorified art Thou, O my Lord!

82
سبحانك اللهم ربّ صلّ على من في البيان حينئذٍ
بالوجهه والكمال سبحانك اللهم ربّ صلّ على
من في البيان بالسّطوة والعدل سبحانك اللهم
ربّ صلّ على من في البيان حينئذٍ بالكبرياء و
الاستجلال سبحانك اللهم ربّ صلّ على من في
البيان حينئذٍ بالعزة والأفتاح سبحانك اللهم ربّ
صلّ على من في البيان حينئذٍ بالرفعة والأرتفاع
سبحانك اللهم ربّ صلّ على من في البيان حينئذٍ
بالبهجة والأبتهاج سبحانك اللهم ربّ صلّ على
من في البيان حينئذٍ بالبهجة والأبتهاج سبحانك
للهم ربّ صلّ على من في البيان بالمثل والأمثال
سبحانك اللهم ربّ صلّ على من في من في البيان
حينئذٍ بالعظمة والاستقلال

- 83 Send down Thy blessings upon him who is in the Bayan at this
hour with sovereignty and the Kingdom. Glorified art Thou,
O my Lord! Send down Thy blessings upon him who is in
the Bayan at this hour with might and power. Glorified art
Thou, O my Lord! Send down Thy blessings upon him who is
in the Bayan at this hour with power and divinity. Glorified
art Thou, O my Lord! Send down Thy blessings upon him

83 سبحانك اللهم ربّ صلّ على من في البيان حينئذٍ بالملك و الملكوت سبحانك اللهم ربّ صلّ على من في البيان حينئذٍ بالعزّ و الجبروت سبحانك اللهم ربّ صلّ على من في البيان حينئذٍ بالقدرة و اللاهوت سبحانك اللهم ربّ صلّ على من في

who is in the Bayan at this hour with strength and radiance. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with dominion and the human realm. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with greatness and grandeur. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with loftiness and exaltation. Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan at this hour with dominion and invincibility.

البيان حينئذ بالقوة والياقوت سبحانه اللهم ربّ صلّ على من في البيان حينئذ بالسلطنة والناسوت سبحانه اللهم ربّ صلّ على من في البيان حينئذ بالعظمة والكبرياء سبحانه اللهم ربّ صلّ على من في البيان حينئذ بالرفعة والأرتفاع سبحانه اللهم ربّ صلّ على من في البيان حينئذ بالهيمنة والأمتناع

- 84 Glorified art Thou, O my Lord! Send down Thy blessings upon him who is in the Bayan with all the good that Thy knowledge encompasseth. Verily, Thou art the Encompasser of all things and Thou art powerful over all things. Glorified art Thou, O my Lord! Verily, Thy knowledge encompasseth all things. Thou hast desired for those in the Bayan, from the first moment Thou didst reveal it until the time Thou shalt raise it up, none save Him Whom Thou shalt manifest on the Day of Resurrection through Thy power, and then the evidence of Thy Cause in the kingdom of the heavens and the earth and whatsoever is between them. Verily, Thou art the Guardian over all things.

84 سبحانه اللهم ربّ صلّ على من في البيان ما قد احطت به علمك من كلّ خير أنّك كنت على كلّ شيء محيطاً وأنك كنت على كلّ شيء قديراً سبحانه اللهم ربّ أنّك قد احطت بكلّ شيء علماً ما اردت لمن في البيان من أوّل ما قد نزلته الى حين ما ترفعنه الا من تظهره يوم القيمة بقدرك ثم ادلاء امرك في ملكوت السموات والأرض وما بينهما وأنك كنت على كلّ شيء رقيباً

- 85 Glorified art Thou, O my Lord! Grant then a mighty victory unto him who is therein. Glorified art Thou, O my Lord! Manifest then what is therein with a mighty manifestation. Glorified art Thou, O my Lord! Send down Thy blessings upon him who aideth Thy religion therein through what Thy knowledge encompasseth of Thy grace. Verily, Thou art the All-Bountiful, the Most Generous. Glorified art Thou, O my Lord! Send down Thy blessings upon him who exalteth Thy Cause therein through what Thy knowledge encompasseth of Thy bounty. Verily, Thou art the Most Bountiful, the Most Generous. Glorified art Thou, O my Lord! Aid then him who helpeth Thy proof therein through the angels of the heavens and the earth and whatsoever is between them, through what Thy knowledge encompasseth of every good. Verily, Thou art the Knower of all things and art the Preserver of all things. Sanctified be Thy names, both in the past and in the future. There is none other God but Thee, the Supreme, the Self-Subsisting.

85 سبحانه اللهم رب فانصر من فيه نصراً عظيماً سبحانه اللهم فاطهر ما فيه ظهوراً عظيماً سبحانه اللهم ربّ صلّ على من ينصر دينك فيه بما قد احطت به علمك من فضلك أنّك كنت فضلاً كريماً سبحانه اللهم صلّ على من يرفعن امرك فيه بما قد احطت به علماً من جودك أنّك كنت جواداً كريماً سبحانه اللهم ربّ فا نصّر من ينصرن حجّتك فيه بملائكة السموات والأرض وما بينهما بما قد احطت به علمك من كلّ خير أنّك كنت بكلّ شيء عليماً وأنك كنت على كلّ شيء حفيظاً تقدست اسمائك من قبل ومن بعد لا اله الا انت المهيمن القيوم

- 86 Glorified be Thine exemplars in the kingdom of the heavens and of the earth and whatsoever lieth between them. There is none other God but Him, the Mighty, the Best-Beloved. We all, through God, are the Conquerors. We all, through God, are the Victorious. We all, through God, are the Manifest. We all, through God, are the Possessors. We all, through God, are the Supreme. We all, through God, are the Dominant. We

86 وتعظمت امثالك في ملكوت السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب انا كلّ بالله قاهرون انا كلّ بالله غالبون انا كلّ بالله ظاهرون انا كلّ بالله مالكون انا كلّ بالله لمهيمنون انا كلّ ت الله لمسلطون انا كلّ بالله المقدسون قل هو القاهر فوق خلقه وهو المحبوب

all, through God, are the Sanctified. Say: He is the Conqueror over His creation, and He is the Best-Beloved. Say: He is the Manifest over His servants, and He is the Supreme, the Self-Subsisting. Unto God belongeth the wealth of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Bountiful, the Enricher. Unto God belongeth the preservation of the heavens and of the earth and of whatsoever lieth between them, and God is the Protector, the Guardian, the Preserver.

قل هو الظاهر فوق عباده وهو المهيمن القيوم و
لله غناء السموات والأرض وما بينهما والله
غناء غاني غني حفظ السموات والأرض وما
بينهما والله حافظ حافظ حفيظ

87 Unto God belongeth the dominion of the heavens and of the earth and of whatsoever lieth between them, and God is the Watcher over all things. Unto God belong exalted seats wherein dwelleth whomsoever He willeth by His command. Verily, He is the All-Powerful, the Mighty, the Omnipotent. Say: Praise be to God Who bestoweth His remembrance upon whomsoever He willeth. Verily, there is no God but He, the Supreme, the Self-Subsisting. And praise be to God Who guardeth whomsoever He willeth through His angels in the heavens and the earth and whatsoever lieth between them. We all are grateful unto Him. We all are praising Him. And praise be to God Who provideth from His presence whomsoever He willeth through His grace. Verily, He is the All-Embracing, the All-Knowing. Wherefore, praise be to God, the Lord of the East and of the West, the Lord of the visible and the invisible, the Lord of all the worlds.

87 و لله جبروت السموات والأرض وما بينهما
والله على كل شيء رقيب والله مقاعد مرفوعة
يسكن فيها من يشاء بامر الله كان قدراً قادراً
قديراً و قل الحمد لله الذي يمن على من يشاء بذكره
انه لا اله الا انا المهيمن القيوم والحمد لله الذي
يحفظ من يشاء بملائكته السموات والأرض و
ما بينهما انا كل له شاكون انا كل حامدون و
الحمد لله الذي يرزق من عنده من يشاء بفضله
انه كان وساعا عليهما فله الحمد رب المشرق و
المغرب رب ما يرى وما لا يرى رب العالمين

88 Say: Verily God shall send down from His presence provision unto whomsoever He willeth among His servants by His command. Verily, He is the All-Knowing, the All-Wise. Say: He is the Manifest above you and the Conqueror over you from behind your backs, and that which is exalted above you over your heads, and that which rules over you beneath your feet, and that which dominates you from every direction that reaches unto you, He will assuredly assist whomsoever He willeth through His command and will protect whomsoever He pleaseth through His leave. Verily He hath power over all things. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved. Unto God belong the scriptures of the heavens and the earth and whatsoever pertaineth thereunto by which all are guided. Unto God belong the evidences of the heavens and whatsoever lieth between them whereby all are exalted.

88 قل ان الله لينزل من عنده رزق من يشاء من
عباده بامر الله كان علاما حكيما قل هو الظاهر
فوقكم والظاهر عليكم من وراء ظهوركم والمرتفع
عن ايمانكم والممتنع عليكم من شمائلكم والمتعالى
عليكم من فوق رؤسكم والمسلط عليكم من تحت
اقدامكم والمسلط عليكم من كل شطر ينتهي اليكم
لينصرن من يشاء بامرهم يحفظن من يشاء باذنه انه
كان على كل شيء قديراً ذالك الله ربكم له الخلق
والأمر لا اله الا هو العزيز المحبوب والله كتب
السموات والأرض وما كل بها يهتدون والله
دلائل السموات وما بينهما كل بها يتعالون

89 Say: Verily God will remember whomsoever He willeth among His servants through His command. Indeed He is the Great Bestower. Say: Praise be to God Who possesseth whatsoever is in the heavens and the earth and whatsoever lieth between them. His knowledge embraceth all things. He aideth whomsoever He

89 قل ان الله ليدركن من يشاء من عباده بامر الله
كان فضالاً عظيماً و قل الحمد لله الذي له ما في
السموات والأرض وما بينهما قد احاط بكل
شيء علماً ينصرن من يشاء بامر الله كان عزّاً

willeth through His command. Verily He is the Mighty, the Impregnable. He exalteth whomsoever He pleaseth through His remembrance. Verily He is the Ancient Succourer. Unto God belong majesty and grandeur in the kingdoms of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Beloved. Unto God belongeth the sovereignty of the heavens and the earth and whatsoever lieth between them. Say: All stand firm through His command and all are apprehensive through fear of Him. Say: He is the Subduer over His creation and He is the All-Compelling, the Self-Subsisting. He is the Manifest above His servants and He is the All-Powerful, the Most Holy.

منيعا ويرفع من يشاء بذكره أنه كان نصارا قديما
ولله الكبرياء والعظمة في ملكوت السموات
والأرض وما بينهما لا اله الا هو العزيز المحبوب
ولله سلطان السموات والأرض وما بينهما قل
بامرهم قائمون وكل من خيفته مشفقون قل هو
القاهر فوق خلقه وهو المتكبر القيوم وهو الظاهر
فوق عباده وهو المتعز القُدوس

- 90 He it is in Whose grasp is the kingdom of the heavens and the earth and whatsoever lieth between them, and unto Him shall all return. Unto God belongeth guardianship in the kingdoms of the heavens and the earth and whatsoever lieth between them. God is the Guardian and unto Him belongeth guardianship. He aideth whomsoever He willeth through His command. Verily He is the All-Powerful, the Omnipotent, the Almighty. His are the most excellent names in the kingdoms of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Beloved. His is the supreme example in the kingdoms of the heavens and the earth and whatsoever lieth between them. Say: All prostrate themselves before His presence. Say: All bow down before God. Say: All humble themselves before God. Say: All extol God. Say: God hath created them and provided for them and causeth them to die and maketh them live. Verily there is no God but Him, the Protector, the Self-Subsisting.

90 هو الذي بيده ملكوت السموات والأرض و
ما بينهما وإن اليه كل يرجعون والله الولاية في
ملكوت السموات والأرض وما بينهما والله
ولاء والى ولي ينصر من يشاء بامرهم أنه كان
قدارا قادرا قديرا وله الأسماء الحسنى في ملكوت
السموات والأرض وما بينهما لا اله الا هو العزيز
المحبوب وله المثل الأعلى في ملكوت السموات
والأرض وما بينهما قل كل بين يدي يسجدون
قل كل بين يدي الله يخضعون قل كل بين يدي
الله يخشعون قل كل بين يدي الله يثنيون قل الله
قد خلقهم ورزقهم ويميتهم ويحييهم أنه لا اله الا
هو المهيمن القيوم

- 91 Unto God belong sovereignty and reliance in the kingdoms of the heavens and the earth and whatsoever lieth between them. And God is the Sovereign, the Trustworthy, the Great. Say: God exalteth whomsoever He willeth among His servants like unto this. Verily He is the Bountiful, the All-Bounteous, the Most Bountiful. And He elevateth whomsoever He willeth among His servants. Verily He is the Exalter, the One Who exalteth, the Most Exalted. Therefore ye shall assuredly aid Him Whom God shall manifest with a mighty aid and ye shall prostrate yourselves before God in willing prostration and ye shall aid the true Faith from His presence according to what He hath prescribed and is powerful and mighty to accomplish. For naught hath been created except that ye shall believe in Him Whom God shall manifest and shall aid Him according to your power. Say: All power hath been created through the power of God and lieth within His grasp. Do ye not perceive?

91 والله السلطنة والأعتماد في ملكوت السموات
والأرض وما بينهما والله سلطان معتمد عظيم
قل الله عز من يشاء من عباده مثل هذا أنه كان
فضالا فاضلا فضيلا ويرفع من يشاء من عباده
أنه كان رفعا رفعا رفيعا فالتنصر من يظهره الله
نصرا عظيما وتسجدن بين يدي الله سجدا رضيا
ولتنصرن دين الحق من عنده بما كتب عليه و
مقتدرا وقديرا فإن ما خلق ولا من شيء الا
ولتؤمنن بمن يظهره الله ولتنصرنه بما اتم عليه
مقتدرون قل كل اقتدار باقتدار الله خلق في
قبضته افلا تنظرون

- 92 Say: All exaltation compared to the exaltation of God was created and lieth within His grasp. Do ye not behold? Say: The names whereby God is described, ye cannot be described thereby. The creation and its attributes were created through the command of your Lord. How then can ye claim to be equal? Glorified and exalted is He above whatsoever ye mention.
- 93 [Vahid 8, Bab 4, ashhad]
- 94 And He hath four stations.
- 95 The first in the first:
- 96 In the Name of God, the Most Evident, Most Evident.
- 97 God testifieth that there is none other God but Him, the Most Evident, Most Evident. Say: God testifieth above every testimony. None can withhold himself from the sovereignty of His testimony, whether in the heavens or on the earth or whatsoever is between them. He createth what He willeth by His command. Verily He hath ever been the All-Witnessing, the All-Seeing, the All-Testifying. Glorified be He before Whom prostrateth whatsoever is in the heavens and the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on the earth and whatsoever lieth between them. Say: All are devoted unto Him. God testifieth that there is none other God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Nature, the Strength and the Ruby, then the Sovereignty and the Human Nature.
- 98 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth not a thing, whether in the heavens or on the earth or whatsoever lieth between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed be His sovereignty over the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the Supreme, the Self-Subsisting. Unto God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and unto God belongeth glory most glorious and resplendent. And unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and unto God belongeth majesty most majestic and sublime.
- 92 قل كل ارتفاع عند ارتفاع الله خلق في قبضته
أفلا تبصرون قل ما يوصف الله به من الأسماء
ما دون انتم لا توصفون اط الخلق ثم صفاتهم قد
خلقوا بامر ربكم كيف انتم تستطيعون ان تعدلون
سبحانه و تعالى عما انتم تذكرون
- 93 [واحد ٨ باب ٤ أشهد]
- 94 وله اربع مراتب
- 95 الأول في الأول
- 96 بسم الله الأشهد الأشهد
- 97 الله لا اله الا هو الأشهد الأشهد قل الله اشهد
فوق كل ذا اشهاد لن يقدر ان يمتنع عن ملك
سلطان اشهادة من احد لا في السموات ولا في
الأرض ولا ما بينهما يخلق ما يشاء بامر
انه كان شهيدا شاهدا شهيدا سبحان الذي يسجد
له ما في السموات والأرض وما بينهما قل
كل له ساجدون والحمد لله الذي يسبح له من
في السموات ومن في الأرض وما بينهما قل
كل له قانتون شهد الله انه لا اله الا هو له الملك و
الملكوته ثم العز والجبروت ثم القدرة واللاهوت
القوة والياقوت ثم السلطنة والناسوت
- 98 يحيى ويميت ثم يميت ويحيى وانه حي لا يموت
و ملك لا يزول و عدل لا يبور و سلطان لا
يحول و فرد لا يفوت عن قبضته من شيء لا في
السموات ولا في الأرض ولا ما بينهما يخلق ما
يشاء بامر انه كان على كل شيء قديراً و تبارك
له ملك السموات والأرض وما بينهما لا اله الا
هو المهيمن القيوم

- 99 And unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and unto God belongeth beauty most beauteous and beautifying. And unto God belongeth the grandeur of the heavens and the earth and whatsoever lieth between them, and unto God belongeth grandeur most grand and magnificent. And unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is the All-Luminous, the Light-Giving, the Most Luminous. And unto God belongeth the mercy of the heavens and the earth and whatsoever lieth between them, and God is the All-Merciful, the Mercy-Giving, the Most Merciful. And unto God belong the names of the heavens and the earth and whatsoever lieth between them, and God is the Most Great, the All-Transcendent, the All-Glorious. And unto God belongeth the might of the heavens and the earth and whatsoever lieth between them, and God is the All-Mighty, the Source of Might, the Almighty.
- 99 و لله بهاء السَّموات والأرض وما بينهما و لله بهاء باهى بهى و لله جلال السَّموات والأرض وما بينهما و لله جلال جلال جليل و لله جمال السَّموات والأرض وما بينهما و الله جمال جمال جميل و لله عظمة السَّموات والأرض وما بينهما و لله عظام عظيم و لله نور السَّموات والأرض و ما بينهما و الله نوار ناور نویر و لله رحمه السَّموات والأرض و ما بينهما و الله رحام راحم رحيم و لله اسماء السَّموات والأرض و ما بينهما و الله كبار كبير و لله عزّ السَّموات والأرض و ما بينهما و الله عزّاز عازز عزيز
- 100 And unto God belongeth the will of the heavens and the earth and whatsoever lieth between them, and God is the All-Encompassing, the Encompasser, the Most Encompassing. And unto God belongeth the knowledge of the heavens and the earth and whatsoever lieth between them, and God is the All-Knowing, the Knower, the Most Knowing. And unto God belongeth the power of the heavens and the earth and whatsoever lieth between them, and God is the All-Powerful, the Powerful, the Most Powerful. And unto God belongeth the good-pleasure of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Pleasing, the Well-Pleased, the Most Pleasing. Unto God belongeth the love of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Loving, the Best Beloved, the Most Loving. Unto God belongeth the power of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Powerful, the Most Powerful, the Omnipotent.
- 100 و لله مشيه السَّموات والأرض و ما بينهما و الله حياط حايط حييط و لله علم السَّموات والأرض و ما بينهما و الله علام عالم عالم و لله قدره السَّموات والأرض و ما بينهما و الله قدار قادر قدير و لله رضاء السَّموات والأرض و ما بينهما و الله راضى رضى و لله حب السَّموات والأرض و ما بينهما و الله حباب حبيب و لله قوة السَّموات والأرض و ما بينهما و الله قواء قواى قوى
- 101 Unto God belongeth the nobility of the heavens and of the earth and of whatsoever lieth between them, and God is the Most Noble, the All-Noble, the Exalted in Rank. Unto God belongeth the sovereignty of the heavens and of the earth and of whatsoever lieth between them, and God is the Supreme Ruler, the Sovereign, the All-Subduing. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever lieth between them, and God is the Supreme Lord, the Sovereign, the King. Unto God belongeth the loftiness of the heavens and of the earth and of whatsoever lieth between them, and God is the Most High, the Exalted, the Supreme. Unto God belongeth the bounty of the heavens and of the earth and of
- 101 و لله شرف السَّموات والأرض و ما بينهما و الله شراف شارف شريف و لله سلطنه السَّموات والأرض و ما بينهما و الله سلاط سلاط سليلط و لله ملك السَّموات والأرض و ما بينهما و الله ملاك مالك و لله علو السَّموات والأرض و ما بينهما و الله علاء على على و لله من السَّموات والأرض و ما بينهما و الله منان مانن منين و الله كمال السَّموات والأرض و ما بينهما و الله كمال كامل

whatsoever lieth between them, and God is the All-Bountiful, the Most Gracious, the Beneficent. Unto God belongeth the perfection of the heavens and of the earth and of whatsoever lieth between them, and God is the Most Perfect, the Complete, the Consummate.

- 102 Unto God belong the words of the heavens and of the earth and of whatsoever lieth between them, and God is the Complete, the Perfect, the Most Complete. Unto God belong the signs of the heavens and of the earth and of whatsoever lieth between them, and God is the Most Generous, the Bountiful, the All-Munificent. Unto God belongeth the victory of the heavens and of the earth and of whatsoever lieth between them, and God is the Helper, the Sustainer, the Succourer. Unto God belongeth the purity of the heavens and of the earth and of whatsoever lieth between them, and God is the Most Pure, the Purifier, the All-Pure. Unto God belongeth the might of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Compelling, the Almighty, the Most Powerful. Unto God belongeth the glory of the heavens and of the earth and of whatsoever lieth between them, and God is the Almighty, the Powerful, the Omnipotent.

102 و الله كلمات السموات والأرض وما بينهما و الله تمام تامم تميم و الله آيات السموات والأرض و ما بينهما و الله كرام كرام كريم و الله نصر السموات والأرض و ما بينهما و الله نصار ناصر نصير و الله طهر السموات والأرض و ما بينهما و الله طهار طاهر طهير و الله قهر السموات والأرض و ما بينهما و الله قهار قاهر قهير و الله عز السموات والأرض و ما بينهما و الله جبار جابر جبير

- 103 Unto God belongeth the invincibility of the heavens and of the earth and of whatsoever lieth between them, and God is the Impregnable, the Invincible, the Most Strong. Unto God belongeth the triumph of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Conquering, the Triumphant, the Most Victorious. Unto God belongeth the dominance of the heavens and of the earth and of whatsoever lieth between them, and God is the Supreme Ruler, the All-Dominant, the Most Powerful. Unto God belongeth the omnipotence of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Compelling, the Omnipotent, the Invincible. Unto God belongeth the exaltation of the heavens and of the earth and of whatsoever lieth between them, and God is the Exalter, the Most High, the Most Exalted. Thus doth God recompense those who have martyred themselves in His path, and who are assured of God and His signs.

103 و الله مناعة السموات والأرض و ما بينهما و الله مناع مانع منيع و الله غلبه السموات والأرض و ما بينهما و الله غلاب غالب غليب و الله تسلط السموات والأرض و ما بينهما و الله سلاط متسلط سليط و الله اقتدار السموات والأرض و ما بينهما و الله قهار مقتدر منيع و الله ارتفاع السموات والأرض و ما بينهما و الله رافع رفيع كذلك يجزي الله الذين استشهدوا في سبيل الله و هم بالله و آياته موقنون

- 104 Say: Whoso is martyred in the path of God, God will assuredly exalt him in the life to come and in this life, for He hath power over all things. Say: God hath ordained for those who are martyred in His path that He shall exalt their mention in this life and in the life to come, and shall cause them to enter the seats of light from His presence. There, by God's leave, do they glorify Him. Say: This indeed is the Most Great Name among all names in the Book, through which ye call upon God, your

104 قل من يستشهد في سبيل الله ليرفعه الله في الحياه الاخرة و الاولى انه كان على كل شيء قديراً قل كتب الله على الذين استشهدوا في سبيل الله ان يرفع ذكرهم في الحياه الاولى و الاخرة و يدخلهم في مقاعد النور من عنده هنالك هم باذن الله ليسبحون قل ان ذلك لاسم اكبر الاسماء في كتاب

Lord. The first to aid God in the Bayan were the harbingers of that Name, and these are they who, in the sight of God, are among those who glorify Him. Say: For him who is martyred in the path of God, there remaineth naught that he should ask of God at that time, by virtue of God's grace upon those who were martyred in His path when others would follow after them. Say: God is the Light of the heavens and the earth and whatsoever is between them. Say: All are guided by the light of God.

- 105 Say: God is more luminous than every possessor of light. None in the heavens or on earth or in what lies between them can withstand the sovereignty of His light, for verily He has ever been the All-Luminous, the Most Luminous, the Resplendent. God hath not created in Paradise any station more exalted than the stations of those who have been martyred in His path, for they have ascended unto God with all that they possessed from Him, and unto God, their Lord, do they return. They love for themselves what He loves, and when they sacrifice their lives it is in the path of God their Lord. Thus no rank remains in Paradise to which they do not attain by God's leave. Thus doth God bestow His favor upon His God-fearing servants. Say: They gaze from the highest horizon upon all things and laugh, saying: "Praise be to God Who hath made us inherit these realms wherein we shall abide forever.

- 106 Therein we have whatsoever our souls desire, and God increaseth His bounty unto us, for we are among the thankful." Say: The mention of Light after Darkness is like the mention of Baha after Dal in the Qur'an, wherein ye at that time bore witness to your religion in Islam. Nothing could be greater than this twofold manifestation. This is the light of God whereby all of you are illumined. And ye shall witness in the Bayan what is greater and mightier than this, and ye pride yourselves, are exalted, elevated and magnified by the mention of those who are martyred in God's path, though ye reflect but little thereon. All this is but a leaf from the gardens of Him Whom God shall make manifest. Ye shall then submit and attain unto all good. If ye desire to be among the exponents of His Name, ye shall witness this among the exponents in God's path. And if ye desire to be among the exponents of God's light, ye shall witness this in God's path.

- 107 And if ye desire to be among the exponents of God's might, ye shall overcome in His path. And if ye desire to be among

انتم الله ربكم به تدعون اول من قد نصر الله في البيان ادلاء ذلك الاسم و اولئك هم عند الله لمسيحون قل لم يبق لمن يستشهد في سبيل الله من شيء يستلن الله عند ذلك من فضل الله على الذين استشهدوا في سبيل اذ هم من بعد بهم يلحقون قل الله نور السموات والارض وما بينهما قل كل بنور الله يهتدون

105 قل الله انور فوق كل ذا نور لن يقدر ان يمتنع عن ملك سلطان نوره من اجد لا في السموات ولا في الارض ولا ما بينهما انه كان نوارا نورا نورا ما خلق الله في الجنات درجه اعلى من درجات الذين استشهدوا في سبيل الله اذ هم بكل ماقداتو من عند الله قد عرجوا الى الله و هم الى الله ربههم لينقلبون اذ كل ما يحبون لانفسهم يحبون واذا فدوا الى حيات انفسهم هي سبيل الله ربههم فاذا لم يبق في الرضوان عن درجه الا ويوصلن اليها باذن الله كذلك بمن الله على عباده المتقين قل انهم حينئذ في الافق الاعلى ينظرون الى كل شيء ثم ليضحكون يقولون الحمد لله الذي قد اورثنا الراضون انا كما فيها خالدين

106 لنا فيها مااشتيت انفسنا ويزيد الله علينا انا كما شاكرين قل ان ذكر النور بعد الظلمه ذكر البهاء بعد الدال في الفرقان حيث انكم يومئذ في دينكم في الاسلام تشهدون لم يكن امرا اكبر من هذا مرتين هذا نور الله كذلك كل نه تستضيون و تشهدون في البيان اعظم من ذلك واكبر من هذا وانتم بذكر الذين استشهدوا في سبيل الله لتفتخرون ثم تستعزون لترتفعون ثم لتعظمون ولكنكم قليلا ما تفكرون كل ذلك ورقة من جنان من يظهره الله انتم هنالك لتسلمون ثم كل خير تدركون ان تحبون ان تكونن من ادلاء اسمه هذا من ادلاء انتم في سبيل الله تشهدون وان زائد تحبون ان تكونن من ادلاء نور الله انتم في سبيل الله تشهدون الى وان تحبون او تكونن من ادلاء نور الله انتم في سبيل الله تستصعدون

107 وان تحبون ان تكونن من ادلاء قهر الله انتم في سبيل تمهرون وان تحبون ان تكونن من ادلاء

the exponents of God's mercy, ye shall show mercy in His path. And if ye desire to be among the exponents of God's grandeur, ye shall manifest grandeur in His path. And whatsoever ye love of the most beautiful Names, to the number of all things, before the number of all things, and after the number of all things, ye are able to acquire these fruits from the gardens of Him Whom God shall make manifest, and upon every branch that ye love shall ye find repose. If ye desire to be of the glory of Truth, ye shall take from that Most Exalted Example, and if ye desire to be of the splendor of Truth, ye shall take from that Most Exalted Example whatsoever your souls desire of sublime attributes and lofty examples from Him Whom God shall manifest. From Him shall you derive illumination and in Him shall you remain steadfast.

رحمه الله انتم في سبيل الله تترحمون و ان تحبوننا تكونون من ادلاء عظمه الله انتم في سبيل الله تعظمون و كلما تحبون من اسماء الحسنى عدد كل شيء و قبل عدد كل شيء و بعد عدد كل شيء انتم تستطيعون ان تستأخذون تلك ثمرات جنات من يظهره الله انتم على كل غصن تحبون لتستقروا ان تحبون ان تكونون من بهاء الحق فانتم من ذلك المثل الأعلى تأخذون و ان تحبون ان تكونون من بهاء الحق انتم من ذلك المثل الأعلى تأخذون كل ما اشتهت انفسكم من صفات السنى و امثال العليا عن من يظهره الله انتم من هنالك تستضيئون ثم فيه لتثبتون

108 And for whomsoever bears witness in the path of God, it is ordained before his martyrdom that he shall take vengeance on those who were proud against him. This has been decreed before all things, after all things, above all things, beneath all things, and with all things. That which hath been sent down in the Book from His presence cannot be altered, and that which hath been ordained from the presence of God by His command cannot be changed. Verily, He is the All-Compelling, the All-Powerful, the Most Great. Thus shall God take vengeance by His command. Verily, He hath power over all things.

108 و من يشهد في سبيل الله قد قدر له قبل ان يشهد ان ينتقم عن استكبر عليه ذلك مما قد قدر له قبل ان يشهد ان ينتقم عن استكبر عليه ذلك مما قد قدر قبل كل شيء و بعد كل شيء و فوق كل شيء و دون كل شيء و مع كل شيء لا مرد ما نزل في الكتاب من عنده و لا يتبدل ما قدر من عنده و لا يتبدل ما قدر من عند الله بامر الله انه كان قهارا مقتدرا عظيما كذلك لينتقم الله بامر الله انه كان على كل شيء قديرا

109 The Second in the Second.

109 الثاني في الثاني

110 In the Name of God, the Most Witness, the Most Witness.

110 بسم الله الأشهد الأشهد

111 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, then the might and the omnipotence, then the power and the divinity, then the strength and the sovereignty, then the earthly realm and dominion, then the glory and the majesty, then the countenance and the beauty, then the face and the perfection, then the grandeur and the independence, then the inaccessibility and the sublimity, then the mercy and the grace, then the authority and the justice, then the might and the action, then the glory and the invincibility, then the power and the exaltation, then the joy and the gladness, then the sovereignty and the omnipotence.

111 سبحانه اللهم يا الهى لاشهدنك و كل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت ثم العزة و الجلال ثم الطلعة و الجمال ثم الوجه و الكمال ثم العظمة و الاستقلال ثم المناعة و الاستجلال ثم الرحمة و الفضل ثم السطوة و العدل ثم القوة و الفعال ثم العزة و الامتناع ثم القوة و الارتفاع ثم البهجة و الابتهاج ثم السلطنة و الاقتدار ثم

112 Then unto Thee belongeth whatsoever Thou hast loved or wilt love of the kingdom of Thy Command and creation. Thou hast ever been, O my God, powerful over whatsoever Thou wilt, and supreme over whatsoever Thou desirest, and dominant

112 لك ما احببت او تحب من ملكوت امرك و خلقتك لم تزل كنت يا الهى مقتدرا على ما تشاء و ممتنا فوق ما تريد و متقها على كل شيء و متظها فوق كل شيء و متسلطا على كل شيء

over all things, and manifest above all things, and sovereign over all things. Thy dominion is exalted above all contingent beings, Thy manifestation is evident throughout all existence, Thy compulsion encompasses all created things, and Thy power prevails over all who dwell in the kingdoms of earth and heaven. Thy invincibility transcends all similitudes and allusions.

قَهَّارِيكَ عَالِيَةً عَلَى كُلِّ الْمَمَكَّاتِ وَظَهَّارِيكَ
ظَاهِرَةً عَلَى كُلِّ الْمَوْجُودَاتِ وَجَبَّارِيكَ جَابِرَةً
عَلَى كُلِّ الْكَائِنَاتِ وَاقْتِدَارِيكَ مَهِيْمَةً عَلَى مَنْ فِي
مُلْكُوتِ الْأَرْضِ وَالسَّمَوَاتِ وَامْتِنَاعِيكَ مَتَعَالِيَهُ
فَوْقَ الْمَثَلِ وَالْأَشَارَاتِ

- 113 Thou hast ever been one God, Self-Subsisting, Single, Ever-Living, Self-Existing, Sovereign, Supreme, Holy, Eternal, Everlasting, Independent, Transcendent, Inaccessible, Exalted, Joyous, Majestic, Beautiful, Great, Luminous, Mighty, Glorified, Powerful, Compelling, Well-Pleased, Stern, Sovereign, All-Possessing, Merciful, Magnificent, All-Encompassing, forever and ever. Thou hast never taken unto Thyself any partner, companion or son, nor hath there been any associate in what Thou hast created, nor any protector in what Thou hast fashioned.

113 لَمْ تَزَلْ كُنْتَ الْهَاءَ وَاحِدًا صَمَدًا فَرْدًا حَيًّا قَيُّومًا
سُلْطَانًا مَهِيْمًا قَدُّوسًا دَائِمًا أَبَدًا مَعْتَمِدًا مَتَعَالِيًا
مُمْتَنِعًا مَرْتَفِعًا مَبْتَهِيًا مَتَجَلِّلًا مَتَجَمِّلًا مَتَعَزِّمًا مَتَنَوِّرًا
مَتَعَزِّزًا مَكْبَرًا مَقْدَرًا مَتَقَهِّرًا مَتَرْضِيًا مَتَشَدِّدًا
مَتَسَلِّطًا مَتَمَلِّكًا مَتَرَحِمًا مَتَعَزِّمًا مَتَغِيْبًا دَائِمًا أَبَدًا
مَا اتَّخَذْتَ لِنَفْسِكَ مَسْتَغْنِيًا صَاحِبَهُ وَلَا وَلَدًا
وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيَّ فِيمَا
صَنَعْتَ

- 114 Thou hast ever been the Subduer of the mighty, the Manifestation of manifestations, the Sovereign of sovereigns, the Vanquisher of vanquishers, and the Possessor of power. Thou hast assured whosoever ascendeth unto Thee with all that Thou possesseth of Thy grace, Thy generosity, Thy bounty, Thy favor and Thy gift. Therefore, O my God, cause the dwellers of the kingdom of Thy power to enter that sea, for I know of no sea in the kingdom of Thy names more exalted, greater, more glorious, more impregnable, more mighty, or more sovereign than this. Praise be unto Thee, O my God, for all Thy decrees, and glory be unto Thee, O my Beloved, for all Thy favors in their essence. Thou hast chosen as guides for entry into that transcendent and surging Sea those who praise Thee, glorify Thee, proclaim Thy unity, magnify Thee and extol Thy greatness. Praise be unto Thee, O my God, for what Thou hast decreed and ordained.

114 لَمْ يَزَلْ كُنْتَ قَاهِرَ الْقَهْرَاءِ وَظَاهِرَ الظُّهْرَاءِ وَسَالِطَ
السُّلْطَاءِ وَغَالِبَ الْغُلَبَاءِ وَقَادِرَ الْقُدْرَاءِ قَدْ ضَمَنْتَ
لِمَنْ يَسْتَعِصِدُ إِلَيْكَ بِكُلِّ مَا أَنْتَ عَلَيْهِ مِنْ فَضْلِكَ
وَجُودِكَ وَكَرَمِكَ وَلَطْفِكَ وَمَنْكَ فَلْتَدْخُلْنِ اللَّهُمَّ
سُكَّانَ مُلْكُوتِ قُدْرَتِكَ فِي ذَلِكَ الْبَحْرِ إِذَا مَا عَلِمْتَ
فِي مُلْكُوتِ أَسْمَائِكَ مِنْ بَحْرِ ارْفَعِ مِنْ هَذَا وَأكْبَرِ
وَاجِلٍ مِنْ هَذَا وَامْنَعِ وَاعْظِمِ مِنْ هَذَا وَامْلِكِ
فَلَكَ الْحَمْدُ يَا إِلَهِي عَلَى قَضَائِكَ بِأَسْرَاهَا وَلَكَ الْمَجْدُ
يَا مَحْبُوبِي بِثَنَائِكَ بِكُنْهَاقِ اصْطِفَايَتِكَ فِي الدَّحُولِ
ذَلِكَ الْبَحْرِ الْمُتَعَالِ وَالْبَحْرِ الْمُتَجَالِ ادْلَاءَ تَسْبِيْحِكَ
وَتَحْمِيدِكَ وَتَوْحِيدِكَ وَتَكْبِيرِكَ وَتَعْظِيمِكَ وَلَكَ
الْحَمْدُ يَا إِلَهِي عَلَى مَا قَضَيْتَ وَامْضَيْتَ

- 115 O Lord! Cause all whom Thou wilt among Thy chosen ones to enter into that most exalted, vast, tumultuous and mighty Sea. All these seas are but parts thereof - some dwell in the sea of that Name. How great is their station, O my God, and how lofty their rank, O my Beloved! O Lord! Shower upon them Thy blessings through Thy glory, majesty, grandeur, light, mercy, words, names, might, favors, knowledge, power, utterance, gifts, honor, sovereignty, dominion, transcendence, and through all that pertaineth unto Thee of Thy most beautiful names and most exalted attributes. For I know not in Thy knowledge any dwellers of the sea nearer than these or mightier in rank.

115 فَلْتَدْخُلْنِ اللَّهُمَّ كُلَّ مَنْ شِئْتَ مِنْ أَصْفِيَائِكَ
فِي ذَلِكَ الْبَحْرِ الْمُتَعَالَى الْقَمَقَامِ أَوْ لَيْمِ الْمَطْلَاطِمِ
الصَّمْصَامِ ذَلِكَ الْبَحْرِ بِأَسْرَاهَا بَعْضُ تَسْكُنِهِمْ
فِي بَحْرِ ذَلِكَ الْأَسْمِ فَمَا اعْظَمَهُمْ قَدْرًا يَا إِلَهِي وَ
أكْبَرَهُمْ مَنْزِلَةً يَا مَحْبُوبِي فَلْتَصِلْنِ اللَّهُمَّ عَلَيْهِمْ بِمَا
أَنْتَ عَلَيْهِمْ مِنْ بَهَائِكَ وَجَلَالِكَ وَعَظَمَتِكَ وَ
نُورِكَ وَرَحْمَتِكَ وَكَلِمَاتِكَ وَأَسْمَائِكَ وَعَزَّتِكَ وَ
مَنْكَ وَعِلْمِكَ وَقُدْرَتِكَ وَقَوْلِكَ وَمَسَائِلِكَ وَ
شَرْفِكَ وَسُلْطَانِكَ وَمُلْكِكَ وَعُلُوكَ وَمَا أَنْتَ
عَلَيْهِ مِنْ أَسْمَائِكَ الْحُسْنَى وَأَمْثَالِكَ الْعُلَا إِذَا مَا
عَلِمْتَ فِي عِلْمِكَ سُكَّانَ بَحْرِ أَقْرَبَ مِنْ هَؤُلَاءِ وَ
أَعَزَّ قَدْرًا مِنْهُمْ

- 116 O Lord! Free Thy servants that they may dwell in all the seas of Thy names and attributes. O Lord! Manifest the dwellers of the sea of Thy omnipotence, dominion, might, power, sovereignty, invincibility, authority, triumph, bounty and grandeur. Thou hast clothed them in the garments of might and dominion, and arrayed them in the robes of sovereignty and manifestation. In every revelation and in every paradise Thou createst therein all manner of fruits, each of which sufficeth its people apart from others.
- 117 O Lord! Bestow upon me all the fruits of Thy good-pleasure. O Lord! Suffice me through Thy sufficiency. O Lord! Guard me through Thy guardianship. Protect me through Thy protection. Preserve me, O Lord, through Thy preservation and shelter. Safeguard me, O Lord, through Thy safeguarding and sovereignty. For Thou art the All-Subduing, the All-Powerful, the All-Sufficient, the Manifest, the Impregnable, the Most Exalted.
- 118 The first fruits I tasted from the paradise of the Bayan were the fruits of that Name, O my God, and grief from Thee hath filled me. Therefore, O Lord, cause me to taste of all Thy names as they are in themselves. Fill me, O Lord, with the manifestations of Thy strength, power, greatness, might, subsistence and sovereignty. May that grief be transformed into Thy joy, and that weeping be changed through Thy grace. Verily Thou hast encompassed all things with Thy knowledge, and Thou art powerful over all things.
- 119 Raise up, therefore, O my God, the manifestations of Thy dominion, and Thy power, and Thy compelling might, and Thy inaccessibility, and Thy sovereignty, and Thy omnipotence, and Thy exaltation, and Thy loftiness, and Thy greatness, and Thy inaccessibility, and Thy Self-Subsistence, and Thy manifestation, that Thou mayest cause all who are on the earth to enter into Thy love and Thy good pleasure, and that Thou mayest bestow upon all in Thy creation who are deserving all Thy bounty and Thy favors, and upon all who merit Thy pardon and Thy forgiveness. Verily, Thou hast power and ability over all things, and Thou art inaccessible and impregnable over all things.
- 120 The third in the third
- 121 In the name of God, the Most Glorious, the Most Glorious!
- 122 Praise be to God, Who hath prevailed through the sovereignty of His supreme dominion over all created things, Who hath manifested His transcendent power over all existence, Who
- فلتخلصن اللهم عباد ليسكنن في كلّ بحور اسمائك
وامثالك وتظهرن اللهم سكان بحر جباريتك
وقها ريتك وشدّاديتك اياتك و غلايتك و
سلاطيتك و مناعيتك و قدّاريتك و ظهّاريتك و
الايتك و عظاميتك و ما قد قصّتهم قص الغلبه
و الأقتار و البستهم لباس الهيمنه و الأظهار و
انّ في كلّ ظهور و كلّ جنه تدعها فيها من كلّ
انمار كلّ واحده يستغنى اهلهما من دونها
- فلتمننّ اللهم على بكلّ انمار رضوانك و لتكفين
اللهم بكفائيتك و لتحرسني اللهم بحراستك و
لتكثني بكلائك و لتحفظني اللهم بحفظك و
غمّائك و لتحرزني اللهم بحرزك و سلطنتك فانك
انت القاهر القادر الكافي و الظاهر الممتنع المتعالى
- اول ما ذقت من ثمرات رضوان البيان انمار ذلك
الاسم يا الهى و قد ملئنى الحزن من عندك فلتدقنى
اللهم من اسمائك كلّها بما هى و عليها و لتملئنى
اللهم من مظاهر قوتك و قدرتك و عظمتك و
عزّتك و قيوميتك و سلطنتك و ليسكن ذلك
الحزن بابتهاجك وليبدّل ذلك البكاء بامتنانك انك
انت تد احطت بكلّ شئعلها و انك كنت على
كلّ شئ قديراً
- فلتبعثن اللهم مظاهر قهرك و اقتدارك و جبرك
و امتناعك و سلطنتك و اقتدارك و رفعتك و
ارتفاعك و عظمتك و امتناعك و قيوميتك و
اظهارك لتدخلن كلّ من على الأرض في حبك
و رضائك و لتدفعن كلّ من استحق في خلقك
كلّ جودك و انعامك و كلّ من يستحقّ عفوك و
غفرانك انك كنت على كلّ شئ مقتدرا و قديراً
و على كلّ شئ ممتنعا و منيعا
- الثالث في الثالث
- بسم الله الأشهد الأشهد
- الحمد لله الذى قد استقهر بسلطان عزّ قهاريته
فوق كلّ الممكّات و استظهر باستضهار مليك
عزّ ظهّارته فوق كلّ الموجودات و استقدد

hath demonstrated His sovereign might over all beings, Who hath exercised His dominion over all atoms through His supreme authority, Who hath triumphed through His overwhelming power over all who dwell in the kingdoms of earth and heaven, Who hath displayed His invincible strength above all who inhabit the realms of earth and heaven, and Who hath shown forth His compelling majesty over all symbols and evidences.

- 123 He beareth witness, and all His creation beareth witness, that there is none other God but Him, the One, the All-Witnessing. He further testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Compelling. Again He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Subduing. Yet again He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Conquering. And again He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Helping. Moreover He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Opening. Furthermore He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the Almighty. Again He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Bountiful.

- 124 He further testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Powerful. Again He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Knowing. Yet again He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Judging. And again He testifieth, and all His creation testifieth, that there is none other God but Him, the One, the All-Perfect.

- 125 He further testifieth, exalted be His remembrance, that He hath created the Paradise of the Bayan for the Manifestation of His Self, and hath caused to grow therein the trees of His most excellent names and His most exalted attributes, that all may partake of whatsoever they desire through the bounty of their Lord. Verily, there is none other God but Him, the One, the Sovereign. And may His blessings rest upon Him Who hath manifested that Paradise, and upon the martyrs in His presence who have detached themselves from all mention of their own selves for the exaltation of the Cause of their Glorified Lord. These are they upon whom are bestowed the blessings and mercy of God, their Lord, and these are they who have attained their goal.

- 126 The fourth in the fourth

باستقداد سلطان قداريته فوق كلّ الكائنات و استسلط باستلاط ملك عزّ سلاطيته فوق كلّ الذرات و استغلب باستغلاب ملك عزّ غلابيته فوق كلّ من في ملكوت الأرض و السموات و استمنع باستمناع قدس مناعيته فوق كلّ من في ملكوت الأرض و السموات و استجبر باستجبار ملك عزّ جباريته فوق كلّ المثل و الدلالات

123 فاستشهد و كلّ خلقه على أنّه لا اله الا هو الواحد الشهاد ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد القهار ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد المناح ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد الغلاب ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد النصرار ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد الفتاح ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد الجبار ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد السخار

124 ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد الشداد ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد العلام ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد الحكام ثم استشهد و كلّ خلقه على أنّه لا اله الا هو الواحد التمام

125 ثم استشهد و كلّ خلقه بانه جلّ و على ذكره قد خلق جنه البيان لمظهر نفسه و اغرس من فيها من اشجار اسمائه الحسنی و امثاله العليا ليسترزقي كلّ بما يشاء عطاء ربّه انه لا اله الا هو الواحد السلطان و لتصلين من قد ظهر ذلك الرضوان به ثم على شهدا من عنده الذينهم قد انقطعوا عن ذكر انفسهم لارتفاع امر مجلبهم اولئك الذين عليهم صلوات من الله ربهم و رحمته و اولئك هم الفائزون

126 الرابع في الرابع

- 127 In the name of God, the Most Glorious, the Most Glorious! بِسْمِ اللَّهِ الْأَشْهَدُ الْأَشْهَدُ 127
- 128 Praise be to God, besides Whom there is none other God, the Most Glorious, the Most Glorious. And verily all glory from God be upon the First Unity and upon him who resembleth that Unity wherein naught can be seen save the First Unity. And furthermore, O thou Name! Thou hast indeed fulfilled thy covenant on the Day of Resurrection, and God hath caused thee, by reason of thy faithfulness to thy covenant, to transcend all names. Verily, He is witness over all things. Moreover, I testify that the Bayan is God's Paradise; whosoever desireth to draw nigh unto God, his Lord, through lofty proofs, God hath opened the way unto him. 128 الحمد لله الذي لا اله الا هو الأشهد الأشهد وأما البهاء من الله على الواحد الأول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول وبعد يا ذلك الاسم قد وفيت يوم القيمة بعهد فيك وسير فعنك الله بوفائك بعهدك فوق كل الأسماء انه كان على كل شيء شهيدا ثم اشهد بان البيان رضوان الله كل من يريد ان يستدل على الله ربه بدلاله رفيعه قد فتح الله له السبيل
- 129 If thou desirest to be among the exponents of glory, be of them; if you wish to be among those who guide to exaltation, be of them; if you wish to be among those who guide to knowledge, be of them; if you wish to be among those who guide to wealth, be of them; if you wish to be among those who guide to martyrdom, be of them; if you wish to be among those who guide to dominion, be of them; if you wish to be among those who guide to might, be of them; if you wish to be among those who guide to sovereignty, be of them; if you wish to be among those who guide to agriculture, be of them. For you shall see in all these guidances but one Guide, as in all these mirrors there is but one Sun by which all are moved. But you must be among those who guide to Glory that you may believe in Him Whom God shall make manifest, exalted and sublime be His power and elevated be His remembrance. Be not among those guides, nor be a mere abstract essence seeking none but God and desiring naught besides Him. 129 ان اردت ان تكون من ادلاء العزة كن فيها و ان تريد ان تكون من ادلاء الرفعه كن منها و ان تريد ان تكون من ادلاء العلم كن منها و ان تريد ان تكون من ادلاء الغنى كن منها و ان تريد ان تكون من ادلاء الشهادة كن منها و ان تريد ان تكون من ادلاء الهيمنة كن منها و ان تريد ان تكون من ادلاء السطوة كن منها و ان تريد ان تكون من ادلاء السلطنة كن منها و ان تريد ان تكون من ادلاء الزراعة كن منها فلا ترى في تلك الادلات الا مدلولاً واحداً اذ في تلك المرايا شمس واحده كل بها متحركون ولكنك لتكون من ادلاء البهاء لتؤمن بمن يظهره الله جل و علا قدره و ارتفع و علا ذكره و لا تكون من تلك الادلاء و لا تكون جوهرًا مجردًا لا ترد الا الله و لا تقصد سواه
- 130 Let your guide be Him Whom God shall make manifest and none else, and your leader be Him Whom God shall make manifest and none other. For without this you will be veiled from beholding the lights and from witnessing His mysterious countenance before the King, the Supreme, the All-Luminous, the Sovereign, the Omnipotent, the All-Revealing. There is no God but God, the One, the All-Compelling. 130 و كن دليلك من يظهره الله لا دونه و هاديك من يظهره الله لا سواه فان دون ذلك تحتجب عن مطالعة الأنوار وعن مشاهدته وجهه الأسرار بين يدي ملك المتعال النوار و السلطان المقتدر الظهار و ما من اله الا الله الواحد القهار
- 131 [Vahid 8, Bab 5, abshar] 131 [واحد ٨ باب ٥ أبشر]
- 132 And it hath four stations. 132 وله اربع مراتب
- 133 The first of the first: 133 الأول في الأول
- 134 In the Name of God, the Most Gladdening, the Most Gladdening. 134 بسم الله الأبشر الأبشر
- 135 There is no God but He, the Most Gladdening, the Most Gladdening. Say: God is the Most Gladdening above all bearers 135 لا اله الا هو الأبشر الأبشر قل الله ابشر فوق كل ذا ابشار لن يقدر ان يمتنع عن ملك سلطان

of glad-tidings. None in the heavens or on earth or between them can withhold himself from the dominion of the Sovereign of glad-tidings. Verily He has ever been the Bearer of Glad-tidings, the Gladdening, the All-Bountiful. Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and what lies between them. Say: All bow down before Him in adoration. Praise be to God, Whom glorify all who are in the heavens and who are on the earth and what lies between them. Say: All are devoted to Him. God testifies that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Glory, then the Sovereignty and the Realm of Creation.

- 136 He causes to live and to die, then causes to die and to live, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He creates what He willeth by His command. Verily He has power over all things. And blessed be He Who is the God of the Kingdom of the heavens and the earth and what lies between them. There is no God but He, the Mighty, the Well-Beloved. And exalted is He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever is between them. There is none other God but Him, the All-Subduing, the Self-Subsisting.

- 137 Say: Verily God giveth you glad tidings of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the glory of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the beauty of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the grandeur of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the light of Him Whom He shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the mercy of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the names of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the might of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the knowledge of Him Whom God shall make manifest - will ye not rejoice?

- 138 Say: Verily God giveth you glad tidings of the Book of Him Whom He shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of forgiveness from Him - will ye

إبشار من أحد لا في السموات ولا في الأرض و لا بينهما أنه كان إبشارا بإشرا بشيرا سبحانه الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذي يسبح له من في السموات و من في الأرض و ما بينهما قل كل له قانتون شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العزّ و الجبروت ثم القدرة و الآهوت ثم القوة و الياقوت ثم السلطنة و الناسوت

- 136 يحيى و يميت ثم يميت و يحيى و أنه هو حي لا يموت و ملك لا يزول و عدل لا يجرور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء امره أنه كان على كل شيء قديراً و تبارك الذي اله ملك السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذي له ما في السموات و الأرض و ما و ما بينهما لا اله الا هو المهيمن القيوم

- 137 قل ان الله ليبشركم بمن يظهره الله افلا تستبشرون قل ان الله ليبشركم بجلال من يظهره الله افلا تستبشرون قل ان الله ليبشركم بجمال من يظهره الله افلا تستبشرون قل ان الله ليبشركم بعظمه من يظهره الله افلا تستبشرون قل ان الله ليبشركم بنور من يظهره افلا تستبشرون قل ان الله ليبشركم برحمه من يظهره الله افلا تستبشرون قل ان الله ليبشركم باسماء من يظهره الله افلا تستبشرون قل ان الله ليبشركم باسماء من يظهره الله افلا تستبشرون قل ان الله ليبشركم بعز من يظهره الله افلا تستبشرون قل ان الله ليبشركم بعلم من يظهره الله افلا تستبشرون

- 138 قل ان الله ليبشركم بكتاب من يظهره افلا تستبشرون قل ان الله ليبشركم بمغفره من عنده

not rejoice? Say: Verily God giveth you glad tidings of His good-pleasure - will ye not rejoice? Say: Verily God giveth you glad tidings of His good-pleasure wherein is that which your souls desire - will ye not rejoice? Say: Verily God giveth you glad tidings of the meeting with the Manifestation of His Self - will ye not rejoice? Say: Verily God giveth you glad tidings of the contentment of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the sovereignty of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the dominion of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the words of Him Whom God shall make manifest - will ye not rejoice?

- 139 Say: Verily God giveth you glad tidings of the conditions of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the verses of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the perfection of Him Whom God shall make manifest - will ye not rejoice? Say: Verily God giveth you glad tidings of the power of Him Whom God shall make manifest in the lofty sanctity - will ye not rejoice? Say: Verily God giveth you glad tidings of the proofs of His Will from Him Whom God shall make manifest - will ye not rejoice? Say: All glory before His glory is but creation - will ye not rejoice? Say: All majesty before His majesty is submissive - will ye not rejoice? Say: All beauty before His beauty is prostrate - will ye not rejoice? Say: All grandeur before His grandeur is humble - will ye not rejoice? Say: All light before His light is dependent - will ye not rejoice?

- 140 Say: All mercy through His mercy is created - will ye not rejoice? Say: All perfection through His perfection is manifested - will ye not rejoice? Say: All names through His names are exalted - will ye not rejoice? Say: All similitudes through His similitudes are established - will ye not rejoice? Say: All might prostrates itself before Him - will ye not rejoice? Say: All knowledge encompasses nothing before His knowledge - will ye not rejoice? Say: All power is powerless before His power - will ye not rejoice? Say: All that is pleasing is pleasing through His good-pleasure - will ye not rejoice? Say: All honor is honored through association with Him - will ye not rejoice? Say: All sovereignty rules through His sovereignty - will ye not rejoice? Say: All dominion reigns through His dominion - will ye not rejoice? Say: All loftiness is lowly before His loftiness - will ye not rejoice?

- 141 Say: All who are in the heavens and the earth and what lies between them, their existence before Him is as their existence

افلا تستبشرون قل ان الله ليبشرنكم برضوان من عنده افلا تستبشرون قل ان الله ليبشرنكم برضوان من عنده فيها ما اشتهت انفسكم افلا تستبشرون قل ان الله ليبشرنكم بلقاء مظهر نفسه افلا تستبشرون قل ان الله ليبشرنكم برضاء من يظهره الله افلا تستبشرون قل ان الله ليبشرنكم بسلطان من يظهره الله افلا تستبشرون قل ان الله ليبشرنكم بملك من يظهره الله افلا تستبشرون قل ان الله ليبشرنكم بكلمات من يظهره الله افلا تستبشرون

- 139 قل ان الله ليبشرنكم بشؤونات من يظهره الله افلا تستبشرون قل ان الله ليبشرنكم بايات من يظهره الله افلا تستبشرون قل ان الله ليبشرنكم بكامل من يظهره الله افلا تستبشرون قل ان الله ليبشرنكم بقوة من يظهره الله في علو القدس افلا تستبشرون قل ان الله ليبشرنكم بدلائل مشيه من عند من يظهره الله افلا تستبشرون قل كل بهاء عند بهائه خلق افلا تستبشرون قل كل جلال عند جلاله خاضع افلا تستبشرون قل كل جماله ساجداً افلا تستبشرون قل كل عظمة عند عظمته خاشع افلا تستبشرون قل كل نور عند نوره قائم افلا تستبشرون

- 140 قل كل رحمه برحمته يخلق افلا تستبشرون قل كل كمال بكماله يظهر افلا تستبشرون قل كل اسماء باسمائه يرفع افلا تستبشرون قل كل امثال بامثاله يثبت افلا تستبشرون قل كل عز يسجد بين يديه افلا تستبشرون قل كل علم لم يحيط بشيء عند علمه افلا تستبشرون قل كل قدره عاجز عند قدرته افلا تستبشرون قل كل برضاء مرضى برضائه افلا تستبشرون قل كل ذا شرف يتشرف بنسبته افلا تستبشرون قل كل سلطان يتسلط بسلطانه افلا تستبشرون قل كل ملك يتملك بملكه افلا تستبشرون قل كل علو داني عند علوه افلا تستبشرون

- 141 قل كل من في السموات والارض وما بينهما وجودهم عنده كقبل وجودهم عنده افلا

was before Him - will ye not rejoice? Should they believe, then their glory before Him would be that He would say concerning them: "These are My servants who believe in My signs." But should they veil themselves from His remembrance, then concerning them would be revealed: "These are they who are created for the fire by My command" - Will ye not, then, rejoice, O people of the Bayan? Make ye yourselves, therefore, angels bearing glad-tidings, that haply on the Day of Resurrection, in the presence of God, ye may be remembered in truth through the glad-tidings. And manifest ye naught before Him Whom God shall make manifest save the glad-tidings, and then fear ye Him.

142 Say: God shall verily take vengeance upon them that have the power to bring glad-tidings unto Him Whom God shall make manifest, and yet do disappoint Him. These are the companions of the Fire, and these shall not enter into the good pleasure of God. Mention not, therefore, a single letter of sorrow before Him Whom God shall make manifest, for God hath ordained the limits of sorrow for none save the Manifestation of His own Self on the Day of Resurrection.

143 Fear ye God, and Him shall ye fear. Let not the glory of what hath been and shall be created divert you from the glory of God, if ye be among them that believe in God. Let not the sovereignty of what hath been and shall be created divert you from God's sovereignty, if ye be among them that believe in God and His signs. Should all that is on earth divert you from Him, and ye find yourselves before Him Whom God shall make manifest, then ye shall not be counted among the believers before God. But should your faith in God remain steadfast, and naught veil you from Him, then ye shall be numbered on the Day of Resurrection among the believers. He is the Truth, there is no God but Him. He accepteth naught from anyone save the truth from Him.

144 Thus hath the Bayan been sent down in truth, that ye may be assured of the pure truth on the Day of Resurrection. Unto God belongeth all who are in the heavens and who are on the earth and whatsoever lieth between them. All shall rejoice at the appearance of Him Whom God shall make manifest, and all shall render thanks at His manifestation.

145 The Second in the Second.

146 In the Name of God, the Most Joyous, the Most Joyous

147 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee,

تستبشرون لو يؤمنون فاذا عزهم عنده ان يقولن
في حقهم هؤلاء عبادي باياتي مؤمنون فان
يحتجبون عن ذكره فليزلن في حقهم بان هؤلاء
قد خلقوا للنار بامري افلا تستبشرون ان يا اولي
البيان فلتجعلن انفسكم ملائكة مبشرات لعلكم يوم
القيمة بين يدي الله بالبشرى ذكر حق تذكرون و
لا تظهرن بين يدي من تظهره الله الا البشرى ثم
اياہ تتقون

142 قل ان الله لينتقم من الذين هم يستطيعون ان
يبشرون من يظهره الله ثم اياه يخربون اولئك هم
اصحاب النار و اولئك هم في الرضوان لا يدخلون
فلا تذكرن من حرف حزن بين يدي من يظهره
الله فان ما قدر حدود الحزن الا لمظهر نفسه يوم
القيمة

143 فلتتقن الله ثم اياه تتقون و لا يغيرنكم عن جلال
الله جلال ما خلق و يخلق و انتم بالله مؤمنون و
لا سلطان ما خلق و يخلق عن سلطنه الله ان انتم
بالله و اياه مؤمنون ان يغيرنكم كل ما على الارض
عنه بشريكم عند من يظهره الله فاذا لستم عند الله
بمؤمنين و ان يثبتكم ايمانكم بالله و لا يحجبكم من
شيء عن الله فاذا انتم يوم القيمة لمؤمنون هو الحق
لا اله الا هو لن يرضى لاحد الا الحق من عنده

144 كذلك قد نزل البيان بالحق لعلكم يوم القيمة بالحق
البحث توقنون و لله كل من في السموات و من
في الارض و ما بينهما كل يستبشرون بظهور من
يظهره الله و كل عند ظهوره يشكرون

145 الثاني في الثاني

146 بسم الله الأبشر الأبشر

147 سبحانك اللهم يا الهى لاشهدتك و كل شيء على
انك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك و الملكوت ثم العز و الجبروت ثم

alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human realm, then the Glory and the Majesty, then the Countenance and the Beauty, then the Face and the Perfection, then the Strength and the Action, then the Face and the Grace, then the Authority and the Justice, then the Likeness and the Examples, then the Stations and the Grandeur, then the Greatness and the Independence, then the Awe and the Revelation, then the Might and the Inaccessibility, then the Power and the Exaltation, then the Joy and the Gladness, then the Sovereignty and the Power, then the glad-tidings of the heavens and the earth and what lieth between them, then whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and creation.

- 148 Thou hast ever been alone in the dominion of might and majesty, and exalted in the realm of holiness and beauty. Thou hast given glad-tidings unto all Thy creation through Thy knowledge and the knowledge of the guides to Thy Self. Thine is the praise of gratitude, O my God, for these great glad-tidings and supreme joy. Thou hast ever given glad-tidings unto Thy servants of Thy good-pleasure and forgiveness, when Thou didst say - and Thy word is the truth - through the words of Thy beloved aforetime: "O My servants who have transgressed against their own souls! Despair not of the mercy of God, for verily God forgiveth all sins. He is the Forgiving, the Merciful." Then Thou didst say: "O all things! Seek ye forgiveness from Me, for I shall forgive all in the Bayan whatsoever I love not for them until the day of My manifestation, should they believe in and be assured of the Manifestation of My Self.

- 149 Verily I have ever been the Forgiver, the Bountiful, and verily I have ever been the Concealer, the Merciful." Glory be unto Thee! How exalted are Thy glad-tidings in the Bayan, and how lofty Thy joy in the Bayan! By Thy glory, my heart findeth no rest save through faith in Thee and in whatsoever Thou hast ordained in the paths of Thy might and the dawning-places of Thy will. My heart shall find no peace until Thou dost raise up powerful sovereigns and impregnable kings who shall cause all upon earth to bow down in the Bayan before Him Whom Thou shalt make manifest. Should my knowledge encompass that there remaineth anyone in any region of the earth who hath not prostrated before Him at the time of His manifestation, my heart would not be content. Therefore, O my God, give me glad-tidings, for by Thy glory, I shall show more mercy to all things than they show unto themselves, by

القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت ثم العزة والجلال ثم الطلعة والجمال ثم الوجهة والكمال ثم القوة والفعال ثم الوجهة والفضال ثم السطوة والعدل ثم المثل والآمال ثم المواقع والأجلال ثم العظمة والأستقلال ثم المهابة والأستجلال ثم العزة والأمتناع ثم القوة والأرتفاع ثم البهجة والأبتهاج ثم السلطنة والآقدار ثم بشرى السموات والأرض وما بينهما ثم ما احبته او تحبته في ملكوت امرك وخلقك

- 148 لم تزل كنت منفرداً في سلطان العزة والجلال و متعزّزا في ملكك القدس والجمال قد بشرت كلّ خلقك بعرفانك وعرفان ادلاء نفسك فلك ثناء الحمد يا الهى على تلك البشاره الكبرى والأبتهاج العظمى لم تزل كنت مبشرا عبادك برضوانك و غفرانك حيث قلت و قولك الحق بقول حبيبك من قبل يا عبادى الذين اسرفوا على انفسهم لا تقنطوا من رحمه الله ان الله يغفر الذنوب جميعا انه هو الغفور الرحيم ثم قلت ان يا كلّ شئ فاستغفرونى فاني لاغفرن عمّن في البيان كلّ ما لا احب لهم الى يوم ظهورى ان هم بمظهر نفسى يؤمنون ويوقنون

- 149 و انى انا كنت غفارا كريما و انى انا كنت ستارا رحيمافسبحانك ما اعلى بشارتك في البيان و ارفع ابتهاجك في البيان فوعزتك ما يسكن فؤادى الآبايمان بك ثم بما تحب ما قد قدرت في مناهج عزك و مطالع ارادتك و لا يسكن فؤادى الآ و ان تبعثن سلاطينا مقتدره و ملوكا ممتنع بان يدخلن كلّ من على الأرض في البيان سجدوا لمن تظهرنه ان يحيط على بان احداً في شطر الأرض في البيان سجدوا لمن تظهرنه ان يحيط على بان احداً في شطر الأرض لم يسجد له حين ظهوره لم يرض فؤادى فلتبشرنى اللهم ببشارتك فانى و عزتك لارحمّن بكلّ شئ من نفسه اليه بان اخلصه عن نار حجاب و لا دخله في رضوان غفرانك

delivering them from the fire of their veils and causing them to enter the paradise of Thy forgiveness.

- 150 Strengthen me, O my God, in this and cause all Thy gladtidings to grieve for Him Whom Thou shalt make manifest, that Thou mayest cause all His enemies to hear that whosoever believeth not in Him is lower than the lowest, and whosoever believeth in Him is higher than the highest. Show this manifest before Him as Thou wilt and as Thou pleasest, for Thine is the sovereignty and the power, Thine the greatness and the transcendence, Thine the grandeur and the invincibility, Thine the majesty and the glory, Thine the dominion and the all-compelling force. Bless Him Whom Thou shalt make manifest on the Day of Resurrection with every joy and splendor, with every gladness and glory. Verily Thou art powerful over whatsoever Thou wilt and invincible in whatsoever Thou desirest. Thou hast ever been one God, Single, Eternal, Self-Subsisting, Living, Self-Subsisting, Sovereign, All-Pervading, Holy.

- 151 Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast ever been the Subduer of the mighty, the Manifest among the manifest ones, the Powerful among the powerful, the Exalted among the exalted ones, and the Helper of helpers. Thou givest life and causeth death, then causeth death and givest life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who perisheth not, the Just Who wrongeth not, the King Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

- 152 The Third in the Third.

- 153 In the Name of God, the Most Joyous, the Most Joyous.

- 154 Praise be to God Who hath exalted through the exaltation of His sovereignty the sovereignty of His Self-Subsistence above all contingent beings, and hath prevailed through the triumph of the King of His mighty dominion above all existing things, and hath manifested through the manifestation of the King of His mighty dominion above all who are in the kingdoms of earth and heaven, and hath transcended through the transcendence of the King of His Self-Subsistence above all created things, and hath become inaccessible through the inaccessibility of His oneness above all who are in the kingdoms of earth and heaven. He beareth witness, and all His creation beareth witness, that there is no God but Him, the One Who hath ever been and ever shall be, the Sanctified in the sovereignty of holiness and

150 فلتؤيدني اللهم بهذا ولتحرزني اللهم كلّ بشارتك لمن تنظهرته بان تسمعن كلّ اعدائه بان كلّ من لم يؤمن به فوق الأرض ادنى من كلّ دنى و من يؤمن به فوق الأرض اعلى من كلّ على و ترينه هذا ظاهر بين يديه كيف شئت و انى شئت فان لك السلطنة و الأقتدار و لك العظمة و الأرتفاع و لك المهابة و الأمتناع و لك الكبرياء و الأستجلال و لك الغلبة و الأستقهار صلّ على من تظهره يوم القيمة بكلّ بشر و بهاء و كلّ ابتهاج و علاء انك انت المقتدر على ما تشاء و الممتنع على ما تريد لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً

151 ما اتخذت لنفسك صاحبة ولا ولداً و لم يكن لك شريك فى ما خلقت ولا ولى فيما صنعت لم تزل كنت قاهراً القهراء و ظاهراً الظهراء و قاهراً القدراء و رافعاً الرفعاء و ناصر النصراء تحى و تميت ثم تميت و تحى و انك انت حى لا يموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرداً لا تفوت عن قبضتك من شئ لا فى السموات و لا فى الأرض و لا ما بينهما تخلق ما تشاء بامرک انك كنت على كلّ شئ قديراً

152 الثالث فى الثالث

153 بسم الله الأبشر الأبشر

154 الحمد لله الذى قد استعلى بعلو سلطانه سلطان قيوميته فوق كلّ المكات و استقهر باستقهار و استقم باستقهار و استقم باستقهار ملك عتر قهاريته فوق كلّ الموجودات و استظهر باستظهار ملك عتر قهاريته فوق كلّ من فى ملكوت الأرض و السما و استرفع باسترفاع ملك عتر قيوميته فوق كلّ الكائنات و استمع باستمنا عتر احديته فوق كلّ من فى ملكوت الأرض و السموات فاستشهده و كلّ خلقه على انه لا اله الا هو واحد لم يزل و لا يزال و المتقدس فى سلطان القدس و الجمال و المرتفع فى

beauty, the Exalted in the kingdom of might and majesty, Who is inaccessible in the sovereignty of power and perfection, and Who is exalted in the heights of glory and transcendence.

- 155 All creation bears witness that there is none other God but Him. He is the All-Compelling through His power, the All-Manifest through His might, the All-Luminous through His grandeur, the All-Subduing through His strength, the Ever-Helping through His sovereignty, the Creator through His glory, and the All-Forgiving through His mercy.

- 156 He created what He willed without will and brought forth what He desired without desire. Through His power He created Will from nothing, and through His Will He brought forth Desire from naught. Then He raised up whatsoever He pleased by His command in the kingdoms of His might and holiness, and in the realms of His detachment and grace. He made the repositories of His knowledge, the vessels of His secrets, the keys of His mercy, the measures of His grandeur, and the lamps of His guidance to be exalted essences, lofty manifestations, radiant realities, resplendent beings, and eternal, self-subsisting entities.

- 157 Then He revealed Himself unto them through them and deposited within them the example of their power. Thus their influences became manifest and He filled therewith His heavens and His earth. He bears witness that there is none other God but Him, the One, the All-Compelling. Verily, the Being of the Seven Letters is His servant and His proof, directing all to none but God, the One, the All-Manifest. God chose for Him primary names and immersed them in the limitless ocean. Thus, countless are the harbingers of His glad-tidings, the envoys of His sovereign kingdom, the witnesses of His Faith, the measures of His wisdom, and the wellsprings of His authority. He has given glad-tidings of His love to all creation, and this is the highest summit created in His knowledge, whereunto they who ascend to that horizon.

- 158 The Fourth in the Fourth.

- 159 In the Name of God, the Most Glorious, the Most Glorious!

- 160 Praise be to God, besides Whom there is none other God, the Most Glorious, the Most Glorious! The splendor from God be upon the First One and upon whoever resembles that One, wherein naught is seen but the First One. I bear witness that there is no glad-tiding save the knowledge of God, His love, His good-pleasure and His affection, and there is no way for thee nor for anyone to attain unto that knowledge except through the knowledge of Him Whom God shall make manifest, His

ملك العزّ والجلال والمنتع في سلطان القدرة
والكمال والتمتع في ذروه العزّ والأمتاع

155 فاستشهده و كلّ خلقه على أنّه لا اله الا هو كان
قهاراً بقدرة و ظهاراً بعزّة و نواراً بعظمته و سخاراً
بقوته و نصاراً بسلطنته و فطاراً بكبريائته و غفاراً
برحمته

156 قد خلق ما شاء بلا مشية و اخترع ما اراد
بلا اراده قد خلق المشية لا من شيء بقدرة
واحد الارادة لا من شيء بمشيته ثم ارتفع ما
شاء بامرّه في ملكوت عزّه و قدسه و جبروت
جرده و فضله و جعل مكن علمه و ادعاه سره
و مفاتيح رحمته و مقادير عظمته و مصابيح
هاديته جواهره منيعة و مجرّ ريفعه و كافرورية عليه
و ساذجية بهيه و قيومية ازلية

157 ثمّ تجلّى لها بها و اودع فيها مثال قدرتها فاذا قد
ظهرت عنها افعالها و ملأء بها سمائه و ارضه على
أنّه لا اله الا هو الواحد القهار و أنّ ذات حروف
السبع عبده و حجته لا يدلّ الا على الله الواحد
الظهار و اصطفى الله له اسماء اوليه و ادخلها في
بحر الا نهاية فاذا لا يحصى ادلاء بشارته و سفراء
ملكوت سلطنته و شهداء دينه و مقادير حكمته و
ينابيع ولايته قد بشر كلّ خلقه بحبه و ذلك اعلی
ذروه ما خلق في علمه الذينهم الى ذلك الأفق
يصعدون

158 الرابع في الرابع

159 بسم الله الأبرار الأبرار

160 الحمد لله الذي لا اله الا هو الأبرار الأبرار و أمّا
البهاء من الله على الواحد الأوّل و من يشابه ذلك
الواحد حيث لا يرى منه الا الواحد الأوّل و
بغد فاشهد أنّ لا بشاره الا معرفه الله و حبه و
رضائه و وده و لا سبيل لك و لا لاجد الى ذلك
المعرفة الا بمعرفته من يظهره الله و وده و رضائه
و حبه فان استدركت هذا فلنستجدن بين يدي

affection, His good-pleasure and His love. If thou comprehendest this, then prostrate thyself as long as thou art able, for all on earth prostrate before Him, turning to none but Him and following none other than Him. When night approaches, follow the path that hath been ordained, for this is the good-pleasure of God.

ما استطعت فإنّ كلّ ما على الأرض سجّاد له لا يتوجهون إلّا إياه ولا يقتدون سواه وإن أدركت الليل فاتبع منهاج ما قدر فإنّ هذا رضا الله

- 161 Ask not of the 'why' and 'wherefore', for He is wise in the kingdom of His Command and creation, and seeing in the realm of His might and holiness. He beholds the kingdom and decrees what benefits the cause of His servants. He shall not be questioned about what He doeth, but all things shall be questioned. For verily He is the Manifestation of the deed of God, exalted be His glory. All exist by His command, both before and after, and in the heavens and the earth and whatsoever is between them.

161 وتقل فيما انشامن لم وبم فإنّه حكيم في ملكوت امره وخلقّه وبصير في جبروت عزّه وقدره ينظر في الملك ويحكم ما يصلح امر عباده لا يستلّ عما تفعل وكلّ من كلّ شيء يستلون اذ أنّه مظهر فعل الله جلّ جلاله كلّ بامرّه من قبل ومن بعد ثمّ في السّماء والأرض وما بينهما قائمون

- 162 [Vahid 8, Bab 6, andhar]

162 [واحد ٨ باب ٦ أنذر]

- 163 He hath four stations. The First in the First.

163 وله اربع مراتب الأوّل في الأوّل

- 164 In the Name of God, the Most Warning, the Most Warning!

164 بسم الله الأنذر الأنذر

- 165 There is no God but He, the Most Warning, the Most Warning! Say: God is the Warner above every warner. None can escape from the dominion of His warning, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily, He hath ever been the All-Warning, the All-Cautioning, the All-Forewarning.

165 لا اله الا هو الأنذر الأنذر قل الله انذر فوق كلّ ذا نذر لن يقدر ان يمتنع عن ملك سلطان نذره من احد لا في السّموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرّه أنّه كان نذارا ناذرا نذيرا

- 166 Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God, Whom glorifieth whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are devoutly obedient unto Him.

166 سبحان الذي يسجد له من في السّموات ومن في الأرض وما بينهما قل كلّ له ساجدون والحمد لله الذي يسبح له من في السّموات ومن في الأرض وما بينهما قل كلّ له قانتون

- 167 God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Nature, then the Strength and the Sovereignty, then the Rule and the Human Nature. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily, He hath ever been powerful over all things.

167 شهد الله أنّه لا اله الا هو له الملك والملكوت ثمّ العزّ والجبروت ثمّ القدرة واللاهوت ثمّ القوّة والياقوت ثمّ السلطنة والناسوت يحيى ويميت ثمّ يميت ويحيى وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السّموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرّه أنّه كان على كلّ شيء قديراً

- 168 Blessed be He Who possesseth the dominion of the heavens and of the earth and of what lieth between them. There is no God but He, the Supremely Mighty, the Self-Subsisting. Say: God verily warneth you against failing to know Him. Will ye not then fear? Say: God verily warneth you against failing to please Him. Will ye not then fear? Say: God verily warneth you against a single letter from Him Whom God shall make manifest. Will ye not then fear? Say: God verily warneth you against veiling yourselves from Him Whom God shall make manifest. Will ye not then fear?
- 168 و تبارك الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم قل ان الله لينذرکم عن دون عرفائه افلا تتقون قل ان الله لينذرکم عن دون رضائه افلا تتقون قل ان الله لينذرکم بحرف لا من عند من يظهره الله افلا تتقون قل ان الله لينذرکم باحتجابکم عن يظهره الله افلا تتقون
- 169 Say: God hath indeed revealed aforetime and will reveal hereafter: "Verily there is no God but I, the Supremely Mighty, the Self-Subsisting. Whosoever worshippeth Me from the beginning of his life until the moment he heareth mention of Him Whom God shall make manifest, and upon hearing faileth to say 'Yea, I believe in God, the Lord of the worlds' - I shall cast him into the fire, and none of his deeds shall be accepted. Thus do We destroy those who veil themselves. And whosoever worshippeth Me not from the beginning of his life until the moment he heareth mention of Him Whom God shall make manifest, and upon hearing declareth 'Yea, I believe in God, the Lord of the worlds' - I shall command the angels to record good deeds in his book, and I shall transform all his fire into light from My presence. Thus do We recompense the God-fearing."
- 169 قل ان الله قد نزل من قبل و من بعد انه لا اله الا انا المهيمن القيوم من يسجدلى من اول عمره الى حين ما يسمع ذكر من يظهره الله و حين ما يسمع لم يقل بلى امنت بالله رب العالمين لادخلنه فى النار و ما اقبل من عمله من شئ كذلك لهلكن المحتجين و من لم يعبدنى من اول عمره الى حين ما يسمع ذكر من يظهره الله و حين ما يسمع ليقولن بلى امنت بالله رب العالمين لامرّ الملائكة بان ينزلن الصالحات فى كتابه و لا بدلن كل ناره بنوره من عندى و كذلك نجزي المتقين
- 170 This is glad tidings for the righteous and this is warning for those who veil themselves. Thus doth God cause you to fear. Will ye not then be God-fearing? Say: If ye believe in God, ye should fear God, your Lord. Will ye not then reflect? After your death, as long as the heavens and the earth and what lieth between them endure, ye shall suffer torment in the fire. Therefore show mercy unto yourselves by believing in Him Whom God shall make manifest during your lives, that ye may dwell after your death in the Ridvan for as long as the heavens and the earth and what lieth between them endure.
- 170 هذا بشرى للمحسنين و هذا انذار للمحتجين كذلك ليشفقنكم الله افلا تتقون قل انكم ان امنت بالله اتم من الله ربكم لتخافون افلا تتفكرون من بعد موتكم اتم الى مادامت السموات و الأرض و ما بينهما فى النار لتعذبون فترجمن على انفسكم بان تؤمنن بمن يظهره الله فى حياتكم لعلمكم من بعد موتكم مادامت السموات و الأرض و ما بينهما فى الرضوان لتسكنون
- 171 Say: On the Day of Him Whom God shall make manifest, God shall transform the creation of all things, and all shall abide on that Day in the stations which God hath ordained for them. Nay, those that dwell in Paradise shall abide therein until the Day of Him Whom God shall make manifest. Then, when they respond to God and to that which is revealed from His presence, they shall enter Paradise. Otherwise, God shall banish them from Paradise by reason of their rejection of the love of Him Whom God shall make manifest and His Cause, and they shall enter into the fire wherein they shall abide until the Day of Him Whom God shall make manifest. On that Day, whoso believeth in Him Whom God shall make manifest, God
- 171 قل ان يوم من يظهره بيدل الله خلق كل شئ و كل الى يومئذ فى مقاعدهم على ما قد قدر الله لساكنون بل ان الذينهم فى الرضوان الى يوم من يظهره فيها خالدون فاذا اذا استجابو الله ثم ما ينزل من عنده فاذا فى الرضوان يدخلون و الا ليخرجنهم الله عن الرضوان بما يخرجون عن حب من يظهره الله ثم ولايته فى النار يدخلون و ان فى النار الى يوم من يظهره الله فيها خالدون يومئذ

shall deliver him from the fire and cause him to enter Paradise. Verily, He is the All-Bountiful, the Most Generous.

من يؤمن بمن يظهره الله ليخرجه الله من النار و
ليدخله في الرضوان انه كان فضالاً كريماً

- 172 Will ye not reflect upon those who preceded you, such as Shaddad who ruled over the earth and all that was thereon? When his soul was taken, God cast him into the fire where he longeth to be but one of the lowly of the earth who had never shown pride toward anyone in matters of faith. The fire of his pride toward God's creatures is a fire wherein he yearneth for relief, yet findeth no way of escape therefrom.

172 افلا تتفكرون في الذينهم كانوا من قبلكم مثل شداد
قد ملك الأرض وما عليها ثم لما قبض قد ادخله
الله في النار فاذا يتنى فيها بان يكون احداً من
فقرآء الأرض لم تستكبر على احداً دون ايمانه نار
و ناراستكباره على الخلق نارا يتنى فيها بان يخفف
عنها ولا يجد عليها من سبيل

- 173 O all things! Have mercy upon yourselves and consider your ultimate end about which there is no doubt. Ye shall be taken, then unto God, your Lord, shall ye return. Should time decree your death while ye are patient in His good-pleasure, ye shall enter Paradise after your death and therein shall ye dwell in delight. Therein shall ye have whatsoever your souls desire. God hath created therein of all things that which hath no equal, no likeness, no similitude, no peer, and no parallel. Will ye not then be thankful?

173 ان يا كل شيء فلترحمن على انفسكم ولتنظرن لى
غاية امركم لا ريب فيه تقبضون ثم الى الله ربكم
لترجعون ان يقضى الدهر عليكم يغفر و كنتم في
رضاء صابرين لتدخلن من بعد موتكم في الرضوان
ولتكونن فيها متمتعين لكم فيها ما اشتيت انفسكم
قد خلق الله فيها من كل شيء مالم يكن له من
عدل ولا مثل ولا شبه ولا كفو ولا مثال
افلا تشكرون

- 174 But if during your lives ye attain unto that which giveth peace to your hearts without God's good-pleasure, then your knowledge shall be as fire unto your souls. This is God's fire in your lives, and after your death ye shall be tormented therein for as long as God willeth. I counsel you to show mercy unto yourselves and believe in God Who created you, sustained you, caused you to die and brought you to life, and Who giveth you glad tidings of meeting Him. This, verily, is of God's bounty unto all the worlds.

174 ولكنكم ان تستدركون في حياتكم ما يسكن به
فؤادكم فعلمكم بدون رضاء الله ناركم في انفسكم هذا
نار الله في حياتكم ثم من بعد موتكم انتم فيها الى ما
شاء الله لتعذبون لا وصينكم ان ترحمو على انفسكم
و تؤمنن بالله الذي خلقكم ثم رزقكم و اماتكم و
احياكم و يبشركم بلاقائه فانه هذا من فضل الله
للعالمين

- 175 While ye strive in your religion, on the Day when He shall make Himself known unto you, ye turn away from the presence of God, even as those among the People of the Book in the time of Muhammad whose glory it was to attain His presence and meet God in the countenance of His Beloved, prostrating themselves before Him. Yet they remained veiled and abide in the fire whereunto they shall forever cleave. Likewise did those who were given the Qur'an fail to attain the fruit of their being by meeting their Lord, though they might have comprehended this. God doth warn you hereby, for this shall render vain your souls and your works, if ye but perceive it.

175 وبما انتم تجهدون في دينكم ويوم الذي يعرفكم نفسه
انتم عن لقاء الله تعرضون مثل الذي كانوا في يوم
محمد من الذين اوتو الكتب عزهم بان يحضرون
بين يديه و يدركون لقاء الله في وجه حبيبه و
هم بين يديه يسجدون و قد احتجبوا و بقوا في
النار و هم الى حينئذ فيها خالدون و مثل ذلك
الذينهم اوتو الفرقان قد اخدهم بانهم ما استطاعوا
ان يوصلوا الى ثمره وجودهم ليدركو لقاء ربهم و
لو ان يستطيعون ان يدركون من هذا لينذرهم الله
اذ هذا يطل انفسكم واعمالكم ان انتم تشعرون

- 176 How many were the divines in Islam who believed in the true Imams and strove to win their good-pleasure, yet when they came into the presence of the Point of the Bayan, they denied the meeting with their Lord in that they failed to believe in the Manifestation of His Self, whilst they deemed themselves

176 و كم من علماء في الآ سلام من الذينهم امنوا بائمه
الحق واجتهدوا في رضائهم لما قد حضروا بين يدي
نقطه البيان كفروا بلقاء ربهم بما لم يؤمنوا بمظهر
نفسه و هم عند انفسهم يحسنون من هذا لينذرهم

to be doing good. Thus doth God warn you at the time of the appearance of the Truth that ye, even as ye are in the Bayan, shall obey as ye know. But when He Whom God shall make manifest maketh Himself known unto you and calleth you unto His presence - He through Whom ye were created, sustained, caused to die and made to live - ye strive in your religion and act according to the command of God for which ye were created, thinking ye do good. Thus doth God warn you with a severe warning. Thus doth God make you to fear with a great fear. Thus doth God cause you to dread with a mighty dread.

الله عند ظهور الحق بانكم انتم في البيان بما انتم عليه
ستطيعون لتعلمون ولكن لما يعرفكم من يظهره الله
نفسه و يدعوكم الى لقاءه الذي انتم كذلك تخلقون
و ترزقون و تميئوا و تحيون تجهدون في دينكم و
تفعلون عن امر الله الذي قد خلقتم له و تحسبون
انكم تحسون من هذا لينذركم الله انذارا شديدا من
هذا ليشفقنكم الله اشفاقا عظيما من هذا ليخوفنكم
الله اخوفا عظيما

- 177 For without this, neither you nor your deeds shall be rendered vain, but this shall change your light into fire and your faith into error while ye perceive it not. Therefore watch over your souls that ye grieve not anyone, nor pass judgment upon any soul, lest ye pronounce judgment upon the Manifestation of your Lord or cause Him grief. This is what God hath counseled you that ye may be saved. Otherwise, a single 'nay' from Him Whom God shall make manifest shall suffice to render you all like unto those who were given the Book, nay worse than these, if ye would but remember. And if ye accept God, He will grant you from His presence stations of glory and guidance wherewith ye shall glory until the Day of Resurrection. He doeth what He willeth as He pleaseth. This is what God, the Protector, the Self-Subsisting, hath ordained. Ye know the measure of the days of His Manifestation.

177 اذ دون هذا لن يبطلكم و لا اعمالكم و هذا ليدلن
نوركم بالنار و ايمانكم بالضلال و انتم لا تشعرون
فلتراقبن انفسكم بان لا تحزنن من احد و لا تحكمن
على نفس لعلكم هذا على مظهر ربكم لا تحكمن و
لا اياه تحزنون هذا ما و صيكم الله لعلكم تنجون و
الا ليكفيكم قول لا من عند من يظهره الله لتجعلن
كلكم مثل الذين اوتوا الكتاب بلا اشد من هولاء
ان انتم قليلا ما تتذكرون و ان تقبلون الله ليؤتينكم
الله مناصب العز و الهدى من عنده انتم بها الى
يوم القيمة لتفتخرون لويجعلن ما شاء كيف يشاء
ذلك ما قد جعل الله المهيمن القيوم انتم قدر ايام
ظهوره تعلمون

- 178 Then believe ye in God with truth, and love not your faith in aught that would turn you away from His good-pleasure while ye know not. And profess ye the unity of God according to your capacity, by not associating any partner with Him Whom God shall make manifest, nor seeking anyone besides Him.

178 ثم بالحق بالله تؤمنون و لا تحبين ايمانكم بشيء
ليردنكم الله عن رضائه و انتم لا تعلمون و لتوحدن
الله بما انتم عليه مقتدون بان لا تجعلن مع من
يظهره الله من حق و لا سواء تقصدون

- 179 The Second in the Second

179 الثاني في الثاني

- 180 In the Name of God, the Most Warning, the Most Warning

180 بسم الله الأندر الأندر

- 181 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, and Thine the might and the power, and Thine the strength and the divinity, and Thine the force and the sovereignty, and Thine the grandeur and the majesty, and Thine the Face and the perfection, and Thine the power and the action, and Thine the similitude and the examples, and Thine the stations and the glory, and Thine the greatness and the independence, and

181 سبحانه اللهم يا الهى لا شهدتك و كل شيء على
انك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و الملكوت و لك العزة و الجبروت و
لك القدرة و اللاهوت و لك القوة و الياقوت و
لك السلطنة و الناسوت و لك العزة و الجلال و
لك الوجبة و الكمال و لك القوة و الفعل و لك
المثل و الأمثال و لك المواقع و الأجلال و لك
العظمة و الاستقلال و لك المهابه و الاستجلال
و لك ما احببته او تجنيه من ملكوت امرك و
خلقتك و لك العزة و الأمتناع و لك القوة و

Thine the awesomeness and the revelation, and Thine is whatsoever Thou lovest or desirest from the kingdom of Thy Command and creation, and Thine the might and the invincibility, and Thine the power and the exaltation, and Thine the sovereignty and the omnipotence, and Thine the joy and the gladness. Thou hast ever been One God, Single, Individual, Ever-Living, Self-Subsisting, Sovereign, Supreme, Holy, Eternal, Everlasting, Transcendent, Exalted.

الأرتفاع ولك السلطنة والأقتدار ولك البهجة و
الأبتهاج لم تزل كنت الهاً واحداً صمداً فرداً حياً
قيوماً سلطاناً مهيمناً قدوساً دائماً.... ابداً متعالياً
مرتفعاً

182 Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. By Thy power hast Thou created all things and set their measure, and by Thy will hast Thou fashioned all things and given them their form. By Thy glory, O my God! Were I to worship Thee from that beginning which hath no beginning unto that end which hath no end, my fear of Thee and my apprehension would not be removed. For perchance one day the Manifestation of Thy Self might recognize me while I remain veiled. This is what I fear and dread, for this is greater than any fire and more severe than any torment. Indeed, what Thou hast promised to those in the fire is created under the shadow of this. Yet my hope in Thee never ceases, nor my trust in Thy favor, even though I remain veiled from Thy commandments from that beginning which hath no beginning to that end which hath no end.

182 ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن
لك شريك فيما خلقت ولا ولي فيما صنعت
قد خلقت بقدرتك كل شيء وقدرته تقديراً و
صورت بمشيئتك كل شيء صورته تصويراً فوعظت
يا الهي لوا عبدك من أول الذي لا أول له الى
آخر الذي لا آخر له لم يرفع خوفي عنك ولا
اشفاق عنك اذ ربما يوما يعرفني مظهر نفسك و
اني احتجب فاذا من هذا اخاف ومن هذا اشفق
ان هذا اكبر من كل نار واشد من كل عذاب
وما قد وعدت من في النار تخلق في ظل ذلك
ولا يزال رجائي منك ولا عمل من فضلك وان
كنت محتجباً من أول الذين لا أول له الى آخر
الذي لا آخر له عن اوامرك

183 If in the appearance of the Manifestation of Thy Self I should gaze upon His countenance with love for Him and faith in Him, this would suffice me and would rectify all that hath been and shall be decreed. For paradise lieth in Thy word through Thy love for Him, and the fire in Thy command concerning what Thou lovest not.

183 وفي ظهور مظهر نفسك لا نظر الى طلعه حبا له
وايمانا به يكفين هذا ويصلح كل ما قد قضى و
يقضى اذا الرضوان في قولك بجبك اياه والنار في
امرك بما لا تحبته

184 Therefore, O God, preserve all Thy creation from being veiled from the Manifestation of Thy Self, and grant them patience concerning the Dayspring of Thy Being. For Thou hast warned them of this and caused them to fear that. Yet when I behold with mine eyes the diverse peoples upon the earth, after Thou hadst perfected Thy warning in Thy Books and completed Thy admonition through Thy Messengers, these peoples have not benefited, nor have they refrained from being veiled from the Manifestations that came after. Therefore my heart is not at ease concerning those who are in the Bayan, for they are like unto previous peoples who may be visited by that whereof they were warned and promised, yet they pay no heed nor accept His authority, even as I have witnessed concerning the Letter Vav on the Day of Resurrection - all hastening day and night seeking Thy good pleasure while remaining veiled from the

184 فلتعصمن اللهم كل خلقك عن حجابهم عن مظهر
نفسك وصبرهم في مطلع ذاتك فان ما قد انذرتهم
من هذا وما اشفقهم من ذلك ولكن لما ارى
بعيناي لامم المختلفه فوق الأرض بعد ما اكملت
انذارك في كتبك واتممت اشفاقك من عند
رسلك لم ينفع هؤلاء الأمم ولا لم يحتجبوا عن
ظهورات بعدكم لذا لم يطمئن قلبي لمن في البيان و
انهم مثل الأمم ربما تاتينهم ما انذرتهم عنه و ما
وعدتهم به ولا هم يلتفتون ولا ولايته ليقبلون
بمثل ما قد شهدت في الواو في يوم القيمة كل
بالليل والنهار في رضائك يسرعون وعن معدن
رضائك ومظهر امرك محتجبون

Source of Thy good pleasure and the Manifestation of Thy Cause.

185 Therefore, O God, aid all Thy creation through Thy grace however Thou willest, and as Thou willest, and through what Thou willest, and where Thou willest, and whensoever Thou willest. Verily, Thou hast power over all things.

185 فلتدركن اللهم بفضلك كلَّ خلقك كيف شئت
وانشئت وبم شئت وحيث شئت ومهما شئت
انك كنت على كلِّ شيء قديراً

186 The Third in the Third

186 الثالث في الثالث

187 In the Name of God, the Most Warning, the Most Warning!

187 بسم الله الأذذر الأذذر

188 Praise be to God Who hath exalted Himself through the sovereignty of His omnipotence above all contingent beings, and praise be to God Who hath manifested His dominion through the power of His unique majesty above all existing things, and hath revealed His might through the authority of His Lordship above all created things, and hath shown His good pleasure through the expression of His eternal pleasure above all atoms, and hath demonstrated His power through the sovereignty of His holy oneness above all who dwell in the kingdoms of earth and heaven. All His creation beareth witness that there is none other God but Him, the One, the Glorified.

188 الحمد لله الذي قد استعلى بعلو سلطان قيوميته فوق
كلِّ الملكات والحمد لله الذي قد استقهر باستقهار
ملك عزّ فردانيته فوق كلِّ الموجودات واستظهر
باستظهار ملك عزّ ربوبيته فوق كلِّ الكائنات و
استرضى باسترضاء رضاء ازلية فوق كلِّ الذرات
واستقدر باستقذار ملك قدس فردانيته فوق من
في ملكوت الأرض والسموات فاستشده كل
خلقه على انه لا اله الا هو الواحد السبحان

189 He hath chosen for Himself a Mirror, resplendent, adorned, beautified, glorified, illumined, exalted, sanctified, elevated, inaccessible, sovereign, mighty, powerful, manifest, magnificent, hidden, and possessed of divine qualities. Then He revealed Himself unto it through itself, and through it He became inaccessible from it, and through it He became independent of all else, and He made it the station of His Self in fulfillment and decree throughout all the kingdoms of might and creation. He hath chosen for His creation spiritual names and abstract appellations, and hath filled therewith His heaven and His earth. Verily, there is no God but Him, the One, the All-Seeing.

189 قد اصطفى لنفسه مرآة مبتهية متجلله متجمله
متعظمة متنوره متكبيرة متعززة متعالية مرتفعة
ممتنعة متسلطة متملكة متقدرة متظاهرة متفخمه
متبطنة متذوّته ثم تجلّى لهاها بنفسها وبها امتنع
عنها واستغنى بها عن غيرها وجعلها مقام نفسها
في الاداء والقضاء في جميع ملكوت العزّ و
الانشاء ثم اصطفى لها اسماء جوهرية و ادلاء
مجردية و ملاء بها سمائه و ارضه على انه لا اله
الا هو الواحد النظار

190 He warneth all things, save through recognition of the Point of the Bayan and what He hath ordained, until the Day when God shall illumine all who are in the heavens and the earth and whatsoever lieth between them through the manifestation of Him Whom God shall make manifest, the Revealer of His Self and the Repository of His Mystery. On that Day all shall be brought before God, their Lord. God hath given them glad tidings of attaining His presence and of His good-pleasure. These are they who shall prosper.

190 ينذر كلَّ شيء من دون عرفان نقطه البيان و ما
قدّر من عنده الى يوم يشرق الله من في السموات
والأرض و ما بينهما بظهور من يظهره الله مظهر
نفسه و مكن غيبة فاذا كلَّ يومئذ على الله ربهم
يعرضون قد بشرهم الله بلاقائه و رضوان من عنده
و اولئك هم الفائزون

191 The Fourth in the Fourth.

191 الرابع في الرابع

192 In the Name of God, the Most Warning, the Most Warning.

192 بسم الله الأذذر الأذذر

- 193 Praise be to God, besides Whom there is none other God, the Most Warning, the Most Warning. And verily all glory from God be upon the First Unity and upon them who resemble that Unity wherein naught can be seen save the First Unity. I testify, if thou be among them who comprehend the Cause, that the warning of God proceedeth from His justice alone, and His glad tidings from His grace alone. If thou be among the denizens of the holy gardens of detachment and the chambers of glory and unity, then let thy warning be through the word "No" from the Sun of Truth, and thy glad tidings through His word "Yea." No greater warning than this, no greater glad tidings than that. And if thou descendest therefrom, then witness every shadow within the shadow of "No" and every glory within the shadow of "Yea."
- 194 As long as thou livest, and after death, if thou be among those whom the Tree of Truth hath addressed through "No," then thou art in the fire, and there is no escape therefrom. And if thou be among those whom the Tree of Truth hath addressed through His word "Yea," then thou art in Paradise, and there is no escape therefrom. I counsel thee and all things to make your fear naught save the displeasure of God, even if it be not manifest, and your hope in naught save the good-pleasure of God, even if it be not manifest. For if one be not cognizant of God's good-pleasure when it encompasseth the good-pleasure of Him Whom God shall make manifest regarding any soul, He shall bring him to naught ere His displeasure be made manifest concerning him.
- 195 O all things! Make yourselves the essence of warning through the essence of fire and light, and look not for the appearance of their limits in the kingdom. Until now, I have found none who warned save through God's good-pleasure, nor anyone who hoped save through God's good-pleasure, but after certitude I found all manifesting their fear and hope. Therefore their dwelling is not in the summit of unity, nor their station in the sanctuary of detachment.
- 196 Beware, O people of the Bayan, lest ye make yourselves the essence! By Him Who cleft Paradise asunder and created the breath of life, Who is sanctified in might, exalted in grandeur, and magnified in majesty and power, ye shall assuredly attain unto His presence, and He shall warn you with a fire the like of which hath never been created, while ye remain heedless. When ye become certain of this matter, ye shall all be brought low by His authority. He shall bestow upon you a Paradise the like of which hath never existed, while ye remain heedless, until when ye become certain thereof, ye shall all fall prostrate before Him and render thanks. Then doth God bear witness
- الحمد لله الذي لا اله الا هو الأندر الأندر و إنما
البهاء من الله على الواحد الأول ومن يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأول وبعد
فاشهد ان كنت عارفا بمواقع الأمر فان انذار الله
لم يكن الا من عدله ولا ابشار الله الا من فضله
وان كنت من اهل جنات القدس والتجريد
وغرفات العز والتفريد فاجعل انذارك من قول
لا من عند شمس الحقيقة وابشارك من عنده بلى
ما انذرك فوق هذا ولا ابشرك فوق ذلك وان
تنزلت من ذلك فاشهد كل ظل في ظل لا وكل
عز في ظل بلى
- ما دمت حيا وبعد الموت ان كنت ممن قد كلك
شجرة الحقيقة ففي النار ولا مرد لذلك وان
كنت ممن قد كلك بشجرة الحقيقة بقوله بلى ففي
الجنة ولا مرد لذلك ولا وصيتك ثم كل شيء بان
تجعلن خوفكم من دون رضا الله ولو لم يظهر
رجائكم في رضا الله وان لم يظهر فان لم يكن
مقتدرا علما برضا الله حين ما يحبط برضا من
يظهره الله عن نفس ليعدمته قبل ان يظهر دون
رضائه في حقه
- فلتجعلن ان يا كل شيء انفسكم جوهر لنذركن
جوهر النار والنور ولا تنظرون ظهور حدودهما
في الملك و اني الى حينئذ ما وجدت ينذر احد
من دون رضا الله ويرجو حد رضا الله الا و
قد وجدت كل بعد يقين كليتهما يظهران خوفهم
ورجائهم ولذا لم يكن في ذروه التوحيد مسكنهم
ولا في قدس التفريد مقرهم
- واياكم ان يا اولي البيان ان تجعلن انفسكم جوهر
فوالذي فلق الجنة وبر النسمه وتفرد بالعزة و
تعزز بالعظمة وتكبر بالكبرياء والقدرة لتلاقن
بمحضوركم بين يدي من يظهره الله ولينذركن بنار ما
خلق مثلها وانتم لا تتذكرون الا وان تيقن ذلك
الأمر فاذا انتم كلكم من سطوته لتدللون ولينين
عليكم بجنه لم يكن مثلها وانتم لا تتذكرون حتى
اذا تيقن فاذا انتم كلكم لتسجدون بين يدي ثم
تشكرون فاذا يشهد الله عليكم بدون جوهر الأندار و

concerning you without the essence of warning and glad tidings, and that testimony ye witness from every fire.

- 197 And should He bear witness concerning anyone through the essence of glad tidings and warning, the dominion of the earth and whatsoever is thereon would have no glory over him, but ye do not understand and are not mindful. From the beginning that hath no beginning until now, ye have indeed known all things through Mine own Self. Hence, there have not appeared in the kingdom any servants in whom could be found the essence of warning and mercy, except that both of them are not defined by their limitations. O people of the Bayan! Ye do not expose your own selves.

198 [Vahid 8, Bab 7, adhkhar]

199 And it hath four ranks. The first in the first:

200 In the Name of God, the Most Treasured, the Most Treasured.

201 Say: God is more treasured than every possessor of treasure. None can withhold himself from the sovereignty of His treasuring, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath ever been a Treasurer, Treasuring, Treasured. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God before Whom doth praise whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are worshippers of Him. God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Nature, then the Strength and the Ruby Nature, then the Sovereignty and the Human Nature. He giveth life and causeth death, then causeth death and giveth life.

202 And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who oppresseth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth not anything whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath ever been powerful over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Beloved. And exalted be He unto Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Protector, the Self-Subsisting.

الأبشار وتلك الشهادة عن كل نار انتم تشهدون

197 وان يشهد على احد بجوهر الأبرار والأبشار لا عثر عليه من ملك الأرض وما عليها ولكنكم لا تتعقلون ولا تذكرون فانتم اهل من اول الذي لا اول له الى حينئذ قد عرفت كل شيء نفسي فاذا ما ظهر في الملك عباد يوجد فيهم جوهر الأبرار والأشفاق الا وان كليهما ما يتعنان بحدودهما ان يا اولي البيان انتم انفسكم لا تفضحون

198 [واحد ٨ باب ٧ اذخر]

199 وله اربع مراتب الاول في الاول

200 بسم الله الاذخر الاذخر

201 قل الله اذخر فوق كل ذا اذخر لن يقدر ان يتمتع عن ملك سلطان اذخاره من احد لا في السموات ولا في الأرض ولا بينهما يخلق ما يشاء بامر الله انه كان ذخارا ذخيرا سبحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له عابدون شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى

202 والله هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله انه كان على كل شيء قديراً وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل ان ذخر ما خلق ويخلق كل به يستغنون

Say: The treasure of what He hath created and will create - all through Him do they seek sufficiency.

203 Say: Make ye everything a treasure for yourselves, for then on the Last Day ye shall be in want, unless ye make God your treasure in the kingdom of the heavens and the earth and whatsoever lieth between them. For if ye become in want, then through God your Lord shall ye find sufficiency. And make not God a treasure for yourselves unless ye make Him Whom God shall make manifest - verily all things do ye fear Him. Therefore fear ye God lest He remove from you the limits of your own selves, for verily ye shall be tested on the day of His manifestation. Perchance ye treasure for yourselves a single mithqal of gold, yet ye treasure not Him Whom God shall make manifest. Then look ye to the measure of your deeds and your faith, then seek forgiveness, then unto God your Lord do ye turn in repentance. If ye make all that is on earth a treasure for yourselves, it will not suffice you in place of Him Whom God shall make manifest. Do you not perceive this?

204 Rather, you must watch over your souls, for you shall be sorely tried on the Day of Resurrection. Perchance your faith in God may not equal even one of your own houses, since you treasure the latter for yourselves while failing to treasure Him Whom God shall make manifest, neither using reason nor understanding. Instead you ponder upon those who came before you, content with far less, taking but a measure of silver while veiling yourselves from Him Who created you, sustained you, caused you to die and gave you life - even after proclaiming "We believe in God and in Him Whom God shall make manifest."

205 If you should come to possess all that is on earth, yet detach yourselves from it and make Him Whom God shall make manifest your treasure before God, He would testify that you are believing servants. Otherwise, your station before God would be only that which He Whom God shall make manifest testifies. Therefore be vigilant and fear Him. For if you make all things on earth your treasure, you must inevitably relinquish them when you are taken, whereupon you shall enter the fire and be tormented therein as long as the heavens and earth and all that lies between them endure, except as God may will. This is how your treasure shall benefit you, if you but knew it.

206 But if you make God your treasure, then even should you possess in this life but a grain of mustard seed, after your death you shall delight in Paradise as long as the heavens and earth endure. Would aught be diminished from such a treasure, if

203 قل تجعل كل شيء ذخيراً لانفسكم فاذا اتم يوم الآخر تفتقرون الا وان تجعل الله ذخركم في ملكوت السموات و الأرض و ما بينهما فانكم ان تفتقروا فبالله ربكم تستغيثون و لا تجعل الله ذخراً لانفسكم الا و ان تجعل من يظهره الله ان كل شيء اتم اياه تتقون فلتتقن الله بان لا يرفع عنكم حدود انفسكم فانكم اتم يوم ظهوره لمبتلون ربما تذرّون لانفسكم مثقال واحد من الذهب و لا تذرّون من يظهره الله فاذا فلتنظرن الى قدر عملكم و ايمانكم ثم تستغفرون ثم الى الله ربكم لتتوبن ان تجعل كل ما على الأرض ذخراً لانفسكم لن يكفّكم عن يظهره الله افلا تشعرون

204 و لكنكم لتراقبن انفسكم فانكم اتم يوم القيمة لمفتنون ربما لم يعدل ايمانكم بالله بيت من بيوتكم اذ تجعل هذا ذخراً لانفسكم و لا تجعل من يظهره ذخراً لانفسكم و لا تتعقلون و لا تشعرون بل تنفكرون في الذينهم كانوا من قبلكم فانكم لترضين بادنى من ذلك و ربما تاخذون مثقال فضة و تحتجب عن قد خلقكم و رزقكم و امانكم و احياكم بعد ما تقولون انا بالله ثم بمن يظهره الله لومنون

205 ان استملكتم كل ما على الأرض و انقطعتم عنه ثم جعلتم ذخراً لانفسكم من يظهره على الله ان يشهد عليكم بانكم اتم عباد مومنون و الا على قدر بشهد من يظهره الله ذلك قدركم عند الله فلتراقبن ثم اياه تتقون فانكم ان تجعل ذخراً لانفسكم كل ما على الأرض لا بد لكم بانكم اتم من بعد تقبضون فاذا تدخلن في النار و لتعذبن فيها ما دامت السموات و الأرض و ما بينهما الا ما شاء الله هذا ينفعكم ذخركم هذا ان اتم قليلا ما تشعرون

206 و لكنكم ان تجعل الله ذخراً لانفسكم و ان تملكوا في حياتكم قدر خردل فاذا اتم من بعد موتكم ما دامت السموات و الأرض في الرضوان تنتعمون هل ينقص عن ذخركم هذا من شيء

you but remembered? We have witnessed on the Day of Resurrection the stations of all creation, each treasuring something of God's kingdom, save those who have recognized God - these have treasured God their Lord. Indeed, God is ashamed to record their numbers in the Book, so few are they.

ان انتم قليلا ما تتذكرون و انا قد شهدنا يوم القيمة درجات الخلق كلهم بشيء من ملك الله مستندخرون الا الذينهم عرفوا الله فان اولئك هم بالله ربهم مستندخرون و ان الله ليستحي ان يذخر اعدادهم من قلتهم في الكتاب

207 Therefore watch over your souls, O people of the Bayan, that on the Day of Resurrection you may not be veiled from Him Whom God shall make manifest. Perchance you remember Him not, yet treasure a cup of water for yourselves, thereby showing gratitude to God Who created you, caused you to die and gave you life - neither using reason nor understanding. We have shown you all the paths of guidance that you may, on the Day of Resurrection, enter into all things with God's good-pleasure and be veiled from all else that lacks His good-pleasure.

207 فلتراقبن انفسكم يا اولى البيان يوم القيمة لعلمكم انتم عمن يظهره الله لا تحتجبون ربما لا تذكرن من يظهره الله و تذخرن كأس ماء لانفسكم و بذلك تشكرون بالله الذى خلقكم و امانكم و احياكم لا تتعقلون و لا تشعرون انا قد عرفناكم سبل هديكم كلها لعلمكم يوم القيمة بكل شيء فى رضاء الله تدخلون و بكل شيء عن دون رضاء الله تحتجبون

208 Say: God is my treasure in the kingdom of the heavens and the earth and all that lies between them. I have taken no other treasure besides Him, nor will I ever do so. Say: God is my refuge in the kingdom of the heavens and the earth and all that lies between them. I have taken no other refuge besides Him, nor will I ever do so. Say: God is my protection in the kingdom of the heavens and the earth and all that lies between them. I have taken no other protection besides Him, nor will I ever do so. Say: God is my support in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no support other than Him, nor will I ever take any besides Him. Say: God is my might in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no might other than Him, nor will I ever take any besides Him. Say: God is my greatness in the kingdoms of the heavens and of the earth and whatsoever is between them.

208 قل ان الله ذخرى فى ملكوت السموات و الأرض و ما بينهما ما اتخذت من دونه ذخرا و لا اتخذت من دونه ايدا قل ان الله هو كهفى فى ملكوت السموات و الأرض و ما بينهما ما اتخذت من دونه كهفا و لا اتخذت من دونه ايدا قل ان الله هو حرزى فى ملكوت السموات و الأرض و ما بينهما من ما اتخذت دونه حرزا و لا اتخذت من دونه ايدا قل ان الله هو ظهري فى ملكوت السموات و الأرض و ما بينهما و

209 I have taken no greatness other than Him, nor will I ever take any besides Him. Say: God is my protection in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no protection other than Him, nor will I ever take any besides Him. Say: God is my strength in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no strength other than Him, nor will I ever take any besides Him. Say: All that I have made God my Lord great for myself, I desired not, nor do I find any way to that except that I make Him Whom God shall make manifest my stronghold in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no stronghold other than Him, nor will I ever take any besides Him. Say: He Whom God shall make manifest is my treasure

209 ما اتخذت من دونه ظهرا و لا اتخذت من دونه ايدا قل ان الله هو عزى فى ملكوت السموات و الأرض و ما بينهما ما اتخذت عزرا من دونه و لا اتخذت من دونه ايدا قل ان الله هو كبرى فى ملكوت السموات و الأرض و ما بينهما ما اتخذت من دونه كبرا و لا اتخذت من دونه ايدا قل ان الله هو عصمتى فى ملكوت السموات و الأرض و ما بينهما ما اتخذت من دونه عصمه و لا اتخذت من دونه ايدا قل ان الله هو قوتى فى ملكوت السموات و الأرض و ما بينهما ما اتخذت من دونه قوه و لا اتخذت ايدا قل كل ما جعلت الله ربي كبيرا لنفسي ما اردت و لا

in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no treasure other than Him, nor will I ever take any besides Him.

اجدالى ذلك من سبيل الآ وان اجعلن من يظهره الله ذلك حرزى فى ملكوت السموات والأرض وما بينهما ما اتخذت ... دونه حرزا ولا اتخذت ابدا قل ان من يظهره الله ذخرا ولا اتخذت ابدا قل ان من يظهره الله ذخرى فى ملكوت السموات والأرض وما بينهما ما اتخذت من دونه ذخرا ولا اتخذت ابدا قل

- 210 Say: He Whom God shall make manifest is my greatness in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no greatness other than Him, nor will I ever take any besides Him. Say: He Whom God shall make manifest is my refuge in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no refuge other than Him, nor will I ever take any besides Him. Say: He Whom God shall make manifest is my support in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no support other than Him, nor will I ever take any besides Him. Say: He Whom God shall make manifest is my protection in the kingdoms of the heavens and of the earth and whatsoever is between them. I have taken no protection other than Him, nor will I ever take any besides Him.

210 ان من يظهره الله كبرى فى ملكوت السموات والأرض وما بينهما ما اتخذت من دونه كبرا ولا اتخذت ابدا قل ان من يظهره الله كهفى فى ملكوت السموات والأرض وما بينهما ما اتخذت من دونه كهفا ولا اتخذت ابدا قل ان من يظهره الله ظهري فى ملكوت السموات والأرض وما بينهما ما اتخذت من دونه ظهرا ولا اتخذت ابدا قل ان من يظهره الله عصمتى فى ملكوت السموات والأرض وما بينهما ما اتخذت من دونه عصمه ولا اتخذت ابدا قل ان ... يظهره الله كل ... فى ملكوت السؤلكنكم موات والأرض وما بينهما ما اتخذت ... دونه ... ولا اتخذت

- 211 But when ye recite these verses, they deny you, and ye shall witness on the Day of Resurrection how ye make every falsehood a treasure for yourselves, yet make neither God nor the Manifestation of His Self a treasure for yourselves, and ye imagine. Look ye at those who made falsehood their treasure from the beginning of this Cause, how We seized them, and they now possess naught save the fire, yet they perceive not. Therefore watch over yourselves, for ye shall indeed be questioned on the Day of Resurrection. Perchance ye make every base thing a treasure for yourselves and remember not, and when God makes you know the Manifestation of His Self, ye make Him not a treasure for yourselves, nor are ye fearful of Him. God hath created for you no fire more intense than this, if ye would but reflect a little. We have, verily, dissociated Ourselves from those who make not Him Whom God shall make manifest the treasure of their lives, both in death and in life.

211 و لكنكم ان تملون تلك الايات يكذبونكم و انتم سوف يوم القيمة لتشهدون تجعلون كل باطل ذخرا لانفسكم ولا تجعلون الله ولا مظهر نفسه ذخرا لانفسكم وتحسبون انكم مح فلتنظرون الى الذين قد جعلوا ذخرا انفسهم الباطل من اول ذلك الامر كيف قد اخذناهم و اياهم فاذا لا يملكون من شىء الا النار ولا يشعرون فتراقبن انفسكم فانكم انتم يوم القيمة لمنتقمون ربما تجعلن ذخرا انفسكم كل شىء دنى ولا تتذكرون وان يعرفكم الله بمظهر نفسه نفسه لا تجعلونه ذخرا لانفسكم و لا انتم اياه تتقون ما خلق الله لكم نار اشد من هذا ان انتم قليلا ما تتذكرون و انا قد برئنا من الذينهم لا يجعلون من يظهره الله ذخرا انفسهم فى حياتهم و مماتهم

- 212 We shall cast them into the fire for this, and We shall be of those who exact retribution. Such is the recompense of him who maketh creation a treasure unto himself, yet maketh not God - Who created him and sustained him and caused him to die and brought him back to life - a treasure unto himself,

212 و لتدخلنهم فى النار بذلك و ان كما منتقمين هذا جزاء من يجعل الخلق ذخرا لنفسه ولا يجعل الله الذى خلقه و رزقه و اماته و احياءه ذخرا لنفسه و يقول اننى انا بالله و اياته من المؤمنين قل ان انتم

though he declareth: "I am, verily, of them that believe in God and His signs." Say: If ye truly believe in God and His signs, how is it that ye believe not in Him Whom God shall make manifest? Is there any path unto God save this, if ye would but reflect? And unto God is the ultimate end of those who fear Him and those who do good in His path.

بِاللّٰهِ وَاِيَاتِهِ مُؤْمِنُونَ كَيْفَ لَا تُؤْمِنُونَ بِمَنْ يُظَاهِرُهُ
اللّٰهُ هَلْ مِنْ سَبِيلٍ اِلَى اللّٰهِ غَيْرَ هَذَا اِنْ اَنْتُمْ قَلِيْلًا مَّا
تَتَذَكَّرُونَ وَاللّٰهُ عَاقِبَةُ الدّٰىنِ اتَّقُوا وَالَّذِيْنَ فِيْ سَبِيلِ
اللّٰهِ مُحْسِنُونَ

213 The Second in the Second

213 الثّانى فى الثّانى

214 In the Name of God, the Most Treasured, the Most Treasured

214 بِسْمِ اللّٰهِ الْاَذْخَرِ الْاَذْخَرِ

215 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Force and the Celestial Realm, then the Sovereignty and the Human Realm. Thou givest life and causest death, then causest death and givest life. Verily, Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or what lieth between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

215 سُبْحَانَكَ اللّٰهُمَّ يَا اِلٰهِيْ لَا شَهِدَكَ وَكُلِّ شَيْءٍ عَلَى
اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ
لَكَ لَكَ الْمُلْكُ وَ الْمُلْكُوتُ ثُمَّ الْعِزُّ وَ الْجَبْرُوتُ ثُمَّ
الْقُدْرَةُ وَ اللّٰهُوتُ ثُمَّ الْقُوَّةُ وَ الْيَاقُوْتُ ثُمَّ السُّلْطٰنَةُ
وَ النَّاسُوْتُ تُحْيِ وَ تُمِيْتُ ثُمَّ تُحْيِى وَ تُحْيِى وَ اَنْتَ
اَنْتَ حَيٌّ لَا تَمُوْتُ وَ مُلْكٌ لَا تَزُوْلُ وَ سُلْطٰنٌ لَا
تُحَوَّلُ وَ فَرْدٌ لَا تُفَوْتُ عَنْ قِبْضَتِكَ مِنْ شَيْءٍ لَا
فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ وَ لَا مَا بَيْنَ هُمَا
تَخْلُقُ مَا تَشَآءُ بِاَمْرِكَ اَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ
قَدِيْرًا

216 Glory be unto Thee, O God! Lord of this Friday, bless those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy glory, for verily Thou art possessed of mighty glory.

216 سُبْحَانَكَ اللّٰهُمَّ رَبُّ هَذَا يَوْمِ الْجُمُعَةِ صَلَّى عَلَى الَّذِيْنَ
اسْتَعْرَجُوا اِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عِلْمُكَ مِنْ بَهَائِكَ
اَنَّكَ كُنْتَ ذٰبِهَآءَ عِزٍّ عَظِيْمًا

217 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy majesty, for verily Thou art possessed of great majesty.

217 وَ صَلَّى عَلَى الَّذِيْنَ اسْتَعْرَجُوا اِلَيْكَ بِمَا قَدْ احَاطَ
بِهِ عِلْمُكَ مِنْ جَلَالِكَ اَنَّكَ كُنْتَ ذٰ جَلَالٍ حَقٌّ
عَظِيْمًا

218 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy beauty, for verily Thou art possessed of wondrous beauty.

218 وَ صَلَّى عَلَى الَّذِيْنَ اسْتَعْرَجُوا اِلَيْكَ بِمَا قَدْ احَاطَ بِهِ
عِلْمُكَ مِنْ جَمَالِكَ اَنَّكَ كُنْتَ ذٰ جَمَالٍ حَقٌّ عَظِيْمًا

219 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy grandeur, for verily Thou art possessed of tremendous grandeur.

219 وَ صَلَّى عَلَى الَّذِيْنَ اسْتَعْرَجُوا اِلَيْكَ بِمَا قَدْ احَاطَ
عِلْمُكَ عَظَمَتِكَ اَنَّكَ كُنْتَ ذٰ عَظَمَةٍ حَقٌّ عَظِيْمًا

220 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy light. Verily, Thou art possessed of mighty and true light.

220 وَ صَلَّى عَلَى الَّذِيْنَ اسْتَعْرَجُوا اِلَيْكَ بِمَا قَدْ احَاطَ بِهِ
عِلْمُكَ مِنْ نُّوْرِكَ اَنَّكَ كُنْتَ ذٰ نُوْرٍ حَقٌّ عَظِيْمًا

221 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge

- hath encompassed of Thy mercy. Verily, Thou art possessed of mighty and true mercy. 221 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ رَحْمَتِكَ إِنَّكَ كُنْتَ ذَا رَحْمَةٍ حَقٍّ عَظِيمًا
- 222 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy words. Verily, Thou art possessed of mighty and true words. 222 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ كَلِمَاتِكَ إِنَّكَ كُنْتَ ذَا كَلِمَاتٍ حَقٍّ عَظِيمًا
- 223 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy names. Verily, Thou art possessed of mighty and true names. 223 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ أَسْمَائِكَ إِنَّكَ كُنْتَ ذَا أَسْمَاءٍ حَقٍّ عَظِيمًا
- 224 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy knowledge. Verily, Thou art possessed of mighty and true knowledge. 224 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ عِلْمِكَ إِنَّكَ كُنْتَ ذَا عِلْمٍ حَقٍّ عَظِيمًا
- 225 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy power. Verily, Thou art possessed of mighty and true power. 225 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ قُدْرَتِكَ إِنَّكَ كُنْتَ ذَا قُدْرَةٍ حَقٍّ عَظِيمًا
- 226 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy utterance. Verily, Thou art possessed of mighty and true utterance. 226 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ قَوْلِكَ إِنَّكَ كُنْتَ ذَا قَوْلٍ حَقٍّ عَظِيمًا
- 227 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy nobility. Verily, Thou art possessed of mighty and true nobility. 227 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ مِنْ شَرَفِكَ إِنَّكَ كُنْتَ ذَا شَرَفٍ حَقٍّ عَظِيمًا
- 228 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy sovereignty. Verily, Thou art possessed of mighty and true sovereignty. 228 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ سُلْطَانِكَ إِنَّكَ كُنْتَ ذَا سُلْطَانٍ حَقٍّ عَظِيمًا
- 229 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy dominion. Verily, Thou art possessed of mighty and true dominion. 229 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ مِنْ مَلِكِكَ إِنَّكَ كُنْتَ ذَا مَلِكٍ حَقٍّ عَظِيمًا
- 230 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy loftiness. Verily, Thou art possessed of mighty and true loftiness. 230 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ عُلُوِّكَ إِنَّكَ كُنْتَ ذَا عُلُوٍّ حَقٍّ عَظِيمًا
- 231 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge 231 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَغْرَجُوا إِلَيْكَ بِمَا قَدْ احَاطَ بِهِ عَلَيْكَ مِنْ مَنكَ إِنَّكَ كُنْتَ ذَا مِنْ حَقٍّ عَظِيمًا

hath encompassed of Thy bounty. Verily, Thou art possessed of mighty and true bounty.

- 232 Glorified art Thou, O Lord! Send Thy blessings upon those who have ascended unto Thee through what Thy knowledge hath encompassed of Thy signs. Verily, Thou art possessed of mighty and true signs.

232 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى الَّذِينَ اسْتَعْرَجُوا إِلَيْكَ
بِمَا قَدْ احَاطَ بِهِ عِلْمُكَ مِنْ آيَاتِكَ أَنْتَ كُنْتَ ذَا
آيَاتٍ حَقٌّ عَظِيمًا

- 233 Glorified art Thou, O Lord! Send Thy blessings upon him who hath believed in Thee and then in what hath been ordained from Thy presence in the Bayan, through what knowledge hath encompassed of every good thing. Verily, Thou art the Encompasser of all things.

233 سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى مَنْ آمَنَ بِهِ بِكَ ثُمَّ
بِمَا قَدَّرَ مِنْ عِنْدِكَ فِي الْبَيَانِ بِمَا قَدْ احَاطَ بِهِ عِلْمُهَا
مِنْ كُلِّ خَيْرٍ أَنْتَ كُنْتَ بِكُلِّ شَيْءٍ مُحِيطًا

- 234 The third in the third.

234 الثَّالِثُ فِي الثَّالِثِ

- 235 In the Name of God, the Most Hidden, the Most Hidden!

235 بِسْمِ اللَّهِ الْأَذْخَرِ الْأَذْخَرِ

- 236 Praise be to God Who hath ascended in the loftiness of His Essence above all created things, and hath risen in His sublimity above all beings, and hath elevated Himself in His exaltation above all creatures, and hath manifested His revelation above all who dwell in the kingdoms of earth and heaven, and hath dominated through His dominion all who abide in the realms of names and attributes. I testify on this Friday, the Day of Independence, with a testimony purified from all other testimonies and independent of aught else, that should I attain unto Him Whom God shall make manifest, I shall testify to the Cause of God in such wise that I shall be independent of the testimony of all things, and shall sanctify His testimony above the testimony of all that hath been and shall be created. For this is what God hath testified and will testify throughout creation and invention. No path existeth for creation save this, and no way remaineth for servants except this.

236 الْحَمْدُ لِلَّهِ الَّذِي قَدْ اسْتَعْلَى بِعُلُوِّ كَيْنُونِيَّتِهِ فَوْقَ كُلِّ
الْمَمَكَّاتِ وَاسْتَجَلَى بِسَمُوهِ فَوْقَ كُلِّ الْمَوْجُودَاتِ
وَاسْتَرْفَعَ بِاسْتِرْفَاعِهِ فَوْقَ كُلِّ الْكَائِنَاتِ وَ
اسْتَظْهَرَ بِأَظْهَارِهِ فَوْقَ مَنْ فِي مَلَكُوتِ الْأَرْضِ
وَالسَّمَوَاتِ وَاسْتَقَهَّرَ بِأَقْهَارِهِ فَوْقَ مَنْ فِي
مَلَكُوتِ الْأَسْمَاءِ وَالصِّفَاتِ فَاسْتَشْهَدَهُ فِي ذَلِكَ
الْيَوْمِ الْجَمْعَةِ يَوْمَ الْأَسْتِقْلَالِ شَهَادَةَ مُطَهَّرَةً مِنْ
شَهَادَةِ غَيْرِهَا وَمُسْتَفْنِيَةً بِهَا عَنْ دُونِهَا عَلَى عَهْدِ
أَنْ أَدْرُكَنَّ مِنْ يَظْهَرُهُ اللَّهُ أَنْ يَسْتَشْهَدَ عَلَى أَمْرِ
اللَّهِ لَأَسْتَكْفِينَ مِنْ شَهَادَةِ كُلِّ شَيْءٍ وَلَا قُدْسَنَ
شَهَادَتِهِ عَنْ شَهَادَةِ كُلِّ مَا خَلَقَ وَيَخْلُقُ إِذْ هَذَا
مَا قَدْ شَهِدَ اللَّهُ فِي الْأَبْدَاعِ وَيَشْهَدُ فِي الْإِخْتِرَاعِ لَا
سَبِيلَ لِلْخَلْقِ إِلَى دُونِ هَذَا وَلَا طَرِيقَ لِلْعِبَادِ إِلَى
سِوَى ذَلِكَ

- 237 He sufficeth as the All-Seeing and the Witness, He sufficeth as the All-Knowing and the Omniscient, He sufficeth as the All-Powerful and the Almighty, He sufficeth as the All-Subduing and the All-Compelling, He sufficeth as the Manifest and the Helper, He sufficeth as the Reckoner and the All-Accounting, He sufficeth as the Helper and the Succourer, He sufficeth as the Preserver and the Guardian, He sufficeth as the Most Hidden and the Treasured, He sufficeth as the Most Great and the All-Glorious, He sufficeth as the Refuge and the Shelter, He sufficeth as the Supporter and the Defender, He sufficeth as the Mighty and the All-Powerful. Verily, there is no God but Him, alone with no partner, and verily the Seven Letters are His servant and His Word, and verily all the paths of the Bayan and the decrees of the first and last of creation, from a beginning that hath no beginning to an end that hath no end,

237 وَكَفَى بِهِ مَشَاهِدًا وَشَهِيدًا وَكَفَى بِهِ عَالِمًا وَعَلِيمًا
وَكَفَى بِهِ قَادِرًا وَقَدِيرًا وَكَفَى بِهِ قَاهِرًا وَقَهِيرًا
وَكَفَى بِهِ ظَاهِرًا وَظَهِيرًا وَكَفَى بِهِ حَاسِبًا وَحَاسِبًا
وَحَاسِبًا وَكَفَى بِهِ نَاصِرًا وَنَاصِرًا وَكَفَى بِهِ حَافِظًا
وَحَفِيزًا وَكَفَى بِهِ ذَاخِرًا وَذَخِيرًا وَكَفَى بِهِ
كَبِيرًا وَكَبِيرًا وَكَفَى بِهِ كَهْفًا وَكَهْفًا وَكَفَى بِهِ
ظَهْرًا وَظَهِيرًا وَكَفَى بِهِ عِزًّا وَعِزًّا إِلَّا أَنَّهُ لَا
إِلَهَ إِلَّا هُوَ وَحْدَهُ لَا شَرِيكَ لَهُ وَإِنَّ ذَاتَ حُرُوفِ
السَّبْعِ عَبْدُهُ وَكَلِمَتُهُ وَإِنَّ كُلَّ مِنْهَاجِ الْبَيَانِ وَ
قَضَائِيَاءِ أَوَّلِ الْخَلْقِ وَآخِرِهِ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ
لَهُ وَمِنْ آخِرِ الَّذِي لَا آخِرَ لَهُ يَظْهَرُهُ اللَّهُ مِنْ عِنْدِهِ
كَيْفَ يَشَاءُ بِأَمْرِهِ

God shall make manifest from His presence as He pleaseth by His command.

238 There is no God but Him, the Supreme, the Self-Subsisting.

238 لا اله الا هو المهيمن القيوم

239 The Fourth in the Fourth.

239 الرابع في الرابع

240 In the Name of God, the Most Hidden, the Most Hidden!

240 بسم الله الاذخر الاذخر

241 Praise be to God, beside Whom there is no other God, the Most Hidden, the Most Hidden. And verily the glory from God be upon the Primal Unity and upon those who resemble that Unity wherein naught is seen except the Primal Unity. I testify that God hath ever been and will ever be too exalted to be a treasure unto any of His creation. However, since God hath created all things for His knowledge and worship, He hath opened for them a path in creation beyond which nothing is possible in invention, and hath made Him Whom God shall make manifest the Sun of Truth, purified from all that is attributed unto Him. If thou makest Him thy treasure, thou hast made God thy treasure. But watch thyself on the Day of Resurrection, for perchance thou mayest treasure that which hath no glory and treasure it not, and be veiled from Him.

241 الحمد لله الذي لا اله الا هو الاذخر الاذخر و
آما البهاء من الله على الواحد الأول و من يشابه
ذلك الواحد حيث لا يرى فيه الا الواحد الأول
و بعد فاشهد بان الله لم يزل و لا يزال اجل من
ان يكون ذخرالاحد من خلقه و لكن الله لما قد
خلق كل معرفته و عبادته قد فتح لهم سبيلا في
الأبداع حيث لا يمكن فوق ذلك في الاختراع
و جعل من يظهره الله هو شمس الحقيقة مطهر
ما ينسب الى نفسه ان جعلته ذخرالك فاذا قد
جعلت الله ذخر نفسك و لكنك راقب نفسك
يوم القيمة فانك ربما تذخر من شيء لا بهاء له و
لا تذخره و تحتجب عنه

242 And if thou art not convinced of this, then remember what transpired regarding the Point of the Bayan, that should anyone make Him a treasure for what he desireth, His knowledge encompasseth not any grief in that regard, for all His grief is for that which is not pleasing, that they should make Him a treasure for what they desire. Therefore, He hath written in His path what He hath gained. And thou, on the Day of Resurrection, being enchanted by this, must watch over thyself that thou makest none other than Him thy treasure. And shouldst thou find between earth and heaven the red elixir, verily this would not suffice thee, but this would suffice thee. And watch over thyself with true vigilance, for thy salvation lieth in this and thy destruction in being veiled from this.

242 و ان لم توقن بهذا فلتذكرون ما قضى في نقطه
البيان ان يجعله احداً ذخرأ لما يحب لم يحط بحزن
في ذلك علمه اذ كل حزنه لما لا يرضى بان يجعله
ذخرأ لما يرد لذا قد اكتب في سبيله ما اكتسب و
انت يوم القيمة مفتتن بهذا فلتراقبن نفسك ان لا
تجعلن غيره ذخرالك و ان تجد ما بين الأرض و
السما من اكسير الحمراء فان هذا لا يكفيك و
لكن هذا ليكفينك و لتراقبن نفسك حق التراقب
فان نجاتك في هذا و هلاكك في الاحتجاب عن
هذا

243 If thou makest Him Whom God shall make manifest thy treasure, thou shalt never lose in thy transaction, even if thou art slain in like manner as those who were martyred in God's path made the Point of the Bayan their treasure. Then how dost thou see them all remembered? And those who made Him not their treasure possessed naught and were upon the earth as thou seest. How can they possess any good when they died and became dust and entered into the fire wherein they shall not be helped?

243 ان جعلت من يظهره ذخرأ لا تغبن في معاملتك
ابدا و ان تقتل بمثل ما قد جعلوا الذين استشهدوا
في سبيل الله نقطه البيان ذخرهم فاذا كيف ترهم
كل تذكرهم و ان الذين ما جهلوه ذخرأ لأنفسهم
ما ملكوا و كانوا فوق الأرض مثل ما ترى
كيف ان يملكوا من خيروماتوا و صاروا طينا
و دخلوا في النار و هم فيها لا ينصرون

244 [Vahid 8, Bab 8, aknaz]

244 [واحد ٨ باب ٨ أكنز]

- 245 And it hath four stations. The first in the first: 245 وله اربع مراتب الأول في الأول
- 246 In the Name of God, the Most Treasured, the Most Treasured. 246 بِسْمِ اللَّهِ الْأَكْزَرِ الْأَكْزَرِ
- 247 There is no God but He, the Most Treasured, the Most Treasured. Say: God is more treasured than every possessor of treasures. None in the heavens or on earth or between them can withhold himself from the dominion of His treasured sovereignty. He createth what He willeth by His command. Verily He hath ever been the Treasurer, the Treasuring, the Treasured. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and what lieth between them. Say: All are prostrate before Him. And praise be to God, Whom doth glorify whosoever is in the heavens and the earth. Say: All are devoted to Him. 247 لَا إِلَهَ إِلَّا هُوَ الْأَكْزَرُ الْأَكْزَرُ قُلْ اللَّهُ أَكْزَرُ فَوْقَ كُلِّ ذَا كَنْزٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ كَنْزِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ كَنْزًا كَنْزًا كَنْزًا سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ قُلْ كُلٌّ لَهُ قَانِتُونَ
- 248 God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human realm. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or on earth or between them. He createth what He willeth by His command. 248 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ يُحْيِي وَيُمِيتُ ثُمَّ يُمِيتُ وَيُحْيِي وَهُوَ حَيٌّ لَا يَمُوتُ وَهُوَ مُلْكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ
- 249 Verily He hath power over all things. And blessed is He to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Guardian, the Self-Subsisting. And exalted is He to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. 249 عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ وَتَعَالَى الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُحِبُّ
- 250 Say: God is the Creator of all things, and He is the Living, the Guardian, the Self-Subsisting. Say: God is the Provider of all things, and He is the Living, the Guardian, the Self-Subsisting. Say: God giveth life to all things, and He is the Living, the Guardian, the Self-Subsisting. 250 قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْحَيُّ الْمُهَيْمِنُ الْقَيُّومُ قُلْ اللَّهُ رَازِقُ كُلِّ شَيْءٍ وَهُوَ الْحَيُّ الْمُهَيْمِنُ الْقَيُّومُ قُلْ اللَّهُ يُحْيِي كُلِّ شَيْءٍ وَهُوَ الْحَيُّ الْمُهَيْمِنُ الْقَيُّومُ
- 251 Say: God causeth all things to die, and He is the Living, the Guardian, the Self-Subsisting. Say: God is the Resurrector of all things, and He is the Truth, the Guardian, the Self-Subsisting. Say: In Whose hand is the dominion of all things, if ye but know? Say: In God's hand is the creation of the heavens and of the earth and whatsoever lieth between them. He saith "Be," and it is. 251 قُلْ اللَّهُ مُمِيتُ كُلِّ شَيْءٍ وَهُوَ الْحَيُّ الْمُهَيْمِنُ الْقَيُّومُ قُلْ اللَّهُ مُبْعِثُ كُلِّ شَيْءٍ وَهُوَ الْحَقُّ الْمُهَيْمِنُ الْقَيُّومُ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ إِنْ أَنْتُمْ تَعْلَمُونَ قُلْ يَبْدَأُ اللَّهُ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا كَنْ فَيَكُونُ
- 252 Say: God is the Provider of all things, and by His command are all raised up. Unto God belongeth all might in the kingdoms of

the heavens and of the earth and whatsoever is between them, and God is Mighty, Most Powerful, the All-Powerful. Unto God belongeth all power in the kingdoms of the heavens and of the earth and whatsoever is between them, and God is the Ordainer, the Powerful, the Omnipotent.

253 Say: Verily, He shall bless those who turn unto Him Whom God shall make manifest, and they shall believe in what God revealeth unto Him. These are they who are guided by God's guidance and mercy, and these are they who are rightly guided. God hath created Paradise for them, wherein they shall abide forever, and therein shall they have whatsoever their souls desire. And God shall increase His bounty unto those who fear Him and who show patience in His path.

254 Say: He is the Subduer over His creation and the Manifest over His servants, and He is the Mighty, the Well-Beloved. He it is Who scattered creation and then reassembleth it. Do ye not see? He it is Who giveth life and death, and unto Him shall all return. Say: In whose hand is the dominion of all things? Verily, unto Him shall all return. Say: Verily, He Who created you is able to recreate you, and He hath power over all things. Say: There is none other than the Sun of Truth who is your beginning and your end, this by God's leave. Do ye not see?

255 Say: God giveth life and causeth death, and unto God shall all return. Say: In whose hand is the dominion of all things? Verily, unto Him shall all return. Say: In God's hand, Who created the heavens and the earth and whatsoever is between them, and unto Him shall all be turned. Say: God giveth life and causeth death, and unto Him shall all be raised. Say: Victory is in God's hand alone - He bestoweth it upon whomsoever He willeth among His servants. He is the Self-Subsisting, the All-Compelling.

256 Say: In whose hand is the dominion of all things? Verily, unto Him shall all return. Say: In God's hand, Who created the heavens and the earth and whatsoever is between them, and His command is nearer than "Be, and it is." Say: Through God do ye dwell, through God are ye helped, through God do ye appear. His is whatsoever dwelleth in the night and in the day, and unto God shall all return.

257 Say: God shall verily send His blessings upon every Throne of His Manifestation, both past and future. There is no God but Him, the Self-Subsisting, the All-Compelling. Say: God shall verily send His blessings upon the Throne of His Manifestation in the kingdoms of the heavens and of the earth and whatsoever

252 قل الله رازق كل شيء وان بامر كل يعثون
والله العزة في ملكوت السموات والأرض
وما بينهما والله قواى قوى والله القدرة في
ملكوت السموات والأرض وما بينهما والله
قدار قادر قدير

253 قل ان يصلين على الذين هم يصلون على من يظهره
الله وهم بما ينزل الله عليه لومنون اولئك هم على
هدى من الله ورحمة واولئك هم المهتدون وقد
خلق الله لهم الرضوان وهم فيها خالدون ولهم
فيها ما اشتبهت انفسهم ويزيد الله على الذين اتقوا
والذينهم في سبيل يصبرون

254 قل هو القاهر فوق خلقه والظاهر فوق عباده و
هو العزيز المحبوب هو الذى ذرى الخلق ثم يعيده
افلا يبصرون هو الذى يحيى ويميت وان اليه
كل ينقلبون قل من يده ملكوت كل شيء و
ان اليه كل يرجعون قل ان الذى فطرکم ليستطيعن
ان يعيدکم وانه على كل شيء قدير قل لم يكن
غير شمس الحقيقة مبدئکم ومعيدکم ذلك باذن الله
افلا تبصرون

255 قل الله يحيى ويميت وان الى الله كل ينقلبون
قل من يده ملكوت كل شيء وان اليه كل
يرجعون قل بيد الله الذى فطر السموات و
الأرض وما بينهما وان اليه كل ينقلبون قل
الله يحيى ويميت وان اليه كل يعثون قل انما
النصر بيد الله يختص به من يشاء من عباده انه
هو المهيمن القيوم

256 قل من يده ملكوت كل شيء وان اليه كل
ينقلبون قل بيد الله الذى خلق السموات و
الأرض وما بينهما وان امره اقرب من ان
يقول له كن فيكون قل بالله انتم تسكنون قل
بالله انتم تتصرون قل بالله انتم تظهرون و له ما
سكن بالله والنهار وان الى الله كل ينقلبون

257 قل ان الله ليصلين على كل عرش ظهوره من
قبل ومن بعد انه لا اله الا هو المهيمن القيوم
قل ان الله ليصلين على عرش ظهوره في ملكوت
السموات والأرض وما بينهما لا اله الا هو
العزيز المحبوب

is between them. There is no God but Him, the Mighty, the Well-Beloved.

258 Say: Every Throne of Manifestation is this one, and all stand through this. Say: Every Throne of Manifestation is He Whom God shall make manifest; all shall return unto Him. And whosoever taketh unto himself a protector other than Him or followeth anyone without His leave - these are the companions of the Fire, and these are they who are far removed from God's good-pleasure. Say: God giveth life and causeth death. Say: In His hand is the dominion of all things, and unto Him shall all return. Say: God is the Creator of all things, and by His command do all things stand. Sufficient is God unto me, Who hath created me and provided for me, Who causeth me to die and giveth me life, and Who showereth upon me the wonders of His mercy. Verily there is no God but Him. He aideth whom He willeth through His command. He is indeed the Powerful, the Mighty, the Loving.

259 Say: He is the Subduer above you and before you, the Manifest behind you, the Inaccessible at your right hand, the Exalted at your left, the Most High above your heads, and the All-Compelling over you from every direction. He will assuredly help you by night and by day, and will raise you up as He pleaseth through His command. He is the One, the Sovereign. That is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved. He is the One Who createth what He willeth through His command "Be," and it is. God beareth witness that there is no God but Him. His is the creation and the command. He giveth life and causeth death. He is the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth through His command.

260 There is no God but Him, the Supreme, the Self-Subsisting. Say: The Gate is indeed the Truth from God, even as ye yourselves speak in the knowledge of God. Say: He is the Knower of every soul. He knoweth what it hath earned and witnesseth what it earneth. He is indeed the Truth, the Knower of the unseen. Is one whom God teacheth from His presence like unto one who learneth from His creation? Glory be to God! This is in the highest heights and that is in the lowest depths. Say: Both are from God through what He revealeth from His presence. Will ye not then be thankful? Say: Praise be to God Who hath taught me the knowledge of all things from His presence before any of His creation taught me. Verily He was

258 قل كل عرش الظهور هذا و كل بهذا قائمون
قل كل عرش الظهور من يظهره الله كل اليه
ليرجعون و من يتخذ من دونه وليا او يتبع احداً
بغير اذنه فاولئك هم اصحاب النار و اولئك هم
عن رضا الله المبعدون قل الله يحيي و يميت و ان
اليه كل ينقلبون قل من بيده ملكوت كل شيء
و ان اليه كل يرجعون قل الله خالق كل شيء و
ان بامر الله كل قائمون حسبي الله الذي قد خلقني
و رزقني و يميتني و يحييني و ينزل على بدائع رحمته
انه لا اله الا هو ينصر من يشاء بامر الله انه لقوى
مقتدر و دود

259 قل هو القاهر فوقكم من بين ايديكم و الظاهر من و
رائكم و الممتع عن يمينكم و المرتفع عن شمالكم و
المتعالى عليكم من فوق رؤسكم و المتسلط عليكم من
كل شطر ينتهي اليكم لينصركم بالليل و النهار و
ليرفعكم كيف يشاء بامر الله انه هو الواحد السلطان
ذالكم الله ربكم له الخلق و الامر لا اله الا هو
العزیز المحبوب هو الذي يبدع ما يشاء بامر الله كن
فيكون شهد الله انه لا اله الا هو له الخلق و الامر
يحيي و يميت و انه حي هو لا يموت و ملك لا
يزول و عدل لا يجر و سلطان لا يحول و فرد لا
يفوت عن قبضته من شيء لا في السموات و
لا في الأرض و لا ما بينهما يخلق ما يشاء بامر الله

260 انه لا اله الا هو المهيمن القيوم قل انما الباب الحق
من عند الله بمثل ما انكم انتم في علم الله لتتلقون
قل هو العالم على كل نفس يعلم ما كسبت و
يشهد على ما تكسب و انه هو الحق علام الغيوب
افن يعلمه الله من عنده كمن يتعلم من عند خلقه
سبحان الله هذا في علو الاعلى و هذا في دنو الادنى
قل كليهما من عند الله بما ينزل من عنده افلا
تشكرون قل الحمد لله الذي قد علمني علم كل شيء
من عنده قبل ان يمسي علم احد من خلقه انه كان

All-Knowing, All-Wise, All-Informed. These are the verses of God. God hath taught me, and none among the worlds hath learned this.

علاما عالما عليهما تلك آيات الله قد علمني الله و ما علم هذا احد من العالمين

261 This befitteth none but God, the Lord of the heavens and the Lord of the earth, the Lord of the East and the West, the Lord of the visible and the invisible, the Lord of the worlds.

261 لا ينبغي هذا الا الله ربّ السموات و ربّ الأرض ربّ المشرق و المغرب ربّ ما يرى و ما لا يرى ربّ العالمين

262 The Second in the Second.

262 الثاني في الثاني

263 In the Name of God, the Most Hidden, the Most Hidden.

263 بسم الله الأكنز الأكنز

264 Glory be to Thee, O my God! I and all things bear witness that Thou art God; there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Sovereignty, and the Earthly Domain. Thine are the Glory and the Majesty, Thine are the Countenance and the Perfection, Thine are the Face and the Beauty, Thine are the Similitude and the Examples, Thine are the Stations and the Grandeur, Thine are the Greatness and the Independence, Thine are the Awesomeness and the Revelation, Thine are the Might and the Inaccessibility, Thine is the power and exaltation, Thine the gladness and joy, Thine the sovereignty and dominion, and Thine is whatsoever Thou hast loved or wilt love. Thou hast verily aided me with true aid, wherefore praise be unto Thee, O my God. Thou hast preserved me with true preservation, wherefore thanks be unto Thee, O my Beloved.

264 سبحانك اللهم يا الهى لا شهدتك و كلّ شيء على أنّك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت ثمّ العزّ و الجبروت ثمّ القدرة و الآهوت ثمّ القوة و الياقوت ثمّ السلطنة و الناسوت و لك العزّة و الجلال و لك الطلعة و الكمال و لك الوجهه و الجمال و لك المثل و الأمثال و لك المواقع و الأجلال و لك العظمة و الاستقلال و لك المهابه و الاستجلال و لك العزّة و الأمتاع و لك القدرة و الارتفاع و لك البهجة و الأبتهاج و لك السلطنة و الأقتدار و لك ما احببته او تحبته

265 Thou hast strengthened me with true strength, wherefore praise be unto Thee, O my Adored One. Thou hast empowered me with true might, wherefore glory be unto Thee, O my Heart's Desire.

265 قد نصرتنى حقّ نصرتك فلك الحمد يا الهى حفظتنى حقّ حفظك و لك الشكر يا محبوبى و ايدتنى حقّ تايدك فلك الحمد يا معبودى و عزّزتنى حقّ عزّرتك فلك الكبرياء يا مقصودى

266 Thou hast ever been the One existing before all things, the Being above all things, the Essence with all things, the Creator of all things, and the Essence after the passing of all things. Thou hast ever been one God, Single, Eternal, Unique, the Ever-Living, the Self-Subsisting, the All-Sovereign, the All-Powerful, the Most Holy, the Everlasting, the Eternal, the Self-Dependent. Thou hast taken unto Thyself neither consort nor son, nor hath there been any partner with Thee in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast created all things by Thy power and ordained them by measure. By Thy will Thou hast formed all things and fashioned them by design.

266 لم تزل كنت كائنا قبل كلّ شيء و كانا فوق كلّ شيء و كينونا مع كلّ شيء و مكونا لكلّ شيء و كينونا بعد فناء كلّ شيء لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فيما خلقت و لا ولى فيما صنعت نخلقت كلّ شيء بقدرتك و قدرته تقديراً و صورت بارادتك كلّ شيء و صورته تصويراً

267 Glorified art Thou and exalted art Thou! I shall praise Thee beyond all that contingent beings have praised or will praise

267 سبحانك و تعاليت و لاسبحنك عن كلّ ما سبحت الممكّات و يسبحنك و لاحمدنك عن

Thee. I shall glorify Thee above all that beings have glorified or will glorify Thee. I shall exalt Thee beyond all that essences have exalted or will exalt Thee. I shall magnify Thee above all that realities have magnified or will magnify Thee. I shall honor Thee beyond all that the honored ones have honored or will honor Thee.

كَلَّ مَا حَمْدُ الْمَوْجُودَاتِ أَوْ يَحْمَدُنَّكَ وَلَا كِبَرُنْكَ
فَوْقَ كُلِّ مَا كَبُرَتْ الذَّاتِيَّاتُ أَوْ يَكْبُرُنَّكَ
لَا عَظَمْنُكَ فَوْقَ كُلِّ مَا عَظُمَتْ الذَّاتِيَّاتُ أَوْ
يَعْظُمُنَّكَ وَلَا عَزَّزْنُكَ فَوْقَ كُلِّ مَا عَزَّزَتْ
الْمُتَعَزِّزَاتُ أَوْ يَعَزِّزُنَّكَ

- 268 Thy grandeur hath ever been sovereign over all Thy creation, and Thy manifestation exalted above all Thy servants. All bow down before the sublimity of Thy sovereignty and humble themselves before the loftiness of Thy station. Thou hast ever been living and diest not, a king that passeth not away, a justice that wrongeth not, a sovereign that changeth not, and One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

268 لَمْ تَزَلْ كِبَرِيَّائَتُكَ مِهْمَنَةً عَلَى كُلِّ خَلْقِكَ وَ
ظَهَارِيَّتُكَ مَرْتَفَعَةً فَوْقَ كُلِّ عِبَادِكَ كُلِّ سَاجِدٍ
لَكَ لَعَلَّوْ سُلْطَانُكَ وَ خَاضِعٍ لَكَ لِسَمَوِّ مَكَانِكَ
لَمْ تَزَلْ كُنْتَ حَيًّا لَا تَمُوتُ وَ مُلْكًا لَا تَزُولُ وَ
عَدْلًا لَا تَجُورُ وَ سُلْطَانًا لَا تَحُولُ وَ فَرْدًا لَا تَفُوتُ
عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي السَّمَاوَاتِ وَلَا فِي
الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ أَنْتَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 269 O God! Thou shalt verily assist the guides of Him Whom Thou shalt make manifest on the Day of Resurrection with all Thy assistance, preserve them with all Thy preservation, guard them with all Thy protection, strengthen them with all Thy might, exalt them with all Thy majesty, and elevate them with all Thy exaltation. For Thou art the Subduer over all things, the Manifest above all things, the Inaccessible before all things, the Most Exalted after all things, and the Sovereign over the heights of all things. All are fearful of Thy might and all are apprehensive of Thy love.

269 وَ لَتَنْصُرَنَّ اللَّهُمَّ أَدْلَاءَ مَنْ تَظْهَرُنَّهُ يَوْمَ الْقِيَمَةِ بِكُلِّ
نَصْرِكَ وَ لَتَحْفَظُنَّهُ اللَّهُمَّ بِكُلِّ حِفْظِكَ وَ لَتَحْرُسُنَّهُ
اللَّهُمَّ بِكُلِّ حِرَاسَتِكَ وَ لَتُعَزِّزَنَّ اللَّهُمَّ بِكُلِّ عَزَّتِكَ
وَ لَتَجْعَلُنَّهُ اللَّهُمَّ بِكُلِّ جَلَالَتِكَ وَ لَتَرْفَعُنَّهُ اللَّهُمَّ بِكُلِّ
رَفْعَتِكَ فَإِنَّكَ أَنْتَ الْقَاهِرُ فَوْقَ كُلِّ شَيْءٍ وَ الظَّاهِرُ
عَلَى كُلِّ شَيْءٍ وَ الْمُنْتَعِبُ قَبْلَ كُلِّ شَيْءٍ وَ الْمُرْتَفِعُ
بَعْدَ كُلِّ شَيْءٍ وَ الْمَتَسَلِّطُ عَلَى عُلُوِّ كُلِّ شَيْءٍ كُلِّ
مَنْ خِيفَتَكَ مُشْفِقُونَ وَ كُلِّ مَنْ حَبَكَ وَ جَلُونَ

- 270 Glorified art Thou! There is no God but Thee, the All-Powerful, the Self-Subsisting. Verily, Thou art the Eternal, the Mighty, the Best-Beloved.

270 سُبْحَانَكَ إِنْ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ الْقَيُّومُ وَأَنْتَ
أَنْتَ الصَّمَدُ الْعَزِيزُ الْمَحْبُوبُ

- 271 The Third in the Third.

271 الثَّالِثُ فِي الثَّالِثِ

- 272 In the Name of God, the Most Hidden, the Most Hidden.

272 بِسْمِ اللَّهِ الْأَكْزَرِ الْأَكْزَرِ

- 273 Praise be to God Who hath risen in His exaltation above all contingent beings, hath prevailed through the sovereignty of His might above all created things, hath manifested through the power of His eternity above all beings, hath magnified Himself through the grandeur of His Self-Subsistence above all atoms, and hath triumphed through the sovereignty of His holy oneness above all who dwell in the kingdom of names and attributes. His creation beareth witness that there is no God but Him, the All-Powerful, the Most Mighty, the All-Subduing, the Supreme Subduer, the All-Conquering, the Helper, the Supreme Helper, the All-Aiding, the Manifest, the Supreme Manifest, the Most Pure, the Glorious, the Supreme Glorious, the All-Glorious - His mercy hath preceded all who dwell in the

273 الْحَمْدُ لِلَّهِ الَّذِي قَدْ اسْتَعْلَى بِعُلُوِّهِ فَوْقَ كُلِّ
الْمَمَكَّاتِ وَ اسْتَقْبَهَ بِاسْتِقْبَارِهِ مَلِيكَ عَزَّتِهِ فَوْقَ
كُلِّ الْمَوْجُودَاتِ وَ اسْتَظْهَرَ بِاسْتَظْهَارِهِ مَلِيكَ أَرْزَلِيَّتِهِ
فَوْقَ كُلِّ الْكَائِنَاتِ وَ اسْتَكْبَرَ بِاسْتِكْبَارِهِ سُلْطَانُ
قِيُومِيَّتِهِ فَوْقَ كُلِّ الذَّرَاتِ وَ اسْتَنْصَرَ بِاسْتَنْصَارِهِ
سُلْطَانُ قُدْسِ وَحْدَانِيَّتِهِ فَوْقَ كُلِّ مَنْ فِي مَلَكُوتِ
الْأَسْمَاءِ وَ الصِّفَاتِ فَاسْتَشْهَدَهُ وَ كُلِّ خَلْقِهِ عَلَى
أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْقَادِرُ وَ الْمُتْقَادِرُ الْقَدَارُ وَ الْقَاهِرُ
الْمُتْقَاهِرُ الْقَهَّارُ وَ النَّاصِرُ الْمُتَنَاصِرُ النَّصَارُ وَ الظَّاهِرُ
الْمُتَظَاهِرُ الظَّاهِرُ وَ الْفَاخِرُ الْمُتَفَاخِرُ الْفَخَارُ سَبَقَتْ
رَحْمَتُهُ مِنْ فِي مَلَكُوتِ سَمَائِهِ وَ أَرْضِهِ حَيْثُ

kingdom of His heaven and earth, wherein He hath ordained for all things the recognition of His eternity and hath willed that all things enter the sacred heights of His love.

- 274 Therefore, He and all His creation testify that every object of worship from above His throne to the depths of His earth is a worshipper of His Self, and that none is worthy of worship except Him. He is the One deserving of worship by right and the Object of all seeking in His independence. All things have worshipped God before and after, from a beginning that hath no beginning to an end that hath no end, and all things shall worship God from a beginning that hath no beginning to an end that hath no end, and we are all worshippers of God.

- 275 Then He and all things testify that when He was the Impenetrable Unknown, the Exalted Essence, the Transcendent Origin, the Sovereign Substance, and the Powerful Abstract Being, He chose for Himself an exalted Essence. Then He revealed Himself to it through it by His Self and made it the source of all He hath created and will create. Nay, He sanctified it beyond such description, for the glory of all created things derives from the glory of His Manifestation. He joined the acknowledgment of His oneness with allegiance to His Cause, the recognition of His Reality with the acknowledgment of His eternality, the confession of His primacy with the attestation of His everlastingness, and the recognition of every perfection possible in creation with what He possesseth of all names and attributes. And we are all believers in this.

- 276 Then God chose for that Supreme Essence and Most Glorious Abstract Being wondrous names, through which He revealed Himself to all in the kingdoms of the heavens and earth and whatsoever lieth between them. When the First Unity entered the limitless ocean, none could reckon save God all the evidences from before and after that there is no God but Him, the One, the Treasured. And verily the Being of the triangular letters before the square is the Manifestation of His Self in the kingdoms of the heavens and earth and whatsoever lieth between them, calling all unto God, the One, the All-Compelling, Who created all things by His command. Verily there is no God but Him, the Supreme, the All-Forgiving.

- 277 The Fourth in the Fourth:

- 278 In the Name of God, the Most Treasured, the Most Treasured.

- 279 There is no God but Him, the Most Treasured, the Most Treasured. And verily the Glory from God is upon the First Unity and upon whomsoever resembleth that Unity wherein naught is seen but the First Unity. Furthermore, I testify that in

قدر على كل شيء الى عرفان ازليته و اراد ان يدخل كل شيء في ذروة قدس محبته

274 فلا ستشهدنه و كل خلقه بان كل معبود من فوق عرشه الى قرار ارضه عابد نفسه و ان المستحق بالعباده لم يكن الا اياه و هو المعبود بالا ستحقاق و المقصود بالاستقلال قد عبد الله كل شيء من قبل و من بعد من اول الذي لا اول له الى اخر الذي لا اخر له و يعبد الله كل شيء من اول الذي لا اول له الى اخر الذي لا اخر له و انا كل الله عابدون

275 ثم استشهده و كل شيء بانه لما كان غيب ممتنع و كافر مرتفع و سارج متعال و جوهر مستلط و مجرد مقتدر قد اصطفى لنفسه جوهره منيعة ثم تجلى لها بها بنفسها و جعلها بها كل ما خلق و يخلق بل قدسها عن ذلك النعت اذ بهاء كل شيء يخلق بيها ظهوره و قرن الاقتران بولايته الاقرار بوحدانيته و الاقرار بحقيقته الاقرار بقدميته و الاقرار باوليته الاقرار بازليته و الاقرار بكل الكمال يمكن في الابداع بما هو عليه من كل الاسماء و الامثال فانا كل بذلك مؤمنون

276 ثم اصطفى الله لذلك الجوهر العلا و المجرد الابهاسماء عجيبه ثم بها قد تجلى لمن في ملكوت السموات و الارض و ما بينهما فاذا دخلت واحد الاول في البحر الانهابة فاذا لا يحصى احد الا الله كل ادلاء من قبل و من بعد على انه لا اله الا هو الواحد الكاز و ان ذات حروف المثلث قبل المربع مظهر نفسه في ملكوت السموات و الارض و ما بينهما يدعوا كل الى الله الواحد القهار الذي خلق كل شيء بامر و انه لا اله الا هو المهيمن الغفار

277 الرابع في الرابع

278 بسم الله الأكمن الأكمن

279 لا اله الا هو الأكمن الأكمن و انما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد بان في

all names the Outward is one Name and the Inward is one Name, the First is one Name and the Last is one Name, the All-Compelling is one Name, and that is He Whom God shall make manifest - exalted and sublime be His mention and exalted and elevated be His station. Verily all within Him guideth unto God - needs must He guide unto Him in his heart, and unto the Manifestations of His Cause in the stations of his spirit, soul and body. And we are all believers in what is revealed in the Bayan. Bear thou witness that the essence and substance of religion is contained in two phrases: "There is no God but God" and that the Being of the Seven Letters is the servant of God.

كَلِّ الْأَسْمَاءِ الظَّاهِرِ اسْمٌ وَاحِدٌ وَالْبَاطِنِ اسْمٌ وَاحِدٌ
وَالْأَوَّلِ اسْمٌ وَاحِدٌ وَالْآخِرِ اسْمٌ وَاحِدٌ وَالْقَاهِرِ اسْمٌ
وَاحِدٌ وَذَلِكَ مِنْ يَظْهَرُهُ اللَّهُ جَلُّ وَعَلَى ذِكْرِهِ وَ
تَعَالَى وَارْتَفَعَ قَدْرُهُ إِنَّ كُلَّ فِيهِ يَدُلُّ عَلَى اللَّهِ لَا
بَدَّ أَنْ يَدُلَّ عَلَيْهِ فِي فُؤَادِهِ وَلَا لِمُظَاهَرِ أَمْرِهِ فِي
مَقَامَاتِ رُوحِهِ وَنَفْسِهِ وَجَسَدِهِ وَأَنَا كُلِّي بِمَا
يَنْزِلُ فِي الْبَيَانِ لِمُؤْمِنُونَ فَاشْهَدُ أَنَّ جَوْهَرَ الدِّينِ وَ
مَجْرَدَهُ فِي كَلِمَتَيْنِ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ ذَاتَ حُرُوفِ
السَّبْعِ عَبْدُ اللَّهِ

280 Then all measures from the paths of all things are from Him according to what hath been revealed in the Bayan with all the fruits of that Paradise. And these two phrases, when manifested, become four phrases, and the First Living One is God's guide, and verily the Bayan is God's proof. Then when these four are separated, thou seest the paths of all things in the Bayan, all returning to one word: "There is no God but God." Therefore hold fast unto Him Whom God shall make manifest in the beginning of His manifestation, before the second word appeareth from the first word, for this is an exalted and lofty glory, and a transcendent and sublime majesty. There is no power nor strength except in God, the Most High, the Most Great.

280 ثُمَّ كُلُّ الْمَقَادِيرِ مِنْ مَنَاهِجِ كُلِّ شَيْءٍ مِنْ عِنْدِهِ بِمَا
نَزَلَ فِي الْبَيَانِ بِكُلِّ أَثْمَارِ تِلْكَ الْجَنَّةِ وَأَنْ هَذَيْنِ
الْكَلِمَتَيْنِ إِذَا يَظْهَرُ أَرْبَعُ كَلِمَاتٍ وَأَنَّ حَيِّ الْأَوَّلِ
أَدْلَاءُ اللَّهِ وَأَمَّا الْبَيَانُ فَحِجَّةُ اللَّهِ ثُمَّ إِذَا يَفْصَلُ تِلْكَ
الرَّابِعَةُ تَرَى مَنَاهِجَ كُلِّ شَيْءٍ فِي الْبَيَانِ كُلِّ يَرْجِعُ
إِلَى كَلِمَةٍ وَاحِدَةٍ لَا إِلَهَ إِلَّا اللَّهُ فَاسْتَمْسِكْ بِمَنْ يَظْهَرُهُ
فِي أَوَائِلِ ظُهُورِهِ قَبْلَ أَنْ يَظْهَرَ مِنْ كَلِمَةِ الْأَوَّلِ
كَلِمَةُ الثَّانِيَةِ فَإِنَّ هَذَا عَرَّ شَاخٍ مَنِيْعٍ وَجَلَالٍ بِإِذْنِ
رَفِيعٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

281 [Vahid 8, Bab 9, a'Zam]

281 [واحد ٨ باب ٩ أعظم]

282 And it hath four stations. The first in the first:

282 وَلَهُ أَرْبَعُ مَرَاتِبٍ الْأَوَّلُ فِي الْأَوَّلِ

283 In the Name of God, the Most Great, the Most Great.

283 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ

284 There is no God but He, the Most Great, the Most Great. Say: God is greatest above all greatness. None can withhold himself from the dominion of the Sovereign of His protection, neither anyone in the heavens nor anyone on earth nor what lieth between them. He createth what He willeth by His command. Verily, He hath power over all things. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on earth and what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom worship whosoever is in the heavens and whosoever is on earth and what lieth between them. Say: All are worshippers before Him.

284 لَا إِلَهَ إِلَّا هُوَ الْأَعْظَمُ الْأَعْظَمُ قُلِ اللَّهُ أَعْظَمُ فَوْقَ
كُلِّ ذَا أَعْظَامٍ لَنْ يَقْدِرَ أَنْ يَمْنَعَ عَنْ مَلِكٍ سُلْطَانَ
أَعْصَامِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ عَلَى
كُلِّ شَيْءٍ قَدِيرًا سُبْحَانَ الَّذِي يَسْجُدُ لَهُ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلِ كُلٌّ
لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلِ كُلٌّ
لَهُ عَابِدُونَ

285 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human realm. He giveth

285 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ وَالْمَلَكُوتُ ثُمَّ
الْعِزُّ وَالْجَبْرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ
وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ يَحْيَى وَيَمُوتُ

life and causeth death, then causeth death and giveth life. And verily He is the Truth that dieth not, and the King that passeth not away, and the Justice that wrongeth not, and the Sovereign that changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or what lieth between them. He createth what He willeth by His command. Verily, He hath power over all things.

تَمَّ يَمِيتُ وَيُحْيِي وَأَنَّهُ حَقٌّ لَا يَمُوتُ وَمَلِكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

286 Blessed is He to Whom belongeth the kingdom of the heavens and of the earth and of what lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting.

286 وَتَبَارَكَ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ وَتَعَالَى الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

287 Say: Verily God will protect whomsoever He willeth among His servants by His command. Verily He hath ever been the Supreme Protector, the Preserver, the Mighty. Say: Verily protection lieth in His good-pleasure in all things. Will ye not then seek His protection? Say: Without protection is without His good-pleasure. Will ye not then be God-fearing? Say: At the end of every Manifestation is the beginning of their protection and their steadfastness in their religion, for otherwise they are in the fire in God's sight, or else they enter into a religion. Do ye not observe those who were given the Gospel? They were steadfast in their religion, but when God manifested the Manifestation of His Self, lo, their protection and their steadfastness were changed to the greatest error, while they themselves neither reflect nor understand, even after hearing the verses of God from His Messenger. Thus do you, after the Pharisees in the Bayan, bear witness.

287 قُلْ إِنَّ اللَّهَ لَيُعَصِّمُنِي مِنْ يَشَاءَ مِنْ عِبَادِهِ بِأَمْرِهِ أَنَّهُ كَانَ عَصَامًا عَاصِمًا عَصِيمًا قُلْ إِنَّمَا الْعَصْمَةُ رِضَايَتُهُ فِي كُلِّ شَيْءٍ أَفَلَا تَسْتَعْصِمُونَ قُلْ إِنْ دُونَ الْعَصْمَةِ دُونَ رِضَايَتِهِ أَفَلَا تَتَّقُونَ قُلْ فِي آخِرِ كُلِّ ظَهْوٍ أَوَّلُ عَصْمَتِهِمْ وَتَقْوِيهِمْ فِي دِينِهِمْ أَذْ فِي النَّارِ عِنْدَ اللَّهِ وَالْآ هُمْ فِي دِينٍ يَدْخُلُونَ أَفَلَا تَنْظُرُونَ إِلَى الَّذِينَ أَوْتُوا الْأَنْجِيلَ قَدْ اتَّقَوْا فِي دِينِهِمْ وَلَكِنْ لَمَّا أَظْهَرَ اللَّهُ مَظْهَرَ نَفْسِهِ فَآذَا قَدْ بَدَلَتْ عَصْمَتَهُمْ وَتَقْوِيَهُمْ بِالْخَطَا الْأَكْبَرِ وَهُمْ عِنْدَ أَنْفُسِهِمْ لَا يَتَذَكَّرُونَ وَلَا يَتَعَقَّلُونَ بَعْدَ مَا سَمِعُوا آيَاتِ اللَّهِ مِنْ عِنْدِ رَسُولِهِ كَذَلِكَ أَنْتُمْ مِنْ بَعْدِ الْفَرِيسِ فِي الْبَيَانِ لِتَشْهَدُونَ

288 Indeed, in Islam there were servants who never contemplated aught save God's good-pleasure, yet in God's sight they were of the essence of fire, while they themselves supposed they were doing good. Say: This concept of infallibility is the greatest error in God's Book. Fear God at the time of the manifestation of Him Whom God shall make manifest, and be conscious of Him. Say: Verily, infallibility is the good-pleasure of God in whatsoever proceedeth from the Manifestation of His Self. Walk ye in this path in your private and public lives, in your beginning and your end, in your outer and inner beings, in your absence and presence, and then be conscious of God. When ye are alone between yourselves and God, follow naught but what the Bayan hath revealed, and transgress not by a grain's weight. Be not those who outwardly manifest while inwardly change, for this is contrary to your infallibility.

288 قَدْ دَقْتُ فِي الْأَسْلَامِ عِبَادَ لَمْ يَخْطُرْ دُونَ رِضَا اللَّهِ وَهُمْ عِنْدَ اللَّهِ مِنْ نَفْسِ النَّارِ وَهُمْ عِنْدَ أَنْفُسِهِمْ يَحْسِبُونَ أَنَّهُمْ مُحْسِنُونَ قُلْ إِنْ هَذِهِ الْعَصْمَةُ خَطَا الْعِظْمَى فِي كِتَابِ اللَّهِ فَلْتَتَّقَنَّ اللَّهَ عِنْدَ ظَهْوٍ مِنْ يَظْهَرُهُ اللَّهُ ثُمَّ إِيَّاهُ تَتَّقُونَ قُلْ إِنَّمَا الْعَصْمَةُ رِضَا اللَّهِ فِيمَا يَظْهَرُ مِنْ عِنْدِهِ مَظْهَرَ نَفْسِهِ أَنْتُمْ فِي ذَلِكَ الْمَنَاجِ تَسْلُكُونَ فِي سِرِّكُمْ وَجَهْرِكُمْ وَأَوَّلِكُمْ وَآخِرِكُمْ وَظَاهِرِكُمْ وَبَاطِنِكُمْ وَغَيْبِكُمْ وَشَاهِدِكُمْ ثُمَّ مِنْ عِنْدِ اللَّهِ تَتَّقُونَ إِنْ تَخْلُونَ بَيْنَكُمْ وَبَيْنَ اللَّهِ لَا تَتَّبِعُونَ إِلَّا مَا نَزَلَ الْبَيَانُ وَلَا يَتَجَاوَزُونَ قَدْرَ خَرْدَلٍ لَا أَنْتُمْ عِنْدَ النَّاسِ تَظْهَرُونَ وَفِي سِرِّكُمْ تَتَغَيَّرُونَ فَإِنْ هَذَا مِنْ دُونِ عَصْمَتِكُمْ

289 But God will forgive you if He willeth, and will transform every fire into light from His presence. Verily, He hath power over all things. Say: The ocean of infallibility is Him Whom God shall make manifest. Should all on earth enter therein, prostrating before Him, they would be instantly purified. And whoso seeketh refuge in infallibility throughout his life yet remaineth veiled from Him hath indeed committed the greatest error, and God will not forgive him unless he returneth unto God his Lord and becometh of those who prostrate themselves. This is the path of God, from before and after, for the God-fearing. Say: Whoso declareth "I believe in God and what was revealed in the Bayan unto the Primal Point," hath entered the ocean of infallibility and become of the believers. But none shall confirm this save Him Whom God shall make manifest, and whoso confirmeth this, God hath clothed him in the robe of mercy from His presence. O people of grace! Ye shall attain unto this grace.

290 Say: Verily, infallibility in the night is naught save the night of the martyrs who call you to the inmost of the inmost while ye follow behind veils, but on the day of the outmost of the outmost ye shall rend those veils. For whoso followeth Him Whom God shall make manifest as he would follow the martyrs of the Bayan - such have no knowledge. They follow truth as they would follow creation, and God hath not made them martyrs save by the command of the Point of the Bayan. Fear ye God on the Day of Manifestation that ye may comprehend pure truth. If ye desire, I shall show you true infallibility with God. Look ye to those whom God hath willed in the inmost of the inmost, for these are they who are purified in God's sight, having desired their Lord. All were created for this, yet all remain veiled. And those who have rent the veils and desired that for which they were created - these exceed not the number one, and these are they who shall be transformed in God's Book.

291 This is what is decreed with God, not what ye consciously observe by night and day within yourselves. I bear witness that We have witnessed a thousand and a thousand thousand, without limit in number, in the Book. We shall therefore judge them accordingly, though We were not witnesses. Yea, in the mystery of the Cause are servants who have sought God, been God-fearing, and followed the ordinances of the Furqan. These are they who are accounted believers before God. God hath chosen them and made them witnesses from His presence, and these are they who are honored.

289 و لكن الله ليغفون عنكم اذا شاء و ليبد لن كل نار بنور من عنده انه كان على كل شيء قديراً قل ان بحر العصمه من يظهره الله لو يدخلن فيه كل ما على الأرض سبحانه ففي الحين يتطهرون و ان حنين من يعتصمن في كل عمره فقد احتمل خطاء الأكبر ولا يغفر الله له الا و يرجع الى الله ربه و كان من الساجدين هذا صراط الله من قبل و من بعد للمتقين قل من يقل امننت بالله و ما نزل في البيان على علي قبل محمد فاذا قد دخل في بحر العصمه و كان من المؤمنين و لكن لم يصدق هذا الا من يظهره الله و من يصدق هذا فقد قصه الله قص الرحمة من عنده ان يا اولي الفضل انتم ذلك الفضل تدركون

290 قل انما العصمه في الليل الا ليل شهداء الذينهم يدعونكم الى باطن الباطن في حجاب الاخر تتبعون و في يوم ظاهر الظاهر انتم تلك الحجاب تخرقون فان من يتبع من يظهره الله بمثل ما يتبع شهداء البيان فاولئك ما لهم من علم يتبعون الحق مثل الخلق و انهم ما جعلهم الله شهداء الأبار من عند نقطه البيان فلتتقن الله في يوم الظهور لعلكم حق البحث تدركون ان تحبون لاريتكم عصمه الحق عند الله فلتنظرن في الذينهم قد اراد الله في الباطن الباطن فان اولئك هم عند الله لطهرون حيث قد ارادوا ربهم و كل لذلك خلقوا و كل محتجبون و ان الذين قد خرقوا الحجب و ارادوا ما خلقوا له اولئك ما يتجاوزون عن عدد الواحد و اولئك هم في كتاب الله المنقلبون

291 هذا ما تحكمن عند الله لا ما انتم بالليل و النهار في انفسكم لتتقن و ان شهدنا الف واحد و الف الف واحد ما لا نهاية في الأعداد في الكتاب فاذا لتحكمن عليهم بمثل هذا و ما كنا شاهدين بلى في غيب الأمر عباد قد ارادوا الله و اتقوا و اتبعوا حدود الفرقان فاولئك هم عند الله لمؤمنون قد اصطفاهم الله و جعلهم شهداء من عنده و اولئك هم المكرمون

- 292 However, what hath issued from the ocean of the Furqan regarding the essence of the Cause is what We have mentioned in the Book. And had We witnessed less than that, We would still have remembered them.
- 293 O all things! As for that which ye were commanded in all the Books - that ye should seek God and turn unto Him - how is it that ye remain still and patient while they have sought the Truth and have arisen to fulfill that for which they were created? These are they who are the triumphant ones.
- 294 God shall soon choose from among those who possess the Bayan servants who shall appear before Him Who God shall make manifest and act according to His command. They desire naught save God and seek none but Him. Follow not your own selves throughout your nights, for ye shall find no path to the Sun of Truth except on the Day of Resurrection. Then whoso hath been granted this bounty from the Book of God shall comprehend the Cause of his Lord and shall be among those who are present before Him Whom God shall make manifest.
- 295 He followeth God in ways he knoweth not and comprehendeth not. When God willeth to make Himself known, then all shall know Him. This is what God and the Point of the Bayan have promised you in the Bayan. This is the Day for which ye were created. Present yourselves, therefore, before God, for this is your protection in following the paths of your religion, since all this ye do by God's command.
- 296 The day they presented themselves alive, that first day was the beginning of the Resurrection. Say: All things shall perish save the face of thy Lord, the Sovereign, the All-Powerful. And even if there be living creatures besides them, they shall present themselves before God. Yet God hath servants on earth who act according to His command.
- 297 Say: These are they whom He hath guided, and God guideth the first ones when they have attained unto the Cause of their Lord before the believers. Therefore observe from the first day of the Resurrection until the last - ye shall witness the mystery of the Cause in all things.
- 298 Say: God will verily protect whomsoever He willeth among His servants by His command. He, verily, hath power over all things. Say: The Most Great Protection is that ye desire naught save what God desireth. If ye hold fast to this path, then ye are protected. Otherwise, the moment ye deviate from the path of protection, ye are cast out. This is what God bestoweth specially upon whomsoever He willeth among His
- 292 ولكن ما خرج من بحر الفرقان في جوهر الأمر ما ذكرنا في الكتاب و لو شهدنا دونهم لكنا فيهم ذاكرون
- 293 ان يا كل شيء اما ما امرتم في كل الكتب ان تريدون الله ثم اياه تقصدون كيف سكنتم و صبرتم و هم قد قصدوا الحق و طلعا بما خلقوا له فالواثك هم الفائزون
- 294 فسوف يصطفى الله من الذينهم اولو البيان عباد لمن يظهره الله يحضرون بين يدي الله ثم بامرهم يعملون لا يريدون الا الله و لا سواه يقصدون لا تتبعوا انفسكم في طول ليلكم فانكم لا تجدن الى شمس الحقيقة من سبيل الا في يوم القيمة فاذا من قدر له ذلك الفضل من كتاب الله يدرك امر ربه و ليكون بين يدي من يظهره الله من الحاضرين
- 295 يتبع الله من حيث لا يعلم و لا يحيط به علما فاذا اراد الله ان يعرف نفسه فاذا كل يعرفون هذا ما و عدمكم الله ثم نقطه البيان في البيان هذا يوم الذي انتم له تخلقون فلتحضرن بين يدي الله فان هذا عصمتكم لا تباعكم منا هجكم في دينكم اذ كل ذلك بامر الله انتم تعملون
- 296 و ان يوم الذي قد حضروا حي و الاول ذلك اول يوم القيمة قل كل شيء هالك الا وجه ربك ذو السلطنة و الآقتدار و ان يكن من حي حيوان دونهم ليحضرن بين يدي الله و لكن لله عباد في الأرض هم بامرهم عاملون
- 297 قل اولئك قد هدايتهم و الله يهدي الاول لما هم قد وصلوا الى امر ربهم قبل المؤمنون فلتنظرن في اول يوم القيمة الى حين الاخر انتم سر الامر في كل شيء تشهدون
- 298 قل ان الله ليعصمن من يشاء من عباده بامرهم انه كان على كل شيء قديرا قل ان عصمه الكبرى ان لا تشاءون الا ما شاء الله ان استسلكن في هذا الصراط فاذا انكم لمعصومون و الا حين ما يتغيرون على قدر تغيركم عن صراط العصمه لمعزولون هذا

servants. There is no God but Him, the Protector, the Self-Subsisting.

ما يختص الله به من يشاء من عباده أنه لا اله
إلا هو المهيمن القيوم

299 Say: The protection of Him Whom God shall make manifest is like the protection of the sun, and the protection of him who believeth in Him is like the protection of mirrors. Ye all witness protection in God's Cause. Say: Protection is what God commandeth. If the heart of anyone is not veiled from the remembrance of God to the extent that the thought of aught else occurs to him, then he is recorded in God's Book among the protected ones.

299 قل أن عصمه من يظهره الله كمثل عصمه
الشمس وأن عصمه من يؤمن به كمثل عصمه
المرايا اتم كل عصمه في أمر الله تشهدون قل أن
العصمة مأيامر الله به أن لم يحتجب قلب أحد
من ذكر الله قدرما يخطر به ذكر خيره فإذا أنه في
كتاب الله لمن المعتمدين

300 Say: Who besides the Sun of Truth and then the guides to His Self can traverse that ocean, if ye be of them that know the truth.

300 قل من يقدر غير شمس الحقيقة ثم أدلاء نفسه أن
يسلكن في ذلك البحر أن اتم بالحق تعلمون

301 The Second in the Second

301 الثاني في الثاني

302 In the Name of God, the Most Great, the Most Great!

302 بسم الله الأعظم الأعظم

303 Glory be to Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Nature, then the Strength and the Ruby, then the Sovereignty and Human Nature, then the Glory and Majesty, then the Countenance and Beauty, then the Face and Perfection, then the Symbol and Symbols, then the Stations and Grandeur, then the Greatness and Independence, then the Awesomeness and Manifestation, then the Glory and Invincibility, then the Power and Exaltation, then the Joy and Gladness, then the Sovereignty and Might, then whatsoever Thou hast loved or wilt love of the Kingdom of Thy Command and Creation.

303 سبحانه اللهم يا اله لا شريك لك ولا شريك
أنك انت الله لا اله إلا انت وحدك لا شريك
لك لك الملك والملكوت ثم العز والجبروت ثم
القدرة واللاهوت ثم القوة والياقوت ثم السلطنة
والتأسوت ثم العزة والجلال ثم الطلعة والجمال
ثم الوجهة والكمال ثم المثل والأمثال ثم المواقع
والأجلال ثم العظمة والأستقلال ثم المهابة و
الأستجلال ثم العزة والأمتناع ثم القوة والأرتفاع
ثم البهجة والأبتهاج ثم السلطنة والأقتدار ثم ما
أحبته أو تحبته من ملكوت امرك وخلقك

304 Thou hast ever been the One God, Single, Independent, Eternal, Self-Subsisting, Sovereign, All-Subduing, Most Holy. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast caused the inhabitants of the heavens and the earth and what lies between them to dwell by Thy command, and Thou hast ordained the ways of all things by Thy will. Thou hast ever been existent before all things, bringing all things into being after all things, and existing above all things. Thou givest life and causest death, then causest death and givest life. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what

304 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً
قيوماً سلطاناً مهيماً قدوساً لم تتخذ لنفسك صاحبة
ولا ولداً ولم يكن لك شريك فيما خلقت ولا
ولي فيما صنعت قد اسكنت خلق السموات و
الأرض وما بينهما بامرک وقدرت مناهج كل
شيء بمشيئتک لم تزل كنت كأننا قبل كل شيء
و مکنونا بعد كل شيء و کینونا فوق كل شيء
تحي و تمیت ثم تمیت و تحي و أنك انت حی لا
يموت و ملک لا تزول و عدل لا تجور و سلطان
لا تحول و فرد لا يفوت عن قبضتک من شيء لا
في السموات ولا في الأرض ولا ما بينهما تخلق
ما تشاء بامرک أنك كنت على كل شيء قديراً

Thou willest by Thy command. Verily, Thou art powerful over all things.

- 305 I bear witness that the Sun of Thy Reality was and is and ever shall be preserved through Thy protection, and shall forever be preserved through Thy power, Thy might, Thy glory, Thy majesty, and the splendor of Thy sovereignty. For all protection is manifested through His good-pleasure, and all else is established without His good-pleasure. Therefore, O my God, adorn all who are in the Bayan with the acceptance of Him Whom Thou shalt make manifest, who are steadfast, who desire naught but what He desireth, who will naught but what He willeth, who are able to do only what He hath ordained, who decree only what He hath decreed, who permit only what He hath permitted, who defer only what He hath deferred, and who write only what He hath written, that they may attain the bounty of that Name from Thee and the existence of that Name from Thy presence. Verily, Thou art powerful over all things.

305 فلاشهنك بان شمس حقيقتك كان معصوما لم يزل ولا يزال بعصمتك و ليكون معصوما بقدرتك و قوتك و عزتك و جلالتك و بهاء سلطنتك اذ كل ذي عصمه رضائه يظهر كل دون ذا عصمه بدون رضائه ثبت فلتجملن اللهم كل من في البيان رضاء من تظهره ثابتون ان لا يشاءون الا ما يشاء ولا يريدون الا ما اراد ولا يقدرين الا ما قدر ولا يقضون الا ما قد قضى ولا ياءذنون الا ما قد اذن ولا يؤجلون الا ما قد اجل ولا يكتبون الا ما قد كتب ليستدركن فضل ذالك الاسم من عندك وجود ذالك الاسم من لدنك انك كنت على كل شيء قديراً

- 306 The Third in the Third

306 الثالث في الثالث

- 307 In the Name of God, the Most Protected, the Most Protected!

307 بسم الله الأعصم الأعصم

- 308 Praise be to God Who hath risen in the exaltation of His Self-Subsistence above all contingent things, and hath prevailed through His primordial sovereignty over all created things, and hath manifested through the revelation of His oneness above all existing things, and hath exalted Himself through the elevation of His Self-Subsistence above all atoms, and hath remained inaccessible through the inaccessibility of His sanctity above all who dwell in the kingdoms of earth and heaven. He beareth witness, and all His creation beareth witness, that there is none other God but Him, the One, the All-Protecting.

308 الحمد لله الذي قد استعلى بعلو قيوميته فوق كل الممكات و استظهر باستظهار ازليته فوق كل الموجودات و استظهر باستظهار صمدانيته فوق كل الكائنات و استرفع باسترفاع قيوميته فوق كل الذرات و استمتع باستمتاع قدوسيته فوق كل من في ملكوت الأرض و السموات فاستشده و كل خلقه على انه لا اله الا هو الواحد العصام

- 309 He hath chosen for Himself a subtle mirror, an impregnable essence, a lofty abstraction, a pristine purity, and a resplendent simplicity. He hath clothed it with the garment of infallibility in its mission, in its beginning and its end, its outer and its inner aspects, its hidden and its manifest qualities. He hath caused it to speak that which He desired it to speak, testifying that there is none other God but Him, and that the Being of the Seven Letters is His servant and His Word - all appear by His command from His presence.

309 قد اصطفى لنفسه مراتا لطيفة و جوهره منيعة و مجردية رفيعة و كافورية قديمة و ساذجية بهية قد قصها قيص عصمتها في بعثها من اولها و اخرها و ظاهرها و باطنها و سرها و علانياتها و استنطقها بما قد اراد ان ينطق على انه لا اله الا هو وان ذات حروف السبع عبده و كلمته كل بامر من عنده يظهر

- 310 Then He chose for Himself Names and eternal mirrors, simple realities, pure essences, and abstract substances. Then He revealed Himself to them through them while remaining inaccessible to them. Thus did the sun of His manifestation shine

310 ثم اصطفى له اسماء و مرآيا ازليه و كينونيات ساذجية و ذاتياتا كافورية و جوهرات مجردية ثم تجلى لها بها امتنع عنها فاذا قد اشرفت في كلها شمس ظهوره و استويت على ما فيها و عليها ايات بطونه فقد قصها عصمته ما قد شبحت و تجلت و

upon them all, and the signs of His concealment became established in and upon them. He clothed them with His infallibility in all that they imagined, revealed, uttered and manifested, lest they should indicate aught save God, or speak except from God, or desire save what God hath desired, or will save what God hath willed, or have power save what God hath ordained, or decree save what God hath decreed, or permit save what God hath permitted, or set terms save what God hath set, or write save what God hath written.

تلجلجت و الاحت لثلا يستدلن في شان الآ على
الله و لا ينطق الآ من عند الله و لا يشاؤون الآ
ما قد شاء و لا يريدون الآ ما قد اراد الله و لا
يقدرعون الآ ما قد قد الله و لا يقضون الآ ما قد
قضى الله و لا يأذنون الآ ما قد اذن الله و لا
يوجرون الآ ما قد اجل الله و لا يكتبون الآ ما قد
كتب الله

311 Then were created mirrors facing those mirrors, all deriving light from the Sun of Truth, guided by its infallibility, seeking its good pleasure, and empowered by what is destined with it. These are the guides to His letters, all pointing to none but God, deriving light from none but God, desiring none and seeking none save Him. They glorify God by night and by day and tire not.

311 ثم قد خلقت مرايا في تلقاء تلك المرايا كل عن
شمس الحقيقة مستنبون و من عصمتها مستدلون
و عن رضائها مسترضون و عن ما قدر ما عندها
مستقدرون و اولئك هم ادلاء احرفه كل لا يدلون
الآ على الله و لا يستنبون الآ من الله و لا يريدون
الآ و لا يقصدون الآ اياه يسبحون الله بالليل و
النهار و لا يفترون

312 The fourth in the fourth.

312 و الرابع في الرابع

313 In the Name of God, the Most Protecting, the Most Protecting.

313 بسم الله الأعظم الأعظم

314 Praise be unto God, besides Whom there is none other God, the Most Protecting, the Most Protecting. And verily, glory is from God unto the First Unity, and unto him who resembleth that Unity, wherein naught is beheld save the First Unity, and thereafter. And he beareth witness that all the names of goodness are in the grasp of God, exalted be His glory, appearing only from the Throne of Reality and the Seat of Oneness. Consider this as the example of one who receives a position of honor from the True King - how he manifests it, takes pride in it, gives thanks to the one who bestowed it, and shows humility before him, even if this be for a year or more or less within worldly bounds and individual manifestations, if thou dost comprehend Him Whom God shall make manifest and He bestoweth upon thee a goodly station from His presence, thou shalt not demean His glory, for this shall endure until the Day of Resurrection.

314 بسم الله الذي لا اله الا هو الأعظم الأعظم و انما
البهاء من الله على الواحد الأول و من يشابه ذلك
الواحد حيث لا يرى فيه الآ الواحد الأول و
بعد ثم شهد بان كل اسماء الخير في قبضة الله جل
جلاله لم يظهر الآ من عند عرش الحقيقة و كرسي
الوحدانية فلتجعلن مثل هذا كمثل كمثل الناصب
في ايدى ملك الحق ان يوتي احداً منصب عز
كيف يظهره و يفتخرن به و يشكرن من اعطاه و
يخضعن له و لو ان هذا على قدر سنه او فوق ذلك
اودون هذا في حدود الدنيوية و ظهورات الحديه
فان استدركت من يظهره الله و اياك ينصب خير
من عنده فلا تضعن بهائه فان هذا لباقي الى يوم
القيمة

315 And if thou shouldst not manifest according to the merit of what He hath given thee, We shall assuredly purify according to the bestowal of anyone from the lowly worldly stations. For verily I have witnessed the Day of Resurrection and the degrees of creation, and I am ashamed to mention it. However, I shall assuredly educate those who are in the Bayan for the Day of Him Whom God shall make manifest, that if ye comprehend that manifest and conquering Truth, and that sovereign, transcendent and omnipotent King, ye shall not demean the stations which God bestoweth upon you. For if ye were to

315 و ان لم تظهر على قدر استحقاق ما اعطاك
فلنظهرن على قدر عطاء احد احداً من مناصب
الدانية الدنيوية فاني قد شهدت يوم القيمة
و درجات الخلق و استحي ان اذكر و لكن
لاربين من في البيان ليوم من يظهره الله بانكم
ان تستدركون ذلك الحق الظاهر القاهر و الملك
الممتع المقتدر لا تضعون مناصب التي يعطيكم
من عند الله فانكم لو تجعلن كل ما على الأرض

make all that is on earth the glory of His mention of you, it would not equal it - how then do ye pride yourselves on the mention of your earthly king and speak of it among people, and thereby exalt yourselves in your seats and take pride? Even though this shall not endure for you, nor shall anyone among the people of knowledge remember you thereby.

بهَاء ذكره اياكم لم يعدل فكيف تفتخرون بذكر
ملك ارضكم وتذكرون عند الناس وبه في مقام
كم يتعززون ويفتخرون ولو ان هذا لم يبق لكم
ولا يذكركم بذلك احداً في اولى العلم

316 And this is in the path of your worldly life - how much more so the mention of the Creator of the heavens and the earth and what lieth between them, Who, when He maketh mention of a thing, every thing mentioneth it as befitting, and this endureth until the Day of Resurrection. Therefore, take heed unto yourselves on the Day of Resurrection that ye demean not the commands of Truth nor make them seem light, for this is the greatest thing in the heavens and the earth and what lieth between them for those endued with knowledge who are assured of God and His signs.

316 و هذا في سبيل دنياكم و كيف و ذكر خالق
السموات و الأرض و ما بينهما الذي اذا ذكر
من شيء ليذكره بالاستحقاق كل شيء و ذلك
باق الى يوم القيمة فعليكم انفسكم يوم القيمة ان
لا تضعون اوامر الحق و لا تجعلوه هينا فان هذا
اكبر ما في السموات و الأرض و ما بينهما للذين
اوتوا العلم و هم بالله و اياته موقنون

317 [Vahid 8, Bab 10, aqSam]

317 [واحد ٨ باب ١٠ أقصم]

318 And it hath four stations. The first in the first:

318 وله اربع مراتب الأول في الأول

319 In the Name of God, the Most Decisive, the Most Decisive.

319 بسم الله الأقصم الأقصم

320 There is no God but He, the Most Decisive, the Most Decisive. Say: God is more decisive than any decisiveness. None can resist the sovereign power of His decisiveness, whether in the heavens or on earth or what lieth between them. He createth what He willeth by His command. Verily He hath ever been decisive, determining, and conclusive. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on earth and what lieth between them. Say: All bow down before Him. And praise be to God before Whom singeth whosoever is in the heavens and whosoever is on earth and what lieth between them. Say: All are devoutly obedient unto Him. God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Realm of Names, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life.

320 لا اله الا هو الأقصم الأقصم قل الله اقصم فوق ذا
اقصام لن يقدر ان يمتنع عن ملك سلطان اقصامه
من احد لا في السموات ولا في الأرض ولا ما
بينهما يخلق ما يشاء بامر الله انه كان قصاما قاصما
قصيما سبحانه الذي يسجد له من في السموات و
من في الأرض و ما بينهما قل كل له ساجدون
والحمد لله الذي يسبح له من في السموات و من
في الأرض و ما بينهما قل كل له قانتون شهد الله
انه لا اله الا هو له الملك و الملكوت ثم العز و
الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت
ثم السلطنة و الناسوت يحيي ويميت ثم يميت و
يحيي

321 And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or what lieth between them. He createth what He willeth by His command. Verily He hath ever been powerful over all things. And blessed be He unto Whom belongeth

321 و انه هو حي لا يموت و ملك لا يزول و عدل
لا يجور و سلطان لا يحول و فرد لا يفوت عن
قبضته من شيء لا في السموات ولا في الأرض
ولا ما بينهما يخلق ما يشاء بامر الله انه كان على
كل شيء قديراً و تبارك الذي له ملك السموات
و الأرض و ما بينهما لا اله الا هو المهيمن القيوم
و تعالى الذي له ما في السم و الأرض و ما بينهما

the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting. And exalted be He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the Mighty, the Best-Beloved. Glorified be He in Whose hand is the dominion of all things, and unto Him shall all return. His is whatsoever dwelleth in the night and the day, and unto God shall all be raised. He it is Who created you and whatsoever ye know.

لا اله الا هو العزيز المحبوب سبحانه الذي بيده ملكوت كل شيء و اليه كل يلقون و له ما سكن بالليل والنهاروان الى الله كل يبعثون هو الذي خلقكم و ما انتم تعلمون

322 He it is Who heareth whosoever calleth upon Him, and verily He is the Mighty, the Best-Beloved. He it is Who answereth the prayers of them that believe in God and His signs, and who are assured of Him Whom God shall make manifest. We invoke blessings upon them who invoke blessings upon Him Whom God shall make manifest, for they are sincere in their faith. We have bestowed upon him who first inquired concerning His mention five mithqals of gold as ransom for His outward name, then six mithqals for His inward name. We do seek forgiveness for this, inasmuch as were all that is in the kingdoms of the heavens and earth and whatsoever lieth between them to be expended, it would not equal the splendor of His mention, how much less could it be a ransom for the mention of His own Name, the Mighty, the Best-Beloved. His is whatsoever is in the heavens and the earth and whatsoever lieth between them. This is of His dominion, and We are, by God's leave, powerful over it.

322 هو الذي يسمع من يدعو و انه عزيز محبوب و هو الذي يستجيب دعاء الذين يؤمنون بالله و اياته و هم بمن يظهره الله هم موقنون و انما تصليين على الذينهم ليصلون على من يظهره الله انهم في ايمانهم مخلصون و انا قد و هبنا لمن سئل اولاً عن ذكره خمس مثقال من ذهب فداء لاسم ظاهره ثم ستة مثقال لاسم باطنه انا كما عن ذلك مستغفرين اذ لوفندين كلها في ملكوت السموات و الارض و ما بينهما لم يعدل بهاء ذكره و كيف يكون فداء ذكر اسم نفسه العزيز المحبوب له ما في السموات و الارض و ما بينهما هذا من ملكه انا كما باذن الله لمقدرين

323 None possesseth so much as a qirat save by His leave, and We do dispose thereof by His leave at all times. Say: Ye navigate in the ocean of names, and there is none other God but God, and all are His worshippers. He is the First in the eternity of eternities, then the Last that hath ever been and ever shall be, then the Manifest in the kingdom of sanctity and glory, then the Hidden in the realm of might and beauty. He createth what He willeth by His command, and verily there is none other God but Him, the All-Compelling, the Most Exalted. Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on earth. We are among those who prostrate before Him. And if ye navigate in the ocean of primal creation, then observe the Sun, and at each of its risings ye shall witness every Manifestation.

323 ولا يملك احد قدر قيراط الا باذنه و انا كما باذنه في كل حين متصرفين قل ان انتم في بحر الاسماء تسلكون و ما من اله الا الله و كل له عابدون هو الاول في ازل الازال ثم الاخر لم يزل و لا يزال ثم الظاهر في ملكوت القدس و الجلال ثم الباطن في جبروت العز و الجمال يخلق ما يشاء بامر و انه لا اله الا هو المتكبر المتعال سبحانه الذي يسجد له من في السموات و من في الارض انا كما له ساجدون و ان انتم في بحر اول الخلق تسلكون فلتنظرون في الشمس ثم عند كل طلوعها عند كل ظهور تشهدون

324 Say: Verily He Who speaketh in Muhammad the Apostle is He Who spoke through Ali before Muhammad, and He Who speaketh through him in truth, and We are among those who hearken unto Him. He it is Who speaketh in Him Whom God shall make manifest - that Spirit of God's command

324 قل ان الناطق في محمد رسول هو الذي ينطق على علي قبل محمد و الذي ينطق فيه بالحق و انا كما من عنده سامعين هو الذي ينطق في من يظهره الله ذلك روح من امر الله ينفخ الله من يشاء

through which God breatheth into whomsoever He willeth among His servants. Verily there is none other God but Him, the Guardian, the Self-Subsisting. Say: Were the veil to be lifted from the eyes of all the peoples of the earth, they would behold their Prophet in the grasp of Him Whom God shall make manifest, for they are not prophets except by God's command from His presence. This is that command of God from Him. Will ye not then be thankful for this? He it is Who giveth life and causeth death, and unto Him shall all return. Descend not from the ocean of primal creation, for beyond that are the stations of those who believe in Him Whom God shall make manifest, and all stand in their ranks before God.

من عباده أنه لا اله الا هو المهيمن القيوم قل لو
تكشف الغطاء عن بصائر ما على الأرض كل
الأمم يرون نبيهم في قبضة من يظهره الله اذ ما
هم به انبياء من عند الله ذلك امر الله من عنده
ذلك في ذلك الا فلا تشكرون هو الذي يحيى
ويميت وان اليه كل يرجعون ولا تنزلن عن بحر
اول الخلق فان دون ذلك مقاعد الذينهم يؤمنون
بمن يظهره الله و كل في درجاتهم بين يدي الله
قائمون

325 There is none other God but God, and We are among those who prostrate before Him. We have bestowed upon the first who asked the number of the Gate, then upon him who asked thereafter the number of the Waw, that all who dwell in the kingdoms of the heavens and of the earth and all that lieth between them would assuredly testify that there is none other God but Him, and that all are His servants and all bow down before Him. Say: The first Who was asked was the Sun of Truth, and the first Who answered was the Sun of Truth. All make mention through the remembrance of God from His presence, and all distinguish according to what hath been distinguished. Glory be unto Thee, O my Lord! Forgive me for what hath expired in Thy path, for verily all who are in the heavens and on earth and whatsoever lieth between them cannot equal the radiance of a single hair that is attributed unto Thee. Glory be unto Thee! There is none other God but Thee.

325 و ما من اله الا الله انا كفا له ساجدون انا قد و
هنا اول من سئل عدد الباب ثم سئل من بعده
عدد الواو ليشهدن كل من في ملكوت السموات
والأرض و ما بينهما ان لا اله الا هو و كل
عباد له و كل له ساجدون قل اول من قد سئل
شمس الحقيقة ثم اول من اجاب شمس القيقه
كل بذكر الله من عندها يذكرون و كل بما قد
فصل ليفصلون سبحانك اللهم رب اغفر لي بما قد
انقضت في سبيلك فان كل من في السموات و
الأرض و ما بينهما لم يعدل بهاء ذره شعر ينسب
اليك سبحانك ان لا اله الا انت

326 Glory be unto Thee! I, verily, have been of the transgressors. Yet that which is attributed unto Thee is greater than all that is in the heavens and on earth and whatsoever lieth between them, and we have ever gloried therein. Blessed are they who spend their wealth in remembrance of Him Whom God shall make manifest, and blessed are they who take hold of these and those, though perchance they may attain unto His Revelation while they believe not. Then God will forbid unto them all that they have taken through His remembrance, and will multiply it unto them who believe in Him and who are assured of the Hereafter.

326 سبحانك اني كنت من المعتدين ولكن لما ينسب
اليك لا كبر عما في السموات والأرض و ما بينهما
و انا كفا بذلك مفتخرين طوبى للذينهم ينفقون
اموالهم في ذكر من يظهره الله و طوبى للذينهم
ياخذون هؤلاء و هؤلاء ربما يدركون ظهوره و
هم لا يوقنون فاذا ليحرم الله عليهم كل ما قد
اخذوا بذكره وليضاعفن على الذينهم يؤمنون به و
الذينهم بالآخرة هم يوقنون

327 And unto God belongeth the most exalted similitude in the heavens and on the earth and in whatsoever lieth between them. There is none other God but Him, the Mighty, the Best-Beloved. Say: God giveth life and causeth to die, and unto Him shall all be turned back. And His is whatsoever dwelleth by night and by day. There is none other God but Him, the All-Prevailing, the Self-Subsisting.

327 و لله المثل الأعلى في السموات والأرض و ما
بينهما لا اله الا هو العزيز المحبوب قل الله يحيى و
يميت وان اليه كل يقلبون وله ما سكن بالليل
والنهار لا اله الا هو المهيمن القيوم

- 328 And unto God belongeth whatsoever is in the heavens and on the earth and in whatsoever lieth between them. There is none other God but Him, the Mighty, the Best-Beloved. Say: Who is He in Whose hand is the dominion of all things, and unto Whom shall all return? Say: In the hand of God—He Who created the heavens and the earth and whatsoever lieth between them—there is none other God but Him, the All-Prevailing, the Self-Subsisting.
- 329 Say: God, verily, apportioneth among His servants the measures of all things—will ye not then perceive? From the First and the Last, the Manifest and the Hidden, all are in the hand of God; He apportioneth in truth even that which could enter the fancy of an ant. Thus doth God show you His signs—will ye not then perceive? And His is whatsoever dwelleth by night and by day; there is none other God but Him, the Mighty, the Best-Beloved.
- 330 Say: He giveth life and causeth to die; then He causeth to die and giveth life; and unto Him shall all be raised up. Say: Who is He in Whose hand is the Kingdom of the heavens and the earth and whatsoever lieth between them? There is none other God but Him, the All-Prevailing, the Self-Subsisting. Say: God giveth life and causeth to die; then He causeth to die and giveth life; and unto Him shall all be raised up. He it is Who created the heavens and the earth and whatsoever lieth between them by His command. His is the creation and the command, from the beginning and unto the end. There is none other God but Him, the All-Prevailing, the Self-Subsisting.
- 331 And unto God belongeth the most exalted similitude in the heavens and on the earth and in whatsoever lieth between them. There is none other God but Him, the Mighty, the Best-Beloved. Say: In His hand is the Kingdom of all things, and unto Him shall all return. Say: In the hand of God—He Who created the heavens and the earth and whatsoever lieth between them by His command. Verily We have been of them that remember Him.
- 332 Say: Verily God will break asunder with truth - He is the Stern One of the worlds. Say: Verily God will break asunder with truth - He is the Overcomer of the worlds. Say: Verily God will break asunder with truth - He is the Vanquisher of the worlds. Say: God will assuredly take vengeance on them that act with tyranny in the earth to the extent of a mustard seed, and He will take vengeance on them by His command - He is mighty and severe. Say: Transgress not the bounds of the Bayan, for God hath angels to the measure that ye exceed who will take vengeance on you. And be watchful on the Day of Him Whom God shall make manifest lest ye judge those who
- وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا لَا إِلٰهَ اِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ قُلْ مِنْ يَدِهِ كُلُّ شَيْءٍ وَاِنْ اِلَيْهِ كُلُّ يَرْجِعُوْنَ قُلْ يَدُ اللّٰهِ الَّذٰى خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لَا اِلٰهَ اِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّوْمُ 328
- قُلْ اِنَّ اللّٰهَ لَيَقْسِمُ بَيْنَ عِبَادِهِ مَقَادِرَ كُلِّ شَيْءٍ اَفَلَا تَبْصُرُوْنَ مِنَ الْاَوَّلِ وَالْاٰخِرِ وَالظَّاهِرِ وَالْبَاطِنِ كُلٌّ بِيَدِ اللّٰهِ لَيَقْسِمَنَّ حَقٌّ مَا يَخْطُرُ بِهِمْ الْقَمَلُ كَذٰلِكَ يَرِيكُمْ اللّٰهُ اِيَاتِهِ اَفَلَا تَبْصُرُوْنَ وَلِلّٰهِ مَا سَكَنَ بِاللَّيْلِ وَالنَّهَارِ اِلٰهَ اِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ 329
- قُلْ يَحْيٰى وَيُمِيتُ ثُمَّ يَحْيِيْ وَيُمِيتُ وَيَحْيٰى وَاِنْ اِلَيْهِ كُلُّ يَبْعَثُوْنَ قُلْ مَنْ يَدِهِ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا لَا اِلٰهَ اِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّوْمُ قُلْ اللّٰهُ يَحْيٰى وَيُمِيتُ ثُمَّ يَحْيِيْ وَيُمِيتُ وَيَحْيٰى وَاِنْ اِلَيْهِ كُلُّ يَبْعَثُوْنَ هُوَ الَّذٰى خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا بِاَمْرِهِ اِلٰهَ الْخَلْقِ وَالْاَمْرِ مِنْ قَبْلُ وَمِنْ بَعْدُ لَا اِلٰهَ اِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّوْمُ 330
- وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا لَا اِلٰهَ اِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ قُلْ يَدِهِ مَلَكُوْتَ كُلِّ شَيْءٍ وَاِنْ اِلَيْهِ كُلُّ يَرْجِعُوْنَ قُلْ اللّٰهُ الَّذٰى خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا بِاَمْرِهِ اَنَا كُنَّا لَهُ ذٰكِرُوْنَ 331
- قُلْ اللّٰهُ لَيَقْصِمَنَّ بِالْحَقِّ اَنَّهُ هُوَ جَبَّارُ الْعٰلَمِيْنَ قُلْ اِنَّ اللّٰهَ لَيَقْصِمَنَّ بِالْعَدْلِ اَنَّهُ هُوَ قَهَّارُ الْعٰلَمِيْنَ قُلْ اِنَّ اللّٰهَ لَيَقْصِمَنَّ بِالْحَقِّ اَنَّهُ هُوَ شَدَادُ الْعٰلَمِيْنَ قُلْ اِنَّ اللّٰهَ لَيَقْصِمَنَّ بِالْحَقِّ اَنَّهُ هُوَ غَلَابُ الْعٰلَمِيْنَ قُلْ اِنَّ اللّٰهَ لَيَقْصِمَنَّ بِالْحَقِّ اَنَّهُ هُوَ ظَهَّارُ الْعٰلَمِيْنَ قُلْ اِنَّ اللّٰهَ لَيَنْتَقِمَنَّ عَنِ الذِّهْنِ يَجْبِرُوْنَ فِي الْاَرْضِ بِقَدْرِ خَرْدَلٍ وَلَيَنْتَقِمَنَّ عَنْهُمْ بِاَمْرِهِ اَنَّهُ جَبَّارٌ شَدِيْدٌ قُلْ لَا تَعْتَدُوْنَ عَنْ حُدُوْدِ الْبَيَانِ فَاِنَّ اللّٰهَ مَلِكُهُ قَدْرُ مَا اَنْتُمْ تَسْتَجَاوِزُوْنَ لَيَنْتَقِمَنَّ عَنْكُمْ وَلَيَرٰقِبَنَّ يَوْمَ 332

believe in Him by the bounds of the Bayan, for on that Day all sovereignty belongeth in truth unto Him, and all abide by His command. Say: God giveth life and causeth death, and by His command are all transformed. We have no God but God - verily we are them that bow down before Him.

من يظهره الله بان لا تحكمن على الذين امنوا به
بحدود البيان فان كل يومئذ ملك حق له وكل
بامرهم قائمون قل الله يحيى ويميت وان بامرهم كل
ينقلبون وما لنا من اله الا الله انا كنا له ساجدون

333 He it is Who giveth life and causeth death, and unto Him shall all be transformed. For He it is Who created the heavens and the earth and whatsoever lieth between them by His command. His is the most sublime similitude in the heavens and the earth and whatsoever is between them. There is no God but Him, the Sovereign, the Self-Subsisting.

333 هو الذى يحيى ويميت وان اليه كل لينقلبون فهو
الذى خلق السموات والارض وما بينهما بامرهم
الا له المثل الاعلى فى السموات والارض وما
بينهما لا اله الا هو المهيمن القيوم

334 The Second in the Second

334 الثانى فى الثانى

335 In the Name of God, the Most Severe, the Most Severe

335 بسم الله الاقصم الاقصم

336 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, and Thine the might and the power, and Thine the strength and the divinity, and Thine the force and the sapphire, and Thine the sovereignty and the human realm, and Thine the glory and the majesty, Thine the grandeur and the beauty, Thine the countenance and the perfection, Thine the greatness and the independence, Thine the reverence and the sublimity, Thine the might and the invincibility, Thine the power and the exaltation, Thine the joy and the radiance, Thine the dominion and the detachment, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. Thou hast ever been one God, single, eternal, self-subsisting, living, everlasting, sovereign, all-compelling, holy, ever-abiding, self-dependent.

336 سبحانه اللهم يا الهى لاشهدك وكل شىء على
انك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك والملكوت ولك العز والجبروت و
لك القدرة واللاهوت ولك القوة والياقوت و
لك السلطنة والتاسوت ولك العزة والجلال و
لك العظمة والجمال ولك الوجهه والكمال ولك
العظمة والاستقلال ولك المهابة والاستجلال
ولك العزة والامتناع ولك القوة والارتفاع
ولك البهجة والابها الولاية والانتقطاع ولك
ما احببته او تحبته فى ملكوت امرك وخلقك لم
تزل كنت الها واحداً واحداً صمداً فرداً حياً قيوماً
سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً

337 Thou hast taken unto Thyself neither companion nor son, nor had Thou any partner in what Thou didst create, nor any helper in what Thou didst fashion. Thou didst create all things through Thy power and ordain them by Thine ordinance, and fashion them according to Thy design. Praise be unto Thee, O my God, for all that Thou hast created and wilt create, and thanksgiving be unto Thee, O my Beloved, for all that Thou hast fashioned and wilt fashion. Thou dost ever cause to live and to die, then to die and to live, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

337 ما اتخذت لنفسك ص احبه ولا ولداً ولم يكن
لك شريك فيما خلقت ولا ولى فيما ص
نعت نخلقت كل شىء بقدرتك وقدرته تقديراً
وصورته تصويراً فلك الحمد يا الهى على كل ما
خلقت وتخلق ولك الشكر يا محبوبى على كل
ما صنعت وتصنع لم تزل تحيى وتميت ثم تميت
وتحيى وانت حي لا تموت وملك لا تزول و
عدل لا تجور وسلطان لا تحول وفرد لا يفوت
عن قبضته من شىء لا فى السموات ولا فى
الارض ولا ما بينهما تخلق ما تشاء بامرک انک
كنت على كل شىء قديراً

- 338 Praise be unto Thee, O my God, for the wonders of Thy favors, and thanksgiving be unto Thee, O my Beloved, for the subtleties of Thy bounties. The fragrances of Thy holy throne have ever been diffused and the gems of the glory of Thy sovereign might made manifest. None besides Thee can truly break anything - Thou art He Who hath broken the hearts, the spirits, the souls and the bodies, and then the attributes that appear from these essences and their like that derive from these realities. Glorified art Thou, O my God! Thine is the might and the bounty, Thine the glory and the exaltation, Thine the victory and the dominion, Thine the grandeur and the power, Thine the similitude and the examples. How great art Thou in sovereignty! How exalted art Thou in station! How invincible art Thou in loftiness! How mighty art Thou in proof! How supreme art Thou in bounty!
- 339 Nothing escapeth Thy knowledge, whether in the heavens or on the earth or between them, nor can anything frustrate Thee, whether in the kingdom of command and creation or below them. Thou hast ever been the Healer of the oppressed, the Breaker of tyrants, the Destroyer of aggressors, the Chastiser of the proud, and the Enricher of those who veil themselves from Thy countenance, O Beloved of the worlds! Thou hast exalted Thyself through Thy might above all contingent beings, magnified Thyself through Thy greatness above all existing things, elevated Thyself through Thy loftiness above all created things, empowered Thyself through Thy power above all essences, established Thy sovereignty above all who dwell in the kingdoms of earth and heaven, manifested Thy revelation above all atoms, and demonstrated Thy dominion above all symbols and allusions. The names of Thy compulsion have ever been just with Thee, and the names of Thy bounty excellent in Thy kingdom.
- 340 When Thou dost clothe Thyself with compulsion, that is from Thy justice, for verily Thou art the Compeller of compellers. And shouldst Thou cause the unbelievers to perish, Thou art verily the Subduer of the mighty. Thy decree hath ever been justice wherein no injustice can be found, and Thy judgment hath ever been equity wherein there is no likeness. And shouldst Thou exchange fire for Thy light, that is of Thy bounty. And shouldst Thou cause anyone to enter beneath the shadow of Thy affirmation after Thou hast caused him to enter into negation, that is of Thy munificence and Thy grace.
- 341 Thou causest all things to enter into the ocean of Thy bounty, for Thou art the Bounteous in truth and the Bestower in sincerity. And shouldst Thou cause them to enter into the ocean
- فلك الحمد يا الهى على بدايع الائك و لك الشكر يا محبوبى على لطائف نعماتك لم تزل نفحات عرش قدسك مولعة و جواهر مجد ملك عرّتك مظهره لم يكن من غيرك قاصم شىء بالحق انت الذى قد قصمت الأفئدة والأرواح والأنفس و الأجساد ثم صفات ما يظهر من تلك الكينونيات و المثلها يتحقق من تلك الذاتيات فسيحانك يا الهى لك العزة و الأمتان و لك المجد و الأرتفاع و لك الغلبة و الأفتخار و لك الكبرياء و الأفتدار و لك المثل و الأمثال فما اعظمك سلطاناً و ما اكبرك مكاناً و ما امنعك ارتفاعاً و ما اعزّك برهانا و ما اعلاك امتنانا
- لن يعزّب من علمك من شىء لا فى السّموات و لا فى الأرض و لا ما بينهما و لا يعجزك من شىء لا فى ملكوت الأمر و الخلق و ما دونهما قد كنت جباراً للظالمين و مقصم الجّارين و مهلك المعتدين و معذب المستكبرين و مغنى من يحتجب من طاعتك يا محبوب العالمين قد تعزّزت بعزّتك فوق كلّ الممكّات و تعظمت بعظمتك فوق كلّ الموجودات و ترفعت برفعتك فوق كلّ الكائنات و تقدرت بقدرتك فوق كلّ الكينونيات و تسلّطت بسلطنتك فوق كلّ من فى ملكوت الأرض و السّموات و تظّهرت بظّهارتك فوق كلّ الذرات و تقهّرت بقهّارتك فوق كلّ المثل و الآشارات لم تزل اسماء جباريته عادله عندك و اسماء منائيتك فاضله فى ملكوتك
- ان تتمص جباراً فذلك من عدلك اذ انك جبار الجبراء و ان تهلكن كفارا فانك انت قاهر القهراء حكمك لك يزل عدل لا يجور فيه و قضائك لا يزال عدل لا مثل فيه و ان تبدلن نارا بنورك فانّ ذلك من فضلك و ان تدخلن احداً فى ظل اثباتك بعدما ادخلته فى النفى فذلك من جودك و امتنانك
- تدخلن كلّ شىء فى بحر فضلك فانك انت الجواد بالحقّ و الوهاب بالصدق و ان تدخلن فى بحر عدلك فانك كنت جباراً بالعدل و قهاراً بالحقّ

of Thy justice, Thou art verily the Compeller through justice and the Subjugator through truth.

342 Glorified art Thou, glorified art Thou! Thy bountifulness is supreme over all possible things, and Thy bestowals are exalted above all who are in the Kingdom of earth and the heavens. Thou hast summoned all Thy creation to enter into the ocean of Thy time, yet they among Thy creation have been veiled, inasmuch as they enter not themselves into the surging sea of Thy bounty and the mighty ocean of the glory of Thy grace.

342 فسبحانك سبحانك جواديتك مهيمنة على كل
الممكنات و وهابيتك مرتفعة على كل من في
ملكوت الأرض و السموات قد دعوت كل
خلقك بان تدخلهم في بحر زمك و لكن
احتجب من خلقك حيث لا يدخلون انفسهم
في طمطم يم فضلك و ققام عز امتنانك

343 Raise up, therefore, O my God, servants endowed with strength and power, and make them to be manifestations of Thy compelling might in the Kingdom of the heavens and the earth and that which lieth between them, and of Thy subjugating power in the Kingdom of the Cause and of creation and that which lieth below them. Deal Thou with them that are in the Bayan with the fullness of Thy tender mercy, and cause to enter therein, through Thy compulsion and Thy subjugation, them that are not therein. Verily, Thou hast power over all things.

343 فلتبعثن اللهم عبادا اولى قوه و قدره و لتجعلهم
مظاهر جباريتك في ملكوت السموات و الأرض
و ما بينهما و قهاريتك في ملكوت الأمر و الخلق
و ما دونهما لتلطفن عن في البيان حق لطفك و
لتدخلن من لم يكن فيه بجبرك و قهرك انك كنت
على كل شيء قديراً

344 The Third in the Third

344 الثالث في الثالث

345 In the Name of God, the Most Severe, the Most Severe

345 بسم الله الأقمم الأقمم

346 All praise be unto God Who, by virtue of His transcendent Being, hath ascended above all contingent things, Who by the exaltation of His eternity hath risen above all created things, Who by the invincibility of His sovereign might hath remained inaccessible above all who dwell in the kingdoms of earth and heaven, and Who by the overwhelming power of His royal dominion hath proven victorious over all contingent things. His creation beareth witness, as doth He Himself, that there is none other God but Him, His existence precedeth all that was before in the eternity of eternities, and His permanence endureth beyond all that cometh after, forever and evermore. He is the One, the Peerless, in the sanctuary of holiness and beauty, and the One, the Unique, in the heights of glory and majesty.

346 الحمد لله الذي قد استعلى بعلو كينونته فوق
كل الممكنات و استرفع بارتفاع ازليته فوق كل
الموجودات و استمتع باستمناع جبروت سلطنته
فوق من في ملكوت الأرض و السموات و
استقهر باستقهار ملك عز جبابته فوق كل
الممكنات فاستشده و كل خلقه على انه لا اله
الا هو وجوده قبل القبل في ازل الأزال و بقاءه
بعد البعد لم يزل و لا يزال فهو الواحد المتفرد
في بجوحه القدس و الجمال و الواحد المتفرد في
ذروة العز و الجلال

347 He hath chosen an exalted Essence, a lofty Reality, a refined Countenance, a near Camphor-like Being, and an eternal Essence. Then He revealed Himself unto it through itself, and cast into its identity the likeness of its own being. Thus were manifested from it its signs, its attributes, its revelations, its emanations, its appearances, its will, and whatsoever is attributed to it in the Mother Book by virtue of what hath appeared from it. Then He chose for that Essence primary mirrors and immersed them in the sea of Oneness, whereupon every heaven and earth was filled thereby, testifying that

347 قد اصطفى كينونية منيعة و ذاتية رفيعة و
سازحيه لطيفة و كافورية قرييه و كينونية ازليه
ثم تجلى لها بها بنفسها و التي في هويتها مثال ذاتها
فاذا قد ظهر عنها اياتها و صفاتها و تجلياتها و برو
زاتها و ظهوراتها و ارادتها و ما ينسب في ام
الكاتب بما ظهر منها ثم اصطفى لذلك الكينونيات
مرآبآء اوليه ثم ادخلها في بحر الاحديه فاذا قد
ملئت بها كل سماء و ارض على انه لا اله الا هو
وان ذات حروف السبع عبد من عنده و كله

there is none other God but Him, and that the Being of the Seven Letters is His servant and His Word. The proof of this lieth in the verses of God, whereby God hath manifested the Tree of the Bayan with all that is in it and upon it, and whereby God shall manifest the sign of His Own Self on the Day of Resurrection.

من لدنه و آتما الحجه على هذا آيات الله بها قد
أظهر الله شجرة البيان بما فيها و عليها و بها يظهر
الله آية نفسه يوم القيمة بالحق

348 Verily, He is the All-Powerful, the Omnipotent, the Almighty, the All-Knowing, the Omniscient, the All-Wise.

348 أنه كان قد قدّاراً قادراً قديراً و أنّه كان علماً عالماً
عليماً

349 The fourth in the fourth

349 الرابع في الرابع

350 In the Name of God, the Most Severe, the Most Severe

350 بسم الله الأقمم الأقمم

351 Praise be to God, besides Whom there is no God, the Most Severe, the Most Severe. And verily all glory from God be upon the First One and upon whomsoever resembleth that One, wherein naught can be seen except that First One.

351 الحمد لله الذي لا اله الا هو الأقمم الأقمم و آتما
البهاء من الله على الواحد الأول و من يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأول

352 I testify that God hath ever been the All-Knowing, having knowledge of all things and power over all things. Beware, beware lest thou acquire in the path of any Manifestation except what God hath ordained. For if thou shouldst acquire other than this, the Names of Protection shall overturn thee, and the Manifestations of the Names of the All-Compelling shall cause justice to flow concerning thee.

352 و بعد فاشهد أنّ الله بانه لم يزل كان عالماً بكلّ
شيء و قادراً على كل شيء فإياك و إياك ان
تكسب في سبيل كلّ ظهور آ ما قدّاراد الله فان
اكتسبت دونه فطالع اسماء العصاميه ينقلبك و
مظاهر اسماء الجباريه ليجرن العدل في حقك

353 Fear God greatly through that Name, for verily He, exalted and glorified be He, is the Crusher of tyrants and the Compeller of oppressors. Should anyone acquire aught in the path of the Manifestation of His Self, He will assuredly take vengeance through His might, His power, His dominion, His sovereignty, His transcendence, His omnipotence, His supremacy, His authority, His rule, and His kingship, and through His Names and Attributes.

353 خف عن الله بذلك الاسم خوفا عظيماً فانه عزّ و
جلّ كان قسام الجباريه و جبار الجباريه ان يكسب
احد في سبيل مظهر نفسه لينتقم عنه بقوته و
قدرته و جباريته و قهاريته و سلطنته و فردانيته
و ظهاريته و قد ريته و شداديته و سلاطيته و
ملاكه و هو عليه من الاسماء و الصفات

354 This is a Name that bringeth joy to Him Whom God shall make manifest and to whomsoever is clothed with that raiment. When thou beholdest on the Day of His Manifestation one who hath caused Him grief, be thou his crusher, for he is an unjust oppressor.

354 هذا اسم يسر من يظهره الله و من يتمص ذلك
القميص اذا شهدت يوم ظهوره احداً قد حزنه
فيكون قاصمه فانه جبار بغير حق

355 Take from this the key of knowledge and act, for on the Day of the Manifestation of Truth, the Daysprings of negation in their remoteness are transient, while the Dawning-Places of affirmation in their nearness are established. Blessed is he who through God crusheth the signs of negation and through God compelleth those near tokens, and through God breaketh the tyrant of compellers and the oppressor of oppressors in the Dawning-Places of affirmation and the Rising-Points of the transcendent, the inaccessible, the sublime.

355 ثم استأخذ من هذا مفتاح العلم و اعمل فان يوم
ظهور الحق مطالع النفي في بعدها فانية و مشارق
الأثبات في قربها ثابتة طوي لمن يقصم بالله عن
ادلاء النفي و ليجرن بالله على ذلك الآلاء الدانية
و ليقصم بالله جبار الجبراء و قهار القهراء في
مطالع الأثباتيه و مشارق المتعالیه الممتنعه المرتفعة

- 356 By thy life! On the Day of His Manifestation, when thou art clothed with this raiment, none of thy knowledge shall have honor with Him unless it be acted upon. This is what God, the Manifest, the Inaccessible, the Compeller, the Most Great, the Oppressor, the Most High, the Supreme, hath counseled thee.
- 357 [Vahid 8, Bab 11, aslam]
- 358 It hath four stations. The first in the first:
- 359 In the Name of God, the Most Safe, the Most Safe!
- 360 There is no God but He, the Most Safe, the Most Safe! Say: God is safer than every possessor of safety. None in the heavens or on earth or between them can escape from the dominion of His safety. Verily He is the Safe, the Secure, the Protected.
- 361 Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are prostrating before Him. And praise be to God, Whom glorify all who are in the heavens and who are on the earth and what lieth between them. Say: All are worshipping Him.
- 362 God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth nor in all that lieth between them. He createth what He willeth through His command. Verily, He hath power over all things. Blessed is He to Whom belongeth the kingdom of the heavens and of the earth and of all that is between them. There is none other God but He, the Mighty, the Well-Beloved. Exalted is He to Whom belongeth the kingdom of the heavens and of the earth and of all that is between them.
- 363 There is none other God but He, the All-Subduing, the Self-Subsisting. His is whatsoever dwelleth in the night and in the day. There is none other God but He, the All-Subduing, the Self-Subsisting. Say: Glorified be God at such time as ye glorify Him, and glorified be God at such time as ye render Him victorious, and glorified be God at such time as ye bear Him, and glorified be God at such time as ye write, and glorified be
- و لعمرك تقتمصك هذا القميص يوم ظهوره لا
عزّ عنده من كلّ عليك ان يعمل به هذا ما و
صاك الله الظاهر المتمتع والجبار المتكبر الرفيع و
القهار المتعالى العظيم
- [واحد ٨ باب ١١ أسلم]
- وله اربع مراتب الأول فى الأول
- بسم الله الأسلم الأسلم
- لا اله الا هو الأسلم الأسلم قل الله اسلم فوق
كلّ ذا سلام لن يقدر ان يمتنع عن ملك سلطان
اسلامه من احد لا فى السموات ولا فى الأرض
ولا ما بينهما انه كان سلاما سالما سليما
- سبحان الذى يسجد له من فى السموات و من
فى الأرض و ما بينهما قل كلّ له ساجدون و
الحمد لله الذى يسبح له من فى السموات و من فى
الأرض و ما بينهما قل كلّ له عابدون
- شهد الله انه لا اله الا هو له الملك الملكوت ثمّ
العزّ والجبروت ثمّ القدرة واللاهوت ثمّ القوة و
الياقوت ثمّ السلطنة والناسوت يحى ويميت ثمّ
يميت ويحيى وانه هو حي لا يموت وملك لا
يزول و عدل لا يجرور و سلطان لا يحول و فرد
لا يفوت عن قبضته من شىء لا فى السموات و
لا فى الأرض و لا ما بينهما يخلق ما يشاء بامر
انه كان على كلّ شىء قديراً و تبارك الذى له
ملك السموات و الأرض و ما بينهما لا اله الا
هو العزيز المحبوب
- و تعالى الذى له ملك السموات و الأرض و ما
بينهما لا اله الا هو المهيمن القيوم و له ما سكن
بالليل و النهار لا اله الا هو المهيمن القيوم قل
سبحان الله حين ما انتم تسبحون و سبحان الله حين
ما انتم تتصرون و سبحان الله حين ما انتم تحملون
و سبحان الله حين ما انتم تكتبون و سبحان الله

God at such time as ye acknowledge, and glorified be He at such time as ye preserve, and glorified be God at such time as ye contemplate.

حين ما انتم تقرّون و سبحان حين ما انتم تحفظون
و سبحان الله حين ما انتم تتفكرون و

364 And glorified be God, the Lord of dominion and sovereignty, and glorified be God, the Lord of might and grandeur, and glorified be God, the Lord of power and divinity, and glorified be the Lord of strength and ruby light, and glorified be God, the Lord of earthly sovereignty and the kingdom of names, and glorified be God, the Lord of glory and majesty, and glorified be God, the Lord of divine countenance and beauty, and glorified be God, the Lord of divine visage and perfection, and glorified be God, the Lord of might and action, and glorified be God, the Lord of metaphor and similitude, and glorified be God, the Lord of divine stations and sublimity, and glorified be God, the Lord of mercy and bounty, and glorified be God, the Lord of sovereignty and justice, and glorified be God, the Lord of grandeur and independence, and glorified be God, the Lord of glory and majesty, and glorified be God, the Lord of might and inaccessibility, and glorified be God, the Lord of power and exaltation, and glorified be God, the Lord of joy and gladness, and glorified be God, the Lord of divine authority and sovereignty, and glorified be God, the Lord of might and power, and glorified be God, the Lord of triumph and dominion, and glorified be God, the Lord of victory and conquest, and glorified be God, the Lord of divine wrath and omnipotence, and glorified be God, the Lord of forgiveness and divine selection, and glorified be God, the Lord of light and illumination, and glorified be God, the Lord of pardon and forgiveness.

364 سبحان الله ذى الملك و الملكوت و سبحان الله
ذى العزّ و الجبروت و سبحان الله ذى القدرة
و اللاهوت و سبحان ذى القوّة و الياقوت و
سبحان الله ذى السلطنة و الناسوت و سبحان
الله ذى العزّة و الجلال و سبحان الله ذى الطلعة
و الجمال و سبحان الله ذى الوجهه و الكمال و
سبحان الله ذى القوّة و الفعّال و سبحان الله
ذى المثل و الأمثال و سبحان الله ذى المواقع
و الأجلال و سبحان الله ذى الرّحمة و الفضل
و سبحان الله ذى السّطوة و العدل و سبحان
الله ذى العظمة و الاستقلال و سبحان الله ذى
الكبرياء و الاستجلال و سبحان الله ذى العزّة
و الأمتناع و سبحان الله ذى القوّة و الأرتفاع و
سبحان الله ذى البهجة و الأتّاج و سبحان الله
ذى الولاية و الأرتّاج و سبحان الله ذى العزّة
و الأقتدار و سبحان الله ذى الغلبة و الأقتّار و
سبحان الله ذى النصر و الانتصار و سبحان الله
ذى القهر و الأقتّار و سبحان الله ذى المغفرة و
الأجتبار و سبحان الله ذى التّور و الأتّوار و سبحان
الله ذى المعقره و الأعتّار

365 And unto God belongeth glory and grandeur in the kingdom of the heavens and of the earth and of all that is between them. There is none other God but He, the All-Subduing, the Self-Subsisting. And unto God belongeth power and exaltation in the kingdom of the heavens and of the earth and of all that is between them. There is none other God but He, the All-Glorious, the Most High. And unto God belongeth might and inaccessibility in the kingdom of the heavens and of the earth and of all that is between them. There is none other God but He, the All-Subduing, the Almighty. And unto God belongeth sovereignty and power in the kingdom of the heavens and of the earth and of all that is between them. There is none other God but He, the One, the All-Luminous. And unto God belongeth triumph and dominion in the kingdom of the heavens and of the earth and of all that is between them. There is none other God but He, the One, the All-Compelling.

365 و لله العزّة و الكبرياء في ملكوت السّموات و
الأرض و ما بينهما لا اله الا هو المهيمن القيّوم
و لله القوّة و الأرتّفاع في ملكوت السّموات و
الأرض و ما بينهما لا اله الا هو المتكبر المتعال
و لله العزّة و الأمتناع في ملكوت السّموات و
الأرض و ما بينهما لا اله الا هو المهيمن القهار
و لله السلطنة و الأقتدار في ملكوت السّموات
و الأرض و ما بينهما لا اله الا هو الواحد النوار
و لله الغلبة و الأقتّار في ملكوت السّموات و
الأرض و ما بينهما لا اله الا هو الواحد الظّهار

366 Say: God is the Creator of all things and verily unto Him shall all return. Say: God is the Provider of all things, and

366 قل الله خالق كلّ شيء و إنّ اليه كلّ يرجعون
قل الله رازق كلّ شيء و إنّ اليه كلّ يبعثون

verily unto Him shall all be raised up. Say: God giveth life to all things, and verily unto Him shall all be turned. Say: God causeth all things to die, and verily unto Him shall all be raised. Say: He is the All-Subduing One above His creation, and He is the Mighty, the Beloved. Say: He is the Manifest One above His servants, and He is the All-Compelling, the Self-Subsisting. Glory be unto Thee, O my God! Send down, then, the spirits of those Names which have been sent down in this Tablet from Thy presence upon Thy Name, the One, the Most Exalted, the Unique, that they may aid the Truth from Thy presence. Verily, Thou art powerful over all things. And preserve, O my God, all that hath been revealed therein, that it may be present before Him Whom God shall make manifest in homage unto Thee. Verily, Thou art the most powerful of the powerful ones.

367 Glory be unto Thee, O my God! Verily Thou hast sent down the Bayan in truth, wherein are clear signs for all the worlds. Do Thou, then, O my God, send down upon them that preserve Thy words the wonders of Thy grace and bounty. Verily, Thou hast ever been a Magnificent Bestower. Thine is the creation and the command, both before and after, and verily Thou art the Generous, the Bountiful. Thou preservest what Thou wilt by Thy command. Verily, Thou art the Guardian, the Protector. And Thou aidest whom Thou wilt by Thy command. Verily, Thou art the Helper, the Succourer. Unto God belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them. There is none other God but He, the Most High, the Most Great. Say: God aideth those who have believed in God and His signs, and who place their trust in their Lord. Say: The similitude of these verses in the Book is as the similitude of the verses of your hearts within you.

368 These indicate God Who created them, sustained them, caused them to die, gave them life, and exalted them, and they indicate likewise. Say: All shall return unto God. Say: God verily forbiddeth those who have been given the Bayan from burning paper with your hands when anyone writeth unto you or when ye write unto anyone. This is one of God's ordinances; fear ye God, that ye transgress not His bounds. And if ye become wroth, then through God, your Lord, be ye calmed; and if ye become angry, then through God, your Lord, seek ye mercy. Show not aught of your displeasure in writing, for God hath ordained this from His presence. And verily this is the name of an angel in the highest heavens who glorifieth his Lord at all times, before all times and after all times. Grieve not, then, that angel in the highest horizon lest he call upon God, your

قل الله يحيي كل شيء وإنّ اليه كلّ ينقلبون
قل الله يميت كل شيء وإنّ اليه كلّ يبعثون قل
هو القاهر فوق خلقه وهو العزيز المحيىب قل هو
الظاهر فوق عباده وهو المهيمن القيوم سبحانه
اللهم فانزل ارواح تلك الأسماء التي قد نزلت في
ذلك اللوح من عندك على اسمك الواحد المتعالى
الوحيد لينصرون بين الحق من عندك أنّك كنت
على كلّ شيء قديراً ولتحفظنّ اللهم كلّ ما نزل
فيه فلتحضرن بين يدي من يظهره الله تجدا لك
أنك انت اقل الأقدارين

367 سبحانه اللهم أنّك انت قد نزلت البيان بالحقّ
فيه آيات بينات للعالمين فلتنزلنّ اللهم على الذين
يستحفظون كلماتك بدائع فضلك وموهبتك أنّك
كنت وهاباً عظيماً لك الخلق والأمر من قبل
و من بعد وإنّك كنت جواداً كريماً تحفظ ما
تشاء بامرك أنّك كنت حفاظاً حفيظاً وتصبر
من تشاء بامرك أنّك كنت نصاراً نصيراً والله ما
في السموات والأرض وما بينهما لا اله الا هو
العلي العظيم قل الله ينصر الذين امنوا بالله و آياته
و هم على ربهم يتوكلون قل أنّ مثل تلك الايات
في الكتاب كمثل آيات افادتكم فيكم

368 تلك يستدلن على الله الذي قد خلقهن و رزقهن
واماتهن واحياهن وارفعهن وهن يستدلن مثل
ذلك قل كلّ الى الله ينقلبون قل أنّ الله لينهين
الذين اوتوا البيان أنّ لا تحرقن القرطاس بأيديكم ان
يكتب اليكم من احد وانتم الى احد تكتبون هذا
من حدود الله فلتتقن الله أنّ لا تعتدون حدود
الله وان اتم تتغيرون فبالله ربكم تسكنون وان
انتم تتغضبون فبالله ربكم تسترحون ولا تظهرن
شيئاً من تغيركم في القرطاس فإنّ الله قد قدر هذا
من عنده وإنّ هذا اسم ملك في السموات العلى
يسبح بحمد ربّه كلّ حين و قبل حين و بعد حين
فلا تحزنن ذلك الملك في الأفق الأعلى ليدعون

Lord, the All-Merciful, and God take vengeance thereby upon you while ye know it not.

اللَّهُ رَبُّكَ الرَّحْمَنُ وَلِيَنْتَقِمَنَّ اللَّهُ بِذَلِكَ عَنْكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ

369 And should anyone write unto you a letter whose contents ye comprehend not, then do ye inquire. Perchance someone intendeth to mention a truth known to him while ye know it not. Then if ye become wroth, calm yourselves through God, unto Whom belongeth the dominion of the heavens and of the earth and of whatsoever lieth between them. Verily there is no God but He, the All-Compelling, the Self-Subsisting. Say: The honor of the believer lieth in his letter; look not upon it save with honor from your presence, and read it not save likewise, and answer it with the best ye are able. For among you is He Whom God shall make manifest; perchance ye may not grieve Him. This is one of God's ordinances; watch over yourselves lest ye transgress God's bounds and thereby cause grief to any soul, whereupon ye shall, from whence ye know not, be filled with remorse. Say: Whoso hath observed this in the path of God, God shall grant him the excellence of the life to come and the first life by His command.

369 وَأَنْ يَكْتُبَ أَحَدًا إِلَيْكُمْ كِتَابٌ أَنْ لَمْ تَدْرِكْنَ مَا فِيهِ فَاتَمَّ تَسْأَلُونَ رُبَّمَا يَقْصِدُ مِنْ أَحَدٍ ذِكْرَ حَقٍّ عِنْدَ نَفْسِهِ وَأَنْتُمْ لَا تَعْلَمُونَ ثُمَّ لَتَتَغَيَّرُونَ فَلْتَسْكُنَنَّ بِاللَّهِ الَّذِي لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَانَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ قُلْ إِنْ عَزَّ الْمُؤْمِنُ فِي كِتَابِهِ فَلَا تَنْتَظِرُنَ إِلَيْهِ إِلَّا بَعْزٌ مِنْ عِنْدِكُمْ وَلَا تَقْرُوهُ إِلَّا بِمَثَلِ ذَلِكَ وَلِتَجِيبُوهُ بِأَحْسَنِ مَا أَنْتُمْ عَلَيْهِ مُقْتَدِرُونَ فَإِنَّ فِيكُمْ مَنْ يَظْهَرُهُ اللَّهُ لَعَلَّكُمْ آيَاهُ لَا تَحْزَنُونَ هَذَا مِنْ حُدُودِ اللَّهِ فَلْتَرَأَيْنَ أَنْفُسَكُمْ أَنْ لَا تَتَجَاوَزُونَ حُدُودَ اللَّهِ فَيَحْزَنَ بِهِ نَفْسٌ إِذَا أَنْتُمْ مِنْ حَيْثُ لَا تَعْلَمُونَ سَتَدْمُونَ قُلْ إِنْ الَّذِي قَدْ رَأَى ذَلِكَ فِي سَبِيلِ اللَّهِ لِيُؤْتِيَنَّهُ اللَّهُ فَضْلَ حَيَاةٍ الْآخِرَةِ وَالْأُولَى بِأَمْرِهِ

370 Verily He is the All-Bountiful, the Most Generous, the Most Excellent. And let him who hath acquired this without knowledge seek forgiveness from God his Lord, then let him be among those who are grateful in the religion of God. Say: The most exalted of your deeds in the sight of God is your tranquility in all things; therefore be ye not wrathful save that ye be forbearing. And whoso becometh wrathful in the path of God, then calmeth his heart and sheweth patience in what pleaseth his soul - these are they whom God shall grant a double reward in the life to come and the first life, and these are they who shall triumph. Say: Verily We shall remove the grief of him who hath acquired grief from one who witnesseth this in truth and this without knowledge in the Book of God. O people of the Bayan!

370 أَنَّهُ كَانَ فَضَالًا فَاضِلًا فَضِيلًا وَلِيَعْلَمَنَّ مَنْ اكْتَسَبَ هَذَا تَغْيِيرَ عِلْمٍ لَيْسَتْ غُفْرَانُ اللَّهِ رَبِّهِ ثُمَّ لِيَكُونَ فِي دِينِ اللَّهِ مِنَ الْمَشْكِينِ قُلْ إِنْ أَرَفَعَ أَعْمَالَكُمْ عِنْدَ اللَّهِ سَكِينَتَكُمْ فِي كُلِّ شَيْءٍ فَلَا تَغْضِبُنَّ أَبَدًا إِلَّا وَأَنْتُمْ تَحْلُمُونَ وَمَنْ يَغْضَبُ فِي سَبِيلِ اللَّهِ ثُمَّ يَسْكُنْ فَوَادَهُ وَيَسْتَحْلَمْ بِمَا يَرْضَى بِهِ نَفْسُهُ أُولَئِكَ الَّذِينَ يُؤْتِيهِمُ اللَّهُ ضِعْفَ الثَّوَابِ فِي الْحَيَاةِ الْآخِرَةِ وَالْأُولَى وَأُولَئِكَ هُمُ الْفَائِزُونَ قُلْ أَنَا لَنَرْفَعَنَّ حُزْنَ مَنْ قَدْ كَسَبَ فَاحْزَنَ مِنْ يَشْهَدُ هَذَا بِالْحَقِّ وَهَذَا بِغَيْرِ عِلْمٍ فِي كِتَابِ اللَّهِ إِنْ يَا أُولَى الْبَيَانِ

371 Ye are all, every one of you, treading the path of your religion and your world for the sake of life and truth, lest any soul be grieved thereby and this return to God while ye know not, for whatsoever returneth to Him Whom God shall make manifest and those who guide unto Him, and who are guided by God your Lord - that returneth unto God. Therefore watch over the bounds of your own selves, for perchance ye may be tested by one who is better for you in the sight of God, yet ye look upon him without the eye of glory, and for this shall ye be called to account before God, your works shall be rendered vain while ye know not. Therefore seek ye forgiveness of God and unto Him shall ye seek forgiveness, and turn ye in repentance unto God and unto Him shall ye return.

371 أَنْتُمْ كُلُّكُمْ أَجْمَعُونَ فِي سَبِيلِ دِينِكُمْ وَدُنْيَاكُمْ لِأَحْيَاءٍ وَالْحَقِّ تَسْلُكُونَ لَثَلًا يَحْزَنُ بِهِ نَفْسٌ وَيَرْجِعُ ذَلِكَ إِلَى اللَّهِ وَأَنْتُمْ لَا تَعْلَمُونَ إِذَا مَا يَرْجِعُ إِلَى مَنْ يَظْهَرُهُ اللَّهُ وَالَّذِينَ هُمْ إِدْلَاءٌ عَلَيْهِ وَهُمْ عَلَى اللَّهِ رَبُّكُمْ مُسْتَدِلُونَ ذَلِكَ مَا يَرْجِعُ إِلَى اللَّهِ فَلْتَرَأَيْنَ حُدُودَ أَنْفُسِكُمْ فَإِنَّكُمْ أَنْتُمْ رُبَّمَا تَبْتَلُونَ بَيْنَ هُوَ خَيْرٌ لَكُمْ عِنْدَ اللَّهِ تَنْتَظِرُونَ إِلَيْهِ بِدُونِ عَيْنٍ عَزَّ وَأَنْتُمْ بِذَلِكَ عِنْدَ اللَّهِ لَتَسْأَلُونَ يَحْبِطُ أَعْمَالَكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ فَلْتَسْتَغْفِرَنَّ اللَّهُ ثُمَّ آيَاهُ يَسْتَغْفِرُونَ وَلَتَتُوبَنَّ إِلَى اللَّهِ ثُمَّ إِلَيْهِ لَتَرْجِعُونَ

372 And God desireth to cause all to enter the paradise from His presence wherein is all that their souls desire - wherein are for you houris like hidden pearls, wherein are for you youths like rubies, wherein is for you whatsoever your souls desire, and God increaseth this for whomsoever He willeth among you. Verily there is no God but Him, the Protector, the Self-Subsisting. Say: O people of the Bayan! Make not yourselves to be among those who transgress the bounds set by God, lest God look upon you on the Day of Resurrection without the eye of love while ye know not. And make not yourselves to be other than companions of paradise, that He Whom God shall make manifest may look upon you with the eye of love, and ye may be among the thankful before God. Say: Verily We shall be observers on the Day of Resurrection - We recognize the companions of the Fire and those who believe not in the signs of God; We recognize the companions of Paradise and those who believe in the signs of God.

373 Say: Verily God hath created in every heart the love of His verses as the best of all things - do ye not desire to hearken, then to behold them, then to acknowledge them? Say: Verily God hath created in every soul the love of Him Whom God shall make manifest [...] Is there anyone who loveth not God his Lord? Say: Glory be to God! All glory in the love of God. Say: Verily your remembrance of God your Lord is glory for your souls - will ye not then be grateful? And if ye remember not God, or if ye do remember Him, it is all one in God's sight. But at such time as ye make mention of this, ye are honored in the sight of God and in the sight of those endowed with knowledge. Otherwise, ye shall not be honored in the sight of God, nor in the sight of them that have been endowed with knowledge.

374 Say: God will verily exalt the verses which have been sent down from His presence, then will He raise them up, then will He cause them to prevail over whomsoever He willeth of His servants. He is, verily, the All-Powerful, the Almighty. Say: All are severed through them. Say: All are attracted through them. Say: All through them are brought into the presence of God. Say: All through them prostrate themselves before God. Say: All through them glorify God. Say: He is the Subduer over His creation, and the Manifest over His servants, and He is the Protector, the Self-Subsisting. Say: God aideth whom He willeth through His command. Verily, there is no God but Him, the Protector, the Self-Subsisting.

375 Say: God is more knowing than anyone possessed of knowledge. None can escape from the sovereignty of His knowledge, whether in the heavens or on the earth or in what lieth between

372 و الله يريدان يدخل كل في رضوان من عنده هنالك كل ما اشتته انفسهم يتلذذو لكم فيها حوريات كانهن لؤلؤ مكنون لكم فيها ولدان كانهن قطع ياقوت لكم فيها ما اشتته انفسكم و يزيد الله على من يشاء منكم انه لا اله الا هو المهيمن القيوم قل ان يا اولي البيان فلا تجعلن انفسكم من الذين يتجاوزون عن حدود الله لينظرن الله اليكم يوم القيمة بدون عين حب وانتم لا تعلمون ولا تجعلن انفسكم الا في اصحاب الرضوان لينظرن من يظهره الله اليكم بعين حب وانتم عند الله تشكرون قل انا كايوم القيمة لناظرين نعرف اصحاب النار و الذينهم بايات الله لا يوقنون نعرف اصحاب الرضوان و الذينهم بايات الله يؤمنون

373 قل ان الله قد خلق خير كل قلب حب اياته افلا تحبون ان تسمعون ثم لتنظرون اليها ثم لتقروا قل ان الله قد خلق في كل نفس حب من يظهره الله ... هل من احد لا يحب الله ربه قل سبحان الله كل بحب الله يتعززون قل ان ذكركم الله ربكم عز لانفسكم افلا تشكرون و الا لوتذكرون الله اولاً تذكرون سواء على الله و لكنكم حين ما تذكرون بهذا عند الله ثم عند الذينهم اولو العلم لمكرمون و الا انكم انتم عند الله و عند الذين اوتوا العلم ما كنتم لمكرمين

374 قل ان الله ليعززن ايات التي نزلت من عنده ثم ليرفعها ثم ليسلطنها على من يشاء من عباده انه قدار قديراً قل كل بها ينقطعون قل كل بها يجذبون قل كل بها بين يدي الله يحضرون قل كل بها بين يدي الله يسجدون قل كل بها بين يدي الله ليسبحون قل هو القاهر فوق خلقه و الظاهر فوق عباده و هو المهيمن القيوم قل الله ينصر من يشاء بامر الله لا اله الا هو المهيمن القيوم

375 قل الله اعلم فوق كل ذي علم لن يقدر ان يمتنع عن ملك سلطان علمه من احد لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء

them. He createth what He willeth by His command. He hath ever been the All-Knowing, the Omniscient, the All-Informed. Say: God is more powerful than anyone possessed of power. None can escape from the sovereignty of His might, whether in the heavens or on the earth or in what lieth between them. He hath ever been the All-Powerful, the Mighty, the Omnipotent. Say: God verily loveth that ye should submit. Say: They who have been given submission are those who are secure from their tongues and what proceedeth therefrom. These are they who have been given the Bayan, who desire naught save God and who submit to those who love in the path of God, and who, when they hear the truth, respond. How they love! Therefore, abandon not this in the Bayan, that ye may thereby submit to Him Whom God shall make manifest and then receive answer from God. This is of God's bounty unto those possessed of submission and those who show humility in the days of God.

376 Say: In the Paradise of Peace are servants who desire naught save God, and who act for His sake by night and by day. They follow what is revealed from God and show patience for the sake of God, their Lord. Say: God hath a servant in the Supreme Concourse who is mentioned by the name of Peace whenever ye submit. This is from God that he may bear witness unto you, then answer you from His presence that there is no God but Him, the One, the Peace. And unto God belongeth whatsoever dwelleth in the night and in the day. There is no God but Him, the Protector, the Most High. Say: God hath created in that Paradise naught but goodly things - will ye not then be thankful? Say: God hath created in that Paradise goodly things the like of which existeth not - will ye not then glorify God and sanctify His praise? Say: God hath created therein maidens like unto hidden pearls whose tresses make mention of Him by night and by day - verily, there is no God but I, the Protector, the Self-Subsisting.

377 Say: In that Paradise are youths like unto pieces of ruby who glorify their Lord's praise by night and by day, and who prostrate themselves before Him. They make mention of God from their Lord - there is no God but Him, the Protector, the Holy. Say: He hath created in that Paradise white silk arranged in rows wherein He hath placed such wondrous things as your souls desire, in such wise that God hath purified it from similitudes, and therein ye shall be exalted in paradise. And say: Praise be to God Who hath caused us to enter the abode of peace from His presence; verily we were submissive unto Him. We shall glorify our Lord, the All-Merciful, with praise and shall be among the thankful. And say: Praise be to God, unto Whom belongeth the dominion of the heavens and of the earth

بامرہ آتہ کان علاما علما قل اللہ اقدر فوق کل ذی قدر لن یقدر ان یمتنع عن ملک سلطان قدرته من احد لا فی السموات ولا فی الأرض ولا ما بینہما آتہ کان قدّارا قادرا قدیراً قل انّ اللہ لیحب انتم تسلمون قل انّ الذین اوتوا الاسلام الذینہم کلّ عن لسانہم و ما یظہر من عندهم امنون اولئک الذینہم اوتوا البیان لا یریدون الا اللہ ویسلمون علی الذینہم یحبون فی سبیل اللہ و ہم حین ما یسمعون بالحق یجیبون کیف ہم یحبون فلا تترکن هذا فی البیان لعلکم بذلک لتسلمون علی من یتظہر اللہ ثمّ من عند اللہ تجابون هذا من فضل اللہ علی الذینہم اولوالسلم والذینہم فی ایام اللہ متواضعون

376 قل انّ فی جنہ السلام عباد لا یریدون الا اللہ و ہم لہ باللیل و النہار لعاملون یتبعون ما ینزل من عند اللہ و ہم للہ ربہم صابرون قل انّ للہ عبدافی الملاء الاعلیٰ یذکر باسم السلم حین ما انتم تسلمون هذا من عند اللہ لیشہدن علیکم ثمّ من عنده لیجینکم علی آتہ لا الہ الا هو الواحد السلم و للہ ما سکن باللیل و النہار لا الہ الا هو المہیم المتعال قل قد خلق اللہ فی تلك الجنہ الأ طیبہ افلا تشکرون قل قد خلق اللہ فی تلك الجنہ الأ طیبہ لم یکن لہا من عدل افلا تسبحون اللہ ثمّ بحمدہ لتقدسون قل قد خلق اللہ فیہا حوریات کاتہنّ لؤلؤ مکنون یذکر شعراتہن فی لیلہن ثمّ نہارہن انہ لا الہ الا انا المہیم القیوم

377 قل انّ فی تلك الجنہ ولدان کانہم قطع یاقوت یسبحون بحمد ربہم باللیل و النہار و ہم لہ ساجدون یذکرون اللہ من عند ربہم لا الہ الا هو المہیم القدوس قل قد خلق فی تلك الجنہ من حریر بیض مصفوف یضع فیہا من بدایع ما اشتہت انفسکم علی شان قد طہرہ اللہ عن المثل انتم بہا فی الرضوان ترفعون و قل الحمد للہ الذی قد ادخلنا دارالسلم من عنده انا کنا لہ قانتون لنسبحنّ بحمدربنا الرحمن و لتکون لہ شاكرین و قل الحمد للہ الذی لہ ملک السموات و الأرض و ما بینہما لا الہ الا هو العلی العظیم

and of whatsoever is between them. There is no God but Him, the Most High, the Most Great.

378 And say: Praise be to God, there is no God but Him, the Most High, the Most Great.

379 [Vahid 8, Bab 12, aHfaZ]

380 And unto Him are four stations. The first in the first:

381 In the Name of God, the Most Protective, the Most Protective.

382 There is no God but Him, the Most Protective, the Most Protective. Say: God is more protective than any protector. None can withstand the sovereign might of His protection, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily He hath ever been the All-Protecting, the Preserver, the Guardian.

383 Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All bow down before Him in adoration. And praise be to God, Whom glorify all who are in the heavens and who are on the earth and whatsoever lieth between them. Say: All are submissive unto Him.

384 God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily He hath power over all things.

385 Blessed be He unto Whom belongeth the dominion of the heavens and of the earth and of whatsoever is between them. There is no God but Him, the Mighty, the Beloved. Exalted be He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them. There is no God but Him, the Protector, the Self-Subsisting.

386 Say: Verily He shall protect whomsoever He willeth among His servants through His angels of the heavens and the earth and whatsoever lieth between them. Verily He hath ever been the All-Protecting, the Preserver, the Guardian. Say: Who other than God can protect you? Will ye not then be thankful? Say:

378 وقل الحمد لله الذى لا اله الا هو العلى الكبير

379 [واحد ٨ باب ١٢ احفظ]

380 وله اربع مراتب الاول فى الاول

381 بسم الله الاحفظ الاحفظ

382 لا اله الا هو الاحفظ الاحفظ قل الله احفظ فوق كل ذى احفاظ لن يقدر ان يتمتع عن ملك سلطان احفاظه من احد لا فى السموات ولا فى الارض ولا ما بينهما يخلق ما يشاء بامر الله كان حافظا حافظا حفيظا

383 سبحانه الذى يسجد له من فى السموات ومن فى الارض وما بينهما قل كل له ساجدون والحمد لله الذى يسبح له من فى السموات ومن فى الارض وما بينهما قل كل له قانتون

384 شهد الله انه لا اله الا هو له المل والملوك ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى وانه هو حتى لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شىء لا فى السموات ولا فى الارض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شىء قديرا

385 وتبارك الذى له ملك السموات والارض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذى له ما فى السموات والارض وما بينهما لا اله الا هو المهيمن القيوم

386 قل ان ليحفظن من يشاء من عباده بملائكة السموات والارض وما بينهما انه كان حافظا حافظا حفيظا قل من غير الله يقدر ان يحفظكم افلا تشكرون قل من غير الله يقدر ان ينصركم

Who other than God can aid you? Will ye not then render thanks? Say: Verily God aideth whom He willeth through His command. He hath ever been the Helper, the Succourer, the One Who rendereth victorious. Say: He exalteth whom He willeth through His command. He hath ever been the All-Protecting, the All-Preserving, the All-Guarding.

أفلا تشكرون قل إنّ الله ينصر من يشاء بأمره أنّه
كان نصاراً نصيراً نصيراً قل يرفع من يشاء بأمره
أنّه كان حافظاً حافظاً حفيظاً

- 387 Glorified art Thou, O my God! My Lord! Thou hast verily protected me from the beginning that hath no beginning unto the end that hath no end through Thy protection. Verily Thou hast ever been the All-Guarding. Glorified art Thou, O my God! Unto Thee be glory for having protected me with magnificent glory. Glorified art Thou, O my God, my Lord! Unto Thee be praise for having protected me with exalted praise. Glorified art Thou, O my God! Unto Thee be grandeur for having protected me. Verily Thou hast ever been possessed of magnificent and true grandeur.

387 سبحانك اللهم ربّ قد حفظتني من أول الذي لا
أول له إلى آخر الذي لا آخر له بحفظك أنّك كنت
على حفيظاً سبحانك اللهم لك الحمد بما قد حفظتني
مجداً عظيماً سبحانك اللهم ربّ لك الحمد بما قد
حفظتني حمداً علياً سبحانك اللهم لك الكبرياء بما
قد حفظتني أنّك كنت ذا كبرياء حقّ عظيماً

- 388 Say: When ye enter upon the evening or the morning, ye shall verily recite the first verse before you and behind you and above your heads and on your right and your left and beneath your feet and from every direction that extendeth unto you. These are seven complete, the number of the Gates of Certitude, and the letters of Ali-before-Muhammad, and the days of your week, and the degrees of your origination, and the seas of your glory, and the stars of your sanctity. Through God's command ye shall attain unto all good.

388 قل حين ما تمسون أو تصبحون فلتقروا آية الأولى
عن بين أيديكم و من خلفكم و من فوق رؤسكم و
عن يمينكم و شمائلكم و من تحت أقدامكم و من كلّ
شطر ينتهي اليكم فإذا تلك سبعة كاملة عدد الأدلّة
الأثبتات و حروف على قبل محمد و أيام أسبوعكم
و مراتب بدعكم و بحور عزكم و نجوم قدسكم انتم
بأمر الله كلّ خير تدركون

- 389 Say: We are all protected by God. Say: We are preserved within God's sanctuary. Say: We are guarded within God's mystery. Say: We are sheltered within God's fortress. Say: We are protected within God's might. Say: We are preserved within God's majesty. Say: We are guarded within God's mercy. Say: We are protected within God's sovereignty. Say: We are preserved within God's riches. Say: We are guarded within God's grandeur. Say: We are protected within God's light. Say: We are preserved within God's verses. Say: We are guarded within God's dominion. Say: We are protected within God's good-pleasure. Say: We are preserved within God's kingdom.

389 قل انا كلّ بالله لحفوظين قل انا كلّاً في حرز الله
لحفوظين قل انا كلّاً في سر الله لحفوظين قل انا
كلّاً في حصن الله لحفوظين قل انا كلّاً في عزّ الله
لحفوظين قل انا كلّاً في جلال الله لحفوظين قل
انا كلّاً في رحمه الله لحفوظين قل انا كلّاً في سلطنه
الله لحفوظين قل انا كلّاً في غناء الله لحفوظين قل
انا كلّاً في عظمه الله لحفوظين قل انا كلّاً في نور
الله لحفوظين قل انا كلّاً في آيات الله لحفوظين قل
انا كلّاً في ملك الله لحفوظين قل انا كلّاً في رضا
الله لحفوظين قل انا كلّاً في ملك الله لحفوظين

- 390 Say: Verily God protecteth us before us and behind us and on our right and on our left and above our heads and beneath our feet and from every direction that pertaineth unto us through the angels of the heavens and of the earth and of whatsoever lieth between them. Verily He hath power over all things. This is through God's bounty unto us. Verily He is the Preserver of all things.

390 قل إنّ الله ليحفظنا من بين أيدينا و من خلفنا
و عن إيماننا و عن شمائلنا و من فوق رؤسنا و
تحت أرجلنا و من كلّ شطر ينتمي إلينا بملائكته
السموات و الأرض و ما بينهما أنّه كان على كلّ
شيء قديراً ذلك من فضل الله علينا أنّه كان على
كلّ شيء حفيظاً

391 Say: Who other than God can preserve the verses of your hearts and your spirits and your souls and your bodies? Will ye not then see? Say: Who can preserve the measures of what hath been sent down from God in the Book save those who have been given knowledge from God and who are assured through God's command? Say: Verily God will preserve all that hath been revealed from the Point of the Bayan through the angels of the heavens and of the earth and of whatsoever lieth between them, even were it but the measure of a point. Verily He is the Preserver of all things. Say: And likewise hath been revealed concerning Him Whom God shall make manifest. Say: That is greater than this. And ye shall preserve the traces of God according to your capacity. Say: Had not the Book of God been preserved aforetime upon the leaves of trees, how would ye today be reading from gilded tablets? Therefore preserve ye all that hath been revealed in the Bayan, for this is sustenance unto all the worlds.

392 Then preserve ye all that hath been revealed from God according to your capacity. Say: God sufficeth me, both in the past and in the future, that He may preserve by His command. God sufficeth as a Preserver and Guardian. God sufficeth as a Helper and Succourer. God sufficeth as One Who is Manifest and as a Support. God sufficeth as One Who is All-Knowing and Omniscient. God sufficeth as a Judge and One Who is All-Wise.

393 O ye who are endowed with knowledge! Preserve ye all that hath been revealed from the Point of the Bayan more carefully than your own eyes, nay, more carefully than the verses of your hearts, for these are established through the verses of God. Will ye not preserve them? Say: Yea, we all, by God, are preservers.

394 Glory be unto Thee, O Lord my God! Preserve Thou Him Whom Thou shalt manifest on the Day of Resurrection in the exaltation of Thy glory. Verily, Thou art the Most Beautiful Preserver. Glory be unto Thee, O Lord my God! Preserve Thou Him Whom Thou shalt manifest on the Day of Resurrection in the stronghold of Thy grandeur. Verily, Thou art the Most Beautiful Preserver. Glory be unto Thee, O Lord my God! Preserve Thou Him Whom Thou shalt manifest on the Day of Resurrection in the loftiness of Thy Self-Subsistence. Verily, Thou art the Most Great Preserver. Glory be unto Thee, O Lord my God! Preserve Thou Him Whom Thou shalt manifest on the Day of Resurrection in the radiance of Thy countenance. Verily, Thou art the Most Beautiful Preserver. Glory be unto Thee, O Lord my God! Preserve Thou Him Whom Thou shalt manifest on the Day of Resurrection in the

391 قل من يحفظ آيات افتدكم وارواحكم وانفسكم
واجسادكم غير الله افلا تبصرون قل من يحفظ
مقادير ما نزلت من عند الله في الكتاب غير الذين
اوتوا العلم من عند الله وهم بامر الله لموقنون قل
ان الله ليحفظن كل ما نزل من عند نقطه البيان
بملائكته السموات والارض وما بينهما ولو
لو كان قدر نقطه انه كان على كل شيء حفيظا
ومثل ذلك ما نزل على من يظهره الله قل ذلك
اكبر من هذا ولتحفظن اثار الله بما انتم عليه
مقتدرون قل لو لم يستحفظ على من قبل كتاب
الله في اوراق الشجر كيف انتم في الواح المذهب
يومئذ تقرؤن فلتحفظن كل ما نزل في البيان فان
هذا رزق للعالمين

392 ثم تحفظن كل ما نزل من عند الله على حق ما
انتم عليه مقتدرون قل الله حسبي من قبل ومن
بعد ليحفظن بامرهم وكفى بالله حافظا وحفيظا
كفى بالله ناصرا ونصيرا وكفى بالله ظاهرا و
ظهيراً وكفى بالله علما وعلما وكفى بالله حاكما
وحكيما

393 يا اية الذين اوتوا العلم فلتحفظن كل ما نزل من
عند نقطه البيان اشد حفظا من اعينكم بل لاشد
حفظا من آيات افتدكم فانها يثبت بايات الله افلا
تستحفظون قل بلى انا كل بالله لحافظون

394 سبحانك اللهم رب فلتحفظن من يظهره يوم
القيمة في علو عزك انك كنت ذا حفظا جميلا
سبحانك اللهم رب فلتحفظن من تظهره يوم
القيمة في حرز عظمتك انك كنت ذا حفظا
جميلا سبحانك اللهم رب فلتحفظن من تظهره
يوم القيمة في ارتفاع قيو ميتك انك كنت ذا
حفظا عظيما سبحانك اللهم رب فلتحفظن من
تظهره يوم القيمة في ابتهاج طاعتك انك كنت
ذا حفظا جميلا سبحانك اللهم رب فلتحفظن من
تظهره يوم القيمة في اقتدار سلطنتك انك كنت
ذا حفظا جميلا سبحانك اللهم رب فلتحفظن من

might of Thy sovereignty. Verily, Thou art the Most Beautiful Preserver. Glory be unto Thee, O Lord my God! Preserve Thou Him Whom Thou shalt manifest on the Day of Resurrection in the summit of Thy glory. Verily, Thou art the Most Beautiful Preserver.

تظهرنه يوم القيمة في ذروه عزك أنك كنت ذا
حفظا جميلا

395 The Second in the Second.

الثاني في الثاني 395

396 In the Name of God, the Most Preserving, the Most Preserving!

بسم الله الاحفظ الاحفظ 396

397 Glory be to Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and the Ruby, Thine the Glory and the Majesty, Thine the Face and the Beauty, Thine the Grandeur and the Perfection, Thine the Mercy and the Grace, Thine the Authority and the Justice, Thine the Likeness and the Examples, Thine the Stations and the Exaltation, Thine the Greatness and the Independence, Thine the Pride and the Sublimity, Thine the Glory and the Inaccessibility, Thine the Power and the Transcendence, Thine the Bounties and the Favors, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and creation, of sovereignty and power, of triumph and victory, of manifestation and revelation, of light and radiance, of might and glory - whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and creation, of Thy generosity and grace, Thy gift and kindness, Thy favor and munificence, Thy loftiness and beneficence, Thy transcendence and bestowal, and that which befitte Thy station and Thy Names and attributes, and thanksgiving be unto Thee in a manner worthy of the sublimity of Thy glory, and none else. I render thanks for how Thou hast preserved me and all that pertaineth unto me from a beginning that hath no beginning unto an end that hath no end through Thy protection, Thy guardianship, Thy preservation, Thy sheltering care, Thy triumph, Thy sovereignty, Thy might, Thy power, Thy greatness, Thy self-subsistence, Thy loftiness, Thy perpetuity, Thy eternity, Thy beloved nature, Thy radiance, Thy exaltation, Thy good-pleasure, Thy names, Thy splendor, and all that Thou art in the kingdom of Thy Cause and creation. Whomsoever Thou preservest shall not be lost, whomsoever Thou aidest shall not be forsaken, whomsoever Thou exaltest shall not be abased, whomsoever Thou strengthenest shall not be weakened, whomsoever Thou empowerest shall lean upon no pillar save Thee, and whomsoever Thou raisest up shall look to none other than Thee.

397 سبحانك اللهم يا الهى لا شهدنك و كل شيء على
أنك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ولك العزة والجبروت
ولك القدرة والآهوت ولك القوة والياقوت
ولك العزة والجلال ولك الوجهه والجمال و
لك العظمة والكمال ولك الرحمة والفضل و
لك السطوة والعدل ولك المثل والأمثال ولك
المواقع والأجلال ولك العظمة والأستقلال و
لك الكبرياء والأستجلال ولك العزة والأمتناع
ولك القوة والأرتفاع ولك الآلاء والنعماء و
لك ما احببته او تحبته في ملكوت امرك و خلقك
من السلطنة والأقتدار والنصر والأنتصار و
الظهر والأظنهار والنور والأنتوار والعز و
الأعتزاز ما احببته او تحبته في ملكوت امرك و
خلقك من جودك وفضلك وموهبتك ولطفك
ومنك وكرمك وعلوك واحسانك وارتفاعك و
امتنانك وما انت عليه من اسمائك وامثالك فلك
الحمد بما انت تستحقه لا دونك ولك الشكر على
ما ينبغي لعلو مجدك لا سويك على ما قد حفظتني
وما ينسب الى من أول الذي لا أول له الى اخر
الذي لا اخر له بكلائك وحراستك وحفظك و
حاميتك ونصرك وسلطنتك وعزتك وقدرتك
وعظمتك وقيوميتك ورفعتك وديموميتك و
ازليتك ومحبوبيتك وضيائك وعلائك ورضائك
واسمائك وبهائك وما انت عليه في ملكوت
امرك وخلقك من كنت حافظه لم يضع ومن
كنت ناصره لم يخذل ومن كنت معزه لم يذل و
من كنت ظهره لا يضعف ومن كنت قوته لا
يسندالى ركن سويك وما كنت مرفعه لا ينظر
الى احد دونك

398 Praise be unto Thee, O my God, for the wonders of Thy preservation, the tokens of Thy protection, the dawning-places of Thy guardianship, the daysprings of Thy sheltering care, and the manifestations of Thy watchful eye. Thou hast ever been the One God, Single, Eternal, Ever-Living, Self-Subsisting, Sovereign, All-Compelling, Holy, Everlasting, Independent, Transcendent, Inaccessible, Exalted, Supreme, Mighty, and All-Powerful. Thou hast taken neither consort nor offspring, nor hast Thou any partner in Thy creation or any associate in what Thou hast fashioned. Thou dost ever give life and cause death, then cause death and give life, and Thou dost preserve all things howsoever Thou willest, wheresoever Thou willest, and whensoever Thou willest, save him who entereth not into the Bayan and seeketh to veil himself from the sublimity of Thy remembrance in the Furqan.

399 Glorified and exalted art Thou! Glorified and sanctified art Thou! Glorified and magnified art Thou! Glorified and honored art Thou! Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, Thou art powerful over all things.

400 The Third in the Third.

401 In the Name of God, the Most Preserving, the Most Preserving.

402 Praise be to God Who hath exalted Himself in His exaltation above all contingent things, raised Himself in His elevation above all created things, made Himself inaccessible in His inaccessibility above all existing things, made Himself victorious in His triumph above all atoms, made Himself mighty above all who dwell in the kingdoms of earth and heaven, made Himself well-pleased in His good-pleasure above all who dwell in the kingdom of similitudes and allusions, and made Himself glorious in His glory above all who dwell in the kingdom of remembrance and evidences. He beareth witness, and all His creation beareth witness, that there is no God but He, the Single, the All-Preserving. Then He beareth witness, and all His creation beareth witness, that the Seven Letters are the guardian of His mystery, the repository of His hidden knowledge, the key to His wisdom, and the lamps of His guidance, whereby God hath filled His heaven and His earth. He, verily, is none other than He.

403 This is the first embroidery that hath been embroidered, the first that hath been adorned, the first essence that hath been

398 فلك الحمد يا الهى على بدايع حفظك و مواقع كلائيك و مطالع حراسك و مشارق حمايتك و ظهورات نظرتك لم تزل كنت الهاً واحداً واحداً ص مداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً متعالياً ممتنعاً مرتفعاً متعالياً مقتدرًا مستطاعاً ما اتخذت لنفسك ص احبه ولا ولداً و لم يكن لك شريك فيما خلقت ولا ولى فيما صنعت لم تزل تحيى و تميت ثم تميت و تحيى و تحفظ كل شىء كيف شئت و انى شئت و ثم شئت و حيث شئت و انى شئت الا من لا يدخل نفسه فى البيان و يريد ان يحتجب عن علو ذكرك فى الفرقان

399 سبحانه و تعاليت سبحانه و تقدست سبحانه و تجللت سبحانه و تعززت لم تزل تحيى و تميت ثم تميت و تحيى و انتك انت حى لا تموت و ملك لا تزول و عدل لا تجور و سلطان لا يحول و فرد لا تفوت عن قبضتك من شىء لا فى السموات و لا فى الأرض و لا ما بينهما يخلق ما يشاء بامرک انك كنت على كل شىء قديراً

400 الثالث فى الثالث

401 بسم الله الاحفظ الاحفظ

402 الحمد لله الذى قد استعلى بعلوه فوق كل الممكّات و استرفع بارتفاعه فوق كل الموجودات و استمتع بامتناعه فوق كل الكائنات و استنصر بانتصاره فوق كل الذرات و استقدره فوق كل من فى ملكوت الأرض و السموات و استرضى باسترضائه فوق كل من فى ملكوت المثل و الاشارات و استبهى ببهائه فوق كل من فى ملكوت الذكر و الدلالات فاستشده و كل خلقه على انه لا اله الا هو الواحد الحفاظ ثم استشده و كل خلقه على ان ذات حروف السبع حافظ سره و مكن غيبه و مخزن عليه و مفتاح حكته و مصابيح هدايته به قد املاء الله سمائه و ارضه على انه لا اله الا هو

manifested, the first abstraction that hath been made abstract, the first radiance that hath radiated, the first dawning that hath dawned, the first rising that hath risen, and the first manifestation that hath been manifested. Through Him hath been renewed the creation of the heavens and earth and whatsoever lieth between them. Through Him hath God revealed what was hidden in the mystery of the kingdom of Command and Creation and whatsoever lieth beneath them. How preserving is He of God's Cause and His signs! How mighty is He in the sight of God and His loved ones! How exalted is He in the Book in the kingdom of Command and Creation, then before His witnesses!

403 وَاِنَّ هَذَا اَوَّلَ طَرَزٍ قَدْ طَرَزَ وَ اَوَّلَ قَدْ طَرَزَ وَ
اَوَّلَ جَوْهَرٍ قَدْ جَهَرَ وَ اَوَّلَ مَجْمُودٍ قَدْ جَرَدَ وَ اَوَّلَ
سَازَجٍ قَدْ سَزَجَ وَ اَوَّلَ مَشْرِقٍ قَدْ اشْرَقَ وَ اَوَّلَ
مَطْلَعٍ قَدْ اطْلَعَ وَ اَوَّلَ مَظْهَرٍ قَدْ اَظْهَرَ بِهِ قَدْ جَدَدَ
خَلْقَ السَّمَوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ اَظْهَرَ اللَّهُ
بِهِ مَا غَيْبَ فِي سِرِّ مَلَكُوتِ الْأَمْرِ وَ الْخَلْقِ وَ مَا
دُونَهُمَا مَا احْفَظُهُ عَلَى أَمْرِ اللَّهِ وَ آيَاتِهِ وَ مَا اعَزَّهُ
عِنْدَ اللَّهِ وَ عِنْدَ ادْلَائِهِ وَ مَا اَرْفَعَهُ فِي الْكِتَابِ فِي
مَلَكُوتِ الْأَمْرِ وَ الْخَلْقِ ثُمَّ عِنْدَ شَهَادَتِهِ

404 Wherefore, praise be to God for the perfection of His preservation and the symmetry of His handiwork - praise resplendent, radiant, sanctified and gleaming, transcending the praise of all who praise and rising above the heights of the worlds - praise that hath no likeness in His knowledge, no peer in His Book, no equal in His earth, no similitude in His heaven, and no parallel in the kingdom of His Command and Creation - praise that God loveth and with which He is well-pleased through the bounty of His Lord and the gifts of His Creator. Verily, there is no God but He, the Overseer, the Self-Subsisting.

404 فَللهِ الْحَمْدُ عَلَى كَمَالِ حِفْظِهِ وَ اعْتِدَالِ صُنْعِهِ حَمْدًا
شِعْشَاعِيًّا لَا مَعًا مُتَقَدِّسًا مُتَلَامِعًا يَفُوقُ فَوْقَ حَمْدِ
الْحَامِدِينَ وَ يَسْتَعْلَى عَلَى عِلَاءِ الْعَالَمِينَ حَمْدًا لَا مِثْلَ
لَهُ فِي عِلْمِهِ وَ لَا كِفْلَ لَهُ فِي كِتَابِهِ وَ لَا قَرِينَ لَهُ
فِي أَرْضِهِ وَ لَا شَبِيهَ لَهُ فِي سَمَائِهِ وَ لَا مِثْلَ لَهُ فِي
مَلَكُوتِ أَمْرِهِ وَ خَلْقِهِ حَمْدًا يُحِبُّهُ اللَّهُ وَ يَرْضَى مِنْ
جُودِ رَبِّهِ وَ عَطَاءِ بَارئِهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ
الْقَيُّومُ

405 The fourth in the fourth

405 الرَّابِعُ فِي الرَّابِعِ

406 In the name of God, the Most Preserving, the All-Preserving!

406 بِسْمِ اللَّهِ الْاِحْفَظِ الْاِحْفَظِ

407 Verily, all glory from God be upon the Primal Unity and upon him who resembleth that Unity wherein naught can be seen except the Primal Unity. And furthermore, I testify that God, exalted and glorified be He, preserveth the heaven lest it fall upon the earth, and preserveth the earth above the water, and preserveth all things in their orbits save what descendeth to the nethermost earth through means He hath created and manifestations He hath originated. Therefore, preserve what thou willest in the Book and thank God for having created paper, for every knowledge that is not recorded therein is effaced. And make thou the means of preservation for all things those instrumentalities which have been created by God's command. Yet look not unto them, but rather unto Him Who created them and preserveth them. For God, verily, preserveth all things as He willeth, through what He willeth, by His angels of the heavens and of the earth and of whatsoever lieth between them. He, verily, is the Preserver of all things.

407 أَمَّا الْبَهَاءُ مِنَ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَ مِنْ يَشَابِهِ
ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ
وَعْدَ فَاشِدٍ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَسْتَحْفَظُنِ السَّمَاءَ
أَنْ تَقَعَ الْأَرْضُ وَ يَسْتَحْفَظُنِ الْأَرْضَ عَلَى الْمَاءِ
وَ يَسْتَحْفَظُ كُلَّ شَيْءٍ فِي فَلَكَ إِلَّا طَلَسَ إِلَى
قَرَارِ الْأَرْضِ الْاِدْنَى بِأَسْبَابِ قَدْ خَلَقَهُ وَ مَظَاهِرِ
قَدْ اَبْدَعَهُ فَاسْتَحْفَظَ مَا شِئَتْ فِي الْكِتَابِ وَ اشْكُرْ
اللَّهِ بِمَا خَلَقَ الْقُرْطَاسَ فَإِنَّ كُلَّ عِلْمٍ لَمْ يَسْطُرْ فِيهِ
يُحْيِي وَ لَتَجْعَلَنَّ ادْلَاءَ حِفْظِ كُلِّ شَيْءٍ اسْبَابَ قَدْ
خَلَقْتَ بِأَمْرِ اللَّهِ وَ لَكِنْ لَا تَنْظُرُ إِلَيْهَا بَلْ انْظُرْ إِلَى
الَّذِي خَلَقَهَا وَ يَحْفَظُهَا فَإِنَّ اللَّهَ لِيَحْفَظُنِ كُلَّ شَيْءٍ
كَيْفَ شَاءَ بِمَا يَشَاءُ بِمَلَائِكَتِهِ السَّمَوَاتِ وَ الْأَرْضِ
وَ مَا بَيْنَهُمَا أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ حَفِظًا

408 [Vahid 8, Bab 13, ashkar]

408 [واحد ٨ باب ١٣ أشكر]

409 And it hath four stations. The first in the first:

409 وَ لَهُ أَرْبَعُ مَرَاتِبٍ الْأَوَّلُ فِي الْأَوَّلِ

410 In the name of God, the Most Thankful, the All-Thankful

بِسْمِ اللَّهِ الْأَشْكُرِ الْأَشْكُرِ 410

411 There is no God but He, the Most Thankful, the All-Thankful. Say: God is more thankful than anyone possessed of thankfulness. None can withhold himself from the dominion of His thankful sovereignty, whether in the heavens or in the earth or in what lieth between them. He createth what He willeth by His command. He, verily, hath been thankful, grateful, appreciative. Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God, Whom glorify all who are in the heavens and who are on the earth and whatsoever lieth between them. Say: All are devoted to Him. God testifieth that there is no God but He. His is the sovereignty and the kingdom, then the might and the dominion, then the power and the heavenly realm, then the strength and the crystal realm, then the dominion and the human realm.

411 لَا إِلَهَ إِلَّا هُوَ الْأَشْكُرُ الْأَشْكُرُ قُلِ اللَّهُ أَشْكُرُ فَوْقَ كُلِّ ذَا شُكْرٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ أَشْكَارِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ شُكْرًا شَاكِرًا شَكِيرًا سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ قَانِتُونَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمُلْكُوتُ ثُمَّ الْعِزُّ وَالْجَبْرُوتُ ثُمَّ الْقُدْرَةُ وَالْأَلَاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ

412 He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, and the King Who fadeth not, and the Just One Who deviateth not, and the Sovereign Who changeth not, and the One Who letteth nothing escape His grasp, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He hath power over all things. Blessed is He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. There is no God but Him, the Mighty, the Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever is between them. There is no God but Him, the All-Subduing, the Self-Subsisting. Glorified is He unto Whom offer thanks all who are in the heavens and who are on the earth and whatsoever is between them. There is no God but Him, the All-Subduing, the Self-Subsisting.

412 يَحْيَى وَيُمِيتُ ثُمَّ يُمِيتُ وَيَحْيَى وَأَنَّهُ هُوَ حَى لَا يَمُوتُ وَمَلِكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُودُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَتَبَارَكَ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ وَتَعَالَى الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ سُبْحَانَ الَّذِي يُشْكِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

413 Therefore render ye thanks unto God Who created you and sustained you and causeth you to die and giveth you life. For none besides God is worthy of this except him whom God permitteth by His command. Verily He is the All-Thankful, the All-Subtle. Say: Should the essence of unity appear in your hearts, ye would assuredly connect this with all that your knowledge encompasseth of the bounds of your hidden and manifest selves, your outer and inner beings, your seats and your assemblies, and whatsoever ye possess by His leave. Ye should cause the essence of the Cause to flow through all things, that ye may ascend unto the Ridvan of the Bayan in spirit and delight. And lest He Whom God shall make manifest should witness in His dominion that which He loveth not from

413 فَتُشْكِرُونَ اللَّهَ الَّذِي خَلَقَكُمْ وَرَزَقَكُمْ وَيُمِيتَكُمْ وَيَحْيِيكُمْ فَاِنْ مَا دُونَ اللَّهِ لَمْ يَحْقُقْ بِهَذَا إِلَّا مِنْ يَاءِ ذَنْ اللَّهِ بِأَمْرِهِ أَنَّهُ هُوَ الشَّكَّارُ اللَّطِيفُ قُلِ أَنْ يَظْهَرَ جَوْهَرُ التَّوْحِيدِ فِي أَفْتَدَاتِكُمْ لِتَوْصُلِنَ ذَلِكَ إِلَى مَا يَحِيطُ بِهِ عِلْمُكُمْ مِنْ حُدُودَاتِ سِرِّكُمْ وَعِلَانِيَتِكُمْ وَظَاهِرِكُمْ وَبَاطِنِكُمْ وَمَقَاعِدِكُمْ وَمَلَائِكُمْ وَمَا أَنْتُمْ بِأَذْنٍ تَمْلِكُونَ فَلْتَسِيرَنَّ جَوْهَرُ الْأَمْرِ فِي كُلِّ شَيْءٍ لَعَلَّكُمْ فِي رِضْوَانِ الْبَيَانِ بِالرُّوحِ وَالرِّيحَانِ تَتَعَالَوْنَ وَلِتَلْأَشْهَدْ مَنْ يَظْهَرُهُ اللَّهُ بِمَا لَا يَحْبُنُهُ فِي مَلِكِهِ أَنْتُمْ مِنْ أَوَّلِ عُمْرِكُمْ إِلَى آخِرِ مَلِكِ اللَّهِ فَتَصْرِفُونَ فَتَصْرِفُونَ

you who, from the beginning of your lives unto the end, move within God's kingdom. Therefore act in such wise that ye may respond to Him, and should He testify concerning you, possessors of exalted might would surely affirm this.

على شان تجييون ذلك وان يشهد عليكم ذاعين عز
رفيع ليتجن هذا

- 414 There is no God but Him, the All-Subduing, the Beloved. Say: From the beginning of your lives until ye are taken, ye move within God's kingdom. And should ye render what ye possess in accordance with what your souls love, no one would witness any grief. This is of God's bounty unto you, that ye may be thankful. Say: God loveth that all that is on earth be rendered according to what is possible in all things, that ye may thereby give thanks in the Ridvan of the Bayan. Say: When the potentiality of each thing reacheth its highest manifestation, then verily it hath entered the Ridvan of its Lord. Therefore ye must give thanks. Give thanks unto those in authority from God, for He hath permitted this unto you, that ye may love one another and not be proud. Say: Whoso giveth thanks from a soul that hath believed in God and His verses and hath accepted what was revealed in the Bayan - how doth such a one render thanks unto God, his Lord? O all things!

414 انه لا اله الا هو المهيمن المحبوب قل ان من
اول عمركم الى ما انتم تقبضونكم تنصرفون في ملك
الله وان تجعل ما عندكم بما يحب به انفسكم لثلا
يشهد عليكم احد من حزن هذا من فضل الله عليكم
لعلكم تشكرون قل يحب الله ان يجعل كل ما على
الأرض بما يمكن في كل شئ لعلكم انتم بكل ذلك
في رضوان البيان تشكرون قل اذا بلغ امكان كل
شيء الى اعلى ظهوره فاذا قد دخل رضوان ربه
فعليكم ان تشكرون فلتشكرون اولو الأمر من عند الله
فان قد اذنكم هذا لعلكم انتم بعضكم بعضا لتحبون
ولا تستكبرون قل من يشكر من نفس امنه بالله
وياياته وصدق ما نزل في البيان كيف يشكر الله
ربه

- 415 In all things ye give thanks, but ye give thanks to none save Him Who created all things. This is of God's bounty unto all things, that ye may abide in God's kingdom in spirit and delight. Say: If you possess something you love, behold how delighted you become; but if you possess what is disliked, you yourselves become saddened thereby. Therefore consider that which leads to your exaltation, if you be of them that observe in the paradise of the Bayan. Possess not that which you yourselves do not love, but exchange it for that which you do love, even if it be but a sheet of paper, if you are able. Say: Examine all things minutely, lest you be veiled from the particular and heed it not, thus entering into sorrow. If you observe every universal, you observe every particular - their Lord is the Lord of the heavens and earth and whatsoever is between them.

415 ان يا كل شئ انتم في كل شئ تشكرون و
لكم لا تشكرون الا الذي خلق كل شئ فان
هذا من فضل الله على كل شئ لعلكم انتم في
ملك الله بالروح والريحان لتسكنون قل ان
تملكن من شئ تحبونه انفسكم فاذا انتم بذلك
متلذذون فان تملكون ما يكره فانكم بانفسكم
بهذا الحزونون فلتنظرون الى ما يرجع عز انفسكم
ان انتم في الرضوان البيان لتنظرون فلا تستملكن
ما لا تحبونه انفسكم وتبدلوه مكان ذلك ما تحبن
به انفسكم ولو كان لوح قرطاس ان انتم عليه
مقتدرون قل كل ذلك لتدققون ابصاركم لثلا
تحتجن عن جزئ ولا تلتفتون اليه وانتم في
حزن تدخلون ان انتم تراقبن كل كلى لتراقبن
كل جزئ ربهما رب السموات والأرض وما
بينهما

- 416 He desires to raise each particular and universal to a horizon beyond which there is no higher, that they may give thanks unto God, their Lord - those servants who rejoice in Him. This is what God has enjoined upon you in the Bayan, that perchance on the Day of Him Whom God shall make manifest, all your possessions and what you own may be like precious olive oil, which you must preserve that all peoples may enter your Faith

416 يحبن ان يوصلن كل جزئ و كلى الى افق لا
يمكن عنده فوّه ليشكرن الله ربه عباد الذينهم به
فرحون هذا ما وصيكم الله في البيان لعلكم الى
يوم من يظهره الله كل ملككم وما انتم تملكون
مثل جوهر طرز الزيتون ثم لتحفظون ليدخلن كل
الأمم حبا لذلك في دينكم و كل في رضوان الله

through love thereof, and all may flow in God's good-pleasure. Say: I give thanks unto God, Lord of the heavens and Lord of the earth, Lord of all things, Lord of all the worlds, for all that He has created and will create. Verily there is no God but Him, the Inaccessible, the Mighty. Say: All praise belongs to God as your thanksgiving unto Him. Invent not from yourselves different expressions which people then follow in your knowledge. We have indeed known what has been composed in the science of meanings and what has been composed regarding praise and thanksgiving.

ليجرون قل اني لاشكرن الله ربّ السموات وربّ الأرض ربّ كلّ شيء ربّ العالمين عن كلّ ما خلق ويخلق انه لا اله الا هو الممتنع المنيع قل انما الحمد لله شكر كم اياه فلا تخترعن من انفسكم عبائر مختلفه ثم الناس به في علمكم تتبعون وانا قد علمنا بما قد انشاء في علم المعاني و ما قد انشاء في الحمد والشكر

417 Say: All this but proves that the Qur'an in itself has extensive power which all are powerless before. Yet on the Day of the Fruit We witnessed that you comprehended naught save counted words devoid of spirit, nor did you attain unto what God intended. Had you learned that knowledge, you would testify that the verses are from God. How then, when you hear them, does your knowledge not benefit you? Thus have you veiled yourselves from God your Lord. Were it not for what you have learned, perchance you might be guided. Invent not expressions among yourselves to exalt some above others without right while you know not. Say: You have called yourselves learned ones, then invented distinctions between praise and thanksgiving while knowing not their mystery nor what God intended thereby, and little do you remember.

417 قل كلّ ذلك ليستدلون على أنّ القرآن بنفسه قدره مستطيله كلّ عنها يعجزون و لكّا يوم الثّره قد شهدنا بانّكم ما استدركتكم من شيء الا كلمات معدده لم يكن فيها روحا و لا انتم بما قد اراد الله توصلون ان انتم قد تعلمتم ذلك العلم للشّهدن على أنّ الايات من عند الله فكيف اذا سمعتم لا ينفعكم علمكم بهذا انتم عن الله ربكم قد احتجيتم و لولا علمتم من شيء لعلمكم تهتدون فلا تخترعن الكلمات بينكم لترفعن بعضكم على بعض بغير حقّ و انتم لا تعلمون قل سميتم انفسكم علماء ثم اخترعتم فرق الحمد والشكر لا تعلمون سرهما و لا ما قد اراد الله فيها و لا قليلا ما تتذكرون

418 God created praise that you might praise before His presence on the day of His manifestation, and created thanksgiving that when you hear of the manifestation of Him Whom God shall make manifest you might give thanks. Yet from the beginning of your lives until their end you praise and thank God while neither your praise nor thanks reach unto God, for they reach not unto His Proof. Yea, if you convey your praise and thanks unto Him Whom God shall make manifest, then shall you be rewarded thereby. This is what reaches unto God, the Protector, the Self-Subsisting, whether you understand its meaning or not. Say: Were God to make all the oceans of the heavens and the earth and whatsoever lieth between them the meaning of a single Ha of 'Hamd' and 'Shukr', all these would be exhausted before their meaning could be fathomed. How then dare ye speak in the Book of God, except that ye acknowledge your powerlessness?

418 قد خلق الله الحمد لعلمكم يوم ظهوره بين يديه لتحمدون و قد خلق الله الشكر لعلمكم اذا تسمعون ظهور من يظهره الله لتشكرون و لكنكم من اوّل عمركم الى اخره تمجدون الله ثم تشكرون و لا يوصل الى الله حمدكم و لا شكركم لما لم يوصل الى حجه بلى ان توصلون شكركم و حمدكم الى من يظهره الله فانكم به لتعجزون هذا ما يوصلن الى الله المهيمن القيوم سواء انتم تعرفون معناه اولا تعرفون قل لو جعل الله بحور السموات و الأرض و ما بينهما لمعنى حاء الحمد وشين الشكر لينفذ كلّ ذلك قبل معناهما كيف انتم تستطيعون في كتاب الله تنطقون الا و تشهدن على عجزكم

419 Moreover, on the Day of God's Manifestation, ye shall witness your powerlessness before Him Whom God shall make manifest, and in this shall ye glory. Say: He Who revealed the Bayan knoweth its beginning and its end. This knowledge belongeth to Him Whom God shall make manifest, and besides

419 ثمّ يوم ظهور الله يعجزكم عند من يظهره الله تشهدون و بذلك تتخرون قل أنّ الذي نزل البيان يعلم مبدئه و منتهاه ذلك من يظهره الله و ما دونه كلّ لا يعلمون الا ما قد علمهم فلتتقو

Him none knoweth save what He hath taught them. Fear ye God, that ye may enquire concerning its beginning and its end only that which God hath intended. Say: Should all who are in the kingdoms of the heavens and earth and whatsoever lieth between them gather together to produce one letter like unto that which hath been revealed in the Bayan, they would never be able, nor would they have the power. How then could they comprehend the knowledge of its meaning, or the mystery of its beginning and its end, or that which the knowledge of God hath encompassed therein? Say: Glorified be He far above this, with an exaltation that is great!

الله لعلكم انتم في مبدئه و منتهاه ما قد اراد الله
للتسؤلون قل لو اجتمع من في ملكوت السموات
والارض و ما بينهما ان ياتي حرفا مثل ما قد
نزل في البيان لن تستطيعوا ولن تقدروا و كيف
ان تستطيعوا ان يحيطون بعلم معناه او سر مبدئه و
منتهيه او ما قد احاط به علم الله فيه قل سبحان
عن هذا علوا عظيما

- 420 None knoweth the interpretation of what hath been revealed in the Bayan except God and those who have been given knowledge from God, not those who have acquired knowledge from creation, for they comprehend not that which God hath revealed therein. Say: Knowledge other than that which encompasseth the good-pleasure of God profiteth not, for all peoples possess knowledge of their religion and worldly affairs - how can this benefit them even to the extent of a mustard seed? Make ye your knowledge to be of Him Whom God shall make manifest, then of His good-pleasure, then of all things - thereby shall ye be independent.

420 لا يعلم تاويل ما نزل في البيان الا الله و الذينهم
او توالم من عند الله لا الذينهم او توالم من عند
الخالق و هم لا يحيطون بما نزل الله فيه علما قل
ان غير العلم بما يحيط بعلم رضاء و الا كل الأمم
عندهم علم في دينهم و دنياهم كيف ينفعهم قدر
خردل فلتجعلن علمكم بمن يظهره الله ثم رضائه ثم
عن كل شيء بذلك تستغنيون

- 421 The Second in the Second:

421 الثاني في الثاني

- 422 In the Name of God, the Most Thankful, the Most Thankful

422 بسم الله الأشكر الأشكر

- 423 O My God! I testify, and all things testify, that verily Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Sovereignty, Thine the Power and the Divine Realm, Thine the Strength and the Glory, Thine the Dominion and the earthly realm, Thine the Majesty and Grandeur, Thine the Countenance and Beauty, Thine the Face and Perfection, Thine the Mercy and Bounty, Thine the Authority and Justice, Thine the Similitude and Examples, Thine the Stations and Sublimity, Thine the Greatness and Independence, Thine the Awe and Majesty, Thine the Glory and Invincibility, Thine the Power and Exaltation, Thine the Joy and Gladness, Thine the Province and Detachment, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and Creation. Thou hast ever been one God, Single, Eternal, Ever-Living, Self-Subsisting, Sovereign, All-Compelling, Sanctified, Everlasting, Self-Dependent.

423 سبحانك اللهم يا الهى لاشهدنك و كل شيء على
انك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و الملكوت و لك العز و الجبروت و
لك القدرة و اللاهوت و لك القوة و الياقوت و
لك السلطنة و الناسوت و لك العزة و الجلال و
لك الطلعة و الجمال و لك الوجهه و الكمال و لك
الرحمة و الفضال و لك السطوة و العدل و لك
المثل و الأمثال و لك المواقع و الأجلال و لك
العظمة و الاستقلال و لك المهابة و الاستجلال
و لك العزة و الأمتناع و لك القوة و الأرتفاع و
لك البهجة و الأبتهاج و لك الولاية و الأنقطاع
و لك ما احبته او تحبته من ملكوت امرك و
خلقتك لم تزل كنت الها واحداً واحداً صمداً فرداً
حيا قيوما سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً

- 424 Thou hast taken neither consort nor son, nor hath there been any partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast created all things by Thy power and ordained them by measure, and formed all things by

424 ما اتخذت لنفسك صاحبة و لا ولداً و لم يكن لك
شريك فيما خلقت و لا ولى فيما صنعت فخلقت
بقدرتك كل شيء و قدرته تقديراً و صورت

Thy will and fashioned them completely. Unto Thee be praise, O my God, with such praise as none save Thee deserveth. I praise Thee with true praise in all things, for Thou hast created all things that they might praise Thee before the Manifestation of Thyself. Therefore, O my God, I shall reap the fruit for which Thou hast created all things, and I shall praise Thee with praise that filleth Thy names and Thy earth and whatsoever lieth between them from the kingdom of Thy Command and creation. Verily there is no God but Thee, the Almighty, the Self-Subsisting.

بارادتك كل شيء وصورته تصويرا فلك الحمد يا الهى حمدا لا يستحقه احد سواك ولك الشكر يا محبوبى شكرا لا ينبغي لاحد غيرك لاحمدتك حق حمدك عن كل شيء اذ انك قد خلقت كل شيء ليحمدنك بين يدي مظهر نفسك فاذا لاستاخذن يا الهى ثمره ما قد خلقت كل شيء له ولاحمدنك حمدا يملاء اسمائك وارضيك وما بينهما من ملكوت امرك وخلقك على انه لا اله الا انت المهيمن القيم

425 I shall thank Thee, O Lord, for having created all things, and for creating from all things that which Thou hast encompassed in Thy knowledge. For Thou hast created naught save that it might render thanks before the Manifestation of Thyself. Therefore, O my God, I shall thank Thee through my self, by my self, before Thy Self, and I shall praise Thee through my essence, by my essence, before the Dawning-Places of Thy Cause. I shall call upon Thee in the secret of my soul, for Thou hast encompassed all things in knowledge. I shall manifest all Thy praise and all Thy glory in whatsoever is therein and thereupon, for unto Thee belongeth thanksgiving from before and after.

425 ولاشكرن اللهم بما قد خلقت كل شيء وخلق عن كل شيء ما قد احطت به علما اذ انك انت ما خلقت من شيء الا ليشكرنك بين يدي مظهر نفسك فانا ذا يا الهى لاشكرنك من نفسى بنفسي بين يدي نفسك ولاحمدنك من ذاتي بذاتي بين يدي مطالع امرك ولادعونك سرا في نفسى اذ انك انت قد احطت بكل شيء علما ولاظهرن محامدك باسرها ومجادك بما فيها وعليها اذ لك الشكر من قبل ومن بعد

426 Never hast Thou ceased, nor wilt Thou ever cease, to be thanked by him who thanketh Thee before Him Whom Thou shalt make manifest in the days of His appearance, and unto Thee be praise, O my God, true praise by him who praiseth Thee through the manifestation of Him Whom Thou shalt make manifest on the Day of Resurrection in the days of His concealment.

426 لم تزل ولا تزال ذلك من يشكرك بين يدي من تظهرنه بظهوره في ايام طلوعه فلك الحمد يا الهى حق حمدك وذلك من يحمدك بظهور من تظهرنه يوم القيمة في ايام بطونه

427 Thou hast created all things in the form of Thy love. How wondrous and exalted is praise in Thy kingdom! How holy and sublime! It belongeth to Thee alone, there is no God but Thee, that all should worship Thee, prostrate themselves before Thee, praise Thee, sanctify Thee, glorify Thee and exalt Thee. How glorious and majestic is thanksgiving in Thy kingdom! How beautiful and magnificent! How radiant and holy! Who can comprehend the knowledge of Thy praise or the reality of Thy thanksgiving? For true thanksgiving belongeth to Him Whom God shall make manifest, as all else belongeth to Him, and it is Thine alone, there is no God but Thee.

427 اذ انك قد خلقت كل شيء على هيكل محبتك فالحمد خلق في ملكك فما امنعه وارفعه وما اقدسسه واسترفعه وانه لك وحدك لا اله الا انت ليعبدنك وليسجدنك وليحمدنك وليقدسنك وليعظمنك وليعززنك وانما الشكر خلق في ملكك فما اباه واجله وما اجمله واعظمه وما انوره واقدسسه من يقدر ان يحيط بعلم حمدك اوثناء شكرك اذ ما ينبغي من الشكر ذلك من يظهره الله اذ ما دونه له وانه لك وحدك لا اله الا انت

428 O God! Create servants in the Bayan who will thank Thee in the day of His manifestation through His manifestation, and praise Thee in the day of His advent through His concealment. For I have not witnessed among the people of Islam a goodly upbringing that would manifest Thy love, though the people of

428 فتخلقن اللهم عبادا في البيان يشكرونك يوم ظهوره بظهوره ويمجدونك يوم بروزه ببطونه فاني ما شهدت من في الاسلام على تربية جميلة قد اظهرت محبتك ومن في الاسلام لا يحصى

Islam are countless and all await the appearance of Thy Proof, weeping and supplicating throughout long nights. Yet when We caused them to hear mention of Thy manifestation in My manifestation, I witnessed no servants who would praise Thee or worship Thee or thank Thee, although all Thy creation, by night and by day, unknowingly praise and thank Thee. Therefore, O God, raise up the people of the Bayan with a goodly up-bringing that their praise and thanksgiving may benefit them and not be lost.

اعدادهم و كل ينتظرون ظهور جتتك و في طول
الفريس ييكون و يتضرعون لهذا فاذا اسمعناهم
ذكر ظهورك في ظهوري ما شهدت عبادي يحمدونك
او يعبدونك او يشكرونك مع ان كل خلقك
بالليل و النهار من حيث لا يعلمون ليحمدونك و
ليشكرونك فلتربين اللهم خلق البيان على تربيه
حسنه لان ينفعهم حمدهم و شكرهم و لا يضع
هذا

429 Through my praise of Thee in my manifestation and my thanksgiving to Thee in my dawning, I shall be independent of the praise and thanksgiving of all things, should there appear before anyone his praise and thanksgiving upon the appearance of His proof, and that is His glory and honor. But I have cut myself off from Thy creation and become independent of Thy servants, for I see not in them the spirit of insight or the secret of truth, praising in heights that benefit them not, or giving thanks in horizons that bring them no love. For Thou didst say - and Thy word is the truth - "If ye give thanks unto Me, I will give thanks unto you." By Thy might! Were all things to thank Thee in the presence of Thy proof through faith in Him, Thou wouldst surely thank them for what Thou hast revealed in Thy verses. Yet I have not comprehended this knowledge, nor witnessed it intensely in these days. Glorified art Thou! Glorified art Thou!

429 و اني بحمدك اياك عن ظهوري و شكرى اياك عن
طلوعى لاستغنين عن حمد كل شيء و شكره
ان يظهر بين يدي من احد من حمده و شكره على
ظهوره و جتته و ذلك عزه و شرفه و الا قد انقطعت
بك عن خلقك و استغنيت بك عن عبادك اذ لم
ارفعهم روح البصيره و سراحقيقة يحمدون في ذروه
ينفعهم او يشكرون في افق لتجنبهم اذ قلت و قولك
الحق ان تشكروا لى اشكركم فوعزتك لو يشكرتك
كل شيء بين يدي جتتك بالايمان به لتشكرهم
بما تنزل في اياتك فكن ما احطت بذلك علما و
ما شهدت على ذلك في تلك الايام

430 He whom Thou didst exalt throughout the ages - when Thou didst manifest Him, they thanked Him not, nor praised Him with Thy thanks and praise, save what I am ashamed to mention. Indeed, two letters have come before me from the name of Muhammad and Ali - one from the land of Ta and one from the land of Za - wherein they gave thanks for the manifestation of Thy proof. Beyond these two, if they thank Thee, it is in their secret hearts. I judge no one except by what Thou hast ordained as paths and revealed as stations. Glory be unto Thee! There is no God but Thee! Glory be unto Thee! I am of those who give thanks.

430 جدا فسبحانك سبحانك من عزته في طول
الفريس فاذا اظهرته لم يشكرته و لا يحمده بشكر
و حمدك الا ما استحيى ان اذكر ان ما حضرين
يدي و وصل الى كتابين من اسم محمد و على هذا
في ارض التاء و هذا في ارض الزاء حيث قد
شكرا بظهور جتتك و ما دونهما ان اشكروك فذلك
في سرهم و لا احكم على احد الا بما قد قدرت
المناج و اظهرت المواقع سبحانك ان لا اله الا
انت سبحانك انى كنت من الشاكرين

431 The Third in the Third:

431 الثالث في الثالث

432 In the Name of God, the Most Thankful, the Most Thankful

432 بسم الله الأشكر الأشكر

433 Praise be to God Who hath exalted Himself in His transcendence above all contingent beings, Who hath made His good-pleasure to excel above all created things, Who hath demonstrated His dominion over all existence, Who hath raised Himself in His elevation above all atoms, and Who hath proven His invincibility above all who dwell in the kingdoms of earth and heaven.

433 الحمد لله الذى قد استعلى بعلاه فوق كل الممكنات
و استرضى برضائه فوق كل الموجودات و استقهر
باقتهاره فوق كل الكائنات و استرفع بارتفاعه فوق
كل الذرات و استمتع بامتناعه فوق كل من في
ملكوت الأرض و السموات

434 I bear witness, and all His creation beareth witness, that there is none other God but He, the One, the All-Grateful. And call thou Him to witness, and let all His creation bear witness, that He hath caused the Sun of His Reality to rise, and hath made manifest the Moon of His sovereignty, and hath caused the stars of the heaven of His power to shine, and hath made clear the paths of the glory of His Lordship, and hath exalted the measures of the holiness of His Oneness – a thanksgiving such as none before Him hath offered thanks. For had God not made anyone manifest, how could creation have worshipped God their Creator, or attained unto the good pleasure of their Fashioner, or renewed upon themselves the degrees of His good pleasure, or compassed aught of the measures of His sanctity and that which hath been sent down from His presence?

435 Glorified and exalted be He above that for which they that praise Him give praise! All, in the unseen, give praise unto God. Glory be to God above that for which they render thanks! All, in the unseen, give thanks unto God. Yet the thanksgiving and praise of all things reacheth unto God only through that which is manifested before Him Whom God shall make manifest. Watch ye, therefore, on that Day, that ye may praise Him.

436 The Fourth in the Fourth.

437 In the Name of God, the Most Thankful, the Most Thankful.

438 Praise be to God, besides Whom there is no other God, the Most Thankful, the Most Thankful. And verily the Glory from God be upon the First Unity and upon whomsoever resembleth that Unity wherein none can be seen except the First Unity. I testify that praise was created for God, and all that whereby thou thanked or praised God thy Lord shall cause His signs and bounties to increase upon thee. But if thou art able to bring this to fruition, then thank God during the Manifestation of Him Whom God shall make manifest through what reacheth unto Him, and praise God thy Lord at His dawning through what reacheth unto Him. For other than this shall not profit thee on the Day of Resurrection. Throughout the night praise God as much as thou art able, that perchance through this habitual practice thou mayest thank God on the day of His Manifestation and praise God at such time as He maketh Himself known unto thee, that there is no God but Him, the Protector, the Self-Subsisting.

439 [Vahid 8, Bab 14, aDrar]

440 And He hath four ranks. The First in the First.

434 فاشهده و كل خلقه على انه لا اله الا هو الواحد ... ثم استشهده ... خلقه على ما قد اطلع شمس حقيقته و اظهر قمر ولايته و لاح كواكب سماء قدرته و ابين مناهج عز ربوبيته و ارفع مقادير قدس وحدانيته شكرا ما شكره احد من قبله اذلو لم يظهر الله احد كيف يعبد الله الخلق بارئهم او يطالعون برضاء موجدهم او يجددون على انفسهم درجات رضوانهم او يحيطون بشيء من مقادير قدسه و ما نزل من عنده

435 سبحانه و تعالى عما يحمده الخالدون كل بالغيب لله حامدون سبحان الله عما يشكرون كل بالغيب لله شاكرون و لكن ما يوصل الى الله من شكر كل شيء و حمده ذلك ما يظهر بين يدي من يظهره الله فلتراقب يومئذ انتم اياه تحمدون

436 الرابع في الرابع

437 بسم الله الأشكر الأشكر

438 الحمد لله الذي لا اله الا هو الأشكر الأشكر و انما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه احد الا الواحد الأول و بعد فاشهد ان الحمد خلق لله و كل ما تشكرن الله ربك او تحمده ليزيدن عليك الآئه و نعمائه و لكن استطعت ان يثمر هذا فلتشكرن الله في ظهور من يظهره الله بما يوصلن اليه و تحمدن الله ربك عند طلوعه بما توصلن اليه فان دون هذا لا ينفعك في يوم القيمة و في طول الليل فاحمد الله ما استطعت لعل بذلك في طول عادتك تشكر الله يوم ظهوره و تحمد الله حين ما يعرفك نفسه على انه لا اله الا هو المهيمن القيوم

439 [واحد ٨ باب ١٤ أضمر]

440 وله اربع مراتب الأول في الأول

441 In the Name of God, the Most Harmful, the Most Harmful.

441 بِسْمِ اللَّهِ الْأَضَرِّ الْأَضَرِّ

442 There is no God but He, the Most Harmful, the Most Harmful. Say: God is more harmful than any possessor of harm. None in the heavens or the earth or what lieth between them can escape from the dominion of His harmful sovereignty. He createth what He willeth by His command. Verily He hath ever been harmful, injurious, and destructive. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and what lieth between them. Say: All bow down before Him. And praise be to God, Whom glorifieth whatsoever is in the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting. God testifieth that there is no God but Him. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Nature, then the Strength and the Ruby, then the Sovereignty and the Human Nature.

442 لَا إِلَهَ إِلَّا هُوَ الْأَضَرُّ الْأَضَرُّ قُلْ اللَّهُ أَضَرُّ
فَوْقَ كُلِّ ذَا ضَرَارٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكِ
سُلْطَانِ أَضْرَارِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بامرِهِ أَنَّهُ
كَانَ ضَرَارًا ضَارِرًا ضَرِيرًا سَيِّحَانًا الَّذِي يُسْجَدُ لَهُ
مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا
قُلْ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مَا
فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا لَا
إِلَهَ إِلَّا هُوَ الْمُهَيَّمِنُ الْقَيُّومُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا
هُوَ لَهُ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ
الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السَّلْطَنَةُ
وَالنَّاسُوتُ

443 He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who perisheth not, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or the earth or what lieth between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed be He unto Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting. And exalted be He unto Whom belongeth whatsoever is in the heavens and the earth and that which lieth between them. There is none other God but He, the Protector, the Self-Subsisting. And exalted be He unto Whom belongeth whatsoever is in the heavens and on the earth and that which lieth between them. There is none other God but He, the Mighty, the Beloved.

443 يَحْيَى وَيُمِيتُ ثُمَّ يُمِيتُ وَيَحْيَى وَأَنَّهُ هُوَ لَا
يَمُوتُ وَمَلِكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ
لَا يَجُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ
لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا
يَخْلُقُ مَا يَشَاءُ بامرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
وَتَبَارَكَ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيَّمِنُ الْقَيُّومُ وَتَعَالَى الَّذِي
لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ
إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ

444 Say: God will indeed benefit you - will ye not then be thankful? Say: God will indeed harm you - will ye not then be God-fearing? Consider what God hath prescribed for you concerning pilgrimage, and how ye spend in the path of God. Thus doth God do what He pleaseth and ordain what He willeth. Say: None but Him Whom God shall make manifest can either harm or benefit you. Therefore hold fast to the Most Great Handle which cannot be broken, that ye may prosper on the Day of Resurrection. Be assured concerning Him when He maketh Himself known unto you, then be ye ever thankful. And if your hearts be not at peace with Him, make yourselves like unto those who were given the Book before you, whom ye now observe - how when the Truth came to them from God, their vain imaginings veiled them from God their Lord. Unto

444 قُلْ إِنْ لِيَنْفَعَكُمْ أَفَلَا تَشْكُرُونَ قُلْ إِنْ لِيُضُرَّكُمْ
أَفَلَا تَتَّقُونَ فَلْتَنْظُرْ فِيْمَا كَتَبَ اللَّهُ لَكُمْ مِنَ الْحَجِّ
كَيْفَ أَنْتُمْ فِي سَبِيلِ اللَّهِ تَصْرَفُونَ كَذَلِكَ يَفْعَلُ
اللَّهُ مَا يَشَاءُ وَيَقْدِرُ مَا يَرِيدُ قُلْ إِنْ غَرِبَ مِنْ يَظْهَرُهُ
لَنْ يَسْتَطِيعُوا أَنْ يَضُرَّكُمْ وَلَا أَنْ يَنْفَعَكُمْ فَاسْتَمْسِكُوا
بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا لَعَلَّكُمْ يَوْمَ الْقِيَمَةِ
لَتَفْلَحُونَ فَلْتَوْقِنْ فِيهِ حِينَ مَا يَعْرِفُكُمْ نَفْسُهُ ثُمَّ
أَبْدَلُوا تَشْكُرُونَ وَإِنْ لَمْ تَطْمَئِنْ بِه قُلُوبُكُمْ فَلْتَجْعَلْنَ
أَنْفُسَكُمْ مِثْلَ الَّذِي أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ حَيْثُ
أَنْتُمْ الْيَوْمَ تَنْظُرُونَ كَيْفَ لَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِ
اللَّهِ فَأَذَا هُمْ بِأَهْوَائِهِمْ عَنْ اللَّهِ رَبِّهِمْ لِحَتَّجُونَ وَ

God belong greatness and majesty in the kingdoms of the heavens and the earth and whatsoever is between them. There is no God but Him, the Sovereign, the Self-Subsisting.

- 445 Unto God belong might and power in the kingdoms of the heavens and the earth and whatsoever is between them. There is no God but Him, the Sovereign, the Self-Subsisting. Say: None but God can harm you, and none but God can benefit you, and none but God can exalt you, and none but God can abase you, and none but God can aid you, and none but God can abandon you - will ye not then see? Fear ye God through His Manifestation, then fear ye Him. Say: Were He to ordain for all who are on earth a measure of gold each hour, could ye compute it? This is God's command - who can resist His sovereignty in the kingdoms of the heavens and earth and all that lieth between them, if ye but knew? And were He to withhold this from you, could ye reckon the benefit that cometh from God through His Manifestation? How is it ye see not? Say: Verily the offices of your religion and your world lie within the grasp of Him Whom God shall make manifest - will ye not then consider?

- 446 Say: These lie within God's grasp, Who created you and sustaineth you and causeth you to die and to live again. Is there any creator besides God who could do this unto you? Say: Glory be to God above what they describe! All that He hath created and will create glorify Him. There is no God but Him, the Sovereign, the Self-Subsisting. Say: Who created the heavens and the earth and all that lieth between them by His command, if ye but knew? Say: God Who created all things by His command is nearer than "Be and it is." Such is God your Lord - His is the creation and the command. There is no God but Him, the Mighty, the Beloved. Unto God belongeth whatsoever is in the heavens and the earth and all that lieth between them. There is no God but Him, the Sovereign, the Self-Subsisting. Unto God belongeth the dominion of the heavens and the earth and all that lieth between them. There is no God but Him, the Mighty, the Beloved.

- 447 Unto God belongeth all that is in the heavens and the earth and whatsoever lieth between them, and God is the All-Bountiful, the Bestower of bounties, the Most Bountiful. Unto God belongeth the love of the heavens and the earth and all that lieth between them, and God is the All-Loving, the Lover, the Beloved. Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them. God is the Possessor, Owner and King. Unto God belongeth the everlasting sovereignty of the heavens and earth and whatsoever

لله العظمة والكبرياء في ملكوت السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

- 445 والله العزة والأمتناع في ملكوت السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل لم يكن غير الله ليضركم ولا غير الله لينفعكم ولا غير الله ليرفعنكم ولا غير الله لينزلنكم ولا غير الله لينصرنكم ولا غير الله ليخذلنكم افلا تبصرون فلتتقن الله من عند مظهر نفسه ثم اياه تتقون قل انه ان يكتب لمن على الأرض كلها في كل ساعه مثقال ذهب هل تستطيعون انتم لتحصون هذا امر الله من يقدر ان يتمتع عن حكومته في ملكوت السموات والأرض وما بينهما ان انتم تعلمون و ان يرفع عنكم هذا هل تستطيعون ان تحصون نفع الله من عند مظهر نفسه فالكم كيف لا تبصرون قل ان مناصب دينكم ودنياكم في قبضة من يظهره الله افلا تنظرون

- 446 قل ذلك في قبضة الله الذي قد خلقكم و رزقكم ويميتكم و يحييكم هل من خالق غير الله يقدر ان يفعل بكم ذلك من شيء قل سبحان الله عما يصفون يسبح له كل ما خلق و يخلق و انه لا اله الا هو المهيمن القيوم قل من فطر السموات والأرض و ما بينهما بامر الله ان انتم تعلمون قل الله الذي خلق كل شيء بامر الله اقرب من ان يقول له كن فيكون ذلكم الله ربكم له الخلق والأمر لا اله الا هو العزيز المحبوب والله ما في السموات والأرض و ما بينهما لا اله الا هو المهيمن القيوم والله ملك السموات والأرض و ما بينهما لا اله الا هو العزيز المحبوب

- 447 والله من السموات والأرض و ما بينهما والله منان مانن والله حب السموات والأرض و ما بينهما والله حباب حبيب والله ملك السموات والأرض و ما بينهما والله مالك مالك مليك والله دوام السموات والأرض و ما بينهما والله دوام دوام دويم

is between them. God is the Eternal, Everlasting, and Ever-Abiding One.

- 448 Say: In His grasp is the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but Him, the Most High, the Most Great. Say: God giveth life and causeth death, and unto Him shall all return. Say: In His hand is the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but Him, the All-Protecting, the Self-Subsisting.
- 449 Say: By God's command do ye appear. Say: God is my Lord and the Lord of our forefathers. Say: God is my Lord and the Lord of our mothers who have gone before. Say: God is my Lord and the Lord of our manifest brethren. Say: God is my Lord and the Lord of our hidden sisters. Say: God is my Lord and the Lord of all that hath been created and shall be created. There is none other God but Him, the Great, the Most Exalted.
- 450 Glorified be He Who, by His command, bestoweth benefit upon all who are in the kingdom of the heavens and the earth and whatsoever is between them. Unto Him shall all return. And praise be to God Who, by His command, causeth harm to those in the kingdom of the heavens and earth and whatsoever is between them. Will ye not fear?
- 451 Say: It behooveth not to attribute to God the measures that appear from the Sun of Truth, while ye, by day and by night, through their means, acquire that from which ye derive benefit or harm. This is what God hath ordained through Him Whom He shall make manifest, according to what hath been decreed in the Book, while ye circle round the Cause of God and are empowered by what God hath ordained.
- 452 Say: God will teach you in the Book a benefit the like of which ye cannot find in the knowledge of God. Will ye not profit thereby? Say: This is your faith in God, then in Him Whom He shall manifest, then in what appeareth from Him. Will ye not benefit? For if ye were to acquire all things but not this, it would not profit you; but if ye possessed naught yet acquired this, God would cause you to benefit from all things. Will ye not be thankful?
- 453 Say: God will teach you of a harm the like of which existeth not in His knowledge, that ye may guard yourselves. This is your veiling of Him Whom God shall make manifest. This confirmeth your veiling from God, your Lord, then from Our holy measures from His presence. Though ye might benefit from all things, it shall harm you. Therefore have mercy upon
- 448 قل من بيده ملكوت السموات والأرض وما بينهما لا اله الا هو العلي العظيم قل الله يحيي ويميت وان اليه كل يقبلون قل من بيده ملكوت السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم
- 449 قل ان بامر الله تظهرون قل الله ربّ وربّ ابائى الا ولين قل الله ربى ورب امهاتى الاخرات قل الله ربى ورب اخوانا الباطنات قل الله ربى ورب ما خلق ويخلق لا اله الا هو الكبير المتعال
- 450 سبحان الذى ينفع من فى ملكوت السموات والأرض وما بينهما بامرہ وان اليه كل يرجعون والحمد لله الذى يضر من فى ملكوت السموات والأرض وما بينهما بامرہ افلا تتقون
- 451 قل ما ينبغي ان ينسب الى الله مقادير التى يظهر من عند شمس الحقيقة وما اتم بالليل والنهار باسبابها تكسبون عن كل ما اتم منتفعون او تضرون ذلك لما قد قدر الله من عند من يظهر بما قد قدر فى الكتاب وانتم حول امر الله لتطوفون وبما قد قدر الله لتقدرون
- 452 قل ليعلمنكم الله نفعاً فى الكتاب انتم فى علم الله مثل ذلك النفع لا تجدون قل ان هذا ايمانكم بالله ثم بمن يظهره ثم بما يظهر من عنده افلا تنتفعون اذ لولا تكسبن هذا وتملكن كل شىء لا ينفعكم عن هذا وان لا تملكن من شىء وتملكن هذا فلينفعنكم الله عن كل شىء افلا تشكرون
- 453 قل ان الله ليعلمنكم ضرراً لم يكن فى علمه مثله لعلكم انفسكم تحفظون ذلك احتجابكم عن يظهره الله هذا يثبت احتجابكم عن الله ربكم ثم عن مقاديرنا قدوس (؟) من عنده وان تنتفعن كل ليضرنكم فترحمن على انفسكم ثم لترحمون فانكم فى حيوتكم

yourselves and be merciful, for in your life there is no benefit for you save to be enriched. After being veiled from this, ye deserve naught else, and though ye acquire every benefit, it would not be considered valid before God. Therefore watch over yourselves and worship God, your Lord.

بالحق لا نفع لكم الا لتغنون اذ بعد احتجابكم عن هذا لا تستحقون الا ذلك و ان انتم كل نفع تكسبون لم يكن بحق عند الله فلتراقبن انفسكم ثم الله ربكم تعبدون

454 However, if ye believe in God and in what hath been revealed in the Bayan, ye will truly deserve all good, and ye shall witness that no harm existeth before God, and it will not harm you, and in your earthly lives you shall bring forth benefit, and after your passing you shall enter into the Most Great Paradise, and therein shall you glorify Him.

454 و لكنكم ان تؤمنن بالله ثم بما نزل في البيان لتستحقن بالحق كل خير وانتم تشهدون من ضر لم يكن عند الله ولا يضرنكم وانتم في حيوتكم ستنفعون ثم بعد موتكم في الرضوان الأعظم لتدخلون ثم هنالك لتسبحون

455 The Second in the Second

455 الثاني في الثاني

456 In the Name of God, the Most Harmful, the Most Harmful.

456 بسم الله الأضرر الأضرر

457 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, Thine the might and the power, Thine the strength and the divinity, Thine the force and the sovereignty, Thine the majesty and the glory, Thine the countenance and the beauty, Thine the face and the perfection, Thine the symbol and the symbols, Thine the station and the grandeur, Thine the greatness and the independence, Thine the awe and the revelation, Thine the glory and the invincibility, Thine the power and the exaltation, Thine the joy and the gladness, Thine the sovereignty and the dominion.

457 سبحانه اللهم يا الهى لاشهدك وكل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك المثل والأمثال ولك المواقع والأجلال ولك العظمة والاستقلال ولك المهابة والاستجلال ولك العزة والأمتناع ولك القوة والارتفاع ولك البهجة والأبتهاج ولك السلطنة والأقتدار

458 Thou hast ever been the Harmer of tyrants and the Benefactor of the righteous. Thou hast ever been the One God, Single, Eternal, Independent, Ever-Living, Self-Subsisting, Sovereign, Supreme, Holy, Everlasting, Inaccessible, Exalted. Thou hast taken neither consort nor son, and Thou hast had no partner in sovereignty nor any protector on earth save by Thy leave. Thou hast created all things by Thy power.

458 لم تزل كنت ضارا الجابره ونفاع الجنابه لم تزل كنت الها واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً ممتنعاً متعالياً مرتفعاً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك في الملك ولاولى في الأرض الا باذنك قد خلقت كل شيء بقدرتك

459 Therefore shall I magnify Thee, O my God, with supreme magnification, and glorify Thee, O my Lord, with mighty glorification, and sanctify Thee, O my Creator, with great sanctification, and exalt Thee, O my Maker, with tremendous exaltation, and honor Thee, O my Fashioner, with mighty honor.

459 فلاكبرنك اللهم يا الهى تكبيرا عليا ولاعظمنك اللهم يا ربى تعظيما عظيما ولاقد سنك اللهم يا بارئى تقديسا عظيما ولاجللنك اللهم يا صانعى تجليلا عظيما ولاعززنك اللهم يا مصورى تعزيزا عظيما

460 I find none like unto Thee in harm, for I have witnessed in Thy decrees that Thou hast ordained that none shall benefit who entereth not the Bayan. Glory be unto Thee! How mighty

460 ما وجدت مثلك ضارا قدرايت في قضاياك ما اذنت ان ينتفعن من لم يدخل في البيان فسبحانك ما اعظملك ضارا وارفعك جبارا واسلظك قهارا واكبرك سخارا واجلك ظهارا

art Thou in harm, how exalted in power, how sovereign in dominion, how great in bounty, how manifest in appearance!

461 And I have seen none like unto Thee in benefit, for Thou hast permitted all that Thou hast created for those who have believed in Thee and in Thy verses in the Bayan. How bountiful art Thou, O my God, and how generous! How beneficent art Thou, O my Beloved, and how giving! How kind art Thou, O my Desired One, and how loving!

462 Nay, by Thy might! I know of no harmer like unto Thee, and I witness no benefactor besides Thee. When Thou revealest what Thou hast ordained, all souls shall testify that Thou art the Harmer, none can resist Thy Cause, and that Thou art the Benefactor, none can bestow benefit like unto Thee.

463 Glorified and exalted art Thou! These are the limits of oneness in Thy kingdom, and if Thou desirest the limits of faith - whoso seeketh not Thee, Thou harmeth him such that it is as if he had never worshipped Thee from the beginning of his life to its end; and whoso confirmeth Thee, Thou benefiteth him by exalting him after none had known him, though all Thy creation knew the First One.

464 Glory be unto Thee! There is no God but Thee. Thou art the Harmer in truth and the Benefactor in truth. None shall benefit in his worldly life or his religion on the day of Thy manifestation save he who cometh unto the Manifestation of Thy Self with faith in Thee, attesting that there is no God but Thee and that Thy proof hath been perfected from Thy presence, and His call hath reached all Thy creation, and through Him have been detailed the measures of all that pleaseth Thee. Therefore, when such a one hath sought Thy protection from the name of harmfulness in his religion and his world, and hath entered through Thy bounty into the ocean of beneficence in his religion and his world before Thee, O my God, I too shall surely seek protection from all that harmeth me.

465 Therefore, O God, preserve me and those who have entered the Bayan, by Thy glory, Thy majesty, Thy beauty, Thy grandeur, Thy light, Thy mercy, Thy words, Thy names, Thy might, Thy knowledge, Thy power, Thy utterance, Thy honor, Thy sovereignty, Thy dominion, Thy loftiness, Thy bounty, and Thy signs. For verily Thou art the One with power over what Thou willest and mighty over what Thou desirest. Cause me to enter, O my God, into the ocean of Thy beneficence, that I may move in Thy path within the bounds of religion and the conditions of beneficence with such benefit as Thou hast not given the like thereof to anyone, nor bestowed its semblance upon any soul in the kingdom of what hath been and shall be created,

461 و ما شهدت مثلك ذانفع حيث قد اذنت كل ما قد خلقت لمن امن بك و باياتك في البيان فما اجودك يا الهى و كرمك و انفعك يا محبوبى و اوهبك و الطفق يا مقصودى و احبك

462 لا و عزتكم ما علت ضرارا مثلك و ما شهدت نفاعا دونك ان تظهر ما قضيت فلتشهدن كل الأنفس بانك ضارا لارافع لامرك و بانك انت نفاع لا نافع مثلك

463 سبحانه و تعالى هذا حدود الحديه في ملكوتك و ان اردت حدود الايمان من لا قصدك فضرته على شان كانه ما عبدك بعد ما كان من اول عمره الى اخره عابذك و من صدقك قد نفعه بما قد رفعته بعد لم يعرفه من احد و يعرف الاول كل خلقك

464 سبحانه ان لا اله الا انت كنت ضارا بالحق و نفاعا بالصدق لا ينفع احد دنياه و لا دينه في يوم ظهورك الا من ياتي مظهر نفسك بالايمان بك على انه لا اله الا انت و بان جنتك قد تمت من عندك و بلغت دعوته الى كل خلقك و فصلت مقادير كل رضائك من عنده فاذا مثل هذا قد اعتصم بك عن اسم الضاراريه في دينه و دنياه و دخل بجودك في بحر النفاعيه في دينه و دنياه قبلك يا الهى لا اعتصمن عن كل ما يضرني

465 فاحفظني اللهم و من دخل في البيان ببهاك و جلالك و جمالك و عظمتك و نورك و رحمتك و كلماتك و اسمائك و عزتك و علمك و قدرتك و قولك و شرفك و سلطانك و ملكك و علوك و منك و اياتك اذ انك انت القادر على ما تشاء و المقتدر على ما تريد و ادخلني اللهم في بحر نفاعيتك فيتجرى في سبيلك في حدود الدينيه و شؤون النفعيه نفاعا ما اعطيت احد مثله و لا مننت به على احد شبهه في ملكوت ما خلق و يخلق من اول الذي لا اول له الى اخر الذي لا اخر له انك كنت نفاعا مقتدرا عظيما

from a beginning that hath no beginning to an end that hath no end. Verily, Thou hast ever been the All-Beneficent, the Mighty, the Great.

466 The Third of the Third

467 In the Name of God, Who hath exalted Himself in His exaltation above all contingent things, Who hath manifested His dominion above all existing things, Who hath revealed His triumph above all created things, Who hath shown His victory above all who dwell in the kingdom of names and attributes, and Who hath demonstrated His power above all atoms. I testify, and all His creation beareth witness, that there is no God but Him, the One, the Harmful - a testimony purified from the doubt of conjunction and the limitations of veiling, for His harm is like His benefit. He hath ever been praised in all excellence and beloved in the kingdom of origin and similitude. He hath created all things from nothing by His power, and hath shown the path of His good-pleasure in the measures of the benefit of His Lordship, and the path of His harm in that which followeth not the good-pleasure of the sovereignty of His oneness.

468 The first harm that hath been ordained is for him who believeth not in Him Whom God shall make manifest - the elevation of His presence and what He hath been given. For when one entertaineth in his heart aught but faith, he deserveth not to benefit, much less to possess His glory - this in the first life and in the life of fire, as long as the heavens and the earth and what lieth between them endure, except what God wil- leth through His bounty. I seek protection from His harm, for nothing can withstand it. I testify, and all His creation beareth witness, that the Seven Letters are His servant and His proof, and what hath been revealed in the Bayan concern- ing the measures of all things are the keys to His bounty and generosity, and the fountains of His grace and mercy. His is the most sublime similitude in the heavens and the earth and what lieth between them. From the summit of harm flow forth the oceans of benefit. Verily, there is no God but Him, the One, the Harmful.

469 The Fourth of the Fourth

470 In the Name of God, the Most Harmful, the Most Harmful.

471 Praise be to God, Who is no God but Him, the Most Harmful, the Most Harmful. And verily the glory be upon the First Unity and upon them who resemble that Unity wherein naught is seen save the First Unity. Then bear thou witness that there is no harmer save God and no benefiter besides Him. This

الثالث في الثالث 466

467 بسم الله الذي قد استعلى بعلمه فوق كل الممكّات واستظهر باقتداره فوق كل الموجودات واستظهر باظتهاره فوق كل الكائنات ولمستصر بانتصاره فوق كل من في ملكوت الأسماء والصفات و استقدر باقتداره فوق كل الذرات فاستشده و كل خلقه على أنه لا إله إلا هو الواحد الضرار شهادة مطهرة عن ريب الأقران و حدود الاحتجاب اذ ضره كنفه لم يزل كان محمودا في كل الفضال و محبوبا في ملكوت البدء و المثال قد خلق كل شيء لا من شيء بقدرته و بين سبيل رضائه في مقادير نفع ربوبيته و سبيل اضاراه في دون اتباع مرضات سلطان وحدانيته

468 فاول ضرر قد قدر لمن لا يؤمن بمن يظهره الله الأرتفاع جنابه و ما اعطاه اذ حين يخطر بقلبه دون الإيمان لا تستحق لنفسه ان ينتفعن و كيف و ان يملكن عزه ذلك في الحيوه الأولى و من حيوه النار مادامت السموات و الأرض و ما بينهما إلا ما شاء الله لجوده لاستعیدن من ضره اذ لا يقوم به من شيء فاستشده و كل خلقه على ان ذات حروف السبع عبده و حجه و ما نزل في البيان من مقادير كل شيء مفاتيح جوده و كرامته و ينابيع لطفه و رحمته له المثل الأعلى في السموات و الأرض و ما بينهما يخرج عن ذروه الضر ببحور الأنتفاع أنه لا إله إلا هو الواحد الضرار

الرابع في الرابع 469

470 بسم الله الأضر الأضر 470

471 الحمد لله الذي لا إله إلا هو الأضر الأضر و أنما البهاء من على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه إلا الواحد الأول و بعد فاشهد ان لا ضار إلا الله و لانفع سواه و ذلك لم

hath not been made manifest except from the Sun of Truth in all its manifestations and in its concealment, according to what hath been ordained in its manifestation. If He Whom God shall make manifest benefiteth thee, render thanks unto God thy Lord, for verily He is the Supreme Benefiter. And if He Whom God shall make manifest harmeth thee, praise God thy Lord, for verily He is the Supreme Harmer. Let not His harm veil thee from His benefit, for both proceed from Him and are praiseworthy. But watch over thyself when He willeth to benefit all things, for to harm is justice and to benefit is grace. Say: All is from God and all are created before Him.

يظهر الآ من عند شمس الحقيقة في كل ظهورها
و في بطونها بما قد قدر في ظهورها ان ينفعك
من يظهره الله فاشكر الله ربك فانه نفاع عظيم و
ان يضرنك من يظهره الله فاحمد الله ربك فانه
ضرار عظيم و لا ينجين ضرره عن نفعه فان من
عنده كليتهما محمودتان و لكنك فاسترقب نفسك
اذا اراد ان ينفع كل شيء ان يضر فعدل و ان
ينفع ففضل قل كل من عند الله و كل عند
يخلقون

472 [Vahid 8, Bab 15, a'khadh]

472 [واحد ٨ باب ١٥ اخذ]

473 And He hath four stations. The first in the first:

473 وله اربع مراتب الأول في الأول

474 In the Name of God, the Taker, the Taker.

474 بسم الله الاخذ الاخذ

475 There is no God but He, the Taker, the Taker. Say: God is the Supreme Taker above all possessors of refuge. None can escape from the dominion of His taking power, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He hath ever been the All-Taking, the Most Taking, the All-Seized. Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All bow down before Him. And praise be to God before Whom all in the heavens and on the earth and whatsoever lieth between them stand in devotion. Say: All are devoutly obedient unto Him. God beareth witness that there is no God but He. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life.

475 لا اله الا هو الاخذ الاخذ قل الله اخذ فوق
كل ذا اعضاذ لن يقد ان يمتنع عن ملك
سلطان اءخاذه من احد لا في السموات ولا في
الأرض و لا ما بينهما يخلق ما يشاء بامر الله
كان اخذا اخذا اخذا سبحان الذي يسجد له
من في السموات و من في الأرض و ما بينهما
قل كل له ساجدون و الحمد لله الذي يسبح له
من في السموات و من في الأرض و ما بينهما
قل كل له قانتون شهد الله انه لا اله الا هو له
الملك و الملكوت ثم العز و الجبروت ثم القدرة
و اللاهوت ثم القوة و الياقوت ثم السلطنة و
الناسوت يحيي ويميت ثم يميت ويحيي و

476 Verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and on earth and between them. There is no God but He, the Mighty, the Beloved. And exalted be He unto Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. There is no God but He, the Protector, the Self-Subsisting. Say: Verily God shall destroy those who enter not the Bayan by His command. Verily He hath power over

476 انه هو حي لا يموت و ملك لا يزول و عدل لا
يجور و سلطان لا يحول و فرد لا يفوت عن قبضته
من شيء لا في السموات ولا في الأرض و لا
ما بينهما يخلق ما يشاء بامر الله كان على كل
شيء قديراً و تبارك الذي له ما في السموات و
الأرض و ما بينهما لا اله الا هو العزيز المحبوب
و تعالى الذي له ملك السموات و الأرض و ما
بينهما لا اله الا هو المهيمن القيوم قل ان الله ليهلكن
الذين لا يدخلون في البيان بامر الله انه كان على كل
شيء قديراً قل ان الله لياخذن الذين لم يؤمنوا بمن
يظهره الله اخذا شديدا قل ان الله لينفين الذين

all things. Say: Verily God shall seize with a grievous seizing those who believe not in Him Whom God shall make manifest. Say: Verily God shall banish those who enter not themselves among the steadfast ones.

لم يدخلوا انفسهم في الثابتات انه كان على كل شيء مقبلاً

477 Verily He hath ever been the Preserver of all things. Say: Verily God shall distinguish between all His servants at every Resurrection. Will ye not fear God? Enter ye, then, into that which God hath ordained for you in every Dispensation, and be not veiled from God by that which ye acquired in your former manifestations. Pronounce that Name upon those who believe not in God, your Lord, and who follow not what hath been sent down in the Bayan, if ye desire to behold them abased beneath your feet. Say: God shall, verily, seize with a severe seizing those who have not believed in God and His signs. He, verily, is a Mighty Seizer, seizing with might. Say: If ye seize those who believe not in Him Whom God shall make manifest, then in the fire shall ye find no patience. When your hearts incline toward those Names, they shall love you and aid you and exalt you and grant you your rewards in your return and your abode.

477 قل ان الله ليفصلن عند كل قيامه بين كل عبادہ افلا يتقون فلتدخلن انفسكم فيما قد اراد الله لكم في كل ظهور ولا تحتجن عن الله بما انتم في ظهوراتكم من قبل تكسبون فلتتلون ذلك الاسم على من لم يؤمن بالله ربكم ولا تتبع ما نزل في البيان ان انتم تحبون ان ترونهم تحت اقدامكم مستذلين قل ان الله لياخذن الذين لم يؤمنوا بالله و اياته اخذا شديدا من عنده انه كان اخذا اخذا اخذا قل ان تاءخذن الذين لم يؤمنوا بمن يظهره الله ثم في جهنم لا تصبرون فاذا افتدكم تدل على تلك الأسماء و ان تحببكم و لينصركم و ليرفعنكم و ليؤتين اجوركم في منقلبكم و مثواكم

478 God is with the doers of good who do good in the path of Him Whom God shall make manifest, and who believe in God and His signs. O people of the Bayan! Ye observe in the Qur'an how those who were given the Qur'an took the commands of their Lord in His Book, while they remained far removed from what God had desired therein. Read ye the Qur'an from beginning to end; little shall ye witness therein concerning commands and prohibitions. And all that was revealed therein was that ye might believe in God and be assured of His signs. How is it that ye have taken your ordinances and veiled yourselves from all that was revealed in the Qur'an from beginning to end - a command from God that ye should be assured of God and His signs? Soon shall ye take your ordinances, and God shall manifest the Manifestation of His Self, while ye remain veiled from the purpose of God.

478 و الله مع المحسنين الذين يحسنون في سبيل من يظهره الله و هم بالله و اياته مؤمنون ان يا اولي البيان انكم انتم في الفرقان من قبل تنظرون كيف قد اخذ الذين اتوا الفرقان من قبل تنظرون كيف قد اخذ الذين اتوا الفرقان اوامر ربهم في كتابه و هم عما قد اراد الله فيه مبعدون فلتقرن الفرقان من اوله الى اخره قليلا ما ما في الأوامر و النواهي تشهدون و ان كل ما نزل فيه لتؤمن بالله ثم بآياته توقون كيف قد اخذتم مسائلكم و احتجبتكم من كل ما نزل في الفرقان من اوله الى اخره امر من الله بانكم انتم بالله و اياته توقون فسوف تاخذون مسائلكم و يظهرن الله مظهر نفسه و انتم عن مراد الله لتحتجبون

479 Say: The purpose of God therein is that ye should believe in Him Whom God shall make manifest and be assured of His signs. Say: The commands of God are for the exaltation of the Manifestation of His Self - can ye not see? Say: The prohibitions of God are for the protection of the Manifestation of His Essence - will ye not consider? How is it that ye have taken your ordinances while remaining veiled from what God hath desired therein? All this is for the exaltation of Him Whom God shall make manifest and His protection. Therefore

479 قل ان مراد الله فيه ان تؤمن بمن يظهره الله ثم بآياته توقون قل ان اوامر الله لارتفاع مظهر نفسه افلا تبصرون قل ان نواهي الله لامتناع مظهر ذاته فلا تنظرون كيف قد اخذتم مسائلكم و انتم عما قد اراد الله فيها محتجبون كل ذلك لارتفاع من يظهره الله و امتناعه فلتتقن الله ان لا تحتجن عنه بمسائلكم و انتم لا تشعرون

fear God, lest ye be veiled from Him by your ordinances while ye perceive not.

480 Verily God hath created you and all things through the Manifestation of His Self, that ye might be guided by Him on the Day of Resurrection. Reflect ye a little, then look into the essence of wisdom. For all do work for God according to their own selves and make supplication unto Him, but God beareth witness to those who fear Him in His path and who believe in the meeting with His Proof. These are they who believe in Him Whom God shall make manifest, and these are they who are assured of the command of God from His presence. Were anyone to offer them all that is on earth, it would not turn them aside from the path of God, and they supplicate Him night and day. These are they whom God hath created for His Cause, and these are the chosen ones.

481 If ye follow Him Whom God shall make manifest, then have ye followed the ordinances of your religion; otherwise your religious ordinances and their components shall profit you not. All hath been created for the exaltation of God's Cause - and what cause is greater than Him Whom God shall make manifest, if ye but knew? Take ye your name; if ye be not assured of it, ye shall be guided to understand how God will seize thereby [...] and take all that veils you from God, your Lord, ere the angels of divine chastisement seize you while ye are unaware. And take ye those who believe not in Him Whom God shall make manifest, who, when they hear mention of Him, arise not, nor present themselves before Him, nor prostrate themselves as ye are able. For these are the companions of the fire who shall seize them, and the companions of paradise - verily He hath power over all things.

482 Say: Those who believe in Him Whom God shall make manifest and who, by His leave, enter the House of Truth - these are they who shall enter upon the fragrance of paradise, and these are they who shall triumph before God. And those who enter into the house of one who believeth not in Him - these are they who enter into the fire, and these are they who shall not be helped therein.

483 And if ye desire to aid the Cause of God, God hath indeed given you permission. Enter ye their dwellings and set aright the Cause of Him Whom God shall make manifest, insofar as ye are able. Say: Their likeness is as the likeness of those who were promised Muhammad, the Apostle of God; yet when He came unto them, they believed not in Him. Again, their likeness is as the likeness of those who were promised Muhammad, their

480 فَإِنَّ اللَّهَ قَدْ خَلَقَكُمْ وَكُلَّ شَيْءٍ بِمُظْهِرِ نَفْسِهِ لِعَلَّكُمْ
يَوْمَ الْقِيَمَةِ بِهِ تَهْتَدُونَ فَلْتَتَفَكَّرُوا قَلِيلًا ثُمَّ فِي جَوْهَرِ
الْعَقْلِ تَنْظُرُونَ فَإِنَّ كُلَّ عِنْدِ أَنْفُسِهِمْ لِلَّهِ يَعْمَلُونَ
وَيَدْعُونَ وَلَكِنَّ اللَّهَ يَشْهَدُ عَلَى الَّذِينَ هُمْ يَتَّقُونَ فِي
سَبِيلِ اللَّهِ وَهُمْ بِلِقَاءِ حُجَّتِهِ مُؤْمِنُونَ أُولَئِكَ الَّذِينَ
يُؤْمِنُونَ بِمَنْ يَظْهَرُهُ اللَّهُ وَأُولَئِكَ هُمْ بِأَمْرِ اللَّهِ مِنْ
عِنْدِهِ مُوقِنُونَ لَوْ يُؤْتِيهِمْ أَحَدٌ كُلَّ مَا عَلَى الْأَرْضِ
لَنْ يَصُدَّهُمْ عَنْ سَبِيلِ اللَّهِ وَهُمْ إِيَّاهُ بِاللَّيْلِ وَالنَّهَارِ
لِيَدْعُونَ أُولَئِكَ الَّذِينَ قَدْ خَلَقَهُمُ اللَّهُ لِأَمْرِهِ وَأُولَئِكَ
الْمُصْطَفَوْنَ

481 إِنْ اتَّبَعْتُمْ مَنْ يَظْهَرُهُ اللَّهُ فَإِذَا قَدْ اتَّبَعْتُمْ مَسَائِلَ
دِينِكُمْ وَالْآ لَا يَنْفَعُكُمْ مَسَائِلُ دِينِكُمْ وَأَجْرَائِهِ وَ
كُلُّ قَدْ خَلَقَ لَارْتِفَاعٍ أَمْرُ اللَّهِ وَهَلْ أَمْرًا كَبِيرَ
عَمَّنْ يَظْهَرُهُ اللَّهُ إِنْ أَنْتُمْ تَعْلَمُونَ فَلْتَاخِذُوا أَسْمَكُمْ
إِنْ لَمْ تَوْقِنُوا بِهَا لَتَسْتَدْلِنَ عَلَى اخْتِذِ اللَّهِ بِهِ وَ
لَتَاخِذَنَّ كُلٌّ يَجْبِكُمْ عَنْ اللَّهِ رَبِّكُمْ قَبْلَ أَنْ يَأْخِذَكُمْ
مَلَائِكَهُ الْإِخْذَ وَأَنْتُمْ لَا تَعْلَمُونَ وَلَتَاخِذَنَّ الَّذِينَ
لَا يُؤْمِنُونَ بِمَنْ يَظْهَرُهُ اللَّهُ وَهُمْ حِينَ مَا يَسْمَعُونَ
ذِكْرَهُ لَا يَقُومُونَ وَلَا بَيْنَ يَدَيْهِ لِيَحْضُرُوا وَلَا
يَسْجُدُونَ بِمَا أَنْتُمْ عَلَيْهِ مُقْتَدِرُونَ فَإِنَّ أُولَئِكَ هُمْ
أَصْحَابُ النَّارِ لِيَأْخِذَهُمْ وَأَصْحَابُ الرِّضْوَانِ أَنَّهُ كَانَ
عَلَى كُلِّ شَيْءٍ قَدِيرًا

482 قُلْ إِنْ الَّذِينَ يُؤْمِنُونَ بِمَنْ يَظْهَرُهُ اللَّهُ وَهُمْ فِي
بَيْتِ الْحَقِّ بَازِنِينَ مِنْ عِنْدِهِ يَدْخُلُونَ أُولَئِكَ الَّذِينَ
يَدْخُلُونَ عَلَى عَرَفِ الرِّضْوَانِ وَأُولَئِكَ هُمْ عِنْدَ اللَّهِ
لِفَائِزُونَ وَإِنَّ الَّذِينَ يَدْخُلُونَ فِي بَيْتٍ مِنْ لَمْ يُؤْفَى
بِهِ فَأُولَئِكَ الَّذِينَ يَدْخُلُونَ فِي النَّارِ وَأُولَئِكَ هُمْ
فِيهَا لَا يَنْصُرُونَ

483 أَلَا وَإِنْ تَرِيدُونَ أَنْ تَنْصَرَّ دِينَ اللَّهِ فَاذْنِ قَدْ
أَذِنَ اللَّهُ لَكُمْ فَادْخُلُوا مَسَاكِنَهُمْ وَأَصْلَحُوا أَمْرَ مَنْ
يَظْهَرُهُ اللَّهُ بِمَا أَنْتُمْ عَلَيْهِ مُقْتَدِرُونَ قُلْ إِنْ مِثْلَهُمْ
كَثَلُ الَّذِينَ وَعَدُوا بِمُحَمَّدٍ رَسُولِ اللَّهِ فَلَمَّا جَاءَهُمْ
فَإِذَا هُمْ بِهِ لَا يُؤْمِنُونَ ثُمَّ مِثْلَهُمْ كَثَلُ الَّذِينَ وَعَدُوا

Proof; yet when God made Him manifest with clear signs from His presence, they believed not in Him.

بمحمد حجتهم فلما اظهره الله بايات بينات من عنده
فاذا هم به لا يوقنون

484 Watch over yourselves, O people of the Bayan, lest ye become like unto them. For when ye are veiled, God will take you to task for your veiling of yourselves. Have mercy, therefore, on your own selves, then return unto Him Whom God shall make manifest in truth, and prostrate yourselves, and by His leave possess all that is on earth. For all that is on earth belongeth unto Him Whom God shall make manifest. God hath not made lawful unto anyone so much as a grain of mustard seed save by His leave, even were it nine times nineteen measures of mustard seed. For this hath been created for Him, and He is not pleased that any should possess it save by leave of his Lord.

484 فلتراقبن ان يا اولى البيان انفسكم ان لا تجعلن
انفسكم مثلهم فان حين ما يحتجبن قد اخذكم الله
بايديكم باحتجابكم فلترحمن انفسكم ثم الى من يظهره
الله بالحق ترجعون وتسجدون ثم باذنه كل ما
على الأرض تملكون فان كل ما على الأرض
ملك من يظهره الله لم يحل الله لاحد قدر خردل
الا باذنه ولو كان من تسع تسع عشر عشر خردل
ذرطين فان ذلك قد خلق له ولا يرضى ان يملكه
احد الا باذن ربه

485 Therefore seek ye to possess all things by leave of God through the Manifestation of His Self, if ye desire to possess in truth. Otherwise He will not desire to make mention of you. And how many are the servants who possess without right that which they possess! God shall soon seize them and purify the earth of such as believe not in God, the Self-Subsisting, the Eternal. And He shall cause all to enter the religion of the Bayan. Verily He is the All-Powerful, the Mighty, the Omnipotent.

485 فلتستملكن كل شيء باذن الله من عند مظهر
نفسه ان انتم تحبون بالحق تملكون والا لن يحب
ان يذكركم وكم من عباد فوق الأرض بغير حق
ما تملكون للملكون سوف يأخذهم الله ويطهرن
الأرض ممن لا يؤمن بالله المهيمن القيوم ويدخلن
كل في دين البيان انه كان قد ارا مقتدرا قديراً

486 The Second in the Second

486 الثاني في الثاني

487 In the Name of God, the Taker, the Taker

487 بسم الله الاخذ الاخذ

488 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without partner. Thine is the kingdom and the dominion, Thine the might and the omnipotence, Thine the power and the divinity, Thine the strength and sovereignty, Thine the dominion and the realm. Thou givest life and death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst whatsoever Thou willest by Thy command. Thou, verily, hast power over all things. I testify, and all things testify, that Thou art the Most Powerful of the powerful, the Most Mighty of the mighty, the Most Compelling of compellers, the Most Subduing of subduers, and the Most Sovereign of sovereigns.

488 سبحانك اللهم يا الهى لا شهدك و كل شيء
على انك انت الله لا اله الا انت وحدك لا
شريك لك لك الملك والملكوت ولك العزة و
الجبروت ولك القدرة واللاهوت ولك القوة
والياقوت ولك السلطنة والناسوت يحيى و
يميت ثم تمت وتحيى وانك انت حتى لا تموت
و ملك لا تزول وعدل لا تجور و سلطان لا
تحول و فرد لا يفوت عن قبضتك من شيء
لا فى السموات ولا فى الأرض ولا ما بينهما
تخلق ما تشاء بامرك انك كنت على كل شيء
قديراً فلا شهدك و كل شيء على انك انت اخذ
الاخذين و اشد الاشدين و اجبر الاجبرين و اقهر
الاقهرين و اسلط الاسلطين

489 Thou hast ordained for Thyself in every Revelation that Thou wilt seize him who believeth not in Thee and in Thy signs. Therefore, O my God, hasten the manifestations of these Names and the dawning-places of these proofs, for verily

489 قد حتمت على نفسك فى كل ظهور ان تاخذن
من لم يؤمن بك و باياتك فلتسرعن اللهم فى مظاهر
تلك الاسماء و مظاهر تلك الأدلاء فان من ياءخذ

whosoever taketh aught from anyone, that taking is Thy taking, and it is not established as Thine except it be for Thy Cause and be like unto the manifestations of Thy compelling power, Thy subduing might, Thy overwhelming force, and Thy sovereign authority. Preserve then, O my God, for him whom Thou shalt make manifest from these proofs the most separated, the most manifest, the most enduring, the most established and the most prevailing, that the heart of him whom Thou shalt make manifest may be at peace concerning those who are veiled from him on the day of his manifestation, after having worshipped Thee from the beginning of their lives unto the end thereof.

من احد من شيء لك فذلك اخذك ولم يثبت
انه لك الاوان يكون مجتكت ومثل ذلك مطالع
جباريتك وقهاريتك وشداديتك وسلاطيتك
فلتحفظن اللهم لمن تظهرنه من تلك الأدلاء افرقا
واظهرها وادبرها واثبتها واغلبها ليسكن قلب
من يظهرنه عنم يحتجب عنه يوم ظهوره بعد ما
يعبدك به من اول عمره الى اخره

490 Do Thou, O my God, send forth the Most Mighty among the mighty compellers, for verily I intended by all the manifestations of the Names - whether of might or sovereignty or the like thereof - naught save Names that in such instances indicate none but Thee, and that transcend every attribute of Thy creation and every designation of Thy servants. Never have the Manifestations of Thy Names ceased to be evident above all contingent things, and the Dawning-Places of Thy proofs to be supreme and inaccessible above all created things. Therefore, O my God, have mercy upon all who are in the Bayan through Thy mercy by guiding them to the path of Thy forgiveness, for Thou art indeed independent of all Thy creation. The proofs of Thy obedience are thereby exalted and the proofs of disobedience to Thee are thereby remote from Thee. Otherwise, Thou hast ever been independent of all things and self-sufficient above all that beareth the name of a thing.

490 فلتبعن اللهم اخاذالاخذ الجبارين فاني انا ما
قصدت من كل مطالع الأسميه من الاخذيه والآ
ملكه و امثالهما الآ اسماء لا يدلن في تلك المثل
الآ عليك وذلك متفرد عن كل صفه خلقك و
سمه عبادك لم تزل مطالع اسمائك ظاهرة فوق كل
الممككات و مشارق ادلائك مبينه ممتنه فوق
كل الموجودات فترحمن اللهم كل من في البيان
برحمتك بان تهديهم الى سبيل مغفرتك فانك كنت
غنيا عن كل خلقك ادلاء طاعتك بهذا متعززون
وادلاء دون طاعتك بهذا عندك لمبعدون والآ
لم تزل كنت غنيا عن كل شيء ومستغنيا عن
كل ما يقع عليه اسم شيء

491 All things are dependent upon Thee for their very existence, and all are Thy worshippers, prostrate before Thee, devoted to Thee, mindful of Thee, thankful to Thee, praising Thee and glorifying Thee, each within its own limits - some according to what Thou hast loved, some in previous manifestations, and some according to what Thou lovest in the manifestation of Thy wondrous creation. Glorified art Thou, O my God! I ask forgiveness of Thee for all things and I turn in repentance unto Thee from all things. Verily Thou art the All-Forgiving, the Bountiful, and Thou art, in truth, the Ever-Forgiving, the Merciful. Thy forgiveness toward the dwellers of Thy kingdom and Thy mercy toward those in the dominion of Thy earth and the wonders of Thy grace appear not save that Thou sendest forth One Who seizeth and manifesteth destruction, that all Thy creation may enter, through a compelling force from Thee, into forgiveness, and through Thy subduing power into the dawning-places of Thy mercy.

491 وكل شيء مفتقر عليك لشيئته وعابدك و
ساجدك وقانتك وذاكرك وشارك و حامدك
ومسبحك كل في حده بعض على ما احببت و
بعض في ظهورات قبلك وبعض على ما تحب في
ظهور بدعك فسبحانك يا الهى لاستغفرك عن
كل شيء ولاتوبن اليك عن كل شيء انك
انت غفارا كريما وانك كنت توابا رحيمًا و
لا يظهر مغفرتك لسكان مملكته ولا توابيتك
لمن في ملكوت ارضك و بدايع طولك الآ وان
تبعن اخاذا وتظهرن هلاكا ليدخلن كل خلقك
بجبر من عندك في مغفره وقهرا من لدنك في
مطالع توابيتك

- 492 Verily Thou art the Knower of all things and Thou art powerful over all things. 492
 493 The Third of the Third 493
 494 In the Name of God, the One, the One! 494
 495 Praise be to God Who hath exalted Himself in His exaltation above all contingent things, Who hath raised Himself in His elevation above all created things, Who hath made Himself inaccessible in His inaccessibility above all existent things, Who hath made Himself victorious in His triumph above all who are in the kingdoms of earth and heaven, Who hath made Himself transcendent in His transcendence above all similitudes and allusions, and Who hath made Himself mighty in His might above all things. I testify, and all created things bear witness, that there is none other God but Him, the One, the All-Knowing - a testimony purified from whatsoever imaginings may occur or understandings may pursue, a testimony wherein His firstness indicates His lastness and His outward manifestation His inward reality, that there is none other God but Him, the One, the All-Compelling. He seizes whomsoever He willeth through His command from the Manifestation of His Self. 495
 496 Verily, there is none other God but Him, the One, the All-Seizing. I testify, and all created things bear witness, that the Letters of the Seven are the repository of His names and the dawning-place of His attributes. God hath chosen him for Himself, then chosen for him whatsoever He willeth from the kingdom of His command and creation, that those who reason may be led to know that there is none other God but Him, the All-Possessing, the Self-Subsisting. 496
 497 The Fourth in the Fourth 497
 498 In the Name of God, the Seizer, the Seizer! 498
 499 Praise be to God, besides Whom there is none other God, the Seizer, the Seizer! The glory from God be upon the First One and upon him who resembleth that One wherein naught is seen save the First One. I testify that God, glorified be He, in His Essence is sanctified above all attributes and names, yet naught is seen therein save the One, the Manifest. If thou attainest unto the days of Him Whom God shall make manifest, then seize those who believe not in Him, for this is the deed that shall profit thee before Him Whom God shall make manifest. And if thou art in the darkest night and God manifesteth unto thee the means, then seize those who believe not in God, the One, the All-Compelling. 499

- 500 Otherwise, be patient in the path of God and seize through thy words those who believe not in God, thy Lord, by cursing them, for this is among the ways of seizing when physical seizing is not possible - words intended for action, that thereby thou mayest comfort the hearts of those who grieve for God's sake and cause those who believe in God their Lord to turn unto God, the All-Possessing, the Self-Subsisting.
- 501 [Vahid 8, Bab 16, ab'ad]
- 502 And it hath four stations. The First in the First:
- 503 In the Name of God, the Most Remote, the Most Remote!
- 504 There is none other God but Him, the Most Remote, the Most Remote! Say: God is more remote than any possessor of remoteness. None in the heavens or on earth or between them can escape from the dominion of His remote power. He createth what He willeth by His command. Verily, He hath been One remote, removing, and far. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on earth and whatsoever is between them. Say: All are prostrate before Him. Praise be to God before Whom all in the heavens and on earth and whatsoever is between them do glorify. Say: All are devoted unto Him.
- 505 God testifieth that there is none other God but Him. His is the dominion and the kingdom, then the might and the divine power, then the strength and the celestial realm, then the power and the ruby essence, then the sovereignty and the human realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command; verily, He hath power over all things. Blessed is He unto Whom belongeth whatsoever is in the heavens and on the earth and in what lieth between them. There is none other God but He, the Mighty, the Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on the earth and in what lieth between them. There is none other God but He, the All-Compelling, the Self-Subsisting. Unto God belongeth whatsoever is in the heavens and on the earth and in what lieth between them. He giveth life and causeth death, and unto Him shall all return. Unto God belongeth whatsoever dwelleth in the night and in the day, and He is the Mighty, the Beloved.
- وَالْأَفْلَاحُ فِي سَبِيلِ اللَّهِ وَلِتَأْخُذَ بِقَوْلِكَ مَنْ لَا يُؤْمِنُ بِاللَّهِ رَبِّكَ بَانَ تَلْعَنَهُمْ فَإِنَّ هَذَا مِنْ شَتْوَنِ الْأَخْذِ إِذَا لَا يُمْكِنُ أَنْ تَتَّخِذُوا إِلَّا يُمْكِنُ ذَلِكَ قَوْلُ قَدَّارَادَ بِهِ الْعَمَلُ لِتُسَكِّنَ بِذَلِكَ قُلُوبَ مَنْ يَحْزَنُ فِي اللَّهِ وَلِتَفْنِينَ مَنْ يُؤْمِنُ بِاللَّهِ رَبَّهُ أَنْ يَرْجِعَ إِلَى اللَّهِ الْمُهَيْمَنِ الْقَيُّومِ
- [واحد ٨ باب ١٦ أبعد]
- وله أربع مراتب الأول في الأول
- بسم الله الأبعد الأبعد
- لا إله الا هو الأبعد الأبعد قل الله أبعد فوق كلّ ذا إبعاد لن يقدران يمتنع عن ملك سلطان إبعاده من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان يعادا بأعدا بعيدا سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كلّ له ساجدون و الحمد لله الذي يسبح له من في السموات و من في الأرض و ما بينهما قل كلّ له قانتون
- شهد الله أنه لا إله الا هو له الملك و الملكوت ثمّ العزّ و الجبروت ثمّ القدرة و اللاهوت ثمّ القوة و الباقوت ثمّ السلطنة و الناسوت يحيى ويميت ثمّ يميت و يحيى و أنه هو حي لا يموت و ملك لا يزول و عدل لا يجرور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامر الله كان على كلّ شيء قديراً و تبارك الذي له ما في السموات و الأرض و ما بينهما لا إله الا هو العزيز المحبوب و تعالى الذي له ما في السمو و الأرض و ما بينهما لا إله الا هو المهيمن القيوم و لله ما في السموات و الأرض و ما بينهما يحيى و يميت و انّ اليه كلّ ينقلبون و لله ما سكن بالليل و النهار و أنه هو العزيز المحبوب

506 Before Him boweth down whatsoever is in the heavens and on the earth and in what lieth between them, and unto Him shall all return. The Creator of the heavens and the earth and of what lieth between them, His command is nearer than the utterance "Be, and it is." Say: How is it that with a single Pen ye write all that ye love, whether it be the weight of silver or that which none can reckon save God? Thus hath God ordained it. He createth all things. Will ye not see? Unto God belongeth whatsoever dwelleth in the night and in the day, and unto Him shall all return. Say: Verily the Command of God appeareth only through Him Whom God shall make manifest, and all appear through His command. Say: At this time, none in the heavens or on earth or in what lieth between them possesseth any command that can be proven to be from God, the All-Compelling, the Self-Subsisting, except from the Point of the Bayan. Will ye not see?

507 Say: If ye be in doubt concerning this, then bring forth His verses from God which prove that command to be from Him. Say: Glory be to God! Exalted is He above what they associate with Him. There is no god besides God Who could manifest a command as He willeth through His command. Verily, there is none other God but He, the Mighty, the Beloved. Say: God is nearer to you than your own selves. Will ye not see? Say: God is more remote than what your hearts can comprehend. Will ye not perceive? Say: Nearness and remoteness are alike in His sight. Will ye not witness? If ye draw nigh unto Him Whom God shall make manifest, then shall ye attain nearness unto God. And if ye distance yourselves from Him Whom God shall make manifest, your belief will not profit you, nor will ye possess aught that can benefit you or draw you nigh unto God, your Lord. Will ye not draw nigh? Say: All glory in their faith in God.

508 O all things! Believe in Him Whom God shall make manifest, for through this shall ye be glorified. And whosoever believeth not in Him is like unto one who believeth not in God his Lord. God is independent of those who believe and those who believe not. But they who believe have grown rich through their faith, and they rejoice in the paradise of His good-pleasure [...] They who believe not in God and His signs, in this first life and in the hereafter, are veiled by the fire and shall not be helped. Say: God is the Creator of all things, and He is the Single, the Inaccessible, the All-Compelling, the Self-Subsisting. Say: God is the Provider of all things, and He is the Mighty, the Beloved. Say: God causeth all things to die and then giveth life unto all things, and verily there is none other God but He, the Dominant, the Beloved. Say: God is sufficient unto me; in

506 وله يسجد من في السموات والأرض وما بينهما وإن إليه كل ينقلبون بديع السموات والأرض وما بينهما امره اقرب من أن يقول له كن فيكون قل كيف أنتم بالقلم الواحد كل ما تحبون تكتبون من مثقال فضه أو ما لا يحصى أحد الله كذلك أمر الله به يخلق كل شيء أفلا تبصرون والله ما سكن بالليل والنهار وإن إليه كل ينقلبون قل إن أمر الله لم يظهر إلا من عند من يظهره الله وكل بامر يظهره قل إن حينئذ لم يكن لاحد في السموات والأرض وما بينهما امر ثبت على أنه من عند الله المهيمن القيوم إلا من عند نقطة البيان فلا تبصرون

507 قل إن أنتم في ديب من هذا فلتأتون بآياته من عند الله يثبت أن ذلك الأمر من عنده قل سبحان الله وتعالى عما يشركون ولم يكن اله غير الله ليظهر امرا كيف يشاء بامر الله لا اله إلا هو العزيز المحبوب قل إن الله لا قرب بكم من انفسكم اليكم أفلا تبصرون قل إن الله ابعد بما لا يدركنه افقدتكم أفلا تشعرون قل إن القرب عنده مثل بعد أفلا تشهدون أن تقرّبكم بمن يظهره فإذا أنتم قرب الله تدركون وإن استبعدتم عن من يظهره الله وكنتم به مؤمنين لينفعكم إيمانكم وألا لا تملكن ما ينفعكم و يقربكم إلى الله ربكم أفلا تتقربون قل كل بإيمانهم بالله يتعزّزون

508 إن يا كل شيء فلتؤمنن بمن يظهره الله فانكم أنتم بذلك متعزّزون ولا تؤمنن به مثلكم كمثل من لا يؤمن بالله ربّه واللّهغنى عن الذين آمنوا والذين لا يؤمنون ولكن الذين آمنوا استغنوا بإيمانهم وهم بذلك في الرضوان يحبرون...الذين لم يؤمنوا بالله وآياته هم بهذا في الحيوه الأولى ثم الآخرة في حجب النار لا تنصرون قل الله خالق كل شيء وهو الفرد الممتنع المهيمن القيوم قل الله رازق كل شيء وأنه هو العزيز المحبوب قل الله يميت كل شيء ثم يحيي كل شيء وأنه لا

Him do I put my trust, and in God let all the trusting ones put their trust.

509 Say: God is my glory; in Him do I put my trust, and in God let all the assured ones put their trust. Say: God is my support; in Him do I put my trust, and in God let all the God-fearing ones put their trust. Say: God is my shelter; in Him do I put my trust, and in God let all the sincere ones put their trust. Say: God is my protection; in Him do I put my trust, and in God let all the knowing ones put their trust. Say: God is my strength; in Him do I put my trust, and in God let all who seek strength put their trust. Say: God is my last end; in Him do I put my trust, and in God let all the trusting ones put their trust. Say: God is the One Who ordaineth my will in the first life; in Him do I put my trust, and in God let all the responsive ones put their trust.

510 Say: God is my splendour; in Him do I put my trust, and in God let all the splendourous ones put their trust. Say: God is my glory; in Him do I put my trust, and in God let all the glorious ones put their trust. Say: God is my beauty; in Him do I put my trust, and in God let all who seek beauty put their trust. Say: God is my grandeur; in Him do I put my trust, and in God let all who seek grandeur put their trust. Say: God is my light; in Him do I put my trust, and in God let all who seek illumination put their trust. Say: God is my knowledge; in Him do I put my trust, and in God let all the knowing ones put their trust. Say: God is my power; in Him do I put my trust, and in God let all who seek power put their trust. Say: God is my sufficiency; in Him do I put my trust, and in God let all who seek sufficiency put their trust. Say: God is my good-pleasure; in Him do I put my trust, and in God let the veiled ones put their trust. Say: God is my honor; in Him do I put my trust, and in God let all who seek honor put their trust. Say: God is my sovereignty; in Him do I put my trust, and in God let all who seek sovereignty put their trust. Say: God is my dominion; in Him do I put my trust, and in God let all who seek dominion put their trust. Say: God is my signs; in Him do I put my trust, and in God let all who marvel put their trust. Say: God is my words; in Him do I put my trust, and in God let all who discern put their trust. Say: God is my loftiness; in Him do I put my trust, and in God let all who seek loftiness put their trust.

511 Say: God is too exalted to be mentioned without Him, and all are His servants, and all goodly names are attributable unto God even as ye from the beginning attribute them unto God, your Lord. Glory be to God that there should be anyone before

اله الا هو المهيمن المحبوب قبل الله حسبي عليه
توكلت و انّ على الله فليتوكل عباده المتوكلون

509 قل الله عزّتي عليه توكلت و انّ على الله فليتوكل
عباده الموقنون قبل الله ظهري عليه توكلت و انّ
على الله فليتوكلن عباده المتقون قل الله كهفي عليه
توكلت و انّ على الله فليتوكلن عباده المخلصين قل
الله حرزى عليه توكلت و انّ على الله فليتوكلن
عباده العالمون قل الله قوتي عليه توكلت و انّ على
الله فليتوكلن عباده المستقيون قل الله اخرنى عليه
توكلت و انّ على الله فليتوكلن عباده المتوكلون قل
الله عاقد ارادتي في الحيوة الاولى و عليه توكلت و
انّ على الله فليتوكلن عباده المستجيبون

510 قل الله بهائي عليه توكلت و انّ على الله فليتوكلن
عباده المبتيون قل الله جلالى عليه توكلت و
انّ على الله فليتوكلن عباده المتوكلون قل الله
جمالى عليه توكلت و انّ على الله فليتوكلن عباده
المتجملون قل الله عظمتى عليه توكلت و انّ على
الله فليتوكلن عباده المتعظمون قل الله نورى عليه
توكلت و انّ على الله فليتوكلن عباده المتورون
قل الله علمى عليه توكلت و انّ على الله فليتوكلن
عباده العالمون قل الله قدرتى عليه توكلت و انّ
على الله فليتوكلن عباده المستقدرون قل الله
غنائى عليه توكلت و انّ على الله فليتوكلن عباده
المستغنيون قل الله رضائى عليه توكلت و انّ الله
فليتوكلن المتحجبون قل الله شرفى عليه توكلت
و انّ على الله فليتوكلن عباده المتشرفون قل
الله سلطانى عليه توكلت و انّ على الله فليتوكلن
عباده المستسلطون قل الله ملكى عليه توكلت و
انّ على الله فليتوكلن عباده المستملكون قل الله
اياتى عليه توكلت و انّ على الله فليتوكلن عباده
المتعجبون قل الله كلمائى عليه توكلت و انّ على
الله فليتوكلن عباده الممميون قل الله اعلى علوى
عليه توكلت و انّ على الله فليتوكلن عباده من
المستعبلون

511 قل الله اعلى من ان يذكر بدونه و كلّ عباد له و
كلّ اسماء الخير ينسب الى الله بمثل ما انتم بيت
الأول الى الله ربكم تنسبون سبحان الله من ان

or after Him, and all bear witness that there is none other God but He, the Dominant, the Self-Subsisting. Therefore call ye upon that Name, then through it draw ye nigh unto God, your Lord. Say: Verily God is near in His remoteness and remote in His nearness. Will ye not fear Him?

- 512 Say: Were there to be a speck beneath a rock at the bottom of the seventh sea, God would know it and would be nearer unto it than it is unto itself. And He knoweth its secret and its intimate converse, and its beginning and its end, and its outward and its inward aspects. And He answereth it, and exalteth it, and bestoweth upon it whatsoever He willeth from His presence. Verily, He hath power over all things. This is the nearness of God, if ye be of them that believe in God.

- 513 Say: The nearness of God is not after the manner of your nearness, nor is His remoteness after the manner of your remoteness. None knoweth how He is save Himself. All stand fast in that which is theirs. Their relation unto God is the same. Do ye not behold the mirrors and their relation unto the sun? And all are made manifest according to that which is manifested within them.

- 514 Say: The stations of nearness bear witness to their remoteness, and God is with them both, and is nearer unto them than they are unto themselves, and is more remote from them, through themselves, than they are unto themselves. Glorified and exalted be He above that which they mention!

- 515 The second in the second

- 516 In the Name of God, the Most Remote, the Most Remote

- 517 O Lord my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the dominion, Thine the might and grandeur, Thine the power and divinity, Thine the strength and sovereignty, Thine the dominion over the world of nature, Thine the glory and majesty, Thine the countenance and beauty, Thine the presence and perfection, Thine the mercy and judgment, Thine the authority and justice, Thine the symbols and parables, Thine the stations and sublimity, Thine the greatness and independence, Thine the grandeur and transcendence, Thine the might and invincibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and dominion.

- 518 Thou hast ever been one God, single, eternal, self-subsisting, everlasting, enduring, self-dependent. Thou hast taken neither consort nor son, and Thou hast had no partner in Thy creation

يكون بها احداً و قبل ذلك او بعد ذلك و كل ادلاء على انه لا اله الا هو المهيمن القيوم فلتدعون ذلك الاسم ثم به الى الله ربكم تتقربون قل ان الله لقريب في بعده و بعيد في قربه افلا تتقون

512 قل لو يكن عله في صخره تحت قعر بحر الساب ليعلمه الله و اقرب بها من نفسها اليها و يعلم سرها و نجويتها و اولها و اخرها و ظاهرها و باطنها و ليستجيبها و ليرفعها و ليؤتيها ما يشاء من عنده انه كان على كل شيء قديراً هذا قرب ان اتم بالله مؤمنون

513 قل ان الله لم يكن قربه بمثل ما اتم تقربون و لا بعده بمثل ما اتم تبعدون لا يعلم احد كيف هو الا هو كل بما هم عليه قائمون نسبتهم على الله سواء افلا تنظرون الى المرايا و نسبتهم الى الشمس و كل بما تجلى فيها متجليون

514 قل ان مرات القرب يدل على بعدها و الله معهما و اقربهما من انفسهما اليها و ابعد عنهما من انفسهما بانفسهما سبحانه و تعالى عما يذكرون

515 الثاني في الثاني

516 بسم الله الأبعد الأبعد

517 سبحانه اللهم يا الهى لاشهدك و كل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت و لك العزة و الجبروت و لك القدرة و اللاهوت و لك القوة و الياقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الوجهه و الجمال و لك الطلعة و الكمال و لك الرحمة و الفصال و لك السطوة و العدل و لك المثل و الأمثال و لك المواقع و الأجلال و لك العظمة و الاستقلال و لك الكبرياء و الاستجلال و لك العزة و الأمتناع و لك القوة و الأرتفاع و لك البهجة و الأبتهاج و لك السلطنة و الأقتدار

518 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً و لم يكن لك شريك فيما خلقت و لا و

nor any helper in what Thou hast fashioned. By Thy power hast Thou created all things and ordained them according to Thy decree. By Thy will hast Thou given form to all things and shaped them according to Thy design.

- 519 Thou hast ever been near in Thy remoteness and remote in Thy nearness, knowing all things, powerful over all things, and sovereign over all things. All worship Thee in the glory of Thy unity and glorify Thee in the garments of Thy majestic grandeur. Thou art the One Who existed before all things and Who will endure after the passing of all things. The extinction of Thy creation is naught but their veiling from Him Whom God shall make manifest and the Dawning Places of Thy revelation in every dispensation, and the life of Thy creation is naught but their recognition of Thee in every dispensation through what Thou revealest of the signs of Thy power as Thou willest and how Thou willest.

- 520 Therefore, O my God, send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection with all Thy glory, beauty, majesty, greatness, light, mercy, words, names, might, favors, knowledge, power, strength, attributes, nobility, sovereignty, dominion, exaltation, and whatsoever Thou art in Thy names, Thou dost ever quicken and cause to die, then cause to die and quicken, and verily Thou art the Ever-Living Who dieth not, and the Sovereign Whose dominion passeth not away, and the Just One Who wrongeth not, and the Ruler Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

- 521 Glorified art Thou, O my God! Thou hast made the manifestation of Thy proof none other than the manifestation of that Reality which Thou didst establish through the Manifestation of Thy Messenger aforetime, when Thou didst teach him from Thy presence the rending of the veils of glory without allusion, the effacement of illusion, the consciousness of the known, the tearing of the veil through the triumph of the mystery, the drawing of oneness to the attribute of unity, and the light that shone forth from the Dayspring of eternity upon the temples of unity and its effects.

- 522 O God! Do Thou enable all who are in the Bayan to witness that Reality of realities, that essential Camphor, that pristine Essence, that pure Substance, that abstract Truth, and that divine Adornment for which Thou didst create all things, that on that Day all Thy creation may recognize its own self, that there is no God but Thee, the Help in Peril, the Self-Subsisting.

لى فيما صنعت قد خلقت بقدرتك كل شيء و قدرته تقديراً و صورت بارا دتك كل شيء و صورته تصويراً

- 519 لم تزل كنت قريباً في بعدك و بعيداً في قربك عالماً بكل شيء و مقتدراً على كل شيء و حاكماً على كل شيء كلّ ليعبدنك على عزّ وحدانيتك و ليسبحنك على قصص جلال كبريائيتك انت الكائن قبل كل شيء و الباقي بعد فناء كل شيء لم يكن فناء خلقك عندك الا باحتجاب عن يظهروه الله و مطالع ظهوراتك في كل ظهور و لحيوه خلقك الا بعرفانك عند كل ظهور بما تظهرن من عندك ايات قدرتك كيف شئت و انى شئت

- 520 فتصلين اللهم على من تظهرنه يوم القيمة بكل بهائك و جمالك و جلالك و عظمتك و نورك و رحمتك و كلمائك و اسمائك و عزتك و مننك و علمك و قدرتك و قوتك و مسائلك و شرفك و سلطانك و ملكك و علائك و ما انت عليه من اسمائك لم تزل تحي و تميت ثم تميت و تحي و انك انت حى لا تموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات و لا في الأرض و لا ما بينهما تخلق ما تشاء بامرك انك كنت على كل شيء قديراً

- 521 فسبحانك اللهم يا الهى ما جعلت ظهور حجتك الا ظهور الحقيقة التى قد بينتها عند مظهر رسولك من قبل حيث قد علمته من عندك كشف سيجات الجلال من غير اشاره و محو الموهوم و صحو المعلوم و هتك الستر لعل السرى و جذب الاحديه لصفه التوحيد و نور اشرق من صبح الأزل على هياكل التوحيد اثاره

- 522 فتوفقن اللهم كل من فى البيان لمشاهده تلك الحقيقة الحقيقة و الكافورية الكافورية و الساذجية الساذجية و الجوهرية الجوهرية و المجردية المجردية و الطرازية التى قد خلقت كل شيء لها بها ليوم تعرفت كل خلقك نفسها على انه لا اله الا انت المهيمن القيوم

523 The Third in the Third

الثالث في الثالث 523

524 In the Name of God, the Most Remote, the Most Remote

بسم الله الأبعد الأبعد 524

525 Praise be to God Who hath risen in His exaltation above all contingent beings, and hath ascended in His elevation above all created things, and hath become inaccessible in His inaccessibility above all existing things, and hath appeared in His manifestation above all who dwell in the kingdoms of earth and heaven, and hath prevailed in His dominion over all atoms, and hath triumphed in His victory over all symbols and allusions, and hath shone forth in His splendor above all beings.

525 الحمد لله الذي قد استعلى بعلوه فوق كل الممكنات واسترفع بارتفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الكائنات واستظهرها بظهوره فوق كل من في ملكوت الأرض والسموات واستنصر بانتصاره فوق كل الذرات واستبى بانتصاره فوق كل المثل والأشارات واستبى ببهائه فوق كل الكائنات 525

526 He beareth witness, and all His creation, that there is no God but Him, the One, the All-Compelling - a testimony transcendent above conjunction and sanctified from division, a testimony that filleth the heavens and the earth and all that lieth between them with the wondrous signs of His mercy among those in the kingdoms of Command and Creation and all that lieth between them from eternal manifestations.

526 فاستشهده وكل خلقه على أنه لا اله الا هو الواحد الظاهر شهادة متعاليه عن الأقران ومقدسة من الأتراق شهادة يملأ السموات والأرض وما بينهما من بدائع اثار رحمته من في ملكوت الأمر والخلق وما بينهما من ظهورات ازلية 526

527 He beareth witness, and all His creation, that there is no God but Him, and that the Being of the Seven Letters is His servant and His Word through Whom the Bayan was sent down, and the Proof was established, and Paradise was made manifest, and the fires were nullified, and all possibilities were revealed to the highest degrees of existence, as a token from His presence through His manifestation and a grace from His court at His appearance.

527 فاستشهده وكل خلقه على أنه لا اله الا هو وان ذات حروف السبع عبده و كلمته قد نزل به البيان و اثبت به البرهان و اظهر به الجنان و ابطل بها النيران و اظهر به كل ما في الأمكان الى ذروه الأكوان تكريما من عنده بظهوره و تفضلا من لدنه عند بروزه 527

528 Unto Him be praise - praise radiant with the effects of holiness and glory and dawning from the court of might and beauty - praise shining and gleaming, tribute brilliant and resplendent, Who was exalted and elevated, Who became inaccessible and unattainable, Who illumined and was illumined, Who enlightened and was enlightened, Who explained and was explained - praise that hath no equal in His knowledge, no peer in His Book, no likeness in His earth, no associate in the kingdom of His Command and Creation, and no suspension in His designation of the manifestations of His might and holiness and the dawning-places of His mystery.

528 فله الحمد حمدا مشرقا عن اثر القدس والجلال و مطالعا عن ساحه العز والجمال حمد شارق بارق و ثناء لايح لامع الذي رفع و ارتفع و منع و امتنع و اضاء و استضاء و انار و استنار و ابان و استبان حمدا لا عدل له في علمه ولا كفو له في كتابه ولا شبه له في ارضه ولا قرين له في ملكوت امره و خلقه ولا تعطيل اله في حده من مظاهر عزه و قدسه و مطالع غيبه و انسه 528

529 All praise belongs to God, the One Who causes all things to speak of His oneness, testifying that there is none other God but Him, the One, the Most Glorious. Verily, He Who is manifest in the Seven Letters has chosen servants as He pleased and ordained whatsoever He desired. His is all praise for His decrees and His ordinances - praise that none can comprehend save Him, and none can fathom its knowledge except Him. Such

529 حمدا يستنطق كل شيء على أنه لا اله الا هو الواحد السبحان وان ذات حروف السبع عرش ظهوره به قد اصطفى عبادا كيف شاء و قدر من عنده ما اراد فله الحمد على كل قضائه و امضائه حمدا لا اياه ولا يبلغ بعلبه احد سواه حمدا يدل على أنه لا اله الا هو الواحد السبحان 529

praise attests that there is none other God but Him, the One, the Most Glorious.

530 The Fourth in the Fourth.

530 الرابع في الرابع

531 In the Name of God, the Most Remote, the Most Remote.

531 بسم الله الأبعد الأبعد

532 All praise belongs to God, besides Whom there is none other God, the Most Remote, the Most Remote. And verily, the Glory from God be upon the First One and upon whomsoever resembles that One, wherein naught can be seen except the First One.

532 الحمد لله الذي لا اله الا هو الأبعد الأبعد و انما البهاء من الله على الواحد الأول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول

533 I testify that God, exalted and glorified be He, stands in equal relation to all things. In the unseen realm, none can comprehend the manifestation of eternity nor the concealment of destiny. However, I shall inform thee concerning the world of creation and the paths of divine authority. Observe then how, at the dawning of the Point of the Bayan, His relation was to all created things. Whatever thou hast witnessed in creation - whether beloved or forbidden, manifest or hidden, dominant or prevailing, near or remote, exalted - these are but limitations of mirrors, else the relation of that which is reflected is equal. He established His Cause in clay and made it a Prophet, then in man and made him the Gate of Paradise, then in a form less than man and made it less than Paradise. All are quickened by the same living water from the Point of Truth of the Bayan.

533 و بعد فاشهد بان الله عزّ وجلّ نسبته الى كلّ شيء سوءاً و أنّك في الغيب لا يدرك ظهور الأزل ولا بطون القدر الا أنّ انبتك با لعالم الشهادة و سبل الولاية فاذا فاستنظر في الملك عند طلوع نقطه البيان كيف كان نسبه الى كلّ الممكنات و انما ما شهدت في الملك من المحبوه او الممنوعه او الظاهرة او الباطنه او القاهرة او الغالبه او القريبه او البعيده او العاليه تلك من حدودات المرايا و الا نسبه المجلى سوءاً قد وضع امره في الطين جعله نبيا ثمّ في انسان جعله باب رضوان ثمّ في صورت دون انسان جعله دون رضوان فاذا كله بماء واحد حيوان من عند نقطه البيان الحقيقه

534 This is God's mystery in the kingdom of the clouds, His power in the heights of radiance, His might in the realm of Sinai, His dominion in the dawning-places of creation, and His authority in the daysprings of invention. Never hath the pole of heaven witnessed its like, neither in the past nor recently. It indicates naught but God and speaks of none but Him. All are in awe of His fear, all tremble at His sovereignty, all are fearful of His Lordship, all are humbled before His dominion, all are grateful for His commands, and all are content with His prohibitions.

534 هذا سر الله في ملكوت العماء و هذا قدره الله في ذروه السناء و هذا عزّ الله في ملكوت السيناء و هذا هيمنه الله في مشارق الأبداء و هذا سطوه الله في مطالع الاختراع لم ير قطب السماء بمثله لا من قبل ولا من جد لا يدل الا على الله و لا يستبجى الا عن الله كلّ من خيفته مشفقون و كلّ من سلطنته و جلون و كلّ من ربوبيته خائفون و كلّ من حكومته متذللون و كلّ من اوامره شاكرون و كلّ من نواهيه راضون

535 His is the most sublime similitude in the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but Him, the All-Compelling, the Self-Subsisting.

535 الا له المثل الأعلى في ملكوت السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم

536 [Vahid 8, Bab 17, ashraf]

536 [واحد ٨ باب ١٧ أشرف]

537 And He has four stations. The First in the First.

537 وله اربع مراتب الأول في الأول

538 In the Name of God, the Most Noble, the Most Noble.

538 بسم الله الأشرف الأشرف

- 539 There is none other God but Him, the Most Noble, the Most Noble. Say: God is more noble than any possessor of nobility. None in the heavens or the earth or whatsoever is between them can escape from the dominion of His nobility. He creates what He willeth by His command. Verily, He is noble and ennobled. Glorified be He before Whom prostrate all who are in the heavens and the earth and whatsoever is between them. Say: all are prostrate before Him. And praise be unto God Whom all in the heavens and all on the earth and all that lieth between them do glorify. Say: All are obedient unto Him. His is the Kingdom and the Realm of Might, then the Glory and the Sovereignty, then the Power and the Divine Essence, then the Strength and the Ruby, then the Dominion and the Human World.
- 539 لا اله الا هو الأشرف الأشرف قل الله اشرف فوق كلّ اذا اشرف لن يقدر ان يمتنع عن ملك سلطان اشرافه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان شرافا شريفا سبحان الذى يسجد له من فى السموات ومن فى الأرض وما بينهما قل كلّ له ساجدون والحمد لله الذى يسبح له من فى السموات ومن فى الأرض وما بينهما قل كلّ له قانتون شهد الله انه لا اله الا هو له الملك والملكوٰت ثمّ العزّ والجبروت ثمّ القدرة واللاهوت ثمّ القوة والياقوت ثمّ السلطنة والناسوت
- 540 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Whose sovereignty passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. He, verily, hath power over all things.
- 540 يحيى ويميت ثمّ يميت ويحيى وانه هو حي لا يموت وملك لا تزول وعدل لا يجرور وسلطان لا يحول وفرد لا يفوت عن قبضته من شىء لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان على كلّ شىء قديراً
- 541 Blessed is He unto Whom belongeth whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. There is none other God but He, the Mighty, the Best-Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is none other God but He, the Omnipotent, the Self-Subsisting.
- 541 وتبارك الذى له ما فى السموات وما فى الأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذى له ما فى السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم
- 542 Glorified be God, the Lord of Dominion and Kingdom! Glorified be God, the Lord of Glory and Sovereignty! Glorified be God, the Lord of Power and Divine Essence! Glorified be God, the Lord of Strength and the Ruby! Glorified be God, the Lord of Dominion and the Human World! Glorified be God, the Lord of Might and Majesty! Glorified be God, the Lord of Countenance and Beauty! Glorified be God, the Lord of Direction and Perfection! Glorified be God, the Lord of Power and Action! Glorified be God, the Lord of Similitude and Examples! Glorified be God, the Lord of Stations and Glory! Glorified be God, the Lord of Grandeur and Independence! Glorified be God, the Lord of Greatness and Sublimity! Glorified be God, the Lord of Might and Inaccessibility! Glorified be God, the Lord of Power and Exaltation! Glorified be God, the Lord of Authority and Detachment!
- 542 سبحان الله ذى الملك والملكوٰت وسبحان الله ذى العزّ والجبروت وسبحان الله ذى القدرة واللاهوت وسبحان الله ذى القوة والياقوت وسبحان الله ذى السلطنة والناسوت وسبحان الله ذى العزّة والجلال وسبحان الله ذى الطلعة والجمال وسبحان الله ذى الوجهة والكمال وسبحان الله ذى القوة والفعال (?) وسبحان الله ذى المثل والأمثال وسبحان الله ذى المواقع والأجلال وسبحان الله ذى العظمة والاستقلال وسبحان الله ذى الكبرياء والاستجلال وسبحان الله ذى العزّة والأمتناع وسبحان الله ذى القوة والأرتفاع وسبحان الله ذى الولاية والأنقطاع

543 Say: All things within their limits manifest the signs of the One in His presence. Can ye not see? Even if ye were to look upon an ant, ye would find within it all these most excellent names in its creation. Therefore, belittle not any of God's creatures, but look unto Him Who created all things by His command. However, no manifestation of glorification in the kingdom shall appear that doth not point to God through sovereignty and power. Not a single atom remaineth upon the earth but that He possesseth it through truth. This befitteth none save Him Whom God shall make manifest and those who are guides unto the Point of the Bayan, who are, by His leave, the orbits of religion revolving.

544 Praise be to God, there is none other God but He, the Lord of Dominion and Kingdom! Praise be to God, there is none other God but He, the Lord of Glory and Sovereignty! Praise be to God, there is none other God but He, the Lord of Power and Divine Essence! Praise be to God, there is none other God but He, the Lord of Strength and the Ruby! Praise be to God, there is none other God but He, the Lord of Dominion and the Human World! Praise be to God, there is none other God but He, the Lord of Might and Majesty! Praise be to God, there is none other God but He, the Possessor of Glory and Beauty! Praise be to God, besides Whom there is none other god, the Possessor of the Face and Perfection! Praise be to God, besides Whom there is none other god, the Possessor of the Similitude and Examples! Praise be to God, besides Whom there is none other god, the Possessor of Might and Justice! Praise be to God, besides Whom there is none other god, the Possessor of Grandeur and Independence! Praise be to God, besides Whom there is none other god, the Possessor of Majesty and Glory! Praise be to God, besides Whom there is none other god, the Possessor of Power and Exaltation! Praise be to God, besides Whom there is none other god, the Possessor of Might and Loftiness! Praise be to God, besides Whom there is none other god, the Possessor of Sovereignty and Power! Praise be to God, besides Whom there is none other god, the Possessor of Joy and Gladness!

545 Say: The signs of the One are in all things - will ye not behold them? God's reckoning is in an ant, yet if ye were to witness all that is on earth within His grasp - Him Whom God shall make manifest - then verily ye would testify that these are among those signs.

546 God testifieth that there is none other god besides Him, the Possessor of the Kingdom and the Realm Above! God testifieth that there is none other god besides Him, the Possessor of Might and Dominion! God testifieth that there is none other

543 قل كل شيء في حده في آيات الواحد عنده افلا تبصرون حتى لو تنظرون في النملة فلتجدن آيات الواحد عندها بتلك الأسماء الحسنى كلها في ربها فلا تصغرن خلقا من خلق الله ثم الى الذي خلق كل شيء بامرته تنظرون ولكن لن يظهر مظهر سبحانه في الملك لا يدل الا على الله بالسلطنة و الاقتدار لم يبق فوق الأرض من ذره الا وان يستملكه بالحق لا ينبغي هذا الا لمن يظهره الله والذينهم ادلاء على نقطة البيان وهم باذن من عنده افلاك الدين يتحركون

544 و الحمد لله الذي لا اله الا هو ذو الملك و الملكوت و الحمد لله الذي لا اله الا هو ذو العزة و الجبروت و الحمد لله الذي لا اله الا هو ذو القدرة و اللاهوت و الحمد لله الذي لا اله الا هو ذو القوة و الياقوت و الحمد لله الذي لا اله الا هو ذو السلطنة و الناسوت و الحمد لله الذي لا اله الا هو ذو العزة و الجلال و الحمد لله الذي لا اله الا هو ذو الصلوة و الجمال و الحمد لله الذي لا اله الا هو ذو الوجهه و الكمال و الحمد لله الذي لا اله الا هو ذو المثل و الأمثال و الحمد لله الذي لا اله الا هو ذو السطوة و العدل و الحمد لله الذي لا اله الا هو ذو العظمة و الاستقلال و الحمد لله الذي لا اله الا هو ذو الكبرياء و الاستجلال و الحمد لله الذي لا اله الا هو ذو القوة و الارتفاع و الحمد لله الذي لا اله الا هو ذو العزة و الارتفاع و الحمد لله الذي لا اله الا هو ذو السلطنة و الاقتدار و الحمد لله الذي لا اله الا هو ذو البهجة و الابتهاج

545 قل ان آيات الواحد في كل شيء افلا تنظرون يحصى الله في النملة ولكم انتم ان تشهدن كل ما على الأرض في قبضته من يظهره الله فاذا انه من تلك الايات انتم بالحق تشهدون

546 شهد الله انه لا اله الا هو ذو الملك و الملكوت شهد الله انه لا اله الا هو ذو العز و الجبروت شهد الله انه لا اله الا هو ذو القدرة و اللاهوت شهد

god besides Him, the Possessor of Power and the Divine Realm! God testifieth that there is none other god besides Him, the Possessor of Sovereignty and the Human Realm! God testifieth that there is none other god besides Him, the Possessor of Strength and the Ruby! God testifieth that there is none other god besides Him, the Possessor of Glory and Majesty! God testifieth that there is none other god besides Him, the Possessor of Glory and Beauty! God testifieth that there is none other god besides Him, the Possessor of the Face and Perfection! God testifieth that there is none other god besides Him, the Possessor of Power and Action! God testifieth that there is none other god besides Him, the Possessor of Mercy and Grace!

547 God testifieth that there is none other god besides Him, the Possessor of Might and Justice! God testifieth that there is none other god besides Him, the Possessor of the Similitude and Examples! God testifieth that there is none other god besides Him, the Possessor of Grandeur and Independence! God testifieth that there is none other god besides Him, the Possessor of Majesty and Glory! God testifieth that there is none other god besides Him, the Possessor of Glory and Inaccessibility! God testifieth that there is none other god besides Him, the Possessor of Power and Exaltation! God testifieth that there is none other god besides Him, the Possessor of Joy and Gladness! God testifieth that there is none other god besides Him, the Possessor of Sovereignty and Power!

548 Say: The signs of the One are in all things - will ye not behold them? Should God reveal the like of what God hath sent down through His knowledge, then all things would be within the grasp of Him Whom God shall make manifest, and ye would then be among the signs of the Bayan to which ye bear witness. Exalted be God, the Possessor of Kingdom and the Realm Above! Exalted be God, the Possessor of Might and Dominion! Exalted is God, Who possesseth power and the realm of divinity! Exalted is God, Who possesseth might and the ruby! Exalted is God, Who possesseth sovereignty and the realm of humanity! Exalted is He Who possesseth glory and majesty! Exalted is God, Who possesseth beauty and comeliness! Exalted is God, Who possesseth the countenance and perfection! Exalted is God, Who possesseth grandeur and independence! Exalted is God, Who possesseth awe and sublimity! Exalted is God, Who possesseth similitude and parables! Exalted is He Who possesseth stations and magnificence!

549 Exalted is God, the Lord of mercy and grace! Exalted is God, the Lord of might and justice! Exalted is God, the Lord of

الله أنه لا اله الا هو ذو السلطنة و الناسوت شهد
الله أنه لا اله الا هو ذو القوة والياقوت شهد الله
أنه لا اله الا هو ذو العزة والجلال شهد الله أنه
لا اله الا هو ذو الطلعة والجمال شهد الله أنه لا
اله الا هو ذو الوجهه والكمال شهد الله أنه لا اله
الا هو ذو القوة والفعال شهد الله أنه لا اله الا
هو ذو الرحمة والفضل

547 شهد الله أنه لا اله الا هو ذو السطوة والعدل شهد
الله أنه لا اله الا هو ذو المثل والآ والأمثال شهد
الله أنه لا اله الا هو ذو العظمة والأستقلال شهد
الله أنه لا اله الا هو ذو الكبرياء والأستجلال
شهد الله أنه لا اله الا هو ذو العزة والأمتناع شهد
الله أنه لا اله الا هو ذو القوة والأرتفاع شهد الله
أنه لا اله الا هو ذو البهجة والأبتهاج شهد الله أنه
لا اله الا هو ذو السلطنة والأقتدار

548 قل ان آيات الواحد في كل شيء افلا تنظرون
ان يظهر الله مثل ما نزل الله بعلبه فاذا كل
شيء في قبضته من يظهره الله فاذا اتم اية من
آيات البيان يستشهدون وتعالى الله ذى الملك
و الملكوت وتعالى الله ذى العز والجبروت و
تعالى الله ذى القدرة واللاهوت وتعالى الله ذى
القوة والياقوت وتعالى الله الذى ذى السلطنة
و الناسوت وتعالى الذى ذى العزة والجلال و
تعالى الله الذى ذى الطلعة والجمال وتعالى الله
الذى ذى الوجهه والكمال وتعالى الله الذى
ذو العظمة والأستقلال وتعالى الله الذى ذو
المهابة والأستجلال وتعالى الله الذى ذو المثل و
الأمثال

549 و تعالى ذو المواقع والأجلال وتعالى الله ذو
الرحمت والفضل وتعالى الله ذو السطوة و

power and action! Exalted is God, the Lord of glory and invincibility! Exalted is God, the Lord of loftiness and elevation! Exalted is God, the Lord of joy and gladness! Exalted is God, the Lord of sovereignty and might! Say: All glory before Him Whom God shall make manifest is but supreme abasement, and through Him shall all glory be attained in His presence and in the presence of those who dwell in the heavens and the earth and all that lieth between them. This is the glory of God unto all worlds. Say: All are humble before glory.

العدل و تعالى الله ذو القوّة و الفعّال و تعالى
الله ذو العزّة و الامتناع و تعالى الله ذو الرفعه و
الارتفاع و تعالى الله ذو البهجة و الابتهاج و تعالى
الله ذو السلطنة و الاقتدار قل انّ كلّ ذا شرف
عند من يظهره الله ذا ذل عظيم و به ليفتخرن
عند نفسه ثمّ عند من في السموات و الأرض
و ما بينهما هذا شرف الله للعالمين قل كلّ عند
شرف خاشعون

550 The Second in the Second.

الثاني في الثاني 550

551 In the Name of God, the Most Glorious, the Most Glorious!

بسم الله الأشرف الأشرف 551

552 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee. Thine is the kingdom and the dominion, Thine the glory and the might, Thine the power and the divine realm, Thine the strength and the ruby, Thine the sovereignty and the human realm, Thine the glory and the majesty, Thine the countenance and the beauty, Thine the face and the perfection, Thine the power and action, Thine the mercy and bounty, Thine the might and justice, Thine the similitude and parables, Thine the stations and magnificence, Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Command and creation, Thine the glory and invincibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and might. Thou hast ever been the One God, Single, Eternal, Independent. Thou hast taken neither companion nor son, nor hath there been any partner with Thee in sovereignty, nor any protector in the earth save by Thy leave.

552 سبحانك اللهم لا شريك لك و كلّ شيء على أنّك
انت الله لا اله الا انت لك الملك و الملكوت و
لك العزّة و الجبروت و لك القدرة و الآهوت
و لك القوّة و الباقوت و لك السلطنة و الناسوت
و لك العزّة و الجلال و لك الطلعة و الجمال و
لك الوجهه و الكمال و لك القوّة و الفعّال و لك
الرحمة و الفضل و لك السطوة و العدل و لك
المثل و الأمثال و لك المواقع و الأجلال و لك
ما احببته او تحبته في ملكوت امرك و خلقك
و لك العزّة و الامتناع و لك القوّة و الارتفاع و
لك البهجة و الابتهاج و لك السلطنة و الاقتدار لم
تزل كنت الهاً واحداً واحداً صمداً فرداً ما اتّخذت
لنفسك ص احبه و لا ولداً و لم يكن لك شريك
في الملك و لا ولي في الأرض الا باذنك

553 Thou dost ever quicken and cause to die, then cause to die and quicken. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily Thou art powerful over all things. Therefore, O my God, make all things in the Bayan redound to the glory of Him Whom Thou shalt make manifest, to the might of Him Whom Thou shalt elevate, to the majesty of Him Whom Thou shalt magnify, to the beauty of Him Whom Thou shalt adorn, to the grandeur of Him Whom Thou shalt exalt, to the loftiness of Him Whom Thou shalt raise up, and to the power of Him Whom Thou shalt cause to reign. Verily Thou art powerful over all things.

553 لم تزل تحي و تميت ثمّ تميت و تحي و أنّك انت
حيّ لا تموت و ملك لا تزول و عدل لا تجور و
سلطان لا تحول و فرد لا يفوت عن قبضتك من
شيء لا لا في السموات و لا في الأرض و لا
ما بينهما يخلق ما يشاء بامرّك أنّك كنت على كلّ
شيء قديراً فلتجعلنّ اللهم كلّ شيء في البيان
لشرف من تظهره و عزّ من ترفعه و جلال من
تجلّنه و جمال من تجلّنه و عظمه من تعظمه و
رفعه من ترفعه و قدرته من تسلطنه أنّك كنت
على كلّ شيء قديراً

554 The Third in the Third.

الثالث في الثالث 554

555 In the Name of God, the Most Glorious, the Most Glorious!

بِسْمِ اللَّهِ الْأَشْرَفِ الْأَشْرَفِ 555

556 All praise be to Him Who hath exalted Himself through His loftiness above all created things, Who hath prevailed through His dominion over all existence, Who hath manifested His sovereignty over all beings, Who hath revealed His majesty above all atoms, and Who hath demonstrated His grandeur above all who dwell in the kingdoms of earth and heaven. He is the One in His essence and the Exalted One in the kingdom of names and attributes. He hath no peer, no equal, no likeness, no partner, and no similitude. He hath ever existed before all things in glory and majesty, and will forever exist after all things in grandeur and beauty.

556 الحمد لله الذي قد استعلى بعلوه فوق كل الممكّات واستظهر باقتضائه فوق كل الموجودات واستظهر باظنهارة فوق كل الكائنات واستجلل باستجلاله فوق كل الذرات واستعظم باستعظامه فوق كل من في ملكوت الأرض والسموات هو الواحد بالذات والمتعالى في ملكوت الأسماء والصفات لم يكن له من كنو ولا عدل ولا شبه ولا قرين ولا مثال لم يزل كان كائناً قبل كل شيء بالعزة والجلال ولا يزال أنه ليكون بعد كل شيء بالعظمة والجمال

557 He hath chosen a sublime essence, an exalted abstraction, a transcendent simplicity, a radiant purity, and a primordial reality. Then He revealed Himself unto it through itself, and through it He became sanctified from all else. He cast into its identity the likeness of its own essence. Thus did His actions appear through it, His examples shine forth from it, His manifestations dawn from it, His signs gleam from it, and His words reverberate through it, until He filled thereby His heaven and His earth, testifying that there is no God but Him and that the Essence of the Seven Letters is His servant and His Word. God hath no sun of reality except Him, and He hath chosen for it beloved primary names, then filled therewith all who dwell in the kingdom of His names and examples, until He caused it to enter the sea of infinity through the declaration that there is no God but Him.

557 قد اصطفى جوهره منيعة و مجردية رفيعة و ساذجية عليه و كافورية بهيه و ذاتيه ازيله ثم تجلى لها بها بنفسها و بها امتنع عن غيرها فالتقى في هويتها مثال ذاتها فاذا ظهرت عنها افعاله و برقت عنها امثاله و شرقت منها ظهوراته و وتلثت عنها اياته و تلجلجت عنها كلماته فاذا قد ملاء بها سمائه و ارضه على انه لا اله الا هو و ان ذات حروف السبع عبده و كلمته لم يكن لله من شمس حقيقه الا اياه و لقد اصطفى لها اسماء حبيبة اوليه ثم قد ملاء بها من في ملكوت اسمائه و امثاله حتى ادخلها في بحر اللانهاية بان لا اله الا هو

558 This is the First in the First, this is the Last in the Last, this is the Hidden in the Hidden, and this is the Manifest in the Manifest. God indicateth naught but God in His beginning and His end. All are guided by Him.

558 هذا الأوّل في الأوّل وهذا هو الآخر في الآخر و هذا هو الباطن في الباطن و هذا مرات و هذا هو الظاهر في الظاهر الله لن يدل الا على الله في مبدئه و منتهاه كل به يهتدون

559 The fourth in the fourth.

الرّابع في الرّابع 559

560 In the Name of God, the Most Glorious, the Most Glorious!

بِسْمِ اللَّهِ الْأَشْرَفِ الْأَشْرَفِ 560

561 All praise be to God, besides Whom there is no other God, the Most Glorious, the Most Glorious. Indeed all glory from God be upon the Primal Unity and upon whomsoever resembleth that Unity wherein naught is seen save the Primal Unity. I testify that the glory of God hath not been manifested in that kingdom except through the glory of Him Whom God shall make manifest, exalted be His mention, for the Divine Essence is an inaccessible sanctity, an exalted sovereignty, a mighty sovereign, a beloved ruler, and a triumphant sustainer. No

561 الحمد لله الذي لا اله الا هو الأشرف الأشرف و أمّا البهاء من الله على الواحد الأوّل و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأوّل و بعد فاشهد بان شرف الله لم يظهر في ذلك الملك الا بشرف من يظهره الله جلّ ذكره لان الذات غيب ممتنع و سلطان مرتفع و ملك مقتدر و محبوب مستلط و قيوم منتصر لا يدركه من شيء و هو يدرك كل شيء و هو الواحد السبحان

thing can comprehend Him whilst He comprehendeth all things, and He is the One, the Glorious.

562 If thou wishest to understand the glory of Him Whom God shall make manifest, imagine that all who are on earth have attained the utmost limits possible in their glory, such that no higher station could be conceived for their rank. Then if He Whom God shall make manifest should recognize Himself, even were He dwelling in the dust, at that very moment all who are on earth should prostrate themselves before Him. Such is the glory of all who are on earth in relation to the glory of Him Whom God shall make manifest, for His glory transcendeth every glory, and His majesty is such that no earthly sovereignty can bear it, by reason of its supreme loftiness and exalted dominion. If thou art one upon the earth, there is none equal to thee in glory save thyself in the glory of knowledge, power, and beloved names. Then prostrate thyself before Him Whom God shall make manifest at the Point of the Bayan, for glory was created only for submission unto Him and humility before Him.

563 Verily, glory and all who possess it shall bow down before Him, and whoso boweth not before Him is lower than the most lowly in the sight of God and those endued with knowledge, though he be deemed glorious by men. For glory existeth only through faith in Him and His good-pleasure - this, this is the ultimate glory if thou dost comprehend, then be thou of the thankful ones.

564 [Vahid 8, Bab 18, akfa]

565 And it hath four stations. The first in the first:

566 In the Name of God, the All-Sufficing, the All-Sufficing.

567 There is no God but He, the All-Sufficing, the All-Sufficing. Say: God sufficeth above every sufficing one. None can escape from the sovereignty of His all-sufficing power, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath been an all-sufficient Sufficing One. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God, Whom glorifieth whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All are devoutly obedient unto Him.

562 وإذا اردت ان تعرف شرف من يظهره تتصور كل ما على الأرض كل قد بلغوا بما يمكن في شرفهم بحيث لا يمكن في رتبهم فوق هذا فاذا لو يعرف من يظهره نفسه ولو كان مستولا علي التراب فاذا في الحين ينبغي ان يسجدن يديه كل ما على الأرض وهذا عز ما على الأرض و شرفهم لاشرف من يظهره الله وعزه اذ شرفه وعزه فوق كل ذا شرف وعز لا يحتمله الملك بعلو امتناعه و سموارتفاعه فان كنت احداً فوق الأرض لم يكن احداً في الشرف مثلك سواك في الشرف العلم والقدرة واسماء المحبوه

563 فاسجد من قبل نقطه البيان بين يدي من يظهره الله فان ما خلق الشرف الا للخضوع له والخشوع بين يديه وان الشرف ومن فيه ليسجدن بين يديه ومن لم يسجد بين يديه فهو ادنى من كل دنى عند الله وعند اولي العلم لم يحب في اول الشرف ولو كان عند الناس ذا شرف فان الشرف لم يكن الا بالايان به ورضائه هذا هذا منتهى الشرف ان استدركت فكن من الشاكرين

564 [واحد ٨ باب ١٨ اكفى]

565 وله اربع مراتب الاول في الاول

566 بسم الله الأكفى الأكفى

567 لا اله الا هو الأكفى الأكفى قل الله اكفى فوق كل ذا كفاء لن يقدر ان يمتنع عن ملك سلطان اكفائه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان كفاء كافيا سبجان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون

568 God testifieth that there is no God but He. His is the kingdom and the dominion, then the might and the grandeur, then the power and the divinity, then the strength and sovereignty, then the rule and the earthly realm. He giveth life and causeth death, and causeth death and giveth life. Verily He is the Ever-Living Who dieth not, and the Sovereign Who perisheth not, and the Just One Who wrongeth not, and the Ruler Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath power over all things.

569 Blessed be He to Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. There is no God but He, the Mighty, the Beloved. Exalted be He to Whom belongeth whatsoever is in the heavens and on the earth and between them. There is no God but He, the Protector, the Self-Subsisting. Say: God sufficeth all things beyond all things, but nothing in the heavens or on the earth or between them sufficeth beyond God thy Lord. Verily He hath been an all-sufficient Sufficing One. Say: Verily, after Him Whom God shall make manifest, He shall suffice all things beyond all things, but nothing in the heavens or on the earth or between them sufficeth beyond Him. And sufficient is the proof of our Lord, the All-Merciful, as a support and protection. Say: Though thou shouldst possess all that is on earth on the day of His manifestation, it would not suffice thee. And ye should enrich yourselves, if ye truly believe in God and in Him Whom He shall make manifest.

570 And if ye possess naught, God will suffice you, then His Proof, then those who are guides from His presence - they who are guided by God's command from His presence. Say: Let us speak words that your own souls would verify, if ye be of them that are certain of God and His signs. If ye say "God sufficeth us through what He hath revealed of His Cause through the Manifestation of His Self," let nothing veil you from this utterance if ye be truthful in your words. Otherwise all speak that which they do not practice. Say: All glory that hath been and shall be created is from the glory of Him Whom God shall make manifest - can ye not perceive this? Say: All majesty that hath been and shall be created is from the majesty of Him Whom God shall make manifest - can ye not recognize this? Say: All beauty that hath been and shall be created is from the beauty of Him Whom God shall make manifest - can ye not see this?

571 Say: All grandeur is from the grandeur of Him Whom He shall make manifest - can ye not acknowledge this? Say: All light

568 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ويميت ويحيى وأنه هو حي لا يموت و ملك لا يزول و عدل لا يبور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً

569 و تبارك الذي له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل الله يكفى كل شيء عن كل شيء ولا يكفى عن الله ربك من شيء لا في السموات ولا في الأرض ولا ما بينهما انه كان كفاء كافياً كفى قل ان من بعد من يظهره الله ليكفين كل شيء عن كل شيء ولا يكفى عنه من شيء لا في السموات ولا في الأرض ولا ما بينهما وكفى بحجه ربنا الرحمن كافياً وظهيراً قل ان تملكن كل ما على الأرض يوم ظهوره ان يكفيكم و عليكم ان تغنن انفسكم ان انتم بالله ثم بمن يظهره المؤمنون

570 و ان لا تملكن من شيء ليكفينكم الله ثم حجته ثم الذينهم ادلاء من عنده الذينهم بامر الله من عنده يهتدون قل ولتقولن قولاً يصدقكم انفسكم ان انتم بالله و اياته موقنون ان قلتم الله يكفينا بما قد ظهر امره من عند مظهر نفسه لا محتجبنكم من شيء عن قولكم هذا ان انتم في قولكم صادقين و الا كل يقولون ما لا به يعملون قل ان كل بهاء ما خلق و يخلق من بهاء من يظهره الله افلا تستبهون

571 قل ان كل جلال ما خلق و يخلق من جلال من يظهره الله افلا تستجللون قل ان كل جمال ما خلق

that hath been and shall be created is from the light of Him Whom God shall make manifest - can ye not be illumined by this? Say: All mercy that hath been and shall be created is from the mercy of Him Whom God shall make manifest - can ye not obtain mercy? Say: All words that have been and shall be created are with perfection through Him Whom God shall make manifest - can ye not attain perfection? Say: All heavens that have been and shall be created are from the words of Him Whom God shall make manifest - can ye not ascend? Say: All names that have been and shall be created are from the names of Him Whom God shall make manifest - can ye not increase in understanding? Say: All might that hath been and shall be created is from the might of Him Whom God shall make manifest - can ye not gain strength?

- 572 Say: All will that hath been and shall be created is from the will of Him Whom God shall make manifest - can ye not progress? Say: All knowledge that hath been and shall be created is from the knowledge of Him Whom God shall make manifest - can ye not learn? Say: All power that hath been and shall be created is from the power of Him Whom God shall make manifest - can ye not gain power? Say: All force that hath been and shall be created is from the force of Him Whom God shall make manifest - can ye not be satisfied? Say: All riches that have been and shall be created are from the riches of Him Whom God shall make manifest - can ye not become enriched? Say: All honor that hath been and shall be created is from the honor of Him Whom God shall make manifest - can ye not become ennobled? Say: All sovereignty that hath been and shall be created is from the sovereignty of Him Whom God shall make manifest - can ye not gain sovereignty?

- 573 Say: All dominion that hath been and shall be created is from the dominion of Him Whom God shall make manifest - can ye not gain dominion? Say: All loftiness that hath been and shall be created is from the loftiness of Him Whom God shall make manifest - can ye not become exalted? Say: All existence that hath been and shall be created is from Him Whom God shall make manifest - can ye not advance? Say: All signs that have been and shall be created are from the signs of Him Who shall be made manifest - can ye not become honored? All this is through the essence of knowledge with Him, if ye would but understand. We reveal this unto you that ye might be reminded. Consider how in every nation upon the earth, all matters pertaining to their religion and worldly affairs return unto the command of their Prophet.

و يخلق من جمال من يظهره الله افلا تستعملون
قل ان كل عظمه من عظمه من يظهره الله
تستعملون قل ان كل نور ما خلق و يخلق من
نور من يظهره الله افلا تستنورون قل ان كل رحمه
ما خلق و يخلق من رحمه من يظهره الله افلا
تسترحون قل ان كل كهات ما خلق و يخلق
معه كمال معه يظهره الله افلا تستكمون قل انا كل
سماء ما خلق و يخلق من كهات من يظهره الله
افلا تستمتهون قل ان كل كمال ما خلق و يخلق
من اسماء من يظهره الله افلا تستكثرون قل ان
كل عزه ما خلق و يخلق من عزه من يظهره الله
افلا تستعززون

572 قل ان كل مشيه ما خلق و يخلق من مشيه من
يظهره الله افلا تستمضون قل ان كل علم ما خلق
و يخلق من علم من يظهره الله افلا تستعلمون قل
ان كل قدره ما خلق و يخلق من قدره من يظهره
الله افلا تستقدرون قل ان كل قوه ما خلق و
يخلق من قوه من يظهره الله افلا تسترضيون قل
ان كل غناء ما خلق و يخلق من غناء من يظهره
الله افلا تستغنيون قل ان كل شرف ما خلق و
يخلق من شرف من يظهره الله افلا تستشرفون

573 قل ان كل سلطان ما خلق و يخلق من سلطان
من يظهره الله افلا تستسلطون قل ان كل ملك
ما خلق و يخلق من ملك من يظهره الله افلا
تستملكون قل ان كل علو ما خلق و يخلق من
علو من يظهره الله افلا تستعليون قل ان كل من
ما خلق و يخلق من من يظهره الله افلا تستقدمون
قل ان كل ايات ما خلق و يخلق من ايات من
يظهره الله افلا تستكثرون قل ان كل بجزء علم عنده ان
انتم تتعلمون فلا ريبكم هذا لعلكم تتذكرون فلتنظرون
في كل امه فوق الأرض يرجع امر من فيها من
دينهم و دنياهم الى امر نبهم

574 فاذا ذلك شمس الحقيقه هل غير من يظهره الله
انتم توجدون ان انتم في بحر اول الخلق تسلكون

574 When that Sun of Reality appeareth, can ye find any besides Him Whom God shall make manifest, if ye be them that traverse the ocean of primal creation or ascend through the realm of names? All that hath been created and shall be created hath its beginning from God and returneth unto Him by His command. Therefore hath He created no greater Cause than that of Him Whom God shall make manifest. All things are from Him, could ye but witness it.

575 Consider how in Islam all your glory returneth unto Muhammad, the Apostle of God, through the degrees that God hath created within you, which none can reckon save God alone. Ye are all believers in the religion of Islam through your relationship to Muhammad, the Apostle of God. Likewise do ye witness the essence of every excellence through Him Whom God shall make manifest. For verily the essence of all creation is to attain unto His good-pleasure. Thus the good-pleasure of Him Whom God shall make manifest is the good-pleasure of your Lord. O all things! Ye were created to attain unto that which He Whom God shall make manifest loveth, not that which ye love. For whosoever loveth that which Him Whom God shall make manifest loveth not hath indeed worshipped other than God.

576 Fear ye God on the day of His manifestation. Let not your love be for aught save His love, nor seek ye any pleasure but His pleasure. For though your piety reach the highest degree, if He Whom God shall make manifest be not pleased with it, it shall be counted as less than piety in the sight of God. Therefore fear ye God by following the good-pleasure of the Truth that is from Him, if ye be sincere in your claim. Otherwise all nations have practiced piety according to what they possess, yet have entered the fire while supposing themselves to abide in God's good-pleasure. Say: Nay! Verily God's good-pleasure in the Bayan until the Day of Resurrection is that ye should on that day take the good-pleasure of the Most Glorious through whatsoever He Whom God shall make manifest shall utter. This is the light of God for all who are in the heavens and on earth and all that lieth between them. Say: All are guided by it.

577 The second in the second

578 In the Name of God, the All-Sufficing, the All-Sufficing.

579 Glory be to thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without peer. Thine is the Kingdom and the Dominion, the Might and the Power, the Strength and the Glory, the Force and the

وان انتم في بحر الأسماء تتعارجون كل ما خلق ويخلق قد بدء من الله ويرجع اليه بامر فاذما ما خلق امرا اكبر ممن من يظهره الله فاذما كل من عنده ان انتم تشهدون

575 فلتنظرون في الإسلام كل عزتكم يرجع الى محمد رسول الله بدرجات قد خلق الله فيكم التي لا يحصى احدا الا الله وانتم كلكم اجمعون بنسبتكم الى محمد رسول الله في دين الاسلام مؤمنون كذلك انتم جوهر كل الفضل من عند من يظهره الله تشهدون فان جوهر ما خلق ليوصل الى رضائه فاذما رضاء من يظهره الله رضاء ربه ان يا كل شيء انتم لما خلقتم له لتوصلون على ما يحب من يظهره الله لاما انتم تحبون فان من يحب غير ما يحب من يظهره الله فقد عبد غير الله

576 فلتنقن الله يوم ظهوره انتم غير حباله لا تحبون وغير رضاء الله لا تسترضيون فان تقاتكم في علو تقويكم لو لم يرض به من يظهره الله وذلك دون تقوى عند الله فلتنقن الله بما تبعون رضاء الحق من عنده ان انتم في دعويكم مخلصون والا كل الأمم قد تقوا على رضاء ما عندهم ودخلوا النار وهم يحسبون انهم في رضاء الله خالدون قل كلا ثم كلا ان رضاء الله في البيان الى يوم القيمة انتم يومئذ رضاء الأبهى بما ينطق من يظهره الله من عنده تاخذون هذا نور الله لمن في السموات والارض وما بينهما قل كل به مهتدون

577 الثاني في الثاني

578 بسم الله الأكفي الأكفي

579 سبحانك اللهم يا الهي لاشهدك وكل شيء على أنك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والمالكوت ولك العز والجبروت ولك القدرة والآهوت ولك القوة والياقوت

Authority, the Sovereignty and the Realm, the Grandeur and the Majesty, the Beauty and the Grace, the Countenance and the Perfection, the Might and the Action, the Example and the Exemplar, the Mercy and the Bounty, the Sovereignty and the Justice, the Hosts and the Independence, the Glory and the Sublimity, the Might and the Inaccessibility, the Power and the Exaltation, the Joy and the Gladness, and Thine is the dominion and the opening, and Thine is the sufficiency and the culmination, and Thine is whatsoever Thou hast loved or wilt love from the kingdom of Thy Cause and Thy creation. Thou hast ever been the All-Sufficient unto all Thy creation through Thy most excellent sufficiency and Thy supreme protection.

و لك السلطنة و الناسوت و لك العزة و الجلال
و لك الطلعة و الجمال و لك الوجهه و الكمال و
لك القوة و الفعال و لك المثل و الأمثال و لك
الرحمة و الفضال و لك السطوة و العدل و لك
الجند و الاستقلال و لك المجد و الاستجلال و
لك العزة و الامتناع و لك القوة و الارتفاع و لك
البهجة و الأبتهاج و لك الولاية و الأفتتاح و لك
الكفاية و الأرتاج و لك ما احبته او تحبته من
ملكوت امرك و خلقك لم تزل كنت كافيا كل
خلقك بكفايتك الحسنى و رعائتك العظمى

580 How all-sufficient art Thou unto Thy creation, how compassionate toward Thy servants, how merciful unto the dwellers of Thy heaven and earth, how beneficent unto those in the kingdom of Thy Cause and creation, and how generous unto that which Thou hast created or wilt create by Thy leave! Thou hast ever been existent before all things, a Being above all things, an Essence with all things, a Creator above all things, and One Who will endure after the passing of all things. Thou hast created all things by Thy power and ordained the measures of all things by Thy grandeur.

580 ما اكفأك لخلقك و اعطف لعبادك و ارفف
لسكان سمائك و ارضك و احسنك لمن في
ملكوت امرك و خلقك و اكرمك لما قد خلقته
او تخلق باذنك لم تزل كنت كائنا قبل كل شيء
و كائنا فوق كل شيء و كينونا مع كل شيء
و مكنونا فوق كل شيء و متكونا بعد فناء كل
شيء قد خلقت كل شيء بقدرتك و قدرت
مقادير كل شيء بعظمتك

581 Glorified art Thou! Thou hast kindled the lamp of Will, whereupon all lamps shine forth therefrom. Thou hast caused the Sun of Truth to appear, whereupon all mirrors are illumined by that Sun. And verily, all who are in the Bayan - Thy bounty unto them is as Thy bounty unto the Point of the Bayan, would they but understand or remember. Glorified art Thou! How generous and exalted art Thou, for all speak by that which the Point of Truth hath spoken, and all bear witness by the testimony of the Eternal Essence.

581 فسبحانك قد اشرقت مصباح المشية فاذا كل
المصابيح منها مشرقة اطلعت شمس الحقيقة
فاذا كل المرايا من تلك الشمس مستضيئة فاذا
و كل من في البيان عطائك عليهم كعطائك
عليهم كعطائك على نقطه البيان لوهم يعقلون
او يتذكرون فسبحانك ما اكرمك و اعلاك اذ
كلهم بما نطقته نقطه الحقيقة لينطقون و شهدت
كينونية الازل لستشهدون

582 Therefore shall I thank Thee, O my God, for all that Thou hast created and wilt create, and shall praise Thee, O my Lord, for all that Thou hast brought into being and wilt bring into being, and shall glorify Thee, O my Creator, for all that Thou hast fashioned and wilt fashion, and shall magnify Thee, O my Fashioner, for all that Thou hast originated and wilt originate, and shall extol Thee, O Thou Who sufficeth me, for all that Thou hast caused to appear and wilt cause to appear.

582 فلاشكرنك اللهم يا الهى عن كل ما قد خلقت
و يخلق و لاحمدنك م ربى على كل ما ذررت
و تذرر و لامجندنك اللهم يا بارئى على كل ما قد
انشئت و تنشئ و لأكبرنك اللهم يا مصورى
على كل ما ابدعت او تبدع و لاعظمنك اللهم يا
مكفئى عن كل ما احديثه او تحدث

583 The Dawning-Places of Thy sufficiency have ever shone forth from the right and the left. None can seek sufficiency from any save Thee, nor find satisfaction in aught except Thee. By Thy might! Thou art the All-Sufficient unto all things above all things, and nothing in the heavens or on earth or between them can suffice without Thee. Thou didst say - and Thy word is the truth - in the Qur'an: "Is not God sufficient for

583 لم تزل مطالع كفايتك مشرقة عن اليمين و
الشمائل لن يستكفى بك عن غيرك و يسترضى
بك عن دونك فوعزتك انت الكافى كل شيء
عن كل شيء و لا يكفى عنك من شيء لا في
السموات و لا في الأرض و لا ما بينهما قلت
و قولك الحق في الفرقان اليس الله بكاف عبده

His servant?" Yea, Thou art indeed, O my God, sufficient unto all things, before and after. And Thou didst later reveal in the Bayan - and Thy word is the truth: "Is not God sufficient for all the believers?" Yea, by Thy might, Thou art, O my God, sufficient unto all who believe.

بلى أنت يا الهى كافى كل شىء من قبل و
من بعد و نزلت من بعد فى البيان قلت و قولك
الحق اليس الله بكاف كل المؤمنين بلى و عزتك
أنت انت يا الهى كافى كل المؤمنين

584 Through Thee have I found sufficiency from all else, and through Thee have I become independent of all besides Thee. Therefore suffice me, O my God, and all who are in the Bayan, through Thy mighty sufficiency and Thy impregnable protection. Verily, Thou hast power over all things and dost encompass all things.

584 بك استكفيت عن غيرك و استغنيت بك عن
كل ما دونك فلتكفينى اللهم و كل من فى البيان
بكفايتك العظيمة و رعايتك المنية أنت كنت على
كل شىء قديراً و أنت كنت بكل شىء محيطاً

585 The Third in the Third.

585 الثالث فى الثالث

586 In the Name of God, the Most Sufficient, the Most Sufficient.

586 بسم الله الأكفى الأكفى

587 Praise be to God Who hath exalted Himself in His sublimity above all contingent things, and raised Himself in His loftiness above all created things, and made Himself inaccessible in His strength above all existing things, and manifested His sovereignty above all atoms, and revealed His power above all who dwell in the kingdoms of earth and heaven, and drawn all through His attraction above all semblances and indications, and guided through His guidance above all that was and will be created by His signs and words.

587 الحمد لله الذى قد استعلى بعلوه فوق كل
الممكنات و استرفع بارتفاعه فوق كل الموجودات
و استمتع بامتناعه فوق كل الكائنات و استسلط
باستسلطه فوق كل الذرات و استظهر باظهاره
فوق كل من فى ملكوت الأرض و السموات و
استجذب باجتماعه فوق كل المثل و الدلالات
و استهدى بهدائه فوق كل ما خلق و يخلق

588 All created things and His verses bear witness, and all His creation testifies, that there is none other God but Him. He hath ever been, and will ever be. His eternity extends to the beginnings of beginninglessness, and His timelessness dwells in the sanctuary of grandeur and glory. He hath made no way for creation to know Him except through their powerlessness to know Him, for how can that which bears the name of a created thing serve as proof of His knowledge or as a path to His oneness? Glorified and exalted is He above what those who describe Him, whether of the ancients or the moderns, the manifest or the hidden, have described. The Kingdom belongeth unto God, the Lord of all worlds.

588 با ياتك و الكلمات فاستشهده و كل خلقه على
أنه لا اله الا هو لم يزل و لا يزال كان قديماً فى
ازل الأزال و اذليته فى مجبوحه القدس و الجلال
ما جعل الخلق سبيلاً الى معرفته الا بالعجز عن
معرفته اذ كل ما يقع عليه اسم شىء خلق فكيف
يكون دليل معرفته او سبيل وحدانيته سبحانه و
تعالى عما يصف الوصفون من الأولين و الآخرين
و الظاهرين و الباطنين ان الملك لله رب العالمين

589 Then bear witness, and let all creation testify, that there is none other God but Him. He hath chosen from among His creation a single Temple and made it the Sun of His Will, the Mystery of His eternity, the Inaccessibility of His grandeur, the Exaltation of His self-subsistence, the Joy of His oneness, the Content of His sovereign individuality, and the Splendor of His glory of independence. He caused it to speak forth verses that rendered all things powerless, wherein lay the knowledge of His unity and the paths of His good-pleasure, through His power, before any of His creatures could learn from another.

589 ثم استشهده و كل خلقه على أنه لا اله الا هو
قد اصطفى من بين خلقه هيكل واحد و جعله
شمس مشيته و غيب ازيلته و امتناع كبريائته و
ارتفاع قيوميته و ابتهاج احديته و ارتضاء ملك
سلطان فردانيته و استبهاه بهاء عز صمدانيته و
انطقها من عنده بايات قد عجزت عنها كل شىء
و عليها علم توحيده و سبل رضائه بقدرته قبل ان
يستعلم من عند احد من خلقه ثم اندقها بكلمات قد

Then He caused it to speak words before which all contingent beings stood powerless to comprehend, and signs that bewildered the realities of all essence, and evidences that all within the kingdoms of earth and heaven failed to grasp.

عجزت عن عرفانها كلّ الممكّات و اشارات قد
حارت فيها كينونيات الجوهريات و دلالات قد
عجزت عن ادراكها كلّ من في ملكوت الأرض
و السموات

590 Then He chose for the throne of His manifestation eternal names and immersed them in the limitless ocean of eternity. On that Day no truth existed save from Him, and no glory save in His good-pleasure. Through His manifestation He separated truth from falsehood, and annihilated falsehood through the ascendancy of every truth. All created things, past and future, praise Him for having conveyed from His Lord that which was entrusted to Him of His revelation, His wisdom, His decree and His justice. The Command of God hath never been suspended nor altered, neither before nor after, and God and His proof suffice as witness and helper.

590 ثم اصطفى لعرش ظهوره اسماء ازليّة ثم ادخلها
في بحر الانهاية الأبدية فاذا لا حقّ يومئذ الا
من عنده و لا عزّ يومئذ الا في رضائه قد فصل
بظهوره بين كلّ باطل و حاقق و افنى باطل
بارتفاع كلّ حاقق و ستحمده و كلّ ما خلق
و يخلق بما قد بلغ من عند ربّه ما استودع من و
حيه و حكمه و قضائه و عدله و ما كان لامر الله
تعطيلا و لا تحويلا لا من قبل و لا من بعد و
كفى بالله ثم بحجته كافيا و ظهيرا

591 The Fourth in the Fourth.

591 الرابع في الرابع

592 In the Name of God, the All-Sufficient, the All-Sufficient.

592 بسم الله الأكفّى الأكفّى

593 Praise be to God, beside Whom there is none other God, the All-Sufficient, the All-Sufficient. And verily the glory from God is upon the Primal Unity and upon whomsoever resembleth that Unity wherein naught is seen save the Primal Unity. I testify that the sufficiency of God was not manifest in that kingdom except through the sufficiency of the Sun of Truth, and this appeareth not save through the sufficiency of the Letters of the Living, and this appeareth not save through names that have entered the ocean of infinity. Verily thou art in the Orient of the earth. If thou seekest not sufficiency from anyone in the Bayan, this is from God's concealment through means that have reached thee. Look not to thyself nor to it, but look to God alone and seek shelter in the shadow of Him Whom God shall make manifest and what He commandeth thee. For verily He sufficeth thee above all things, while nothing sufficeth in His stead.

593 الحمد لله الذي لا اله الا هو الأكفّى الأكفّى و انما
البهاء من الله على الواحد الأوّل و من يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأوّل و بعد
فاشهد ان كفاية الله لم يظهر في ذلك الملك الا
بكفاية شمس الحقيقة و هذا لا تظهر الا بكفاية
حروف الحية و هذا لا يظهر الا باسماء قد دخلت
في بحر الانهاية فانك انت في مشرق الأرض
الا تستكفي باحد من البيان فهذا من خفاية الله
بوسايط قد بلغت اليك لا تنظر اليك و لا اليه بل
تنظر الى الله وحده و تستظل في ظل من يظهره
الله و ما يامر بك فانه ليكفينك عن كلّ شيء و
لا يكفي عنه من شيء

594 Make thy remembrance from the beginning of thy life to its end: "O Thou Who sufficeth above all things while nothing sufficeth in Thy stead," that perchance through this continuance, on the Day of God's manifestation, thou mayest find sufficiency in Him Whom God shall make manifest rather than in another, for verily none other than Him sufficeth thee. This is the meaning of what He hath taught thee in thy remembrance, if thou be of those who seek sufficiency in God. And if thou desirest to exalt thy mention, recite this verse, for it is more glorious and more resplendent than aught else in the former and latter days.

594 و اجعل ذكرك من اوّل عمرك الى اخره يا من
يكفي من كلّ شيء و لا يكفي عنه من شيء
لعلك بتلك الاستداه يوم ظهور الله تستكفي عن
يظهره الله عن غيره فان غيره لا يكفيك هذا
معنى ما قد علمك في ذكرك ان كنت بالله من
المستكفين و ان اردت ان ترفع ذكرك فاقر تلك
الاية فانها لاعرّ و اهبى عما في الاخرة و الأولى

- 595 Say: God sufficeth all things above all things, and nothing in the heavens or on the earth or in whatever lieth between them but God, thy Lord, sufficeth. He createth what He willeth by His command. Verily, He hath power over all things. God sufficeth as Protector and as Guardian.
- 596 [Vahid 8, Bab 19, ad'iy]
- 597 And it hath four stations. The first in the first:
- 598 In the Name of God, the Most Exalted, the Most Exalted!
- 599 No God is there but Him, the Most Exalted, the Most Exalted! Say: God is more exalted than any possessor of exaltation. None in the heavens or on the earth or whatsoever is between them can escape from the sovereignty of His exalted dominion. He createth what He willeth by His command. Verily, He is the All-Calling, the All-Summoning, the All-Inviting. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on the earth and whatsoever is between them. Say: All are prostrate before Him. All praise be to God, Whom all things in the heavens and on the earth and whatsoever is between them do glorify. Say: All are devoutly obedient unto Him.
- 600 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or whatsoever is between them. He createth what He willeth by His command. Verily, He hath power over all things. Blessed is He to Whom belongeth the dominion of the heavens and of the earth and of whatsoever is between them. No God is there but Him, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and on the earth and whatsoever is between them. No God is there but Him, the Protector, the Self-Subsisting.
- 601 Say: Verily, they who call upon Him Whom God shall make manifest, these are they who call upon Him. God will answer them on the day of the manifestation of His Own Self, saying: "O all things! It is Him Whom ye invoke!" For verily, ye hear not any mention that would profit you except that ye call upon God through Him Whom God shall make manifest, for verily, ye shall then hear at once. Be not veiled from your prayers, for those who call upon God through that which returneth
- 595 قل الله يكفى كل شيء عن كل شيء ولا يكفى عن الله ربك من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وكفى بالله كافياً ويكلاً
- 596 [واحد ٨ باب ١٩ ادعى]
- 597 وله اربع مراتب الأول في الأول
- 598 بسم الله الادعى الادعى
- 599 لا اله الا هو الادعى الادعى قل الله ادعى فوق كل اذا ادعاء لن يقدر ان يتمتع عن ملك سلطان ادعائه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله ادعاء داعياً دعياً سبحانه الذى يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذى يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون
- 600 شهد الله أنه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحى ويميت ثم يميت ويحيى والله هو حي لا يموت وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتبارك الذى له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذى له ما فى السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم
- 601 قل ان الذين يدعون بمن يظهره الله فاولئك هم اياه يدعون ليحيينهم الله عند مظهر نفسه ان يا كل شيء انتم اياه تدعون فانكم كل ما تدعون لا تسمعون من ذكر ينفعكم الا وان تدعون الله بمن يظهره الله فانكم انتم فى الحين لتستمعون ولا تحتجب عن دعوكم فان الذين يدعون الله بما

unto Him Whom God shall make manifest, and who prostrate themselves before Him - these shall enter the Fire, and therein shall they find no helper.

يرجعون الى من يظهره الله ثم بين يديه ليسجدون
اولئك هم يدخلن النار و هم فيها لا ينصرون قل
كل ما على الأرض يدعون بالنقطة البيان من
حيث لا يعلمون ولكن الله لا يحين دعائهم الا
الذين هم يدعون الله بى و هم اياى يعرفون

602 Say: All upon the earth call upon the Point of the Bayan unknowingly, but God loveth not their prayers save those who call upon God through Me and who know Me. Say: It hath been revealed unto Me that there is no God but I, the Answerer, the Beloved. Say: O My servants! Call ye upon Me on the day of My manifestation, for verily ye did not hear your answer before that, nor were ye able to encompass it with knowledge. When ye call upon the Manifestation of My Self on the Day of Resurrection, then will He answer you from My presence. This is what ye loved before the heavens and earth and whatsoever lieth between them. Verily I am the All-Hearing, the Near One, and verily I am the Answerer, the Kind. I will surely answer everyone who calleth upon Me, for I am the All-Knowing, the All-Wise. All that ye call upon through the Point of the Bayan, I will surely answer your prayer, then through the Letters of the Living do ye turn unto Me. And on the Day of My Manifestation, I will surely answer whatever ye call upon, except if ye appear not before Him Whom We shall make manifest and prostrate not yourselves.

602 قل قد نزل على الله لا اله الا انا المحيى المحبوب
قل ان يا عبادى فلتدعوننى يوم ظهورى فانكم
انتم قبل ذلك لا تسمعون جوابكم ولا تستطيعون
ان يحيطون به علما ان تدعون مظهر نفسى يوم
القيمة فاذا ليحيينكم من عندى ذلك ما قد احببتم
قبل السموات و الأرض و ما بينهما و اننى انا
لسميع قريب و اننى انا لحيى لطيف لاستجيب
كل من يدعوننى و اننى انا العلام الحكيم كل
ما انتم تدعوننى بالنقطة البيان لاستجيب دعائكم
ثم بالحروف الحى انتم اياى تتوجهون و ان يوم
ظهورى كل ما تدعون لاستجيب دعائكم الا و
انتم بين يدى من نظهره تحضرون و تسجدون

603 I am God, there is no God but I. All things call upon Me with their secret and manifest tongue, though they observe not their own form. And verily I will answer the prayer of all things, for I am the Ever-Living, the All-Subduing, the Self-Subsisting. And if I delay the answer to anything, this is due to what I know to be good for it in the Book. O all things! Be ye not dismayed, for verily I know you better than your own selves, and I see you more clearly than ye see yourselves. Call ye upon Me through Him Whom I have given clear proofs, if ye desire to hear what is revealed from God, the All-Subduing, the Self-Subsisting. Behold how all upon the earth call upon God, their Lord, and all do humble themselves in their prayers. Yet God answereth not their prayers, for they are veiled from His proof.

603 اننى انا الله لا اله الا انا كل شىء يدعونى بلسان
سرهم و جهرهم و ما هم على صورتهم راعيون و
اننى انا لاستجيب دعاء كل شىء و اننى انا الحى
المهيمن القيوم و ان اخرت اجابت شىء ذلك لما
علت له خيرا فى الكتاب ان يا كل شىء انتم لا
تفزعون فانى انا اعلم بكم من انفسكم اليكم و ابصر
بكم من انفسكم فلتدعوننى بمن قد اتيت البينات ان
انتم تحبون ان تسمعون ما ينزل من عند الله المهيمن
القيوم فلتنظرن كل من على الأرض يدعون الله
رهبهم و كل عند دعائهم يتضرعون فان الله لا
يستجيب دعائهم لانهم عن حجة محتجبون

604 Say: He answereth only the prayers of those who have believed in the Bayan and who follow what God hath ordained. Watch ye for the Day of God's Manifestation, for your claims, like yourselves, shall be rendered null, except if ye call upon Him Whom God shall make manifest, that God may send down His verses upon you from the Manifestation of His Self, through Whom ye shall attain all good. Say: Your calling upon God,

604 قل ان لا يستجيب الا دعاء الذين امنوا بالبيان
و هم بما قد حدد الله متبعون فلتراقبن يوم ظهور
الله فان دعويكم مثل انفسكم مبطلون الا و انتم
من يظهره الله تدعون لينزل الله اياته عليكم من
عند مظهر نفسه انتم به كل خير تدركون قل ان

your Lord, is better for you than all that is in the heavens and earth and whatsoever lieth between them, if ye would but reflect a little. Though your purposes are created by God, yet ye call not upon God, and We answer you not, for ye are greater in your own stations than all of them, if ye call upon the Truth. Call not upon anything that would make void your prayer while ye know not. Say: Call ye upon God as beseemeth Him, then remember all things in their proper measure before Him.

605 And if ye call upon God to provide for you, and in your prayer ye have read your own provision, then seek forgiveness of God and turn unto Him. Likewise is it with all that beareth the name of anything when ye call upon God, your Lord, in truth, whether He answer you or reject you, if ye be discerning in your prayer. And if ye call upon Him Whom God shall make manifest and He answer you, this is a bounty from God upon you. O all things! Be ye thankful unto Him. This is what God hath answered from His presence. O all things! Then seek ye Him. And if ye are denied what ye have asked for, this is from God's justice - ye should praise Him for it. Let not your faith waver whether your request is granted or denied, if you truly call upon Him. Otherwise, you have merely called upon your own desire and have not truly called upon He who created you, sustains you, causes you to die and brings you to life.

606 Be mindful of yourselves on the Day of Resurrection, for verily you, O people of the Bayan, shall be tested. Perchance He Whom God shall make manifest may deny your requests, whereupon you will find yourselves deprived of what befits Him. In such case your supplication would be greater than any sin, if you would but reflect. Let not your circumstances alter you, for whatsoever appears from God is truth, whether He grants or denies your request. This is a bounty for those who ask, and this is God's justice for the supplicants. Say: If you knew what God has ordained regarding asking, you would never ask anyone anything. And if you knew what God has ordained regarding every answer, you would never deny anyone. Is it befitting that God should be questioned? Say: Glory be to God above what they describe. Say: From the first moment God made Me manifest until now, I have called out to all things: "O all things! Answer ye My call!" This is God's call, if you would but see.

607 Has God created anyone more constrained than one who desires a response from Him to Whom belongs whatsoever is in the heavens and earth and all that lies between them, while all are veiled from Him? How then do you not answer God by

دعويكم الله ربكم خير لكم عن كل ما في السموات والأرض وما بينهما ان انتم قليلا ما تتذكرون اذ مقاصدكم خلق عند الله ولكن ما تدعون الله وما نجيبكم لا كبر عنكم عن مقاصدكم كلها ان انتم بالحق تدعون ولا تدعون بشيء يحبط دعائكم و انتم لا تعلمون قل و لتدعون الله بما ينبغي له ثم كل شيء في حده بين يديه لتذكرون

605 و ان دعوتكم الله ليرزقكم فاذا قد قرئتم بدعائكم رزق انفسكم فلتستغفروا الله ثم اليه تتوبون و مثل ذلك كل ما يذكر عليه اسم شيء انتم الله ربكم بالحق تدعون سواء يجيبكم او يردنكم ان انتم في دعويكم مبصرين و ان دعوتكم من يظهره الله واجابكم بذلك فضل من عند الله عليكم ان يا كل شيء انتم اياه تشكرون هذا ما قد اجاب الله من عنده ان يا كل شيء ثم اياه تقصدون و ان منعتكم عما قد سئلتموه فاذا ذلك من عدل الله انتم اياه تحمدون ولا تغيرن ايمانكم عند اجابتكم او ردكم ان انتم اياه بالحق تدعون و الا قد دعوتكم مقصدكم و لا ادعيتم من خلقكم و رزقكم و امامتكم و احياكم

606 فلتراقبن انفسكم يوم القيمة فانكم انتم ان يا من في البيان لميتلون ربما يردنكم من يظهره الله عن دعائكم فاذا انتم بانفسكم لتحظرون ما ينبغي له فاذا دعائكم اكبر من كل ذنب ان انتم قليلا ما تتذكرون فلا يغيركم شئونكم فان ما يظهر من عند الله لحق سواء ان يجيبكم او يردنكم هذا من فضل للسائلين و هذا عدل الله للسائلين قل لو تعلمن ما قد خلق في سؤال انتم ابدا احدا لا تسألون و ان تعلمن ما قد خلق الله في كل جواب انتم ابدا احدا لا تردون هل ينبغي الله ان يسأل قل سبحان الله عما يصفون قل اني انا من اول ما قد اظهرني الله الى حينئذ قد دعوت كل شيء ان يا كل شيء انتم اياي لتجيبون هذا دعوه الله ان انتم قليلا ما تبصرون

607 هل خلق الله مثل هذا مضطرا تحبون ان تستجبتون الذي له ما في السموات والأرض و ما بينهما و كل عنه محتجبون فكيف لا يجيبون

responding to the Manifestation of His Self, while you hear His call day and night? Thus does God show you your deeds, for you hear not nor answer the call of your Lord's Proof. How then do you expect God to hear and answer you through the Manifestation of His Self? This is the essence of what appears from God, if you but knew. Say: Yea, all hear My call and all shall answer Me. O all things! You see no one when he calls you, but if you see him possessing sovereignty, this is one of God's mysteries, the Self-Subsisting, the All-Compelling. For Muhammad claimed aforesaid over all created things past and future: "O all things! Answer ye My call in God's Cause!" Though He possessed sovereignty over all created things past and future, it behooved Him not to ask of anyone. But God permitted Him to ask you so that God might see what you are capable of.

الله باجابتكم مظهر نفسه و انتم بالليل و النهار لتستمعون كذلك ليرينكم الله اعمالكم بانكم دعاء حجه ربكم لا تسمعون و لا تستجيبون فكيف تتوقعون ان يسمع الله و يجيبكم من عند مظهر نفسه و ان هذا ممكن ما يظهر من عند ان انتم تعلمون قل بلى كل ليستمعن دعائي و كل اياي ليجيبون ان يا كل شيء فلا ترون احدا حين ما يدعوكم و ان ترونه على الملك فان هذا من سر الله المهيمن القيوم فان محمد ادعى في القبل ما خلق و يخلق ان يا كل شيء انتم اياي في امر الله لتجيبون و لو انه كان على ملك ما خلق و يخلق و لا ينبغي له ان يسئل من احد و لكن الله قد اذن له ان يسئلكم بان تنظر الله بما انتم عليه مقتدرون

608 O all things! Behold how God aids His Proof if you truly call upon Him. And if you cannot answer someone's call, then answer with noble and mighty words that grieve not his heart. Otherwise answer according to your capacity, for this is God's bounty if you but knew. The most honored before God are those who answer the call of creation before they speak, responding to what their inner reality expresses even as they answer when they speak – these are the friends of God in the Kingdom of the heavens and the earth and whatsoever is between them, and these are they who shall attain. They observe within the dominion and reach out to each according to what they secretly ask, and these are they who bear witness from God. These are the Dawning-Places of God's Command, and these are they who shall attain.

608 ان يا كل شيء فلتنظرن الله بما تنصر حجه ربكم ان انتم اياه بالحق تدعون و ان لا تستطيعن ان تستجيبن دعاء احد فلتجيبنه بكلام عز منيع لا يحزن به فواده و الا على ما انتم عليه مقتدرون لتستجيبون فان هذا من فضل الله ان انتم تعلمون و ان اعزكم عند الله من يستجيبن دعاء الخلق قبل ما هم ينطقون ليجيبهم بما ينطق سرهم على ما هم عليه و هم يستجيبون ان ينطقون اولئك هم اولياء الله في ملكوت السموات و الارض و ما بينهما و اولئك هم الفائزون ينظرون في الملك و ليوصلن الى كل على قدر ما يسئل بسره و اولئك هم من عند الله لشاهدون اولئك هم مطالع امر الله و اولئك هم الفائزون

609 Say: Ponder ye! God hath forbidden you to reject anyone's supplication even if it be to the weight of nineteen times nineteen mustard seeds of clay - how then would God call you when He Whom God shall make manifest summoneth you to believe in the Truth, yet ye respond not? Will ye not respond to God Who created you and sustained you and causeth you to die and giveth you life, and desireth to admit you into the paradise of His knowledge, while ye, by this, remain steadfast in the true Faith? Answer ye Him Whom God shall make manifest before His heart is saddened by all that ye witness. Verily, He loveth this heart of His. Tarry not when He asketh you or writeth unto you, but answer Him with all that ye are able, and respond to Him with all that ye can accomplish.

609 قل لتتفكرون قد انهيكم الله ان تردون دعاء احد في تسع تسع عشر عشر خردل طين فكيف يدعونكم الله من يظهره الله بان لا تؤمنن بالحق و انتم لا تستجيبون فلا تستجيبون عن الله الذي خلقكم و رزقكم و اماتكم و احياكم و اراد ان يدخلكم في رضوان عرفانه و انتم بذلك في دين الحق تثبتون فلتجيبن من يظهره قبل ان يحزن فواده في كل ما انتم عليه لتشهدون و انه ليحزن هذا فواده و لا تصبرن بان يسئلكم او يكتبن اليكم و لتجيبوه بكل

ما انتم عليه مقتدرون ولتجيبوه بكل ما انتم عليه
لعاملون

610 Say: We call upon God Who hath created the heavens and the earth and whatsoever lieth between them, by all the good that His knowledge encompasseth. There is no God but He, the One, the All-Answering. Say: Verily God addresseth at this moment: "There is no God but He, the Protector, the Self-Subsisting. Thou hast called upon Me through all things, and I shall answer thee before thy prayer is ended. O all things! Verily I am God, there is no God but I, the One, the All-Bountiful. I have sent down all good in the Bayan - thou and all things take from this." Thus doth God answer the prayer of him who calleth upon Him in truth. Verily He is the All-Hearing, the Near.

610 قل انا لندعون الله الذى قد خلق السموات و الأرض وما بينهما عن كل ما قد احاط عليه من كل خير انه لا اله الا هو الواحد الاجاب قل ان الله ليخاطبن في الحين انه لا اله الا هو المهيمن القيوم قد دعوتني عن كل شيء ولا جيبك قبل ان تقطع دعائك ان يا كل شيء اني انا الله لا اله الا انا الواحد الفضل قد نزلت كل خير في البيان انك انت و كل شيء من هذا تآخذون كذلك لتسجين الله دعاء من يدعوه بالحق انه لسميع قريب قل انما الداعي هو المدعوان انتم تتعقلون

611 Say: Verily the caller is the one called upon, would ye but understand. Say: Verily the answerer is the one answered, would ye but know. Comprehend ye this, for this is from one Temple, would ye but understand. Otherwise, verily the One called upon is God, and the one who calleth upon Him is My Being - thus do ye remember this.

611 قل انما المجيب هو المجاب ان انتم تعلمون فلتدركن هذا فان هذا من هيكل واحد ان انتم تتعقلون و الا انما المدعو الله و الذى يدعوه كينونتي انتم مثل هذا تذكرون

612 And likewise doth My Being ask of God its Lord, and God answereth it, yet both appear not from that Temple in this way, even as We have revealed in clear revelation. Otherwise, glorified be God above all that He hath created or will create. There is no God but He, the Single, the Most High, the Exalted.

612 و مثل ذلك كينونتي ليسئل الله ربه والله ليحيينه ولكن كليهما لا يظهر من ذلك الهيكل على هذا مثل ما نزلنا منزلي و الا سبحانه الله كل ما خلق و يخلق انه لا اله الا هو الفرد المتعالى الرفيع

613 Say: What preventeth you from asking of anyone is that perchance ye may call upon Him Whom God shall make manifest on the Day of Resurrection. God hath permitted all things to call upon God their Lord - O all things, upon Him do ye call. And God hath forbidden all things to call upon aught else, for that which is other than God is powerless before Him. How can the powerless answer the prayer of its like? Say: Glorified be God! All are powerless before God. But ye must look to the Dawning-Places of God's Command, then from there call ye upon God your Lord. All that ye see in the dominion are the Dawning-Places of God's Command - ye all take from the treasures of His Command.

613 قل ان ما منعكم ان لا تسئلن من احد لعلمكم انتم يوم القيمة من يظهره الله تدعون قد اذن الله كل شيء ان يدعون الله ربه ان يا كل شيء انتم اياه تدعون ونهى الله كل شيء ان لا يدعون بشيء الا اذ ما دون الله ذا عجز عنده كيف يستطيع العاجزان ان يستجيب دعاء مثله قل سبحان الله كل عند الله عاجزون ولكنكم فلتنظرون الى مطالع امر الله ثم من هنالك الله ربكم تدعون كل ما ترون في الملك مطالع امر الله انتم كل شيء من خزائن امره تآخذون

614 Be not impatient that God should send down to you what you seek, for God has created you and taught you knowledge of what you ask from Him. Understand it through its means from your Lord, for this is from God, the Protector, the Self-Subsisting. Cut off your gaze from yourselves and all means except God Who created you, and call upon all things with

614 و لا تصبرن بان ينزل الله عليكم ما انتم تدعون فان الله قد خلقكم و علمكم علم ما انتم من عنده تسئلون فلتدركوه باسبابها من عند ربها فان هذا من عند الله المهيمن القيوم و لتقطعن نظرتكم عن

truth before God. Entrust your prayers to Him, then respond to what He answers, that you may attain all good from Him. This is from God's bounty to you on the Day of Resurrection at God's throne - be not grieved.

انفسكم و كلّ الأسباب الا الله الذي خلقكم و
كلّ شيء بين يدي الله بالحقّ تدعون و لتفوضن
دعائكم اليه ثمّ ما انتم تستجابون اليه لعلكم كلّ خير
من عنده تدركون هذا من فضل الله عليكم يوم
القيمة عرش الله لا تحزنون

615 Call upon Him Whom God shall make manifest concerning the measures of your religion and your world, and be content with what He ordains for you, for that is what God, the Protector, the Self-Subsisting has ordained. Let not what God has ordained for you be changed by love of your own selves, for you know not what is best for yourselves, nor do you encompass it with knowledge. You may call upon God for something while it is harmful for you and you know not; and perhaps you ask not for something while it is good for you with God, yet you encompass it not with knowledge and know not. But God looks upon you and will cause you to attain what you seek of His bounty in accordance with what is best for you in the kingdom of the heavens and earth and what lies between them. God knows all that you know not.

615 فلتدعون من يظهره الله عن مقادير دينكم و ديناكم
و لترضين بما يقدرن لكم فانّ ذلك ما قدر الله
المهيمن القيوم و لا يتبدلن ما قدر الله لكم بحب
انفسكم فانكم انتم لا تعلمون خير انفسكم و لا انتم
لتحيطون به علما على الله ان تدعون شيئا و هو
ضرركم و انتم لا تعلمون و عسى ان لا تدعون من
شيء و هو خير لكم عند الله و انتم لا تحيطون
به علما و لا تعلمون و لكن الله لينظر اليكم و
ليبلغنكم الى ما انتم من فضله تسألون على ما هو
خير لكم عنده في ملكوت السموات و الأرض و
ما بينهما و الله يعلم كلّ ما انتم لا تعلمون

616 Ask of Him Whom God shall make manifest and entrust to His knowledge, for that is what God has permitted you. For all things are manifested through what you seek of God's bounty. Say: Yea, His knowledge suffices beyond all your asking, but you have been commanded to manifest what you love. This is the path of God for those in the kingdom of the heavens and earth and what lies between them. Say: All paths lead to one path in the Mother Book, if you would understand. That is the word of Him Whom God shall make manifest, lest you call upon anyone and call upon him causing his heart to grieve while you know not, and if he calls you to a matter you respond not to it and know not - thereby you enter into the veils of fire even though you call upon him night and day.

616 و لتسألن من يظهره الله و له تفوض بعلمه فانّ
ذلك ما قد اذن الله لكم فان كلّ شيء يظهر بما
انتم من فضل الله لتسألن قل بلى ليكفين علمه عن
كلّ دعائكم و لكنكم قد امرتم بان تظهرن ما انتم
تحبون هذا صراط الله لمن في ملكوت السموات
و الأرض و ما بينهما قل كلّ السبيل الى سبيل
واحد في امّ الكتاب ان انتم لتنبهون ذلك قول من
يظهره لان لا تدعون من احد و تدعوه و يحزن
به فؤاده و انتم لاتعلمون و ان يدعونكم لامر انتم
لا تستجيبيوه و لا تعلمون بذلك لتدخلن في حجب
النار و لو انكم انتم بالليل و النهار اياه لتدعون

617 Say: All on earth call upon Me and turn to Me, and I call them to enter into the religion of God, whereupon some remain veiled and some accept. Say: God will help and answer the prayer of all things, and desires to cause all things to enter into the Most Great Paradise from Him. Verily, there is no God but He, the Protector, the Self-Subsisting.

617 قل كلّ ما على الأرض ليدعون بي و اياي
يتوجهون و اتي لادعونهم بان ادخلنهم في دين
الله فاذا هؤلاء محتجبون و هؤلاء لمقبلون قل
انّ الله لينصرن و ليستجيبن دعاء كلّ شيء و
ليرد ان يدخلن كلّ شيء في رضوان الأكبر من
عنده انه لا اله الا هو المهيمن القيوم

618 [Vahid 9, Bab 1, arhab]

618 [واحد ٩ باب ١ أرهب]

619 And it has four stations. The first in the first:

619 و له اربع مراتب الأوّل في الأوّل

بِسْمِ اللَّهِ الْأَرْهَبِ الْأَرْهَبِ 620

620 In the Name of God, the Most Awe-Inspiring, the Most Awe-Inspiring.

621 قل الله ارهب فوق كلّ ذا ارهاب لن يقدر ان
يمتنع عن ملك سلطان ارهابه من احد لا في
السّموات ولا في الأرض ولا ما بينهما يخلق ما
يشاء بامرّه انه كان رهاباً راهباً رهيباً

621 Say: God is the Most Awesome, above all that inspire awe. None can escape from the dominion of His awesome sovereignty, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath ever been awe-inspiring, awesome, and fearsome.

622 سبحان الذي يسجد له من في السّموات ومن في
الأرض وما بينهما قل كلّ له ساجدون والحمد
لله الذي يسبح له من في السّموات والأرض و
ما بينهما قل كلّ له قانتون

622 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth and what lieth between them. Say: All are prostrate before Him. And praise be to God, Whom all who are in the heavens and on earth and what lieth between them do glorify. Say: All are devoutly obedient unto Him.

623 شهد الله أنه لا اله الا هو له الملك و الملكوت ثمّ
العزّ والجبروت ثمّ القدرة و اللاهوت ثمّ القوّة و
الباقوت ثمّ السلطنة و الناسوت يحى ويميت ثمّ
يميت ويحيى و أنه هو حي لا يموت و ملك لا
يزول و عدل لا يجور و سلطان لا يحول و فرد لا
يفوت عن قبضته من شيء لا في السّموات ولا
في الأرض ولا ما بينهما يخلق ما يشاء بامرّه انه
كان على كلّ شيء قديراً

623 God testifieth that there is none other God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or what lieth between them. He createth what He willeth through His command. Verily, He hath power over all things.

624 و تبارك الذي له ما في السّموات والأرض و ما
بينهما لا اله الا هو العزيز المحبوب و تعالى الذي
له ما في السّموات والأرض و ما بينهما لا اله
الا هو المهيمن القيوم

624 Blessed is He to Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is none other God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is none other God but He, the Protector, the Self-Subsisting.

625 قل ان الله لترهبنكم يوم القيمة انتم ذلك اليوم
ترتقبون ذلك يوم ان تحتجن عن قول بلى ليبطلن
الله كلّ ما علمتم الله باحتجابكم عن قول بلى فيمن
يظهره الله لعلكم يومئذ في ظل الله تامنون و لا
ترتهبون

625 Say: God will surely fill you with awe on the Day of Resurrection, that Day which you await. That is the Day when, should you withhold from saying "Yea," God will render void all your deeds done for His sake, due to your withholding from saying "Yea" to Him Whom God shall make manifest, that perchance on that Day you may dwell secure in God's protection and be not filled with dread.

626 و الأربما تاتينكم يوم القيمة و يظهر من يظهره الله
وانتم بالليل و النهار تتضرعون فاذا ينزل اليكم من
كتب بخط انتم قد منعمت قول عمن قد خلقكم و
رزقكم و اماتكم و احياكم فاذا انتم ما عبدتم من

626 How often will the Day of Resurrection come upon you and He Whom God shall make manifest appear, while you supplicate day and night. Then when He sendeth down unto you Books written in His hand, you forbid yourselves from acknowledging Him Who created you, sustained you, caused you to die, and gave you life. Then you will not have worshipped from the

beginning that hath no beginning, and it behooveth you to annihilate yourselves and cease to exist.

627 This is the awe of Him Whom God shall make manifest on the Day of His manifestation. O all things! It is this that filleth you with awe. For this is the essence of all things - if you take hold of it, then shall you dwell secure in God's protection. And should you fear being slain in His path, let not your hearts be filled with dread, for you behold the good-pleasure of God.

628 But should you veil yourselves from this while believing in your lives, then will He Whom God shall make manifest remember you with the word "Nay." Then will your hearts be filled with dread and your souls and deeds be brought to naught, as though you comprehended nothing of the matter.

629 O all things! Reflect upon those against whom the number of the letter Waw hath been decreed. Some recognized the Cause of God and ascended unto Him, their hearts unfilled with dread, and they now receive their reward in the lofty chambers of Paradise for what they had dreaded outwardly when they entered the fire, and God shall cause them to hear mention of His proof whereby their hearts are filled with dread and their souls and deeds are brought to naught, and they shall be unable to help themselves. O all things! Have mercy upon yourselves, for I fear not for you that you have failed to worship God in any way - is there any dread equal to this, if you but knew? Your hearts are not certain that this is truly a Book from God, the Supreme, the Self-Subsisting, and you imagine that you do good; but God has testified that it is indeed a Book from Him, and those who believe in Him Whom God shall make manifest are themselves convinced of this.

630 O God! Fill with dread of Him Whom Thou shalt make manifest the hearts of all who dwell in the kingdoms of the heavens and the earth and what lies between them, that when they hear mention of Him they may stand firm. And O God! Fill the hearts of those who believe not in Him with the utmost dread from Thee - verily Thou art powerful over all things. And O God! Fill the hearts of those who believe in Him and who on the day of His manifestation are certain of His signs with might and reverence - verily Thou art powerful over all things. Say: He is the Subduer over His creation, the Manifest above His servants, the Inaccessible from aforetime, and the Omnipotent in the earth. He causes to die and brings to life, then causes to die and brings to life, and verily He is the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Whose dominion changeth not, the

أَوَّلُ الَّذِي لَا أَوَّلَ لَهُ وَعَلَيْكُمْ أَنْ تَغْنِينَ أَنْفُسَكُمْ ثُمَّ لَا تَبْقِيُونَ

627 هذا راهب من يظهره الله يوم ظهوره ان يا كل شيء انتم من هذا ترهبون فان هذا جوهر كل شيء ان تاءخذنه فاذا انتم في ظل الله تامنون و ان تخافن في سبيله حين تقتلون لا يهرب قلوبكم لانكم انتم في رضا الله مبصرون

628 و ان احتجبت عن هذا و تؤمنن في حيوتكم فاذا يذكركم من يظهره الله يقول لا فاذا يهرب قلوبكم و يفتني انفسكم و اعمالكم كانكم انتم شيئاً من الأمر لا تدركون

629 ان يا كل شيء فلتتفكرون في الذين قد قضى عليهم عدد الواو بعض قد عرفوا امر الله و عرجوا اليه و هم قلوبهم لا يرهبون و هم حينئذ في غرفات الرضوان يجزون و بعض ما استرهبوا في ظاهريهم و دخلوا النار و يسمعون الله ذكر حخته يهرب به قلوبهم و يفتني انفسهم و اعمالهم و هم لا يستطيعون انفسهم ينصرون ان يا كل شيء فلترحمن انفسكم فاني ما خفت عليكم بانكم ما عبدتم الله في شان فهل من رهب يعدل هذا ان انتم تعلمون و لا يوقن قلوبكم بانه لكاب من عند الله المهيم القويم و تحسبون انكم انتم محسنون ولكن الله قد شهد بانه لكاب من عنده ثم الذين امنوا بمن يظهره الله فاوئلك هم بذلك موقنون

630 فلتملئن اللهم الرعب عن تظهرنه في قلوب من في ملكوت السموات و الأرض و ما بينهما لعلهم حين ما يسمعون ذكره ليثبتون و تملئن اللهم الرعب في قلوب الذين لم يؤمنوا به حق الرعب من عندك انك كنت على كل شيء قديراً و تملئن اللهم العز و الهيبة في قلوب الذين هم يؤمنون به و هم يوم ظهوره بآياته موقنون انك كنت على كل شيء مقتدراً قل هو القاهر فوق خلقه و الظاهر فوق عباده و الممتنع من قبل و المقتدر في الأرض يحيي و يميت ثم يميت و يحيي و انه هو حي لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا في الأرض و لا ما بينهما

One from Whose grasp escapeth nothing in the heavens or on earth or between them.

631 He createth what He willeth by Thy command - verily Thou art the Subduer, the Powerful, the Mighty. Glory be unto Thee, O God! Grant us security on that Day through Thy mercy, for Thou art the Best of those who show mercy. Fill us not with dread of Him Whom Thou shalt make manifest on the Day of Resurrection - by Thy might, for Thou art the Best of those who grant security. Show us no severity on the Day of Resurrection, but cover us with Thy grace, for Thou art the Most Merciful of the merciful. Shelter us in every good-pleasure of Him Whom Thou shalt make manifest, even if we be sorrowful, for the ultimate victory shall be ours as we are patient. Should all on earth be in our possession, we would still triumph through the truth; and should we possess nothing, we would still be content with the truth. Glory be unto Thee, O God!

632 Let not Him Who manifesteth Thyself on the Day of Resurrection desire anything beyond what Thou hast created or wilt create, and preserve Him, O God, with a mighty preservation. And if ye hear words containing dread, mention them not in the presence of Him Whom God shall make manifest lest His soul be grieved, while ye have power over this. Stand between Him and all dread or fear. O angels of the heavens and the earth and what lies between them, all of you together! O all things! Stand between Him Whom God shall make manifest and those who would grieve Him. Say: May all be His ransom if ye would truly sacrifice. This is the path in the kingdoms of the heavens and the earth and what lies between them, if ye would sacrifice. And to Him belongeth whatsoever dwelleth in the night and in the day. There is no God but Him, the All-Powerful, the Self-Subsisting. He it is Who giveth life and causeth death, and unto Him shall all return.

633 His is the most sublime similitude in the heavens and the earth and whatsoever is between them. There is no God but Him, the All-Powerful, the Self-Subsisting.

634 The Second in the Second.

635 In the Name of God, the Most Awesome, the Most Awesome.

636 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, and Thine the Glory and the Might, and Thine the Power and the Divine Realm, and Thine the Strength and the Ruby, and Thine the Sovereignty and the Human Realm, and

631 يخلق ما يشاء بامرك أنك كنت قهاراً مقتدراً
قديراً سبحانه اللهم امننا يومئذ برحمتك فانك انت
خير الأرحمين ولا ترهبنا بمن تظهره يوم القيمة
بعزتك فانك انت خير الأمنين ولاشفقنا يوم
القيمة بشيء واسترعلينا بفضلك فانك انت خير
الأرحمين واستظللنا في كل رضاء من تظهره
ولوكنا لحزونين اذا العاقبه لنا انا كنا صابرين لو
تستملك كل ما على الأرض فانا كنا بالحق غالبين
وان لا تستملك من شيء انا كنا بالحق راضيين

632 سبحانه اللهم فلا ترغبن مظهر نفسك يوم القيمة
بشيء عما قد خلقت او يخلق ولتحفظنه اللهم عن
هذا حفظاً عظيماً وان تسمعن من كلام فيه من
رعب فلا تذكرون بين يدي من يظهره الله ليحزن
به نفسه وانتم على ما انتم عليه مقتدرون لتحولن
بينه وبين كل رعب ثم خوف ان يا ملائكة
السّموات والأرض وما بينهما كلكن اجمعون ان
يا كل شيء فلتحولن بين من يظهره الله وبين
من يحزنه قل كل فداه ان انتم بالحق تستفديون
هذا صراط في ملكوت السّموات والأرض و
ما بينهما ان انتم تستفديون وله ما سكن بالليل و
النهار لا اله الا هو المهيمن القيوم هو الذي يحيى
ويميت وان اليه كل يرجعون

633 وله المثل الأعلى في السّموات والأرض وما
بينهما لا اله الا هو المهيمن القيوم

634 الثاني في الثاني

635 بسم الله الأرهب الأرهب

636 سبحانه اللهم يا الهى لاشهدنك و كل شيء على
أنك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك والملكوت ولك العزة والجبروت و
لك القدرة والآهوت ولك القوة والياقوت و
لك السلطنة والتاسوت ولك العزة والجلال و
لك الطلعة والجمال ولك الوجهه والكمال ولك

Thine the Glory and the Majesty, and Thine the Countenance and the Beauty, and Thine the Face and the Perfection, and Thine the Example and the Examples, and Thine the Stations and the Grandeur, and Thine the Mercy and the Grace, and Thine the Authority and the Justice, and Thine the Greatness and the Independence, and Thine the Awe and the Splendor, and Thine the Might and the Invincibility, and Thine the Power and the Exaltation, and Thine the Joy and the Gladness, and Thine the Sovereignty and the Omnipotence, and Thine is whatsoever Thou hast loved or wilt love of the kingdom of Thy Command and Thy creation.

المثل والأمثال ولك المواقع والأجلال ولك
الرحمة والفضائل ولك السطوة والعدال ولك
العظمة والاستقلال ولك المهابه والاستجلال
ولك العزة والأمتناع ولك القوة والأرتفاع و
لك البهجة والأبتهاج ولك السلطنة والأقتدار
ولك ما احببته او تحبته من ملكوت امرك و
خلقتك

- 637 Thou hast ever been the Subduer above all contingent beings, and the Manifest above all existing things, and the Invincible above all created things, and the Exalted above all atoms, and the Most High above all who dwell in the kingdom of earth and heaven, and the All-Powerful above all particles.

637 لم تزل كنت قاهرا فوق كل الممكنات و ظاهرا
فوق كل الموجودات و ممتنا فوق كل الكائنات
و مرتفعا فوق كل الذرات و متعاليا فوق كل
من في ملكوت الأرض و السموات و مهيمناً
فوق كل الذرات

- 638 Thou hast ever been One God, Single, Eternal, Unique, Ever-Living, Self-Subsisting, Sovereign, All-Powerful, Holy, Everlasting, Eternal, Independent, Exalted, Joyous, Glorious, Beautiful, Great, Luminous, Merciful, Supreme, Mighty, Powerful, Sovereign, Possessing all, Noble, Manifest, Hidden, Awesome. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

638 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً
قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً
مرتفعاً مبتهياً متجللاً متجلاً متعظماً متنوراً
مترحماً متكبراً متعزّزاً متقدراً متسلطاً متملكاً
متشرفاً متظهِراً متبطناً مترهباً تحي و تميت ثم
تميت و تحي و انك انت حي لا تموت و ملك لا
تزل و عدل لا تجور و سلطان لا تحول و فرد
لا يفوت عن قبضتك من شيء لا في السموات
ولا في الأرض و لا ما بينهما تخلق ما يشاء
بامرك انك كنت على كل شيء قديراً

- 639 Therefore, O my God, place between every awe that Thou hast created or wilt create, and the Point of the Bayan and the exponents of obedience to Thee therein, and cause this to reach Him Whom Thou shalt make manifest and then the exponents of His good-pleasure in Thee, through all Thy splendor and majesty and beauty and greatness and light and mercy and words and names and might and will and knowledge and power and utterance and questions and nobility and sovereignty and dominion and loftiness and whatsoever Thou possessest of Thy names and examples. For verily, I know no excellence like that which filleth anyone with gladness and might, and I seek not Thy permission to mention anyone with awe or that whereby he feareth for himself. Therefore, O my God, protect me and all Thy creation from this, and inspire, O my God, all Thy servants that they shall not manifest from themselves that which would cause any of Thy loved ones to turn away.

639 فلتحولن اللهم بين كل رعب قد خلقته او تخلق
و بين نقطه البيان و ادلاء طاعتك فيه و توصلي
هذا الى من تظهره ثم ادلاء رضائه فيك بكل
بهائك و جلالك و جمالك و عظمتك و نورك و
رحمتك و كلماتك و اسمائك و عزتك و مشيتك
و علمك و قدرتك و قولك و مسائلك و شرفك و
سلطانك و ملكك و علائك و ما انت عليه من
اسمائك و امثالك فاني انا ما علمت فضلاً مثل
ما املئن احداً من الأبتهاج و العز و ما استاذن
بك ما اذكرن احداً رعب او ما يخاف به نفسه
فليتصمني اللهم و كل خلقك عن هذا و لتلهمن
اللهم كل عبادك ان لا يظهرن من عندهم ما قد
يرغب احداً من اوليائك

640 Thou hast revealed this so that all may be freed from their veils and enter into Thy paradise. How beloved and exalted art Thou! How mighty and merciful art Thou! How generous and gracious art Thou! How protecting and preserving art Thou! How kind and munificent art Thou! Send Thy blessings upon Him Whom Thou shalt make manifest and upon all who believe in Him, as Thou hast ordained a measure for all things and a recorded time for all things. Verily, Thou art the All-Dominating, the Best-Beloved. Verily, Thou art the Most High, the Most Feared. Verily, Thou art the Inaccessible, the Most Desired. Verily, Thou art the Most Exalted, the Most Praised. Verily, Thou art the Almighty, the Worshipped One. Verily, Thou art the Supreme Ruler, the Well-Known. Verily, Thou art the All-Possessing, the Most Thanked.

640 وَاِنَّ مَا انتَ قَدْ اظهرتَ ذلكَ لتخلصَ كُلَّ عَن حجابهم و لتدخلهم في رضوانك و الّا ما احببك و ارفعك و ما اعزّك و ارحمك و ما اكرمك و اجودك و ما احفظك و احزك و ما الطفك و اجودك صلّ على من تظهره ثم ما يؤمن به من كلّ شيء بما قد قدرت لكلّ شيء قدرا مقدورا و لكلّ شيء اجلا مسطورا و انك كنت مهيمنّا محبوبا و انك كنت متعاليا مرهوبا و انك كنت متمتعا مقصودا و انك كنت مرتفعا محمودا و انك كنت مقتدرا معبودا و انك كنت مستظلا معروفا و انك كنت ممتلكا مشكورا

641 The Third in the Third.

641 الثالث في الثالث

642 In the Name of God, the Most Awe-inspiring, the Most Awe-inspiring.

642 بِسْمِ اللَّهِ الْأَرْهَبِ الْأَرْهَبِ

643 Praise be to God Who hath elevated Himself through His exaltation above all contingent beings, and hath manifested His dominion above all existing things, and hath revealed His manifestation above all created things, and hath raised Himself through His elevation above all atoms, and hath made Himself inaccessible through His inaccessibility above all who dwell in the kingdoms of earth and heaven, and hath magnified Himself through His magnificence above all similitudes and allusions, and hath exercised His sovereignty through His sovereignty above all similitudes and indications. Therefore, He and all His creation bear witness that there is no God but He, the Great, the Most High - a testimony that is resplendent, majestic, magnificent, luminous, merciful, perfect, articulate, great, mighty, learned, powerful, pleasing, beloved, noble, generous, sovereign, possessing, manifest, hidden, preceding, succeeding, bountiful, bestowing, gracious, beautiful, inaccessible, and exalted.

643 الحمد لله الذي قد استعلى بعلاه فوق كلّ الممكنات و استقهر بقهاريته فوق كلّ الموجودات و استظهر باظناره فوق كلّ الكائنات و استرفع بارتفاعه فوق كلّ الذرات و استمتع بمتناعه فوق كلّ من في ملكوت الأرض و السموات و استكبر باكتباره فوق كلّ المثل و الاشارات و استسلط باستسلطه فوق كلّ المثل و الدلائل فاستشده و كلّ خلقه على انه لا اله الا هو الكبير المتعال شهادة مبيته متجلّة متعظّمة متنوره مترحه متممه متكلمه متكبره متعزّه متعلبه مقتدره مترضيه متحببه متشرفه متكرمه متسلطه متملكة متظاهرة متبطنه متقدمه متاخره متجوده متوهبه متلطفه متحسنه متمنعه مترفعه

644 A testimony that filleth the pillars of the heavens with its encompassing power, and the earth and all that is therein with its rivers and all that is in them, and whatsoever lieth between them with all that is therein and thereon, that there is no God but He, the One, the Sovereign, and that the Being of the Seven Letters is His servant and His Word. God hath chosen Him from the heights of the realm of creation and the essence of the power of invention for the station of His manifestation's establishment upon the light of the white path for the creation of all contingent things, and His establishment upon the crimson throne for the life of all atoms, that all things may testify that there is no God but He, the First, the Last, the Manifest,

644 شهادة يملأ اركان السموات باكافها و الأرض و ما فيها و عليا بانهارها و ما فيها و بينهما بما فيها و عليا على انه لا اله الا هو الواحد السلطان و انّ ذات حروف السبع عبده و كلمته قد اصطفيه الله من بحبوحة ذروه الأبداع و غلغويه كينونية الاختراع لمقام ظهور استوائه على نور البيضاء لخلق الممكنات و استوائه على كرسي الخمر الحيات كلّ الذرات لتشهدن كلّ شيء بانه لا اله الا هو الأوّل الاخر الظاهر الباطن الخالق الرازق المميت الحي لا اله الا هو الواحد الديان

the Hidden, the Creator, the Sustainer, the One Who giveth death, the One Who giveth life. There is no God but He, the One, the Judge.

645 The Fourth in the Fourth.

الرَّابِعُ فِي الرَّابِعِ 645

646 In the Name of God, the Most Awe-inspiring, the Most Awe-inspiring.

بِسْمِ اللَّهِ الْأَرْهَبِ الْأَرْهَبِ 646

647 Praise be to God, there is no God but He, the Most Awe-inspiring, the Most Awe-inspiring. And verily the glory from God be upon the First One and upon whomsoever resembleth that One wherein naught is seen except the First One. And furthermore, I bear witness that shouldst thou cause him who believeth not in Him Whom God shall make manifest to fear, and fill him with awe and dread through thy dignity and power and dominion and might, and through what thou possessest of thy names and attributes which are as nothing compared to the names and attributes of Him Whom God shall make manifest, then it behooveth thee to guide thine own essence to inspire awe in thy lovers. Be thou of such character if thou findest thy Lord in grief for those who believe not in Him. Beware lest thou frighten or intimidate any believing man or woman, for God hath strictly forbidden this.

647 الحمد لله الذي لا اله الا هو الأرهَب الأرهَب و
أَمَّا الْبَهَاءُ مِنْ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمَنْ يُشَابِه
ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ
وَبَعْدَ فَاشْهَدُ بِأَنَّكَ إِنْ تَشْفَقَنَّ مَنْ لَمْ يُؤْمِنْ بِمَنْ
يُظْهِرُهُ اللَّهُ وَتَمَلَّنْهُ الرَّعْبَ وَالرَّهْبَ مِنْ هَيْبَتِكَ وَ
قُدْرَتِكَ وَهَيْمَتِكَ وَعِزَّتِكَ وَمَا مَلِكٌ مِنْ أَسْمَائِكَ
وَصِفَاتِكَ الَّتِي هِيَ لَا شَيْءَ عِنْدَ أَسْمَاءٍ مِنْ يَظْهَرُهُ
اللَّهُ وَصِفَاتِهِ فَإِذَا يَنْبَغِي أَنْ تَدُلَّنْ كَيْنُونَتَكَ عَلَى
رَهْبٍ مُحْبِّبٍ فَلْتَكُونَنَّ عَلَى تِلْكَ الصِّفَةِ أَنْ وَجَدْتَ
مَوْلَاكَ فِي حَزْنٍ لِمَنْ لَا يُؤْمِنُ بِهِ وَإِيَّاكَ أَنْ تَرْعَبَ
أَوْ تَرَهَّبَ مُؤْمِنًا أَوْ مُؤْمِنَةً فَإِنَّ اللَّهَ قَدْ نَهَى عَنْ
ذَلِكَ نَهْيًا شَدِيدًا

648 And verily I adjure all who are in the Bayan not to be afraid of anyone, that ye may not be afraid of Him Whom God shall make manifest, exalted be His mention. Rather, be mindful of the fear of God, for this is a word from Him Whom God shall make manifest. He is the Beloved, the Feared One, the Intended, the Praised One. All things point to Him, that there is no God but He, the Worshipped One, Who created all things by His command. And verily there is no God but He, the Supreme, the Self-Subsisting.

648 وَأَنْيَ لَا قَسَمَنَّ كُلٌّ مِنْ فِي الْبَيَانِ لَا تَرَهَّبَنَّ مِنْ
أَحَدٍ لَعَلَّكُمْ لَا تَرَهَّبَنَّ مِنْ يَظْهَرُهُ اللَّهُ جَلَّ ذِكْرُهُ
فَلْتَرَأَوْا رَهْبًا لَهُ فَانْهَ قَوْلًا مِنْ عِنْدِ مَنْ يَظْهَرُهُ اللَّهُ
فَإِنَّهُ هُوَ الْمَحْبُوبُ الْمَرْهُوبُ وَالْمَقْصُودُ الْمَحْمُودُ كُلُّ
أَدْلَاءٍ عَلَيْهِ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَعْبُودُ الَّذِي خُلِقَ
كُلُّ شَيْءٍ بِأَمْرِهِ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

649 [Vahid 9, Bab 2, aqSad]

[واحد ٩ باب ٢ أقصد] 649

650 He hath four stations. The first of the first:

وَلَهُ أَرْبَعُ مَرَاتِبٍ الْأَوَّلُ فِي الْأَوَّلِ 650

651 In the Name of God, the Most Purposeful, the Most Purposeful.

بِسْمِ اللَّهِ الْأَقْصَدِ الْأَقْصَدِ 651

652 Say: God is more purposeful than all who have purpose. None in the heavens or on earth or between them can escape from the dominion of His sovereign purpose. He createth what He willeth by His command. Verily He hath ever been the Supreme Purposer, the Purposeful, the Purposed One.

652 قُلْ اللَّهُ أَقْصَدُ فَوْقَ كُلِّ ذَا أَقْصَادٍ لَنْ يَقْدَرَ أَنْ
يَمْتَنَعَ عَنْ مَلِكٍ سُلْطَانِ أَقْصَادِهِ مِنْ أَحَدٍ لَا فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا
يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ قَصَادًا قَاصِدًا قَصِيدًا

653 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom all who are in the heavens and who are on

653 سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَاوَاتِ وَمِنْ
فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ وَ

earth raise their voices in glorification. Say: All are devoutly obedient unto Him.

الحمد لله الذي يسبح له من في السموات ومن في الأرض قل كل له قانتون

654 God testifieth that there is no God but He - His the dominion and the kingdom, then the might and the power, then the strength and the divinity, then the force and the sovereignty, then the rule and the human realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, the King Who passeth not away, the Just One Who wrongeth not, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath power over all things.

654 شهد الله أنه لا اله الا هو الملك و الملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت يميت ويحيى وأنه هو حي لا يموت و ملك لا يزول وعدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً

655 Blessed is He to Whom belongeth the dominion of the heavens and of the earth and of what lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and on earth and between them. There is no God but He, the Supreme, the Self-Subsisting.

655 و تبارك الذي له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب و تعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

656 Say: We have purposed naught but God and we all worship Him alone. Say: We have desired naught but God and we all bow down before Him alone. Say: There is no purpose for anything in the heavens or on earth or between them except God. God knoweth while ye know not.

656 قل انا ما قصدنا الا الله و انا كل له عابدون قل انا ما اردنا الا الله و انا كل له ساجدون قل لم يكن غير الله مقصود شيئاً في السموات ولا في الأرض ولا ما بينهما والله يعلم ولكنكم انتم لا تعلمون

657 Consider from the beginning of your creation - your fathers approach not your mothers except they purpose God, and thus are ye created by God. Then reflect upon your creation after your form is fashioned in your mothers' wombs - who provideth for you except God purposeth it, and thus are ye sustained by God. Then when ye are born, your elders rear you not except they purpose God, and thus are ye reared by God. Then when ye reach the age of reason, ye seek not any religion except ye purpose God, and thus do ye all follow the religion of God. And ye seek not any worldly thing except that through which you seek nearness to God. Say: All seek to draw nigh unto God. Therefore, in all that you nurture and elevate in your religion and worldly affairs, you aim for naught but God Who created you, sustains you, causes you to die and live again, and ordains the measure of all things. Thus do you bear witness that God is the Unseen, Whom none can comprehend save Him.

657 فلتنظرون من أول ذكركم لا يقرب ابائكم امهاتكم الا وان يقصدوا الله فاذا انتم بالله تخلقون ثم ولتفكرون في خلق انفسكم من بعد ما انعقدت صورتكم في بطون امهاتكم من يرزقكم لا يقصد الا الله فاذا انتم بالله لمرزوقون ثم اذا ولدتكم لربكم الا وان يقصدوا الله فاذا انتم بالله لربيون فاذا تعقلتم بانفسكم لا تريدون من دين الا وان تقصدون فاذا انتم كل بالله لدينون ولا تريدون من دنيا الا وان تقصدون للتقرب به الى الله قل كل بالله ليتقربون فاذا كل ما تربيون و ترفعون في دينكم و دنياكم ما تقصدون الا الله الذي قد خلقكم و رزقكم و يميتكم و يحييكم و يقدر لكم مقادير كل شيء فاذا انتم تشهدون ان الله غيب لا يدركه احد الا اياه

658 And if you desire to comprehend, then comprehend Him Whom God shall make manifest. For you all, in your entirety, have aimed at none other than Him Whom God shall make manifest, and you seek none but Him. This is your beginning and your end, though you seek without being aware. And when you reach your Objective, perchance you become veiled. God has granted you dominion over the earth; therefore seek not God that you might be raised up through God's Cause. How then, when your Objective comes to you, can you become veiled by that which you sought for His sake? Little do you reflect, then perceive. Say: These are the limits which you comprehend, since you seek not God in your hearts. This is a sign that has sprouted within you from the Point of the Bayan. Yet He Whom God shall make manifest is exalted above this. Say: This is God's creation - will you not reflect?

659 Say: All that has appeared as Truth and those who have guided unto Truth from the beginning that hath no beginning unto the end that hath no end - all have sought God. But when they knew God, there befell them what God loved for Himself. O all things! Little do you know My purpose, then through it gain insight. For example, if you become jealous, you seek within yourselves God Who created you, and you know the attribute of jealousy and count it praiseworthy, then manifest it openly. But were you to recognize that your Objective is He Whom God shall make manifest, greater than your purpose within yourselves, and that you have become jealous for His sake, you would not manifest it if you were seeking. Similarly with all things - you love religion and the world since you seek God. How then do you seek that which God has neither willed nor purposed? We have witnessed in no one the spirit of faith except that they seek God unknowingly and unconsciously. Say: O all things!

660 If you have sought or seek God your Lord in all things, then how is it that when I made Myself known to you - that there is no God but I, the Lord of the worlds - you neither sought Me nor seek Me? Rather you seek God within yourselves through verses that were revealed from My manifestation in the Point of the Furqan. This is the extent of your understanding and knowledge. Reflect a little on what you remember, and consider all who have occupied the thrones of reality or guided unto it - can any harm you except that which you bring upon yourselves? When God desired to make Himself known, He created as He had created before. Are ye able to intervene between God and His Manifestation? Say: Glory be to God!

658 و انتم ان تحبون ان تدركون فلتدركن من يظهره الله فاذا انتم كلکم اجمعون ما قصدتم الا من يظهره الله ولا تقصدون الا اياه هذا مبدئکم و منتهاکم ولكن تقصدون من حيث لا تشعرون و ان توصلن الى مقصودکم ربما انتم تحتجبون ملککم الله ملک الارض فاذا انتم لا تقصدون الله لعلکم امر الله ترتفعون فكيف اذا جائکم مقصودکم كيف تحتجبون بما قصدتموه له فقليلًا ما تتفكرون ثم لتشعرون قل هذا على حدود انتم تدركون اذ ما تقصدون الله في افئدتکم تلك اية قد شجعت فيکم من نقطه البيان و ان من يظهره الله لاعلى من هذا قل هذا خلق الله فلا تتفكرون

659 قل کل ما وقع على الحق و الذينهم ادلاء على الحق من اول الذي لا اول له الى اخر الذي لا اخر له کل قد قصدوا الله ولكن لما عرفوا الله وقع عليهم ما يحب الله لنفسه ان يا كل شيء قليلًا ما مقصودی لتعرفون ثم به تستبصرون مثلاً ان انتم تتغيرون فتقصدون في انفسکم الله الذي قد خلقکم و علمتم صفه الغيره ثم تحسبونها ص فه محموده ثم من علانيتکم تظهرون و لكنکم لو تعرفن مقصودکم من يظهره الله لا کبر من مقصودکم في انفسکم و انکم قد تغيرتم له فلا تظهرن فيه ان انتم تقصدون و مثل ذلك کل ما يقع عليه اسم شيء تحبون الدين و الدنيا لما انتم الله تقصدون فكيف ما لا اراد الله و لا قصده انتم له تقصدون فاذا ما شهدنا على احد روح الايمان الا و هم يقصدون الله من حيث لا يعلمون ولا يدركون

660 قل ان يا كل شيء ان انتم قد قصدتم او تقصدون في كل شيء الله ربکم فكيف اذا عرفتمک نفسی انه لا اله الا انا رب العالمين كيف ما قصدتموني و لا تقصدون و انما تقصدون الله في انفسکم بايات قد تجليت من ظهوری في نقطه الفرقان ان لکم و لما انتم تقصدون هذا مبلغکم و علمکم فلتتفکرن قليلًا ما انتم تتذکرون و لتتفکرن کل ما وقع على اعراش الحقیقة او من يدل عليها هل يضرمک الا و انتم بانفسکم تتضرون فلما اراد الله ان يعرف نفسه

All are powerless before this. And when aforetime He desired that Moses should reveal His Lord's sign, God manifested it through His power. Say: This is of God's handiwork - ye are all together powerless before it.

فاذا يخلق مثل ما قد خلق هل انتم قد استطعتم
ان تحولن بين الله وبين ظهوره قل سبحان الله
كل عن ذلك عاجزون وقد اراد من قبل احداً
ان يظهر موسى اية ربه فاذا قد اظهره الله بقدرته
قل هذا من صنع الله انتم كلكم اجمعون عن ذلك
عاجزون

661 He is the Subduer over His creation, the Manifest over His servants, the Protector, the Self-Subsisting. Therefore nullify not your purpose, neither in your return nor in your dwelling-place. For verily when ye aim to draw nigh unto God, ye turn about Him Whom God shall make manifest. Yea, ye suppose that ye are seeking God, yet when God showeth you the Manifestation of His Self, ye seek Him not. This is proof that ye have not sought God. Nothing that God hath created faileth to seek God its Lord. Say: All seek God their Lord. Say: All love God their Lord. Say: All glorify their Lord. Say: All declare the unity of God their Lord. Say: All extol God their Lord.

661 هو القاهر فوق خلقه و الظاهر فوق عباده و هو
المهيمن القيوم فاذا لا تبطلن قصدكم لا في منقلبكم
و مثنوكم فانكم انتم ان تقصدون الله في حول من
يظهره الله تحولون بلى تحسبون انكم تقصدون الله
ولذا لما يريدكم الله مظهر نفسه انتم لا تقصدون
هذا دليل بانكم ما قصدتم الله و ما خلق الله
من شيء لا يقصد الله ربه قل كل الله ربهم
يقصدون قل كل الله ربهم ليحبون قل كل الله
ليسبحون قل كل الله ربهم ليوحدون قل كل الله
ربهم ليكبرون قل كل الله ربهم ليعظمون

662 The Second in the Second

662 الثاني في الثاني

663 In the Name of God, the Most Purposeful, the Most Purposeful

663 بسم الله الأقصّد الأقصّد

664 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and Sovereignty, Thine the Rule and the Realm, Thine the Majesty and Grandeur, Thine the Force and the Action, Thine the Countenance and the Beauty, Thine the Presence and the Perfection, Thine the Mercy and Bounty, Thine the Authority and Justice, Thine the Likeness and the Examples, Thine the Stations and the Exaltation, Thine the Greatness and Independence, Thine the Awe and the Sublimity, Thine the Might and the Inaccessibility, Thine the Power and the Transcendence, Thine the Joy and the Gladness, Thine the Sovereignty and the Omnipotence, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and Creation.

664 سبحانك اللهم يا الهى لا شهدنك و كل شيء على
أنك انت الله لا اله الا انت لك الملك و الملكوت
و لك العزة و الجبروت و لك القدرة و اللاهوت
و لك القوة و الياقوت و لك السلطنة و الناسوت
و لك العزة و الجلال و لك القوة و الفعال و
لك الوجهه و الجمال و لك الطلعة و الكمال و لك
الرحمة و الفضال و لك السطوة و العدل و لك
المثل و الأمثال و لك المواقع و الأجلال و لك
العظمة و الاستقلال و لك المهابة و الاستجلال و
لك العزة و الأمتناع و لك القوة و الأرتفاع و لك
البهجة و الأبتهاج و لك السلطنة و الأقتدار و لك
ما احببته او تحبته في ملكوت امرك و خلقك

665 O my God, I and all things bear witness that we have sought none but Thee and seek none but Thee, from the beginning that hath no beginning unto the end that hath no end, in Thy Book. Therefore, O my God, ordain that I may recognize Him Whom Thou shalt manifest, that I may not be veiled from my purpose in Thyself by the Manifestation of Thy Self. For verily all that I have sought Thee for, from the beginning that hath

665 فلا شهدنك اللهم يا الهى يا الهى عن نفسى و
كل شيئاً ما قصدن الا اباك و لا تقصد سواك
من اول الذى لا اول له الى اخر الذى لا اخر
له في كتابك فلتجعلن اللهم مقصودى من تظهره
بان لا احتجب عن قصدى في نفسك لك عن
مظهر نفسك فاني كل ما قصدتك من اول الذى

no beginning to the end that hath no end, descendeth only for the annihilation of Him Whom Thou shalt manifest, and likewise all things. How blessed then is he who knoweth his purpose, having sought none but Him from beginning to end in all his affairs. By Thy glory! Were I to possess all that is on earth, and were I to hear of the appearance of Him Whom Thou shalt manifest, I would surely seek Him, for I have not possessed that dominion except for Thee.

لا أول له إلى آخر الذي لا آخر له ما ينزل إلا
لفناء من تظهره وكذلك كل شيء فيأطوي لمن
عرف مقصوده حيث لا قصده من أوله إلى آخره
في جميع شئونه فوعزتك لو ملكنتي كل ما على
الأرض ولاستمتعن ظهور من تظهره لا قصده
لاني ما استملك ذلك الملك إلا لك

666 For verily nothing is created save that it seeketh Thee - how much more when the Dawning-Place of Thine Invisibility appeareth! I have not sought Thee in my soul except through a sign of His revelation within my soul. By Thy glory, He is greater, more glorious, more mighty and more splendid. Glorified art Thou! Glorified art Thou! I have sought none but Thee and seek none but Thee. I beseech Thy forgiveness for all things, since all things are Thy creation - how then could I make them my object? Blind are the hearts that seek other than Thee and seek Thee not, and perished are the bodies that veil themselves from what seeks Thee within their souls, being veiled from Thee through the Manifestation of Thy Self. Glorified art Thou! There is no God but Thee. Glorified art Thou! Verily I am of those who seek.

666 فأن الشيء لا تخلق إلا وان يقصدك فكيف
إذا ظهر مطلع غيبك و ما قصدتك في نفسى ما
كان إلا من اية تجليته في نفسى فوعزتك هو
اكبر واجل واعز و اهبى فسبحانك سبحانك
ما قصدت إلا انت و لا اقصد إلا انت و
لاستغفرنك عن كل شيء اذ كل شيء خلقك
فكيف اجعلن مقصودى فعميت قلوب يقصد
غيرك و لا يقصدك و نيت ابدان يحتجب عما
يقصدك في انفسهم بما يحتجبون عنك عن مظهر
نفسك سبحانك ان لا اله الا انت سبحانك انى
كنت من القاصدين

667 Whosoever seeks Thee, O my God, must seek Him Whom God shall make manifest. This is irrevocable, for He is Thy mirror wherein none can see aught but Thee. But whoso seeks a religion and turns not unto Him - by Thy glory, he hath not sought Thee nor will return unto Thee. I beseech Thy forgiveness for all that the seekers have sought apart from those who seek Him Whom Thou shalt manifest on the Day of Resurrection, for these are Thy truthful servants. All others are as dead, loving while thinking they know their Object, yet from the beginning of their lives to the end they know not that which they claim to love.

667 من يقصدك يا الهى ليقصد من يظهره الله هذا مما
لامرد له لانه مراتك لمن لا يرى فيه الا اياك و
لكن من قصد دينا ولم يرجع اليه فوعزتك ما
قصدك و لا يرجع اليك و انى لاستغفرنك عن
كل ما قصدك القاصدون غير الذين تقصدون من
تظهره يوم القيمة فانهم عبادك الصادقون و ما
دونهم اموات يحبون انهم يحسبون ربما ليعرفون
مقصودهم و هم من بعد ما علموا من اول عمرهم
الى اخره عن شيء عنه يتحبون

668 The Third in the Third.

668 الثالث في الثالث

669 In the Name of God, the Most Seeking, the Most Seeking!

669 بسم الله الأقصد الأقصد

670 Praise be to God Who hath exalted Himself in His exaltation above all contingent things, raised Himself in His elevation above all created things, rendered Himself inaccessible in His inaccessibility above all existing things, magnified Himself in His magnificence above all atoms, and shown His dominion in His sovereignty over all who dwell in the kingdoms of earth and heaven. I testify, and all His creation, that there is no God but He, the One sought in His Essence. All else is but the seeking of His path and His good-pleasure. Every object of search is encompassed in him who seeks the Manifestation of His Self,

670 الحمد لله الذى قد استعلى بعلاه فوق كل الممكنات
و استرفع بارتفاعه فوق كل الموجودات و استمتع
بامتناعه فوق كل الكائنات و استجلل باستجلاله
فوق كل الذرات و استقهر باقتباره فوق كل
من في ملكوت الأرض و السموات فاستشده
و كل خلقه على انه لا اله الا هو المقصود بالذات
و ما دونه ان يقصد سبيل هذا و رضاء ذلك فقد
انحصر كل المقصود فيمن قصد مظهر نفسه و كل

and every object of desire in him who finds the Dawning-Place of His Mystery. For every seeker of anything, even his own self, God is the ultimate object of his seeking. How much more then when he attains unto the Manifestation of His Self, Who is Him Whom God shall make manifest, exalted be His mention!

المطلوب لمن وجد مطلع غيبه اذ كل قاصد شيء
حتى نفسه نفسه يقصده الله فكيف اذا وصل الى
مظهر نفسه الذي هو من يظهره الله جل ذكره

671 Yet he remains veiled from his Object after having sought Him, and returns not to his Beloved after having found Him.

671 يحتجب عن مقصوده بعد ما قصده و لا يرجع
الى محبوبه بعد ما قد وجده

672 Glorified and exalted is He above what they seek without knowing, then glorified and exalted is He above what they seek without comprehending. We all seek Him. We have sought God, the Lord of the heavens and earth, Lord of all things, Lord of the visible and invisible, Lord of all worlds, inasmuch as we have sought His proof and what He hath ordained of the paths of His command and prohibition. This is by God's command, the Protector, the Self-Subsisting.

672 سبحانه و تعالى عما يقصدون ما لا يعرفون ثم
سبحانه و تعالى عما يقصدون و ما لا يدركون
انا كل اياه قاصدون قصدنا الله رب السموات
و الارض رب كل شيء رب ما يرى و ما لا
يرى رب العالمين بما قصدنا حجتة و ما قدر من
من عنده من مناهج امره و نهيته ذلك عن امر الله
المهيمن القيوم

673 The Fourth in the Fourth.

673 الرابع في الرابع

674 In the Name of God, the Most Seeking, the Most Seeking!

674 بسم الله الأقصَد الأقصَد

675 Praise be to God, there is no God but the Most Seeking, the Most Seeking. And verily the glory from God be upon the First Unity and upon him who resembleth that Unity wherein naught can be seen but the First Unity. I testify that there is no object of seeking save God and no object of seeking save Him Whom He shall make manifest. Therefore, all that God hath commanded thee or forbidden thee is because His proof aspireth to no other. For example, when thou enterest into the Bayan, thou followest the paths of all things, and in every path thou followest, there is breathed into thee the spirit of the purpose of the Point of the Bayan. All these paths are for thee to seek God, and since this is impossible except through seeking the Manifestation of His Self, therefore all ways are paths of devotion that perchance through them thou mayest seek God, thy Lord.

675 الحمد لله الذي لا اله الا الأقصَد الأقصَد و انما
البهاء من الله على الواحد الأول و من يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأول و بعد
فاشهد بان لا مقصود الا الله و لا مقصود الا
من يظهره فاذا كل ما قد امرك الله او انهاك لان
لا يقصد حجتة مثلا انك انت تدخل في البيان
فيتبع مناهج كل شيء فكل منهج تتبع ينفخ فيك
روح مقصوده نقطه البيان كل ذلك المناهج لان
تقصدن الله و لما كان ذلك ممتعا الا وان تقصدن
مظهر نفسه لذا كل السبل طرق مولعه لعلك بها
تقصدن الله ربك

676 Thus on the Day of Resurrection be thou conscious that the purpose of all things is not veiled from Him Whom God shall make manifest, for thou mayest perchance present thyself before Him seeking God within thyself while rejecting Him to His face, though what thou hadst sought within thyself was the sign of God from the Point of the Bayan, and this is the same sign as He before Whom thou standest. How then canst thou reject Him again within thyself and remain veiled from His essence in all horizons? Similarly, understand this regarding whatsoever is called a thing, and be not heedless of this. For all those who remain veiled are veiled for this reason: each one loveth to think that he hath sought God, while God beareth

676 فاذا يوم القيمة فاستشعر بان لا يحتجب عن
يظهره الله مقصود كل شيء فانك ربما انت تحضر
بين يديه و تقصد الله في نفسك و ترده في وجهك
و تلك ما انت قد قصدته في نفسك اية الله من عند
نقطه البيان و انها هي اية من انت بين يديه كيف
تردده ثانية في نفسك و تحتجب عن كينونيته في
الأفاقات و مثل ذلك فاستدرك ما يقع عليه اسم
شيء و لا تغفل عن هذا فان كل ما يحتجب
الاحتجبون لاجل ذلك يحب عند نفسه بانه قد
قصد الله و ان الله يشهد بانه قد قصد عليه بغير

witness that he hath wrongfully turned against Him. When thou turnest against Him Whom God shall make manifest, it is as though thou hast turned against God, even if in this turning thou seekest God; and if thou seekest not God, thou art an idolater.

حقّ اوان تقصد على من يظهره الله فكانك قد
قصدت على الله ولو انك في قصدك هذا تقصد
الله وان لا تقصد كنت مشركا

677 Say: This is impossible, for if thou didst not seek God in something, this would not have issued from thee. This is the path of God in the heavens and the earth and whatsoever is between them. Hold fast unto it and make your remembrance, O ye who seek, contingent upon reaching Him Whom God shall make manifest, that ye may seek none other than Him. Say: Seek ye God through His attribute of being sought, for this is a quality essential to the court of His oneness - glorified and exalted be He above having any like unto Him, by reason of His supreme inaccessibility and exalted transcendence. Yet we, in our powerlessness and love, are all seekers of Him.

677 قل هذا امر ممتنع اذ لو لم تقصد الله في شيء
لم يظهر من عندك هذا صراط الله في السموات
والارض وما بينهما فاستمسكوا به ولتجعلن
ذكركم يا مقصود على عهد ان وصلتم الى من يظهره
الله فلا تقصدن سواه قل ولتقصدن الله عن
سمته المقصودية اذ انها صفه قوام بساط احديته
سبحانه وتعالى من ان يكون شيء لعلوا امتناعه
وسمواته و لكا يعجزنا وحبنا انا كل اياه
قاصدون

678 [Vahid 9, Bab 3, afTar]

678 [واحد ٩ باب ٣ أفطر]

679 And it hath four stations. The first of the first:

679 وله اربع مراتب الاول في الاول

680 In the Name of God, the Most Originating of originators.

680 بسم الله الأفطر الأفطر

681 There is no God but He, the Most Originating of originators. Say: God is the Most Originating, above every possessor of origination. None in the heavens or the earth or whatsoever is between them can escape from the dominion of His sovereign origination. He createth what He willeth by His command. Verily He hath been an Originator, Originating, Most Original. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is in the earth and whatsoever is between them. Say: All are prostrate before Him. And praise be to God before Whom boweth down in worship whosoever is in the heavens and whosoever is in the earth and whatsoever is between them. Say: All are devoted unto Him. God testifieth that there is no God but He. His is the Kingdom and the Dominion, then Glory and Might, then Power and Divinity, then Strength and Sovereignty, then Rulership and Humanity.

681 لا اله الا هو الأفطر الأفطر قل الله افطر فوق
كل ذي افطار لن يقدر ان يتمتع عن ملكك
سلطان افطاره من احد لا في السموات ولا
في الارض ولا ما بينهما يخلق ما يشاء بامر
انه كان فطا فاطرا فطيرا سبحان الذي يسجد له
من في السموات ومن في الارض وما بينهما
قل كل له ساجدون والحمد لله الذي يسبح له
من في السموات ومن في الارض وما بينهما
قل كل له قانتون شهد الله انه لا اله الا هو له
الملك والملكوت ثم العز والجبروت ثم القدرة
واللاهوت ثم القوة والياقوت ثم السلطنة و
الناسوت

682 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-living Who dieth not, and a sovereignty that fadeth not, a justice that doth not transgress, a dominion that changeth not, and an Entity from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth whatsoever He willeth by His command. Verily He hath power over all things. Blessed is He unto Whom belongeth whatsoever is in the heavens and on earth and all that lieth between them. There is none other God but Him, the All-Compelling, the Self-Subsisting. Glorified is He Who

682 يحيى ويميت ثم يميت ويحيى وانه هو حي لا
يموت وملك لا يزول وعدل لا يجور وسلطان
لا يحول وفرد لا يفوت عن قبضته من شيء
لا في السموات ولا في الارض ولا ما بينهما
يخلق ما يشاء بامر انه كان على كل شيء قديراً
وتبارك الذي له ما في السموات والارض وما
بينهما لا اله الا هو المهيمن القيوم سبحان الذي
يقلب الليل والنهار بامر الا له الخلق والامر لا
اله الا هو المهي القيوم افي الله شك فاطر السموات

causeth the night and the day to alternate by His command. His is the creation and the command. There is none other God but Him, the All-Compelling, the Self-Subsisting. Can there be doubt concerning God, Who hath created the heavens and the earth and all that lieth between them by His command? Nearer is He than to say unto a thing "Be" and it is.

و الأرض و ما بينهما بامرہ اقرب من ان يقول
له كن فيكون

683 And He it is Who created you at first by His command. Will ye not then perceive? Say: He is the Subduer over His creation, and He is the Mighty, the Best-Beloved. Say: He is the Manifest over His servants, and He is the All-Compelling, the Self-Subsisting. God is more glorious than that which ye glorify. God is more exalted than that which ye exalt. God is more beauteous than that which ye beautify. God is more magnificent than that which ye magnify. God is more luminous than that which ye illumine. God is more merciful than that which ye show mercy. God is more perfect than that which ye perfect. God is more complete than that which ye complete. God is greater than that which ye make great. God is mightier than that which ye make mighty. God is more knowing than that which ye know. God is more powerful than that which ye empower. God is more pleasing than that which ye please. God is more noble than that which ye ennoble. God is more sovereign than that which ye rule.

683 و هو الذى فطرکم اول مرہ بامرہ افلا تنظرون قل
هو القاهر فوق خلقه و هو العزيز المحبوب قل هو
الظاهر فوق عباده و هو المهيمن القيوم الله ابنى
فوق ما انتم تبهيون الله اجل فوق ما انتم تتجللون
الله اجمل فوق ما انتم تتجللون الله اعظم فوق ما انتم
تعظمون الله انور فوق ما انتم تتنورون الله ارحم
فوق ما انتم تترحون الله اتمم فوق ما انتم تتممون
الله اكمل فوق ما انتم تتكلمون الله اكبر فوق ما انتم
تكبرون الله اعزّ فوق ما انتم تستعززون الله اعلم
فوق ما انتم تتعلمون الله اقدر فوق ما انتم تتقدرون
الله ارضى فوق ما انتم ترضييون الله اشرف فوق
ما انتم تتشرفون الله اسلط فوق ما انتم تتسلطون

684 God is more possessing than that which ye possess. God is more transcendent than that which ye transcend. God is more ancient than that which ye make ancient. God is more generous than that which ye make generous. God is more shadowing than that which ye shadow. God is mightier than that which ye make mighty. God is more bountiful than that which ye make bountiful. God is more bestowing than that which ye bestow. God is more elevated than that which ye elevate. God is more subtle than that which ye make subtle. God is more seeing than that which ye see. God is more hearing than that which ye hear. God is better than that which ye deem good. God is more wise than that which ye make wise. God is more attractive than that which ye attract. God is more just than that which ye make just. God is swifter than that which ye make swift. God is more manifest than that which ye manifest. God is more compelling than that which ye compel. God is more powerful than that which ye empower.

684 املك فوق ما انتم تملكون الله اعلى فوق ما انتم
تعالون الله اقدم فوق ما انتم تتقدمون الله اكرم
فوق ما انتم تكرمون اظل فوق ما انتم تتظللون
الله اعزّ فوق ما انتم تستعززون اجود فوق ما
انتم تتجودون الله اوهب فوق ما انتم تسهبون
الله ارفع فوق ما انتم ترفعون الله الطف فوق
ما انتم تلطفون الله ابصر فوق ما انتم تبصرون
اسمع فوق ما انتم تسمعون الله اخير فوق ما انتم
تختيروا احكم فوق ما انتم تتحكمون الله اجذب
فوق ما انتم تجذبون اقسط فوق ما انتم تنقسطون
الله اسرع فوق ما انتم تسرعون اظهر فوق ما
انتم تظهرون الله اظهر فوق ما انتم تتفهمون الله
اجبر فوق ما انتم تجبرون

685 God is more hidden than that which ye hide. God is more forbearing than that which ye forbear. God is more thankful than that which ye thank. God is richer than that which ye enrich. God is more joyous than that which ye make joyous. Unto God belong all the most excellent names in the kingdom

685 الله ابطن فوق ما انتم تبطنون الله احلم فوق ما
انتم تحلمون الله اشكر فوق ما انتم تشكرون اغنى
فوق ما انتم تبغون الله ابعج فوق ما انتم تبهجون
و لله اسماء الحسنی کلها فی ملکوت السموات و

of the heavens and of the earth and of whatsoever lieth between them. There is none other God but Him, the All-Compelling, the Self-Subsisting. Say: Verily the glory of names lieth in their being attributed by God unto His Own Self. Glorified and exalted is He above what they mention. None possesseth any existence save by the leave of God. All that are in the heavens and on earth and what is between them glorify Him - those in the fire are for their obedience and those in the light are for their worship - all bow down before Him. His is the Most Sublime Similitude in the heavens and the earth and what lies between them. There is no God but Him, the Protector, the Self-Subsisting.

الأرض و ما بينهما لا اله الا هو المهيمن القيوم
قل ان عتر الاسماء بان ينسبها الله الى نفسه سبحانه
وتعالى عما يذكرون لم يكن لاحد شيئية الا باذن
الله يسبح له من في السموات ومن في الأرض
و ما بينهما من في النار لطاعتهم ومن في النور
لعبادتهم كل له ساجدون وله المثل الأعلى في
السموات والأرض و ما بينهما لا اله الا هو
المهيمن القيوم

686 Say: He is independent of whatsoever is in the heavens and on earth and what lies between them. All are His servants and all are powerless in His grasp. Say: He is the Almighty over all things. He gives life and causes death, and unto Him shall all return. Reflect ye upon your own creation. We created you from two particles and unto them shall We return you. Have ye any power to oppose God's command if ye but knew your own capacity? And if there be any power, it is from God's command - all is from God and all bow down before Him. Say: How do ye seek forgiveness from God Who created you and sustained you and causes you to die and gives you life, while ye forsake not that for which ye seek forgiveness? Say: If ye are truthful in your seeking forgiveness, then seek not forgiveness from God and commit not what God has forbidden you. This is the path of God for the God-fearing.

686 قل هو الغني مما في السموات والأرض و ما
بينهما و كل عباد عنده و كل في قبضته عاجزون
قل هو القاهر على على ما يشاء يحيي ويميت و
ان اليه كل يقبلون فلتتفكرون في خلق انفسكم قد
بداناكم من ذرطين ولنرجعنكم اليها و هل لكم من
قدر تقابلن امر الله ان انتم قدر انفسكم تعلمون و
ان يكن من قدر ذلك من امر الله كل من عند
الله و كل له ساجدون قل كيف تستغفرون الله
الذي خلقكم و رزقكم و اماتكم و احياكم و انتم عما
تستغفرون عنه لا تتركون قل انتم في استغفاركم
ص ادقون لا تستغفرون الله و لا تكسبن ما نهىكم
الله هذا صراط الله للمتقين

687 Otherwise, were they to believe in God and what He has created and creates, verily God is Self-Sufficient, Inaccessible, Exalted. And all that has been created and will be created believes in God - verily He is Exalted, Sublime, Great. This is the glory of these and this is the abasement of those - both move and rest within their bounds. These are in the degrees of fire and those are in the degrees of paradise - both abide by His command and what is ordained in the Book. Say: Those in the fire, were they to know God, would worship Him more greatly than those who have known Him in paradise and worship Him. Do they not see how they worship God while they suppose they are worshippers? And were God to remove the veil from their insight, then all on earth would at once present themselves before God and prostrate themselves. These are they who, having acted according to the truth from God, will never oppose it, and are at this moment following it.

687 و الا لو يؤمن بالله ما خلق و يخلق بالله و انه لغني
ممتنع رفيع و ا تؤمن كل ما خلق و يخلق بالله
انه لرفيع متعالى عظيم هذا عتر هؤلاء و هذا اذل
هؤلاء كلتيهما في حدودهما يتحركون و يسكنون
هؤلاء في درجات النار و هؤلاء في درجات
الرضوان كلتيهما بامر من عنده و قدر في الكتاب
لقائمون قل من في النار لو يعرفن الله ليعبدنه
اكبر عن الذين قد عرفوه في الرضوان و هم له
عابدون افلا ينظرون كيف يعبدون الله بعد ما هم
يحسبون انهم عابدون و لو يرفع الله الغطاء عن
بصائرهم فاذا كل ما على الأرض مره واحده
بين يدي الله يحضرون و يسجدون هؤلاء ان عملوا
الحق من عند الله لن يعارضوه ابدا و هم في الحين
يتبعون

688 But those who were oppressed in the land, even if they should act a thousand times, would alter the limits of their own selves.

688 و لكن الذين استضعفوا في الأرض لو عملوا الف
مره فاذا ليغيرهم حدود انفسهم كلها ياتيهم ريح

Whenever a living breeze comes to them, they follow it, and whenever a lifeless breeze comes to them, they change. Say: Do not change or alter your faith in God, if you are truthful in your faith in God. This is what He has counseled you, O all things, that perchance on the Day of Resurrection you may stand firm in your path before Him Whom God shall make manifest, like a mountain upon the earth that none in all the worlds can move.

حيوان فاذا هم متبعون و كلما ياتيهم ريح دون
حيوان فاذا هم يتبدلون قل لا تبدلن ولا تتغيرن
ايمانكم بالله ان انتم كنتم بالله في ايمانكم صادقين
هذا ما وصيكم ان يا كل شيء لعلكم يوم القيمة
بين يدي من يظهره الله تثبتن على صراطكم كانكم
جبل فوق الأرض لن يقدر ان يحركنكم شيئاً من
العالمين

689 The Second in the Second

689 الثاني في الثاني

690 In the Name of God, the Most Originating of originators.

690 بسم الله الأفطر الأفطر

691 Glorified art Thou, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and divinity, Thine the force and sovereignty, Thine the earthly realm, Thine the glory and majesty, Thine the countenance and beauty, Thine the face and perfection, Thine the likeness and similitudes, Thine the stations and grandeur, Thine the greatness and independence, Thine the stations and manifestation, Thine the mercy and bounty, Thine the authority and justice, Thine the power and effectiveness, Thine the glory and invincibility, Thine the power and exaltation, Thine the sovereignty and might, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. Can there be any god besides Thee to be its possessor, or any creator besides Thee to be its ordainer? Glorified and exalted art Thou!

691 سبحانك اللهم يا الهى لا شهدتك و كل شيء على
أنك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و المليكوت و لك العزة و الجبروت و
لك القدرة و اللاهوت و لك القوة و الياقوت و
لك السلطنة و الناسوت و لك العزة و الجلال و
لك الطلعة و الجمال و لك الوجه و الكمال و لك
المثل و الأمثال و لك المواقع و الأجلال و لك
العظمة و الاستقلال و لك المواقع و الاستجلال
و لك الرحمة و الفضال و لك السطوة و العدل
و لك القوة و لك القوة و الفعال و لك العزة و
الأمتناع و لك القوة و الارتفاع و لك السلطنة
و الأقدار و لك ما احببته او تحبته في ملكوت
امرك و خلقك هل يكن غيرك اله شيء ليكون
مالكه و لا دونك خالق كل شيء ليكون مقدره
سبحانك و تعاليت

692 Creation is Thy creation and command is from Thee and unto Thee, alone with no God but Thee. I worship Thee above all that Thou hast created or wilt create, I prostrate to Thee above all that Thou hast created or wilt create, I sanctify Thee above all that Thou hast created or wilt create, I magnify Thee above all that Thou hast created or wilt create, and I glorify Thee above all that Thou hast created or wilt create, taking pride in this and deriving might from that among Thy creation and servants.

692 اخلق خلقك و الأمر منك و اليك وحدك لا
اله الا انت لا عبدتك عن كل ما خلقت و تخلق
و لا يسجدن لك عن كل ما قد خلقت و تخلق
و لا قدسنك عن كل ما قد خلقت و تخلق و
لا كبرنك عن كل ما قد خلقت و تخلق و
لا عظمنك عن كل ما خلقت و تخلق مفتخرا
بهذا و متمعزاً بذلك من بين خلقك و عبادك

693 Glorified and exalted art Thou! Thou hast ever been one God, single, eternal, self-subsisting, living, enduring, sovereign, supreme, holy, everlasting, eternal, self-dependent. Thou hast taken neither consort nor son, and Thou hast had no partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth

693 سبحانك و تعاليت لم تزل كنت الهاً واحداً واحداً
صدماً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً
ابداً معتمداً ما اتخذت لنفسك صاحبة و لا ولداً
و لم يكن لك شريك فيما خلقت و لا ولى فيما
صنعت تحى و تميت هم تميت و تحيى و انت
حى لا تموت و ملك لا تزول و عدل لا تجور و
سلطان لا تحول و فرد لا يفوت عن قبضته من

not, the Sovereign Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them.

شيء لا في السموات ولا في الأرض ولا ما بينهما

694 Protect Thou, therefore, O my God, all Thy creation from that which Thy knowledge hath encompassed, which falleth short of Thy good pleasure. And cause Thou all things to attain unto the glory of Thy good pleasure. Verily, Thou hast power over all things.

694 فلتحفظن اللهم كل خلقك عما قد احاط به علمك عن دون رضائك ولتوصلن اللهم كل شيء الى عز رضائك انك كنت على كل شيء قديراً

695 The third in the third

695 الثالث في الثالث

696 In the Name of God, the Most Originating of originators.

696 بسم الله الأفر الأفر

697 All praise be to God, Who hath created the heavens and the earth and whatsoever lieth between them through the sovereignty of His creative power, and hath purified the heavens and the earth and all that is between them through the dominion of His radiant might, and hath ordained the heavens and the earth and whatsoever lieth between them through the transcendent power of His eternity, and hath subdued the heavens and the earth and all that is between them through the compelling force of His omnipotence, and hath manifested the heavens and the earth and whatsoever lieth between them through the independent authority of His supreme sovereignty.

697 الحمد لله الذي قد فطر السموات والأرض وما بينهما بسلطان عز فطاريته و طهر السموات والأرض وما بينهما بمليك عز نواريته و قدر السموات والأرض وما بينهما بارتفاع امتناع ازليته وقهر السموات والأرض وما بينهما باقتدار اجتناب قهاريته و ظهر السموات والأرض وما بينهما باستقلال استجلال سلطان عظاميته

698 Unto Him be praise in the eternity of eternities, now and evermore - praise that shineth forth from the horizon of sanctity and glory, and riseth from the court of holiness and beauty; praise that blazeth and gleameth, flasheth and illumineth, and filleth all creation with the testimony that there is none other God but Him, the One, the All-Creating.

698 فله الحمد في ازل الأزال ثم لم يزل ولا يزال حمدا مشرقا عن افق القدس والجلال ومطلعا عن ساحه القدس والجمال حمدا سطع واشرق ولمع و ابرق واضاء واملاء خلق كل شيء على انه لا اله الا هو الواحد الفطار

699 Then He bore witness, and all His creation with Him, through the essence of transcendent glory and the abstraction of holy exaltation and the camphor of mighty grandeur and the pure crystal of glorious bounty and the primordial reality of ancient elevation, that He is the first whom God chose from the pinnacle of all possible beings and revealed Himself to him with all His names and attributes. He caused him to speak with the signs of His power like a surging, billowing ocean, and through him filled His heaven and earth like a resplendent, overflowing sea.

699 ثم استشهده و كل خلقه بجوهر عز رفيع و مجرد قدس منبع و كافر مجد عظيم و سازج عز كريم و كينونية مرتفعة قديم بانه اول من قد اصطفياه الله من ذروه الممكنات و تجلى له به بما هو عليه من الأسماء و الصفات فقد نطقه بآيات قدرته كبحر متذاخر مواج و املاء به سمائه و ارضه كالطمطام المتذاخر البهاج

700 Then through His eye He gazed upon the kingdom of His command and creation, and chose whatsoever He pleased from among the temples of His cause and creation, and ordained through him whatsoever He willed of the paths of His holy existence. All are from Him, unto Him and for Him, their Lord. There is none other God but Him, the One, the All-Bountiful.

700 ثم بعينه قد نظر في ملكوت امره و خلقه و اصطفى ما شاء من هياكل امره و خلقه و قدره ما اراد من مناهج قدسه وجوده فكل منه و اليه و له ربه لا اله الا هو الواحد الفضال

701 The fourth in the fourth

701 الرَّابِعُ فِي الرَّابِعِ

702 In the Name of God, the Most Originating of originators.

702 بِسْمِ اللَّهِ الْأَفْطَرِ الْأَفْطَرِ

703 Praise be unto God, besides Whom there is none other God, the Most Originating, the Most Originating. And verily, glory is from God unto the First Unity, and unto him who resembleth that Unity, wherein naught is beheld save the First Unity, and thereafter.

703 الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَفْطَرِ الْأَفْطَرِ وَأَمَّا الْبَهَاءُ مِنْ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمَنْ يُشَابِهُ ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ وَبَعْدَ

704 Bear thou witness, then, that God – glorified be He – hath originated the heavens and the earth and that which lieth between them from naught, even as He hath originated man from naught. Was that Temple in the speck of clay, or was that Temple in the originating substance of water? Even so hath God created the creation of all things – He hath originated them from naught, and He causeth them to die unto naught, by His power. He is the One, exalted above number and units; the Eternal, the Single, transcendent above likeness and opposites. All His creation is within His grasp.

704 فَاشْهَدْ أَنَّ اللَّهَ سَبَّحَانَهُ قَدْ فَطَرَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَا مِنْ شَيْءٍ يَمْثِلُ مَا قَدْ فَطَرَ الْإِنْسَانَ لَا مِنْ شَيْءٍ هَلْ فِي ذَرِّ الطِّينِ ذَلِكَ الْهَيْكَلُ أَوْ فِي فَطْرِهِ الْمَاءِ ذَلِكَ الْهَيْكَلُ كَذَلِكَ قَدْ خَلَقَ كُلَّ شَيْءٍ فَطَرَهُ لَا مِنْ شَيْءٍ وَأَمَّا لَا مِنْ شَيْءٍ بِقُدْرَتِهِ فَهُوَ الْوَاحِدُ الْمُتَعَالَى عَنِ الْعَدَدِ وَالْإِحَادِ وَالصَّمَدُ الْمُتَفَرِّدُ عَنِ الْمَثَلِ وَالْأَصْدَادُ كُلِّ خَلْقِهِ وَفِي قَبْضَتِهِ

705 He hath originated His Primal Will from naught, through itself, for itself; and then hath He originated through it whatsoever He hath willed of all things, without how or wherefore. None knoweth His handiwork in this save Himself. His is the most exalted similitude in the heavens and on the earth and that which lieth between them, and He is the One, the All-Originating.

705 قَدْ فَطَرَ مَشِيئَتَهُ الْأُولَى لَا مِنْ شَيْءٍ بِنَفْسِهَا لِنَفْسِهَا ثُمَّ فَطَرَ بِهَا مَا شَاءَ مِنْ كُلِّ شَيْءٍ لَا كَيْفَ كَذَلِكَ وَلَا يَعْلَمُ صَنْعُهُ فِي كَذَلِكَ إِلَّا هُوَ لَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَهُوَ الْوَاحِدُ الْفَطَارُ

706 And should the heaven of the knowledge of Him be cleft asunder, and the earth of love for Him be rent in twain, this shall be in God, for the appearance of Him Whom God shall make manifest. Thus when there reaches you from the ray of that Name what shall hold fast your heart - for God is exalted above any who would indicate His creative essence by what pertains to His luminous glory, His supreme dominion, and His transcendent power - verily all wherewith He has sanctified His Self and revealed in the Book, or what is possible or can be named, He revealed not for the creatures to know Him Whom God shall make manifest and the paths of their servitude to God through Him.

706 وَأَنَّ فَطَرْتَ سَمَاءَ مَعْرِفَتِهِ وَانْشَقَّتْ أَرْضَ مَحَبَّتِهِ فِي اللَّهِ لَظْهَرٌ مِنْ يَظْهَرُهُ اللَّهُ فَإِذَا قَدْ وَصَلَ إِلَيْكَ مِنْ شَيْءٍ ذَلِكَ الْأَسْمُ مَا يُمْسِكُ بِهِ فُؤَادُكَ وَالْآ تَعَالَى اللَّهُ مِنْ أَنْ يَدُلَّ أَحَدٌ فَطَارِيئِهِ بِمَا هُوَ عَلَيْهِ فِي عَرِّ نَوَارِيئِهِ وَسَمَوِّ جَبَارِيئِهِ وَعُلُوِّ قَهَارِيئِهِ وَأَنَّ كُلَّ مَا قَدَسَكَ بِهِ نَفْسُهُ وَنَزَلَ فِي الْكِتَابِ أَوْ يُمْكِنُ أَوْ يُسَمَّى لَمْ يَنْزِلْ ذَلِكَ لِعِرْفَانِ الْخَلْقِ مِنْ يَظْهَرُهُ اللَّهُ وَسَبِيلَ عِبَادَتِهِمْ لِلَّهِ لَهُ

707 For when you observe that He is the Creator of a thing, you shall traverse the ocean of Names, and likewise if He be the Compeller, you shall traverse the ocean of Compulsion after Creation, and if He be the Forgiver of a thing, you shall traverse the ocean of Subjugation, lest you behold the Countenance of God save through the Names and Attributes in all opposing conditions. Until now none has attained to God's purpose in establishing these Names, but God has appointed a few servants for Him Whom God shall make manifest - these

707 بَانَكَ حِينَ مَا تَنْظُرَانَهُ فَاطَرَ شَيْءٍ لَتَسْلُكَنَّ فِي بَحْرِ الْأَسْمَاءِ وَمِثْلُ ذَلِكَ أَنْ يَكُنْ جَابِرٌ لَتَسْلُكَنَّ فِي بَحْرِ الْجِبَارِيَةِ بَعْدَ الْفَطَارِيَةِ وَأَنْ يَكُنْ غَافِرٌ شَيْءٍ لَتَسْلُكَنَّ فِي بَحْرِ السَّخَارِيَةِ ثَلَاثًا تَنْظُرُ إِلَى طَلْعِهِ اللَّهُ الْأَبْعَيْنِ الْأَسْمَاءَ وَالصِّفَاتِ فِي كُلِّ الشُّؤْنَاتِ الْمُضَادَّةِ وَإِلَى الْأَنْ مَا وَصَلَ أَحَدٌ إِلَى مَرَادِ اللَّهِ فِي جَعْلِ تِلْكَ الْأَسْمَاءِ وَلَكِنْ اللَّهُ جَعَلَ عِبَادَ قَلِيلُونَ لِمَنْ يَظْهَرُهُ اللَّهُ أَوْلَئِكَ هُمْ يَنْظُرُونَ إِلَى اللَّهِ رَبِّهِمْ

are they who gaze upon God their Lord as they traverse the ocean of Names and Attributes. These are the gems of the Bayan, around whom revolve night and day, and none knows their worth save God Who created them, then the Manifestation of His Self, and they glorify Him by night and day and they grow not weary.

بما هم يسلكون في بحر الأسماء والصفات اولئك
هم جواهر البيان عليهم يطوف الليل والنهار ولا
يعرف قدرهم الا الله الذي خلقهم ثم مظهر نفسه
وهم يسبحون بالليل والنهار وهم لا يفسرون

708 [Vahid 9, Bab 4, askhar]

708 [واحد ٩ باب ٤ أسخر]

709 And He has four stations. The first in the first:

709 وله اربع مراتب الأول في الأول

710 In the Name of God, the Most Subjugating, the Most Subjugating.

710 بسم الله الأسخر الأسخر

711 There is no God but He, the Most Subjugating, the Most Subjugating. Say: God is the Most Subjugating above all possessors of subjugation. None can escape from the dominion of His subjugating power, whether in the heavens or on earth or between them. He creates what He wills by His command. Verily He has ever been the Subjugator, the Subduer, the Overpowering. Glorified be He before Whom prostrate those who prostrate, and praise be to God Whom glorify all who are in the heavens and who are on earth and between them. Say: All are devoutly obedient unto Him. God testifies that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human realm. He gives life and causes death, then causes death and gives life.

711 لا اله الا هو الأسخر الأسخر قل الله اسخر فوق كل
ذي اسخار لن يقدر ان يمتنع عن ملك سلطان
اسخاره من احد لا في السموات ولا في الأرض
ولا ما بينهما يخلق ما يشاء بامرته انه كان سخارا
ساخرا سخيرا سبحانه الذي يسجد له ساجدون و
الحمد لله الذي يسبح له من في السموات ومن في
الأرض وما بينهما قل كل له قانتون شهد الله
انه لا اله الا هو له الملك والملكوت ثم العز
والجبروت ثم القدرة واللاهوت ثم القوة والياقوت
ثم السلطنة والناسوت

712 And verily He is the Ever-Living Who dies not, and the King Who passes not away, and the Just Who wrongs not, and the Sovereign Who changes not, and the Single One from Whose grasp escapes nothing whether in the heavens or on earth or between them. He creates what He wills by His command. Verily He has ever been the Subjugator, the Subduer, the Overpowering. Glorified be He before Whom prostrate all who are in the heavens and earth and between them. Say: All are prostrate before Him. And praise be to God Whom glorify all who are in the heavens and who are on earth and between them. Say: All are devoutly obedient unto Him. God testifies that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then sovereignty and the human realm!

712 يحيى ويميت ثم يميت ويحيى وأنه هو حي لا
يموت وملك لا يزول وعدل لا يجور وسلطان
لا يحول وفرد لا يفوت عن قبضته من شيء
لا في السموات ولا في الأرض ولا ما بينهما
يخلق ما يشاء بامرته انه كان سخارا ساخرا
سخيرا سب الذي يسجد له من في السموات والأرض
وما بينهما قل كل له قانتون شهد الله انه لا اله الا
هو له الملك والملكوت ثم العز والجبروت ثم
القدرة واللاهوت ثم القوة والياقوت ثم السلطنة
والناسوت

713 He giveth life and causeth death, and verily He is the Ever-Living Who dieth not, and a King that passeth not away, and Justice that oppresseth not, and a Sovereign that changeth not, and the One from Whose grasp nothing escapeth, neither aught

713 يحيى ويميت وأنه هو حي لا يموت وملك لا
يزول وعدل لا يجور وسلطان لا يحول وفرد لا
يفوت عن قبضته من شيء ولا ما بينهما يخلق ما
يشاء بامرته انه كان على كل شيء قديراً وتبارك

between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is none other God but He, the Mighty, the Beloved. And exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is none other God but He, the All-Compelling, the Self-Subsisting.

الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ وَتَعَالَى الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا الْمُهَيْمِنُ الْقَيُّومُ

714 Say: God hath indeed subdued all things by His command. His is the creation and the command, both before and after. There is none other God but He, the All-Compelling, the Self-Subsisting. Say: God hath indeed subdued the sun and the moon and all the stars; they are all subdued by the command of their Lord. God is glorified in the evening and at sunrise. Say: Verily the heaven is like unto the earth - He hath subdued them both and cleft them asunder, raising this one and holding that one. Then above this He subdued the mountains, then within them He subdued the seas and rivers and whatsoever ye cultivate therein. These are the signs of God - can ye not see? Is there any god besides God, Creator of all things? Say: Glory be to God above what they describe! Is there any god besides God Who subdueth things? Say: Glory be to God - all are His worshippers.

714 قُلْ إِنَّ اللَّهَ قَدْ سَخَّرَ كُلَّ شَيْءٍ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ قُلْ إِنَّ اللَّهَ قَدْ سَخَّرَ الشَّمْسَ وَالْقَمَرَ وَالْكَوَاكِبَ كُلَّهَا يُسَخِّرُنَّ بِأَمْرِ رَبِّهِمْ يُسَبِّحُ اللَّهَ بِالْعِشِيِّ وَالْأَشْرَاقِ قُلْ إِنَّمَا السَّمَاءُ مِثْلُ الْأَرْضِ قَدْ سَخَّرَهَا وَفَتَقَهُمَا وَرَفَعَ هَذَا وَمَسَّكَ هَذَا ثُمَّ سَخَّرَ فَوْقَ هَذَا الْجِبَالَ ثُمَّ سَخَّرَ فِيهَا الْبَحَارَ وَالْأَنْهَارَ وَمَا أَنْتُمْ فِيهَا تَزْرَعُونَ تِلْكَ آيَاتُ اللَّهِ أَفَلَا تَبْصُرُونَ هَلْ مِنْ إِلَهٍ غَيْرَ اللَّهِ خَالِقِ كُلِّ شَيْءٍ قُلْ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ هَلْ مِنْ إِلَهٍ غَيْرَ اللَّهِ سَخَّرَ شَيْءٍ قُلْ سُبْحَانَ اللَّهِ كُلِّ لَهُ عَابِدُونَ

715 Say: God subdueth what is beyond your power to subdue. Ye are not able to subdue even your own selves - how much less others! Nay, God hath subdued you and all things through what was revealed in the Bayan. Will ye not marvel? Say: Sufficient unto me is God, the Lord of might and majesty. Say: Sufficient unto me is God, the Lord of countenance and beauty. Say: Sufficient unto me is God, the Lord of power and action. Say: Sufficient unto me is God, the Lord of mercy and bounty. Say: Sufficient unto me is God, the Lord of dominion and justice. Say: Sufficient unto me is God, the Lord of similitude and parables. Say: Sufficient unto me is God, the Lord of stations and glory. Say: Sufficient unto me is God, the Lord of grandeur and independence. Say: Sufficient unto me is God, the Lord of pride and sublimity. Say: Sufficient unto me is God, the Lord of might and invincibility. Say: Sufficient unto me is God, the Lord of power and exaltation.

715 قُلْ اللَّهُ يُسَخِّرُ فَوْقَ مَا أَنْتُمْ تَسَخَّرُونَ أَنْتُمْ لَا تَسْتَطِيعُونَ أَنْ تَسَخِّرَ أَنْفُسَكُمْ وَكَيْفَ وَغَيْرَكُمْ بَلِ اللَّهُ قَدْ سَخَّرَكُمْ وَكُلَّ شَيْءٍ بِمَا نَزَلَ فِي الْبَيَانِ أَفَلَا تَسْتَعْجِلُونَ قُلْ حَسْبِيَ اللَّهُ ذُو الْعِزَّةِ وَالْجَلَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الطَّلَعَةِ وَالْجَمَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الْقُوَّةِ وَالْفِعَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الرَّحْمَةِ وَالْفَضْلِ قُلْ حَسْبِيَ اللَّهُ ذُو السُّطُوَّةِ وَالْعَدَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الْمَثَلِ وَالْأَمْثَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الْمَوَاقِعِ وَالْأَجْلَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الْعِظَمَةِ وَالْأَسْتِقْلَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الْكِبَرِيَاءِ وَالْأَسْتِجْلَالِ قُلْ حَسْبِيَ اللَّهُ ذُو الْعِزَّةِ وَالْأَمْتِنَاعِ قُلْ حَسْبِيَ اللَّهُ ذُو الْقُوَّةِ وَالْأَرْتِفَاعِ

716 Say: Sufficient unto me is God, the Lord of joy and gladness. Say: Sufficient unto me is God, the Lord of sovereignty and might. Say: Sufficient unto me is God, the Lord of the kingdom and the realm. Say: Sufficient unto me is God, the Lord of glory and omnipotence. Say: Sufficient unto me is God, the Lord of power and divinity. Say: Sufficient unto me is God,

716 قُلْ حَسْبِيَ ذُو الْبَهْجَةِ وَالْأُبْهَاجِ قُلْ حَسْبِيَ اللَّهُ ذُو السُّلْطَنَةِ وَالْأَقْدَارِ قُلْ حَسْبِيَ اللَّهُ ذُو الْمُلْكِ وَالْمُلْكُوتِ قُلْ حَسْبِيَ اللَّهُ ذُو الْعِزِّ وَالْجَبَرُوتِ قُلْ حَسْبِيَ اللَّهُ ذُو الْقُدْرَةِ وَاللَّاهُوتِ قُلْ حَسْبِيَ اللَّهُ ذُو الْقُوَّةِ وَالْيَاقُوتِ قُلْ حَسْبِيَ اللَّهُ ذُو السُّلْطَنَةِ وَالنَّاسُوتِ

the Lord of strength and the Ruby. Say: Sufficient unto me is God, the Lord of sovereignty and the human realm.

717 Say: Verily God shall indeed subdue all things. He hath power over all things. Say: Verily the person who subdueth certain things - God hath already subdued them. Can ye not see? Say: Who subdued the First One and caused them to descend upon the Point of the Bayan, and held them in the kingdom of the heavens and the earth and what lieth between them, if ye but knew! Say: Who, save God, can subdue that which is revealed in the Bayan and hold it fast until the Day of Resurrection? Will ye not marvel? Say: Who, save He, hath subjected the heaven above you and the earth beneath you and the air between them both? Will ye not make haste to understand? Say: Who, save God, hath subjected the primal point in your mothers' wombs, if ye but knew? Say: Who hath subjected the Tablet within your grasp and the pens in your right hands and the ink between them? Will ye not marvel? Say: None can subject flight to your control, and ye are powerless to subject it save as He willeth.

718 Verily, He hath power over all things. Say: All these are signs from Him Whom God shall make manifest, that ye may bear witness that there is none other God but Him, and that this is the mirror of His Self - all bow down before Him and all prostrate themselves before Him. The Kingdom on that Day belongeth to none save God, the One, the All-Compelling, Lord of the heavens and the earth, Lord of all things, beside Whom there is none other God, the One, the All-Glorious. Say: In Whose hand is the kingdom of all things, if ye but knew? Say: In God's hand, Who created the heavens and the earth and all that is between them, and ye worship Him by night and by day. Say: Were the veil to be lifted from your eyes, all things would behold their beginning and their end, that they were created for Him Whom God shall make manifest. But when they learn of His manifestation, they work for other than Him and perceive it not. Say: Work not for any save God, lest ye enter into the Fire and know it not.

719 Work ye for God Who created you and sustained you and caused you to die and gave you life and enriched you and forgave you and exalted you and abased you and strengthened you and forsook you and honored you and tested you and taught you and withheld knowledge from you and doeth for you whatsoever He willeth. There is none other God but He, the One, the All-Glorious.

720 The Second in the Second

717 قل ان الله ليسخرن كل شيء انه كان على كل شيء قديراً قل ان انسان الذي يسخر بعض شيء ان الله قد سخر افلا تبصرون قل من سخر احداً الاول و زلهم على نقطه البيان و امسكهم في ملكوت السموات و الأرض و ما بينهما غير ان انتم تعلمون قل من يسخر من يدخل في البيان و يمسه الى يوم القيمة غير الله افلا تستعجبون قل من سخر السماء فوقكم و الأرض تحتكم و الهواء ما بينهما افلا تستعجبون قل من سخر النقطه في ارحام امهاتكم غير الله ان انتم تعلمون قل من سخر اللوح في قبضتكم و الأقاليم في ايمانكم و المداد بينهما افلا تستعجبون قل من لا يسخر الفرار في قبضتكم و يعجزكم عن تسخيريه الا ان يشاء

718 انه كان على كل شيء قديراً قل كل ذلك ايات من عنده من يظهره الله لتشهدن على انه لا اله الا هو و ان هذا مرات نفسه كل به ليسخرون و كل له ساجدون و ما الملك يومئذ الا الله الواحد السخار رب السموات و الأرض رب كل شيء الذي لا اله الا هو الواحد النوار قل من بيده ملكوت كل شيء ان انتم تعلمون قل بيد الله الذي خلق السموات و الأرض و ما بينهما و انتم بالليل و النهار له عابدون قل لو تكشف الغطاء عن بصائر كل شيء ليرى كل في مبدئهم و منتاهم بانهم لمن يظهره عاملون و لكتهم اذا علموا ظهوره فاذا هم يعلمون لدونه و لا يشعرون قل لا تعلمن لدون الله لتدخلن النار و انتم لا تعلمون

719 و تعملن لله الذي خلقكم و رزقكم و اماتكم و احياكم و يغنيكم و يغفركم و يرفعكم و ينزلكم و يعزكم و يذلكم و ينصركم و يخذلكم و يكرمكم و يميناكم و يعلمكم و يمنع عنكم علمكم و يفعل لكم ما يشاء انه لا اله الا هو الواحد السبحان

720 الثاني في الثاني

721 بسم الله الأسخر الأسخر

721 In the Name of God, the Most Compelling, the Most Compelling

722 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is none other God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Power, Thine the Strength and the Divinity, Thine the Force and the Ruby, Thine the Sovereignty and the Human Realm, Thine the Glory and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Strength and the Action, Thine the Mercy and the Grace, Thine the Likeness and the Similitudes, Thine the Stations and the Grandeur, Thine the Greatness and the Independence, Thine the Pride and the Manifestation, Thine the Glory and the Inaccessibility, Thine the Power and the Exaltation, Thine the Joy and the Sovereignty and the Might, and Thine whatsoever Thou hast loved or wilt love of the kingdom of Thy Command and Thy creation.

723 Thou art He Who hath subjected all things by Thy power and made all things to prostrate before Thy face and hath caused the dwellers of the heavens and the earth and all that is between them to abide through Thy strength. Thou art resplendent in sovereignty and earthly dominion, made merciful through glory and majesty, perfected through radiance and beauty, exalted through the Face and perfection, glorified through power and action, made knowing through mercy and grace, empowered through authority and justice, made content through likeness and similitude, made compassionate through position and sublimity, ennobled through grandeur and independence, made sovereign through pride and majesty, given dominion through glory and invincibility, exalted through power and elevation, sanctified through joy and gladness, and made to subdue through sovereignty and might whatsoever Thou hast willed or shalt will of all that Thou hast created or shalt create.

724 Therefore I beseech Thee, O my God, by Thyself - naught being like unto Thee before Thee - to subdue the splendor of all things and their glory, the beauty of all things and their grandeur, the light of all things and their mercy, the words of all things and their perfection, the names of all things and their might, the will of all things and their knowledge, the power of all things and their expression, the love of all things and their honor, the sovereignty of all things and their dominion, the loftiness of all things and their signs, the essence of all things and their words, the existence of all things and their favors, the grace of all things and their manifestations, the appearance of all things and their concealments, and whatsoever names of

722 سبحانك اللهم يا الهى لا شئدك و كل شئ على
أنك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و المليكوت و لك العز و الجبروت و
لك القدرة و اللاهوت و لك القوة و الياقوت و
لك السلطنة و الناسوت و لك العزة و الجلال و
لك الطلعة و الجمال و لك الوجهه و الكمال و لك
القوة و الفعال و لك الرحمة و الفضل و لك المثل
و الأمثال و لك المواقع و الأجلال و لك العظمة
و الاستقلال و لك الكبرياء و الاستجلال و لك
العزة و الأمتاع و لك القوة و الأرتفاع و لك
البهجة و لك السلطنة و الأقتدار و لك ما احبته
او تحبه من ملكوت امرك و خلقك

723 انت الذى قد سخرت كل شئ بقدرتك و
جعلت كل شئ لساجدا لك لوجهك و
اسكنت خلق السموات و الأرض و ما بينهما
بقوتك تبيت بالملك و المليكوت و تجللت بالعز و
الجبروت و تجللت بالقدرة و اللاهوت و تعظمت
بالقوة و الياقوت و تنورت بالسلطنة و الناسوت و
ترجمت بالعزة و الجلال و تكلمت بالطلعة و الجمال
و تكبرت بالوجهه و الكمال و تعززت بالقوة و
الفعال و تعلمت بالرحمة و الفضل و تقدرت
بالسلطنة و العدل و ترضيت بالمثل و الأمثال و
تحننت بالمواقع و الأجلال و تشرفت بالعظمة و
الأستقلال و تسلطت بالكبرياء و الأستجلال
و تملكك بالعزة و الأمتاع و تعاليت بالقوة و
الأرتفاع و تقدست بالبهجة و الأبتهاج و تسخرت
بالسلطنة و الأقتدار ما شئت او تشاء مما خلقت
او تخلق

724 فلاسلنك اللهم يا الهى بك لا شئ عندك مثلك
ان تسخرن بهاء كل شئ و جلاله و جمال كل
شئ و عظمته و نور كل شئ و رحمته و كلمات
كل شئ و كماله و اسماء كل شئ و عزته و
مشيئه كل شئ و علمه و قدره كل شئ و قوله
و حب كل شئ و شرفه و سلطان كل شئ و
ملكه و علو كل شئ و اياته و من كل شئ
و كلماته و وجود كل شئ و الطافه و فضل كل
شئ و ظهوراته و ظهور كل شئ و بطوناته و ما
عندك من اسماء الخيرية لمن تظهره و لمن اظهره

goodness Thou possessest for Him Whom Thou shalt make manifest and for Him Whom Thou hast manifested, and for every Sun of Truth Thou shalt manifest, whereby Thou shalt cause the manifestations before it to enter under its shadow, for all things are subdued by Thy power.

ولكلّ شمس حقيقه تظهرها بما تدخلن ظهورات
قبلها في ظلها اذ كلّ شيء بقدرتك مسخر

725 I beseech Thee by Thy power whereby Thou hast subdued all things, that Thou wilt subdue unto Him Whom Thou shalt make manifest all that are on earth. Verily, Thou art powerful over all things. And do Thou bestow upon Him, O my God, through Thy subduing power, Thy determining power, Thy compelling power, Thy mighty power, Thy transcendent power, Thy magnificent power, Thy glorious power, Thy supreme power, Thy sovereign power, and Thy invincible power. Verily, Thou art potent over all things.

725 اسئلك بقدرتك التي قد سخرت بها كلّ شيء ان
تسخرن كلّ ما على الأرض لمن تظهره أنك كنت
على كلّ شيء قديراً ولتن اللهم به على بسخاريك
وقد ارتيتك وجباريتك وشدايتك وعلايتك
وعظامتك وعزازيتك وكباريتك وسلطيتك
ومنايعتك أنك على كلّ شيء مقتدرا

726 The Third in the Third

726 الثالث في الثالث

727 In the Name of God, the Most Subduing, the Most Subduing

727 بسم الله الأسخر الأسخر

728 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and hath subdued through His subduing power all existent things, and hath raised Himself in His elevation above all created things, and hath made Himself invincible in His invincibility above all atoms, and hath shown His dominion in His sovereignty over all who dwell in the kingdoms of earth and heaven.

728 الحمد لله الذي قد استعلى بعلاه فوق كلّ الممكنات
واسخر باستخاره فوق كلّ الموجودات واسترفع
باسترفاعه فوق كلّ الكائنات واستمتع باستمناعه
فوق كلّ الذرات واستقهر باقتهاره فوق من في
ملكوت الأرض والسموات

729 His creation beareth witness, as He Himself doth testify, that there is no God but the One, the All-Subduing, Who hath subdued all that He hath created and shall create through His essence which He hath manifested, and His abstraction which He hath made abstract, and His pristine nature which He hath made pristine, and His camphor-like quality which He hath made camphor-like, and His eternity which He hath made eternal, and His subduing power which He hath made subduing, and His creative power which He hath made creative, and His glory which He hath made glorious, and His majesty which He hath made majestic, and His beauty which He hath made beautiful, and His grandeur which He hath made grand, and His light which He hath made luminous, and His mercy which He hath made merciful, and His completeness which He hath made complete, and His perfection which He hath made perfect, and His greatness which He hath made great, and His knowledgeable which He hath made knowing, and His powerfulness which He hath endowed with power, and His pleasingness which He hath made pleasing, and His belovedness which He hath made beloved, and His nobleness which He hath ennobled, and His sovereignty which He hath invested with sovereignty, and His dominion which He hath given dominion,

729 فاستشهده وكلّ خلقه على أنّه لا اله الا الواحد
السخر قد سخر كلّ ما خلق ويخلق بجوهره قد
جهرها ومجديه قد جردها وساذجية قد سزجها
وكافورية قد كفرها ازلية قد ازلها وسخاريه قد
سخرها وفطاريه قد فطرها وبهائيه قد بهاها و
جلاليه قد جللها وجماليه قد جملها وعظاميه قد
عظمها ونواريه قد نورها ورحمانية قد رحمها و
تمامية قد تمها وكاليه قد كلها وكباريه قد كبرها
وعزازيه قد عززها وعلاميه قد علمها وقداريه
قد قدّها ورضائيّه قد رضيها وحبايه قد حبها و
شرافيه قد شرفها وسلطيه قد سلطها وملاكيه
قد ملكها وعلايه قد علاها وقداميه قد قدّها
وعجايه قد عجبها وكراميه قد كرمها وجواديّه قد
جودها وهابيه قد وهبها وما يشابه تلك المثل
الرفيعه والادلاء الممتنع

and His loftiness which He hath exalted, and His precedence which He hath given precedence, and His wondrousness which He hath made wondrous, and His generosity which He hath made generous, and His bountifulness which He hath made bountiful, and His bestowal which He hath made bestowing, and whatsoever resembleth those exalted similitudes and those inaccessible proofs.

730 Through them He hath filled His heavens and His earth, for there is no God but Him, the One, the All-Subduing. He hath made subject unto the Seven Letters, His servant and His Word, whatsoever He hath created and will create through His power, that they who seek may recognize that He is the Object of all names and attributes, the One glorified in the kingdom of holiness, the Doer of whatsoever He willeth. His is the most sublime similitude in the heavens and the earth and whatsoever is between them. There is no God but Him, the Great, the Most Exalted.

731 The fourth in the fourth

732 In the Name of God, the Most Subduing, the Most Subduing.

733 All praise be to God, besides Whom there is no other God, the Most Subduing, the Most Subduing. And verily all glory from God be upon the Primal Unity and upon them who resemble that Unity wherein naught can be seen save the Primal Unity.

734 I testify that God, glorified be He, hath ever been and will ever be powerful over all His names and their likenesses, and unapproachable in all His qualities and attributes. He subdueth whatsoever He willeth, howsoever He willeth, through whatsoever means He willeth.

735 Verily thou art in the Bayan. That which God hath not permitted thee, seek not to subdue, and that which He hath permitted thee, subdue all who are not in the Bayan that thou mayest cause them to enter into the Bayan. This is from the good-pleasure of God, the Help in Peril, the All-Subduing.

736 Know thou the science of talismans in their beginning and their end, their outward form and their inner meaning, for therein lie mighty wonders and exalted mysteries. Yet this is for the establishment of truth, not for what the desires of men may dictate. For if thou shouldst recognize Him Whom God shall make manifest, thou wouldst subdue one through prostration and faith in Him. Otherwise thy knowledge and power of subduing will profit thee not. From dust thou came and to dust thou shalt return, while the Cause remaineth with God, the One, the Inaccessible.

730 ثم بها ملاء بها سمائه وارضه على انه لا اله الا هو الواحد السخار قد سخر لذات حروف السبع عبده و كلمته كلما خلق ويخلق بقدرته ليستدلن المستدلون على انه هو المقصود في لجه الأسماء و الصفات والمحمود في ملكوت القدس والفعال الا له المثل الأعلى في السموات والارض وما بينهما لا اله الا هو الكبير المتعال

731 الرابع في الرابع

732 بسم الله الأتخر الأتخر

733 الحمد لله الذي لا اله الا هو الأتخر الأتخر و انما البهاء من الله على الواحد الأول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول

734 وبعد فاشهد ان الله سبحانه لم يزل ولا يزال كان مقتدرا على جميع اسمائه وامثاله وممتعا على كل شئونه وصفاته قد سخر ماشاء كيف شاء بما شاء

735 و انتك انت في البيان ما لا اذنك الله لاتستسخرها وما اذنك الله تستسخر كل من لم يكن في البيان لتدخلهم في البيان هذا من رضاء الله المهيمن السخار

736 وتعلمن علم الطلسميات باولييتها و اخريتها و ظاهريتها و باطينتها فان فيها عجائب ممتنعه و غرايب مرتفعة ولكن لا ثبات الحق لا لمايةوى هوآء الناس بانك لو تدركن يوم من يظهره الله تسخرن احدا بالسجود والايمان به الا فا ينفعك علمك وتسخيرك بدئت من الطين و ترجع اليه و يبق الامر لله الواحد المنيع

- 737 Join not two through this knowledge except through truth, nor separate them except through truth, for all things have their proper effect. Draw not nigh unto that which God hath not permitted thee. God created not this name save for the time when He Whom God shall make manifest, exalted be His mention, shall subdue whatsoever He willeth, that thou mayest witness the compelling power of God, the One, the All-Subduing. And should He compel thee, thou shalt witness the compelling power of the One, the All-Compelling. Should He forgive thee, thou shalt witness the forgiveness of God, the One, the All-Forgiving. Should He deal justly with thee, thou shalt witness the justice of God, the One, the Just. Should He show grace unto thee, thou shalt witness the grace of God, the One, the All-Bountiful.
- 737 ولا تجمع بين اثنين بذلك العلم ألا بالحق ولا تفرق بينهما ألا بالحق فإن لكل شيء اثر في حده فلا تقرب ما لا اذن الله لك وما خلق الله ذلك الأسم إلا لحين اذا سخر من يظهره الله جلّ وعلا ذكره ما شاء لتشهدن على جباريه الله الواحد السخار و ان يجبر عليك لتشهدن على جباريه الواحد الجبار و ان يغفرلك لتشهدن على غفاريه الله الواحد الغفار و ان يعدل في حقك لتشهدن عدل الله الواحد العدل و ان يفضل في حقك لتشهدن على فضاليه الله الواحد الفضل
- 738 Yet move not from the Point of the Bayan, lest the mystery become difficult for thee in the kingdom of names and similitudes, for all names belong to God, exalted be His glory, and He has permitted none to bear them save Him Whom God shall make manifest, exalted be His bounty. Therefore, bear witness unto all names and attributes from that Source, and in all else, follow what God has permitted thee, for this is the path of God, the One, the Bountiful.
- 738 ولكن لاتتحرك عن نقطه البيان ليصعب عليك السر في ملكوت الأسماء و الأمثال فإن كلّ الأسماء لله جلّ جلاله و ما اذن الا لمن يظهره الله جلّ افضاله من هنالك فاشهد كلّ الأسماء و الصفات و من غير هنالك فاسلك بما قد اذن الله لك فان هذا صراط الله الواحد السخار
- 739 [Vahid 9, Bab 5, aHsab]
- 739 [واحد ٩ باب ٥ احسب]
- 740 It has four stations. The first of the first:
- 740 وله اربع مراتب الأول في الأول
- 741 In the Name of God, the Most Reckoning, the Most Reckoning.
- 741 بسم الله الاحسب الاحسب
- 742 There is no God but He, the Most Reckoning, the Most Reckoning. Say: God is the Most Reckoning above all who reckon. None can escape from the dominion of His reckoning, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily, He is the Reckoner, the All-Counting, the All-Sufficing.
- 742 لا اله الا هو الاحسب الاحسب قل الله احسب فوق كلّ ذى احساب لن يقدر ان يمتنع عن ملك سلطان احسابه من احد لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامرّه انه كان حسابا حاسبا حسيبا
- 743 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth and what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom all who are in the heavens and who are on the earth and what lieth between them stand in devotion. Say: All are devoutly obedient unto Him.
- 743 سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كلّ له ساجدون و الحمد لله الذي يسبح له من في السموات و من في الأرض و ما بينهما قل كلّ له قانتون
- 744 God testifieth that there is no God but He. His is the kingdom and the dominion, then the might and the omnipotence, then the power and divinity, then the strength and sovereignty, then the rule and the earthly realm. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, the Sovereign Who passeth not
- 744 شهد الله انه لا اله الا هو له الملك و الملكوت ثمّ العزّ و الجبروت ثمّ القدرة و اللاهوت ثمّ القوة و الياقوت ثمّ السلطنة و الناسوت يحى و يميت ثمّ يميت و يحى و انه هو حي لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا

away, the Just Who wrongeth not, the Ruler Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily, He hath power over all things.

في الأرض ولا ما بينهما يخلق ما يشاء بامر الله
كان على كل شيء قديراً و

745 Blessed be He to Whom belongeth whatsoever is in the heavens and whatsoever is on the earth. There is no God but He, the Mighty, the Beloved. Exalted be He to Whom belongeth whatsoever is in the heavens and on the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting.

745 تبارك الذي له ما في السموات وما في الأرض
لا اله الا هو العزيز المحبوب وتعالى الذي له ما
في السموات والأرض وما بينهما لا اله الا هو
المهيمن القيوم

746 Say: God will assuredly reckon with you on the Day of Resurrection through Him Whom God shall make manifest. Will ye not, then, be God-fearing? Fear ye the Day when God will call you to account, for on that Day ye shall know. Perchance ye have worshipped from the beginning of your lives until the time when He Whom God shall make manifest reckoneth with you, and He recordeth that ye have not worshipped God and that ye shall enter the fire, because ye followed Him not and were among those who were veiled from the signs of God from His presence.

746 قل ان الله ليحاسبنكم يوم القيمة بمن يظهره الله
فلا تتقون فلتخافن من يوم الذي يحاسبنكم الله
فان يومئذ انتم تعلمون ربما عبدتم من اول عمركم الى
حين ما يحاسبنكم من يظهره الله ويكتب لكم بائتم
انتم ما عبدتم الله وانكم انتم في النار داخلون بما لم
يتبعوه وكنتم عن ايات الله من عنده لمحتجبين

747 And perchance one who was not of your religion at the time He maketh Himself known - say: Yea - then it shall be written for him that he hath worshipped God from the beginning that hath no beginning to the end that hath no end. This is God's bounty unto the God-fearing. Yet We find not the worth of your religion to be as much as a grain of gold, for were anyone to call you to account for it, ye would reject it. But He Who created you, sustained you, caused you to die and gave you life, desireth to reckon with you on the Day of Resurrection after the number of the letter Vav hath been fulfilled, and ye reject not the signs of the One within yourselves, nor the paths of the Qur'an leading to its Lord, and ye think ye do good, but We have taken account of what ye did and what We have brought you, and We have reckoned with you and taken from your hands Our possessions, and We have made you unjustified upon the earth.

747 وربما من لم يكن في دينكم حين الذي يعرفه نفسه
قل بلى فاذا ليكتبن له هذا ممن عبد الله من اول
الذي لا اول له الى اخر الذي لا اخر له هذا فضل
الله للمتقين ولكما وجدنا مبلغ دينكم على قدر
مثقال ذهب اذ لو يحاسبنكم احد به انتم لتردون
ولكن من خلقكم ورزقكم واماتكم واحياكم
يريد ان يحاسبنكم يوم القيمة بعد ما قد قضى عدد
الواو وانتم لا تردون ايات الواحد في انفسكم و
لا مناهج القران الى مالكة وتحسبون انكم تحسنون
كل قد اخذناكم وما قد اتيناكم وحسبناكم و
اخذنا من ايديكم اموالنا وجعلناكم فوق الأرض
غير محقين

748 Say: Our possessions are Our paths in the Book, after the verses of the One in your hearts and spirits and souls and bodies. If ye reckon with yourselves in relation to Him Whom God shall make manifest as ye reckon with one another in your religion, then ye shall be God-fearing. But ye shall be called to account for the mithqal of gold which God hath commanded you to return unto Him Who shall give it unto you, that ye may reckon with yourselves regarding your faith in His presence. For if the measure of your faith be less than a mithqal of

748 قل ان اموالنا مناهجنا في الكتاب بعد ايات الواحد
في افتادكم وارواحكم وانفسكم واجسادكم ان
تحاسبون انفسكم بمن يظهره الله بمثل ما يحاسب
بعضكم بعضا في دينكم فاذا انتم متقون ولكنكم من
مثقال من ذهب الذي قد امركم الله بان تردوه الى
من يؤتيكم لتحاسبون انفسكم بايمانكم عنده فاذا قدر
ايمانكم ادنى من مثقال من ذهب اذ بهذا لتحسبون

gold, then by this shall ye reckon with yourselves, yet by this shall they not reckon. And were We to establish Our authority over the earth and all that is thereon, We would assuredly call everyone to account for every general and particular thing they do in their religion and their worldly affairs. We forgive whom We will and We take to account whom We will, for verily We have knowledge of all things and We have power over all things.

749 And if God hath not manifested the means for this, then We have already reckoned with you through Our word in the Bayan, and behold, ye know. Yet ye arise but little from your slumber. Say: If ye follow the religion of your worldly life according to God's command, then how is it that ye follow not your religion by returning unto God all that He hath created? And ye reckon that ye are religious. Nay, We have witnessed no religion in you, neither in faith nor in worldly matters, nor in this religion of yours. Perchance ye may become certain in your religion. All that ye possess hath appeared through what was revealed in the Furqan. This is the key to Our possessions with you. How is it that ye return them not unto Us while ye yourselves until now dispose of them without right? That is concerning your religion. We have left you not a single letter, and We have made lawful unto you but nineteen times nineteen letters, and We were witness over all things.

750 In your worldly life, from the beginning of your lives unto their end, ye say with your tongues that unto God belongeth whatsoever is in the heavens and on the earth and whatsoever is between them, and that unto Him all shall return. How is it then that ye dedicate not unto God yourselves and what ye possess, after ye have read and witnessed that unto God belongeth whatsoever is in the heavens and on the earth and whatsoever is between them? We have not made lawful unto you even the measure of a single soul, yet behold, ye dispose without right. Verily I am God, there is no God but Me. I have taken account of everything in its religion and its worldly affairs, and all possess therein without right. Therefore abase not yourselves on the Day of Him Whom God shall make manifest by withholding aught from the Possessor of your religion and your worldly affairs.

751 And if ye enter into the Bayan, then your religion and your worldly affairs shall be made lawful unto you until the Day of Him Whom God shall make manifest. Then all that ye possess shall be forbidden unto you, unless ye act by the leave of Him Whom God shall make manifest. If anyone oweth a debt to another - even if it be five mithqals of brass, whereof a hundred equal one mithqal of silver - they must not rest in peace until

انفسكم ثم بهذا لا يحسبون وانا لو استقلنا على الأرض و من عليها لتحا سبن كلا بكل كلي و جزئى هم فى دينهم و دنياهم عاملون نغفو عن نشاء و ناخذ عن نشاء و انا كنا بكل شىء عالمين و انا على كل شىء قادرين

749 و انّ لم يظهر الله اسباب هذا فاذا قد حسبنكم بقولنا فى البيان فاذا انتم تعلمون فاذا انتم قليلا ما عن رقدكم لتقومون قل انّ ديانة دنياكم لما انتم بامر الله فكيف لا تدبّون فى دينكم بما تردون الى الله كلّ ما خلق و انتم تحسبون انكم متدينون كلا هم كلا ما شهدنا عليكم من دين لا فى دين و لا فى دنيا و لا دينكم هذا لعلكم توقنوا فى دينكم كلّ مالكم قد ظهر بما قد نزل فى الفرقان هذا مفتاح اموالنا عندكم كيف لا تردون اليها و انتم عند انفسكم الى حينئذ بغير حقّ تتصرفون ذلك فى دينكم ما بقينا لكم من حرف و ما احللنا لكم تسع تسع عشر عشر حرف و ما كنا على كلّ شىء شاهدين

750 و ما انتم فى دنياكم بالسنتكم من اول عمركم الى اخره لتقولون لله ما فى السموات و الأرض و ما بينهما و ان اليه كلّ يرجعون فكيف لا تجعل الله انفسكم و ما عندكم بعد ما قد قرأتم و شهدتم بان لله ما فى السموات و الأرض و ما بينهما و ما احللناكم قدر نفس فاذا انتم بغير حقّ متصرفون انى انا الله لا اله الا انا قد حاسبت كلّ شىء فى دينه و دنياه و كلّ بغير حقّ فيها مالكون فلا تضعن انفسكم يوم من يظهره الله بان تمنعن عن مالك دينكم و دنياكم شيئا

751 و ان تدخلن فى البيان فاذا التحلن عليكم دينكم و دنياكم الى يوم من يظهره الله فاذا حرم عليكم كلّ مالكم و عليكم الا و انتم باذن من يظهره الله تعملون ان يكن عند احد دين من احد قلم كان خمسة منها ميثقال صفر التى مائه منها ميثقال فضه لا يرقدون بالسكون حتى يردنه لما قد علم بان الله قد اراد هذا

they return it, for God hath willed this. Yet ye are circumspect and vigilant in the affairs of your worldly existence, while in matters of your Faith ye take not account of yourselves before Him Who created you, sustained you, caused you to die and brought you to life. How then shall it be with your world, if ye but reflect a little? We observed not that ye presented yourselves before Us when We commanded you to do so. How then shall We reckon with you when ye present not yourselves before God?

752 How shall God take account of you when ye recognize not the God Who created you, sustained you, and gave you life, though ye count yourselves among the righteous? Nay, God hath created naught except in truth, and this He hath desired only for the Manifestation of His Self, yet all of you remain far removed from the will of God. Ye must watch over yourselves in your worldly transactions with one another, even to the seventieth part of a mustard seed and less, keeping precise account. Yet ye place not your religious obligations upon your necks when ye have the power to discharge them. Ye must settle your accounts with one another with the utmost dispatch that ye are able. For your hearts become attached when there is an account between you and another. Ye must loose the cord of your hearts from this, that perchance on the Day of Resurrection ye may turn unto Him Whom God shall make manifest.

753 It is as though We behold you on the Day of Resurrection reckoning with one another regarding your worldly affairs, yet ye reckon not with Him Whom God shall make manifest in matters of your Faith and your world, nor do ye remember this. Woe unto you and the extent of your knowledge of God, your Lord! Are ye content with that which is lower in preference to that which is highest? Will ye not understand and reflect? Glorified be God above all that He hath created and will create, and all shall return unto Him. Exalted be God above all that hath been and shall be reckoned, and unto Him shall all be turned. Glory be unto Thee, O my God! Forgive me when Thou takest account of me, for I possess neither Faith nor world before Thee. If Thou takest account of me by pardoning me, verily Thou art the Most Excellent of the bountiful. And if Thou seizest me for my every whole and part, verily Thou art the Most Excellent of the just.

754 I have no refuge save in Thee, and verily Thou art the Best of reckoners. Thy decree is justice and Thy reckoning truth wherein is no wrong, and verily Thou art cognizant of all things and verily Thou art informed of all things.

وامر ولکنکم فی اجزاء دنیا کم بمثل هذا تدبرون و تتقون و لیکنکم فی کینونیه دینکم لا تحاسبون انفسکم بمن قد خلقکم و رزقکم و امانکم و احیاکم فکیف و دینا کم ان اتم قلیلا ما تتذکرون انا ما شهدنا علیکم حین ما قد امرنا کم ان تعرضوا علینا لتعرضون فکیف اذا حسبناکم و اتم لا تعرضون علی الله

752 فکیف یحاسبکم الله و لا تعرفون الله الذی قد خلقکم و رزقکم و احیاکم و عند انفسکم تحسبون انکم محسنون لا و انه ما خلق الله من شیء الا بالحق و ما اراد هذا الا لمظهر نفسه ولکنکم انتم کلکم عن اراده الله تبعدون فلتراقبن انفسکم فی حساب دنیا کم بعضکم ببعض حتی جزء من سبعین جزء من الذر و دون ذلك الی ما اتم لتحصون و لا تجعلن دینکم فی اعتناکم بعد ما تستطیعون ان تردون و لتفرقن بین احسابکم بعضکم ببعض علی اسرها ما اتم علیه تستطیعون فان قلوبکم یتعلق اذا کان بینکم و بین احدا من حساب فلتخلعن خیط قلوبکم عن هذا لعلکم یوم القیمة بمن یمظهره الله تتوجهون

753 کافی اربناکم یوم القیمة انتم بعضکم ببعض فی دنیا کم تتحاسبون و لکن لا تتحاسبن مع من یمظهره الله فی دینکم و دنیا کم و لا بذلك تتذکرون افا لکم و لمبلغ علمکم بالله ربکم هل ترضون بادنی عن الذی هو الاعلی و لا تتعقلون و لا تتفکرون سبحان الله عن کل ما خلق و یخلق و کل الیه لیرجعون و تعالی الله عن کل ما حسب و یحسب و ان الیه کل ینقلبون سبحانک اللهم فاغفرلی حین ما تحاسبنی فانی ما ملک من دین و لا دنیا عندک و ان تحاسبنی بان تغفو عنی فانک انت خیر الفضلین و ان تاخذنی بکل کلی و جزئی فانک انت خیر الا عدلین

754 لا مهرب لی الا الیک و انک انت خیر الحاسبین قضائک عدل و حسابک حق لا حیف فیه و انک انت علی کل شیء حسیبا و انک کنت بکل شیء علیم

755 The Second in the Second.

755 الثاني في الثاني

756 In the Name of God, the Most Reckoning, the Most Reckoning.

756 بِسْمِ اللَّهِ الْأَحْسَبِ الْأَحْسَبِ

757 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Ruby, Thine the Sovereignty and the Human realm, Thine the Glory and the Majesty, Thine is splendor and beauty, Thine is grace and perfection, Thine are the parables and similitudes, Thine are the stations and exaltation, Thine are mercy and bounty, Thine are might and justice, Thine are power and efficacy, Thine are majesty and independence, Thine are greatness and sublimity, Thine are honor and immunity, Thine are strength and ascendancy, Thine are gladness and rapture, Thine are sovereignty and dominion, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

757 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلُّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمُلْكُ وَالْمَلِكُوتُ وَلَكَ الْعِزُّ وَالْجَبْرُوتُ وَلَكَ الْقُدْرَةُ وَالْإِلَهُوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوَجْهَةُ وَالْكَامَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْأَجَالُ وَلَكَ الرَّحْمَةُ وَالْفَضَالُ وَلَكَ السُّطُوةُ وَالْعَدَالُ وَلَكَ الْقُوَّةُ وَالْفِعَالُ وَلَكَ الْعِظْمَةُ وَالْأَسْتِقْلَالُ وَلَكَ الْكِبَرِيَاءُ وَالْأَسْتِجْلَالُ وَلَكَ الْعِزَّةُ وَالْأَمْتِنَاعُ وَلَكَ الْقُوَّةُ وَالْأَرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْأَبْتِهَاجُ وَلَكَ السُّلْطَانَةُ وَالْأَقْتِدَارُ وَلَكَ مَا أَحْبَبْتَهُ أَوْ تَحَبَّنَهُ مِنْ مَلَكُوتٍ أَمْرَكَ وَخَلَقَكَ

758 I testify, and all things testify, that wert Thou to call anyone to account on the Day of Judgment as one would reckon with another in this world, none could withstand Thy reckoning, how much less before the subtlety of Thy vision and the precision of Thy all-encompassing knowledge. Glorified art Thou, glorified art Thou! If someone brings something to another and experiences it, then on another day he will account for himself according to what has transpired for him. Thou hast completed the Qur'an and all that is therein for all Thy creation and hast granted them a respite of one thousand two hundred and sixty-seven years that they might profit by what Thou hadst given them. Wherefore that is the Day of Reckoning, when none shall come to repay that which he hath received, and all shall possess, without right, that which is with them.

758 لَا شَهِدَكَ وَكُلُّ شَيْءٍ بِأَنَّكَ أَنْتَ لَوْ تَحَاسَبْنَ أَحَدًا يَوْمَ الْقِيَمَةِ بِمَثَلِ مَا نَحْسَبُ أَحَدًا فِي دُنْيَاهُ لَن يَسْتَطِيعَ أَنْ يَقُومَ حِسَابَكَ فَكَيْفَ بِلَطِيفِ نَظَرَتِكَ وَدَقِيقِ احْطَاتِكَ فَسُبْحَانَكَ سُبْحَانَكَ لَوْ يَأْتِي أَحَدٌ شَيْئًا إِلَى أَحَدٍ وَيَتَجَرَّبُهُ فَإِذَا يَوْمَ الْآخِرِ لِيَحَاسَبَ نَفْسَهُ بِمَا قَدْ انْجَرَلَ وَأَنَّكَ قَدْ ائْتَمَّتِ الْفُرْقَانُ وَمَا فِيهِ كُلُّ خَلْقِكَ وَأَمَلَتِهِمْ أَلْفٌ وَمِائَتَيْنِ وَسِتِّينَ وَسَبْعَ سَنَةٍ لِيَتَجَرَّبُوا بِمَا قَدْ أَتَيْتَهُمْ فَإِذَا ذَلِكَ يَوْمَ الْحِسَابِ مَا يَأْتِي أَحَدٌ لِيَرِدَ مَا قَدْ أَتَيْتَهُ وَكُلُّ مَلَكُوتٍ بِغَيْرِ حَقٍّ مَا عِنْدَهُمْ

759 Though Thou art independent of them and what they possess, they are in need of Thy reckoning, just as one who deals favorably with a poor person needs the accounting of the one for whom he trades. If his owner did not reckon with him, his heart would not be at peace.

759 وَلَوْ أَنَّكَ غَنَى عَنْهُمْ وَمَا عِنْدَهُمْ وَلِيَكُنْهُمْ فَقَرَاءً إِلَى حِسَابِكَ بِمَثَلِ مَا يَكُونُ مَنْ يَتَحَسَّنُ لِأَحَدٍ فَقِيرًا إِلَى مَنْ تَجَرَّلَ لَهُ لَوْ لَمْ يَحَاسِبْهُ مَالِكُهُ لَمْ يَبْرُدْ فَوَادُهُ

760 Glory be unto Thee! Glory be unto Thee! By Thy might, I have seen none among Thy creation raise their insight to the measure of one person's trade with another. But I, O my God, will not reckon with anyone, and I commit all affairs unto Thee until the Day when Thou shalt appear and the Manifestation of Thy Self shall be revealed. Then shalt Thou reckon with all Thy creation through Thy true judgment and just decree. Besides this, I find no way.

760 فَسُبْحَانَكَ سُبْحَانَكَ فَوْعَرَّتَكَ لَمْ أَرِ فِي خَلْقِكَ رَافِعَ الْبَصِيرَةِ عَلَى قَدَرِ تَجَارِهِ أَحَدٌ لِأَحَدٍ غَيْرَانِي يَا إِلَهِي أَنَّ لَا أَحَاسِبِينَ أَحَدًا وَأَفُوضُ الْأَمْرَ إِلَيْكَ إِلَى قِيَامَةِ تَطْلُعِ فِيهَا وَيُظْهِرُ فِيهَا مَظْهَرَ نَفْسِكَ فَإِذَا لَتَحَاسَبْنَ كُلُّ خَلْقِكَ بِقَضَائِكَ الْحَقِّ وَآمُضَائِكَ الْعَدْلِ غَيْرَ هَذَا مَا وَجَدْتُ سَبِيلًا

- 761 Glory be unto Thee! There is no God but Thee. I have indeed been among those who reckon. But I bear witness that my religion is from Thee and my worldly affairs are in Thy hands, both held within Thy grasp. Thou hast given them to me that I might trade with them, and I shall return my being to Thee, however I may possess it. I am as certain of this as I am of Thy oneness, and I glory in it as I glory in my faith in Thy Lordship. I fear not, nor am I afraid, for I have not been veiled from Thee in any matter, and I have not disposed of Thy wealth except by Thy leave. Thou art sufficient as a witness over me. I possess naught but myself, and Thou art sufficient as One Who encompasses all things.
- 762 Should Thou manifest the causes of Thy power, then I shall reckon with all Thy creation. Otherwise, the Command is Thine, from Thee, through Thee, and unto Thee alone. There is no God but Thee. Verily, Thou art the Best of Reckoners.
- 763 The Third of the Third
- 764 In the Name of God, the Most Reckoning, the Most Reckoning
- 765 Praise be to God Who hath exalted Himself in His transcendence above all contingent beings, Who hath manifested His dominion above all existing things, Who hath revealed His mastery above all created things, Who hath established His sovereignty above all that is in the kingdoms of earth and heaven, and Who hath demonstrated His reckoning above all atoms.
- 766 I testify, and all His creation testifies, that there is no God but Him, Who is too glorious and exalted to reckon by His Own Self the account of any of His creatures. He hath chosen a dominant Sign, an all-embracing Word, an elevated Essence, a sanctified Being, a unique Identity, and hath delegated unto it the reckoning of all things. None can revoke what He hath confirmed, and none can confirm what He hath revoked.
- 767 He hath extended the reckoning of His creation from one Resurrection to another, as a token of honor unto them lest they be disgraced, and as a protection for them lest they be tried. He hath reckoned with all His creation from one Resurrection to another through the Thrones of His Manifestation. Whosoever is reckoned with in that Resurrection shall ultimately arrive at the Resurrection of Him Whom God shall make manifest. That is the Day whereon God shall reckon with all His creation through the Manifestation of His Self.
- 768 O all things! From that Day forth ye shall be God-fearing. For there shall be naught but "yea" or "nay." Should ye possess all things, they would not benefit you without a "yea," and
- 761 سبحانك ان لا اله الا انت انى كنت من الحاسبين
ولكنى بنفسى لاشهدك بان دينى منك و دنياى
بيدك و كليهما فى قبضتك قد اتيتنى لاتجرب بهما
فاذا لاردن اليك كينونيتى لك فكيف ما ملكتها
موقنا بهذا كايقانى بوحدانيتك و مفتخرا بذلك
كافتخارى بالايمان بروبيتك غير خائف و لا و
جل لانى ما احتجبت عنك فى شان و ما تصرف
اموالك الا باذنك و كفى بك على شهيدا و لا
املك الا نفسى و كفى بك على محيطا
- 762 و ان اظهرت اسباب قدرتك فاذا لاحاسبين كل
خلقك و الا الامر لك و منك و بك و اليك
وحدك لا اله الا انت انتك انت خير الحاسبين
- 763 الثالث فى الثالث
- 764 بسم الله الاحسب الاحسب
- 765 الحمد لله الذى قد استعلى بعلمه فوق كل الممكنات
واستقهر بقهاريته فوق كل الموجودات واستظهر
بظهاريته فوق كل الكائنات و استملك بملاكه
فوق كل ما فى ملكوت الأرض و السموات و
استحسب بحسابيته فوق كل الذرات
- 766 فاستشهده و كل خلقه على انه لا اله الا هو
اجل و اعلى من ان يحاسب بذاته حساب شىء
من خلقه فقد اصطفى اية مهمته و كلمه جامعه
و ساذجية مرتفعة و كينونية متقدسه و ذاتيه
متفردة و فوض اليها حساب كل شىء فما امضى
ذلك من امضائه و ما يرد ذلك من رده
- 767 و قد طال حساب خلقه من قيامه الى قيامه اكراما
عليهم لئلا نقضحون و سرا عليهم لئلا يبتلون و قد
حاسب كل خلقه من قيامه الى قيامه باعراش
ظهوره فكل من حاسب فى ذلك القيمة فاذا
ينتهى الى قيامه من يظهره الله فاذا ذلك يوم
يحاسب الله كل خلقه بمظهر نفسه
- 768 ان يا كل شىء انتم من يومئذ تتقون فان هنالك
لم يكن الا لى او لا لولم يكن كل شىء لا ينفعكم

a “nay” would harm you. And should ye possess nothing, a “yea” would benefit you and a “nay” would not harm you, if ye be among those who believe in God and in Him Whom God shall make manifest. Verily, I fear not for you at the station of reckoning that He Whom God shall make manifest should utter “Nay,” while you and your deeds would perish and you would be unaware. Therefore, watch over your souls lest you be veiled from the Proof of your religion. Perchance you may hold fast unto that Proof on the Day of Resurrection and believe in God and His Proof. Should He reckon with you by saying “Yea,” then be thankful, and should He reckon with you by saying “Nay,” then seek His forgiveness, then return unto Him and repent.

769 For verily, if after possessing all things, the word “Nay” is pronounced, it shall profit you not. How then will it be when He takes something from you that affects your hearts? How then when God takes from you all that you possess, yet you are neither affected nor do you remember? Therefore, have mercy upon yourselves, then upon your own souls.

770 The Fourth in the Fourth.

771 In the Name of God, the Most Reckoning, the Most Reckoning.

772 Praise be to God, besides Whom there is no other God, the Most Reckoning, the Most Reckoning. And verily the Glory from God be upon the First Unity and upon those who resemble that Unity wherein naught is seen except the First Unity. And after thou hast realized the Day of Resurrection and He Whom God shall make manifest, exalted be His mention, reckon with thee by saying “Yea,” say: “Glory be unto Thee! There is no God but Thee. Verily, Thou art the best of the most excellent ones.” And should He reckon with thee by saying “Nay,” if thy spirit be not seized by the intensity thereof, thou wouldst not be human. And if thy spirit be seized within thyself and thou art able to seek forgiveness and then repent unto Him, hasten to do so. Occupy not thyself with thy deeds, for the fruit of deeds is that thou shouldst hear “Yea” on the Day of Reckoning. And verily thou hast wasted thy deeds, so with what wilt thou occupy thyself? Return unto Him and be of the penitent ones.

773 And if anyone is to be reckoned by His command, it behooveth that the shadow of that Name be attached to thy heart if thou seest none other than God, the One, the Reckoner.

774 [Vahid 9, Bab 6, ajbar]

775 And it hath four stations. The First in the First.

عن بلى و يضرکم لا و ان لا تملکن من شيء و بنفسکم بلى و لا يضرکم لا ان کنتم بالله و بمن يظهره الله مؤمنين و انى ما خفت علیکم فى موقف الحساب بان ينطقن من يظهره الله بلا و انتم و اعمالکم یفنى و انتم لا تشعرون فلتراقبن انفسکم بان لا تحتجن عن حجه دينکم لعلکم تتسکون بتلك الحجه يوم القيمة و تؤمنون بالله و حجه ان يحاسبکم بقوله بلى تشکرون و ان يحاسبکم بقوله لا تستغفرون اليه ثم لرجعون و لتتوبن الى الله ثم لتضرعون

769 فان كلمه لا بعد تملککم کل شيء لا ينفعکم فكيف اذا ياءخذ شيئا منکم يؤثر قلوبکم فكيف اذا ياءخذ الله عنکم کل ما لکم و علیکم لا تتاثرون و لا تذکرون فلترحمن على انفسکم ثم انفسکم بانفسکم

770 الرابع فى الرابع

771 بسم الله الاحسب الاحسب

772 الحمد لله الذى لا اله الا هو الاحسب الاحسب و اما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد ان ادرکت يوم القيمة و احسبک من يظهره الله جل ذکره لقوله بلى قل سبحانک ان لا اله الا انت انک انت خير الأفضلين و ان يحاسبنک بقوله لا لو لم يقبض روحک من شده هذا ما كنت انسانا و ان هت روحک فى نفسك و تقدران تستغفر ثم تتوب اليه فاسرع فى هذا فلا تشتغل باعمالک فان ثمره الأعمال ان تسمع يوم الحساب بلى و انک قد ضيعت و اعمالک فاذا بما تشتغل فارجع اليه و کن من التائبين

773 و ان تحاسب احد بامرہ فينبغى ان يتعلق شبح ذلك الأسم فى قؤادک ان لم ترالا الله الواحد الحساب

774 [واحد ٩ باب ٦ أجبر]

775 وله اربع مراتب الأول فى الأول

776 In the Name of God, the Most Compelling, the Most Compelling.

776 بِسْمِ اللَّهِ الْأَجْبَرِ الْأَجْبَرِ

777 There is no God but He, the Most Compelling, the Most Compelling. Say: God is more compelling than every possessor of compelling power. None in the heavens or on the earth or what lieth between them can resist the power of His compelling sovereignty. He createth what He willeth by His command. Verily, He is the Compeller, the Compelling, the All-Compelling. Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and what lieth between them. Say: All are prostrate before Him.

777 لَا إِلَهَ إِلَّا هُوَ الْأَجْبَرُ الْأَجْبَرُ قُلِ اللَّهُ أَجْبَرُ فَوْقَ كُلِّ ذِي أَجْبَارٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكِ سُلْطَانِ أَجْبَارِهِ مِنْ أَجْدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ جَبَّارًا جَابِرًا جَبِيرًا سِحَانِ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ

778 And praise be to God, Whom glorifieth whosoever is in the heavens and whosoever is on the earth and what lieth between them. Say: All are devoutly obedient unto Him. God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Nature, then the Strength and the Ruby, then the Sovereignty and the Human Nature. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or what lieth between them. He createth what He willeth by His command. Verily, He hath power over all things. And blessed is He unto Whom belongeth the kingdom of the heavens and of the earth and whatsoever is between them. There is none other God but He, the Mighty, the Beloved.

778 وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ قَانِتُونَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبْرُوتُ ثُمَّ الْقُدْرَةُ وَالْإِلَهِوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ يَحْيَى وَيُمِيتُ ثُمَّ يَحْيَى وَيُمِيتُ وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ وَمَلِكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَتَبَارَكَ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ

779 And exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever is between them. Say: All stand in awe of His fear. Say: Should He Whom God shall make manifest compel you against your pleasure, that indeed is God's compulsion in the Book, and ye shall now submit. Say: God's compulsion is justice in the heavens and the earth and whatsoever is between them, and this is a bounty from His presence unto all worlds. Say: God hath created names that ye may through them perceive the attributes of Him Whom God shall make manifest, then unto Him shall ye return in the ocean of names and attributes. When ye witness compulsion from Him Who compels by His leave, then ye behold compulsion, and when ye see bounty from His presence by His permission, then ye witness bounty. That is the shadow of compulsion from the Sun of Truth, then the shadow of bounty from His presence which ye witness in its mirrors.

779 وَتَعَالَى الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ مِنْ خِيفَتِهِ مُشْفِقُونَ قُلْ إِنْ يُجْبِرْكُمْ مِنْ يَظْهَرُهُ اللَّهُ عَلَى دُونِ رِضَائِكُمْ فَإِنَّ ذَلِكَ مِنْ جَبْرِ اللَّهِ فِي الْكِتَابِ أَنْتُمْ فِي الْحَيْنِ لِتَسْلُمُونَ قُلْ إِنْ جَبَرَ اللَّهُ عَدْلٌ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَذَلِكَ فَضْلٌ مِنْ عِنْدِهِ لِلْعَالَمِينَ قُلْ خَلَقَ اللَّهُ الْأَسْمَاءَ لِعَلَّكُمْ فِي صِفَاتٍ مِنْ يَظْهَرُهُ اللَّهُ تَسْتَدْلُونَ ثُمَّ إِلَيْهِ فِي بَحْرِ الْأَسْمَاءِ وَالصِّفَاتِ تَرْجِعُونَ إِنْ تَشْهَدُونَ جَبْرًا مِنْ عِنْدِ مَنْ يُجْبَرُ بِأَذْنِهِ فَإِذَا أَنْتُمْ إِلَى جَبْرِ تَنْظُرُونَ وَإِنْ تَرَوْنَ فَضْلًا ... عِنْدَ فِي قَدْ أَذْنَهُ ذَلِكَ مِنْ فَضْلٍ تَشْهَدُونَ ذَلِكَ شَيْخُ الْجَبْرِ مِنْ شَمْسِ الْحَقِيقَةِ ثُمَّ شَيْخُ الْفَضْلِ مِنْ عِنْدِهَا أَنْتُمْ فِي مَرَاتِبِهَا تَشْهَدُونَ

780 All this is when ye behold from Him Whom God shall make manifest that which weigheth heavy upon your hearts, then ye shall at once submit to God's justice and resign yourselves to God's compulsion. Say: We have believed in God, the Compeller of the heavens and earth and whatsoever is between them, the Just, the Self-Subsisting, the Eternal. And when ye behold from His presence that which brings solace to your hearts, then ye shall at once give thanks, saying: This is from God's bounty, the Self-Subsisting, the Beloved. Say: All is from God and verily we submit to whatsoever appeareth from Him Whom God shall make manifest. Say: Should He Whom God shall make manifest leave none upon the earth, that indeed would be justice - why and wherefore do ye not speak concerning God's compulsion? And should He grieve no one upon the earth, that is God's bounty - why and wherefore do ye not speak concerning God's bounty?

781 Say: The compulsion that is attributed to God is that which is manifest in the Bayan. Therefore fear God and enter into God's religion. Say: Until the Day of Him Whom God shall make manifest, your deeds are attributed to God, even were ye to attain the highest degrees of piety. Then if ye follow not Him Whom God shall make manifest from His presence, may your compulsion be changed to mercy from God's presence that ye may not grieve on the Day of Resurrection as champions of truth. And may your wrath be changed to compassion from God's presence that ye may not be overcome as champions of Him Whom God shall make manifest. Do ye not see how God hath made the outward aspect of that Gate a blessing unto those who know not its inner reality, and the inner reality of the Gate a mercy unto those who have believed in God and His signs and who submit to God's command? Likewise shall ye assume in all your attributes that which attracts the hearts of all beings.

782 If ye exercise outward compulsion, inwardly ye show mercy, and if ye show outward mercy, inwardly ye take hold of the thread of compulsion; and if ye manifest outward wrath, in your inmost heart ye spread forth the waters of life; and if ye show love outwardly, then in your inmost heart ye reveal but a drop of anger. All this ye do amongst yourselves, but before God ye are all as ye were on the day He created you. Therefore, manifest not before Him Whom God shall make manifest, nor before them who shall return unto Him, aught save that wherein both ye and they would find delight. Adorn yourselves, therefore, with the attributes of your Lord. Manifest not compulsion save unto them that are believers in the Cause of God, and in like manner in all your attributes, if ye be of them that walk in the path of God with godly fear.

780 كل ذلك اذا ترون من عند من يظهره الله ما يكبر على قلوبكم فاذا انتم في الحين بعدل الله تسلمون ويجبر الله تفويضون و قولوا انا امنا بالله جبار السموات والارض وما بينهما العدل المهيمن القيوم وان ترون من عندها ما يرد على قلوبكم فاذا انتم في الحين لتشكرون تقولون هذا من فضل الله المهيمن المحبوب قل كل من عند الله و انا كما بما يظهر من عند من يظهره الله لمسلمون قل ان لم يبق من يظهره الله احد فوق الارض فان ذلك من عدل انتم لم و بيم في جبر الله لا تقولون وان لا يحزن احد فوق الارض ذلك من فضل الله انتم لم و بيم في فضل الله لا تقولون

781 قل ان جبر الذي ينسب الى الله ذلك ما يظهر في البيان فلتتقن الله ثم في دين الله تدخلون قل وانكم انتم الى يوم من يظهره الله ينسب افعالكم الى الله ولو كنتم في اعلى تقويكم لمرتفعين فاذا انتم لدون الله ان لم تتبعن من يظهره الله من عنده فلتقمصن جبركم رحمه من عند الله لعلمكم يوم القيمة ادلاء الحق لا تحزنون ثم ولتقمصن قهركم رافه من عند الله لعلمكم ادلاء من يظهره الله لا تقهرون افلا تنظرون كيف قد جعل الله ظاهر ذلك الباب خير للذينهم عن باطن الباب لا يعلمون و باطن الباب رحمه للذينهم امنوا بالله و اياته و هم بامر الله لمسلمون كذلك انكم انتم في كل صفاتكم لتقمصن ما يجذب به قلوب العالمين

782 ان تجربن ظاهر افقى سرکم ترحمون و ان ترحمن ظاهر افقى سرکم خيط الجبر تاخذون و ان تقهرن ظاهر افقى سرکم ماء الحيوه تنشرون و ان تحبن ظاهرا ففى سرکم قطره القهر تظهرون كل ذلك بعضكم لبعض و لكنكم عند الله كلکم كيوم ما خلقكم فلا تطهرن بين يدي من يظهره الله و لا بمن يرجع اليه الا كل ما انتم و اياهم تفرحون فلتصفن بصفات ربكم لا تظهرن القهر الا للذينهم في دين الله مؤمنون و مثل ذلك في كل ص فاتكم ان انتم في سبيل الله تتقون

- 783 And unto God belongeth the compelling power of the heavens and the earth and that which lieth between them, and God is the Compeller, the All-Compelling, the Compelled. 783 والله جبر السموات والأرض وما بينهما والله جبار جابر جبير
- 784 Say: Should He Whom God shall make manifest constrain you through His command, then unto the Day of Resurrection shall ye ascend through His constraint. And should He ordain mercy from His presence, then unto the Day of Resurrection shall ye be raised up in His mercy. Therefore commit no deed whereby ye may be justly constrained, while ye perceive it not, and grieve no one lest ye be overcome, while ye witness it not. 784 قل ان يجبرن من يظهره الله عليكم بأمر فاذا انتم الى يوم القيمة في جبره تصعدون و ان يقدر رحمه من عنده فاذا انتم الى يوم القيمة في رحمته تعرجون فلا تكسبن عملا يجبرن عليكم بالحق و انتم لا تعلمون و لا تحزن احداً لئلا يقهرن عليكم و انتم لا تشهدون
- 785 Glorified art Thou, O Lord! Verily, Thou art the Compeller of the heavens and the earth and whatsoever lieth between them. All that hath been created and shall be created dost Thou constrain in truth. Verily, Thou art the Most Compelling of compellers. Do Thou raise up servants who shall, through Thy power, constrain all who are on earth, that they may enter into Thy Faith, and then show mercy unto them. 785 سبحانك اللهم أنك انت جبار السموات والأرض و ما بينهما و كل ما خلق و يخلق تجبر بالحق أنك انت اجبر الأجيرين فلتبعن عبادا يجبرون من عندك على من على الأرض كلها ليدخلنهم في دينك ثم عليهم يرحمون
- 786 Glorified art Thou, O Lord! Verily, Thou art the Most Merciful of the heavens and the earth and whatsoever lieth between them. Then all that hath been created and shall be created dost Thou show mercy unto in truth. Verily, Thou art the Most Merciful of the merciful. Do Thou raise up servants who shall show mercy from Thy presence unto those who truly believe in the Bayan. And make these the manifestations of the power of Him Whom God shall make manifest, who shall leave none on earth who believe not in Him except that they shall prevail over them. And these are the manifestation of mercy unto those who believe in God and His signs, and who are assured of the manifestation of His Self on the Day of Resurrection. 786 سبحانك اللهم أنك انت رحام السموات والأرض و ما بينهما ثم ما خلق و يخلق ترحم بالحق أنك انت ارحم الأرحمين فلتبعن عبادا يرحمون من عندك على الذينهم في البيان بالحق مؤمنون و لتجعلن هؤلاء مظاهر جبر من يظهره الله لا يبقون على الأرض من لا يؤمن به إلا و هم عليهم ليسلطون و هؤلاء مظهر ليرحمون على الذينهم يؤمنون بالله و آياته و هم بمظهر نفسه يوم القيمة لموتون
- 787 The Second in the Second 787 الثاني في الثاني
- 788 In the Name of God, the Most Compelling, the Most Compelling 788 بسم الله الأجير الأجير
- 789 Glorified art Thou, O Lord my God! I bear witness, and all things bear witness, that verily Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divine Essence, Thine the Strength and the Substance, Thine the Sovereignty and the Human Realm, Thine the Glory and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Likeness and the Examples, Thine the Stations and the Grandeur, Thine the Mercy and the Grace, Thine the Authority and the Justice, Thine the Force and the Effectiveness, Thine the 789 سبحانك اللهم يا الهى لا شهدتك و كل شيء على أنك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و المملوكات و لك العزة و الجبروت و لك القدرة و الآهوت و لك القوة و الياقات و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجهه و الكمال و لك المثل و الأمثال و لك المواقع و الأجلال و لك الرحمة و الفضال و لك السطوة و العدالة و لك المثل و الأمثال و لك المواقع و الأجلال و لك القوة و الفعال و لك العظمة و الاستقلال و لك المهابة و الاستجلال و لك العزة و الأمتناع و لك

Greatness and the Independence, Thine the Awe and the Revelation, Thine the Glory and the Invincibility, Thine the Power and the Exaltation, Thine the Joy and the Gladness, Thine the Sovereignty and the Might, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and Creation.

القوة و الأرتفاع و لك البهجة و الأبتهاج و لك
السلطنة و الآ قنار و لك ما احبته او تحبته في
ملكوت امرك و خلقتك

790 Thou hast ever been the Compeller of compellers, the Subduer of subduers, the Most Severe of the severe, the Supreme of the supreme, the Most Powerful of the powerful, the Most Triumphant of the triumphant, the Most Forbidding of forbidders. O my God! In Thy constraint there is no injustice, and in Thy subjugation there is no deviation. Therefore I beseech Thee by Thy might and Thy holiness that Thou wilt, through Thy bounty, make me independent of all else but Thee, and through Thy grace, shield me from Thy subjugation, and through Thy favor, protect me from Thy justice, and through Thy pardon, preserve me from Thy grasp, and through Thy generosity, save me from Thy vengeance, for all are impoverished before Thee and none possesseth anything save through Thee.

790 لم تزل كنت جبار الجبراء و قهار القهراء و
شداد الشدءاء و سلاط السلاء و قدار القدراء
و غلاب الغلباء و مناع المنعاء جبرك يا الهى
لاخيف فيه و قهرك عدل لا ميل فيه فلا سئلنك
بعزتك و قدوسيتك ان تؤمن بمجودك عن غيرك و
بلطفك عن قهرك و بفضلك عن عدلك و بعفوك
عن اخذك و بكرمك عن انتقامك اذ كل فقراء
اليك و ما لاحد من شىء الا بك

791 Thou hast ever been the Subduer over all contingent beings, the Manifest over all created things, the Compeller over all existences, the Mighty over all atoms, and the Sovereign over all who dwell in the kingdoms of earth and heaven. O God! Thou shalt raise up servants for Him Whom Thou shalt make manifest, whose hearts Thou hast created from the mountains of Thy might, that they may, through Thy indomitable power and transcendent sovereignty, prevail over those who believe not in Him. Create within them, through Thy mercy and loving-kindness, guides to His faith and love, and witnesses to His nearness and presence, and make them manifestations of Thy sovereignty over those who are veiled and of Thy mercy towards the believers. For verily Thou hast ever been the One God, Single, Eternal, Self-Subsisting, the Living, the Self-Sustaining, the All-Ruling, the All-Subduing, the Holy, the Everlasting, the Independent, the Most Exalted, the Inaccessible, the Most High.

791 لم تزل كنت قهارا فوق كل الممكآت و ظهارا
فوق كل الموجودات و جبارا فوق كل الكائنات
و شدادا فوق كل الذرات و سلاطا فوق من في
ملكوت الأرض و السموات فلتبعثن اللههم عبدا
لمن تظهرنه قد خلقت قلوبهم من جبال جبرك
ليجبرون على من لم يؤمن به بجباريتك الممتعة
و قهاريتك المرتفعة و اخلق فيهم من رحمتك و
رافتك لادلاء ايمانه و حبه و شهداء و ده و قربه
و تجعلهم مظاهر قهاريتك للمحتجبين و رحمانيتك
للمؤمنين اذ انك لم تزل كنت الها واحدا واحدا
صددا فردا حيا قيوما سلطانا مهيمننا قدوسا دائما ابدا
معتمدا مرتفعنا ممتنعا متعاليا

792 Thou hast taken unto Thyself neither consort nor son. Thou dost ever quicken and cause to die, then cause to die and quicken. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

792 ما اتخذت لنفسك صاحبة و لا ولدا لم تزل تحي و
تميت ثم تميت و تحي و انك انت حي لا يموت و
ملك لا تزول و سلطان لا تحول و فرد لا يفوت
عن قبضتك من شىء لا في السموات و لا في
الأرض و لا ما بينهما تخلق ما تشاء بامرک انك
كنت على كل شىء قديرا

793 Through the sovereignty of Thy might, Thou hast bestowed upon me a wondrous Temple that existed not before, and a

sphere of glory the like of which hath never been, and Tablets inscribed in the Book, and inaccessible Tablets manifest in the hands of the servants, as a bounty from Thee. Verily, Thou art the All-Subduing, the All-Bountiful. This is what Thou hast manifested through my influence among Thy servants. Glory be unto Thee! There is no God but Thee, the One, the Compeller.

794 The Third in the Third

795 In the Name of God, the Most Compelling, the Most Compelling

796 Praise be to God Who hath exalted Himself through the sovereignty of His might above all contingent beings, and hath prevailed through the dominion of His power over all created things, and hath taken possession through the authority of His strength over whatsoever He willeth among all existences, and hath established His rule through the dominion of His sovereignty over all who dwell in the kingdoms of earth and heaven, and hath demonstrated His power through the sovereignty of His might over all atoms. All His creation beareth witness that there is no God but Him, the One, the Compeller - a testimony resplendent, majestic, beauteous, magnificent, luminous, merciful, perfect, eloquent, mighty, glorious, efficacious, decisive, powerful, well-pleasing, loving, noble, sovereign, royal, and sublime.

797 A testimony whose beginning indicateth His primacy, whose end evidenceth the finality of its Educator, whose outward aspect attesteth the manifestness of its Originator, and whose inward reality proveth the hiddenness of its Creator. A testimony that filleth the pillars of the heavens and the earth and all that lieth between them: There is no God but Him, the One, the All-Luminous.

798 Then He and all His creation bear witness that He Whom God shall make manifest is the Sun of His Revelation, the Mystery of His Concealment, the Essence of His Secret, the Camphor of His Manifestation, the Substance of His Cause, the Embodiment of His Creation, and the Glory of His Self. God hath chosen Him for the station of His Own Self from the most exalted summit of holiness of all contingent beings, and hath delegated to Him the command of all things inasmuch as He desireth naught but what God desireth. The acknowledgment of His sovereignty hath been joined with recognition of His oneness, and hath made that which descendeth upon Him the Guardian over all that hath been revealed, and that which appeareth from His presence concerning the measures of all things

793 فقد و هبتني بسلطان جبّاريتك هيكل بدع لم يكن
من قبل ودائرته عزّ لم يكن مثلها من قبل والواح
مقطعه في الكّاب والواح ممتعه بما يظهر في ايدي
العباد فضلا من عندك أنّك انت المهيمن الوهاب
هذا ما اظهرت باثري بين عبادك سبحانك ان لا
اله الا انت الواحد الجبار

794 الثالث في الثالث

795 بسم الله الأجر الأجر

796 الحمد لله الذي قد استعلى بسلطان جبّاريتيه
فوق كلّ الممكّات و استغلب بمليك قهّاريتيه
فوق كلّ الموجودات و استملك بسلطان شدا
ديته ما يشاء من الكائنات و استسلط بمليك
سلاطيتيه فوق كلّ من في ملكوت الأرض و
السّموات و استقدر بسلطان قدّاريتيه فوق كلّ
الذرات فاستشّده و كلّ خلقه على أنّه لا اله
الا هو الواحد الجبار شهادة متبّيه متجلّله متجمّله
متعظّمة متنوّره مترجمه فتممه متكلمه متكبره
متعزّزه متمضيه متصله متقدّره مترضيه متحبّيه
متشرفه متسلطه متملكه متعلّيه

797 شهادة يدلّ أوليّتها على اوليه و آخريّتها على اخرية
مرتبها و ظاهريتها على ظاهريه مبدعها و باطنيها
على باطنية محدثها شهادة يملأ اركان السّموات و
الأرض و ما بينهما لا اله الا هو الواحد النوار

798 ثمّ استشّده و كلّ خلقه على أنّ من يظهره الله
شمس ظهوره و غيب بطونه و ساج سره و كافور
بروزه و جوهر امره و مجرد بدعه و بهاء نفسه
قد اصطفاه الله لمقام نفسه من ذروه عزّ قدس
الممكّات و فوض اليه امر كلّ شيء بما لم يرد
الا الله و قد قرن الأقرار بولايتيه الأقرار بوحدانيته
و جعل ما ينزل عليه مهيمنا على كلّ ما نزل و ما
يظهر من عنده من مقادير كلّ شيء مهيمنا على
ما قد اظهر عن كلّ ما خلق

the Guardian over whatsoever He hath manifested through all that He hath created and will create.

799 For through Him is God worshipped and unified, through Him is God described and magnified, through Him is God sanctified and praised, through Him is God exalted and glorified, and through Him are the heavens and earth and all that lieth between them filled. There is no God but Him, the One, the Manifest.

800 The Fourth in the Fourth.

801 In the Name of God, the Most Compelling, the Most Compelling.

802 Praise be to God, besides Whom there is no other God, the Most Compelling, the Most Compelling. And verily the Glory from God be upon the First One and upon whomsoever resembleth that One wherein naught is seen save the First One. And furthermore, I testify that the compelling power of God is justice and the justice of God is truth, and this appeareth not save at the dawning of the compelling power of Him Whom God shall make manifest, that ye may witness that He is justice and may testify concerning His justice that it is truth, for God hath created the names that thou mayest witness in the Countenance of Truth their attributes in every name, description, meaning and capacity, and that thou mayest attain unto that Source of Truth in whatsoever thou art able to set forth in the tablets of form.

803 Then bear witness that God, glorified be He, hath given the Word of the Bab the number of "Ha" in utterance, and the number of "Ha" following the first in verses, communions, sermons, commentaries, and whatsoever God hath manifested through His Proof from among words in foreign tongues. Then there are the effects which have appeared in His handwriting: the pentacles, books, tablets, and graceful missives, whether they be according to the pattern of the five effects or one of them. This is of His grace unto His servants. O all things, be ye thankful unto Me!

804 [Vahid 9, Bab 7, amhal]

805 And it hath four stages. The First in the First.

806 In the Name of God, the Most Patient, the Most Patient.

807 There is no God but He, the Most Patient, the Most Patient. Say: God is more patient than any possessed of patience. None can escape from the dominion of His patience's sovereignty, whether in the heavens or on the earth or between them. He

799 و يخلق اذ به يعبد الله و يوحد و يوصف الله و يكبروبه يقدر الله و يحمده و به يرفع الله و ينزهه و به يملأ السموات و الأرض و ما بينهما لا اله الا هو الواحد الظاهر

800 الرابع في الرابع

801 بسم الله الأجر الأجر

802 الحمد لله الذي لا اله الا هو الأجر الأجر و أما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان جبر الله عدل و عدل الله حق و لم يظهر ذلك الا عند طلوع جبر من يظهره الله لتشهد بان عدل و لتشهد على عدله بانه حق اذ خلق الله الأسماء لمشاهدتك في طلعه الحقيقة شئونها من كل اسم وصفه و معنى و سعه و ان توصلن الى ذلك المطلع الحقيقة فيما تستطيعن ان تجرين في الواح الشبيحة

803 ثم اشهد بان الله سبحانه قد اعطى كلمه الباب عدد الهاء كلاما و عدد الهاء اثر الأول الايات و المناجات و الخطب و العلومات و ما قد اظهر الله من عند حجته من كلمات الأعجيبات ثم الأثر ما ظهر بخطه الهياكل الدواث و الكتب و الألواح و الرقع اللطيفة سواء كان على مناهج اثار الخمسة او واحده منها ذلك من فضل على عباده ان يا كل شئ فاشكروا

804 [واحد ٩ باب ٧ أمهل]

805 وله اربع مراتب الأول في الأول

806 بسم الله الأمهل الأمهل

807 لا اله الا هو الأمهل الأمهل قل الله أمهل فوق كل ذي أمهل لن يقدر ان يمتنع عن ملك سلطان امهاله من احد لا في السموات ولا في الأرض و لا ما بينهما يخلق ما يشاء بامر الله كان مهالا ماهلا

createth what He willeth by His command. Verily, He hath ever been patient, long-suffering, and forbearing. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: All bow down before Him in prostration.

مهيلاً سبحانه الذي يسجد له من في السموات و
من في الأرض و ما بينهما قل كل له ساجدون

808 And praise be to God, Whom glorifieth whosoever is in the heavens and on the earth and whatsoever lieth between them. Say: All are His worshippers. God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who is not ungenerous, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath power over all things. And blessed is He, unto Whom belongeth whatsoever is in the heavens and on earth and all that lieth between them. There is none other God but He, the Mighty, the Beloved.

808 و الحمد لله الذي يسبح له من في السموات و
الأرض و ما بينهما قل كل له عابدون شهد الله
أنه لا اله الا هو له الملك و الملكوت ثم العز و
الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت
ثم السلطنة و و الناسوت يحيى و يميت ثم يميت
و يحيى و انه هو حي لا يموت و ملك لا يزول و
عدل لا يحد و سلطان لا يحول و فرد لا يفوت
عن قبضته من شيء لا في السموات و لا في
الأرض و لا ما بينهما يخلق ما يشاء بامر الله
كان على كل شيء قديراً و تبارك الذي له ما في
السموات و الأرض و ما بينهما لا اله الا هو
العزیز المحبوب

809 Say: God, verily, granteth you respite from one Revelation unto another that ye may, during your prolonged reprieve, make ready your souls for the meeting with your Lord. Yet from one Revelation unto another ye remain heedless. We granted respite unto the people of the Qur'an for the number of the name of Grace in the Book of God, but We witnessed no shame among the people of Islam throughout their reprieve. Rather, their wretchedness and their veils grew more severe. Therefore fear God, then be ye of them that fear Him. For the length of your night is for your own selves, but on the Day of Resurrection ye shall act. Who else would grant you such respite as this, did ye but know?

809 قل ان الله ليما هلنكم من كل ظهور الى ظهور اخر
لعلكم في طول امهالكم لتستعدن انفسكم للقاء ربكم
ثم في ظهور الى ظهور الاخر تستحيون و قد املنا
من في القران عدد اسم الغريس في كتاب الله و لكا
ما شهدنا على من في الاسلام من حياء في طول
امهالهم بل اشتدت عليهم شقوتهم و احتجابهم
فلتتقن الله ثم اياه تتقون فان طول ليلكم لانفسكم
و لكنكم يوم القيمة تعملون فن يمهلكم مثل هذا
ان انتم تعلمون

810 Say: Nothing can frustrate God from hastening your destruction, yet He granteth you respite that He may intensify your fire. Then will He seize you by His command. Verily He hath power over all things. Say: Fire is extinguished at the mention of God, so how is it that ye are not extinguished on the Day of Resurrection before Him Whom God shall make manifest? Say: Should He Whom God shall make manifest grant you respite and ascend to heaven saying "No," then all your essences and deeds would be rendered void. Therefore fear God in the days of your respite that ye may attain unto the command of God.

810 قل ان الله لن يعجزه من شيء ليسرع في هلاككم
و يمهلكم ليشدد ناركم ثم ليأخذكم بامر الله انه كان
على كل شيء قديراً قل انما النار يطفى عند ذكر
الله فكيف انتم يوم القيمة عند من يظهره الله لا
يطفئون قل ان يمهلكم من يظهره الله ويقول حيث
ما يعرج الى السماء لا فاذا يبطل كل كينونياتكم
و اعمالكم فلتتقن الله في ايام امهالكم لعلكم فيه امر
الله تدركون و انا قد املنا من اول ذلك الامر الى

We have granted respite from the beginning of this Cause until now, and We have dealt with you through the days that ye might feel some shame and remember.

حينئذٍ وداورنا بكم الايام لعلمكم قليلا ما تستحيون
ثم لتتذكرون

- 811 Then shall We seize you with a trial, and ye shall not be able to turn back the decree of God. O all things! While ye have power to do good, acquire it, for after your respite in your Cause, ye may not be able to acquire aught. Say: God feareth not the passing of time, and granteth you respite only that He may seize you with a severe seizing. Verily He is the All-Compelling, the Manifest, the Sublime.

811 فاذا لناخذنكم بفتنه ولا تستطيعن اجل الله ان
تردون ان يا كل شيء انتم حين ما انتم على خير
تقدرون فلتكسبنه فانكم بعد امهالكم في امركم ربما
لا تستطيعون ان تكسبون قل ان الله لا يخاف
من الموت ولا يمهلك الا لياخذنكم باخذ شديدا
انه قهار ظاهر منيع

- 812 Say: God loveth that His attribute of clemency be made manifest in the Book which ye reveal one to another. Make ye no stipulations in the course of your affairs, and should anyone seek respite from you, grant it forthwith. This is what God hath prescribed for you, O people of knowledge and wisdom, that ye may fear God on the Day of Resurrection. Whosoever seeketh respite from another, it is incumbent according to the Book to grant it, even if he be not a believer. This is the path of God, both before and after, in the kingdom of the heavens and of the earth and all that lieth between them, O all things, follow ye it!

812 قل ان الله يحب من سمته الى المهله في كتاب انتم
بعضكم في بعض تظهرون ولا تجعلن في مواقع
امرکم وان يطلبن احد عنكم مهله فاذا انتم لتؤتون
هذا ما كتب الله عليكم ان يا اولى العلم والحكم
لعلمكم يوم القيمة في امر الله تتقون و من يمهله
من احد وجب في الكتاب ان يمهله ولو كان
غير مؤمن هذا صراط الله من قبل و من بعد في
ملكوت السموات و الأرض و ما بينهما ان يا
كل شيء تتبعون

- 813 Say: God granteth you respite from one Resurrection unto another. How is it that ye grant not respite one to another even for numbered days? Should anyone grant respite to another as a bounty from himself, God will grant him a goodly provision in the life to come and in this life, and will multiply what is written for him from His presence. Verily He is the All-Knowing, the All-Powerful.

813 قل ان الله يمهلكم من قيامه الى قيامه كيف انتم
بعضكم بعضا في ايام معدودة لا تمهلون وان يطلب
احد حدا و يمهله فضلا من عنده ليرزقنه الله رزقا
حسنا في الحيوه الاخره و الاولى و ليضاعفن ما
كتب له من عنده انه كان علما قديرا

- 814 And God hath ordained for him who seeketh aught from anyone, and beareth witness that he is unable to repay it, that he should not ask of him again, and should grant him respite in the path of God, that God may give unto him twice as much as he had desired to take from him – nay, two thousand times as much – as a bounty from His presence, in the Book. Verily, there is none other God but He, the Protector, the Most Exalted. But you are ashamed to return anyone's property to its owner and cannot bear to wait even a little while, though you should return it immediately. God has prescribed for you in your journeying and your dwelling, in your religion and your worldly affairs, and in your latter and former states, the paths of truth from His presence, that you may be grateful in the religion of God. Grant respite to all who seek your protection, even if they be not of your religion, as a bounty from God upon you and them.

814 وان الله قد كتب لمن يطلب من احد ويشهد على
انه لم يقدر ان يرده ان لا يستله و يمهله في سبيل
الله ان تؤتيه الله ضعف ما قد اراد ان ياخذ منه
بل الفين ضعف فضلا من عنده في الكتاب انه
لا اله الا هو المهيمن المتعال و لكنكم تستحيون
ان تستطيعون ان تردون مال احد الى مالكة فلا
تصبرون قدر شيء و انتم في الحين لتردون و ان
الله قد وصيكم في منقلبكم و مثنوكم و دينكم و
ديناكم و اخريكم و اوليكم سبل الحق من عنده
لعلمكم في دين الله تشكرون

815 Verily, He is the All-Bountiful, the Most Generous, the Most Excellent. Say: Through this they enter into the religion of God, and you should not grieve about this in your religion. Whosoever seeks protection with another and is not granted it shall enter the fire, even if he has not entered the Bayan. O all things! You are awaiting the Cause of God. Whosoever seeks your protection, protect them, that God may protect you from difficulties on the Day of Resurrection when all shall be brought before Him. Say: Whosoever desires respite from another or seeks protection with another who grants it - for these two are manifested in the Bayan - these two shall enter Paradise and be encompassed by mercy, even if they were not among the believers. All this is so that on the Day of Resurrection you may not judge except with truth. If anyone seeks your protection and asks you for respite, show them from the Book of God and do not grieve them.

815 و لتعلمن كلّ من يستجيرنكم و لو كان غير من
في دينكم فضلا من الله عليكم و عليهم أنّه كان
فضالا فاضلا فضيلا قل هؤلاء بذلك في دين الله
يدخلون و انتم بذلك في دينكم لا تحزنون و من
يستجير باحد و لم يجيره فاذا يدخل في النار و لو
كان غير من دخل في البيان ان يا كلّ شيء انتم
في امر الله مرتقبون من يستجيرن بكم فليجبروه
ليجبركم الله من ص عوه يوم القيمة حين ما كلّ
عليه ليعرضون قل و من اراد من احد ان يمهله او
يستجير باحد لان يجيره و يظهران لهما في البيان
هذين هذين هذين يدخلان الرضوان و هذين في
رحمه و لو انهما لم يكونا من المؤمنين كلّ ذلك
لعلكم يوم القيمة في ادلاء الحق لا تحكمون و ان
يجيرن احد بكم و يسئلنكم من مهله ليظهرن لهم من
كتاب الله و انتم اياه لا تحزنون

816 To God belongs all respite in the kingdom of the heavens and earth and what lies between them. God is the All-Powerful, the Mighty, the Omnipotent. God is the All-Knowing, the Omniscient, the All-Informed. God is the All-Wise, the Judge, the Most Wise. God is the Sovereign, the Supreme, the Almighty. God is the King, the Owner, the Sovereign. He causes whomsoever He wishes to enter His mercy. Verily, He is the Most Merciful, the Compassionate, the All-Merciful.

816 و لله المهلة في ملكوت السموات و الأرض و
ما بينهما و الله قدار قادر قدير و الله علام عالم
عليم و الله حكام حاكم حكيم و الله سلاط سلاط
سليط و الله ملاك مالك ملك يدخل من يشاء
في رحمته أنّه كان رحاما را حما رحاما

817 The Second in the Second

817 الثاني في الثاني

818 In the Name of God, the Most Patient, the Most Patient

818 بسم الله الأمل الأمل

819 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, and Thine is the Might and the Power, and Thine is the Strength and the Sovereignty, and Thine is the Force and the Grandeur, and Thine is the Rule and the Realm, and Thine is the Glory and the Majesty, and Thine is the Beauty and the Grace, and Thine is the Countenance and the Perfection, and Thine are the Symbols and the Examples, and Thine are the Stations and the Magnificence, and Thine is the Mercy and the Bounty, and Thine is the Authority and the Justice, and Thine is the Greatness and the Independence, and Thine is the Awe and the Sublimity, and Thine is the Might and the Inaccessibility, and Thine is the Power and the Exaltation, and Thine is the Joy and the Gladness, and Thine is the Dominion and the Power.

819 سبحانك اللهم يا الهى لاشهدنك و كلّ شيء على
أنك انت الله لا اله الا انت وحدك لاشريك لك
لك الملك و الملكوت و لك العزّ و الجبروت و
لك القدرة و اللاهوت و لك القوة و الياقوت و
لك السلطنة و الناسوت و لك العزة و الجلال و
لك الطلعة و الجمال و لك الوجهه و الكمال و لك
المثل و الأمثال و لك المواقع و الأجلال و لك
الرحمة و الفضال و لك السطوة و العدل و لك
العظمة و الاستقلال و لك المهابة و الاستجلال
و لك العزة و الآ متاع و لك القوة و الأرتفاع و
لك البهجة و الأبتهاج و لك السلطنة و الأقتدار

- 820 Thou hast ever been the One God, Single, Eternal, Self-Subsisting, Living, the Everlasting Sovereign, the Supreme, the Holy, the Eternal, the Everlasting! Thou hast taken unto Thyself neither consort nor son, and there is no partner with Thee in what Thou hast created, nor any helper in what Thou hast fashioned. By Thy power Thou hast created all things and ordained them according to Thy decree. By Thy will Thou hast formed all things and shaped them according to Thy design. Thou hast ever been supreme over all created things, manifest above all existing things, inaccessible above all beings, exalted above all creatures, and transcendent above all who dwell in the kingdoms of earth and heaven.
- 821 Thou dost ever quicken and cause to die, then cause to die and quicken, for verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things. Sanctified are Thy names and exalted are Thy likenesses, and there is nothing that can be likened unto Thee. Thou hast ever granted Thy servants respite that they might turn to Thee from one Manifestation unto another. How sublime is Thy forbearance toward Thy creation and how glorious are Thy gifts unto Thy servants! Thou dost ever quicken and cause to die by Thy power. Thy forbearance and patience proceed from naught else but Thy grace and mercy. Thou hast ever been powerful over all things and manifest above all things.
- 822 Only he who fears losing something hastens in a matter, but glorified and exalted art Thou above having anything escape Thy grasp or flee from the right hand of Thy sovereignty. Glorified and exalted art Thou! How great is Thy forbearance from Manifestation to Manifestation that Thy creatures might live and worship Thee in every Revelation according to Thy reality. Then throughout their nights and in the days of Thy forbearance they follow Thy commandments and are strengthened by what Thou hast ordained for them of Thy ways and Thy prevailing wisdom from among those who know Thee, and Thy binding command from those who serve Thee. Glorified and exalted art Thou! Glorified and sanctified art Thou! Creation is Thine and command is from Thee and unto Thee alone, no partner hast Thou. Verily Thou art the All-Bestowing, the Most Exalted, the Inaccessible. Verily Thou art the Munificent, the Most High, the Generous. Verily Thou art the Beneficent, the All-Ruling, the Great.
- 820 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك في ما خلقت ولا ولي فيما صنعت قد خلقت بقدرتك كل شيء وقدرته تقديراً وصورت بارادتك كل شيء وصورته تصويراً لم تزل كنت قاهراً فوق كل الممالك وظاهراً فوق كل الموجودات وممتناً فوق كل الكائنات ومرتبعا فوق كل الموجودات ومتعالياً فوق كل من في ملكوت الأرض والسموات
- 821 لم تزل تحيي وتميت ثم تميت وتحيي و انت حتى لا يموت وملك لا تزول وعدل لا تجور و سلطان لا تحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرك انت كنت على كل شيء قديراً تقديست اسمائك وتعاليت امثالك و ليس كمثل شيء لم تزل قد اهلته عبادك لان يرجع اليك احد منهم في قيامه الى قيامه فما اعلى امالك في خلقك وما ابقى اعطائك في عبادك لم تزل تحيي وتميت بقدرتك لم يكن امالك و مدارائك الا من رافقت و رحمتك لم تزل كنت قادراً على كل شيء وظاهراً فوق كل شيء
- 822 انما يسرع في الأمر من يخاف الفوت من شيء فسبحانك وتعاليت من ان يفوت عن قبضتك من شيء او يهرب عن يمين قيوميتك من شيء سبحانك وتعاليت فما اكبر امالك من ظهور الى ظهور ان يستحي خلقك ويعبدك في كل ظهور بما انت عليه ثم في طول ليلهم وامالك في ايامهم يتبعون اوامرك ويتعززون بما قد شرعت لهم من مناهجك وحكمك النافذ ممن عرفك وامرك المطاع فمن عبدك سبحانك وتعاليت سبحانكو تقديست انخلق لك والأمر منك واليك وحدك لا شريك لك انت كنت وهاًباً متعالياً منيعاً و انت كنت جواداً مرتفعاً كريماً و انت كنت منانا مستسلطاً عظيماً

- 823 Verily Thou art the Peace-Giving, the Almighty, the All-Wise. Verily Thou art the All-Compelling, the Irresistible, the Most Powerful. 823
وَأَنْتَ كُنْتَ سَلَامًا مُقْتَدِرًا حَكِيمًا وَأَنْتَ كُنْتَ قَهَّارًا مُجْتَبِرًا شَدِيدًا
- 824 The Third in the Third. 824
الثَّالِثُ فِي الثَّالِثِ
- 825 In the Name of God, the Most Forbearing, the Most Forbearing. 825
بِسْمِ اللَّهِ الْأَمَلِ الْأَمَلِ
- 826 Praise be to God Who hath risen in His exaltation above all contingent beings, Who hath prevailed in His dominion above all existing things, Who hath appeared in His manifestation above all created things, Who hath demonstrated His might above all who dwell in the kingdoms of earth and heaven, and Who hath shown His power above all atoms. He is the One exalted above every description and likeness, and the Single One sanctified from every mention and comparison. He hath made Himself known through Himself - verily there is no God but He, the One, the Most Forbearing. He hath chosen for Himself an exalted Essence, then revealed Himself unto it through it, and cast into its identity the likeness of His Own Being. Thus did His deeds appear through it, and His manifestations became evident, and His likenesses shone forth, and His words were uttered, and His revelations were exalted. 826
الْحَمْدُ لِلَّهِ الَّذِي قَدْ اسْتَعْلَى بَعْلُوهُ فَوْقَ كُلِّ الْمَمَكَّاتِ وَاسْتَظْهَرَ بِاقْتِهَارِهِ فَوْقَ كُلِّ الْمَوْجُودَاتِ وَاسْتَظْهَرَ بِاِظْهَارِهِ فَوْقَ كُلِّ الْكَائِنَاتِ وَاسْتَجَبَرَ بِاسْتَجْبَارِهِ فَوْقَ كُلِّ مَنْ فِي مَلَكُوتِ الْأَرْضِ وَالسَّمَوَاتِ وَاسْتَقْدَرَ بِاِقْتِدَارِهِ فَوْقَ كُلِّ الذَّرَاتِ فَهُوَ الْوَاحِدُ الْمُتَعَالَى عَنْ كُلِّ نَعْتٍ وَمِثَالٍ وَالْأَحَدُ الْمُتَقَدِّسُ عَنْ كُلِّ ذِكْرٍ وَمِثَالٍ قَدْ عَرَفَ نَفْسَهُ بِنَفْسِهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْمَهَالُ قَدْ اصْطَفَى جَوْهَرَهُ مَنِيعَةً لِنَفْسِهِ ثُمَّ تَجَلَّى لَهَا بِهَا وَالتَّقَى فِي هَوِيَّتِهَا مِثَالِ ذَاتِهَا فَإِذَا قَدْ ظَهَرَتْ عَنْهَا أَعْمَالُهُ وَتَلَجَّلَجَتْ بِظُهُورَاتِهِ وَتَلَاثَتْ بِأَمثَالِهِ وَتَنَطَّقَتْ بِكَلِمَاتِهِ وَتَرَفَعَتْ بِظُهُورَاتِهِ
- 827 He therefore called Himself and all His creation to witness that there is none other God but Him, and that the Seven Letters are His servant and His Word. Through Him hath He granted respite to all things from their Resurrection unto their Resurrection, and hath willed, then commanded forbearance in His earthly kingdom as a token of grace unto His weak creatures and as a kindness to the inhabitants of His realm, that all His servants might thereby give thanks unto God and bear witness at all times, before all times, and after all times, that there is none other God but Him, the Sanctified, the Exalted. 827
فَاسْتَشْهَدَهُ وَكُلَّ خَلْقِهِ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَأَنَّ ذَاتَ حُرُوفِ السَّبْعِ عَبْدُهُ وَكَلِمَتُهُ بِهِ قَدْ مَهَلَ كُلَّ شَيْءٍ مِنْ قِيَامِهِ إِلَى قِيَامِهِ وَارَادَ ثُمَّ أَمَرَ بِالْأَمْهَالِ لِمَنْ فِي مَلَكُوتِ أَرْضِهِ أَكْرَامًا لَضِعْفَاءَ خَلْقِهِ وَتَلَطُّفًا عَلَى إِدْلَاءِ مَمْلَكَتِهِ لِيَشْكُرَنَّ اللَّهَ بِذَلِكَ كُلَّ عِبَادِهِ وَلِيَسْتَشْهَدْنَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُتَقَدِّسُ الْمَنِيعُ
- 828 The Fourth in the Fourth: 828
الرَّابِعُ فِي الرَّابِعِ
- 829 In the Name of God, the Most Forbearing, the Most Forbearing. 829
بِسْمِ اللَّهِ الْأَمَلِ الْأَمَلِ
- 830 Praise be to God, besides Whom there is none other God, the Most Forbearing, the Most Forbearing. And verily all glory be from God upon the First One and upon whomsoever resembleth that One wherein naught can be seen except the First One. I moreover bear witness that all names in their station are like unto the Most Exalted Names. For instance, when thou art compelled to seek forbearance, then nothing will benefit thee except forbearance, and no other station of the Names will profit thee. Look, therefore, only to that which is manifest in the Names, and that which is hidden within them, and that 830
الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَمَلِ الْأَمَلِ وَأَمَّا الْبَهَاءُ مِنَ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمَنْ يَشَابُهُ ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ وَبَعْدَ فَاشْهَدُ أَنَّ كُلَّ الْأَسْمَاءِ فِي مَقَامِهَا أَثَرُهَا كَأَعْلَى الْأَسْمَاءِ مِثْلًا قَدْ إِذَا اضْطَرَّرْتَ بِالْمَهْلَةِ فَإِذَا مَا يَنْفَعُكَ الْمَهْلَةُ وَلَا يَنْفَعُكَ مَقَامُ هَذَا غَيْرُهُ مِنَ الْأَسْمَاءِ فَلَا تَنْظُرْ إِلَّا إِلَى الظَّاهِرِ فِي الْأَسْمَاءِ وَالبَاطِنِ فِيهَا وَالْأَوَّلِ لَدَيْهَا وَالْآخِرِ عَلَيْهَا فَإِنَّ مِنْ قَدْ خَلَقَ هُوَ الَّذِي قَدْ رَزَقَكَ وَأَنَّ الَّذِي قَدْ رَزَقَكَ هُوَ

which is first among them, and that which is last upon them. For verily He Who created thee is He Who sustained thee, and He Who sustained thee is He Who caused thee to die, and He Who caused thee to die is He Who gave thee life, and He Who gave thee life is He Who granted thee forbearance, and He Who granted thee forbearance is He Who exalted thee. There is none other God but Him.

الَّذِي قَدْ اَمَاتَكَ وَاِنَّ الَّذِي قَدْ اَمَاتَكَ هُوَ الَّذِي قَدْ اَحْيَاكَ وَاِنَّ الَّذِي قَدْ اَحْيَاكَ هُوَ الَّذِي قَدْ اَمَلَكَ وَاِنَّ الَّذِي قَدْ اَمَلَكَ هُوَ الَّذِي قَدْ اَرْفَعَكَ لَا اِلَهَ اِلَّا هُوَ

831 His are the most beautiful names. All that are in the heavens and on earth and between them glorify Him. There is none other God but Him, the One, the All-Forbearing.

831 لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْمَهَالِ

832 Should anyone grant forbearance in His path, God will assuredly manifest it, for this is among the attributes of God's forbearance, exalted be His glory. Abandon not this attribute, nor the attribute of him who seeketh protection, for both are from the might of God, the One, the Jealous, and from the loftiness of God, the One, the Great. Whosoever seeketh thy protection, grant it unto him, and whosoever desireth forbearance from thee, grant him forbearance, for verily He hath commanded thee thus, and He is indeed the All-Forbearing, the Forbearing, the Most Forbearing.

832 اِنْ تَمَّاحِدَ فِي سَبِيلِ مَنْ يَظْهَرُ لَهُنَّ اللَّهُ فَاِذَا هَذَا مِنْ سَمِىَ اِمْهَالِ اللَّهِ جَلَّ جَلَالُهُ وَلَا تَتْرُكَنَّ هَذِهِ الصِّفَةَ وَلَا صِفَةَ مَنْ يَسْتَجِيرُ فَاِنَّ كِلَيْهِمَا مِنْ عِزِّ اللَّهِ الْوَاحِدِ الْغَيَارِ وَمِنْ عُلُوِّ اللَّهِ الْوَاحِدِ الْكَبَّارِ وَكُلٌّ مِنْ يَسْتَجِيرُكَ فَلْتَجِيرْنِهِ وَكُلٌّ مِنْ يَرِدُ الْمَهْلَةَ عِنْدَكَ فَلْتَمَهِّلْنَهُ فَاِنْ قَدْ اَمَرَكَ بِهَذَا اِنَّهُ كَانَ مَهَالًا مَا هَلَا مَهَالًا

833 [Vahid 9, Bab 8, arsal]

833 [واحد ٩ باب ٨ أرسل]

834 And it hath four stations. The First in the First:

834 وَلَهُ اَرْبَعُ مَرَاتِبٍ الْاَوَّلُ فِي الْاَوَّلِ

835 In the Name of God, the Most Sending, the Most Sending.

835 بِسْمِ اللَّهِ الْأَرْسَلِ الْأَرْسَلِ

836 There is none other God but Him, the Most Sending, the Most Sending. Say: God sendeth above all sending. None in the heavens or on earth or between them can resist the sovereignty of His sending. He createth what He willeth by His command. Verily He is the Sender, the Most Sending, the All-Sending. Glorified be He before Whom prostrate all who are in the heavens and who are on earth and between them. Say: All bow down before Him in adoration. Praise be to God, Whom all in the heavens and earth and whatsoever is between them doth glorify. Say: All are humbly submissive unto Him. God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm.

836 لَا إِلَهَ إِلَّا هُوَ الْأَرْسَلِ الْأَرْسَلِ قُلْ اللَّهُ ارْسَلِ فَوْقَ كُلِّ ذَا ارْسَالٍ لَنْ يَقْدَرَ اَنْ يَمْتَنِعَ عَنْ مَلِكِكَ سُلْطَانُ ارْسَالِهِ مِنْ اَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ اِنَّهُ كَانَ رَسَالًا ارْسَلًا رَسِيلًا سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ قَانِتُونَ شَهِدَ اللَّهُ اَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْبَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ

837 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who oppresses not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or whatsoever is between them. He createth what

837 تَحْيَىٰ وَتَمِيتَ ثُمَّ تَمِيتَ وَتَحْيَىٰ وَاَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ وَمَلِكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ اِنَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

He willeth by His command. Verily, He hath power over all things.

838 Blessed is He unto Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. There is no God but He, the Almighty, the Self-Subsisting. Glory be unto Thee, O God, my Lord! Send down, on this Night of Independence, Thy blessings upon Him Whom Thou shalt make manifest and the exponents of His Cause, through all the good that Thy knowledge encompasseth. Verily, Thou art the All-Encompassing, and Thou hast power over all things.

839 O God! Do Thou aid those who, on the Day of Resurrection, will help Him Whom Thou shalt make manifest. Exalt them, enrich them, strengthen them, and grant them dominion over all the world. O God! Bring low those who believe not in Him and seize them with a mighty seizing. Verily, Thou hast power over all things.

840 Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with might and grandeur. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan with power and divine essence. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with sovereignty and earthly dominion. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with glory and majesty. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with countenance and beauty. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with visage and perfection. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with strength and action. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with might and justice. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with stations and sublimity. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with grandeur and independence. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan

838 و تبارك الذى له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم سبحانه اللهم رب صل في ليله الاستقلال على من تظهره ثم ادلاء امره بما قد احطت به عليك من كل خير انك كنت بكل شيء محيطا و انك كنت على كل شيء قديراً

839 فلتنصرن اللهم الذين هم ينصرون من تظهره يوم القيمة و لترفعنهم و لتعزبنهم و لتسلطنهم على العالمين و لتخذلن اللهم الذين لا يؤمنون به و لتأخذنهم اخذاً شديداً انك كنت على كل شيء قديراً

840 سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالعز و الحبروت سبحانه اللهم رب صل على نقطه البيان بالقدرة و اللاهوت سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالسلطنة و الناسوت سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالعزة و الجلال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالطلعة و الجمال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالوجهه و الكمال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالقوة و الفعال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالسطة و العدل سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالمثل و الأمثال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالمواقع و الأجلال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالعظمة و الاستقلال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالكبرياء و الاستجلال سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالعترة و الامتناع سبحانه اللهم رب صل على نقطه البيان ثم ادلاء امره بالقوة و الارتقاء سبحانه اللهم رب صل على نقطه

and the exponents of His Cause with majesty and transcendence. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with might and invincibility. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with power and exaltation. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with gladness and joy. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon the Point of the Bayan and the exponents of His Cause with sovereignty and might. Glory be unto Thee, O God, my Lord! Send down Thy blessings upon those who have ascended unto Thee with dominion and kingdom. Glory be unto Thee, O God, my Lord! Send Thy blessings upon those who have ascended unto Thee through power and the Divine Realm. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through might and the ruby. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through sovereignty and the human realm. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through glory and majesty. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through the countenance and beauty. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through the face and perfection. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through power and deed. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through mercy and bounty. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through grandeur and independence. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through majesty and glory. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through might and inaccessibility. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through power and exaltation. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through joy and gladness. Glorified art Thou, O Lord my God! Send Thy blessings upon those who have ascended unto Thee through sovereignty and might.

البيان ثم ادلاء امره بالبهجة و الأبتهاج سبحانه
 اللهم رب صل على نقطه البيان ثم ادلاء امره
 بالسلطنة و الأفتدار سبحانه اللهم رب صل على
 الذين استعرجوا اليك بالملك و الملكوت سبحانه
 اللهم رب صل على الذين استعرجوا اليك بالقدرة
 و اللاهوت سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالقوة و الياقوت سبحانه اللهم
 رب صل على الذين استعرجوا اليك بالسلطنة
 و الناسوت سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالعزة و الجلال سبحانه اللهم
 رب صل على الذين استعرجوا اليك بالطلعة
 و الجمال سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالوجهه و الكمال سبحانه اللهم
 رب صل على الذين استعرجوا اليك بالقوة
 و الفعال سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالرحمة و الفضل سبحانه اللهم
 رب صل على الذين استعرجوا اليك بالسطة
 و العدل سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالمثل و الأمثال سبحانه اللهم
 رب صل على الذين استعرجوا اليك بالعظمة و
 الآستقلال سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالكبرياء و الآستجلال سبحانه
 اللهم رب صل على الذين استعرجوا اليك بالعزة
 و الأمتناع سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالقوة و الأرتفاع سبحانه اللهم
 رب صل على الذين استعرجوا اليك بالبهجة و
 الأبتهاج سبحانه اللهم رب صل على الذين
 استعرجوا اليك بالسلطنة و الأفتدار

- 841 Say: Verily God hath sent all His Messengers that ye should worship none but God and that ye should be believers in Him Whom God shall manifest. Say: He will assuredly send whom He willeth, and they shall be sent by God's leave.
- 842 The Second in the Second.
- 843 In the Name of God, the Most Exalted, the Most Exalted.
- 844 Glorified art Thou, O Lord my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the omnipotence, Thine the power and the divine realm, Thine the strength and the ruby, Thine the sovereignty and the human realm, Thine the glory and majesty, Thine the face and perfection, Thine the countenance and beauty, Thine the power and deed, Thine the might and justice, Thine the similitude and parables, Thine the stations and glory, Thine the grandeur and independence, Thine the awesomeness and majesty, Thine the might and inaccessibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and might, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.
- 845 Glorified art Thou, O Lord my God! This is a night which Thou hast magnified, honored, preferred, exalted, beautified, glorified and elevated, and named it the Night of Independence. Therein Thou hast opened the gates of Thy heaven and permitted the angels to raise unto Thee the voices of Thy servants, and commanded the angels of the Throne to call out to those on earth: "Call ye upon God Who created you and sustained you and caused you to die and gave you life, that ye may glorify Him in like manner."
- 846 O my God! I call upon Thee, seeking from all things Thy bounty, the abundance of Thy generosity, Thy favors, Thy grace, Thy gifts, Thy beneficence, Thy tender mercies, Thy compassion and Thy bestowals. O Lord! Elevate the stations of those who have ascended unto Thee with their hearts, their spirits, their souls and their bodies. O God!
- 847 Cause to descend upon them on that night, through Him Whom Thou shalt manifest, the most resplendent of all Thy glory, the most sublime of all Thy majesty, the most beautiful of all Thy beauty, the most magnificent of all Thy grandeur, the most luminous of all Thy light, the most extensive of all Thy mercy, the most perfect of all Thy words, the greatest of all Thy names, the most mighty of all Thy power, the most decisive of all Thy will, the most penetrating of all Thy
- 841 قل ان الله قد ارسل الرسل كلهم اجمعون ان لا تعبدوا الا الله و كنتم بمن يظهره الله مؤمنين قل ان يرسلن ما يشاء و هم باذن الله يرسلون
- 842 الثاني في الثاني
- 843 بسم الله الأرسى الأرسى
- 844 سبحانك اللهم يا الهى لا شريك لك و كل شىء على انك انت الله لا اله الا وحدك لا شريك لك لك الملك و المملوك و لك العز و الجبروت و لك القدرة و اللاهوت و لك القوة و الياقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الوجه و الكمال و لك الطلعة و الجمال و لك القوة و الفعال و لك السطوة و العدل و لك المثل و الأمثال و لك المواقع و الأجلال و لك العظمة و الاستقلال و لك المهيبة و الاستجلال و لك العزة و الأمتناع و لك القوة و الأرتفاع و لك البهجة و الأبتهاج و لك السلطنة و الأقتدار و لك ما حبيته او تحبته من ملكوت امرك و خلقتك
- 845 سبحانك اللهم يا الهى تلك ليله قد عظمتها و شرفتها و فضلها و جللتها و جملتها و عززتها و رفعتها و سميتها ليله الاستقلال و فتحت فيها ابواب سمائك و اذنت الملائكة ان يرفعن اليك اصوات عبادك و امرت ملائكة العرش بان ينادين من فى الأرض فادعوا الله الذى خلقكم و رزقكم و امانكم و احياكم فى انكم انتم فى مثل ذلك تسبحون
- 846 يا الهى انى انا لادعوك من كل شىء و رحاء رفدك و فاضل جودك و نوافلك و كرمك و مواهبك و منك و لطائفك و رحمتك و عطائك فلترفعن اللهم مقاعد الذين قد ارتفعوا اليك باقتلتهم وارواحهم و انفسهم و اجسادهم
- 847 و لتزلزلن اللهم عليهم فى تلك الليله بمن تظهره من كل بهائك ابهاه و من كل جلالك اجله و من كل جمالك اجله و من كل عظمتك اعظمها و منه كل نوره انوره و منه كل رحمتك اوسعها و منه كل كلمتك اتمها من كل اسمائك اكبرها و من كل عزتك اعزها و من كل مشيتك امضاها و من كل علمك افذه و من كل مسائك احبها

knowledge, the most beloved and noble of all Thy causes, the most honorable of all Thy honor, the most enduring of all Thy sovereignty, the most excellent of all Thy dominion, the most exalted of all Thy loftiness, and of all Thy names and attributes that which befiteth the sublimity of Thy might and the exaltation of Thy glory. That is the night when the angels descend upon them and command those on earth to stand before them. O God!

اليك واشرفها لديك و من كل شرفك اشرفه و
من كل سلطانتك ادومه و من كل ملكك اغفره
و من كل علائك اعلاه و من كل اسمائك و
صفاتك ما ينبغي لعلو عرّك و سمو مجدك تلك
ليلة تنزل الملائكة عليهم و تامرّن من في الأرض
بالوقوف لديهم

848 Exalt the remembrance of Thy loved ones, their first and their last, their outer and their inner reality, and elevate their stations to the highest chambers and the most exalted throne. Verily, Thou hast power over all things.

848 فترفعن اللهم ذكر اوليائك من اولهم و اخرهم
و ظاهرهم و باطنهم و لترفعن درجاتهم في اعلى
الغرفات و ارفع العرش انك كنت على كل شيء
قديراً

849 The Third in the Third.

849 الثالث في الثالث

850 In the name of God, the Most Manifest, the Most Manifest!

850 بسم الله الأرسل الأرسل

851 May the most resplendent glory of God be upon thee and upon those who seek shelter beneath thy shade. Then may the most sublime majesty of God be upon thee, and His most magnificent grandeur be upon thee and upon those who seek shelter beneath thy shade. And may the most luminous light of God be upon thee and upon those who seek shelter beneath thy shade. And may the most extensive mercy of God be upon thee and upon those who seek shelter beneath thy shade. And may the greatest names of God be upon thee and upon those who seek shelter beneath thy shade. And may the most perfect perfection of God be upon thee and upon those who seek shelter beneath thy shade. And may the most mighty power of God be upon thee and upon those who seek shelter beneath thy shade. And may the most penetrating knowledge of God be upon thee and upon those who seek shelter beneath thy shade. And may the most potent decree of God be upon thee and upon those who seek shelter beneath thy shade.

851 و أنّ من بهاء الله ابهاه عليك و على من استظل
في ظلك ثم ... جلال الله اجلّه عليك منه عظمة
الله اعظمها عليك و على من استظل في ظلك و
انّ من نور الله انوره عليك و على من استظل في
ظلك و أنّ من رحمه الله عليك و على من استظل
في ظلك او سعه و أنّ من اسماء الله عليك و على
من استظل في ظلك اكبرها و أنّ من كمال الله
عليك و على من استظل في ظلك اكمله و أنّ من
عرّ الله عليك و على من استظل في ظلك اعزّها
و أنّ من علم الله عليك و على من استظل في ظلك
انفذه و أنّ من قدره الله عليك و على من استظل
في ظلك اقدرها

852 And may the most pleasing utterance be upon thee and upon those who seek shelter beneath thy shade. And may the most honorable honor of God be upon thee and upon those who seek shelter beneath thy shade. And may the most enduring sovereignty of God be upon thee and upon those who seek shelter beneath thy shade. And may the most excellent dominion of God be upon thee and upon those who seek shelter beneath thy shade. And may the most exalted loftiness of God be upon thee and upon those who seek shelter beneath thy shade. And verily among the signs of God unto thee and unto those who seek shelter beneath thy shade - the most glorious of them - God and His angels and those endowed with knowledge have ever invoked blessings upon thee concerning the letters of thy

852 و أنّ من قول عليك و على من استظل في ظلك
ارضاه و أنّ من شرف الله غليك و على من
استظل في ظلك شرفه و أنّ من سلطنة الله عليك
و على من استظل في ظلك ادومه و أنّ من ملك
الله عليك و على من استظل في ظلك اغفره و أنّ
من علاء الله عليك و على من استظل في ظلك
اعلاه و اتّمن ... الله عليك و على من استظل في
ظلك اقدمه و أنّ من ايات الله عليك و على من
استظل في ظلك اكرمها لم يزل الله ليصلي عليك و
ملائكته و الذينهم اولوالعلم على حروف نفسك و
على الذين استعرجوا اليك بودك و لينزلن الله نعمته

self and upon those who have ascended unto thee through their love for thee. And God will surely bestow His grace upon those who uphold not thy rights and the rights of those who have ascended unto God through thy truth.

على من لا يقوم بحقك وحق الذين استخرجوا
إلى الله بحقك

853 Neither thou nor those with thee were ever abased, for glory belongeth unto God and unto His Messenger and unto those who have believed in God and His signs, and who ascend in His good-pleasure. And God will surely cause to enter into paradise whosoever offereth unto thee a service or expendeth aught in thy path, after having recognized thy right and thy station before God, thy Lord. And as to those who dwell beneath thy shade, God regardeth them with the eye of His love and will surely increase His bounty unto them in all things. Grieve not, for ye shall behold in the chambers of your paradise that which ye desire of God's grace, and God will show you those who believed not in Him as though non-existent upon the earth. Verily He is the All-Knowing, the Powerful, the Mighty.

853 ما كنت ذليلاً ولا من معك وإن العزة لله و
لرسوله والذينهم آمنوا بالله وإياته والذينهم في
رضائه يستعرجون وإن الله ليدخلن في الرضوان
من يرفع اليك قد ما أو يصرفاً شيئاً في سبيلك
بعد ما كان عارفاً بحقك وقدرك عند الله ربك
والذينهم في ظلك ينظر الله اليهم بعين محبته و
ليزيدن عليهم في كل شأن كرامته إن لا تحزنوا
فإنكم لترون في غرفات رضوانكم ما أنتم من فضل
الله تستلون ولترىكم الله الذينهم لم يؤمنوا به فوق
الأرض لعدومين أنه كان علاماً قديراً مقتدراً

854 The Fourth in the Fourth.

854 الرابع في الرابع

855 In the Name of God, the Most Sending, the Most Sending.

855 بسم الله الأرسل الأرسل

856 Praise be to God, besides Whom there is none other God, the Most Sending, the Most Sending. And verily all glory from God be upon the First One and upon whomsoever resembleth that One wherein naught is seen save the First One. I testify that there is no sender save God, exalted be His glory, and God hath sent no Messenger nor revealed any Book except that all believe in the Tree of Truth from the beginning that hath no beginning until this moment. This is the fruit of the Messengers and the Books, where the Tree of Truth is not seen alone upon that mountain, though all imagine themselves to be doing what pleaseth God. When thou art given the essence of knowledge, bear witness that the fruit of all the Messengers and all the Books is that thou shouldst worship God and associate naught with Him. And this is impossible unless thou believest in Him Whom God shall make manifest and associate none with Him.

856 الحمد لله الذي لا اله الا هو الأرسل الأرسل و
أتم البهاء من الله على الواحد الأول ومن يشابه
ذلك الواحد حيث لا يرى فيه إلا الواحد الأول
وبعد فاشهد بان لا مرسل إلا الله جل جلاله
وما ارسل الله من رسول ولا نزل من كتاب
إلا ويؤمن كل بالشجرة الحقيقة فمن أول الذي
لا أول له الى حينئذ هذا ثمره الرسل والكتب
حيث لا يرى شجرة الحقيقة على ذلك الجبل و
حدها وكل عند انفسهم يحسبون أنهم في رضا
الله يحسنون فاذا لاوتينك جوهر العلم فاشهد بان
ثمره كل الرسل وكل الكتب بان تعبد الله و
لا تشرك به شيئاً وهذا ممتنع إلا وان تؤمن بمن
يظهره الله ولا تقترن به احداً

857 And submerge not thyself in seas that profit thee not, for what God hath intended through all the Messengers and Books is this, and all claim this, yet all are liars save those who have entered the Bayan and are assured of God's Cause.

857 ولا تغرق نفسك في البحور التي لا ينفعك فإن
ما اراد الله من كل الرسل والكتب هذا وكل
يدعون هذا ولكن كل كاذبون إلا الذينهم دخلوا
في البيان وهم بامر الله موقنون

858 [Vahid 9, Bab 9, ar'iy]

858 [واحد ٩ باب ٩ أرئى]

859 And it hath four stations. The First in the First:

859 وله اربع مراتب الأول في الأول

860 In the Name of God, the Most Seeing, the Most Seeing.

بِسْمِ اللَّهِ الْأَرْتَى الْأَرْتَى 860

861 There is no God but He, the Most Seeing, the Most Seeing. Say: God is more seeing than all possessed of sight. None in the heavens or the earth or what lieth between them can escape from the dominion of His sovereign sight. He createth what He willeth by His command. Verily He hath ever been the All-Seeing, the All-Perceiving, the Most Seeing. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and what lieth between them. Say: All bow down before Him. And praise be to God, Whom doth glorify whosoever is in the heavens and the earth and what lieth between them. Say: All are devoted to Him. God testifieth that there is no God but He. His is the sovereignty and the kingdom, then the might and the dominion, then the power and the divine realm, then the strength and the celestial realm, then the dominion and the realm of creation. He giveth life and causeth death, then causeth death and giveth life.

861 لَا إِلَهَ إِلَّا هُوَ الْأَرْتَى الْأَرْتَى قُلِ اللَّهُ أَرْتَى فَوْقَ كُلِّ ذِي أَرَاءٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانِ أَرَأَيْتُمْ مَنْ أَحَدٌ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ رَأً رَأْيَا رِئَا سُبْحَانَ الَّذِي يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ قَانِتُونَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ يَحْيَى وَيُمِيتُ ثُمَّ يَحْيَى يَحْيَى

862 Verily He is the Ever-Living Who dieth not, the Sovereign Whose rule passeth not away, the Just One Who wrongeth not, the Potentate Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. He, verily, hath power over all things.

862 وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ وَهُوَ مُلْكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

863 Exalted is He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Best-Beloved. Blessed is He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. There is no God but Him, the All-Compelling, the Self-Subsisting.

863 وَتَعَالَى الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

864 Say: Verily God will show you His signs as He willeth. Will ye not cease to hasten? Say: God cannot be seen nor comprehended by anyone. Glorified and exalted is He above what they mention. And all that ye have witnessed of the meeting with God - that is the manifestation of His Self. Do ye not, then, believe with certainty in the Cause of God?

864 قُلْ إِنَّ اللَّهَ لَيُرِيكُمْ كَيْفَ يَشَاءُ آيَاتِهِ أَفَلَا تَسْتَعْجِلُونَ قُلْ إِنَّ اللَّهَ لَنْ يَرَى وَلَا يَدْرَكَ مِنْ أَحَدٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُذَكَّرُونَ وَكُلٌّ مَا أَنْتُمْ قَدْ شَهِدْتُمْ مِنْ لِقَاءِ اللَّهِ ذَلِكَ مَظْهَرُ نَفْسِهِ أَفَأَنْتُمْ فِي أَمْرِ اللَّهِ لَا تَوْقِنُونَ

865 Say: God hath created for you no beauty like unto this, if ye would but believe with certainty in the meeting with your Lord on the day of His manifestation.

865 قُلْ مَا خَلَقَ اللَّهُ لَكُمْ حُسْنَهُ مِثْلَ هَذَا إِنْ أَنْتُمْ بِلِقَاءِ اللَّهِ يَوْمَ ظُهُورِهِ تَوْقِنُونَ

866 Say: God is not pleased that any should gaze upon the countenance of the Manifestation of His Self save those eyes that behold Him with the eye of God, and who witness in Him the revelation of God, and who witness in Him the inner meaning, and who witness in Him the glory of God, and who witness in Him beauty, and who witness in Him the grandeur of God,

866 قُلْ إِنَّ اللَّهَ لَا يَرْضَى أَنْ يَنْظُرَ وَجْهَ مَظْهَرِ نَفْسِهِ إِلَّا عَيُونُ الَّذِينَ يَنْظُرُونَ إِلَيْهِ بِعَيْنِ اللَّهِ وَهُمْ فِيهِ ظُهُورُ اللَّهِ يَشْهَدُونَ وَهُمْ فِيهِ بَطُونُ يَشْهَدُونَ وَهُمْ فِيهِ جَلَالُ اللَّهِ يَشْهَدُونَ وَهُمْ فِيهِ جَمَالُ يَشْهَدُونَ وَهُمْ فِيهِ عَظَمَةُ اللَّهِ يَشْهَدُونَ وَهُمْ فِيهِ نُورُ اللَّهِ يَشْهَدُونَ

and who witness in Him the light of God, and who witness in Him the mercy of God, and who witness in Him the words of God, and who witness in Him the perfection of God, and who witness in Him the names of God, and who witness in Him the might of God, and who witness in Him the knowledge of God, and who witness in Him the power of God, and who witness in Him the utterance of God, and who witness in Him the love of God, and who witness in Him sovereignty, and who witness in Him the dominion of God, and who witness in Him that which is of God, and who witness in Him the signs of God, and who witness in Him the loftiness of God, and who witness in Him the justice of God, and who witness in Him the nearness of God, and who witness in Him the Cause of God, and who witness in Him His most beautiful names.

867 Say: All these are names whereby ye seek to understand Him, but God is sanctified above all that ye mention. God hath indeed purified and sanctified the Manifestation of His Self from every similitude that ye mention. Say: Naught shall be seen in Him except God, and all in their degrees before God do glorify Him. Make ye your knowledge into deeds if ye wish to benefit therefrom. When ye behold in Him the sovereignty of God, then look not upon anything else on earth, for this matter shall endure until the Day of Resurrection, and when it is revealed, all who are on earth must follow it until the Day of Resurrection. Do ye not see? Yet a mighty command runneth upon the earth by God's bidding so long as those who hold sway in His dominion do so without right. How then do ye not recognize such sovereignty? We found not in that creation any spirit, and they remember but little.

868 Yet those endowed with knowledge, were they to behold Him Whom God shall make manifest on earth, would testify that His Cause is exalted above all on earth, for all creation is before Him and all bow down unto Him. Were the veil to be removed from their vision, then would all prostrate themselves before Him. This is the sovereignty of God, beneath whose shadow all on earth shall seek shelter by virtue of its worthiness until the Day of Resurrection, and there is no repelling it from God. What aileth you that ye seek sovereignty which deriveth its authority from God's Cause without right, yet turn not unto Him Who created you and His Command which endureth until the Day of Resurrection with no repelling it, if ye would but remember?

و هم فيه رحمہ اللہ یشہدون و هم فيه كلمات اللہ یشہدون و هم فيه کمال اللہ یشہدون و هم فيه اسماء اللہ یشہدون و هم فيه عزّ اللہ یشہدون و هم فيه علم اللہ یشہدون و هم فيه قدرہ اللہ یشہدون و هم فيه قول اللہ یشہدون و هم فيه حبالہ یشہدون و هم فيه سلطنتہ یشہدون و هم فيه ملك اللہ یشہدون و هم فيه من اللہ یشہدون و هم فيه آيات اللہ یشہدون و هم فيه علو اللہ یشہدون و هم فيه عدل اللہ یشہدون و هم فيه جوار اللہ یشہدون و هم فيه امر اللہ یشہدون و هم فيه اسماء الحسنی من عنده یشہدون

867 قل كل ذلك اسماء انتم عليه تستدلون و الا تعالى الله عن كل ما انتم تذكرون و قد قدس الله مظهر نفسه و طهره عن كل مثال انتم تذكرون قل لن يرى فيه الا الله و كل في درجاتهم عند الله ليسبحون فلتجعلن علمكم عملكم ان انتم تحبون تتفنعون ان ترون فيه سلطنته الله فاذا انتم الى كل ما على الأرض لا تنظرون اذ امر هذا يبقى الى يوم القيمة و حين ما ينزل ينبغي ان يتبعنه كل من عليها الى يوم القيمة افلا تبصرون ولكن امر مقتدر فوق الأرض يجري بامر الله مادام مقتدرا الذينهم في ملكه بغير حق فكيف انتم سلطنته مثل هذا لا تعرفون فاذا ما وجدنا في ذلك الخلق من روح و لا هم قليلا ما يتذكرون

868 و لكن الذين اوتوا العلم لو يرون من يظهره الله على الأرض یشہدون عليّ ان امره اعلى من كل من على الأرض اذ كل خلق عنده و كل له ساجدون ان تكشف الغطاء عن بصائرهم فاذا كل بين يديه ليسجدون هذا سلطنته الله حيث يستظنان في ظلها كل ما على الأرض باستحقاقها الى يوم القيمة و لا مرد لها من عند الله فالكم شيء فان تستسلطون الذي كان قوامه ينسب الى امر الله بغير حق و لا تقصدون بالذي خلقكم و امر الذي يبقى الى يوم القيمة و لا مرد له ان انتم ما تتذكرون

869 Unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God is the All-Splendid, the Most Splendid, the Resplendent. Unto God belongeth the majesty of the heavens and the earth and whatsoever is between them, and God is the All-Majestic, the Most Majestic, the Glorious. Unto God belongeth the beauty of the heavens and the earth and whatsoever is between them, and God is the All-Beautiful, the Most Beautiful, the Beauteous. Unto God belongeth the grandeur of the heavens and the earth and whatsoever is between them, and God is the All-Great, the Most Great, the Magnificent. Unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is the All-Luminous, the Most Luminous, the Light-Giving. Unto God belongeth the mercy of the heavens and the earth and whatsoever is between them, and God is the All-Merciful, the Most Merciful, the Compassionate. Unto God belongeth the words of the heavens and the earth and whatsoever is between them, and God is the All-Perfect, the Most Perfect, the Perfecting. Unto God belongeth the perfection of the heavens and the earth and whatsoever is between them, and God is the All-Perfect, the Most Perfect, the Perfecting. Unto God belong the names of the heavens and the earth and whatsoever is between them, and God is the All-Great, the Most Great, the Greatest. Unto God belongeth the might of the heavens and the earth and whatsoever is between them, and God is the All-Mighty, the Most Mighty, the Almighty. Unto God belongeth the knowledge of the heavens and the earth and whatsoever is between them, and God is the All-Knowing, the Most Knowing, the Omniscient. Unto God belongeth the power of the heavens and the earth and whatsoever is between them, and God is the All-Powerful, the Most Powerful, the Omnipotent. Unto God belongeth the utterance of the heavens and the earth and whatsoever is between them, and God is the All-Pleasing, the Most Pleasing, the Well-Pleased. Unto God belong the evidences of the heavens and the earth and whatsoever is between them, and God is the All-Loving, the Most Loving, the Best Beloved. Unto God belongeth the nobility of the heavens and the earth and whatsoever is between them, and God is the All-Noble, the Most Noble, the Exalted. Unto God belongeth the sovereignty of the heavens and the earth and whatsoever is between them, and God is the All-Possessing, the Most Possessing, the Supreme Sovereign, and unto God belongs all that is in the heavens and on earth and whatsoever is between them.

870 God is the Most Exalted, the Most High, the Most Sublime. You shall indeed attain on that Day - the Day of Independence - when your possessions shall be multiplied in this first life, and

869 و لله بهاء السموات والأرض وما بينهما والله بهاء باهى بهى والله جلال السموات والأرض وما بينهما والله جلال جلال جليل والله جمال السموات والأرض وما بينهما والله جمال جامل جميل والله عظمه السموات والأرض وما بينهما والله عظام عظيم عظيم والله نور السموات والأرض وما بينهما والله نوار ناور نوير والله رحمه السموات والأرض وما بينهما والله رحام راحم رحيم والله كلمات السموات والأرض وما بينهما والله تمام تامم تميم والله كمال السموات والأرض وما بينهما والله كمال كامل كميل والله اسماء السموات والأرض وما بينهما والله كبر كبر كبير والله عزّ السموات والأرض وما بينهما والله عزّار عزّاز عزيز والله علم السموات والأرض وما بينهما والله علام عالم عليم والله قدره السموات والأرض وما بينهما والله قدار قادر قدير والله قول السموات والأرض وما بينهما والله رضا راضي رضى والله دلائل السموات والأرض وما بينهما والله حباب حباب حبيب والله شرف السموات والأرض وما بينهما والله شراف شارف شريف والله سلطنه السموات والأرض وما بينهما والله ملاك مالك ملك والله علو السموات والأرض وما بينهما

870 والله علاء على علي ولتتلون ذلك اليوم يوم الاستقلال ليضاعفن اموالكم في الحياه الأولى ثم حسناتكم في الحياه الاخره وانتم ليوم من يظهره

then your good deeds in the life to come. You are preparing yourselves for the Day of Him Whom God shall make manifest, not in the manner of those who have recited the prayers of the Manifestation.

871 The letter Vav has passed while you were all sleeping. You hear the Command of God but do not comprehend, nor do you believe. Therefore, understand and then believe in God's Command, else you shall surely die like all the nations upon the earth and then enter into the fire.

872 Say: The paradise of each Manifestation is greater than the paradise revealed by God before. Do you not then give thanks for God's bounties? Say: The fire of each Manifestation is greater than the previous one. Do you not then fear God's Command? This is so you may witness that those who believe in Him Whom God shall make manifest occupy no more exalted station before God than those who entered the Bayan and upon whom you invoke blessings. And those who do not believe in Him Whom God shall make manifest occupy no lower station than those who did not enter the Bayan, nay, than all that is on earth. Indeed their fire is greater. Therefore fear God on the Day of God's Manifestation regarding those who believe not in Him, for that is the fire with which you are promised. And if it be your own souls, then fear them, for you shall be consumed therein and shall not see, just as God consumed the first and the second and those who were with them. Thus will God consume you if you remain veiled from the presence of God.

873 The Second in the Second.

874 In the Name of God, the Most Manifest, the Most Manifest!

875 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee. Unto Thee belong the Kingdom and the Dominion, unto Thee belong Might and Omnipotence, unto Thee belong Power and Divinity, unto Thee belong Strength and Glory, unto Thee belong Sovereignty and the human realm, unto Thee belong Honor and Majesty, unto Thee belong Grandeur and Beauty, unto Thee belong the Face and Perfection, unto Thee belong the Likeness and Examples, unto Thee belong the Stations and Glory, unto Thee belong Mercy and Grace, unto Thee belong Authority and Justice, unto Thee belong Power and Action, unto Thee belong Greatness and Independence, unto Thee belong Pride and Manifestation, unto Thee belong Glory and Invincibility, unto Thee belong Strength and Exaltation, unto Thee belong Joy and Gladness, unto Thee belong Sovereignty

الله تستعدون لا بمثل ما قد قراتم دعوات الظهور

871 وقد قضى الواو وانتم كلكم راقدون تستمعون امر الله ولا تتعقلون ولا تؤمنون فلتتعقلون ثم بامر الله تؤمنون والآسمتون مثل كل الأمم فوق الأرض ثم في النار داخلون

872 قل ان رضوان كل ظهور لا كبر عن رضوان الذي قد اظهره الله من قبل ان انتم بالاء الله لا تشكرون قل ان نار كل ظهور لا كبر عن قبله افانتم من امر الله لا تتقون هذا لتشهدن بان الذي تؤمنون بمن يظهره الله لا عز مقاماً عند الله من الذين دخلوا في البيان ثم عليهم لتصلون وان الذين لا يؤمنون بمن يظهره الله لا بعد مقاماً عن الذين لم يدخلوا في البيان بل من كل ما على الأرض وان نارهم اكبر فلتتقن الله يوم ظهور الله ممن لا يؤمن به فانه نار التي انتم بها توعدون وان كانت انفسكم فلتتقوها فانكم تفنون فيها ولا تبصرون بمثل ما قد افنى الله الاول والثاني والذين معهم كذلك يفنيكم الله ان انتم عن لقاء الله محتجون

873 الثاني في الثاني

874 بسم الله الأرى الأرى

875 سبحانه اللهم يالهي لاشهدنك وكل شيء على انك الله لا اله الا انت لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك العظمة والجمال ولك الوجهه والكمال ولك المثل والأمثال ولك المواقع والأجلال ولك الرحمة والفضل ولك السطوة والعدال ولك القوة والفعل ولك العظمة والاستقلال ولك الكبرياء والاستجلال ولك العزة والأمتناع ولك القوة والأرتفاع ولك البهجة والأبتهاج ولك السلطنة والأقتدار ولك ما احببته او تحبته من ملكوت امرك وخلقك

and Power, and unto Thee belong whatsoever Thou hast loved or wilt love in the kingdom of Thy Command and creation.

- 876 Thou hast described in a verse of Thy Book - and Thy Word is the Truth - "Vision comprehendeth Him not, but He comprehendeth all vision; and He is the Subtile, the All-Informed." Yea, there is no doubt in this, that Thou in Thine Essence cannot be seen nor comprehended, for in every manifestation there is after it Thy invisibility, and none hath access to that. Glorified and exalted art Thou! Glorified and sanctified art Thou! Then Thou hast described Thyself in another verse and promised all Thy creation to meet Thee. There is no doubt that this is the meeting with the Manifestation of Thyself on the Day of Resurrection, and those who, by Thy leave, guide unto Him from His presence. Therefore, O my God, enable all Thy creatures to attain unto this, for Thou hast not created anything except for this purpose - that it may behold Thee in that which Thou lovest and with which Thou art well-pleased. Glory be unto Thee! Exalted art Thou!

876 قد وصفت في آية من كتابك حيث قلت وقولك الحق لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير لي أن ذلك لا ريب فيه أنك بذاتك أن ترى ولن تدرك لأن عند كل ظهور لك من بعده غيب ولا لاحد لذلك سبحانه وتعالى سبحانه وتقدس ثم قد وصفت نفسك في آية أخرى ووعدت كل خلقك بلقائك فلا ريب أن هذا لقاء مظهر نفسك يوم القيمة والذينهم أدلاء عليه باذنك من عنده فلتوفقن الله كل خلقك بهذا فانك ما خلقت شيئاً إلا لذلك أن يريك بما أنت تحبه وترضى عنه فسبحانك وتعالى

- 877 I know not, nor can any know, a Resurrection like unto this Resurrection, and verily I am ashamed to make mention of any limitation of that creation. Glory be unto Thee! Exalted art Thou! Glory be unto Thee! Magnified art Thou! Therefore, O my God, train the people of the Bayan for the meeting with Him Whom Thou shalt make manifest, prostrate before Thee. Verily, Thou art the best of trainers.

877 ما علمت ولا أعلم قيامه مثل تلك القيمة وإنى لاستحيى أن أذكر من حد ذلك الخلق فسبحانك وتعالى وسبحانك وتعظمت فلتربن الله خلق البيان للقاء من تظهره سجداً لك أنك أنت خيرا المرين

- 878 Thou hast ordained a connection between every seer and the seen, yet Thou hast sanctified Thyself from all connection. Glory be unto Thee! There is no God but Thee, the One, the All-Seeing. Thou seest but art not seen, and verily Thou art in the Most Exalted Horizon, the Cleaver of the grain and the date-stone. Unto Thee belongeth whatsoever is in the highest heavens and the lowest earth, and in the Hereafter and the former time.

878 قد جعلت بين كل رائي ومرئي من اقتران وقدست نفسك عن الاقتران سبحانه أن لا اله الا انت الواحد النظار ترى ولا ترى وأنت بالمنظر الأعلى فالق الحب والنوى لك ما في السموات العلى والأرضين الأدنى ثم في الآخرة والأولى

- 879 The Third in the Third.

879 الثالث في الثالث

- 880 In the Name of God, the Most Seeing, the Most Seeing.

880 بسم الله الأرى الأرى

- 881 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and hath glorified Himself in His glory above all existing things, and hath magnified Himself in His grandeur above all created things, and hath manifested Himself in His manifestation above all atoms, and hath made Himself victorious in His victory above all who are in the kingdom of earth and heaven. I testify, and all His creation doth testify, that there is no God but He, the One in Essence, the

881 الحمد لله الذي قد استعلى بعلاه فوق كل الممكنات واستعز بعزته فوق كل الموجودات واستكبر بكبريائته فوق كل الكائنات واستظهر باظهاره فوق كل الذرات واستنصر بانتصاره فوق من في ملكوت الأرض والسموات فاستشده وكل خلقه على أنه لا اله الا هو الواحد في الذات والواحد في الصفات والواحد في الأسماء والواحد في الأمثال لا اله الا هو الكبير المتعال

One in Attributes, the One in Names, and the One in Similitudes. There is no God but He, the Great, the Most High.

- 882 I testify, and all His creation doth testify, with a testimony purified from the turbidity of allusions and cleansed from the dregs of doubts - a testimony that findeth stability in the shadow of Him Whom God shall make manifest and goeth not forth unto aught else, that it may thereby reach unto its Originator, its Creator, its Nurturer, and its Essence - that there is no God but He, and there is nothing like unto Him, and He is the One, the All-Seeing. He seeth all that He hath created and will create through His subtle vision, yet nothing seeth Him, neither before nor after, neither in heaven nor on earth, nor what is between them. Verily, there is no God but He, the One, the Glorious.

882 فاستشهده و كل خلقه شهادة مطهرة عن كدورت الأشارات و مصفاه عن ذلاله الشبهات شهادة يستقرلا في ظل من يظهره الله و لا يستخرج الى غيره ليوصل بذلك الى منشأها و محدثها و مربيا و مذوتها على انه لا اله الا هو و ليس كمثل شئ و هو الواحد الرأى يرى كل ما خلق و يخلق بلطيف نظرتة و لا يريه من شئ لا من قبل و لا من بعد و لا في السماء و لا في الأرض و لا ما بينهما انه لا اله الا هو الواحد الجلال

- 883 I testify on that Day, the Day of Independence, that He, glorified be He, since the meeting with His Essence was impossible for His creation, hath chosen His resplendent Essence, His abstract Being, His crystalline Manifestation, His sublime Reality, His exalted Entity, and hath made the meeting with It to be the meeting with Himself for all His creation. Yet all His servants have veiled themselves from That, and have confined Him to a mountain where none can see Him save one of His chosen ones. This is what God hath done for His creation, and this is what the creation hath withheld from the Cause of their Lord. What fire is more intense than this for all that hath been and will be created, when they act thus?

883 فاستشهده في ذلك اليوم يوم ألا استقلال على انه سبحانه لما كان لقاء ذاته متمنا لخلقه فقد اصطفى جوهره بهية و مجردية عليه و كافرورية جلية و ساذجية رفيعة و كينونية عليه و جعل لقاءها لقاء نفسه لكل خلقه فاذا قد احتجبا عن ذلك كل عباده و احبوه في جبل لا يريه احد الا احد من اوليائه هذا ما قد صنع الله لخلقه و هذا ما قد منع الخلق لامر ربهم فاي ناراشد من هذا لكل ما خلق و يخلق اذ هم يعملون

- 884 The Fourth in the Fourth.

884 الرابع في الرابع

- 885 In the name of God, the Most Seeing, the Most Seeing!

885 بسم الله الأرى الأرى

- 886 Praise be to God, besides Whom there is no god, the Most Seeing, the Most Seeing! Verily, the Glory from God is upon the First One and upon those who resemble that One wherein naught is seen save the First One. I testify that the meeting with the Essence of God, exalted be His glory, is impossible due to the loftiness of His sanctity and the sublimity of His might. He hath chosen for this station the Sun of Truth and hath made the creation of that shadow in every Dispensation. When He created the heavens and the earth and whatsoever is between them, and nurtured all things from the first innovation unto Muhammad, the Messenger of God, then the portion of all existence was to meet Muhammad over twenty-three years, and this was the meeting with God in the primary reality. Then when He ascended and the creation of the night was realized, the meeting with His guides became His meeting in secondary reflection.

886 الحمد لله الذي لا اله الا هو الأرى الأرى و انما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان لقاء ذات الله جل جلاله ممتنع لعلو قدسه و سمو عزه و قد اصطفى لمقام ذلك شمس الحقيق و جعل خط ذلك الخلق من ذلك الضل في كل قيامه فلما خلق السموات و الأرض و ما بينهما و ربى كل شئ من قبل بديع الأول الى بديع الأول الى محمد رسول الله فاذا حظ كل ما في الوجود لقاء محمد في ثلث و عشرين سنة فهذا لقاء الله في الحقيقة الأولية ثم لما استعرج و ادركت خلق الليل فاذا لقاء ادلاء نفسه لقاءه بالسبحيه الثانويه

887 Then when those guides ascended and the Cause reached unto the crimson pillar, the meeting became with him who speaketh on behalf of God and His Messenger and the witnesses of His Messenger with pure truth, wherein his own desires have no share. This then is the meeting with the Sun of Truth through infinite veils which none comprehendeth save God. Not all who claim this are truthful, for on the Day of Resurrection countless are those who make such claims, all of whom are, in the sight of God, pure nothingness. God loveth not to mention them, how much less to attribute their meeting through quaternary veils to His own Self. Thus, after the long night and the passing of the numbered term, God hath caused to shine upon all created things, past and future, through the dawning of the manifestation of His Self.

888 The portion of that creation is in the days of His manifestation, and when He setteth, none hath access to true knowledge save by holding fast unto those who hold fast to the guides of the Bayan and its ordinances, that ye may attain their meeting through reflection of reflection, if ye find them holding fast to the laws of their Lord's Book and being God-fearing in their ways. Otherwise, be thou independent of all His creation through God, for the Cause returneth unto God even as it began. And God shall make His Cause manifest, and He shall cause His creation to know His meeting. Verily, He hath power over all things.

889 [Vahid 9, Bab 10, amwat]

890 And he hath four stations. The first in the first:

891 In the name of God, the Most Death-giving, the Most Death-giving!

892 There is no God but He, the Most Death-giving, the Most Death-giving! Say: God is Death above all possessors of death. None can escape from the dominion of His sovereign death, whether in the heavens or on earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath ever been the Death-giver, the Death-bestower, the Death-wielder.

893 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lieth between them. Say: All are devoutly obedient unto Him.

894 God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Force and the Spiritual Kingdom, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth

887 ثم لما عرجت تلك الأدلّاء واتصل الأمر الى ركن الحمراء فاذا لقاء من ينطق عن الله وعن رسوله وعن شهداء رسوله بالحق الخالص الذي لا يشركن هواه فاذا هذا اللقاء شمس الحقيقة بحجاب ما لا نهاية لا يحيط بعلمه الا الله ولا كل من يدعى بهذا الصادق اذ في يوم القيمة لا يحصى ممن ادعى ذلك وكلهم عند الله فناء ص رف لن يحب الله ان يذكرهم وكيف وان ينسب لقائهم بحجاب رابع الى نفسه فاذا بعد طول الليل وانقضاء عدد الفريس قد اشرق الله خلق ما خلق ويخلق باسراق لقاء مظهر نفسه

888 فاذا حظ ذلك الخلق في ايام ظهوره فاذا غرب لا سبيل لاحد الى العلم الواقع الا وان يستمسك ممن يستمسك بادلاء البيان وحدوده فلندركن لقائهم من شبحه الشبحه ان تجدوهم مستمسكين بحدود كتاب ربهم ومتقين في مناهج دينهم والا فاستغن بالله عن كل خلقه فان الامر يرجع الى كما بدء وسيظهره الله امره ويعرف من خلقه لقائه انه كان على كل شي قديراً

889 [واحد ٩ باب ١٠ أموت]

890 وله اربع مراتب الأول في الأول

891 بسم الله الأموت الأموت

892 لا اله الا هو الأموت الأموت قل الله موت فوق كل ذي اموات لن يقدر ان يمتنع عن ملك سلطان امواته من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان مواتا ماوتا موتا

893 سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له قاتنون

894 شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى والله هو حي لا يموت وملك لا

death and giveth life. Verily He is the Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath power over all things.

يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً و

895 Blessed be He unto Whom belongeth whatsoever is in the heavens and on earth and in what lieth between them. There is no God but He, the Supremely Mighty, the Self-Subsisting. He is the One Who createth what He willeth through His command "Be!" and it is. Such is God, your Lord. His is the creation and the command. There is no God but He, the Supremely Mighty, the Self-Subsisting.

895 تبارك الذى له ما فى السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم هو الذى يبدع ما يشاء بامر الله كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو المهيمن القيوم

896 Say: He is the Subduer over His creation, the Manifest over His servants, and He is the Single One, the Inaccessible, the Supremely Mighty, the Self-Subsisting. Say: He is the One Who standeth over every soul, knowing what it hath earned and bearing witness to what it earneth. Verily, He is the Truth, the Knower of the unseen. He is the One Whom all in the heavens and on earth and in what lieth between them glorify. There is no God but He, the Living, the Self-Subsisting.

896 قل هو القاهر فوق خلقه و الظاهر فوق عباده و هو الفرد الممتنع المهيمن القيوم قل هو القائم على كل نفس يعلم ما كسبت و يشهد على ما تكسب انه هو الحق علام الغيوب هو الذى يسبح له من فى السموات و من فى الأرض و ما بينهما لا اله الا هو الحى القيوم

897 Say: He is the Truth, He giveth life and causeth death, and unto Him all shall return. Unto God belongeth all that He hath created and will create of everything, and all stand firm through His command.

897 قل هو الحق يحيى ويميت و ان اليه كل يرجعون و لله كل ما خلق و يخلق من كل شيء و كل بامر قائم

898 Say: Praise be to God, Who, there is no God but He, the Lord of Kingdom and Dominion. Say: Praise be to God, Who, there is no God but He, the Lord of Might and Omnipotence. Say: Praise be to God, Who, there is no God but He, the Lord of Power and the Divine Realm. Say: Praise be to God, Who, there is no God but He, the Lord of Force and the Spiritual Kingdom. Say: Praise be to God, Who, there is no God but He, the Lord of Sovereignty and the Human Kingdom. Say: Praise be to God, Who, there is no God but He, the Lord of Glory and Majesty. Say: Praise be to God, Who, there is no God but He, the Lord of Countenance and Beauty. Say: Praise be to God, besides Whom there is none other God, the One possessed of countenance and perfection. And say: Praise be to God, besides Whom there is none other God, the One possessed of power and action. And say: Praise be to God, besides Whom there is none other God, the One possessed of might and justice.

898 و قل الحمد لله الذى لا اله الا هو ذو الملك و الملكوت و قل الحمد لله الذى لا اله الا هو ذو العز و الجبروت و قل الحمد لله الذى لا اله الا هو ذو القدرة و اللاهوت و قل الحمد لله الذى لا اله الا هو ذو القوة و الياقوت و قل الحمد لله الذى لا اله الا هو ذو السلطنة و الناسوت و قل الحمد لله الذى لا اله الا هو ذو العزة و الجلال و قل الحمد لله الذى لا اله الا هو ذو الطلعة و الجمال و قل الحمد لله الذى لا اله الا هو ذو الوجهه و الكمال و قل الحمد لله الذى لا اله الا هو ذو القوة و الفعال و قل الحمد لله الذى لا اله الا هو ذو السطوة و العدل

899 And say: Praise be to God, besides Whom there is none other God, the One possessed of similitude and parables. And say: Praise be to God, besides Whom there is none other God, the

899 و قل الحمد لله الذى لا اله الا هو ذو المثل و الأمثال و قل الحمد لله الذى لا اله الا هو ذو المواقع و الأجلال و قل الحمد لله الذى لا اله الا

One possessed of stations and majesty. And say: Praise be to God, besides Whom there is none other God, the One possessed of grandeur and independence. And say: Praise be to God, besides Whom there is none other God, the One possessed of glory and magnificence. And say: Praise be to God, besides Whom there is none other God, the One possessed of honor and invincibility. And say: Praise be to God, besides Whom there is none other God, the One possessed of joy and gladness. And say: Praise be to God, besides Whom there is none other God, the One possessed of sovereignty and power.

هو ذو العظمة والاستقلال و قل الحمد لله الذى لا اله الا هو ذو الكبرياء والاستجلال و قل الحمد لله الذى لا اله الا هو ذو العزة والامتناع و قل الحمد لله الذى لا اله الا هو ذو البهجة والابتهاج و قل الحمد لله الذى لا اله الا هو ذو السلطنة و الا قدار

900 Say: Verily God hath power to create all things, both before and after. His is the most exalted similitude in the heavens and the earth and whatsoever is between them. There is none other God but Him, the Most High, the Best-Beloved. And unto God belongeth the most resplendent similitude in the heavens and the earth and whatsoever is between them. There is none other God but Him, the Most Glorious, the Best-Beloved.

900 قل ان الله ليقدرن خلق كل شيء من قبل ومن بعد الا له المثل الاعلى فى السموات والارض و ما بينهما لا اله الا هو العلى المحبوب و لله المثل الا بهى فى السموات والارض و ما بينهما لا اله الا هو البهى المحبوب

901 Say: Verily God shall grant you relief. Say: Glory be to God above what they describe. Say: Verily God shall deliver you from every sorrow. Is there any god besides God who can deliver you from your sorrow? Say: Glory be to God above what they describe. Say: Verily God created you and sustaineth you and causeth you to die and giveth you life. If He willeth He can make your lifespan the length of ages, and if He willeth but numbered years, and if He willeth but numbered hours, and if He willeth in less than the twinkling of an eye, and likewise in all that appeareth from His presence. Will ye not then be thankful?

901 قل ان الله ليفرجن عنكم قل سبحان الله عما يصفون قل ان الله لينجينكم من كل حزنه اله مع الله لينجينكم من حزنكم قل سبحان الله عما يصفون قل ان الله ليخلقنكم و ليرزقنكم و ليمتنكم و ليحينكم لو شاء يجعل اجل حيوتكم طول دهر و لو شاء سنين معدوده و لو شاء ساعات معدوده و لو شاء اقرب لمح البصر و مثل ذلك فى كل ما يظهر من عنده افلا تشكرون

902 Say: Verily God hath sent all the Messengers, every one of them, that ye should worship none but God and that ye should be believers in the signs of God. Say: Verily God hath sent down the Books in truth that ye should worship none but God and that ye should be among those who are certain of that which God hath revealed. Say: This is the essence of essences from all the Messengers and the essence of essences from all the Books. All of you bear witness to Him Whom God shall make manifest. In His grasp is all that hath been created and shall be created, and ye shall judge with truth from His presence.

902 قل ان الله قد ابعث الرسل كلهم اجمعين ان لا تعبدوا الا الله و كنتم بايات الله المؤمنين قل ان الله قد نزل الكتب بالحق ان لا تعبدوا الا الله كنتم بما نزل الله من الموقنين قل ان هذا جوهر الجواهر من كل الرسل ثم جوهر الجواهر من كل الكتب كل بمن يظهره الله انتم تشهدون فى قبضة كل ما خلق و يخلق انتم بالحق من عنده تحكمون

903 Say: All things are in His grasp. He ordereth the affairs of the heavens and the earth and whatsoever is between them as He pleaseth by His command. His is the most exalted similitude in the heavens and the earth and whatsoever is between them. There is none other God but Him, the Most High, the Most Great.

903 قل كل شيء فى قبضته يدبر امر السموات و الارض و ما بينهما كيف يشاء بامر اله المثل الاعلى فى السموات والارض و ما بينهما لا اله الا هو العلى العظيم

904 The second in the second.

904 الثانى فى الثانى

905 In the name of God, the Most Death-giving, the Most Death-giving!

905 بِسْمِ اللَّهِ الْأَمُوتِ الْأَمُوتِ

906 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God; there is no God but Thee, alone with no partner. Thine is the Kingdom and the heavenly realm, Thine is might and dominion, Thine is power and divinity, Thine is strength and glory, Thine is sovereignty and the human realm, Thine is honor and majesty, Thine is the countenance and beauty, Thine is the face and perfection, Thine are the symbols and parables, Thine is power and action, Thine is mercy and grace, Thine is authority and justice, Thine are the stations and grandeur, Thine is greatness and independence, Thine is glory and radiance, Thine is might and protection, Thine is power and exaltation, Thine is joy and gladness, Thine is sovereignty and dominion, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. Thou hast ever been sanctified through might and permanence, and Thou hast subdued Thy servants through death and evanescence.

906 سُبْحَانَكَ اللَّهُمَّ يَا لِهَيْ لَشَهْدَتِكَ وَكُلِّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزَّةُ وَالْجَبْرُوتُ وَلَكَ الْقُدْرَةُ وَالْإِلَهِيَّةُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوُجْهَةُ وَالْكَمَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْقُوَّةُ وَالْفِعَالُ وَلَكَ الرَّحْمَةُ وَالْفَضَالُ وَلَكَ السُّطُوتُ وَالْعَدَالُ وَلَكَ الْمَوَاقِعُ وَالْأَجْلَالُ وَلَكَ الْعِظَمَةُ وَالْأَسْتِقْلَالُ وَلَكَ الْكِبَرِيَاءُ وَالْأَسْتِجْلَالُ وَلَكَ الْعِزَّةُ وَالْأَمْتِنَاعُ وَلَكَ الْقُوَّةُ وَالْأَرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْأَبْتِهَاجُ وَلَكَ السُّلْطَانَةُ وَالْأَقْتِدَارُ وَلَكَ مَا أَحَبَبْتَهُ أَوْ تَحَبَّبْتَهُ فِي مَلَكُوتِ أَمْرِكَ وَخَلْقِكَ لَمْ تَزَلْ قَدْ تَفَرَّقَتْ بِالْعِزَّةِ وَالْبَقَاءِ وَاقْهَرْتَ عِبَادَكَ بِالْمَوْتِ وَالْفَنَاءِ

907 Glorified art Thou! None besides Thee can cause death to anything, and none but Thee can give life to anything. No soul is taken except by Thy leave, and no spirit is severed from anything except by Thy command. Thou art the One Who causeth death, there is no God but Thee; Thou art the One Who giveth life, there is no God but Thee.

907 فَسُبْحَانَكَ لَمْ يَكُنْ غَيْرُكَ مِمَّتْ شَيْءٍ وَلَا دُونَكَ مَحْيَى شَيْءٍ وَلَا يَقْبِضُ رُوحَ أَحَدٍ إِلَّا بِإِذْنِكَ وَلَا يَنْقُطُ رُوحُ شَيْءٍ عَنْ شَيْءٍ إِلَّا بِأَمْرِكَ أَنْتَ الْمَمِيتُ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ

908 Glorified art Thou, O my God! How many Dispensations hast Thou manifested unto them through themselves, making them the Throne of Thy Revelation, causing them to die through Thy power and raising them unto Thee through Thy sovereignty. Then no mention remaineth of them, how much less of their religion, their people, their laws - though all their hearts are prostrate before Thee in submission, devoted, remembering, glorifying, supplicating that Thou art God, there is no God but Thee, alone with no partner. Thine is what Thou hast created and wilt create. Thou givest life and causeth death, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all names. Thou createst what Thou wilt by Thy command. Verily Thou hast ever been All-Knowing, All-Powerful, All-Wise.

908 فَسُبْحَانَكَ يَا إِلَهِي كَمْ مِنْ أَعْرَاشٍ قَدْ تَجَلَّيْتُ لَهَا بِهَا بِنَفْسِهَا وَجَعَلْتُهَا عَرْشَ ظُهُورِكَ وَامْتَنَّا بِقُدْرَتِكَ وَارْفَعْتُهَا إِلَيْكَ بِسُلْطَنَتِكَ فَإِذَا لَا يَبْقَى عَنْهَا مِنْ ذِكْرٍ فَكَيْفَ وَعَنْ دِينِهَا وَعَنْ أَمْتِنِهَا وَعَنْ شَرَائِعِهَا وَكُلِّهَا بِأَقْدَتِهَا عِنْدَكَ سَاجِدُهُ قَاتِنُهُ ذَاكِرُهُ مَسِيحُهُ دَاعِيهِ بَانَكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ مَا خَلَقْتَهُ وَتَخَلَّقَ تَحْيَى وَتَمِيتَ وَأَنْتَ أَنْتَ حَيٌّ لَا تَمُوتُ فِي قَبْضَتِكَ مَلَكُوتُ الْأَسْمَاءِ كُلِّهَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ أَنْتَ كُنْتَ عَلَامًا مُقْتَدِرًا حَكِيمًا

909 Glorified art Thou, O my God! All things perish save Thee, and all things die except Thee. Therefore, O God, remember me through the Thrones of Thy Revelation when there remaineth no mention of me, my Book, and those created through me, just as Thou didst remember the Thrones of Thy Revelation from the beginning that hath no beginning in that Dispensation by Thy leave. For I witness with mine own eyes

909 فَسُبْحَانَكَ يَا إِلَهِي كُلِّ فَنَى إِلَّا إِيَّاكَ وَكُلِّ مِيتٍ إِلَّا إِيَّاكَ فَلْتَذْكُرْنِي اللَّهُمَّ بِأَعْرَاشِ ظُهُورِكَ حِينَ لَمْ يَكُنْ عَنِّي وَعَنْ كِتَابِي وَعَنْ خَلْقِي بِي مِنْ ذِكْرِي كَمَا قَدْ ذَكَرْتَ أَعْرَاشَ ظُهُورِكَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ فِي ذَلِكَ الْعَرْشِ بِإِذْنِكَ فَإِنِّي لَا شَاهِدَ بَعِينَا مِنْ بَيْتِ ظُهُورِي قَبْلِي لَمْ يَكُنْ لَهُ مِنْ أَثَرٍ وَبَيْتِ

that before me there was no trace of my house of manifestation, and the house of manifestation after me - how, O my God, will be the state of those who were guided by me? By Thy might! Let none of them remain except that Thou cause them to enter into the Revelation of Him Whom Thou shalt manifest, for whosoever entereth into His Revelation may well enter into the subsequent Revelation, and whosoever entereth into that subsequent Revelation may well enter into the Revelation after that.

ظهور من بعدى كيف الهى حال من اهتدى بى
فوعزتك لا يبق منهم من احد الا وان تدخلهم
فى ظهور من تظهره اذ من يدخل فى ظهوره لعل
يدخل فى ظهور بعده و من يدخل فى ظهور بعده
لعل يدخل فى ظهور بعد بعده

910 Therefore, O God, remember me through all the Thrones of Thy Revelation and the Dawning-Places of Thy concealment. Verily Thou hast ever been Living and diest not, Sovereign and passeth not away, Just and oppresseth not, King and changest not, and Single - nothing escapeth Thy grasp whether in the heavens or on earth or between them. Thou createst what Thou willest by Thy command. Verily Thou hast power over all things.

910 فلتذكرنى اللهم بكل اعراش ظهورك و مطالع
بطونك فانك لم تزل كنت حيا لا تموت و مليكا
لا تزول و عدلا لا تجور و سلطانا لا تحول و فرد
لا يفوت عن قبضتك من شى لا فى السموات
و لا فى الارض و لا ما بينهما يخلق ما تشاء
بامرك انك كنت على كل شى قديرا

911 The third in the third.

911 الثالث فى الثالث

912 In the name of God, the Most Death-giving, the Most Death-giving!

912 بسم الله الاموت الاموت

913 Praise be to God Who hath risen in His exaltation above all created things, Who hath manifested His dominion over all existence, Who hath established His sovereignty over all beings, Who hath shown forth His mighty power over all atoms, and Who hath revealed His compelling force over all who dwell in the kingdoms of earth and heaven. He and all His creation bear witness that there is none other God but Him. He hath ever been alive and powerful, ever shall He be the One Who giveth life and death without measure or transition. He shall cause all things to die while He liveth through His own life, and He shall take all unto Himself while He remaineth the Life-Giver over His servants. His is the most sublime similitude in the heavens and the earth and whatsoever is between them. He and all His creation bear witness that there is none other God but Him, and that the Seven Letters are His servant and His Word.

913 الحمد لله الذى قد استعلى بعلمه فوق كل الكائنات
و استقهر بقها ربه فوق كل الموجودات و
استسلط بسكان سلاطيته فوق كل الكائنات و
استشدد بمليك عز شدايته فوق كل الذرات و
استجبر بمليك عز جباريته فوق من فى ملكوت
الارض و السموات فاستشده و كل خلقه على
انه لا اله الا هو لم يزل كان حيا مقتدرا لم يزل و
لا يزال محيا ومميتا بلا هندسه و لا انتقال ليمتن
كل شىء و هو حى بحيات نفسه و ليقبض
كل و هو محيى فوق عباده له المثل الاعلى فى
السموات و الارض و ما بينهما فاستشده و كل
خلقه على انه لا اله الا هو و ان ذات حروف
السبع عبده و كلمته به

914 Say: Through Him God createth what He willeth in that Paradise, and through Him God provideth what He willeth in that Paradise, and through Him God ordaineth in that Paradise, and through Him God giveth life to what He willeth in that Paradise, and through Him God raiseth up what He willeth in that Paradise. His is the power and the might from before and after, then in the kingdoms of the heavens and the earth and whatsoever is between them. There is none other God but Him, the Supremely Powerful, the Self-Subsisting.

914 قل خلق الله ماشاء فى ذلك الرضوان و به رزق
الله ما شاء فى ذلك الرضوان و به قدامات الله
فى ذلك الرضوان و به قد احبى الله ما شاء فى
ذلك الرضوان و به قد ابعث الله ما شاء فى ذلك
الرضوان له الحول و الطول من قبل و من بعد ثم
فى ملكوت السموات و الارض و ما بينهما لا
اله الا هو المهيمن القيوم

915 The fourth in the fourth.

916 In the name of God, the Most Death-giving, the Most Death-giving!

917 Praise be to God, besides Whom there is none other God, the Most Unapproachable, the Most Unapproachable. The glory from God be upon the First One and upon those who resemble that One wherein naught is seen save the One. I testify that death hath outward manifestations, which is to die to all that God loveth not, and this is thy highest station and most exalted degree. God causeth thee to die as He willeth through what He willeth. What thou hast heard concerning the death of all things is the death of the spirit of truth in thy heart, not the physical death of thy body. Recognize Him Whom God shall make manifest if thou desirest to be alive; otherwise thou must surely die, for when God maketh Himself known to thee through the spirit which He attacheth, and when thou hearest from Him that there is none other God but I, yet art not drawn to Him, then art thou dead. If the spirit of divinity were within thee, it would be drawn to its throne.

918 Consider then the stations of the Names, for the spirit of each Name in its degree may die to the spirit of the Name of Divinity yet not die to the spirit of the Name of Lordship. Similarly, thou mayest believe in Muhammad but not in Ali, or the reverse. For when thy heart believeth in the first to believe, it is attached to the spirit of Lordship, yet thou art dead to the spirit of Divinity since thou hast not believed in him who first believed in Him. Thus do the stations descend in their degrees, for the spirit of clay is bound by its limits, and when God desires to withdraw it from thee, He takes away the clay. And similarly, thou shalt ascend to a station where death hath no dominion. There shalt thou find repose in God, exalted be His glory, and abide in the perpetuity of God, glorified be His majesty. There lies the eternal paradise and the everlasting spirit. Yet look not upon this matter through thine own understanding, for it shall not profit thee.

919 Rather, in every Revelation, hold fast unto the Manifestation of that Revelation. At such time, canst thou find any profit in the house of a previous Manifestation? Even so, comprehend the house of the subsequent Manifestation, for whenever the Sun of Truth doth shine, it illumineth those who are guided by it among the followers of His religion. Thus when the Bayan shone forth, the inner essence of those who dwelt in the faith of the Vahid, not the Ahad, were guided by it and illumined by its light. The grace reached not those who remained in the Ahad, much less those who remained at the Primal Point. Complete

الرَّابِعُ فِي الرَّابِعِ 915

بِسْمِ اللَّهِ الْأَمُوتِ الْأَمُوتِ 916

917 الحمد لله الذي لا اله الا هو الأموت الأموت و
أما البهاء من الله على الواحد الأول و من يشابه
ذلك الواحد حيث لا يرى فيه الا الواحد و بعد
فاشهد ان للموت اطلاقات ظاهرك و هو موت
عن دون ما لا تحبه الله و ذلك اكبر مراتبك و
ارفع درجاتك و الله ميمتك كيف شاء بما شاء و
ان ما قد سمعت في موت كل شيء هذا موت
روح الحقيقة في فؤادك لا الجسدي في ظاهرك
فاستدرك من يظهره الله ان شئت تكن حيا و
الا لا بدان تمت لان في روح الذي يتعلق الله
اذا عرفك نفسه و حين ما سمعت انه لا اله الا انا
من عنده و ما انجذبت اليه فاذا انت ميت انه لو
يكن فيك روح الألوهية يتعلق الى عرشها

918 ثم استنظر في مراتب الأسماء فان روح كل اسم
في حده ربما تمت عن روح اسم الألوهية ولكن
لن تمت عن روح اسم الربانية و مثل هذا ربما
تؤمن بمحمد و لا تؤمن بعلي او العكس فان حين
إيمانك بآول من امن فؤادك متعلق بروح الربانية
و ليكنك ميت عند روح الألوهية لانك ما امت
بمن اول من امن به و كذلك فتزل المراتب
بدرجاتها فان روح الطين في حده و اذا اراد
الله عن يقبضة عنك ياخذ عنك الطين و مثل
ذلك فاستشرق الى مقام لا يجر عليه الموت هنالك
فاستسكن بالله جل جلاله و استبق ببقاء الله جل
جلاله هنالك جنة الأزلي و روح الأبدية ولكن
لا تنظر بعرفانك في تلك المسئلة فانها لا ينفعك

919 و استمسك في كل ظهور بمظهر ذلك الظهور و
هل تجد حينئذ من بيت ظهور قبل من شيء
ينفعك كذلك فاستدرك بيت ظهور بعد فان
شمس الحقيقة كلها يطلع يستضيئ بمن يهتدى به
من يكن في دينه فلما اشرق البيان قد اهتدى به
و استضاء بضوئه جواهر باطن الباطن من سكان
إيمان الواحد لا الاحد و لم يصل الفيض الى من
بقي في الاحد فكيف من بقي في النقطة الأولى
و تمام النجاه في هذا لو تستشعر به ان تدخلن

salvation in this lieth, wouldst thou but perceive it, in entering thyself into every Revelation. For if thou enterest not into the Revelation of the Bayan, thou shalt not be illumined by the lights of Him Whom God shall make manifest. Similarly after this, be not veiled from that Cause, for all those who...

نفسك في كلّ ظهور فانك لو لا تدخل نفسك في ظهور البيان لن تستشرق بانوار من يظهره الله و مثل ذلك بعد هذا فلا تحتجب عن ذلك الأمر فان كلّ الذين هذا

920 And if thou desirest to know about physical death, there is no destroyer save God, through means He hath ordained. If thou wishest the death of anyone in truth, then recite that Name, for God shall surely take his soul and cause him to die, for He hath power over all things.

920 وان اردت عرفان موت الظاهر فلا يميت الا الله باسباب قد قدره من عنده فلتتلون ذلك الاسم ان اردت موت احد بالحق فان الله ليقبضه و ليميته و انه كان على كلّ شيء قديراً

921 [Vahid 9, Bab 11, awdad]

921 [واحد ٩ باب ١١ أودد]

922 And he hath four stations. The first in the first:

922 وله اربع مراتب الأول في الأول

923 In the Name of God, the Most Loving, the Most Loving.

923 بسم الله الأودد الأودد

924 Say: God is more loving than any possessor of love. None in the heavens or the earth or what lieth between them can resist the power of His loving sovereignty. He createth what He willeth by His command. Verily He hath ever been the All-Loving, the Most Loving, the Most Beloved. Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth and what lieth between them. Say: All are prostrate before Him. And praise be to God, Whom all in the heavens and earth and what lieth between them do glorify. Say: All are devoutly obedient unto Him. God testifieth that there is no God but Him. His is the dominion and the kingdom, then the might and the omnipotence, then the power and the divine realm, then the strength and the celestial domain, then the sovereignty and the human realm. He giveth life and causeth death, then causeth death and giveth life.

924 قل الله اودد فوق كلّ ذى اوداد لن يقدر ان يمتنع عن ملك سلطان اوداده من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان و داد و ادد و ديد سبحان الذى يسجد له من فى السموات و من فى الأرض و ما بينهما قل كلّ له ساجدون و الحمد لله الذى يسبح له من فى السموات و من فى الأرض و ما بينهما قل كلّ له قانتون شهد الله انه لا اله الا هو له الملك و الملكوت ثمّ العزّ و الجبروت ثمّ القدرة و اللاهوت ثمّ القوة و الياقوت ثمّ السلطنة و الناسوت يحيى و يميت ثمّ يميت و يحيى و

925 Verily He is the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or what lieth between them. He createth what He willeth by His command. Verily He hath power over all things. Blessed is He to Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God but He, the Supremely Mighty, the Self-Subsisting. Exalted is He to Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the Mighty, the Beloved. Say: Who besides God is able to raise up a single one of the Bayan, if ye be knowing? Do ye not behold how God raised up one from the Furqan? Thus doth God show you His signs - can ye not see? Had God not raised

925 انه هو حي لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كلّ شيء قديراً و تبارك الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم و تعالى الذى له ما فى السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب قل من غير الله يقدر ان يعث واحد البيان ان انتم تعلمون افلا تتظنون كيف قد بعث الله واحد الفرقان كذلك يريكم الله اياته افلا تبصرون لو لم يعثهم الله هل انتم تستطيعون ان تهتدون الى ذلك من سبيل

them up, would ye have found any way to be guided unto this path?

926 Even as God permitted not Muhammad to raise up a single one from the Gospel - who is able to raise them up save God? Say: God raised them up in the Furqan mysteriously, and none comprehendeth the knowledge thereof save God. Can ye not perceive? And before that, in all the heavenly Books. Say: Who raised them up? Say: God raiseth up all who are in the Bayan in that single One. Do ye not see? God shall soon raise up from Him Whom God shall make manifest whomsoever He willeth. Verily, there is none other God but Him, the One, the All-Knowing. Say: None besides Him Whom God shall make manifest can raise up a single soul from the grave of self, if ye be observers of God's Cause. By what means were the Letters of the Bayan honored in God's Book? Say: By God's command, from the Point of the Bayan. Say: Thus do ye witness by God's command from Him Whom God shall make manifest.

927 Say: Verily, He Whom God shall make manifest shall raise up one of the Bayan from whomsoever He wisheth among His chosen ones. Verily, He is the Munificent, the Bountiful, the Generous. This is from God's grace upon them. Verily, He is the Bestower, the Kind. O people of the Bayan! Ye shall surely ask from Him Whom God shall make manifest and aid in this matter according to your ability. God shall raise up from the Manifestation of His Self one of Truth from among those who are His chosen ones and who stand firm in His Cause. Say: We have exalted unto Ourselves the greatest proof whereby ye derive the ways of the Furqan, yet ye perceive not, neither do ye return unto Us but little. Soon will He Whom God shall make manifest take from you the entire Bayan and all that is therein, and ordain for you what He willeth, and begin the creation of all things as He pleaseth by His command, while ye hear this yet return not unto Him, neither do ye remember.

928 Grieve Me not, O people of the Bayan, for your entire religion on that Day is to return unto Him, whether He be in the most exalted heights - and what saddeneth My heart to mention it. Return ye all unto God, for this is your return unto Him Whom God shall make manifest, that ye may revive your religion by entering yourselves into the good-pleasure of your Lord, then to be sustained in another creation. For ye enter not into God's Cause like those who were given the Book before you. Do these hear what ye hear? Likewise, after God's manifestation, ye hear not what those who believe in Him Whom God shall make manifest hear, and who are assured in God's religion from His presence.

926 مثل ما لا اذن الله لمحمد من قبل ان يبعث واحداً
لأنجيل من يقدر ان يبعثهم عن الله قل ببعثهم الله
في الفرقان سرا ولا يحيط بعلم ذلك الا الله افلا
تبصرون وقبل ذلك في كتب السماء كلها قل
من ببعثهم قل الله يبعث كل من في البيان في ذلك
الواحد افلا تنظرون فسوف يبعث الله من عند من
يظهره الله من يشاء انه لا اله الا هو الواحد العلام
قل ان غير من يظهره الله لن يقدر ان يبعث احداً
من مرقد انسان انتم الى امر الله تنظرون ان واحد
البيان باى شيء هم كانوا في كتاب الله لمكرمين
قل بامر الله من عند نقطه البيان قل كذلك انتم
بامر الله من عند من يظهره تشهدون

927 قل ان من يظهره الله ليعثن واحداً البيان عن
يشاء من ادلائه انه جوادا فاضلا كريما ذلك من
فضل الله عليهم انه كان و هابا لطيفا ان يا اولي
البيان فلتستلن من عند من يظهره الله ولتنصرن
في هذا على ما انتم عليه مقتدرون ان يبعث الله من
عند مظهر نفسه واحد الحق في الذينهم ادلاء من
عنده وهم بامرهم قائمون قل انا قد ارفعنا اليك اكبر
حجه انتم به واحد الفرقان ثم مناحكم به تستدلون و
انتم لا تستشعرون قليلا ولا اليك ترجعون فسوف
ياخذ من يظهره الله عنكم كل البيان و ما فيه و
يقدر لكم ما يشاء و يبدء خلق كل شيء كيف
يشاء بامرهم و انتم تسمعون هذا ولا ترجعون اليه
ولا تتذكرون

928 فلا تحزنوني ان يا اولي البيان فان كل دينكم يومئذ
ان ترجعون اليه سواء كان في اعلى علوا و ما يحزن
به فؤادى ان اذكره فلترجعن الى الله انتم كلكم
اجمعون فان هذا رجوعكم الى من يظهره الله و
لتحيين دينكم بان تدخلن انفسكم في رضاء ربكم
ثم في خلق الاخر ترزقون فانكم لا تدخلن في امر
الله مثلكم كمثال الذين اتوا الكتاب من قبلكم هل
هو لا يسمعون ما انتم تسمعون كذلك انتم من بعد
ظهور الله لا تسمعون ما تسمعون الذين امنوا بمن
يظهره الله ثم في دين الله من عنده موقنون

929 And verily I beseech Him Whom God shall make manifest that He may beseech Him Who cometh after Him that the people of the Bayan, and after them unto a number which none save God can reckon, may preserve the Bayan in every manifestation which God shall begin, that all may thereby be among those who remember the Primal One. Say: God is more knowing than every possessor of knowledge. None can withhold himself from the dominion of His knowledge's sovereignty, whether in the heavens or on the earth or between them. He createth what He willeth. Verily He hath ever been the All-Knowing, the Knower, the Omniscient. Say: God is more powerful than every possessor of power. None can withhold himself from the dominion of His power's sovereignty, whether in the heavens or on the earth or between them. Verily He hath ever been the All-Powerful, the Powerful, the Omnipotent. Say: God is more sovereign than every possessor of sovereignty.

930 None can withhold himself from the dominion of His sovereignty's sovereignty, whether in the heavens or on the earth or between them. Verily He hath ever been the All-Sovereign, the Sovereign, the Supreme Sovereign. O ye Manifestations! Make mention of anyone from the Bayan who remaineth upon the earth, that through your grace he may be saved from its fire and be caused to enter the paradise of your Lord - a grace from your presence, a bounty inscribed in the Book. Verily ye are, by God's leave, among the bountiful ones. Be ye ashamed, then, O people of the Bayan, that none should remain among you at the appearance of Him Whom God shall make manifest who would be constrained to make himself known unto Him Who shall appear after Him, even as I am constrained to make myself known unto the people of the Dispensation before Me. And though they had given promise unto Me, and their dominion and sovereignty are held in honor by them.

931 Therefore, fear ye God, then enter into the True Faith. Say: Verily those who are in the Bayan are supreme over all who are on earth. Say: All who dwell on earth bow down before those who are in the Bayan, and all who are in the Bayan bow down before Him Whom God shall make manifest. This is their glory, did they but know it. God shall soon cause all who are on earth to enter into the true Faith from His presence, and He shall cause them to appear apart from the Bayan through His grace. Verily He is the All-Bountiful, the Most Generous, the Most Excellent. Say: If ye desire to behold the stations of fire among the nations, observe ye how each Manifestation after is more severe than what existed in the Manifestation before. Then seek ye refuge with Him Whom God hath created.

929 و انى لاسئلن ممن يظهره الله ان يستلن من ياتى من بعده انه من فى البيان ثم بعده الى ما لا يحصى احد الا الله لبقى البيان فى كل ظهور يبدء الله و ليكون كل بذلك واحد الاول ذاكرين قل الله اعلم فوق كل دى علم لن يقدر ان يمتنع عن ملك سلطان عليه من احد لا فى السموات و لا فى الارض و لا ما بينهما يخلق ما يشاء الله كان علما علما عليما قل الله اقدر فوق كل دى قدره لن يقدر ان يمتنع عن ملك سلطان قدرته من احد لا فى السموات و لا فى الارض و لا ما بينهما انه كان قادرا قادرا قديرا قل الله اسلط فوق كل دى سلطته

930 لن يقدر ان يمتنع عن ملك سلطان سلطته من احد لا فى السموات و لا فى الارض و لا ما بينهما انه كان سلاطا سالا سليطا ان يا اولى المظاهر فلتذكرن احدا من البيان ان يبقى فوق الارض بفضلكم لتنجوه من ناره و لتدخلوه فى رضوان ربكم فضلا من عندكم وجودا فى الكتاب انكم كنتم باذن الله لفاضلين فلتستحيين ان يا اولى البيان ان لا يبق احد منكم فى ظهور من يظهره ليستركه ذا ظهور بعده ان يعرفكم نفسه بمثل ما انى استركه ان اعرف بيت ظهوره من قبلى ان اعرفهم نفسى و لو اتهم و عدتهم و مملكتهم و سلطانهم عندهم لمعززون

931 فلتستحيين الله ثم فى دين الحق تدخلون قل ان من فى البيان على كل من على الارض قاهرون قل كل من على الارض عند من فى البيان لساجدون و كل من فى البيان عند من يظهره الله لساجدون هذا عزهم ان يعلمون فسوف يدخلن الله كل من على الارض فى دين حق من عنده و ليظهرهم عن دون البيان بفضل الله كان فضلا فاضلا فضيلا قل ان تحبن ان ترون مقاعد النار فى الأمم تنظرون كل ظهور بعد لاشد عما كون فى ظهور قبل ثم انتم عن خلق الله لتستعيذون

932 And if ye desire to behold the degrees of paradise in the creation of the Bayan, observe ye how some are raised above others, and for all are degrees from their Lord, and ye are made to swim in the waters of life through the love of God, and all endure through the love of God by a single command. If ye love Him Whom God shall make manifest, ye shall be abashed when He maketh Himself known to you, then ye shall be brought into His presence. Should any matter weigh heavily upon you, ask it of Him and He will lift your burden, then cause you to taste the sweet waters in your hearts that ye may be elevated through the love of God. Say: Your love for God is naught in the sight of God except that ye love Him Whom God shall make manifest, then whomsoever commandeth you by His leave. Thus is your love inscribed in the Book of God. Ye are the Most Glorious Tree from God that ye may love.

932 و ان تحب ان ترون درجات الرضوان في خلق البيان لتتظرون بعضهم فوق بعض ولكل درجات من عند ربهم و كنتم بود الله بماء الحي لتسبحون و كل بحباله بامر واحد لباقون ان تحب حب من يظهره الله انتم حين ما يعرفكم نفسه تستحيون ثم بين يديه لتحضرون ان يكبر عليكم من امر تسئلوه ليرفعن عنكم كبركم ثم ماء العذب في افتدكم ليذيقكم لعلكم من حباله تسترفعون قل ان حجبكم بالله لم يكن عند الله الا و ان تحبون من يظهره الله ثم من يامركم باذنه و كذلك و دم في كتاب الله انتم شجرة الأبهى من عند الله لتحبون

933 The Second in the Second.

933 الثاني في الثاني

934 In the Name of God, the Most Loving, the Most Loving.

934 بسم الله الأودد الأودد

935 Glory be unto Thee, O my God! I and all things bear witness that verily Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the omnipotence, Thine the power and the divinity, Thine the strength and sovereignty, Thine the majesty and beauty, Thine the countenance and perfection, Thine the mercy and bounty, Thine the authority and justice, Thine the force and effectiveness, Thine the likeness and similitudes, Thine the stations and glory, Thine the grandeur and independence, Thine the greatness and sublimity, Thine the honor and inaccessibility, Thine the power and exaltation, Thine the joy and gladness, Thine the dominion and authority, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy command and creation.

935 سبحانك اللهم يا الهى لاشهدنك و كل شيء على أنك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و المليكوت و لك العز و الجبروت و لك القدرة و اللاهوت و لك القوة و الباقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجه و الكمال و لك الرحمة و الفضل و لك السطوة و العدل و لك القوة و الفعال و لك المثل و الأمثال و لك المواقع و الأجلال و لك العظمة و الاستقلال و لك الكبرياء و الاستجلال و لك العزة و الأمتناع و لك القوة و الأرتفاع و لك البهجة و الأبتهاج و لك السلطنة و الأقتدار و لك ما احببت او تحبته في ملكوت امرك و خلقك

936 Therefore send Thy blessings upon him who observeth the One in the Bayan in all things general and particular, lest he should plunge himself into the sea of the Throne and enter into the fire and be veiled by duality. For Thou, O my God, art the Possessor of all things. Thou hast ordained all the paths of the Bayan one by one, and commanded everyone who hath not entered therein to observe the path of the One in all things, and Thou hast made all the mirrors of the One to be mirrors of the First, that thereby all who are in the Bayan may return unto the First One and behold none save the meaning of the One. Even so have I brought the Bayan into being that all therein may testify that there is no God but Thee, the Single, the One,

936 فلتصلين على من يلاحظن الواحد في البيان في كل كل و جزئ حتى لا يدخل نفسه في بحر العرش ليدخل في النار و يحتجب بالأتنين فانك يا الهى ممسك كل شيء قد رتبت كل منهاج البيان واحداً واحداً و امرت كل من لم يدخل فيه بان يراعين منهاج الواحد في كل شيء و جعلت كل مرايا الواحد مرات الأول لعل بذلك كل من في البيان يرجعن الى الواحد الأول ولا يرى احداً الا معني الواحد و كذلك قد ابدعت البيان ليشهدن كل من فيه ان لا اله الا انت الفرد الواحد الصمد

the Eternal, the Alone, the Living, the Self-Subsisting, the Self-Sufficient, Who hath not begotten and was not begotten, and there is none like unto Him.

الفرد الحى القيوم المعتمد الذى لم تلد ولم تولد و
لم يكن لك كفوا احد

- 937 Fill then, O my God, with the love of Him Whom Thou shalt make manifest, for this is love of Thee, and then with love for whatsoever shall appear from Him, for this is love of Thy Cause. Even as Thou hast blessed me with love for the Point of the Bayan, and there is no doubt in me that this is Thy love, since created beings have no way to Thy love except through this. Praise be unto Thee for having blessed me with love for all that hath appeared from Him of the ways of all things, for this is love of Thy Cause through Thy love. Through Thy love and the love of Thy Cause have I become independent of all things, and through Thy bounty and the bounty of Thy Cause have I been exalted above all things.

937 فلتملئن اللهم من حب من تظهره فان هذا حبك
ثم حب ما يظهر من عنده فان هذا حب امرك
كما منتنى حب نقطه البيان فلا ريب لى ان هذا
حبك اذ للخلق لا سبيل الى حبك الا الى هذا
فلك الحمد على ما قد منتنى بحب ما قد ظهر من
عنده من مناهج كل شىء فان هذا حب امرك
بحبك و حب امرك قد استغنيت عن كل شىء
ثم بودك وود امرك قد استرفت فوق كل شىء

- 938 Cause then, O my God, all who are in the Bayan to enter into the ocean of love for Him Whom Thou shalt make manifest and His commandments, for this is a Paradise the like of which Thou hast not created, and into the love of Him Whom Thou shalt exalt and His words, for this is a Paradise the like of which Thou hast not created. Praise be unto Thee for Thy bounty unto me and unto all things, and unto Thee be the most exalted paradise and the most glorious chambers. Glory be unto Thee, there is no God but Thee. Glory be unto Thee, verily I am of them that love.

938 فلتدخلن اللهم كل من فى البيان فى بحر حب
من تظهره واوامره فان هذا رضوان ما خلقت
مثله وود من ترفعه و كلماته فان هذا جنة ما
خلقت مثلها مثلها فلك الحمد على كرامتك اباى و
كل شىء ولك الرضوان الاعلى والغرف الابى
سبحانك ان لا اله الا انت سبحانك انى كنت من
المحبين

- 939 The Third in the Third.

939 الثالث فى الثالث

- 940 In the Name of God, the Most Loving, the Most Loving.

940 بسم الله الأودد الأودد

- 941 Praise be to God Who hath caused all His creation to taste the love of His Self and the love of His Essence, and hath made their submission like unto each other, and hath made the number of each one the number of the name of the Gates, that all who enter through the Gate may taste, in their prostration before God, the Lord of Lords, of the love of God and His bounty. And He hath made the ranks of the ten from the ranks of the Point unto the nineteen complete, and hath placed upon him who hath been distinguished in the knowledge of letters the numbers of the Point, each one the number of the letter Ha, and hath manifested from it His name, the Single, after taking the Vav, then degree by degree in the ranks of the ten until the rank of the Point reacheth the rank of the Ta. Then appear the forms of the nine in their limit upon the manifestation of the name of God, the Strong.

941 الحمد لله الذى قد اذاق كل خلقه حب نفسه
وود ذاته وجعل اسلامها مثل الاخر وجعل
عدد كل واحد عدد اسم الأبواب ليدوقن كل
من يدخل فى الباب بسجد الله رب الأرباب من
حباله ووده وجعل مراتب العشرة من مراتب
النقطة الى التسعة عشره كامله وجعل على من
فصل فى علم الحروف اعداد النقطة كل واحد
عدد الهاء و اظهر منه اسمه الفرد بعد اخذ الواو ثم
درجه بعد درجه فى مراتب العشرة ينتهى رتبه
النقطة الى رتبه التاء فاذا يظهر اشباح التسعة فى
حدها على ظهور اسم الله المتين

- 942 Blessed is he who shall recognize at every manifestation those exalted tens and those impregnable Gates, even though at the

942 فطوبى لمن يدركن عند كل ظهور تلك العشرات
المرتفعة والأبواب الممتنعة ولو ان حين أول كل

beginning of every manifestation all names belong to Him Who is manifest therein, in Whom naught is seen save God. But God, through the wonderful crafting of His wisdom and the length of the days of the years of the ten in one of the stations from the ranks of the Point to the tens, hath ordained at every manifestation that all souls may enter into that bounty, for this is the essence of love and the pure bounty for him whom God hath caused to stand, in every manifestation, in faith in Him Who is manifest therein, and in His love and His bounty, for that is from the love of the All-Compelling, the Self-Subsisting, and from the bounty of God, the Mighty, the Beloved.

ظهور كلّ الأسماء للظاهر فيه الذي لا يرى فيه
إلا الله ولكن الله بصنع بديع حكمته وطول أيام
سنين العشرة في أحداً لهاها عن مراتب النقطة
إلى العشرات قد قدر عند كلّ ظهور ليدخلن كلّ
أنفسهم في ذلك الفضل فإن هذا جوهر الحب و
مجرد الود لمن وقفه الله في كلّ ظهور بالآيمان
بالظاهر فيه وجهه ووده فإن ذلك من حب
المهيمن القيوم ومن ود الله العزيز المحبوب

943 The Fourth in the Fourth.

943 الرابع في الرابع

944 In the Name of God, the Most Loving, the Most Loving.

944 بسم الله الأودد الأودد

945 And verily the Glory from God be upon the First Unity and upon whomsoever resembleth that Unity wherein naught is seen except the First Unity. Then bear thou witness that the entire Bayan is the manifestation of the Lordship of the Sun of Truth and Its utterances to all things are from God, exalted be His majesty - that which was revealed unto Him and that which is possible from Him - for that is evident within its limits. Therefore testify that there exists nothing except that God, glorified be He, hath created within it love for His Self and affection for His Essence, and there exists nothing except that it claims to love God and cherish Him. However, God beareth not witness to anyone's love and affection save those who love Him Whom God shall make manifest and His commandments, and whose devotion to Him is like unto the mountains of the earth, nay weightier than this.

945 وأما البهاء من الله على الواحد الأول ومن يشابه
ذلك الواحد حيث لا يرى فيه إلا الواحد الأول
وبعد فاشهد أن كلّ البيان ظهور ربوبية شمس
الحقيقة وخطاباتها بكلّ شيء من عند الله جلّ
جلاله ما نزل عليه وما يمكن من عنده فذلك
ظاهر في حده فاشهدى بأن ما من شيء إلا و
أن الله سبحانه قد خلق فيه حب نفسه وودذاته
وما من شيء إلا وأنه يدعى بحاله ووده و
لكن الله لا يشهد على حب أحد ووده إلا من
يحب من يظهره الله وأوامره ويكن في وده له
مثل جبال الأرض بل أثقل من هذا

946 And if thou hast comprehended this, then verily thou hast loved God; otherwise thou hast reckoned thyself to love God while God hath not attested to thy love. And verily the degrees of love have informed thee from the Point unto the letter Ta, wherein in those degrees is created the number of Ha for the Gate. Bear thou witness that the mystery of all things is the First Gate - through it hath God created what He hath created and through it shall God cause to return what returneth unto Him, glorified and exalted be He above what they describe.

946 وإن استدركت هذا فانك انت قد احببت الله
والأ قد حسبت بحاله وما شهد الله عليك من
حب وإن مراتب الحب قد نبأك من النقطة
إلى حرف الطاء حيث يخلق في تلك المراتب عدد
الحاء للباب فاشهد أن سر كل شيء باب الأول
به ما قد خلق الله ما خلق وبه يعود الله ما يعود
سبحانه وتعالى عما يصفون

947 [Vahid 9, Bab 12, ashfaq]

947 [واحد ٩ باب ١٢ أشفق]

948 And he hath four stations. The first in the first:

948 وله أربع مراتب الأول في الأول

949 In the name of God, the Most Compassionate, the Most Compassionate.

949 بسم الله الأشفق الأشفق

950 There is no God but He, the Most Compassionate, the Most Compassionate. Say: God is more compassionate than any

possessor of compassion. None in the heavens or the earth or what lieth between them can escape from the dominion of His compassionate sovereignty. He createth what He willeth by His command. Verily He is compassionate, merciful, and kind. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and what lieth between them. Say: All bow down before Him. And praise be to God before Whom boweth in devotion whosoever is in the heavens and the earth. Say: All are devoutly obedient unto Him. God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Essence, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life.

951 And verily He is the Ever-Living Who dieth not, and the King Who perisheth not, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or what lieth between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. And exalted be He unto Whom belongeth whatsoever is in the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting. Say: Verily God is more compassionate towards you than your own selves, if ye would but remember. Say: From the beginning of your lives unto their end, ye care not that ye should enter into the fire, and after your death ye find no rest.

952 But God, in His compassion towards you during your lives, would deliver you from your fire and cause you to enter a paradise whose breadth is as the breadth of heaven and earth, wherein ye shall receive whatsoever ye ask for through God's bounty. Therefore believe in Him Whom God shall make manifest, for this is the essence whereby all your deeds and your very beings shall be rectified, if ye but knew. Fear God, lest ye be veiled from Him Whom God shall make manifest, for this concerneth your own selves and your deeds - will ye not be God-fearing? Consider those who were veiled from Muhammad, the Apostle of God: how throughout their lengthy existence they performed their works thinking they did well, while ye truly know that they were working for other than God. Likewise those who have entered the Bayan shall testify that ye work for other than God.

950 لا اله الا هو الأشفق الأشفق قل الله اشفق فوق كل ذي اشفاق لن يقدر ان يتمتع عن ملك سلطان اشفاقه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان شفاقا شافقا شفيقا سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض قل كل له قانتون شهد الله انه لا اله الا هو له الملك والملکوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيي ويميت ثم يميت ويحيي

951 وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان على كل شيء قديراً وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

952 قل ان الله اشفق بكم من انفسكم ان اتم تذكرون قل انتم من اول عمرکم الى اخره لاتباين بان تدخلن في النار وانتم من بعد موتکم لا تستريحون ولكن الله ليشفقن بكم في حيوتکم بان يخلصکم من نارکم ويدخلنکم في جنه عرضها كعرض السماء والأرض فيها ما اتم من فضل الله تسئلون فلتؤمنن بمن يظهره الله فان هذا جوهر يصلح به كل اعمالکم وانفسکم ان اتم تعلمون واتقوا الله من ان تحجبن عنن يظهره الله فان هذا انفسکم واعمالکم افلا تتقون فلتنظرن الى الذين احتجبوا عن محمد رسول الله من قبل كيف هم في طول الغريس قد عملوا فيه وحسبوا انهم محسنون و

انكم لتعلمن بالحق بانهم لدون الله عاملون كذلك
الذينهم دخلوا في البيان ليشهدن عليكم بانكم لدون
الله تعملون

953 Therefore have mercy upon yourselves, O people of the Furqan, and by God's compassion revealed in the Book, enter ye into the Most Great Paradise. Similarly on the Day of Resurrection, if ye believe not in Him Whom God shall make manifest, those who do believe in Him shall testify that ye work for other than God. Work then for none but God by working for Him Whom God shall make manifest, that He may rectify your deeds and your beings, and exalt you above the earth. Say: The truly discerning are they who at the beginning of every Manifestation witness its return. On the day when God brought forth Jesus, son of Mary, and what was revealed to him, they perceived with the eye of their hearts that in the day of return they would return unto Muhammad, the Apostle of God. These are the fruits of God's religion from His presence - do ye not see?

953 فلترحمن على انفسكم ان يا اولى الفرقان ثم بما اشفق
الله لكم في الكتاب في الرضوان الأكبر تدخلون و
مثل ذلك يوم القيمة ان لم تؤمن بمن يظهره الله
ان الذينهم يؤمنون به ليشهدن عليكم بانكم لدون الله
تعملون فلا تعملن الا الله بان تعملن لمن يظهره الله
ليصلح اعمالكم وانفسكم ويجعلكم فوق الأرض
قل انما المتفرسون الذينهم بدء كل ظهور حين
عوده يشهدون يوم الذي قد بدء الله عيسى ابن
مريم وما نزل عليه يشهد بعين فؤاده قليلا في يوم
العود الى محمدى رسول الله يرجعون اولئك هم
ثمرات دين الله من عنده افلا تبصرون

954 And on the day when God originated the religion of Islam through what He revealed unto Muhammad, the Apostle of God, His knowledge encompasseth that in your return unto the Proof of your Lord ye return not. Those who did return unto Him - these are the fruits of Islam. Thus hath God preserved them therein that ye might fear God and be guided by Him. And verily We now witness your return unto Him Whom God shall make manifest, though ye know it not. Those who return unto Him Whom God shall make manifest - these are the fruits of that religion and the essences of that creation, and these are the inheritors, whether they be the highest or lowest among creation. Indeed, they shall be judged by their religion. Judge not on the Day of Resurrection by your testimonies, your wealth, or your knowledge, except that ye look to the Proof of your religion, then by it shall ye question concerning all, high and low.

954 و ان يوما قد ابدع الله دين الاسلام بما قد نزل
على محمد رسول الله يحبط علمه بانكم في عودكم
الى حجه ربكم لا ترجعون ان الذينهم قد رجعوا
الى فان اولئك هم ثمرات الاسلام كذلك قد
احفظهم الله في ذلك لعلكم تتقون ثم به تهتدون
وانا حينئذ لنشهدن عودكم الى من يظهره الله و
انتم لا تعلمون ان الذين يرجعون الى من يظهره
فالولئك هم ثمرات ذلك الدين و جواهر ذلك
الخلق واولئك هم الوارثون سواء هم اعلى الخلق
اوادناهم بل يحكم عليهم بدينهم فلا تحكن
يوم القيمة باشهادكم وغنائكم وعرفانكم الا وان
تنظرون الى حجه دينكم ثم بها في كل على و دنى
تسألون

955 Say: The lowly who believe in Him Whom God shall make manifest - these are the highest of creation in God's sight, and to this We are witnesses. And verily the highest, should they be veiled from Him Who created them, sustained them, causeth them to die and brings them to life, nothing of what they have acquired shall profit them - and We are cognizant of all things. Say: The likeness of that creation and those who believe in Him Whom God shall make manifest is as the essence of gardens. God taketh the essence of that creation through Him Whom God shall make manifest, then He causeth the leaves of the gardens to fall to earth, which benefit none save the animals - will ye not fear God? Do ye not see how We took the essences

955 قل انما الدنى ان يؤمن بمن يظهره الله فذلك اعلى
الخلق عند الله انا كنا على ذلك شاهدين و انما
العلی لو يحتجب عن قد خلفه و رزقه و يميته و
يحييه لن ينفعه شيء مما اكتسب و انا كنا بكل
شيء عالين قل ان مثل ذلك الخلق و الذينهم
يؤمنون يظهره الله كمثل جواهر الحدائق ياخذ الله
جواهر ذلك الخلق بمن يظهره الله ثم يجعل اوراق
الحدائق في الأرض لا ينتفع بها الا الحيوان افلا
تتقون افلا تنظرون كيف اخذنا جواهر من في

of those in Islam from you and made you as dead leaves from which none but beasts derive benefit?

الأسلام عنكم و جعلناكم اوراقا ميتة لا ينتفع
عنكم إلا الحيوان

956 Be ye then ashamed before God that ye make yourselves the sustenance of Him Whom God shall make manifest, and not the sustenance of beasts and fire while ye perceive not. Verily, they who believed from among the followers of Jesus in Muhammad - these hath God made the sustenance of His Messenger, while all others became but sustenance for the beasts of the earth. Do ye not observe? Those who believed from Islam in Ali before Muhammad - these hath God made the sustenance of the Seven Letters, while all others became but sustenance for beasts. It behooveth not God to make them the sustenance of His paradise. Purify then your souls by fearing God on the day of His Manifestation, not through what ye observe in your religion, for on the Day of God's Manifestation ye shall be tested while ye perceive it not. Verily those in Islam who have ascended in piety to the highest horizon have thereby passed judgment upon God their Lord whence they know not and perceive not.

956 فليستحيين عن الله بان تجعلن انفسكم رزق من يظهره الله لا رزق الحيوان و النار و لا تشعرون ان الذين امنوا من دين عيسى بمحمد اولئك هم قد جعلهم الله رزق رسوله و ما دونهم رزق الحيوان افوق الأرض افلا تنظرون ان الذينهم امنوا من الأسلام بعلى قبل محمد فاولئك الذين قد جعلهم الله رزق ذات حروف السبع و ما دونهم رزق الحيوان لا ينبغي ان يجعلهم الله رزق جنته فليطهرن انفسكم بان تتقن الله يوم ظهوره لا بما تتقون في دينكم و يوم ظهور الله تفتنون و لا تشعرون و ان الذينهم في الأسلام قد ارتقوا في التقوى الى افق الأعلى و هم بذلك قد حكموا على الله ربهم من حيث لا يعلمون و لا يشعرون

957 Were they to realize what judgment they have passed, they would surely slay themselves before anyone could slay them by God's leave, as recompense for what their hands have wrought, though they worship night and day and follow the command of His Proof. How then when they discover that they have judged God Whom they worshipped and pronounced against His Proof Whose command they followed? Is there in God's knowledge any fire like unto this, if ye would but remember? Thus shall We seize you and burn you and turn your highest to your lowest, exposing you until the Day of Resurrection for your deeds, as recompense for the day when ye heard My mention yet did not prostrate. This is your exposure before God your Lord - how much more before His creation! O people of the Bayan, guard yourselves against this! Should ye hear of One Who hath appeared, while knowing neither His beginning nor His end, ye shall neither affirm nor deny, lest ye enter the fire while ye know not.

957 و لو يطلعون بما قد حكموا ليقتلن انفسهم بايديهم قبل ان يقتلهم احد باذن الله جزاء ما اكتسبت ايديهم و هم بالليل و النهار يعبدون ثم بامر حجة ليدنوا فكيف اذا طلعا قد حكموا على الله الذى قد عبده و افتوا على حجة الذى قد دانوا بامره هل نار في علم الله مثل هذا ان اتم قليلا ما تذكرون كذلك لناخذنكم و لنحرقنكم و لنجعلن اسفلكم اعلاكم لنفضحنكم الى يوم القيمة باعمالكم جزاء يوم الذى سمعتم ذكرى كيف لا تسجدون هذا افتضاحكم عند الله ربكم و كيف عند الخلق ان يا اولى البيان من ذلك تتقون لو ما تسمعون احدا قد ظهر و لا تعلمون مبدئه و لا منتهاه و ان لا تقولن بلى لا تقولن لا تدخلن النار و لا تعلمون

958 For that One might well be Him Whom God shall make manifest, Whom ye await night and day. Shield yourselves through your faith in Him, for none can better shield you from yourselves than yourselves, nor better guard you against yourselves than yourselves. Purify then your faith while reposing in the cradle of glory and guidance. And if in your hearts be aught less than this, God's Cause will shield you. Make not yourselves lower than those who embraced Islam through Muhammad the Messenger of God while their hearts were less than

958 فان ذلك ربما يكن من يظهره الله الذى اتم بالليل و النهار اياه تنظرون فليسترن على انفسكم بايمانكم به فان لاعفى عنكم من انفسكم بانفسكم و استر عليكم من انفسكم على انفسكم فليطهرن ايمانكم ثم في رقد العز و الهدى ترقدون و ان يكن في قلوبكم دون هذا يستر عليكم امر الله و لا تجعلن انفسكم ادنى عن الذين قد اظهروا الأسلام بمحمد رسول الله و

this. Make your hearts like your outward selves and your outward selves like your inward selves. Conceal not in yourselves what God loveth not, and fear God, for on the Day of His Cause your inner selves shall be exposed while ye shall not escape. Yet in the days of God's Manifestation ye conceal yourselves, and in the Mother Book until the Day of Resurrection ye are not mentioned in truth.

قلوبهم دون هذا ولتجعلن قلوبكم مثل ظاهركم و
ظاهركم مثل باطنكم ولا تكتمن ما لا يحبه الله في
انفسكم ولتتقن الله فان يوم الامر ليظهر بواطنكم
وانتم لا تنجيون ولكنكم في ايام ظهور الله تسرون
على انفسكم وفي ام الكتاب الى يوم القيامة بغير
الحق لا تذكرون

959 The Second in the Second.

الثاني في الثاني 959

960 In the Name of God, the Most Compassionate, the Most Compassionate.

بسم الله الأشفق الأشفق 960

961 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the dominion, Thine the might and the grandeur, Thine the power and the divinity, Thine the strength and sovereignty, Thine the glory and the majesty, Thine the beauty and the comeliness, Thine the face and the perfection, Thine the likeness and similitudes, Thine the stations and the sublimity, Thine the greatness and independence, Thine the grandeur and transcendence, Thine the glory and the invincibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and might, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

961 سبحانك اللهم يا الهى لا شهدتك وكل شيء على
انك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ولك العزة والجبروت
ولك القدرة واللاهوت ولك القوة والياقوت
ولك السلطنة والناسوت ولك العزة والجلال
ولك الطلعة والجمال ولك الوجهه والكمال
ولك المثل والأمثال ولك المواقع والأجلال
ولك العظمة والأستقلال ولك الكبرياء و
الأستجلال ولك العزة والأمتناع ولك القوة و
الأرتفاع ولك البهجة والأبتهاج ولك السلطنة
والأقتدار ولك ما احببته او تحبته من ملكوت
امرك وخلقك

962 How compassionate art Thou to Thy creation and how merciful to Thy servants, for Thou knowest the utter nothingness and the pure existence of Thine own Self, and Thou hast placed the signs of the essence of creation in the souls of the horizons and of creation, that there might be in them the spirit of life from those essences and the mystery of good-pleasure from those dawning-places. Glorified, glorified art Thou! How merciful, how compassionate, how kind, how generous, how bountiful, how loving, how gracious, how excellent art Thou in all whereupon the name of a thing can fall, by itself and through itself!

962 فما اشفقك بخلقك و ارفقك بعبادك حيث تعرف
فناء الصّرف وبقاء نفسك البحت وتجعل ايات
جوهر الخلق في انفس الأفاق والخلق ليكون
فيهم روح الحيوان من تلك الجواهر و سر الرضوان
من تلك المطالع فسبحانك سبحانك ما ارتفعك و
ما اعطفك و ما الطفك و ما اكرمك و ما اجودك
و ما اوحبك و ما اكرمك و ما افضلك بكل ما
يقع عليه اسم شيء عن نفسه بنفسه

963 Glorified and exalted art Thou! O God, do Thou raise up from Thy presence Manifestations of mighty exaltation and Daysprings of holy invincibility, and cause all who are on earth to enter, through Thy direction, into Thy religion, and show unto them Thy compassion, Thy generosity, Thy mercy, Thy grace, Thy favor, Thy kindness, Thy gifts, Thy blessings, Thy bounties and Thy wonders, for whatsoever Thou wilt hath been before all things and will be after all things, and whatsoever Thou wilt hath not been before and will not be thereafter.

963 فسبحانك و تعاليت فلتبعثن اللهم من عندك
مظاهر عرّ ارتفاع و مطالع قدس امتناع و
ليدخلن بتدبيرك كلّ ما على الأرض في دينك و
ليرينهم اشفاقك وجودك و ارفاقك و فضلك و
انعامك و كرمك و الطافك و مواهبك و الاثك
و بدايعك اذ ما شئت قد كان قبل كلّ شيء و
ليكون بعد كلّ شيء و ما لا شئت ما كان من
قبل و لا يكن من بعد

- 964 Glorified and exalted art Thou! Send Thy blessings upon Him Whom Thou shalt manifest and upon the essences of those whom Thou chooseth from the creation of the Bayan, for upon them revolve all who are in the Bayan from the first that Thou didst reveal until the time Thou shalt expose it. O God, do Thou ordain whatsoever He Whom God shall make manifest loveth in respect to their nearness, their knowledge, their perfection and their station, and whatsoever Thou hast given to Thy chosen ones of Thy lofty attributes and bestowed upon Thy martyrs of Thy well-pleasing names.
- 965 Glorified art Thou! There is no God but Thee. Thou hast ever been one God, Single, Eternal, Self-Subsisting, the Ever-Living, the Self-Subsisting, the Sovereign, the Supreme, the Most Holy, Everlasting, Ever-Abiding, Invincible, Transcendent, Exalted. Thou hast taken neither consort nor offspring, nor hath there been any partner with Thee in what Thou hast created, nor any protector in what Thou hast fashioned. All things have ever been within Thy grasp and in the right hand of Thy will. Thy compassion is more exalted than that any save Thee should reckon it, and Thy mercy more resplendent than that any besides Thee should comprehend its knowledge. I have witnessed from the dawning-places of Your love naught but Your compassion and affection, and were I to witness aught else, it would not be befitting of You. Glorified and exalted art Thou! You give life and cause death, then cause death and give life.
- 966 Verily You are the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. You create whatsoever You will by Your command. Verily, You have power over all things.
- 967 The Third in the Third
- 968 In the Name of God, the Most Compassionate, the Most Compassionate
- 969 Praise be to God Who hath risen in His exaltation above all contingent things, Who hath prevailed in His dominion over all created things, Who hath manifested in His Revelation above all existing things, Who hath demonstrated His power above all who dwell in the kingdoms of earth and heaven, and Who hath shown His compassion toward all that hath been and shall be created among all atoms. I testify, and all creation with me, that there is none other God but Him - a testimony purified from the doubts of allusions and cleansed from the turbidity of limitations. A testimony that filleth the pillars of the heavens
- 964 فسبحانك و تعاليت صلّ على من تظهره ثمّ جواهر ما تصطفى من خلق البيان فانّ عليهم تدور كلّ من في البيان من أوّل ما قد نزلته الى حين ما تعرضيه فلتجعلن اللهم على ما يحب من يظهره الله من قربهم و عليهم و كلهم و شانهم و ما اعطيت اوليائك من صفا تك العليه و وهبت شهدائك من اسمائك الرضيه انّ لا يستكره حين ما ارادان يسترزق بخلق البيان
- 965 سبحانك انّ لا اله الا انت لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً متمتعاً متعالياً مرتفعاً ما اتخذت لنفسك صاحبة ولا ولداً و لم يكن لك شريك فيما خلقت ولا ولي فيما صنعت لم يزل كلّ في قبضتك و في يمين ارادتك اشفاقك اعلى من ان يحصيه احد غيرك و ارفاقتك ابهى من ان يحيط بعلمه سويك ما شهدت من عند مطالع جبك الا اشفاقك و جبك و ان شهدت دون ذلك لم يكن مما ينسب اليك فسبحانك و تعاليت يحيى و تميت ثمّ تميت و يحيى
- 966 و انتك انت حيّ لا تموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات ولا في الأرض و لا ما بينهما يخلق ما يشاء بامرّك انتك كنت على كلّ شيء قديراً
- 967 الثالث في الثالث
- 968 بسم الله الأشفق الأشفق
- 969 الحمد لله الذي قد استعلى بعلوه فوق كلّ الممكّات و استقهر باقتباره فوق كلّ الموجودات و استظهر باظتهاره فوق كلّ الكائنات و استقدت باقتداره فوق كلّ من في ملكوت الأرض و السموات و استشفق باستشفاقه على كلّ ما خلق و يخلق من كلّ الذرات فاستشده و كلّ خلقه على انه لا اله الا هو شهادة مطهّرة عن ريب الاشارات و مصفات عن كدورات الاضافات شهادة يملأ اركان السموات و الأرض و ما بينهما من لطائف

and the earth and all that is between them with the subtleties of His unified manifestation, whereby everything speaketh of the glory of His eternal sovereignty and oneness, and whereby everything attaineth the summit of His generosity, the heights of His grace and His loving-kindness.

ظهورات وحدانيته و ينطق كل شيء على عز
سلطان ازلته وحدانيته و يبلغ كل شيء الى
ذروه جوده و علو فضله و عنايته

970 A testimony that is discerning, majestic, beauteous, magnificent, luminous, merciful, complete, perfect, great, mighty, knowing, powerful, pleasing, loving, noble, sovereign, ruling, transcendent - which surpasseth all testimonies in its primordially and ultimateness and its inwardness, and ascendeth above all evidences in its pureness, its simplicity, its essence and its abstraction, until everything upon which the name of a thing hath fallen in the paradise of utterance is made to speak that there is none other God but Him, the One, the Sovereign.

970 شهادة متبصية متجلله متجمله متعظمة متنوره
مترحمه متممه متكمله متكبره متعززه متعلمه
مقدرة مترضيه متحبه متسرفه متسلطه متملكه
متعالیه التي يفوق الشهادات باوليها و اخريها و
باطنيها و يستعلى على كل الدلالات بكافوريها
و ساذجيتها و جوهريتها و مجرديتها حتى يستنطق
كل ما وقع عليه اسم شيء في في جنه البيان على
انه لا اله الا هو الواحد السلطان

971 He hath chosen for the throne of His manifestation and the seat of His concealment an essence that is His and an abstraction that is resplendent and a purity that is exalted and a simplicity that is impregnable and a reality that is magnificent. Then He revealed Himself to it through itself and cast into its identity the likeness of its own essence. Thus were His signs made manifest through it and His words illumined all that is in the kingdom of His earth and heaven. I testify, and all creation with me, that there is none other God but Him and that the Essence of the Seven Letters is His servant, His Glory, His Majesty, His Beauty, His Grandeur, His Light, His Mercy, His Words, His Names, His Might, His Knowledge, His Power, His Will, His Command, His Honor, His Bounty, His Dominion, His Loftiness, and whatsoever pertaineth unto His most holy names and sacred attributes, for that is the source of names and the first to be named in the world of creation.

971 و قد اصطفى لعرش ظهوره و كرسى بطونه جوهره
عليه و مجرديه بهيه و كافورية رفيعة و ساذجية
منيعه و كينونية عظيمة ثم تجلى لها بها بنفسها و
التي في هويتها مثال ذاتها فاذا قد ظهرت عنها اياته
و اشرقت بكلماته ما في ملكوت ارضه و سمائه
فاستشهده و كل خلقه على انه لا اله الا هو و ان
ذات حروف السبع عبده و بهائه و جلاله و جماله
و عظمته و نوره و رحمته و كلماته و اسمائه و عزته
و علمه و قدرته و مشيئته و قوله و شرفه و عطائه و
ملكه و علائه و ما هو عليه من اسمائه السبوحية
و صفاته القدوسية اذ ذلك مبدء الاسماء و اول
من يسمى في عالم الا نشاء

972 The blessings of God rest upon Him and upon His Primal Proofs, and upon them that shall be numbered as the like thereof in the latter days, so long as the sun shineth forth and the stars pursue their courses, and so long as they that are in the night and in the day do come unto Him - until all reacheth unto the glory of Eternity, and the majesty of the Eternal, and the grandeur of the Divine Sovereignty, and the exaltation of Self-Subsistence, and the inaccessibility of the Belovedness, and whatsoever God hath reckoned in the Mother Book of the glories of Oneness, or of boundlessness, or of the outward, or of the inward, or of the first, or of the last - wherein all belongeth unto God, glorified be He, the Creator of creation, and the Fashioner of all things from naught, through the geometry of Oneness. Glorified and exalted be He above that which they attribute unto Him!

972 صلى الله عليه و على ادلائه الأوليه و من يحصياها
بالمثل الاخريّة و ما دامت الشمس مشرقه و
الكواكب مسيره و ما في الليل و النهار تاتيه
الى ان ينتهي الى عز الأبدية و جلال الصمديه
و جلال الكبريائيّه و ارتفاع القيومية و امتناع
المحبويه و ما قد احصى الله في ام الكاب من
شئون الحدية اولاحديه او ظاهريه او باطنية او
اوليه او اخريّة حيث كل لله سبحانه خالق البريه
و مشي كل شيء لا من شيء بالهندسه الاحديه
بهانه و تعالى عما يصفون

973 The fourth in the fourth

973 الرابع في الرابع

974 In the name of God, the Most Considerate, the Most Considerate!

974 بِسْمِ اللَّهِ الْأَشْفَقِ الْأَشْفَقِ

975 Praise be to God, beside Whom there is no other God, the Most Considerate, the Most Considerate. And verily all glory be from God unto the Primal Unity and unto him who resembleth that Unity wherein naught can be seen save the Primal Unity. And furthermore, I bear witness that through the considerateness of God, exalted be His glory, is manifested the considerateness of the Point of the Bayan. Observe His considerateness, how He waited five years for those who followed the Qur'an to return unto God, the Lord of lords. His Cause reached all those within Islam through messengers and scriptures and whatever means were at His disposal. Yet when they returned not unto God, He was ashamed to make mention of it. Had the Primal One desired to bring forth the creation of the Bayan at once, who could have said 'why' or 'wherefore'? But this was due to His considerateness toward the people of Muhammad, that they might return unto God during the years of the letter Ha.

975 الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَشْفَقُ الْأَشْفَقُ وَ
أَمَّا الْبَهَاءُ مِنْ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمَنْ يُشَابِه
ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ وَ
بَعْدَ فَاشْهَدَنَّ مِنْ أَشْفَاقِ اللَّهِ جَلَّ جَلَالُهُ أَشْفَاقِ
نَقْطَةِ الْبَيَانِ فَانْظُرْ فِي أَشْفَاقِهِ حَيْثُ قَدْ صَبَرَ خَمْسَ
سِنِينَ لِعُودِ مَنْ فِي الْفِرْقَانِ إِلَى اللَّهِ رَبِّ الْأَرْبَابِ وَ
بَلَغَ أَمْرَهُ إِلَى كُلِّ مَنْ فِي الْأَسْلَامِ بِرَسُولٍ وَصَحْفٍ
وَمَا تَيْسَّرَ عِنْدَهُ مِنَ الْأَسْبَابِ فَإِذَا مَا عَادَ إِلَى اللَّهِ
يَسْتَحْيِي عَنْ ذِكْرِهِ وَإِنْ أَرَادَ الْأَوَّلُ أَنْ يَبْدِيَ خَلْقَ
الْبَيَانِ مِنْ يَقْدَرُ أَنْ يَقْلُ لَمْ وَجِمَ وَلَكِنْ هَذَا مِنْ
أَشْفَاقِهِ لِأَمِهِ مُحَمَّدَلَانٍ يَرْجِعُونَ إِلَى اللَّهِ فِي عُودِهِمْ
فِي طَوْلِ سِنِينَ الْهَاءِ

976 Then He called them to witness what their hands had wrought after such considerateness. Yet the Tree of Truth confronteth creation only with grace, for were He to confront them with justice, none would merit either return or beginning. Therefore watch over thyself in the Revelation of Him Whom God shall make manifest, that thou mayest be among those who return to the Bayan, lest thou waste thy Cause on that Day. Should thy faith be made manifest in thy Book, this would be better for thee than worshipping God from a beginning that hath no beginning unto an end that hath no end. For through the best manifestations, perchance He Whom God shall make manifest will accept thee among the dwellers of the return of the Bayan. Yet in thy worship God will not testify in thy favor with truth, and thou shalt enter the fire with those who enter therein.

976 ثُمَّ اسْتَشْهَدَهُ عَلَى مَا اكْتَسَبَتْ أَيْدِيهِمْ بَعْدَ ذَلِكَ
الْأَشْفَاقِ وَلَكِنْ شَجَرَةُ الْحَقِيقَةِ لَا يَقَابِلُ الْخَلْقَ إِلَّا
بِالْفَضْلِ وَإِنْ يَقَابِلُهُمْ بِالْعَدْلِ لَمْ يَسْتَحِقْ مِنْ أَحَدٍ
بِالْعُودِ وَلَا الْبَدْءِ فَلْتَرَأَيْنَ نَفْسَكَ فِي ظُهُورِ مَنْ
يُظْهِرُهُ اللَّهُ بِأَنْ تَكُونَ مِنْ أَهْلِ عُودِ الْبَيَانِ لَثَلَا
تَضَيِّعُ أَمْرَكَ يَوْمَئِذٍ لَوْ تَظْهَرُ إِيْمَانُكَ فِي كِتَابِكَ خَيْرٌ
لَكَ مِنْ أَنْ تَعْبُدَ اللَّهَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ
إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ لِأَنْ خَبَرَ أَظْهَارَتِ رَبِّمَا
يَسْتَقْبَلُكَ مِنْ يُظْهِرُهُ اللَّهُ مِنْ سَكَانِ عُودِ الْبَيَانِ
وَلَكِنْ فِي عِبَادَتِكَ لَا يَشْهَدُ اللَّهُ عَلَيْكَ بِالْحَقِّ وَ
سَيَدْخُلَنَّ النَّارَ مَعَ الدَّاخِلِينَ

977 For the right of servants is to believe in God and His Proof and whatsoever hath appeared from Him of the wonders of His command and His prohibition, not thy persistence in what thou wert following. For this is of the nature of negation - seek refuge with God from it. For he hath denied what he was following and entered the fire, even as thou seest those who follow the Gospel and all other peoples. But recognize the Manifestation of God at each revelation and enter therein through God, prostrating thyself before God and the Master of that Manifestation. For this is among the attributes of the monotheists and the way of the perfected ones. And after attaining such honor say: 'Praise be to God, the Lord of all worlds.'

977 إِذْ حَقَّ الْعِبَادَةُ الْإِيْمَانُ بِاللَّهِ وَحُجَّتُهُ وَ مَا ظَهَرَ مِنْ
عِنْدِهِ مِنْ مَنْ بَدَائِعِ أَمْرِهِ وَنَهْيِهِ لَا أَقْرَارِكَ عَلَى مَا
كُنْتَ عَلَيْهِ فَإِنَّ هَذَا مِنْ صِفَةِ النَّفْيِ فَاسْتَعِذْ بِاللَّهِ
عَنْهُ فَإِنَّهُ قَدْ نَفَى عَلَى مَا هُوَ عَلَيْهِ وَدَخَلَ النَّارَ بِمَثَلِ
مَا تَرَى مِنْ فِي الْأَنْجِيلِ ثُمَّ كُلُّ الْأُمَمِ وَاسْتَدْرَكَ
ظُهُورَ اللَّهِ عِنْدَ كُلِّ ظُهُورٍ وَاسْتَدْخَلَ بِاللَّهِ فِيهِ
سَجْدَ اللَّهِ وَلِمَالِكِ ذَلِكَ الظُّهُورِ فَإِنَّ هَذَا مِنْ صِفَةِ
الْمُوحِدِينَ وَسُنَّةِ الْمُتَمِمِّينَ وَقَدْ بَعْدَ مَا شَرَفَتْ
بِذَلِكَ أَنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

- 978 [Vahid 9, Bab 13, arfaq] 978 [واحد ٩ باب ١٣ أرفق]
- 979 And it hath four stations. The first in the first: 979 وله أربع مراتب الأول في الأول
- 980 In the Name of God, the Most Gracious, the Most Gracious! 980 بسم الله الأرفق الأرفق
- 981 There is no God but He, the Most Gracious, the Most Gracious! Say: God is more gracious than any possessor of grace. None can withhold themselves from the dominion of His gracious sovereignty, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath ever been gracious, bestower of grace, and all-gracious. 981 لا إله الا هو الأرفق الأرفق قل الله ارفق فوق كل ذي ارفاق لن يقدر ان يتمتع عن ملك سلطان ارفاقه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان رفاقاً رافقاً رقيقاً
- 982 Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God, Whom glorify all that are in the heavens and all that are on the earth and whatsoever lieth between them. Say: All are devoutly obedient unto Him. 982 سبحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون
- 983 God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, the King Who passeth not away, the Just One Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath power over all things. 983 شهد الله أنه لا إله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً
- 984 Blessed be He to Whom belongeth the kingdom of the heavens and the earth and whatsoever lieth between them. There is no God but He, the Mighty, the Beloved. Exalted be He to Whom belongeth whatsoever is in the heavens and the earth and what lieth between them. There is no God but He, the Supreme, the Self-Subsisting. Unto God belongeth the divinity of all that He hath created and will create, and God is the Divine One, the Divinity unto Whom all turn. Unto God belongeth the lordship of all that He hath created and will create, and God is the Lord of lords, the All-Nurturing. Say: God hath intended by this the signs of your hearts wherein naught is seen save God. Will ye not then love? Ye ascribe yourselves unto God and then ascend in His path. Unto God belongeth whatsoever is in the heavens and on the earth and what lieth between them. Say: All shall return unto Him. 984 وتبارك الذي له ملك السموات والأرض وما بينهما لا إله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا إله الا هو المهيمن القيوم والله الوهيم ما خلق ويخلق من كل شيء والله الأله اله اله والله ربوبية ما خلق ويخلق والله رباب ربيب قل اراد الله بذلك آيات افئدتكم التي لا يرى فيها الا الله افلا تحبون انتم تنسبون الى الله ثم في سبيل الله تعرجون والله ما في السموات والأرض وما بينهما قل كل اليه ليرجعون

- 985 We have indeed heard what thou hast inscribed in the Book, and We shall surely deliver thee and those who believe in God, the Most High, the Most Great. Say: This Book is from God, the Supreme, the Self-Subsisting, unto all that He hath created and will create, that ye worship none but God and be possessors in the earth by His leave. Say: Praise be to God, to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. He hath taken unto Himself neither consort nor son, and He hath no partner in sovereignty, nor any protector on earth save those who, by His leave, magnify Him, by His leave glorify Him, by His leave exalt Him, by His leave beautify Him, by His leave render Him glorious, by His leave illuminate Him. There is no God but God, the Lord of the visible and invisible, the Lord of all worlds.
- 986 Indeed, thou hast asked thy Lord concerning one whom thy love for God hath overwhelmed - the Lord of the heavens and the Lord of the earth, the Lord of the visible and invisible, the Lord of all worlds. By Him Whom God shall make manifest and by the Lord of all worlds, He hath indeed come unto thee, and were the veils to be lifted from all things at every moment, they would hear My mention, be drawn unto it, and would cry out in ecstasy, for that is the ultimate beginning and end for which they strive night and day. And when God causeth them to attain unto Him, behold, they seek for even more. Say: There was naught after God, and naught before God, and all stand firm by God's command. And verily We have increased thy passion for God and shall enhance thy love, though whatsoever thou mayest traverse shall not attain unto thine own sign, how much less unto the sign of thy Lord! Say: Glorified be God above all they describe.
- 987 We have indeed favored thee again after the first time, which is better for thee than all thou hast wrought from the beginning that hath no beginning until now. Be thou therefore thankful, for We are indeed bountiful. And when thou reachest that point, say: From God, the Most High, the Most Great.
- 988 The splendor from God is upon the exponents of His Cause in every time, before time and after time. The glory from God is upon the exponents of His Cause in every time, before time and after time. The beauty from God is upon the exponents of His Cause in every time, before time and after time. The grandeur from God is upon the exponents of His Cause in every time, before time and after time. The light from God is upon the exponents of His Cause in every time, before time and after time. The mercy from God is upon the exponents of His Cause in every time, before time and after time. The names from God are upon the exponents of His Cause in every time, before time
- و لقد سمعنا ما قد سطرت في الكتاب وانا لننجينك
والذينهم بالله العلي العظيم قل ان هذا الكتاب من
عند الله المهيمن القيوم الى كل ما خلق و يخلق
ان لا تعبدوا الا الله و كنتم في الأرض باذن
مالكين و قل الحمد لله الذي له ملك السموات
و الأرض و ما بينهما لم يتخذ لنفسه من صاحبة
و لا ولداً و لم يكن له شريك في الملك و لا و
لى في الأرض الا كل باذنه ليعظمون كل باذنه
ليكبرون كل باذنه ليجلّون كل باذنه ليجملون
كل باذنه ليهيئون كل باذنه لينورون و ما من اله
الا الله رب ما يرى و ما لا يرى رب العالمين
- و اما قد سئلت ربك من غلبه حبك في الله رب
السموات و رب الأرض رب ما يرى و ما لا
يرى رب العالمين و لعمر من يظهره الله ان قد اتاك
و كل شيء لو يرفع الحجب كل حين ما يسمعون
ذكرى لينجذبون ثم ليشبهون اذ ذلك منتهى مبدئهم
و متناههم و هم بالليل و النهار لذلك عاملون فاذا
وصلهم الله اليه فاذا هم فوق ذلك يستلون قل لم
يكن من بعد الله من شيء لا من قبل الله من
شيء و كل بامر الله قائلون و لكاذبنا شعفتك في
الله و لتزیدن حبك و كلما تسرى لا تبلغ الى اية
نفسك و كيف الى اية ربك قل سبحان الله عما
يصفون
- و اما قد مننا عليك مره اخرى بعد مره الأولى
خير لك عما قد عملت من اول الذي لا اول له الى
حينئذ فاستشكر بذلك فانّا كنّا فاضلين فاذا وصلت
هنالك قل من عند الله العلي العظيم
- اما البهاء من الله على ادلاء امره في كل حين و
قبل حين و بعد حين و اما الجلال من الله على
ادلاء امره في كل حين و قبل حين و بعد حين
و اما الجمال من الله على ادلاء امره في كل حين
و قبل حين و بعد حين و اما العظمة من الله على
ادلاء امره في كل حين و قبل حين و بعد حين
و اما التور من الله على ادلاء امره في كل حين
و قبل حين و بعد حين و اما الرحمة من الله على
ادلاء امره في كل حين و قبل حين و بعد حين

and after time. The glory from God is upon the exponents of His Cause in every time, before time and after time. The will from God is upon the exponents of His Cause in every time, before time and after time. The knowledge from God is upon the exponents of His Cause in every time, before time and after time. The power from God is upon the exponents of His Cause in every time, before time and after time. The good-pleasure from God is upon the exponents of His might in every time, before time and after time. The honor from God is upon the exponents of His might in every time, before time and after time. The sovereignty from God is upon the exponents of His might in every time, before time and after time. The dominion from God is upon the exponents of His might in every time, before time and after time. The loftiness from God is upon the exponents of His might in every time, before time and after time. The favor is from God upon the guides of His might at all times, before and after a time.

989 And verily the verses are from God upon the guides of His might at all times, before and after a time. And verily the words are from God upon the guides of His might at all times, before and after a time. I am, verily, God; there is no God but Me. O thou who riseth unto Me, I shall cause thee to enter the ocean of My names. O ye who are endued with loftiness, that ye may be thankful! I have made you to be the numbers that God hath witnessed, before and after, that there is no God but He, the Protector, the Self-Subsisting. And if My servants do not exalt you, yet shall I know you and recompense you in the mansions of your paradise according to what ye ask of your Lord's bounty. Do ye not observe those who are in the Bayan, how they ascend unto you and, by God's leave, offer you their salutations? This is your recompense in the first life, and in the hereafter ye shall hearken unto the True One Who God shall make manifest. O Ali!

990 If people knew the measure of thy journey in the path of God, they would take the very dust whereon thou treadest unto God. But the people are, on that day, asleep. When God breatheth into them the spirit of life, then shall they know and perceive. Say: To him who hath believed in that land, know thou the measure of what is attributed to God and aid the Cause of God, for We are, of all things, knowing. Let nothing deter thee from the path of God, for We are witness to all things. And if anyone seeketh help, then from God's exaltation of this unto thee is better than all that thy Lord God hath been worshipped throughout thy life from a beginning that hath no beginning.

وإنما الأسماء من الله على أدلاء امره في كل حين وقبل حين وبعد حين وإنما العزة من الله على أدلاء امره في كل حين وقبل حين وبعد حين وإنما المشية من الله على أدلاء امره في كل حين وقبل حين وبعد حين وإنما العلم من الله على أدلاء امره في كل حين وقبل حين وإنما القدرة من الله على أدلاء امره في كل حين وقبل حين وبعد حين وإنما الرضا من الله على أدلاء عزه في كل حين وقبل حين وبعد حين وإنما الشرف من الله على أدلاء عزه في كل حين وقبل حين وبعد حين وإنما السلطان من الله على أدلاء عزه في كل حين وقبل حين وبعد حين وإنما الملك من الله على أدلاء عزه في كل حين وقبل حين وبعد حين وإنما العلو من الله على أدلاء عزه في كل حين وقبل حين وبعد حين

989 وإنما المن من الله على أدلاء عزه في كل حين وقبل وبعد حين وإنما الآيات من الله على أدلاء عزه في كل حين وقبل وبعد حين وإنما الكلمات من الله على أدلاء عزه في كل حين وقبل وبعد حين وإنما حين اني انا الله لا اله الا انا يامن يرفع الى الی فاني لادخلته في بحر اسمائي ان يا اولى الأرتفاع لتشكرون قد جعلتكم اعداد ما قد شهد الله من قبل ومن بعد على انه لا اله الا هو المهيمن القيوم وان لم يرفعكم عبادي ولكني لاعرفنكم ولا جزينكم في غرفات رضوانكم لما انتم من فضل ربكم تسئلون افلا تنتظرون الى من في البيان كيف يصعدون اليكم وهم باذن الله عليكم ليسلبون هذا جزائكم في الحياه الأولى وفي الآخرة انتم بمن يظهره الله ذكر الحق تسمعون

990 ان يا على لو يعلن الناس قدر مسيرك في سبيل الله لياخذون تراب ماتمشي عليه الى الله ولكن الناس يومئذ راقدون فاذا نفخ الله فيهم روح الحياه فاذا هم يعلون ويشعرون قل لمن امن على تلك الأرض فاعرف قدر ما ينسب الى الله واستنصر دين الله فانا كآ بكل شيء عالمين ولا يصدنك عن سبيل الله من شيء فانا كآ على كل شيء شاهدين وان استنصرن احدا فن رفع (؟) هذه الله لك حين من كل ما قد عبد الله ربك في عمرك

And deal kindly with those who are related to the name of the Other, for We are ever mindful. And whatsoever kindness ye show unto them, We shall surely increase it. Soon shall that land be like the land that is there, all ascending - nay, greater than that and more exalted than this.

من أول الذي لا أول له ولتحسن باللاق ينسب
الى اسم الآخر فأنّا كذا كذا كذا وكما تحسن بهن
أنّا كذا لمزيدن فسوف تلك الأرض مثل أرض
التي هنالك كلّ يصعدون بل اكبر من ذلك و
ارفع من هذا

- 991 We are, verily, powerful over all things. But draw not nigh unto what grieveth thee, and preserve thyself and then thy believing brethren. And verily what thou hast mentioned, O Ali, in the Book concerning the mention of thy Lord's name, the Most High, the Most Great - yea, He is well-pleased, and We are well-pleased therewith. Deal thou kindly according to thy capacity and leave him not except by his leave, for this is God's way concerning those who have believed in God and His signs, and those who are sincere in God's religion. And verily the Truth is not devoid of two matters - they are believers in paradise. Say: Be ye steadfast and aid ye God's Cause, and ye shall possess all that is on earth by God's leave, if ye desire the first life. What is with God is better and more lasting, if ye would but reflect on your stations in God's verses.

991 أنا كذا على كلّ شيء لمقتدرين ولكنك لا تقرب
ما يحزنك واستحفظ نفسك ثم اخوانك المؤمنين
وأنما قد ذكرت ان يا علي في الكتاب من ذكر اسم
ربك العلي العظيم بل قد رضى وانا كذا بذلك
لراضين فلتحسن على حق ما استطعت اليه سبيلا
ولا تفارقه الا باذن من عنده فان هذا من سنة
الله في الذين امنوا بالله و اياته و الذينهم في دين
الله مخلصين و أنما الحق لم يخل عن امرين ان هم
في الرضوان مؤمنون قل ولتقوين ولتنصرن بالله
ولتملكن كلّ ما على الأرض باذن الله ان انتم
حيوه الأولى تريدون ما عند الله خير و ابقى ان
انتم في درجاتكم في آيات الله تتفكرون

- 992 And say to those besides them who are in the fire: Sufficient unto you is what ye have, and ye shall die like those who were before you, then shall ye enter the fire of the hereafter. Woe unto you! We have created you and sustained you and caused you to die and brought you back to life, that ye should worship none but God. How then do ye worship other than God and perceive it not? God shall soon seize you and those who reject His command. Verily He is the All-Compelling, the All-Powerful, the Severe. Say: Do they hear mention of those who came before them save that they entered the fire and are remembered without right? Therefore have mercy upon yourselves and worship none but God, for ye were not created except in truth. How then do ye not fear?

992 و قل لدونهم ممن يكن في النار حسبكم ما عندكم
و ستموتن مثل الذينهم كانوا من قبلكم ثم في النار
الآخرة تدخلون و يلکم قد خلقناکم و رزقناکم و
امتناکم و احييناکم ان لا تعبدون الا الله فكيف
تعبدون من دون الله و لا تشعرون فسوف
ياخذنکم الله و الذينهم لا يريدون بامرہ انه كان
قهارا مقتدرا شديدا قل هم تسمعون ذكرا من
الذين من قبلکم الا قد دخلوا النار و هم بغير
حق يذكرون فلترحمن على انفسکم و لا تعبدن الا
الله فانکم ما خلقتم الا بالحق فكيف لا تتقون

- 993 The Second in the Second

993 الثاني في الثاني

- 994 In the Name of God, the Most Kind, the Most Kind

994 بسم الله الأرفق الأرفق

- 995 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the omnipotence, Thine the power and the divinity, Thine the strength and sovereignty, Thine the majesty and the glory, Thine the countenance and the beauty, Thine the face and the perfection, Thine the strength and the action, Thine the mercy and the bounty, Thine the authority and justice,

995 سبحانه اللهم يا الهى لاشهدنك و كلّ شيء على
أنك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك و الملكوت و لك العزة و الجبروت
و لك القدرة و الآهوت و لك القوة و الياقوت
و لك السلطنة و الناسوت و لك العزة و الجلال
و لك الطلعة و الجمال و لك الوجهه و الكمال و
لك القوة و الفعال و لك الرحمة و الفضال و لك
السطوة و العدا و لك المثل و الأمثال و لك

Thine the likeness and the examples, Thine the stations and the grandeur, Thine the greatness and independence, Thine the pride and the magnificence, Thine the might and invincibility, Thine the power and exaltation, Thine the joy and the gladness, Thine the sovereignty and the dominion, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

المواقع والأجلال ولك العظمة والاستقلال و
لك الكبرياء والاستجلال ولك العزة والأمتناع
ولك القوة والأرتفاع ولك البهجة والأبتهاج و
لك السلطنة والأقتدار ولك ما احببته او تحببه
من ملكوت امرك وخلقك

996 Thou hast ever been the One God, Single, Eternal, Self-Subsisting, the Ever-Living, the Self-Sustaining, the Sovereign, the Supreme, the Most Holy. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. By Thy power hast Thou created all things and ordained them according to Thy decree. By Thy will hast Thou formed all things and fashioned them according to Thy design. O God, Thou shalt raise up one who shall judge after Thee among Thy creation, and shall exact retribution for Thy loved ones from Thine enemies, and shall inspire all Thy creation with this, lest any be veiled from Thy good-pleasure. Thou desirest naught but that all should enter Thy paradise and be delivered from Thy fire. How kind art Thou to Thy creation and how compassionate to Thy servants! Thou dost ever give life and cause to die, then cause to die and give life.

996 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً
سلطاناً مهيمناً قدوساً ما اتخذت لنفسك صاحبة
ولا ولداً ولم يكن لك شريك فيما خلقت و
لا ولي فيما صنعت قد خلقت بقدرتك كل
شيء وقدرته تقديراً و صورت بارادتك كل
شيء و صورته تصويراً فلتبعن اللهم من يقضين
بعد لك في خلقك و لينتقمن حق اوليائك عن
اعدائك و للهم هذا كل خلقك لئلا يحتجب
احد من رضائك انك ما اردت الا ان يدخلن كل
في رضوانك و يخلصن كل من نارك فما ارفقك
بخلقك و ما اشفقك بعبادك

997 Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He is powerful over all things. O God, do Thou aid him who ascendeth unto Thy loved ones by Thy leave, and who raiseth up Thy Cause by Thy might, and who desireth to exalt Thy Word by Thy wisdom. Verily Thou art powerful over all things, and Thou art cognizant of all things, and Thou art mighty, invincible, and powerful.

997 لم تزل تحي و تميت ثم تميت و تحي و انك انت
حي لا تموت و ملك لا تزول و عدل لا تجور
و سلطان لا تحول و فرد لا يفوت عن قبضتك
من شيء لا في السموات و لا في الأرض و
لا ما بينهما يخلق ما يشاء بامر الله كان على كل
شيء قديراً فلتنصرن اللهم من يعرجن الى اوليائك
باذنك و ليرفعن امرك بعزك و يريدن اغلاء كلمتك
بحكمك انك كنت على كل شيء قديراً و انك
كنت بكل شيء عليماً و انك كنت قوياً ممتنعاً
عزيزاً

998 The Third in the Third

998 الثالث في الثالث

999 In the Name of God, the Most Kind, the Most Kind

999 بسم الله الأرفق الأرفق

1000 Praise be unto God Who hath been exalted by His exaltation above all possible things, and hath been aided by His subjugating power above all existent beings, and hath been made manifest by His manifestation above all contingent things, and hath been elevated by His elevation above all atoms, and hath been empowered by His omnipotence above all existences, and hath been made inaccessible by His inaccessibility above them that are in the Kingdom of earth and the heavens, and hath

1000 الحمد لله الذي قد استعلى بعلوه فوق كل الممكنات
و استنصر بظهاريته فوق كل الموجودات و
استظهر بظهاريته فوق كل الكائنات و استرفع
بارتفاعه فوق كل الذرات و استقدر باقتداره
فوق كل الكائنات و استمتع بامتناعه فوق من في
ملكوت الأرض و السموات و استقوى بقوته
فوق كل من في ملكوت الأسماء و الصفات

been strengthened by His strength above all who are in the Kingdom of Names and Attributes.

- 1001 Call Him, therefore, to witness, and let all His creation bear witness, that the Essence of the Seven Letters is His servant and His Word. God hath chosen for Him Primal Names, and then caused them to enter into the ocean of endlessness, without number or limit. Wherefore He hath filled His heaven and His earth therewith, testifying that there is none other God but He, the One, the Omnipotent.
- 1002 And this Point of the Bayan – God hath created through Him all the Letters, from the endless unto the endless, and all, by His command, from His presence, stand fast.
- 1003 The Fourth in the Fourth:
- 1004 In the Name of God, the Most Compatible, the Most Compatible!
- 1005 There is no God but Him, the Most Compatible, the Most Compatible! And verily the Glory from God be upon the First Unity and upon whomsoever resembleth that Unity wherein naught is seen save the First Unity. Furthermore, I testify that whatsoever is designated by any name is the compatibility of God, glorified be His majesty, and its manifestation is from the compatibility of the Tree of Truth. God hath given thee a drop thereof, whereby thou shalt rise above those within thy religion and prevail over those outside it. When there is divine favor therein, thou mayest seek thereby wondrous glad tidings if thou wishest; otherwise be patient with the All-Mighty when thou witnessest... for thee from a beneficial command. Otherwise return unto God, for all return unto God. Guard thy path from those who comprehend not the knowledge of thy humility, lest thou witness sorrow. Display all thy victory and power regarding those who have ascended unto God if thou art able to find a way thereto.
- 1006 Otherwise God will accomplish His purpose, perfect His light, and complete His decree. Verily there is no God but Him, the Supreme, the Self-Subsisting.
- 1007 [Vahid 9, Bab 14, akli'a]
- 1008 And it hath four stations. The First in the First:
- 1009 In the Name of God, the Most Protecting, the Most Protecting!
- 1010 There is no God but Him, the Most Protecting, the Most Protecting! Say: God is the Most Protecting above every protector. None in the heavens or earth or what lieth between them
- 1001 فاستشهده و كل خلقه على ان ذات حروف السبع عبده و كلمته قد اصطفى الله له اسماء اوليه ثم ادخلها في بحر اللانهاية من دون عد و لاحد فاذا ملاء به سمائه و ارضه على انه لا اله الا هو الواحد القهار
- 1002 وان هذا نقطه البيان قد خلق الله به كل الحروف بما لا نهاية الى مالا نهاية و كل بامر من عنده قائمون
- 1003 الرابع في الرابع
- 1004 بسم الله الأرق الأرق
- 1005 لا اله الا هو الأرق الأرق و اتما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان كلما يطلق عليه اسم شيء رفق ذلك من الله جل جلاله و ظهور هذا من رفق شجرة الحقيقة و قد اعطاك الله رشحا من هذا و به لترفعن على من في دينك و لتقهرن على من لم يكن في دينك فاذا استحب هنالك من عند الله جل جلاله فاسترجع به بدائع مبشره ان شئت و الا فاصبر عند العظيم ان تشهد ... لك من امر ينفع و الا فارجع الى الله فان كل الى الله ليرجعون و استحفظ مسيرك عن لا يحط بعلم ذللك لئلا تشهد من حزن و لتظهرن كل نصرك و قوتك في الذين قد استصعدوا الى الله ان استطعت الى ذلك من سبيل
- 1006 و الا و الله بالغ امره و متم نوره و مكل حكمه انه لا اله الا هو المهيمن القيوم
- 1007 [واحد ٩ باب ١٤ اكلئي]
- 1008 وله اربع مراتب الأول في الأول
- 1009 بسم الله الأكلئي الأكلئي
- 1010 لا اله الا هو الأكلئي الأكلئي قل الله اكلئي فوق كل ذي اكلاء لن يقدر ان يتمتع عن ملك سلطان اكلائه من احد في السموات و لا في

can withstand the sovereignty of His protection. He createth what He willeth by His command. Verily He hath ever been an all-protecting protector. Glorified be He before Whom prostrate all in the heavens and earth and what lieth between them. Say: All bow down before Him. And praise be to God before Whom all in the heavens and earth and what lieth between them stand in devotion. Say: All are devoutly obedient unto Him.

- 1011 God testifieth that there is no God but Him. His is the dominion and the kingdom, then the might and the power supreme, then the strength and the divine realm, then the force and the ruby realm, then the sovereignty and the human realm. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or earth or what lieth between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed is He unto Whom belongeth the kingdom of the heavens and of the earth and of all that is between them. There is none other God but He, the Mighty, the Well-Beloved. And exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and all that is between them.

- 1012 There is none other God but He, the Supreme, the Self-Subsisting.

- 1013 Say: Verily God shall protect you from what is before you and what is behind you, and from your right hand and your left, and from above your heads and beneath your feet, and from every quarter whereunto ye might turn, through His angels of the heavens and of the earth and of all that is between them. Verily, He is the Guardian over all things.

- 1014 Say: Who but God can watch over you by night and by day, and ordain the measure of all things in the Book? Will ye not then be thankful? Unto God belongeth the splendor of the heavens and of the earth and of all that is between them, and God is the Most Splendid, the All-Splendid, the Splendid One. Unto God belongeth the majesty of the heavens and of the earth and of all that is between them, and God is the Most Majestic, the All-Majestic, the Majestic One. Unto God belongeth the beauty of the heavens and of the earth and of all that is between them, and God is the Most Beautiful, the All-Beautiful, the Beautiful One. Unto God belongeth the grandeur of the heavens and of the earth and of all that is between them, and God is the Most Grand, the All-Grand, the Grand One. Unto God belongeth the light of the heavens and of the earth and of

الأرض و لا ما بينهما يخلق ما يشاء بأمره الله كان كلاً كاليا كلياً سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذي يسبح له من في السموات و الأرض و ما بينهما قل كل له قانتون

- 1011 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحيى ويميت يحيى ويميت و يحيى و الله هو حي لا يموت و ملك لا يزول و عدل لا يجر و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بأمره الله كان على كل شيء قديراً و تبارك الذي له ملك السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذي له ما في السموات و الأرض و ما بينهما

- 1012 لا اله الا هو المهيمن القيوم

- 1013 قل ان الله ليحفظنكم من بين ايديكم و من خلفكم و من ايمانكم و شمالكم و من فوق روسكم و تحت ارجلكم و من شطر ينتهى اليكم بملائكة السموات و الأرض و ما بينهما الله كان على كل شيء حفيظاً

- 1014 قل من غير الله ليكليكم بالليل و النهار و يقدر مقادير كل شيء في الكتاب افلا تشكرون و لله بهاء السموات و الأرض و ما بينهما و الله بهاء باهى بهى و لله جلال السموات و الأرض و ما بينهما و الله جلال جلال جليل و الله جمال السموات و الأرض و ما بينهما و الله جمال جامل جميل و الله عظمه السموات و الأرض و ما بينهما و الله عظام عظيم و الله نور السموات و الأرض و ما بينهما و الله نوارناور نوير

all that is between them, and God is the Most Luminous, the All-Luminous, the Luminous One.

1015 Unto God belongeth the mercy of the heavens and of the earth and of all that is between them, and God is the Most Merciful, the All-Merciful, the Merciful One. Unto God belongeth the perfection of the heavens and of the earth and of all that is between them, and God is the Most Perfect, the All-Perfect, the Perfect One. Unto God belong the words of the heavens and of the earth and of all that is between them, and God is the Most Protecting, the All-Protecting, the Protector. Unto God belong the names of the heavens and of the earth and of all that is between them, and God is the Most Great, the All-Great, the Great One. Unto God belongeth the might of the heavens and of the earth and of all that is between them, and God is the Most Mighty, the All-Mighty, the Mighty One. Unto God belongeth the knowledge of the heavens and of the earth and of all that is between them, and God is the Most Knowing, the All-Knowing, the Knowing One.

1015 و الله رحمه السموات والأرض وما بينهما والله
رحام راحم رحيم والله كمال السموات والأرض
وما بينهما والله كمال كامل كميل والله كلمات
السموات والأرض وما بينهما والله حفاظ
حافظ حفيظ والله اسماء السموات والأرض و
ما بينهما والله كبار كبير والله عز السموات
والأرض وما بينهما والله عزاز عازز عزيز والله
علم السموات والأرض وما بينهما والله علام
عالم عليم

1016 Unto God belongeth the power of the heavens and of the earth and of all that is between them, and God is the Most Powerful, the Powerful One. Unto God belongeth the good-pleasure of the heavens and of the earth and of all that is between them, and God is the Most Pleased, the Well-Pleased, the Pleasing One. Unto God belongeth the love of the heavens and of the earth and of all that is between them, and God is the Most Loving, the All-Loving, the Beloved One. Unto God belongeth the sovereignty of the heavens and of the earth and of all that is between them, and God is the Most Sovereign, the All-Sovereign, the Sovereign One. Unto God belongeth the dominion of the heavens and of the earth and of all that is between them, and God is the Most Ruling, the All-Ruling, the Ruler. Unto God belongeth the transcendence of the heavens and of the earth and of all that is between them, and God is the Most Exalted, the All-Exalted, the Exalted One.

1016 و الله قدره السموات والأرض وما بينهما و
الله قدار قدير والله رضاء السموات والأرض
وما بينهما والله رضاء راضى رضى والله حب
السموات والأرض وما بينهما والله حباب
حابب حبيب والله سلطنة السموات والأرض
وما بينهما والله سلاط سابط سابط والله ملك
السموات والأرض وما بينهما والله مالك مالك
ملك والله علو السموات والأرض وما بينهما
والله علا على على

1017 These are the verses of the Unity in your hearts and souls and minds and bodies, which ye shall ever perceive. O Ali! Verily I am God, there is no God but I, and all else is My creation. Say: O My creation! Worship ye Me! I created thee from a beginning that had no beginning, and I provided for thee, and caused thee to die, and gave thee life, until I revealed Myself unto thee. Verily, We have power over all things. And verily the fruit of thy being, from a beginning that hath no beginning even unto this time, is that thou hast believed in God and wert of them that are assured of His signs. Therefore hast thou worshipped thy Lord from a beginning that hath no beginning, and wert among the believers in all the worlds. Such as have

1017 تلك آيات الواحد في افئدتكم وارواحكم وانفسكم
واجسادكم اتم بها كل حين تدركون ان يا على
اننى انا الله لا اله الا انا وان مادونى خلقتى قل ان
ياخلقى اياى فاعبدون قد خلقتك من اول الذى
لا اول له و رزقتك و امتك و احيتك الى ان
اعرضك على انا كما على كل شىء قادرين و ان
ثمره وجودك من اول الذى لا اول له الى حينئذ
ماقد امنت بالله و كنت بايات الله من الموقنين
لذا قد عبت ربك من اول الذى لا اول له و
كنت فى كل العوالم من المؤمنين ما عبد الله

not worshipped God their Lord from a beginning that hath no beginning - their works shall God bring to naught. Bear thou witness that there is no kinship between God and any soul; all before God are servants who are created by His command.

- 1018 They who know God and are assured of His signs, these are the companions of paradise in the Book of God, and these are they that shall attain. Whether they possess what is on earth or possess nothing - this is the path of God for them that fear Him. And they who know not God and believe not in His signs, these are the companions of the fire, whether they possess aught or possess nothing - this is the path of God unto all peoples. And if thou wouldst know the companions of paradise - they are such as have known God and believed in the Point of the Bayan. These, after the death of their bodies, shall enter lofty chambers of paradise. They shall have whatsoever their souls desire, and God shall bestow more upon whomsoever He willeth of His servants; verily He is possessed of great bounty. He loveth that none be mentioned save them, yet all worship God thy Lord - some knowingly and consciously, and some unknowingly and unconsciously.

- 1019 So cause thou to enter paradise them that love thee, for this is of God's bounty unto them that love Him. Turn away from such as desire not to believe in God nor in His signs, for thy Lord is independent of all worlds. His mercy embraceth all things if they enter into the religion of the Bayan; otherwise they are by their own selves veiled from the good-pleasure of God. The best attribute in the sight of those whom people call Sufis is that they desire not to wrong anyone, though they themselves be far removed from the path of God. Yet this attribute is but as leaves of the Most Exalted Paradise. God loveth not that any should be saddened in His path, but rather that all should enter into His good-pleasure. Thy book was presented before God and We were watching. And verily the measure of what thou hast seen in the path - if thou hadst known thyself through Him Who hath manifested what becometh thee not - would reveal unto thee what would gladden thy heart.

- 1020 But the matter hath been decreed, and God knoweth all that men do. Say: All act according to their way. If ye see good, say: This is from God, the Supreme, the Self-Subsisting. And if ye see other than good, say: This was created by God's command and is not attributed to God in any mighty Book. Grieve not over this, for if God should will, He would return it unto thee in such wise as becometh the powerful. And as for what thou didst write in the book of Abu'l-Kaf and Kha, it harmeth not

ربك من أول الذي لا أول له كذلك ليحبطن عمل المحتجبين فاشهد أن لا يكن بين الله وبين أحد من قرايه وكل عند الله عباد بامرهم يخلقون

- 1018 أن الذين يعرفون الله ثم بآياته موقنون أولئك هم اصحاب الرضوان في كتاب الله وأولئك هم الفائزون سواء ملكوا ما على الأرض أولا يملكوا من شيء هذا صراط الله للمتقين وأن الذين لم يعرفوا الله ثم بآياته لا يؤمنون فأولئك هم اصحاب سوء ملكوا من شيء أولا يملكوا هذا صراط الله للعالمين وأن تحب أن تعرف اصحاب الرضوان أولئك الذين قد عرفوا الله ثم بالنقطة البيان المؤمنين أولئك هم بعد موت اجسادهم في غرفات الرضوان أن يدخلون لهم فيما اشتبه انفسهم ويزيد الله على من يشاء من عباده أنه كان ذا فضل عظيما و يحب أن لا يذكر دونهم وكل يعبدون الله ربك بعض من حيث يعرفون ويعلمون وبعض من حيث لا يعرفون ولا يعلمون

- 1019 فتدخلن في الرضوان أولى محبتك فإن هذا من فضل الله للمحبين واستعرض عمن لا يردان يؤمن بالله ولا بآياته فإن ربك الغنى عن العالمين وسعت رحمته كل شيء أن هم في دين البيان ليدخلون والآ هم بانفسهم عن رضا الله محتجبون وأن خير الصفة عند الذين يقولون الناس في حقهم أنهم لصوفيون لا يريدون أن يظلموا على أحد ولو أنهم بانفسهم عن صراط الله لمبغدين ولكن تلك الصفة من اوراق جنه الأعلى لا يحب الله أن يحزن أحد في سبيله الآ وكل في رضا الله يدخلون وقد عرض على الله كتابك وأنا كنا ناظرين وأن قدر ما رايت في سبيل لو عرفت نفسك من قد شهدت من عنده ما لا ينبغي لك ليظهرن لك ما يرضيه فؤادك

- 1020 ولكن الأمر قد قضى والله يعلم كل ما كان الناس يعملون قل كل يعملون شاكلتهم أن ترون من خير قل هذا من عند الله المهيمن القيوم وأن ترون دون خير قل هذا قد خلق بامر الله ولا ينسب إلى الله في كتاب منيع ولا تحزن عن ذلك فإن الله لو يشاء ليرجعنه إليك على شأن كان

God, thy Lord, in any way, for We are indeed independent of all things. Rather, We desired that Our mercy should reach him inasmuch as he followed before, and We were gracious. Should the Book of thy Lord reach him, he hath indeed accepted it and placed it upon his eyes as in the Furqan, for there is naught but worshippeth God, thy Lord, and shall be among those who prostrate themselves.

من المقتدرين وَاَنَّ ما قد كتبت في كتاب اب
الكاف والحاء لا يضر الله ربك من شيء انا كتبا
على كل شيء لمستغنين بل اردنا ان يدركه رحمنا
بما اتبعته من قبل وَاَنَا كَتَبْنَا فاضلين ان يرد كتاب
ربك فقد قبله وجعله على عيناه في الفرقان و ما
من شيء الا ويعبد الله ربك وليكون له من
الساجدين

1021 We have sent all the Messengers, saying: "Worship none but God, my Lord and your Lord." This is a straight path. We have revealed all the Books, and We are indeed cognizant of what We have revealed therein. We revealed therein no greater command than their belief in God, their Lord, and His signs. Yet most people remain veiled from that for which We sent the Messengers and revealed the Books.

1021 انا قد ارسلنا الرسل كلهم اجمعين ان لا تعبدوا الا
الله ربي وربكم هذا صراط مستقيم وانا قد نزلنا
الكتب كلها وَاَنَا كَتَبْنَا بما نزلنا فيها لعالمين ما نزلنا
فيهم امرا اكبر من ايمانهم بالله ربهم و اياته و
لكن اكثر الناس عما قد ارسلنا الرسل و انزلنا
الكتب محتجبون

1022 On the Day of Resurrection each soul must needs appear according to the measure of its faith, the good that lieth hidden within them, and that which lieth concealed beneath. Grieve not at this, for We know whatsoever is in the heavens and the earth and whatsoever lieth between them. All call upon Us night and day, beseeching that the veil be lifted from their sight that they might receive their Lord's Book, even though they walk throughout their lives. Yet since they comprehend not the knowledge revealed therein, they are not among the mindful ones.

1022 ذلك يوم القيمة لا بد ان يظهر كل على قدر ما فيه
لؤمنون بما هم فيه من الخيرات لمكنون و دونهم
بما فيهم من دون لمكنون فلا تحزن بذلك فانا نعلم
ما في السموات و الأرض و ما بينهما و كل
ايانا بالليل والنهار ليدعون ان يكشف العطاء عن
بصره ليستقبل كتاب ربه و لو كان يمشي طول
عمره و لكنه حينئذ لما لم يحيط بعلم ما نزل فيه لم
يكن من المتذكرين

1023 If thou reach him, verily God thy Lord is the best of those who reach. And if thou be prevented therefrom, then God's proof is complete against him, and God will show him His signs. Verily He is the All-Bountiful, the All-Subtle.

1023 ان وصلت اليه فان الله ربك هو خير الواصلين و
ان منعت عنه فقد تمت حجة ربك عليه و يريه الله
اياته انه فضال لطيف

1024 By the life of Him Whom God shall make manifest! My heart desireth not that in God's knowledge anything should remain inanimate beneath that Paradise, how much less that it should not be considered human in the Mother Book. Therefore place thy trust in God, thy Lord, the Self-Subsisting, the Eternal. Remember whatsoever strengtheneth thy heart, that there is no God but He, the Supreme, the Beloved. And remember those who love the Primal Point through their prior love, both men and women, for if God so willeth He shall guide all unto the path of certain truth.

1024 و لعمر من يظهره الله لم يرض فؤادي ان يكن
في علم الله من شيء جماد في دون ذلك الرضوان
و كيف لم يكن عند الله انسانا في ام الكتاب
فتوكل على الله ربك المهيمم القيوم ولتذكرن كلها
يثبت به فؤادك انه لا اله الا هو المهيمم المحبوب
ولتذكرن الذينهم يحبون نقطه الاولى بحبهم من قبل
من كل ذكر و انثى فان الله لو شاء ليهدين كل
الى صراط حق يقين

1025 As for what thou mentioned concerning the cloak, had it reached one bearing the name of thy Lord, the Supreme, the Eternal, it would have been better in the Mother Book. However, the matter resteth in God's hands - He ordaineth what He willeth and confirmeth what He desireth. We have

1025 و اتما ذكرت من الرداء لو وصلت الى اسم ذكر
اسم ربك المهيمم القيوم لكان خير في ام الكتاب
ولكن الامر بيد الله يقدر الله ما يشاء و يثبت
ما يريد انا قد اذنا لمن عنده بهاء الرداء ان يصرفن
فيه حتى نامرن من بعد بامر بديع

permitted him who possesseth the glory of the cloak to dispose of it until We issue a new command hereafter.

1026 Concerning the name about whose meaning thou didst inquire: should it reach one bearing the name of thy Lord, the One, the Single, when he seeth goodness therein it shall reach him who guideth to the mention of thy Lord's name, the Supreme Creator. As for what thou hast mentioned regarding the four Names, say: These are the guides of thy Lord in the Book. We have mentioned them before in thy Book, and We were witness over them. Say: He is the First and the Last, the Manifest and the Hidden. There is no God but He, the Most High, the Most Great. If thou remainest patient in the land of knowledge, there shall be revealed unto thee that which will calm thy heart. Verily, He is the All-Wise Doer. And if thou journeyest to thy homeland, protect thyself and those related to thee, that none may be saddened in the path of God, for this is God's grace unto all worlds. And remember the First One there, as thou wert among those present before Him Whom thou didst mention.

1027 Thus have We commanded thee to inquire from the Throne of Him Who bore the Point of the Bayan and was among the believers in God's verses. And concerning what We had written before regarding the number of Ra and Ba, when it reaches thee from thy Lord, be thou among those who deliver it. Before that, We gave thee no permission, and it shall be sent to thee when God, thy Lord, willeth. Verily, He is the All-Knowing, the All-Wise. And as for what thou didst send to God, thy Lord, of two delicate white ones, then of three beautiful crystals - We counsel thee not to be as thou wert in thy former days, that thou shouldst guard against what God hath created for those who believe in God and His signs. Say: Who hath forbidden save God unto His servants? O My servants, be ye thankful, for We have permitted you. And those among the learned who have defiled themselves through their piety - these have no portion of knowledge.

1028 God hath seized them in their worldly life, and in the Hereafter they shall not be helped. By the life of Him Whom God shall make manifest! If God were to gather for Me the means of authority from His presence, I would not use anything unless it were unmatched upon the earth. Hath God created all He hath created for other than him who believeth in Him? Say: Glory be to God above what they describe! This is God's path in that Paradise for those who are capable within themselves. And what I give them not, God shall give them the reward thereof if they love. And I do not forget the cloak of Ahmad which I had as guest one day when I was among those present. Say: If

1026 وَاِنَّ مَا قَدْ سَأَلْتَ عَنْ اسْمِ الَّذِي قَدْ سَأَلْتَ عَنْ
معناه لو يبلغن الى ذكر اسم ربك الواحد الوحيد
ليبلغن اذا يرى فيه من خير الى من يدل على
ذكر اسم ربك لخلاق العظيم وَاِنَّمَا قَدْ ذَكَرْتَ عَنْ
اسماء الرباع قل هؤلاء ادلاء ربك في الكتاب
انا قد ذكرناهم من قبل في كتابك وَاَنَا كَتَبْتُ عَلَيْهِم
لشاهدين قل هو الأول والاخر والظاهر والباطن
انه لا اله الا هو العلي العظيم وَاَنْ صَبَرْتَ عَلَى
ارض العلم ليظهرن لك ما يسكن به فؤادك انه
فعال حكيم وَاَنْ سَرْتَ إِلَى اَرْضِكَ فلتحفظن
نفسك وَاَلَّذِينَ هُمْ أَوْلَى نَسَبَتِكَ اِنْ لَا يَحْزَنُ أَحَدٌ
فِي سَبِيلِ اللَّهِ فَإِنَّ ذَلِكَ فَضْلُ اللَّهِ عَلَى الْعَالَمِينَ وَ
أَذْكُرْ وَاحِدَ الْأَوَّلِ مِنْ هُنَاكَ اَنْكَنْتَ بَيْنَ يَدَيِ مَنْ
ذَكَرْتَ بِهِ مِنَ الْمُحْضَرِينَ

1027 ذَلِكَ قَدْ أَمْرًا أَنْ تَسْأَلَ مَنْ عَرْشِ مَنْ قَدْ حَمَلَتْ
نقطه البيان وكانت بآيات الله من المؤمنين وَاَنْ
ما قد كتبنا من قبل في عدد الراء والباء وحين
ما يوصل اليك من عند ربك كن من الموصلين و
قبل ذلك ما اذنت لك وسترسلن اليك اذا شاء
الله ربك انه علام حكيم وَاِنَّمَا قَدْ أَرْسَلْتُ إِلَى اللَّهِ
ربك من اثنين بيض لطيف ثم من ثلث بلور جميل
لاوصينك اَنْ لَا تَكُنْ مِثْلَ إِيَامِكَ مِنْ قَبْلِ أَنْ تَتَقَى
عَمَّا قَدْ خَلَقَ اللَّهُ لِلَّذِينَ هُمْ بِاللَّهِ وَآيَاتِهِ مُؤْمِنُونَ قُلْ
مَنْ حَرَّمَ عَلَى اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبادُوا فَاشْكُرُوا
فَأَنَا قَدْ أَذِنَاكُمْ وَاَنْ الَّذِينَ اسْتَدْنَسُوا مِنْ أَوْلَى الْعِلْمِ
فِي تَقْوِيهِمْ هَذَا أَوْلَتْكَ مَا لَهُمْ مِنْ نَصِيبٍ مِنَ الْعِلْمِ

1028 قَدْ أَخَذَهُمُ اللَّهُ فِي دُنْيَاهُمْ وَمَا فِي الْآخِرَةِ يَنْصَرُونَ
ولعمر من يظهره الله لو يجمعن الله الى اسباب
الأمر من عنده لاستعملن من شيء الا ولم يكن
فوق الأرض مثله هل خلق الله لكل ما خلق لغير
من امن به قل سبحان الله عما يصفون هذا ص
راط الله في ذلك الرضوان للذين هم عند انفسهم
لمستطيعون وما لا اعطيهم يعطهم الله ثواب ذلك
اَنْ هُمْ يَحْبُونَ وَاِنِّي مَا أَنْسَى رَدَاءَ أَحْمَدَ الَّذِي قَدْ
ضَيْفَتَهُ يَوْمًا وَكُنْتُ هُنَاكَ مِنَ الْمُحْضَرِينَ قُلْ اِنَّ

this be from the fear of God in the Furqan, do ye not read that verse? Say: Who hath forbidden the adornment of God which He hath brought forth for His servants, and the good things of sustenance? That was what was revealed aforetime in the Furqan, if ye be discerning in your religion.

- 1029 Though We had revealed mention of the Hereafter in that verse, yet were We knowing of this. Say: The end of every Manifestation is its beginning - will ye not be grateful? This is other than that end with which ye are promised after your death. And if ye have heard the tradition of Muhammad and Ali in the beginning of Islam, this was when it had not yet appeared with them, but when it appeared with Hasan, how do ye remember it? Then deduce! Say: This is the limit of piety in his worldly life, yet with God thy Lord he was not pious, for had he been pious he would have believed in God and His signs and would have been among the saved on the Day of Resurrection. Grieve not for them, for We see all the peoples upon the earth after Me, when thy Lord's proof hath been completed against them, patient in their religion, like those who were given the Book aforetime. God will cause this Faith to prevail over all religions, for verily He hath ever been the Manifester, the Manifest, the Helper.

- 1030 Say: Verily, the Truth on that Day is confined to those who have entered the Bayan and are assured of God and His signs. As to others, they possess no greater proof than their Book, their Prophet and their Imams. We have indeed set forth the measures thereof from Our presence, yet they possess naught of this save when they return unto God, thy Lord, and believe in what God hath revealed unto His Proof. Be patient, for the ultimate victory belongeth to those who fear God and to those who do good. And if thou seest one who maketh mention of the name of Ahmad in thy land, guide him to the path of God, the Supreme, the Self-Subsisting. And if thou perceivest in him an essence whereby he may be guided, well and good; otherwise remain silent, for if God had willed, He would have guided all the worlds.

- 1031 [Vahid 9, Bab 15, ar'iy]

- 1032 And it hath four stations. The first of the first:

- 1033 In the Name of God, the Most Fostering, the Most Fostering.

- 1034 There is no God but He, the Most Fostering, the Most Fostering. Say: God is more fostering than any fosterer. None in the heavens or the earth or whatsoever is between them can escape from the dominion of His fostering sovereignty. He createth what He willeth by His command. Verily He hath

كان هذا من تقوى الله في الفرقان هل انتم تلك
الاية ما تقرئون قل من حرم زينة الله التي اخرج
الناس لعباده والطيبات من الرزق ذلك ما نزل
من قبل في في الفرقان انكنتم في دينكم مبصرين

1029 و لو انا قد نزلنا في تلك الاية ذكر الآخرة و لكنا
كنا بهذا عالمين قل ان اخر كل ظهور اخره اولاه
افلا تشكرون هذا غير اخره التي انتم بها بعد موتكم
توعدون و ان سمعتم حديث محمد و علي في اول
الاسلام هذا لما لم يظهر عندهما و ان حين ما ظهر
عند الحسن كيف انتم تذكرون ثم تستدلون قل ان
هذا حد تقويه في دنياه و عند الله ربك ما اتقى و
لو اتقى لامن بالله ثم بآياته و كان يوم القيمة لمن
التاجين فلا تحزن عليهم فاذا نرى كل الأمم فوق
الأرض من بعدى ما قد تمت حجتك ربك عليهم
هم في دينهم صابرين كذلك الذين اتوا الكتاب
من قبل و سيظهر الله ذلك الدين على الدين كله
انه كان ظاهرا ظاهرا ظهيرا

1030 قل انما الحق يومئذ قد انحصر في الذينهم دخلوا
البیان و هم بالله و آياته موقنون و ما دونهم لم
يكن عندهم اكبر حجة الا كتابهم و نبیهم و ائمتهم
و انا قد فصلنا مقادير ذلك من لدنا و هم شيئا
من هذا لا يملكون الا و هم يرجعون الى الله
ربك ثم بما نزل الله على حجة ليؤمنون و اصبر فان
العاقبة للذين اتقوا و الذينهم محسنون و ان رايت
من يذكر باسم احمد على ارضك فاشهده الى صراط
الله المهيمن القيوم و ان ترى فيه من جوهر يهتدى
به و الا فاصحت فان الله لو شاء ليهدي كل العالمين

1031 [واحد ٩ باب ١٥ أرعئ]

1032 و له اربع مراتب الأول في الأول

1033 بسم الله الأرعئ الأرعئ

1034 لا اله الا هو الأرعئ الأرعئ قل الله ارعئ فوق
ذی رعاية لن يقدر ان يتمتع عن ملك سلطان
رعایته من احد لا فی السموات و لا فی الأرض
و لا ما بينهما یخلق ما یشاء بامرہ انه كان رعاء

ever been the All-Fostering, the Supreme Fosterer, the Most Fostering. Glorified be He before Whom prostrate themselves whosoever is in the heavens and the earth and whatsoever is between them. Say: All bow down before Him in adoration. Praise be to God, Whom all things in the heavens and the earth and whatsoever is between them do glorify. Say: All stand in devotion before Him. God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Sovereignty, then the Power and the Divine Realm, then the Strength and the Realm of Light, then the Rule and the Human Kingdom.

راعيا راعيا سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون الحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله أنه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت

1035 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or whatsoever is between them. He createth what He willeth by His command. Verily He hath power over all things. Blessed be He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever is between them. There is no God but He, the Mighty, the Beloved. Exalted be He unto Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. There is no God but He, the Supreme, the Self-Subsisting.

1035 يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

1036 Say: Verily your Fosterer in the heavens and the earth and whatsoever is between them, if He willeth, will unite you in one cause, and if He willeth, will separate you, and God knoweth best how ye will, on the Day of Resurrection, rise up in the religion of God. Say: Verily We shall bring all who are in the Bayan to one cause wherein none shall differ, and verily We have power over all things. If We wish, We shall cause to descend upon the stations of what We have created these who discern the stations of God's Cause and those who discern the stations of God's Cause. Nay, these and those, if they believe in Him Whom God shall manifest on the Day of Resurrection, shall be delivered. O number of Ra and Ba, bear thou witness that there is no God but I, the All-Protecting, the Self-Subsisting. I have created thee, sustained thee, caused thee to die, and brought thee to life.

1036 قل ان راعيكم في السموات والأرض وما بينهما ان يشاء يجمعكم على امر وان يشاء يفصل بينكم والله اعلم بما اتم يوم القيمة في دين الله ترتفعون قل انا لنجعلن كل من في البيان على امر واحد لا يختلف احد فيه وانا نكأ على كل شيء لقاديرين وان نشاء ننزل على درجات ما خلقنا هؤلاء في درجات امر الله يدركون وهؤلاء في درجات امر الله يدركون بل هؤلاء وهؤلاء ان يؤمنون بمن يظهره الله يوم القيمة لينجون ان ياعدد الرأء والباء فاشهد على أنه لا اله الا انا المهيمن القيوم قد خلقتك ورزقتك وامتكت واحييتك

1037 And were I to will it, I would bring forth from thy heart that which would cause the hearts of the mystics to grow haughty. But thou hast not comprehended from thy Lord's command that which is better than this. Say: All are standing by God's command, for all this is that the servant might attain unto the depths of the Names, wherein all are turning unto God's command. Thus have We brought thee to an exalted seat of

1037 ولو شئت لابعثن من فؤادك ما يستكبر به قلوب العارفين ولكن ما استدركت من امر ربك خير عن ذلك قل كل بامر الله قائمون اذ كل ذلك ليبلغ العبد الى لجة الأسماء ثم فيها كل بامر الله يتوجهون فاذا قد وصلناك الى مقعد عز رفيع بما ترى في الآ وجه ربك العلي العظيم قل اتما المؤمنون

glory wherein thou seest naught but the face of thy Lord, the Most High, the Most Great. Say: The believers ascend unto God that they may enter Paradise, then from the witnesses of Truth they ask concerning the measure of their faith, and they ascend that they may receive grace from the gates of guidance. There in the depths of glory do they speak. Blessed are they who traverse the ocean of Names, who receive from God's witnesses, who receive from the seats of Command, and who ascend that they may enter the ocean of Names, beholding none save God.

يترقيون عند الله ليدخلن في الرضوان ثم من شهداء الحق مقادير دينهم يستلون و هم يترقيون لياخذن الفيض عن ابواب الهدى هنا لك في لجة العز ينطقون طوبى للذينهم يسلكون في بحر الأسماء و هم من شهداء الله ياخذون و هم من مقاعد الأمر ياخذون و هم يترقيون لان يدخلون في بحر الأسماء و هم غير الله لا يشهدون

1038 Say: The Names are like unto mirrors wherein naught is seen but God. Even so do ye behold naught in mirrors save the sun. Indeed thy Lord God hath conveyed what is better than the limits of creation, for in this all witness the limit of creation, but in that ocean none is seen but God, and all turn unto Him through thy Lord's Names. This is the greatest measure that God hath ordained for whosoever is in the heavens and the earth and what lieth between them, that they may testify that there is no God but He, the Mighty, the Beloved. Thus have all borne witness to that which God hath witnessed, and they have no remembrance save that wherewith God remembereth them. Therefore, O all things, call ye upon God, your Lord, and worship not idols besides God, for verily ye and these shall enter the fire. This is a day when every soul shall be called by their leader. Woe unto these and the leaders of the fire, for both shall enter the fire.

1038 قل ان مثل الأسماء كمثل المرايا لا يرى فيها الا الله كذلك انتم في المرايا غير الشمس لا تبصرون و انما بلغ الله ربك خير من حدود الخلق اذ في هذا حد الخلق كل يشهدون و لكن في ذلك البحر لا يرى الا الله و كل باسماء ربك اليه يتوجهون هذا اكبر قدره الله لمن في السموات و الأرض و ما بينهما ليشهدن على انه لا اله الا هو العزيز المحبوب فاذا كل قد شهدوا بما قد شهد الله و ما لهم من ذكر لا بما يذكرهم الله فلان ان يا كل شيء انتم الله ربكم تدعون و لا تعبدون من دون الله اصناما فانكم انتم و هؤلاء في النار تدخلون هذا يوم تدعوا كل اناس بامامهم فويل لهؤلاء و ائمة النار كلتيهما في النار داخلون

1039 If thou desirest to know their station, look upon those who were in the days of Moses: when He came unto them with a sign, they were stirred by something concerning it. And after two thousand years and more, the extent of their faith is less than these, though they account themselves among those who remember the Truth. Nay, by thy Lord! Those who have heard My mention and believed not in God, the Most High, the Most Great - God hath testified concerning them that they have departed from their religion, even while they believe they are firm in their religion. Verily, none other than God can reveal His verses. When they beheld clear verses from One unlettered, who had not learned as they had learned, then according to their religion and what God had revealed in the Qur'an, they had no recourse but to say this was from God, the Protector, the Self-Subsisting. They could not say 'this sufficeth us not.' God hath denied them, and their words in the Qur'an beforetime.

1039 لو تحب ان تعرفن مقامهم فلتنظرن في الذينهم كانوا في ايام موسى لما جاءهم باية فاذا هم في تلقيا بشيء متحركون و بعد ما قد قضى القان و فوق ذلك هؤلاء مبلغ ايمانهم لادنى من بعد هؤلاء و عند انفسهم يحسبون انهم بالحق ذاكرون لاوربك ان الذينهم قد سمعوا ذكرى و هم ما امنوا بالله العلي العظيم فاذا قد شهد الله عليهم بانهم قد خرجوا عن دينهم اذ هم في دينهم مؤمنون ان غير الله لن يقدر ان ينزل من اياته فاذا من اياته فاذا راوايات بينات من عند اعجمى لم يتعلم بما هم يتعلمون فاذا على دينهم و ما نزل الله في الفرقان لا سبيل لهم الا و ان يقولون هذا من عند الله المهيمن القويم و لن يقولون لا يكفيننا هذا جحدهم الله و قولهم في الفرقان من قبل

1040 Say: Ye read the Most Exalted Sign in the Chapter of the Spider. See how I have said 'He is God' while they imagine they do well. And if God should manifest a sign like unto the

1040 قل انتم اية الأعلى في سورة العنكبوت لتقرؤن انظر كيف قلته هو الله و هم يحسبون انهم محسنون و

rod of Moses, then all would believe. Say: God hath revealed greater than that, yet they remember not, nor do they know. Say: Were not the verses of the Qur'an greater than the nine signs of Moses and all the signs of Jesus, how then did God abrogate their religions and establish the true religion in the Qur'an? What aileth you that ye reason not, nor remember? These are verses whereof a single one would confound all the peoples of the world. And if ye be in doubt concerning this, then bring a single verse like unto it, if ye be truthful. Ye cannot, nor will ye be able. And by what God hath decreed in the Qur'an, ye have departed from your religion and cannot return. And if ye return, upon your faces shall be branded the mark of fire, even as ye witness in the new Islam. Nay, by thy Lord!

أَنْ أَظْهَرَ اللَّهُ آيَةً مِثْلَ عَصَى مُوسَى فَإِذَا كُلُّهُمْ مُؤْمِنُونَ قُلْ قَدْ نَزَرَ اللَّهُ أَكْبَرَ مِنْ ذَلِكَ وَهُمْ لَا يَتَذَكَّرُونَ وَلَا يَعْلَمُونَ قُلْ لَوْ لَمْ يَكُنْ آيَاتُ الْفُرْقَانِ أَعْظَمَ مِنْ تِسْعِ آيَاتِ مُوسَى وَكُلِّ آيَاتِ عِيسَى كَيْفَ قَدْ نَسَخَ اللَّهُ دِينَهَا وَاثْبَتَ دِينَ الْحَقِّ فِي الْفُرْقَانِ قُلْ لَكُمْ كَيْفَ تَتَعَقَلُونَ وَلَا تَتَذَكَّرُونَ تِلْكَ آيَةٌ يَعْجِزُ عَنْ وَاحِدِهِ مِنْهَا كُلُّ الْعَالَمِينَ وَإِنْ أَنْتُمْ فِي رَيْبٍ مِنْ هَذَا فَأْتُوا بآيَةٍ وَاحِدَةٍ إِنْ كُنْتُمْ مُدْعِينَ لَنْ تَسْتَطِيعُوا وَلَنْ تَقْدِرُوا وَإِنَّ بَمَا قَدْ قَضَى اللَّهُ فِي الْفُرْقَانِ قَدْ خَرَجْتُمْ عَنْ دِينِكُمْ وَلَا تَسْتَطِيعُونَ إِنْ تَرْجِعُونَ وَإِنْ تَرْجِعُونَ فِي وُجُوْهِكُمْ ضَرَبْتُ سِمَةَ النَّارِ بِمِثْلِ مَا أَنْتُمْ فِي جَدِيدِ الْأَسْلَامِ تَشْهَدُونَ

1041 My heart is not pleased that ye should believe in Me or in My verses, for whoso associateth partners with God and His verses, it behooveth him not to enter Paradise, nor be among those who return. Endure ye in your fire even as those who were given the Book before you endured. Verily ye shall die and enter the fire, and ye shall not be helped. And We have made thee one of the witnesses of the Bayan. Therefore write down the number of all things from the paths of all things, for this is a glory from God unto the Day of Resurrection for them that are guided. But on the Day of Resurrection thou shalt defer to Him Whom God shall make manifest. And consume not that which God hath not permitted thee, like those who consume what they have been given of knowledge and wisdom without the permission of its owner, and they know not, nor do they remember. Say: Verily their likeness is baser than those who manifested faith in the days of Muhammad.

وَلَا وَرَبِّكَ لَا يَرْضَى فُؤَادِي بَأَنْ تُؤْمِنُونَ بِي وَلَا بِآيَاتِي إِذْ مِنْ أَشْرَكَ بِاللَّهِ وَآيَاتِهِ لَا يَنْبَغِي أَنْ يَدْخُلَ فِي الرِّضْوَانِ وَيَكُونَ مِنَ الرَّاجِعِينَ قَدْ أَصْبَرُوا فِي نَارِكُمْ بِمِثْلِ مَا قَدْ صَبَرَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ فَأَنْتُمْ سَمْتُونَ وَتَدْخُلُ النَّارَ وَلَا تَنْصَرُونَ وَإِنَّا قَدْ جَعَلْنَاكَ أَحَدًا مِنْ شُهَدَاءِ الْبَيَانِ فَاسْتَكَتَبَ عِدَدُ كُلِّ شَيْءٍ مِنْ مَنَاهِجِ كُلِّ شَيْءٍ فَإِنَّ هَذَا عَزَّرَ مِنَ اللَّهِ إِلَى يَوْمِ الْقِيَمَةِ لِلْمُهْتَدِينَ وَلَكِنَّكَ يَوْمَ الْقِيَمَةِ تَفُوضُ إِلَى مَنْ يَظْهَرُهُ اللَّهُ وَلَا تَأْتِي كُلَّ مَا لَا أِذْنَ لِلَّهِ لَكَ مِثْلَ الَّذِينَ يَأْكُلُونَ مَا أَوْتُوا مِنَ الْعِلْمِ وَالْحِكْمَةِ بِغَيْرِ إِذْنٍ مَا لَكُمَا وَلَا يَعْلَمُونَ وَلَا يَتَذَكَّرُونَ قُلْ إِنْ أَنْتُمْ مِثْلُهُمْ أَذْنُ مَنْ مِنَ الَّذِينَ قَدْ أَظْهَرُوا الْإِيمَانَ فِي أَيَّامِ مُحَمَّدٍ

1042 Behold then the remoteness of the former and the nearness of these, for the nearness of these is not the remoteness of the former. Thus are exposed all the calumniators who worship God, thy Lord, yet judge concerning Him while they know not. Say: If ye are able to speak and judge with truth, do so; otherwise, all that is on earth like unto you will profit you not. This profited those who were before you, yet they entered the fire, and ye too shall soon enter therein. Therefore have mercy on your own souls, for the abasement of this world is better than the fire of the next, if ye would but remember a little. Verily the believers, when it is the pleasure of thy Lord to raise up or cast down, find therein no abasement at all, for abasement lieth only in that which is contrary to thy Lord's good-pleasure, if they but knew. And verily I have made mention of twenty-five pieces of gold. We have, in truth, been

1042 فَإِذَا فَانْظُرْ بَعْدَ الْأَوَّلِ وَقَرَبَ هَؤُلَاءِ فَإِنْ قَرَبَ هَؤُلَاءِ لَا بَعْدَ الْأَوَّلِ كَذَلِكَ يَفْتَضِحُ كُلُّ الْمَفْتَرِينَ الَّذِينَ يَعْبُدُونَ اللَّهَ رَبَّكَ وَهُمْ عَلَيْهِ لِيَحْكُمُونَ مِنْ حَيْثُ لَا يَعْلَمُونَ قُلْ إِنْ أَنْتُمْ تَسْتَطِيعُونَ بِالْحَقِّ تَنْطَلِقُونَ وَتَحْكُمُونَ وَالْأَبْغَرُ حَقٌّ كُلِّ مَا عَلَى الْأَرْضِ مِثْلَكُمْ إِنْ يَنْفَعُكُمْ هَذَا يَنْفَعُ الَّذِينَ كَانُوا مِنْ قَبْلِكُمْ وَهُمْ دَخَلُوا النَّارَ وَأَنْتُمْ سَوْفَ تَدْخُلُونَ فَلْتَرْحَمْنَ أَنْفُسَكُمْ فَإِنَّ ذُلَّ الدُّنْيَا خَيْرٌ مِنْ نَارِ الْآخِرَةِ إِنْ أَنْتُمْ قَلِيلًا مَا تَتَذَكَّرُونَ وَأَمَّا الْمُؤْمِنُونَ لَمَّا كَانَ فِي رِضَاءِ رَبِّكَ أَنْ يَرْفَعَهُ أَوْ يَنْزِلَهُ لَمْ يَكُنْ لَهُ مِنْ ذَلِكَ إِذَا الذَّلُّ فِي دُونِ رِضَاءِ رَبِّكَ إِنْ

the One Who sent this Book, and We have bestowed it upon thee.

- 1043 Take of it what thou wilt, and forbear from what thou wilt, for We are indeed the Munificent. Behold how in Islam they have seized My right and consumed without My leave. Say: All of them have consumed fire, and I shall not forgive them even to the extent of a single date-stone from the time God concealed Me until now. I have not forgiven any who have taken of My right. Say: By what permission do ye take of God's right? Thus doth He show them their deeds as regrets against their own souls. They can neither return nor take back. And one in the land of Sad took of My wealth and built a mosque, and were We to appear over it, the very particles of its clay would be washed away by water from above it. Say: Who gave you permission for this? How do ye take of right and dispose of it unrightfully?

- 1044 Say: My follower Kazim, to the extent that he walked to a freeman's house, had not with him even a mithqal of silver or more, while they have taken and desired to build with clay and have laid waste the house wherein the name of thy Lord is remembered at morn and eventide. I have detailed the state of their greatest one before thee, that thou mayest comprehend the station of them all, and We were not heedless of that creation. We have witnesses in Our inward parts who judge by Our leave and who call upon none but God, and in Our outward parts We Ourselves shall assuredly judge between Our servants and shall judge them with truth, for We are witness over all things. Look not upon these verses except with the eye of grandeur, for We are indeed the All-Seeing. By a verse We have sent down aforetime, in every year seventy thousand circle round the House, and were all upon the earth to circle round, the command of God would sustain it.

- 1045 Nay, it is greater still, but people know not the grandeur God hath ordained in His Cause, until when the means of God's Cause appear, then they remember but little. Observe that on the day the verse of the Fifth was revealed, those who heard it perchance paid no heed, but thou shalt see on that day how many servants shall be enriched thereby, and how many servants shall give in the shadow of God's Cause. This is the glory of God's Cause, but the people know it not. Say: Each day a hundred and six times from God, the Self-Subsisting, the Guardian: "Glory be unto Thee, O God! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection, then upon those who are the channels of His

هم يعلمون و إنما قد ذكرت عن خمس و عشرين
ذهب أنا كما مرسلين كتاب هذا و وهبناك

خذ ما شئت منها و اعف ما شئت و أنا كما فاضلين
فانظر في الإسلام كم اخذوا حتى واء كلوا بغير
اذنى قل كلهم قد اكلوا النار و لا احلن عليهم
قدر قطمير من اول ما غيبني الله الى حينئذ كل
من اخذ من حقى لم احله قل انتم باذن من حق
الله تأخذون كذلك يريهم و اعمالهم حسرات على
انفسهم لا يستطيعون ان يردون و لا ان يأخذون
و قد اخذ احد في ارض الصاد و بنى مسجدا من
مالى و لو كا على ذلك ظاهرين ليأخذن من فوقه
الماء ذرات طينه قل من اذن لكم هذا انتم كيف
من حق تأخذون و بغير الحق تصرفون

قل ان شيعتى كاظم على قدر ما يمشی الى بيت
حر لم يكن عنده و لو كان بهاء هذا مثقال فضه
او فوقها و هم قد اخذوا و اراد و ان يعمرها بين
الطين و اخبروا بيت الذى يذكر فيه اسم ربك
بالعدو و الاصل قد فصلت حال اكبرهم عندك
لتستدركن مقاعد كلهم و ما كا عن ذلك الخلق
غافلين لنا شهداء في بطوننا يحكمون باذننا و هم
غير الله لا يدعون و في ظهورنا بانفسنا لنفضلن
بين عبادنا و ليحكمن عليهم بالحق و أنا كما على
كل شيء شاهدين و لا تنظر الى تلك الايات
الا بعين العظمة و أنا كما منظرين بآية قد نزلنا من
قبل في كل حول سبعين الف عدد حول البيت
يطوفون و ان يطوفن كل ما على الأرض يحمله
امر الله

بل انه هو اكبر و لكن الناس عظمه الله في امره
لا يعلمون حتى اذا يظهر اسباب امر الله فاذا
هم قليلا ما يتذكرون انظر في يوم الذى نزلت
اية الخمس ان الذين قد سمعوا ربما لا يلتفتون و
لكنك يومئذ ترى كم من عباد يستغنون بذلك و
كم من عباد في ظل امر الله ليؤتون هذا عز امر
الله و لكن الناس لا يعلمون قل في كل يوم ماء
و ست مره من عند الله المهيمن القيوم سبحانه
اللهم صل على من تظهره يوم القيمة ثم ادلاء
امر بالعة و الجلال هذا ذكر من عند ربك الى
يوم المعاد

Cause in glory and majesty." This is a remembrance from thy Lord unto the Day of Return.

1046 The second of the second

الثاني في الثاني 1046

1047 In the Name of God, the Most Fostering, the Most Fostering.

بسم الله الرعى الرعى 1047

1048 Glory be unto Thee, O my God! I testify, as doth all creation, that Thou art God, there is no God but Thee, alone without partner. Thine is the dominion and the kingdom; Thine is the glory and the might; Thine is the power and the divinity; Thine is the strength and the ruby; Thine is the sovereignty and the humanity; Thine is the honor and the majesty; Thine is the countenance and the beauty; Thine is the face and the perfection; Thine is the likeness and the similitudes; Thine is the reality and the glorification; Thine is the power and the action; Thine is the mercy and the bounty; Thine is the authority and the justice; Thine is the might and the inaccessibility; Thine is the power and the exaltation; Thine is the joy and the rapture; Thine is the sovereignty and the omnipotence; Thine is whatsoever Thou hast loved or dost love from the kingdom of Thy command and Thy creation.

1048 سبحانك ا لله يا الهى الشهدك وكل شيء على انك انت الله لا اله الا انت وحدك ال شريك لك لك الملك والملكوت ولك العز و الجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة و الجلال ولك الطلعة والجمال ولك الوجهة و الكمال ولك المثل والمثال ولك الواقع والاجلال ولك القوة والفعال ولك الرحمة والفضل ولك السطوة والعدل ولك العزة والامتناع ولك القوة والارتفاع ولك البهجة والابتهاج ولك السلطنة والاقطار ولك ما احببته او تحبته من ملكوت امرك وخلقك

1049 Thou hast ever been a God, One, Peerless, Eternal, Single, Living, Self-Subsisting, Sovereign, All-Compelling, All-Holy, Everlasting, Abiding, Omnipotent. Thou hast not taken unto Thyself a spouse nor a son, nor hast Thou any partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast created all things for the manifestation of Thy Self, and whosoever entereth into the Bayan, Thy permission descendeth upon him according to the measure of Thy leave. Do Thou, O my God, cause all the dwellers of the earth to become inhabitants of the Paradise of Thy oneness in preparation for the Day of the dawning of Thy countenance, and in readiness for the Day of the rising of Thy singleness.

1049 لم تزل كنت الها واحدا احدا صمدا فردا حي ا قيوما سلطانا مهيما قدوسا دائما ابدا معتمدا ما اتخذت لنفسك صاحبة ولا ولدا ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد خلقت كل شيء لمظهر نفسك ومن يدخل في البيان حل عليه على قدر اذنك فلتملكن اللهم كل ما على الارض سكان جنة وحدانيتك استعدادا ليوم ظهور طلعتك واستكمالا ليوم طلوع وحدانيتك

1050 Verily, Thou hast ever given life and caused death, then caused death and given life, and verily Thou art the Living Who dieth not, the Sovereign Whose rule passeth not away, the Just Who doth not transgress, the King Who changeth not, the One from Whose grasp nothing escapeth, neither in the heavens nor on earth nor in that which lieth between them. Thou createst what Thou wilt by Thy command. Verily, Thou hast ever been powerful over all things.

1050 انك لم تزل تحيي وتميت ثم تميت وتحيي وانك انت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا يحول وفرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الارض ولا ما بينهما يخلق ما يشاء بامرته انه كان على كل شيء قديرا

1051 The third of the third

الثالث في الثالث 1051

1052 In the Name of God, the Most Fostering, the Most Fostering.

بسم الله الرعى الرعى 1052

1053 Praise be to God Who hath been exalted by His loftiness above all contingent beings, and hath been made supreme by His

omnipotence above all existent things, and hath been made mighty by His power above all who are in the kingdom of earth and the heavens. I call Him to witness, and all His creation, that there is no God but He; His are the most beautiful names; all that are in the heavens and on earth and that which is between them glorify Him; there is no God but He, the One, the Sovereign.

1053 الحمد لله الذي قد استعلى بعلمه فوق كل الممكنات واستقهر باقتداره فوق كل الموجودات واستقدر باقتداره فوق كل من في ملكوت الارض و السموات فاستشهده وكل خلقه على انه لا اله الا هو له الاسماء الحسنى يسبح له من في السموات ومن في الارض وما بينهما لا اله الا هو الواحد السلطان

1054 Then I call Him to witness, and all His creation, that when God desired to make Himself known to His creation, He chose from the summit of contingent beings and the midst of existent things a jewel impregnable, an essence resplendent and pure, a camphor exalted and refined, a substance simple and subtle, and an entity most high. Then He manifested Himself unto it through itself, and lo, His signs appeared therefrom, and He filled thereby all the kingdom of His heaven and His earth, that there is no God but He; nothing is like unto Him, and He is the One, the Resplendent.

1054 ثم استشهده وكل خلقه بان الله لما اراد ان يعرف نفسه بخلقته قد اصطفى من ذروة الممكنات و بحبوحة الموجودات جوهرة منيرة ومجردية بهية و كافورية رفيعة وساذجية لطيفة وكنينية عليّة ثم تجلى لها بنفسها فاذا قد ظهرت عنها اياته واملا بها كل ملكوت سماء وارضه على انه لا اله الا هو ليس كمثل شيء وهو الواحد النوار

1055 For the essence of the Seven Letters is His servant and His Word whom God hath chosen for Himself. Then He chose for Him living and primal names. Then He manifested Himself unto them through them, unto all who are in the kingdom of His heaven and His earth, and lo, the creation of all things was filled with the manifestation of His oneness and the sublimity of His sanctification. And lo, God multiplied the One, the First, and the point of the One entered into the sea of infinity, and lo, all the ascents of those who ascend in numbers are but a reach for them, and likewise all that the enumerators desire to reckon of the number of the proofs of the Truth – there is no way for them. And day by day, forever, God multiplieth those numbers and exalteth them until He filleth the heavens and the earth and that which is between them, that all may testify that there is no God but the One, the All-Glorious.

1055 فان ذات حروف السبع عبده وكلمته قد اصطفيه الله لنفسه ثم اصطفى له اسماء حية اولية ثم تجلى لها بها لمن في ملكوت سماء وارضه فاذا قد ملئت خلق كل شيء في ظهور توحيده ومن علو تقديسه فاذا قد كثر الله واحد الاول ودخل نقطة الواحد في بحر اللانهاية فاذا كل ما يترقى المترقى ون في الاعداد الا بلاغ لهم وكذلك كل ما اراد ان يحصي المحصون عدد ادلاء الحق لا سبيل لهم ويوما قيوما يكثره الله تلك الاعداد ويرفعها الى ان يملأ السموات والارض وما بينهما ليشهدن كل على انه لا اله الا الواحد

1056 The fourth of the fourth

1056 السبحان الرابع في الرابع

1057 In the Name of God, the Most Fostering, the Most Fostering.

1057 بسم الله الارعى الارعى

1058 Praise be to God! There is no God but He, the Most Sublime, the Most Sublime. And verily, the splendor is from God upon the One, the First, and upon whomsoever resembleth that One, wherein naught is seen save the One, the First.

1058 الحمد لله لا اله الا هو الارعى الارعى وانما البهاء من الله على الواحد الاول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول

1059 And thereafter, bear witness that that Most Exalted Name and Most Resplendent Sign and Most Transcendent Glory is the knowledge of thy Lord, the Most High, and His teaching thee of His good pleasure in all that the name of a thing can be applied to in the hereafter and in this world. For knowledge, as it truly is, hath no glory save that thou make it knowledge of the good

1059 وبعد فاشهد ان ذلك الاسم الاعلى والرسم الابهى وعزالوفى عرفان ربك الاعلى وعلمك رضاه في كل ما يقع عليه اسم شيء في الآخرة والاولى ان العلم على ما هو عليه ليس في عز الا وان تجعله علما برضاء ربك ومقادير امره ونهيه فاجعل علمك

pleasure of thy Lord and the measures of His command and His prohibition. So make thy knowledge of God first, and then of what God hath manifested from the Point of the Bayan second, for this is the summit of grace and justice, and the heaven of sanctity and bounty.

بالله اولا ثم بما قد اظهر الله من عند نقطة البيان
ثانيا فان هذا ذروة الفضل والعدل وسمو القدس
والفضل

1060 And bear witness that the likeness of that creation is as the likeness of mirrors, and the likeness of the Point of the Bayan is as the likeness of the sun. Thou seest not in those mirrors save one sun, though thou beholdest white mirrors and yellow mirrors and green mirrors and red mirrors – these are from the conditions of God within the limit of the mirrors. But that which appeareth in them is one matter. Look not upon them save through that which hath been manifested unto them through them, for the Shepherd is the Seer, and the Seer is the Exalted One, and the Exalted One is the Abiding, and the Abiding is the First, and the First is the Last, and the Last is the Manifest, and the Manifest is the Hidden, and the Hidden is the Creator, and the Creator is the Provider, and the Provider is He Who causeth death, and He Who causeth death is He Who giveth life. There is no God but He; His are all the most beauteous names, from their beginning and their end, their outward and their inward. All things point to God, their Lord.

1060 واشهد بان مثل ذلك الخلق كمثل المرايا ومثل
نقطة البيان كمثل الشمس لا ترى في تلك المايا
الا شمس واحدة وان ما ترى مرايا ابيض ومرايا
اصفر ومرايا اخضر ومرايا احمر تلك من شئون
الله في حد المرايا ولكن ا لظاهر فيها امر واحد
فلا تنظر فيها الا بما قد تجلي لها بها فان الراعي
هو الرائي و الرائي هو ا لعالي هو الباقي والباقي
هو الاول والاوّل هو الاخر والاخر هو الظاهر
والظاهر هو الباطن والباطن هو الخالق والخالق هو
الرازق والرازق هو المميت والمميت هو المحيي لا
اله الا هو له الاسماء الحسنى كلها من اولها واخرها
وظاهرها وباطنها كل على الله ربهم يستدلون

1061 Say: O ye that creation! Know ye, then, the worth of the Days of Manifestation, for they are more precious than all things. And the likeness of those days is as the likeness of the twenty-three years from the days of Muhammad, the Messenger of God. When the Cause is exalted unto God, no one hath any way unto the Word of God. Say: Deprive not yourselves of your portion from the Word of your Lord, nor forget your share from the verses of your Lord, for those verses – none knoweth their interpretation save God and they that are firmly grounded in knowledge. And the people have no way to know them, so how can they be able to produce the like thereof? That is the power of God for all who are in the kingdom of the heavens and the earth and that which is between them, but the people know not. And whatsoever name I have mentioned is in a Book, and God remembereth whomsoever remembereth Him, and He is the best of those who remember.

1061 قل ان يا ذلك الخلق فلتعرفن قدر ايام الظهور
فانها لاعز من كل شيء وان مثل تلك الايام
كمثل ثلث وعشرين سنة من ايام محمد رسول الله
اذا ارتفع الامر الى الله لا سبيل لاحد الى كالم
الله قل لا تحرموا نصيبكم عن كلام ربكم ولا
تنسوا حظكم عن ايات ربكم فان تلك الايات لا
يعلم تاويلها الا الله والراستخون في العلم والناس لا
سبيل لهم في عرفانها فكيف يستطيعون ان يا تون
بمثلها تلك قدرة الله لمن في ملكوت السموات و
الارض وما بينهما ولكن الناس لا يعلمون وان
ما قد ذكرت اسم في كتاب والله ذاكر من يذكره
وهو خير الذاكرين

1062 [Vahid 9, Bab 16, aflaq]

1062 [واحد ٩ باب ١٦ افلق]

1063 And it hath four stations. The first of the first:

1063 وله اربع مراتب الاول في الاول

1064 In the name of God, the Cleaver, the Cleaver.

1064 بسم الله الافلق الافلق

1065 God! There is no God but He, the Cleaver, the Cleaver. Say: God is the Cleaver above every possessor of cleaving. None is

1065 الله لا اله الا هو ا الافلق الافلق قل الله افلق
فوق كل ذي افالق لن يقدر ان يمتنع عن ملك

able to withstand the sovereign power of His cleaving, neither in the heavens nor on earth nor in that which lieth between them. He createth what He willeth by His command. Verily, He is the Cleaver, the Splitter, the Divider.

سلطان افلاقه من احد لا في السموات ولا في الارض ولا ما بينهما يخلق ما يشاء بامرہ انه فلاقاً فلاقاً فليقاً

1066 Glory be unto Him before Whom all who are in the heavens and on earth and that which is between them do prostrate themselves. Say: All are prostrate before Him.

1066 سبحان الذى يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون

1067 And praise be to God Whom all who are in the heavens and on earth and that which is between them do glorify. Say: All are obedient unto Him.

1067 والحمد لله الذى يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون

1068 God testifieth that there is none other God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He causeth to live and to die, then causeth to die and to live. He, verily, is the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. He, verily, hath power over all things.

1068 شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحى ويميت ثم يميت ويحيى والله هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان على كل شيء قديراً

1069 Blessed be He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is none other God but He, the Mighty, the Well-Beloved. Exalted be He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is none other God but He, the All-Compelling, the Self-Subsisting.

1069 وتبارك الذى له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذى له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

1070 Say: God is the Creator of all things. Is there any god besides Him Who splitteth the grain and the date-stone? Say: Glorified be God! All stand ready at His bidding. Say: Who cleft the sea for Moses, if ye be of them that know? They will surely answer "God." How then do ye not believe in Him Who hath sent down the verses? O thou Name! Bear thou witness that there is none other God but He, the Cleaver, the Most Great Cleaver. I have created all things by My command and all worship Me. Some will recognize Me on the Day of Resurrection and they are assured of My signs. These are the companions of Paradise and these are they who are guided. And some will not recognize Me on that Day though they worship Me through what I have ordained for them aforetime. Is there anything that knoweth not God, thy Lord, or is not among those that bow down before Him? Say: Glorified be God! All worship God their Lord and all bow down before Him.

1070 قل الله خالق كل شيء هل من اله غير يخلق الحب والنوى قل سبحان الله كل بامرہ قائمون قل من فلق البحر لموسى ان انتم تعلمون سيقولن الله فكيف انتم بمن نزل الله عليه الايات لا توقنون ان يا ذلك الاسم فاشهد على انه لا اله الا هو الأفلق الأفلق قد خلقت كل شيء بامرى و كل اياى يعبدون بعض يعرفوننى يوم القيمة وهم باياتى موقنون اولئك هم اصحاب الرضوان و اولئك هم المهتدون و بعض لا يعرفوننى يومئذ و هم بما قد قدرت لهم من قبل اياى يعبدون هل من شيء لا يعرف الله ربك اولا يكون له من الساجدين قل سبحان الله كل يعبدون الله ربهم و كل له ساجدون

1071 And We have seen before Us the book which thou hast written, and We were knowing of it, and We were witness over

all things, and We were beholding that whereunto thou callest Us. And what thou hast mentioned concerning him who desireth to help the Cause of God on the Day of Resurrection through a command exalted and glorious - say: Prepare thyself for the command of thy Lord, for when God's appointed time cometh, verily, We shall be among those who remind. But before this is assured, make no mention of this, and mention that which will strengthen his heart and the hearts of the believers. Blessed is he and that which he hath purposed in the religion of God. Thus doth God bestow His grace upon whomsoever He willeth of His servants. Verily, He is the All-Bountiful, the All-Encompassing.

1072 Say: That which hath occurred to thy heart is better than what thou hast done from the beginning of thy life until now. This will profit thee on the Day of Resurrection before God, the Lord of all worlds. Say: Verily, the matter is nearer than the twinkling of an eye, if ye would but ponder on your final return, and then remember the days of God. God shall give him in this first life that which shall content his heart. Verily He hath power over all things. Say: this one is of the hosts of God, the Sovereign, the Self-Subsisting. Say: this one is of the party of God, the Sovereign, the Well-Beloved. Say: this one is of those who answer the distressed, and they are assured of God's command. Behold how all on earth call upon Me, and God hath made Me what ye knew aforetime in the Qur'an. Who is it that answereth the distressed when he calleth upon Him, and succoureth those who have believed in God and His signs, if not God? If ye but knew!

1073 Say: verily God will answer you and aid you and deliver you and exalt you and ordain for you what He willeth - all by His command, and all are prostrate before Him. Say: verily God shall manifest whatsoever He willeth through the hands of His servants. Do ye not behold? Say: verily these verses are greater than the nine signs of Moses and the signs of Jesus, if ye would but remember. For thereby did God aforetime through Muhammad elevate what was revealed unto Moses and Jesus. Were it not greater than these two, how could He elevate them thereby and establish what He willeth through them? Do ye not see? Say: ye shall understand the Cause of God before there appeareth what shall come to pass through the Command. This is the essence of knowledge and wisdom, would ye but remember. At the time when the verse of pilgrimage was revealed, all on earth circled round its shadow. Yet despite the remoteness of creation, in every year seventy thousand souls circumambulate.

1071 و قد نشر بين يدي كتاب الذي قد سطرته و انا كما به عالين و انا كما على كل شيء شاهدين و انا كما الى ما تدعوننا ناظرين و انما قد ذكرت عن عمد اراد ان ينصر امر الله في يوم القيمة بامر عز رفيع قل فلتستعدن لامر ربك فاذا جاء اجل الله فاذا انا كما للمذكرين و لكنك قبل ان يستيقن هذا لا تذكر هذا و اذكر ما يثبت به فؤاده ثم فؤاد المؤمنين طوبى له و لما قد اراد في دين الله كذلك يؤتى الله الفضل من يشاء من عباده انه فضال و سيع

1072 قل ما يحظر بقلبك هذا خير عما قد عملت من اول عمرك الى ما تعمل هذا ما ينفعك يوم القيمة عند الله رب العالمين قل ان الامر اقرب من لمح البصر انتم تتدبرون في منقلبكم و ثوبيكم ثم في ايام الله تتذكرون فسوف يؤتية الله في الحياه الاولى ما يرضه به فؤاده انه كان على كل شيء قديراً قل هذا من جند الله المهيمن القيوم قل هذا من حزب الله المهيمن المحبوب قل هذا من الذين يجيبون المضطرون بامر الله موقنون فانظر كل ما على الارض اياي يدعون و قد جعلني الله ما اتم من قبل في الفرقان عالمون امن يجيب المضطر اذا دعاه و ينصر الذين هم امنوا بالله و اياته غير الله ان اتم تعلمون

1073 قل ان الله ليحييكنم و ينصركم و ليخلصنكم و ليوفعنكم و ليقدرن لكم ما يشاء كل بامر و كل له ساجدون قل ان الله ليظهرن ما يشاء بايدي عباده افلا تنظرون قل ان تلك الايات اكبر عن تسع ايات موسى ثم بايات عيسى ان اتم قليلا ما تتذكرون اذ بها قد ارفع الله من قبل من عند محمد ما نزل على موسى و عيسى لو لم يكن اكبر منهما كيف يرفعها بها و يثبت ما يشاء بها افلا تنظرون قل و لتدركن امر الله قبل ان يظهر ما يتكون بالامرا فان هذا جوهر العلم و الحكمة لو انتم قليلا ما تتذكرون حين الذي قد نزل اية الحج في ظلها كل ما على الارض طائفون و لكن على بعد الخلق في كل حول سبعين الف عدد ليطوفون

1074 If ye understood the Cause of God before these numbers appeared circling the House, then are ye assured of God's command. And verily thou didst ask God, thy Lord, the Lord of the heavens and the Lord of the earth, the Lord of all worlds, that God show thee the meeting with His Beauty. Dost thou not see how at this moment all in their appointed places worship Him? Is there any glory above this? And there appeareth but a single boundary from the boundaries of might, if ye would look to the essence of the Cause. All peoples through their Prophets turn unto God their Lord, and all turn unto Me. What aileth you that ye see not the Essence of Glory? God shall soon show thee the meeting with His Beauty in His Glory. Verily He hath power over all things. But thou seest not an atom with Us. We have taught thee, so ascend to the highest horizon that thou mayest witness all possessors of glory prostrate before God their Lord - some knowingly and some unknowingly.

1075 Verily those who know - these are the companions of the Ridvan, and these are they who have attained. And they who know not - these are they who worship God, thy Lord, while veiled, and that which their hands have earned shall profit them not, and they shall enter the fire. Say: Were there any god besides God, the heavens and earth and all between them would have been corrupted. All stand firm by His command. They who are in heaven worship Me, and they who are on earth worship Me, and whatsoever lieth between them worshippeth Me, and there is nothing but glorifieth My remembrance and is numbered among the worshippers. Is there any god besides Me who createth this creation, or provideth for them, or causeth them to die, or giveth them life? Say: Glory be to God, the Lord of the worlds! And verily We made thee aforetime My Ridvan for them that know, that they might recite within thee My verses by night and by day, and be numbered among them that remember.

1076 And We have made thee known that thou mightest be a sign of My proof unto all who understand, both free and bond. Ask all who are upon the earth. The Furqan is a Book which all who are in Islam acknowledge, and besides them are the dead who answer thee not. Yet all declare: This is a Book which was sent down aforetime unto Muhammad, the Apostle of God, wherein are clear signs for all mankind. Say: If ye be truthful in your words, who can produce the like of such a Book, reciting without doubt that He is Lord of the heavens and Lord of the earth, Lord of all worlds, if ye be among the believers in the religion of the Persians? Verily the Furqan was sent down from God, the Almighty, the Self-Subsisting. If then He Who sent

1074 انّ استدرکتم امر الله قبل ان يظهر تلك الأعداد في حول البيت فاذا انتم بامر الله موقنين و انما سئلت الله ربك رب السموات و رب الأرض رب العالمين ان يريك الله لقاءه جماله اما ترى حينئذ كل في اماكن حدودهم اياه يعبدون هل من جلال فوق ذلك و انما يظهر حد من حدود العز انتم الى جوهر الأمر تنظرون كل الأمم بما عندهم بنبيهم الى الله ربهم يتوجهون و كل بي يتوجهون الى فالكم كيف الى جوهر الجلال لا تنظرون فسوف يريك الله لقاء جماله في جلاله انه كان على كل شيء قديراً ولكن ما ترى ذر عندنا قد عرفتك فاستعرج الى افق الأعلى لتشهدن كل ذي جلال الله رب ساجدون بعض من حيث يعلمون و بعض من حيث لا يعلمون

1075 انّ الذين يعلمون فاولئك هم اصحاب الرضوان و اولئك هم الفائزون و انّ الذين لا يعلمون فاولئك هم يعبدون الله ربك في حجابهم و لا ينفعهم ما اكتسبت ايديهم و هم في النار يدخلون قل لو كان الها غير الله ففسدت السموات و الأرض و ما بينهما كل بامر قائمون من في السماء ليعبدني و من في الأرض ليعبدني و ما بينهما يعبدني و ما من شيء الا و انه ليسحن بذكرى و ليكون من العابدين هل من اله غيري يخلق ذلك الخلق او يرزقهم و يميتهم او يحييهم قل سبحان الله رب العالمين و قد جعلتك من قبل رضواني للعارفين ليتلون فيك اياتي بالليل و النهار و ليكون من الذاكرين

1076 و انما عرفتك لاعينك دليله على دليل كل يدركون من حر و مملوك فلتستلن عنّي على الأرض على الأرض كلهم اجمعين انّ الفرقان كتاب من يستجيبك من في الاسلام كلهم اجمعون و ما دونهم اموات لا يجيبك و الا كلهم ليقولون هذا كتاب قد نزل على محمد رسول الله من قبل فيه ايات بينات للعالمين قل ان انتم في قولكم صادقين من يتولوا مثل ذلك الكتاب يتولوا لا ريب انه رب السموات و رب الأرض رب العالمين ان انتم في سنة الفريس كلكم

it down was none other than God - if ye be of them who were aforetime convinced of your faith - consider whether anyone [...] testifieth not that there is no God but I, the Almighty, the Self-Subsisting, from the lowliest of creation to the highest.

مؤمنون انّ الفرقان قد نزل من عند الله المهيمن
القيوم فاذا من ينزل لم يكن غير الله ان اتم
بايمانكم من قبل موقنون فلتنظرون هل لاحد من
.... لا يشهد على انه لا اله الا انا المهيمن القيوم
من اضعف الخلق او اعلاهم

1077 Thus have We cast Our words upon them and made them as nothing upon the earth, save those who have recognized Us, for they shall endure upon the earth. Were We to remove the veil from the eyes of all upon earth, they would behold that there is no God but I, and all would turn unto Me.

1077 كذلك قد قد القينا القول عليهم وجعلناهم فوق
الأرض لمعدومين الا الذينهم قد عرفونا فانهم على
الأرض لباقون لو نكشف الغطاء عن بصائر ما
على الأرض يرون كل على انه لا اله الا انا و كل
اياي يقصدون

1078 Read not these verses unto him in whom is not found the eye of truth, and guard them as thine own eyes from them that are veiled. For verily a single letter thereof is more precious than all that is in the heavens and earth and whatsoever is between them, and We are independent of all things. And when thou didst ask of God, thy Lord, concerning the elixir of truth in the Book, We did answer thee aforetime. God, thy Lord, hath created all things, and all are His servants. God hath not made lawful unto anyone who believeth not in Him even so much as a grain of mustard seed of this elixir of truth in the Book, whereas He hath made lawful unto you all that ye possess according to what is ordained in the Book. Will ye not then be thankful? We have taught thee aforetime the mystery of speech, if thou be of them that are endued with insight. God will show thee that whereby thy heart shall find rest. He is All-Knowing, All-Wise.

1078 فلا تتلون تلك الايات لمن لم يكن فيه عين الحق
و احفظها كعينيك عن المحتجين فان حرفا منها
لا عزّ عما في السموات والأرض وما بينهما وانا
نكّأ لمستغنين واما قد سئلت الله ربك من اكسير
الحق في الكتاب انا نكّأ من قبل مجيبين كل شيء
قد خلق الله ربك و كل له عاملون و لم يحل الله
لاحد لم يؤمن به قدر نردخل هذا اكسير الحق
في الكتاب حيث قد احل الله لكم كل ما عندكم بما
قدر في الكتاب افلا تشكرون و قد علمناك من قبل
في سر الكلام انّ كنت من المستبصرين سيريك
الله ربك ما تسكن به فؤادك انه علام حكيم

1079 And shouldst thou learn a thousand thousand times, or that which cannot be numbered, say: The bounty of God is complete, and we were powerless to comprehend it, but draw thou nigh only unto that which profiteth thee, for this is of God's bounty to all the worlds. Know thou what God thy Lord hath previously brought forth through thy hands, for if God so willeth, He would assuredly deliver them from the fire. Verily He is the Ordainer, the Powerful, the Mighty.

1079 و ان تعلمن الف الف مره او ما لا يحصى قل
تمت النعمة من عند الله و انا نكّأ عن ادراكها
عاجزين ولكنك لا تقرب الا الى ما ينفعك فان
هذا من فضل الله للعالمين فلتعلمن بما قد اخرج الله
ربك من قبل من يدريك فان الله لو يشاء ليخرجنها
عن النار انه كان قدّارا قادرا قديراً

1080 Thou hast asked God thy Lord to grant thee power over mercury, which ye call 'living silver.' Yea, We have power over all things. This is a sign of truth concerning minerals - touch them not except in truth, then put thy trust in God, the Ever-Living, the Self-Subsisting. Say: None hath been granted knowledge of this living thing save the Point, as ye observe in the beginning of the matter. Thus take the sign of the Point and place it upon the living thing, and thou shalt find it submissive unto God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. This is a mystery in the Mother Book among those

1080 واما قد سئلت الله ربك ان يسلطنك على فرار
انتم تقولون فيه زيبق حيوان بلى انا نكّأ على كل
شيء لمسلطين تلك اية الحق في المعادن فلا تمسوها
الا بالحق ثم على الله الحي القيوم تتوكلون قل ان
تلك الحي ما سلط الله عليه الا النقطه انتم
في بدء الأمر تنظرون كذلك خذ اية النقطه و
اجعلها على الحي فانك تجدها مستسلما لله رب
السموات ورب الأرض رب العالمين و هذا فاء

who draw nigh. It behooveth not to reveal more than this, and verily We are the preservers of God's Cause. Should thou take its essence, this is nearer - verily We are All-Knowing.

1081 By the life of Him Whom God shall make manifest, if thou placest the mercury in a crystal vessel and setteth it upon a gentle fire, then addeth some of this essence unto it, thou shalt find it all become one piece, and when thou removest it, it shall be a mighty ingot. Say: Blessed be God, the Lord of the worlds! We have seen this from one who fashioned it - this is of God's handiwork, the One, the Inaccessible. But I counsel thee not to attach thy heart to this, for the Cause of God transcendeth it. Guard thyself and thy believing brethren, for should this matter slip from thy grasp, thou mightest thereafter grieve and be debarred from the Book of thy Lord. Write that whereby thou mayest earn thy livelihood, for this is better for thee and for the believers.

1082 Say: God hath provided for thee from the beginning of thy life until now, and will continue to provide hereafter, and all derive their sustenance from God's bounty. And if this should be revealed through thy hands, it would not enrich thy believing brethren. Therefore hasten to that whereby God may enrich all through His bounty, and all on earth shall become possessors. This is nearer to righteousness in the estimation of those endowed with knowledge and those who believe in the signs of God. What shall profit thee in the sight of God is that thou shouldst encompass the knowledge of what hath been revealed from Him, and be of those who remember. Should God bring forth from pure substance that which thy Lord previously gave thee, and thou didst mention the remembrance of His name in the Book, then send unto God thy Lord something refined.

1083 We have previously commanded thee to derive from every name whatsoever can be derived therefrom, then attribute it to God, the Lord of the worlds. We have desired to multiply the sources of all names as a bounty from Our presence - verily We are the Bountiful. We love to see the whole Bayan flow from thy pen. Therefore hasten in the Cause of thy Lord, for verily We are swift. We shall convey unto thee that which shall suffice thee, for unto Us belong the treasures of the heavens and of the earth and all that is between them, and We are indeed cognizant of all things. Yet of all this there was naught before God that was befitting, though all imagine within themselves that what they possess belongeth unto God. It behooveth not that there should be in thy Lord's dominion aught save that which hath no equal in thy sight. This is the decree of God, the Sovereign, the Self-Subsisting.

في ام الكتاب عند المتقربين ما ينبغي ان يظهر فوق ذلك و انا كما على امر الله حافظين و ان تاخذن ذهن هذا لا قرب انا كما عالين

1081 و لعمر من يظهره الله اذا جعلن الفرار في كاس بلور و جعلته على نار خفيف ثم تجعل من دهن هذا عليها تجد كلها قطعه واحده ثم اذا تخرجنها سبكه منيعة قل تبارك الله رب العالمين و انا قد ارينا هذا من عند احد هذا من صنع الله الواحد المنيع و لكني لا وصينك ان لا تتعلق قلبك بهذا فان امر الله فوق ذلك و استحفظ نفسك ثم اخوانك المؤمنين فان الامر اذا خرج عن قبضتك ربما تحزن من بعده و تمنع عن كتاب ربك و استكتب ما يسترزق به نفسك فان هذا خير لك ثم المؤمنين

1082 قل ان الله قد رزقك من اول عمرك الى حينئذ و من بعد ليرزقك و كل من فضل الله مسترزقون و ان يظهر هذا من يدك لا يستغنى به اخوانك المؤمنين فلتسرعن في امر يغني الله كل من سعته و كل على الارض مالكين فان هذا قرب للتقوى عند الذينهم اوتو العلم و الذينهم كانوا بايات الله مؤمنين و انما ينفعك عند الله ان تحيطن بعلم ما نزل من عنده ثم تكونن من الذاكرين و ان يخرج الله عن الخلاص ما قد اتاك ربك من قبل و ذكرت ذكر اسمه في الكتاب فارسل الى الله ربك من شيء لطيف

1083 و قد امرناك من قبل ان تستخرجن من كل اسم ما يمكن ان تستخرج منه ثم تنسب الى الله رب العالمين فانا قد اردنا ان يكثرن مبادئ الآسماء كلها فضلا من لدنا انا كما فاضلين و انا نحن ان نرى كل البيان من اثرك فاستسرع في امر ربك فاننا كما مسرعين و انا لتوصلن اليك ما تستكفي به و ان لنا خزائن السموات و الارض و ما بينهما و انا كما بكل شيء عالين و لكن من كل ذلك لم يكن بين يدي الله من شيء ينبغي و كل عند انفسهم يحسبون انهم لله ما لكون لا ينبغي ان يكونن في ملك ربك من شيء الا ما لم يكن له عدل من عندك هذا من تقدير الله المهيمن القيوم

- 1084 I beseech God to reveal the means thereof from His presence, for He is indeed the All-Bountiful, the All-Encompassing, the All-Knowing. 1084 لا سئَلُ الله ان يظهرَ اسباب ذلك من عنده انه كان فضالاً و اسعاً عليهما
- 1085 As to what thou hast mentioned regarding thy taking water from that tree without having been commanded beforehand - this profiteth thee not. Draw not nigh save unto that which benefiteth thee - a revelation from the Lord of the worlds. If thou art able to take water from the leaves which We indeed witnessed upon that land, growing from that which its inhabitants from those regions have not... this would be better for thee and nearer unto the worlds. 1085 وان ما قد ذكرت من اخذك من ماء تلك الشجرة ما امرتك من قبل ولا ينفعك هذا فلا تستقرب الا ما ينفعك تنزيل من رب العالمين لو تستطيع ان تاخذ ماء اوراق اللتي انا كُتِّمًا على ذلك الأرض شاهدين ينبتها من اللتي ما اهلها من تلك الاطراف لكان خيرا لك واقرب للعالمين
- 1086 We know not upon what remembrance these people make mention, but it is a rustling tree with small leaves emerging from the earth without its tree having grown. When touched by yellowness its color changes, yet taking its water leaveth no trace therein. Those who engage in this craft have veiled themselves from it and from its effects, yet still they persist therein. 1086 ما ندرى هؤلاء على اى ذكر يذكرون ولكن شجرة حفيفة لها ورقات صغره تخرج من الأرض من غير نبت شجرتها اذا تمسها الصفري يغير لونها ولكن لم يكن ان تاخذ مائها اثر فيها والذينهم في ذلك الصنع يصنعون قد احتجوا عنها وعن وعن اثرها والآ هم في هذا يصنعون
- 1087 The essence of the matter is that thou shouldst be content with what God hath ordained for thee. And if thou desirest to see something, then create from what thou hast mentioned regarding half the amount, for this is nearer in the Book among the believers. Beyond this I know not what thou intendest, but God thy Lord will inform thee when He seeth it is best for thee. He is indeed the All-Knowing, the All-Wise. 1087 وان جوهر الكلام ان تسترض بما قد قدر الله لك وان تستحب ان ترين من شيء فاستصنعن مما قد ذكرت من ذكر النصف فانه لا قرب في الكتاب عند المؤمنين وما دونه ما اطلعت بما قد اردت وسيطلعنك الله ربك اذا يريه خير لك انه كان علما حكيما
- 1088 What I have written: Glory be unto Thee! There is no God but Thee. Verily Thou art the Ever-Living Who dieth not. This fleeing mercury will never remain stable upon that which God, the Sovereign, the Self-Subsisting, hath created. Its life is by thy Lord's command, and it hath no partner in sovereignty nor any protector on earth save by His leave. His is the creation and the command, in the past and in the future. There is no God but He, the Living, the Sovereign, the Self-Subsisting. 1088 وانما قد سطرت سبحانك ان لا اله الا انت انتك حتى لا تموت وان هذا الزبيق الفرار لن يثبت على ذلك من خلق الله المهيمن القيوم ان حيوه ذلك بامر ربك فلم يكن له شريك في الملك ولا ولى في الأرض الا باذنه له الخلق والأمر من قبل ومن بعد لا اله الا هو الحى المهيمن القيوم
- 1089 As for what thou hast mentioned in thy poetry about seeing naught but God in everything - this indeed is from God's command, the Sovereign, the Self-Subsisting. However, in all these multiplicities naught can be seen save thy Lord's command, and it is His creation. Speak not of it as the poet hath spoken, for this is not the path of the unitarians. In all mirrors thou seest naught but the sun, yet the sun doth not multiply - these are but reflections in mirrors, each according to its capacity do they indicate. 1089 وانما قد ذكرت في شعرك في كل لا ترى الا الله بل هذا من امر الله المهيمن القيوم ولكن في كل تلك الكثرات لا يرى الا امر ربك وانه هو خلق ربك لا تذكر عليه مثل ما قد ذكر قائل الشعر فان هذا لم يكن صراط المتوحدن في كل المرايا لا ترى الا الشمس ولكن الشمس لا يتعدد بل تلك اشباح في المرايا كل على قدر ما فيها يستدلون
- 1090 As to what thou hast mentioned regarding the name of thy Lord, the Supreme Protector, say: Verily, all who have made mention of Him and were among the assured ones shall make 1090 وانما قد ذكرت من ذكر اسم ربك الولى الكبير قل ان ليدركن كل من قد ذكره و كان من الموقنين

mention of Him. Blessed are they who have believed in God and His signs, for these are upon a straight path, while others are as dead, though they think themselves alive, yet they perceive not. As for those who harbor doubts about the religion of God and yet have not attained to certitude - God will forgive them, for they are sincere in their faith in God. Say: Is there any doubt about God? He is the Creator of the heavens and the earth and whatsoever is between them. He created you and all that you do.

1091 And concerning what thou didst mention about those who have believed in God and His signs and who seek His good-pleasure desiring to come unto thee, yet are prevented from what thou writest during the day - grieve not their hearts, but rather confirm their hearts, spirits, souls and bodies upon the path of thy Lord, that they may give thanks in the days of their Lord. But thou shouldst give to each according to the measure of his understanding, for all have entered according to their stations, and they comprehend not the inmost mysteries within the outward appearances, each according to his rank. All belong to God and all are His servants. And We have given thee permission concerning what thou didst seek leave for in the Book. If God doth not manifest from thy grasp, grieve not, for the end belongeth to the patient ones. Let not the fire of thy love be quenched by what appeareth, nor depart from sincerity, for God will purify whom He willeth and will cause to depart whom He desireth.

1092 He is the All-Knowing, the Inaccessible, the Mighty. As for what thy brother hath sewn, We were grateful, but his hands were larger than My grasp. If it be not amended another time, it would be better for Us, for We were clothed. There hath appeared before God what had reached thee before from the Book of thy Lord - this is of God's grace unto the believers who attain to the presence of their Lord and are assured in the religion of God. Preserve thyself, then thy believing brethren, then what thou hast of the verses of the Mighty, the Inaccessible.

1093 [Vahid 9, Bab 18, aftaq]

1094 And it hath four stations. The first in the first:

1095 In the Name of God, the Most Expansive, the Most Expansive.

1096 There is no God but He, the Most Expansive, the Most Expansive. Say: God is more expansive than all who possess expansion. None in the heavens or the earth or what lieth between them can resist the power of His sovereign expansion. He createth what He willeth by His command. Verily He is the

طوبى للذينهم امنوا بالله و اياته فان هؤلاء على صراط مستقيم و ما دونهم اموات يحسبون انهم احياء و لكنهم لا يشعرون و ان ما قد ارفعت عن الذينهم لا يوقنون في دين الله شبهاتهم يعنفو الله عنهم انهم في دين الله مخلصون قل افي الله شك انه فاطر السموات و الارض و ما بينهما قد خلقكم و ما انتم تعملون

1091 و ان ما قد ذكرت ان الذينهم امنوا بالله و اياته و هم رضاء الله يريدون يدخلون عليك و هم عما تكتب بالنهار لمانعون فلا تحزن قلوبهم و لتثبتن افئدتهم و ارواحهم و انفسهم و اجسادهم على صراط ربك لعلمهم في ايام ربهم يشكرون و لكنك تؤتي كل على قدر ما يحبط به عليه فان كل قد دخلوا بدرجاتهم و باطن الباطن في ظاهر الظاهر لا يعلمون و لا يدركون كل على قدر درجاتهم فان كل لله و كل له عابدون و انا قد اذناك عما استاءذنت في الكتاب لو لم يظهر الله عن قبضتك لا تحزن فان العاقبة للصابرين و لا تطف نار حبك بما قد يظهر و لا يخرج عن اخلاص فان الله ليخلصن من يشاء و ليخرجن من يريد

1092 انه علام متنتع منيع و اما قد خيط اخوك انا كما شاكرين و لكن يداه اكبر عن قبضتاي لو لم يصلح مره اخرى لكان خيرا لنا انا كما ملبسين و قد حضر بين يدي الله ما قد بلغك من قبل كتاب ربك لهذا من فضل الله على المؤمنين الذينهم يدركون لقاء ربهم و هم في دين الله موقنون و لتستحفظن نفسك ثم اخوانك المؤمنين ثم ما عندك من ايات العزيز المنيع

1093 [واحد ٩ باب ١٨ أفتق]

1094 و له اربع مراتب الأول في الأول

1095 بسم الله الأفتق الأفتق

1096 لا اله الا هو الأفتق الأفتق قل الله افتق فوق كل ذى افتاق لن يقدر ان يتمتع عن ملك سلطان افتاقه من احد لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامر الله كان فتاقا

All-Expanding, the Opener, the Most Expansive. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and what lieth between them. Say: All are devoutly obedient unto Him. And praise be to God, Whom glorifieth whosoever is in the heavens and the earth and what lieth between them. Say: All are humbly devoted unto Him.

فاتقوا فتيقا سبحانه الذي يسجد له من في السموات
و من في الأرض و ما بينهما قل كل له قانتون
والحمد لله الذي يسبح له من في السموات و من
في الأرض و ما بينهما قل كل له قانتون

1097 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human realm. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command, and verily He hath power over all things. Blessed is He unto Whom belongeth the dominion of the heavens and of the earth and of what lieth between them. There is none other God but He, the Mighty, the Well-Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on the earth and in what lieth between them.

1097 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم
العز و الجبروت ثم القدرة و اللاهوت ثم القوة و
الباقوت ثم السلطنة و الناسوت يحى ويميت ثم
يميت ويحيى و انه هو حي لا يموت و ملك لا
يزول و عدل لا يجر و سلطان لا يحول و فرد
لا يفوت عن قبضته من شيء لا في السموات و
لا في الأرض و لا ما بينهما يخلق ما يشاء بامر
انه كان على كل شيء قديراً و تبارك الذي له
ملك السموات و الأرض و ما بينهما لا اله الا
هو العزيز المحبوب و تعالى الذي له ما في السموات
و الأرض و ما بينهما

1098 There is none other God but He, the Protector, the Self-Subsisting. Say: The creation of all created things, past and future, is in the hand of God, the Lord of the heavens and the Lord of the earth, the Lord of the seen and the unseen, the Lord of all worlds. He it is Who hath created you and sustained you and causeth you to die and to live again. Is there any god besides God who could do these things unto you? Say: Glory be to God above what they describe. All that are in the heavens and on earth and in between them glorify Him, and all are His worshippers. Say: Praise be to God, unto Whom belongeth whatsoever is in the heavens and on earth and in what lieth between them. He enricheth whom He willeth through His bounty. Verily He was and is the All-Bountiful, the Most Bountiful, the Ever-Bountiful. And say: Praise be to God Who giveth in His dominion unto whomsoever He willeth among His servants. Verily He was and is the All-Knowing, the Knowing, the Omniscient.

1098 لا اله الا هو المهيمن القيوم قل ان فتق كل
ما خلق و يخلق بيد الله رب السموات و رب
الأرض رب ما يرى و ما لا يرى رب العالمين
هو الذي قد خلقكم و رزقكم و يميتكم و يحييكم هل
من اله غير الله ان يفعل بكم ذلك من شيء قل
سبحان الله عما يصفون يسبح له من في السموات
و من في الأرض و ما بينهما و كل له عابدون و
قل الحمد لله الذي له ما في السموات و الأرض
و ما بينهما يغنى من يشاء بفضل الله انه كان و ساعا
و اسعا و سيعا و قل الحمد لله الذي يؤتي في ملكه
من يشاء من عباده انه كان علماً علماً

1099 Unto God belongeth the splendor of the heavens and of the earth and of what lieth between them, and God is the Most Splendid, the Splendor-Making, the All-Splendid. Unto God belongeth the majesty of the heavens and of the earth and of what lieth between them, and God is the Most Majestic, the Majesty-Making, the All-Majestic. Unto God belongeth the beauty of the heavens and of the earth and of what lieth

1099 و لله بهاء السموات و الأرض و ما بينهما و الله
بهاء باهي بهى و لله جلال السموات و الأرض
و ما بينهما و الله جلال جلال جليل و لله جمال
السموات و الأرض و ما بينهما و الله جمال جمال
جميل و لله عظمة السموات و الأرض و ما بينهما
و الله عظام عظيم عظيم و لله نور السموات و

between them, and God is the Most Beautiful, the Beauty-Making, the All-Beautiful. Unto God belongeth the grandeur of the heavens and of the earth and of what lieth between them, and God is the Most Grand, the Grandeur-Making, the All-Grand. Unto God belongeth the light of the heavens and of the earth and of what lieth between them, and God is the Most Luminous, the Light-Giving, the All-Luminous. Unto God belongeth the mercy of the heavens and of the earth and of what lieth between them, and God is the Most Merciful, the Mercy-Giving, the All-Merciful.

الأرض و ما بينهما و الله نوار ناور نویر و الله
رحمة السموات والأرض و ما بينهما و الله رحام
راحم رحيم

1100 Unto God belong the words of the heavens and of the earth and of what lieth between them, and God is the Most Wise, the Wisdom-Giving, the All-Wise. Unto God belong the names of the heavens and of the earth and of what lieth between them, and God is the Most Mighty, the Might-Giving, the Almighty. Unto God belongeth the knowledge of the heavens and of the earth and of what lieth between them, and God is the Most Powerful, the Power-Giving, the All-Powerful. Unto God belongeth the utterance of the heavens and of the earth and of what lieth between them, and God is the Most Pleased, the Pleasure-Giving, the All-Pleased. Unto God belongeth the love of the heavens and of the earth and of what lieth between them, and God is the Most Loving, the Love-Giving, the All-Loving. Unto God belongeth the sovereignty of the heavens and of the earth and of what lieth between them, and God is the Most Sovereign, the Sovereignty-Giving, the All-Sovereign.

1100 و الله كلمات السموات والأرض و ما بينهما و الله
حكّام حاكم حكيم و الله اسماء السموات والأرض و
ما بينهما و الله عزّاز عازز عزيز و الله علم السموات
و الأرض و ما بينهما و الله قدار قادر قدير و الله
قول السموات والأرض و ما بينهما و الله رضا
راضي رضى و الله حب السموات والأرض و
ما بينهما و الله حباب حبيب حبيب

1101 Unto God belongeth the kingdom of the heavens and of the earth and of what lieth between them, and God is the Most Royal, the Kingdom-Giving, the All-Royal. Unto God belongeth the loftiness of the heavens and of the earth and of what lieth between them, and God is the Most Exalted, the Exaltation-Giving, the All-Exalted. Unto God belongeth the bounty of the heavens and of the earth and of what lieth between them, and God is the Most Bountiful, the Bounty-Giving, the All-Bountiful. Unto God belongeth the riches of the heavens and of the earth and of what lieth between them, and God is the Most Rich, the Wealth-Giving, the All-Rich. These verses should be recited each day in the number of the Unity (Vahid) with joy and fragrance from a wondrous and mighty Book. What thou hast written hath been displayed before God, and verily We were listening. Therefore, praise God for having guided thee to the path of certain truth. Verily God's bounty, both before and after, hath been great upon thee.

1101 و الله سلطنه السموات والأرض و ما بينهما و
الله سلاط سلاط سليط و الله ملك السموات
الأرض و ما بينهما و الله ملاك مالك مليك و
الله علو السموات و ما بينهما و الله علاء على على
و الله من السموات والأرض و ما بينهما و الله
منان مانن منين و الله غناء غانغنى فلتتلون تلك الايات
عده الواحد فى كل يوم على روح وريحان من
كتاب عزّ بديع و لقد نشر بين يدي الله ما قد سطر
من عندك و انا كآ مستمعين فلتحمدن الله بما قد
هدان الى سراط حق يقين و ان فضل الله كان
من قبل و من بعد عليك عظيما

1102 The highest stations of the first life are the good-pleasure of thy Lord, and God hath caused thee to attain them - be thou

1102 و ان اعلى درجات حيوه الاولى رضا ربك و قد
بلغك الله و كن من الشاكرين و سوف يبلغنك

of the thankful ones. Soon He will cause thee to attain, in the next life, unto the Most Glorious stations, as a bounty from His presence. Verily, He is the Protector, the Self-Subsisting.

- 1103 For those who have believed in God and His verses - their men, their women, and their offspring - He hath created after their death, in Paradise, bodies of living crimson ruby by thy Lord's leave. When their spirits depart, they attach to these bodies by thy Lord's permission, and in their stations with God are they sustained. Therein shall they have whatsoever their souls desire, and God increaseth His bounty unto whomsoever He willeth among His servants. There is no God but He, the Protector, the Self-Subsisting. Therein are maidens for them like hidden pearls, and youths like treasured rubies of might. Therein are sweet fragrances which, by God's leave, are presented before them. Therein are varieties of silk whose radiance gleams when they look upon it. Therein are elevated seats whereon they recline. Therein they have whatsoever they love, such as hath no equal nor likeness. He createth what He willeth by His command. Verily, He is the Mighty, the Beloved.

في الحياه الاخرى الى درجات الأبهى فضلا من عنده أنه هو المهيمن القيوم

1103 قد خلق للذينهم امنوا بالله و اياته من رجالهم و نسائهم و ذرياتهم من بعد موتهم في الرضوان ابدانا من ياقوت حمر حيوان باذن ربك حين ما ينقطع ارواحهم يتعلق بها باذن ربك و هم في درجاتهم عند الله يرزقون لهم فيها ما اشتت انفسهم و يزيد الله على من يشاء من عبادته انه لا اله الا هو المهيمن القيوم لهم فيها حوريات كانهن لؤلؤ مكنون لهم فيها ولدان كانهن ياقوت عر مخزون لهم فيها الأ طيبه بين يديهم باذن الله يحضرون لهم فيها الوان حرير يبرق ضيائه حين ما هم اليه لينظرون لهم فيها مقاعد مرفوعة هم عليها يستون لهم فيها من كل ما هم يحبون عما لم يكن له عدل ولا شبه يخلق ما يشاء بامر الله هو عزيز محبوب

- 1104 This is what God hath prepared for those among you who believe and those who will believe thereafter. O number of separation increased by the third letter, bear thou witness that there is no God but He, the Protector, the Self-Subsisting. All things that bear the name of a thing are God's creation and His possession, and all subsist by His command. On that Day, nothing on earth shall be lawful unto them save those who have entered the Bayan and are assured of God's command. We have indeed revealed the verses of all things aforetime, yet all have taken their portion without God's leave, and on that Day they shall neither return nor be seen by their Lord. All imagine they work for God, yet God beareth not witness that they work for aught but other than Him. God hath granted thee success in this - it is better for thee than all else, as it returneth unto God, if thou be of those who seek help.

1104 ذلك ما قد اعد الله للذين امنوا منكم و الذينهم من بعد يؤمنون ان يا عدد الفتيق بازدياد حرف ثلث فاشهد على انه لا اله الا هو المهيمن القيوم و ان كل ما يذكر عليه اسم شيء خلق الله و ملك له و كل بامر قائمون و ان يومئذ كل ما على الأرض لم يحل عليهم من شيء الا الذينهم دخلوا في البيان و هم بامر الله موقنون و انا قد نزلنا ايات كل شيء من قبل و كل بغير اذن الله من حقه اخذوا و كل يومئذ الى الله ربهم لا يرجعون ولا يرون و ان كل عند انفسهم الله يعملون و لكن الله ما يشهد عليهم بانهم لدون الله يعملون و انما قد و فتك الله ذلك خير لك عن كل شيء اذ هذا ما يرجع الى الله ان كنت من المستعنين

- 1105 How many gave the right of their Imam to one unto whom his own self was not lawful, and how many took when We had not made lawful unto them even so much as a whit! Those who gave and those who took - both have disobeyed their Lord, except they return unto God and repent. Therefore praise thou God, thy Lord, for having given thee of His kingdom what He willeth and taught thee the way of guidance that thou mightest attain unto what was foreordained in the Book. This is of God's bounty unto thee and unto the God-fearing.

1105 و كم اعطو حق امامهم الى من لا يحل عليه نفسه و كم اخذوا و انا ما احللنا عليهم قدر قطمير ان الذين قد اوتوا و ان الذين قد اخذوا كلتيهما قد عصوا ربهم الا و هم يرجعون الى الله ثم يتوبون و لتحمدن الله ربك بما قد اتاك من ملكه ما يشاء و علمك سبيل الهوى لتبلغن الى الله ما قدر من قبل في الكتاب هذا من فضل الله عليك و على المتقين

Ponder thou upon all that is on earth, but that which God hath purified is that which hath been delivered from thy hands. Thus doth God purify whatsoever He willeth. Verily, He is the All-Knowing, the All-Powerful. But thou shouldst be bountiful unto thyself and unto them that love thee, for the treasures of thy Lord shall never be exhausted, and unto God belongeth whatsoever is in the latter end and in the former time.

- 1106 Verily, in that Paradise it behooveth the servant to secure for himself, if he be able to find a way thereunto, whatsoever things have no equal therein. This is of God's bounty unto the believers, that they may enjoy the favors of their Lord and be among the thankful in the days of God. But thou shouldst not draw nigh unto that which grieveth thee. Put thy trust in God, the Most High, the Most Great. And thou shouldst ask the meaning of what We have revealed unto thee from him whose name betokeneth the name of the Benevolent, the All-Subtle, for this is of God's bounty unto that company, that he may acquaint them with the Command of their Lord and remind them of the favors of their Lord, and that he may recite unto them the measures of their Creator and give them glad tidings of that Paradise concerning which they ask of God's bounty, and warn them against those whom they worship beyond God, while thinking they do well.

- 1107 But verily both the follower and the followed are in the fire, and God will not recompense them nor accept any of their deeds. Thus does He render void the deeds of those who believe not in God and His signs. This is a day when every people shall be brought before God with their leader. These are the leaders of the fire, and whosoever follows them shall abide in the fire. And these, because they followed the martyrs of truth from God, shall abide forever in God's good pleasure. Their proof against those on earth has been perfected from their Lord, and they speak with truth. Thus does God recompense those who believe in God and His signs, and are sincere in God's religion. We have indeed favored thee before with Our remembrance, for We are ever remembering. The remembrance of thy Lord equals not all that is in the heavens and earth and what lies between them, and We are ever remembering in truth. All that thou hast witnessed in the Book is from thy Lord, and We are ever knowing of it.

- 1108 God shall soon recompense thee in the life to come and the present life with a goodly recompense from Him, for He is All-Knowing, All-Powerful. We have indeed sent down aforetime this wisdom, and We are its Guardian. Had We not commanded thee thus, how couldst thou find a way to it? Say: All is from God, the Most High, the Most Great. But there

فلتتفكرن كلّ ما على الأرض ولكن ما خلاص الله هذا الذي قد خرج من ايديكم كذلك يخلص الله ما يشاء انه علام قدير ولكنك لتوسعن على نفسك واولى محبتك فان خزائن ربك لا يفنى و ان لله ما في الآخرة و الأولى

- 1106 وان في ذلك الرضوان ينبغي ان يمكن العبد لنفسه اذا استطاع اليه سبيلا من كلّ شيء ما لم يكن له عدل في ذلك من فضل الله على المؤمنين ليتنعموا بالاء ربهم و هم كانوا في ايام الله شاكرين و لكنك لا تقرب ما يحزنك و توكل على الله العلي العظيم و لتسألن معنى ما نزلنا اليك ممن يدل اسمه على اسم مناع لطيف فان ذلك من فضل الله على تلك الفئة ينبتهم بامر ربهم و يذكرهم بالاء ربهم و ليتلون عليهم مقادير مبدعهم و ليشهرهم برضوان ما هم من فضل الله يستلون و لينذرهم عن الذين يعبدون من دون الله و يحسبون انهم محسنون

- 1107 فان المتبع و المتبع كليهما في النار و لا يجزيهم الله و لا يقبل عنهم من عمل و كذلك يبطلن عمل الذين هم بالله و اياته لا يؤمنون هذا يوم يعرض على الله كلّ امه بامامهم هؤلاء ائمة (؟) النار و من و الأهم في النار خالدون و هؤلاء لما اتبعوا شهداء الحق من عند الله و هم اياهم في رضوان الله خالدون حجتهم على من على الأرض فد كملت من عند ربهم و هم بالحق ينطقون كذلك يجزيه الله الذين امنوا بالله و اياته و هم في دين الله مخلصون و لقد مننا عليك من قبل بذكر من لدنا انا كآ ذاكرين لم يعدل ذكر ربك كلّ ما في السموات و الأرض و ما بينهما و انا كآ بالحق ذاكرين كلّ ما شهدت في الكتاب من عند ربك انا كآ به عالمين

- 1108 فسوف يجزيك الله في الحيوه الآخرة و الأولى جزاء حسنا من عنده انه كان علما قديراً و انا قد نزلنا من قبل ذلك الحكم و انا كآ عليه لحافظين و لولا امرناك بذلك كيف تهدي الى ذلك من سبيل قل كلّ من عند الله العلي العظيم ولكن

returned not to God the essence of what was, all being given or taking by God's leave. And perchance cannot be counted what benefit those derived from that Command, and all before God are believers. But there returned not to Me a single verse We had sent down in that path - perchance not equaling a thousand. Thus does God testify in truth, for He is the Best of witnesses. But apart from that path, God ordained naught in the Book. God shall return to His proof, for He has power over all things. But this is the essence of what they have taken and shall take, and have come and shall come.

مارجع الى الله جوهر ما كان الكل ليؤتون او باذن الله ياخذون وربما لا يحصى ما استنفع الذين من ذلك الأمر و كل عند الله لمؤمنون ولكن ما رجع الى من اية قد نزلناها في ذلك السبيل ربما لم يعدل من الف كذلك يشهدن الله بالحق انه هو خير الشاهدين ولكن من دون ذلك السبيل ما قدر الله من عنده في الكتاب سيرجع الله الى حجتته انه كان على كل شيء قديراً ولكن هذا جوهر ما قد اخذوا و ياخذون واتوا ثم ياتون

1109 This is from God's grace upon thee - He has given thee from Him what He willeth, then permitted thee what thou hast found a way to. This shall benefit thee on the Day of Resurrection before thy Lord. We have not diminished aught of what We gave thee. Our remembrance equals not what is in the heavens and earth and what lies between them, as all creation is before thy Lord and all bow down to Him. And thou hast not possessed of those thousand seals save a numbered few, and what thou hast worn and what is below that are those who believe in God and His signs, disposing by permission. This is what returned to God thy Lord, and He shall enrich thee with a mighty enrichment as recompense for following God's command. But witness that wealth was not anyone's glory when thou seest countless wealthy ones on earth possessing countless things like unto themselves, all possessing without right.

1109 ذلك من فضل الله عليك قد ملكك من عنده ما يشاء ثم قد اذن لك بما تبصرت اليه سبيلا هذا ما ينفعك يوم القيامة عند ربك انا مما ملكتك لا بسين لم يعدل ذكر من عندنا ما في السموات و الأرض و ما بينهما اذ كل خلق عند ربك و كل له ساجدون و ما ملكك من ذلك الألف خواتيم معدودة و ما قد لبست و ما دون ذلك الذينهم بالله و اياته مؤمنون باذن متصرفون هذا ما رجع الى الله ربك و سيغنيك جزاء ما اتبعت امر الله غناء عظيما ولكن اشهد ان الغناء لم يكن عزاً احد اذ ترى فوق الأرض اغنياء لا يحصى و ما عندهم مثل انفسهم لا يحصى و كل بغير حق مالكون

1110 And verily thy glory is in thy guidance and what God thy Lord hath enabled thee to fulfill of what thou wast commanded aforetime in the Book, and verily this is, in the estimation of God, a supreme triumph. We have desired for thee from Our presence whatsoever beseemeth thee, inasmuch as the gift of thy Lord is unlike the gift of anyone else in all the worlds. It behooveth thee to know that it hath no likeness in all creation. We have given thee manifest verses, the like of which cannot be found in the heavens or the earth or in aught that lieth between them. This is thy Lord's gift unto the God-fearing, a bounty the like of which existeth not in the heavens, nor on earth, nor in aught between them, and all are powerless before it. Yet besides this, there appeareth from those who were created by God's command that which, should He relate it to Himself, is of His grace, for verily He is the Protector, the Self-Subsisting.

1110 و ان عزك في هديك و ما و فتك الله ربك لما امرت به من قبل في الكتاب و ان هذا كان عند الله فوزاً عظيماً و اما قد اردت من لدنا من امكن عندنا ما ينبغي لك اذ عطاء ربك لم يكن كعطاء احد من العالمين ينبغي ان لم يكن له من مثل في العالمين و ما قد اتيناك اياتا بينات لم يعدل لها شيء في السموات و الأرض و ما بينهما هذا عطاء ربك للمتقين اذ هذا موهبه لم يكن لها من مثل لا في السموات و لا في الأرض و لا ما بينهما و كل عنها عاجزون ولكن دون هذا يظهر من عند الذينهم قد خلقوا بامر الله و ان ينسبهم الى نفسه ذلك من فضله انه هو المهيمن القيوم

1111 We have forbidden that there should appear in thy presence aught that would sadden thee or harm the believers. And if We desire a matter, We shall mention it in the Book and then command thee regarding it, for verily We are All-Knowing.

1111 و لقد نهينا ان لا يحضر هنالك ما يحزنك او يضرن المؤمنون و ان اردنا امراً لنذكرن في الكتاب ثم لانمرنك به انا نكنا عالين و اما قد اردت من

Thou hast desired only the good-pleasure of God through these glad-tidings, both in the life to come and in this life, for verily We are bountiful. God hath ordained for thee in the Ridvan that which will solace thine eyes, and this is of God's grace unto thee and unto those who have believed in God and His signs, and are God-fearing in His religion. We have guided thee to thy Lord's proof from the fruits of Paradise, for verily We are watchful. Say: Praise be to God Who provideth for whomsoever He willeth from His presence; we are all thankful unto Him. Say: All receive their sustenance from God Who provideth for whomsoever He willeth from His presence, and all stand ready at His bidding.

البشارة رضاء الله أنك في الحياه الآخرة والأولى
أنا كنا فاضلين ولقد قدر الله لك في الرضوان ما
تقربه عينيك وإن ذلك من فضل الله عليك و
على الذينهم امنوا بالله و آياته وهم في دين الله
ممتقون وأما هديت الى حجه ربك من اثمار الجنة
أنا كنا ناظرين وقل الحمد لله الذي يرزق من يشاء
من عنده أنا كل له شاكرون قل كل من عند
الله يرزق من يشاء من عنده و كل بامرهم قائمون

1112 That which thou hast sent with those fruits shall reach its destination by thy Lord's leave, for He is truly the Guardian, the Protector. Praise be to God, the Lord of the heavens and the Lord of the earth, the Lord of the seen and the unseen, the Lord of all the worlds.

1112 و سيوصل ما قد ارسلت مع تلك الاثمار باذن
ربك انه حفاظ حفيظ فله الحمد رب السموات
و رب الأرض رب ما يرى و ما لا يرى رب
العالمين

1113 The Second in the Second

1113 الثاني في الثاني

1114 In the Name of God, the Most Manifest, the Most Manifest

1114 بسم الله الأفتق الأفتق

1115 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the grandeur, Thine the power and the divinity, Thine the strength and sovereignty, Thine the majesty and the glory, Thine the countenance and the beauty, Thine the face and the perfection, Thine the mercy and bounty, Thine the authority and justice, Thine the likeness and similitude, Thine the station and sublimity, Thine the greatness and independence, Thine the awesomeness and grandeur, Thine the might and invincibility, Thine the power and exaltation, Thine the joy and gladness, Thine the dominion and power, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. All is Thine, O my God! Thy favors are more numerous than can be counted by those who number, and Thy blessings are too exalted for those who render thanks to encompass their praise.

1115 سبحانه اللهم يا الهى لا شهدتك و كل شيء على
أنك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و المليكوت و لك العزة و الجبروت و
لك القدرة و الالهوت و لك القوة و الياقوت و
لك السلطنة و التاسوت و لك العزة و الجلال و
لك الطلعة و الجمال و لك الوجهه و الكمال و لك
الرحمة و الفضال و لك السطوة و العدل و لك
المثل و الامثال و لك المواقع و الأجلال و لك
العظمة و الاستقلال و لك المهابة و الاستجلال
و لك العزة و الامتناع و لك القوة و الأرتفاع و
لك البهجة و الأبتاج و لك السلطنة و الأفتدار
و لك ما احببته او تحبته من ملكوت امرك
و خلقك كل لك يا الهى نعمائك اكثر من ان
تحصها العادون و الاثك اجل من ان يبلغ بحمدها
الشاكرون

1116 Unto Thee be praise, praise that would fill Thy heavens and Thy earth and all that lies between them through Thy grace and generosity, and that would cause all things to attain the pinnacle of Thy love, nearness, and good-pleasure. Thou hast ever been the One God, Single, Self-Subsisting, Unique, Ever-Living, Self-Sustaining, the Sovereign, the Supreme, the Most Holy, Eternal, Everlasting, Self-Dependent, Transcendent, Inaccessible, Most Exalted. Thou hast taken neither consort nor son. Thou hast ever been the One existing before all things, the

1116 فلك الحمد حمدا يملأ سماءك وارضك و ما بينهما
من فضلك و جودك و يوصل كل شيء الى ذروه
و دك و حبك و قربك و رضاك لم تزل كنت
الهاً واحداً احداً ص مداً فرداً حياً قيوماً سلطاناً
مهيماً قدوساً دائماً ابداً معتمداً متعالياً ممتنعاً مرتفعاً
ما اتخذت لنفسك صاحبة و لا ولداً لم تزل كنت
كائناً قبل كل شيء و كياناً بعد كل شيء و مكوناً

Being after all things, the Creator above all things, the Essence with all things, yet hidden from all things. Thou givest life and causeth death, then causeth death and givest life. Verily Thou diest not. Thou art a King whose sovereignty perisheth not, a Justice that wrongeth not, a Power that changeth not, and a Unity from whose grasp nothing escapeth, whether in the heavens or on earth or between them.

فوق كل شيء وكنونا مع كل شيء وغيبا عن كل شيء وتحى وتميت ثم تميت وتحى وانت لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا يفوت عن قبضتك من شيء لا فى السموات ولا فى الأرض ولا ما بينهما

1117 Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

1117 يخلق ما يشاء بامرك انك كنت على كل شيء قديراً

1118 The Third in the Third

1118 الثالث فى الثالث

1119 In the Name of God, the Most Expansive, the Most Expansive!

1119 بسم الله الأفق الأفق

1120 Praise be to God Who hath exalted Himself in His transcendence above all contingent beings, hath elevated Himself in His loftiness above all existing things, hath made Himself inaccessible in His remoteness above all created things, hath shown forth His power above all atoms, and hath demonstrated His independence above all who dwell in the kingdom of names and attributes. He hath called Himself and all His creation to witness that there is none other God but Him, the One, the Sovereign. Then He called Himself and all His creation to witness to the One manifest in a line from Me which I have written - the First to be manifested at the Most Exalted Beginning. God hath filled His heaven and His earth with the testimony that there is none other God but Him, the One, the All-Glorified.

1120 الحمد لله الذى قد استعلى بعلوه فوق كل الممكات واسترفع بارتفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الكائنات واستقدر باقتداره فوق كل الذرات واستغنى بغناؤه فوق من فى ملكوت الأسماء والصفات فاستشهده وكل خلقه على انه لا اله الا هو الواحد السلطان ثم استشهده وكل خلقه على واحد فى سطر منى وانا كتبتة الاول من تجلى عند مبدء الاعلى قد املاء الله سمائه وارضه على انه لا اله الا هو الواحد سبحانه

1121 The Fourth in the Fourth:

1121 الرابع فى الرابع

1122 In the Name of God, the Most Expansive, the Most Expansive!

1122 بسم الله الأفق الأفق

1123 Praise be to God, there is none other God but Him, the Most Expansive, the Most Expansive! The glory from God be upon the First Unity and upon whosoever resembleth that Unity wherein naught can be seen except the First Unity. Furthermore, I testify that the similitude of all names is as mirrors, and the similitude of what appeareth in them is as the sun reflected in the mirrors through the mirrors themselves. Therefore in all names none can be seen except God, whether they be the most exalted names or those beneath them, for their bearers are all, within their own limits, upon the height of greatness and the summit of loftiness. Call upon God, thy Lord, by all names, for all sources of radiance and manifestations of light are from God, the One, the All-Compelling. Therefore there is no independence save in God, no exaltation save in Him. None can join together in truth except God, and none can separate in truth except Him. His are the most beautiful names.

1123 الحمد لله الذى لا اله الا هو الأفق الأفق وانما البهاء من الله على الواحد الاول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول وبعد فاشهد ان مثل كل الأسماء كمثل المرايا وان مثل الظاهر فيها كمثل الشمس المتجلى للمرايا بالمرايا لها بها بنفسها فاذا فى كل الأسماء لا يرى الا الله سواء كان اعلى الأسماء ودونها فان محليها كل فى حده على علو الأعظميه وسمو الأرفقيه فادع الله ربك بكل الأسماء فان كل المطالع الاشرار ومظاهر الأنوار من عند الله الواحد الظهار فاذا لاغنى بالاستقلال ولا على بالاستجمال الا الله لا رائق بالحق الا الله ولا فائق بالحق الا اياه له الأسماء الحسنى

- 1124 All that are in the heavens and on the earth and between them glorify Him. There is none other God but Him, the Supreme, the Self-Subsisting. 1124 يسبح له من في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم
- 1125 [Vahid 9, Bab 19, asbaq] 1125 [واحد ٩ باب ١٩ أسبق]
- 1126 And it hath four stages. The First in the First: 1126 وله اربع مراتب الأول في الأول
- 1127 In the Name of God, the Most Precedent, the Most Precedent. 1127 بسم الله الأسبق الأسبق
- 1128 Say: God is more antecedent than every possessor of antecedence. None in the heavens or on earth or in what lieth between them can escape from the dominion of His sovereign antecedence. He createth what He willeth through His command. Verily, He hath ever been antecedent, pre-existent, and precedent. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. Say: All are prostrate before Him. Praise be to God, before Whom all that is in the heavens and all that is on earth and whatsoever lieth between them do glorify Him. Say: All are submissive unto Him. 1128 قل الله اسبق فوق كل ذي اسباق لن يقدر ان يمتنع عن ملك سلطان اسباقه من احد لا في السموات ولا في الأرض ولا ما بين هما يخلق ما يشاء بامرته انه كان سابقا سابقا سبقا سبحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون
- 1129 God testifieth that there is none other God but Him. His is the sovereignty and the kingdom, then the might and the dominion, then the power and the divine realm, then the strength and the celestial domain, then the dominion and the earthly realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who oppresseth not, the Ruler Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath power over all things. 1129 شهد الله انه لا اله الا هو له الملك والملكوته ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يمول ويحى وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرته انه كان على كل شيء قديراً
- 1130 Blessed be He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the Mighty, the Well-Beloved. Exalted be He unto Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the All-Compelling, the Self-Subsisting. Glorified be He Who created the heavens and the earth and whatsoever lieth between them through His command "Be," and it is. Say: He is the Subduer over His creation, and He is the Mighty, the Well-Beloved. Say: He is the Manifest over His servants, and He is the All-Compelling, the Self-Subsisting. He is the One Who createth what He willeth through His command "Be," and it is. Such is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Well-Beloved. 1130 وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم الذي خلق السموات والأرض وما بينهما بامرته كن فيكون قل هو القاهر فوق خلقه وهو العزيز المحبوب قل هو الظاهر فوق عباده وهو المهيمن القيوم هو الذي يبدع ما يشاء بامرته كن فيكون ذلكم الله ربكم له الخلق والأمر لا اله الا هو العزيز المحبوب

- 1131 Say: He is the One Who standeth over every soul, knowing what it hath earned and witnessing what it earneth. Verily, He is the Truth, the Knower of the unseen. Say: Who created the heavens and the earth and whatsoever lieth between them, if ye be knowing? They will surely say: God. Say: How then do ye not believe in Him upon Whom God sendeth down His verses? Say: Unto whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them, if ye be knowing? They will surely say: Unto God. How then do ye veil yourselves from Him Whom God hath made His Proof unto you in the days of God?
- 1132 His is whatsoever dwelleth in the night and the day, and He is the Mighty, the Well-Beloved. Unto God belongeth the splendor of the heavens and the earth and whatsoever lieth between them, and God is the Most Splendid of the splendid, the Resplendent. Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and God is the Most Majestic of the majestic, the Glorious. Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God is the Most Beautiful of the beautiful, the Comely. Unto God belongeth the grandeur of the heavens and the earth and whatsoever lieth between them, and God is the Most Grand of the grand, the Magnificent. Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is the Most Luminous of the luminous, the All-Enlightening, the Most Effulgent.
- 1133 Unto God belongeth the mercy of the heavens and the earth and whatsoever lieth between them, and God is indeed the All-Merciful, the Most Compassionate, the Ever-Merciful. Unto God belongeth the words of the heavens and the earth and whatsoever lieth between them, and God is indeed the All-Ruling, the Most Wise, the Judge Supreme. Unto God belongeth the names of the heavens and the earth and whatsoever lieth between them, and God is indeed the Most Great, the All-Glorious, the Supreme. Unto God belongeth the might of the heavens and the earth and whatsoever lieth between them, and God is indeed the All-Knowing, the Most Mighty, the All-Powerful, the Almighty. Unto God belongeth the knowledge of the heavens and the earth and whatsoever lieth between them, and God is indeed the All-Knowing, the Omniscient, the All-Wise. Unto God belongeth the power of the heavens and the earth and whatsoever lieth between them, and God is indeed the All-Powerful, the Omnipotent, the Most Mighty.
- 1134 Unto God belongeth the good-pleasure of the heavens and the earth and whatsoever lieth between them, and God is indeed the Well-Pleased, the All-Pleasing, the Most Pleasant. Unto
- قل هو القائم على كل نفس تعلم ما كسبت و تشهد على ماتكسب و انه لهو الحق علام الغيوب قل من خلق السموات و الأرض و ما بينهما انتم تعلمون سيقولن الله قل فكيف انتم بمن ينزل الله عليه الايات لا توقنون قل لمن ما في السموات و الأرض و ما بينهما انتم تعلمون سيقولن لله فكيف انتم عمن قد جعله الله حجه عليكم في ايام الله يحتجبون
- وله ما سكن بالليل و النهار و هو العزيز المحبوب و لله بهاء السموات و الأرض و ما بينهما و الله بهاء باهى بهى و لله جلال السموات و الأرض و ما بينهما و الله جلال جلال جليل و لله جمال السموات و الأرض و ما بينهما و الله جمال جامل جميل و لله عظمه السموات و الأرض و ما بينهما و الله عظام عظيم و الله نور السموات و الأرض و ما بينهما و الله نوار ناور نوير
- و لله رحمه السموات و الأرض و ما بينهما و الله رحام راحم رحيم و الله كلمات السموات و الأرض و ما بينهما و الله حكام حاكم حكيم و الله اسماء السموات و الأرض و ما بينهما و الله كبار كبير و لله عز السموات و الأرض و ما بينهما و الله علام عزاز عازز عزيز و لله علم السموات و الأرض و ما بينهما و الله عالم عالم عليم و الله قدره السموات و الأرض و ما بينهما و الله قدار قادر قدير
- و لله رضا السموات و الأرض و ما بينهما و الله رضا رضى رضى و الله شرف السموات و

God belongeth the nobility of the heavens and the earth and whatsoever lieth between them, and God is indeed the Most Noble, the All-Ennobling, the Supreme. Unto God belongeth the invincibility of the heavens and the earth and whatsoever lieth between them, and God is indeed the Impregnable, the All-Protecting, the Most Invincible. Unto God belongeth the sovereignty of the heavens and the earth and whatsoever lieth between them, and God is indeed the Sovereign, the All-Ruling, the Supreme. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God is indeed the Lord, the All-Possessing, the Sovereign.

الأرض وما بينهما والله شراف شارف شريف
والله امتناع السموات والأرض وما بينهما والله
مناع مانع منيع والله سلطه السموات والأرض
وما بينهما والله سلاط سلاط سليلط والله ملك
السموات والأرض وما بينهما والله ملاك مالك
ملك

- 1135 Unto God belongeth the praise of the heavens and the earth and whatsoever lieth between them, and God is indeed the All-Praised, the Most Praiseworthy, the Ever-Praised.

1135 والله حمد السموات والأرض وما بينهما والله
حماد حامد حميد

- 1136 Recite thou these verses, for verily in them lieth that which will tranquilize thy heart from thy Lord. There is no God but Him, the Most High, the Most Great. From the beginning of this Cause, which is the first Day of Resurrection, all shall be brought before God, thy Lord. Consider thou in the prayer from the mention of death unto resurrection eleven degrees; thus on the Day of Resurrection shall ye all be raised up. Say: The letter Ha is your root and the letter Vav your branch, wherein ye shall be raised up. We have indeed bestowed upon thee a temple in the form of Ha in thine outer form, then Vav in thine inner form. Thus do they begin in creation, and thus do all worship in an ancient creation. Say: This is the Most Great Name whereby all attain unto every good. Blessed are they who possess their temples from their Lord, and blessed are they who recite the verses of God in their temples.

1136 فلتتلون تلك الايات فان فيها ما تسكن به فؤادك
من عند ربك لا اله الا هو العلي العظيم وان
من اول ذلك الامر اول يوم القيمة كل على الله
ربك يعرضون فلتنظرون في الدعاء من ذكر الموت
الى البعث احد عشر درجه كذلك كل يوم القيمة
تبعثون قل الهاء اصولكم والوا فروعكم انتم فيها
تنشرون وقد وهبناك هيكلًا في صوره الهاء
في ظاهره ثم الواو في باطنك كذلك يبدوون في
خلق وكذلك كل يعبدون في خلق قديم قل ان
هذا اسم الاعظم كل به كل خير يدركون طوبى
للذينهم عندهم هياكلهم من عند ربهم و طوبى
للذينهم ايات الله في هياكلهم ليتلون

- 1137 Say: This year is the year of the Balance which We have established, yet all are veiled therefrom. Give praise then unto God for having recognized thy Lord and for being among those who are assured of the signs of God. Say: These verses are sent down in truth for those in the kingdom of the heavens and the earth and whatsoever lieth between them - through them shall ye be guided. Say: Through them did God establish the religion of Muhammad aforetime, and verily they are greater than the verses of all the Prophets combined. For were they not greater, God would not have abrogated through them what was revealed beforehand unto Muhammad, the Messenger of God. Will ye not reflect? Verily, all who are on earth worship God, thy Lord, in ways they know not. Therefore have We rendered them and their deeds as dust, and We were witness unto all things.

1137 قل ان تلك السنه سنه الميزان انا وقد وضعناه
وكل عنه محتجبون فلتحمدن الله بما قد عرفت
الله ربك و كنت بايات الله من الموقنين قل تلك
الايات ينزلن الحق لمن في ملكوت السموات و
الأرض وما بينهما انتم بها تهتدون قل بها اثبت
الله دين محمد من قبل وانها لاكبر من ايات النبيين
كلهم اجمعين اذ لو لم يكن اكبر لم ينسخ الله بها
ما نزل من قبل على محمد رسول الله افلا تتفكرون
وان كل ما على الأرض تعبدون الله ربك من
حيث لا يعرفون لذا قد جعلناهم واعمالهم هباء
وانا نكنا على كل شيء شاهدين

- 1138 Except for those who have believed in God and His verses in the Bayan - these have We mentioned and forgiven what their

hands have wrought and set aright their condition, and We desire to admit them into a mighty paradise. This is thy Lord's gift unto the God-fearing. Say: In the first life ye have a path of truth extended before you - all labor for aught beside God while ye labor for God. And in the latter life God hath created for you an abode in the highest heaven of moist and living pearls wherein ye shall dwell. Therein shall ye have whatsoever your souls desire, and God shall add unto you more. Verily there is no God but Him, the Protector, the Self-Subsisting.

1138 أَلَا الَّذِينَ آمَنُوا بِاللَّهِ وَآيَاتِهِ فِي الْبَيَانِ فَأَنَا قَدْ
ذَكَرْتَهُمْ وَكَفَرْنَا عَنْهُمْ مَا كَسَبَتْ أَيْدِيهِمْ وَ
أَصْلَحْنَا بِهِمُ وَأَرَدْنَا أَنْ يَدْخُلَهُمْ مِنْ رِضْوَانِ
عَظِيمٍ هَذَا عَطَاءُ رَبِّكَ لِلْمُتَّقِينَ قُلْ لَكُمْ فِي الْحَيَاةِ
الْأُولَى صَرَاطٌ حَقٌّ مَمْدُودٌ كُلٌّ لَدُونِ اللَّهِ يَعْمَلُونَ
وَأَنْتُمْ لِلَّهِ عَامِلُونَ وَفِي حَيَاةِ الْآخِرَى قَدْ خَلَقَ
اللَّهُ لَكُمْ بَيْتًا فِي الرَّفْرِفِ أَلَا عَلَى مَنْ لَوْ لَوْ رَطَبَ
حَيَوَانٍ أَنْتُمْ فِيهَا لِتَعِيشُونَ لَكُمْ فِيهَا مَا اشْتَهَتْ
أَنْفُسُكُمْ وَيَزِيدُ اللَّهُ عَلَيْكُمْ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ
الْقَيُّومُ

1139 We have indeed perused thy letter and We were listening. Blessed are they who have believed in God and His signs and were among those possessed of certitude. For whoso hath guided thee unto this knowledge, this indeed is a mighty bounty. This is better in God's sight than all that thou hast done before, and thus doth God reward the doers of good. And verily what We commanded thee before when thou wert among the God-fearing - We were indeed aware of it. And if no right of Mine was incumbent upon thee, thou art not obligated henceforth. Take from thy brother, for We were keeping account. We desire naught from anyone save truth, and We judge not even to the weight of an atom except with truth, though all are Ours and all stand ready at Our command. This is God's path in the heavens and earth and all that lieth between them. There is no God but Him, the Protector, the Self-Subsisting. And if it becomes incumbent upon thee henceforth, then reckon it thyself, for We were keeping account.

1139 وَلَقَدْ نَشَرْنَا بِيَدِي كِتَابَكَ وَأَنَا كَتَّامٌ مُسْتَمْعِنٌ طُوبَى
لِلَّذِينَ آمَنُوا بِاللَّهِ وَآيَاتِهِ وَكَانُوا مِنَ الْمُؤَقِنِينَ فَمَنْ
هَذَا إِلَى تِلْكَ الْمَعْرِفَةِ فَإِنَّ هَذَا لَهُوَ الْفَضْلُ الْعَظِيمُ
هَذَا خَيْرٌ عِنْدَ اللَّهِ عَنْ كُلِّ مَا قَدْ عَمَلْتَ مِنْ قَبْلُ
وَكَذَلِكَ يَجْزِي اللَّهُ الْمُحْسِنِينَ وَإِنْ مَا قَدْ أَمْرُنَاكَ
مِنْ قَبْلُ وَكَنتَ مِنَ الْمُتَّقِينَ أَنَا كَتَّابٌ بِهِ عَالِمِينَ وَإِنْ
لَمْ يَكُنْ عَلَيْكَ مِنْ حَقِّي لَا يُلْزِمُكَ مِنْ بَعْدِ خُذْ
مِنْ أَخِيكَ فَإِنَّا كَتَّامٌ حَاسِبِينَ فَأَنَا مَا أَرَدْنَا مِنْ أَحَدٍ
إِلَّا الْحَقُّ وَ مَا نَحْكُمُ قَدْرَ قُطْمِيرٍ إِلَّا بِالْحَقِّ وَلَوْ
أَنَّ كُلَّ لَنَا وَكُلِّ بَا مَرْنَا قَائِمُونَ هَذَا صَرَاطُ اللَّهِ
فِي السَّمَاوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ
الْمُهَيْمِنُ الْقَيُّومُ وَإِنْ يُلْزِمُكَ مِنْ بَعْدِ فَاحْسِبْ مِنْ
عِنْدِ نَفْسِكَ فَإِنَّا كَتَّامٌ حَاسِبِينَ الثَّانِي فِي الثَّانِي بِسْمِ
اللَّهِ الْأَسْبَقِ الْأَسْبَقِ

1140 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human realm, then the Glory and the Majesty, then the Countenance and the Beauty, then the Face and the Perfection, then the Might and the Action, then the Authority and the Justice, then the Likeness and the Similitudes, then the Stations and the Grandeur, then the Greatness and the Independence, then the Glory and the Inaccessibility, then the Power and the Transcendence, then the Joy and the Gladness, then the Sovereignty and the Omnipotence, then whatsoever Thou hast loved or wilt love of the Kingdom of Thy Command and creation. Thou hast ever been, existing

1140 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلُّ شَيْءٍ عَلَى
أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
لَكَ لَكَ الْمُلْكُ وَالْمُلْكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ
الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ
وَالنَّاسُوتُ ثُمَّ الْعِزَّةُ وَالْجَلَالُ ثُمَّ الطَّلَعَةُ وَالْجَمَالُ
ثُمَّ الْوَجْهَةُ وَالْكَامِلُ ثُمَّ الْقُوَّةُ وَالْفِعَالُ ثُمَّ السُّطُوتَةُ
وَالْعَدَالُ ثُمَّ الْمَثَلُ وَالْأَمْثَالُ ثُمَّ الْمَوَاقِعُ وَالْأَجْلَالُ
ثُمَّ الْعِظْمَةُ وَالْأَسْتِقْلَالُ ثُمَّ الْعِزَّةُ وَالْأَمْتِنَاعُ ثُمَّ
الْقُوَّةُ وَالْأَرْتِفَاعُ ثُمَّ الْبَهْجَةُ وَالْأَبْتِهَاجُ ثُمَّ السُّلْطَانَةُ
وَالْأَقْتِدَارُ ثُمَّ مَا أَحْبَبْتَهُ أَوْ تَحَبَّبَهُ مِنْ مَلَكُوتٍ
أَمْرِكَ وَخَلَقْتَ لَمْ تَزَلْ كُنْتَ كَائِنًا قَبْلَ كُلِّ وَ
مَكُونًا لِكُلِّ شَيْءٍ وَ مُسْتَرْفَعًا فَوْقَ كُلِّ شَيْءٍ

before all things, bringing all things into being, and transcendent above all things.

1141 Thou hast ever been one God, Single, Eternal, Unique, Living, Self-Subsisting, Sovereign, Protector, Holy, Everlasting, Independent. Thou hast taken neither consort nor son, and Thou hast had no partner in what Thou hast created nor any helper in what Thou hast fashioned. By Thy power hast Thou ordained all things and measured them with precise measure. By Thy sign hast Thou formed all things and fashioned them with perfect fashioning. Thou hast ever been supreme above all contingent beings, manifest above all existent things, inaccessible above all created things, exalted above all atoms, transcendent above all who dwell in the realms of earth and heaven, empowered over all things, and dominant over all that hath been and shall be created through His originating power.

1141 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت بقدرتك كل شيء وقدرته تقديراً وصورته بان منك كل شيء وصورته تصويراً لم تزل كنت قاهراً فوق كل الممكّات وظاهراً فوق كل الموجودات وممتنعاً فوق كل الكائنات ومرتفعاً فوق كل الذرات ومتعالياً فوق من في ملكوت الأرض والسموات ومقتدراً على كل الأشياء ومستطاعاً فوق كل ما خلق ويخلق بالأبداء

1142 Thou didst make Thyself known on the Day of Resurrection unto all Thy creation, whereby Thou didst distinguish among Thy creatures between those who recognized Thee and turned to Thee - upon whom Thou didst bestow Thy light, Thy good-pleasure, Thy love and Thy acceptance - and those who were veiled from Thee, whom Thou didst condemn to Thy fire and deprivation of Thy good-pleasure. How transcendent is Thy grace unto them that know Thee, and how glorious Thy bounty unto them that glorify Thee! The dwellers of Thy heaven and earth, and all that lies between them in the kingdom of Thy Cause and creation, were created to worship Thee, to glorify Thee, to sanctify Thee, to magnify Thee and to extol Thee. Thou art exalted above all Thy creation and abiding after the extinction of Thy servants.

1142 قد عرفت نفسك يوم القيمة كل خلقك فاذا بهذا قد فصلت بين خلقك من عرفك واقبل اليك فاذا قد حكمت عليه بنورك ورضوانك وحبك ورضائك ومن احتجب عنك فقد حكمت عليه بنارك ودون رضوانك فما اعل فضلك لعارفيك وما ابهى جودك لمسبحيك سكان سمائك وارضك وما بينهما من ملكوت امرك وخلقك ليعبدنك وليسبحنك وليقدسنك ويعظمنك وليكبرنك وانت العالى فوق كل خلقك والباقي بعد فناء عبادك

1143 Therefore, O my God, send Thy blessings upon the Tree of Thy Oneness - its root, branch, twigs, leaves, and fruits, and all that is in it and upon it, and upon such of Thy servants and loved ones as have found rest beneath that Tree - in a measure befitting the loftiness of Thy sovereignty and the sublimity of Thy dwellers. Verily, Thou dost ever give life and cause death, then cause death and give life. Verily, Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

1143 فلتصلين اللهم على شجرة وحدانيتك من اصلها وفرعها واغصانها واوراقها وثمارها وما فيها وعليها وما استقرت على تلك الأرض من عبادك واوليائك ما ينبغي لعلو سلطانك وسمو سكانك اذ انك انت لم تزل تحيي وتميت ثم تميت وتحيي و انت انت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا يفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرك انك كنت على كل شيء قديراً

1144 Therefore, send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection through Thy might and exaltation, Thy sanctity and glory, Thy generosity and

1144 فلتصلين على من تظهره يوم القيمة بما انت عليه من عزك وعلاك وقدسك وبهائك وكرمك وعطائك اذ انك انت غالباً بكل شيء وفوق كل

bounty. Verily, Thou art triumphant over all things, above all things, omnipotent over all things, and after all things. Thou art the First, and there is nothing before Thee; Thou art the Last, and there is nothing after Thee; Thou art the Manifest, and there is nothing above Thee; Thou art the Hidden, and there is nothing beyond Thee. Verily, Thou art the Living, the Protector, the Self-Subsisting.

شيء و قدّارا على كلّ شيء و بعد كلّ شيء
انت الأوّل و ليس قبلك من شيء و انت الآخر
و ليس بعدك من شيء و انت الظاهر و ليس
فوقك من شيء و انت الباطن و ليس دونك من
شيء و أنّك انت الحى المهيمن القيوم

1145 The Third in the Third.

الثالث فى الثالث 1145

1146 In the Name of God, the Most Precedent, the Most Precedent.

بسم الله الأسبق الأسبق 1146

1147 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, Who hath triumphed in His triumph over all created things, Who hath manifested Himself in His manifestation above all existing things, Who hath raised Himself in His elevation above all who dwell in the kingdoms of earth and heaven, and Who hath demonstrated His power above all atoms. His creation beareth witness, and He Himself testifieth, that there is none other God but Him, the Single, the Bestower. This is a testimony purified from the allusions of signs and freed from the evidences of veils - a testimony resplendent, majestic, beauteous, magnificent, luminous, transcendent, mighty, powerful, manifest, hidden, sovereign, dominant, prevailing, well-pleasing, beloved, glorious, and preeminent.

الحمد لله الذى قد استعلى بعلاه فوق كلّ الممكّات
و استقهر باقتباره فوق كلّ الموجودات و استظهر
باطناره فوق كلّ الكائنات و استرفع بارتفاعه
فوق من فى ملكوت الأرض و السموات و
استقدر باقتداره فوق كلّ الذرات فاستشده و
كلّ خلقه على أنّه لا اله الا هو الواحد المنان
شهادة قد طهرت عن شوائب الاشارات و
خلصت عن دلائل الحجابات شهادة متبهي متجلله
متجمله متعظمة متنوره متكبره متعزّه متقدّرة
متظاهرة متبطنة متسلطة متملكة متغلبة مترضية
متحبة متفخرة متقدّمة

1148 It is a testimony that filleth the heavens to their confines and the earth with all that is therein and thereon, and whatever lieth between them, through what hath been ordained by their Lord: that there is none other God but Him, the Eternal Almighty, the Everlasting All-Powerful, the Perpetual All-Compelling, the Single All-Prevailing. His are the most beautiful names in their Primacy and their Finality, their Outwardness and their Inwardness, and the Most Exalted Similitudes in their Essence and their Abstraction, their Purity and their Luminosity. He hath chosen for Himself an impregnable Essence, a resplendent Abstraction, an exalted Reality, a subtle Luminosity and an ancient Purity. Then He revealed Himself unto it through it and cast into its essence the likeness of itself.

شهادة بملأ السموات باكفافها و الأرض بما فيها
و عليها و ما بينهما بما قدّر من عند ربّه على أنّه لا
اله الا هو قادر ازلى مقتدر ابدى قدّار سرمدى
مقدّار صمدى متقدرا و حدى له الأسماء الحسنى
باوليّتها و اخريّتها و طا هريّتها و باطنيّتها و الأمثال
العليا بجوهريتها و مجرديتها و سازجيتها و كافوريتها
قد اصطفى لنفسه جوهره منبغة و مجرديه بهيه و
كينونية رفيعة و كافورية لطيفة و ساذجية قديمة
ثم تجلّى لها بها و القى فى هويتها مثال نفسها

1149 And lo, His signs appeared through it and filled the kingdom of His heaven and His earth, testifying that there is no God but Him and that the Essence of the Seven Letters is His servant and His Word, and that the Manifestations of the Living One are His primary guides. He revealed Himself unto it through it by infinite names, whereupon the heavens and the earth and whatsoever lieth between them were filled with the multiplicity of that Primal Unity and that Light shining forth from the

فاذا قد ظهرت عنها اياته و ملأت بها ملكوت
سمائه و ارضه على أنّه لا اله الا هو و أنّ ذات
حروف السبع عبده و كلمته و أنّ مظاهر الحى
هم ادلاء اوليه قد تجلّى لها بها باسماء ما لا نهاية
فاذا ملأت السموات و الأرض و ما بينهما من
يكثّر ذلك الواحد الأوّل و النور المشرق عن صبح

Morn of Eternity, all proclaiming: "God beareth witness that there is no God but Him, the Sovereign, the Self-Subsisting. His are the names in the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Well-Beloved."

الأزل كلّ قائلون شهد الله أنّه لا اله الا هو
المهيمن القيوم له الأسماء في السموات والأرض
وما بينهما لا اله الا هو العزيز المحبوب

1150 The Fourth in the Fourth.

الرابع في الرابع 1150

1151 In the Name of God, the Most Precedent, the Most Precedent.

بسم الله الأسبق الأسبق 1151

1152 Praise be to God, beside Whom there is no other God, the Most Precedent, the Most Precedent. And verily all glory be from God unto the Primal Unity and unto him who resembleth that Unity wherein naught can be seen save the Primal Unity. I testify that God, exalted and glorified be He, precedeth all things without conjunction, connection, separation or disconnection. The likeness of God's Revelation, glorified be His majesty, is as the sun, and the likeness of the darkened mirrors is as that creation - whosoever faceth the Sun of Truth, in him is reflected the likeness of its Revealer, each according to his capacity and station. And verily the difference among names proceedeth only from that which is named, though naught appeareth therein save God, the One, the Precedent, the Peerless, the Most High, the True.

1152 الحمد لله الذي لا اله الا هو الأسبق الأسبق و
أنما البهاء من الله على الواحد الأول ومن يشابه
ذلك الواحد حيث لا يرى فيه الا الواحد الأول
وبعد فاشهد أنّ الله عزّ وجلّ سابق كلّ شيء
بلا اقتران ولا اتصال ولا اقتران ولا انفصال
وإنّ مثل ظهور الله جلّ جلاله كمثّل الشمس و
مثل مرآياء المدله كمثّل ذلك الخلق كلّ من تقابل
شمس الحقيقة فاذا ينطبع فيها مثال مجليها كلّ على
قدر ما فيه وعليه وإنّ اختلاف اسم من الأسماء
لم يكن الا من جهه مسماهما لم يكن الظاهر فيها
الا الله الواحد السباق والفرد المتعالى الصداق

1153 Look thou unto those who have hastened unto the Ridvan. Verily among those from thy land who have been mentioned before Us are two whose ranks God hath elevated in the lofty heights and the stations of those near unto Him. Thus doth He bestow His favor upon whomsoever He willeth among His servants through precedence in entering the Ridvan and beholding the Maids of Heaven and the Daysprings of Manifestation in Paradise. Blessed are they and that which they have earned in their Lord's path. And if they have not the means to support themselves, then surely provide for them from thy Lord, for verily We shall recompense thee. We shall assuredly reckon with thee, for they have been raised to a mighty seat of truth. It behooveth their Lord Who created them to provide for their affairs - verily He is the best Guardian and Trustee. However, this is only if they lack sufficient means; otherwise God their Lord hath provided for them, for verily He is All-Knowing, All-Wise.

1153 فانظر الى الذين استبقوا الى الرضوان فإنّ من
ارضك على ما ذكر بين ايدينا اثنين رفع الله
درجاتهما في علو العليين ومقاعد المقرين كذلك
يمن على من يشاء من عباداه بأسباق الدخول في
الرضوان ومشاهده الحور ومطالع الظهور في
الجنان طوبى لهم ولما اكتسبوا في سبيل ربهم
وان يكن لهما ما عليها امره فلتحسن سترامن
عند ربك فانا كلّا لمجزين لنحسن معك اذ انهما
قد رفعا الى مقعد صدق عظيم ينبغي ان يكفل
امرهما ربهما الذي خلقهما أنّه خير ولى ووكيل
ولكن ذلك اذا لم يكن عندهما ما يكفيهما والا
قد اتيهما الله ربهما أنّه كان علاما حكيما

1154 [Vahid 10, Bab 1, asmaq]

1154 [واحد ١٠ باب ١ أسمى]

1155 And it hath four stations. The First in the First.

1155 وله اربع مراتب الأول في الأول

1156 In the Name of God, the Most High, the Most High.

بسم الله الأسمى الأسمى 1156

- 1157 Say: God is supreme above all who possess supremacy. None in the heavens or the earth or whatsoever lieth between them can escape from the dominion of His sovereignty. He createth what He willeth by His command. Verily He hath ever been supreme in His transcendent sovereignty. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and on earth and between them! Say: All are His worshippers. And praise be to God before Whom all who are in the heavens and on earth and between them celebrate His glory! Say: All are submissive to Him.
- 1157 قل الله اسمق فوق كلّ ذى اسماق لن يقدر ان يمنع عن ملك سلطان اسماقه من احد لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان سماعا سامقا سميقا سبحان الذى يسجد له من فى السموات والأرض وما بينهما قل كلّ له ساجدون والحمد لله الذى يسبح له من فى السموات والأرض وما بينهما قل كلّ له قانتون
- 1158 God beareth witness that there is none other God but Him, the Sovereign and the Kingdom, then the Might and the Dominion, then the Power and the Divinity, then the Strength and the Ruby, then the Dominion and the Human realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the Supreme One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. He is, verily, powerful over all things.
- 1158 شہد الله انه لا اله الا هو الملك و الملکوت ثم العزّ والجبروت ثم القدرة و اللاهوت ثم القوة و الباقوت ثم السلطنة و الناسوت يحى ويميت ثم يميت ويحيى و انه هو حي لا يموت و ملك لا يزول و عدل لا يبور و سلطان لا يحول و فرط لا يفوت عن قبضته من شىء لا فى السموات و لا فى الأرض و لا ما بينهما يخلق ما يشاء بامرہ انه كان على كلّ شىء قديراً
- 1159 Blessed be He Who possesseth the kingdom of the heavens and of the earth and of what lieth between them. There is none other God but He, the Mighty, the Well-Beloved. Exalted be He to Whom belongeth whatsoever is in the heavens and on earth and between them. There is none other God but He, the Supreme, the Self-Subsisting.
- 1159 و تبارك الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذى له ما فى السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم
- 1160 Say: God is the Creator of all things, and all are submissive to Him. Say: God is the Provider of all things, and all bow down before Him. Say: God giveth life and causeth death, and all stand firm by His command. Say: He is the Subduer over His creation, and He is the Supreme, the Self-Subsisting. Say: He is manifest above His creation, and He is the Mighty, the Well-Beloved.
- 1160 قل الله خالق كلّ شىء و كلّ له قانتون قل الله رازق كلّ شىء و كلّ له ساجدون قل الله يحيى ويميت و انّ بامرہ كلّ قائمون قل هو القاهر فوق خلقه و هو المهيمن القيوم قل هو الظاهر فوق خلقه و هو العزيز المحبوب
- 1161 He is the One Who createth what He willeth by His command "Be" and it is. Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Well-Beloved. Say: He is the Subduer over His creation and the Manifest above His servants, and He is the Single, the Inaccessible, the Supreme, the Self-Subsisting.
- 1161 هو الذى يبدع ما يشاء بامرہ كن فيكون ذالكم الله ربكم له الخلق و الأمر لا اله الا هو العزيز المحبوب قل هو القاهر فوق خلقه و الظاهر فوق عباده و هو الفرد الممتنع المهيمن القيوم
- 1162 Say: He is the One Who standeth over every soul, knowing what it hath earned and witnessing what it shall earn. Verily He is the Truth, the Knower of hidden things. And if thou shouldst ask all who are in the heavens and on earth and between them "Who created you and sustaineth you and causeth
- 1162 قل هو القائم على كلّ نفس يعلم ما كسبت و يشهد على ما تكسب و انه لهو الحق علام الغيوب و ان تسئل من فى السموات و الأرض و ما بينهما

you to die and giveth you life?" all would say "God is the Creator of all things and we are all His worshippers."

من خلقكم ورزقكم ويميتكم ويحييكم كل يقولون
الله خالق كل شيء وانا كل له عابدون

- 1163 Say: How then do ye worship God in a way that profiteth you not but rather harmeth you, and ye know it not? Say: These are the verses of God, a proof from Him unto all who are in the kingdoms of earth and heaven and between them. Through them ye turn unto God, your Lord.

1163 قل فكيف تعبدون الله من حيث لا ينفعكم بل
يضركم وانتم لا تعلمون قل تلك ايات الله حجه من
عنده على من في ملكوت الأرض و السموات
وما بينهما انتم بها الى الله ربكم توجهون

- 1164 O thou who art numbered among those who withdraw! What thou hast written hath been spread before Us, and We have been attentive. Praise be to God, the Lord of the heavens and of the earth and of what lieth between them, the Lord of the seen and the unseen, the Lord of all the worlds, for what God hath taught thee of guidance from His presence and made thee among the witnesses.

1164 ان ياعدد النازع قد نشر بين يدي من قد سطرت
من هنالك و انا كما مستمعين فله الحمد رب
السموات والأرض وما بينهما رب ما يرى وما
لا يرى رب العالمين على ما علمك الله الهدى من
عنده وجعلك من الشاهدين

- 1165 Say: O God! Thou art the Sovereign of sovereigns. Thou givest sovereignty to whom Thou willest and takest it from whom Thou willest. Thou enrichest whom Thou willest and makest poor whom Thou willest. Thou shalt aid whom Thou pleaseth and forsake whom Thou pleaseth, and Thou shalt exalt whom Thou pleaseth and abase whom Thou pleaseth. Within Thy grasp lieth the kingdom of all things. Thou createst what Thou willeth by Thy command. Verily, Thou art powerful over all things. Thou causeth the night to pass into day and the day to pass into night. Thou bringest forth the living from the dead and the dead from the living, and Thou sustaineth whom Thou willeth without measure. No partner hast Thou in what Thou hast created, nor any protector in what Thou hast fashioned. Thou createst whom Thou willeth by Thy command. Verily, Thou dost encompass all things.

1165 قل اللهم انك انت سلطان السلاطين لتوتين
السلطنة من تشاء و لتزغن الملك عمن تشاء و
لتغنن من تشاء و لتفقرن من تشاء و لتنصرن من
تشاء و لتخذلن من تشاء و لترفعن من تشاء و
لتزلن من تشاء في قبضتك ملكوت كل شيء
يخلق ما يشاء بامرك انك كنت على كل شيء
قديراً لتولجن الليل في النهار و لتولجن النهار في
الليل و لتخرجن الحي من الميت و لتخرجن
الميت من الحي و لترزقن من تشاء بغير حساب
لم يك لك شريك فيما خلقت و لا ولى فيما
صنعت تبدع من تشاء بامرك انك كنت بكل
شيء محيطا

- 1166 Behold on the Day of Resurrection how the people have veiled themselves from God, their Lord, while they perceive not. All worship God and strive for His good pleasure, yet God beareth not witness to their guidance. Their example is like unto those who were given the Book aforetime, yet they know not. We have granted them respite for a numbered period, that perchance they may be reminded of the signs of God.

1166 انظروا يوم القيمة كيف الخلق قد احتجبوا عن الله
رهبهم و هم لا تشعرون كل يعبدون الله و هم
في رضاء الله يجتهدون ولكن الله لا يشهد عليهم
بالهدى و ان مثلهم كمثل الذين اوتوا الكتاب من
قبلهم و لكنهم لا يعلمون قد اهلناهم في عدد
الغريس لعلهم بايات الله يتذكرون

- 1167 Say: We have revealed aforetime in the Furqan that none other than God can reveal a verse. Perchance on the day they hear the verses of God they may be convinced that none other than God can reveal a verse. Thus there is no doubt that it hath been revealed from God, the Sovereign, the Self-Subsisting. For We have shown this path to mankind and have witnessed

1167 قل قد نزلنا من قبل في الفرقان على ان غير الله لن
يقدر ان ينزل من اية لعلهم يوم يسمعون ايات الله
ليوقنوا ان غير الله لى يقدر ان ينزل من اية فاذا
لا ريب فيها بانها قد نزلت من عند الله المهيمن
القيوم اذ لها قد قرانا للسبيل الخلق الى ذلك و

it through twelve hundred and seventy years. Thus doth God cast His decree upon them, yet they perceive not.

شاهدنا في الف و مائتين و سبعين سنه كذلك
يلقي الله الخلق عليهم ولكنهم لا يشعرون

- 1168 Behold how We have seized them by that which they profess. Say: Can your religion be established save through Muhammad, the Messenger of old, and that which God hath revealed through His verses? How then do ye not understand nor take heed? This is the proof whereby God hath established the religion of Islam, if ye but knew. All that ye see or say - God beareth not witness to your guidance. In the Furqan naught was adduced save verses, if ye would but ponder a little thereon.

1168 انظر كيف قد اخذناهم بما هم به ليدينون قل ان دينكم هل يثبت عندكم الا بحمد رسول من قبل و ما يثبت امر الله من عنده ايات الله فكيف انتم لا تتعقلون و لا تتذكرون تلك حجه قد اثبت الله بها دين الاسلام ان انتم تعلمون و كل ما انتم ترون او تقولون لم يشهد الله عليكم بالهدى و ان في الفرقان ما استدلل الا بالايات ان انتم قليلا ما فيه تفكرون

- 1169 If ye say this sufficeth not, then look ye to the word of God revealed aforetime in the Surih of the Spider, then believe in your former religion. This is the proof of God, if ye would perceive. And by conclusive rational proof, if anyone wished to enter the religion of Islam, ye could not adduce any evidence save this proof, if ye would perceive. For all that ye say returneth to this, and none who wisheth to enter your religion heareth aught except that he seeth a verse which all the worlds are powerless to produce. Thus hath the proof of thy Lord been completed against those who entered not aforetime into Islam and those who enter not afterwards into the Bayan, even should they become aware. And were the people of Islam to realize what their hands have wrought, they would be thunderstruck and would testify, for they all know from the beginning of their lives until their end that they might attain God's good pleasure. But can His good pleasure be manifested except through His verses?

1169 ان تقولون لا يكفينا هذا فاذا انتم الى قول الله تنظرون في اية قد نزلت من قبل في سورة العنكبوت ثم بدينكم من قبل تؤمنون هذا دليل الله ان انتم تشعرون و اذا على دليل عقل مقطوع لو اراد ان يدخل احد في دين الاسلام انتم بغير تلك الحجه تستطيعون ان تستدلون ان انتم تشعرون اذ كل ما تقولن يرجع الى هذا و لا يسمع من اراد ان يدخل في دينكم الا و ان يرى اية يعجزها كل العالمين فاذا بها قد تمت حجه ربك على الذين ما دخلوا من قبل في الاسلام و الذينهم من بعد في البيان لا يدخلون و لو يطعنون من في الاسلام بما اكتسبت ايديهم ليصعقون ثم ليشهدون اذ كلهم ليعلمون من اول عمرهم الى اخره لعلهم رضاء الله يدركون

- 1170 Will approval be manifested save through His signs? Say: What aileth you that ye act thus and perceive not? Ye have become veiled from the fruits of your deeds, and this is a day whereon ye shall be brought before God, your Lord. Verily We shall bring back in the number of Ha and Vav those who are in Islam, and We shall create them anew in a wondrous creation, and yet they know not, and death has been decreed until it reaches the Balance from among the degrees of the Day of Resurrection in the number of the letter Waw, but the people are veiled from the Cause of God. We have made thee a witness unto what hath been sent down from Our presence, that thou mayest be of them that know. When knowledge conformeth to what He desireth, that is knowledge and wisdom with God and then with those who are endowed with knowledge and who believe in God's Cause. Otherwise it is not considered knowledge in the sight of God.

1170 و هل يظهر رضاء الا في اياته قل فالكم كيف تعملون و لا تشعرون و احتجبت عن ثمره اعمالكم و هذا يوم على الله ربكم تعرضون انا لنعيدن في عدد الهاء و الواو من في الاسلام و لنبدئهم مره اخرى في خلق بديع ولكنهم لا يعلمون و قد قضى من الموت الى اتصال الى الميزان من درجات يوم القيامه في عدد الواو و لكن الناس عن امر الله تحجبون و انا قد جعلناك شهيدا على ما نزل من لدنا لتكونن من العالمين اذا العلم ان يقع على ما يريد ذلك علم و حكمه عند الله ثم عند الذين اوتوا العلم و الذينهم بامر الله مؤمنون و الا لم يكن عند الله علما

- 1171 Will their principles, or logic, or meanings, or what is above or below these, profit them on the Day of Resurrection? Nay, these have veiled them from the path of God and caused them to enter the fire with those who enter therein.
- 1172 Therefore, make thy knowledge that which hath been sent down from God, the Most High, the Most Great, the Lord of the heavens and of the earth and of what lieth between them, the One, the Most Exalted, the All-Bountiful. This verily is thy glory in the life to come and in this first life, and then in all the worlds. And strengthen the hearts of them that dwell in the precincts of the Ridvan, for this is of God's grace unto the doers of good. And do good unto those who remain after those who have ascended unto God, for this is of God's bounty unto the beneficent ones who have met their Lord and who were certain of the signs of God.
- 1173 Guard thyself, then thy believing brethren, from that which harmeth you, for verily We have been their protector. But if thou desirest to be among the teachers on a certain day, then travel by thy Lord's leave and call the people unto the path of certain truth. Otherwise, be patient until God bringeth His command to pass. He, verily, is the All-Knowing, the All-Wise. This is of God's grace upon thee and upon those who desire to help the Cause of God and who turn with longing unto God, their Lord.
- 1174 And verily We were witness to what thou hast calculated in the Book. That which belongeth to God reacheth His loved ones not in the manner ye reckon. We have indeed sent down Tablets; recite them unto their people and remind them of the days of thy Lord, for this is of His grace unto the God-fearing. And as for what thou hast asked of God, thy Lord, regarding a goodly progeny, should God so will, He will grant it unto thee. He is verily the All-Powerful, the All-Wise.
- 1175 And when thou desirest to draw nigh, recite that verse from the Book, for this is a beautiful remembrance. Say: God is more beautiful than every possessor of beauty. None in the heavens or on earth or in what lieth between them can withhold himself from the sovereignty of His beauty. He createth what He willeth by His command. He, verily, is beautiful, the Source of beauty, the All-Beauteous.
- 1176 And when thou knowest of a matter, safeguard the days that pass that thou mayest make its provision a gentle provision, for this is of God's grace unto those who have believed in the Bayan and those who shall believe thereafter. Should ye recite this and preserve the days of its gestation, God will fashion what ye, when ye behold it, shall cause you to say: "Glory be
- هل ينفع اصول هؤلاء او منطقهم او معانيهم او فوق ذلك او دون ذلك يوم القيمة الا وقد حجبهم عن صراط الله و دخلهم النار مع الداخلين
- فاذا فاجعل عليك بما نزل من عند الله العلي العظيم رب السموات والارض وما بينهما الفرد العالى الكريم فان هذا عزك فى الحيوة الاخرة والاولى ثم فى العالمين واستثبت فواد الذينهم على قطع الرضوان فان هذا من فضل على المحسنين واحسن بمن بقى عمن صعد الى الله فان ذلك فان ذلك من فضل الله على المحسنين الذينهم قد لا قواله ربهم وهم كانوا بايات الله موقنين
- واستحفظ نفسك ثم اخوانك المؤمنين عما يضرهم فاننا كنا حافظين ولكنك ان تحب ان تكون يوم من المبلغين فلتسافرن باذن ربك ولتدعون الناس الى صراط حق يقين والا فاصبر حتى ياتى الله بامرته انه كان علام حكيم هذا من فضل الله عليك وعلى الذين يريدون ان ينصروا دين الله وهم الى الله ربهم يرغبون
- وان ما قد حاسبت فى الكتاب انا كما عليه شاهدين ما يكن الله يصل الى اوليائه بمثل ما انتم تحسبون ولقد نزلنا الواحا فاتل على اهلهما فاذا كرمهم بايام ربك فان هذا من فضل على المتقين وانما قد سئلت الله ربك ذرية طيبة لو شاء الله ليوتينك انه قد ار حكيم
- وحين ما اراد ان تستقرب فاتل تلك الاية من كتاب فان هذا ذكر جميل قل الله اجمل فوق كل ذى اجمال لن يقدر ان يمتنع عن ملك سلطان اجماله من احد لا فى السموات ولا فى الارض ولا ما بينهما يخلق ما يشاء بامرته انه كان جما لا جاملا جميل
- واذا علمت امرا فاستحفظ ايام ما تقضى ان تجعلن رزقها رزقا لطيفا فان ذلك من فضل الله على الذينهم امنوا فى البيان والذينهم من بعد يومنون لو تلون هذا وتحفظن ايام حملها ليصورن

to God, the Possessor of Glory and Beauty! This is of God's handiwork, the Supreme, the Transcendent."

الله ما انتم حين تنظرون تقولون سبحان الله ذى
الطّلة و الجمال هذا من صنع الله المهيمن المتعال

1177 The Second in the Second.

الثانى فى الثانى 1177

1178 In the Name of God, the Most High, the Most High.

بسم الله الأسمى الأسمى 1178

1179 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine is might and omnipotence, Thine is power and divinity, Thine is strength and earthly dominion, Thine is glory and majesty, Thine is the countenance and beauty, Thine is the face and perfection, Thine is mercy and bounty, Thine is sovereignty and justice, Thine are the symbols and parables, Thine are the stations and grandeur, Thine is greatness and independence, Thine is guardianship and sublimity, Thine is might and invincibility, Thine is guardianship and transcendence, Thine is dominion and power, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. Thou wert before all things, and Thou art the Being after all things, and Thou art the Essence after all things, and Thou art the Creator of all things, and Thou art the Knower of all things.

1179 سبحانك اللهم يا الهى لا شهنك و كل شىء على
انك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و المليكوت و لك العزة و الجبروت و
لك القدرة و اللاهوت و لك القوة و لك السلطنة
و الناسوت و لك العزة و الجلال و لك الطّلة
و الجلال و لك الوجهه و الكمال و لك الرحمة و
الفضل و لك السطوة و العدل و لك المثل و
الأمثال و لك المواقع و الأجلال و لك العظمة و
الاستقلال و لك الولاية و الاستجلال و لك القوة
و الامتناع و لك الولاية و الارتفاع و لك السلطنة
و الاقتدار و لك ما احبته او تحبته من ملكوت
امرك و خلقك انت الكائن قبل كل شىء و
انت الكيان بعد كل شىء و انت الكينون بعد
كل شىء و انت المكون لكل شىء و انت العالم
بكل شىء

1180 From everlasting Thou hast been one God, single, eternal, self-subsisting, ever-living, all-compelling, sovereign, all-pervading, holy, everlasting, never-ending, transcendent, invincible, exalted. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. I shall magnify Thee, O my God, with great magnification, and I shall glorify Thee, O my God, with mighty glorification. Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

1180 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً
سلطاناً مهيماً قدوساً دائماً ابداً متعالياً متمتعاً مرتفعاً
ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن
لك شريك فيما خلقت ولا ولى فيما صنعت
لا كبرتك اللهم تكبيرا كبيرا ولا عظمتك اللهم
تعظيماً عظيماً تحيى وتميت ثم تميت وتحى و انك
انت حى لا تموت و ملك لا تنزل و عدل لا تجور
و سلطان لا تحول و فرد لا يفوت عن قبضتك
من شىء لا فى السموات ولا فى الأرض ولا
ما بينهما يخلق ما يشاء بامرك انك كنت على كل
شىء قديراً

1181 The Third of the Third.

الثالث فى الثالث 1181

1182 In the Name of God, the Most High, the Most High.

بسم الله الأسمى الأسمى 1182

1183 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and hath raised Himself in His elevation above all existing things, and hath made Himself invincible in His invincibility above all created things, and hath shown

1183 الحمد لله الذى قد استعلى بعلاه فوق كل الممكّات
و استرفع بارتفاعه فوق كل الموجودات و استمتع
بامتناعه فوق كل الكائنات و استقدر باقتداره
فوق كل الذرات و استتهر باقتباره فوق من فى

His power in His might above all atoms, and hath demonstrated His dominion in His sovereignty above all who dwell in the kingdoms of earth and heaven. His creation beareth witness that there is no God but Him, the One, the All-Knowing. He hath chosen an impenetrable essence, a resplendent abstraction, a sublime being, a delicate camphor-like nature, and an exalted simplicity. Then He revealed Himself to it through it and cast into its reality the likeness of itself, whereupon His actions appeared through it and He filled His heaven and earth with it, testifying that there is no God but Him, the One, the Ancient. Verily the Essence of the Seven Letters is His servant and His Word.

ملكوت الأرض و السموات فاستشهده و كل خلقه على انه لا اله الا هو الواحد العلام قد اصطفى جوهره منبوعة و مجرديه بهيه و كينونية عليه و كافرورية لطيفه و ساذجية رفيعة ثم تجلى لها بها و التي في هويتها مثال نفسها فاذا قد ظهرت عنها افعاله و املاء بها سمائه و ارضه على انه لا اله الا هو الواحد القدام و ان ذات حروف السبع عبده و كلمته

1184 Through Him God hath manifested whatsoever He willeth of the paths of all things, for in His grasp is the kingdom of the heavens and the earth and what lieth between them. He createth what He willeth by His command. There is no God but Him, the One, the Supreme.

1184 قد اظهر الله به ما شاء من مناهج كل شيء اذ في قبضته ملكوت السموات و الأرض و ما بينهما يخلق ما يشاء بامر لا اله الا هو الواحد العظام

1185 The Fourth of the Fourth.

1185 الثالث في الثالث

1186 In the Name of God, the Most High, the Most High.

1186 بسم الله الأسمى الأسمى

1187 Praise be to God, there is no God but Him, the Most High, the Most High. And verily the glory from God be upon the First One and upon whomsoever resembleth that One wherein naught is seen except the First One and He Who resembleth that One wherein naught is seen save the Primal One. And furthermore, bear thou witness that God, the All-Glorious, hath revealed Himself unto His names through them, by them, and through them hath withheld Himself from them. Thus is the Manifest in them the Hidden before them, and the First in them the Last unto them. Liken them unto mirrors and that which is reflected unto the sun, even as there appeareth loftiness or precedence, or lowliness or distinction, or the likeness of these attributes and the shadows of those names from the evidences of the Bayan. This is what behooveth to be attributed unto God, the Mighty, the Most High.

1187 الحمد لله الذي لا اله الا هو الأسمى الأسمى و اما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان الله سبحانه قد تجلى للاسماء لها بها و بها امتنع عنها فالظاهر فيها الباطن لديها و الأول فيها الاخر عنها فاجعل مثلها كمثل المرايا و مثل المجلى كمثل الشمس كما يظهر سقم او سبق اودنق او فتق او مثال تلك الصفات و اشباح تلك الاسماء من ادلاء البيان ذلك ما ينبغي ان ينسب الى الله القادر المتعال

1188 And whatsoever is beneath this, even though it be through God, yet since it entereth not into the Bayan, it behooveth not to be attributed unto God, the Lord of Glory and Majesty. Therefore, the highest exaltation of every Revelation is made the lowest abasement of the Revelation that followeth it; nay, the paradise of the former Revelation is made the fire of the subsequent one. For whoso was in the former Revelation, should he not enter into the subsequent Revelation, his light is changed into fire. Likewise, whoso believeth not in Him Whom God shall make manifest on the day of His appearance, his light in the Bayan shall be changed into fire. Say: O

1188 و ما دون ذلك و لو كان بلله و لكن لما لم يدخل في البيان لا ينبغي ان ينسب الى الله ذو العزة و الجلال فلذا يجعل اعلى علو كل ظهور ادنى دنو ظهور بعده بل يجعل رضوان ظهور قبله نار ظهور بعده اذ من كان في ظهور القبل لو لم يدخل في ظهور البعد يبدل نوره بالنار و كذلك من لم يؤمن بمن يظهره الله يوم ظهوره يبدل نوره في البيان بالنار قل ان يا اولى البيان انتم من تلك اليوم تتقون فان ذلك يوم مثل حينئذ كل اياه تدعون و كل

people of the Bayan! Ye are they who on that day shall fear, for that is a day like unto this time when all do call upon Him, yet all remain veiled from Him, save those who know God and then turn unto Him through His names.

عنه محتجبون إلا الذين يعرفون الله ثم باسمائه إليه يتوجهون

1189 These are they who on the Day of Resurrection shall be secure; no grief shall touch them on that day, and they shall abide in the lofty chambers of their glory.

1189 فأن أولئك هم يوم القيمة لامنون لا يحزنهم نزع يومئذ و هم في غرفات عزهم متعالون

1190 [Vahid 10, Bab 2, artaH]

1190 [واحد ١٠ باب ٢ أرتح]

1191 And it hath four stages. The first in the first:

1191 وله اربع مراتب الأول في الأول

1192 In the Name of God, the Most Restful, the Most Restful.

1192 بسم الله الأرتح الأرتح

1193 There is no God but He, the Most Restful, the Most Restful. Say: God is more restful than every possessor of rest. None in the heavens or on the earth or in what lieth between them can withstand the sovereignty of His rest. He createth what He willeth by His command. Verily, He hath ever been the All-Resting, the Most Restful, the Bestower of Rest. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth and what lieth between them. Say: All bow down before Him. And praise be to God before Whom boweth down in worship whosoever is in the heavens and whosoever is on the earth and what lieth between them. Say: All stand in devotion before Him. God beareth witness that there is no God but Him. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Sovereignty and the Human Realm.

1193 لا اله الا هو الأرتح الأرتح قل الله ارتح فوق كل ذى ارتاح لن يقدر ان يمتنع عن ملك سلطان ارتاحه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان رتاحا رتاحا رتيا سبحان الذى يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذى يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم السلطنة والناسوت

1194 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily, He hath ever been powerful over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Well-Beloved. And exalted be He Who possesseth the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting. Say: In all names naught can be seen except God, and all testify that there is no God but Him, the Mighty, the Best-Beloved.

1194 يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يجرور و سلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتبارك الذى له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذى ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل في كل الأسماء لا يرى الا الله وكل ادلاء على انه لا اله الا هو العزيز المحبوب

1195 قل لما يظهر من عند الله خلق شيء فاذا اتم اياه تدعون و اذا يظهر من عند الله رزق شيء فاذا

1195 Say: When something is created by God's command, ye call upon Him, and when sustenance is bestowed by God's command, ye call upon Him. Say: Verily, He Who created you is He Who sustaineth you. There is no God but Him, the Mighty, the Best-Beloved. When death cometh upon a thing, ye call upon Him, and when life appeareth in a thing, ye call upon Him. Say: Verily, He Who causeth you to die is He Who giveth you life. Will ye not see? Before Him boweth down whatsoever is in the heavens and whatsoever is in the earth and whatsoever lieth between them. There is no God but Him, the All-Protecting, the Best-Beloved. This is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Best-Beloved. He is the One Who createth what He willeth through His command "Be" and it is. He is the One Who giveth life and causeth death, and unto Him shall all return. Unto Him submit whosoever is in the heavens and the earth and whatsoever lieth between them.

1196 Say: All shall return unto Him. Say: He standeth over every soul, knowing what it hath earned and bearing witness to what it acquireth. Verily He is the Truth, the Knower of the unseen. Say: Through God's grace and mercy ye shall enter the chambers of paradise. Say: God hath ordained in the Mother Book the measures of all things; all act according to His command. Say: God hath created the tree of negation and affirmation, and hath commanded you not to approach negation, as ye know, and to draw nigh unto God through the tree of affirmation, as ye call upon Him. Say: All that ye witness in truth ye shall exchange for that which is other than Him, then fear ye God. And what God witnesseth concerning those who have believed in God and His signs is better than what all the worlds witness. And there hath been spread before God the Book which was inscribed from thence, and We were indeed aware of it. And We were indeed listeners to what was inscribed from thence.

1197 God shall soon exalt those who have believed in God and His signs and enrich them from His bounty. Verily He hath ever been bountiful and all-knowing. And through what I have mentioned, the mercy of God hath descended upon thy father. Thus doth God reward the believers who, when they hear the mention of God, are assured of His command. Say: Those who have heard My mention and who believe forthwith - upon them rest blessings from their Lord and mercy, and they are the guided ones. And those who hear the mention of God and believe not - these have been created for the fire and shall enter therein after their death, and therein shall they find no help. And the proof of thy Lord hath been completed against all who dwell in the kingdom of the heavens and of the earth and

انتم اياه تدعون قل ان الذى قد خلقكم هو الذى قد رزقكم لا اله الا هو العزيز المحبوب فاذا يظهر موت شيء فاذا اياه تدعون و اذا يظهر حيوة شيء فاذا انتم اياه تدعون قل ان الذى يميتمكم هو الذى يحييكم افلا تبصرون و له يسجد من فى السموات و من فى الأرض و ما بينهما لا اله الا هو المهيمن المحبوب ذلكم الله ربكم له الخلق و الأمر لا اله الا هو العزيز المحبوب هو الذى يدع ما يشاء بامرته كن فيكون هو الذى يحيى ويميت و ان اليه كل يقبلون و له اسلم من فى السموات و الأرض و ما بينهما

1196 قل كل اليه لينقلبون قل هو القائم على كل نفس يعلم ما كسبت و يشهد على تكسب و انه هو الحق علام الغيوب قل بفضل الله و رحمته انتم فى غرفات الرضوان تدخلون قل ان الله قد نزل فى ام الكتاب مقادير كل شيء كل بامرهم يعملون قل ان الله قد خلق شجرة النفى و الأثبات و امرهم ان لا تقربوا النفى و انتم تعلمون و لتقرن الى الله يا شجرة الأثبات انتم اياه تدعون قل كل ما انتم فى الحق تشهدون فى دونه انتم لتستبدلن ثم تتقون و ما يشهد الله على الذين امنوا بالله و اياته ذلك خير عما يشهد كل العالمون و قد نشر بين يدي الله كتاب الذى سطر من هنالك و انا نكأ به عالمين و انا نكأ ما سطر من هنالك لمستمعين

1197 فسوف يرفع الله الذين امنوا بالله و اياته و يغنيهم من فضله انه كان و شاعا عليما و ان بما قد ذكرت نزلت الرحمة من عند الله على ابيك كذلك يجزيه الله المؤمنين الذينهم اذا سمعوا ذكر الله فاذا هم بامر الله موقنون قل ان الذينهم سمعوا ذكرى و هم فما لحين ليؤمنون فالولئك عليهم صلوات من ربهم و رحمهم و اولئك هم المهتدون و ان الذين يسمعون ذكر الله و هم لا يؤمنون اولئك قد خلقوا للنار و سيدخلون فيها من بعد موتهم و هم فيها لا ينصرون و ان حجه ربك قد تمت على من فى

whatsoever lieth between them through five evidences which all comprehend. Say: The first is what God revealed aforetime in the Furqan (Qur'an), in which all believe.

- 1198 Verily none but God can reveal a single verse, so when ye hear it, there remaineth no recourse in your religion except to say: "This is from God, the Help in Peril, the Self-Subsisting." This sufficeth you according to what ye have acknowledged before in the Book of God, if ye be of those who are certain. Ponder what God hath revealed in the Surih of the Spider, if ye reflect upon the verses of God. The third proof is that these verses are greater than the verses of all the Prophets combined, for through these verses God hath exalted all that was revealed to the Prophets before Muhammad. Were they not greater, God would not establish this and abrogate what was revealed before, as ye in your religion do argue. The fourth proof is that God in the Qur'an only proves your powerlessness through the verses revealed therein. If there were aught else with God besides this, He would surely have used it as proof in the Book, if ye be of those who are certain of what God hath revealed.

- 1199 All that ye say must establish what equateth with God's proof, else God would not desire its mention. How is it that ye do not reflect? The fifth proof is one that ye comprehend through your own minds. When one desireth to enter the religion of Islam, do ye prove it to him through aught besides the verses of God? If ye say otherwise, then your own souls would belie you. Verily, whoso desireth to enter your religion heareth from you only what he seeth and whereby his heart is assured. How then do ye prove it to others while failing to prove it to yourselves through God's verses? And if ye say God's proof is not complete hereby, then according to your words there would be no proof in the Book for those who had not yet entered Islam. How is it that ye do not understand and see? Say: This is what God hath established for you aforetime in the Qur'an, in which ye all believe. But we have not argued what ye cannot comprehend through your minds nor encompass in knowledge.

- 1200 Is there any god besides God who createth? Say: Glory be to God! All are created by His command and all worship Him. Say: God hath subdued the letters and revealed them in such wise that all are rendered powerless. Is there any power that equateth this? God sendeth down words that render all the worlds powerless, though all speak with these same letters.

ملكوت السموات والأرض وما بينهما بدلائل
نحسه كل يدركون قل الأول ما نزل الله من قبل
في الفرقان كل به مؤمنون

- 1198 ان غير الله لن يقدر ان ينزل من اية فاذا سمعتم فاذا
لا سبيل لكم في دينكم في الحين الا وانتم لتقولون
هذا من عند الله المهيمن القيوم ثم ان هذا يكفيكم
بما قد قرتم من قبل في كتاب الله ان انتم موقنون
على ما نزل الله في سورة العنكبوت ان انتم في
آيات الله تتفكرون ثم الثالث ان تلك الايات اكبر
من آيات النبيين كلهم اجمعين اذ بتلك الايات قد
رفع الله كل ما نزل على النبيين من قبل محمد ولو
لم يكن اكبر ما يثبت الله هذا وينسخ ما نزل من
قبله بما انتم في دينكم مستدلون ثم الرابع ما استدل
الله في الفرقان الا يعجزكم بايات ما نزل فيه وان
يكن عند الله من شيء دون هذا فليستدلن به في
الكتاب ان انتم بما نزل الله لموقنون

- 1199 وكل ما انتم تقولون ان يثبت ما يعادل ما استدل
الله والآن لن يحب الله ان يذكره فالكلم كيف لا
تتفكرون وانما الخامس دليل انتم بعقولكم تستدلون
لواراد احد ان يدخل في دين الاسلام هل انتم
بغير آيات الله عليه تستدلون ان تقولون غير ذلك
فاذا ليكن بكم انفسكم ان من اراد ان يدخل في
دينكم ما يسمع منكم الا ما يرى ويثبت به فواده
فكيف انتم على غيركم به تستدلون وعلى انفسكم
بايات الله لا تستدلون وان تقولون لم يكمل حجه
الله بهذا فاذا على قولكم لا حجه في الكتاب على
الذين ما دخلوا في الاسلام من قبل فالكلم كيف
لا تتعقلون ولا تبصرون قل هذا ما بد اثبت الله
لكم من قبل في الفرقان وانتم كلكم به مؤمنون و
لكما ما كنا مستدلين ما انتم لا تدركونه بعقولكم و
لا تستطيعون ان تحيطون به علما

- 1200 هل من اله غير الله يخلق من شيء قل سبحان الله
كل قد خلقوا بامرهم وكل له عابدون قل سخر الله
الحروف ونزلها على شان كل يعجزون هل من
قدره يعدل هذا ينزل الله من كلمات يعجز عنها
كل العالمين بعد ما ان كل بتلك الحروف يتكلمون

If all are powerless to produce verses like these, how much more their powerlessness to grasp their meaning or comprehend their stations or what God hath reckoned therein of seventy thousand meanings which ye cannot encompass in knowledge. This is God's handiwork, if ye would but reflect a little. And verily we witnessed the Day of Resurrection when Truth was distinguished from falsehood according to what was ordained therein. Thy father had composed a book while We were in the most holy land, hearing the words therein, though this be that whereof the chosen servants of God speak not.

لو كان كل عاجزين من ان ياتوا مثل تلك الايات و كيف عجزهم من معناها او ادراكهم درجاتها او ما احصى الله فيها من سبعين الف معنى ان لا تستطيعون ان تحيطون به علما هذا صنع الله ان انتم قليلا ما تفكرون و انما شهدنا يوم القيمة قد تبرء عن النفي حق ما قدر فيه كان ابوك بما قد انشاء كتابا انا كنا باعلى ارض المقدسة كلماتها فيها مستمعين و لو ان هذا مما لا ينطق فيه عباد الله المصطفون

1201 Yet God loveth him who seeketh to be purified from aught else save truth in like manner, if he be of them that know. And that which he knew and composed, were his knowledge to be revealed, would be inscribed as good in the sight of God in a mighty tablet. God created knowledge only that it might be acted upon, yet among men are those who utter words while remaining veiled from acting upon them. When one declareth "There is no God but God" and desireth to be among the doers, he must, if able, purify himself from all that leadeth not to God, negating negation through truth and affirming affirmation through truth, until naught remaineth of that which God's knowledge encompasseth of negation save in distant extinction, and naught remaineth that is established for God or that leadeth to God except in mighty and glorious permanence.

ولكن يحب الله لمن اراد ان يتبرء من دون الحق مثل ذلك ان كان بما علم من العالمين و ما قد علم و انشاء لو اظهر علمه لكان خير اله عند الله في لوح عظيم ما خلق الله العلم الا للعمل به و لكن عند الناس الفاظ ينطقوا فيها و هم عن العمل بها محتجبون اذا ينطق احد لا اله الا الله و اراد ان يكون من العالمين ان يستطيع ليستبرء عن كل ما لم يدل على الله بل ينفي النفي بالحق و يثبتن الاثبات بالحق حتى لا يبق من شيء يحط به علم الله من النفي او في فناء بعيد و لا يبق من شيء يثبت لله او يدل على الله الا في بقاء عز عظيم

1202 And whoso composeth poetry concerning the First Unity, being on the Day of Resurrection among the assured ones, God shall give him two thousand degrees in Paradise of ruby wine wherein he shall ascend by God's leave. Thus doth God reward the truthful. And whoso composeth poetry concerning the companions of the fire, He shall cause him to descend into the fire. Therefore say: O all things! Speak ye for God's sake and speak not for aught else save God, except concerning that which God hath spoken of them and sent down His vengeance upon them, that ye may be delivered on the Day of Resurrection. Compose ye for Him Whom God shall make manifest on the Day of Resurrection whatsoever ye are able, for verily all that ye imagine cannot attain unto an atom of His Cause, and ye are powerless to comprehend that which God hath ordained for Him. Glorified be He above all that the rememberers remember, and exalted be the Manifestation of His Self above all that the affirmers affirm.

و من ينشئ شعرا في الواحد الاول و كان به يوم القيمة من الموقنين يوت الله له الرضوان الفين درجات من ياقوت نخر يستعرج فيها باذن الله كذلك يجزي الله الصادقين و من ينشئ شعرا في اصحاب النار ينزله في النار مثل ذلك قل ان يا كل شيء انتم لله تتلقون ولدون الله لا تتلقون الا بما قد نطق الله فيهم و نزل عليهم نعمته لعلكم يوم القيمة لتنجون فلتنشئن لمن يظهره الله يوم القيمة ما انتم عليه مقتدرون فانكم كل ما تستعرجن باوهامكم لا تدركون ذرا امن امره و انتم عن ادراك ما قد قدر الله له عاجزون سبحان عن كل ما يذكره الذاكرون و تعالى مظهر نفسه عما يثبتن عليه المثبتون

1203 Say: Verily the praise of all who are in the heavens and the earth and what lieth between them is, in the sight of Him Whom God shall make manifest, as a drop compared to the seas of the heavens and the earth and what lieth between them,

قل ان ثناء من في السموات والارض و ما بينهما عند من يظهره الله كقطره عند البحر السموات و الارض و ما بينهما و انا كنا عن ذلك مستغفرين اذ هذا الحديه لا ينبغي لمن قد اصطفاه الله لنفسه

and We seek forgiveness for this. Indeed such praise beseemeth not him whom God hath chosen for Himself and made a mirror reflecting His glory unto all worlds. But your praise of Him is limited by what your hands have wrought and what ye continue to work. If on the day of His manifestation ye believe in Him and in what God revealeth unto Him - Say: Verily God hath angels in the highest Paradise who compose words in His praise, were but one of these words to be revealed unto all who are on earth, they would all at once fall swooning. Say: Who is able to praise God, his Lord, when all are His servants and all are devoutly obedient unto Him?

و جعله مرءات متجليه للعالمين ولكن ثنائكم عليه حظه بما اكتسبت ايديكم و ما اتم تكسبون ان اتم يوم ظهوره به ثم بما ينزل الله عليه المؤمنون قل ان الله ملائكة في الفردوس الاعلى هم في ثنائه منشئون كلمات لو يظهر واحده منها على من على الأرض كلها فاذا كل مره واحده يشبهون قل من يقدر ان يثنى على الله ربه و كل عباد له و كل له قانتون

1204 He it is before Whom prostrate themselves all who are in the heavens and who are on the earth and what lieth between them, and all seek to praise Him. He it is concerning Whom it hath been revealed in all the heavenly Books: Worship none but God, my Lord and your Lord, for this is a straight and certain path. And He it is Who hath sent forth all the Messengers, saying: Follow naught but what hath been revealed from God, and be ye of them that are assured of His signs. Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and all are subservient unto Him. Unto God belongeth the splendor of the heavens and of the earth and of all that is between them, and God is the Most Splendid, the All-Splendid, the Resplendent. Unto God belongeth the majesty of the heavens and of the earth and of all that is between them, and God is the Most Majestic, the All-Majestic, the Glorious.

1204 هو الذي يسجد له من في السموات و من في الأرض و ما بينهما و كل بثنائه يستثنون هو الذي قد نزل في كتب السماء كلها ان لا تعبدوا الا الله ربي و ربكم فان هذا صراط حق يقين و هو الذي قد ابعث الرسل اجمعين ان لا تتبعوا الا ما نزل من عند الله و كنتم بايات الله موقنين و لله ما في السموات و الأرض و ما بين هما و كل له قانتون

1205 Unto God belongeth the beauty of the heavens and of the earth and of all that is between them, and God is the Most Beautiful, the All-Beautiful, the Beauteous. Unto God belongeth the grandeur of the heavens and of the earth and of all that is between them, and God is the Most Grand, the All-Grand, the Magnificent. Unto God belongeth the light of the heavens and of the earth and of all that is between them, and God is the Most Luminous, the All-Luminous, the Light-Giving. Unto God belongeth the mercy of the heavens and of the earth and of all that is between them, and God is the Most Merciful, the All-Merciful, the Compassionate. Unto God belongeth the wisdom of the heavens and of the earth and of all that is between them, and God is the Most Wise, the All-Wise, the Judge. Unto God belong the names of the heavens and of the earth and of all that is between them, and God is the Most Great, the All-Great, the Supreme.

1205 و لله بهاء السموات و الأرض و ما بينهما و الله بهاء باهى بهى و لله جلال السموات و الأرض و ما بينهما و الله جلال جلال جليل و لله جمال السموات و الأرض و ما بينهما و الله جمال جامل و جميل و لله عظمه السموات و الأرض و ما بينهما و الله عظام عاظم عظيم و لله نور السموات و الأرض و ما بينهما و الله نوار ناور نوير و الله رحمه السموات و الأرض و ما بينهما و الله زحام زاحم زحيم و لله حكمه السموات و الأرض و ما بينهما و الله حاكم حكيم و الله اسماء السموات و الأرض و ما بينهما و الله بكار كبير

1206 Unto God belongeth the might of the heavens and of the earth and of all that is between them, and God is the Most Mighty,

1206 و لله عز السموات و الأرض و ما بينهما و الله عزاز عازز عزيز و لله علم السموات و الأرض و

the All-Mighty, the Powerful. Unto God belongeth the knowledge of the heavens and of the earth and of all that is between them, and God is the Most Knowing, the All-Knowing, the Omniscient. Unto God belongeth the power of the heavens and of the earth and of all that is between them, and God is the Most Powerful, the All-Powerful, the Omnipotent. Unto God belongeth the love of the heavens and of the earth and of all that is between them, and God is the Most Loving, the All-Loving, the Beloved. Unto God belongeth the honor of the heavens and of the earth and of all that is between them, and God is the Most Honored, the All-Honored, the Noble. Unto God belongeth the sovereignty of the heavens and of the earth and of all that is between them, and God is the Most Sovereign, the All-Sovereign, the Supreme.

ما بينهما والله علام عالم علم والله قدره السموات والأرض وما بينهما والله قدار قادر قدير والله حب السموات والأرض وما بينهما والله حباب حبيب والله شرف السموات والأرض وما بينهما والله شراف شارف شريف والله سلطته السموات والأرض وما بينهما والله سلاط سالط سليط

1207 Unto God belongeth the dominion of the heavens and of the earth and of all that is between them, and God is the Most Supreme, the All-Supreme, the King. Unto God belongeth the loftiness of the heavens and of the earth and of all that is between them, and God is the Most Exalted, the All-Exalted, the High. Unto God belongeth the victory of the heavens and of the earth and of all that is between them, and God is the Most Victorious, the All-Victorious, the Helper. Unto God belongeth the protection of the heavens and of the earth and of all that is between them, and God is the Most Protecting, the All-Protecting, the Guardian. Those who desire to possess the knowledge of inner mysteries in the essences should recite these verses, for this would be better for them in the sight of God and nearer than that for which they toil night and day. These are the verses of the One; God hath sent down in them the keys to all things, all according to what God hath ordained.

1207 والله ملك السموات والأرض وما بينهما والله ملاك مالك ملك والله علو السموات والأرض وما بينهما والله علاء على على والله نصر السموات والأرض وما بينهما والله نصار ناصر نصير والله حفظ السموات والأرض وما بينهما والله حفاظ حافظ حفيظ وإن الذين يحبون أن يملكون علم البواطن في الجواهر ليتلون تلك الآيات لكان خيرا لهم عند الله وأقرب مما هم بالليل والنهار فيه ليتعبون تلك آيات الواحد قد نزل الله فيها مفاتيح كل شيء كل بما قد قدر الله ليقدرون

1208 Verily the mercy of God is upon those who have believed in God and His signs, and those who shall believe thereafter.

1208 وإنا الرحمة عن الله على الذين آمنوا بالله وآياته والذين هم من بعد يؤمنون

1209 [Vahid 10, Bab 3, aswa]

1209 [واحد ١٠ باب ٣ أسوى]

1210 It hath four stages. The first of the first:

1210 وله أربع مراتب الأول في الأول

1211 In the Name of God, the Most Exalted, the Most Exalted!

1211 بسم الله الأسوى الأسوى

1212 There is no God but Him, the Most Exalted, the Most Exalted! Say: God is more exalted than any who possess exaltation. None in the heavens or the earth or whatsoever lieth between them can withstand the sovereignty of His exalted dominion. He createth what He willeth through His command. Verily, He hath ever been the Exalted, the Most High, the Supreme.

1212 لا إله الا هو الأسوى الأسوى قل الله أسوى فوق كل ذي أسواء لن يقدر أن يتمتع عن ملك سلطان أسواته من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بأمره أنه كان سواء ساويا سويا

1213 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth and whatsoever lieth

1213 سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون و

between them. Say: All bow down before Him in adoration. Praise be to God, unto Whom offer praise all who are in the heavens and who are on the earth and whatsoever lieth between them. Say: All stand humbly before Him.

الحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون

1214 God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, the King Who passeth not away, the Just One Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or whatsoever lieth between them. He createth what He willeth by His command. Verily, He hath power over all things.

1214 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً

1215 Blessed is He unto Whom belongeth the dominion of the heavens and of the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them. There is no God but Him, the Protector, the Self-Subsisting.

1215 و تبارك الذي له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

1216 Say: God hath indeed ascended His Cause, and all are equal in the sight of God, would ye but perceive it. Should the most exalted among creation turn unto God, such are the believers, and should the lowliest of creation turn unto God, such are the believers. And should the highest or lowest among creation be veiled from God, then God loveth not that they be mentioned.

1216 قل ان الله قد استوى على امره و كل عند الله سواء ان اتم تشهدون لو يقبل على الخلق الى الله فاولئك هم المؤمنون وان يقبل ادنى الخلق الى الله فاولئك هم المؤمنون وان يحتجب عن الله اعلى الخلق وادناهم فاذا لا يحب الله ان يذكرهم

1217 Therefore fear God, O all things, from the Day of Him Whom God shall make manifest, for ye know not whether this is He Whom God shall make manifest. Nay, even should He make Himself known unto you after His manifestation, then would ye hear and know. Therefore have mercy upon yourselves, that ye transgress not the bounds of the Bayan, and grieve not any soul, that this may return unto Him Whom God shall make manifest while ye know not. Say: That which returneth unto Him returneth unto God, if ye be assured of God's signs.

1217 فلتتقن الله ان يا كل شيء من يوم من يظهره الله فانكم انتم لا تعلمون ان هذا من يظهره الله لا وان يعرفكم بعد ظهوره نفسه فاذا انتم حينئذ تسمعون وتعلمون فاذا فلترحمن على انفسكم ان لا تتجاوزون عن حدود البيان ولا تحزن من نفس ابداء ليرجع هذا له من يظهره الله وانتم لا تعلمون قل ما يرجع اليه ما يرجع الى الله ان انتم بآيات الله موقنون

1218 Say: He is the Subduer above you, the Manifest over you, the Mighty at your right hand, the Exalted at your left, the Transcendent above your heads, the Sovereign beneath your feet, and the Powerful from every direction that reacheth you. He guardeth you by night and by day through His command. Verily, He hath power over all things.

1218 قل هو القاهر فوقكم والظاهر عليكم والممتنع عن يمينكم والمرتع عن شما لكم والمتعالى عليكم من فوق رؤسكم والمتسلط عليكم من تحت اقدامكم والمقتدر عليكم من كل شطر ينتهى اليكم ليحفظكم بالليل والنهار بامر الله كان على كل شيء قديراً

1219 Say: Through these seven Names mentioned in this verse shall ye be saved on the Day of Resurrection if ye seek shelter beneath the shadow of Him Whom God shall make manifest. Look ye unto the names of the Gospel, for verily whoso sought not shelter beneath the shadow of Muhammad, the names of God therein profited him not. Thus shall ye be tested on the Day of Him Whom God shall make manifest. If ye believe in Him, then are ye guides unto God; else how can ye be names when ye give no tidings of Him Whom ye name? Say: Verily, naught in the heavens or on earth or between them can comprehend God, nor can His names comprehend Him. He is the Self-Sufficient, the Inaccessible, the Most Exalted. God hath singled out certain of His servants who can recognize Him Whom God shall make manifest; thus do ye comprehend God and His names. Ye comprehend only these true Names in creation. Glorified be God above what they ascribe unto Him. God created His servants and all are submissive unto Him.

1219 قل بتلك الأسماء السبعة في تلك الآية انتم يوم القيمة لتنجون ان انتم في ظل من يظهره الله تستظلون فلتنظرون في اسماء الانجيل فان من لم يستظل في ظل محمد لن ينفعه ظهور اسماء الله فيه كذلك انتم يوم من يظهره الله لمبتلون ان تؤمنون به فاذا انتم ادلاء على الله والا فكيف انتم اسماء وعن مسماكم لا تنبئون قل ان الله لما لا يدركه من شيء لا في السموات ولا في الأرض ولا ما بينهما ولا من اسمائه انه كان غنيا ممتعا منيعا فاذا قد اختص الله بعباد من عنده ان يستدلون على من يظهره الله فاذا انتم الله واسمائه تدركون واما انتم تدركون في الخلق ذلك الأسماء الحق سبحانه الله عما يصفون والله خلق عن عباده و كل له قانتون

1220 He is the One Whom nothing in the heavens or earth or between them can comprehend. There is no God but Him, the Protector, the Self-Subsisting. If God's power were the power of creation, how could ye not lift a command from yourselves or establish the like thereof among all names? All are His servants and all stand by His command. Say: All beautiful names belong to God, manifested only through Him Whom God shall make manifest. What ye comprehend of bounty is but an atom of the revelation of His bounty, and what ye comprehend of grace is but an atom of what God hath revealed of His grace. Similarly do ye deduce all names. Since God is the Self-Sufficient, the Inaccessible, the Most Exalted, God hath ordained for the Manifestation of His names Him Whom God shall make manifest. Ye bear witness to this mention, and through His evidences do ye comprehend all His beautiful names as revealed unto them through them by His command.

1220 هو الذي لن يدركه من شيء لا في السموات ولا في الأرض ولا ما بينهما لا اله الا هو المهيمن القيوم ان كان قدره الله قدره ذلك الخلق فكيف لا يستطيعون ان يرفع عنكم من امر او يقدر مثل ذلك في كل الأسماء كل عباد له وكل بامرهم قائمون قل ان اسماء الحسنى كلها لله لم يظهر الا من من عنده من يظهره الله ما انتم من الجود تدركون ذلك ذره من تجلي جوده وما انتم تدركون من فضل ذلك ذره ما قد تجلي الله من فضله ومثل ذلك انتم في كل الأسماء تستدلون ولما كان الله غنيا ممتعا منيعا قد قدر الله لمظهر اسمائه من يظهره الله انتم من هنالك ذكر تشهدون وفي ادلائه كل اسمائه الحسنى بما قد تجلي لهم بهم بامرهم تدركون

1221 Say: God hath established Himself upon the Throne of Glory - will ye not glorify Him? Say: God hath established Himself upon the Throne of Majesty - will ye not glorify Him? Say: God hath established Himself upon the Throne of Beauty - will ye not glorify Him? Say: God hath established Himself upon the Throne of Grandeur - will ye not glorify Him? Say: God hath established Himself upon the Throne of Light - will ye not glorify Him? Say: God hath established Himself upon the Throne of Mercy - will ye not glorify Him? Say: God hath established Himself upon the Throne of Supreme Glory - will ye not glorify Him? Say: God hath established Himself

1221 قل الله قد استوى على عرش البهاء افلا تسبحون قل الله قد استوى على عرش الجلال افلا تسبحون قل الله قد استوى على عرش الجمال افلا تسبحون قل الله قد استوى على عرش العظمة افلا تسبحون قل الله قد استوى على عرش النور افلا تسبحون قل الله قد استوى على عرش الرحمة افلا تسبحون قل الله قد استوى على عرش الكبرياء افلا تسبحون قل الله قد استوى على عرش العزة افلا تسبحون قل الله قد

upon the Throne of Might - will ye not glorify Him? Say: God hath established Himself upon the Throne of Awe - will ye not glorify Him? Say: God hath established Himself upon the Throne of Power - will ye not glorify Him? Say: God hath established Himself upon the Throne of Strength - will ye not glorify Him? Say: God hath established Himself upon the Throne of Sovereignty - will ye not glorify Him? Say: God hath established Himself upon the Throne of Loftiness - will ye not glorify Him?

استوى على عرش الهيبة افلا تسبحون قل الله قد استوى على عرش القدرة افلا تسبحون قل الله قد استوى على عرش القوة افلا تسبحون قل الله قد استوى على عرش السلطنة افلا تسبحون قل الله قد استوى على عرش العلو افلا تسبحون

1222 If ye suppose yourselves to be the thrones of God, then when He Whom God shall make manifest maketh Himself known unto you, ye shall recognize yourselves as the thrones of God in all His beautiful names as they are revealed unto you through you by your own selves, for this is what God hath attributed unto Himself, if ye be of them that love this.

1222 ان تحسبن ان تكونن اعراش الله فاذا حين ما يعرفكم من يظهره الله نفسه تتعرفون لتكونن اعراش الله في كل ما يتجلى لكم بكم بانفسكم من اسمائه الحسنى اذ هذا ما قد نسب الله الى نفسه ان اتم ذلك لتحبون

1223 Say: The All-Merciful hath established Himself upon the Throne. His is whatsoever is in the heavens and on the earth and in whatsoever lieth between them. Say: All stand, by His command, established. His are the most comely Names. They that are in the heavens and on the earth and in whatsoever lieth between them glorify Him. There is none other God but Him, the Help-in-Peril, the Self-Subsisting. The Sovereign is established upon the Throne. To Him belongeth whatsoever is in the heavens and the earth and whatsoever lieth beneath the soil. God, there is no God but Him, the One, the Most Exalted. His are the most beautiful names in the kingdom on high unto the lowest depths.

1223 قل الرحمن قد استوى على العرش له ما في السموات والارض وما بينهما قل كل بامرهم قائمون له الاسماء الحسنى يسبح له من في السموات والارض وما بينهما لا اله الا هو المهيم القويم السلطان على عرش استوى له ما في السموات والارض وما تحت الثرى الله لا اله الا هو الواحد الاعلى له الاسماء الحسنى في ملكوت العلى الى ذروه الادنى

1224 The second in the second.

1224 الثانى فى الثانى

1225 In the name of God, the Most Perfect, the Most Perfect.

1225 بسم الله الاسوى الاسوى

1226 Glorified art Thou, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine is the Might and the Omnipotence, Thine is the Power and the Divine Realm, Thine is the Strength and the Treasured Realm, Thine is the Sovereignty and the Human Realm, Thine is the Might and the Majesty, Thine is the Countenance and the Beauty, Thine is the Face and the Perfection, Thine is the Mercy and the Bounty, Thine is the Authority and the Justice, Thine is the Power and the Action, Thine is the Similitude and the Examples, Thine is the Station and the Glory, Thine is the Grandeur and the Supreme Greatness, Thine is the Awe and the Radiance, Thine is the Might and the Invincibility, Thine is the Power and the Transcendence, Thine is the Sovereignty and the Omnipotence, and Thine is

1226 سبحانك اللهم يا الهى لاشهدنك وكل شىء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك الرحمة والفضال ولك السطوة والعدل ولك القوة والفعال ولك المثل والامثال ولك المواقع والاجلال ولك العظمة والكبرياء ولك المهابة والاستجلال ولك العزة والامتناع ولك القوة والارتفاع ولك السلطنة والافتدار ولك ما احببته او تحبته من ملكوت امرك وخلقك

whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

1227 Thou hast ever been One God, Single, Eternal, Alone, Ever-Living, Self-Subsisting, Sovereign, All-Encompassing, Most Holy, Everlasting. Thou hast taken neither consort nor son. Therefore, O my God, do Thou nurture all who are in the Bayan with the gems of knowledge and wisdom, not with that which shall profit or harm them on the Day of Resurrection. All jewels of knowledge and wisdom rest in His good-pleasure with His servant, and this can only be manifested through the good-pleasure of Him Whom He shall make manifest on the Day of Resurrection. When one knoweth himself, then doth he find the path to Thy good-pleasure, whether he be learned in all knowledge or knoweth naught. This is true in the day of Thy Manifestation, and in the days of Thy concealment Thy ways in the Bayan are manifest beyond count and Thy dawning-places in the Bayan are resplendent beyond concealment.

1228 Protect, O my God, Thy loved ones from that which profiteth them not from the inventions of their learning, and nurture them through the delight of reciting Thy verses and beholding Thy words, and through observing Thy bounty and refraining from that which Thou hast forbidden, and through glorification at all times, for this is the best of deeds in Thy sight.

1229 Glorified art Thou, O my God! How exalted is Thy grace and beneficence, how lofty Thy generosity and favor! Thou hast made the degrees of knowledge like unto the degrees of creation, and hast distinguished the people of Thy love with the knowledge of Thy love and good-pleasure and intimacy and glory. Preserve us, O God, from all this and elevate us through what Thou hast revealed in the Bayan during the days of Thy concealment. Send down, O God, upon my parents and those who love me, whether of the past or future, from a beginning that hath no beginning to an end that hath no end, that which becometh the loftiness of Thy existence, the sublimity of Thy grace, the exaltation of Thy remembrance, the inaccessibility of Thy favors, Thy glory, and that which Thou art in Thy names and similitudes and manifestations and verses and words and evidences.

1230 For verily Thou hast ever been and wilt ever be the One existing before all things, subsisting after all things, transcending all things, dwelling beneath all things, and abiding after the passing of all things. Thou givest life and causest death, then causest death and givest life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, the Single

1227 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً ما اتخذت لنفسك صاحبة ولا ولداً فلتربين اللهم كل من في البيان بجواهر العلم والحكمة لا بما ينفعهم ويضرهم يوم القيمة وجواهر العلم والحكمة كلها رضائك عن العبد وهذا لا يظهر إلا برضاء من تظهره يوم القيمة فإذا عرف أحد نفسه فإذا يبتدى إلى رضائك من سبيل سواء علم من كل علم أولاً يعلم من شيء هذا في يوم ظهورك وفي أيام بطونك مناهجك في البيان ظاهر لا يحصى ومطالعك في البيان مشرقه لا يخفى

1228 فلتحفظن اللهم أوليائك عما لا ينفعهم من مخترعات علمهم ولتربينهم بالتلذذ بتلاوه إياتك والنظر في كلماتك والراقب بجودك والأجتناب عما قد نهيت عنه والآ سبحان عند كل شيء فإن هذا خير العمل عندك

1229 فسبحانك يا الهى ما اعل فضلک واحسانک وما اعلی کرمک و امتناعک قد جعلت درجات العلم بمثل درجات الخلق واختصت اهل محبتک بعلم حبک و رضاک و ودک و بهائک فلتعصمن اللهم عن کل ذلك و لترفعن اللهم بما قد نزلت فی البیان فی ايام بطونک و لتزلن اللهم علی ابوی و اولی محبتی بمن کان او یكون من اول الذی لا اول له الى اخر الذی لا اخر له ما ینبغی لعلو جودک و سمو فضلک و ارتفاع ذکرک و امتناع لطفک و ابتهاج منک و ما انت علیه من اسمائک و امثالك و ظهوراتک و اياتک و کلماتک و دلائلک

1230 اذ انتک انت لم تزل كنت کائناً قبل کل شيء و کائناً بعد کل شيء و کینونا فوق کل شيء و مکونا دون کل شيء و مستکونا بعد فناء کل شيء تحي و تميت ثم تميت و تحي و انتک انت حی لا تموت و ملک لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضته من

One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily Thou hast power over all things.

شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بامرک انک کنت على کلّ شيء قديراً

1231 The Third in the Third:

الثالث في الثالث 1231

1232 In the Name of God, the Most Sublime, the Most Sublime.

بسم الله الأسوى الأسوى 1232

1233 Praise be to God Who hath established Himself upon the throne of dominion and kingdom through the exaltation of the majesty of His oneness, then established Himself upon the throne of might and omnipotence through the exaltation of the beauty of His eternality, then established Himself upon the throne of power and divinity through the glory of the lights of His countenance, then established Himself upon the throne of strength and sublimity through the transcendence of the loftiness of His elevation, then established Himself upon the throne of sovereignty and human realm through the splendor of the radiance of His dominion. He beareth witness, and all His creation beareth witness, that there is no God but Him, eternally ancient in the eternity of eternities, and He hath ever been and will ever be eternally ancient, never ceasing and never ending.

1233 الحمد لله الذى قد استوى على عرش الملك و الملکوت بارتفاع جلال وحدانيته ثم استوى على عرش العزّ والجبروت بارتفاع جمال صمدانيته ثم استوى على عرش القدرة واللاهوت بابتهاج انوار وجهته ثم استوى على عرش القوة والياقوت باستعلاء علاء رفعته ثم استوى على عرش السلطنة والناسوت باستبهاء بهاء سلطنته فاستشهده و کلّ خلقه على انه لا اله الا هو ازل قديماً في ازل الأزال ولم يزل ليكون ازلاً قديماً لم يزل ولا يزال

1234 He beareth witness, and all His creation beareth witness, that the Essence of the Seven Letters hath chosen Him for Himself and hath manifested unto Him with all created things the capacity of Him Whom He shall make manifest today and the exaltation of the path of those who elevate it, in glorification of the word of those who give it sovereignty, in support of the victory of those who render it triumphant, in magnification of the might of those who possess it, in manifestation of the revelation of those who reveal it, and in glorification of the majesty of those who preserve it from all that they would not desire for themselves. Blessed are they who make themselves proofs of God's good-pleasure therein, for these are the dawning-places of God's Cause and the daysprings of glory through whom God manifests His proof as He willeth. And He Whom God shall make manifest will appear on the Day of Resurrection with sovereignty and independence, with grandeur and majesty over all things.

1234 فاستشهده و کلّ خلقه على ان ذات حروف السبع مرات قد اصطفاه لنفسه وتجلّى له بكلّ خلقه استعداد اليوم من تظهره و ارتفاعاً لمنهاج من يرفعه و استعلاء بكمه من يسلطه و استنصار لنصر من ينصره و استعزاز لعزّ من يملكه و استظهار لظهور من يظهره و استجلالاً لجلال من من يحفظه من کلّ ما لا يحب لنفسه فطوبى للذينهم يجعلون انفسهم ادلاء مرضات الله فيه اذ هولاء مطالع امر الله و مشارق عزّ بهم يظهر الله لحجته ما يشاء و ليظهرن من يظهره يوم القيامة على کلّ شيء بالسلطنة و الاستقلال و بالكبرياء و الأستجلال

1235 From God and from all things upon Him and upon the proofs of His Cause be every glory, majesty, beauty, greatness, light, mercy, might, loftiness, power, grandeur, all-encompassing nature, knowledge, strength, love, sovereignty, nobility, dominion, kingdom, guidance, words, verses, and whatsoever befiteth God of His most excellent Names and most exalted Attributes. For whatsoever God hath willed for Him is all goodness, and if the servant doth not will for Him all goodness, how

1235 فمن الله و من كلّ شيء عليه و على ادلاء امره من كلّ بهاء و جلال و جمال و عظمه و نور و رحمه و عزّ و رفعة و قوه و كبرياء و احاطة و علم و قدره و حب و سلطنه و شرف و ولاية و ملك و دلاله و كلمات و ايات و ما ينبغي لله من اسمائه الحسنی و امثاله العليا اذ ما شاء الله له كل خير لو لم يشاء العبد له كل خير كيف يكون

can he be a servant of God? O people of the Bayan! Guard yourselves lest ye be veiled from His Will in His Proof, for God hath willed for Him all goodness while ye will it not. Verily your destruction lieth in this and naught else, if ye but perceive it. Draw nigh unto God by willing for His Proof what God hath willed for Him, for your contentment and salvation lie in this, if ye but know it.

عبد الله ان يا اولى البيان انتم من ذلك تتقون ان لا تحتجب من مشيه في حجه فان الله قد شاء له كل خير وانتم لا تشاون فان هلاككم في هذا لا في دون ذلك ان انتم تشعرون و لتقربون الى الله بان تشاءون لحجه ما قد شاء الله له فان رضائكم و نجاتكم في هذا ان انتم تعملون

1236 The Fourth in the Fourth.

الرابع في الرابع 1236

1237 In the Name of God, the Most Exalted, the Most Exalted.

بسم الله الأسوى الأسوى 1237

1238 Praise be to God, besides Whom there is no other God, the Most Exalted, the Most Exalted. And verily the glory from God is upon the First One and upon whoever resembleth that One wherein naught is seen except the First One. And furthermore, I bear witness that God, glorified be He, hath created human temples in such wise that they should be the thrones of the manifestation of God, and this represents man's exaltation above all others of his kind. For if thou dost submit to Him Whom God shall make manifest and to His manifestations, then art thou a throne for God and His revelations. Otherwise, thou art like all other created things, at the level of inanimate objects, unworthy to be a throne for God, even though every thing in its own existence beareth some manifestation of its Lord. Yet the honor belongeth to man inasmuch as he comprehendeth this.

1238 الحمد لله الذى لا اله الا هو الأسوى الأسوى و انما البهاء من على الله الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد بان الله سبحانه قد قد خلق هياكل الإنسان على شأن ينبغى ان يكون اعراش ظهور الله و هذا علو الإنسان عن سائر ابناء جنسه فان استسلمت لمن يظهره الله و لظهوراته فاذا انت عرش لله و لم تجلياته و الا مثلك كمثل سائر الخلق في رتبة الجماد لا ينبغى ان تكون عرشا لله و لو ان كل شيء في حد وجوده قد حمل ظهورا من ظهورات ربه و لكن الشرف للانسان حيث يدرك ذلك

1239 And verily the throne which God hath chosen for Himself is none other than Him Whom God shall make manifest, and all else are thrones for His revelations. Therefore, hasten to attain this grace, for herein lieth your glory and splendor, not in what ye possess.

1239 و ان عرشا قد اصطفاه الله لنفسه ذلك من يظهره الله لا غيره و ما دونه اعراش له لتجلياته فاستبقوا الى ذلك الفضل فان هذا عرثكم و بهائكم لا في عندكم

1240 They desire naught except what He desireth, and He desireth naught save what God, glorified and exalted be He above all description, desireth. Through His manifestation He hath been established upon all things, that all might testify that there is none other God but Him, the Protector, the Self-Subsisting, and that all things might proclaim that there is none other God but Him, the Mighty, the Most Mighty, the Best-Beloved.

1240 و لا يشا و ن الا ما قد شاء و انه ما شاء الا ما شاء الله سبحانه و تعالى عما يصفون قد استوى بظهوره على كل شيء ليستشهدن كل على انه لا اله الا هو المهيمن القيوم و ليستنطقن كل شيء على انه لا اله الا هو المعز و المتعزز المحبوب

1241 [Vahid 10, Bab 4, asaf]

1241 [واحد ١٠ باب ٤ أسف]

1242 His are four stations. The first of the first:

1242 و له اربع مراتب الأول في الأول

1243 In the Name of God, the Most Grieving, the Most Grieving.

1243 بسم الله الأسف الأسف

1244 Say: God is more grieving than any who grieve. No sovereign can withstand the power of His grief, neither in the heavens

1244 قل الله اسف فوق كل ذى اساف لن يقدر ان يمتنع ملك سلطان اسافه من احد لا في

nor on earth nor between them. He createth what He willeth by His command. Verily, He is the All-Grieving, the Grieved, the Grief-Stricken.

السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ أَسَافًا أَسْفَا

- 1245 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom all who are in the heavens and who are on earth and what lieth between them make their submission. Say: All are submissive unto Him.

1245 سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ قَانِتُونَ

- 1246 God beareth witness that there is none other God but Him. His are the Kingdom and the Dominion, then Glory and Omnipotence, then Power and Divinity, then Might and Sovereignty, then Rule and the human realm. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily, He hath power over all things.

1246 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمُلْكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْبَاقُوتُ ثُمَّ السَّلْطَنَةُ وَالنَّاسُوتُ يُحْيِي وَيُمِيتُ ثُمَّ يُمِيتُ وَيُحْيِي وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ وَمَلِكٌ لَا يُزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَ

- 1247 Blessed be He unto Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is none other God but Him, the Mighty, the Best-Beloved. And exalted be He unto Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is none other God but Him, the Protector, the Self-Subsisting.

1247 تَبَارَكَ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبُوبُ وَتَعَالَى الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ

- 1248 Say: God hath ever been what He is, and no thing hath ever changed Him. All that ye behold in the Bayan - had ye heard from the heavenly Books of the past how the Primal Point attributed divine qualities to Himself, ye would likewise understand. Should He Whom God shall make manifest grieve, this is what God hath grieved. Will ye not then fear? Should He Whom God shall make manifest take vengeance, this is what God hath avenged. Will ye not then be apprehensive? O all things! From the beginning that hath no beginning until now, We have nurtured you in every manifestation that ye might be saved in the subsequent manifestation. Yet ye showed no shame and perceived not what We intended for you, but followed your own desires in that which profiteth you not, and on the Day of Resurrection ye shall enter the Fire.

1248 قُلْ إِنَّ اللَّهَ لَمْ يَزَلْ لَمْ يَغْيِرْهُ مِنْ شَيْءٍ وَكُلٌّ مَا أَنْتُمْ فِي الْبَيَانِ لَتَنْظُرُونَ لَوْ سَمِعْتُمْ مِنْ كُتُبِ السَّمَاءِ مِنْ قَبْلِ ذَلِكَ مَا تَنْسِبُ اللَّهُ إِلَى نَفْسِهِ مِنْ شَيْءٍ نَقَطَهُ الْأَوَّلَى أَنْتُمْ كَذَلِكَ تَدْرِكُونَ أَنْ يَسِفَ مِنْ يَظْهَرُهُ اللَّهُ ذَلِكَ مَا قَدْ أَسَفَ اللَّهُ أَفَلَا تَتَّقُونَ وَإِنْ يَنْتَقِمَ مِنْ يَظْهَرُهُ اللَّهُ ذَلِكَ مَا قَدْ ائْتَقَمَ اللَّهُ أَفَلَا تَشْفَقُونَ إِنْ يَا كُلِّ شَيْءٍ أَنَا مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِلَى حِينِئذٍ قَدْ رَيْنَاكُمْ فِي كُلِّ ظَهْوٍ بِمَا أَنْتُمْ فِي ظَهْوٍ الْآخِرِ لَتَنْجُونَ وَمَا اسْتَحْيَيْتُمْ وَمَا أَطْلَعْتُمْ بِمَا قَدْ أَرَدْنَاكُمْ وَتَتَّبِعُونَ أَنْفُسَكُمْ فِيمَا لَا يَنْفَعُكُمْ وَأَنْتُمْ يَوْمَ الْقِيَمَةِ فِي النَّارِ تَدْخُلُونَ

- 1249 We have traversed worlds innumerable, known to none save Us, until the First Creation; then from the First Creation until the day of Muhammad have We nurtured you in every Dispensation that ye might be saved. When We manifested Muhammad aforetime, We witnessed that every people stood within their

1249 قَدْ انْتَبَهْنَا عَوَالِمَ الَّتِي لَا يَحْصِيهَا غَيْرُنَا إِلَى بَدِيعِ الْأَوَّلِ ثُمَّ مِنْ بَدِيعِ الْأَوَّلِ إِلَى يَوْمِ مُحَمَّدٍ قَدْ رَيْنَاكُمْ فِي كُلِّ ظَهْوٍ بِمَا أَنْتُمْ لَتَنْجُونَ فَإِذَا لَمَّا أَظْهَرَ مُحَمَّدًا مِنْ قَبْلِ قَدْ شَهِدْنَا أَنَّ كُلَّ أَمَةٍ فِي حَدِّهَا قَائِمُونَ قَدْ رَحِمْنَا

bounds. We showed mercy unto you and commanded the Apostle in the religion of Islam that perchance ye might be saved in the latter day. The Apostle commanded you to make the religion of Islam victorious throughout the earth and whatsoever is thereon, and provided you with every means that ye might manifest what God had ordained for you.

1250 When We manifested the Seven Letters, We were witness that ye fulfilled not what We had ordained in the Qur'an and commanded you, but slumbered in your night and sported in your day, remaining veiled from God's command. Think ye that We provided you the means without right, or desired that ye should merely eat and sleep after hearing God's command? How is it ye helped not your Faith to triumph over all on earth, nor left anyone in the Fire without delivering him, that all on earth might be united in one Faith from God, the Protector, the Self-Subsisting?

1251 When that which ye were powerless to achieve had passed, God desired to cause you and them to enter the religion of the Bayan, that ye might attain unto His mercy. We nurtured you during the years of the Planting through the verses of the Qur'an that ye might be saved in the day of the subsequent Manifestation. We brought you therein five proofs whereby ye might attain certitude, that ye might be guided by these proofs in the subsequent Manifestation and traverse the path of God.

1252 Say: First, God adduced no proof in the Qur'an save verses that rendered you powerless - will ye not understand? Second, none but God can reveal a single verse - will ye not reflect? Third, this Book sufficeth you before God - will ye not be certain? Fourth, these verses are greater than the verses of the previous Prophets - will ye not believe? Fifth, God's proof hath been perfected unto all on earth, and should anyone desire to enter the religion of Islam through conclusive proofs from your own minds, he hath no way to deny after the Book - and ye all believe in these proofs.

1253 We nurtured you thus that ye might be saved in the subsequent Manifestation. Yet when We manifested that whereof ye were promised, with all these proofs and evidences from Us whereby ye might all attain certitude, ye turned not unto what God desired and squandered your knowledge with what you fabricated from your principles, which are fit only as fodder for beasts, while calling yourselves pious and cautious. Though

عليكم و امرنا الرسول في دين الأسلام لعلمكم في يوم الآخر لتنجون و لقد امركم الرسول ان تظهرن دين الأسلام على الأرض و ما عليها و اتاكم من كل الأسباب لعلمكم ما قد اراد الله لكم تظهرون

1250 فاذا اظهرنا ذات حروف السبع فانا كنا شاهدين انكم ما و فيتم بما قد اردنا في الفرقان و امرناكم و رقدتم في ليلكم و تلاعبتم في نهاركم و كنتم عن امر الله محتجين التحسبون انما قد اتيناكم الأسباب بغير حق او اردنا لكم ان تاكلون و ترقدون بعد ما قد سمعتم امر الله فكيف ما انتصرت دينكم لتظهرن على من على الأرض و لا تيقن في النار من احد و الا و تخلصوه و ليكون كل ما على الأرض في دين واحد من عند الله المهيمن القيوم

1251 فاذا قد قضى عنكم ما لا تستطيعون يومئذ اذا انكم انتم يومئذ بعد من هؤلاء يريد الله ان يدخلكم و اياهم في دين البيان لعلمكم رحمة الله تدركون قد ربيناكم في سنين الغرس بايات الفرقان لعلمكم في يوم ظهور الآخر بها لتنجون قد اتيناكم فيه دلائل نحسه انتم بها توقنون لعلمكم في ظهور الآخر بتلك الدلائل تستدلون ثم عن صراط الله لترون

1252 قل الأول ما استدلل الله في الفرقان آلا بايات و عجزكم افلا تتعقلون ثم الثاني بان غير الله لن يقدر ان ينزل من اية افلا تفكرون ثم الثالث بان هذا الكتاب يكفيكم عند الله افلا توقنون ثم الرابع بان تلك الايات اكبر من ايات النبيين من قبل افلا تؤمنون ثم الخامس بان حجة الله قد اكملت على من على الأرض كلها و ان اراد احداً يدخلن في دين الأسلام بدلائل محكمه من عند عقولكم لا سبيل له ان يحتجب بعد الكتاب و انتم كلكم بتلك الدلائل مؤمنون

1253 قد ربيناكم بهذا لعلمكم في ظهور الآخر لتنجون فلما قد اظهرنا ما انتم به توعدون بتلك الحجّة و تلك الدلائل كلها من عندنا كل تستطيعون ان توقنون ما التفتن الى ما اراد الله و ضيعتم علمكم بما اخترعتم عن اصولكم و دونه بما ينبغي ان ياكله الحيوان و سميت انفسكم اتقياء محتاطين باننا قد اتعينا

We toiled throughout Our life and learned the fundamentals of the knowledge of the Qur'an, We were among those who knew God's good-pleasure. Woe unto you! God's good-pleasure is manifest from His presence in clear verses, yet you trifle with your useless learning and imagine you are doing good in God's sight. It behooveth all who dwell on earth to embrace the Islamic Faith, that on the Day of Our manifestation they may bow down before Us, even as they have bowed from the beginning of their lives unto their end.

1254 We revealed Our Cause, whereupon kings and countless multitudes among the Muslims submitted. We severed Ourselves from the various sects and from the king who had believed in the Point of the Qur'an, yet remained veiled from the Letters of the One. We revealed Our Cause in five regions while all of you supplicated night and day for Our manifestation and professed belief in what was revealed in the Qur'an. We delivered the Book of the Qayyum in those regions and in the Holy Land whose people believed in the One of the Qur'an. When the number of the letter Ha was fulfilled, this was Our seat which God is not ashamed to mention, though you imagine yourselves to be doing good. Remember what transpired in the five regions and then in the Holy Land - yet how little do you remember! When We witnessed this, We were grieved and took vengeance upon you through Our Cause, for you are not believers in God's sight. Can any vengeance equal this, if you but perceived it?

1255 While you expect to be regarded as rightly guided and to receive His good-pleasure, God has testified that you act contrary to His good-pleasure. Would that you all had sensitive spirits; else God will surely raise up one who will make manifest in your souls the effects of that grief, and then you will remember. But you were not given the essence of knowledge, else at the time of the Cause you would either be blessed or tormented. For all who were slain in Islam were martyred on account of a single verse of the Qur'an. Yet when you recite the verses, having no grasp of their essence, you remain unmoved, though their impact be supreme. You exist at the level of minerals. How then can you enter into religion when their effects become manifest? Before their effects appear, you recite what none can count save God, yet remain unmoved, being fixed at the mineral level.

1256 What fire could be fiercer for you than to behold the proof of your Lord, yet remain veiled from Him, pass judgment upon

في عمرنا و علمنا مقدمات علم الفرقان لكنا برضاء الله عالمين و يلکم ان رضاء الله ظاهر من عنده في ايات بينات و انتم تتلاعبون بما لا ينفعكم من علومكم و تحسبون انكم في رضاء الله تحسنون ينبغي ان يكون كل ما على الأرض في دين الإسلام لعلمهم في يوم ظهورنا بين ايدينا يسجدون بمثل ما يسجدون لنا من اول عمرهم الى اخرها

1254 قد اظهرنا امرنا فاذا ملكين و طوائف غير معدودة في الإسلام مسلمون قد انقطعنا عن الطوائف و عن ملك الذي قد امنوا بالنقطة الفرقان و هم كانوا عن حروف الاحد محتجبون و اظهرنا امرنا في خمس قطع كلکم لتضرعون بالليل و النهار و لظهورنا ثم بما قد نزل في الفرقان لمؤمنون و قد بلغنا كتاب القيوم في تلك القطع ثم في ارض المقدسة التي اهلها بلاحد الفرقان لمؤمنون فاذا ما قد قضى عدد الهاء هذا مقعدنا ما يستحي الله ان يذكره و انتم تحسبون عند انفسكم انكم انتم محسنون فلتذكرن ما قد قضى على قطع الخمس ثم في ارض المقدسة قليلا ما تذكرون فلما راينا هذا قد اسفنا و انتقمنا عنكم بامرنا على انكم لستم عند الله بمؤمنين هل يعدل انتقام مثل هذا ان كنتم مستغفرين

1255 اذ انتم لتعملن ان يشهدن عليكم بالهدى و الحق و يرضى عنكم و هذا ما قد شهد الله عليكم بانكم في دون رضاء الله عاملون ان تكون ذاروح متأثر كلکم و الا سيعيثن الله من يظهر اثر ذلك الأسف في انفسكم فاذا انتم تذكرون و لكنكم ما اوتيت من العلم جوهره و الا حين الأمر لتنعمون او يتعذبون اذ كل ما قد قتلوا في الإسلام اثر اية من ايات الفرقان و لكنكم حين ما تتلون الايات لما لا تدركن بها جوهرها بها لا تتأثرون و لو انها لا كبر من اثرها و لكنكم في حد الجناد لتعيشون ان يظهر اثرها فكيف انتم في دين تدخلون و لكنكم قبل ان يظهر اثرها ان تتلون ما لا يحصى احد الا الله لا تتأثر انفسكم بما كنتم في حد الجناد و اقفين

1256 هل من نار اشد لكم من ان تنظرون جهة ربكم و تحتجبون عنه و تحكمون عليه و انتم عند انفسكم

Him, while imagining you do good? We were indeed independent of all things. We were truly grieved on account of you and shall take vengeance upon you. Inscribe this in your ears, that on the Day of Him Whom God shall make manifest, you may not remain veiled as you are now. They supplicate for His manifestation and call upon Him, yet when God makes Him manifest in truth, you neither turn towards Him nor remember Him as you turned towards that which was promised unto you. In truth has the letter Ha descended and the proofs of the All-Merciful have been established on earth, yet you neither remember nor understand. You should weep over your condition insofar as you are able, and show mercy to yourselves according to your capacity. For what We possess, and what those who have believed in truth possess - would that you could understand!

1257 All that has appeared and shall appear - is it not from this Source, if you would but perceive it? Indeed, God has given you knowledge and wisdom that you might enter the gardens of truth at the time of understanding.

1258 Say: Those who have believed in God and His signs speak with proof from the Book of their Lord and with insight concerning their return and abode, and they are assured of God and His signs. Say: They are weightier than all that is in the heavens and earth and what lies between them. Indeed, through them is sustained the creation of all things, and they are God's proofs, and in God their Lord do they place their trust. These are they who believe in Him Whom God shall make manifest, and they are firm in the true religion. They see all that is on earth - should it not believe in Him - as less than a mosquito's wing, and they speak and reason with might and guidance. And should all on earth believe in Him Whom God shall make manifest, it would be dearer to their hearts than their own selves, and they behold their relationship to their Lord.

1259 These are they whose motto from the beginning to the end of the manifestation of Him Whom God shall make manifest is to swim in the good-pleasure of the Truth. They glorify God their Lord, the All-Merciful, by night and by day, and they never cease. Blessed are they and that which they acquire of God's bounty. Should there remain but one person in the Bayan, God and the angels of the heavens and earth and all between them would surely proclaim: O people of the Bayan! Fear ye this One. And should all on earth believe in Him, God would surely send His blessings upon him and them.

تحسبون انكم تحسنون انا كنا عن كل شيء
لمستغنين قداء سفنا بالحق لنعد منكم ولتنتقم
عنكم فلتكن هذا في اسماعكم لعلكم في يوم
من يظهره الله مثل هذا لا تحتجبون يتضرعون
لظهوره ثم اياه تدعون فاذا يظهره الله بالحق انتم
لا تلتفتون ولا تتذكرون مثل ما التفتتم في ظهور
ما انتم به توعدون حق قد قضى الهاء واستقر
على الأرض ادلاء الرحمن وانتم لا تتذكرون و
لا تتعقلون فلتبكين على ما انتم عليه لمستطيعون و
لترحمنا على انفسكم على ما انتم عليه مقتدرون فان
ما عندنا وللذين قد امنوا بالحق بل انتم تتعقلون

1257 وكل ما قد ظهر ويظهر اما يكن من اثر هذا و
هذا ان انتم قليلا ما تشعرون بل ان الله قد اتيكم
العلم والحكمة لعلكم حين العلم بالحق في الرضوان
تدخلون

1258 قل ان الذين امنوا بالله و اياته على حجة من كتاب
ربهم وبصيره في متقلبهم ومثوبهم ينطقون بالحق
وهم بالله و اياته موقنون قل لانهم ائتمل عما في
السموات والأرض و ما بينهما بل بهم يمسك
خالق كل شيء وهم ادلاء الله وهم على الله
ربهم متوكلون هؤلاء الذين يؤمنون بمن يظهره الله
وهم في دين الحق موقنون يرون كل ما على
الأرض ان لم يؤمنوا به ادنى من جناح بعوضة
وهم بالعز والهدى ينطقون ويستدلون وان
يؤمنن بمن يظهره الله كل ما على الأرض ليكون
اعز على افتدتهم من انفسهم وهم بنسبتهم الى
ربهم ينظرون

1259 هؤلاء شعارهم من اول ظهور من يظهره الله الى
اخره في رضاء الحق يسبحون الله ربهم الرحمن
بالليل والنهار وهم لا يفترعون طوبى لهم و ما هم
من فضل الله يكسبون لو يتي من في البيان من
احد ليلغنه الله ثم ملائكة السموات والأرض و
ما بينهما ان يا اولى البيان من هذا تتقون وان
يؤمنن به كل ما على الأرض ليصلين الله عليه و
عليهم

- 1260 Say: All peoples shall surely attain this supreme bounty from God in the manifestation of Him Whom God shall make manifest. Then shall you all give thanks to God for having guided you to the path of truth, and become assured of God's command.
- 1261 The Second in the Second.
- 1262 In the Name of God, the Most Grieving, the Most Grieving.
- 1263 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and Divinity, Thine the Strength and Glory, Thine the Sovereignty and the mortal realm, Thine the Majesty and Grandeur, Thine the Beauty and Countenance, Thine the Face and Perfection, Thine the Mercy and Bounty, Thine the Authority and the justice, Thine the similitude and parables, Thine the station and majesty, Thine the glory and invincibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and dominion, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. My glory, O my God, lieth in my faith in Thee and in Thy signs, Thy veils and Thy guides, in beholding Thy words and taking delight in Thy verses.
- 1264 For shouldst Thou make me like unto this, Thou wouldst cause me to perish, and if it appeareth not after my death, Thou wouldst cause me to enter into that from which there is no escape. Therefore, O my God, aid me through Thy love and Thy good-pleasure and Thy fear in private and in public, and strengthen me through Thy proof on the Day when every proof of all shall be cut off before Thee save those who have held fast to Thy proof, O Lord of Lords! That is the Day whereon Thou wilt manifest him whom Thou wilt make manifest on the Day of Resurrection. Every possessor of proof shall be cut off from all things through Thy conclusive truth, but whoso holdeth fast to Thy proof on that Day shall have his proof exalted. Send down, O my God, upon all who are in the kingdom of Thy Cause and creation that which shall enable all to attain unto Thy good-pleasure, and cause all to behold Thy signs and Thy evidence.
- 1265 For verily Thou art He from Whose knowledge nothing escapeth, whether in the heavens or on the earth or between them, and nothing in the kingdom of command and creation or below them defeateth Thee. Thou hast ever been one God, Single, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining,
- 1260 قل انّ كلّ الأمم انتم ذلك الفضل الأعظم من عند الله في ظهور من يظهره الله كلّكم اجمعون لتدركون ثمّ لتحمدون الله على ما هدايكم الى صراط الحقّ ثمّ بامر الله توقنون
- 1261 الثاني في الثاني
- 1262 بسم الله الأسف الأسف
- 1263 سبحانك اللهم يا الهى لا شهدتك و كلّ شيء على أنّك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت و لك العزّ و الجبروت و لك القدرة و الالهوت و لك القوة و اليافوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجهه و الكمال و لك الرحمة و الفضال و لك السطوة و العدل و لك المثل و الأمثال و لك المواقع و الأجلال و لك العزة و الامتناع و لك القوة و الأرتفاع و لك البهجة و الأبهاج و لك السلطنة و الأفتدار و لك ما احببته او تحبته في ملكوت امرك و خلقك عزّى يا الهى في الايمان بك و اباتك و حجبك و ادلائك و النظر الى كلماتك و التلذذ باياتك
- 1264 اذ لو اكوننّ مثل هذا تفنّينى و انّ لم يظهر بعد موتى لتدخلنى فيما يخذر عنه فلتوفقنى اللهم بحبك و رضاك و خشيتك في الغيب و الأشهار و سكن بحجبتك يوم ينقطع كلّ حجه كلّ احد عندك الا من استمسك بحجبتك يا ربّ الأرباب ذلك يوم تظهرن فيه من تظهرنه يوم القيامة ينقطع من كلّ ذى حجه على كلّ شيء بالحقّ بالغه و من استمسك بحجبتك يومئذ لحجتك مرتفعة فلتنزّلنّ اللهم على كلّ من في ملكوت امرك و خلقك ما تبلغن كلّ الى رضائك و لترين كلّ دلائلك و برهانك
- 1265 اذ انك انت لم تزل لا يعزّب من علمك من شيء لا في السّموات و لا في الأرض و لا ما بينهما و لا يعجزك من شيء لا في ملكوت الأمر و الخلق و لا ما دونهما لم تزل كنت الهاً واحداً

Sovereign, All-Encompassing, Most Holy, Everlasting, Independent. Thou hast taken unto Thyself neither consort nor son. Thou dost ever quicken and cause to die, then cause to die and quicken. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the One from Whose grasp escapeth nothing whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

احداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً ولم تزل تحيى وتميت ثم تميت وتحى وانك انت حى لا تموت وملك لا تزول وعدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شىء لا فى السموات ولا فى الأرض ولا ما بينهما تخلق ما تشاء بامرک انک کنت على کل شىء قديراً

1266 The Third in the Third.

الثالث فى الثالث 1266

1267 In the Name of God, the Most Grieving, the Most Grieving.

بسم الله الأسف الأسف 1267

1268 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and hath raised Himself in His elevation above all existing things, and hath made Himself invincible in His invincibility above all created things, and hath shown His dominion in His sovereignty above all who dwell in the kingdoms of earth and heaven, and hath demonstrated His triumph in His victory over all atoms. I testify, and all His creation doth testify, that there is none other God but He, the One, the All-Compelling. Then I testify, and all His creation doth testify, to that which He hath revealed of Himself unto Himself concerning all that He hath created and will create, through the signs of His power and the manifestations of His might and the evidences of His grandeur and the proofs of His unity and the tokens of His eternity, that all may recognize that there is none other God but He, the One, the All-Wise.

1268 الحمد لله الذى قد استعلى بعلمه فوق كل الممكنات واسترفع بارتفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الكائنات واستقهر باقتباره فوق من فى ملكوت الأرض والسموات واستنصر بانتصاره فوق كل الذرات فاستشده و كل خلقه على انه لا اله الا هو الواحد الظاهر ثم استشده و كل خلقه على ما قد تجلى بنفسه لنفسه على كل ما خلق و يخلق بابات قدرته و ظهورات عزته و شئون عظمتة و دلالات وحدانيته و علامات صمدانيته ليستدلن كل على انه لا اله الا هو الواحد الفطار

1269 The Fourth in the Fourth.

الرابع فى الرابع 1269

1270 In the Name of God, the Most Grieving, the Most Grieving.

بسم الله الأسف الأسف 1270

1271 Praise be to God, there is none other God but He, the Most Grieving, the Most Grieving. And verily the splendor from God is upon the Primary Unity and upon such as resemble that Unity wherein naught is seen save the Primal Unity. Then bear thou witness that the sorrow of God is the sorrow of His Proof, for He, glorified and exalted be He, is far above being described by sorrow or being characterized by similitudes. And at the time of sorrow, the vengeance of God, glorified be His majesty, is made manifest. For the sorrow of God hath stations: the station of Command and the station of what followeth the Command. In the first is the portion of the rightly-guided sages and the accomplished divines, and in the second is the portion of them that dwell in the sea of limitations and abide beneath the shade of the tree of the finite. And after both

1271 الحمد لله الذى لا اله الا هو الأسف الأسف و انما البهاء من الله على الواحد الأ و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان اسف الله هو اسف حجتة لانه سبحانه متعال من ان يذكر بالأسف او ينعت بامثال المثل و ان حين الأسف يظهر انتقام الله جل جلاله اذ لاسف الله مقامات و مقام امر و مقام ما يترتب على الأمر فى الأول نصيب الحكماء الراشدون و العلماء البالغون و فى الثانى نصيب سكان بحر الحدود و المستظلين فى ظل شجرة الحدود و كليهما يظهر بعد الأسف ما يشفقن عنه المحتجبون و يسكنن به قلوب المؤمنين

these sorrows there appeareth that which causeth the veiled ones to tremble and the hearts of the believers to find peace.

- 1272 However, for all things there is a term and a book, and when a thing reacheth its appointed time and its book, then its causes are made manifest. Thou art at the beginning of every Revelation; therefore hold fast unto the Proof, for if thou rely upon it, the circumstances that appear from its Revealer will not alter thee, even as the Proofs before relied upon His proof and set aright what they heard concerning the circumstances of change. For that is the pinnacle of the Cause and the pathway of glory at the beginning of every Revelation. And though God multiply the manifestations of every Revelation through His power, He shall lift from hearts whatsoever occurs to them. Verily God hath established His loved ones upon the path of truth through His proof and hath given them knowledge, wisdom, guidance, insight and exalted, transcendent qualities that they might traverse thereby the ocean of creation and attain unto what God hath ordained for them from His presence.

- 1273 O number of the single in the land of Sad after the diminution of Dal! If thou art of them that are assured of what God hath sent down unto thee, then write with thine own hand, in the manner of this Book, the number of all things and convey it unto the worlds. Otherwise, by God, He is independent of thee and of all that hath been created or will be created, and all abide by His command.

- 1274 [Vahid 10, Bab 5, anqam]

- 1275 And it hath four ranks. The first in the first:

- 1276 In the Name of God, the Most Vengeful, the Most Vengeful.

- 1277 There is no God but He, the Most Vengeful, the Most Vengeful. Say: God is more vengeful than any possessor of vengeance. None in the heavens or on earth or between them can escape from the dominion of His vengeful sovereignty. He createth what He willeth by His command. Verily He is the Avenger, the Vengeful, the Wrathful. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God before Whom boweth down in worship whosoever is in the heavens and whosoever is on earth and whatsoever lieth between them. Say: All are devoted unto Him. God testifieth that there is no God but He. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby-essence, then the Sovereignty and the Human realm.

1272 أَلَا إِنَّ لِكُلِّ شَيْءٍ أَجَلَ وَكِتَابَ فَإِذَا بَلَغَ الشَّيْءُ أَجْلَهُ وَكِتَابَهُ فَإِذَا يَظْهَرُ سَبَابُهُ فَإِنَّكَ أَنْتَ فِي أَوَّلِ كُلِّ ظُهُورٍ فَاسْتَمْسِكْ بِالْجُمُحِ فَإِنَّ اعْتَمَدْتَ عَلَيْهَا لَا يَغْيِرُكَ شَيْءٌ مَا يَظْهَرُ مِنْ عِنْدِ مَنْزِلِهَا بِمِثْلِ مَا قَدْ اعْتَمَدْتَ عَلَى حُجَّتِهِ الْحُجَّجِ مِنْ قَبْلِ وَأَصْلَحْتَ مَا قَدْ سَمِعْتَ مِنْ شَيْءٍ التَّغْيِيرِ فَإِنَّ ذَلِكَ ذُرْوَةُ الْأَمْرِ وَمِنْهَا جِزْءُ الْعَرْشِ أَوَّلُ كُلِّ ظُهُورٍ وَإِنْ يَكْثُرُ اللَّهُ مَظَاهِرَ كُلِّ ظُهُورٍ بِقُدْرَتِهِ فَإِذَا يَرْفَعُ اللَّهُ عَنِ الْقُلُوبِ مَا يَخْطُرُ بِهَا وَإِنَّ اللَّهَ قَدْ اثْبَتَ أَوْلِيَائِهِ عَلَى صِرَاطِ الْحَقِّ بِحُجَّتِهِ وَآتَاهُمُ الْعِلْمَ وَالْحِكْمَةَ وَالرُّشْدَ وَالبَصِيرَةَ وَصِفَاتِ الْمَرْفَعَةِ الْمُنْتَعَةِ لِيَسْلُكُونَ بِهَا فِي بَحْرِ الْخَلْقِ وَهُمْ إِلَى مَا قَدْ قَدَّرَ اللَّهُ لَهُمْ مِنْ عِنْدِهِ لِيَبْلُغُوا

1273 أَنْ يَأْخُذَ الْوَرْدُ فِي أَرْضِ الصَّادِ بَعْدَ نَقْصِ الدَّالِ أَنْتَ كُنْتَ بِمَا نَزَلَ اللَّهُ عَلَيْكَ مِنَ الْمَوْقِفِينَ فَارْتَبِ بِمِثْلِ ذَلِكَ الْكِتَابِ بِخَطِّكَ عِدَدَ كُلِّ شَيْءٍ وَبَلِّغْهُ إِلَى الْعَالَمِينَ وَالْأَوَّلَ وَاللَّهُ غَنِيٌّ عَنْكَ وَعَنْ كُلِّ مَا خَلَقَ وَيَخْلُقُ وَكُلِّ بَامِرِهِ قَائِمُونَ

1274 [واحد ١٠ باب ٥ أنقم]

1275 وَلَهُ أَرْبَعُ مَرَاتِبٍ الْأَوَّلُ فِي الْأَوَّلِ

1276 بِسْمِ اللَّهِ الْأَنْقَمِ الْأَنْقَمِ

1277 لَا إِلَهَ إِلَّا هُوَ الْأَنْقَمِ الْأَنْقَمِ قُلِ اللَّهُ أَنْقَمٌ فَوْقَ كُلِّ ذِي انْقَامٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانِ انْقَامُهُ مِنْ أَحَدٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ نَقَامًا نَاقًا نَقِيمًا سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَاوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلِ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ فِي السَّمَاوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلِ كُلٌّ لَهُ قَانِتُونَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ

- 1278 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing, whether in the heavens or on earth or in what lies between them. He creates what He wills by His command. Verily, He has power over all things. Blessed is He to Whom belongs whatsoever is in the heavens and on earth and in what lies between them. There is no God but Him, the Mighty, the Beloved. Exalted is He to Whom belongs whatsoever is in the heavens and on earth and in what lies between them. There is no God but Him, the All-Protecting, the Self-Subsisting.
- 1278 يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتبارك الذى له ما فى السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذى له ما فى السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم
- 1279 Verily, I am God; there is no God but Me, and all else is My creation. Say: O My creation, fear ye Me! I have made Myself known to all things on the Day of Resurrection. Those who have recognized Me through My signs - these are they who are rightly guided. And I have taken vengeance upon those who knew Me not through My signs though they worship Me night and day, supposing themselves to be in My good pleasure, while I bear them no witness of My pleasure. Thus doth God take vengeance upon all who are veiled. No vengeance in God's knowledge is like unto this, if ye but knew. For the ultimate aim of all your deeds is My good pleasure, yet ye have veiled yourselves from this and earned My displeasure. Thus will God take vengeance upon you, for He is the Avenger, the Retributive, the Vengeful.
- 1279 انى انا الله لا اله الا انا و ان ما دونى خلقى قل ان يا خلقى اياى فاتقون قد عرفت نفسى كل شيء يوم القيمة ان الذين قد عرفونى باياتى فاولئك هم المهتدون وقد انقمت عن دون من لم يعرفنى باياتى بما يعبدنى بالليل والنهار وبحسب على الله فى رضائى و انى ما اشهد عليهم من رضاء كذلك لينتقم الله كل المحتجبين لم يكن فى علم الله انتقاما مثل هذا ان اتم تعملون اذ منتهى ما يرجع اليه اعمالكم رضائى و اتم قد احتجبتم عن هذا واستدرتكم كرهى كذلك لينتقم الله عنكم انه كان نقاما ناقما نقيما
- 1280 Say: This will not harm Me nor My chosen ones. But ye should be certain that God hath witnessed against you without His good pleasure. How then do ye judge by your knowledge when ye cannot prevail? Nay, when the effects of what God hath testified appear on earth, there shall remain none who have not been testified to by God in truth. Thus shall ye be tested on the Day of Resurrection. Consider: were God to manifest Him Whom He shall make manifest on the Day of Resurrection over all who are on earth, they would know, and should He testify against anyone without right, the witnesses of His Cause would destroy them before being given leave. Thus should ye fear God whether He manifests this or not, and upon the dust ye shall bear witness to the truth though ye follow not His Cause, while all in that moment stand firm by His command.
- 1280 قل ان هذا لن يضرنى ولا ادلائى وليكنكم ان توقنوا بان الله قد شهد عليكم من دون رضائه فكيف تفتنون بعلمكم ولا تستطيعون ان تروا جون بل ان يظهر اثر ما قد شهد الله فى الأرض فاذا لم يكن عليها ممن لم يشهد الله عليه بالحق كذلك اتم يوم القيمة لمبتلون فتتفكرون لو اظهر الله من يظهره يوم القيمة على كل ما على الأرض لعالمون ويشهد على احد بدون حق يفنيته شهداء امره من عنده قبل ان يؤذن لهم كذلك اتم تخافون الله سواء يظهر الله هذا و على التراب لتشهدن بالحق و لم يكن يتبع امره و ان فى الحين كل بامر قائمون
- 1281 When We looked upon the earth, We saw all nations deserving that We should make them among those against whom We take vengeance - those who in Islam believe in the Qur'an. Then when We looked among them, We saw none deserving Our vengeance save those who believe in the Imams of religion.
- 1281 و انا لما نظرنا فوق الأرض ما راينا كل الأمم ان يستفتوا بان نجعلهم من الذين ننتقم عنهم ان الذينهم فى الاسلام بالقران مؤمنون ثم لما نظرنا فيهم ما راينا الذين ينبغي ان ننتقم عنهم

And when We looked upon these and their words, We saw their religious authority centered in one on earth among their ulama who pride themselves on their certificates, and one in their worldly affairs on earth - the nine rulers, all of whom glory in his rule. We found none besides these two deserving Our vengeance. Were We to find their like among all on earth, We would requite them with crimson water like the dye of a vast ocean. Thus doth God love to take vengeance, for He is the Subduer, possessed of mighty strength. Thus doth God love to take vengeance, for He is Severe, possessed of mighty strength.

أَلَا الَّذِينَ بَاءَهُمُ الدِّينَ مُؤْمِنُونَ و لما نظرنا في هؤلاء و كلامهم قد راينا مرجعهم في دينهم احد على ارض على العلماء منهم باجازاته مفتخرون واحد في دنياهم على ارض التسعة اولو الحكم كلهم بحكمه متعززون ما وجدنا دونهما ينبغي ان نتقم فاذا مثلهما لو وجدنا كل ما على الأرض لنجزين بمن ماء حمهم مثل سبغ بحر عظيم كذلك يحب الله ان ينتقم انه قهار ذو البطش الشديد كذلك يحب الله ان ينتقم انه شدد ذو البطش الشديد

1282 Therefore I shall address both of them: When ye saw the verses of God in the Bayan, how did ye endure after God had taught all who are in Islam that none but God can reveal verses? How then do ye not believe in your religion after ye have seen there is no way for you except to say this is from the paths of God, the Supreme, the Self-Subsisting? And ye say "Suffice us not what God revealed in the Surah of the Spider to turn you back?" How then do ye not attain certitude in what ye have believed? And ye say God hath revealed to the Prophets numerous verses of unity which ye see in the Qur'an. Then observe through these verses how God abrogated what was revealed before of verses of unity through verses of the Qur'an. Had it not been greater in God's sight and yours, how would God abrogate through it what was revealed before? Do ye not understand?

1282 فاذا لاططين كلتيهما اتما بايات الفرقان كيف اذا رايتما ايات الله في البيان قد صبرتما بعد ما ان الله قد علم كل من في الاسلام ان غير الله لن يقدر ان ينزل من اية فكيف اتم بدينكم لا يؤمنون بعد ما رايتم لا سبيل لكم الا و ان تقولون هذا من سبل الله المهيم القيوم و ان تقولون ما يكفيننا ما نزل الله في سورة العنكبوت ليردكم فكيف اتم بما قد اتمتم به لا توقنون و ان تقولون ان الله قد نزل على النبيين اياتا حديه عديده اتم في الفرقان فانظرون بتلك الايات كيف قد انسخ الله ما نزل من قبل من ايات حديه بايات الفرقان لو لم يكن اكبر عند الله و عندهم كيف ينسخ الله بها ما نزل من قبل افلا تتعقلون

1283 Do ye not see that what was adduced in the Qur'an regarding Muhammad's appearance was only that it would render you powerless regarding the verses of the Qur'an? Do ye not perceive? And if anyone wished to enter your religion, have ye any proof besides the Book to show him? Say: Glory be to God above what ye say without knowledge! If ye say God's proof was not complete for him, God would not punish one who entered not Islam. And if ye say it was complete and perfect for those who entered not the religion of Islam, how then do ye not enter in face of that proof in the Bayan? Let Me show the extent of your divines' knowledge and those who follow you both, that ye may know yourselves. When Moses came with signs to Pharaoh, he was not content save to produce something in response. Look then at the extent of your faith, for it is less than Pharaoh's veil, though ye reckon yourselves as doers of good. This is the extent of your religion.

1283 افلا تنظرون ما استدل في الفرقان على ظهور محمد الا يعجزكم عن ايات الفرقان افلا تبصرون و ان اراد احد ان يدخل في دينكم هل عندهم حجة غير الكتاب تريحه قل سبحان الله عما تقولون ما لا تعلمون لو تقولون ان حجة الله ما كملت عليه لما يعذبالله ما لا دخل في الاسلام و ان تقولون قد تمت و كملت على من لم يدخل في دين الاسلام فكيف اتم بتلك الحجة في البيان لا تدخلون لارين مبلغ علمائكم و من اتبعكم لعلمكم انفسكم تعرفون لما اتى موسى بايات فرعون ما يرضى نفسه الا و ان ياتي بشيئني تلقاه فلتنظرون في مبلغ ايمانكم فانه ادنى من حجاب فرعون و انتم عند انفسكم تحسبون انكم تحسون هذا مبلغ دينكم

1284 And the extent of your worldly life is that when those whose hearts believe not in Muhammad saw verses that rendered all

1284 و ان مبلغ دينكم لما راو الذين بقلوبهم بمحمدى لا يؤمنون اياتا يعجز عنها كل العالمون قد عمروا

the worlds powerless, they built their worldly life by manifesting faith among the people. Yet the extent of your worldly life is less than these, though ye reckon yourselves as possessors. I have addressed you both that those beneath you may take account of themselves in their religion and worldly life, for they deserve not God's mention - nay, nothing deserves mention in truth. But this is your possibility if ye love and fear God. Watch then for Him Whom God shall make manifest, for ye prostrate yourselves before God. Say: We all prostrate to Him. Say: We all are devoted to Him. Say: All fear His justice and hope for His grace, and all are suppliants before Him.

دنياهم باظهارهم ايماناً بين العالمين و ان مبلغ دنياكم ادنى من هؤلاء و انتم عند انفسكم تحسبون بانكم مالكون قد خاطبتكم ليحاسبن ما دونكما انفسهم في دينهم و دنياهم اذ هم ما ينبغي ان يذكروهم الله بل لا شيء ينبغي ان يذكره بالحق و لكن امكانكم هذا ان انتم تستحبون و تتقون فلتراقبن من يظهره الله بانكم انتم بين يدي الله تسجدون قل انا كل له ساجدون قل انا كل له قانتون قل كل ليشفقن من عدله و ليرجين من فضله و كل من عنده سائلون

1285 O people of the Bayan! Fear ye your own selves, for on the Day of Him Whom God shall make manifest, your inner realities shall be exposed and ye shall remain in your remoteness just as nations before you remained, yet ye neither remember nor understand. Therefore have mercy upon your own selves and reflect upon all that hath been sent down unto you, that ye may follow the Truth even though ye may be sorely tried. This is but a drop from the ocean of God's might, were ye to be conscious thereof. O all things that ye worship! Consider what your hands have wrought, how ye have dealt with God, your Lord, and with those who are His chosen ones, and then behold how the Almighty, the All-Compelling, doth restrain Himself after your hands have committed that which God is ashamed to mention. Will ye not fear? Yet in the Bayan ye grieve not one another, lest ye cause grief to Him Whom God shall make manifest among you while ye perceive it not.

ان يا اولى البيان انتم من انفسكم تتقون فانكم يوم من يظهره الله يظهر بواطنكم و تبقون في بعدكم بمثل ما بقى الأمم قبلكم و لا تتذكرون و لا تتعقلون فلترحمن على انفسكم و لتفكرن في كل ما ينزل عليكم بان تتبعون الحق و لو انكم انتم بانفسكم لتفتنون هذا قطره من بحر بطش الله ان انتم تتقون ان يا كل شيء انتم اياه تعبدون و لتنظرن بما اكتسبت ايديكم كيف قد عاملتم مع الله ربكم ثم مع الذين ادلاء عليه ثم تشهدون كيف يسكن قهار الجبار بعد ما اكتسبت ايديكم ما يستحي الله ان يذكره افلا تتقون و لكنكم في البيان احداً واحداً لا تحزنون لئلا يحزن من يظهره الله فيكم و انتم لا تعلمون

1286 Were it not for those who are well-pleasing unto Him, neither God's might nor His power would be restrained. But God hath sent down seventy thousand seas of good-pleasure through those who have ascended unto Him with their hearts, their spirits, their souls, their possessions, both in their return and their fixed abode - these are they who have attained. I address the first and the last of the Vahid: Verily ye have known your Lord, and ye and those who follow you are the triumphant ones. Were all who are on earth to gather together in love for you two for the sake of God, He would create naught of fire.

و لو لم يكن ادلاء الرضاء لم يسكن قهر الله و لا بطشه و لكن الله قد نزل سبعين الف بحر من الرضاء بالذينهم قد عرجوا اليه بافتدتهم و ارواحهم و انفسهم و مالهم و عليهم في متقلبهم و متهيهم و اولئك هم الفائزون لاخاطبن اول الواحد ثم اخره انكا قد عرفتما ربكما و انتم و من اتبعكما الفائزون و لو اجتمعوا كل ما على الأرض على حبكما في الله لم يخلق الله من نار

1287 Thus doth God send down the dawning-places of grace from His presence, that ye may be thankful. Say: They who take vengeance for Him Whom God shall make manifest against those who believe not in Him - these are the proofs of these Names. God loveth them with an exceeding love, inasmuch as they take vengeance in the religion of God, turn to God their

كذلك ينزل الله مطالع الفضل من عنده لعلمك تشكرون قل ان الذين ينتقمون لمن يظهره الله عن الذين لا يؤمنون به فاولئك هم ادلاء تلك الأسماء يحبهم الله حبا عظيما بما هم في دين الله ينتقمون و

Lord for proof, and show kindness and beneficence unto those who believe in God.

على الله ربهم يستدلون وبالدّينهم امنو بالله يطفون
و يحسنون

1288 The Second in the Second

الثاني في الثاني 1288

1289 In the Name of God, the Most Vengeful, the Most Vengeful!

بسم الله الأنقم الأنقم 1289

1290 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Ruby, Thine the Sovereignty and the Human Realm, Thine the Glory and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Likeness and the Similitudes, Thine the Stations and the Grandeur, Thine the Greatness and the Independence, Thine the Glory and the Invincibility, Thine the Power and the Exaltation, Thine the Joy and the Gladness, Thine the Sovereignty and the Detachment, Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and creation. Thou hast ever been One God, Single, Eternal, Individual, Ever-Living, Self-Subsisting, Sovereign, All-Encompassing, Most Holy, Everlasting, Eternal, Self-Dependent. Thou hast taken neither consort nor son.

1290 سبحانك اللهم يا لهي لا شهدتك و كلّ شيء على
أنك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك و الملكوت و لك العزّ و الجبروت و
لك القدرة و اللاهوت و لك القوة و اليافوت و
لك السلطنة و الناسوت و لك العزة و الجلال و
لك الطلعة و الجمال و لك الوجهه و الكمال و لك
المثل و الأمثال و لك المواقع و الأجلال و لك
العظمة و الاستقلال و لك العزة و الأمتناع و لك
القوة و الارتفاع و لك البهجة و الأبتهاج و لك
الولاية و الأقطاع و لك ما احببته او تحبته من
ملكوت امرك و خلقك لم تزل كنت الهاً واحداً
احداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً
دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة ولا
ولداً و

1291 Thou hast ever been the Being before all things, the Entity above all things, the Essence with all things, the Creator beneath all things, and exalted with all things. Thou hast ever given life and caused death, then caused death and given life, and verily Thou art the Living Who dieth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

1291 لم تزل كنت كائناً قبل كلّ شيء و كانا فوق
كلّ شيء و كينونا مع كلّ شيء و مكونا دون
كلّ شيء و متعالياً مع كلّ شيء لم تزل كنت
تحي و تميت ثمّ تميت و تحي و أنك انت حي لا
تموت و فرد لا يفوت عن قبضتك من شيء لا
في السموات ولا في الأرض ولا ما بينهما تخلق
ما تشاء بامرك أنك كنت على كلّ شيء قديراً

1292 The Third in the Third

الثالث في الثالث 1292

1293 In the Name of God, the Most Vengeful, the Most Vengeful!

بسم الله الأنقم الأنقم 1293

1294 Praise be to God Who hath risen in His exaltation above all contingent beings, Who hath elevated Himself in His loftiness above all existing things, Who hath made Himself invincible in His invincibility above all atoms, Who is powerful in His power above all beings, and mighty in His might above all who are in the kingdom of earth and heaven. I testify, and all His creation testify, that there is no God but Him. His are the most beautiful names. All that are in the heavens and earth and between them glorify Him. There is no God but Him, the Manifest One. Verily the Letters of the Seven are His servant and His Word. God hath revealed Himself unto

1294 الحمد لله الذي قد استعلى بعلوه فوق كلّ الممكنات
و استرفع برتفاعه فوق كلّ الموجودات و استمتع
بامتناعه فوق كلّ الذرات و المقتدر باقتداره
فوق كلّ الكائنات و المتعزّز باعتزازه فوق من في
ملكوت الأرض و السموات فاستشده و كلّ
خلقه على أنه لا اله الا هو له الأسماء الحسنى يسبح
له من في السموات و الأرض و ما بينهما لا اله
الا هو الظهار و ان ذات حروف السبع عبده و
كلمته قد تجلّى الله له به بنفسه ثمّ قد تجلّى له بكلّ

him through His own Self, then revealed Himself through all His creation, and through him distinguished between those in the fire and the light by His decree. They who turn to God through him - these are the companions of Paradise and these are the triumphant ones.

خلقه و فصل به بين من في النار و النور بقضائه
ان الذين هم به الى الله يتوجهون فاولئك هم اصحاب
الرضوان و اولئك هم الفائزون

- 1295 They who turn to God without him - God will not accept aught of their deeds, and these are far removed from the path of God.

1295 ان الذين يتوجهون الى الله بدونه لن يقبل الله
من علمهم من شيء و اولئك هم عن صراط
الله لمبعدون

- 1296 The Fourth in the Fourth

1296 الرابع في الرابع

- 1297 In the Name of God, the Most Vengeful, the Most Vengeful!

1297 بسم الله الأنقم الأنقم

- 1298 Praise be to God, besides Whom there is no other God, the Most Vengeful, the Most Vengeful! Verily, the Glory from God be upon the First Unity and upon whomsoever resembleth that Unity when naught can be seen in him save the First Unity. I testify that God, glorified be He, manifesteth His vengeance through His word "Nay," beneath whose shadow the servant seeketh refuge, and His grace through His word "Yea," beneath whose shadow all servants seek His good-pleasure. Verily God, glorified be He, in His Essence, hath no direct contact with what His creation hath contact with. If thou attainest unto the days of Him Whom God shall make manifest, exalted be His mention, and takest vengeance on whosoever believeth not in Him, then will thy being be a proof of those most exalted Names. Blessed art thou and blessed is thy station with God, wherein God is pleased. The Manifestations of these Names neither raise up His Cause, nor reveal His power, nor proclaim His decree.

1298 الحمد لله الذي لا اله الا هو الأنقم الأنقم و انما
البهاء من الله على الواحد الأول و من يشابه ذلك
الواحد حين لا يرى فيه الا الواحد الأول و بعد
فاشهد ان الله سبحانه انتقامه في قوله لا وفي ظل
هذا ما يستعيزن العبد و افضاله بلى وفي ظل هذا
كل يسترضين العبد و ان الله سبحانه بذاته ان لا
يباشر ما يباشر الخلق و ان ادركت ايام من يظهره
الله جل ذكره و انتقمتم ممن لا يؤمن به فاذا
كينونيتك مستدله على تلك الأسماء العلية فطوبى
لك و لمقامك عند الله حيث يرضى الله مشارق
تلك الأسماء لا يرفع امره و لا يظهر طوله و لا
يعلم قضائه

- 1299 Verily God, glorified be He, is just in all His deeds. His omnipotence is pure justice and His dominion is the essence of grace, for through these two the servant is freed from all save His good-pleasure and entereth into the paradise of His obedience and His decree. Verily, God hath ever been independent of all His creation and self-sufficient above all His servants. Should He raise up a Manifestation of mercy, this is through His grace unto those who believe in Him, and should He cause to appear a Manifestation of power, this is through His mercy that He might cause to enter therein those who were not in His good-pleasure. Both of these are grace and mercy, existence and bounty. Glorified and exalted is He above what they describe.

1299 و ان الله سبحانه عدل في كل فعله جباريته
صرف العدل و قهاريته عين الفضل اذ بهما
ليخلصن العبد عن دون رضائه و ليدخلن في
رضوان طاعته و امضائه و لا ان الله سبحانه لم
يزل كان غنيا عن كل خلقه و مستغنيا عن كل
عباده ان يبعث مطلع رحم فذلك بفضل الله على
الذين امنوا به و ان يطلع مطلع جبر فذلك من
رحمته ليدخلن به من لم يكن في رضائه كلفتها
فضل و رحمه وجود و موهبه سبحانه و تعالى عما
يصفون

- 1300 O number of Ra and Ba! We have sent down a book unto him who was not there concerning the Name of Grief, and this is its sister which We have sent down unto thee. Therefore preserve them both as thine eyes and draw not nigh unto that which

1300 ان يا عدد الراء و الباء قد نزلنا كتابا الى من لم يكن
هنالك في بيان اسم الأسف و هذا اخته قد نزلناه
اليك فلتحفظنهما كعينيك و لا تقرب ما يحزنك
و استنسخ من الأسف ان لم تستنسخ ما ذكرت

grieveth thee. Copy from the Book of Grief if thou hast not copied what We have mentioned its name in the Book, and convey it unto those who think they do good, that they might perchance attain unto God's mercy on the Day of Resurrection through their return unto God their Lord and their seeking of forgiveness. And make mention of all the companions of guidance, one and all, from thy Lord, the Protector, the Self-Subsisting.

اسمه في الكتاب وبلغه الى الذين هم يحسبون انهم
يحسنون ولعلمهم يدركون رحمه الله يوم القيمة بما
هم يرجعون الى الله ربهم ثم يستغفرون ولتذكر
اصحاب الهدى كلهم اجمعون من ربك المهيم
القيوم

1301 [Vahid 10, Bab 6, aHyaT]

1301 [واحد ١٠ باب ٦ أحيط]

1302 And it hath four stations. The first in the first:

1302 وله اربع مراتب الأول في الأول

1303 In the name of God, the All-Encompassing, the All-Encompassing!

1303 بسم الله الأحيط الأحيط

1304 There is no God but He, the All-Encompassing, the All-Encompassing! Say: God encompasseth above every possessor of encompassing power. None can escape from the dominion of His encompassing power, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily He is the Encompasser, the All-Surrounding, the Most Encompassing. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and the earth and what lieth between them. Say: All are prostrate before Him. And praise be to God, before Whom all in the heavens and the earth and what lieth between them humble themselves. Say: All are devoted to Him. God beareth witness that there is no God but He. His is the sovereignty and the Kingdom, then the might and the dominion, then the power and the realm divine, then the dominion and the world of being. He giveth life and causeth death, then strength and the ruby realm.

1304 لا اله الا هو الأحيط الأحيط قل الله احيط
فوق كل ذي احياط لن يقدر ان يمتنع عن
ملك سلطان احاطته من احد لا في السموات
لا في الأرض ولا ما بينهما يخلق ما يشاء بامر
انه كان حياطا حايطا احيطا سبحان الذي
يسجد له من في السموات والأرض وما بينهما
قل كل له ساجدون والحمد لله الذي يسبح له
من في السموات والأرض وما بينهما قل كل
له ساجدون والحمد لله الذي يسبح له من في
السموات والأرض وما بينهما قل كل له قانتون
شهد الله انه لا اله الا هو له الملك والملكوت ثم
العرز والجبروت ثم القدرة واللاهوت ثم السلطنة
والتاسوت

1305 Then He causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Justice that wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or whatsoever lieth between them. He createth what He willeth by His command. He, verily, hath power over all things. And blessed be He unto Whom belongeth the kingdom of the heavens and of the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Well-Beloved. And exalted be He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them. There is no God but Him, the All-Subduing, the Self-Subsisting. Say: Nothing escapeth God's knowledge, whether in the heavens or on the earth or whatsoever lieth between them. Verily, He is the All-Knowing, the All-Informed, the All-Wise.

1305 يحيي ويميت ثم القوة والياقوت ثم يميت ويحيي
وانه هو حي لا يموت وملك لا يزول وعدل
لا يجور وسلطان لا يحول وفرد لا يفوت عن
قبضته من شيء لا في السموات ولا في الأرض
ولا ما بينهما يخلق ما يشاء بامر انه كان على
كل شيء قديراً وتبارك الذي له ملك السموات
والأرض وما بينهما لا اله الا هو العزيز المحبوب
و تعالى الذي له ما في السموات والأرض و
ما بينهما لا اله الا هو المهيم القيوم قل الله لا
يعزب من علمه من شيء لا في السموات ولا في
الأرض ولا ما بينهما انه كان علما علما

1306 Say: God hath indeed sent forth all the Messengers that ye should worship none but God, my Lord and your Lord, for this is the straight and certain path. Say: God hath revealed in the Books naught but the mention of truth from His presence. Speak ye naught but the truth, and be ye among those who are certain of God's signs. O Manifestation of that Name! Bear thou witness that there is no God but Me, the All-Subduing, the Self-Subsisting. I have created thee and sustained thee and caused thee to die and brought thee to life that thou mightest believe in Me on the day of My manifestation and be among those who are certain of God's signs. I have indeed made Myself known on the Day of Resurrection to all who dwell in the kingdom of the heavens and of the earth and whatsoever lieth between them. Those who have believed in God and His signs - these are they who are the believers.

1307 And they who have turned away from the mention of thy Lord when they heard it have entered into the fire and they shall have no helpers. We have indeed sent down the Furqan aforetime that ye might be saved through what We have revealed therein. We have nurtured you through the years of planting that ye might be saved on the day of God's manifestation. We have revealed aforetime in the Furqan that none but God is able to reveal a single verse, and ye have all borne witness to this from the first of what God hath revealed unto the first of what the Bayan hath revealed from His presence, and ye are all believers in this. How is it then, when ye hear Our clear verses, ye do not testify that this is from God, the All-Subduing, the Self-Subsisting? If ye believe in what God hath revealed aforetime, there is no way for you except that ye should say: He Who revealed the Furqan hath revealed the Bayan, and there is no God but God - all are worshippers of Him.

1308 And if ye say "That proof sufficeth us not," God hath aforetime revealed in the Surih of the Spider that which refuteth your words - unto what God hath revealed do ye return. Ponder ye then on what hath been revealed in the Furqan aforetime. God hath adduced no proof other than your powerlessness concerning what God hath revealed, even though ye all say "God hath not revealed this, nor were we witnesses thereof." Consider the knowledge of those who claim "We are learned in God's religion." Were God to send down unto them a sign like unto Moses, they would all believe in that moment. Say: These signs are greater than the signs of all the Prophets combined, if ye be of them that are certain in your faith. Say: Were the verses of the Qur'an not greater, how would God abrogate through them what He had revealed aforetime unto all His Prophets? Why do ye not ponder what God hath revealed before, nor consider the Cause of God?

1306 قل ان الله قد ابعث الرسل اجمعين ان لا تعبدوا الا الله ربى وربكم فان هذا صراط حق يقين قل ان الله ما نزل فى الكتب الا ذكر الحق من عنده انه لا تقولوا على الا الحق وكنتم بايات الله من الموقنين ان يا مظهر ذلك الاسم فاشهد على انه لا اله الا انا المهيمن القيوم قد خلقتك ورزقتك وامتك واحييتك لتؤمنن بى يوم ظهورى وكنتم بايات الله من الموقنين و قد عرفت نفسى يوم القيمة كل من فى ملكوت السموات والارض وما بينهما والذين امنوا بالله و اياته فاولئك لهم المؤمنون

1307 والذين احتجبوا عن ذكر ربك حين ما قد سمعوا قد دخلوا النار و هم فيها لا ينصرون و انا قد نزلنا الفرقان من قبل لعلكم بما قد نزلنا فيه لتنجون قد ربيناكم فى سنين الغرس لعلكم يوم ظهور الله لتنجون قد نزلنا من قبل فى الفرقان ان غير الله لن يقدر ان ينزل من اية و انتم قد شهدتم على ذلك من اول ما قد نزل الله الى اول ما قد نزل البيان من عنده و انتم كلكم اجمعون بذلك مؤمنون فكيف اذا سمعتم اياتنا بيناتا ما شهدتم ان هذا من عند الله المهيمن القيوم ان انتم امنتم بما نزل الله من قبل لا سبيل لكم الا و انتم تقولون من نزل الفرقان قد نزل البيان و ما من اله الا الله كل له عابدون

1308 و ان تقولون ما يكفيننا تلك الحجج ما نزل الله من قبل فى سورة العنكبوت ليرد قولكم انتم الى ما نزل الله ترجعون فلتتفكرن فيما قد نزل فى الفرقان من قبل ما استدلل الله بغير عجزكم عما نزل الله و كل ما انتم تقولون ما نزل الله و لا كما عليه شاهدين فلتنظرن الى علم الذين يقولون انا فى دين الله عالمون لو نزل الله عليهم اية مثل موسى كلهم فى الحين ليؤمنون قل ان تلك الايات اكبر من ايات النبيين كلهم اجمعين ما يثبت فى دينكم ان انتم به موقنون قل لو لم يكن ايات الفرقان اكبر كيف ينسخ الله بها ما نزل من قبل على النبيين كلهم اجمعون

فألكم لا تتفكرون فيما نزل الله من قبل ولا في
أمر الله تنظرون

1309 These are proofs that were revealed before in the Qur'an, and ye all believe in them. And indeed, there is a proof to which your minds bear witness, and by which ye were wont to prove. Were anyone to desire to enter Islam, would ye adduce any proof besides the verses of the Qur'an? Were ye to mention aught else, God's Cause would not be established for him who desireth to enter - how then hath God's proof been perfected for all the worlds? And if ye say it is established, then why do ye not establish for yourselves what ye establish for him who desireth to enter your religion? Why do ye not see? Verily We sent down the Qur'an, and verily We elevated it, for We have power over all things. And We raised up the Messengers, and those who were witnesses after Him, and those who were the gates of guidance, then the Prophets, the truthful ones, and the believers.

1309 هذا ادلاء قد نزلت من قبل في الفرقان و انتم
كلكم بها مؤمنون و انّ على دليل يشهد عقولكم
و كنتم به مستدلين لو اراد احد ان يدخل في
الاسلام هل انتم بغير ايات الفرقان عليه تستدلون
لو تقولوا غيرها لن يثبت امر الله على من اراد ان
يدخل فكيف قد كملت حجة الله على العالمين و
ان تقولون يثبت فكيف لا يثبتون لانفسكم ما
يثبتون لم اراد ان يدخل في دينكم فألكم كيف لا
تصرون انا قد ازلنا الفرقان و انا قد ارفعناه انا
كنا على كلّ شيء لقادرين و انا قد ابعنا الرسل
و الذينهم شهداء من بعده و الذينهم ابواب الهدى
ثم النبيون و الصديقون و المؤمنون

1310 And thou, from the first moment thou didst hear God's Cause, wert veiled from God's good-pleasure, and God witnesseth naught from thee, not even if thou shouldst return unto God thy Lord and become of them that seek forgiveness. Have mercy on thine own soul, for the likeness of those who were given the Qur'an is as the likeness of those who were given the Gospel, and all are in a new creation. Observe how We have made the highest thereof the lowest, and the lowest thereof the highest, and all are veiled from God's Cause. And verily that in which thou takest pride and whereof thou wert among the learned hath returned to its primal life, and the religion of God hath triumphed, then returned unto God, the Lord of all worlds. O thou Name, all thy religion returns to the sayings of your Imams, and the sayings of your Imams return to the words of your Prophet, to that which was revealed in the Furqan. There ye find your proofs.

1310 و انك من أول ما قد سمعت امر الله قد احتجبت
عن رضا الله و لم يشهد الله عليك من شيء
ولا و ان ترجع الى الله ربك و لتكون من
المستغفرين فلترحم على نفسك فان مثل الذينهم
اوتوا الفرقان كمثال الذين اوتوا الانجيل و كلّ في
خلق جديد انظر كيف قد جعلنا على ذلك ادناه
و ادناه غاليه و كلّ عن امر الله محتجبون و انّ ما
انك انت تفخرن بذكره و كنت عنده من المتعلمين
قد رجع الى الحيوة الأولى و انتصر دين الله ثم
استرجع الى الله رب العالمين ان ياذلك الاسم كلّ
دينك يرجع الى قول ائمتكم و قول ائمتكم الى قول
نبيكم الى ما نزل في الفرقان انتم هنالك فاستدلون

1311 We have taken all that was of your religion and have begun a new creation as We please through Our command 'Be!' and it is. Say: God shall not be questioned about what He doeth, but all shall be questioned about all things. The people possess not a mustard seed of that which profiteth them. When God hath raised up the supreme proof of their religion, do any of its parts remain for them? What aileth you that ye watch not over your souls nor ponder the Cause of God? Were all who are on earth to believe in your Qa'im, behold, all would become believers thereby. And should anyone be veiled from Him, then by his own self he entereth into the fire, and God is independent of all worlds.

1311 انا قد اخذنا كلّ ما عندكم من دينكم و ابدئنا خلقا
اخر كيف نشاء بامرنا كن فيكون قل الله لا
يسئل عما يفعل و كلّ عن كلّ شيء يسئلون و
لم يكن عند الناس من شيء ينفعهم قدر خردل
فاذا قد رفع الله اعلى حجتهم في دينهم هل يبقى
لهم اجزاء هذا فألكم كيف لا ترهبون انفسكم و
لا امر الله تتعقلون لو تؤمنن بقاءكم كلّ من على
الأرض فاذا كلّ بذلك مؤمنون و ان يحتجب
من احد فاذا بنفسه يدخل في النار و اللهغنى عن
العالمين

- 1312 Thou hast worshipped thy Lord from the beginning of thy life until now that He might be pleased with thee and testify that thou art among the believers. But how can We testify on thy behalf when thou hast not loved the Cause of God aforesaid and wast not among those endowed with certitude? Say: All thy deeds are established by Our word 'Yea', for We are the Speakers, and are nullified by Our word 'Nay', for We are the Just Ones. We desire naught for thee save bounty, and this is of God's grace unto thee, if thou art of those who perceive.
- 1312 وَاَنْتَ قَدْ عَبَدْتَ رَبَّكَ مِنْ اَوَّلِ عَمْرِكَ اِلَى حِيْنِئِذٍ لِيَرْضَى عَنْكَ وَيَشْهَدَ عَلَيْكَ بِاَنَّكَ اَنْتَ مِنَ الْمُؤْمِنِيْنَ وَاَنَا كَيْفَ نَشْهَدُ عَلَيْكَ وَاَنْتَ مَا قَدْ اَحْبَبْتَ اَمْرَ اللّٰهِ مِنْ قَبْلِ وَمَا مَنَنْتَ مِنَ الْمُؤْمِنِيْنَ قُلْ اِنَّ كُلَّ اَعْمَالِكَ يَثْبُتُ بِقَوْلِنَا بَلَى اَنَا كُنَّا قَائِلِيْنَ وَيَفْعَى بِقَوْلِنَا لَا اَنَا كُنَّا عَادِلِيْنَ وَمَا اَرَدْنَا لَكَ اِلَّا الْفَضْلَ وَهَذَا مِنْ فَضْلِ اللّٰهِ عَلَيْكَ اِنْ كُنْتَ مِنَ الْمُسْتَدْرِكِيْنَ
- 1313 This is the Day of Resurrection wherein all are brought before Us and all shall be questioned concerning what they have earned. Free thyself from God's fire, and then thy believing brethren. For verily, the likeness of My Revelation is as the Revelation of Muhammad, the Apostle of God. Dost thou hear any mention of the monks of those days? They were seized and entered into the fire wherein they find no help. Thus doth God testify concerning those who entered not into the true religion and who in the days of God were among the God-fearing. This is of God's grace and mercy unto thee if thou art of those who perceive.
- 1313 هَذَا يَوْمُ الْقِيَمَةِ قَدْ عَرَضُوا كُلَّ عَلَيْنَا وَكُلًّا بِمَا اَكْتَسَبُوا لِيَسْئَلُوْنَ فَلْتُخْلَصْ نَفْسَكَ عَنْ نَارِ اللّٰهِ ثُمَّ اِخْوَانُكَ الْمُؤْمِنِيْنَ فَاِنَّ مِثْلَ ظَهْرِيْ كَمِثْلِ ظَهْرِ مُحَمَّدٍ رَّسُولِ اللّٰهِ مِنْ قَبْلِ هَلْ تَسْمَعُ ذِكْرًا مِنْ رَهْبَانٍ تِلْكَ الْاَيَّامِ وَهُمْ قَبَضُوا وَدَخَلُوا النَّارَ وَهُمْ فِيْهَا لَا يَنْصُرُوْنَ كَذَلِكَ يَشْهَدُ اللّٰهُ عَلَى الَّذِيْنَ لَمْ يَدْخُلُوا فِيْ دِيْنِ الْحَقِّ وَهُمْ فِيْ اَيَّامِ اللّٰهِ يَتَّقُوْنَ هَذَا مِنْ فَضْلِ اللّٰهِ عَلَيْكَ وَرَحْمَتِهِ اِنْ كُنْتَ مِنَ الْمُسْتَدْرِكِيْنَ
- 1314 Thou shalt recite this Book unto whomsoever desireth to be guided unto God, thy Lord, by a way, for this is a mercy unto the worlds. If the sun of heaven is reflected in all mirrors, then all would derive proof therefrom. But if no mirror faceth it of itself until it setteth - this is the Cause of God if ye would remember. Say: On the Day of Resurrection all shall be tested save the guides of thy Lord, for they shall abide under the shadow of creation. By the life of Him Whom God shall make manifest on the Day of Resurrection, all shall be tested in the day of His manifestation save Him and the guides of His Own Self.
- 1314 وَتَلْتَلُوْنَ ذَلِكَ الْكِتَابَ عَلَى مَنْ ارَادَانَ يَهْتَدِيْ اِلَى اللّٰهِ رَبِّكَ مِنْ سَبِيْلِ فَاِنَّ ذَلِكَ مِنْ رَّحْمَةِ عَلَى الْعَالَمِيْنَ لَوْ يَقْبَلُ شَمْسُ السَّمَاۗءِ كُلَّ الْمِرَاۗءِ اِذَا كَانَتْ عَلَيْهَا مُسْتَدْلُوْنَ وَلَوْ لَمْ يَقَابِلْهَا مَرَاتٍ بِنَفْسِهَا حَتَّى يَغْرِبَ ذَلِكَ اَمْرَ اللّٰهِ اِنْ اَنْتُمْ يَذْكُرُوْنَ قُلْ اِنْ يَوْمَ الْقِيَمَةِ كُلُّ مُبْتَلُوْنَ اِلَّا اِدْلَآءٌ رَبُّكَ فَانْتُمْ فِيْ ظِلِّ الْاَخْلَاقِ مُسْتَظْلُوْنَ وَلَعَمْرُكَ مِنْ يُّظْهَرُهُ اللّٰهُ يَوْمَ الْقِيَمَةِ بِالْحَقِّ كُلُّ فِيْ يَوْمِ ظَهْوَرِهِ مُبْتَلُوْنَ اِلَّا اِيَّاهُ ثُمَّ اِدْلَآءٌ نَفْسُهُ
- 1315 Say: Ye call upon none besides God and His names. Were the veil to be removed from your insight, ye would all together, night and day, turn toward God your Lord. But ye worship God according to your own desires, therefore it profiteth you not though ye suppose ye do well. Say: Worship ye according to what hath been ordained for you in the Bayan if ye desire salvation on the Day of Resurrection.
- 1315 قُلْ اَنْتُمْ غَيْرُ اللّٰهِ وَاَسْمَاۡهُ لَا تَدْعُوْنَ اِنْ تَكْشِفُ الْغَطَاۗءَ عَنْ بَصَائِرِكُمْ وَاَنْتُمْ كَلِمَةً اَجْمَعُونَ بِاللَّيْلِ وَ النَّهَارِ اِلَى اللّٰهِ رَبِّكُمْ تَتَوَجَّهُوْنَ وَلَكِنْ تَعْبُدُوْنَ اللّٰهَ مِنْ حَيْثُ تَحْبُوْنَ لِذَا لَا يَنْفَعُكُمْ وَاَنْتُمْ تَحْسِبُوْنَ اَنْكُمْ مُحْسِنُوْنَ قُلْ اَعْبُدُوا بِمَا قَدَّرْكُمْ فِي الْبَيَانِ اِنْ اَنْتُمْ تَحْبُوْنَ يَوْمَ الْقِيَمَةِ لَتَنْجُوْنَ
- 1316 Say: Should all who are on earth gather together to produce the like of a single verse We have revealed unto thee, they would be unable and powerless, even if they were all learned ones. Say: The extent of your learned ones' knowledge is less than those who lived in the days of Moses, for when they heard the proof, they brought forth something, while you are like those who do nothing. Look at the extent of knowledge of
- 1316 قُلْ لَوْ اَجْتَمَعَ مِنْ عَلَى الْاَرْضِ كُلُّهُمْ اَجْمَعِيْنَ اِنْ يَاتُوا مِثْلَ اٰيَةِ زَلٰنٰهَا اِلَيْكَ لَنْ يَسْتَطِيْعُوْا وَلَنْ يَقْدُرُوْا وَلَوْ كَانُوْا كُلُّ عَلَى الْاَرْضِ عَالَمِيْنَ قُلْ اِنْ مَبْلَغُ عِلْمَاۡكُمْ اَدْنٰى مِنْ بَعْدِ الَّذِيْنَ كَانُوْا فِيْ اَيَّامِ مُوسٰى اِذْ هُمْ لَمَّا سَمِعُوا الْحُجَّةَ قَدْ اَتَوْا بِشَيْءٍ وَاَنْتُمْ اَنْتُمْ مِثْلُ هٰۤؤُلَآءِ لَا تَفْعَلُوْنَ اَنْظُرْ اِلَى مَبْلَغِ عِلْمِ الَّذِيْنَ

those who were given the Furqan, where they themselves were lower than those who lived in two Dispensations before them, yet they deemed themselves learned. Nay, nay! They have not worshipped God as He deserves to be worshipped. Had they truly worshipped God, they would have turned to His proof. This is the extent of their knowledge after they have heard the verses of God, yet they testify from one who has no knowledge like that in which you take pride.

- 1317 By the life of Him Whom God shall make manifest, that Manifestation is more wondrous than the Manifestation of Muhammad before, but people do not understand nor remember. What God revealed to Muhammad over twenty-three years, if God had wished, He could have revealed to him in two days and two nights. Say: If you desire, We shall surely reveal to you, for We are powerful over that. If it is not detailed in two days and two nights and written before Us by one who tires not, this is from God's command, the Mighty, the Inaccessible. Is there any proof equal to this, if you would but remember? God manifested Muhammad among the Arabs, while I was raised among those who cannot speak Arabic words, so how do they utter verses? God sent him forth after forty years of his life had passed, as you all remember.

أوتوا الفرقان حيث انفسهم ادنى من الذين كانوا في اثنين ظهور من قبلهم و يحسبون انهم عالمون كلا ثم كلا ما عبدوا الله قدر شيء ولو عبدوا الله هم الى حجتهم يرجعون هذا مبلغ علمهم بعد ما قد سمعوا آيات الله ثم يشهدون من عند من لم يكن عنده من علم مثل ما انتم به تفتخرون

1317 و لعمر من يظهره الله ان ذلك الظهور اعجب من ظهور محمد من قبل ولكن الناس لا يتفكرون و لا يتذكرون ما نزل الله على محمد في ثلث و عشرين سنه لو شاء الله ينزل عليه في يومين و ليلتين قل ان تحبون لننزلن عليكم انا كما على ذلك لمقتدرين ان لم يفصل في يومين و ليلتين و يكتب بين ايدينا من لا يعجز هذا من امر الله العزيز المنيع هل حجه تعدل هذا ان انتم قليلا ما تتذكرون و قد اظهر الله محمدا في الأعراب و اننى اناريت في الذينهم لا يستطيعون ان يتكلمون بكلام عربى و كيف هم بشأن الآيات ينطقون و قد بعثه الله بعد ما قد قضى من عمره اربعين سنه انتم كلكم ذلك تذكرون

- 1318 But God sent me forth after twenty-four years of my life had passed, and I completed My proof upon all who are on earth through the Book which We revealed in truth, but you are far removed from God's command. We have revealed a thousand verses in six hours, while you are all together unable to comprehend them, let alone utter the like of this. Say: Glory be to God above what they describe! God has not given such grace except to the successors of Muhammad before. If you are claimants, then bring me a single prayer that you would sincerely offer to God, your Lord. You cannot, nor are you able. This is from God's grace, which He specifies for whomsoever He wishes among His servants. Verily, there is no God but He, the Protector, the Self-Subsisting. Look at what We have revealed regarding the jewels of knowledge, the essence of wisdom, the camphor of utterance, and the pure command, that you may be among those who comprehend God's command.

1318 و قد بعثنى الله بعد ما قضى من عمرى اربع و عشرين سنه و اتممت حجتى على من على الأرض كلها بالكتاب الذى نزلناه بالحق و لكنكم عن امر الله مبعدون و انا قد نزلنا في ست ساعات الف بيت انتم كلكم اجمعون عن ادراكها عاجزون و كيف و ان تنطقوا بمثل هذا قل سبحان الله عما يصفون ما اتى الله ذلك الفضل الا اوصياء محمد من قبل و ان انتم مدعون فاتونى بدعاء واحد انتم بالحق مع الله ربكم لتناجون لا تستطيعون و لا تقدرون هذا من فضل الله يختص من يشاء من عباده انه لا اله الا هو المهيمن القيوم فانظر فيما نزلنا في جواهر العلم و سازج الحكمة و كافور البيان و مجرد الأمر لتكون امر الله من المدركين

- 1319 Say: All these are guides in the paths of limitations, that you may return to God, your Lord. If you traverse the ocean of names, there is no God but God, neither before nor after, and all are His servants, and all worship Him. Was there anything before God by which I might make Him known to you? Say:

1319 قل كل ذلك ادلاء في سبل الحدود لعلمكم الى الله ربكم ترجعون و ان انتم في بحر الأسماء تسلكون لم يكن الها غير الله لا من قبل و لا من بعد و كل عباد له و كل له عابدون هل يكن من قبل

Glory be to God above what they describe! Say: He is the First and the Last, the Manifest and the Hidden. There is no God but He, the Mighty, the Beloved. Say: God is the Creator of all things. Glorified and exalted is He above what they describe. Indeed, the First is His name, and the Last is His name, and the Manifest is His name, and the Hidden is His name, and all point to Him, that there is no God but Him, the All-Possessing, the Self-Subsisting.

الله من شيء لاعرفك به قل سبحان الله عما يصفون قل هو الأول والآخر والظاهر والباطن لا اله الا هو العزيز المحبوب قل الله خالق كل شيء سبحانه وتعالى عما يصفون انما الأول اسم له والآخر اسم له والظاهر اسم له والباطن اسم له وكل ادلاء عليه على انه لا اله الا هو المهيمن القيوم

1320 [Vahid 10, Bab 7, amqat]

1320 [واحد ١٠ باب ٧ أمقت]

1321 And it has four stations. The First in the First:

1321 وله اربع مراتب الأول في الأول

1322 In the Name of God, the Most Wrathful, the Most Wrathful.

1322 بسم الله الأمقت الأمقت

1323 There is no God but Him, the Most Wrathful, the Most Wrathful. Say: God is more wrathful than any possessor of wrath. None can escape from the dominion of His wrath, whether in the heavens or on earth or between them. He creates what He willeth by His command. Verily He hath ever been wrathful and vengeful. Glorified be He before Whom prostrate themselves all who are in the heavens and earth and between them. Say: All are prostrate before Him. And praise be to God before Whom all who are in the heavens and earth and between them make glorification. Say: All are devoutly obedient unto Him. God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Nature, then the Strength and the Sovereignty, then the Rule and the Human Nature. He giveth life and causeth death, then causeth death and giveth life.

1323 لا اله الا هو الأمقت الأمقت قل الله امقت فوق كل ذي امقات لن يقدر ان يمتنع عن ملك سلطان امقاته من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرته انه كان مقاتا مقاتا مقيتا سبحان الذي يسجد له من في السموات والأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى

1324 And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed is He to Whom belongeth the dominion of the heavens and earth and what lieth between them. There is no God but Him, the Mighty, the Beloved. And exalted is He to Whom belongeth whatsoever is in the heavens and earth and between them. There is no God but Him, the All-Possessing, the Self-Subsisting. Say: God hath created you and provided for you and caused you to die and brought you to life. Is there any god besides God who can do aught of this? Say: Glorified be God above what they mention. And God is not powerless over anything in the heavens or on earth or between them. And God is the All-Powerful, the Most High, the Great.

1324 والله هو حي لا يموت وملك لا يزول وعدل لا يبور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرته انه كان على كل شيء قديراً وتبارك الذي له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل الله قد خلقكم ورزقكم واماتكم واحياكم هل من اله غير الله يقدر ان يفعل من ذلك من شيء قل سبحان الله عما يذكرون وما كان الله ان يعجزه من شيء لا في السموات ولا في الأرض ولا ما بينهما والله مقيت متعالى عظيم

1325 He aideth whom He willeth by His command. Verily He is the Ordainer, the Mighty, the Powerful. Say: O people of the Book! All of you enter into the religion of God through the remembrance of God. Do ye not observe those who are in the religion of Islam, how they all together, by night and by day, make mention of God and recite what was revealed in the Qur'an? Say: Verily they make mention of God to make mention of the Point of the Bayan, and verily they recite the Qur'an to recite what God hath revealed in the Bayan. Let not this veil you from the path of God, for on the Day of Truth you shall likewise be tested. Perchance ye judge in the name of Him Whom God shall make manifest while ye perceive not. All of you on the day of His manifestation call upon Him by the names of God and are devout and faithful to what God hath revealed in the Bayan. Then when He Whom God shall make manifest maketh Himself known unto you, ye turn unto those who have believed in Him.

1326 Say: Their hearts are the dawning-places of the names of God, unto which ye turn day and night. And ye recite what God revealeth unto Him from His tongue, for this is greater than what ye recite from the Bayan, could ye but perceive it. Ye worship God not according to what He loveth but according to what ye love. Say: We verily love that all things should worship God in truth, and all do love this. Then no sorrow remaineth with God or with you, for He is your Desired One and God's Desired One, your Goal and your Lord's Goal, and all follow this path. Yea, God will renew for all of you what ye love to worship according to what hath been manifested before, and God loveth that ye should worship Him according to what shall be manifested hereafter. All peoples are like unto you if the veil be lifted from before their hearts' faces.

1327 Then all would worship according to what God hath revealed in the Bayan, for all desire to worship in truth, and were they to know their worship leadeth to other than God, they would not entertain it in their minds. And were they to know this, it would be because they think they do good, but God beareth witness that they do not good, and those endowed with knowledge bear witness as God hath borne witness. Otherwise, were the veil to be lifted from all things, the purpose of all would be to worship God and to walk in His good-pleasure. This is what God hath ordained in the Book, therefore what God hath ordained is your desire and what ye seek. This is what He hath willed in the Book. But ye worship according to past revelations in a way that profiteth you not and harmeth you. God, however, loveth that ye worship Him in what will profit

1325 ينصر من يشاء بامر الله قدار مقتدر قدير قل انتم يا اولى الكتاب كلکم بذكر الله في دين الله تدخلون افلا تنظرون الى الذينهم في دين الاسلام كلهم اجمعون بالليل والنهار ليدكرون الله ثم ما نزل في الفرقان ليتلون قل ان هم ليدكرون الله ليدكرون نقطه البيان وان هم يتلون الفرقان ليتلون ما نزل الله في البيان فلا يحجبكم هذا عن صراط الله فانكم يوم الحق مثل ذلك مبتلون ربما باسم من يظهره الله عليه تحكون من حيث لا تشعرون كلکم انتم يوم ظهوره باسماء الله اياه تدعون وبما نزل الله في البيان متقون مدينون فاذا يعرفكم الله من يظهره الله نفسه فاذا انتم بالذينهم امنوا به اليه تتوجهون

1326 قل اولئك افئدتهم مطالع اسماء الله الذين انتم بالليل والنهار بها الى الله ربكم تتوجهون وتتلون ما ينزل الله عليه من لسانه فان ذلك لا كبر عما انتم تتلون البيان ان انتم قليلا ما تشعرون وتعبدون الله بما لا يحبه لا بما انتم تحبون قل انا لنحين ان يعبد الله بالحق كل شيء وكل هذا يحبون فاذا لم يبق من حزن عند الله ولا عندكم انه مطلوب الله مطلوبكم ومقصودكم ومقصود ربكم وكل في هذا تسلكون بلى كل له يجددكم الله لما انتم تحبون ان تعبدون بما قد ظهر من قبل ويحب الله ان تعبدونه بما يظهر من بعد وكل الامم مثلکم

1327 لو يرفع القناع عن وجوه افئدتهم فاذا كل بما ينزل الله في البيان ليعبدون اذ كل يريدون ان يعبدون بالحق وان يعلمون ان عبادتهم يوصل الى غير الله لم يخطرورها بانفسهم وان يعلموها هذا لما هم يحسبون انهم يحسنون والله يشهد انهم غير محسنين والذينهم اوتو العلم بما قد شهد الله لشاهدون والا لو يرفع القناع عن كل شيء مقصود كل ان يعبدون الله ثم في رضائه يسلكون وهذا ما قدار الله في الكتاب فاذا ما قدار الله مطلوبكم وما انتم تقصدون ذلك ما قد شاء في الكتاب الا وانكم انتم بظهورات ما نزل من قبل تعبدون من حيث لا ينفعكم ويضركم ولكن الله ليحب ان

you and admit you into paradise. This is of God's grace unto all worlds.

1328 All that hath occurred from the beginning that hath no beginning unto the end that hath no end - all think within themselves they act for God, but in every Revelation God beareth witness concerning those who act for God by those who have followed the Sun of Truth from His presence, while those who follow Him not remain in past revelations. Say: This is proof that they acted not for God, for had they acted for God they would not have turned aside in every Revelation from God's command from the Sun of Truth. All are of God and all are by God and all are from God and all are unto God, and all desire to dwell in the love of God. Say: God's purpose is your purpose and God's desire is your desire, but ye seek Him through what God loved before rather than what He loveth for you hereafter. Thereby your proof before God your Lord becometh manifest. Fear ye God, then fear ye Him. For all, with the utmost of what they possess, desire to worship God their Lord and to walk in His good-pleasure.

1329 Yet when they fail to recognize God their Lord in the succeeding Revelation, they remain veiled from Him, though they imagine themselves to be abiding in His good-pleasure. Say: Glory be to God! In every Revelation He reneweth the creation of all things by the command of God through the Primal Point, for which you wait expectantly. This is the Day when the fruits of the first creation appear in your return, and the first blossoms of the gardens of the latter creation in your beginning. These two mighty bounties shall you attain on the Day of Him Whom God shall make manifest. Say: Let your religion be like unto your own selves - when your life draws to its close, how you desire to yield it up. Similarly, when your religion has reached its ordained term, let it be lifted up to God its Lord and be created anew in the latter creation. Blessed be God, the Lord of the worlds! Say: When crystal has passed its days, its luster fades.

1330 Should God desire to restore its brilliance, He creates it anew by casting it into fire as water, then fashioning it by the hands of craftsmen - and excellent is such craftsmanship. Thus do you witness the measures of your transformation and final abode. Fear God in the fire of His Manifestation, for if you remain patient, you shall be created anew. This is of God's bounty unto you, would that you might remember. Say: God knows what has been decreed for the Bayan, and none comprehends

تعبده بما ينفعكم ويدخلكم في الرضوان هذا من فضل الله على العالمين

1328 كل ما وقع من اول الذي لا اول له الى اخر الذي لا اخر له كل عند انفسهم يحسبون انهم الله يعملون ولكن الله في كل ظهور يشهد على الذينهم يعملون لله في الذينهم قد اتبعوا الشمس الحقيقية من عنده والذينهم لا يتبعوه الذينهم في ظهورات القبل صليرون قل هذا دليل بانهم ما عملوا الله وان عملوا الله لم يخرفوا في كل ظهور عن امر الله من عند شمس الحقيقة وكل لله وكل بالله وكل من الله وكل الى الله وكل في حباله يحبون ان يسكنون قل ان مقصود الله مقصودكم و مطلوب الله مطلوبكم ولكنكم بما قد احباله من قبل اياه تقصده بما يحب لكم من بعد فاذا بها يظهر حجتكم عند الله ربكم فلتتقون الله ثم اياه تتقون فان كل باعلى ما عندكم يحبون ان يعبدون الله ربهم ثم في رضائه يسلكون

1329 ولكن لما لم يعرفوا الله ربهم في ظهور الاخر يحتجبون عن الله ربهم وهم يحسبون انهم في رضا الله خالدون قل سبحان الله عند كل ظهور يجدد خلق كل شيء بامر الله من عند نقطه الاولى انتم ذلك اليوم ترقبون فان هذا يوم يظهر ثمرات خلق الاول في عودكم وابكار حداث خلق الاخر في بدتكم انتم هذين الفضلين العظيمين يوم من يظهره الله تدركون قل فلتجعلن مثل دينكم كمثل انفسكم اذا طال عليكم العمر كيف انتم تحبون ان تميتون كذلك اذ طال على دينكم ما قد قدر الله لم يحب ان يرفع الى الله ربه ويخلق في خلق الاخر فتبارك الله رب العالمين قل ان هذا البلور اذا يقضى عليه اياما يرفع ابتهاجه

1330 فاذا لو اراد الله ان يظهر ابتهاجه يخلقه لهذا في خلق اخر بان يجعله في النار ماء ثم يخلقه بايدي من يصنع و خير صنع مثل هذا كذلك انتم مقادير منقلبكم ومثويكم تشهدون ولستقن الله في نار ظهوره فان تصبرون لتخلصون في خلق اخر فان هذا من فضل الله عليكم ان انتم قليلا ما تتذكرون

its knowledge save those endowed with the knowledge of the Letters, who truly understand. They have not been given all knowledge; they grasp My remembrance while remaining veiled from every matter. The term of the Qur'an was the number of "gharis", then after the Bayan was revealed the number of "ha", but before this in the Books of David, Moses and Jesus, each had the number of "tin". He ordains what He wishes and decrees what He wills.

قل الله يعلم ما نقضى على البيان وهذا في قبضته
الله لم يحط بعلمه احد الا الذينهم اوتوا علم الحروف
وهم بالحق يستنبئون اولئك ما اوتوا كل العلم
يطلعون بذكرى وهم من كل الامر محتجبون قد
قضى على القران عدد الغريس ثم بعد ما نزل البيان
عدد الهاء ولكن قبل هذا في كتاب داود موسى
وعيسى كل واحد عدد التين يفصل ما يشاء و
يقدر ما يريد

1331 Say: What God revealed in the Psalms and what was revealed thereafter was all that you might serve God according to what was revealed in the Bayan. But those given those Books remained veiled from what was revealed therein. Yet God shall be patient with you until the name of "Mustaghath" is completed in the Bayan. Strive to attain the highest possible station. Should God manifest His Cause before that time, we are all believers in Him and are all certain of Him. We shall look to the proof of our religion, and when we witness such verses revealed by God through the tongue of one possessed of knowledge and wisdom, we testify there is no God but Him. This is what God promised us before in the Bayan, and we all believe in it.

1331 قل ما نزل الله في الزبور وما نزل من بعده كل
ذلك ان تعبدوا الله بما نزل في البيان ولكن الذين
اوتوا تلك الكتاب عما قد نزل فيها محتجبون ولكن
الله ان يصبر عليكم ان يكمل اسم المستغاث في البيان
انتم الى اعلى ما يمكن ان تستعرجون لتستعرجون
وان يظهر الله امره قبل ذلك انا كل به مؤمنون
وانا كل به موقنون انا لننظرن الى حجه ديننا فاذا
شهدنا مثل تلك الايات ينزل الله من لسان ذا علم
حكيم يشهد انفسنا على انه لا اله الا هو ذلك ما
قد وعدنا الله من قبل في البيان انا كل به مؤمنون

1332 Never did we imagine that this would appear from any source but God, for we have witnessed our own powerlessness and the powerlessness of all on earth, and we have believed in our Lord, the All-Merciful, through what He revealed therein, for we are all powerless before it. We would never think to ask Him for verses other than these, as these are greater than all verses in our possession in a mighty Book. Were it not greater, how would God have abrogated what was revealed before and established this in truth? We all believe in this. We would never consider that this would not suffice us, for this is what our Lord, the All-Merciful, has forbidden us in the Bayan and before that in the Furqan. We have found sufficiency in God and His verses, and we all believe in Him. We shall not adduce any proof of His Manifestation other than the verses of God, for in the Furqan He adduced no proof but this, and in the Bayan, after the supreme conditions, God adduced no proof but these verses.

1332 لم يخطر بانفسنا بان هذا يظهر من عند غير الله
اذ انا قد شهدنا على عجز انفسنا وعجز كل ما على
الأرض وصدقنا ربنا الرحمن من عنده بما نزل فيها
انا كل عنها عاجزون ولا يخطر بانفسنا ان نسله
من ايات غيرها اذا انها هي اكبر عن كل الايات
عندنا في كتاب عظيم لو لم يكن اكبر كيف قد
نسخ الله ما نزل من قبل واثبت هذا بالحق انا
كل بذلك مؤمنون ولا نخطر بانفسنا ان هذا لن
يكفينا اذ هذا ما قد نهينا ربنا الرحمن في البيان و
من قبل في الفرقان وانا قد استكفينا بالله واياته
وانا كل به مؤمنون وانا لا نستدلن بغير ايات
الله على ظهوره اذ في الفرقان ما استدلنا بهدا
وفي البيان بعد شئون الكبرى ما استدل الله الا
بها

1333 Therefore we are all certain of this, shall adduce these proofs, and shall remain silent regarding aught else. These are four proofs that have been established, made firm, ordained and magnified from God, the Exalted, the Great. And thus through clear evidence our minds and our proof have been made complete before all the worlds. Verily should all who are on earth

1333 فانا كل بذلك موقنون لاستدلنا بها وكما عن دونها
صامتين تلك دلائل اربعة قد اثبتت وحكمت و
قدرت وعظمت من عند الله العلى العظيم واذ
بدليل بينه عقولنا حجتنا قد تمت على العالمين ان
اراد كل ما على الأرض ان يدخل في البيان لم

desire to enter into the Bayan, with Us are naught but those verses, and their powerlessness before them. And all rely upon them to prove others, so how should we not rely upon them in the Manifestation of Him Whom God shall make manifest, to prove it to ourselves, after God hath commanded us to follow Him in truth? Glory be to God that ye should be among the veiled ones! This is the utterance of those who follow Him Whom God shall make manifest, and these are they who, through these supreme proofs, shall in truth prevail over all who dwell on earth.

1334 And how can those who follow not Him Whom God shall make manifest through these supreme proofs claim to have followed God in the Bayan, and before that in the Furqan, when God hath proved in them both through none other than His clear verses, before which all creation standeth powerless, being unable to produce the like thereof? And verily the creation of verses is greater than these - such are the proofs of truth if ye would understand. Say: The verses of the Furqan are they who believed in Muhammad, the Messenger of God, and who on the Day of Truth believe in the Bayan. And the verses of the Bayan are the servants who believe in Him Whom God shall make manifest and are assured of what God hath revealed unto Him. Thus do ye comprehend in every Manifestation of God's Cause, and ye shall witness that the creation of the later Manifestation is greater than that of the former. Thus do ye witness all things.

1335 Say: What God revealeth in the first creation is for what He revealeth in the latter creation - ye all give thanks for everything in its measure. When ye were but a drop of seed, yet walked in human form upon the earth - likewise are ye in the degrees of your religion. Had ye not given thanks to God, your Lord, in the day of the seed-drop, how could ye attain unto the heights which God hath ordained for you? And we all give thanks unto God from the beginning that hath no beginning unto the end that hath no end, and we all worship our Lord, the All-Merciful. Say: Worship not except when ye are assured of God's verses, and accept the truth from God, being in every Manifestation assured of what is revealed from God. And unto God belong all the most beautiful names, both before and after. There is no God but He, the Most High, the Most Great. And verily your God is the God of gods, there is no God but He, the Supreme, the Most High.

1336 Recite ye then these verses, for they are the essence of what God hath revealed in the Bayan. All end in God's command, their Lord, and all begin from God their Lord.

يكن عندنا الآلاتك الايات وعجزهم عنها وانا كل
بها لغيرنا مستدلون فكيف لا نستدل في ظهور من
يظهره الله بذلك على انفسنا بعد ما قد امرنا الله
ان تتبعوه بالحق سبحانه الله من ان تكون من
المحتجبين هذا قول الذين يتبعون من يظهره الله و
اولئك بتلك الأدلاء الكبرى على من على الأرض
بالحق غالبون

1334 ومن لم يتبع من يظهره الله بتلك الأدلاء الكبرى
كيف اتبعوا الله في البيان وقبل ذلك في الفرقان
بعد ما استدلل الله فيهما الآيات بينات من عنده
وعجز كل العالمين لئلا يستطيعون ان يأتوا بمثلها
وان خلق الايات لا كبر عنها تلك ادلاء الحق
ان انتم تتعقلون قل ان آيات الفرقان الذينهم امنوا
بمحمد رسول الله وهم يوم الحق بالبيان مؤمنون
وان آيات البيان عباد الذين يؤمنون بمن يظهره
الله وهم بما نزل الله عليه لموقنون كذلك انتم في
كل ظهور امر الله تدركون ولتشهدن خلق ظهور
الاخر اكبر عن خلق ظهور الأول ثم مثل هذا
كل شيء تشهدون

1335 قل ما ينزل الله في خلق الأول لما ينزل في خلق
الاخر انتم كل شيء في حده تشكرون انتم يوم
كنتم نطفه وحينئذ على هياكل الأنسانية فوق
الأرض لتمشون كذلك انتم في درجات دينكم لو
لم تشكروا الله ربكم في يوم النطفه كيف تبلغون
الى علو ما قد قدر الله لكم وانا كل لله شاكرون
من أول الذي لا أول له الى اخر الذي لا اخر له
وانا كل ربنا الرحمن لعابدون قل فلا تعبدون الا
وكنتم بايات الله موقنين ولتتقهن الحق من عند
الله وكنتم في كل ظهور بما ينزل من عند الله
لموقنين والله اسماء الحسنی كلها من قبل و من
بعد لا اله الا هو العلي العظيم وان الحكم لاله الأله
لا اله الا هو الألاه الأليه

1336 فلتتلون تلك الايات فانها جوهر ما نزل الله في
البيان كل الى امر الله ربهم ينتهون و كل من
الله ربهم يبدئون

1337 [Vahid 10, Bab 8, alham]

1337 [واحد ١٠ باب ٨ ألهم]

1338 And it hath four stages. The first in the first:

1338 وله اربع مراتب الأول في الأول

1339 In the Name of God, the All-Inspiring, the All-Inspiring.

1339 بسم الله الألهم الألهم

1340 Say: God is the Supreme Inspirer above every possessor of inspiration. None can withhold himself from the dominion of His inspiring power, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath been All-Inspiring, Inspiring, Most Inspiring. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on earth and whatsoever lieth between them. Say: All bow down before Him in prostration. Praise be to God, Whom all in the heavens and earth and whatsoever lieth between them glorify. Say: All are devoutly obedient unto Him. God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Sovereignty, then the Rule and the Human Kingdom.

1340 قل الله الهم فوق كل ذي الهام لن يقدر ان يمتنع عن ملك سلطان الهامه من احد لا في السموات ولا في ال ارض ولا ما بينهما يخلق ما يشاء بامر الله انه كان الهاما لاهما لهيما سبحانه الذي يسجد له من في السموات ومن في الارض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الارض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك والملوك ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والنا سوت

1341 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath power over all things.

1341 يحيى ويميت ثم يميت ويحيى والله هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الارض ولا ما بينهما يخلق ما يشاء بامر الله انه كان على كل شيء قديراً

1342 Blessed is He unto Whom belongeth whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Best-Beloved. Exalted is He unto Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Protector, the Self-Subsisting.

1342 وتبارك الذي له ما في السموات وما في الارض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ملك السموات والارض وما بينهما لا اله الا هو المهيمن القيوم

1343 Say: Verily God inspireth you with the paths of guidance. He is, in truth, the All-Knowing, the All-Wise. Yet ye follow not that which God inspireth you through the guides of His Cause. Perchance ye are veiled from the Will of God. Say: When God sent down the Furqan (Qur'an), this was what God inspired all His servants with, but those endowed with knowledge believed in what God revealed therein, while those not endowed with knowledge despaired of what God inspired them with and entered the fire wherein they shall not be helped.

1343 قل ان الله ليلهمكم سبل الهدى انه كان علاما حكيما ولكنكم ما تتبعون ما يلهمكم الله من عند ادلاء امره ربما عندكم عن ارادة الله تحتجبون قل لما نزل الله تفرقان ذلك ما قد الهم الله كل عباده ولكن الذينهم اوتوا العلم هم بما نزل الله فيه لمؤمنون والذينهم لم يوتوا العلم ما يتسوا ما الههم الله و دخلوا النار وهم فيها لا ينصرون

1344 Say: God verily inspireth every soul with its negation and affirmation, its fire and light, its good and evil, and what is ordained for it in its return and abode. Yet some follow the

1344 قل ان الله ليلهمن كل نفس نفيا واثباتا ونارها ونورها وخبرها وشرها وما قدر لها في منقلبها و

paths of truth while others, after recognizing the truth, become veiled from it. Say: He verily inspireth you with God's Cause within yourselves, that all your religion is from God through what was revealed in the Furqan to Muhammad. Then ye return to speaking within yourselves about the Bayan: "Just as we believed in the Furqan, how can we be patient and not believe?" after God hath inspired you that none but God can produce a verse. How then do ye hear yet believe not? And God hath inspired you that these verses are greater than the verses of the Prophets, for were they not greater, God would not have abrogated through them what was revealed to them. Yet ye remain veiled from what He truthfully inspireth you with.

1345 Then God inspireth you within yourselves that these verses suffice you just as what ye read in the Sura of the Spider, wherein ye attain certitude. Then God inspireth you with what was used as proof in the Furqan of your powerlessness - how they witness their own powerlessness yet distance themselves from God's Cause. Then God inspireth you with proofs from your own minds which ye all comprehend. Were anyone to desire to enter your religion, ye are able to present proofs without verses and to manifest to whoever wishes to enter your religion by saying otherwise, for none who desireth to enter into your religion heareth from you save that ye establish proof by the verses of God. Ye say: "This sufficeth me not." But if his proof be not from God upon him who hath not entered into Islam, what aileth you that ye follow not your own command within yourselves and then in the horizons? Ye suppose that ye do well.

1346 Say: All, from the first that hath no beginning unto the last that hath no end, prostrate themselves before Him Whom God shall make manifest. How is it that ye prostrate yourselves day and night according to what the Point of the Bayan hath commanded you, yet when He Whom God shall make manifest appeareth, ye prostrate not before Him? O all things! Perform such deeds as shall profit you, lest ye enter into the Fire. Though ye prostrate yourselves before God from the beginning of your lives unto their end, this shall not benefit you on the Day of Resurrection unless ye prostrate yourselves but once before Him Whom God shall make manifest, for this single prostration would be better for you than all the prostrations ye have performed from the beginning of your lives unto their end. For this would be your salvation, while those would lead

مثنويها و لكن بعض سبل الحق يتبعون و بعض بعد ما عرفوا الحق عنه يحتجبون قل ان ليلهمكم امر الله في انفسكم بان كل دينكم من عند الله بما نزل في الفرقان على محمد ثم لترجعن القول في انفسكم في البيان انتم بمثل قد امنت بالفرقان كيف تصبرون و لا تؤمنون بعد ما اهتمكم الله بان غير الله لن يقدر ان ياتي بآية فكيف انتم تسمعون ثم لا تؤمنون و ان الله قد اهتمكم بان تلك الايات اكبر من ايات النبيين و لو لم يكن اكبر لم يرفع الله بها ما نزل عليهم و ليكنكم عما يلهمكم بالحق تحتجبون

ثم ليلهمكم الله في انفسكم بان تلك الايات ليكنكم بمثل ما انتم في سورة العنكبوت لتقرؤن ثم به لتؤمنون ثم ان الله ليلهمكم بما استدل في الفرقان على عجزكم كيف يشهدون عجز انفسكم ثم عن امر الله تبعدون ثم ان الله ليلهمكم بدلائل من عند عقولكم انتم كلكم تدركون لو اراد احد ان يدخل في دينكم انتم بغير الايات تستطيعون ان تستدلون و تظهرون لمن اراد ان يدخل في دينكم ان تقولون غير هذا فاذا قول عندكم لا يسمع عنكم من اراد ان يدخل في دينكم الا و انتم بايات الله يستدلون ان تقولون لا يكفي هذا فاذا لم يكن حجة من عند الله على من لم يدخل في الاسلام فالكم كيف لا تتبعون امركم في انفسكم ثم في الأفق تحسبون انكم تحسنون

قل كل من اول الذي لا اول له الى اخر الذي لا اخر له بمن يظهره الله يسجدون كيف انتم يوم ظهوره تسجدون بالليل و النهار بما قد امركم نقطه البيان و انتم لمن يظهره الله لا تسجدن ان يا كل شيء فلتعملن عملا ينفعكم يدخلكم النار و الا انكم انتم من اول عمركم الى اخره لله تسجدون و لكن هذا لا ينفعكم يوم القيمة لو تسجدن بين يدي من يظهره الله مره واحده لخير لكم عن كل ما قد سجدتم من اول عمركم الى اخره اذ هذا يخيبكم و هذا يدخلكم النار فلا تضيعن اعمالكم و انكم بما تنجون لتجتهدون

you to the Fire. Waste not your deeds, and strive for that which shall bring you deliverance.

- 1347 Reflect upon the peoples who came before you, for ye shall be like unto them on the Day of Resurrection if ye fail to recognize Him Whom God shall make manifest. God shall make you like unto those peoples who receive no help on the Day of Resurrection and attain not unto salvation.
- 1348 Verily, unto Him Whom God shall make manifest belongeth the splendor of the heavens and the earth and all that lieth between them, and all prostrate themselves before Him. Verily, unto Him Whom God shall make manifest belongeth the glory of the heavens and the earth and all that lieth between them, and all remember Him. Verily, unto Him Whom God shall make manifest belongeth the beauty of the heavens and the earth and all that lieth between them, and all bow down before Him. Verily, unto Him Whom God shall make manifest belongeth the majesty of the heavens and the earth and all that lieth between them, and all are humble before Him. Verily, He Whom God shall make manifest is the light of the heavens and the earth and all that lieth between them, and all stand before Him. Verily, unto Him Whom God shall make manifest belongeth the mercy of the heavens and the earth and all that lieth between them, and all are submissive before Him.
- 1349 Verily, unto Him Whom God shall make manifest belongeth all that hath been created and shall be created of all things, and all are possessed through His command. Verily, whatsoever reacheth unto Him reacheth unto God - will ye not fear? And whatsoever reacheth not unto Him reacheth not unto God - will ye not be apprehensive?
- 1350 Have mercy upon yourselves by not wasting your nights in the day of your veiling from Him Whom God shall make manifest. For if ye knew the truth from His presence, ye would believe. But in your veiling ye have no proof in the Book. Follow what God inspireth in you through His ambassadors and within your own selves, that perchance ye may attain salvation on the Day of God's Manifestation. God is independent of you and of all things, while ye are in need of God, worshipping Him night and day, and ye are His servants.
- 1351 the second in the second.
- 1352 In the Name of God, the All-Inspiring, the All-Inspiring.
- 1353 Glory be to Thee, O my God! I testify before Thee, and before all things, that Thou art God, that there is no God but Thee.
- 1347 فلتتفكرون في امم الذين من قبلكم فانكم انتم مثلهم يوم القيمة اذا لم يظهروا بمن يظهره الله ليجعلكم الله مثل الأمم لا تصرون يوم القيمة ولا تنجون
- 1348 و ان لمن يظهره الله بهاء السموات و الأرض و ما بينهما و كل له ساجدون و ان لمن يظهره الله جلال السموات و الأرض و ما بينهما و كل له ذاكرون و ان لمن يظهره الله جمال السموات و الأرض و ما بينهما و كل له خاضعون و ان لمن يظهره الله عظمه السموات و الأرض و ما بينهما و كل له خاشعون و ان من يظهره الله نور السموات و الأرض و ما بينهما و كل له قاثون و ان لمن يظهره الله رحمه السموات و الأرض ما بينهما و كل له خاشعون
- 1349 و ان لمن يظهره الله كل ما خلق و يخلق من كل شيء و كل بامر مالمكون و ان لمن يظهره ما يوصل اليه يوصل الى الله افلا تتقون و ما يوصل اليه لا يوصل الى الله افلا تشفقون
- 1350 فلترحمن على انفسكم بان لا بان لا تضيعن طول ليكم في يوم باحتجابكم عنمن يظهره الله اذ انتم لو تعلمون الحق من عنده تؤمنون و لكنكم في احتجابكم لم يكن حجه لكم في الكتاب فلتتبعن ما يلهمنكم الله من عند سفراته ثم في انفسكم لعلكم يوم ظهور الله لتنجون و الله غني عنكم و عن كل شيء و لكنكم فقراء الى الله بان تعبدون الله الليل و النهار و كنتم له عابدين
- 1351 الثاني في الثاني
- 1352 بسم الله الألهم الألهم
- 1353 سبحانك اللهم يا الهى لا شهدك و كل شيء على انك انت الله لا اله الا انت وحدك لا شريك

Thou art One, without peer. Thine is the Kingdom and the dominion, then the might and grandeur, then the power and divinity, then the strength and sovereignty, then the realm and humanity, then honor and majesty, then beauty and comeliness, then glory and perfection, then strength and action, then likeness and similitude, then mercy and bounty, then authority and justice, then station and sublimity, then greatness and independence, then glory and exaltation, then might and abstraction, then power and elevation, then sovereignty and omnipotence, then whatsoever Thou hast loved or wilt love of the kingdom of Thy command and creation.

- 1354 Thou hast ever been one God, Single, Eternal, Independent, Self-Subsisting, Sovereign, All-Compelling, Most Holy, Everlasting. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. By Thy power Thou hast ordained the creation of all things and ordained it with perfect ordination. By Thy will Thou hast formed all things and formed it with perfect formation.

- 1355 This is the night of independence, O my God. All things worship Thee through me while all are veiled from me. All turn to Thee through me while I am alone upon a solitary mountain, save that there is one from the First Unity before me. Glory be to Thee and exalted art Thou! How great is Thy justice toward that creation, whereby Thou hast separated me from them by Thy power, for Thou didst create each for meeting Thee in the countenance of Thy proof. When Thou didst prevent each from the fruit of their existence, this was Thy justice concerning them.

- 1356 Glory be to Thee and exalted art Thou! Bestow upon them through Thy grace and open unto them the gates of Thy bounty and show them the meeting with Thy face, for Thy mercy hath encompassed all atoms and Thy gift hath surrounded all beings. Therefore, O God, send down Thy mercy upon the Tree of the Bayan, its root, branch, twigs, leaves, fruits, and all that is in it and upon it. Make all of these an impregnable tablet of paper and present it before Him Whom God shall make manifest on the Day of Resurrection, that He may accept the return of all who are in the Bayan through His grace and begin the creation of the other through His generosity, for all are poor before Thy bounty and slaves before Thy generosity.

- 1357 Therefore, by Thy generosity, O my God, and Thy bounty, and by Thy munificence, O my Lord, and Thy grace, and by Thy benevolence, O my Beloved, and Thy favor, preserve Him Whom Thou shalt make manifest on the Day of Resurrection

لك لك الملك و الملكوت ثم العزّ و الحبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت ثم العزة و الجلال ثم الطلعة و الجمال ثم الوجهة و الكمال ثم القوة و الفعل ثم المثل و الأمثال ثم الرحمة و الفضل ثم السطوة و العدل ثم المواقع و الأجلال ثم العظمة و الاستقلال ثم الكبرياء و الاستجلال ثم العزة و الامتناع ثم القوة و الأرتفاع ثم السلطنة و الأقدار ثم ما احببته او تحبته من ملكوت امرك و خلقتك

- 1354 لم تزل كنت الهاً واحداً واحداً صمداً فرداً قيوما سلطاناً مهيمناً قدوساً دائماً ابداً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد قدرت بقدرتك خلق كل شيء و قدرته تقديراً و صورت بارادتك كل شيء و صورته تصويراً

- 1355 تلك ليله الاستقلال يا الهى كل شيء يعبدك بى و كل عنى محتجون و كل يتوجهون بى اليك و اننى انا على جبل فرد الآ و ان احداً من واحد الأول بين يدى سبحانه و تعاليت فما اكبر عدلك لذلك الخلق حيث قد حلت بينى و بينهم بقدرتك اذ قد خلقت كلا للقائك فى طلعه جنتك فلماً منعت كلا عن ثمره وجودهم فهذا عدلك فى حقهم

- 1356 فسبحانك و تعاليت تفضل عليهم بلطفك و افتح عليهم ابواب فضلك و تريهم لقاء وجهك اذان رحمتك قد و سعت كل الذرات و موهبتك قد احاطت كل الكائنات فلتنزلن اللهم رحمتك على شجرة البيان و اصلها و فرعها و اغصانها و اوراقها و ثمارها و ما فيها و عليها و لتجعلن كلها لوح قرطاس منبع و لتحضرنه بين يدى من يظهره الله يوم القيمة ليقبلن عود كل من فى البيان بفضله و لبيدن خلق الاخر بجوده اذ كل فقراء عند فضلك و ارقاء عند جودك

- 1357 فيجودك يا الهى و فضلك و بكرمك يا ربّ و لطفك و باحسانك يا محبوبى و منك فلتحفظن من تظهرنه يوم القيمة لكل حزبك ان لا تمسه

for all Thy party, that no sorrow may touch Him, and show Him every good that Thou hast encompassed in knowledge from all Thy creation. For Thou hast indeed encompassed all things in knowledge and Thy mercy hath embraced all things. Thou art independent of all Thy creation and self-sufficient from all Thy servants. All return unto Thy bounty and all begin from the gate of Thy generosity. There is no might nor power except through Thee. I began from Thee, O my God, and unto Thee shall I return. Verily all command is in Thy hands. Glorified art Thou! There is none other God but Thee, the King of kings, the Minister of ministers, the Judge of judges, the Teacher of teachers, and the Most Bountiful of the bountiful ones.

من حزن ولترينه كل خير قد احطت به علما من
عند كل خلقك اذ انك قد احطت بكل شيء علما
ووسعت رحمتك كل شيء وانك انت الغني عن
كل خلقك والمستغني من كل عبادك كل الى
فضلك راجعون وكل من باب جوديك مبدئون
لا حول ولا قوة الا بك قد بدئت منك يا الهى و
لارجعن اليك وان الامر كله بيدك سبحانك ان
لا اله الا انت سلطان السلاطين ووزران الوزرين
وحكام الحاكمين وعلما العالمين وغناء الغائين

1358 When Thou didst rear me in the station of bounty, then didst Thou manifest me in the degrees of glory through those proofs in the Gate. Therefore, by the right of those proofs with Thee, O my God, make all these prostrate themselves before Him Whom Thou shalt manifest, submissive before Him Whom Thou shalt manifest, humble before Him Whom Thou shalt manifest, mindful of Him Whom Thou shalt cause to rule, and thankful to Him Whom Thou shalt cause to possess us. Verily, Thou art powerful over all things.

1358 اذ ربيتني في درجه الغناء ثم قد اظهرتني في
درجات الهاء على تلك الأدلاء في الباب فبحق
تلك الأدلاء عندك يا الهى ان تجعل كل ذلك
سجادون لمن تظهره وخضاعون لمن تظهره و
خشاعون لمن تظهره وذاكرون لمن تسلطه و
شكاريون لمن تملكك انك كنت على كل شيء قديراً

1359 The Third in the Third.

1359 الثالث في الثالث

1360 In the Name of God, the Most Divine, the Most Divine.

1360 بسم الله الأهم الأهم

1361 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, Who hath elevated Himself in His elevation above all created things, Who hath made Himself inaccessible in His inaccessibility above all existing things, Who hath made Himself victorious in His victory above all who dwell in the kingdoms of earth and heaven, and Who hath manifested Himself in His manifestation above all beings. He calleth Himself and all His creation to witness that there is none other God but Him, the One, the All-Knowing. He hath chosen an impregnable essence from the summit of wealth, then hath He strengthened it with four kinds of sincere learned ones, living judges, submissive angels, and humble sovereigns. Then was established the number of the letter Ha in the Gate through those five kinds.

1361 الحمد لله الذى قد استعلى بعلمه فوق كل الممكيات
واسترفع بارتفاعه فوق كل الموجودات واستمتع
بامتناعه فوق كل الكائنات واستقهر باقتباره
فوق كل من في ملكوت الأرض والسموات و
استظهر باستظهاؤه فوق كل الكائنات فاستشده
وكل خلقه على انه لا اله الا هو الواحد العلام
قد اصطفى جوهره منيعه من ذروه الأغنياء ثم
قد اشتد اذرها بصنوف رباع من علماء مخلصون
وحكام محيون وملاك خاضعون وسلاط
خاشعون ثم قد انقعد عدد الهاء في الباب بتلك
الصنوف الخماس

1362 Upon one line thereof is written the name of the Sovereign, upon another line the name of the Minister, upon another line the name of the Judge, upon another line the name of the Teacher, and upon the highest line the name of the Wealthy One. Even thus hath God manifested His Gate through His most excellent names unto all who dwell in the kingdom of His heaven and earth, and hath chosen for it primary names, then

1362 يكتب على خط منه اسم السلطان ثم على خط
منه اسم الوزيران ثم على خط منه اسم الحكمان ثم
على خط منه اسم العلما ثم على خط منه اسم
الغنيان اذ كذلك قد اظهر الله بابه باسمائه الحسنى
على من في ملكوت سمائه وارضه واصطفى لها

caused them to enter into the sea of eternal infinity. Thus all through these stand by the command of God from His presence.

اسماء اوليه ثم ادخلها في بحر الانهاية الأزلية فاذا
كل بها بامر الله من عنده قائمون

1363 The Fourth in the Fourth.

الرابع في الرابع 1363

1364 In the Name of God, the Most Divine, the Most Divine.

بسم الله الألهم الألهم 1364

1365 Praise be to God, there is none other God but Him, the Most Divine, the Most Divine. Verily the glory from God is upon the First Unity and upon whosoever resembleth that Unity wherein naught is seen save the First Unity. And after me, I testify that the Divine inspiration of God shall never be cut off from any soul, whether it be through universal creation or through personal revelation, and the latter appeareth through the former. And verily in that Dispensation God hath manifested the Tree of Truth from the lineage of merchants, then hath He manifested His Cause through the learned ones and the judges and above them.

1365 الحمد لله الذي لا اله الا هو الألهم الألهم و انما
البهاء من الله على الواحد الأول ومن يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأول و
بعدي فاشهد ان الهام الله لن ينقطع عن نفس و
هذا اما تكويني افاق او تدويني انفسى و الاخر
يظهر بالأول وان في تلك القيمة قد اظهر الله شجرة
الحقيقة من سلسله التجار ثم اظهر امره بالعلماء و
الحكام و فوقها

1366 Therefore if thou desirest God to deliver thee on the Day of Resurrection in the Gate, make thy remembrance on the Day of Resurrection a remembrance in the Gate, and make thy remembrance five remembrances: First "O Wealthy One," then "O Teacher," then "O Judge," then "O Minister," then "O Sovereign." For verily whoso entereth the Gate, God shall cause him to become victorious over all things through the proof of his Lord, even as thou seest in that Day one of the dwellers of that Glory, the dawning-places of those proofs, conquering all things through the signs of God. This then is the victory of truth through truth, and the divine inspirations from the Lord unto the servant. Hold fast, then, unto the form of the fivefold figure, the temple of humanity, whose outward aspect is the letter Ha and whose inward reality is the letter Vav; for this is verily the Greatest Name and the Most Exalted Symbol.

1366 فاذا لو اردت ان ينجيك الله يوم القيمة في الباب
فاجعل ذكرك يوم القيمة ذكرا في الباب فاجعل
ذكرك اذكار خمسة الأول ياغنى ثم يا عالم ثم يا
حاكم ثم ياوزير ثم يا سلطان فان من يدخل الباب
سجد الله ليكون غالبا على كل شيء بحجه ربه بمثل
ما ترى يومئذ احدا من سكان ذلك الهاء مشارق
ذلك الأدلاء ليعلنن بابات الله على كل شيء
فاذا تلك غلبة الحق بالحق و شئون الألهاميه من
الرب الى العبد فاستمسك بالشكل الخمس هيكل
الأنسانية الذي ظاهره هاء و باطنه واو فان هذا
هو الاسم الأعظم و الرسم الأكرم

1367 By it do all turn unto God, their Lord; by it do all proceed from God, their Lord; and by it do all return again unto God, their Lord.

1367 كل به الى الله ربهم يتوجهون و كل به من الله
ربهم يبدؤون و كل به الى الله ربهم ليعيدون

1368 In every circle and every form thou beholdest the remembrance of Him Whom God shall make manifest, exalted be His mention, and in the Day of His appearance do all things revert unto Him. Those that so return are of the true Temples and the circles of might; but those that return not have forfeited the fruit of their existence.

1368 و ما ترى في كل الدوائر والهيكل ذكر من يظهره
الله جل ذكره و ان يوم ظهوره ما يرجع اليه فذلك
من هيكل الحق و دوائر العزة و ما لم يرجع اليه
فذلك قد ضيعت ثمره وجوده

1369 I verily seek refuge for all who are in the Bayan, that they may not squander the fruits of their being in the Day of the Manifestation of their Lord. O people of the Bayan! Fear ye that Day!

1369 و انى لاستعيذن كل من في البيان من ان يضعن
ثمرات وجودهم في يوم ظهور ربهم ان يا اولى
البيان انتم من ذلك اليوم تتقون

- 1370 [Vahid 10, Bab 9, a'raf] 1370 [واحد ١٠ باب ٩ أعراف]
- 1371 And it hath four stages, the first in the first: 1371 وله أربع مراتب الأول في الأول
- 1372 In the Name of God, the Most Renowned, the Most Renowned 1372 بسم الله الأعرف الأعرف
- 1373 No God is there but Him, the Most Renowned, the Most Renowned! Say: God is more renowned than any possessor of renown. None can escape from the dominion of His sovereign renown, whether in the heavens or on the earth or between them. Verily, He is the All-Knowing, the All-Informed, the All-Acquainted. 1373 لا إله إلا هو الأعرف الأعرف قل الله اعرف فوق كل ذي اعرف لن يقدران يتمتع عن ملك سلطان اعرافه من احد لا في السموات ولا في الأرض ولا ما بينهما أنه كان عرافا عارفا عريفا
- 1374 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth and what lieth between them. Say: All bow down before Him. And praise be to God before Whom all who are in the heavens and who are on the earth and what lieth between them stand in devotion. Say: All are devoted to Him. 1374 سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذي يسبح له من في السموات و من في الأرض و ما بينهما قل كل له قانتون
- 1375 God testifieth that there is none other God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Glory, then the Sovereignty and the Material Realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath power over all things. 1375 شهد الله أنه لا إله إلا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحى ويميت ثم يميت و يحيى و أنه هو حي لا يموت و ملك لا يزول و عدل لا يجر و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بأمره أنه كان على كل شيء قديراً
- 1376 Blessed is He to Whom belong the heavens and the earth and what lieth between them. There is none other God but He, the Mighty, the Well-Beloved. Exalted is He to Whom belong whatsoever is in the heavens and on the earth and what lieth between them. There is none other God but He, the Supreme, the Self-Subsisting. 1376 و تبارك الذي له السموات و الأرض و ما بينهما لا إله إلا هو العزيز المحبوب و تعالى الذي له ما في السموات و الأرض و ما بينهما لا إله إلا هو المهيمن القيوم
- 1377 Say: God is known by all things, and nothing is known except through God, and all are His worshippers. Say: God is beloved by all things, and nothing is loved except through God, and all bow down before Him. Say: God is the Goal of all things, and nothing is sought except through God, and all act for His sake. 1377 قل الله معروف عند كل شيء و لا يعرف من شيء إلا الله و كل له عابدون قل الله محبوب عند كل شيء و لا يجب من شيء إلا الله و كل له ساجدون قل الله مقصود كل شيء و لا يقصد من شيء إلا الله و كل له عاملون
- 1378 Say: The knowledge of all things is through God, inasmuch as He hath revealed Himself unto them. Will ye not see? All know God, their Lord, the Most Merciful, and all are devoted to Him. Say: All peoples know God through what their Prophet hath 1378 قل ان عرفان كل شيء الله بما قد تجلى له بنفسه افلا تنظرون كل يعرفون الله ربهم الرحمن و كل له قانتون قل ان كل الأمم بما قد اظهر لهم نبيهم

manifested unto them from God, and they know naught else save God. During every Revelation, when God wisheth to raise up what hath been revealed before, He judgeth you as those who know not the Truth, for what ye know appeareth in one Manifestation and is revealed in another Manifestation. Will ye not reflect? From the beginning that hath no beginning, what ye know is Him Whom God shall make manifest, unto the end that hath no end - ye know naught save God. Verily, the thrones of His Revelation in every Dispensation are called by the names of all peoples, who call upon their Prophet. God is well-pleased with all the thrones of His Revelation, both past and future, and He is well-pleased with those who, in the next Revelation, enter therein.

1379 Were the veil to be lifted from your eyes, ye would know none save Him Whom God shall make manifest, yet on the day of His appearance, ye may not recognize Him even after He maketh Himself known unto you. O all things! After God maketh Himself known unto you through Him Whom God shall make manifest, ye shall know Him. For this is all that God hath commanded you in your religion, did ye but know. Your deeds shall be accepted, else God will judge you worthy of the fire, even though ye may have ascended to the highest degrees of piety. For God hath created all things solely to worship Him, but how can any thing worship Him before knowing Him? When He Whom God shall make manifest distinguisheth Himself for you, ye follow Him, for this is your worship of God, your Lord, if ye wish to bear witness. Say: That which ye have read in the Qur'an - "None shall enter Paradise unless the camel passeth through the eye of the needle" - consider what God intended thereby.

1380 The eye of the needle is the Primal Point when all His servants recognize Him. When it hath grown great and become magnified before God through that which ye mention, and this in one Manifestation, then in another it must needs enter into the eye of the needle despite its loftiness and magnitude. Thus doth God teach you concerning the Primal Point, that ye may judge yourselves by the truth. Behold how Islam appeared through Muhammad, the Apostle of God, and how it grew great through all who magnified Islam. All of this must needs enter the eye of the needle if ye desire to enter Paradise and are assured thereof. For all such greatness must needs prostrate itself before the Primal Point. This is what God intended, not what ye imagine of your own accord. Likewise on the day of Him Whom God shall make manifest, the Primal Point will have grown great through all that is in the Bayan.

من عند الله يعرفون الله و كل غير الله لا يعرفون
الا و عند كل ظهور لما يحب الله ان يرفع ما
نزل من قبل ليحكم عليكم بانكم غير الحق تعرفون
اذ معروفكم يطلع في اخر و معروفكم يظهر في
ظهور اخر افلا تتفكرون من اول الذي لا اول
له معروفكم من يظهره الله الى اخر الذي لا اخر
له انتم غير الله لا تعرفون الا ان اعراش ظهوره
في كل ظهور يدعى باسم كل الأمم باسم نبينهم
يدعون رضي الله عن كل اعراش ظهوره من
قبل و من بعد و يرضى الله عن الذينهم في ظهور
الاخر يدخلون

1379 لو تكشف الغطاء عن بصائرکم انتم لا تعرفون الا
من يظهره الله و لكنکم يوم ظهوره ربما لا تعرفوه
بعد ان يعرفکم نفسه ان يا كل شيء بعد ما يعرفکم
الله نفسه بنفس من يظهره الله اياه تعرفون فان
هذا كل ما قد امرکم الله في دينکم لو تعرفون يقبل
عنکم اعمالکم و الا ليحكم الله علیکم بالنار و لو
انکم في اعلى درجات تقویکم متعارجون اذ كل
ما خلق الله من شيء الا ليعبده و كيف يمكن
ان يعبده من شيء قبل ان يعرفه انتم حين ما
يفرقکم من من يظهره الله نفسه اياه تتبعون فان
هذا عبادتکم لله ربکم ان انتم تريدون ان تشهدون
قل ان ما قد قراتم في الفرقان لا تدخلن الجنة الا
و يدخل الجمل في سم الخياط انتم الى ما قد اراد
الله تنظرون

1380 ان سم الخياط نقطه الاولى لما يعرفها كل عباده
فاذا عظمت و كبرت به عن الله عنها بما انتم
يذكرون و هذا في ظهور و الاخر بعلوها و كبرها
لا بد ان يدخل في سم الخياط كذلك يعرفکم
الله في نقطه الاولى لعلکم على انفسکم تستدلون ثم
بالحق تحکمون فليتنظرن ان الاسلام قد ظهر بمحمد
رسول الله و انه قد عظمت بما قد عظمت كل
من في الاسلام فاذا كل ذلك لا بد ان تدخل
في سم الخياط ان انتم تحبون ان تدخلن الرضوان
و كنتم به موقنين اذ كل ذلك الكبير لا بد ان
يسجد بين يدي نقطه الاولى و هذا ما قد اراد الله
لا ما انتم من عند انفسکم تفترون كذلك يوم من

- 1381 All such greatness shall ye manifest before Him Whom God shall make manifest through your humility, then prostrate yourselves before God. If ye do this, ye shall enter Paradise. This is what God intended by the camel entering the eye of the needle. If on the day of God's Manifestation ye see God as one Being and behold all who are in the Bayan in their great exaltation, then make the greatness of creation small before God, that ye may be able to prostrate yourselves before Him Whom God shall make manifest. Should He appear great unto you, then consider how in the Revelation of Muhammad, peace be upon Him, God hath exalted all books and peoples, then through Him created whatsoever He willed of another creation. Will ye not fear God? And if ye know not, then behold how in the Point of the Bayan God hath exalted all that was revealed aforetime, and through Him hath established whatsoever He desired in another creation.
- 1382 Blessed be God, the Great Lord, Who hath created the heavens and the earth and whatsoever lieth between them by His command. Verily, He is the Munificent, the Bountiful.
- 1383 Say: Glorified be God, the Lord of dominion and sovereignty! Glorified be God, the Lord of might and grandeur! Glorified be God, the Lord of power and divinity! Glorified be God, the Lord of strength and ruby splendor! Glorified be God, the Lord of sovereignty and the human realm! Glorified be God, the Lord of glory and majesty! Glorified be God, the Lord of countenance and beauty! Glorified be God, the Lord of might and action! Glorified be God, the Lord of mercy and grace! Glorified be God, the Lord of dominion and justice! Glorified be God, the Lord of similitude and parables! Glorified be God, the Lord of stations and sublimity! Glorified be God, the Lord of grandeur and majesty! Glorified be God, the Lord of supremacy and independence! Glorified be God, the Lord of glory and inaccessibility! Glorified be God, the Lord of joy and gladness! Glorified be God, the Lord of sovereignty and power!
- 1384 the second in the second:
- 1385 In the name of God, the Most Renowned, the Most Renowned
- 1386 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and sovereignty, Thine the might and grandeur, Thine the power and divinity, Thine the
- يظهره الله قد كبرت نقطه الأولى بما في البيان كله
- انتم كل ذلك الكبير عندي من يظهره الله تظهرون بخضوع من عندكم ثم بين يدي الله تسجدون ان تفعلن هذا فتدخلن الرضوان وهذا ما قد اراد الله من ان يدخل الجمل في سم الخياط ان انتم يوم ظهور الله تظهرون الله نفس واحده وترون كل من في البيان على علو عظمته فلتصغرن عظم الخلق عند الله لعلكم تستطيعون عند من يظهره الله تسجدون ان يكبر عليكم فلتنظرن في ظهور محمد ص كيف قد ارفع الله كل الكتب والامم ثم انشاء به ما شاء من خلق اخر افلا تتقون وان لا تعلمن فلتنظرن في نقطه البيان كيف قد ارفع الله به كل ما نزل من قبل وبه قد اقام ما شاء في خلق الاخر
- فتبارك الله من رب عظيم الذي خلق السموات والأرض وما بينهما بامرته انه جواد كريم
- قل سبحان الله ذي الملك والملكوت سبحان الله ذي العز والجبروت و سبحان الله ذي القدرة واللاهوت و سبحان الله ذي القوة والياقوت و سبحان الله ذي السلطنة والنا سوت و سبحان الله ذي العزة والجلال و سبحان الله ذي الطلعة والجمال و سبحان الله ذي القوة والفعال و سبحان الله ذي الرحمة والفضل و سبحان الله ذي السطوة والعدل و سبحان الله ذي المثل والأمثال و سبحان الله ذي المواقع والأجلال و سبحان الله ذي العظمة والاستجلال و سبحان الله ذي الكبرياء والاستقلال و سبحان الله ذي العزة والأمتناع و سبحان الله ذي البهجة والأبتهاج و سبحان الله ذي السلطنة والأقتدار
- الثاني في الثاني
- بسم الله الأعرف الأعرف
- سبحانك اللهم يا الهى لا شهدك وكل شيء على أنك انت الله لا اله الا انت وحدك لا شريك لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك

strength and ruby splendor, Thine the sovereignty and the human realm, Thine the glory and majesty, Thine the countenance and beauty, Thine the face and perfection, Thine the might and action, Thine the similitude and parables, Thine the stations and sublimity, Thine the grandeur and independence, Thine the glory and inaccessibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and might, and Thine is whatsoever Thou hast loved or wilt love of the kingdom of Thy command and creation. All are Thy servants and prostrate before Thee, submissive and humble before Thee, remembering and praising Thee, thanking and glorifying Thee, and exalting Thy sovereignty.

السُّلْطَنَةُ وَالتَّاسُوتُ وَلكَ الْعِزَّةُ وَالْجَلالُ وَلكَ الطَّلْعَةُ وَالْجَمالُ وَلكَ الْوَجْهَةُ وَالْكَمالُ وَلكَ الْقُوَّةُ وَالْفِعَالُ وَلكَ الْمَثَلُ وَالْأَمْثالُ وَلكَ الْمَوَاقِعُ وَالْأَجْلالُ وَلكَ الْعِظَمَةُ وَالْأَسْتِقْلالُ وَلكَ الْعِزَّةُ وَالْأَمْتَناعُ وَلكَ الْقُوَّةُ وَالْأَرْتِفَاعُ وَلكَ الْبَهْجَةُ وَالْأَبْتِهَاجُ وَلكَ السُّلْطَنَةُ وَالْأَقْتِدَارُ وَلكَ ما أَحَبَبْتَهُ أَوْ تَحَبَّبْتَهُ مِنْ مَلَكُوتِ أَمْرِكَ وَخَلَقْتَ كُلَّ عِبَادِكَ وَسَجَّادِكَ وَقَتَّانِكَ وَخُضَّاعِكَ وَخُشَّاعِكَ وَذَكَارِكَ وَحَمادِكَ وَشَكَارِكَ وَعِزَّازِكَ وَسَلاطِكَ

1387 How exalted is Thy renown, whereby all things know Thee in their inmost hearts and outward beings, and call upon Thee! Glorified and exalted art Thou! Thou hast revealed Thyself to all things through all things, so that nothing remains ignorant of Thee. Thou hast made Thyself known to Thyself through Thyself to all things, and thus all things have known Thee. Thou art the Renowned in the highest heavens, Thou art the Renowned in the lowest earth, and Thou art the Renowned One between them, in the hereafter and in the first life. Glorified art Thou, O my God! All are from Thee, belong to Thee, exist through Thee, and return unto Thee. There is none other God but Thee. How gracious art Thou in Thy creation, making known to them Thine eternal Self after having created them from primordial clay. By Thy might!

1387 فما أَعْلَى مَعْرِفَتِكَ حَيْثُ يَعْرِفُكَ كُلُّ شَيْءٍ بِلِسَانِ سِرِّهِمْ وَعَلَانِيَتِهِمْ لِيَدْعُونَكَ فَسَبِّحانَكَ وَتَعَالَيْتَ قَدْ تَجَلَّيْتَ لِكُلِّ شَيْءٍ بِكُلِّ شَيْءٍ فَمَا جَهْلَكَ مِنْ شَيْءٍ وَتَعَرَّفْتَ لِنَفْسِكَ بِنَفْسِكَ كُلِّ شَيْءٍ فَاذَا قَدْ عَرَفَكَ كُلُّ شَيْءٍ أَنْتَ الْمَعْرُوفُ فِي السَّمَوَاتِ الْعُلَى وَأَنْتَ الْمَعْرُوفُ فِي الْأَرْضِينَ الْأَدْنَى وَأَنْتَ الْمَعْرُوفُ مَا بَيْنَهُمَا ثُمَّ فِي الْآخِرَةِ وَالْأُولَى فَسَبِّحانَكَ يَا إِلَهِي كُلِّ مَنْكَ وَلكَ وَبِكَ وَإِلَيْكَ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ فَمَا أَكْرَمَكَ بِخَلْقِكَ حَيْثُ تَعْرِفُهُمْ نَفْسُكَ الْأَرْلِيَّةَ بَعْدَ ما خَلَقْتَهُمْ مِنْ طِينَتِهِ الْغَدَمِيَّةِ

1388 I have found none known, neither before nor after, none beloved, neither in heaven nor on earth, none described, neither in the kingdom of command nor of creation, none sought after, neither in the heights nor in the depths, and none worshipped besides Thee, neither in the highest kingdom nor in the lowest particle. Verily, on this Friday, the Day of Independence, all things shall surely know Thee, all things shall surely prostrate before Thee, all things shall surely glorify Thee, and all things shall surely praise Thee, when none existed beside me with Thee, for all had known Thee through Thy previous Manifestations, that they might worship Thee, worship Thee, while all are veiled from the appearance of Thy wondrous creation. I worship Thee through what Thou hast revealed to me of myself in the manifestation of Thy creation, for this is Thy good-pleasure in every Manifestation Thou dost reveal and every Dayspring Thou dost cause to shine. O God!

1388 فَوَعَزَّتْكَ ما وَجَدْتَ مَعْرُوفًا لَا مِنْ قَبْلِ وَلَا مِنْ بَعْدٍ وَلَا مَحْبُوبًا لَا فِي السَّمَاءِ وَلَا فِي الْأَرْضِ وَلَا مَوْصُوفًا لَا فِي مَلَكُوتِ الْأَمْرِ وَلَا الْخَلْقِ وَلَا مَقْصُودًا لَا فِي الْعُلَى وَلَا فِي الْأَدْنَى وَلَا مَعْبُودًا غَيْرَكَ لَا فِي مَلَكُوتِ الْأَعْلَى وَلَا الذَّرَّةَ الْأَدْنَى لِيَعْدَنَكَ فِي ذَلِكَ الْيَوْمِ الْجَمْعَةِ يَوْمَ الْأَسْتِقْلالِ مِنْ كُلِّ شَيْءٍ وَلَيْسَبْجِدَنَّ لَكَ مِنْ كُلِّ شَيْءٍ وَلَيْسَبْحَنَنَّ مِنْ كُلِّ شَيْءٍ وَلِيَسْجُدَنَّ مِنْ كُلِّ شَيْءٍ بَعْدَ ما لَمْ يَكُنْ غَيْرِي عِنْدَكَ إِذْ كُلُّ بَما قَدْ عَرَفْتَهُمْ مِنْ ظُهُورَاتِ قَبْلِكَ لِيَعْبُدُوكَ لِيَعْبُدُوكَ وَكُلٌّ عَنْ ظُهُورِ بَدْعِكَ مُحْتَبِجُونَ وَإِنِّي لَاعْبُدُنكَ بَما قَدْ تَجَلَّيْتَ لِي بِي فِي ظُهُورِ بَدْعِكَ إِذْ هَذَا رِضائَكَ عِنْدَ كُلِّ ظُهُورٍ تَظْهَرُهُ وَطُلُوعٍ تَشْرِقُهُ

1389 Do Thou send down upon the Tree of the Bayan, its root, branch, twigs, leaves, and fruits that which befitteth the loftiness of Thy sanctity, the sublimity of Thy glory, the elevation

1389 فَتَنْزِلَنَّ اللَّهُمَّ عَلَى شَجَرَةِ الْبَيانِ مِنْ أَصْلِهَا وَفَرْعِهَا وَاغْصَانِهَا وَأَوْرَاقِهَا وَاثْمَارِهَا ما يَنْبَغِي لِعُلُوِّ قُدْسِكَ وَسُمُوِّ مَجْدِكَ وَارْتِفَاعِ كَرَمِكَ وَامْتِناعِ جُودِكَ وَ

of Thy generosity, the inaccessibility of Thy bounty, and the transcendence of Thy grace. Make all things created in the Bayan, then cause all these to be present before Him Whom Thou shalt make manifest as a bonded servant possessing naught save what his Lord hath bestowed upon him, that they may thereby comprehend Thy favor in the manifestation of Thine hereafter. Verily, Thou art the All-Powerful, the Most Exalted, the All-Glorious, the All-Compelling, the Sovereign, the Judge. All know Thee through Thy Manifestation, while in Thine essence Thou art unknowable. All describe Thee through Thy signs, while in Thy hiddenness Thou art indescribable. Glorified art Thou! There is no God but Thee. I am of those who know Thee.

استعلاء لطفك و لتجعلن كل شيء خلق البيان
ثم تحضرن كل ذلك بين يدي من تظهره كعبد
رق لا يملك لنفسه من شيء الا ما ملكه مولاه
ليدركن بذلك فضلك في ظهور اخرتك انك انت
القادر المتعالى السبحان و القاهر الملك الديان كل
يعرفك بظهورك و انت بكنهك لا تعرف و كل
يوصفك باياتك و انت بغيبك لا توصف فسبحانك
ان لا اله الا انت انى كنت من المتعرفين

1390 The Third in the Third.

الثالث فى الثالث 1390

1391 In the Name of God, the Most Known, the Most Known!

بسم الله الاعرف الاعرف 1391

1392 Praise be to God Who hath exalted Himself in His elevation above all contingent beings, risen in His ascension above all existing things, manifested in His revelation above all who dwell in the kingdoms of earth and heaven, and shown His power above all created things. I testify, and all His creation doth testify, that there is no God but He, the One, the All-Knowing. All who are in the kingdoms of the heavens and the earth and what lieth between them know Him, and all who are in the kingdoms of Command and Creation and what lieth beneath them glorify Him, that there is no God but He, the One, the All-Describing. Then I testify, and all His creation doth testify, that He, glorified be His praise, hath chosen for the repository of His knowledge, the throne of His description, the seat of His love, the loftiness of His worship, and the inaccessibility of His purpose, a sublime Essence, a radiant Camphor, an exalted Essence, an eternal Being, and a holy Pattern.

الحمد لله الذى قد استعلى بعلاه فوق كل
الممكنات و استرفع بارتفاعه فوق كل الموجودات
و استظهر باظهاره فوق من فى ملكوت الارض
و السموات و استقدر باستقداره فوق كل
الكائنات فاستشهد و كل خلقه على انه لا اله
الا هو الواحد الغراف يعرفه من فى ملكوت
السموات و الارض و ما بينهما و ليجدنه من
فى ملكوت الامر و الخلق و ما دونهما على انه
لا اله الا هو الواحد الوصف ثم استشهد و
كل خلقه على انه جل سبحانه قد اصطفى لمكن
معروفته و عرش موصوفته و كرسى محبوبته و
ارتفاع معبوديه و امتناع مقصوديه جوهره منبئة
و كافورية بهية و سازجية عليه و كينونية ازليه و
طرزیه المعیه

1393 Then He revealed unto it through itself, and cast into its reality the image of itself. Thus were His signs and deeds manifested through it, and His revelations shone forth through what He had cast into it of His manifestations. He made it stand upon the station of His recognition throughout all the kingdoms of His command and creation. Then there remained naught in existence but it had recognized the Seven Letters as the Gate of God, the All-Protecting, the Self-Subsisting. His verses were revealed unto him, and He chose for him from among the primary letters the most exalted ones. Then through these He created whatsoever He desired of infinite essential numbers. Thus were the heavens and earth and all that lieth between them filled with the testimony that there is none other God but Him. His

ثم تجلى لها بها بنفسها و التقى فى هويتها مثال نفسها
فاذا قد ظهرت عنها اياته افعاله و تلالأت عنها
ظهوراته بما قد النقت فيها من ظهوراته فجعله قائما
على مقام عرفانه فى جميع ملكوت امره و خلقه
فاذا لم يبق فى الوجود الا و قد عرف ذات
حروف السبع بانه بابالله المهيمن القيوم قد نزل
عليه اياته و اصطفى له من حروف اوليه ارفعيه ثم
قد خلق بها ما شاء من اعداد لا نهاية جوهره
فاذا قد ملئت السموات و الارض و ما بينهما
على انه لا اله الا هو له الخلق و الامر من قبل و
و من بعد لا اله الا هو المهيمن المعروف

is the creation and the command, both before and after. There is none other God but Him, the All-Protecting, the Known.

1394 The Fourth in the Fourth.

الرَّابِعُ فِي الرَّابِعِ 1394

1395 In the Name of God, the Most Known, the Most Known.

بِسْمِ اللَّهِ الْأَعْرَفِ الْأَعْرَفِ 1395

1396 Praise be to God, besides Whom there is none other God, the Most Known, the Most Known. And verily the Glory from God be upon the First Unity and upon whomsoever resembleth that Unity wherein naught can be seen save the First Unity.

1396 الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَعْرَفُ الْأَعْرَفُ وَ
أَمَّا الْبَهَاءُ مِنْ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَ مِنْ يُشَابِه
ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ

1397 I testify that none is known save God, exalted be His glory, and none is described save Him, mighty be His might, and none is loved save Him, extended be His extension, and none is sought save Him in His exaltation, and none is worshipped save Him in His most impregnable Book. Verily He, glorified and praised be He, in His Essence cannot be known, nor described, nor named, nor loved, nor sought. And inasmuch as He hath created all things for His recognition, every thing hath recognized itself in every manifestation through the very Throne of His manifestation.

1397 وَ بَعْدَ فَاشْهَدَ أَنَّ لَا مَعْرُوفَ إِلَّا اللَّهُ جَلَّ جَلَالُهُ
و لَا مَوْصُوفَ إِلَّا إِيَّاهُ عَزَّازَهُ وَ لَا مُحْبُوبَ
إِلَّا إِيَّاهُ مَدَامَدَادُهُ وَ لَا مَقْصُودَ إِلَّا إِيَّاهُ عَلِيَّ
ارْتِفَاعَهُ وَ لَا مَعْبُودَ إِلَّا إِيَّاهُ أَمْنَعُ كِتَابِهِ وَ أَنَّهُ جَلَّ
سُبْحَانَهُ بِذَاتِهِ لَا يَعْرِفُ وَ لَا يُوصَفُ وَ لَا يُسَمَّى وَ لَا
يُحِبُّ وَ لَا يَقْصِدُ وَ لَمَّا قَدْ خَلَقَ كُلَّ شَيْءٍ لِعِرْفَانِهِ
قَدْ عَرَفَ كُلَّ شَيْءٍ نَفْسَهُ فِي كُلِّ ظُهُورٍ بِنَفْسِ
عَرْشِ ظُهُورِهِ

1398 Thus the Throne of His manifestation is that which addresseth thee in the Bayan, through which God hath desired to be known in the kingdoms of earth and heaven, and through which He hath desired to be described in the kingdoms of loftiness and inaccessibility, and through which He hath desired to be loved in the summit of glory and inaccessibility, and through which He hath desired to be worshipped in the kingdom of transcendence and the apex of nearness, and through which He hath desired to be sought in all whereupon the name of a thing falleth, in glory and majesty.

1398 فَإِذَا عَرْشُ ظُهُورِهِ مَا يَكْمُلُكَ فِي الْبَيَانِ بِهِ قَدْ أَرَادَ
اللَّهُ أَنْ يَعْرِفَ فِي مَلَكُوتِ الْأَرْضِ وَ السَّمَوَاتِ وَ
بِهِ قَدْ أَرَادَ أَنْ يُوصَفَ فِي مَلَكُوتِ الْعُلُوِّ وَ الْأَمْتِنَاعِ
وَ بِهِ قَدْ أَرَادَ أَنْ يُحِبَّ فِي ذُرْوَةِ الْعِزِّ وَ الْأَمْتِنَاعِ
وَ بِهِ قَدْ أَرَادَ أَنْ يَعْبُدَ فِي مَلَكُوتِ الْعُلَى ثُمَّ ذُرْوَةِ
الْأَدْنَى وَ بِهِ قَدْ أَرَادَ أَنْ يَقْصِدَ فِي كُلِّ مَا يَقَعُ عَلَيْهِ
اسْمُ شَيْءٍ بِالْعِزَّةِ وَ الْجَلَالِ

1399 Therefore on the Day of Him Whom God shall make manifest, this is the Throne of His recognition, wherein He hath joined His remembrance to the remembrance of His own Self. No thing shall say "There is none other God but Him" unless it recognizeth him whom He hath commanded thus, and mentioneth the Letters of the Trinity before the Quaternary, then the Manifestations of His Command as ordained through creation. Thus doth God cause all His creation to recognize him who recognizeth none but Him. How many are those who are known in thy days, yet when God mentioneth them not, none thereafter remembereth them. And how many are the servants whom none knoweth, yet when God mentioneth them, all things know them.

1399 فَإِذَا فِي يَوْمٍ مِنْ يَظْهَرُهُ اللَّهُ هَذَا عَرْشُ مَعْرِفَتِهِ
حَيْثُ قَدْ قَرَنَ ذِكْرَهُ بِذِكْرِ نَفْسِهِ فَلَا يَقْلُ مِنْ شَيْءٍ
لَا إِلَهَ إِلَّا هُوَ وَ لَا يَعْرِفُ مِنْ قَدْ أَمَرَهُ بِهَذَا وَ
يَذْكُرُ ذَاتَ حُرُوفِ التَّثْلِيثِ قَبْلَ التَّرْبِيعِ ثُمَّ أَدْلَاءَ
أَمْرَهُ مَا قَدَّرَ بِالْأَنْشَاءِ وَ كَذَلِكَ يَعْرِفُ اللَّهُ كُلَّ
خَلْقِهِ مَنْ لَا يَعْرِفُ غَيْرَهُ فَكَمْ مِنْ خَلْقٍ مَعْرُوفُونَ
فِي أَيَّامِكَ لَمَّا لَمْ يَذْكُرْهُمْ إِلَهُ لَمْ يَذْكُرْهُمْ مِنْ بَعْدِ أَحَدٍ
وَ كَمْ مِنْ عِبَادٍ لَا يَعْرِفُهُمْ مِنْ أَحَدٍ وَ بِمَا يَذْكُرْهُمْ
اللَّهُ يَعْرِفُهُمْ كُلَّ شَيْءٍ

1400 If thou desirest thy heart to be among the manifestations of the name of "the Known," then be thou among those known by Him Whom God shall make manifest; that is, be thou among

1400 إِنْ أَرَدْتَ أَنْ تَكُونَ فَوَإِذَاكَ أَدْلَاءَ اسْمِ الْمَعْرُوفِيهِ
فَكُنْ مَعْرُوفٌ مِنْ يَظْهَرُهُ اللَّهُ إِيَّاهُ كُنْ مِنْ أَدْلَاءَ

the manifestations of His attribute of being known, the most known thereof, that thou mayest make thine essence mirrors of that Name, and the attribute of being known may be manifested unto thee, whereby all things shall know thee and all things shall mention thee. This is of God's bounty, the All-Protecting, the Self-Subsisting, and this is of God's generosity, the Mighty, the Beloved.

معروفيته اعرفها لتجعلن كينونيتك مرات ذلك
الاسم وتجلي لك باسم المعروفيه يعرفك كل شيء
ويذكرك كل شيء هذا من فضل الله المهيمن
القيوم وهذا من جود الله العزيز المحبوب

1401 [Vahid 10, Bab 10, awSaf]

1401 [واحد ١٠ باب ١٠ أوصف]

1402 And it hath four stages. The first in the first:

1402 وله اربع مراتب الأول في الأول

1403 In the Name of God, the Most Descriptive, the Most Descriptive.

1403 بسم الله الأوصف الأوصف

1404 There is no God but Him, the Most Descriptive, the Most Descriptive! Say: God is more descriptive than every possessor of description. None can withhold from the sovereignty of His attributes, whether in the heavens or on the earth or whatsoever is between them. He createth whatsoever He willeth by His command. Verily, He is the All-Describing, the Most Excellent, the Most Praiseworthy.

1404 لا اله الا هو الأوصف الأوصف قل الله اوصف
فوق كل ذي اوصاف لن يقدان يمتنع عن ملك
سلطان اوصافه من احد لا في السموات ولا في
الأرض ولا ما بينهما يخلق ما يشاء بامر الله
كان وصافا واصفا وصيفا

1405 Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on the earth and whatsoever lieth between them. Say: All are prostrate before Him.

1405 سبحان الذي يسجد له من في السموات ومن في
الأرض وما بينهما قل كل له ساجدون

1406 And praise be to God, before Whom all in the heavens and on the earth and whatsoever is between them sing His glory. Say: All are His worshippers.

1406 والحمد لله الذي يسبح له من في السموات ومن
في الأرض وما بينهما قل كل له عابدون

1407 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Power and the Divine Realm, then the Might and the Celestial Domain, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or whatsoever is between them. He createth what He willeth by His command. Verily, He hath power over all things.

1407 شهد الله أنه لا اله الا هو له الملك والملكوت ثم
القدرة واللاهوت ثم القوة والياقوت ثم السلطنة
والتاسوت يحيى ويميت ثم يميت ويحيى والله هو
حي لا يموت وملك لا يزول وعدل لا يجور و
سلطان لا يحول وفرد لا يفوت عن قبضته من
شيء لا في السموات ولا في الأرض ولا ما
بينهما يخلق ما يشاء بامر الله كان على كل شيء
قديراً

1408 Blessed is He to Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Beloved.

1408 وتبارك الذي له ما في السموات والأرض وما
بينهما لا اله الا هو العزيز المحبوب

1409 Exalted is He to Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Protector, the Self-Subsisting.

1409 وتعالى الذي له ملك السموات والأرض وما
بينهما لا اله الا هو المهيمن القيوم

- 1410 Say: All that ye describe is God, your Lord, the All-Merciful, then through His remembrance do ye make mention. This is how God hath described Himself, for were God not to describe Himself and reveal it in the Book, ye would not be able to describe Him. Say: All your descriptions return unto Him Whom God shall make manifest. Ye have described God, your Lord, the All-Merciful, else ye would be veiled from God's command and His description.
- 1411 All that ye ascend unto in describing God is the description of that which ye cannot comprehend. How could ye, when God hath described Himself? Say: Glorified and exalted is God above what those who describe Him ascribe unto Him. Say: The description of Him Whom God shall make manifest is the same whether ye utter it with your tongues or manifest it through your limbs. If on the Day of Resurrection ye address Him Whom God shall make manifest as ye would address your sovereign, ye shall all be saved and prosper. And if ye treat Him as ye treat others, ye shall all be saved.
- 1412 Consider how one of you is content with how God dealeth with His servants through what He hath created by His command. How then do ye not show love and are not content with God, your Lord, as a servant whom He hath created? Therefore show love for God, then acquire every description in the Book of Him Whom God shall make manifest, even though God hath described Him as "There is no God but I, the Single, the Sovereign." But ye acquire what ye describe of God, your Lord, the All-Merciful, according to what ye acquire and describe, but We have forbidden that any should write unto Him save upon delicate tablets like the scriptures of the Gospel, in the most excellent calligraphy with gold ink, if ye are able. Beyond this your glory before your Lord is not possible, and We command you, O all things, to describe Him Whom God shall make manifest according to your capacity, then return unto Him in truth.
- 1413 Say: The tablets that are attributed to the Gospel are those verses which were revealed; those who were given the Furqan took them and adorned them, then those who were given the Bayan wrote upon them. This is the fruit of the Gospel and the Furqan which We have presented unto God, their Lord, in the Bayan, as on the day God created them when naught was recorded upon them. Say: All describe Him Whom God shall make manifest in their beginning and their end, their outward and their inward aspects, whence they know not and recognize not. Were they to recognize their Described One, they would not be veiled from Him. O all things! Be not veiled from your Described One. All upon the earth at that time describe Me
- قل كل ما انتم تصفون الله ربكم الرحمن ثم بذكره
تذكرون ذلك ما قد وصف الله به نفسه اذ لو
لم يوصف الله نفسه وينزل في الكتاب انتم لا
تستطيعون ان تصفون قل كل وصفكم ان يرجع
الى من يظهره الله قد وصفتم الله ربكم الرحمن و
الا انكم انتم عن امر الله وصفه محتجبون
- كل ما انتم تتعارجون في وصف الله وصف شيء
لا تستطيعون ان تدركون وكيف و ما وصف
الله به نفسه قل سبحان الله و تعالى عما يصفه
الواصفون قل وصف وصف من يظهره الله سواء
انتم با لسننكم تقولون او بجوارحكم تظهرون ان
تخاطبن يوم القيمة من يظهره الله بمثل ما انكم
سلطانكم لتخاطبون كلكم لتنجون ثم تفلحون و ان
تعاملون به بمثل معاملتكم ولتنجون كلكم اجمعون
- فلتنتظرن الى احدكم يرضى الله من عباده بمثل ما قد
خلق بامرهم فكيف انتم لا تستحبون و لا ترضون
الله ربكم بمثل عبد قد خلقه فلتستحبن الله ثم كل
وصف في كتاب من يظهره الله تكسبون و لو
ان الله قد وصفه على انه لا اله الا انا الواحد
السلطان و لكنكم على ما تصفون الله ربكم الرحمن
تكسبون ثم تصفون و لكنا قد حرمانا ان نكتب
اليه الا على الواح لطيفه مثل قراطيس الانجيليون
باحسن خط بالمداد الذهب ان انتم تستطيعون اذ
فوق هذا لا يمكن عزكم عند ربكم و الا لنامرناكم به
ان يا كل شيء على ما انتم تستطيعون تصفون من
يظهره الله ثم بالحق اليه لترجعون
- قل ان الواح التي ينسب الى الانجيليون تلك ايات
التي قد نزلت ياخذها الذين اتوا الفرغان و يطرزه
ثم اتوا البيان عليه يكتبون هذا ثمرة الانجيل ثم
الفرقان قد عرضنا على الله ربهما في البيان كيوم
قد خلقهما الله و لم يكن عليهم شيء لمسطور قل
كل الا مم يصفون من يظهره الله في اولهم و
اخرهم و ظاهريهم و باطنيهم من حيث لا يعلمون و
لا يعرفون و ان يعرفون موصوفهم لن يحتجبوا عنه
انتم ان يا كل شيء عن موصوفكم لا تحتجبون

as they describe God their Lord - and this is My seat upon the mountain - were they to recognize their Described One, how would they pursue such a course? Say: All that ye describe God with is the description of the Point, though ye comprehend not the description of God.

كَلَّ مَا عَلَى الْأَرْضِ حِينَئِذٍ يَصِفُونِي بِمَا يَصِفُونَ
اللَّهُ رَبَّهُمْ وَهَذَا مَقْعَدِي عَلَى صَنْعِ (?) الْجَبَلِ
لَوْ يَعْرِفُونَ مَوْصُوفَهُمْ كَيْفَ مِثْلَ هَذَا يَسْلُكُونَ
قُلْ كَلَّ مَا أَنْتُمْ تَصِفُونَ اللَّهَ وَصِفَ نَقْطَةً أَنْتُمْ مِنْ
وَصَفَ اللَّهُ لَا تَدْرِكُونَ

- 1414 Consider ye on the day of His manifestation - that Primary Theophany - how all upon the earth describe Him as they describe God their Lord, the All-Merciful, and all worship Him. One who hath described God from the beginning of his life and said "Glory be to Him above what they describe" - perchance if he should behold Him, he would not magnify God in His presence, after having described Him with that whereby he glorified God from the beginning of his life until the time he beheld Him. Be ye assured that ye shall be tested regarding what ye describe, for on the day of Him Whom God shall make manifest ye shall be tried as on the day of Muhammad and the Point of the Bayan.

1414 فَلَنتَظَرَنَّ فِي يَوْمِ ظَهْوَرِهِ اللَّهُ الْأَوَّلَى ذَلِكَ وَصَفَ
كَلَّ مِنْ عَلَى الْأَرْضِ أَيَاهُ يَصِفُونَ بِمَا يَصِفُونَ اللَّهَ
رَبَّهُمُ الرَّحْمَنَ وَكَلَّ لَهُ عَابِدُونَ مِنْ وَصَفَ اللَّهُ
مِنْ أَوَّلِ عَمْرِهِ وَقَالَ سُبْحَانَ عَمَّا يَصِفُونَ رَبِّمَا إِنْ
يَرِيهِ لَمْ يَكْبِرِ اللَّهُ فِي وَجْهِهِ بَعْدَ مَا قَدْ وَصَفَهُ بِمَا قَدْ
سَبَّحَ اللَّهُ مِنْ أَوَّلِ عَمْرِهِ إِلَى حِينٍ مَا رَأَيْتُمْ فَلْتَتَقَنَّ
أَنْ تَصِفُونَ مَا أَنْتُمْ عَلَيْهِ لَتَعْرَضُونَ فَأَنْتُمْ فِي يَوْمٍ مِنْ
يُظْهِرُهُ مِثْلَ يَوْمِ مُحَمَّدٍ ثُمَّ تَقْطَعُهُ الْبَيَانَ لِمَبْتَلُونَ

- 1415 Him Whom ye describe from the beginning of your lives and glorify God through - perchance ye will judge Him for the glory of your religion while ye perceive not, even as they judged Muhammad aforetime and the Primal Point thereafter, after all had described Them with whatsoever praise of God they possessed and description wherewith God described Himself. Were ye to recognize your Described One, ye would not pursue such a course. Say: Your Described One is the Omnipotent, the Transcendent, Lord of the heavens and earth and whatsoever is between them, the One, the All-Glorious. Say: Your Described One is God Who created you and sustained you and causeth you to die and giveth you life. If ye refer your description to Him Whom God shall make manifest, then do ye describe God your Lord; otherwise your selves and your description are rendered void and ye possess naught, dwelling in the night of darkness and veils.

1415 مِنْ أَنْتُمْ تَصِفُونَهُ مِنْ أَوَّلِ عَمْرِكُمْ وَسَبَّحُوا اللَّهَ بِهِ رَبِّمَا
تَحْكُمُونَ عَلَيْهِ لَعَزَّ دِينُكُمْ وَلَا تَشْعُرُونَ مِثْلَ مَا قَدْ
حَكَمُوا عَلَى مُحَمَّدٍ مِنْ قَبْلِ ثُمَّ عَلَى نَقْطَةِ الْأَوَّلَى مِنْ
بَعْدِ بَعْدَ مَا كَلَّ قَدْ وَصَفُوهُمَا بِمَا عَنْدهُمْ مِنْ ثَنَاءِ
اللَّهِ ثُمَّ وَصَفَ اللَّهُ بِهِ نَفْسَهُ لَوْ يَعْرِفُونَ مَوْصُوفَكُمْ فَاذَا
أَنْتُمْ مِثْلَ هَذَا لَا تَسْلُكُونَ قُلْ إِنْ مَوْصُوفَكُمْ قَادِرٌ
مِثْلُ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْوَاحِدُ
السَّبْحَانَ قُلْ إِنْ مَوْصُوفَكُمْ اللَّهُ الَّذِي قَدْ خَلَقَكُمْ وَ
رَزَقَكُمْ وَيُمِيتُكُمْ وَيُحْيِيكُمْ إِنْ تَرْجِعُونَ وَصْفَكُمْ إِلَى
مَنْ يُظْهِرُهُ اللَّهُ فَاذَا أَنْتُمْ اللَّهُ رَبُّكُمْ تَصِفُونَ وَالْآ
يُظِلُّ أَنْفُسَكُمْ وَوَصْفَكُمْ وَلَا تَمْلِكُنْ مِنْ شَيْءٍ وَ
أَنْتُمْ فِي اللَّيْلِ الْآ لَيْلٍ فِي الْحِجَابِ الْغَيْبِ

- 1416 Then on the Day of Resurrection at the Dawning-Place of Manifestation, ascend before the presence of the Most High according to your capacity. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in the kingdom of earth and heaven. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in might and power. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in strength and divinity.

1416 ثُمَّ فِي يَوْمِ الْقِيَمَةِ فِي مَطْلَعِ الظُّهُورِ بَيْنَ يَدَيَّ عَلَى
عُلُوِّ مَا أَنْتُمْ تَسْتَطِيعُونَ إِنْ تَعْرِجُونَ تَصِفُونَ سُبْحَانَكَ
اللَّهُمَّ رَبِّ صَلِّ عَلَى مَنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ بِالْحَقِّ ثُمَّ
عَلَى آدِلَاتِهِ بِالْمَلِكِ وَالْمَلَكُوتِ سُبْحَانَكَ اللَّهُمَّ رَبِّ
صَلِّ عَلَى مَنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ بِالْحَقِّ ثُمَّ آدِلَاتِهِ
بِالْعَزِّ وَالْجَبَرُوتِ سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى
مَنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ بِالْحَقِّ ثُمَّ آدِلَاتِهِ بِالْقُدْرَةِ وَ
الْأَلَاهُوتِ سُبْحَانَكَ اللَّهُمَّ رَبِّ صَلِّ عَلَى مَنْ تَظْهِرُهُ
يَوْمَ الْقِيَمَةِ بِالْحَقِّ ثُمَّ آدِلَاءُ أَمْرِهِ بِالْقُوَّةِ وَالْيَاقُوتِ

1417 Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon the proofs of His Cause in force and sovereignty. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon the proofs of His Cause in dominion and the human realm. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon the proofs of His Cause in glory and majesty. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in sovereignty and dominion. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in authority and sovereignty. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in countenance and beauty. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in might and action. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in mercy and grace. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in authority and justice. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in similitude and parables. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in stations and glory. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in grandeur and independence. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection, and upon His proofs in pride and majesty. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in might and invincibility. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection in truth, and upon His proofs in sovereignty and power. Glory be unto Thee, O God! O Lord! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection through

1417 سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم ادلاء امره بالسلطنة و الناسوت سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم ادلاء امره بالعزة و الجلال سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم ادلائه بالملك و الملكان سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالسلط و السلطان سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالطلعة و الجلال سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالقوة و الفعال سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالرحمة و الفضل سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالسطة و العدل سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالمثل و الأمثال سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالمواقع و الأجلال سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالعظمة و الاستقلال سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة ثم على ادلائه بالكبرياء و الاستجلال سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالعزة و الامتناع سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بالحقّ ثم على ادلائه بالسلطنة و الاقتدار سبحانك اللهم ربّ صلّ على من تظهره يوم القيمة بما انت عليه من اسمائك الحسنی بما انك كنت عليه من شئونك الأعلى انك كنت رب الاخرة و الأولى

all Thy most excellent names, through all Thy most exalted attributes, for verily Thou art the Lord of the Hereafter and of ancient times.

1418 The Second in the Second.

الثاني في الثاني 1418

1419 In the Name of God, the Most Descriptive, the Most Descriptive.

بسم الله الأوصف الأوصف 1419

1420 And verily from the glory of God upon you His most glorious, and from the majesty of God upon you His most majestic, then from the beauty of God upon you His most beautiful, then from the grandeur of God upon you His most grand, then from the light of God upon you His most luminous, then from the mercy of God upon you His most extensive, then from the words of God upon you His most perfect, then from the names of God upon you His most great, then from the might of God upon you His most mighty, then from the Will upon you His most conclusive, then from the knowledge of God upon you His most penetrating, then from the power of God upon you His most powerful, then from the utterance of God upon you His most pleasing, then from the questions upon you their most beloved, then from the nobility of God upon you His most noble, then from the sovereignty of God upon you His most enduring, then from the dominion of God upon you His most glorious, then from the bounty of God upon you His most ancient.

1420 و انّ من بهاء الله عليكم ابهائه وانّ من جلال الله عليكم اجله ثمّ من جمال الله عليكم اجماله ثمّ من عظمه الله عليكم اعظمها ثمّ من نور الله عليكم انوره ثمّ من رحمة الله عليكم اوسعها ثمّ من كلمات الله عليكم اتمها ثمّ من اسماء الله عليكم اكبرها ثمّ من عزّ الله عليكم اعزّه ثمّ من مشية الله عليكم امضاها ثمّ من علم الله عليكم انغذه ثمّ من قدرة الله عليكم قدرها ثمّ من قول الله عليكم ارضاه ثمّ من مسائل عليكم لحبا ثمّ من شرف الله عليكم اشرفه ثمّ من سلطنه الله عليكم ادومه ثمّ من ملك الله عليكم انغره ثمّ من من الله عليكم اقدمه

1421 Ye have worshipped God openly upon the earth and have openly rejected negation upon the earth. How lofty is your station in the Bayan and how exalted your rank therein! Ye are the first and the last, the outward and the inward. Through you hath God manifested the wonders of His ways in the Bayan and elevated that which was revealed aforetime in the Exposition. Ye loved God at the first dawning of His Manifestation before the hearers, and ye turned unto God before the rising of His light before the knowers.

1421 قد عبدتم الله ظاهرا فوق الأرض و بعدتم عن النفي ظاهرا فوق الأرض فما ارفعكم قدرا في البيان و اسناكم درجه في البيان انتم الأولون و الآخرون و الظاهرون و الباطنون بكم قد اظهر الله بدايع شئونه في البيان و رفع ما نزل من قبل في التبيان قد احببتم الله أول ظهوره قبل المستمعون و رغبتم الى الله قبل طلوع نوره قبل العالمون

1422 Ye have freed yourselves from worldly sorrows and have caused your beings to reach the summit of your hereafter. Your blessings are prepared before you, your celestial maidens are adorned at your right hand, your knowledge is purified at your left, your books are inscribed before you, and whatsoever ye love is present before your eyes. For you in Paradise is whatsoever ye love, for you in Paradise is whatsoever ye desire.

1422 قد فرغتم انفسكم من حزن دنياكم و استبلغتم كينونياتكم الى ذروه اخريكم الاتكم معده بين ايديكم و حورياتكم و مطرزة عن يمينكم و علمائكم مصفاة عن شمائلكم و كتبكم مسطورة بين ايديكم و ما تحبون حاضره بين اعينكم لكم في الرضوان ما انتم تحبون لكم في الرضوان ما انتم تريدون

1423 God hath ever blessed, and will continue to bless, your first and your last, and all between them of your outward and your inward, and all besides them. God shall raise up one who will exalt your remembrance and elevate your Cause, and bring to naught whosoever ariseth not in your service and seeketh

1423 لم يزل الله ليصلين على اولكم و اخركم و ما بينهما من ظاهرهم و باطنهم و ما دونهما و سيبعثن الله من يرفع ذكركم و يعلاوا امركم و يفنى من لا يقومنّ تجعلكم و اراد ان يستكبر عليكم انه لن يعجزه من

to wax proud against you. Verily, nothing can frustrate Him, whether in the heavens or on the earth or all that lieth between them, and He hath ever been the Avenger, the Wrathful, the All-Compelling.

شيء لا في السموات ولا في الأرض ولا ما بينهما وأنه كان مقاتا ماقتا مقيتا

1424 The Third in the Third:

الثالث في الثالث 1424

1425 In the Name of God, the Most Descriptive, the Most Descriptive.

بسم الله الأوصف الأوصف 1425

1426 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and raised Himself in His elevation above all existing things, and made Himself inaccessible in His inaccessibility above all created things, and manifested Himself in His manifestation above all atoms, and shown His dominion in His sovereignty over all who dwell in the kingdoms of earth and heaven. All His creation beareth witness that there is none other God but Him, the One, the Luminous. He hath chosen hidden essences as dawning-places of His light and rising-points of His manifestation, and hath caused them to attain their ultimate aim in their faces turned toward God their Lord, and in their approach unto God their Creator, and hath honored and ennobled them through the First Unity, and made them to be among the inheritors. This is of God's bounty unto His loved ones; verily He is the Protector of the God-fearing.

1426 الحمد لله الذي قد استعلى بعلمه فوق كل الممكّات واسترفع بارتفاعه فوق كل الموجودات واستمنع بامتناعه فوق كل الكائنات واستظهر باظهاره فوق كل الذرات واستظهر باقتباره فوق من في ملكوت الأرض والسموات والسموات فاستشده وكل خلقه على أنه لا اله الا هو الواحد التوار قد اصطفى جوهرًا مكنونه لمطالع نوره و مشارق ظهوره و بلغهم الى مناهم في وجوههم الى الله ربهم و وفودهم الى الله بآرائهم وعزهم و شرفهم بالواحد الأولى وجعلهم من الوارثين هذا من فضل الله على اوليائه أنه ولى المتقين

1427 The Fourth in the Fourth:

الرابع في الرابع 1427

1428 In the Name of God, the Most Descriptive, the Most Descriptive.

بسم الله الأوصف الأوصف 1428

1429 Praise be to God, there is no God but He, the Most Descriptive, the Most Descriptive. And verily the splendor from God be upon the First Unity and upon whosoever resembleth that Unity wherein naught is seen save the First Unity; and furthermore, bear thou witness that every attribute God hath ascribed unto Him Whom God shall make manifest - exalted be His mention - is true, and that thou, on the Day of His manifestation, may perchance deny Him the name of faith after having praised God through Him, both night and day. Thou shalt assuredly describe Him with the loftiness of glory and exaltation, and the sublimity of holiness and inaccessibility. And if thou art in doubt concerning this, then call to mind the Point of the Bayan, for all who dwell on earth in the day of His manifestation described Him as they describe God, their Lord.

1429 الحمد لله الذي لا اله الا هو الأوصف الأوصف و أما البهاء من الله على الواحد الأول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول وبعد فاشهد أن كل شيء وصف الله لمن يظهره الله جلّ ذكره و أنك انت يوم يظهره الله ظهوره ربّا يمتنع عنه اسم الايمان بعد ما يسبح الله به بالليل والنهار و لتصفنه على علو العزّ و الارتفاع و سمو القدس و الامتناع و أنك انت في ريب من هذا فاذكر نقطه البيان فإنّ كلّ ما على الأرض يوم ظهوره واصفوه بما هم يصفون الله ربّه

1430 Consider how that which was decreed concerning Him was decreed by the dwellers of the Furqan who had ascended to the summit of piety and caution to a degree beyond which they could not conceive. And thou likewise shalt be tested on the

1430 كيف قضى ما قضى عليه من سكان الفرقان قد ارتقوا على ذروه التقوى والاحتياط بما لا يمكن عندهم فوق ذلك و أنك مثل ذلك لمبتلى يوم

Day of God's Manifestation. If thou dost not describe Him Whom thou hast worshipped from beginning to end with thy description of Him Whom God shall make manifest, then never approach censure of Him, for God hath aforetime revealed: Exalted is God far above that which the wrongdoers assert with great haughtiness. And what wrong could be greater than to censure Him Whom He hath described and made the Manifestation of His Self, and Whom all describe with the most exalted terms wherewith they describe God, their Lord? And thou, from the beginning of thy life unto its end, hast described Him with the most exalted terms thou couldst express.

ظهور الله ان لم تصف من عبده من اوله الى اخره بوصفك من يظهره الله فلا تقرب ذمه ابدا فان الله قد نزلنا من قبل تعالى الله عما يقول الظالمون علوا كبيرا و اى ظلم مثل من ان تدم من قدوصفه و جعله مظهر نفسه و كل يصفونه باعلى ما يصفون الله ربهم و انك من اول عمرك الى اخره قد وصفته باعلى ما استعرجت

1431 Therefore watch over thyself, for on the Day of His Manifestation thou shalt withhold from Him the name of faith after having described Him from the beginning of thy life unto its end with the utmost sanctity and majesty. Watch over thyself lest thou be numbered among the veiled ones.

1431 فلتراقب نفسك فانك انت يوم ظهوره تمتنع عنه اسم الايمان بعد ما تصفنه من اول عمرك الى اخره بمنقصى القدس و الجلال فلتراقب نفسك ان لا تكون من المحتجبين

1432 [Vahid 10, Bab 11, an'at]

1432 [واحد ١٠ باب ١١ أنعت]

1433 And He hath four stations. The first of the first:

1433 وله اربع مراتب الاول في الاول

1434 In the Name of God, the Most Praiseworthy, the Most Praiseworthy.

1434 بسم الله الأنعت الأنعت

1435 Say: God is more praiseworthy than any possessor of praise. None in the heavens or on earth or between them can escape from the dominion of His sovereign praise. He createth what He willeth by His command. Verily, He hath ever been the Praiser, the Praised, the All-Praising. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and on earth and between them. Say: All before Him are prostrate. And praise be to God, Whom glorify all in the heavens and on earth and between them. Say: All are His worshippers. God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Ruby Essence, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life.

1435 قل الله انعت فوق كل ذى انعات لن يقدر ان يمتنع عن ملك سلطان انعائه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله انه كان نعاتا ناعتا سبجان الذى يسجد له من فى السموات و من فى الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذى يسبح له من فى السموات و من فى الأرض و ما بينهما قل كل له عابدون شهد الله انه لا اله الا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت

1436 And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or on earth or between them. He createth what He willeth by His command. Verily, He hath power over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and on earth and between them. There is no God but Him, the Mighty, the Well-Beloved. And exalted be He unto Whom belongeth the

1436 يحيى و يميت ثم يميت و يحيى و انه هو حي لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شىء لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامر الله انه كان على كل شىء قديراً و تبارك الذى له ما فى السموات و ما فى الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم قل الله خالق كل شىء

kingdom of the heavens and earth and what lieth between them. There is no God but Him, the Supreme, the Self-Subsisting. Say: God is the Creator of all things, and unto Him shall all return. Say: God is the Provider of all things, and unto Him shall all be raised up. Say: God causeth you to die, then giveth you life, and all are submissive unto Him [...] with God. Say: Glory be to God and exalted is He above what they attribute. Height with God.

و اليه كل يرجعون قل الله رازق كل شيء و اليه كل ليعثون قل الله يمتكم ثم يحييكم و كل له قانتون ... مع الله

1437 Say: Glorified be God, and exalted is He above what they ascribe to His divinity! Say: Glorified be God, and exalted is He above what they mention of His divinity! Say: Glorified be God, and exalted is He above what they describe of His divinity! Say: Glorified be God, and exalted is He above what they attribute!

1437 قل سبحان الله و تعالى عما يعثون عاله مع الله قل سبحان الله و تعالى عما يذكرون عاله مع الله قل سبحان الله و تعالى عما يصفون عاله مع الله قل سبحان الله و تعالى عما ينسبون

1438 Say: Your God is but one God. There is no God but He, the Sovereign, the Self-Subsisting. Say: The number one, then one, God created from it. Will you not then attribute numbers to God? For all numbers are His creation, and all are devoutly obedient to Him.

1438 قل انما الهكم لا اله واحد لا اله الا هو المهيمن القيوم قل ان عدد الواحد ثم الواحد خلق عنه الله افلا تتعجبون الله بالأعداد فان كل الأعداد خلق عنده و كل له قانتون

1439 Say: Were there any god besides Him, the order of the heavens and earth and what lies between them would be corrupted. Say: Glorified and exalted is He! All are His worshippers. His command encompasses the heavens and earth and what lies between them, nearer than the utterance "Be, and it is." He is the One Who originates you in every Revelation and brings you forth from a single point. On the day of your return, how is it you do not return to it?

1439 قل لو كان الها غيره لفسد امر السموات و الأرض و ما بينهما قل سبحانه و تعالى كل له عابدون يسع السموات و الأرض و ما بينهما امره اقرب من ان يقول له كن فيكون هو الذي يبدئكم في كل ظهور و يخرجكم من نقطه واحده انتم في يوم عودكم كيف اليها لا ترجعون

1440 We originated you from Muhammad aforetime, so how is it you do not return to your origin? Say: The Essence of the Seven Letters is your origin and your end. On the Day of Resurrection you shall return just as you began. Had We not sent down the Bayan to you or ordained what was revealed therein, what would you possess?

1440 انا بدئنا لكم من محمد من قبل فكيف الى بدئكم لا ترجعون قل ان ذات حروف السبع مبدئكم و منتهم انتم يوم القيمة بمثل ما قد بداتم لترجعون لو لا نزلنا عليكم البيان او قدرنا لكم ما نزل فيه هل عندكم من شيء

1441 Say: Glorified be God and exalted above what they describe! Likewise on the Day of Resurrection, you shall be as you began, with no path except that you return to Him Whom God shall make manifest. Say: The example of those is like what passes of your life - you comprehend the beginning of every Revelation, then preserve what God has ordained until its end.

1441 قل سبحان الله و تعالى عما يصفون كذلك يوم القيمة انتم كما بدئتم لا سبيل لكم الا و انتم الى من يظهره الله ترجعون قل ان مثل الذين كمثل ما يقضى عليكم من عمركم انتم اب كار كل ظهورتد ركون ثم ما قدر الله الى اخره لتحفظون

1442 Say: The Bayan is nigh unto becoming an essence and a mighty vessel. Thus do you make mention in every name among the names of God. And verily the Furqan was decreed the number of the Gharis. We waited the number of the Ha, then We raised

1442 قل انما البيان قرب ان يكون ذات و اعظيم كذلك انتم في كل باسم من اسماء الله تذكرون و انما قضى على الفرقان عدد الغريس قد صبرنا عدد

it up. You shall believe in Him Whom God shall purify in the Ha on the Day of Resurrection.

الهَاء ثُمَّ قَدْ رَفَعْنَاهُ أَنْتُمْ فِي الْهَاءِ يَوْمَ الْقِيَمَةِ بَمَنْ
نَظَرَهُ اللَّهُ لِتُؤْمِنُونَ

- 1443 That the fruits of your Bayan may appear before your Lord - otherwise after what you have is lifted, nothing of yours will God accept. Therefore have mercy on your souls and hasten in God's Cause. Would those given the Gospel be accepted at their highest essence after God revealed the Furqan? Likewise do you comprehend at every Revelation what God has willed.

1443 لِيُظْهِرَ ثَمَرَاتُ بَيَانِكُمْ عِنْدَ رَبِّكُمْ وَالْآبَعْدَ مَا يَرْفَعُ
مَا عِنْدَكُمْ مِنْ شَيْءٍ يَقْبَلُهُ اللَّهُ فَلْتَرْحَمَنَّ عَلَى أَنْفُسِكُمْ
ثُمَّ فِي أَمْرِ اللَّهِ تَتَسَارِعُونَ هَلْ يَقْبَلُ مِنَ الَّذِينَ أَوْتُوا
الْأَنْجِيلَ أَعْلَىٰ عُلُوِّ طِينِهِمْ بَعْدَ مَا نَزَلَ اللَّهُ الْفُرْقَانَ
كَذَلِكَ أَنْتُمْ عِنْدَ كُلِّ ظُهُورٍ مَا قَدْ أَرَادَ اللَّهُ تَدْرِكُونَ

- 1444 Say: What God willeth - there is no power except through God, the Sovereign, the Self-Subsisting. Say: What God willeth - there is no glory except through the Mighty, the Beloved. Say: What God willeth - there is no power except through God, Lord of the heavens and Lord of the earth, Lord of the seen and unseen, Lord of all worlds.

1444 قُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ قُلْ
مَا شَاءَ اللَّهُ لَا عِزَّ إِلَّا الْعَزِيزُ الْمَحْبُوبُ قُلْ مَا شَاءَ اللَّهُ
لَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ
رَبِّ مَا يَرَىٰ وَمَا لَا يَرَىٰ رَبِّ الْعَالَمِينَ

- 1445 O all things! You comprehend your origin and your end, for what lies between them is fit if you judge with truth. Whoso recognizes the Point of the Bayan at that time, then Him Whom God shall make manifest - God will forgive what testifies against him between them. Verily there is no God but He, the Forgiving, the Sovereign, the Beloved.

1445 إِنْ يَا كُلَّ شَيْءٍ أَنْتُمْ مَبْدِئُكُمْ وَمَنْتَيْكُمْ تَدْرِكُونَ فَإِنَّ
مَا بَيْنَهُمَا يَصْلُحُ إِنْ أَنْتُمْ بِالْحَقِّ تَعْدِلُونَ مِنْ أَدْرَكَ
نَقْطَةَ الْبَيَانِ حِينَئِذٍ ثُمَّ مِنْ يَظْهَرُهُ اللَّهُ يَغْفِرُ اللَّهُ مَا
يَشْهَدُ عَلَيْهِ بَيْنَهُمَا أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْغَفَّارُ الْمُهَيَّمِنُ
الْمَحْبُوبُ

- 1446 But if you ascend to the horizon of piety in your beginning, it will not benefit you on the day of Him Whom God shall make manifest unless you ascend at your end according to what God has ordained from His presence. Say: If the glory of every community lies in their faith in God their Lord, how do you not glorify yourselves?

1446 وَلَكِنْكُمْ إِنْ تَعْرَجْنَ إِلَىٰ أَفْقِ التَّقْوَىٰ فِي أَوَّلِيكُمْ لَا
يَنْفَعُكُمْ يَوْمَ مِنْ يَظْهَرُهُ إِلَّا أَنْتُمْ فِي آخِرِيكُمْ عِنْدَهُ بِمَا
قَدْ قَدَّرَ اللَّهُ مِنْ عِنْدِهِ تَتَعَارَجُونَ قُلْ إِنْ عَزَّ كُلُّ
أَمَةٍ فِي إِيْمَانِهِمْ بِاللَّهِ رَبِّهِمْ كَيْفَ لَا تَتَعَزَّزُونَ

- 1447 O people of the Bayan! Train your souls in such wise that if any trace remains from you after Him Whom God shall make manifest, your Maker may benefit, even as what appeared after that Day benefited the Creator of the followers of the Gospel, and the intoxication of the drinkers, that ye may be the best of peoples. Let every Bearer of a Revelation desire to manifest Himself unto you through His Revelation, for ye show patience with what ye possess. We shall manifest and descend in every Revelation while ye may neither manifest nor turn towards it. Say: The Bayan is partly from the tongue of God, the Help in Peril, the Self-Subsisting, partly from the tongue of him whom God hath chosen for Himself, and partly from the tongue of what God hath willed to mention. Ye all interpret everything within its limits, lest the stations of your Cause become too great for you and ye be unable to comprehend them.

1447 إِنْ يَا أَوَّلَى الْبَيَانِ فَلْتَرَيْنَ أَنْفُسَكُمْ عَلَى شَأْنٍ لَوْ يَبْقَى
عِنْدَكُمْ مِنْ أَثَرٍ بَعْدَ مَنْ يَظْهَرُهُ يَنْتَفِعُ لِصَانِعِكُمْ مَا
يَظْهَرُ مِنْ بَعْدِ ذَلِكَ بِمَثَلِ مَا كُنَّا يَوْمَئِذٍ مِنْ صَانِعِ
الْأَنْجِيلِيِّينَ الْمُسْتَفْعِينَ وَسَكْرِ الْأَرْسِيِّونَ لَا كَلْبِينَ وَ
لَتَكُونَنَّ خَيْرَ أَمَةٍ لِيَرْغَبَ كُلُّ ذِي ظُهُورٍ لِيُطْلَعَ لَكُمْ
بِظُهُورِهِ فَإِنَّكُمْ تَصْبِرُونَ بِمَا عِنْدَكُمْ وَإِنَّا لَنُطْلَعَنَّ وَ
نَعَزَّلَنَّ فِي كُلِّ ظُهُورٍ وَأَنْتُمْ رَبَّمَا لَا تَطْلَعُونَ وَلَا
تَلْتَفِتُونَ قُلْ إِنَّمَا الْبَيَانُ بَعْضُ مَنْ مِنْ لِسَانِ اللَّهِ
الْمُهَيَّمِنِ الْقَيُّومِ وَبَعْضُ مَنْ مِنْ لِسَانِ مَنْ أَصْطَفَاهُ اللَّهُ
لِنَفْسِهِ وَبَعْضُ مَنْ مِنْ لِسَانِ مَا أَرَادَ اللَّهُ أَنْ يَذْكُرَهُ
أَنْتُمْ كُلُّ شَيْءٍ فِي حُدُودِهِ لَتُفَسِّرُونَ لَثَلَا يَكْبُرُ عَلَيْكُمْ
مَوَاقِعُ أَمْرِكُمْ وَلَا تَسْتَطِيعُونَ أَنْ تَدْرِكُونَ

- 1448 Say: God hath not created any animal equal to that which correspondeth to the numerical value of Ba, Ra and Ha. Ye benefit from all that God hath created therein. Will ye not then give thanks to God, your Lord, the All-Merciful, and prostrate yourselves according to what He hath permitted you? Were God not to grant you permission, would ye be able to benefit therefrom? Indeed all this is from God and His bounty, but ye neither understand nor remember. Nay, God will be well-pleased on the Day of Resurrection with that animal, as it beareth the mention of His own Name - a bounty from His presence. Verily there is no God but Him, the Help in Peril, the Self-Subsisting. Say: He hath created in the sheep blessings from His presence which ye cannot count. Say: God will multiply what He hath ordained for it in every Revelation beyond what anyone in the worlds can reckon.
- 1449 Say: That animal indeed worshippeth God its Lord, and glorifieth Him, sanctifieth Him, magnifieth Him, exalteth Him, and is among those who beseech God to bestow His grace upon it by making it the sustenance of the Thrones of Reality, or their clothing, or their carpet, or what they possess by God's leave. Say: We have indeed bestowed Our grace upon you and given you possession of the most splendid of what God hath created from the word "Be." Therefore be thankful and be among the thankful in the days of God. Whoso slayeth an animal in the path of God, God will create eleven like it as a bounty from His presence. Verily He hath power over all things. Say: All things shall remember God their Lord on the Day of Resurrection and shall thereby be among the glorious. Say: We have indeed mentioned all things and We were ever mindful of every creation of God, and all stand firm through God their Lord.
- 1450 The Second in the Second.
- 1451 In the Name of God, the Most Praiseworthy, the Most Praiseworthy.
- 1452 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, Thine the might and the grandeur, Thine the power and the divinity, Thine the strength and the sovereignty, Thine the dominion and the realm of creation, Thine the glory and the majesty, Thine the countenance and the beauty, Thine the face and the perfection, Thine the likeness and the similitudes, Thine the stations and the sublimity, Thine the glory and the invincibility, Thine the power and the transcendence, Thine the gladness and the joy, Thine the greatness and the independence, Thine
- قل ما خلق الله حيوانا مثل ما يعدل اسم عدد الباء والراء والهاء انتم تنتفعون عن كل ما قد خلق الله فيه افلا تشكرون الله ربكم الرحمن ثم بما قد اذن لكم لتسجدون لو لا ياذن الله لكم هل انتم تستطيعون ان تنتفعون فان كل ذلك من عند الله وفضله ولكنكم ما تتعقلون ولا تتذكرون بل رضى الله يوم القيمة عن ذلك الحيوان بما يلبس ذكر اسم نفسه ما يظهر منه فضلا من عنده انه لا اله الا هو المهيمن القيوم قل قد خلق في الشاة بركاتنا من عنده انتم لا تستطيعون ان تحصون قل ان الله ليضاعف ما قدر لها في كل ظهور بما لا يحصى احد من العالمين
- قل ان ذلك الحيوان ليعبدن الله ربه وليسبحنه وليقدسنه وليكبرنه وليعظمنه وليكون من السائلين ان يمن الله عليه بان يجعله رزق اعراش الحقيقة او لباسهم او بساطهم او ما هم باذن الله يملكون قل انا قد منا عليكن وملكنا من ابيه ما يصنع مما قد خلق الله من كن فلتشكرن ولتكونن في ايام الله من الشاكرين ما يقتل من احد حيوان في سبيل الله الا ويخلق الله مثله احدي عشر واحد فضلا من عنده انه كان على كل شيء قديرا قل كل شيء ليذكرن الله ربه يوم القيمة ليكونن بذلك من المتعززين قل انا قد ذكرنا كل شيء وانا كنا ذاكرين كل خلق لله وكل بالله ربهم قائمون
- الثاني في الثاني
- بسم الله الأنت الأنت
- سبحانك اللهم يا الهى لاشهدنك وكل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدرة والآهوت ولك القوة والياقوت ولك السلطنة والتاسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك المثل والأمثال ولك المواقع والأجلال ولك العزة والأمتناع ولك القوة والأرتفاع ولك البهجة والأبتهاج ولك العظمة والأستقلال و

the authority and the manifestation, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

لك الولاية و الاستجلال ولك ما احبته او تحبته
من ملكوت امرك و خلقك

1453 O my God! Cause all who are in the Bayan to convey all the spirits they bear of all things unto Him Whom God shall make manifest, for verily all that shall be present on the Day of Resurrection before Him, and whatsoever is sent unto Him shall perfume it for the glory of the Cause from His presence. That is what beareth the spirit of that thing, all according to their degrees and stations before Thee. Should anyone bring forth a pen, that one beareth the spirit of the pen; should anyone bring forth paper, that one beareth the spirit of paper; should anyone bring forth ink, that one beareth the spirit of ink. All Thy creation preserveth what Thou hast created; there appeareth from each before Thee what hath been entrusted to it by Thy command. Thou gatherest all things in like manner.

1453 فلتربين اللهم كل من في البيان يبلغن كل ما حملوا
من ارواح كل شيء الى من يظهره الله فان كل
ما يحضر يوم القيمة بين يديه و يرسل اليه من
شيء يعطره لعز امر من عنده ذلك ما حمل من
روح ذلك الشيء كل على حب درجاتهم و مقا
ماتهم بين يديك ان يؤتى احد بقلم فذلك حامل
روح القلم و ان يؤتى احد بقرطاس فذلك حامل
روح القرطاس و ان يؤتى احد بمداد فذلك حامل
روح المداد و كل خلقك حفاظ ما قد خلقت
يظهر من كل بين يديك ما استحفظ دونه بامر
و انت تحشر كل شيء بمثل ذلك

1454 By Thy glory! I seek refuge with Thee lest there should appear from anyone among the dwellers of the Bayan that which Thou lovest not to be mentioned, as all shall manifest according to what they bear of words and their meanings, of manifestations and what they contain, of inner significances and what they possess. Glory be to Thee! Present me on the Day of Resurrection before Him Whom Thou shalt manifest, and cause me to bear the spirit of all things which Thou lovest, for Thou presentest every soul before Thee, and whatsoever is below man through what man beareth and presenteth before Thee.

1454 فاني و عزتك لاستعبدن منك من ان يظهر من
احد من سكان البيان من دون ما تحبته ما لا
تحب ان تذكره اذ كل على قدر ما حملوا ليظهرون
من كلام و معناه و ظهورات و ما فيها و بطونات
و مالدتها فسبحانك و تعاليت فاعرضني يوم القيمة
بين يدي من تظهريه و حملني على روح كل شيء
مما انت تحبته اذ انك تعرض كل نفس عليك و
ما دون الأنسان بما يحملها الأنسان و يعرضها عليك

1455 O God! Cause all Thy creation to bear the essences of Thy words and the most glorious of what Thou hast created in Thy kingdom, and preserve all Thy creation lest they present unto God, their Lord, that which Thou lovest not. Should every soul conduct itself with every other soul as it would wish for itself, perchance when it presents itself before God its Lord, it may not have acquired what God loveth, or when it presents itself it may not know God its Lord. But God knoweth it through what the Manifestation of Thyself knoweth it, for knowledge of Thee, O my God, appeareth not unto Thy creation except through what appeareth from the Manifestation of Thyself.

1455 فلتحملن اللهم كل خلقك جواهر كلماتك و ابهى
ما قد خلقت في ملكك و لتعصمن كل خلقك ان
لا يعرض على الله ربه بما لا تحبته ان ان يسلك
كل نفس مع كل نفس بمثل ما يحب لنفسه ربما
حين ما يعرض على الله ربه لم يكسب ما يحبه الله
او حين ما يعرض لا يعرف الله ربه و لكن الله
يعرفه بما يعرفه مظهر نفسه اذ عرفانك يا الهى لم
يظهر لخلقك الا بما يظهر من عنده مظهر نفسك

1456 Glory be unto Thee, and exalted art Thou! Thou hast ever given life and caused death, then caused death and given life. And verily, Thou art the Living Who dieth not, the Sovereign Whose dominion passeth not away, the Just Who doth not transgress, the King Who changeth not, the One from Whose grasp nothing escapeth, neither in the heavens nor on earth nor in that which lieth between them. Thou createst what Thou wilt by Thy command. Verily, Thou hast ever been powerful over all things.

1456 سبحانك و تعاليت لم تزل تحي و تميت ثم تميت و
تحي و انك انت حي لا تموت و ملك لا تزول و
عدل لا يجور و سلطان لا تحول و فرد لا يفوت
عن قبضتك من شيء لا في السموات و لا في
الأرض و لا ما بينهما تخلق ما تشاء بامر
كنت على كل شيء قديراً

1457 The Third in the Third.

الثالث في الثالث 1457

1458 In the Name of God, the Most Praiseworthy, the Most Praiseworthy.

بسم الله الأنت الأنت 1458

1459 Praise be to God Who has risen in His exaltation above all contingent things, Who has ascended in His elevation above all created beings, Who has become inaccessible in His inaccessibility above all atoms, Who has become dominant in His dominion above all existence, and Who has become manifest in His manifestation above all who dwell in the kingdoms of earth and heaven. All His creation bears witness that there is none other God but Him, the One, the All-Praised.

1459 الحمد لله الذي قد استعلى بعلمه فوق كل الممكّات واسترفع بارتفاعه بارتفاعه فوق كل الكائنات واستمتع بامتناعه فوق كل الذرات واستظهر باظهاره فوق من في ملكوت و الأرض و السموات فاستشهدوا كل خلقه على انه لا اله الا هو الواحد النعت

1460 He has chosen a sublime essence, an exalted camphor-like reality, a resplendent simplicity, a lofty abstraction, and a majestic form. Then He revealed Himself to it through itself, and established it in the station of His being known, His being praised, His being sought, His being loved, His being described, His being thanked, His being feared, His being desired, His being longed for, and His being beheld - for He is too exalted to be praised by any save Him. This is a gleaming veil adorned with various ornaments and a radiant light shining with the brilliance of glory and nobility. God has placed it between Himself and His creation so that through it may reach all that descends from God, and to it may return all that ascends from creation to God. O all things! Convey unto Him Whom God shall make manifest only what is worthy of God, for this is what reaches unto God. Then fear ye Him.

1460 قد اصطفى جوهره منيرة و كافورية رفيعة و ساذجية بهية و مجردية عليه و طرزيه جلييلة ثم تجلى لها بها بنفسها و جعلها في مقام معروفية و منووتية و مقصودية و محبوبية و موصوفية و مشكورية و مرهوية و مطلوبة و مرغوبة و منظورية اذ هو المتعالى من ان يعتنه دونه فذلك حجاب متلاء لآء بانواع الطراز و اشراق متلامع بتلامع العز و الشرف قد جعله الله بينه و بين خلقه ليوصل من عنده كل بما ينزل من عند الله ويرجع اليه كل ما يصعد من الخلق الى الله ان يا كل شيء لا توصلن الى من يظهره الله الا ما ينبغي لله فان هذا ما يوصل الى الل ثم اياه تتقون

1461 The Fourth in the Fourth.

الرابع في الرابع 1461

1462 In the Name of God, the Most Praiseworthy, the Most Praiseworthy.

بسم الله الأنت الأنت 1462

1463 I testify that there is no God but Him, the Most Praised, the Most Praised. The glory from God be upon the First Unity and upon what resembles it wherein naught is seen but the First Unity. And further, I bear witness that there is none praised but God - exalted be His glory, universal be His bounty, great be His grandeur, elevated be His station, and impregnable be His proof - for whatever praiseworthy attribute exists in anything, that is from God's manifestation unto it. Therefore, according to the measure of its praised nature, it returns to the manifestation of what God has bestowed upon it from His revelation. And from the lowest dust it ascends until it reaches the Supreme Concourse.

1463 الحمد لله الذي لا اله الا هو الأنت الأنت و اما البهاء من الله على الواحد الأول و من يشابه ذلك حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان لا منعت الا الله جل جلاله و عم نواله و عظم كبريائه و ارتفع مكانه و امتنع برهانه لان كل شيء ما يكن فيه صفه محمود ذلك من ظهور الله له به فاذا على قدر منووتية يرجع الى ظهور ما قد اعطاه الله من تجليه و من ذروه الطين يصعد الى ان يوصل الى ملأ الأعلى

1464 I further testify that in that kingdom there is light and fire, truth and falsehood, negation and affirmation, mercy and

1464 ثم اشهد ان في ذلك الملك نارونور حق و باطل نفى و اثبات و رحمه و نقمه و رضا و دون رضا فكل خير من شئون من يظهره الله جل

vengeance, good-pleasure and that which is other than good-pleasure. Every good thing proceeds from Him Whom God shall make manifest, exalted be His mention, and everything other than good proceeds from those who do not prostrate before Him - though they are prostrating before Him through His previous Manifestation, for the Sun appearing in every Manifestation is one Sun. For example, if the people of the Bayan do not prostrate before Him, they are still prostrating before Him through the Point of Truth in the Bayan. And if there were none from among the people of the Bayan, but rather from among the followers of the Gospel, or the Torah, or the Psalms, or the Scriptures that were revealed to the Dawning-Places of Truth, all are prostrating before Him through His previous Manifestations.

ذكره و كلّ دون خير من شئون من لم يسجد له
و أنّه ساجد له و لكن لظهور قبله لان الظاهر
في كلّ الظهور شمس واحده مثلا لو لم يسجد له
من في البيان سجادون له بنقطه الحقيقة في البيان
و لو لم يكن احد من اهل البيان و كان من
سلسله الانجيليه او التوراتيه او الزبوريه او صحف
التي قد نزلت على مطالع الحقيقة فكل سجادون له
بظهورات قبله

1465 But since they do not recognize their Manifestation, they do not prostrate before Him nor return unto Him. And were the veil to be lifted from their insight, there would not remain a soul upon the earth but shall fall prostrate before Him, for every soul worshippeth its Lord within itself, and this is the manifestation of that impenetrable Reality which God hath revealed aforetime, and that soul hath embraced His religion. Thus all things are His attributes, exalted and mighty is He. But if that time returneth unto Him Whom God shall make manifest, He will accept it; otherwise it shall remain within its own limits and shall not be worthy to return unto God its Lord, for if a thing be not pure it cannot return unto God. O all things! Purify your attributes from aught save the love of God and His good-pleasure, that perchance on the Day of Resurrection ye may thereby return unto God, your Lord.

1465 و لكنهم لما لا يعرفون مجليهم لذلّا يسجدون له و
لا يرجعون اليه و ان تكشف الغطاء عن بصائرهم
له يبق فوق الأرض نفس الّا و انها يرجع اليه
سجدا له لان لك النفس يعبد الله ربها بينها و انّ
ذلك مجلى تلك الحقيقة الممتعة و حين الذي قد
قد اظهره الله من قبل و دان تلك النفس بدينه
فاذا كلّ شيء منعوته جلّ و عزّ و لكن ان يرجع
ذلك النقت الى من يظهره الله يقبله و الّا يبق في
المملك في حده و لا ينبغي ان يرجع الى الله ربه
اذ لو لم يخلص الشيء لم يرجع الى الله ان يا كلّ
شيء فلتخلصن نعوتكم عن حباله و رضائه لعلكم
تستطيعون يوم القيمة بها الى الله ربكم ترجعون

1466 [Vahid 10, Bab 12, azra']

1466 [واحد ١٠ باب ١٢ أزرع]

1467 And it hath four stages. The first in the first:

1467 و له اربع مراتب الأول في الأول

1468 In the Name of God, the Most Fertile, the Most Fertile.

1468 بسم الله الأزرع الأزرع

1469 There is no God but He, the Most Fertile, the Most Fertile. Say: God is more fertile than all who possess fertility. None can withstand the power of His sovereign fertility, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command. Verily He hath ever been the Sower, the Planter, the Cultivator. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth and what lieth between them. Say: All are prostrate before Him. And praise be unto God, before Whom glorifieth whosoever is in the heavens and whosoever is on the earth and what lieth between them. Say: All are devoted unto Him. God testifieth that there is no God but Him.

1469 لا اله الا هو الأزرع الأزرع قل الله ازرع فوق
كلّ ذى ازراع لن يقدر ان يمتنع عن ملك
سلطان ازراعه من احد لا في السموات و لا في
الأرض و لا ما بينهما يخلق ما يشاء بامر الله
كان ذراعا زارعا زريعا سبحان الذي يسجد له
من في السموات و من في الأرض و ما بينهما
قل كلّ له ساجدون و الحمد لله الذي يسبح له
من في السموات و من في الأرض و ما بينهما
قل كلّ له قانتون شهد الله أنّه لا اله الا هو له
المملك و الملكوت ثمّ العزّ و الجبروت ثمّ القدرة

His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Sovereignty, then the Rule and the Human realm.

و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت

1470 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command. Verily He hath power over all things. And blessed be He unto Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. And exalted be He unto Whom belongeth whatsoever is in the heavens and on the earth and what lieth between them. There is no God but He, the Guardian, the Self-Subsisting. Say: Verily God shall sow in the earth as He willeth through His command. Do ye not behold? Think ye that ye are the sowers? Say: Glorified be God! We are indeed the Sowers.

1470 يحيى ويميت ثم يميت ويحيى وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديرًا و تبارك الذى له ملك السموات والأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذى له ما فى السموات والأرض و ما بينهما لا اله الا هو المهيمن القيوم قل ان الله ليزرع فى الأرض كيف يشاء بامر الله افلا تنظرون تحسبون انكم تزرعون قل سبحان الله انا كنا زارعين

1471 Say: Look not upon anyone save as ye look upon your highest heights, for what hath been revealed concerning those who are the authorities among you and those who are the foremost in planting is one command - all abide by the command of God. Say: We have sown through Our verses in your hearts and spirits and souls and bodies. Not a letter have We sent down but We have created its fruit sublime in the most exalted paradise on the Day of Resurrection. We have power over all things. And from every letter that We have sent down below the most exalted paradise shall enter therein those who prostrate not before Us. O people of the Bayan! Ye are the fruits of your own selves. Waste not yourselves, but manifest all that ye perform in secret on the Day of Resurrection, if ye be sincere in your deeds. Say: God verily sendeth down from heaven blessed living waters whereby ye sow in the earth.

1471 قل فلا تنظرون الى احد الا بمثل ما انتم تنظرون الى اعلى علوكم فان ما نقلت فى الذينهم اولى الامر منكم و الذينهم اولى الزرع امر واحد كل بامر الله قائمون قل انا قد زرنا باياتنا فى افئدتكم وارواحكم وانفسكم واجسادكم ما نزلنا من حرف قد خلقناه فى العليين ثمرة بهيه يوم القيمة انا كنا على كل شيء لمقتدرين و من كل حرف قد نزلناه فى دون العليين ما يدخلن فيه الذينهم لا يسجدون بين ايدينا ان يا اولى البيان انتم ثمرات انفسكم لا تضيعون و لتظهرن كل ما انتم بالغيب تعملون يوم القيمة ان انتم فى اعمالكم مخلصون قل ان الله لينزل من السماء من ماء مبارك حيوان انتم به فى الأرض تزرعون

1472 Say: The foremost temples are the dawning-places of all the heavens, and the foremost circles are the rising-points of all the earth. Ye behold in that crystal cup and its earth each one distinct from the other. The splendor of one cannot be compared with another, nor this with that. Thus doth God create your own creation and createth from your camphor essences earthly love wherein ye dwell. Say: Just as one who desireth to sow in the earth loveth to reap its fruits, so must ye sow in soil from which ye shall gather fruits and waste not your lives,

1472 قل ان اولى الهياكل مطالع السموات كلهن واولى الدوائر مشارق الأرض كلهن انتم فى ذلك الكاءس من البلور ثم ارضه تنظرون كل واحد من دون الآخر لم يعدل بهاء فيها هذا بهذا ثم هذا بهذا كذلك يخلق الله خلق انفسكم و يخلق من جواهر كافوركم ارضى حاكم انتم بها تسكنون قل كيف ما يرد ان يزرع فى الأرض يجب ان ياخذ ثمراته كذلك انتم فلتزرعن فى

for each one thereof is a mighty tree yielding every manner of fruit. Ye ask of God's bounty for every good thing. Thus doth He teach you the cultivation of your return and abiding-place, that ye may, on the Day of Resurrection when He Whom God shall make manifest desireth to send down His verses upon your hearts, act with utmost love and manifest the fruits ye bear of God's Cause as swiftly as ye are able.

ارض تاخذن ثمراتها و لا تضعين حياتكم فان كل واحد منها شجرة منيعة يثمر من كل الثمرات انتم من فضل الله كل خير تسألون كذلك يعلمكم زرع منقلبكم و مثوبكم لعلكم يوم القيمة حين ما يرد من يظهره الله ان ينزل اياته على افئدتكم باعلى حب تعملون ثم و لتظهرن ثمرات ما تحملن من امر الله باقرب ما انتم عليه مقتدرون

1473 For whatsoever He Whom God shall make manifest soweth in the lands of your love from the commandments of your Lord must needs yield fruit instantly - those trees which, when planted, bear fruit. Do ye not wish to witness this? Say: The verses of God are like unto living waters sent down from the heaven of Will upon the lands of your nearness - ye who in that moment recognize your Lord. So cleanse your lands through that which descendeth from the heaven of Lordship, then instantly manifest its fruits. Say: How would a bearer be constrained to pour his water upon land not of his kind? Thus do ye observe in the exaltation of the Cause. He Whom God shall make manifest would be constrained to send down His words unto you were ye not to adorn yourselves with what God hath ordained for Him from the exaltation of His Self.

1473 فانما يزرع من يظهره في اراضي حبكم من اوامر ربكم ينبغي ان يثمر في الحين تلك شجرات حين ما ينبت يثرا فلا تحبون ان تشهدون قل ان مثل ايات الله كمثل ماء حيوان ينزل من سماء المشيه على اراضي قربكم انتم في الحين على الله ربكم تستدلون فلنصفين اراضيكم بما ينزل من سماء الربوبية ثم في الحين ثمراتها تظهرون قل كيف يستكره ذا حامل ان ينزل مائه على ارض لم يكن من جنسه كذلك انتم في علو الامر تنظرون يستكره من يظهره الله ان ينزل عليكم كلماته ان لم تستجملن بما قد قدر الله له من علو نفسه

1474 O all things! Adorn ye yourselves with your most excellent ornaments for the time when God desireth to manifest Himself unto you through your own selves, that there is no God but Him, the Help in Peril, the Self-Subsisting. Then all who hear will declare: There is no God but Him, the Mighty, the Beloved. Say: Your likeness is as a goodly land wherein beautiful plants grow - how they rise up by their Lord's command until they yield fruits which ye partake thereof. O all things! Ye are indeed the recipients of the deed of Him Whom God shall make manifest, and this is your glory if ye accept the Cause of God. So refine your souls to the utmost of your ability to become refined, for through your ornaments He would love to send down the water of His manifestation upon the hearts that have testified that there is no God but Him, the Help-in-Peril, the Self-Subsisting.

1474 ان يا كل شيء انتم كلكم باعلى طرزكم لتطرزون لحين يريد الله ان يتجلى لكم بانفسكم على انه لا اله الا هو المهيمن القيوم فكل من يسمع قول على انه لا اله الا هو العزيز المحبوب قل ان مثلكم كمثل ارض طيبه حين ما ينبت فيه نباتا حسنة كيف يسترفع بامر ربها حتى يثمر ثمراتا عليه انتم عنها تاخذون ان يا كل شيء انتم لمنفعلون عهد فعل من يظهره الله وان هذا عزكم لو يقبلنكم امر الله فلتلطفن انفسكم على علو ما انتم تستطيعون ان تلتفون فان بحليكم ليحين ان ينزلن ماء تجليه على افئده ما شهدت على انه لا اله الا هو المهيمن القيوم

1475 Just as your women display to your men the love that God has created within them, likewise you should display the love of your hearts for Him Who will manifest Himself on the Day of Resurrection. Say: We have planted in all things that there is no God but Me, the Protector, the Self-Subsisting, that they may respond to Us on the day of Our manifestation when We cause all things to know Our Self, that there is no God but Thee, the Protector, the Self-Subsisting. And verily this is He

1475 كيف نسائكم برجالكم يظهرن حب ما قد خلق الله في انفسهم كذلك انتم حب افئدتكم لجليكم يوم القيمة تظهرون قل انا قد زرعتنا في كل شيء على انه لا اله الا انا المهيمن القيوم ليستحيينا يوم ظهورنا حين ما نعرف كل شيء نفسنا على انه لا اله الا انت المهيمن القيوم وان هذا من يظهره

Whom God shall make manifest; we all believe in Him. O ye who possess hearts! Just as your plants adorn themselves for their mates on their first night, likewise should you adorn your hearts for Him Who wishes to manifest Himself unto you through yourselves, that there is no God but Him, the Mighty, the Beloved. If after this you live in glory - well and good.

- 1476 But if you manifest that which is unworthy before God, your Lord, He will not accept you nor send down verses unto you from His presence, whereupon you shall be among those who grieve. If one leaf draws near to a trace while another is prevented, how sorrowful is your domain yet you grieve not. These are they unto whom God has manifested Himself through themselves, and they are the bearers of God's Cause. Verily God does not wish to manifest Himself unto you through yourselves while you veil yourselves from meeting Him, as in the first nights you fail to show the love of your essence. He teaches you the paths of truth from His presence that perchance on the Day of Resurrection you may walk in love as you walk in the love of your desires, and that you may preserve your hearts for God your Lord just as you preserve your leaves.

- 1477 Verily We are the Manifester Who sends down the water of life from the heaven of Our manifestation unto the lands of your purity, that you may testify through what you receive of the water of life that there is no God but Him, the Protector, the Self-Subsisting.

- 1478 The Second in the Second.

- 1479 In the Name of God, the Most Glorious, the Most Glorious!

- 1480 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner.

- 1481 Thine is the Kingdom and the Dominion, Thine is the Glory and the Might, Thine is the Power and the Divine Realm, Thine is the Strength and the Sapphire, Thine is the Sovereignty and the Human Realm, Thine is the Glory and the Majesty, Thine is the Countenance and the Beauty, Thine is the Face and the Perfection, Thine are the Similitudes and the Parables, Thine are the Stations and the Grandeur, Thine is the Strength and the Action, Thine is the Mercy and the Grace, Thine is the Authority and the Justice, Thine are the Similitudes and the Parables, Thine are the Stations and the Grandeur, Thine are the Proofs and the Bounties, Thine is the Glory and the Invincibility, Thine is the Power and the Exaltation, Thine is the Joy and the Gladness, Thine is the Sovereignty and the Omnipotence, and Thine is whatsoever

الله انا كل به مؤمنون ان يا اولى الأفئدة كيف يطرزن نباتكم لبعولتهن في أول ليلهن كذلك انتم تطرزن افئدتكم لمن يريدان يتجلين لكم بكم بانفسكم على انه لا اله الا هو العزيز المحبوب ان تحبون من بعد ذلك بالعزة تعيشون

- 1476 و الا و الا ان استظهرتم ما لا ينبغي لله ربكم لا يقبلنكم ان ينزلن عليكم اياتا من عنده فاذا انتم من بعد تحزنون لو يقرب من اثر الى ورقه و يمنع الاخرى كيف يحزن ممالككم لا تحزنون هولاء قد تجلى الله لهم بهم بانفسهم و هم من امر الله حاملون و ان الله لن يحب ان يتجلين لك بانفسكم و قد يحجبكم عن لقاء نفسه بما انتم في لبالى الاولى حب جوهركم لا تظهرون لبعولتكم سبل الحق من عنده لعلكم يوم القيمة في حب بمثل حب شهوراتكم تسلكون و بمثل ما تحفظن ورقاتكم تحفظن افئدتكم لله ربكم

- 1477 فانّا كما لجلين لتزلن ماء الحيوان في سماء ظهورنا الى اراضى طهركم لعلكم انتم تستشهدون بما تحملن من ماء حيوان على انه لا اله الا هو المهيمن القيوم

- 1478 الثانى فى الثانى

- 1479 بسم الله الأزرع الأزرع

- 1480 سبحانك اللهم يا الهى لاشهدنك و كل شىء على انك انت الله لا اله الا انت وحدك لا شريك لك

- 1481 لك الملك و الملكوت و لك العز و الجبروت و لك القدرة و اللاهوت و لك القوة و الباقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجهه و الكمال و لك المثل و الأمثال و لك المواقع و الأجلال و لك القوة و الفعل و لك الرحمة و الفضل و لك السطوة و العدل و لك المثل و الأمثال و لك المواقع و الأجلال و لك الأدلاء و الألاء و لك العزة و الأمتناع و لك القوة و الارتفاع و لك البهجة و الأبتهاج و لك السلطنة و الأقتدار و لك ما احبته و اتجنبته من ملكوت امرك و خلقك

Thou hast loved or wilt love in the Kingdom of Thy Command and Creation.

- 1482 Thou hast manifested Thyself unto the Primal Will through itself, by itself, and hast made it to stand over all things through Thy sovereignty over it and over all things. We testify that whatsoever is beneath these two is affected by its action, submissive to its command, humble before its word, obedient to its will, and tranquil in its presence. Glorified and exalted art Thou! Thou hast ever been sovereign in might and majesty. Glorified art Thou! Thou hast ever been and wilt ever be. Thou hast ever been one God, single, eternal, self-subsisting, living, self-sustaining, sovereign, all-compelling, holy, everlasting, eternal, self-dependent, transcendent, inaccessible, and exalted. Thou hast taken unto Thyself neither consort nor son.

1482 قد تجليت للبشيه الأوليه لها بها بنفسها و جعلتها قائماً على كل شيء بقيوميتك عليها و على كل شيء فلا شهدتك بان ما دونهما منفعل عند فعله و منخضع عند امره و ومنخضع عند قوله و منقاد عند طوله و مترقد عند استوائه فسبحانك و تعاليت لم تزل كنت سلطاناً بالعزة و الجلال و سبحان لم تزل و لا تزال لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً ابداً معتمداً متعالياً متمتعاً مرتفعاً ما اتخذت لنفسك صاحبة و لا ولداً

- 1483 O God! Create Thou for Him Whom Thou shalt make manifest pure hearts which nothing shall touch save Thy love and good-pleasure, at such time as He willeth to adorn them with His presence. Verily Thou art God, there is no God but Thee, alone, without partner. O God! Cause Thou to reach from the summit of hearts unto the leaves of Thy paradise, that they may convey unto Him Whom Thou shalt make manifest the most excellent of what Thou hast created in the Bayan and the most splendid of what Thou hast brought forth in exposition. For within Thy grasp lie the kingdoms of creation and origination, and the realms of might and invention. Thou dost ever quicken and cause to die, then cause to die and quicken. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the King Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command.

1483 فلتخلقن اللهم لمن تظهرنه افتده جميلة باكره لن يسها الا حبك و رضاك لحين ما اراد ان يتحلى لمن بهن على انك انت الله لا اله الا انت وحدك لاشريك لك و لتوصلن اللهم من ذروه الأفئدة الى وراق رضوانك ليوصلن الى من تظهرنه ابيه ما قد خلقته في البيان و اطرز ما قد ابدعتها في التبيان اذ في قبضتك ملكوت الأبدان و الأنشاء و جبروت العز و الاختراع لم تزل تحي و تميت ثم تميت و تحي و انك انت حي لا تموت و ملك لا تزول و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات و لا في الأرض و لا ما بينهما تخلق ما تشاء بامرک

- 1484 Verily Thou art powerful over all things.

1484 انك كنت على كل شيء قديراً

- 1485 O God! Choose Thou for Him Whom Thou shalt make manifest from among the unity those who will answer when He saith unto them from Thy presence: "Am I not your Lord, your Creator, your King, and your Sovereign?" And they shall say: "Yea." O God! Unite the beauty of their hearts and their forms, their first and their last, their outward and their inward, lest the sun of Thy love be veiled from any of the manifestations of Thy appearance and the dawning-places of Thy concealment. For on the Day of Resurrection, Thou hast ordained no lineage among Thy creatures. Whoso loveth Thee through the Manifestation of Thyself, such a one hast Thou chosen.

1485 فلتصطفين اللهم لمن تظهرنه من واحد الذي يجيبونه حين يقول لهم من عندك الست الهكم و بارئكم و مليكم و سلطانكم ليقولن بلى ولتجمعن اللهم بين جمال افتدتهم و هياكلهم و اولهم و اخرهم و ظاهرهم و باطنهم لئلا يستكره شمس محبتك عن شيء من ادلاء ظهورك و مطالع بطونك اذ يوم القيمة ما قدرت انسابين خلقك فن تحبك بمظهر نفسك ذلك ما قد اصطفيته

- 1486 O God! Choose Thou for Him Whom Thou shalt make manifest lofty manifestations, exalted, transcendent, mighty, and sovereign through Thy power over all things. Verily Thou art powerful over all things. 1486
فلتختزن اللهم لمن تظهرنه ادلاء ممتعه مرتفعة متعاليه متعززه متسلطه بقدرتك على كل شيء أنك كنت على كل شيء قديراً
- 1487 The Third in the Third 1487
الثالث في الثالث
- 1488 In the Name of God, the Most Glorious, the Most Glorious! 1488
بسم الله الأزع الأزع
- 1489 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, Who hath raised Himself in His elevation above all existing things, Who hath made Himself inaccessible in His inaccessibility above all atoms, Who hath made Himself victorious in His victory above all created things, and Who hath made Himself powerful in His power above all who dwell in the kingdoms of earth and heaven. All His creation beareth witness that there is no God but Him. His are the most excellent names. All that are in the heavens and on the earth and between them glorify Him. There is no God but He, the Mighty, the Beloved. 1489
الحمد لله الذي قد استعلى بعلوه فوق كل الممكات واسترفع باسترفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الذرات واستقهر باقتباره فوق كل الكائنات واستقدر باقتداره فوق من في ملكوت الأرض والسموات فاستشده و كل خلقه على أنه لا اله الا هو له الأسماء الحسنى يسبح له من في السموات ومن في الأرض وما بينهما لا اله الا هو العزيز المحبوب
- 1490 He hath manifested Himself unto all that is in the kingdoms of the heavens and the earth and what lieth between them. And verily His manifestation unto the kingdom of earth is like unto a sower, and with Him is a single water of life, when it descendeth every atom receiveth its portion according to its capacity and within its bounds. Look not at the mirrors, nor be veiled from their attributes, for what appears in them and what lies within them is the Primal Will, the Divine Countenance, the Face of Lordship, the Eternal Mark, and the Everlasting Sign whereby God hath established the creation of the heavens and the earth and all that lieth between them, and through which each one hath recognized that there is no God but Him, the Single One, the Sower 1490
و قد تجلى لكل ما في ملكوت السموات و الأرض و ما بينهما و ان تجليه للملك الأرض مثل زارعها و ما عنده ماء حيوان واحد لما ينزل ياند كل ذر حظ نصيبه في حد وجوده و امكنة حدوده فلا تنظرون في المرايا و لا تحتجب عن شئونها فان الظاهر فيها و الباطن لديها مشيه الأوليه و الطلعة الألوهيه و الوجهه الربوبيه و السمه الأزليه و الاية الأبدية التي قد اقام الله بها خلق السموات و الأرض و ما بينهما و عرف كل به على أنه لا اله الا هو الواحد الزارع
- 1491 The Fourth in the Fourth. 1491
الرابع في الرابع
- 1492 In the Name of God, the Most Fertile, the Most Fertile! 1492
بسم الله الأزع الأزع
- 1493 Praise be to God, besides Whom there is no other God, the Most Fertile, the Most Fertile! And verily the glory from God be upon the First Unity and upon them that resemble that Unity wherein naught can be seen save the First Unity. 1493
الحمد لله الذي لا اله الا هو الأزع الأزع و اما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول
- 1494 Furthermore, We bear witness that We have taught thee in Our signs that all names in their rank and station are like the Most Great, Most Exalted Name. For if there were no manifestation of the Sower in the kingdom, from whom would the manifestation of sovereignty draw sustenance? And likewise with all the attributes between them which none can reckon save God, the Single One, the All-Knowing. 1494
و بعد فاشهد باننا قد علمناك في اشاراتنا بان كل الأسماء في رتبها و درجاتها كاسم الأعظم الأعلى اذ لو لم يكن في الملك مظهر الزراع بمن يسترزق مظهر السلاط و كذلك ما بينهما من شئونات التي لا يحصى الا الله الواحد العلام

- 1495 Therefore, behold no believing soul except with the eye of recognition as the throne for the manifestation of the Sun of Reality, mirrors of the dawning of the Divine Power, stars of Oneness, and lamps of Eternality. When thou art thus, call upon God by all His names, for unto Him belong all the most beautiful names in the heavens and earth and whatsoever lieth between them.
- 1496 Perchance thou mayest enter a mighty city wherein there is but one Name of God, and this is the focus of God's gaze and the repository of God's bounty for those in that land. Thou shalt not recognize this until the Day of Resurrection when He Whom God shall make manifest will make Himself known. Then thou shalt say: "Yea! Glory be unto Thee! There is no God but Thee. Thou hast manifested what Thou didst promise to all Thy creation, a grace from Thee, a existence from Thy presence. Verily Thou art the Bestower, the Generous; Thou art the Munificent, the Bountiful; Thou art the Gracious, the Kind; Thou art the Compassionate, the Near One; Thou art the Living, the Awesome."
- 1497 [Vahid 10, Bab 13, azri']
- 1498 And it hath four stations. The First in the First:
- 1499 In the Name of God, the Most Originating, the Most Originating!
- 1500 There is no God but He, the Most Originating, the Most Originating! Say: God is mightier than any mighty one. None in the heavens or the earth or whatsoever lieth between them can resist the power of His sovereign might. He createth what He willeth by His command. Verily He is the Mighty, the Powerful, the Strong. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God before Whom boweth down in worship whosoever is in the heavens and the earth and whatsoever lieth between them. Say: All are devoted to Him. God beareth witness that there is no God but Him. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death, and then causes to die and gives life.
- 1501 Verily He is the Ever-Living Who dieth not, and the Sovereign Whose dominion passeth not away, and the Just One Who wrongeth not, and the Ruler Whose authority changeth not, and the Single One from Whose grasp nothing escapeth,
- 1495 فعلى هذا لا تنظر الى نفس مؤمن ألا بعين العرفان كلّ عرش ظهور شمس الحقيقة و مرايا طلوع قهر الأزليه و كواكب الاحديه و مصابيح الصمدانية فاذا انك انت فادعو الله بكلّ اسمائه فانّ له الأسماء الحسنی كلّها فی السموات و الأرض و ما بينهما
- 1496 ربّما تدخل فی مدين عظيم و أنّ فيها من اسم الله واحداً و أنّ هذا محل نظر الله و مكن عطاء الله به من على تلك الأرض و انت لا تعرف هذا الا يوم القيمة حين الذى يعرف من يظهره الله نفسه لتقولن بلى سبحانه ان لا اله الا انت قد اظهرت ما وعدت كلّ خلقك فضلا من عندك وجودا من لدنك انك كنت و هابا كريما و انك كنت جوادا فضيلا و انك كنت منانا لطيفا و انك كنت حنانا قريبا و انك كنت حياتا و هيبا
- 1497 [واحد ١٠ باب ١٣ أزرء]
- 1498 وله اربع مراتب الأول فى الأول
- 1499 بسم الله الأزرء الأزرء
- 1500 لا اله الا هو الأزرء الأزرء قل الله ازرء فوق كلّ ذى ازراء لن يقدر ان يمتنع عن ملك سلطان ازرائه من احد لا فى السموات و الأرض و لا ما بينهما يخلق ما يشاء بامرہ انه كان زراء راء زريئا سبحانه الذى يسجد له من فى السموات و من فى الأرض و ما بينهما قل كلّ له ساجدون و الحمد لله الذى يسبح له من فى السموات و من فى الأرض و ما بينهما قل كلّ له قانتون شهد الله انه لا اله الا هو له الملك و الملكوت ثم العزّ و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحى و يميت ثم يميت و يحيى
- 1501 انه هو حي لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شىء لا فى السموات و لا فى الأرض و لا ما بينهما يخلق ما يشاء بامرہ انه كان على كلّ

whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed is He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but He, the Mighty, the Beloved. And exalted is He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever is between them. There is none other God but He, the All-Subduing, the Self-Subsisting.

شيء قديراً و تبارك الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذى له ما فى السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم

1502 Say: God createth you as He willeth by His command. Will ye not see? Is there any god besides God who is able to create you and sustain you and cause you to die and give you life? Will ye not consider? Say: Within the grasp of your Lord lieth the kingdom of your beginning and your end. On the Day of Resurrection ye shall be brought before God, your Lord. Say: How do ye wish to sow in the earth of clay if ye be not certain? Nothing would grow therein were ye not to sow. Thus do ye witness your own creation. Naught can be sown except in the earth from which its fruits appear. God showeth you His signs that ye may be thankful. Unto God belongeth whatsoever is in the heavens and on the earth and whatsoever is between them, and unto Him shall all return.

1502 قل الله يذركم كيف يشاء بامرہ افلا تبصرون هل من اله غير الله يقدر ان يخلقكم و يرزقكم و يميتكم و يحييكم افلا تنظرون قل ان فى قبضة ربكم ملكوت مبدئكم و منتهيكم انتم يوم القيمة على الله ربكم تعرضون قل انتم كيف تحبون فى ارض الطين تزرعون لو لم يوقنوا يخرج فيها لا تزرعن كذلك انتم فى نبات وجودكم تشهدون لا تزرعن الا فى الأرض يظهر عنها ثمراتها يريدكم الله اياته لعلكم تشكرون و لله ما فى السموات و الأرض و ما بينهما و اليه كل يرجعون

1503 Say: Through a drop of water God createth the form of man and woman. How is it that ye preserve not what God hath created in that water? Preserve ye it even as ye preserve your own selves, that ye may thereby find guidance on the Day of Resurrection in the waters of your Lord's mercy, that perchance when God manifesteth Himself unto you, ye may prostrate yourselves before God. Say: How do ye not sow except in good earth? Likewise, He Whom God shall make manifest desireth not to sow the words of your Lord except in hearts that have glorified their Lord. Therefore make the soil of your hearts and spirits and souls and bodies such that when the Command from God is planted therein, there may appear therefrom the fruits that have been ordained in the Book, that perchance on the Day of Resurrection ye may find salvation in the Faith of God.

1503 قل الله يذرء بقطره ماء هيكلى امرءا و امرءه كيف انتم ما قد خلق الله فى ذلك الماء لا تحفظون فلتحفظن ذلك بمثل ما انتم انفسكم تحفظون و لتستدلن بذلك يوم القيمة فى ماء رحمہ ربكم لعلكم حين ما يتجلى الله لكم بين يدي الله تسجدون قل كيف انتم فى دون ارض طيبه لا تزرعون كذلك من يظهره الله فى دون افئده قد سبحت ربها لن يحب ان يزرع كلمات ربها فيها فلتجعلن اراضى افئدتكم و ارواحكم و انفسكم و اجسادكم حيوانا حين ما ينبت فيها امر من عند الله يظهر ما قد قدر الله فيه من ثمرات ما قدر فى الكتاب لعلكم يوم القيمة فى دين الله لتنجون

1504 Say: This is the day of your presentation before God your Lord, inasmuch as ye are presented before Him Whom God shall make manifest. Say: How all letters proceed from the Point - likewise do ye all proceed from Him Whom God shall make manifest, then are ye brought forth in a new creation. Exalted be God, the Lord of sovereignty and dominion! Exalted be God, the Possessor of might and omnipotence! Exalted be God, the Lord of power and divinity! Exalted be God, the Possessor of strength and glory! Exalted be God, the Lord

1504 قل ان هذا يوم عرضكم على الله ربكم بما انتم على من يظهره الله تعرضون قل كيف يبدى كل الحروف من النقطة كذلك انتم كلكم اجمعون تبدئون من عند من تظهره الله ثم فى خلق بديع لتدعون تعالى الله ذى الملك و الملكوت و تعالى الله ذو العز و الجبروت و تعالى الله ذو القدرة و اللاهوت و تعالى الله ذو القوة و الياقوت و تعالى

of dominion and humanity! Exalted be God, the Possessor of majesty and grandeur! Exalted be God, the Lord of beauty and grace! Exalted be God, the Possessor of the Face and perfection! Exalted be God, the Lord of might and action! Exalted be God, the Possessor of mercy and bounty! Exalted be God, the Lord of sovereignty and justice! Exalted is God, Possessor of similitudes and parables! Exalted is He, Lord of stations and grandeur!

الله ذو السلطنة و التأسوت و تعالى الله ذو العزة و الجلال و تعالى الله ذو الطلعة و الجمال و تعالى الله ذو الوجهه و الكمال و تعالى الله ذو القوة و الفعل و تعالى الله ذو الرحمة و الفضال و تعالى الله ذو السطوة و العدل و تعالى الله ذو المثل و الأمثال و تعالى ذو المواقع و الأجلال و

1505 Exalted is God, Possessor of majesty and independence! Exalted is He, Lord of glory and sublimity! Exalted is God, Possessor of might and invincibility! Exalted is He, Lord of sovereignty and power! Say: God hath created naught except for Him Whom He shall make manifest. Ye are all, every one of you, possessed of dominion through His permission. This is the dominion of your Lord, if ye but knew it. Say: On the day of His manifestation, were there none on earth but the people of the Bayan, and were they to believe in Him when they hear His verses, there would descend upon them from their Lord that which God hath in His possession; but should anyone fail to believe in Him, not even the weight of a mustard seed would be bestowed upon him unless he prostrateth himself before Him. Thus have We nurtured that creation, and verily We shall be witness over them on the Day of Resurrection, that We may inform them of their deeds in Our path, for verily We are cognizant of all things.

1505 تعالى الله ذو العظمة و الاستقلال و تعالى ذو الكبرياء و الاستجلال و تعالى الله ذو العزة و الأمتناع و تعالى ذو السلطنة و الأقدار قل ما خلق الله من شيء الا لمن يظهره انتم كلكم اجمعون في تملكه باذنه مالكون هذا تملك ربكم ان انتم تعلمون قل ان يوم ظهوره لو لم يكن فوق الأرض الا البيانين و هم حين يسمع اياته ليؤمنون حل عليهم من عند ربهم ما قد ملكه الله من ملكه و الا لن يحل على احد قدر خردل الا و ان يؤمن به ثم يكون له من الساجدين كذلك انا قد ربينا ذلك الخلق و انا كنا يوم القيمة عليهم شاهدين لنبيهم بما عملوا في سبيلنا و انا كنا بكل شيء عالمين

1506 Yet ye shall not be questioned save about what ye have earned. On that Day, if ye believe in the Truth, God will make your deeds righteous from before - will ye not then be grateful? But if ye veil yourselves from God's Cause, He will render void your souls and your deeds from a beginning that hath no beginning. Therefore fear God concerning this, that ye may be saved on the Day of Resurrection. Ye dwell in your homes, holding a Book in your hands, reading what is therein, yet ye perceive not that this is from God Who created you, sustaineth you, causeth you to die, and giveth you life. It hath been sent down by Him Whom God shall make manifest unto you, that ye might be guided by His appearance. Why do ye not understand a matter when ye read it, failing to be guided by the proofs contained therein? Thus do ye depart from your faith and enter into the fire through your heedlessness. O all things!

1506 و لكنكم لا تسألون الا ما انتم تكسبون يومئذ ان تؤمنون بالحق يصلح الله اعمالكم من قبل افلا تشكرون و ان تحتجب عن امر الله يفنى انفسكم و اعمالكم من اول الذي لا اول له فلتتقن الله من ذلك لعلمكم يوم القيمة لتنجون انتم في بيوتكم ساكنون ترون كتابا في ايديكم تقرأون ما فيه و لا تشعرون ان هذا من عند الله الذي خلقكم و رزقكم و يميتكم و يحييكم قد نزل من عند من يظهره الله عليكم لعلمكم بظهوره تهتدون لما لا تتعقلون امرا حين ما تقرأون بدلائل ما فيه لا تهتدون فاذا تخرجن عن ايمانكم و لتدخلن النار بما لا تلتفتون

1507 Have mercy upon yourselves by pondering with truth upon all that ye observe, rather than looking to him who bringeth it to you or conveyeth it unto you. Yea, look ye unto that which hath been revealed therein of conclusive proofs, that ye may thereby be saved on the Day of Resurrection. For by this doth God render your deeds void while ye perceive it not. When ye

1507 ان يا كل شيء فلترحمن على انفسكم بانكم كل ما تنظرون اليه بالحق فيه تفكرون و لا تنظرون الى من يؤتيكم او يبلغ اليكم بلى و لتنظرن فيما نزل فيه من دلائل محكمة لعلمكم بها يوم القيمة لتنجون فان بهذا يبطل الله اعمالكم و انتم لا تشعرون اذ

look upon the Book, were ye to be certain within yourselves, ye would present yourselves before Him Whom God shall make manifest and prostrate yourselves. But since your hearts have become remote from the remembrance of God, ye dwell in one matter while reciting the Book, yet fail to attain certitude thereby. Have mercy upon yourselves, for this is greater than what was revealed before unto you, even were it but a single line, if ye would but slightly perceive. For by this shall ye be saved on the Day of Resurrection, whereas by what ye possess ye shall not be saved, but rather shall be tried.

- 1508 This is what God, your Lord, hath counseled you, that in all your affairs ye might understand and then reflect. Otherwise, were ye not to believe in the Book, ye would by your own selves depart from God's religion. And God is independent of you and your faith, whereas ye are in need of God. Were God not to bear witness unto you through guidance and faith, ye would not be able to find tranquility. But if ye believe in the Book, then by your own selves shall ye enter Paradise. This is of God's bounty unto you, if ye would follow with your minds what God inspires within you.

1509 The Second in the Second.

- 1510 In the Name of God, the Most Originating, the Most Originating!

- 1511 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine is the might and the power, Thine is the strength and the divinity, Thine is the force and sovereignty, Thine is the majesty and the glory, Thine is the countenance and the beauty, Thine is the face and the perfection, Thine is the mercy and the grace, Thine is the authority and the justice, Thine are the similitudes and examples, Thine are the stations and the grandeur, Thine is the greatness and independence, Thine is the pride and sublimity, Thine is the might and invincibility, Thine is the power and exaltation, Thine is the joy and gladness, Thine is the sovereignty and omnipotence, and whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

- 1512 Thou hast ever been and none existed before Thee as creator or originator or bestower of mercy or giver of death or sustainer or quickener or benefactor. Sanctified are Thy names in their beginning and their end, their outward and their inward aspects. All Thy servants and worshippers glory in this before Thee and Thy creation, and take pride in it before Thee and

حين ما تنظرون الى الكتاب لو يوقنون عند انفسكم لتحضرون بين يدي من يظهره الله ثم تسجدون ولكنكم لما بعدت قلوبكم عن ذكر الله تسكنون في امر و تبلون الكتاب ثم به لا توقنون فلترحمنا على انفسكم فانه لا كبر عما نزل من قبل اليكم ولو كان سطرًا واحدًا ان انتم قليلا ما تشعرون اذ بهذا لتنجون يوم القيمة ولكنكم بما عندكم لا تنجون بل تفتنون

- 1508 هذا ما وصيكم الله ربكم بانكم في كل اموركم تتعقلون ثم تتفكرون و الا لو لم تؤمن بالكتاب انتم بانفسكم عن دين الله تخرجون و الله غنى عنكم و عن ايمانكم و لكنكم فقراء الى الله لو لم يشهد الله عليكم بالهدى و الايمان انتم لا تستطيعون ان تطمئنوا و ان تؤمن بالكتاب فاذا بانفسكم في الرضوان تدخلون هذا من فضل الله عليكم ان انتم بعقولكم فيما يلهمكم الله تتبعون

1509 الثاني في الثاني

- 1510 بسم الله الأزرق الأزرق

- 1511 سبحانك اللهم يا الهى لا شهدتك و كل شيء على أنك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت و لك العز و الجبروت و لك القدرة و اللاهوت و لك القوة و الياقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجه و الكمال و لك الرحمة و الفضل و لك السطوة و العدل و لك المثل و الأمثال و لك المواقع و الأجلال و لك العظمة و الاستقلال و لك الكبرياء و الاستجلال و لك العزة و الامتناع و لك القوة و الارتفاع و لك البهجة و الابتهاج و لك السلطنة و الأقدار و ما احبته او تحبته من ملكوت امرك و خلقك

- 1512 لم تزل لم يكن (؟) زارعى و لا خالقه زارئ (؟) شيء و لا زارئ شيء و لا راحمه و لا مميت شيء و لا ممسكه و لا يحيي شيء و لا منعمه تقدست اسمائك بأوليئها و اخريئها و ظاهريئها و باطنيئها كل عبادك و سجادك و بهذا يتعززون عندك و عند خلقك و يفتخرون عندك و عند

Thy servants. For whoso worships Thee not shall find no peace with Thee or with Thy creation.

عبدك اذ لم يعبدك لم يكن له من سكون عندك
ولا عند خلقك

- 1513 Glorified and exalted art Thou! Thou hast originated all that Thou hast originated by Thy command, and brought into being all that Thou hast brought into being by Thy wisdom, and invented all that Thou hast invented by Thy oneness, and created all that Thou hast created by Thy decree, and established all that Thou hast established by Thy deeds. Nothing exists besides Thee except that it is affected by Thy creative power and brought into existence by Thy creation. Thou hast ever been one God, single, eternal, self-subsisting, living, everlasting, sovereign, supreme, holy, perpetual, enduring. Thou hast taken neither consort nor son, and Thou hast had no partner in what Thou hast created, nor any helper in what Thou hast fashioned.

1513 فسبحانك و تعاليت قد زرت كل ما قد زرت
بامرك و ابدعت كل ما ابدعت بحكمك و
اخترعت كل ما اخترعت باحدائك و احدثت
كل ما قد احدثت بامضائك و انشأت كل ما
قد انشأت بفعلك ما من شيء غيرك الا و انه
منفعل عند زرائيتك و منوجد عند خلافتك لم
تزل كنت الهاً واحداً صمداً فرداً حياً قيوماً
سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً ما اتخذت
لنفسك صاحبة و لا ولداً و لم يكن لك شريك
فيما خلقت و لا ولي فيما صنعت

- 1514 Thou givest life and death, then death and life, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou hast power over all things.

1514 تحي و تميت ثم تميت و تحي و انك انت حي لا
تموت و ملك لا تزول و عدل لا تجور و سلطان
لا تحول و فرد لا يفوت عن قبضتك من شيء
لا في السموات و لا في الأرض و لا ما بينهما
تخلق ما تشاء بامرك انك كنت على كل شيء
قديراً

- 1515 The Third in the Third:

1515 الثالث في الثالث

- 1516 In the Name of God, the Most Originating, the Most Originating!

1516 بسم الله الأزرى الأزرى

- 1517 Praise be to God Who hath fashioned existent beings from naught through His will, and originated contingent things from nothing by His volition, and invented all that is created through His power, and brought into being the atoms by His decree, and produced all that is in the kingdom of earth and the heavens by His leave, and created all that is in the kingdom of beginnings and endings by His appointed time, and shaped all that He hath created and createth by His command in the heaven of essences and the earth of individualities through His Book.

1517 الحمد لله الذى قد زرى الموجودات لا من شيء
بمشيئته و ابداع المكائات لا عن شيء بارادته و
اختراع الكائنات بقدرته و احدث الذرات بقضائه
و انشاء كل ما في ملكوت الأرض و السموات
بأذنه و خلق كل ما في ملكوت و البدايات و
النهايات باجله و صور كل ما خلق و يخلق بامر
في سماء الكينونيات و ارض الذاتيات بكابه

- 1518 I call Him to witness, and all His creation, that there is no God but He, the One, the Fashioner – a testimony that hath appeared from independence in the shadow of the glory of Him Whom God shall make manifest, and hath been created from stability in the glory of Him Whom God shall exalt – a testimony rejoicing, glorified, beautified, magnified, well-pleased, enlightened, empowered, beloved, ennobled, dominant, sovereign, exalted; a testimony that is modal and essential, substantial and intrinsic, camphorated and spiritual, abstract and selfhood, modal and divine; a testimony that

1518 فاستشهد و كل خلقه على انه لا اله الا هو الواحد
الزراء شهادة قد ظهرت عن الاستقلال في ظل
عز من يظهره الله و خلقت عن الاستقرار في
عز من يرفعه الله شهادة مبتهية متجللة متجملة
متعظمة متراضية متعلبه متقدرة متحبيه متشرفة
متسلطة متملكة متعلية شهادة طرزیه كينونية و
جوهرية ذاتية و كافورية نفسانية و مجردية ذاتية
و طرزیه لاهوتية شهادة بملاء اركان كل شيء
من ثناء شامخ رفيع و طراز باخ منيع لله الذى

fillet the pillars of all things with sublime and lofty praise, and splendid and impregnable glory, for God Who hath created the heavens and the earth and that which lieth between them by His command. There is no God but He, the Exalted, the Mighty.

خلق السموات والأرض وما بينهما بأمره لا اله الا هو العلي العظيم

1519 Then I call Him to witness, and all His creation, that from the dawning-places of the lightning of His effulgence, and the rising-points of the manifestation of His essences, and the lamps of guidance of His clear proofs, and the keys of the glory of His wisdom and His demonstration, and the wellsprings of the majesty of His mercy and His bounties, there is a jewel impregnable and exalted, a substance most high, a camphor manifest, a form beautiful, and a glory and a wonder wondrous. Then He manifested Himself unto it through it, remained inaccessible to it, and cast into its identity the likeness of itself. And lo, His signs appeared therefrom, and the heavens and the earth and that which is between them were filled thereby with His manifestations. And lo, this is the origin of what God hath sent down unto all things, and the veil of what is raised up unto God from all things.

1519 ثم استشهده و كل خلقه ان من شوارق بروق اشراقته و مطالع ظهور كينونياته و مصابيح هدى بيناته و مفاتيح عز حكمته و برهان و ينابيع مجد رحمته و افضاله جوهره منيرة رفيعة و ساذجية عليه و كافورية جليلة و طرزية جميلة و سبوحية و نبوحية عجيبة ثم تجلى لها بها امتنع عنها و القى في هويتها مثال نفسها فاذا قد ظهرت عنها اياته و ملئت بها السموات و الأرض و ما بينهما من ظهوراته فاذا هذا مبدء ما نزل الله الى كل شيء و حجاب ما يرفع الى الله من كل شيء

1520 I call Him to witness, and all that He hath fashioned, that it is the essence of perspicuous verses before which all the worlds have been powerless to comprehend them or to produce their like; and that it consisteth of eloquent communings which all the worlds have fallen short of understanding or uttering; and that it is composed of inaccessible discourses which all essences have testified to their inability concerning them in the ocean of beginnings and ends; and that it is lofty forms and divine substances and lordly natures and pre-eternal splendors and divine effulgences, in comprehending which and the wonders of whose allusions the highest summits of substances and the most exalted natures of abstractions have been bewildered.

1520 فاستشهده و كل ما ذرى انه ذات ايات محكمات قد عجزت عن ادراكها و الايتان بمثلها كل العالمون و ذا مناجات بالغات قد قصرت عن فهمها و نطقها كل العالمون و ذا خطب ممتنعات قد شهدت كل الكينونات بعجز عنها في لجه المبادئ والغايات و ذا علو طرزيه و جواهر الهية و طرائز ربانية و شوارق ازليه و بوارق الهية التي قد حارت عن ادراكها و عجائب اشاراتها اعلی شواخ الجوهريات و ارفع طرائز المجرديات

1521 This is what shall endure from Him until the Day of Reckoning, and what hath shone and gleamed and flashed and dawned from His goodly conditions – who is able to reckon them or preserve them save God Who hath created them and sustained them and causeth them to die and giveth them life? Verily, His is the most exalted similitude in the heavens and the earth and that which lieth between them. All abide by His command.

1521 هذا ما يبقى من عنده الى يوم الحساب و ما قد اشرق و لمع و ابرق و طلع من شئونه الحسنی من يقدر ان يحصيا او يحفظها الا الله الذي قد خلقها و رزقها و يميتها و يحييها الا له المثل الاعلى في السموات و الأرض و ما بينهما كل بأمره قائمون

1522 The Fourth in the Fourth.

1522 الرابع في الرابع

1523 In the Name of God, the Most Creative, the Most Creative.

1523 بسم الله الاذرى الاذرى

1524 Praise be to God, there is no God but Him, the Most Creative, the Most Creative. And verily the Glory of God be upon the First One and upon those who resemble that One

1524 الحمد لله الذي لا اله الا هو الاذرى الاذرى و انما البهاء من الله على الواحد الاول و من يشابه ذلك

wherein naught is seen save the First One. I testify that the meaning of "dharr" (creation) is to bring into being, and the meaning of bringing into being is to originate, and the meaning of originating is to innovate, and the meaning of innovating is to produce - these are radiant manifestations declaring that there is no God but God, Who originates all things with independence and creates all things with independence. These are different names for one manifestation. For example, when He Whom God shall make manifest - exalted be His glory - reveals a command which had no existence before, then the meanings of invention and origination are attributed to it.

- 1525 And that command appears through the Primal Will; to it is attributed the name of origination from Purpose, the name of creation from Destiny, the name of occurrence from Decree, the name of origination from Permission, the name of invention from Term, the name of creation from Time. Then at the Book, the creation of that thing is completed through its causes. These are mirrors reflecting that the one command in these seven conditions is one, and these are names manifested in the impregnable appearances in mirrors. Otherwise, glorified and exalted is He above what they describe.

1526 [Vahid 10, Bab 14, a'zal]

1527 And it has four ranks. The first in the first:

1528 In the Name of God, the Pre-eternal, the Pre-eternal.

1529 God, there is no God but He, the Pre-eternal of Pre-eternals. Say: God is more pre-eternal than every possessor of pre-eternity. None in the heavens or the earth or what lies between them can withstand the dominion of His pre-eternal sovereignty. He creates what He willeth by His command. Verily He hath ever been pre-eternally pre-eternal. Glorified be He before Whom prostrate themselves whosoever is in the heavens and the earth and what lies between them. Say: All are prostrate before Him. And praise be to God before Whom all in the heavens and the earth and what lies between them do glorify. Say: All are devoutly obedient unto Him.

1530 God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Reality, then the Strength and the Essence, then the Sovereignty and the Human Reality. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Justice that deviateth not, and the Sovereign Who changeth not, and the One from

الواحد حيث لا يرى فيه إلا الواحد الأول و بعد فاشهد أن معنى ذرى هو خلق و معنى خلق هو حدث و معنى حدث هو بدع هو اختراع و معنى اختراع هو انشاء تلك ظهورات مشرقه مستنبته أن لا اله إلا الله ذارئ كل شيء بالاستقلال و خالق كل شيء بالاستقلال و تلك أسماء مختلفة لمتجلى واحده مثلا اذا من يظهره الله جلّ جلاله نزل من امر لم يكن له من قبل فاذا تطلق عليه معاني الاختراع و الأبداع

1525 و ذلك الأمران يظهر بالمشية الأولية يطلق عليه اسم ذرى من الأرا ده اسم خلق من القدر اسم حدث ثم من القضاء اسم الأبداع ثم من الاذن اسم الاختراع ثم من الأجل اسم الأنشاء ثم عند الكتاب يكمل خلق ذلك الشيء بالأسباب تلك مرآة مدله على أن الأمر الواحد في تلك الشئون السبعة واحده و تلك أسماء متجلىة على ظهورات الممتنعة في المرايا و الأ سبحانه و تعالى عما يصفون

1526 [واحد ١٠ باب ١٤ أزل]

1527 و له اربع مراتب الأول في الأول

1528 بسم الله الأزل الأزل

1529 الله لا اله الا هو الأزل الأزل قل الله اعزل فوق كل ذي اعزال لن يقدر ان يمتنع عن ملك سلطان اعزاله من احد لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامر الله كان ازالا ازيلا سبحانه الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذي يسبح له من في السموات و من في الأرض و ما بينهما قل كل له قانتون

1530 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الباقوت ثم السلطنة و الناسوت يحى و يميت ثم يميت و يحيى و أنه هو حى لا يموت و ملك لا يزول و عدل لا يحور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا

Whose grasp nothing escapeth, whether in the heavens or in the earth or what lieth between them. He createth what He willeth by His command. Verily He hath ever been powerful over all things.

في الأرض ولا ما بينهما يخلق ما يشاء بأمره أنه
كان على كل شيء قديراً و

1531 Blessed is He to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and the earth and what lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting.

1531 تبارك الذي له ملك السموات والأرض وما
بينهما لا إله إلا هو العزيز المحبوب وتعالى الذي
له ما في السموات والأرض وما بينهما لا إله
إلا هو المهيمن القيوم

1532 Sanctified is God, the Possessor of Kingdom and Dominion. Sanctified is God, the Possessor of Might and Omnipotence. Sanctified is God, the Possessor of Strength and Essence. Sanctified is God, the Possessor of Power and Divine Reality. Sanctified is God, the Possessor of Sovereignty and Human Reality. Sanctified is God, the Possessor of Glory and Majesty. Sanctified is God, the Possessor of Beauty and Comeliness. Sanctified is the Possessor of Countenance and Perfection. Sanctified is God, the Possessor of Strength and Action. Sanctified is God, the Possessor of Mercy and Grace. Sanctified is God, the Possessor of Authority and Justice. Sanctified is God, the Possessor of Dominion. Sanctified is God, the Possessor of Kingdom and Sovereignty. Sanctified is God, the Possessor of Grandeur and Independence. Sanctified be God, the Possessor of similitudes and parables! Sanctified be God, the Lord of loftiness and glory! Sanctified be God, the Possessor of might and invincibility!

1532 تقدس الله ذو الملك والملكوت وتقدس الله ذو
العز والجبروت وتقدس الله ذو القوة والياقوت
وتقدس الله ذو القدرة واللاهوت وتقدس الله
ذو السلطنة والتأسوت وتقدس الله ذو العزة و
الجلال وتقدس الله ذو الطلعة والجمال وتقدس
ذو الوجهه والكمال وتقدس الله ذو القوة و
الفعال وتقدس الله ذو الرحمة والفضال وتقدس
الله ذو السطوة والعدل وتقدس الله ذو السلط
وتقدس الله ذو الملك والملكوت وتقدس الله ذو
العظمة والأستقلال وتقدس الله ذو الكبرياء
و الأستجلال وتقدس الله ذو المثل والأمثال
وتقدس الله ذو المواقع والأجلال وتقدس الله
ذو العزة والأمتناع و

1533 Sanctified be God, the Lord of power and exaltation! Sanctified be the Lord of joy and gladness! Sanctified be God, the Possessor of sovereignty and dominion! Sanctified be God, the Lord of victory and triumph! Sanctified be God, the Possessor of conquest and domination! Sanctified be God, the Lord of compulsion and omnipotence! Sanctified be God, the Possessor of grandeur and glory! Sanctified be God, the Lord of manifestation and appearance! Sanctified be God, the Possessor of subjugation and authority! Sanctified be God, the Lord of bounties and favors! Sanctified be God, the Possessor of wonders and grace! Sanctified be God, the Lord of might and radiance! Sanctified be God, the Possessor of majesty and magnificence! Sanctified be God, the Lord of generosity and benevolence! Sanctified be God, the Possessor of grace and favor! Sanctified be God, the Lord of providence and ascendancy! Sanctified be God, the Possessor of bounties and grandeur!

1533 تقدس الله ذو القوة والأرتفاع وتقدس ذو الهبة
و الأبتهاج وتقدس الله ذو السلطنة والآقتدار و
تقدس الله ذو النصر والأفتتاح وتقدس الله ذو
القهر والأقتبار وتقدس الله ذو الجبر والأجتبار
وتقدس الله ذو الكبرياء والأجلال وتقدس
الله ذو الظهر والأظتهار وتقدس الله ذو السخر
و الأستخار وتقدس الله ذو الآلاء والنعماء و
تقدس الله ذو البدايع والألطف وتقدس الله
ذو العز والأنوار وتقدس الله ذو المجد والأجماد
وتقدس الله ذو الجود والاحسان وتقدس الله
ذو الفضل والأمتنان وتقدس الله ذو الولاية و
الأرتفاع وتقدس الله ذو الآلاء والكبرياء و

1534 Sanctified be God, the Lord of might and glory! Sanctified be the Possessor of majesty and detachment! Sanctified be God, the Lord of signs and evidences!

1534 تقدس الله ذو العز والبهاء وتقدس ذو المجد و
الأنقطاع وتقدس الله ذو الايات والبيانات

- 1535 He is the Truth, there is no God but Him. He giveth life and causeth death, and verily there is no God but Him, the All-Glorious, the Most High. Prostrate thyself before none save God, Who created the heavens and the earth and whatsoever lieth between them by His command. Verily there is no God but Him, the One, the All-Glorious. He it is within Whose grasp lieth the kingdom of all things. There is no God but Him, the One, the All-Beautiful.
- 1536 Say: God hath ever been, from time immemorial, and shall ever continue to be, from everlasting to everlasting. All are His worshippers. Say: Verily, the name nearest to God is the name of the Ancient. Through it do ye turn unto God, your Lord. Through it do ye possess all good. Through it will God bestow upon you the glory of His might - will ye not be illumined? Through it will He confer upon you the majesty of His Cause - will ye not be exalted? Through it will God bestow upon you the beauty of His countenance - will ye not be beautified? Through it will God bestow upon you the greatness of His Self - will ye not be magnified? Through it will God bestow upon you the light of His presence - will ye not be illuminated?
- 1537 All this hath God attributed unto His Own Self, if ye would but truly witness. Otherwise, how could that which befitteth God be conveyed to His servants? All were created by His command, and all are His worshippers. The Fashioner of the heavens and the earth and whatsoever lieth between them is nearer than that He should say to a thing "Be!" and it is.
- 1538 Verily, I am God, there is no God but Me. I have been from all eternity, before and after, and all worship Me. I shall continue to be for all eternity, and all prostrate before Me. This is the path of God in the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Almighty, the Self-Subsisting. Say: Glory on that Day belongeth unto God alone, the One, the Ancient of Days, unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, the One, the Most High, the All-Glorious. He it is within Whose grasp lieth the kingdom of all things. There is no God but Him, the One, the All-Glorious, the Most High. Say: God knoweth what is in the heavens and on earth and whatsoever is between them. Verily, there is no God but Him, the One, the All-Knowing. Say: God hath power over all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them. There is none other God but Him, the One, the All-Knowing.
- 1539 Say: God hath power over all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them. There is none other God but Him, the One, the All-Powerful.
- هو الحق لا اله الا هو يحيى ويميت وانه لا اله الا هو المتكبر المتعال الا تسجد والا لله الذى قد خلق السموات والارض وما بينهما بامر الله لا اله الا هو الواحد الجلال هو الذى فى قبضته ملكوت كل شىء لا اله الا هو الواحد الجمال
- قل الله لم يزل كان ازلا قديما ولا يزال انه ليكون ازلا قديما كل له عابدون قل ان اقرب الاسماء بالله اسم الازل انتم به الى الله ربكم يتوجهون به انتم كل خير تملكون به ليؤتيكم الله بهاء عزه افلا تستبهون به ليؤتيكم جلال امره افلا تستجللون به ليؤتيكم الله جمال وجهته افلا تستجملون به ليؤتيكم الله عظمه نفسه افلا تشتعظون به ليؤتيكم الله نور طلعته افلا تستنورون
- كل ذلك ما قد نسب الله الى نفسه ان انتم بالحق تشهدون و الا ما ينبغي لله كيف يوصل الى عباده وكل خلقوا بامر الله وكل له عابدون بديع السموات والارض وما بينهما اقرب من ان يقول له كي فيكون
- انى انا الله لا اله الا انا كنت ازلا قديما من قبل ومن بعد كل اياى يعبدون ولا زال لتكونن ازلا قديما وكل اياى يسجدون هذا صراط الله فى السموات والارض وما بينهما لا اله الا هو المهيمن القيوم قل وما العز يومئذ الا الله الواحد الازال الذى له ما فى السموات والارض وما بينهما الواحد المتعالى الجلال هو الذى فى قبضته ملكوت كل شىء لا اله الا هو الواحد المتكبر المتعال قل ان الله يعلم ما فى السموات والارض وما بين هما وانه لا اله الا هو الواحد العلام قل ان الله مقتدر على من فى ملكوت السموات والارض وما بينهما لا اله الا هو الواحد العلام
- قل ان الله مقتدر على من فى ملكوت السموات والارض وما بينهما لا اله الا هو الواحد القدار

Unto God belongeth all that He hath created and will create of all things, and God is the sovereign Lord, the Mighty, the Unassailable. His is all that is in the heavens and on earth and whatsoever lieth between them, and He is the Most High, the Most Great. Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is the Almighty, the All-Conquering, the Most Great. He it is Who giveth life and causeth death, and unto Him shall all return. He it is Who originateth the creation of all things by His command. His is the most sublime similitude in the heavens and on earth and whatsoever is between them. There is none other God but Him, the Most High, the Most Great. Is there any god besides God who can send down a single verse?

وَاللَّهُ كُلَّ مَا خَلَقَ وَيَخْلُقُ مِنْ كُلِّ شَيْءٍ وَاللَّهُ
سُلْطَانٌ مُقْتَدِرٌ مَنِعٌ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ وَاللَّهُ غَلَبَهُ السَّمَوَاتُ
وَالْأَرْضُ وَمَا بَيْنَهُمَا وَاللَّهُ قَهَّارٌ غَالِبٌ عَظِيمٌ
هُوَ الَّذِي يَحْيِي وَيُمِيتُ وَإِنَّ إِلَيْهِ لَمَصِيرٌ هُوَ الَّذِي
يَبْدِئُ خَلْقَ كُلِّ شَيْءٍ بَامْرِهِ إِلَّا لَهُ الْمَثَلُ الْأَعْلَى
فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ
الْعَلِيُّ الْعَظِيمُ هَلْ مِنْ آلِهِ غَيْرُ اللَّهِ يَقْدِرُ أَنْ يَنْزِلَ مِنْ
آيَةٍ

1540 Say: Glorified be God and exalted above what they describe. He it is Who giveth life and causeth death, and unto Him shall all return. Such is God, your Lord. His is the Creation and the Command. There is none other God but Him, the One, the Single, the All-Compelling, the Best-Beloved. Say: As He pleaseth, He shall surely gather together His loved ones. Ye transgress in what hath been revealed in the Bayan. Unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God is the Most Splendid, the All-Glorious, the Most Resplendent. His is the kingdom of the heavens and the earth and whatsoever is between them, and God is the Most Ancient of the Ancient, the Most Ancient. Say: The Light that shineth from the Dayspring of eternity, by which all things are created - that is the light which hath shone upon those who believed in God before all things.

1540 قُلْ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُصِفُونَ هُوَ الَّذِي يَحْيِي
وَيُمِيتُ وَإِنَّ إِلَيْهِ كُلُّ يَرْجِعُونَ ذَالِكُمُ اللَّهُ رَبُّكُمْ
لَهُ الْخَلْقُ وَالْأَمْرُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْوَاحِدُ
الْمُهَيْمِنُ الْمَحْبُوبُ قُلْ إِنْ كَيْفَ يُشَاءُ لِيَجْمَعَ بَيْنَ
أَدْلَاتِهِ أَنْتُمْ بِمَا قَدْ نَزَلَ فِي الْبَيَانِ تَقْتَرِفُونَ وَاللَّهُ بِهِاءِ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ بِهِاءِ بَاهِي
بِهِ لَمْ يَكُنْ الْمَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَ
اللَّهُ أَزَالَ أَزَلَ أَزِيلُ قُلْ إِنْ نُورُ الَّذِي يُشْرِقُ مِنْ
صَبَاحِ الْأَزَلِ وَكُلُّ بِهِ يَخْلُقُونَ ذَلِكَ نُورٌ قَدْ أَشْرَقَ
بِمِنْ أَمِنْ مِنْ قَبْلِ كُلِّ شَيْءٍ بِاللَّهِ

1541 Thus doth God show you the realities of your knowledge through your own eyes, that ye may cease to utter your vain imaginings. Say: The Primal Point is the Sun of eternity, would that ye knew. That is the first that God chose for Himself, and by it are all things created. And that which shineth upon your forms is a light that hath shone from the Dayspring of eternity, by which ye all live. From a light that hath shone from the Dayspring of eternity - yet ye are as dead ones who know not. If ye would live, ye shall soon know and be convinced. This is what was withheld from him who asked about it, and this is a word from His presence. Verily, He is the All-Compelling, the Self-Subsisting. Say: God will surely bless those who have believed in God and His signs, and they are guided by the light of God.

1541 كَذَلِكَ يُرِيكُمْ اللَّهُ حَقَائِقَ مَعَارِفِكُمْ بِأَعْيُنِكُمْ لَعَلَّكُمْ
فِي مَوْهُومَاتِكُمْ مِنْ بَعْدِ لَا تَتَطَّقُونَ قُلْ إِنْ نَقَطَهُ
الْأَوَّلَى شَمْسُ الْأَزَلِ إِنْ أَنْتُمْ تَعْلَمُونَ ذَلِكَ أَوَّلَ مَا
قَدْ اصْطَفَاهُ اللَّهُ لِنَفْسِهِ وَكُلُّ بِهِ يَخْلُقُونَ وَإِنَّ مَا
أَشْرَقَ عَلَى هَيَاكَلِكُمْ نُورُ أَشْرَقَ بِالصَّبَاحِ الْأَزَلِ أَنْتُمْ
كُلَّكُمْ بِهِ تَحْيَوْنَ مِنْ نُورِ أَشْرَقَ مِنْ صَبَاحِ الْأَزَلِ وَ
لَكُنْكُمْ أَمْوَاتٌ حِينَئِذٍ لَا تَعْلَمُونَ إِنْ تَحْيَوْنَ فَسَوْفَ
تَعْلَمُونَ وَتَوْقِنُونَ هَذَا مَا قَدْ مَنَعَ عَلَى عَمَّنْ قَدْ سَأَلَهُ
وَهَذَا قَوْلٌ مِنْ عِنْدِهِ أَنَّهُ هُوَ الْمُهَيْمِنُ الْقَيُّومُ قُلْ
إِنَّ اللَّهَ لِيُصَلِّينَ عَلَى الَّذِينَ آمَنُوا بِاللَّهِ وَإِيَّاتِهِ وَهُمْ
بِنُورِ اللَّهِ يَهْتَدُونَ

1542 The Second in the Second.

1542 الثَّانِي فِي الثَّانِي

1543 In the Name of God, the Pre-eternal, the Pre-eternal.

1543 بِسْمِ اللَّهِ الْأَزَلِ الْأَزَلِ

1544 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is none other God but Thee, alone with no partner. Thine is the kingdom and the dominion, and Thine is the might and the sovereignty, and Thine is the might and the chrysolite; Thine is the dominion and the realm of humanity; Thine is the majesty and the glory; Thine is the countenance and the beauty; Thine is the face and the perfection; Thine is the reverence and exaltation; Thine is the might and deeds; Thine is the mercy and grace; Thine is the authority and justice; Thine is the grandeur and magnificence; Thine is the glory and invincibility; Thine is the power and transcendence; Thine is the joy and gladness; Thine is the sovereignty and dominion; Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

1544 سبحانك اللهم يا الهى لاشهدنك و كل شئ على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والنا سوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجه والكمال ولك المواقع والأجلال ولك القوة والفعال ولك الرحمة والفضال ولك السطوة والعدل ولك المهابة والاستجلال ولك ولك العزة والأمتناع ولك القوة والأرتفاع ولك البهجة والأبتهاج ولك الولاية والأقتدار ولك ما احبته او تحبته من ملكوت امرك و خلقك

1545 Thou art the First, O my God, and there is naught before Thee; Thou art the Last, O my Beloved, and there is naught after Thee; Thou art the Manifest, O my Desire, and there is naught besides Thee; Thou art the Hidden, O my Worshipped One, and there is naught beyond Thee. Thou art the Eternal in the glory of eternity; Thou hast ever been eternal, everlasting, perpetual, and Thou shalt ever be eternal, everlasting, perpetual. Glorified art Thou, and exalted; sanctified are Thy names and transcendent are Thy likenesses. All things worship Thee in Thy true oneness and prostrate before Thee in Thy true uniqueness and sanctify Thee in Thy true eternal sovereignty and magnify Thee in Thy true supremacy and glorify Thee in Thy true omnipotence and exalt Thee in Thy true dominion and manifest Thy Cause in Thy true revelation. How lofty is Thy loftiness, wherein all that is exalted boweth down before Thee, and how resplendent is Thy transcendence, wherein all that is elevated worshippeth Thee!

1545 انت الأول يا الهى وليس قبلك من شئ وانت الاخر يا محبوبى وليس بعدك من شئ وانت الظاهر يا مقصودى وليس دونك من شئ وانت الباطن يا معبودى وليس دونك من شئ وانت الأزل فى عز الأزال لم تزل كنت ازلا ازلا ازايلا ولا تزال ليكون ازلا اءزلا ازايلا سبحانك وتعاليت تقدست اسمائك وتعاليت امثالك كل شئ ليعبدنك على حق وحدانيتك ويسجدن لك على حق فردائيتك وليقدسنك على حق صمدائيتك وليكبرنك على حق علاميتك وليجللنك على حق قدارتك وليعززنك على حق ملاكيتك وليظهرن امرك على حق ظهاريتك فما اعلى علوك حيث كل ذا علو ساجدلك وما ابقى لك سموك حيث كل ذا سمو عابد لك

1546 I testify that every object of worship besides Thee is vain before Thee, and every object of desire other than Thee perisheth in Thy presence. Thou art the One worthy to be sought, and if any seek aught else, it is only because Thou hast so commanded. Thou art the One worthy to be worshipped in Thy majesty, and if anyone loveth aught, it is through Thy love. Glorified and exalted art Thou! I have sought none but Thee and worshipped none but Thee. Fill Thou the creation of the heavens and the earth and all that lieth between them with the light that shineth from the morn of Thine eternity and the light of Thy pre-existence upon the temples of the dwellers of the paradise of Thy oneness and the inhabitants of the glorious gardens of Thy unity, and whatsoever Thou hast quickened from the kingdom of Thy Cause and the heaven of Thy lordship. Thou hast ever been one God, single, eternal, everlasting, self-subsisting, sovereign, all-powerful, holy, ever-abiding.

1546 لاشهدنك بان كل معبود دونك باطل عندك و كل مقصود غيرك مضمحل لديك انت المقصود بالاستحقاق و ما سوايك ان يقصدوا ذلك لما امرت و انت المعبود بالاستجلال و ان يحبن احد من شئ فذلك بحبك سبحانك وتعاليت ما قصدت الا اياك و ما عبدت سويك فلتملئن خلق السموات والأرض و ما بينهما من نور قد اشرقته من صبح ازليتك و نور قدميتك على هياكل سكان رضوان احديتك و سكان عز جنان وحدانيتك و ما قد احيت من ملكوت امرك و سماء ربوبيتك لم تزل كنت الها واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً ابداً

- 1547 Thou hast taken unto Thyself neither consort nor son, and Thou hast had no partner in Thy creation nor any protector in what Thou hast fashioned. All the Messengers are heralds of the kingdom of Thy oneness, and all the Books are derived from the sublimity of Thy holiness and Thine eternity. Glorified and exalted art Thou! Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.
- 1548 The Third in the Third.
- 1549 In the Name of God, the Pre-eternal, the Pre-eternal.
- 1550 Praise be to God Who hath been exalted by His loftiness above all contingent beings through the sovereignty of His pre-existence, and hath been raised above all existent things through the sovereign might of His ancientness, and hath been made inaccessible above all created things through the inaccessibility of His oneness, and hath been magnified above all atoms through His greatness and the sanctity of His divinity, and hath been made supreme above all who are in the kingdom of earth and the heavens through the supremacy of the omnipotent power of the sovereign might of His singleness, and hath been made mighty above all things through the might of the signs of His omnipotence, and hath been glorified above all things through the glorification of the manifestations of the majesty of His pre-existence.
- 1551 I call Him to witness, then, and all His creation, that there is no God but He, One, Pre-Existent, Powerful, Peerless, Omnipotent, Eternal, Inaccessible, Everlasting, Exalted, Ever-Existing. He hath been exalted by His loftiness above all who prostrate themselves before His countenance, and hath been made resplendent by His sublimity upon the horizon of all who worship His Face.
- 1552 And He hath chosen a jewel impregnable, an essence most high, a camphor subtle, a substance resplendent, and an entity pre-eternal. Then He manifested Himself unto it through it, and cast into its identity the likeness of its own self. His acts appeared therefrom, and His heaven and His earth were filled thereby, that there is no God but He, the One, the Ever-Existing.
- 1547 ما اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَكَ وَلَا وَلِيَّ فِيمَا صَنَعْتَ كُلَّ الرِّسْلِ مَبْلُغُونَ لِلْمَلِكِ وَحَدَائِكَ وَكُلِّ الْكُتُبِ مُسْتَنْبِثُونَ مِنْ عُلُوِّ قَدْسِكَ وَأَزَلِّيَّتِكَ فَسُبْحَانَكَ وَتَعَالَيْتَ لَمْ تَزَلْ تَحْيِي وَتُمِيتُ ثُمَّ تَمِيتُ وَتَحْيِي وَأَنْتَ أَنْتَ حَيٌّ لَا تَمُوتُ وَمَلِكٌ لَا تَزُولُ وَعَدْلٌ لَا تَجُورُ وَسُلْطَانٌ لَا تَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا يَشَاءُ بِأَمْرِكَ أَنْتَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 1548 الثالث في الثالث
- 1549 بِسْمِ اللَّهِ الْأَزَلِّ الْأَزَلِّ
- 1550 الْحَمْدُ لِلَّهِ الَّذِي قَدْ اسْتَعْلَى بَعْلُوهُ عَلَى كُلِّ الْمَمَكَّاتِ بِسُلْطَانِ أَزَلِّيَّتِهِ وَاسْتَرْفَعَ فَوْقَ كُلِّ الْمَوْجُودَاتِ بِمَلِكٍ عَزَّ قَدَمِيَّتِهِ وَاسْتَمْتَعَ فَوْقَ كُلِّ الْكَائِنَاتِ بِأَمْتَنَاعٍ عَزَّ وَحَدَائِيَّتِهِ وَاسْتَكْبَرَ فَوْقَ كُلِّ الذَّرَاتِ بِكِبَرِيَّائِيَّتِهِ وَقُدْسٍ لَا هَوِيَّتَهُ وَاسْتَسْلَطَ فَوْقَ مَنْ فِي مَلَكُوتِ الْأَرْضِ وَالسَّمَاوَاتِ بِاسْتِسْلَاطٍ اقْتِدَارِ مَلِكٍ عَزَّ فَرْدَانِيَّتَهُ وَاسْتَعَزَّزَ فَوْقَ كُلِّ شَيْءٍ بِاسْتِعْزَازِ آيَاتٍ عَزَّ جَبَّارِيَّتَهُ وَاسْتَجَلَّ فَوْقَ كُلِّ شَيْءٍ بِاسْتِجْلَالِ ظُهُورَاتٍ مَجْدِ أَزَلِّيَّتِهِ
- 1551 فَاسْتَشْهَدُهُ حِينَئِذٍ وَكُلَّ خَلْقِهِ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَاحِدٌ أَزَلِيٌّ قَادِرٌ أَحَدِيٌّ مُقْتَدِرٌ صَمْدِيٌّ مُمْتَنِعٌ سَرْمَدِيٌّ مُرْتَفِعٌ لَمْ يَزَلْ قَدْ اسْتَعْلَى بَعْلُوهُ عَلَى كُلِّ سَبَّاحٍ دُونَ لَطْلَعَتِهِ وَاسْتَهَبَى بِسْمُوهِ عَلَى أَفْقِ كُلِّ عِبَادٍ دُونَ لَوْجَهَتِهِ
- 1552 فَقَدْ اصْطَفَى جَوْهَرَهُ مَنِيعَةً وَبِجَرْدِيَّةٍ عَلَيْهِ وَكَافُورِيَّةٍ لَطِيفَةً وَسَاجِدِيَّةً بَهِيَّةً وَكَيْنُونِيَّةً أَزَلِيَّةً ثُمَّ تَجَلَّى لَهَا بِهَا وَالتَّقَى فِي هَوِيَّتِهَا مِثْلَ نَفْسِهَا ذَاتَهَا قَدْ ظَهَرَتْ عَنْهَا أَفْعَالُهُ وَمَلَأَتْ بِهَا سَمَاءَهُ وَأَرْضَهُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْأَزَلُّ

- 1553 And verily, the essence of the Seven Letters is the dawning-place of His pre-existence, the countenance of His ancientness, the sign of His peerlessness, the lamp of His oneness, and the manifestations of the glory of His singleness. Through Him He hath ordained the ways of all things by the most exalted paths of glory and loftiness, and the most sublime roads of majesty and elevation, that those who seek proof in all things may be certain that there is no God but He, the One, the Ever-Existing.
- 1554 The Fourth in the Fourth.
- 1555 In the Name of God, the Pre-eternal, the Pre-eternal.
- 1556 Praise be to God, there is no God but He, the Pre-Existent, the Pre-Existent. And verily, the splendor is from God upon the One, the First, and upon whomsoever resembleth that One, wherein naught is seen save the One, the First. And thereafter, bear witness that God – exalted and mighty is He – hath chosen for Himself two great attributes that befit none other than Him, nor can any of His creation be described thereby. The first is the quality of pre-existence (azaliyyah), and the second is the attribute of ancientness (qadamiyyah). And these are mentioned in expressions such as “the Pre-Existent of pre-existents,” “the Most Ancient of ancients,” “the God of gods,” “the Lord of lords,” “the Sovereign of sovereigns,” “the King of kings,” “the Knower of knowers,” “the Most Compelling of the compelling,” and similar inaccessible manifestations.
- 1557 All these are not attributes that can be conjoined, for what God is described by in terms of pre-existence is other than what is described thereby in that which is below Him.
- 1558 For thou sayest of the mirrors “sun,” and of the heaven “sun” – yet the name of “sun” which thou appliest to the mirrors is but a shadow in relation to the name thou appliest to the sun of heaven. And likewise, bear witness and take proof in all those names according to what I have announced unto thee from God, the One, the Supreme, the Most High. For what creation is described by in terms of pre-existence and ancientness – that is not like what God is described by in terms of pre-existence and ancientness, inasmuch as both of these are created within the rank of creation. And He – glory be unto Him – is more exalted and sanctified above His creation and the attributes of His creation, and is exalted above His servants and the conditions of His servants. For all that is below Him hath been clothed in the raiment of limitations and evanescence. How, then, can they deserve the mention of pre-existence and subsistence, and ancientness and splendor?
- 1553 وانّ ذات حروف السبع طلعه ازليته و وجهه قدميته و اية احديته و مصباح وحدانيته و ظهورات مجد فردانيته به قد قدر مناجى كل شىء باعلى سبل العز و الارتفاع و ارفع طرق المجد و الارتفاع ليستدلن المستدلون فى كل شىء على انه لا اله الا هو الواحد الازل
- 1554 الرابع فى الرابع
- 1555 بسم الله الازل الازل
- 1556 الحمد لله الذى لا اله الا هو الازل الازل و انما البهاء من الله على الواحد الاول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول و بعد فاشهد ان الله جل و عز قد اصطفى لنفسه صفتين صفتين عظيمين لا ينبغي لاحد غيره و لا يوصف به احد من خلقه الاول و صف الازليه و الثانى نعت القدميه و انما تذكر فى ازل الازل و اقدم الاقدام اواله الاله او رب الارباب و ملك الملوك او سلطان السلاطين او علام العالمين او قهار القاهرين و امثال ذلك الظهورات الممتنعه
- 1557 كل ذلك لم يكن صفه مقترنه اذ ما يوصف به الله من الازليه غير ما يوصف به ما دونه
- 1558 اذ انك انت تقول فى المرءات شمس و فى السماء شمس اسم شمسيه التى تطلق فى المرءات شمس بالنسبه الى اسم تطلقه على شمس السماء و كذلك فاستشهد و استدلل فى كل تلك الاسماء مثل ما قد انبئتك من عند الله الواحد المتكبر المتعال اذ ما يوصف الخلق من ذكر الازليه و القدميه ذلك لم يكن مثل ما يوصف به الله من الازل و القدم اذ كليهما خلق فى رتبه الخلق و انه سبحانه اجل و خلو عن خلقه و صفات خلقه و متعال عن عباده و شؤون عباده اذ ما دونه قد قصوا قيص الخلدود و الفناء كيف يستحقون ذكر الازليه و البقاء و القدميه و البهاء

- 1559 But when thou appliest to what I have announced unto thee – the sun of the mirrors – the name of the sun of heaven, then call upon God by that name, that perchance thereby, on the Day of Resurrection, thou mayest be numbered among the saved. 1559 ولكن حين ما تطلق على ما نبئتكَ في شمس المرءات شمس السَّمَاء فادعوا الله بذلك الأسم لعلك به يوم القيمة لتكونن من المنجين
- 1560 [Vahid 10, Bab 15, akbar] 1560 [واحد ١٠ باب ١٥ أكبر]
- 1561 It hath four stations. The first in the first: 1561 وله اربع مراتب الأول في الأول
- 1562 In the Name of God, the Most Great, the Most Great. 1562 بسم الله الأكبر الأكبر
- 1563 There is no God but He, the Most Great, the Most Great. Say: God is greater than every possessor of greatness. None can resist the sovereign power of His grandeur, whether in the heavens or on earth or in what lieth between them. He createth what He willeth by His command. Verily He is the All-Great, the Most Great, the Great. Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lieth between them. Say: All bow down before Him. And praise be to God before Whom all who are in the heavens and who are on earth and what lieth between them make mention. Say: All are submissive unto Him. God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Sovereignty, then the Dominion and the Human Kingdom. He causeth to live and causeth to die, then causeth to die and causeth to live. 1563 لا اله الا هو الأكبر الأكبر قل الله اكبر فوق كل ذي كبير لن يقدر عن يمتنع عن ملك سلطان كبريائيته من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان يكبرا كبرا كبيرا سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك والمملوكوت ثم العز والجبروت ثم القدرة والآهوت ثم القوة واليا قوت ثم السلطنة والتأسوت يحيى ويميت ثم يميت ويحيى
- 1564 And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or in what lieth between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is no God but He, the Mighty, the Beloved. And exalted be He unto Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting. Say: Verily bounty in your knowledge is if ye but know. Say: Verily grace is in your guidance if ye but witness. For one to bring guidance to a single soul or save it on the Day of Resurrection is better than all that is on earth, if ye but know. 1564 وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان على كل شيء قديراً وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل انما الجود في علمكم ان انتم تعلمون قل انما الفضل في هديكم ان انتم تشهدون من ياتي احداً احداً كل ما على الأرض خير ان يهديه او ينجي يوم القيمة عن دون رضائه ان انتم تعلمون
- 1565 Say: Nay, by my Lord, the All-Compelling, the Self-Subsisting! To save a single soul on the Day of Resurrection is better than bestowing upon it all that is on earth, for this one after death entereth Paradise, but if one guideth him not, he entereth the 1565 قل ولا ربى المهيمن القيوم ان ينجو احداً احداً يوم القيمة خير من ان يؤتیه كل ما على الأرض اذ ان هذا بعد موته يدخل في الرضوان وان لم

Fire and what was given him profiteth him not. Why do ye not witness the bounty of Truth in His guidance, nor render thanks even a little? Unto God belongeth the power of the heavens and the earth and what lieth between them. He upholdeth the creation of all things by His command. Verily He is the Strong, the Mighty, the Great. His is whatsoever is in the heavens and on earth and what lieth between them, and He is the Most High, the Most Great. He giveth life and causeth death, and He hath power over all things.

يَهْدِيهِ يَدْخُلُ فِي النَّارِ لَا يَنْفَعُهُ مَا قَدْ آتَاهُ فَمَا لَكُمْ لَا تَشْهَدُونَ جُودَ الْحَقِّ فِي هِدَايِهِ وَلَا قَلِيلاً بِمَا تَشْكُرُونَ
وَاللَّهُ قُوَّةَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَمْسِكُ خَلْقَ كُلِّ شَيْءٍ أَمْرُهُ إِنَّهُ لَقَوِيٌّ مُقْتَوِيٌّ عَظِيمٌ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَهُوَ الْعَلِيُّ الْكَبِيرُ يَحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

1566 And unto God belongeth the glory of the heavens and the earth and what lieth between them, and God is glory glorious glorious. And unto God belongeth the majesty of the heavens and the earth and what lieth between them, and God is majesty majestic majestic. And unto God belongeth the beauty of the heavens and the earth and whatsoever is between them, and God is the All-Beauteous, the Beautifier, the Beautiful. And unto God belongeth the grandeur of the heavens and the earth and whatsoever is between them, and God is the Most Great, the Magnifier, the Grand. And unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is the All-Luminous, the Illuminator, the Light-Giving. And unto God belongeth the mercy of the heavens and the earth and whatsoever is between them, and God is the All-Merciful, the Merciful, the Compassionate. And unto God belong the words of the heavens and the earth and whatsoever is between them, and God is the All-Perfect, the Perfecter, the Complete. And unto God belong the names of the heavens and the earth and whatsoever is between them, and God is the Most Great, the Magnifier, the Great One. And unto God belongeth the might of the heavens and the earth and whatsoever is between them, and God is the All-Powerful, the Strengtheners, the Mighty. And unto God belongeth the knowledge of the heavens and the earth and whatsoever is between them, and God is the All-Knowing, the Knower, the Omniscient. And unto God belongeth the power of the heavens and the earth and whatsoever is between them, and God is the All-Powerful, the Powerful, the Omnipotent. And unto God belongeth the strength of the heavens and the earth and whatsoever is between them, and God is the Most Strong, the Strengtheners, the Powerful.

1566 وَاللَّهُ بِهِآءِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ بِهِآءِ بَاهِيْ بِهِ وَاللَّهُ جَلَالُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ جَلَالُ جَالِلٌ جَلِيلٌ وَاللَّهُ جَمَالُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ جَمَالُ جَامِلٌ جَمِيلٌ وَاللَّهُ عَظَمَةُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ عَظَامٌ عَاطِمٌ عَظِيمٌ وَاللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ نُورٌ نَّوِيرٌ وَاللَّهُ رَحْمَةُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ رَاحِمٌ رَاحِمٌ رَحِيمٌ وَاللَّهُ كَلِمَاتُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ تَامِمٌ تَامِمٌ تَمِيمٌ وَاللَّهُ أَسْمَاءُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ كَبَارٌ كَبِيرٌ وَاللَّهُ عَزَّازٌ عَزَّازٌ عَزِيزٌ وَاللَّهُ عِلْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ عَلَامٌ عَالِمٌ عَالِمٌ وَاللَّهُ قُدْرَةُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ قَدَارٌ قَادِرٌ قَدِيرٌ وَاللَّهُ قُوَّةُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ قَوَاءٌ قَاوِيٌّ قَوِيٌّ

1567 Say: All the names ye behold in the Bayan after the One, these are from another One; ye shall understand one by one, that ye may not be veiled from the mystery of the One, and that on the Day of Resurrection ye may be saved through the First One in the presence of Him Whom God shall make manifest.

1567 قُلْ كُلُّ مَا تَرَوْنَ فِي الْبَيَانِ مِنَ الْأَسْمَاءِ بَعْدَ الْوَاحِدِ ذَلِكَ مِنْ وَاحِدٍ الْآخِرِ أَنْتُمْ وَاحِدٌ وَاحِدًا تَسْتَدْلُونَ لِعَلَّكُمْ عَنْ سِرِّ الْوَاحِدِ لَا تَحْتَجِبُونَ وَيَوْمَ الْقِيَمَةِ بِالْوَاحِدِ الْأَوَّلِ عِنْدَ مَنْ يَظْهَرُ اللَّهُ لَتَنْجُونَ

1568 And unto God belong the questions of the heavens and the earth and whatsoever is between them, and God is the All-Loving, the Lover, the Beloved. And unto God belongeth the sovereignty of the heavens and the earth and whatsoever is between them, and God is the All-Ruling, the Ruler, the Sovereign. And unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is the All-Possessing, the Possessor, the King. And unto God belongeth the loftiness of the heavens and the earth and whatsoever is between them, and God is the Most Exalted, the Exalter, the High. And unto Him belongeth whatsoever dwelleth in the night and the day, and He is the Single One, the Subtle. And unto God belongeth that which is in the heavens and the earth and whatsoever is between them, and God is the All-Bountiful, the Beneficent, the Gracious.

1569 And unto God belongeth the grace of the heavens and the earth and whatsoever is between them, and God is the All-Gracious, the Gracious, the Beneficent. He it is Who giveth life and causeth death, and He is the Preserver of all things. That is God, your Lord. His is the creation and the command. There is no God but He, the Mighty, the Beloved. He it is Who createth what He willeth through His command "Be," and it is. And unto God belongeth the power of the heavens and the earth and whatsoever is between them, and God was possessed of mighty and true power. His is whatsoever is in the heavens and the earth and whatsoever is between them, and God encompasseth all things. Say: In whose hand is the dominion of all things? And verily unto Him shall all return. Say: In God's hand, unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever is between them, and verily unto Him shall all be raised up.

1570 Say: He is the One Who standeth over every soul, knowing what it hath earned and witnessing what it earneth, and verily He is the Truth, the Knower of the unseen. Say: Ye are the dawning-places of your own hearts; ye know not, unless He Whom God shall make manifest informeth you by what name ye are guided, and then by what name you shall inform God, your Lord and the Lord of your ancient forebears, God your Lord and the Lord of your manifest brethren, God your Lord and the Lord of your manifest sisters, God your Lord and the Lord of your departed grandmothers, God your Lord and the Lord of your pure leaves, God your Lord and the Lord of your detached kinswomen. Say: All are from God; there is no God but He, the One, the All-Compelling. Say: God is the Creator of all things, and He is the One, the Most Great, the Most Mighty, the Most Exalted, the All-Compelling.

1568 والله مسائل السموات والأرض وما بينهما والله حجاب حبيب حبيب والله سلطنة السموات والأرض وما بينهما والله سلاط سلاط سليلط والله ملك السموات والأرض وما بينهما والله ملاك مالك ملك والله علو السموات والأرض وما بينهما والله علاء على وله ماسكن بالليل والنهار وهو الفرد اللطيف والله من السموات والأرض وما بينهما والله منان مانن

1569 والله فضل السموات والأرض وما بينهما والله فضال فاضل فضيل هو الذى يحيى ويميت وهو على كل شيء حفيظ ذلكم الله ربكم له الخلق والأمر لا اله الا هو العزيز المحبوب هو الذى يدع ما يشاء بامرته كن فيكون والله قوه السموات والأرض وما بينهما وكان الله ذا قوه حق عظيما له ما فى السموات والأرض وما بينهما وكان الله بكل شيء محيطا قل من بيده ملكوت كل شيء وان اليه كل يرجعون قل بيد الله الذى له ما فى السموات والأرض وما بينهما وان اليه كل يعثون

1570 قل هو القائم على كل نفس يعلم ما كسبت ويشهد على ما تكسب وانه هو الحق علام الغيوب قل انكم انتم مطالع افئدتكم لا تعلمون الا ينبئكم من يظهره الله بانكم انتم على اى اسم تستدلون ثم من اى اسم لتنبؤن الله ربكم ورب ابائكم الاولين الله ربكم ورب اخوانكم الظاهرين الله ربكم ورب اخواتكم الظاهرات الله ربكم ورب جداتكم الغائبات الله ربكم ورب ورقاتكم الساججات الله ربكم ورب اولى قرباتكم المجردات قل كل من عند الله لا اله الا هو الواحد القهار قل الله خالق كل شيء وهو الواحد المتكبر المتعز المتجر القهار

1571 Say: In the disconnected letters there is a remembrance from God aforetime in the Furqan, through which you comprehend all good. Say: All the disconnected letters, when not counted as repeated, equal not the name of the Most Great in the Book of God, by which you magnify God, your Lord. And if you count their letters without counting the repetitions, they speak forth in the Mother Book: "This is the straight path of 'Ali which We uphold; verily We are the Preservers of all things." Through it God enriches whomsoever He willeth of His servants; verily He hath power over all things. Through it God preserveth whomsoever He willeth of His servants; verily He hath power over all things. Through it God preserveth whomsoever He willeth of His servants; verily He is cognizant of all things. Through it God exalteth whomsoever He willeth of His servants; verily He encompasseth all things.

1571 قل انّ في اسماء المقطعات ذكر من الله من قبل في الفرقان انتم بها كلّ خير تدركون قل كلّ المقطعات اذا لم تحسبن مكررا لن يعدل اسم المتكبر في كتاب الله انتم به الله ربكم لتكبرون وان تحسبن حروفهن و لا تحسبن مكررا تهن ينطق في ام الكتاب صراط على حق نمسكه انا سكا على كلّ شيء لحافظين به يغنى الله من يشاء من عباده انه كان على كلّ شيء قديراً به يحفظ الله من يشاء من عباده انه كان على كلّ شيء قديراً به يحفظ الله من يشاء من عباده انه كان بكلّ شيء عليماً به يعزّز الله من يشاء من عباده انه كان بكلّ شيء محيطاً

1572 And unto God belongeth the power in the kingdoms of the heavens and the earth and whatsoever is between them, and God is a mighty, powerful Sovereign. Say: Verily God writeth as He willeth by His command; verily He hath power over all things. Say: God sendeth down from His presence whatsoever He willeth by His command, and God is the Subtle, the Inaccessible, the Exalted.

1572 والله القوّة في ملكوت السموات والأرض وما بينهما والله سلطان مقتدر قديراً قل انّ الله ليكتب كيف يشاء بامر الله كان على كلّ شيء مقبلاً قل الله ينزل من عنده ما يشاء بامر الله والله لطيف متنع رفيع

1573 The Second in the Second

1573 الثاني في الثاني

1574 In the Name of God, the Most Great, the Most Great

1574 بسم الله الأكبر الأكبر

1575 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human realm, then the Glory and the Majesty, then the Power and the Perfection, then the Similitude and the Examples, then the Stations and the Grandeur, then the Authority and the Justice, then the Pride and the Revelation, then the Greatness and the Omnipotence, then the Might and the Inaccessibility, then the Power and the Transcendence, then the Joy and the Gladness, then whatsoever Thou hast loved or wilt love of the kingdom of Thy Command and creation.

1575 سبحانك اللهم يا الهى لاشهدك و كلّ شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت ثم العزّ و الجبروت ثم القدرة و اللاهوت ثم القوّة و الياقوت ثم السلطنة و الناسوت ثم العزّة و الجلال ثم القدرة و الكمال ثم المثل و الأمثال ثم المواقع و الأجلال ثم السطوة و العدال ثم الكبرياء و الاستجلال ثم العظمة و الأفتدال ثم العزّة و الامتناع ثم القوّة و الأرتفاع ثم البهجة و الأبتهاج ثم ما احببته او تحبته من ملكوت امرك و خلقتك

1576 Thou hast ever been One God, Single, Eternal, Individual, Ever-living, Self-subsisting, Sovereign, Supreme, Holy, Everlasting, Eternal, Self-dependent, Transcendent, Inaccessible, inasmuch as Thou hast taken unto Thyself neither consort nor son, and there hath been no partner for Thee in what Thou hast created, nor any helper in what Thou hast fashioned. Thy way hath ever been, in every Dispensation, to raise up the house of Thy manifestation, then when the Book reacheth its

1576 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً متعالياً متمتعاً بما اتّخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولى فيما صنعت لم تزل كانت سنتك في كلّ الظهور ارتفاع بيت ظهورك ثم لما بلغ الكتاب اجله فاذا لتبدئن بيتاً اخر و تحبن

appointed time, Thou dost begin another house and to establish all that Thou hast raised therein. Through this are made manifest the seats of Thy command and prohibition, and the dawning-places of Thy power and might in every Revelation. Otherwise, there would be no Manifest One in the manifestations except Thee, no Hidden One in the concealments save Thee, no Inaccessible One in the essences except Thee, and no Transcendent One in the abstractions but Thee.

ان ترفعن بيت الاخر وتجعلن كل ما قد رفعت في ذلك فسبحانك وتعاليت بهذا يظهره مواقع امرك ونهيك ومشارك طولك وحولك في كل ظهور والا لم يكن الظاهر في الظهورات غيرك والباطن في البطونات سواك والممتنع في الجوهريات الا اياك والمرتفع في المجرديات الا انت

1577 O God! Do Thou create workers for the raising up of that House and the establishment of that House, for verily Thou hast ever been powerful over all things and inaccessible above all things. Thou hast ever been triumphant above all contingent beings, manifest above all existing things, inaccessible above all created things, and exalted above all who dwell in the kingdoms of earth and heaven. Thou art transcendent above all atoms, mighty above all who dwell in the kingdoms of beginning and end, and sovereign over all things through the sovereign power of might and independence, and the dominion of power and majesty.

1577 فلتخلقن اللهم عمالا لارتفاع ذلك البيت واثبات ذلك البيت اذ انك انت لم تزل كنت مقتدرا على كل شيء وممتعا فوق كل شيء لم تزل كنت قاهرا فوق كل الممكنات وظاهرا فوق كل الموجودات وممتعا فوق كل الكائنات ومرتفعا فوق من في ملكوت الأرض والسموات ومتعاليا فوق كل الذرات ومقتدرا فوق كل من في ملكوت البدء والنهايات ومسلطا على كل الاشياء بملك العزة والاستقلال وسلطان القوة والاستجلال

1578 Never have Thy blessings been such that any of Thy creation could enumerate them, and Thy bounties too exalted for any of Thy servants to render adequate thanks. Thou dost ever cause to live and to die, then cause to die and to live. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily Thou art powerful over all things.

1578 لم تزل الاثك اكبر من ان يحصيا احد من خلقك ونعمائك اجل من ان يبلغ بشكرها كل عبادك لم تزل تحي وتميت ثم تميت وتحى وانك انت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا يفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرك انك كنت على كل شيء قديرا

1579 O God! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection with all that Thou possessest through Thy power, might, glory, grandeur, sovereignty, eternity, self-subsistence, loftiness, perpetuity, signs and holiness. For verily nothing escapeth Thy knowledge, whether in the heavens or on the earth or between them, and nothing in the kingdom of command or creation or below it can frustrate Thee. Verily Thou art All-Knowing, All-Powerful, All-Wise.

1579 فلتصلين اللهم على من تظهرنه يوم القيمة بكل ما انت عليه بقدرتك وقوتك وعزتك وعظمتك وكبريائيتك ووسلطتك وقدمك وقيوميتك ورفعتك وديموميتك وايتانك وسبوحيتك اذ انك لن يعزب من عملك من شيء لا في السموات ولا في الأرض وما بينهما ولا يعجزك من شيء لا في ملكوت الأمر ولا الخلق ولا ما دونه وانك كنت علاما مقتدرا عليهما

1580 The Third in the Third.

1580 الثالث في الثالث

1581 In the Name of God, the Most Great, the Most Great

1581 بسم الله الأكبر الأكبر

1582 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, raised Himself in His elevation above all existing things, made Himself inaccessible in His inaccessibility above all created things, manifested Himself in His

1582 الحمد لله الذي قد استعلى بعلمه فوق كل الممكنات واسترفع بارتفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الكائنات واستظهر

manifestation above all who dwell in the kingdoms of earth and heaven, magnified Himself in His magnificence above all atoms, raised Himself in His elevation above all evidences, and made Himself inaccessible in His inaccessibility above all signs. His creation beareth witness, and He Himself testifieth, that there is no God but Him, the One, the All-Compelling.

- 1583 He hath chosen an inaccessible essence, a glorious abstraction, an eternal reality, a divine archetype, and a pristine purity. Then He revealed Himself to it through it and cast into its identity the likeness of itself. Then His sign appeared through it and filled His heaven and His earth, testifying that there is no God but Him. He hath ordained, in the Bayan, the path of all things, and hath held, by His power, the creation of all things within the Book, and hath directed the affairs of all who dwell in the kingdoms of the heavens and of the earth and of what lieth between them through His manifestations in creation.

- 1584 I render unto Him such praise as none among all created things hath ever rendered before Me, and I offer Him such thanksgiving as none among all existing things shall ever offer after Me - praise resplendent and gleaming, and thanksgiving manifest and radiant, whereby the pillars of all things are filled with the light of His glorification, and the essences of all things with the manifestations of His sanctification, and the realities of all things with the evidences of His exaltation, and the souls of all things with the expressions of His magnification, and the beings of all things with the mysteries of His unification - praise that none besides Him can encompass in knowledge, and none can reckon save Him. His is the creation and the command, both before and after, all abide by His bidding.

- 1585 The Fourth in the Fourth

- 1586 In the Name of God, the Most Great, the Most Great!

- 1587 Praise be to God, beside Whom there is none other God, the Most Great, the Most Great! And verily the Glory from God be upon the Primal Unity and upon whatsoever resembleth that Unity wherein naught can be seen except the Primal Unity. I bear witness that grandeur and majesty befit none save God, exalted be His glory, and this is the mantle of His names' loftiness and God's might and the sublimity of His attributes. But thou, in the essence of unity and the pure abstraction and the pristine praise and the camphor of glorification, seest not in the station of pure manifestation the transcendent names, for His is the grandeur through His essence, and the majesty through His reality, and the exaltation through His eternity,

بأظناره فوق من في ملكوت الأرض و السموات واستكبر باختياره فوق كل الذرات واسترفع بارتفاعه فوق كل الدلالات واستمتع بامتناعه فوق كل الايات فاستشهده و كل خلقه على انه لا اله الا هو الواحد الجبار

- 1583 قد اصطفى جوهره منيرة و مجريه بهيه و كينونية ازليه و طرزية المعية و ساذجية كافورية ثم تجلى لها بها و التي في هويتها مثال نفسها فاذا قد ظهرت عنها ايته و ملئت بها سمائه و ارضه على انه لا اله الا هو قد قدر مناهج كل شيء في البيان و امسك خلق كل شيء بقوته في الكاب و دبر امر من في ملكوت السموات و الأرض و ما بينهما بظهوراته في الانشاء

- 1584 فاستحمده حمدا ما سبقه احد من الممكات و استشكره شكرا ما يشكره احد من بعد من الموجودات حمد شارق بارق و شكر لايح لامع الذي به يملأ اركان كل شيء من نور تسبيحه و كينونيات كل شيء من ظهورات تقديسه و ذا تيات كل شيء من شئون تكبيره و نفسانيات كل شيء من بروزات تعظيمه و انيات كل شيء من بطونات توحيده حمدا لا يحيط بعلبه غيره و لا يحصى احد دونه و لا يحيط احد من عباد له الخلق و الأمر من قبل و من بعد كل بامر قائمون

- 1585 الرابع في الرابع

- 1586 بسم الله الأكبر الأكبر

- 1587 الحمد لله الذي لا اله الا هو الأكبر الأكبر و انما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان الكبرياء و العظمة لا ينبغي الا الله جل جلاله و هذا رداء و علو اسمائه و عز الله و سمو مثاله و لكنك في جوهر التوحيد و مجرد التجريد و سازج التحميد و كافور التمجيد لا ترى في مقام ص رف الظهور اسماء المتعالية اذله الكبرياء بكينونيته و العظمة بذاتيته و الارتفاع بازليته و الامتناع بقدميته و الاستقلال بارفعيته

and the inaccessibility through His antiquity, and the independence through His supremacy.

1588 And whatsoever the creation comprehendeth of greatness that their hearts have known - how then can they present God's grandeur and His majesty, and God's glory and His sovereignty? Verily thy heart perceiveth that every great one boweth before Him because of His grandeur, and every mighty one is humbled before Him because of His majesty, and every wealthy one is made poor before Him because of His exalted grace, and every powerful one is brought low before Him because of His supreme inaccessibility, and every lofty one is enslaved to Him because of His supreme exaltation. When thou shalt attain unto the Day of Him Whom God shall make manifest and shalt behold all who are on earth prostrating themselves before Him in their inmost hearts and outwardly, then less than a needle's eye of God's grandeur will have been manifested upon the forms of all contingent beings possible in the realm of creation. Otherwise, that which cannot be manifested - how could it be mentioned?

1588 و كلها يستدرك الخلق ذلك من كبر قد عرفه
فؤادهم فكيف يقدر ان يعرضون كبريائية
الله وعظمته واجلال الله وسطوته وانما تدرك
به فؤادك كل كبير ساجد له لكبريائيته و كل
عظيم خاضع بين يديه لعظمته و كلغنى مفتقراليه
لعلو عنايته و كل عزيز خاضع له لعلو امتناعه
و كل رفيع عبده لعلو ارتفاعه فاذا ادركت
يوم من يظهره الله و رايت كل ما على الأرض
ساجدون بين يديه بسرهم و علايتهم فاذا قد ظهر
من كبرياء الله اقل من سم الأبره على هياكل
كل الأمكانيّة الممكنة في رتبه الخلقه و الا ما
لا يمكن ان يظهر كيف ينبغي ان تذكر هذا

1589 This is a mention of thy Lord's grandeur and the majesty of thy Creator. God hath made Him Whom God shall make manifest - exalted and glorified be His remembrance, and elevated and sublime be His station - the repository of that grandeur and the treasury of that majesty and exaltation. If thou submittest to His grandeur, then thou hast fulfilled thy Lord's grandeur, and if thou art humble before His majesty, then thou hast been illumined by thy Lord's majesty. Otherwise, thou hast believed His grandeur to be imaginary and His majesty to be fanciful in thy knowledge but not in thy deeds, and neither thy knowledge nor thy deeds shall profit thee save that which profiteth thee on the Day of Resurrection before God, Who is before Him Whom God shall make manifest. And on the day of His manifestation, thou mayest deem thyself great and mighty in thine own estimation and words, but consider from the beginning of thy life unto its end to whom thou dost prostrate and to whom thou dost turn.

1589 ذكر من كبريائية ربك و عظمه بارئك قد جعل
الله ممكن ذلك الكبرياء و مخزن تلك العظمة و
الارتفاع من يظهره الله جل و علا ذكره و ارتفع
و علا قدره ان خضعت لكبريائه فاذا كنت
مستوفيا لكبريائه ربك و ان خشعت لعظمته فاذا
كنت مستضيئا لعظمه ربك و الا قد اعتقدت
كبريائيته موهوميه و عظمه خياليه في علمك لا
في عملك و لا ينفع علمك و لا عملك الا و ان
تقرين بما ينفعك يوم القيمة عند الله الذي هو عند
من يظهره الله و انت يوم ظهوره ربك كبر عند
نفسك و عظم عند قولك و لكنك من اول عمرك
الى اخره فانظر لمن تسجد و لمن تدل

1590 This is a sign which God hath revealed unto thee from Him Whom God shall make manifest, within thine own heart before His manifestation, and thou canst not wax proud before Him or be veiled from Him. For if thou art veiled from Him on the day of His manifestation, thou art prostrating to His previous Manifestation and submitting to the dawning of His mystery. Therefore, bring thy hidden state into harmony with thy visible state if thou desirest to benefit therefrom. Otherwise, He is independent of thee and of all the worlds.

1590 هذا اية قد تجلى الله من يظهره الله لك بك في
فؤادك قبل ظهوره و انت لا تستقدران تستكبر
عليه او ان تحتجب عنه اذ لو تحتجب عنه يوم
ظهوره انت ساجده بظهور قبله و قاتنه بظهور
سره فاستدرك غيبك في شهادتك ان اردت ان
ينفعك و الا و غنى عنك ثم عن العالمين

1591 [Vahid 10, Bab 16, abdhakh]

1592 And it hath four stations. The first of the first:

1593 In the Name of God, the Most Exalted, the Most Exalted.

1594 There is no God but He, the Most Exalted, the Most Exalted. Say: God is more exalted than all who are exalted. None can withhold himself from the dominion of His exalted sovereignty, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily, He hath ever been supremely exalted, transcendently glorious. Glorified be He before Whom prostrate all who are in the heavens and who are on the earth and what lieth between them. Say: All bow down before Him in worship. And praise be to God, Whom all in the heavens and on the earth and what lieth between them do glorify. Say: All are devoutly obedient unto Him.

1595 God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth. He is powerful over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is no God but He, the Mighty, the Beloved. And blessed be He unto Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting.

1596 Say: God is more exalted than all things, and all before Him are prostrate in worship. Say: God hath ever been transcendent in the kingdoms of the heavens and the earth and what lieth between them, and exalted in the kingdom of Command and Creation and what lieth beneath them. All are His servants and all are devoted to Him. Say: These are among the dwellers of the Psalms where descendeth the form which hath come down from heaven. They imagine they worship God their Lord, and they remember Him by night and by day, but God beareth witness that there is no God but He, and they are in four manifestations, and aforetime they were guided by God, but after God sent down the Books unto the Messengers, when they became veiled, they entered the fire and they shall not be helped except if they enter into the Bayan and then become

1591 [واحد ١٠ باب ١٦ أبذخ]

1592 وله اربع مراتب الأول في الأول

1593 بسم الله الأبذخ الأبذخ

1594 لا اله الا هو الأبذخ الأبذخ قل الله ابذخ فوق كل ذي ابذخ لن يقدر ان يمتنع عن ملك سلطان ابذخه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان بذخا باذخا بذخا سيحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون

1595 شهد الله أنه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة والآهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى وأنه هو حتى لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء قديراً وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتبارك الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

1596 قل ان الله باذخ فوق كل شيء وكل بين يديه لساجدون قل ان الله لم يزل كان شامخا في ملكوت السموات والأرض وما بينهما و باذخا في ملكوت الأمر والخلق وما دونهما كل عباد له وكل له قانتون قل ان هذا من سكان الزبور حيث ينزلون شبح الذي قد نزل من السماء يحسبون وانهم يعبدون الله ربهم وهم بالليل والنهار له ذاكرون ولكن الله يشهد على أنه لا اله الا هو وانهم في اربع ظهور ومن قبل هم كانوا على هدى من الله ولكنهم بعد ما نزل الله الكتب على الرسل لما قد احتجبوا قد دخلوا النار وهم لا ينصرون الا وان يدخلون في البيان ثم

certain of their Lord's command. Verily We have ordained for them their religion, but on that Day they will not recognize Us, nor will they return unto God their Lord.

بامر ربهم يوقنون انا قد شرعنا لهم دينهم ولكنهم
يومئذ لا يعرفوننا ولا هم الى الله ربهم يرجعون

1597 O people of the Bayan! Have mercy upon yourselves. Do not remain, after Him Whom God shall make manifest, in that which God hath given you aforetime, lest He bear witness against you without guidance and make you like unto those who were given the Book before you. Fear God, then, and unto Him shall ye return. Say: Verily your return unto Him Whom God shall make manifest is your return unto God your Lord. Ye desire to return unto God your Lord. Say: God is independent of all that is in the heavens and on earth and whatsoever is between them, but ye are poor in your faith in God and His signs. What aileth you that ye fear not God? Say: Verily We shall purify you in every Manifestation, causing you to enter into God's religion and bringing you out of that wherein ye were before. What aileth you that ye remember not?

1597 ان يا اولى البيان فلترحمن على انفسكم ان لا تبقي
بعد من يظهره الله فيما اتيكم الله من قبل ليشهد
عليكم بغير الهدى و ليجعلنكم كمثل الذين اوتوا
الكتاب من قبلكم فاتقوا الله ثم اليه ترجعون قل ان
رجوعكم الى من يظهره الله رجوعكم الى الله ربكم
تحبون انتم الى الله ربكم لترجعون قل لله غنى عما
فى السموات والارض وما بينهما ولكنكم فقرآء
فى ايمانكم بالله و اياته فما لكم كيف لا تتقون قل
انا ليمحصن فى كل ظهوران تدخلنكم فى دين الله
ولنخرجنكم عما كنتم فيه من قبل فما لكم كيف
لا تتذكرون

1598 Say: From the beginning that hath no beginning until now, We have been witness unto all things, but they await not the testimony of their Lord and act according to their own testimonies. Say: Your own testimonies will profit you not on the Day of Resurrection before Him Whom God shall make manifest, save what God testifieth concerning you. O people of the Bayan! Fear ye all together the Day when God desireth to take what is with you and give you what He pleaseth. This is the Day of Truth. Even as ye took before, so shall ye take, and even as ye return deposits one to another, so unto Him Whom God shall make manifest shall ye return what is with you. What is with you shall profit you not, even to the weight of a grain of mustard seed. Did their patience profit those who were given the Gospel, or those who were before them? What aileth you that ye remember not? And unto God belong the issues of all matters, both before and after.

1598 قل من اول الذى لا اول له الى حينئذ انا كنا
على كل شيء شاهدين ولكنهم لن يرتقبوا شهادة
ربهم وهم بشهادات انفسهم يعملون قل لا ينفعكم
شهادة انفسكم يوم القيمة عند من يظهره الله الا ما
يشهد عليكم من عند الله ان يا اولى البيان انتم كلكم
اجمعون لتتقون من يوم يريد الله ان ياخذ ما عنكم
ويؤتيكم ما يشاء هذا يوم الحق انتم مثل ما اخذتم
من قبل لتاخذون ومثل ما تردون امانات بعضكم
الى بعض الى من يظهره الله ما عنكم لتردون ما
عنكم لن ينفعكم قدر خردل هل ينفع الذين اوتوا
الانجيل صبرهم او الذينهم كانوا من قبلهم فالكم
كيف لا تتذكرون والله عاقبه الامور من قبل و
من بعد

1599 There is no God but He, the Help in Peril, the Self-Subsisting. Say: God hath ordained carnelian for you and made it an ornament in your hands whereby ye may attain unto all good. And if ye engrave upon it a verse from the Book of God, it will draw sustenance for you by the quickest means, whether ye labor on land or sea. Thus doth God bestow His grace upon you, His servants. O My servants, fear ye God! All belong to God and all shall return unto God their Lord. Unto God belongeth whatsoever is in the heavens and on earth and whatsoever is between them. There is no God but He, the Help in Peril, the Self-Subsisting. Say: God giveth life and causeth to die, then causeth to die and giveth life, and verily unto God

1599 لا اله الا هو المهيمن القيوم قل ان الله قد جعل
لكم العقيق وجعل لكم زينه فى ايديكم انتم به كل
خير تدركون وان تنقش عليه اية من كتاب الله
تجلب رزق انفسكم باقرب ما انتم فى سبل البر و
البحر تبعون كذلك يمين الله عليكم على عباده ان
يا عبادى فاتقون كل لله و كل الى الله ربهم
لينقلبون والله ما فى السموات والارض و ما
بينهما لا اله الا هو المهيمن القيوم قل الله يحيى
و يميت ثم يميت ويحيى وان الى الله ربهم كل

their Lord shall all return. Say: Who created the heavens and the earth and whatsoever is between them? Say: God. How then are ye not thankful? And there is no God but God, the Lord of all worlds.

لينقلبون قل من خلق السموات والأرض وما بينهما قل الله فكيف انتم لا تشكرون وما من اله الا الله ذلك رب العالمين

1600 Unto God belongeth whatsoever is in the heavens and on earth and whatsoever is between them. All love God, their Lord, the Merciful, and all are submissive unto Him. He it is Who giveth life and causeth death, and verily unto Him shall all return. Unto Him belong the keys of the heavens and of the earth and of whatsoever lieth between them. There is no God but He, the Supreme Ruler, the Self-Subsisting. Is there any god beside God Who createth you, provideth for you, causeth you to die and bringeth you again to life? Say: Exalted is God above all that they mention beside Him!

1600 والله ما في السموات والأرض وما بينهما كلّ تحبون الله ربهم الرحمن وكلّ له قانتون هو الذي يحيي ويميت وإنّ اليه كلّ يرجعون له مقاليد السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم هل من اله غير الله يخلقكم ويرزقكم ويميتكم ويحييكم قل سبحان الله عما يذكرون

1601 He it is Who createth whatsoever He willeth by His command. All are His servants, and before Him do all stand submissive. Say: He is the Subduer, exalted above His creation; He is the Mighty, the Well-Beloved. Say: He is the Manifest, uplifted over His servants; He is the Protector, the Self-Subsisting. In Him, therefore, let your trust be placed, O people, for He is your Lord, the Almighty Sovereign, that haply on the Day of Resurrection ye may be delivered.

1601 هو الذي يخلق ما يشاء بامرہ و كلّ عباد له و كلّ له قانتون قل هو القاهر فوق خلقه وهو العزيز المحبوب قل هو الظاهر فوق عباده وهو المهيمن القيوم فلتتوكلن على الله ربكم السلطان

1602 Should ye put your trust in Him Whom God shall make manifest, then verily on that Day of Decision shall ye attain salvation; otherwise ye shall be unable to trust in God Himself. This is verily the Gate of God, if in truth it be Him Whom ye seek.

1602 لعلكم يوم القيمة لتنجون ان تتوكلن على من يظهره الله فاذا انتم يوم القيمة يوم الفصل لتنجون والا لا تستطيعن ان تتوكلن على الله هذا باب الله ان انتم بالحق اياه تريدون

1603 Unto Him belongeth whatsoever dwelleth by night or by day. There is no God but He, the Protector, the Self-Subsisting. Say: Whose hand holdeth the dominion of the heavens and of the earth and of whatsoever lieth between them? All are His worshippers. Say: How is it that ye believe not in Him Whom God shall make manifest, the Gate of Guidance? And if ye believe, how is it that ye are not assured? And if assured, how is it that ye render Him no aid? And if ye aid Him, how is it that ye guard not yourselves?

1603 وله ما سكن بالليل والنهار لا اله الا هو المهيمن القيوم قل من بيده ملكوت السموات والأرض وما بينهما وكلّ له عابدون قل فكيف انتم بمن يظهره الله باب الهدى لا تؤمنون وان تؤمنون فكيف لا توقنون وان توقنون فكيف لا تنصرون وان تنصرون فكيف تحفظن انفسكم

1604 Yet His chosen ones ye prefer not, and though ye have been endowed with the bounty of God in the path of truth, ye turn aside therefrom – that He may exalt the word of the Most High over those who desire not to believe in God, their Lord, and may make manifest His supreme Word that perchance thereby they may become God-fearing.

1604 ثمّ على ادلائه لا تختارون وان تختارون فكيف انتم مما قد اتاكم الله في سبيل الحق لا تصرفون ليرفع كلمه الأعلى على الذينهم لا يريدون ان يؤمنون بالله ربهم ويظهر عليهم كلمه العليا لعلهم بها يتقون

1605 Say: God ruleth supreme over all things, and all stand firm by His command. Say: God is the Subduer above all things, and

1605 قل الله غالب على كلّ شيء و كلّ بامرہ قاثنون قل الله قاهر فوق كلّ شيء و كلّ من خيفته

all, in fear of Him, are filled with awe. Say: God is the Manifest above all things, and all, before the might of His sovereignty, tremble.

مشفقون قل الله ظاهر على كل شيء و كل من سطوته خائفون

1606 Say: He is the Subduer above you from before your faces, the Manifest behind you, the Lord over you on your left hand, the Exalted above your heads, the Uplifted beneath your feet, the Inaccessible from every side; that by His command He may turn you by night and by day. Yea, unto Him belong creation and command, before and after all things. There is no God but He, the Most High, the Most Great.

1606 قل هو القاهر فوقكم عن بين ايديكم و الظاهر عليكم من ورائكم و المتسلط عليكم من شمائلكم و المتعالى عليكم من فوق رؤسكم و المرتفع عليكم من تحت اقدامكم و الممتنع عليكم من كل شطركم ليقلبكم بالليل و النهار بامر اله الاله الخلق و الامر من قبل و من بعد لا اله الا هو العلى العظيم

1607 The second in the second

1607 الثانى فى الثانى

1608 In the Name of God, the Most Exalted, the Most Exalted.

1608 بسم الله الأبدخ الأبدخ

1609 Praise be unto Thee, O Lord my God! I testify, O my God, and all things bear witness that Thou art God, there is no God but Thee, alone without peer. Thine is the Kingdom and the Dominion, Thine the Glory and the Omnipotence, Thine the Power and the Divinity, Thine the Might and the Sovereignty, Thine the Dominion and the earthly realm. Thine is Majesty and Grandeur, Thine the Countenance and Beauty, Thine the Face and Perfection, Thine the Likeness and the Similitudes, Thine are the stations and the Glories, Thine the Might and the Invincibility, Thine the Power and the Transcendence, Thine the Joy and the Gladness, Thine the Might and the Inaccessibility, Thine the Sovereignty and the Omnipotence, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Cause and Creation. Thou hast ever been one God, Single, Eternal, Peerless, Ever-Living, Self-Subsisting, Sovereign, All-Compelling, Most Holy, Everlasting, Independent.

1609 سبحانك اللهم يا الهى لاشهدنك و كل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت و لك العز و الجبروت و لك القدرة و الآهوت و لك القوة و الياقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجهه و الكمال و لك المثل و الأمثال و لك المواقع و الأجلال و لك العزة و الأمتناع و لك القوة و الأرتفاع و لك البهجة و الأبتهاج و لك العزة و الأمتناع و لك السلطنة و الأقتدار و لك ما احببته او تحبته من ملكوت امرك و خلقك لم تزل كنت الها واحداً احداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً ابداً معتمداً

1610 Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in Thy creation, nor any helper in what Thou hast fashioned. By Thy power hast Thou created all things and ordained them according to Thy decree, and by Thy will hast Thou formed all things and shaped them according to Thy wisdom. Praise be unto Thee, O my God, for the manifestations of Thy Cause, the dawning-places of Thy bounty, the signs of Thy transcendent glory, and the evidences of Thy supreme majesty. Thou hast ever been the Subduer of the mighty, the Manifestor of power, the Ordainer of destiny, the Sovereign of sovereigns, the Vanquisher of the valiant, the Almighty over the proud, and the Compeller of all things. Thou hast ever been One, Single, Eternal, Peerless, Ever-Living, Self-Subsisting, Sovereign, All-Compelling, Most Holy, Everlasting, Independent. Thou hast taken unto Thyself neither consort nor son.

1610 ما اتخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فيما خلقت و لا ولى فيما صنعت قد خلقت بقدرتك كل شيء و قدرته تقديراً و صورت بارادتك كل شيء و صورته تصويراً فلك الحمد يا الهى على مواقع امرك و مطالع طولك و ايات شانخيتك و دلالات بازخيتك لم تزل كنت قهار القهراء و ظهار الظهراء و قدار القدراء و سلاط السلاط و غلاب الغلاب و جبار الجبراء و سخر السخراء لم تزل كنت الها واحداً احداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة و لا ولداً

- 1611 Thou hast ever been, O my God, the Creator of all things and their Sustainer, the One Who giveth death to all things and Who quickeneth them. Thou hast ever been established over every soul and witness unto all things. None save Thee can reckon the dwellers of the heaven of Thy Lordship, and none but Thee can witness the evidences of the earth of Thy unity. Thou didst begin this creation with the Primal Unity, then didst Thou begin the numbers of Unity with the Primal Unity, then didst Thou multiply the numbers with the first numbers. Glorified art Thou! All who have been illumined by the Sun of Thy oneness and the lights of the manifestation of Thy Countenance - Thou art the One Who existed before all things, the Hidden One of all things, the One Who was before all things, and the One Who shall be after all things.
- 1612 Sanctified be Thy names and exalted be Thy likenesses. Thou hast ever been the Possessor of sovereignty and dominion, the Lord of kingdom and kingship, the Source of might and power, the Fountainhead of bounty and grace, the Origin of glory and loving-kindness. Glorified, exalted, and sanctified be all Thy names, elevated be all Thy examples, uplifted be all Thy signs, and magnified be all Thy tokens in whatsoever they contain and whereon they rest.
- 1613 Thou dost ever quicken and cause to die, then cause to die and quicken, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest. Verily, Thou art powerful over all things.
- 1614 Therefore, O my God, by Thy transcendent glory, Thy supreme majesty, the loftiness of Thy station, and the inviolability of Thy sanctity, do Thou cause to be manifested on the Day of Resurrection, in such manner as Thou lovest and art pleased with, the essence of Thy transcendence, the reality of Thy supreme majesty, the identity of Thy exaltation, the being of Thy sanctity, and the substance of Thy glory. Verily, Thou art the All-Bountiful, the Inaccessible, the Impregnable; verily, Thou art the Munificent, the Exalted, the Most High; verily, Thou art the Generous, the Almighty, the Powerful; verily, Thou art the Most Kind, the All-Subduing, the Most Potent; verily, Thou art the Most Gracious, the Most Exalted, the Most High.
- 1615 The Third in the Third:
- 1616 In the Name of God, the Most Glorious, the Most Glorious.
- 1611 لم تزل كنت يا الهى خالق كل شيء ورازقه وميت كل شيء وحياه لم تزل كنت قائما على كل نفس وشاهدا على كل شيء سكان سماء ربوبيتك لا يحصيه احد سويك وادلاء ارض وحدانيتك لم يشهد عليه غيرك قد بدئت ذلك الخلق بالواحد الاول ثم بدئت اعداد الواحد بالواحد الاول ثم كثرت الأعداد بالأعداد الاول فسبحانك كل من تجلى شمس وحدانيتك ومن انوار ظهور وجهك انت الكائن من قبل كل شيء والمكون لكل شيء والكينون قبل كل شيء والمكون بعد كل شيء
- 1612 تقدست اسمائك وتعاليت امثالك لم تزل كنت ذو السلطنة والسلطان وذو الملك والملكان وذو العز والامتناع وذو الجود والامتنان وذو المجد والاحتنان فسبحانك وتعاليت وتقدست اسمائك كلها وتعاليت امثالك باسرها وترفعت اياتك بكلها وتجلت علاماتك بما فيها وعليها
- 1613 لم تزل تحي وتميت ثم تميت وتحى وانك انت حتى لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا يفوت عن قبضتك من شيء لا فى السموات ولا فى الأرض ولا ما بينهما تخلق ما تشاء انك كنت على كل شيء قديرا
- 1614 فلتصلين اللهم يا الهى بعلو بازخيتك و سمو شامخيتك وارتفاع رفعتك و امتناع مناعتك بما انت تحب و ترضى على ان تظهرن يوم القيمة كيفيه شامخيتك وذاتيه بازخيتك و نفسانية رفعتك وانية مناعتك وجوهريه سازجيتك انك كنت و هابا ممتعا منيعا و انك كنت جوادا مرتفعا رفيعا و انك كنت كراما مقتدرا قديرا و انك كنت لطافا مستلطا سليطا و انك كنت فضالا متعاليا عليا
- 1615 الثالث فى الثالث
- 1616 بسم الله الأبدخ الأبدخ

- 1617 Praise be unto Him Who hath been exalted by His exaltation above all created things, become inaccessible through His inaccessibility above all beings, become manifest through His manifestation above all who dwell in the kingdoms of earth and heaven, come into being through His coming into being above all similitudes and allusions, and become enriched through His enrichment above all that exists in the kingdoms of might and signs. He and all His creation bear witness that there is none other God but Him, the One, the Most High.
- 1617 الحمد لله الذي قد استعلى بعلوه فوق كل الممكنات واسترفع بارتفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الكائنات واستظهر باظهاره فوق من في ملكوت الأرض والسموات واستكون باكتوانه فوق كل المثل والأشارات واستغنى باغتنائه فوق كل ما في ملكوت العز والدلالات فاستشهد به وكل خلقه على أنه لا اله الا هو الواحد البذاخ
- 1618 He hath chosen His pure Essence, His absolute detachment, His pristine camphor-like quality, His pure simplicity, and His lofty detachment for the station of His manifestation, and made it stand at the level of the revelations of His might and education. Then He chose for it beloved names and immersed it in the shoreless ocean of eternity, whereupon the heavens and earth and all that lies between them were filled with the testimony that there is none other God but Him, the One, the Most High.
- 1618 قد اصطفى جوهره منبوعة ومجردية بقيه وكافورية عليه وساذجية جليه ومجردية منبوعة لمقام تجليته وجعله قائما على مقام ظهورات عزه وتربية ثم اصطفى لها اسماء حبيه ثم ادخلها في بحر اللانهاية الارليه فاذا قد ملئت السموات والأرض وما بينهما على أنه لا اله الا هو الواحد البذاخ
- 1619 The recognition of His unity is bound to the recognition of His Gate, and the recognition of His Gate is bound to the recognition of the Primary Sources from His Proof, and the recognition of the Primary Sources from His Proof is bound to the recognition of what hath been revealed in the Bayan concerning the paths of all things. He hath appointed over this trustworthy witnesses, preserving guides, and chosen friends, and taught them what hath been revealed from His presence through what He cast upon them in His verses until the Day of His Manifestation.
- 1619 قد اقترن الأقرار بوحدا نيته الأقرار ببايته والأقرار ببايته الأقرار بمطالع الأوليه من عند حجه والأق بمطالع الأوليه من عند حجه الأقرار بما نزل في البيان من مناهج كل شيء وجعل على ذلك شهداء متقين وادلاء حافظين واداء منتجين وعلهم ما نزل من عنده بما قد القاهم في اياته الى يوم ظهوره
- 1620 O witnesses of the Bayan! Be ye ashamed before God Who created you, sustained you, causeth you to die, and giveth you life, that on the Day of Resurrection ye judge not Him Whom God shall make manifest. That covenant was taken from you in the Qur'an, yet ye followed it not and fulfilled it not, until ye passed judgment upon the number of M in A against Him Who created you, sustained you, and gave you life by His command aforetime in the Qur'an. Thus are ye tested on the Day of God's Manifestation, would ye but understand. Had ye understood the proof of your religion, ye would not have judged your Lord God.
- 1620 ان يا شهداء البيان فاستحيوا عن الله الذي قد خلقكم ورزقكم ويميتكم ويحييكم بانكم يوم القيمة على من يظهره الله لا تحكون فان قد اخذ عنكم ذلك العهد في الفرقان وانتم ما تبعتم وما وفيتم حتى قد حكمتم على عده الميم في الألف على من قد خلقكم ورزقكم واحياكم بامرهم من قبل في الفرقان كذلك انتم يوم ظهور الله مبتلون لتعقلتم حجه دينكم ما استحكمتم على الله ربكم
- 1621 Lo, We showed you Our verses in the First Book and caused you to hear all that was in all the Tablets, but ye paid no heed and were not among those who perceive in their religion. Otherwise, as ye professed belief aforetime in the Qur'an, ye would believe thereafter in the Bayan, since all revelation is from God, the Supreme, the Exalted.
- 1621 اذا انا قد رايناكم اياتنا في كتاب الأول واسمعناكم كل ما في كل الألواح ولكم لما ما التفتم وما كنتم مبصرين في دينكم والا بما تدنن من قبل في الفرقان لمدينون من بعد البيان اذ كل تنزيل من عند الله المهيمن المتعال

1622 The Fourth in the Fourth.

الرَّابِعُ فِي الرَّابِعِ 1622

1623 In the Name of God, the Most High, the Most High.

بِسْمِ اللَّهِ الْأَبْدُخِ الْأَبْدُخِ 1623

1624 Praise be to God, besides Whom there is none other God, the Most High, the Most High. And verily the Glory from God be upon the First One and upon whosoever resembleth that One wherein naught is seen save the First One.

1624 الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَبْدُخِ الْأَبْدُخِ وَأَمَّا الْبَهَاءُ مِنْ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمِنْ يُشَابِهُ ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ

1625 And furthermore, I testify that simplicity is among the eternal, inaccessible attributes, like loftiness, and this is among the attributes of God, exalted be His glory, and among the examples of God, mighty be His might. If thou attainest unto the Day of Resurrection, then he who is clothed in the garment of simplicity is none other than Him Whom God shall make manifest, and he who is adorned with the robe of loftiness is none other than Him. That which can appear from the Unseen of Eternity in mention of the First One hath ever been and shall ever be that which appeareth from Him Whom God shall make manifest. Beyond God there is no end, and besides God there is no limit, and this is a veil between what descends from God unto all things and what ascends unto Him. Verily the path for creation other than this is blocked, and the way for the servants other than this is barred.

1625 وَبَعْدَ فَاشْهَدُ أَنَّ السَّادِجِيَّةَ مِنْ صِفَاتِ الْمَمْتَنَعَةِ الْأَزْلِيَّةِ مِثْلَ الشَّائِخِيَّةِ وَهَذَا مِنْ صِفَاتِ اللَّهِ جَلَّ جَلَالُهُ وَمِنْ أَمْثَالِ اللَّهِ عَزَّ وَاعْتَزَّاهُ إِنْ أَدْرَكَتْ يَوْمَ الْقِيَمَةِ فَإِذَا الْمُتَمَكِّصُ بِقَمِيصِ السَّادِجِيَّةِ لَمْ يَكُنْ إِلَّا مَنْ يَظْهَرُهُ اللَّهُ وَالْمُتَلَبِّسُ بِلِبَاسِ الشَّائِخِيَّةِ لَمْ يَكُنْ إِلَّا إِيَّاهُ مَا يُمْكِنُ أَنْ يَظْهَرَ مِنْ غَيْبِ الْأَذَلِّ فِي ذِكْرِ الْأَوَّلِ لَمْ يَزَلْ ذَلِكَ مَا يَظْهَرُ مِنْ عِنْدِ مَنْ يَظْهَرُهُ اللَّهُ وَلَيْسَ وَرَاءَ اللَّهِ غَايَةٌ وَلَا مِنْ دُونِ اللَّهِ نِهَايَةٌ وَهَذَا حِجَابٌ مَا يَنْزِلُ مِنَ اللَّهِ إِلَى كُلِّ شَيْءٍ ذَلِكَ مَا يَصْعَدُ إِلَيْهِ وَأَمَّا السَّبِيلُ لِلخَلْقِ غَيْرَ هَذَا مُسَدَّدُ الطَّرِيقِ لِلْعِبَادِ غَيْرَ هَذَا مُمْنَعٌ

1626 Hold fast unto it, for this is a path of truth which We uphold by permission, and all through God's command do believe in it.

1626 اسْتَمْسِكْ بِهِ فَإِنَّ هَذَا صِرَاطٌ عَلَى حَقٍّ نَمْسُكُهُ بِإِذْنِ وَكُلِّ بَأَمْرِ اللَّهِ بِهِ مُؤْمِنُونَ

1627 [Vahid 10, Bab 17, aDman]

1627 [وَاحِدٌ ١٠ بَابُ ١٧ أَضْمَنَ]

1628 And it has four stages, the first in the first:

1628 وَلَهُ أَرْبَعُ مَرَاتِبٍ الْأَوَّلُ فِي الْأَوَّلِ

1629 In the Name of God, the Most Guaranteeing, the Most Guaranteeing.

بِسْمِ اللَّهِ الْأَضْمَنِ الْأَضْمَنِ 1629

1630 There is no God but He, the Most Guaranteeing, the Most Guaranteeing. Say: God is the Most Guaranteeing above all who possess guarantee. None can withhold himself from the Sovereign King of His guarantee, whether in the heavens or on the earth or what lies between them. He creates what He willeth by His command. Verily He hath ever been the Guarantor, the Guarantee-giver, the Guaranteeing. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on the earth and what lies between them. Say: All are prostrate before Him. And praise be to God before Whom all things in the heavens and on the earth and what lies between them do glorify. Say: All are devoutly obedient unto Him. God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the

1630 لَا إِلَهَ إِلَّا هُوَ الْأَضْمَنِ الْأَضْمَنِ الْإِخْمَنِ قُلْ اللَّهُ أَضْمَنُ فَوْقَ كُلِّ ذِي إِضْمَانٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ إِضْمَانِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ ضَمَانًا ضَامِنًا ضَمِينًا سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ قَائِمُونَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَنَةُ وَالنَّاسُوتُ

Strength and the Sovereignty, then the Rule and the Human Realm.

1631 He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and a King Who passeth not away, and a Just One Who wrongeth not, and a Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on the earth or what lies between them. He createth what He willeth by His command. Verily He hath ever been powerful over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and the earth and what lies between them. There is no God but He, the Mighty, the Beloved. And exalted be He unto Whom belongeth whatsoever is in the heavens and the earth and what lies between them. There is no God but He, the Guardian, the Self-Subsisting. Say: Verily God doth guarantee for you in the kingdom of the heavens and the earth and what lies between them through His grace - will ye not then be thankful?

1632 If ye believe in Him Whom God shall make manifest, He will assuredly cause you to enter Paradise - a promise binding upon Him in all the Books of Heaven. And who is more truthful in utterance than God, if ye be of them that are certain? Therefore shall ye guarantee for one another in all circumstances of grief, for verily ye shall receive two thousand times the recompense and attain unto oneness. Whoso guaranteeth for another with his own self or with anything, God will guarantee Paradise for him and the most glorious chambers - ye shall attain unto this bounty. Be not veiled from this bounty, for ye shall surely attain unto it. Therefore watch over your souls on the Day of Resurrection lest ye seek guarantee from Him Whom God shall make manifest while ye work for Him night and day, even as your hands have wrought in the Bayan while ye all work night and day. And should this occur, then hasten ye therein and guarantee more swiftly than the twinkling of an eye.

1633 For verily this is from God's command in the Book - ye shall surely understand it, though ye know not Him Whom God shall make manifest. And if you should stand surety for anyone in their time of sorrow, perchance you may attain unto His presence. This is from God's grace unto all things, whereby He Whom God shall make manifest may dwell therein, all abiding beneath the shadow of His remembrance and all circling round about Him by night and by day. Seek not surety from anyone once you have recognized Him, and if you do seek it, then stand surety for Him in truth and follow God's command. If you seek not surety, it is better for you in God's Book. But since you know not one another, perchance you seek a guarantee for one

1631 يحيى ويميت ثم يميت ويحيى وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهم لا اله الا هو المهيمن القيوم قل ان الله ليضمن لكم في ملكوت السموات والأرض وما بينهما بفضلته افلا تشكرون

1632 ان تؤمن بمن يظهره الله ليدخلكم في الرضوان وعدا عليه في كتب السماء كلها ومن اصدق من الله حديثا ان انتم بالحق توقنون فلتضمنن بعضكم لبعض في مواقع الحزن كلها فانكم انتم ضعف الفين الثواب وواحد تدركون من يضمن لاحد بنفسه او بشيء ليضمن الله له بالجنة ثم غرف الأبيي انتم ذلك الفضل تدركون فلا تحتجبين عن ذلك الفضل فانتم بالحق تدركون فلتراقبن انفسكم يوم القيمة بان لا تطلبن الضمان لمن يظهره الله وانتم بالليل والنهار له تعملون مثل ما كسبت ايديكم في البيان وانتم كلكم بالليل والنهار الى تعملون ان يقع هذا فلتسارعن في ذلك ثم اقرب من لمح البصر تضمنون

1633 فان ذلك من امر الله في الكتاب انتم بالحق تدركون ولكم لا تعلمون هذا من يظهره الله وان تضمنن لكل احد حين حزنه لعلمك اياه تدركون هذا من فضل الله على كل شيء بما يمكن فيه من يظهره الله كل في ظل ذكره يحكمون وكل بالليل والنهار في حوله لتطوفون فلا تطلبن الضمان من احد وانتم اياه تعرفون وان طلبتم فلتضمنن له بالحق ثم امر الله تتبعون وان لم تطلبن خير لكم في كتاب الله ولكم لما لا

who knows Him, that he may stand surety for a matter in God's Book until the day when you shall be raised up unto your Lord.

تعرفون بعضكم بعضاً ربّما تطلبون قدر لمن يعرفه
ان يضمن له امر في كتاب الله الى يوم اتم الى
ربكم تبعثون

1634 For unto God belongs the dominion of the heavens and the earth and whatsoever is between them, and God is the Supreme Surety, the Guarantor, the Trustee. And unto God belongs the riches of the heavens and the earth and whatsoever is between them, and God has power over all things.

1634 فله ملك السموات والأرض وما بينهما والله
ضمان ضامن ضمين والله غناء السموات والأرض
وما بينهما والله على كل شيء قدير

1635 Say: God indeed loves that in the Bayan you should all be as one soul, that perchance you may attain unto every bounty ordained by God. Say: You were all created from one soul; will you not then see? We created you from the Point of the Bayan by Our command "Be!" and it was. Therefore watch over one another and set right all your affairs. Should you find among you one who is sorrowful, remove his sorrow to the extent of your power. Should you find among you one who is poor, enrich him to the extent of your ability. Should you find among you one who is abased, exalt him to the extent of your power. Should you find among you one who is veiled, teach him to the extent of your ability. Should you find among you one who is single, arrange for him what God has ordained in the Book to the extent of your power. Should you find among you one who is ill, heal him to the extent of your power. Should you find among you one who has a complaint, comfort him to the extent of your power.

1635 قل ان الله ليحب ان البيان ان يكون كلكم اجمعون
كنفس واحده لعلكم ما قدر من عند الله من كل
فضل تدركون قل انكم قد خلقتم من نفس واحده
افلا تبصرون قد خلقناكم من نقطه البيان بامرنا
كن فيكون فلتراقبن بعضكم بعضاً ثم اموركم كلها
تصلحون ان تجد بينكم ذا حزن فلترفعن حزنه
على ما اتم عليه مقتدرون وان تجد بينكم ذا فقر
فلفتنيته على ما اتم عليه مستطيعون وان تجد
بينكم ذا ذل فلتعززنه على ما اتم عليه مقتدرون و
ان تجد بينكم ذا حجاب فلتعلمنه على ما اتم عليه
لمستطيعون وان تجد بينكم ذات واحد فلتقترن
به ما قدر الله في الكتاب على ما اتم عليه مقتدرون
وان تجد بينكم ذات حمام فلتشفيه على ما اتم
مقتدرون وان يجد بينكم ذات شكوى فلتسكنه
على ما اتم عليه مقتدرون

1636 May God grant you the essence of the matter: acquire for others what you would acquire for yourselves. For you are all, every one of you, from a single tree, and until the Day of Resurrection you shall in truth bear witness that you are one from another. Look not upon others except as you look upon yourselves, that perchance in the Bayan you may live as brothers in your inmost hearts, and delight as brothers upon your thrones. This is from God's grace upon you all, O all things, that you may arise at God's command. And should you find among you one who lacks sustenance, provide for him in truth, in such wise that no sorrow may descend upon his heart, to the extent of your power. And should you find among you one who lacks clothing, bestow it upon him gloriously to the extent of your power. Look not unto yourselves and your possessions, but look unto God Who created you and gave you of His dominion what He ordained for you, that you may walk in the ways of His good-pleasure.

1636 ليؤتيكم الله جوهر الأمر انتم لغيركم مثل ما تحب
لانفسكم تكسبون فانكم اتم كلكم اجمعون من شجرة
واحدة الى يوم القيمة بعضاً من بعض اتم بالحق
تشهدون فلا تنظرن الى غيركم الا بعين ما تنظرن
الى انفسكم لعلكم اتم في البيان اخوانا على سرائركم
لتعبدون اخوانا على اعراشكم متلذذون هذا من
فضل الله عليكم وعليكن ان يا كل شيء اتم بامر
الله لتقومون وان تجد بينكم من لم يكن عنده
رزقه اتم بالحق اليه لتوصلون على سبيل لا ينزل
على فؤاده من حزن بما اتم عليه مقتدرون وان
تجد بينكم من لا يكن عنده من لباس اتم بالعز
اياه لتؤتون ما اتم عليه مقتدرون فلا تنظرن الى
انفسكم و تملككم بل انظروا الى الله الذي خلقكم
واتيكم من ملكه ما قدر لكم اتم في سبيل رضائه
تسلكون

- 1637 And should you find among you one who, while traveling, lacks the means for sustenance or transport, while ye have the ability to assist: ye must needs aid them with dignity and honor, for verily ye shall be tested in your days to come. God may descend upon you when ye know not. This is the day when He Whom God shall make manifest will appear amongst you - He Whom God hath associated with His own Self, that ye might exalt Him. Consider those who were given a portion of Our dominion - they offered neither steed nor precious gem in the path of their Lord. Such is the measure of your faith, though ye prostrate yourselves before Us night and day. We have seized you and all that ye possess and cast you into the fire, wherein ye shall find neither protector nor helper.
- 1637 وان تجدن بينكم في سبل الأسفار من لم يكن عنده ما يرزقن به او يركبن عليه وانتم على حق ما انتم عليه مقتدرون لتوصلن اليه بالعز والعلی فانكم انتم في ايامكم من بعد مبتلون ربّما ينزل الله عليكم وانتم لا تعرفون هذا يوم ينزل من يظهره عليكم قد نسبه الله الى نفسه لعلكم اياه لتعززون فلتنظرن الى الذين اتوا نصيبا من ملكنا ما اتوا في سبيل ربهم من فرس ولا جوهر عزّ في سبيل هذا مبلغكم في ايمانكم وانتم بالليل والنهار لنا تسجدون قد اخذناكم وما اتيكم وادخلناكم النار وما لكم فيها من ولي ولا نصير
- 1638 Glory be to Thee, O God! Thou wilt not cause even an atom's weight of sorrow to touch Him Whom Thou shalt manifest on the Day of Resurrection. Verily, Thou hast power over all things. And shouldst Thou bestow aught upon Him, Thou wilt surely take vengeance on his behalf. Therefore, O God, make haste in this and in Thy retribution, for verily Thou hast power over all things. Let not Him Whom Thou hast chosen for Thyself from among all worlds be grieved on the Day of Resurrection, and let His heart be gladdened by that which Thou hast ordained for Him. Verily, Thou art the Best of ordainers.
- 1638 سبحانك اللهم لن تؤث احداً يحزن من تظهره يوم القيمة من قدر خردل انك كنت على كل شيء قديراً وان يؤثينه من شيء لتنتقم عنه به فلتسرعن اللهم فيه وفي اخذك عنه انك كنت على كل شيء قديراً لئلا يحزن يوم القيمة من اصطفيته لنفسك من بين العالمين ويرضى فؤاده من عندك بما قد قدرك له من لدنك انك انت خير المقدرين
- 1639 The Second in the Second
- 1639 الثاني في الثاني
- 1640 In the Name of God, the Most Secure, the Most Secure
- 1640 بسم الله الأضمن الأضمن
- 1641 Glory be to Thee, O God, my God! I testify, and all things testify, that Thou art God, and there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Sovereignty, Thine the Majesty and the Glory, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Loftiness and the Grandeur, Thine the Similitudes and Examples, Thine the Glory and the Invincibility, Thine the Strength and Exaltation, Thine the Joy and the Gladness, Thine the Sovereignty and the Power, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and Creation. All hath ever been within Thy grasp, and verily He Whom Thou shalt make manifest is invested with all things through His own Self, for Thy sovereignty over all things maketh Him their possessor, and Thy dominion over all things giveth Him power over them.
- 1641 سبحانك اللهم يا الهى لاشهدنك و كل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك الملك والمليكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والنا سوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك المواقع والأجلال ولك المثل والأمثال ولك المواقع والأجلال ولك العزة والأمتناع ولك القوة والأرتفاع ولك البهجة والأبتهاج ولك السلطنة والأقتدار ولك ما احبته او تحبته من ملكوت امرك وخلقك لم تزل كل لك وفي قبضتك وان من تظهره لا حق بكل شيء عن كل شيء بنفسه اذ مالكيته كل شيء متملكه اياه وقاهريته على كل شيء تقهره عليه

- 1642 Glorified and exalted art Thou! Thou hast ever been one God, single, eternal, self-subsisting, living, self-sufficient, sovereign, all-pervading, holy, everlasting, sempiternal, dependent on none. Thou hast taken neither consort nor offspring, nor hath there been any partner in what Thou hast created, nor any protector in what Thou hast fashioned. All worship Thee according to the paths Thou hast established for them, and all prostrate themselves before Thee in accordance with the purposes Thou hast raised up for them. Glorified and exalted art Thou! Who can flee from Thy dominion or resist Thy will? Who can escape Thy grasp or be veiled from Thy Purpose? Nay, by Thy might! Thy sovereignty is manifest throughout all created things, and Thy will is supreme over all who dwell in the kingdoms of earth and heaven. Thy dominion shines forth upon all beings, and Thy all-encompassing power envelops all who inhabit the realms of earth and heaven.
- فسبحانك و تعاليت لم تزل كنت الهاً واحداً واحداً
صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابد
اعتماداً ما اتخذت لنفسك ص احبه ولا ولداً
ولم يكن لك شريك فيما خلقت ولا ولي فيما
صنعت كل لعبدك بما قد اقلت لهم المناهج وكل
ليسجدن لك بما قد ارفعت لهم المقاصد سبحانك
و تعاليت من يقدر ان يفر من حكومتك او ان
يمنع عن ارادتك و ان يفر عن قبضتك او ان
يحتجب عن مشيتك لا وعزتك سلطنتك ظاهره
على كل الموجودات و مشيتك قاهرة على كل
من في ملكوت الأرض و السموات و حكومتك
مشرقه على كل الكائنات و احاطتك مولعه على
من في ملكوت الأرض و السموات و
- 1643 Thy grace is established over all atoms, and Thy self-sufficiency is proven to all who dwell in the kingdom of names and attributes. All that exists in the atmosphere of Thy heaven and earth prostrates before Thee, and all that dwells in the kingdom of Thy command and creation worships Thee. Everything, in its essence, causes lightning to flash when glorifying Thee, and lightning appears when sanctifying Thee. Water descends when declaring Thy unity, and snow fills the air and earth when proclaiming Thy greatness. Glorified and exalted art Thou! All Thy servants, all who bow before Thee, all who are content with Thee, all who remember Thee, all who thank Thee, and all who praise Thee. Thou dost ever cause to live and to die, then to die and to live.
- عنايتك ثابتة عند كل الذرات و استغنائك مثبتة
عند كل من في ملكوت الأسماء و الصفات انت
الذي يسجد لك ما في جو سمائك و ارضك و
يعبدك ما في ملكوت امرك و خلقت كل شيء
بما هو عليه في شئيته ابرق يلعب حين تسبيحه و
ابرق يظهر حين تقديسه و الماء ينزل حين توحيده و
الثلج يملأ الهواء و الأرض حين تكبيره فسبحانك
و تعاليت كل عبادك و سجادك و قناتك و ذكارك
و شكارك و حمادك لم تزل تحي و تميت ثم تميت
و تحي و
- 1644 Verily, Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just One Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt through Thy command. Verily, Thou hast power over all things.
- انك انت حي لا تموت و ملك لا تزول و عدل
لا تجور و سلطان لا تحول و فرد لا يفوت عن
قبضتك من شيء لا في السموات و لا في
الأرض و لا ما بينهما يخلق ما يشاء بامرک انك
كنت على كل شيء قديراً
- 1645 The Third in the Third.
- الثالث في الثالث
- 1646 In the Name of God, the Most Secure, the Most Secure.
- بسم الله الأضمن الأضمن
- 1647 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, Who hath raised Himself in His elevation above all created things, Who hath made Himself inaccessible in His inaccessibility above all beings, Who hath empowered Himself in His power above all things, and Who hath raised Himself in His elevation above all who dwell in the kingdoms of earth and heaven. He beareth witness, and all His creation beareth witness, that there is none other God but Him,
- الحمد لله الذي قد استعلى بعلوه فوق كل الممكنات
و استرفع بارتفاعه فوق كل الموجودات و استمتع
بامتناعه فوق كل الكائنات و استقدر باقتداره
فوق كل الموجودات و استرفع بارتفاعه فوق من
في ملكوت الأرض و السموات فاستشده و كل
خلقه على انه لا اله الا هو الواحد الضمان قد ظهر

the Single One, the Guarantor. He hath appeared through the manifestations of His security for the dawning-places of His sanctification as He willeth, through what He willeth. His is the praise!

بمظاهر تضمينه لمشارك تقدسه كيف شاء بما شاء
فله الحمد

- 1648 He hath blazed forth and risen up, hath shone and become inaccessible, hath appeared and manifested Himself, hath illumined and become illumined, hath flashed and become resplendent, hath risen and become exalted - praise that filleth the heavens with the sublimity of His sanctification, and the earth with the transcendence of His glorification, and what lieth between them with the manifestations of His mighty security. He hath chosen an impenetrable essence, a glorious abstraction, an eternal reality, a pure primordial nature, and a divine archetype. He hath revealed Himself to it through it, and cast into its reality the example of what He loveth from His presence. Thus there appeared from it the evidences of His might and power, the signs of His holiness and sanctity, the manifestations of His glory and majesty, the appearances of His light and radiance, and the revelations of His grace and bounty.

1648 قد اسطع وارتفع ولمع وامتنع ولاح واستلاح
واضاء واستضاء وبرق واستبرق وشرق و
استشرق وعلی واستعلی حمداً يملأ السموات من
علو تقدسه والأرض من سمو تجيده وما بينهما
من ظهورات عز تضمينه فقد اصطفى جوهره
منيعه ومجدي بهيه وكينونية ازليه وساذجية
كافورية وطرزیه المعیه قد تجلی لها بها والقی
فی هویتها مثال ما تحب من عنده فاذا ظهرت
عنها شئون عزه واعزازه وبروزات قدسه و
اقداسه وتجليات مجده واجاده وبروزات نوره و
انواره وتجليات فضله وافضاله

- 1649 Therefore He thanketh Himself with such thanks as none of His creation hath seen, and praiseth Himself with such praise as none of His servants hath offered, for what He hath ordained of His security and approved for His equals - praise that nothing can equal, whether in the heavens or on the earth or between them, and thanks that nothing can resemble, whether in the heavens or on the earth or between them, and thanks that nothing can resemble in the realms of Command or of Creation, nor in whatsoever lieth beneath them. He filleth all things with the radiance of His being, and testifieth through all creation that there is no God but He, the One, the Bounteous.

1649 فاستشكره شكرا ما تراه احد من خلقه واستحمده
حمدا ما حمده احد من عبادہ علی ما قدر من
ضمانه وارضی عن اكفائه حمدا لا يعد له من
شيء لا فی السموات ولا فی الأرض ولا ما
بينهما وشكرا لا يشابه شيء لا فی السموات ولا
فی الأرض ولا ما بينهما وشكرا لا يشابه شيء
لا فی ملکوت الأمر ولا الخلق ولا ما دونهما
يملأ خلق كل شيء علی انه لا اله الا هو الواحد
الفضال

- 1650 The Fourth in the Fourth.

1650 الرابع في الرابع

- 1651 In the Name of God, the Most Secure, the Most Secure!

1651 بسم الله الأضمن الأضمن

- 1652 Praise be to God, besides Whom there is no other God, the Most Secure, the Most Secure. And verily all glory from God be upon the First One and upon whomsoever resembleth that One, wherein naught can be seen except that First One.

1652 الحمد لله الذي لا اله الا هو الا نحن الا نحن وانما
البهاء من الله علی الواحد الأول ومن يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأول

- 1653 And now, I testify, O Thou Most Exalted Name and Most Resplendent Symbol, that God, glorified be He, hath created fire and light, and hath ordained for each of them its effect within its own limit. When thou attainest unto the days of the Manifestation of God, be thou for Him and among those who prove His truth, for through proving His truth is proven the unity of thy Lord and the glorification of thy Creator. Let not that which proceedeth from negation weaken thee, for it hath

1653 وبعد فاشهد يا ذلك الأسم الأعلى والرسم الأبهى
بان الله سبحانه قد خلق النار والنور وقدر لكل
واحد منهما اثر في حده فاذا ان ادركت ايام
ظهور الله فكن له ومن ادلاء اثباته فان باثبات
حقيقته يثبت توحيد ربه وتجيده باريه ولا يضعفك
ما يبرز من النفي فانه لا بقاء له اضعف من النفي
واوهن من بيت العنكبوت لان حين قولك الا

no permanence - weaker than denial and more fragile than a spider's web. For when thou sayest "except the sun of heaven" there existeth no sun to oppose it; likewise when thou sayest "there is no god but God" there existeth no god besides God, and there is none before Him to oppose Him. And verily what thou seest of the conditions of negation are but weaker than this and more feeble than that.

شمس السماء لم يكن شمسا ليقابله فكذلك حين قولك لا اله الا الله لم يكن الها غير الله وليس في تلقائه من يقبله وان ما ترى من شئون النفييه الا وهن من هذا واضعف من ذلك

1654 I counsel thee with two counsels - if thou holdest fast to them, thou shalt triumph in thy Cause and prevail over whomsoever thou wilt within thy dominion. First: be steadfast in manifesting thy affirmation and let not the negation of the deniers weaken thee, for it itself confirmeth thy affirmation. Second: verily that knowledge causeth all things to flow through their proper channels. Observe how the followers of the Gospel, through the means at their disposal, have triumphed in their cause, though without doubt they are not following the good-pleasure of God. And thou who art in the station of truth hast no path except to raise up the Cause of God through its proper means. If thou wouldst be like those who are not of thy Faith in employing the means, thou shalt triumph in thy Cause. Verily both truth and falsehood move through the means of that Kingdom, except that truth is true in its movement while falsehood deserveth naught and its movement is without right.

1654 لا وصيتك بوصيتين لو تستمسك بهما لتظفر على امرك وتظهر على من تحب من حكمك احدهما فاستتب في اظهار اثباتك ولا يضعفك نفى النفي فانه بنفسه يثبت اثباتك والثاني ان ذلك العلم يجري كل شيء باسبابه فانظر في الاتجيليين كيف هم باسباب ما عندهم قد ظفروا على امرهم ولو انهم لا ريب انهم لو يكونون على رضا من الله وانك انت في مقام الحق لا سبيل لك الا وان ترفعن امر الله باسبابه ان تكون مثل من لم يكون في دينك في الاسباب لتظفر على امرك ان الحق والباطل كليهما باسباب ذلك الملك يتحركان الا ان الحق حق في تحركه والباطل لا يستحق بشيء وتحركه بغير حق

1655 Hold fast to these two counsels and look not to imaginary hidden matters, for the Cause is manifest and the decree is evident.

1655 فاستمسك هذين ولا تنظر امورا غيبية موهوميه فان الامر ظاهر والحكم باهر

1656 God hath guided thee to the paths of truth in the Bayan - hold fast unto it, for all are upheld by God's command.

1656 قد هديك الله سبل الحق في البيان فاستمسك به فان كل بامر الله قائمون

1657 [Vahid 10, Bab 18, a'mar]

1657 [واحد ١٠ باب ١٨ أمر]

1658 And it hath four stages. The first in the first:

1658 وله اربع مراتب الاول في الاول

1659 In the Name of God, the Most Commanding, the Most Commanding!

1659 بسم الله الامر الامر

1660 Say: God commandeth above every possessor of command. None can withhold himself from the dominion of the Sovereign of his destiny, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He is the All-Commanding, the Commander, the Most Commanding. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. Say: all are prostrate before Him. And praise be to God before Whom boweth down in worship whosoever is in the heavens and whosoever

1660 قل الله امر فوق كل ذي امار لن يقدر ان يمتنع عن ملك سلطان اعماره من احد لا في السموات ولا في الارض ولا ما بينهما يخلق ما يشاء بامر الله انه كان امارا امرا سبحان الذي يسجد له من في السموات ومن في الارض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الارض وما بينهما قل كل له قاتنون شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم

is on the earth and whatsoever lieth between them. Say: all are devoted to Him. God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life.

القدرة واللاهوت ثم القوة والياقوت ثم السلطنة
والناسوت يحيى ويميت ثم يميت ويحيى

1661 Verily He is the Living Who dieth not, and the King Who passeth not away, and the Justice that wrongeth not, and the Sovereign Who changeth not, and no thing in the heavens or on earth or whatsoever lieth between them can escape His grasp. He createth what He willeth by His command. Verily He hath power over all things. Blessed is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Best-Beloved. Exalted is He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the All-Compelling, the Best-Beloved. Say: Verily God commandeth whatsoever He willeth by His command "Be!" and it is. Say: God doeth what He willeth by His command. He shall not be asked of His doings, but all shall be asked of all things. Say: The Balance of Truth is the Command of God - ye are upholding the Command of God. O Ahmad!

1661 والله هو حي لا يموت وملك لا يزول وعدل لا
يجور وسلطان لا يحول وفرا لا يفوت عن قبضته
من شيء لا في السموات ولا في الأرض ولا ما
بينهما يخلق ما يشاء بامر الله كان على كل شيء
قديراً تبارك الذي له ما في السموات والأرض و
ما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي
له ملك السموات والأرض وما بينهما لا اله الا
هو المهيمن المحبوب قل ان الله ليأمرن ما يشاء
بامر الله كن فيكون قل الله يفعل ما يشاء بامر الله
يسئل عما يفعل وكل عن كل شيء يسئلون قل
ان ميزان الحق امر الله انتم بامر الله قائمون

1662 We have indeed sent thee aforetime from Our presence as a guidance and glad-tidings to the God-fearing, and We have given thee a Command from Our presence - verily We have been commanding. And We have bestowed upon thee the gates which We have sent down in the Bayan as a grace from Our presence - verily We have been bountiful - that thou mayest convey unto all things the Command of thy Lord and be of them that bear witness concerning those who enter into the Faith of God. Observe thou those who imagine of themselves that they judge by authority from their Imams, how they manifest the Cause of God while they are behind three veils, attributing themselves unto God untruthfully, then commanding untruthfully. But thou art without any veil from God and in thy hands is the Book of thy Lord - how thou dost manifest the Cause of thy Lord throughout all worlds! Grieve not for those who are veiled from the path of their Lord, for they worship God according to what was revealed aforetime.

1662 ان يا احمد انا قد ارسلناك من قبل من لدنا هدى
و بشرى للمتقين واتيناك امرا من لدنا انا كنا
امرين وهبتك ابواب التي قد نزلناها في البيان
فضلا من لدنا انا كنا فاضلين لتبلغن كل شيء
امر ربك ولتكونن على الذينهم يدخلون في دين الله
من الشاهدين فلتنظرن الى الذينهم يحسبون من
عند انفسهم بانهم من عندائهم حاكمون كيف
يظهرون امر الله وهم بعد ثلاث حجاب بغير الحق
ينسبون انفسهم الى الله ثم بغير الحق يامرون و انت
انت بلا حجاب من عند الله وفي يدك كتاب ربك
كيف تظهر امر ربك في العالمين فلا تحزن عن
الذين احتجبوا عن صراط ربهم فانهم لله بما نزل
من قبل عابدون

1663 And thou shalt convey unto those who desire to enter into the Faith of God, for this is of the fruits of Paradise for the God-fearing. Upon everyone who followeth the Command of his Lord are spirit and fragrance from God in an impregnable

1663 ولتبلغن الى الذين يحبون ان يدخلون في دين الله
فان هذا من اثمار الرضوان للمتقين كل من يتبع
امر ربك عليه روح وريحان من عند الله في كتاب
منيع ومن لم يتبع عليه نار من عند الله بعد ما

Book, and upon him who followeth not is fire from God after thy Lord's proof hath been completed against him. O all things! Ye await the Command of God. Say: Consider what was revealed unto Us aforetime, then afterwards, as a wondrous and impregnable remembrance. And verily what thou witnesseth in the Other Book - that is truth from God wherein there is no doubt. There hath never been any God besides God, the Lord of the worlds. Say: Is there any god besides God? Say: Glory be unto Him and exalted is He above what they mention. Say: Is there any god besides God? Say: Glory be unto Him and exalted is He above what they utter. Say: Is there any god besides God? Say: Glory be unto Him and exalted is He above what they speak.

1664 Say: Is there any god besides God? Say: Glorified and exalted is He above what they describe! Say: All act by God and then by His command. Say: All are assured by God and then by His command. Say: All are strengthened by God and then by His command. Say: All glory in God and then in His command. Say: All are elevated by God and then by His command. Say: All are empowered by God and then by His command. And verily We have given thee what was aforementioned in the Book, and We were indeed cognizant of all things. Soon shall We bestow upon thee what thou lovest from God; verily We were thy Protector. Let none grieve thee in the path of God, and exalt the Cause of God amongst all the worlds. And what thou hast mentioned concerning the affirmation of exalted glory, We have accepted it as a remembrance from Our presence, for We were indeed mindful.

1665 Therefore praise be to God, before and after, then in the kingdom of the heavens and the earth and whatsoever lieth between them, for We were thankful. And unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, then before and after, for We were bountiful. Say: Who is able to describe God, thy Lord? All are His servants and all worship Him. Say: Who is able to characterize God, thy Lord? All prostrate before Him. Say: Who is able to praise God, thy Lord? All were created by His command and all worship Him. Say: Verily God, my Lord, will bless me and those who have believed in God and His signs, and those who place their trust in God their Lord. Say: We all belong to God and unto Him shall we all return. Say: We all belong to God and in God, our Lord, the All-Merciful, do we place our trust. We have given thee the essence of knowledge in the Cause that people might be guided thereby.

1666 The essence of the Cause is affirmation, then the essence of negation is prohibition - thus do ye reason and thus shall ye

قد تمت حجه ربك عليه ان يا كل شيء اتم امر الله ترتقبون قل انظر الى ما نزل الينا من قبل ثم من بعد من ذكر بدع منيع و ان ما تشهد في كتاب الاخر ذلك حق من عند الله لا ريب فيه لم يكن الها غير الله رب العالمين قل ءاله مع الله قل سبحانه و تعالى عما يذكرون قل ءاله مع الله قل سبحانه و تعالى عما ينطقون قل ءاله مع الله قل سبحانه و تعالى عما يقولون قل ءاله مع الله قل سبحانه و تعالى عما ينعنون

1664 قل ءاله مع الله قل سبحانه و تعالى عما يصفون قل كل بالله ثم بامرهم يعملون قل كل بالله ثم بامرهم موقنون قل كل بالله ثم بامرهم متعززون قل كل بالله ثم بامرهم مفتخرون قل كل بالله ثم بامرهم مرتفعون قل كل بالله ثم بامرهم مستطلون و انا قد اتيناك من قبل ما قد ذكرت في الكتاب و انا كما بكل شيء عالمين فسوف نعطينك ما تحب من عند الله انا كما عليك حافظين فلا يحزنك في سبيل الله من احد و استرفع امر الله على العالمين و ان ما قد ذكرت من اثبات عز رفيع قد قبلناها ذكرا من لدنا انا كما ذاكرين

1665 فله الحمد من قبل و من بعد ثم في ملكوت السموات و الأرض و ما بينهما انا كما شاكرين و لله ملك السموات و الأرض و ما بينهما ثم من قبل و من بعد انا كما فاضلين قل من يقدر ان يصف الله ربك و كل عباد له و كل له عابدون قل من يقدر ان يعيت الله ربك و كل له ساجدون قل من يقدر ان يثني على الله ربك و كل قد خلقوا بامرهم و كل له عابدون قل ان الله ربي ليصلين على ثم على الذينهم امنوا بالله و آياته و الذينهم على الله ربهم يتوكلون قل انا كل لله و انا كل اليه لراجعون قل انا كل لله و انا على الله ربنا الرحمن لتوكلون

1666 قد اتيناك جوهر العلم في الأمر لكان الناس به يهتدون جوهر الأمر الأثبات ثم جوهر النفي النفي

know. We have elevated in the Bayan that which ye detest and that which ye mention of names - but do ye understand the mystery of this, or are ye not among those who know? On the Day of Resurrection, it is incumbent upon Us that everything reach its highest ordained station. We have caused affirmation to enter an exalted Paradise, and the tradition is a degree before the Cause which We have elevated to the Cause, for We were capable of all things. And We have caused negation to enter the Fire, and what is detested is a degree beneath negation which We have caused to enter the Fire. Thus doth God cause all things on the Day of Resurrection to attain what He hath ordained for them, for He is All-Knowing, All-Wise.

انتم كذلك تستدلون ثم لتعلمون قد رفعنا في البيان السنه ثم ما انتم تكروهون ثم ما انتم تذكرون من الأسماء وهل تعلم سر ذلك اولم تكن من العالمين ذلك يوم القيمة علينا ان يوصل كل شيء الى اعلى ما قدر فيه قد ادخلنا الأثبات في رضوان امر منيع واما السنه درجه قبل الأمر قد رفعناها الى الأمر انا كلاً على كل شيء لقادرين وادخلنا النفي في النار واما يكره درجه تحت النفي قد دخلناها في النار كذلك يبلغن الله كل شيء يوم القيمة الى ما قدر له من عنده انه علام حكيم

1667 Therefore thou seest naught in existence save "There is no god but God." If ye seek shelter in the shadow of negation, ye shall enter the Fire - this is what God hath forbidden you. Ye witness all the aspects of negation in the shadow of this. And if ye seek shelter in the shadow of affirmation, ye shall enter the Most Great Paradise. In all affairs ye behold them beneath this shadow, yet on the Day of Resurrection ye shall believe in Him Whom God shall make manifest. This indeed is the greatest command given unto you, unlike that which ye were wont to utter in the Qur'an. In this Cause ye amass what the camel can bear, while remaining veiled from that which God hath commanded you. God hath forbidden nothing more strongly than that ye should fail to follow Him Who believeth not in Him Whom God shall make manifest. Draw not nigh unto that which God hath forbidden.

1667 فاذا لا ترى في الوجود الا لا اله الا الله ان انتم في ظل النفي تستظلون تدخلون النار ذلك ما قد انهيكم الله انتم كل شئون النفي في ظل هذا تشهدون وان انتم تستظلون في ظل الأثبات انتم في الرضوان الأكبر تدخلون انتم كل شئون الأمر في ظل هذا تشهدون ولكم يوم القيمة بمن يظهره الله تؤمنون فان هذا اكبر امر قد امركم لا بمثل ما انتم في الفرقان تتطقون في الأمر تنشئون ما يحمله الجمل وانتم عما قد امركم الله محتجبون وما نهاكم الله من نهى مثل من لا يتبعن ما لا يؤمن بمن يظهره انتم نهى الله لا تقربون

1668 Say: All that giveth joy to Him Whom God shall make manifest - that is the command of God in the Bayan and in the heavenly Books before it - ye shall follow it. And all that grieveth Him Whom God shall make manifest - from this ye shall guard yourselves in the Bayan and in all the heavenly Books. Say: Commands have their gradations, and prohibitions have their gradations - ye shall comprehend each within its bounds. He hath commanded you to perform pilgrimage to the House and to the House of the Point - this is command upon command, and ye shall follow what God hath commanded you. Then God hath permitted you the dwellings of the Living One, and what hath been ordained for you like unto the Point - these are among the gradations of His command, and ye shall understand each command within its bounds.

1668 قل كل ما يسدن به من يظهره الله ذلك امر الله في البيان ثم في كتب السماء من قبله انتم ذلك تتبعون وكل ما يحزن من يظهره الله ذلك في البيان ثم كتب السماء كلها انتم عن ذلك تتقون قل ان الأمر درجات ثم للنبي درجات انتم كل واحد في حده تدركون قد امركم حج البيت ثم بيت النقطة هذا امر بعد امر انتم بما امركم الله تتبعون ثم قد اذنكم الله في مقاعد الحى وما قدر لكم مثل النقطة وهذا درجات من درجات الأمر انتم كل امر في حده تدركون

1669 All this is after ye have the means and glory to accomplish it; otherwise God hath exempted you, except regarding the House and the House of the Point, for ye are believers in God for God's sake, and are assured of the Primal Point for the

1669 كل ذلك بعد ما انتم بالغناء والعز تقدرتون والآ قد عفى الله عنكم الآ في البيت ثم بيت النقطة فانكم انتم بالله لله مؤمنون وللنقطة الأولى لمن يظهره الله

sake of Him Whom God shall make manifest. Then the Manifestations of the Living One have appeared by God's command from the Primal Point - such are your paths in the Bayan, and ye are assured of God's command. And verily We shall grant you comprehensive understanding of the Cause from Our presence, that ye may magnify God's command. We have indeed commanded everything, and from this ye shall draw evidence in every matter. Likewise have We forbidden, and ye shall behold the sublimity of the command. Set no bounds to God's command, for His mercy hath encompassed all that is in the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting.

توقنون ثم مظاهر الحى قد ظهوروا بأمر الله من عند نقطه الأولى مثل ذلك منا هجكم فى البيان انتم بأمر الله توقنون وليؤتيناكم احاطه الأمر من لدنا لعلمكم بأمر الله ليكبرون انا قد امرنا على كل شيء انتم فى كل امر مثل ذلك تستدلون و مثل ذلك نهينا انتم بعلو امر تنظرون و لا تحدون امر الله فان رحمته قد وسعت ما فى السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم

1670 In all things ye shall look to God's command, not to what deriveth from His creation, if ye desire salvation on the Day of Resurrection. At every Manifestation ye shall await God's command, for the command of a previous Manifestation may become forbidden, and what was forbidden may become commanded. God doeth what He willeth. He shall not be asked of His doings, but all shall be asked of all things. Perchance on the Day of Truth's appearance ye follow what ye were commanded, while God's prohibition is within you and ye remember it not. And perchance ye remain veiled from Him Whom God shall make manifest and from what ye are forbidden by Him, paying no heed to it - this is what God had forbidden you aforetime in the Qur'an. Ye shall take God's command in its essence. This is the word of Him Whom God shall make manifest, and all else is created by God's command from His presence.

1670 و انكم انتم فى كل شيء بأمر الله تنظرون لا بما هو من شئثته ان انتم تريدون يوم القيمة لتنجون و انتم عند كل ظهور امر الله ترتقبون فان امر ظهور قبل ربما يجعله نهيأ و نهى ظهور قبل ربما يجعله امرا يفعل الله ما يشاء لا يستل عما يفعل و كل عن كل شيء يستلون ربما انتم يوم ظهور الحق بما قد امرتم تتبعون و يومئذ نهى الله فيكم و لا تتذكرون و ربما تحتجب عن يظهروه الله و عما انتم من عنده لتنهون و لا تلتفتن به و هذا ما قد نهىكم الله من قبل فى الفرقان انتم امر الله فى ممكنه تخذون هذا قول من يظهروه الله و ما دونه بأمر الله من عنده يخلقون

1671 Observe then how in Islam all were created by God's command from Muhammad's presence - the first and the last, the outward and the inward, even the clay in the Sacred House, the Stone in the Corner and the Station - all were created by God's Command from Muhammad, and all are guides to His Cause, if ye be of those who testify to the truth. And verily your taking the Black Stone as witness of your faith in God and His signs, while keeping distant from the gates of negation, shall profit you not except if on the Day of Resurrection ye testify to that which ye have witnessed. How many servants have declared themselves free from the gates of fire while they themselves sought the Stone's witness to their faith in God and His signs, yet believed not in the Primal Point nor in what God revealed unto Him - how then can they believe in what God revealed aforetime?

1671 فلتنظرون فى الإسلام كل بأمر الله من عند محمد قد خلقوا على درجاتهم عند ربهم الأولون و الآخرون و الظاهرون و الباطنون حتى الطين فى البيت الحرام و الحجر فى الركن و المقام كل قد خلقوا بأمر الله من عند محمد و كل ادلاء امره ان انتم بالحق تشهدون و ان ما استشهدتم حجر السوداء من ايمانكم بالله ثم بآياته و بعدكم عن ابواب النفى لا ينفعكم هذا الا و انتم يوم القيا مه بما قد شهدتم لتشهدون و كم من عباد قد تبروا عن ابواب النار و هم انفسهم و استشهدوا الحجر على ايمانهم بالله و آياته و ما امنوا بالنقطه الأولى و لا بما نزل الله عليه كيف هم بما نزل الله من قبل مؤمنون

1672 O people of the Bayan! Your following God's Cause shall profit you not except if ye follow Him Whom God shall make manifest. This is the Path of God if ye wish to be saved. O people

1672 ان يا اولى البيان اتباعكم امر الله لا ينفعكم الا و ان تتبعون من يظهروه الله هذا صراط الله ان انتم

of the Bayan! When ye behold in Him two matters, ye all witness each at its station, and likewise their shadows. Say not this is inferior to that, or this opposes that, for We desire not that anyone should differ concerning God's Command and prohibition, as all were upon guidance and the path of certain truth. Say not this is our opinion, for this is beneath what God hath created in the Book, as ye know not. Rather say this is God's Command and we have naught save by God's leave; in Him do we trust and in God let the believers place their trust.

تحبون ان تبخون ان يا اولى البيان اذا ترون فيه من امرين انتم كل واحد في درجاتهما تشهدون و كذلك في ظلهم ولا تقولون هذا دون هذا وهذا يعارض هذا فانا ما اردنا ان يختلف احد في امر الله ونبيه و كل كانوا على هدى و صراط حق يقين و لا تقولون هذا راينا فان هذا دون ما قد خلق الله في الكتاب فانكم انتم لا تعلمون بل تقولون هذا امر الله و ما لنا من شيء الا باذن الله عليه توكلنا و ان على الله فليتوكلن عباده المؤمنون

1673 We commanded you not to apply your men's knowledge to Our words, for this shall profit you not. Take ye the Book of God in truth and hear ye from the Tongue of God in truth, and preserve in truth all that hath been revealed from Our presence, for this is your provision until the Day of Resurrection whereon all on earth shall stand. Should the Sun be hidden, ye shall see naught of God's Command except that ye judge by what ye have heard or what is in the Book. Whoso altereth a single letter is not permitted, and whoso changeth a command hath no power, save those who desire to sit upon the seat of truth, for they have been given leave in that, not in what God hath permitted of the laws of the Bayan and its ordinances and its gifts.

1673 و ما امرناكم بعلم رجالكم في كلماتنا ولا ينفعكم هذا انتم كتاب الله بالحق تآخذون و من لسان الله بالحق تسمعون و بالحق و لتحفظن كل ما نزل من لدنا فان هذا رزقكم الى يوم القيمة كل من على الارض به قائمون ان يعزب الشمس لا ترون امر الله الا و انتم بما قد سمعتم او في الكتاب لتحكمون و من يبدل حرف لا يؤذن له و من يغير امرا لا قدر له الا في الذينهم يريدون على مقعد الحق ليستون فانهم في ذلك قد اذنوا لا فيما قد اذن الله من حدود البيان و اوامره ثم نواهبه

1674 O ye rulers! Follow naught but God's Command. Behold ye God's Command, that perchance like the Day of Resurrection, God may command what He seeth best for you. Ye observe the loftiness of the Cause and strive for the exaltation of God's remembrance, but this shall profit you not except if ye strive for the exaltation of His remembrance Whom God shall make manifest and the invincibility of His Cause. For this is God's Command before and after, which ye await. For by your saying "yea" all that you possess and all that is against you shall be made right, and you shall enter Paradise; but by your silence or by saying "nay," all that you possess and all that is against you shall be rendered void, and you shall enter the fire. This is your own selves - God hath created no fire greater than you, if you would but guard against your own selves. And God hath created no paradise greater than those who follow Him Whom God shall make manifest, for they in their own souls are assured from their Lord.

1674 ان يا اولى الملك انتم غير امر الله لا تتبعون فلترون امر الله في لعلمكم مثل يوم القيمة بما يرى الله خيرا لكم يا امركم انتم في علو الامر تنظرون و سمو ذكر الله تجهدون و هذا لا ينفعكم الا و ان يجتهدن لارتفاع ذكر من يظهره الله ثم امتناع امره فان هذا امر الله من قبل و من بعد انتم هذا ترتقبون فان بقولكم بلى يصلح كل ما لكم و عليكم و انتم في الرضوان تدخلون و بصمتكم او قولكم لا ليضل كل ما لكم و عليكم و انتم في النار تدخلون هذا انفسكم ما خلق الله نارا اكبر منكم ان انتم عن انفسكم تتقون و ما خلق الله رضوانا اكبر عن الذين يتبعون من يظهره الله ان هم بانفسهم من عند ربهم موقنون

1675 Therefore watch ye for the Cause of God in every Dispensation, for by this shall ye be tested. Perchance ye cling to the Cause of God from before, while ye remain veiled from His good-pleasure and His Cause anew. Worship ye God as He wisheth to be worshipped, and follow ye the Cause of God as He wisheth it to be followed. For otherwise your example is like

1675 فلتراقبن امر الله في كل ظهور فانكم بهذا لتحصون ربما تستمسكون بامر الله من قبل و انتم عن رضاء و امره بدعا تحتجبون فلتعبدن الله بما يحب انتم تعبدون و لتتبعون امر الله بما يحب انتم تتبعون

one who worshippeth God and followeth His Cause according to what was revealed before, yet remaineth veiled from what is revealed afterwards, and for this reason becometh a negation, if ye would but remember. Therefore consider by whom is the Command a command - is it by other than the verses of God, if ye be of those who were before the Point of the Bayan and those who shall be before Him Whom God shall make manifest, if ye would but reflect. Look ye unto the proof of your religion, then after that look ye unto command and negation.

فإنّ دون ذلك مثلكم كمثل النفي يعبد الله ويتبع امره بما قد نزل من قبل ويحتجب عما ينزل من بعد و لهذا يكن نفيا ان اتم قليلا ما تتذكرون فلتنظرون بمن يكون الأمر امرا هل بغير آيات الله لو اتم من عند نقطه البيان من قبل و من عند من يظهره الله من بعد ان اتم قليلا ما تتفكرون فلتنظرون الى حجة دينكم ثم بعد ذلك في الأمر و النفي تنظرون

1676 And look ye unto the proof of Him Whom God shall make manifest - if ye are powerless before His verses, then at that moment ye follow God's Cause anew and guard against His prohibition anew. And verily this hath been completed by thy Lord's command. Return ye to the remembrance of the name of thy Lord that ye may write what is revealed from God, for this is the great attainment. And say to those who believe in God and His verses: all shall appear according to that for which they were created. Let not negation weaken you while ye remain firm in your affirmation, and be not veiled from the Cause of God, for God shall surely recompense as He willeth through what He hath created of means. Do ye not observe the nations upon the earth, how they possess what they possess of means? Yet they possess without right, while those who follow God's Cause with truth exalt the Cause of God, then through the means God hath created they come to possess what ye ask of His bounty.

1676 و لتنظروا الى حجة من يظهره الله ان عجزتم عن آيات الله من عنده فاذا اتم في في الحين امر الله بدعا تتبعون ونهى الله بدعا تتقون و ان هذه قد فرغت عن امر ربك لترجعن الى ذكر اسم ربك لتكتبن ما ينزل من عند الله فان ذلك هو الفوز العظيم و قل للذين امنوا بالله و آياته كل على ما خلقوا يظهرهم لا يضعفكم النفي و اتم في اثباتكم تثبتون و لا تحتجب عن امر الله فان الله ليجزين ما يشاء بما قد خلق من الأسباب افلا تنظرون الى الأمم فوق الأرض كيف هم بما عندهم بما عندهم من الأسباب مالكون الا انهم بغير الحق و ان الذين يتبعون امر الله بالحق يرفعون امر الله ثم بأسباب ما قد خلق الله يملكون ما اتم من فضله تستلون

1677 Know ye the value of the Days of Resurrection, for the sun hath never risen upon days like these, around which all other days and nights revolve. These are days wherein God hath made Himself known - ye were unable to know Him before. These are days wherein God hath lifted the veil from His countenance - ye are unable to comprehend this afterwards. Though ye cry out in your nights and days, and traverse the East and West of the earth, ye shall find no path to the Sun of Truth except that ye be commanded by the true witnesses in the Bayan. We have made thee a witness unto what thou hast borne of Our Cause and what was revealed in the Bayan - this is from God's bounty unto thee until the Day when all shall return unto Him. Behold those who pride themselves on vain credentials from such as have no right to judge, while this is a Book from God wherein there is no doubt, a revelation from the Lord of the worlds.

1677 فلتعرفن قدر ايام القيمة فانّ الشمس ما طلعت على تلك الايام بمثل ما كل الايام و الليالى في حولها ليطوفون تلك ايام قد عرفهم الله نفسه انتم من قبل لا تستطيعون ان تتعرفون تلك ايام قد ارفع الله الحجاب عن وجهه اتم بعد ذلك لا تستطيعون ان تدركون ان تضجن في ليالكم و نهاركم و تسيرن في شرق الأرض و غربها لا تجدن الى شمس الحقيقة من سبيل الا و اتم بالشهداء الحق في البيان لتؤمنون قد جعلناك شهيدا على ما قد حملت من امرنا و نزلت في البيان هذا من فضل الله عليك الى يوم كل اليه ليرجعون فلتنظرون الى الذينهم يفتخرون باجازات باطله من عند ما لا ينبغي ان يحكمون و هذا كتاب من عند الله لا ريب فيه تنزيل من رب العالمين

1678 Follow none but Him and fix thy gaze on naught except Him, for this is the path of truth made certain. Not one among you

who hath witnessed the Bayan but possesseth all that We have revealed, be it but a dot or a letter. This is God's command, if ye be of them that testify to the truth. It is not permissible for you save that ye write words with the utmost excellence within your power. Waste not your books with marginal scribblings, but make all your books as light as ye are able. For all that was revealed in the Bayan is a delicate leaf to be delivered to Him Whom God shall make manifest, if ye be of them that truly deliver. This is God's trust in your hands, that ye may convey it to Him Whom God shall make manifest and follow what He commandeth you from God. Know ye the worth of these verses, for they are like unto the days of Muhammad aforetime. Were My revelation to cease henceforth, ye would find no way to reach Him.

1678 فلا تتبعن الا ولا تنظرن الا اليه فان هذا صراط حق يقين ولم يكن احد من شهدكم البيان الا و يكون عنده كل ما نزل من لدنا وان كانت من نقطه او حرف هذا امر الله ان انتم بالحق تشهدون ولا يحل لكم الا وان تكتبن كلمات باحسن ما انتم عليه مقتدرون ولا تضعين كتبكم بما انتم حولها تكتبون فلتجعلن كل كتبكم اخف ما انتم عليه مستطيعون فان كل ما نزل في البيان ورقة لطيفه الى من يظهره الله انتم بالحق اليه ليؤدون تلك امانت الله في ايديكم بان تبغين الى من يظهره الله وانتم بما يامرناكم من عند الله تتبعون فلتعرفن قدر تلك الايات فانها مثل ايام محمد من قبل لو ينقطع لوحى عنكم من بعد لا تستطيعون ان تهتدون اليه سبيلا

1679 All were created for the meeting with thy Lord - how precious is this on the Day of Resurrection, if ye but witness it! God created not the heavens and the earth and all that lieth between them, nor any thing, save for meeting with Me. Ye have confined Me to a single cord while supposing yourselves to act with sincerity. Nay, nay! Ye remain veiled from the very cause of your existence. How much more from His commands which are but parts of the knowledge of your Lord and the exaltation of His Word! Why do ye not recognize the Days of God? Do ye not consider those who have ascended unto God their Lord, each of whom regarded all that is on earth as but a weightless trifle? Ye are more precious than these and more penetrating in knowledge, so why do ye not reflect upon your own creation?

1679 كل قد خلقوا للقاء ربك فاعز هذا في يوم القيمة لو انتم تشهدون ما خلق الله السموات والارض وما بينهما وكل شيء للقاء قد اسكنتموني في حبل فرد وكل تحسبون انكم في امر تخلصون كلا ثم كلا انتم عن علل وجودكم محتجبون وكيف عن اوامر انها هي اجزاء من اجزاء معرفه ربكم و ارتفاع كلمته فالكم كيف في ايام الله لا تعرفون افلا تنظرون الى الذينهم قد عرجوا الى الله ربهم وكل واحد منهم مارا وكل ما راو على الارض الا كشيء خفيف لم يكن له من وزن وانتم اعز من هؤلاء وانفذ علما منهم فالكم كيف لا تفكرون في خلق انفسكم ولا تفكرون

1680 Their glory lay in what they attained from their Lord, making themselves words for the exaltation of their Creator's Cause - and ye were all created for this, yet ye remain veiled from what God intended for you, supposing ye do good. This is a Day wherein ye supplicate Him in the number of the years. No command is more precious than this with God or with them who are endowed with knowledge. Were they who await Me to recognize Me, they would fall prostrate like unto you. Vaunt not yourselves, for We have lifted your veil and beheld you truly in what ye truly believe. This is of God's bounty and mercy unto you, that ye might be thankful. We desired not to unveil others, yet were We to will it, We would unveil them, whereupon all would fall prostrate before Us. Know ye therefore the worth of your days and trifle not with them, as ye

1680 عزهم بما استدرکوا من عند ربهم وجعلوا انفسهم كلمه لارتفاع امر بارئهم وانتم كلکم لهذا تخلقون ولكنکم تحتجبون عما قد اراد الله لکم وتحسبون انکم تحسنون هذا يوم انتم في عدد الغرس له تتضرعون لم يكن امرا اعز منه من عند الله ولا عند الذينهم او تو العلم ولو عرفوني الذينهم ينتظروني فاذا هم مثلکم سا جدون ولا تتباهين بانفسکم فانا قد كشفنا عنکم غطاءکم و رايناکم الحق بما انتم بالحق به تؤمنون هذا من فضل الله علیکم و رحمته لعلکم تشکرون و اردنا ان لا نکشف عن دونکم و ان نشاء لنکشفن

slumber, heedless of the loftiness of God's Cause, and remain veiled from the exaltation of God's Word.

عندهم فاذا كل بين يدينا ساجدون فلتعرفن قدر
ايامكم و لا تلاعن بها بما انتم عن علو امر الله
ترقدون و عن ارتفاع كلمه الله تحتجبون

1681 Let not those who are veiled from your Lord's Cause dishearten you. For verily, those who negate were created for the fire, and they proclaim this by their own selves. And verily those who affirm, having been created for paradise, appear as guides to truth through truth. How do these ones wrongfully proclaim their negation through their means, while ye, after God hath brought you clear signs and permitted you what He hath created by His command to affirm your Lord, neither rise up nor make proclamation? Therefore, ye shall manifest your truth and cause to perish those who uphold not your truth. For verily, affirmation is not established save through the negation of negation. Ye are all in "There is no God but God." If ye cause not to perish those who believe not in God, ye cannot establish those who do believe in God. These are the companions of the fire, and those are the companions of paradise - both are in God's grasp and prostrate themselves before Him by night and by day.

1681 و لا يضعنكم الذين احتجبوا عن امر ربكم فان
النفيون لما خلقوا للنار من انفسهم ما يعلنون و انما
الاثباتيون لما خلقوا للرضوان ادلاء الحق بالحق
يظهرون كيف هؤلاء باسبابهم بغير حق نفهم
يعلنون و انتم بالحق بعد ما قد اتيكم الله ايات
بينات و اذن لكم فيما خلق بامر اياتكم ربكم و
لا ترفعون و لا تعلنون فلتظهرن حقكم و لتفنين
من لم يقوم بحقكم فان الاثبات لا يثبت الا بنفى
النفي انتم في لا اله الا الله كل الذين ت لولا تفنين
من لا يؤمن بالله لا تستطيع ان تثبتن من يؤمن
بالله هؤلاء اصحاب النار و هؤلاء اصحاب الرضوان
كنتيهما في قبضته الله و يسجدون له بالليل و النهار

1682 These by God's command in the previous Manifestation, and those by God's command in the subsequent Manifestation - and all prostrate themselves before Him. I shall assuredly inform thee of the key to the Cause in the Bayan, that thou mayest testify that there is no God but I, the Guardian, the Self-Subsisting. All the Command is for the exaltation of the Primal Point, and all that ye are commanded are aspects thereof. And all the prohibitions from which ye are forbidden constitute the extinction of negation in the presence of affirmation. Ye perceive by God's command the mystery of all things. Otherwise, it would be equal unto God thy Lord whether His house be the Holy House, or the temple of Jesus, or the Sacred House, or the House of Inaccessibility - all are in His grasp and all prostrate before Him. However, in every Dispensation God exalteth the mention of His Proof by His command.

1682 هؤلاء بامر الله في ظهور قبله و هؤلاء بامر الله في
ظهور بعده و كل له ساجدون فلا تبتك مفتاح
الأمر في البيان لتشهدن على أنه لا اله الا انا
المهيمن القيوم كل الأمر لارتفاع نقطه الأولى
و كل ما انتم به تؤمرون شئون هذا و كل النبی
ما انتم عنه لتنهون فناء النفي في تلقاء الاثبات انتم
بامر الله ثم سر كل شيء تنظرون و الا على الله
ربك سواء ان يكون بيته بيت القدس او معبد
عيسن او بيت الحرام او بيت الأمتاع و كل في
قبضته و كل له ساجدون و لكن الله في كل
ظهور يرفع ذكر حجه بامر

1683 At this time ye are exalted through the Inaccessible, whereas formerly ye were glorified through the Sacred House, and before that through what was ordained by God. O all things! Ye shall all depart from every Dispensation save the Bayan, then enter truthfully into the Bayan. Then on the Day of Him Whom God shall make manifest, ye shall enter into each of His Manifestations, then depart from every Manifestation. This is God's command hereafter as it was before. We have neglected nothing in the Book, but have detailed all things in detail, and there is nothing wherein We have not clarified Our command

1683 حينئذ انتم بالأمتاع ترتفعون و من قبل بالبيت
الحرام تتعززون ثم من قبل قبل بما قدر من عند
الله ان يا كل شيء فلتخرجن كلكم اجمعون عن
كل ظهور الا البيان ثم في البيان بالحق تدخلون
ثم يوم من يظهره الله فلتدخلن في كل ظهوره ثم
عن كل ظهور تخرجون هذا امر الله من بعد مثل
ما قبل انا ما فرطنا في الكتاب من شيء الا و
قد فصلناه تفصيلا و ما من شيء الا و انا قد

and prohibition that ye behold in the Bayan. And if ye differ regarding a matter and find testimony for both sides in verses, ye shall act according to the latter, and if ye know not, then learn through one of them whereby God's Cause is exalted, then be patient regarding the other. This is your balance from your Lord.

بيننا امرنا فيه ونهيه انتم في البيان تنظرون و ان
اختلفتم في امر واستشهدتم على كلتيهما من اية
انتم بالآخرى تعملون و ان لا تعلمن فلتعلمن بواحد
منهما الذي يرفع به امر الله ثم عن الآخر تصبرون
هذا ميزانكم من عند ربكم

1684 God desireth naught but to make His religion spacious for you, to cause you to enter into His mercy, and to show you what He hath ordained for you from His presence. Verily, there is no God but He, the Mighty, the Beloved. Soon shall We detail the measures of all things in the Bayan, and We shall answer what thou hast mentioned in the Book. Verily, We were aforetime, and shall forever remain, the Answerer. That which ye were commanded in your religion aforetime, that ye should seek knowledge even if ye should journey unto China - this knowledge was for the good pleasure of your Lord, not what ye yourselves would fabricate. Consider then in your piety how ye strove aforetime to fulfill the commandments of your religion, that ye might discover the knowledge of God's good pleasure in Our Cause.

ما اراد الله الا ان يتوسع عليكم دينه و يدخلكم
في رحمته و يريكم ما قدر لكم من عنده انه لا
اله الا هو العزيز المحبوب فسوف نفصلن مقادير و
كل شيء في البيان و لنجيبنك بما قد ذكرت في
الكتاب انا كما من قبل ثم من بعد لجيبين و ان
ما امرتم من قبل في دينك بان تستملكن العلم و
لو تسيرن الى الصين هذا علمكم برضاء ربكم لا بما
انتم من عندكم تخترعون فلتنظرن في تقويمكم كيف
انتم في اوامر دينكم من قبل تجهدون لتطلعون بعلم
رضاء الله في امرنا

1685 Yet when the repository of His good pleasure was made manifest unto you, and verses were sent down so clear that all stand powerless before them - verses by which your former religion was established - ye cavil against God and are not ashamed. Ye reckon among yourselves that ye do good, yet ye harm none but yourselves, for verily We are independent of all things. If ye turn unto God and believe in all that was revealed in the Bayan, then shall ye be numbered among the believers; otherwise ye shall be like those who came before you, who have no worth before God. Fear ye then the day of your return, and remember the day of your beginning, for within Our grasp lie both your first and your last, and We have power over you.

فاذا اظهر لكم مكن رضائه و نزل اياتنا كل
عنها يعجزون وبها قد اثبت دينكم من قبل انتم
تفنون على الله و لا تستحيون و فيما عندكم تحسبون
انكم تحسون و لا تضرن الا لانفسكم و انا كما عن
كل شيء لمستغنين ان تقبلن الى الله و تؤمنن بكل
ما نزل في البيان فاذا انتم احد من المؤمنين و الا
انتم احد مثل الذين من قبلكم لم يكن قدر عند الله
فالتسحيين من يوم عودكم و لتذكرن يوم مبدئكم فان
في قبضتنا اوليكم و اخريكم و انا عليكم مقتدرون

1686 Deliver thou this Book unto the leaders who hold themselves back, claiming they are learned, that they might return unto themselves on the Day of Resurrection and enter into the Faith. We shall teach thee five proofs, each a conclusive argument sufficient for all who seek evidence. Say: The first is that God proved His Cause in the Qur'an through verses alone, and ye are powerless before these verses just as they were. The second is that the verses of God suffice you beyond all ye desire, as ye have read aforetime in the Qur'an in the Surih of the Spider, if ye be of those who are certain of the Book and what God hath testified. The third is that these verses are greater than limited verses and what was revealed aforetime unto the Prophets, though ye love not to admit it. For were the verses of the Qur'an not greater, God would not have

فليتبعن ذلك الكتاب الى كبراء الذين يحبسو عند
انفسهم بانهم مجتهدون لعلمهم يرجعون الى انفسهم
يوم القيمة و هم في دين يدخلون و انا لنعلمنك
دلائل خمسة كل واحد منها حجة محكمة يكفى
كل المستدلين قل الاول ما استدلل الله في الفرقان
الا بالايات و عجزم عنها انتم مثل ذلك في تلك
الايات عاجزون ثم الثاني يكفيكم ايات الله عما
انتم تريدون بما قد قرءتم من قبل في الفرقان في
سوره العنكبوت ان انتم بالكتاب و ما قد شهد
الله لموقنون ثم الثالث تلك الايات اكبر عن ايات
المحدوده و ما نزلت من قبل على النبيين و ما انتم
عند انفسكم تحبون اذ لو لم يكن ايات القران اكبر

abrogated through them what was revealed before unto the Prophets before Muhammad.

- 1687 Why do ye not then understand the greatness of God's Cause, nor ponder His verses? The fourth is that ye have no proof in your religion today save the Qur'an whereby God established the Cause of Muhammad aforetime. How then do ye not follow on the Latter Day what ye followed before? Ye have no way to judge the Qur'an save that when ye see a verse ye say: "This is from God, the Protector, the Self-Subsisting," for ye have read that none but God can reveal verses. So when ye see or hear them, by your own religion it is established that ye should say "This is from God" and thereby believe and be certain. The fifth is an elevated rational proof: if one desired to enter the religion of Islam, could ye prove it by aught besides the Qur'an? If ye say yea, ye have naught else, nor would one who wished to enter your religion hear from you aught else, for after your knowledge of him, neither you nor those who wish to enter can prove it.

- 1688 And there is no evidence in what you say to complete God's proof against those who did not enter Islam through the Qur'an; God's proof is completed against those who did not enter the Bayan. And there is no way for you in your religion except that you say those who did not enter Islam, God's proof was completed against them and they wrongfully did not enter. Likewise those given knowledge of the Bayan say regarding those who do not enter it. Say: If one were to ask Me about what was revealed while you were preserving it - indeed if We wish, We would recite the like of what was revealed, and would not preserve a letter of what I recited before, for I was not of the preservers. For one preserves verses to derive proof from them, while We, if We wish, can reveal at any time.

- 1689 Similarly, We revealed before what We had not preserved, and on the Day of Resurrection We shall, as We wish, reveal unto Him Whom God shall make manifest, though He will not be among those who preserved what God revealed before, as He recites as He wishes from God. What is wrong with you that you do not remember and do not understand? Can the light of the sun be separated from its rays? Likewise, God's verses cannot be separated from the Primal Point. Indeed, if We wish, We could reveal four thousand verses day and night - who could do that if you would but reflect a little within yourselves? And God created you and what you do. Soon you shall enter the

لا ينسخ الله بها ما نزل من قبل من الايات على النبيين من قبل محمد

1687 فما لكم كيف لا تتعقلون عظمه امر الله ولا في آيات الله تتفكرون ثم الرابع لم يكن عندكم يومئذ في دينكم حجه الفرقان به قد اثبت الله امر محمد من قبل كيف انتم في يوم الاخر بما قد دنتم لا تدنيون ولا سبيل لكم على حكم الفرقان حين ما ترون من آية الا وان تقولن هذا من عند الله المهيمن القيوم لانكم قد قراتم ان غير الله لن يقدر ان ينزل من آية فاذا رايتم او سمعتم فاذا على دينكم يثبت عندكم بان تقولن هذا من عند الله ثم به تومنون و تقولون ثم الخامس دليل عقل مرفوع لو اراد احد ان يدخل في دين الاسلام انتم هل تستطيعون بغير الفرقان تستدلون ان تقولون بلى فلم يكن عندكم غير هذا ولا يسمع منكم من اراد ان يدخل في دينكم اذ تواتركم بعد علمكم به يثبت عندكم ولا عند من اراد ان يدخل

1688 ولا يرى من حجه بما انتم تقولون ان يكمل حجه الله على من لم يدخل في الاسلام بالفرقان يكمل حجه الله على من لم يدخل في البيان ولا سبيل لكم في دينكم الا وانتم تقولون ان الذين ما دخلوا في الاسلام حجه الله قد تمت عليهم وهم بغير حق ما دخلوا كذلك الذين اوتوا علم البيان في حق الذين لا يدخلون فيه ليقولون قل ان يسئلى عما نزل على ما كنت عليه حافظين الا وان نشاء لأتلون مثل ما نزلت ولا ستحفظن حرفا ما تلوته من قبل وما كنت من المستحفظين اذ من يستحفظ الايات لان يستدلن بها وانا في كل حين لو نشاء لكنا منزلين

1689 وكذلك انما نزلنا من قبل ما كنا حافظين ويوم القيمة ما نشاء لننزلن على من يظهره الله والله لم يكن بما نزل الله من قبل من الحافظين اذ يتلوا كيف يشاء من عند الله فالكلم كيف لا تتذكرون ولا تتعقلون هل يفارق ضياء الشمس قصها كذلك لن يفارق آيات الله من نقطة الاولى انا في كل يوم وليله لو نشاء اربع الف بيت لمنزلين من يقدر على ذلك ان انتم قليلا في انفسكم تتفكرون والله خلقكم وما انتم تعملون فسوف انتم في البيان

Bayan and remember the days of the Point, then you shall be humbled. And soon the days of Him Whom God shall make manifest shall overtake you, and if you do not recognize Him as you failed to recognize Me, then you are truthful in your humility; otherwise God shall take vengeance upon you.

- 1690 And what vengeance equals this proof of your Lord while you, who were created by God's command from the previous Manifestation, dwell in the glory of your seats? Nay, by that Book which is truth, no vengeance equals this. You were all created for the meeting with God, and you all strive to earn God's good pleasure in your lives. Yet you have created a barrier between yourselves and the meeting with God through what your hands have wrought, and between yourselves and God's good pleasure through what you have patiently endured while being unaware. We show you only the likeness of a tree burning in fire, crying for help therein, and We answer you, but you do not hear God's word. Likewise on the day of Him Whom God shall make manifest, you consider yourselves pious in the Bayan, but with God no one loves to mention you. So fear God, then fear Him.

- 1691 Say: Exalted is the Possessor of dominion and kingdom, exalted is the Possessor of might and power, exalted is God the Possessor of strength and divinity, exalted is God the Possessor of force and glory, exalted is God, Lord of sovereignty and the human realm! Exalted is God, Lord of might and glory! Exalted is He, Lord of countenance and beauty! Exalted is God, Lord of visage and perfection! Exalted is God, Lord of power and action! Exalted is God, Lord of mercy and grace! Exalted is God, Lord of dominion and justice! Exalted is God, Lord of likeness and similitudes! Exalted is God, Lord of stations and majesty! Exalted is God, Lord of grandeur and independence! Exalted is God, Lord of glory and radiance! Exalted is God, Lord of might and inaccessibility! Exalted is God, Lord of power and transcendence! Exalted is God, Lord of joy and gladness! Exalted is God, Lord of sovereignty and power!

- 1692 Exalted is God above all that they attribute unto Him, before and after! All that is in the heavens and the earth and whatsoever is between them glorify Him, and all that is in the kingdom of command and creation and whatsoever is beneath them bow down before Him. There is none other God but He, the All-Compelling, the Self-Subsisting.

- 1693 Guard thyself in the path and write not unto those whom thou desirest to guide save that which will profit them from the

تدخلون و تذكرون ايام النقطة ثم تتضرعون و سوف يلحقنكم ايام من يظهره و ان لم تعلمن به بمثل ما قد علمتم بي فانكم في تضرعكم صادقون و الا لينتقم الله عنكم

- 1690 و هل من انتقام يعدل هذا حجة ربكم في حبل و انتم بما قد خلقتكم بامر الله من عند ظهور قبله في عزّ مقامكم تسكنون لا و ذلك الكتاب لحق لم يعدل انتقاما هذا انتم كلكم للقاء الله تخلقون و كلكم بان تكسبن رضاء الله في عمركم تجتهدون و قد حلت بينكم و بين لقاء الله بما اكتسبت ايديكم ثم بينكم و بين رضاء الله بما ص برتم فيما عندكم و انتم لا تشعرون انا لا نزيكم الا مثل شجر توقد بالنار يستغيث فيها و انا لنستجيبنكم و لا كنكم قول الله لا تسمعون كذلك انتم يوم من يظهره الله انتم عند انفسكم في البيان لمتقون و عند الله لن يحب احداً يذكركم فلتتقن الله ثم اياه تتقون

- 1691 قل تعالى ذوالملك و الملكوت و تعالى ذو العزّ و الجبروت و تعالى الله ذو القدرة و اللاهوت و تعالى الله ذو القوة و الياقوت و تعالى الله ذو السلطنة و الناسوت و تعالى الله ذو العزة و الج و تعالى ذو الطلعة و الجمال و تعالى الله ذو الوجهه و الكمال و تعالى الله ذو القو و الفعال و تعالى الله ذو الرحمة و الفضال و تعالى الله ذو السطوة و العدل و تعالى الله ذو المثل و الامثال و تعالى الله ذو المواقع و الأجلال و تعالى الل ذو العظمة و الاستقلال و تعالى الله ذو الكبرياء و الاستجلال و تعالى الله ذو العزة و الأمتناع و تعالى الله ذو القوة و الارتفاع و تعالى الله ذو البهجة و الأتجاج و تعالى الله ذو السلطنة و الأقدار و

- 1692 تعالى الله عما يصفون من قبل و من بعد يسبح له ما في السموات و الأرض و ما بينهما و يسجد له ما في ملكوت الأمر و الخلق و ما دونهما لا اله الا هو المهيمن القيوم

verses, for this is of God's grace unto thee and unto the God-fearing.

1693 و لتحفظن نفسك في السبيل ولا تكتبن الى من
تريدان تهديهم الا ما ينفعهم من ايات فان ذلك
من فضل الله عليك ثم على المتقين

1694 [Vahid 10, Bab 19, anha]

1694 [واحد ١٠ باب ١٩ أنهى]

1695 And it hath four stations. The first in the first:

1695 وله اربع مراتب الاول في الاول

1696 In the Name of God, the Most Forbidding, the Most Forbidding

1696 بسم الله الأنهى الأنهى

1697 God! There is no God but He, the Most Forbidding, the Most Forbidding. Say: God is the Most Forbidding above every possessor of forbidding. None is able to withstand the sovereign power of His prohibition, neither in the heavens nor on earth nor in that which lieth between them. He createth what He willeth by His command. Verily, He is the Forbidder, the Restrainer, the Interdicting.

1697 لا اله الا هو الأنهى الأنهى قل الله انهى فوق
كل ذى انهاء لن يقدر ان يمتنع عن ملك سلطان
انهاؤه من احد لا في السموات ولا في الأرض
ولا ما بينهما يخلق ما يشاء بامر الله كان نهاء
ناهيا نهيا

1698 Glory be unto Him before Whom all who are in the heavens and on earth and that which is between them do prostrate themselves. Say: All are prostrate before Him. And praise be unto God, Whom doth glorify whatsoever is in the heavens and whatsoever is in the earth and whatsoever is between them. Say: All are devoutly obedient unto Him.

1698 سبحان الذى يسجد له من في السموات و من
في الأرض و ما بينهما قل كل له ساجدون و
الحمد لله الذى يسبح له من في السموات و من في
الأرض و ما بينهما قل كل له قانتون

1699 God testifieth that there is none other God but He. His is the kingdom and the dominion, then might and power, then strength and divinity, then force and sovereignty, then dominion and the human realm. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or in the earth or whatsoever is between them. He createth what He willeth by His command. Verily, He is powerful over all things.

1699 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم
العرز و الجبروت ثم القدرة و اللاهوت ثم القوة و
الياقوت ثم السلطنة و الناسوت يحى ويميت ثم
يميت و يحى و أنه هو حى لا يموت و ملك لا
يزول و عدل لا يجور و سلطان لا يحول و فرد لا
يفوت عن قبضته من شيء لا في السموات ولا
في الأرض و لا ما بينهما يخلق ما يشاء بامر الله
كان على كل شيء قدير و

1700 Blessed is He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever is between them. There is none other God but He, the Mighty, the Beloved. Exalted is He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but He, the All-Compelling, the Self-Subsisting.

1700 تبارك الذى له ما في السموات و الأرض و ما
بينهما لا اله الا هو العزيز المحبوب و تعالى الذى
له ملك السموات و الأرض و ما بينهما لا اله الا
هو المهيمن القيوم

1701 Verily, We shall cause the supreme one to refrain from following his own self, and We shall command the supreme one to follow thy self. We are witness unto this. Say: Do ye recognize the Command and then the Supreme One, or do ye not recognize them? Say: The Manifestations of the Command are they who believe in Him Whom God shall make manifest and who

1701 وانا لنهين النبى ان لا يتبع نفسك و لنامرن النبى
ان يتبع نفسك انا كما عليها شاهدين قل هل تعرفون
الأمر ثم النبى او لا تعرفون قل ان مطالع الأمر
الذين يؤمنون بمن يظهره الله ثم رضائه يريدون و
ان مطالع النبى الذين لا يؤمنون بمن يظهره الله

desire His good-pleasure. Say: The exponents of command are they who believe in Him Whom God shall make manifest and seek His good pleasure, while the exponents of prohibition are they who believe not in Him Whom God shall make manifest and yet seek His good pleasure. These are servants in the Bayan who follow all the limits revealed therein, but inasmuch as they have not worshipped God through their following of Him Whom God shall make manifest, these are the exponents of prohibition in the sight of God. Draw not nigh unto them, and guard yourselves against them. O ye who forbid! Guard yourselves against your own selves.

و هم (٩) رضائهم يريدون و هم عباد في البيان يتبعون كل حدود ما نزل فيه ولكنهم لما لم يتبعوا الله باتباعهم من يظهره الله فاولئك هم المطالع النبي عند الله فلا تقربوهم ثم عنهم يتقون ان يا اولي النبي انتم عن انفسكم تتقون

1702 Verily the exponents of command are servants who observe what is revealed in the Bayan and who in their inmost hearts are assured, believing in Him Whom God shall make manifest, burning away all veils, seeking the good pleasure of God from the Manifestation of His Self. These are the dawning-places of command - blessed are they and those who beseech God's grace. At this moment ye understand not. Look ye in the Gospel at the exponents of command who believed in Muhammad beforehand, and besides them the exponents of prohibition, though they deemed themselves knowers of God's command in the Gospel. Then after that, look ye in the Qur'an at the exponents of command who believed in 'Ali before Muhammad and who observe the Bayan, and besides them the exponents of prohibition. Ye witness your end in your beginning, that ye may perchance observe both. Say: In the Bayan are the exponents of the letter Ha in speech.

1702 و ان مطالع الأمر عباد في البيان يتقون فيما نزل فيه و هم في باطن الباطن موقنون يؤمنون بمن يظهره الله و نخرقون الحجب كلها و هم رضاء الله من عند مظهر نفسه يريدون اولئك هم مشارق الأمر طوبى لهم و الذينهم من فضل الله سائلون انتم حينئذ لا تعلمون فلتنظرون في الانجيل مطالع الأمر الذينهم امنوا بمحمد من قبل و من دونهم مطالع النبي و لو انهم بانفسهم بامر الله في الانجيل عالمون ثم بعد ذلك فلتنظرون في الفرقان مطالع الأمر الذينهم قد امنوا بعلي قبل محمد و هم في البيان متقنون و ما دونهم مطالع النبي انتم يوم اخركم في اولكم تشهدون لعلكم في كليهما متقنون قل ان في البيان مطالع هاء في الكلام

1703 Say: Some verses are from God, some from the Primal Point, some from the witnesses of truth, some from the gates of guidance, and some from the witnesses of the Bayan - all these ye witness in their degrees. And some are from the tongue of all things which God hath revealed in truth - ye know all things within their limits. This is the arc of what descendeth and likewise what ascendeth, as ye witness in truth. Say: All this descendeth from a single Tree - God causeth to descend upon it as He pleaseth the exponents of His command and prohibition. Ye gaze toward your Lord. Consider whereby command is established and prohibition is established, that ye may not be veiled by them on the Day of Resurrection. For if God should will, He would make command into prohibition, even as ye now witness. All peoples in the days of their Prophet were following a command from God - how then doth God prohibit you in the later Manifestation from that command?

1703 قل ان بعض الايات من عند الله ثم بعض من عند نقطه الاولى ثم بعض من عند شهداء الحق هم بعض من عند ابواب الهدى ثم بعض من عند شهداء البيان انتم كل ذلك في درجاته تشهدون ثم بعض من لسان كل شيء قد نزل الله بالحق انتم كل شيء في حده تعلمون هذا قوس ما ينزل و مثل ذلك ما يصعدان انتم بالحق تشهدون قل كل ذلك من شجرة واحدة ينزل الله عليها كيف يشاء مطالع امره و نهيه انتم الى ربكم تنظرون فلتنظرون بما يقوم الأمر به ثم النبي به لعلكم يوم القيمة بهما لا تحتجبون فان الله لو يشاء ليجعلن الأمر نهيا مثل ما انتم حينئذ تشهدون كل الأمم في ايام نبينهم كانوا على امر من الله فكيف انهاكم الله في ظهور الاخر عن ذلك الأمر

- 1704 Thus doth God do what He willeth and decree what He desireth. Likewise regarding prohibition - perchance what He forbade you before, He commands you after. Ye gaze toward God's command from Him Whom God shall make manifest. Say: He Who maketh fire to become light and light to become fire, maketh the lawful unlawful and the unlawful lawful. Verily He hath power over all things. Say: The creation of fire was not except by God's command, and light likewise. And if God maketh the Most Great Cause to be the seat of this, then are their names transformed as ye gaze upon the beginning of the Cause. Moreover, the lawful and the forbidden are naught but at the bidding of God. Should God transform the Cause and establish this in remembrance of that, then ye shall possess what God hath decreed. If ye but perceive, all your tribulations rest in this. All peoples at the end of their Dispensation cling to what they possess, and all are light in their own religion.
- 1705 But when God manifesteth His Cause, He maketh them as fire, inasmuch as they enter not into the subsequent Revelation. All profess to follow God's command and all claim to worship Him, yet their love hath no divine authority; else would God's proof be made manifest unto all things at every Revelation through truth, but ye remain veiled by your own desires.
- 1706 Say: God is with you, hearing your secrets and your whispers, and We know what ye acquire. Fear ye God after your death, for if ye be believers ye shall assuredly enter Paradise and abide therein eternally. Therein shall ye find of all things that wherein lieth the beauty of all things - ye shall attain this most glorious bounty from God. Say: Were ye to behold the beauty thereof in the essence of love and the Cause, this would spring from the love of Him Whom God shall make manifest, if ye be sincere in truth. Fear ye God after your death, for if ye be not believers ye shall enter the fire. Have mercy upon your own souls and be God-fearing. But if ye believe in what hath been revealed in the Bayan, ye shall enter Paradise after your death - this hath been promised by God in all the heavenly Books - if on the Day of Resurrection ye believe in Him Whom God shall make manifest.
- 1707 And if ye comprehend not God's Cause, ye shall enter Paradise after your death and therein shall ye live. And if ye desire your return, then convey your remembrance to Him Whom God
- كذلك يفعل الله ما يشاء ويحكم ما يريد ثم مثل ذلك في النهي ربما ما انهاكم من قبل يامرکم من بعد انتم الى امر الله من عند من يظهره الله تنظرون قل ان الذي ليجعلن النار نورا والنور نارا ليجعلن الحلال حراما ثم الحرام حلالا انه كان على كل شيء قديرا قل ان خلق النار لم يكن الا بامر الله والنور بمثل ذلك وان يجعل الله الامر الاعلى مقعد هذا فاذا يبدل ذكرهما انتم الى مبدء الامر تنظرون ثم الحلال والحرام لم يكن الا بامر الله ان يبدل الله الامر ويجعل هذا في ذكر هذا فاذا انتم بما قد قدر الله لتقدرون كل بلائكم عند هذا ان انتم تشهدون كل الامم في اخر ظهورهم بما عندهم متقون وكلهم نور في دينهم
- فاذا يظهر الله امره ويجعلهم نارا بما هم في ظهور الاخر لا يدخلون فكل يحبون ان يتبعون امر الله وكل يحبون هم اياه يعبدون ولكنهم وحبهم لم يكن على دليل من عند الله والا عند كل ظهور حجه الله يظهر على كل شيء بالحق ولكنكم انتم باهوائكم تحتجبون
- قل ان الله معكم يسمع سرکم ونجويکم ونعلم ما انتم تكسبون فلتخشعوا الله من بعد موتکم فانکم انتم ان كنتم مؤمنين لتدخلن الرضوان وتكونن فيه من الخالدين لكم فيها من كل شيء ما فيه بهاء كل شيء انتم ذلك الفضل الابهى من عند الله تدركون قل ان مثل ذلك لو تجعل بهاء ذلك انتم في جوهر الحب والامر تنظرون فان هذا من حب من يظهره الله ان انتم بالحق تخلصون ولتخشعوا الله من بعد موتکم فانکم ان لم تكونوا مؤمنين لتدخلن النار فلترحمن على انفسکم ثم من امر الله تتقون ولكنکم ان تؤمنن بما نزل في البيان لتدخلن الرضوان من بعد موتکم وعدا على الله في كتب السماء کلها ان انتم يوم القيمة بمن يظهره الله تؤمنون
- وان لا تدرکون امر الله لتدخلن الرضوان من بعد موتکم وانتم فيها لتعيشون وان تحبون رجعتکم

shall make manifest, for He will cause you to return among those who are alive upon the earth and are assured of God's Cause. Say: Devise not principles concerning what is commanded and what is forbidden, for this is among the greatest prohibitions of God in the Bayan, if ye be His worshippers. This will but increase your veiling from God, while ye know what God hath commanded you, both outwardly in the Book and inwardly in the verses.

فلتبغى الى من يظهره الله ذكركم فانه يرجعكم من الذين هم احياء فوق الأرض الذينهم بامر الله موقنون قل فلا تختزن عن اصولكم في الأمر ولا في النهي فان هذا من اكبر نهى الله في البيان ان انتم اياه تعبدون هذا لن يزيدكم الا حجاب من عند الله وانتم بما قد امركم الله ظاهرا في الكتاب ثم باطنا في الايات تعلمون

- 1708 Verily We have seen those who were scrupulous in their principles regarding their Lord's commands and prohibitions, yet on the Day of Resurrection they turned not to their Lord with guidance and faith, but grew proud and pronounced judgment without divine authority - a thing none had permission for - and they knew it not. Say: God's prohibition is upon their own selves, and God's command concerning them is that they should efface themselves and obliterate their principles and return unto God in the Bayan, then be assured of God's verses.

1708 فانا قد راينا الذينهم قد احتاطوا في اصولهم في امر ربهم ونهيه يوم القيمة ما عرضوا على الله ربهم بالهدى والايمان ولو استكبروا وافتوا بغير حق على ما لا اذن الله لاحد من قبل وهم لا يعلمون قل ان نهى الله انفسهم وامر الله فيهم ان يفنوا انفسهم وليمحوا اصولهم وليرجعوا الى الله في البيان ثم كانوا بايات الله موقنين

- 1709 The Second in the Second.

1709 الثانى فى الثانى

- 1710 In the Name of God, the Most Forbidding, the Most Forbidding

1710 بسم الله الأئهى الأئهى

- 1711 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, Thine the might and the power, Thine the strength and the divinity, Thine the force and sovereignty, Thine the majesty and the beauty, Thine the countenance and perfection, Thine the likeness and similitudes, Thine the stations and glory, Thine the power and action, Thine the mercy and grace, Thine the authority and justice, Thine the awe and grandeur, Thine the greatness and independence, Thine the providence and manifestation, Thine the might and inaccessibility, Thine the power and exaltation, Thine the grandeur and glory, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

1711 سبحانك اللهم يا الهى لاشهدنك وكل شىء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدرة والآهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك المثل والامثال ولك المواقع والاجلال ولك القوة والفعال ولك الرحمة والفضل ولك السطوة والعدل ولك المهابة والاجلال ولك العظمة والاستقلال ولك الولاية والاستجلال ولك العزة والامتناع ولك القوة والارتفاع ولك الكبرياء والاجلال ولك ما احببت او تحبته من ملكوت امرك وخلقك

- 1712 Thou hast ever been a God unworship'd, a Lord unlord'd, a Known unknown, a Power unpowered, a Hearer unheard. When Thou didst desire to create that creation, Thou didst manifest the Manifestation of Thy Self. Through what was manifest of Thy Divinity in Him appeared the objects of worship, through the revelation of Thy Lordship in Him appeared the objects of lordship, through the manifestation of Thy knowledge in Him appeared the objects of knowledge, through the revelation of Thy power in Him appeared the

1712 لم تزل كنت الها غير مالوه وربما غير مربوب و عالما غير معلوم وقادرا غير مقدور وسامعا غير مسموع فلما اردت ان تخلق ذلك الخلق فاذا تظهرن مظهر نفسك فاذا بما تظهر من الوهيتك فيه يظهر المالموهيات (٩) وتجلي ربوبيتك فيه المربوبيات وبظهور علمك فيه يظهر المعلوميات وتجلي قدرتك فيه يظهر المقدوريات وبظهور سماعتك فيه يظهر المسموعيات

objects of power, and through the manifestation of Thy hearing in Him appeared the objects of hearing.

- 1713 Thou hast ever been God from all eternity, and Lord that never ceaseth to be, All-Knowing in every state, All-Powerful in all conditions, and Hearer of all that every thing calleth for in the kingdom of beginning and end. Changes alter Thee not, conditions transform Thee not, states shift Thee not, and transitions move Thee not. None in earth or heaven can flee from the kingdom of Thy sovereignty.
- 1713 لم تزل كنت الهاً في ازل الأزال و ربما لم تزل و لا تزال و علماً في كلّ الحال و قادراً في جميع الاحوال و سامعاً ما يدعوا كلّ شيء في ملكوت المبدء و المال لا يتغيرك التغيرات و لا يتبدللك الشئون و لا يحولك الحالات و لا ينقلك الثقليات و لا يقدر ان يفر عن عن ملكوت سلطنتك شيء في الأرض و لا في السموات
- 1714 Therefore, O my God, educate all who are in the Bayan that they may place all things in their proper stations and dwelling-places, that thereby they may ascend and establish their knowledge in the seats of their glory, such that were they to possess but a piece of paper, they should place it in its proper place. For other than this would not be justice from Thee nor grace from Thy presence, as every thing possesseth a spirit connected to its owner. When it hath no beloved station, that thing becometh sorrowful in its owner's presence.
- 1714 فلتربين اللهم كلّ من في البيان بان يوضعن كلّ شيء في حده في مساكنهم لعلهم بذلك يترقون و يجعلون معارفهم في مقاعد عزهم حتى لو يكن عندهم لوح قرطاس ينبغي ان يجعله في مقعده اذ غير ذلك لم يكن عدلاً من عندك و لا فضلاً من لدنك اذ كلّ شيء فيه روح يتعلق بمالكة اذا لم يكن له مقعد محبوب يحزن ذلك الشيء في عرش مالكة
- 1715 Glorified and exalted art Thou, Who hast placed all things in their proper stations and commanded all Thy creation to place each thing in its proper place. How blessed is he whom Thou hast taught this knowledge regarding the stations of his worldly and otherworldly affairs, his highest and his lowest concerns. I have desired this, O my God, for Thy loved ones, and have desired for them inaccessibility in that whereby they educate themselves. Therefore, O my God, rear them unto the heights of inaccessibility and the summit of exaltation in every universal and particular matter, for God placeth naught save in its proper station.
- 1715 فسبحانك و تعاليت انت الذي قد وضعت كلّ شيء في حده و امرت كلّ خلقك بوضع كلّ شيء في حده فياطوبى لمن علمته ذلك العلم في مواقع دنياه و اخريّة و اعلاه و ادناه و انى قد اردت يا الهى هذا لاوليائك و اردت فيهم الأمتناع لما يربون انفسهم فيه فلتربين اللهم على علو الأمتناع و سمو الأرتفاع في كلّ كلى و جزئى
- 1716 Praise be to God Who ordaineth naught save in its proper place and revealeth no command except in its befitting station. Thou hast ever been one God, Single, Unique, Self-Subsisting, the Ever-Living, the Self-Sustaining, the All-Compelling Sovereign, the Most Holy, the Eternal, the Everlasting, the Self-Dependent. Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in Thy creation, nor any helper in what Thou hast fashioned. Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Whose dominion passeth not away, the Just Who wrongeth not, the Potentate Whose power changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou
- 1716 لان اله يعلن شيئاً الا في موقعه و ينزلن امرالا في موضعه انك لم تزل كنت الهاً و ا حداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فيما خلقت و لا ولى فيما صنعت لم تزل تحي و تميت ثم تميت و تحي و انتك انت حتى لا تموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات و لا في الأرض و لا ما بينهما تخلق ما تشاء بامرك انك كنت على كلّ شيء قديراً

willest by Thy command. Verily, Thou art powerful over all things.

1717 The third in the third.

الثالث في الثالث 1717

1718 In the Name of God, the Most Forbidding, the Most Forbidding

بسم الله الأتني الأتني 1718

1719 Praise be to God, the Dawning One, the Effulgent, the Illuminating, the Radiant, the Separator, the Companion, the Merciful, the Compassionate, the Truth-Revealing, the Verifier, the Supreme, the Excelling, the Swift, the Foremost, the Exalted, the High, the Joining, the Uniting, the Rending, the Cleaving, the Creating, the Sustaining, the Bountiful, Who hath created the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Single, the Most High. He hath forbidden all His creation from knowing aught but Him and hath commanded all things to know Him. And since none can know Him save through the recognition of the Manifestation of His Revelation and the Dawning-Place of His Concealment, He hath commanded all things to know the Letters of the Seven and hath forbidden recognition of aught else.

1719 الحمد لله المشرق البراق والمبرق الشراق والمفرق الرفاق والمرفق الشفاق والمشفق الحقائق والمحقق الفواق والمفوق السباق والمسبق الشياق والمشيقي السماق والمسمق الحقاق والمخلق الرقاق والمرقق الفتاق والمفتق الفلاق والمفلق الحلاق والمخلق الرزاق والمرزق الجواق الذي قد خلق السموات والأرض وما بينهما الذي لا اله الا هو الواحد النهاء قد نهى كل خلقه عن دون عرفان نفسه و امر كل شيء بعرفان نفسه ولما لا يعرف نفسه الا بعرفان مظهر ظهوره ومطلع بطونه قد امر كل شيء بعرفان ذات حروف السبع والنهي عن دون عرفانه

1720 And since His recognition hath appeared in that kingdom through His primary names, He hath made them the Messengers of the Qur'an to those in the kingdoms of creation and origination. Then He chose from among that creation witnesses of might to establish the knowledge of God and His sanctification, and to forbid the following of desires and whatsoever is not pleasing unto Him. This is the path in the kingdom of the heavens and of the earth and of whatsoever lieth between them. O all things! Fear ye God, your Lord!

1720 ولما كان عرفانه قد ظهر في ذلك الملك باسماء اوليه قد جعلها سفراء الفرقانية لمن في ملكوت البدئية والخلقية ثم اصطفى على ذلك اخلق شهداء ممنعه لاثبات عرفان الله وتقديسه والنهي عن دون اتباع رضاء وما لا يحب من عنده هذا صراط في ملكوت السموات والأرض وما بينهما ان يا كل شيء اتم الله ربكم تتقون

1721 The fourth in the fourth.

الرابع في الرابع 1721

1722 In the Name of God, the Most Forbidding, the Most Forbidding

بسم الله الأتني الأتني 1722

1723 Praise be to God, besides Whom there is no God, the Most Forbidding, the Most Forbidding. And verily the glory from God is upon the First Unity and upon whomsoever resembleth that Unity wherein naught is seen except the First Unity. And furthermore, I testify that the essence of a thing in its reality is transformed by God's command and prohibition, and that the recognition of God's command cometh after the recognition of His Proof. For when the Proof establisheth his proof, then his command is God's command and his prohibition is God's prohibition. The Command of God appeareth from none save from its repository, and the repository of the Command hath ever been and shall ever be the Tree of Truth, its branches, its leaves, and its fruits. When they command something, that is from the Command, and when they forbid something, it is

1723 الحمد لله الذي لا اله الا هو الأتني الأتني وأما البهاء من الله على الواحد الأول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول وبعد فاشهد ان الشيء على شئتيته منقلب بامر الله ونهيه وان عرفان امر الله بعد عرفان حجته فان الحجة اذا ثبتت حجته فاذا امره امر الله ونهيه نهى الله اذا امر الله لم يظهر الا من مكنه ولم يزل ولا يزال مكن الأمر شجرة الحقيقة واغصانها واوراقها وثمارها ان يامرون امرا فذلك من امر فاوان يهون نهيا فذلك من نهيا ولما لا يرى فيها الا الله وتلك مرات لا يدل الا على الله

from a prohibition. And naught is seen therein save God, and these are mirrors that indicate naught but God.

- 1724 So when God commands and forbids otherwise, and thou in every Revelation art tried by the commands of the past and its prohibitions, gain insight into what makes a command a command and a prohibition a prohibition, that perchance on the Day of the Manifestation of Truth thou mayest not be veiled by God's former commands and prohibitions, and mayest be guided by the new commands and prohibitions. For this is what distinguishes the believer from others, else all claim to follow God's command and prohibition, as thou seest throughout the earth. God hath forbidden naught like that which would grieve Him Whom God shall make manifest, and hath commanded naught like that which would gladden Him Whom God shall make manifest. Around these two do the spheres of command and prohibition, and their dawning-places, revolve. O all things! Ye are slain in the presence of the Sun, that perchance ye may reflect its radiance.

1724 فإذا أمر الله ونهى غيه وانت في كلّ ظهور مبتلى بأوامر القبل ونواهيه فاستبصر عن جعل الأمر أمراً والنهى نهياً لعلك بذلك يوم ظهور الحق لا تحتجب بأوامر الله من قبل ونواهيه وتهتدى بأوامر البدع ونواهيه فان فرق المؤمن ودونه هذا والآكل يدعو اتباع امر الله ونهيه بمثل ما ترى فوق الأرض وما انهى الله مثل شيء بان تحزن من يظهره الله ولا امر الآل بشيء مثل تسرن من يظهره الله عليهما تدورا فلاك الآ والنهى و مطالعهما ان يا كلّ شيء في تلقاء الشمس تقتلون لعلكم بضياؤها تستعكسون

- 1725 [Vahid 11, Bab 1, aqsaT]

1725 [واحد ١١ باب ١ أفسط]

- 1726 And it hath four stations. The first in the first:

1726 وله اربع مراتب الأول في الأول

- 1727 In the Name of God, the Most Equitable, the Most Equitable.

1727 بسم الله الأقسط الأقسط

- 1728 There is no God but He, the Most Equitable, the Most Equitable. Say: God is more equitable than every possessor of equity. None can escape from the dominion of His equity's sovereignty, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He hath been equitable, just, and righteous. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on the earth and whatsoever is between them. Say: All are prostrate before Him. And praise be to God, unto Whom belongeth whatsoever is in the heavens and whatsoever is on the earth and whatsoever is between them. Say: All are humble before Him.

1728 لا اله الا هو الأقسط الأقسط قل الله اقسط فوق كلّ ذى اقساط لن يقدر ان يمتنع عن ملك سلطان اقساطه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان قساطاً قاسطاً قسيطاً سبحان الذى يسجد له من في السموات ومن في الأرض وما بينهما قل كلّ له ساجدون والحمد لله الذى له من في السموات ومن في الأرض وما بينهما قل كلّ له قانتون

- 1729 God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Sovereignty, then the Rule and the Human realm. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He hath power over all things. And blessed

1729 شهد الله أنه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والتاسوت يحى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كلّ شيء قديراً وتبارك الذى له

be He unto Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God but He, the Supreme, the Self-Subsisting.

1730 Say: God will assuredly judge between you with justice on the Day of Resurrection, but on that Day ye shall not know. Say: All that shall be decreed concerning Him Whom God shall make manifest on the Day of Resurrection, on this Day of His manifestation, is God's justice in truth, but ye are not content with what God hath decided. Reflect then on what the Point of the Furqan decreed in the days of His manifestation, how those who were given the Gospel did not accept what God had decreed in justice. And reflect on the days of God and what the Point of the Bayan decreed, how those who were given Islam did not believe in what God had decreed in justice through His Proof. Thus shall ye be tried on the Day of Resurrection. Say: Should anything fail to believe in Us, God shall not decree for it guidance or faith, and verily We have been the judge thereof.

1731 But they who have veiled themselves from those who have been given Islam shall never be pleased with Us in the name of faith, even though they be pleased with what they have gained, in the manner of their gaining. And if they believe not in Us, they shall abide forever in the fire. This is God's decree, and this His servants. On the Day of Resurrection, ye shall judge according to God's decree, not according to the decree of His servants, if ye be of them that believe. If ye follow Him Whom God shall make manifest, then are ye believers in God's decree; and if ye follow not the Word of Him Whom God shall make manifest, then are ye followers of the decree of those who follow other than God. Follow not these, but follow Him Whom God shall make manifest from your Lord, for this is the path of certain truth. Say: God judgeth you with good pleasure - this is God's justice in the Book, if ye be of them that are assured of what God decreeth.

1732 This Book is from God unto Him Whom God shall make manifest. There is no God but I, the Help in Peril, the Self-Subsisting. God shall soon make thee manifest in truth on the Day of Resurrection. Verily, He hath power over all things. Soon shalt thou see all that are on earth worshipping God, thy Lord, seeking thee by night and by day. And there is naught but doth glorify God, thy Lord, through thee, and shall be among them that bow down before thee. Yet soon shalt thou see all, in the day of thy manifestation, veiled from thy signs, save those whom God hath chosen for thyself. These are they who believe in thee and in thy signs from thee. Upon these rest blessings from God and mercy from their Lord, and these

ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

1730 قل ان الله ليفصل بينكم بالقسط يوم القيمة ولكم انتم يومئذ لا تعلمون قل كل ما يحكم الله بالحق ولكم انتم بما فصل الله لا ترضون فلتفكرن فيما قد قضى نقطه الفرقان في ايام ظهوره كيف الذين اوتوا الانجيل بما قد قضى الله بالقسط لا يرون و لتفكرن في ايام الله و ما قد قضى نقطه البيان كيف الذين اوتوا الاسلام بما قد قضى الله بالقسط من عند حجه لا يؤمنون كذلك انتم يوم القيمة مبتلون قل كل شيء لو لم يؤمن بنالم يقضى الله عليه بالهدى ولا الايمان و انا كما بمثل ذلك حاكمين

1731 ولكن الذين احتجوا عن الذين اوتوا الاسلام لن يرضوا لنا باسم الايمان و ان رضوا ما اكتسبوا بمثل ما اكتسبوا و لو انهم لم يؤمنوا بنا لكانوا في النار خالدن هذا قضاء الله وهذا عباده انتم يوم القيمة بقضاء الله لتقضون لا بقضاء عباده ان انتم به مؤمنون ان تتبعون من يظهره الله فاذا انتم بقضاء الله مؤمنون و ان لا تتبعون قول من يظهره الله فاذا انتم بقضاء الذين يتبعون من دون الله مبتعون فلا تتبع هؤلاء و لتتبعن من يظهره الله من عند ربكم فان هذا سراط حق يقين قل يحكم الله عليكم بالرضوان هذا قسط الله في الكتاب انتم بما يقضى الله توقنون

1732 و ان هذا الكتاب من عند الله الى من يظهره الله انه لا اله الا انا المهيمن القيوم فسوف يظهرنك الله باحق يوم القيمة انه كان على كل شيء قديراً فسوف ترى كل ما على الأرض يعبدون الله ربك و هم بالليل والنهار اياك يقصدون و ما من شيء الا ليسبحن الله ربك بك و ليكون لك من الساجدين و لكنك سوف ترى كل يوم ظهورك عند و اياتك محتجبون الا الذين قد اصطفاهم الله لنفسك فان اولئك هم بك ثم باياتك من عندك

are they who are guided. Soon shall ye see all judging by thy command, yet when thou judgest with justice by a wondrous and mighty command, none follow save those who have known God and who believe in thee and in what God hath revealed unto thee.

مؤمنون اولئك عليهم صلوات من الله ورحمه من
رهبهم واولئك هم المهتدون فسوف ترون كل و
بامرك ليقتضون ولكن اذا تقضين بالقسط بامر
بديع منيع لا يتبعون الا الذينهم عرفوا الله وهم
بك ثم بما نزل الله عليك لمؤمنون

1733 Nothing behooveth thee save that whereby God, thy Lord, remembereth Himself. There is no God but I, the Mighty, the Well-Beloved. Yet if thou rememberest not thyself, and the evidences of thyself, and the things which God hath created for thee in the kingdoms of the heavens and of the earth and what lieth between them, they are not created in the Book, though all stand by thy command from God. And when all remember that thou art in the most exalted heights by the remembrance of God, thy Lord - there is no God but I, the One, the Sovereign. And whatsoever thou rememberest apart from God, all within the bounds of their existence shall take their remembrance from their seats, and thou shalt begin them in a wondrous creation according to what God, thy Lord, hath willed concerning thyself. Verily, He is the All-Knowing, the Wise. Compare not thyself with aught in the heavens or on the earth or between them, for according to what behooveth thee, the worlds cannot arise to it.

1733 ولا ينبغي لك الا ما يذكر الله ربك نفسه انه لا
اله الا انا العزيز المحبوب ولكنك لو لم تذكر نفسك
وادلاء نفسك واشيىء مما قد خلق الله لك في
ملكوت السموات والارض وما بينهما لم يخلق
في الكتاب وكل بامرك من عند الله قائمون وان
حين ما تذكرو كل انك انت في علو الاعلى بذكر الله
ربك على انه لا اله الا انا الواحد السلطان وان ما
تذكرن من دون الله كل في حد وجوده لياخذن
ذكرهم عن مقاعدهم وتبدلهم في خلق بديع بما
قد شاء الله ربك في نفسك انه علام حكيم ولا
حين نفسك من شىء لا في السموات ولا في
الارض ولا ما بينهما فان على قدر ما ينبغي لك
لا يقومون به العالمون

1734 And if all that God hath created from a beginning that hath no beginning until the time of thy manifestation should arise, and they be in rapture before thy countenance, they merit not with thee a mighty and glorious mention. How much less if one of thy creatures be veiled from what God hath created for thee or which is created by thy command, glorified be God above all that hath been or shall be created, and verily We are independent of all things. Whoso believeth in Us, this is his Lord's glory, and then with all things. Let him therefore who willeth believe; this is a path of mighty glory. And whoso believeth not in Us hath believed aforetime and boweth down before Us in all Our previous Manifestations, and no deed shall be taken from him, and he shall enter the fire with those who enter therein. We have verily nurtured all who are in the Bayan that they might desire none but Thee and be among the believers in that which is revealed unto thee.

1734 وان يقومون كل ما قد خلق الله من اول الذى
لا اول له الى حين ظهورك وهم في وله لما الى
وجهك فهم لا يستحقون عندك بذكر عز منيع
فكيف وان احتجب احد من خلقك مما قد
خلقه الله لك او تخلق بامرك قل سبحان الله عن
كل ما خلق و يخلق و انا نكنا عن كل شىء
لمستغنيون من يؤمن بنا ذلك عزه ربه ثم عند كل
شىء فن شاء فليؤمن هذا صراط عز محبوب و
من لم يؤمن بنا قد امن من قبل ويسجد لنا في
كل ان في ظهورات قبلنا ولا يرفع عنه من عمل
وسيدخل النار مع الداخلين و انا قد ربنا كل
من في البيان على شانهم لا يريدون الا اياك و
كانوا بما ينزل عليك لمؤمنين

1735 Nay, We have desired for all upon earth likewise. When those who are in the Bayan possess all that is on earth and are triumphant thereon, We shall see what appeareth in the kingdom by thy Lord's command, and all imagine they act for Thy good pleasure. If Thou show mercy unto them and forgive them, verily Thou art the All-Forgiving, the All-Merciful. And if Thou take vengeance upon them and seize them, verily Thou art

1735 بل قد ارادنا لكل ما على الارض مثل ذلك اذا
ملك من في البيان كل ما على الارض وهم
كانوا عليها ظاهرين فيسوف نرى ما قد ظهر في
الملك بامرك ربك و كل يحسبون انهم في رضائك
ما كرون ان ترحم عليهم وتغفر لهم فانك انت
الغفار الرحيم وان تنتقم عنهم ولتأخذهم فانك

the Just, the All-Wise. Thy mercy hath preceded all things from before and after, and verily Thou art independent of the worlds. Thy Lord hath chosen thee for Himself, then chosen all for thee, and verily Thou art the Truth, the Inaccessible, the Mighty. Blessed are they who believe in Thee and in Thy signs, for these are they who shall attain. Love not to mention him who believeth not in Thee, even were he the highest or lowest in the Bayan. Judge them as Thou pleasest with truth, for Thou art the Best of judges.

1736 But Thou seest the entire Tree of the Bayan created from a single Point, and all are established thereby. If Thou acceptest some of them and rejectest others, verily Thou art All-Knowing, All-Wise, and verily Thou art independent of all things. If Thou acceptest all, verily Thou art Bountiful, Generous. If Thou rejectest all, verily Thou art All-Knowing, All-Wise. But all are poor before Thee, seeking Thy gracious acceptance. Verily Thou art the Bestower, the Gracious. Who can prevent Thy grace upon those in the Bayan, that Thou mightest guide them to the paths of guidance from Thy presence? Verily Thou art supremely Gracious. O all things! Have mercy upon yourselves from the day when ye shall not suffice, then by God's word ye shall endure, proceeding from a single soul, and ye shall all return as ye began. This day is like unto the days of Muhammad aforetime, and like unto the days of Ali before Muhammad thereafter. These are the days of Him Whom God shall make manifest.

1737 Ye perceive the essence of the Command, for all stand by God's Command from His presence, and ye are not veiled from this and that from the Source of the Command.

1738 The Second in the Second.

1739 In the Name of God, the Most Equitable, the Most Equitable.

1740 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone without partner. Thine is the Kingdom and the heavenly dominion, Thine the might and the celestial realm, Thine the power and divinity, Thine the strength and sovereignty, Thine the earthly dominion and human realm, Thine the glory and majesty, Thine the countenance and beauty, Thine the direction and perfection, Thine the similitude and parables, Thine the stations and grandeur, Thine the power and action, Thine the mercy and grace, Thine the authority and justice, Thine the awe and sublimity, Thine the glory and invincibility, Thine the might and exaltation, Thine the joy and gladness, Thine

انت العدل الحكيم وقد سبقت رحمتك كل شيء من قبل و من بعد و أنك انت الغنى عن العالمين و قد اصطفياك ربك لنفسه ثم اصطفى كل لك و أنك انت الحق الممتنع المنيع طوبى للذينهم يؤمنون بك ثم باباتك فان اولئك هم الفائزون و لا تحين ان تذكرن من لا يؤمن بك و لو كان اعلى من فى البيان او ادناهم فلتحكمن عليهم كيف شئت بالحق فانك انت خير الحاكمين

1736 و لكنك ترى شجرة البيان كلها قد خلقت من نقطه الواحده و كل بها قائمون و ان تقبلن بعضا منها و لتردن بعضا فانك انت كنت علاما حكيما و لكنك كنت عن كل شيء غنيا ان تقبلن كل فانك كنت جوادا كريما و ان تردن كل فانك كنت علاما حكيما و لكن كل فقراء اليك بان تقبلنهم بفضلك أنك كنت و هابا لطيفا فن يمنعك عن فضلك على من فى البيان ان تهديهم الى سبل الهدى من عندك أنك كنت فضالا عظيما ان يا كل شيء فترحمين على انفسكم من يوم اتم بلا تغنيون ثم بقول الله بلى تبقون من عند نفس واحد و اتم كل بمثل ما قد بدثتم لتعودون هذا يوم مثل ايام محمد من قبل و مثل ايام على قبل محمد من بعد ذلك ايام من يظهره الله

1737 اتم جوهر الأمر تدركون فان كل قائم بامر الله من عنده و اتم بهذا و ذلك عن منزل الأمر لا تحتجبون

1738 الثانى فى الثانى

1739 بسم الله الأقسط الأقسط

1740 سبحانك اللهم يا الهى لا شهدك و كل شيء على أنك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت و لك العز و الجبروت و لك القدرة و اللاهوت و لك القوة و الياقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجهة و الكمال و لك المثل و الأمثال و لك المواقع و الأجلال و لك القوة و الفعل و لك الرحمة و الفضال و لك السطوة و العدل و لك المهابة و الاستجلال و لك العزة و الأمتناع و لك القوة و الأرتفاع و لك البهجة و

the sovereignty and power, and Thine whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

الأبتهاج ولك السلطنة والأقتدار ولك ما احببته
او تحبته من ملكوت امرك وخلقك

- 1741 Thou hast ever been one God, single, eternal, self-subsistent, living, changeless, sovereign, all-pervading, holy. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou didst manifest me after the earth was filled with tyranny and oppression, and through me Thou hast filled it with equity and justice. Glorified and exalted art Thou! Thou art manifest above Thy creation and triumphant over Thy servants.

1741 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد اظهرتني بعد ما ملئت الأرض ظلماً وجوداً وبى قد املتتها قسطاً وعدلاً ففسحانك وتعاليت انت الظاهر فوق خلقك والقاهر فوق عبادك

- 1742 O God! Preserve all who are in the Bayan for the days when Thou shalt manifest the Manifestation of Thyself. They ascend through what they possess to the highest pinnacle of glory and guidance, but before God their Lord, the Most Sublime, the All-Glorious, they shall be veiled by veils from Thy will in the Bayan and Thy purpose in the exposition, when all shall be convinced of the justice and equity wherein Thou shalt manifest the Manifestation of Thyself, and Thou shalt show them their lack of justice and equity. O God! Have mercy upon them when they shall see that they should accept what comes from Thee, for their injustice at that time shall be greater than their former injustice.

1742 فلتحفظن اللهم كل من في البيان لايام تظهرن فيه مظهر نفسك فانهم يرتقون بما عندهم الى اعلى ذروه العز والهدى ولكنهم عند الله ربهم ذو المثل والابهى ليكون ذا حجاب واجاب عن ارادتك في البيان ومشيئتكم في التبيان حين ما يوقن كل بالقسط والعدل تظهرن فيه مظهر نفسك وترينهم دون عدلهم وقسطهم فلترحمهم اللهم حين ما يرون هم بان يقبلون من عندك فان دون عدلهم عند ذلك لا كبر عن دون عدلهم من قبل

- 1743 O God! Fill through Him the kingdom of Thy heaven and earth with Thy equity and justice, Thy grace and bounty, Thy generosity and kindness. O God! Be for Thy friend an impregnable shelter, an invincible glory, a mighty support, a supreme protection, and an all-encompassing knowledge. Verily, Thou art powerful over all things.

1743 وتلقن اللهم به ملكوت سمائك وارضك من قسطك وعدلك وفضلك وجودك وكرمك و لطفك وكن اللهم لوليك كهفا حصينا وعزاً منيعاً وظهراً قوياً وحرزاً علياً وعلماً محيطاً انك كنت على كل شيء قديراً

- 1744 The third in the third.

1744 الثالث في الثالث

- 1745 In the Name of God, the Most Just, the Most Just.

1745 بسم الله الأقسط الأقسط

- 1746 Praise be to God Who hath exalted Himself in His exaltation above all created things, risen in His elevation above all existing things, made Himself invincible in His invincibility above all beings, become triumphant in His triumph above all atoms, and manifested Himself in His manifestation above all who are in the kingdoms of earth and heaven. His creation beareth witness that there is no God but Him, the One, the Just.

1746 الحمد لله الذي قد استعلى بعلوه فوق كل الكائنات واسترفع بارتفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الكائنات واستفهر باقتباره فوق كل الذرات واستظهر باظتهاره فوق كل من في ملكوت الأرض والسموات فاستشده و كل خلقه على انه لا اله الا هو الواحد القساط

- 1747 He hath chosen an invincible essence, a radiant abstraction, an exalted simplicity, a manifest purity, and an eternal being. Then He revealed Himself to it through itself and cast into its reality the likeness of its own self. Then, when His signs have been made manifest therefrom, and His heaven and His earth

1747 قد اصطفى جوهره منيعاً ومجردية بهية وساذجية عليه وكافورية جلية و كينونية ازليه ثم تجلى لها بها بنفسها والقي في هويتها مثال ذاتها فاذا قد ظهرت عنها اياته وملئت بها سمائه وارضه بالقسط الحق والفضل المطلق باحكام واقعيه

have been filled with the justice of truth and the bounty unbounded – through ordinances truly existent in the very reality of things, and attributes verily pertaining to the unseen realities – then shall the dwellers of the heavens of mystery and revelation dawn forth from their horizons, illumined by the radiance of the dawning-places of His lights and the pathways of His creative power.

نفس الأمرية و شئوناته واقعية ذا غيبه فاذا قد
استشرقت المستشرقات من سكان سماء الغيب و
الظهور باسراق مطالع انواره و مناهج ابداعه

1748 Thereupon shall all things, through Him, bear witness and confess that there is no God but He, the One, the Just.

1748 فاذا يعرف كلّ به على أنّه لا اله الا هو الواحد
القسط

1749 The fourth in the fourth.

1749 الرابع في الرابع

1750 In the Name of God, the Most Just, the Most Just!

1750 بسم الله الأقسط الأقسط

1751 All praise belongs to God besides Whom there is no other God, the Most Just, the Most Just. All glory from God be upon the First Unity and those who resemble that Unity wherein naught can be seen except the First Unity.

1751 الحمد لله الذي لا اله الا هو الأقسط الأقسط و
أتما البهاء من الله على الواحد الأول و من يشابه
ذلك الواحد حيث لا يرى فيه الا الواحد الأول

1752 I bear witness that the justice of God appears through none save the justice of the Sun of Truth. All claim justice for themselves, but in the sight of God none are truly just except those in the Bayan who observe His bounds and fear their Lord - they who, on the Day of Him Whom God shall make manifest, will believe in His justice.

1752 و بعد فاشهد أنّ قسط الله لم يظهر الا بقسط
شمس الحقيقة و كلّ يدعى عند نفسه القسط و
لكن عند الله لم يكن بحق الا من في البيان الذين
يراقبون حدوده و يتقون من ربهم و هم يوم من
يظهره الله بقسطه يؤمنون

1753 You and all who are in the Bayan claim that if He Whom God shall make manifest were to pass judgment upon you, you would accept it. Then on the Day of His Manifestation, should God endow Him with the means of glory and power, you would accept His justice. But I swear by Him Who split the seed and created the soul, you shall hear the pure and absolute justice of God and the transcendent grace of God, yet you will not follow it. Perchance you will be veiled by a single word at the time of God's decree and His justice, which equals the value of a month's radiance in silver weight, while each one of you observes this verse concerning yourselves.

1753 و أنّك انت و كلّ من في البيان تدعون عند انفسكم
بان من يظهره الله لو يحكمنا عليكم لتقبلون فاذا يوم
ظهوره ان يظهر الله له اسباب العزّ و الأقتدار فاذا
انتم تقبلون قسطه و الا فوالذي فلق الحبة و برء
النسمه لتسمعون قسطا لله البحت البات و فضل
الله الصّرف المتعال و لا تتبعون و ربّما تحتجبون
بقلم واحد عند قضاء الله و قسطه الذي يعدل
بهاء ماه مثقال فضه و كلّ واحد عليه سبعة هذه
الاية

1754 We have witnessed the creation of that value, which appeared only after the earth was filled with remoteness and veils, though all were created for nearness to Him and His knowledge. When God manifests Him and each soul recognizes itself, on that Day you shall know that you are far removed and veiled. Were you not to ascend through what you possess to the horizon of piety like all peoples according to what was ordained in their religion, no glory would be yours in this. Rather, your glory lies in recognizing God your Lord on the Day of His Manifestation, then believing in and being assured of His decree and His justice, even though it be against your own selves.

1754 انتم تراقبون انفسكم فانا قد شهدنا خلق تلك القيمة
و لم يظهر الا بعد ما يملأ الأرض بعدا و حجابا اذ
كلّ خلقوا لقربه و عرفانه فاذا يظهره الله و يعرف
كلّ نفسه فاذا انتم يومئذ تعرفون بانكم مبعدون ثمّ
محتجبون و الا انتم بما عندكم في افق التقوى ترتقون
مثل كلّ الأمم بما قد قدر لهم في دينهم لا عزّ
لكم في هذا بل عزّكم بان تعرفون الله ربّكم يوم
ظهوره ثمّ بقضائه و قسطه تؤمنون و توقنون و لو
كان على انفسكم خصاصه

- 1755 Let no 'why' or 'wherefore' or 'how' occur to your hearts or appear from your tongues or your outer being. Hear every command of Him Whom God shall make manifest in all particulars and universals, in matters religious and worldly, with great submission. If you follow this path, then you shall believe in God's justice. Otherwise, there is no doubt that you believe in God's justice in the Bayan, but this will not benefit you on the Day of Resurrection unless you judge by God's justice on that Day.
- 1756 [Vahid 11, Bab 2, asraH]
- 1757 And it has four stations. The First in the First:
- 1758 In the Name of God, the Most Free, the Most Free!
- 1759 There is no God but He, the Most Free, the Most Free. Say: God is more free than all who possess freedom. None in the heavens or earth or what lies between them can escape from the dominion of His sovereign freedom. He creates what He wills by His command. Verily, He is the Free, the Liberating, the All-Freeing. Glorified be He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. Say: All bow down before Him in adoration. And praise be to God before Whom all that is in the heavens and all that is on earth and whatsoever lieth between them stand in reverence. Say: All are humbly obedient unto Him.
- 1760 God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Glory and the Might, then the Power and the Divine Realm, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. He is, verily, potent over all things.
- 1761 Blessed is He Who possesseth the kingdom of the heavens and of the earth and of whatsoever lieth between them. There is none other God but Him, the Mighty, the Best-Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is none other God but Him, the All-Compelling, the Self-Subsisting.
- 1755 ولا يخطر بافتدكم لم و بم و كيف يظهر من السنتكم اوظوا هرکم وتستمعون کل امر من يظهره الله في کل جزئ و کلي و ديني و دنيوي تسليما عظيما ان سلکم هذا فاذا انتم بقسط الله تؤمنون و الا لا ريب انکم بقسط الله في البيان لموقنون و لكن هذا لا ينفعکم يوم القيمة الا و انتم بقسط الله يومئذ تحکمون
- 1756 [واحد ۱۱ باب ۲ أسرح]
- 1757 وله اربع مراتب الأول في الأول
- 1758 بسم الله الأسرح الأسرح
- 1759 لا اله الا هو الأسرح الأسرح قل الله اسرح فوق کل ذی اسراح لن يقدر ان يمتنع عن ملک سلطان اسراحه من احد لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامرہ انه کان سراحا سارحا سريحا سبحان الذی يسجد له من في السموات و من في الأرض و ما بينهما قل کل له ساجدون و الحمد لله الذی يسبح له من في السموات و من في الأرض و ما بينهما قل کل له قانتون
- 1760 شهد الله انه لا اله الا هو له الملك و الملکوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحیی و يمیت ثم يمیت و يحیی و انه هو حی لا يموت و ملک لا يزول و عدل لا یجور و سلطان لا یحول و فرد لا يفوت عن قبضته من شیء لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامرہ انه کان على کل شیء قديراً
- 1761 و تبارک الذی له ملک السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالی الذی له ما في السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم

- 1762 Say: Verily He ordaineth for you every good. Will ye not then be thankful? Say: God will surely try you with that which causeth you sorrow, that He may witness whether ye be patient or impatient. Grieve not, therefore, when God trieth you with aught, but be patient, for verily the ultimate victory belongeth to the patient ones.
- 1762 قل ان ليقدرون لكم في كل خير افلا تشكرون
قل ان الله ليلولتكم بما انتم تحزنون ليشهدن بانكم الصابرون او غير الصابرون فلا تحزنن اذا ييلوكم الله بشيء و لتصبرن فان العاقبة للصابرين
- 1763 Say: God will surely relieve you of all your sorrows. Is there any god besides God whom ye invoke? Say: God will surely enrich you after your poverty. Is there any god besides God whom ye invoke? Say: God will surely deliver you from your imprisonment. Is there any god besides God whom ye invoke? Say: God will surely exalt you after this. Is there any god besides God whom ye invoke? Say: God will surely grant you your offspring. Is there any god besides God whom ye invoke? Say: God will surely heal your sick. Is there any god besides God whom ye invoke? Say: God will surely cause you to sail upon the sea by His command. Is there any god besides God whom ye invoke? Say: God will surely cool you after your heat. Is there any god besides God whom ye invoke? Say: God will surely try you after your patience. Is there any god besides God whom ye invoke? Say: God will surely grant you security after your fear. Is there any god besides God whom ye invoke?
- 1763 قل ان الله ليفرجن عنكم كل حزنكم ءاله مع الله انتم اياه تدعون قل ان الله ليغنينكم من بعد فقركم ءاله مع الله انتم اياه تدعون قل ان الله ليخلصنكم من بعد سجنكم ءاله مع الله انتم اياه تدعون قل ان الله ليعزّنكم من بعد ذلكم ءاله مع الله انتم اياه تدعون قل ان الله ليؤتينكم ذرياتكم ءاله مع الله انتم اياه تدعون قل ان الله ليشفين مرضاكم ءاله مع الله انتم اياه تدعون قل ان الله ليسيرنكم في الفلك على البحر بامرهم ءاله مع الله انتم اياه تدعون قل ان الله ليبردنكم بعد حرّم ءاله مع الله انتم اياه تدعون قل ان الله ليلينكم من بعد صبركم ءاله مع الله انتم اياه تدعون قل ان الله ليامننكم بعد خوفكم ءاله مع الله انتم اياه تدعون
- 1764 Say: God will surely create you and provide for you and cause you to die and give you life and resurrect you on the Day of Resurrection from your resting places. Is there any god besides God whom ye invoke? Say: God will surely remove affliction. Is there any god besides God whom ye invoke? Say: God will surely unite you with what He hath created from your own selves. Is there any god besides God whom ye invoke? Say: God will surely preserve you in your beginning and your end. Is there any god besides God whom ye invoke? Say: God will surely teach you the knowledge of all things. Is there any god besides God whom ye invoke? Say: God will surely nurture you in your mothers' wombs. Is there any god besides God whom ye invoke? Say: God doth nurture you in your mothers' wombs. Is there any god besides God whom ye invoke? Say: God doth cause the water of your being to descend from your fathers' loins. Is there any god besides God whom ye invoke?
- 1764 قل ان الله ليخلقنكم وليرزقنكم وليتينكم وليحيينكم وليبعثنكم يوم القيمة من مراقد احياكم ءاله مع الله انتم اياه تدعون قل ان الله ليكشفن البلواثه مع الله انتم اياه تدعون قل ان الله ليجمعن بينكم و بين ما خلقت من انفسكم ءاله مع الله انتم اياه تدعون قل ان الله ليحفظنكم في اولكم و اخريكم ءاله مع الله انتم اياه تدعون قل ان الله ليعلمنكم علم كل شيء ءاله مع الله انتم اياه تدعون قل ان الله ليريينكم في بطون امهاتكم ءاله مع الله انتم اياه تدعون قل ان الله لينزلن من ماء وجودكم من ظهور آبائكم ءاله مع الله انتم اياه تدعون
- 1765 Say: God doth provide for you in your life and will raise you up after death to sublime heights. Is there any god besides God whom ye invoke? Say: God doth renew in every Dispensation the creation of your hearts, spirits, souls and bodies through the Primal Unity. Is there any god besides God whom ye invoke? Say: God doth renew the ordinances of your religion
- 1765 قل ان الله ليرزقنكم في حياتكم و ليرفعنكم من بعد موتكم الى درجات الاعلى ءاله مع الله انتم اياه تدعون قل ان الله ليجددن في كل ظهور خلق افئدكم وارواحكم و انفسكم و اجسادكم بالواحد الاول ءاله مع الله انتم اياه تدعون قل ان الله

as He pleaseth. Is there any god besides God whom ye invoke? Say: God doth renew the prohibitions of your religion in every Dispensation. Is there any god besides God whom ye invoke? Say: God doth cause fire to emerge from the green tree. Is there any god besides God whom ye invoke? Say: God doth bring forth water from the rock. Is there any god besides God whom ye invoke? Say: God doth send the winds from the unseen realm of air. Is there any god besides God whom ye invoke? Say: God doth establish the earth upon the water. Is there any god besides God whom ye invoke?

ليجدد اوامر دينكم كيف يشاء من عنده ءاله
مع الله انتم اياه تدعون قل ان الله ليجدد نواهي
دينكم في كل ظهور ءاله مع الله انتم اياه تدعون
قل ان الله ليظهر النار من الشجرة الاخضر ءاله
مع الله انتم اياه تدعون قل ان الله ليخرجن الماء
من عين الحجر ءاله مع الله انتم اياه تدعون قل ان
الله ليرسلن الريح من غيب الهواء ءاله مع الله انتم
اياه تدعون قل ان الله ليستقر الأرض على الماء
ءاله مع الله انتم اياه تدعون

1766 Say: God doth cause to spring forth from the earth what is planted therein. Is there any god besides God whom ye invoke? Say: God doth reveal the instruments of your tillage.

1766 قل ان الله ليخرجن عن الأرض ما يزرع فيها ءاله
مع الله انتم اياه تدعون قل ان الله ليظهرن الأت
حزكم

1767 Is there any god besides God whom ye invoke? Say: God hath permitted all His servants fire and air, then water and earth - ye shall not withhold these one from another. This is of God's bounty in that Dispensation. Henceforth ye shall neither buy nor sell save that from which ye derive benefit, for this shall not be reckoned as pertaining to the essence of fire, air, water and earth, but rather to what appeareth from their effects. Thus do ye buy and sell. This is of God's grace and bounty toward all His servants, if ye be of them that are assured of God's command. This is of the bounty of the Point of the Bayan unto all that hath been and shall be created. Ye shall not buy from or sell to them that are not of your religion, for this is a gift from God, the Help in Peril, the Self-Subsisting. His is all that is in the heavens and all that is on earth and all that is between them. There is none other God but Him, the Mighty, the Beloved.

1767 ءاله مع الله انتم اياه تدعون قل ان الله قد اذن
كل عباده النار و الهواء ثم الماء و التراب انتم
بعضكم عن بعض لا تمنعون هذا من جود الله في
ذلك الظهور انتم من بعد لا تشترون و لا تبيعون
الا ما انتم به تنتفعون فان هذا لن يذكر على نفس
النار و الهواء ثم الماء و التراب بل بما يظهر من
اثارها انتم تشترون ثم تبيعون هذا من فضل الله
وجوده على كل عباده انتم بامر الله توقنون هذا
من جود نقطه البيان على كل ما خلق و يخلق
انتم بمن لم يكن في دينكم لا تبيعون و لا تشترون
فان هذا من موهبه الله المهيمن القيوم له ما في
السموات و ما في الأرض و ما بينهما لا اله الا
هو العزيز المحبوب

1768 O all things! We have bestowed upon you your elements that ye may, on the Day of Resurrection, enter into the religion of God with the elements of your hearts, souls, spirits and bodies. This is of God's grace and mercy, then of His bounty and His gift unto all who are in the kingdoms of the heavens and of the earth and of what lieth between them. Ye shall not purchase water, but ye shall give what is due to him who bringeth it unto you, for this is the glory of his labor, not the glory of the water. Thus do ye judge in both instances, before it and the Unity after it. And unto God belongeth the Most Sublime Similitude in the heavens and on the earth and whatsoever is between them. There is no God but Him, the All-Compelling, the Self-Subsisting. He giveth life and causeth death, and unto Him shall all return. Thus doth God bestow His favor upon

1768 ان يا كل شيء انا قد وهبناكم عناصركم لعلمكم
يوم القيمة بعناصر افئدتكم و انفسكم و ارواحكم و
اجسادكم في دين الله تدخلون هذا من فضل الله
ورحمته ثم جوده و موهبته على من في ملكوت
السموات و الأرض و ما بينهما انتم الماء لا
تشترون و لكنكم تؤتون حق من ياتي لكم فان
هذا بهاء عمله لا بهاء الماء كذلك انتم في كلتيهما
قبله و الواحد بعده تحكمون و لله المثل الأعلى
في السموات و الأرض و ما بينهما ءاله الا هو
المهيمن القيوم يحيي ويميت و ان اليه كل يقبلون

His servants out of His bounty. Verily, there is no God but Him, the All-Compelling, the Self-Subsisting.

كذلك يمين الله على عباده من فضله أنه لا اله
ألا هو المهيمن القيوم

1769 God hath forbidden you to sell to any save your own people, nor to purchase from others, that ye may, in your religion, conduct commerce amongst yourselves according to what God hath permitted you therein. Say: Verily the earth, and the water, and the air, and the fire are yours, if ye be of them that testify to the truth. That which belongeth unto God belongeth unto the Primal Point. We have, of Our dominion, bestowed this water upon all the earth, that ye may be of them that are thankful in the religion of God.

1769 وقد انهيكم الله ان لا يبيعن من غيركم ولا تشتري
من دونكم لعلكم في دينكم بعضهم يبيع بعض تباعون
وما قد احل الله لكم فيه ما قد اذن الله لكم لا
تملكون قل انما الأرض والماء والهواء والنار
بكم ان اتمم بالحق تشهدون وما يكن الله يكن
لنقطه الأولى انا قد ووهبنا من ملكنا هذا الماء
على الأرض كلها لعلكم في دين الله لتشكرون

1770 The Second in the Second.

1770 الثاني في الثاني

1771 In the Name of God, the Most Glorious, the Most Glorious!

1771 بسم الله الأسرح الأسرح

1772 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Excellence, Thine the Sovereignty and the material world, Thine the Glory and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Likeness and the Examples, Thine the Stations and the Grandeur, Thine the Glory and the Invincibility, Thine the Power and the Transcendence, Thine the Sovereignty and the Might, and Thine is whatsoever Thou hast loved or wilt love of the Kingdom of Thy Command and Creation.

1772 سبحانك اللهم يا الهى لاشهدك وكل شيء على
أنك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ولك العز والجبروت
ولك القدرة واللاهوت ولك القوة والياقوت
ولك السلطنة والناسوت ولك العزة والجلال
ولك الطلعة والجمال ولك الوجهه والكمال و
لك المثل والأمثال ولك المواقع والأجلال و
لك العزة والأمتناع ولك القوة والأرتفاع ولك
السلطنة والأقتدار ولك ما احببته او تحبته من
ملكوت امرك وخلقك

1773 All exist through Thy bounty, all are created through Thy creation, all are brought into being through Thy generosity, all are made manifest through Thy grace, and all are originated through Thy favor. Glorified and exalted art Thou! Thou hast ever been the One God, Single, Eternal, Living, Self-Subsisting, Wise, Just, Sovereign, All-Compelling, Holy, Everlasting, Independent. Thou hast taken neither consort nor son, nor hath there been any partner with Thee in what Thou hast created, nor any helper in what Thou hast fashioned. Through Thy power Thou hast created all things and ordained them according to a measure. Through Thy will Thou hast formed all things and fashioned them according to a pattern.

1773 وكل بجودك منجود وكل بخلقك منخلق و
بكرمك منحدث وبلطفك منحدث وبنمك منخرج
فسبحانك وتعاليت لم تزل كنت الهاً واحداً واحداً
صمداً فرداً حياً قيوماً حكماً عادلاً سلطاناً مهيماً
قدوساً دائماً ايداً معتمداً ما اتخذت لنفسك ص
احبه ولا ولداً ولم يكن لك شريك فيما خلقت و
لا ولى فيما صنعت قد خلقت بقدرتك كل شيء
وقدرته تقديراً وصورته بارادتك كل شيء و
صورته تصويراً

1774 Thou hast caused the eternal elements to emerge from the grasp of all things and made them the dawning-places of Thy gifts and the daysprings of Thy bounty for all Thy creation, both those whom Thou hast created and those whom Thou wilt create. Glorified and exalted art Thou! I shall glorify Thee for the gift of Thy fire with what Thou art worthy of -

1774 قد خرجت تملك عناصر الأزليه عن قبضة كل
شيء وجعلته مطلع وهابيك ومشرق جواديتك
لكل خلقك ممن خلقته او تخلق فسبحانك و
تعاليت لاسبحك على موهبه نارك ما انت
تستحق به ان لا اله الا انت سبحانك انى كنت

there is no God but Thee. Glory be unto Thee! I have ever been of them that glorify Thee. And I shall praise Thee for the gift of air from Thy bounty with praise worthy of Thee and none other. Glory be unto Thee! There is no God but Thee. I have ever been of them that praise Thee. And I shall proclaim Thy unity for the gift of water as befitteth Thy unity. Glory be unto Thee! I have ever been of them that unite. And I shall magnify Thee for the gift of earth after water as befitteth Thy greatness. Glory be unto Thee! There is no God but Thee. I have ever been of them that magnify Thee.

من المسبحين و لا حمدنك على موهبه الهواء من
جودك حمدا انت تستحق به لا دونك سبحانك
ان لا اله الا انت انى كنت من الخامدين و
لاوحدنك على موهبه الماء على حق ما انت
تستحق به من وحدانيتك فسبحانك انى كنت
من الموحدين و لاكبرنك على موهبه الطين بعد
الماء على حق كبريائيتك سبحانك ان لا اله الا
انت انى كنت من المكبرين

1775 This, O my God, is from Thy bounty through Him Whom Thou hast made the Manifestation of Thyself. Yet Thou witnesseth how some of Thy servants have forbidden what Thou hast permitted from Thy House, though Thou hadst enabled the earth for Him through Thy power. Glorified and exalted art Thou! Thou hast not permitted anyone to withhold from another water, air, fire, or clay, for Thou art the Creator of all things and their Sustainer, the One Who causeth all things to die and giveth life. Glorified and exalted art Thou! Glorified and sanctified art Thou! Glorified and magnified art Thou! Glorified and elevated art Thou! Glorified and bountiful art Thou! Glorified and bestowing art Thou! Glorified and generous art Thou! Glorified and gracious art Thou! All Thy servants are in Thy grasp. Thou givest life and causeth death, then causeth death and givest life.

1775 هذا يا الهى من جودك من عند من قد جعلته
مظهر نفسك و لكنك تشهد حد عبادك حيث
قد منعوا عنه ما بد اخلته من بيتك و مكنت له
الأرض من عندك فسبحانك و تعاليت ما اذنت
لاحد ان يمنع لاحد لا ماء و لا هواء و لا
نار و لا طينا اذ انك كنت خالق شىء و رازقه
و مميت كل شىء و محييه سبحانك و تعاليت
سبحانك و تقدست سبحانك و تجللت سبحانك و
ترفعت سبحانك و تجودت سبحانك و توهبت (?)
سبحانك و تكرمست سبحانك و تفضلت كل عبادك
و فى قبضتك تحيى و تميت ثم تميت و تحيى و

1776 Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

1776 انك انت حى لا يموت و ملك لا تزول و عدل
لا تجور و سلطان لا تحول و فرد لا يفوت عن
قبضتك من شىء لا فى السموات و لا فى
الأرض و لا ما بينهما تخلق ما تشاء بامرک انك
كنت على كل شىء قديراً

1777 The Third in the Third

1777 الثالث فى الثالث

1778 In the Name of God, the Most Free, the Most Free

1778 بسم الله الأسرح الأسرح

1779 Praise be to God Who hath exalted Himself in His elevation above all contingent things, Who hath raised Himself in His loftiness above all existing things, Who hath made Himself inaccessible in His inaccessibility above all created things, Who hath empowered Himself in His might above all who dwell in the kingdoms of earth and heaven, and Who hath established His dominion in His sovereignty over all atoms. All His creation beareth witness that there is none other God but Him, the One, the All-Releasing. All things have found rest through His bounty, His bestowal, His grace and His giving.

1779 الحمد لله الذى قد استعلى بعلوه فوق كل الممكنات
و استرفع بارتفاعه فوق كل الموجودات و استمتع
بامتناعه فوق كل الكائنات و استقدر باقتداره
فوق كل من فى ملكوت الأرض و السموات و
استسلط باستسلطه فوق كل الذرات فاستشهده
و كل خلقه على انه لا اله الا هو الواحد السراح
قد استراح كل شىء بجوده و عطائه و فضله و
اعطائه

- 1780 I praise Him with such praise as none of His creation hath preceded, and I thank Him with such thanks as none of His servants hath offered - praise that filleth the pillars of every fire with the elevation of His glorification, the pillars of every air with the inaccessibility of His praise, the pillars of every water with the exaltation of His oneness, and the pillars of every clay with the sublimity of His magnification. Praise pure and pristine, like refined camphor, abstract essence and sanctified being - praise that filleth all the heavens with His grace, the earth and all that is therein and thereon with His bounty, and what lieth between them with His kindness, from the kingdom of His command and creation, from the heights of His generosity. The essences found rest at the dawning of His bounty in His fire, the realities found rest at the rising of His grace in the air of His fire, then the souls in the water of His generosity, then the selves in the clay of His gift.
- 1781 I bear witness with a testimony exalted, elevated, resplendent, majestic, beauteous, mighty, great, powerful, pleasing, noble, sovereign, possessing, transcendent, that there is no God but Him and that the One of the Seven Letters is His servant and His Word. Thus hath God permitted through His bounty the Manifestation of His Self to all His creation from the Primary Causes, and He hath willed to make them evident in every Manifestation without end unto that which hath no end, through the bestowal of His Unique mystery. Thus hath God and decreed, and there can be no change in His Revelation. God has ever been and shall ever remain the All-Bountiful, the Most Generous, the All-Giving, the Most Gracious.
- 1782 The Fourth in the Fourth:
- 1783 In the Name of God, the Most Restful, the Most Restful.
- 1784 Praise be to God, besides Whom there is none other God, the Most Restful, the Most Restful. And verily all glory from God be upon the Primal Unity and upon whosoever resembleth that Unity wherein naught is seen save the Primal Unity. I testify that true rest is unattainable except through thy recognition of the Tree of Truth and thy knowledge of His good-pleasure. When thy reality findeth rest, it behooveth thee; else thou art in trepidation and awe before God's command and justice, and in tranquility and repose through God's bounty and grace. In all things, if thou perceiveth not therein thy Lord's good-pleasure, thou shalt find no rest therein. If thou desirest to be ever at rest, abide in God's good-pleasure, for without this, even shouldst thou attain every pleasure, thou wouldst find no rest within thyself between thee and thy Lord. Therefore it shall torment thee.
- 1780 فاستحمدته حمدا ما سبقه احد من خلقه و استشكره شكرا ما شكره احد من عباده حمدا يملأ اركان كل نار من ارتفاع تسبيحه و اركان كل هواء من امتناع تحميده و اركان كل ماء من علو توحيده و اركان كل طين من سمو تكبيره حمد سازج طرز و كافور جرد و جوهر مجرد و كينونية مقدس حمدا يملأ السموات كلها من فضله الأرض بما فيها و عليها من جوده و ما بينهما من لطفه من ملكوت امره و خلقه من ارتفاع كرمه فقد استراحت الكينونات عند طلوع جوده في ناره و استراحت الذاتيات عند طلوع فضله في هواء ناره ثم النفسانيات في ماء كرمه ثم الأنبيات في طين موهبته
- 1781 فاستشهد شهادة ممتنعة مرتفعة متبينة و متجللة متجملّة متعظمة متكبّرة متقدّرة مترضية متشرّفة متسلطة متملكة متعالية على أنّه لا اله الا هو و أنّ ذات حروف السبع عبده و كلمته فاذا قد اذن الله بجوده مظهر نفسه كل خلقه من علل الأوليه و اراد ان يبينها في كل ظهور بما لا نهاية الى ما لا نهاية من عطاء سره الاحديه فذلك ما قد قضى الله و امضائه و لا تحويل له في ظهور لم يزل كان الله جوادا كريما و لم يزل الله كان و هابا فضيلا
- 1782 الرابع في الرابع
- 1783 بسم الله الأسرح الأسرح
- 1784 الحمد لله الذي لا اله الا هو الأسرح الأسرح و أمّا البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى الا الواحد الأول و بعد فاشهد انّ الأسرحة ممتنعة الا بعد عرفانك شجرة الحقيقة و عليك برضاها فاذا لو استرح كينونيتك ينبغي لك و الا انك انت في و جل و شفق من امر الله و عدله و في سكون و راحه من جود الله و فضله و في كل شيء لو لم تشهد فيه رضاء ربك لم تسترح فيه و انك ان اردت ان تكون لم تزل مستريحا كن في رضاء الله فانّ في دون ذلك لو استدركت كل لذة لم تكن مستريحا في نفسك بينك و بين ربك و لذلك ليعذبك

- 1785 Seek refuge in God from aught save His good-pleasure, for this is the good-pleasure of Him Whom God shall make manifest. Desire naught but His good-pleasure, for this is of God's grace, the Help in Peril, the Self-Subsisting, and of God's bounty, the Most Great, the Most Exalted. 1785 فاستعذ بالله عن دون رضا الله فإن هذا رضا من يظهره الله فلا يرد إلا إياه فلا تقصد إلا رضا فان هذا من فضل الله المهيمن القيوم ومن جود الله المتكبر المتعال
- 1786 [Vahid 11, Bab 3, an'am] 1786 [واحد ١١ باب ٣ أنعم]
- 1787 And it hath four stations. The First in the First: 1787 وله أربع مراتب الأول في الأول
- 1788 In the Name of God, the Most Bountiful, the Most Bountiful. 1788 بسم الله الأنعم الأنعم
- 1789 There is no God but He, the Most Bountiful, the Most Bountiful. Say: God is the Most Bountiful above all who show bounty. None can ever withhold himself from the sovereignty of His bounty, whether in the heavens or on the earth or between them. He createth what He willeth through His command. Verily He hath ever been abundantly bountiful and gracious. Glorified be He before Whom prostrate themselves whosoever is in the heavens and the earth and between them. Say: All are prostrate before Him. Praise be to God before Whom bow down in worship whosoever is in the heavens and the earth and between them. Say: All are devoted to Him. God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Grandeur, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. 1789 لا إله إلا هو الأنعم الأنعم قل الله انعم فوق كل ذي انعام لن لن يقدر ان يمتنع عن ملك سلطان انعامه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان ناعما ناعما نعما سبحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله أنه لا إله إلا هو له الملك والملكوت ثم العز والجلال ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى
- 1790 Verily He is the Ever-Living Who dieth not, the King Who passeth not away, the Just Who deviateth not, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He hath power over all things. Blessed is He to Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. Exalted be He Who possesseth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the Sovereign, the Self-Subsisting. Say: Through God's bounty He will sustain you in the kingdom of Command and Creation and whatsoever lieth between them. Will ye not then be thankful? 1790 أنه هو حي لا يموت وملك لا يزول وعدل لا يحور وسلطان لا يحول وفرد لا يقوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتبارك الذي له ملك السموات والأرض وما بينهما لا إله إلا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا إله إلا هو المهيمن القيوم قل إن بنعمه الله ليرزقكم في ملكوت في ملكوت الأمر والخلق وما بينهما أفلا تشكرون
- 1791 Say: Verily God's bounty on the Day of Resurrection hath laid bare the intentions of those who claimed: "We act according to what was inscribed in letters from God concerning the third of the first Unity," which were sent with crimson ink, declaring "This is from God, the Sovereign, the Self-Subsisting." This 1791 قل أن نعمه الله يوم القيمة قد اظهرت بواطن الذين هم قالوا انا عاملون بما سطر حروفا من عند الله على الثالث من واحد الأول من قبل بمداد حمر وارسل اليهم بان هذا من عند الله المهيمن

was so in their estimation and His, for this is a test where-with ye are tried. When they beheld it attributed to Him, though all His mention was but praise of Himself, they judged it false. Thus did God's bounty inform them that these were their Imams, whereupon they wished they were among the dead, having wrongfully judged their Imams, being not among those endowed with insight. Say: What they have judged concerning the Gate is greater than what they judged concerning the third of the Unity, though by his mention the people of the Furqan are resurrected. But since they knew not God their Lord and the Gate of His attributes, they are unable to act for God.

1792 In God's sight this is greater than all their nightly and daily strivings. Say: God will bestow upon you goodly bounties - will ye not then be thankful? Say: God will command you with the growth of what remaineth, as ye spend in unity what ye love. This is the best of your sustenance and bounty in God's Book, did ye but know. Likewise in the goodly things, if ye would bear true witness. He it is Who created you and whatsoever ye acquire. When ye desire to purchase nineteen units, each weighing one mithqal of silver, then give all that and purchase one, that on the Day of Resurrection ye may be elevated through the First Unity from the Living One. Thus doth God gather the splendor of the Living One in the Primary Letters, that on the Day of God's Manifestation ye may not be veiled from your stations. Say: God's bounty in your hearts, spirits, souls and bodies are the verses of Unity in the Bayan. God hath sustained you and bestowed His grace upon you from His bounty.

1793 Say: The day God will transform His bounty upon you and make it greater than His previous bounty, ye shall enjoy what God ordaineth for you. For if ye are sustained after God's Cause with what ye were sustained before, your example in the Book would be like those who were given the Book before you, though they recite God's Book or walk in His good-pleasure. But God hath not permitted this for you; rather He desireth that ye be sustained with an impregnable, exalted sustenance and a lofty, sublime bounty. This is your sustenance from Him Whom God shall make manifest, and your bounty from His presence. Do ye not wish to be thus sustained and blessed? Say: Your example and the example of your religion is like your own selves and the example of your sustenance from your end, after ye reach the last of your age in your elder years - in every

القيوم هذا عند نفسه وعندهم لان هذا من باب انتم به مبتلون فلما راوه بنسبته اليه ولو كان كل ذكره و ثناء نفسه قد حكموا بأنه غير حق فاذا قد نبهتهم نعمه الله بان هذا ائمتكم فاذا قد تمنوا بان يكونن من الميتين بما قد حكموا على ائمتهم بغير حق و ما كانوا من المستبصرين قل ان ما قد حكموا على الباب اكبر عما قد حكموا على علي الثالث اذ واحد الفرقان بذكره يبعثون ولكنهم لما لم يعرفوا الله ربهم و باب نعمته فاذا هم لا يستطيعون ان يعملون لله

1792 انه اكبر عند الله عن كل ما هم بالليل والنهار فيه يتعارجون قل ان الله لينعمكم بنعماء حسنة افلا تشكرون قل ان الله ليامر بكم ببناء بقيه بما انتم بهاء ما تحبون في واحد تصرفون هذا خير رزقكم و نعمه في كتاب الله ان انتم تعلمون ثم مثل ذلك في الاطيه ان انتم بالحق تشهدون هو الذي خلقكم و ما انتم تكسبون اذا تريدون ان تشترون تسعة عشر الا كل واحد مثقال فضه فاذا فلتؤتين كل ذلك و لتشترون واحد لعلكم يوم القيمة بالواحد الاول عن الحي تسترفعون كذلك ليجمعن الله بهاء الحي في الحروف الاولى لعلكم يوم ظهور الله بمقاعدكم عندكم لا تحتجبون قل ان نعمه الله في افتدكم وارواحكم و انفسكم و اجسادكم ايات الواحد في البيان انتم قد رزقكم الله و انعم عليه من فضله ترزقون

1793 قل ان يوم يبدل الله نعمته عليكم ويجعلها اكبر من نعمته من قبل انتم بما يقدر الله لكم تنعمون فانكم ان رزقتم بعد امر الله بما انتم من قبل ترزقون مثلكم في الكتاب كمثل الذين اتوا الكتاب من قبلكم ولو هم كتاب الله يتلون او في رضائه يسلكون ولكن الله ما اذن لكم بل اراد ان تسترزقون برزق ممتنع منيع و نعمه مرتفع رفيع هذا رزقكم من عند من يظهره الله و نعمتكم من من عنده افلا تحبون ان تسترزقون ثم تنعمون قل ان مثلكم و مثل دينكم كمثل انفسكم و مثل ارزاقكم من عند نهاكم بعد ما انتم اخر ما يقضى عمركم في كبركم انتم في كل

condition ye seek sustenance. Likewise in every Dispensation you follow a religion.

- 1794 But God knows your beginning and your end, and how you are reared in every Dispensation. Say: The most glorious of words are the words of God by which you receive sustenance. Say: The excellence of the Arabic words over the Persian is like the excellence of what was revealed in the Bayan over what was revealed before. God loves this, then that - you speak the truth, and besides these two We were not speaking. Therefore examine the Bayan, for besides the mention of the Arabic and Persian, you will find nothing else therein. Say: Honor has reached the Persians inasmuch as they trace their lineage to the Point of the Bayan, as you know. Say: Honor has been cut off from the Arabs, if you bear true witness. Say: God has favored the Persians in that He made manifest the Point of the Bayan from among them, just as He favored the Arabs before and made Muhammad manifest among them. Therefore they now possess noble distinction, if they truly believe.

شان برزق تسترزقون كذلك انتم في كل ظهور
بدین لتدینون

1794 و لكن الله قد علم مبدئكم و منتهاكم و ما انتم في كل ظهور تتربون قل ان ابهى الكلام كلام الله انتم به تسترزقون قل ان فضل كلام العربون على العجميون كفضل ما نزل في البيان على ما نزل من قبل يحب الله هذا ثم هذا انتم بالحق تنطقون و دونهما انا ما كنا ناطقين فلتنظرون في البيان فان غير ذكر الأعربيون ثم الأعجميون انتم فيه لا تشهدون قل ان الشرف قد اتصل الى الأعجميون ان هم قدر نسبهم الى نقطه البيان لتعلمون قل انما الشرف قد انقطع عن العرب ان انتم بالحق تشهدون قل ان الله قد من على الأعجميون بما قد اظهر نقطه البيان من بينهم بمثل ما قد من من قبل على الأعربيون و اظهر محمد من بينهم فاذا لهم حينئذ الطرز النبالي ان هم بالحق يؤمنون

- 1795 But they have committed that which God is ashamed to mention, and God will manifest their souls and their land, and will fill them and their land with the signs of His Manifestation. Will you not seek elevation through that which God has elevated you, and ascend through that which the All-Glorious, the Most High has mentioned you, far above what you mention? Say: God has favored the Point of the Bayan with two honors from His presence, from which all are cut off. He has manifested from His presence the glory of both the Arabs and Persians - this is among your bounds, otherwise God is sanctified and exalted above what you mention. All are servants of God and all are created through the Point of the Bayan. All honor is as utter nothingness before Him - do you not see? All glory is as sheer nothing before Him - do you not perceive? All in the heavens and earth and what lies between them glorify Him, and all stand firm through God's command.

1795 و لكنهم قد اكتسبوا ما يستحي الله ان يذكره و سيظهر الله انفسهم و ارضهم و ليلتهم و ارضهم من ايات ظهوره افلا تسترفعون بما رفعكم الله ثم تستعرجون بما قد ذكركم سبحانه و تعالى عما تذكرون قل ان الله من على نقطه البيان بالشرفين من عنده كل عنها قاطعون قد اظهر من عنده بهاء العربيون ثم العجميون هذا من حدودكم و الا سبحانه الله و تعالى عما تذكرون و كل عباد الله و كل بالنقطه البيان ليخلقون كل ذا شرف لا شيء بحت عنده افلا تبصرون و كل ذا عر لا شيء صرف عنده افلا تبصرون يسبح له من في السموات و من في الأرض و ما بينهما و كل بامر الله قائمون

- 1796 But you must observe the Most Great Manifestation in the Book of God on the Day of Him Whom God Shall Make Manifest, for through Him are you glorified. Your relationship to Him is more exalted than your relationship to the Point of the Bayan, if you truly believe. Say: That relationship of the Point of the Bayan is in the end, and the Command is but one, before and after - all stand firm through it. But since you do not understand God's Command, you are unable to see it from both perspectives as you look upon it. Say: Through God's bounty are you created. Say: Through God's bounty

1796 و لكنكم فلتنظرون ظهور الأعظم في كتاب الله في يوم من يظهره الله فانكم انتم به متعززون نسبكم اليه ارفع عن نسبكم الى نقطه البيان ان انتم بالحق تؤمنون قل ذلك نسب نقطه البيان في اخريه و ما الأمر الا واحد من قبل و من بعد كل به قائمون و لكنكم لما لا تتعقلون امر الله لا تستطيعون في الوجهين بما فيها تنظرون قل ان بنعمه الله انتم تخلقون قل ان بنعمه الله انتم ترزقون قل ان بنعمه

are you sustained. Say: Through God's bounty do you die. Say: Through God's bounty are you given life. Say: Through God's bounty do you live. Say: Through God's bounty do you move about in the chambers of your paradise. Say: Through God's bounty do you glory upon your thrones in the Garden of Paradise. And God is the Protector of those who believe and those who place their trust in their Lord.

الله انتم تمتون قل ان بنعمه الله انتم لتحيون قل ان بنعمه الله انتم لتعيشون قل ان بنعمه الله انتم في غرفات رضوانكم تجرون قل ان بنعمه الله انتم فوق سرائركم في جنة الفردوس تتباهيون والله ولى الذين امنوا والذين هم على ربهم متوكلون

1797 God is the Protector of those who are God-fearing and them that unto their Lord do return. God is the Guardian of them that are God-fearing in the days of God and who, with truth, prostrate themselves before Him. God is your Protector and the Protector of your forebears of old. God is your Protector and the Protector of your mothers who have gone before. God is your Protector and the Protector of your manifest brethren. God is your Protector and the Protector of your hidden sisters. Say: Sufficient unto us is our Protector in the kingdom of the heavens and of the earth and all that lieth between them. In Him do we place our trust, and let the faithful servants of God place their trust in Him.

1797 الله ولى الذين اتقوا والذين هم الى ربهم يرجعون الله ولى الذين يتقون في ايام الله ثم بين يدي الله بالحق يسجدون الله وليكم ولى اباؤكم الاولين الله وليكم ولى امهاتكم الاخوات الله وليكم ولى اخوانكم الظاهرين الله واليكم ولى اخواتكم الباطنات قل حسبنا ولىنا في ملكوت السموات والأرض وما بينهما عليه توكلنا وان على الله فليتوكلن عباداه المؤمنين

1798 The Second in the Second:

1798 الثانى فى الثانى

1799 In the Name of God, the Most Bountiful, the Most Bountiful.

1799 بسم الله الأنعم الأنعم

1800 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, and that there is no God but Thee, alone with no partner. Thine is the Kingdom and the dominion, Thine the might and the power, Thine the strength and the divinity, Thine the force and sovereignty, Thine the majesty and the glory, Thine the countenance and the beauty, Thine the face and the perfection, Thine the likeness and similitudes, Thine the station and the grandeur, Thine the glory and the invincibility, Thine the power and the exaltation, Thine the mercy and bounty, Thine the dominion and justice, Thine the station and the grandeur, Thine the joy and the gladness, Thine the authority and detachment, and Thine whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

1800 سبحانك اللهم يا الهى لاشهدنك وكل شىء على أنك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك المثل والأمثال ولك المواقع والأجلال ولك العزة والأمتناع ولك القوة والارتفاع ولك الرحمة والفضال ولك السطوة والعدال ولك المواقع والأجلال ولك البهجة والأبتهاج ولك الولاية والأنقطاع ولك بما احببته او تحبته من ملكوت امرك وخلقك

1801 Thou hast ever been sovereign throughout all eternity, and a King that will never cease to be. Glorified and exalted art Thou! Glorified and sanctified art Thou! All Thy servants are within Thy grasp, that the dwellers of Thy heaven and earth may worship Thee and they who abide in the kingdom of Thy Cause and creation may sanctify Thee. Thou art He Who existed before all things, Who will exist after all things, Who will remain after all things, Who bringeth all things into being, and Who existeth with all things.

1801 لم تزل كنت سلطاناً فى ازل الأزال وملكاً لم تزل ولا تزال سبحانك وتعاليت سبحانك وتقدست كل عبادك وفى قبضتك ليعبدنك سكان سمائك وارضك وليقد سنك فى ملكوت امرك وخلقك انت الكائن قبل كل شىء والكيان بعد كل شىء والكينون بعد كل شىء والمكون لكل شىء والأكون مع كل شىء

- 1802 Glorified and exalted art Thou! Through Thy bounty, O my God, are all made prosperous, and through Thy provision, O my Creator, do all receive their sustenance, and through Thy generosity, O my Beloved, do all obtain their portion, and through Thy favor, O my Purpose, do all come to possess, and through Thy grace, O my Adored One, are all rendered thankful. Thine is the most exalted loftiness above every height, and the most glorious elevation above every similitude. Thou hast ever been the Subduer over all possibilities, the Manifest over all existence, the Impregnable over all creation, the Exalted over all atoms, the Most High over all who dwell in the kingdoms of earth and heaven, the Sovereign over all who dwell in the kingdoms of beginning and ending, and the Ordainer over all who dwell in the kingdom of symbols and allusions.
- سبحانك وتعاليت بنعمتك يا الهى كل متعمون و
برزقك يا بارئ كل مسترزقون و بجدك يا محبوبي
كل مستجودون و بمنك يا مقصودى مستملكون
و بفضلك يا معبودى كل ما شكرون فلك العلو
الا على فوق كل عال و السمو ابيهى فوق كل
ذا مثال لم تزل كنت قهارا فوق كل الممكثات
و ظهارا فوق كل الموجودات و مناعا فوق كل
الكائنات و رفعا فوق كل الذرات و علاء فوق
من فى ملكوت الأرض و السموات و سلاطا
فوق من فى ملكوت البدايات و النهايات و قدارا
فوق كل من فى ملكوت المثل و الاشارات
- 1803 Thou hast ever been one God, Single, Eternal, Self-Subsisting, Living, Self-Sustaining, Sovereign, All-Compelling, Most Holy, Everlasting, Ever-Enduring, Exalted, Self-Sufficient, All-Glorious, All-Beauteous, Most Noble, All-Powerful, All-Possessing, All-Manifesting, and All-Concealing. Thou hast taken unto Thyself neither consort nor son, nor hath there been any partner with Thee in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast created all things through Thy power and ordained them with precise ordainment, and by Thy will Thou hast formed all things and shaped them with perfect shaping. Thou dost ever quicken and cause to die, then cause to die and quicken, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them.
- لم تزل كنت الها واحداً واحداً صمداً فرداً حياً قيوماً
سلطاناً مهيمناً قدوساً دائماً ابداً مرتفعاً معتمداً متبهاً
متجللاً متشرفاً متسلطاً متملكاً متظهِراً متبطناً ما
اتخذت لنفسك ص احبه و لا ولداً و لم يكن
لك شريك فيما خلقت و لا ولى فيما صنعت
قد خلقت كل شىء بقدرتك و قدرته تقديراً و
صورت بارادتك كل شىء و صورته تصويراً لم
تزل تحيى و تميت ثم تميت و تحيى و انك انت
حى لا تموت و ملك لا تزول و عدل لا تجور و
سلطان لا تحول و فرد لا يفوت عن قبضتك من
شىء لا فى السموات و لا فى الأرض و لا ما
بينهما
- 1804 Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.
- تخلق ما تشاء بامرك انك كنت على كل شىء
قديراً
- 1805 The Third in the Third:
- الثالث فى الثالث
- 1806 In the Name of God, the Most Bountiful, the Most Bountiful.
- بسم الله الأنعى الأنعى
- 1807 All praise be unto God Who hath risen in His exaltation above all created things, and manifested His power above all existing things, and established His sovereignty above all beings, and shown forth His appearance above all atoms, and revealed His dominion above all that dwelleth in the kingdoms of earth and heaven, and demonstrated His strength above all who dwell in the realms of command and endings, and elevated His loftiness above all who dwell in the kingdom of symbols and signs.
- الحمد لله الذى قد استعلى بعلاه فوق كل الممكثات
و استقدر باقتداره فوق كل الموجودات و
استسلط باستسلطه فوق كل الكائنات و
استظهر باظهاره فوق كل الذرات و استقهر
باتقهاره فوق ما فى ملكوت الأرض و السموات
و استمتع بامتناعه فوق كل من فى ملكوت
الأمر و النهايات و استرفع بارتفاعه فوق من فى
ملكوت المثل و الاشارات

- 1808 I testify, and all creation with me beareth witness, with a testimony purified from the signs of limitations and sanctified from the tokens of veils - a testimony that is resplendent, majestic, beauteous, magnificent, luminous, merciful, complete, articulate, mighty, knowing, powerful, well-pleased, loving, noble, sovereign, dominant, triumphant - whose beginning indicateth its end, and whose outward manifestation indicateth its inner reality, that there is none other God but Him, the One, the All-Bountiful.
- 1808 فاستشهده و كل خلقه شهادة مطهرة عن اشارات السجحات و مقدسة عن اشارات الحجاب شهادة متبهاء متجللة متجملة متعظمة متنورة مترجمة متممة متكلمة متعززه متعلبة متقدرة مترضية متحبة متشرفة متسلطة متملكة متعلبة يدل اوليتها على اخريتها و ظاهريتها على باطنيها على انه لا اله الا هو الواحد النعام
- 1809 I testify, and all creation with me beareth witness, that He, glorified be His praise, hath perfected His favor upon all His servants and completed His bounties upon all who dwell in the kingdoms of His earth and heaven, through His manifestation of the Divine Point of the Unseen, the eternal Divine Countenance, the Single Sacred Face, the Unique Essential Being, and the Luminous Primal Reality, upon whom He hath sent down His verses and through whom He hath revealed His clear signs, whereby His heaven hath been filled with the testimony that there is none other God but Him. His grace hath preceded all His creation and His favors have encompassed all His servants.
- 1809 فاستشهده و كل خلقه على انه جل سبحانه قد كلمت نعمته على كل عباده و تمت الآتة على من في ملكوت ارضه و سمائه بما قد اظهر نقطة الغيبية الالهية و الطلعة الربانية الازلية و الوجهة الاحدية الصمدانية و الكينونية الطرزية الفردانية و الذاتية الجوهرية النورانية بما قد نزل عليها اياته و اظهر منها بيناته فيه قد ملئت سمائه على انه لا اله الا هو قد سبقت نعمته كل خلقه و احاطت منه كل عباده
- 1810 I praise Him for all His bounties with a praise that none before me hath offered and none among His servants can offer. And I thank Him for all His favors with a gratitude that none among His servants hath expressed, nor can anyone dwelling in His heaven and earth express. For He is the Truth realized in the realities of truth, the Essence manifested in the essences of being, the Substance expressed in the substances of existence, the Pure revealed in the purities of manifestation, and the Light illumined in the lights of radiance.
- 1810 فاستحمده لكل نعمائه حمدا ما مده من قبله ولا يحمده احد من عباده و استشكره كل الآتة شكرا ما شكره احد من عباده و لا يشكره احد من سكان سمائه و ارضه فهو الحق المتحقق في حقايق الحقايق و الطرز و المتطرز في طرائز الطرزيات و الجوهر المتجهر في جواهر الجواهريات و السازج المتسزج في سوازج السازجيات و النور المتنور في نواثر النوريات
- 1811 Who can encompass His praise, given the transcendence of His remembrance and inaccessibility? And who can enumerate His bounties, given the sublimity of His bestowal and grace? I testify, and all things testify, that there is none other God but Him, the Mighty, the Beloved. All that is in the heavens and the earth and what lieth between them glorifieth Him. There is none other God but Him, the All-Compelling, the Self-Subsisting.
- 1811 فمن يقدر على ثنائه مع علو ذكره و امتناعه و من يقدر ان يحصى نعمائه مع سمو عطائه و افضاله فاستشهده و كل شيء على انه لا اله الا هو العزيز المحبوب يسبح له من في السموات و الارض و ما بينهما لا اله الا هو المهيمن القيوم
- 1812 The Fourth in the Fourth:
- 1812 الرابع في الرابع
- 1813 In the Name of God, the Most Bountiful, the Most Bountiful.
- 1813 بسم الله الأنعم الأنعم
- 1814 All praise be unto God, no God is there but Him, the Most Bountiful, the Most Bountiful. And verily the Glory from God is upon the First Primary Unity and upon such as resemble that Unity wherein naught is seen save that First Unity. And furthermore, I bear witness that God hath ever been the
- 1814 الحمد لله الذي لا اله الا هو الأنعم الأنعم و انما البهاء من الله على الواحد الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان الله لم يزل كان ذو النعم

Possessor of magnificent favors and mighty bounties. He hath created naught except to manifest His favor upon all things and to exalt His gift upon all things. How great are God's favors and how exalted His gift! Therefore the purpose of creation is the manifestation of Him Whom God shall make manifest - exalted and glorified be His mention, and elevated and sublime be His station! This is a favor beyond which there is no favor, nor can any favor be associated with it, nor equal it, nor resemble it, nor suffice in place of it, for all favors have been created for the manifestation of this favor.

الجسام و ذو الفضائل العظام ما خلق من شيء
إلا لأظهار نعمته على كل شيء و ارتفاع موهبته
على كل شيء فما اكبر نعمه الله و ارفع موهبته
لذلك الخلق ظهور من يظهره الله جل و علا ذكره
و ارتفع و علا قدره تلك نعمه لم يعد لها من نعمة
ولا يقتربها من نعمه و لا يساويها من نعمه و لا
يمثلها من نعمه و لا يكافئها من نعمه اذ كل نعمه
قد خلقت لظهور تلك النعمة

- 1815 Behold the kingdom of the heavens and earth and whatsoever is between them. Verily God, glorified and mighty is He, hath created all things for the Day of Him Whom God shall make manifest - exalted be His mention - that all may declare, after He hath made Himself known unto them: "Yea, we have ever been believers in God and His signs."

1815 فانظر في ملكوت السموات و الأرض و ما بينهما
فان الله جل و عز خلق كل شيء ليوم من يظهره
الله جل ذكره ليقولن كل بعد ما يعرفهم نفسه بلى
انا كنا بالله و اياته مؤمنون

- 1816 Consider how all the existences of favor and the essences of bounty have been created and brought into being to prostrate themselves before that eternal favor and everlasting gift. For were God to bestow upon thee every favor, yet shouldst thou fail to attain His presence, it would be as though thou hadst never partaken of any favor. For thou and all that He hath given thee were created for belief in Him, obedience unto Him, love for Him, His good-pleasure and His Cause. Indeed, should God not bestow upon thee any outward favor, yet grant thee guidance from Him Whom God shall make manifest and faith in Him, purely for God - glorified be His majesty - and patience in what pleaseth God - mighty be His glory - it would be as though thou hadst been blessed with every favor, lacking naught thereof.

1816 فانظر فان كل كينونات النعمانيه و الذاتيات
الألانيه قد خلقت و ذوتت للسجوديين يدى تلك
النعمه الأزليه و الموهبه الأبدية اذ لو انعمك الله
بكل نعمه و لا تدركن لقاءه كانك ما استنعمت
بنعمه اذ انك انت و كل ما قد اعطاك قد خلق
الإيمان به و طاعته و حبه و رضائه و ولايته و
ان لا يمن الله عليك بنعمه ظاهريه و يمن عليك
بهديتك من عند من يظهره الله و ايمانك به خالصا
لله جل جلاله و صابرا في مرضات الله عز اعزازه
فاذا كانك قد انعمت بكل نعمه و لا يفقد عنك
من نعمه

- 1817 Even shouldst thou toil from the beginning to the end of thy life to acquire favors and provide sustenance for thyself or those placed under thy charge, this is only for the sake of thy life, that thou mayest attain the Day of His Manifestation and manifest the fruit of thy creation by saying before God: "Glory be unto Thee! There is no God but Thee! Verily, I am the first of them that worship." Otherwise, what fruit will result from those favors from the beginning to the end of thy life with which thou hast satisfied thyself, while God hath made thee a witness over them?

1817 و ان ما تتعبن نفسك من أول عمرك الى اخره
لتستحصل النعمة و لتسترزقن بها نفسك او من
و كل بك امره فذلك لاجل حيوتك بان تدركن
يوم يوم ظهور و لتظهرن ثمره خلقك بان تقولن
بين يدى الله سبحانه ان لا اله الا انت اننى انا
أول العابدين و الا فأتتر من تلك النعمه من أول
عمرك الى اخره التى قد رضيت بها نفسك بانك
قد كفت بتحصيل النعمه للذينهم قد جعللك الله
شهيذا عليهم

- 1818 Perchance these creatures toil from the beginning to the end of their lives for the favors of their bodies, whose pleasure is measured by what they eat, though God hath taught them that this is naught but means for sustaining their hearts, spirits, souls and bodies. Yet they pay no heed. They begin from

1818 و ربما ذلك الخلق يتعبون من أول عمرهم الى اخره
لنعمه اجسادهم التى لذته على قدر ما ياكلون بعد
ما قد علمهم الله بان هذا لم يكن الا ليكون شيئا
لرزق افتدتهم وارواحهم و انفسهم و اجسادهم و

dust, enjoy God's bounties, and return to dust, paying no attention to the fruit of their creation and gratitude to their Creator. Rather, they make the favors of their bodies a cause for neglecting the favors of their hearts. Say: Glory be to God and exalted is He above what they mention!

لا يلتفتون بيدئون من الطين و يتنعمون بالاء الله
و يرجعون الى الطين و لا يلتفتون بثمره خلقهم و
شكر بارئهم بل يجعلون نعمه اجسادهم عله نعمه
افئدتهم قل سبحان الله و تعالى عما يذكرون

1819 By Him Who causeth the seed to split and Who breatheth the spirit of life, should anyone bestow upon thee from the beginning to the end of thy life every blessing for its own sake, yet shouldst thou fail to recognize Him on the day of His manifestation, verily thou wouldst be veiled by transient blessings from eternal and everlasting benedictions. This is what I counsel thee, and all things are from God, the Help in Peril, the Self-Subsisting.

1819 فوالذى فلق الحيه و برى النسمه ان يوتين احد من
اول عمرك الى اخره كل نعمه لاجلها و لكنك
فاستبصريوم ظهوره فانك انت ربما تحتجب بنعمه
فانية عن نعمه ازاله باقيه فان هذا ما و صيتك و
كل شيء من عند الله المهيمن القيوم

1820 [Vahid 11, Bab 4, aqna]

1820 [واحد ١١ باب ٤ أقي]

1821 And it hath four degrees. The first of the first:

1821 و له اربع مراتب الاول فى الاول

1822 In the Name of God, the Most Enriching, the Most Enriching!

1822 بسم الله الأقى الأقى

1823 There is no God but He, the Most Enriching, the Most Enriching! Say: God is Most Enriching above any possessor of riches. None in the heavens or on earth or between them can withhold himself from the dominion of His enriching sovereignty. He createth what He willeth by His command. Verily He hath ever been the Enricher, the Enriching, the Rich. Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and between them. Say: All bow down before Him. Praise be to God before Whom all who are in the heavens and earth and between them make glorification. Say: All are devoutly obedient unto Him.

1823 لا اله الا هو الأقى الأقى قل الله اقنى فوق ذى
اقتاء لن يقدر ان يمتنع عن ملك سلطان اقتائه
من احد لا فى السموات و لا فى الأرض و لا ما
بينهما يخلق ما يشاء بامر الله كان قناء قانيا قنيا
سبحان الذى يسجد له من فى السموات و من فى
الأرض و ما بينهما قل كل له ساجدون و الحمد
لله الذى يسبح له من فى السموات و الأرض و
ما بينهما قل كل له قانتون

1824 God testifieth that there is no God but He, the Kingdom and the Realm, then the Might and the Dominion, then the Power and the Divine Kingdom, then the Strength and the Ruby, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath power over all things.

1824 شهد الله انه لا اله الا هو الملك و الملكوت ثم
العز و الجبروت ثم القدرة و اللاهوت ثم القوة و
الياقوت ثم السلطنة و الناسوت يحى ويميت ثم
يميت و يحيى و انه هو حى لا يموت و ملك لا
يزول و عدل لا يجور و سلطان لا يحول و فرد لا
يفوت عن قبضته من شيء لا فى السموات و لا
فى الأرض و لا ما بينهما يخلق ما يشاء بامر الله
كان على كل شيء قديراً و

1825 Blessed is He to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom

1825 تبارك الذى له ملك السموات و الأرض و ما
بينهما لا اله الا هو العزيز المحبوب و تعالى الذى
له ما فى السموات و الأرض و ما بينهما لا اله
الا هو المهيمن القيوم

belongeth whatsoever is in the heavens and on earth and between them. There is no God but He, the Help in Peril, the Self-Subsisting.

1826 Say: Acquire ye such knowledge as will save you on the Day of Resurrection, if ye desire to learn. Say: All the religious communities and their divines, had they known the true knowledge, would not have remained in their religion. Thus shall ye be tested on the Day of Resurrection. How many were the divines of the Gospel who knew the knowledge of truth in their possession, yet when Muhammad, the Apostle of God, came to them, their knowledge profited them not and they entered the fire, while none could help them. And how many were the divines thereafter in the Qur'an whose numbers none can reckon save God their Lord. Yet when the proof of their Lord came to them, they entered not the true religion despite their knowledge, and deemed themselves learned. Can such knowledge profit its possessor? Say: Glory be to God! Do ye comprehend the true knowledge? This is your knowledge of the proof of your religion.

1827 When ye have learned this, then on the Day of Resurrection when ye hear the verses of God from Him Whom God shall make manifest, ye shall believe. Then shall your knowledge and your deeds profit you. This is what God your Lord counseleth you: O people of learning, fear ye God on the Day of Resurrection! How often have ye read in the Qur'an what God revealed aforetime concerning the Day of Resurrection, and now hath come the Truth with manifest signs, yet ye are heedless. Say: Have ye not read therein, O people, "Fear ye your Lord! Verily the earthquake of the Hour is a tremendous thing. On the day when every nursing mother shall abandon her suckling, and thou shalt see mankind as in a drunken state, yet they are not drunken, but severe will be the chastisement of God." From the first moment We made Ourselves known unto you, the Hour hath come upon you, and ye are drunken before your Lord, would ye but understand.

1828 The proof of your religion, that ye might thereby enter into the religion of God. How is it that ye cast not aside every burden in the Furqan if ye be assured of God's command? Say: In every Manifestation from the Primal Point, ye carry the traditions of your religion and your world, then there is no way for you except that on the Day of Resurrection ye shall lay down what ye have carried and then take up what God ordaineth in the next creation, then fear God in His religion. How is it that on the Day of Him Whom God shall make manifest ye are veiled by what ye have carried? This is the day ye shall lay down your burden before your Lord when the messengers of Him Whom

1826 قل فلتعلمن علما ينجيكم يوم القيمة ان انتم تحبون ان تتعلمون قل كل الأمم علمائهم لو علموا علم الحق ما بقوا في دينهم كذلك انتم يوم القيمة لمبتلون كم من علماء في الأنجيل قد علموا علم الحق ما عندهم فاذا اتيتهم محمد رسول الله فاذا ما نفعهم علمهم و دخلوا النار وهم لا يتصرون و كم من علماء من بعد في الفرقان لا يحصى اعدادهم احد الا الله ربهم فلما اتيتهم حجه ربهم فاذا هم بعلمهم في دين الحق ما دخلوا و حسبوا انهم عالمون هل ينفع هذا العلم عالمه قل سبحان الله انتم علم الحق تدركون هذا علمكم بحجه دينكم

1827 فاذا تعلمتم هذا فاذا انتم يوم القيمة حين ما تسمعون ايات الله من عنده يظهره الله لتؤمنون فاذا ينفعكم علمكم ثم علمكم هذا ما وصيكم الله ربكم ان يا اولي العلم انتم يوم القيمة تتقون كم قراءتم في الفرقان ما نزل الله من قبل في ذكر يوم القيمة و قد جاء الحق بالايات البينات و انتم لا تتذكرون قل قد قرءتم فيه يا ايها الناس اتقوا ربكم ان زلزله الساعة شيء عظيم يوم تضع كل ذا حمل حملها و ترى الناس سكارى و ما هم بسكارى و لكن عذاب الله شديد من اول ما قد عرفناكم انفسنا قد اتاكم الساعة و انتم سكارى عند ربكم لو تتفكرون

1828 حجه دينكم لعلمكم بها في دين الله تدخلون فكيف لا تضعن كل حملكم في الفرقان ان انتم بامر الله موقنون قل انتم عند كل ظهور من عند نقطه الاولى تحملون مناج دينك و دنياكم ثم لا سبيل لكم الا و انتم يوم القيمة كما حملتم تضعون ثم تتحملون ما يرد الله في النشأة الاخرى ثم في دين الله تتقون كيف انتم يوم من يظهره الله بما قد حملتم تحتجبون و هذا يوم تضعون حملكم عند

God shall make manifest come unto you with clear proofs. Fear ye God on that day, for if ye lay not down your burden, ye shall enter into the fire. Your burden shall destroy you - thus doth God counsel you, O ye who bear burdens, that ye may be God-fearing.

1829 Say: The first of what ye lay down of your burden is the Primal Word, then all that was created thereby. Quicker than the twinkling of an eye shall ye lay down what ye have carried, then quicker than the twinkling of an eye shall ye take up God's Cause, then shall ye be raised up in truth. How shall your wives lay down their burden when ye are greater in God's sight if ye lay not down your burden? This is what He teacheth you that ye may be God-fearing on the Day of Resurrection. Say: If they lay down their burden after nine months have passed, what is in their wombs is completed, nay rather they become themselves. How then have ye carried your Lord's command throughout the lengthy period of the letter Ha, yet even now ye lay it not down? Have mercy on yourselves and lay down all that ye have carried, for quicker than the twinkling of an eye shall ye take up what ye lay down - the essence of what God hath chosen for His proof, and ye shall be exalted until the Day of Resurrection.

1830 Say: Your glory in your religion and your world lieth in your relationship to God, your Lord. How is it that on that day ye relate not yourselves to God and desire to be cut off, when your relationship aforetime was unto God, would ye but reflect a little! Say: God hath forbidden you to swear by His name, that ye may be detached. Ye magnify God's name and then on the Day of God's manifestation ye magnify the meaning of the Name, yet ye swear not by the Name but pass judgment on its meaning in a way that none should judge another. Were ye to recognize Him upon Whom ye pass judgment, ye would instantly die from fear of God your Lord and awe of God within your souls. Fear ye, O people of the Bayan, from the day ye shall know Him Whom God shall make manifest.

1831 God is independent of you and of all that is in the heavens and on earth and whatsoever lieth between them, but ye are poor on the Day of Resurrection until ye lay down your burden before God, then God shall cause you to bear that whereby ye shall ascend unto another resurrection. Say: You lay down the verses of the First One, but how can you not perceive the power of God's Command and how do you not see on the Day of Resurrection? Look to the Point of the Bayan, then similarly draw proof from Him Whom God shall make manifest. If He

ربكم حين ما ياتيكم رسل من يظهره الله بالايات
البنات فلتتقن الله يومئذ فانكم انتم ان لا وضعتم
حملكم فاذا انتم في النار تدخلون يفتنكم حملكم هذا
وصيكم الله ان يا اولي الحمل تتقون

1829 قل اول ما تضعون من حملكم كله الاول ثم
ما خلقت بها انتم اقرب من لمح البصر ما حملتم
تضعون ثم اقرب من لمح البصر تتحملون امر الله
ثم بالحق ترتفعون كيف يضعن ازواجكم حملهن و
انكم انتم لا كبر عند الله ان لم تضعوا حملكم هذا
ما علمكم لعلمكم يوم القيمة تتقون قل ان هن لو
يضعن حملهن بعد تسعه تمت ما في ارحامهن بل
نصبر أنفسهن فكيف انتم في طول الغريس ثم الهاء
قد حملتم امر ربكم وانتم حينئذ لا تضعون فلترحمن
على انفسكم ولتضعن كل ما حملتم فانكم انتم اقرب
من لمح البصر تتحملون ما تضعون جوهر ما طرز
قد اختاره الله لحجته وانتم الى يوم القيمة تتعاليون

1830 قل ان عزكم في دينكم و دنياكم بنسبتكم الى الله
ربكم فكيف انتم يومئذ لا تنسبون انفسكم الى الله
وتحبون ان تقطعون وان نسبكم من قبل الى الله
لو انتم قليلا ما انتم ما تفكرون قل ان الله انها
كم انتم باسمه لا تقسمون لعلمكم تقطعون اسم الله
ثم يوم ظهور الله معنى الاسم يتعظمون ولكنكم
بالاسم لا تقسمون وتحكمون على معناه بما لا يحكم
احد على احد وان تعرفون ما تحكمون عليه لتموتن
في الحين خشية من الله ربكم و هيبه من الله في
انفسكم فلتتقن ان يا اولي البيان من يوم انتم بمن
يظهره الله تعرفون

1831 والله غنى عنكم وعن ما في السموات والارض
وما بينهما ولكنكم فقراء يوم القيمة بان تضعن
حملكم بين يدي الله ثم ليحملكم الله ما انتم الى قيمه
ال اخرى به تتعارجون قل انتم تضعون ايات واحد
الاول فكيف و ما قدر بامر الله فما لكم كيف
يوم القيمة لا تبصرون فلتنظرن في نقطه البيان ثم
انتم مثل ذلك يوم من يظهره الله تستدلون لو شاء

wishes, He will preserve within your souls verses that were never revealed before, and if He wishes, He will remove them or renew them. Say: All command is in God's hands - He does what He wishes and ordains what He wills. His is all that is in the heavens and earth and what lies between them, and He is the Most High, the Most Great. Say: To Him Whom God shall make manifest belongs all that is in the heavens and earth and what lies between them.

ليبقين في أنفسكم آيات ما نزلت من قبل و إن
يشاء يرفعنها و إن يجددها قل الأمر كلها بيد الله
يفعل ما يشاء و يحكم ما يريد له ما في السموات
و الأرض و ما بينهما و هو العلي العظيم

1832 God has ordained it for Him - would that you were certain of what God has ordained for Him! Yet after your knowledge you remain uncertain. Glorified be God, before and after, there is no God but He, the Guardian, the Self-Subsisting. And praise be to God in the kingdoms of the heavens and earth and what lies between them, there is no God but He, the Mighty, the Beloved.

1832 قل ان لمن يظهره الله ما في السموات و الأرض
و ما بينهما قد قدر الله له سوءا انتم بما قد قدر الله
له لتوقنوا و انتم بعد علمكم لا توقنوا سبحان الله
من قبل و من بعد لا اله الا هو المهيمن القيوم
و الحمد لله في ملكوت السموات و الأرض و ما
بينهما لا اله الا هو العزيز المحبوب

1833 The Second in the Second:

الثاني في الثاني 1833

1834 In the Name of God, the Most Affirming, the Most Affirming

بسم الله الأقي الأقي 1834

1835 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, and Thine the Might and the Omnipotence, and Thine the Power and the Sovereignty, and Thine the Strength and the Majesty, and Thine the Grandeur and Glory, and Thine the Beauty and Grace, and Thine the Countenance and Perfection, and Thine the Likeness and Examples, and Thine the Station and Sublimity, and Thine the Force and Action, and Thine the Mercy and Bounty, and Thine the Authority and Justice, and Thine the Greatness and Independence, and Thine the Pride and Transcendence, and Thine the Might and Exaltation, and Thine the Joy and Gladness, and Thine the Sovereignty and Power, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. Thou hast ever been the One God, Single, Eternal, Self-Subsisting, Living, Everlasting, Sovereign, Guardian, Holy, Enduring, Independent.

1835 سبحانك اللهم يا الهى لا شريك لك و كل شيء على
أنك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك و الملكوت و لك العزيز و الجبروت
و لك القدرة و الالهوت و لك القوة و الباقوت
و لك السلطنة و الناسوت و لك العزة و الجلال
و لك الطلعة و الجمال و لك الوجهه و الكمال و
لك المثل و الأمثال و لك المواقع و الأجلال و
لك القوة و الفعّال و لك الرحمة و الفضال و لك
السطوة و العدل و لك العظمة و الاستقلال و
لك الكبرياء و الاستجلال و لك القوة و الارتفاع
و لك البهجة و الأتّهاج و لك السلطنة و الأقتدار
و لك ما احببته او تحبته من ملكوت امرك و
خلقك لم تزل كنت الها واحداً واحداً صمداً فرداً
حيا قيوما سلطاناً مهيمناً قدّوساً دائماً ابداً معتمداً

1836 Thou hast taken neither consort nor son, nor had Thou any partner in what Thou hast created, nor any protector in what Thou hast fashioned. By Thy power Thou hast created all things and ordained them precisely, and by Thy will Thou hast formed all things and fashioned them perfectly. Before Thee prostrate all who are in the heavens and earth and what lies between them, and unto Thee glorify all who are in the kingdom of Command and Creation and what lies beneath them. Thou hast ever been supreme over all possibilities, manifest above all beings, inaccessible above all created things, exalted above

1836 ما اتّخذت لنفسك صاحبة و لا ولداً و لم يكن
لك شريك فيما خلقت و لا ولى فيما صنعت
قد خلقت بقدرتك كل شيء و قدرته تقديراً و
صوّرت بارادتك كل شيء و صورته تصويراً انت
الذى يسجد لك من في السموات و الأرض و ما
بينهما و يسبح لك ما في ملكوت الأمر و الخلق و
ما دونهما لم تزل كنت مقتها فوق كل الممكنات
و مظتها فوق كل الموجودات و ممتنا فوق كل
الكائنات و مرتفعا فوق كل الذرات و مقتدرا

all atoms, mighty above all who dwell in the kingdoms of earth and heaven, sovereign over all Thou hast created and wilt create through origination, and transcendent above all Thou hast created and dost create through Thy power of creation.

فوق كلّ من في ملكوت الأرض و السموات
و مستلطا فوق كلّ ما خلقت و تخلق بالأنشاء و
متعالياً فوق كلّ ما ذرئت و تدرء بالأبداع

- 1837 Thou wert before all things and wilt ever be, and Thou art the Being after all things in glory and majesty, and Thou art the Essence with all things in grandeur and independence, and Thou art the Creator after all things in might and sovereignty. Wherefore, O my God, cause the people of the Bayan to hold fast and to be assured that all therein shall attain Thy good-pleasure on the Day of Thy coming. For on that Day, through Thy word "Yea" from Him Whom Thou shalt make manifest, the affairs of those in the Bayan shall be set aright through Thy bounty, Thy generosity, Thy grace, Thy favor and Thy tender mercy. And shouldst Thou say "Nay" from Him Whom Thou shalt make manifest, those upon whom Thou hast passed judgment shall perish. This is Thy justice wherein is no injustice, and Thy equity wherein is no partiality. Thy decree, O my God, is justice and Thy verdict, O my God, is truth.

1837 انت الكائن قبل كلّ شيء لم تزل و لا تزال و
انت الّكان بعد كلّ شيء بالعزّة و الجلال و انت
الّكينون مع كلّ شيء بالعظمة و الاستقلال
و انت المكون بعد كلّ شيء بالكبرياء و
الاستجلال فلتمسكن الّلهم خلق البيان و ليوفين
من فيه عن دون رضائك في يوم لتاتك فانّ
يومئذ بقولك بلى من عند من تظهره يصلح امر
من في البيان بفضلك و جودك و كرمك و منك
و لطفك و ان تقولن لا من عند من تظهره يفنى
من قد حكمت عليهم بلا هذا عدلك لا حيف
فيه و انصافك لا ميل فيه قضائك يا الّهي عدل
و امضائك يا الّهي حق

- 1838 Thine is the most exalted sovereignty that will never cease to be, and the most resplendent dominion throughout eternity of eternities.

1838 فلك العلوّ الأعلى لم يزل و لا يزال و السمو الأبهى
في ازل الأزال

- 1839 Wherefore, O my God, send down all Thy mercy upon them that are in the Bayan until the Day wherein Thou shalt manifest the sign of Thy oneness, the King of Thy eternity, the Sovereign of Thy singleness, the Countenance of Thy divinity, and the Manifestation of Thy grandeur. Then shalt Thou judge as Thou pleasest. Verily Thou art God, there is no God but Him, the One, the All-Glorious.

1839 فلتنزلن الّلهم كلّ رحمتك على من في البيان الى
يوم تظهرن فيه اية وحدانيتك و ملك صمدانيتك
و سلطان فردانيتك و وجه ربانيتك و طلعه
كبريائيتك فاذا لنحكم كيف نشاء انك انت
الّله لا اله الا هو الواحد السبحان

- 1840 The Third in the Third:

1840 الثالث في الثالث

- 1841 In the Name of God, the Most Affirming, the Most Affirming

1841 بسم الله الأقنى الأقنى

- 1842 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and hath raised Himself in His elevation above all atoms, and hath made Himself inaccessible in His inaccessibility above all created things, and hath revealed Himself in His manifestation above all who dwell in the kingdoms of earth and heaven. His creatures bear witness, and He Himself beareth witness, that there is no God but Him, the One, the Self-Subsisting. This is a testimony purified from all allusions and sanctified from all indications - a testimony established in the kingdom of holiness and majesty, and demonstrative of the sovereignty of might and beauty. This is a testimony that is inaccessible, elevated, sanctified, mighty, resplendent,

1842 الحمد لله الّذى قد استعلى بعلوه فوق كلّ الممكنات
و استرفع بارتفاعه فوق كلّ الذرات و استمتع
امتناعه فوق كلّ الكائنات و استظهر باظتّاره
فوق كلّ من في ملكوت الأرض و السموات
فاستشهده و كلّ خلقه على انه لا اله الا هو
الواحد القناء شهادة مطهرة عنه كلّ الاشارات
و مقدسة عن كلّ الدلالات شهادة مثبتة على
ملكوت القدس و الجلال و مدله على سلطان
العزّ و الجمال شهادة ممتعة مرتفعة متقدسة متعزّزة
مبتهية متجلّلة متجمّلة متعظّمة مترجمة متنورة
متكلّمة متممّة متكبره متعزّزة متعلّبة مترضية
متقدّرة متحبّية متشرفه متسلطه متملكه متقدّمة

majestic, beauteous, magnificent, merciful, luminous, articulate, perfect, great, powerful, learned, well-pleasing, mighty, loving, noble, sovereign, royal, advanced, bountiful, impregnable, generous, gracious, kind, manifest, hidden and transcendent.

متنعمه متمنعه متجوده متوهبه متلطفه متظهره
متبطنه متعالیه

1843 This is a testimony that filleth the pillars of the heavens with the light of might and majesty, and the essences of the earth with the splendors of holiness and beauty, and what lieth between them with the ornaments of glory and grandeur. This is a testimony that causeth all utterances to proclaim that there is no God but Him, and that the Essence of the Seven Letters is His servant and His Word, whom He hath chosen from the summit of all possible things for the station of His knowledge, whom God hath accepted from the heights of all existent things for the station of His Manifestation, whom God hath selected from the heaven of all created things for the station of His revelation, whom God hath distinguished from the inaccessibility of all atoms for the station of His glorification, and whom God hath singled out from the elevation of all who dwell in the kingdoms of earth and heaven for the station of His sovereignty.

1843 شهادة يملأ أركان السموات من نور العزّ و
الجلال و كينونيات الأرض بانوار القدس و
الجمال و ما بينهما بطرائز المجد و الأجلال شهادة
يستنطق المستنطقات على انه لا اله الا هو و ان
ذات حروف السبع عبده و كلمته قد اصطفاه
من ذروه الممكّات لمقام تعريفه و ارتضاه الله
من علو الموجودات لمقام تظهيره و انتخبه الله
من سمو الكائنات لمقام تجليه و انتخبه الله من
امتناع الذرات لمقام تعظيمه و اختصه الله من
ارتفاع من في ملكوت الأرض و السموات
لمقام تسليطه

1844 He hath sufficed for all that hath been and shall be created from the manifestations of His glory, and He hath satisfied all that hath been and shall be brought into being from the evidences of His revelation. He hath chosen for Him exalted letters, inscribed lines, infinite mysteries, resplendent lights, and effulgent manifestations, and through these He hath revealed whatsoever He hath willed in the kingdom of earth and heaven, proclaiming that there is no God but He, the One, the All-Glorious, the All-Powerful, the Almighty, the Supreme Sovereign.

1844 و قد كفى به ما خلق و يخلق من ظهورات
مجده و قفى به كل ما بدع و يبدع من تجليات
تجلية و قد اصطفى له حروف عاليات و رقوما
مسطرات و اسرار امتناهيات و انوارا متجلجات
و شئونا متشعشات و اظهرها ما شاء في ملكوت
الأرض و السموات على انه لا اله الا هو الواحد
السبحان و المقتدر المتعزّز السلطان

1845 The Fourth in the Fourth:

1845 الرابع في الرابع

1846 In the Name of God, the Most Affirming, the Most Affirming

1846 بسم الله الأقفى الأقفى

1847 Praise be to God, besides Whom there is no other God, the Most Affirming, the Most Affirming. The glory from God rests upon the First Unity and upon those who resemble that Unity wherein naught is seen save the First Unity. I testify that thy words "Glory be unto Thee, O my God! Protect me from that which saddens my soul in my religion and my worldly affairs" reach unto God, and God will answer thy prayer when thou callest upon Him through the gate of His calling and turnest unto Him through the portals of His guidance.

1847 الحمد لله الذى لا اله الا هو الأقفى الأقفى و اما
البهاء من الله على الواحد الأول و من يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأول و بعد
فاشهد ان قولك سبحانك اللهم و قفى عما يحزن
به نفسى في دينى و دنياى ذلك يوصل الى الله و
يستجيب الله دعائك اذا تدعوه من باب دعوته و
توجه به من ابواب هدايته

1848 Consider how all peoples call upon God, their Lord, for their religious and worldly desires, yet why are they not answered

1848 فانظر كل الأمم بينهم و بين الله يدعون الله ربههم
لمشارب دينهم و دنياهم فكيف لم يجيبهم و لا ينجوا

and why do they not escape the fire of God? Because their supplications proceed not from the path of God's good-pleasure nor from the ways He hath ordained. Thus on the Day of Him Whom God shall make manifest, shouldst thou call upon God with every prayer, He will not answer thee nor will it profit thee unless thou callest upon Him through Him Whom He shall make manifest. Then, when thou callest upon Him, God will answer thee with verses that shall cause thy soul to be convinced that they are from God, the One, the Sovereign.

من نار الله لان دعوتهم لم يكن من سبيل رضا
الله و مناج قد قدرها الله فاذا يوم من يظهره الله
لو تدعون الله ربك بكل دعاء لا ينجيك ولا
ينفعك الا وان تدعوه بمن يظهره فاذا حين ما
تدعوه ليحييك الله بايات توقن نفسك بانها من
عند الله الواحد السلطان

1849 From time immemorial until the manifestation of the Point of the Bayan, God, glorified be He, addressed none save His Messenger, Who is the Throne of His Revelation and the Seat of His Concealment. However, in this Revelation, God hath lifted the veil of verses and sent them down upon whomsoever He willeth, from the most exalted to the lowliest atom, as a token of His mercy, His gift and His grace. In all this He intended none save the Point of the Bayan and desired naught else. This, however, none can witness save the unitarians, and none can comprehend save the sincere ones who, when they hear the verses of God, bow down in humble adoration.

1849 ولو ان الله سبحانه من اول الذى لا اول له الى
ظهور نقطه البيان ما خاطب احد الا رسوله الذى
هو عرش ظهوره و كرسى بطونه ولكن الله فى
ذلك الظهور قد رفعت قناع الايات و انزلها على
كل من شاء من فوق العلى الى الذره الادنى سعة
من رحمته و موهبه و عناية و فى كل ذلك ما قصد
الا نقطه البيان و ما اراد سويه ولكن هذا مما
لا يشهد عليه الا الموحدون و لا يقدر ان يحيط
يعلمه الا الموقنون (؟) الذين حين يسمعون ايات
الله يخضعون ويسجدون

1850 [Vahid 11, Bab 5, anja]

1850 [واحد ١١ باب ٥ أنجى]

1851 It hath four stations. The first in the first:

1851 وله اربع مراتب الاول فى الاول

1852 In the Name of God, the Most Delivering, the Most Delivering.

1852 بسم الله الأنجى الأنجى

1853 There is no God but He, the Most Delivering, the Most Delivering. Say: God is the Most Delivering above all who deliver. None in the heavens or on earth or between them can withstand the power of His sovereign deliverance. He createth what He willeth by His command. Verily, He is the Deliverer, the Delivering, the Delivered. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and on earth and between them. Say: All are prostrate before Him. And praise be to God before Whom all in the heavens and earth and whatsoever is between them stand in devotion. Say: All are devoutly obedient unto Him.

1853 لا اله الا هو الأنجى الأنجى قل الله انجى فوق
كل ذى انجاء لن يقدر ان يتمتع عن ملك سلطان
انجائه من احد لا فى السموات ولا فى الأرض و
لا ما بينهما يخلق ما يشاء بامر الله كان نجاء ناجيا
نجيا سبحانه الذى يسجد له من فى السموات و
من فى الأرض و ما بينهما قل كل له ساجدون
والحمد لله الذى يسبح له من فى السموات و من
فى الأرض و ما بينهما قل كل له قانتون

1854 God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Divine Reality, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and His justice that never oppresses, and His sovereignty that never changes, and His unique power from whose grasp nothing escapes, whether

1854 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم
العرز و الجبروت ثم القدرة و اللاهوت ثم القوة و
الياقوت ثم السلطنة و الناسوت يحى ويميت ثم
يميت و يحى و أنه هو حى لا يموت و ملك لا
يزول و عدل لا يجور و سلطان لا يحول و فرد لا
يفوت عن قبضته من شيء لا فى السموات ولا
فى الأرض و لا ما بينهما يخلق ما يشاء بامر الله

in the heavens or on earth or between them. He creates whatsoever He willeth through His command. Verily, He hath power over all things. Blessed is He unto Whom belongeth whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. There is none other God but He, the Mighty, the Beloved. Exalted is He unto Whom belongeth the dominion of the heavens and the earth and whatsoever is between them.

- 1855 There is none other God but He, the Supreme, the Self-Subsisting. Say: God did indeed deliver Joseph aforetime and made him a noble sovereign. Say: God will assuredly deliver everyone who calleth upon Him and make him a mighty sovereign. Verily, He hath power over all things. Say: God will surely deliver the Bayan through His command. Verily, He is swift and nigh. Say: God will deliver you from all your sorrows and hath power over all things. Say: If you deliver anyone for the sake of Him Whom God shall make manifest, then you will find guidance unto God, your Lord, through that Name. Say: God hath forbidden you in the Bayan to cause grief unto anyone, and moreover, never to slay anyone, for you, in your lives, have departed from your religion through what hath been revealed in your religion. If you transgress the bounds set by God and deny all who are in the Bayan, you show no fear of God.

- 1856 Fear ye then after your death, for God will surely take vengeance upon you and cast you into the fire. Therefore have mercy upon yourselves and exchange not eternal glory for that which perisheth, nor barter the life to come for this present life. Say: Those who were given the Book before you imagine that they worship God while they follow other than God. Therefore take heed, O people of the Bayan, that ye worship none but God, for if you follow other than Him Whom God shall make manifest, then you are worshipping other than God. How can you worship one who is created like yourselves when God, your Lord, hath forbidden you to associate anything with Him?

- 1857 Fear ye God during the night except the Night in the Bayan, for each of you calleth unto his own self, and on the Day of Resurrection you will be accused before your Lord, Him Whom God shall make manifest, of worshipping other than God, since you are content with what you possess while remaining veiled from Him Who created you and your religion, even as those who followed not Us on the day of Our manifestation, and We judged

كان على كل شيء قديراً و تبارك الذى له ما فى السموات وما فى الأرض وما بينهما

1855 لا اله الا هو العزيز المحبوب و تعالى الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو المهيم القويم قل ان الله قد انجى يوسف من قبل و جعله ملكا كريما قل ان الله لينجين كل من يدعوه و يجعله سلطاناً عظيماً انه كان على كل شيء قديراً قل ان الله لينجين الفرقى بامرہ انه كان سراعاً قريباً قل ان الله لينجينكم من كل حزنكم و كان على كل شيء مقبلاً قل انكم انتم ان تنجون احد فى سبيل من يظهره الله فاذا انتم على الله ربكم فى ذلك الاسم تستدلون قل ان الله قد انهيكم فى البيان ان لا يحزن من احد و كيف و فوق ذلك فلا تقتلن احداً ابدا فانكم انتم فى حيوتكم بما قد نزل فى دينكم عن دينكم خارجون ان تتجاوزون حدود الله و يحجدون كل من فى البيان فانتم عن هذا لا تتقون

1856 فلتتقن من بعد موتكم فان الله لينتقم عنكم و ليدخلنكم النار فلترحمن على انفسكم ثم عزّ الباقي بالفانى لا يتبعون ثم حيوة الاخرى بالاولى لا تبدلون قل ان الذين اتوا الكتاب من قبلكم يحسبون انهم يعبدون الله و هم غير الله لا يتبعون فلتتقن ان يا اولى البيان ان لا تعبدون الا الله فانكم انتم ان اتبعتم غير من يظهر بالله فانكم انتم غير الله عابدون فكيف انتم تعبدون من هو خلق مثلكم و قد انهيكم الله ربكم ان لا تشاركوا به شيئاً

1857 فلتتقن الله فى الليل الا ليل فى البيان فانكم انتم كل واحد الى انفسكم تدعون و يوم القيمة ربكم من يظهره الله بانكم غير الله تعبدون بما تطمننون بما عندكم و انتم عنمن قد خلقكم و دينكم تحتجبون بمثل ما قد افئنا الذين لا تتبعوننا فى يوم ظهورنا

them as non-worshippers, for had they truly worshipped God their Lord, they would have turned unto Us. Therefore fear ye, O people of the Bayan, for by this shall you be tested, and through your allegiance to Him Whom God shall make manifest shall you be delivered. Be not veiled by your circumstances, for all glory belongeth unto God and unto Him Whom God shall make manifest, if ye but knew. And all riches belong to Him Whom He shall make manifest, if through Him ye seek to be enriched.

1858 Let not what you possess deceive you, for you and all that you possess are but creatures before God. Therefore worship ye God by following the Truth in His manifestation, though ye show no patience with respect to your own selves, and ye show no patience with respect to what passeth through your hearts. For during the time of your patience, your selves and your deeds pass away. When the Proof appeareth, verily the testimony is perfected unto all who are in the heavens and on earth and whatsoever lieth between them, whether ye believe or show patience as ye showed when ye heard of Muhammad, how God made manifest His Cause and made it to prevail over all things. Yet at the time of His manifestation ye veiled yourselves with that which caused God to be ashamed. And God is with those who fear Him in His path and those who do good.

1859 It is as though I behold you throughout your nights, occupying your seats, glorying in your religion, and gathering books in your chambers like unto nineteen camel-loads. Verily ye are among the witnesses from the Point of the Bayan, and ye judge in the true religion. But when He Whom God shall make manifest cometh unto you, ye turn not unto Him Who created you and sustained you and causeth you to die and giveth you life. Ye turn unto Him Whom God shall make manifest while rejoicing in what ye possess, nay rather ye weep. For a single "nay" from Him Whom God shall make manifest annihilateth you all and your books and whatsoever ye possess. Therefore fear ye God in this matter, for unto Us shall ye return. We have originated you and your religion, and We have made the religion of the Bayan a trust with you until the day of Our manifestation, that ye may return it unto Us at the time of the Manifestation.

1860 And We shall assuredly forbid it unto you and take vengeance upon you after your death, for We have power over you and your religion, did ye but know. Say: God is the Creator of all things. He hath sent down every religion by His command. His

و حكمنا عليهم بانهم غير عابدون اذ انهم لو عبدوا الله ربهم يرجعون الينا فالتفتن ان يا اولى البيان من هذا فانكم بهذا تفتنون و بابتاعكم من يظهره الله لتنجون

1858 لا تحتجن بشئ ما عندكم فان العزة كلها لله و لمن يظهره الله ان انتم تعلمون و اما الغناء كله لمن يظهره ان انتم به تستغنيون فلا تغرنكم عندكم فانكم انتم و ما عندكم خلق عند الله فلتعبدن و الله بما تتبعون الحق ظهوره و انتم على قدر نفس لا تصبرون و انتم على قدر ما يخطر بقلوبكم لا تصبرون فان حين صبركم يفنى انفسكم و اعمالكم اذا الحجه حين ظهورها قد كملت على من فى السموات و الارض و ما بينهما سواء انتم تؤمنون او تصبرون بمثل ما قد سمعتم يوم محمد كيف قد اظهر الله امره و جعله مهيمناً على كل شيء بعد ما انتم حين ظهوره بما يستحي الله محتجون و الله مع الذين يتقون فى سبيل الله و الذينهم محسنون

1859 كافي بكم فى طول ليلكم تعمرون مقاعدكم و تعززون بدينكم و تجمعون الكتب فى جراتكم كمثل تسعه عشر من حمل فانكم انتم من شهداء من عند نقطه البيان و انتم فى دين الحق تحكون و لكنكم اذا ياتيكم من يظهره الله لا ترجعون الى الذى قد خلقكم و رزقكم و يميتكم و يحييكم بما ترجعون الى من يظهره الله و انتم بما عندكم تفرحون لا تفرحون بل انتم لتبكون فان قول لا من عند من يظهره الله يفنى كلكم و كتبكم و ما عندكم فلتفتن الله من هذا فانكم انتم اليها ترجعون انا قد بدئناكم و دينكم و جعلنا دين البيان عندكم و ديعه الى يوم ظهورنا انت حين الظهور اليها لتردون

1860 و انا لنحرم عليكم و لتنتقم عنكم من بعد موتكم و انا عليكم مقتدرون من خلقكم و دينكم ان انتم تعلمون قل الله خالق كل شيء قد نزل كل الدين

is the creation and the command. There is no God but Him, the Supreme, the Self-Subsisting. Therefore be ye ashamed, O trustees of God's Cause at the appearance of the Gate of God, for ye shall be tested in less than the twinkling of an eye, and in less than the twinkling of an eye shall ye be established in the highest heaven of glory if ye prostrate yourselves before Him Whom God shall make manifest as ye have prostrated from the beginning of your lives unto their end, and if ye accept God with your inmost and outward selves, your visible and hidden selves, your first and your last. Then shall ye enter the ocean of Names. God shall make you mirrors of His Self wherein naught shall be seen save God. Ye shall possess that most glorious might.

بامرہ الا لہ الخلق والامر لا الہ الا هو المہيمن
القیوم فلتستحیین ان یا اولی الودایع فی ظهور
باب اللہ فانکم انتم اقرب من لمح البصر تفتنون
واقرب من لمح البصر فی اعلی علو العز تستقرون
ان تسجدون بین یدی من یشہرہ بمثل ما تسجدون
من اول عمرکم الی اخرہ وتقبلون اللہ بسرکم و علا
نیتکم وظاہرکم وباطنکم و اولکم و اخرکم فاذا انتم
فی بحر الاسماء تدخلون یجعلکم اللہ مرات نفسه
لا یری فیہا الا اللہ انتم ذلک العز الابی تملکون

1861 But if ye veil yourselves, He shall surely make you the lowest of all peoples through His word. And if ye believe not in Him, verily those who are endowed with knowledge of Him do believe. This is God's command in the Bayan, that ye may be God-fearing. Think ye that ye can flee from Our grasp in any wise? Say: Glory be to God above what ye mention! Ye labor for Us night and day, yet We attribute not your works unto Ourselves except when ye truly prove God your Lord. Say: Verily, He Whom God shall make manifest is the proof for the God-fearing among you, not those who consider themselves God-fearing. Ye love this, but God hath exalted the mention of His proof and made Him a testimony unto all the worlds. Say: The worlds are they who recognize God through Him on the day of His manifestation, and who are assured of the signs of God from His presence. And all others are as stationary stone, if ye be of them that know.

1861 و ان احتجبت ليجعلکم ادنی من کل الأمم بقوله
و ان لا توقن به فان الذين اوتوا العلم به یوقنون
هذا امر اللہ فی البیان لعلکم تتقون اتحسبون انکم
تستطیعون ان تفرون عن قبضتنا فی شأن قل
سبحان اللہ عما تذكرون انتم لنا بالیل والنهار لعلول
ولکلا لا ننسبکم الی انفسنا الا وانتم بالحق علی اللہ
ربکم تستدلون قل ان من یشہرہ اللہ حجه المتقین
منکم لا الذین یحسبون انهم متقون انتم تحبون هذا
ولکن اللہ قد ارفع ذکر حجه وجعله حجه علی
العالمین قل العالمین الذینہم یعرفون اللہ به فی یوم
ظہورہ والذینہم بایات اللہ من عنده یوقنون وما
دونہم کجرات ثابت ان انت تعلمون

1862 Say: He Who createth the pearl in its shell, Who preserveth it upon its branches, and Who maketh it a gift from His presence unto whomsoever He willeth - verily He is the All-Bountiful, the Gracious. Say: Verily, He Who fashioneth the pearls in their shells hath likewise fashioned you in your mothers' wombs. This is God, your Lord. His is the creation and the command. There is none other God but He, the One, the All-Fashioning.

1862 قل من یخلق اللؤلؤ فی اصدافہا یمسکہا علی شجراتہا
و یجعلہا عطاء من عنده لمن یشاء من عنده انه
کان جوادا لطیفا قل ان الذی یصود اللؤلؤ فی
اصدا فہن لیصورنکم فی ارحام امہاتکم ذلکم اللہ
ربکم لہ الخلق والامر لا الہ الا هو الواحد الصوار

1863 The Second in the Second

1863 الثانی فی الثانی

1864 In the Name of God, the Most Delivering, the Most Delivering.

1864 بسم اللہ الأنجی الأنجی

1865 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, that there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and the divinity, Thine the force and the splendor, Thine the sovereignty and the realm of man, Thine the majesty and the glory, Thine the

1865 سبحانک اللہم یا الہی لاشہدک و کل شیء علی
انک انت اللہ لا الہ الا انت وحدک لا شریک
لک لک المملک و المملکوت و لک العز و الجبروت
و لک القدرة و الالہوت و لک القوة و الیاقوت
و لک السلطنة و الناسوت و لک العزة و الجلال
و لک الطلعة و الجمال و لک الوجهہ و الکمال و

countenance and the beauty, Thine the face and the perfection, Thine the strength and the deeds, Thine the mercy and the bounty, Thine the dominance and the justice, Thine the similitude and the examples, Thine the stations and the exaltation, Thine the grandeur and the magnificence, Thine the might and the invincibility, Thine the power and the transcendence, Thine the joy and the gladness, Thine the sovereignty and the authority, and Thine whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

لك القوة والفعال ولك الرحمة والفضال ولك
السطوة والعدل ولك المثل والأمثال ولك
المواقع والجلال ولك العظمة والأستجلال و
لك العزة والأمتناع ولك القوة والأرتفاع ولك
البهجة والأبهاج ولك السلطنة والأقتدار ولك
ما احببته او تحبته من ملكوت امرك وخلقك

1866 I beseech Thee by Thy glory to deliver, on the Day of Resurrection, all who are in the Bayan through Him Whom Thou shalt make manifest with clear proof, howsoever Thou wilt, whensoever Thou wilt, and wheresoever Thou wilt. For I have loved that none should remain undelivered on the day of Thy manifestation, and I have loved that all who are in the Bayan, nay all who are on earth, nay all things, should be delivered to such extent that in the knowledge of Him Whom Thou shalt make manifest there remaineth nothing save that which is pleasing unto Him.

1866 لاسئلك بنجائيتك ان تنجي كل من في البيان من
عند من تظهره يوم القيامة بالبرهان كيف شئت
وانى شئت وحيث شئت فاني ما احببت ان لا
تنجي يوم ظهورك من احد واحببت ان تنجي كل
من في البيان بل كل من على الأرض بل كل
شيء بحيث لم يكن في علم من تظهره من شيء
الا وانه هو في رضاه

1867 Glorified and exalted art Thou! Thou hast ever been the One God, the Self-Subsisting, the Single, the Ever-Living, the Self-Sufficient, the Sovereign, the Supreme, the Most Holy. Thou hast taken neither consort nor son, and Thou hast had no partner in dominion, nor any protector through Thy command. Glorified and exalted art Thou! I beseech Thee by Thy Name through which Thou didst deliver Joseph from the bondage of servitude and made him a king of the might of lordship by Thy leave, that Thou wilt deliver all who are in the Bayan from every sorrow Thou hast created or wilt create, and that Thou wilt bring them unto the summit of Thy glory and Thy riches, Thy generosity and Thy loftiness, Thy grace and Thy favor, Thy bounty and Thy gift, Thy munificence and Thy benevolence, Thy holiness and Thy splendor. For Thou hast ever been existent before all things, and enduring after all things, and the Creator of all things, and the Essence with all things.

1867 فسبحانك وتعاليت لم تزل كنت الهاً واحداً صمداً
فرداً حياً قيوماً سلطاناً مهيماً قدوساً ما اتخذت
لنفسك صاحبة ولا ولداً ولم يكن لك شريك في
الملك ولا ولي في الأمر الا باذنك سبحانك و
تعاليت لاسئلك باسمك الذي نجيت يوسف من
رق العبودية وجعلته ملكاً عزّ الربوبية باذنك ان
تنجي كل من في البيان عن كل حزن قد خلقته او
تخلق وتوصلهم الى منبع عزّك وغناك وجودك
وعلاك وفضلك ولطفك ومنك وموهبتك و
كرمك وامتنانك وقدسك وبهاك اذانك انت لم
تزل كنت كائناً قبل كل شيء وكيانا بعد كل
شيء ومكوناً لكل شيء وكيوناً مع كل شيء

1868 Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not, and the Kingdom that vanisheth not, a justice that deviateth not, a sovereignty that changeth not, an Absolute One from Whose grasp escapeth nothing, whether in the heavens or on the earth or between them. Thou createst whatsoever Thou wilt by Thy command. Verily, Thou art powerful over all things.

1868 تنحي وتميت ثم تميت وتنحي وانت انت حي لا
تموت وملك لا تزول وعدل لا تجور وسلطان
لا تحول وفرد لا يفوت عن قبضتك من شيء
لا في السموات ولا في الأرض ولا ما بينهما
تخلق ما تشاء بامرك انك كنت على كل شيء
قديراً

1869 The Third in the Third:

الثالث في الثالث 1869

1870 In the Name of God, the Most Delivering, the Most Delivering.

بسم الله الأنجي الأنجي 1870

1871 Praise be to God Who hath risen in His exaltation above all contingent beings, and ascended in His loftiness above all created things, and become inaccessible in His remoteness above all existing things, and shone forth in His radiance above all atoms, and surged forth in His surge above all who dwell in the kingdoms of earth and heaven. All His creation beareth witness that there is none other God but Him, from time immemorial, in that which hath been and will ever be.

1872 He hath made Himself known through His creation, through what the Point of the Bayan hath manifested from His presence and through that wherewith He hath filled the kingdom of His heaven and His earth, that there is none other God but Him, the Deliverer of all His servants, the Exalter of all His chosen ones, the Glorifier of all them that love Him, the Abaser of all who believe not in His signs, the Enricher of all who are enriched by His riches, the Teacher of all who are taught by His knowledge, the Magnifier of all who are magnified by His majesty, the Illuminator of all who are illumined by His splendor, the Beautifier of all who are beautified by His beauty, the Glorifier of all who are glorified by His glory, the Enlightener of all who are enlightened by His light, the Merciful to all who receive mercy through His mercy, the Perfecter of all who are perfected through His words, the Completer of all who are completed through His perfection, the Magnifier of all who are magnified by His knowledge, the Empowerer of all who are empowered by His might, the Satisfier of all who are satisfied by His good-pleasure, the Beloved of all who are beloved through His love, the Dawning-Place of all who receive light from His dawning, the Sovereign of all who receive sovereignty through His dominion, the King of all who receive kingship through His kingdom, the Exalted One of all who are exalted through His exaltation, the Munificent One to all who receive bounty through His munificence, the Bestower upon all who receive gifts through His bestowal, the Gracious One to all who receive grace through His grace, the Kind One to all who receive kindness through His kindness, the Manifest One to all who are manifested through His manifestation, the Hidden One to all who are hidden through His concealment, the Wondrous One to all who are made wondrous through His signs, the Pure One to all who are purified through His remembrance, the Deliverer of all who are delivered through His command, the Destroyer of all who are destroyed through His justice, the Compassionate One to all who receive compassion through His tenderness, the Clement One to all who receive clemency through His clemency, the Provider of all who are provided through His provision, the Bestower upon all who

1871 الحمد لله الذي قد استعلى بعلوه فوق كل الممكنات واسترفع بارتفاعه فوق كل الموجودات واستمتع بامتناعه فوق كل الكائنات واستشرق باستشراقه فوق كل الذرات واستجلى باستجلاجه فوق كل من في ملكوت الأرض والسموات فاستشهده وكل خلقه على أنه لا اله الا هو في ازل الأزال بما لم يزل ولا يزال

1872 قد عرفت نفسه بخلقه بما قد اظهر نقطه البيان من عنده واملاء به ملكوت سمائه وارضه علي أنه لا اله الا هو منجي كل عباده و مرفع كل اوليائه و معز كل احبائه و مذل كل من لا يؤمن بآياته و مغني كل من استغنى بغناؤه و معلم كل من استعلم بعلبه و مجلل كل من استجلل بجلاله و مبهي كل من استبهى ببهائه و بجمل كل من استجمل بجماله و معظم كل من استعظم بعظمته و منور كل من استنور بنوره و مرحم كل من استرحم برحمته و متمم كل من استتمم بكلماته و مكمل كل من استكمل بكلامه و مكبر كل من استعلم بعلبه و مقدر كل من استقدر بقدرته و مرضي كل من استرضى برضائه و محبب كل من استحبب بحبه و مشرق كل من استشرق بشرقه و مسلط كل من استسلط بسلطانه و مملك كل من استملك بملكه و معلى كل من استعلى بعلوه و مجود كل من استجود بجوده و موهب كل من استوهب بموهبته و مفضل كل من استفضل بفضله و ملطف كل من استلطف بلطفه و مظهر كل من استظهر بظهوره و مبطن كل من استبطن ببوطنه و معجب كل من استعجب بآياته و مخلص كل من استخلص بذكره و منجي كل من استنجي بامرّه و مهلك كل من استهلك بعدله و معطف كل من استعطف بعطفه و مرثف كل من استرثف برزقه و معطي كل من استعطى بعباطئه و مقهر كل من استقهر بقهره

receive bestowals through His bounty, the Subduer of all who are subdued through His dominion.

1873 He hath ever been the Sovereign over all His names through the King of His power, and over all His attributes through the authority of His grace. His is all might and majesty in the past and in the future. There is none other God but Him, the One, the Deliverer.

1874 The Fourth in the Fourth:

1875 In the Name of God, the Most Delivering, the Most Delivering.

1876 Praise be to God, no God is there but Him, the Most Delivering, the Most Delivering. And verily the glory from God be upon the First Unity and upon all who resemble that Unity wherein naught can be seen save the First Unity. And furthermore, I testify that there is no deliverer except God alone, and that God, glorified be He, delivereth all His servants through the Manifestations of His Cause and His creation. Thus, whosoever delivereth anyone in the Bayan, this is from the effulgences of that Name until the Day of Him Whom God shall make manifest. Likewise, whosoever exalteth anyone from the first Point of the Bayan until the Day of Him Whom God shall make manifest, this is from the effulgences of that Name. And thou art like unto this, so bear witness in all Names and bring down the Command in all similitudes. And if anyone on the Day of Resurrection delivereth another from grief in the path of Him Whom God shall make manifest, this is better for thee than all that thou hast done from the beginning of thy life unto its end.

1877 For if this reacheth Him Whom God shall make manifest, He will be pleased therewith and will attribute thy deed unto Himself and will make thee the manifestation of His Name 'the Deliverer' through His grace, when He willeth. But all that thou hast done, like all who are in the Bayan, seek thou on the Day of Resurrection to perform a deed that will exalt the Word of thy Lord and establish the Manifestation of thy Beloved in thy beginning and thine end. Otherwise, to draw nigh through what is in the Bayan - all at the end of the Manifestation like unto thee on that Day - is to draw nigh through drawing nigh unto the Command of God in His new Manifestation, if thou desirest to be of them that attain. Otherwise, do as thou pleasest, like those who were given the Book before thee, for thou shalt never succeed through thy knowledge on the Day of Resurrection unless thou workest for God in His new Manifestation as He willeth and commandeth thee. Verily, He is the All-Wise, the Subtle.

1873 لم يزل كان مهيمناً على كلّ اسمائه بملك اقتداره و
على كلّ صفاته بسلطان امتنانه له الحول و الطول
من قبل و من بعد لا اله الا هو الواحد النجاء
الرابع في الرابع

1874 بسم الله الأنجي الأنجي

1875 الحمد لله الذي لا اله الا هو الأنجي الأنجي

1876 و اما الهاء من الله على الواحد الأول و من يشابه
ذلك الواحد حيث لا يرى فيه الا الواحد الأول
و بعد فاشهد ان لا منجي الا الله وحده و ان
الله سبحانه ينجي كلّ عباده بمظاهر امره و خلقه
فكل من ينجي احداً في البيان فذلك من شؤون
ذلك الاسم الى يوم من يظهره الله و كذلك كلّ
من يعزّ احداً من أول نقطه البيان الى يوم من
يظهره الله فذلك من شؤون ذلك الاسم و انت مثل
هذا فاستشهد في كلّ الأسماء و استنزل الأمر في
كلّ الأمثال و ان ينجي يوم القيمة احد في سبيل
من يظهره الله عن حزنه خير لك عن كلّ ما قد
عملت من أول عمرك الى اخره

1877 اذ هذا لو يبلغ الى من يظهره الله يسره و ينسب
الى نفسه فعلك و يجعلك مظهر اسم منجيه بفضله
اذا شاء و لكن كلّ ما عملت مثلك كلّ من
في البيان فاستدرك يوم القيمة عملاً يكون ارتفاعاً
لكله مولاك و امتناعاً لظهور محبوبك في اوليك
و اخريك و الا التقرب بما في البيان كلّ في اخر
الظهور بمثلك يومئذ التقرب بالتقرب بامر الله في
ظهور بدعه ان انت اردت ان تكون من الفائزين
و الا فاعمل ما شئت بمثل ما يعمل اولو الكتاب
من قبل لك فانك انت لن تظفر بعلمك ابداً يوم
القيمة الا و ان تعملن لله في ظهور بدعه كيف
يشاء و يامرّك انه فعال لطيف

1878 [Vahid 11, Bab 6, asbab]

1878 [واحد ١١ باب ٦ أسباب]

1879 And it hath four degrees. The first in the first:

1879 وله اربع مراتب الأول في الأول

1880 In the Name of God, the Most Causative, the Most Causative.

1880 بسم الله الأسباب الأسباب

1881 There is no God but He, the Most Causative, the Most Causative. Say: God is more causative than any possessor of causes. None in the heavens or on earth or between them can escape from the dominion of His Cause. Verily, He hath ever been the Causer of causes. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on earth and whatsoever lieth between them. Say: All bow down in adoration unto Him. And praise be to God, Whom glorifieth whosoever is in the heavens and whosoever is on earth and whatsoever lieth between them. Say: All are devoted unto Him. God testifieth that there is no God but He. His are the Kingdom and the Dominion, then the Might and the Sovereignty, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Rule and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life.

1881 لا اله الا هو الأسباب الأسباب قل الله اسبب فوق كل ذي اسباب لن يقدر ان يتمتع عن ملك سلطان اسبابه من احد لا في السموات ولا في الأرض ولا ما بينهما انه كان سببا سببا سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى

1882 And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily, He hath power over all things. And blessed be He unto Whom belongeth whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He Who possesseth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is none other God but He, the All-Compelling, the Self-Subsisting. Say: Verily God createth the cause and maketh it to be within His grasp, whomsoever He willeth of His servants. Will ye not then see? Say: Verily God causeth all things through His command. His is the creation and the command. There is none other God but He, the Most Great, the Most Exalted.

1882 والله هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتبارك الذي له ما في السموات وما في الأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل ان الله ليخلقن السبب وليجعلنه في قبضته من يشاء من عباده افلا تبصرون قل ان الله ليسين كل بامر الله الا له الخلق والأمر لا اله الا هو المتكبر المتعال

1883 Say: Verily God maketh to flow for you the causes - the causes of the heavens and of the earth and of whatsoever lieth between them. Is there any god besides God who is able to create anything? Say: Glorified be God, exalted above what they mention. Say: Verily God is the Causer of every cause. He createth whatsoever He willeth by His command. He is indeed the Powerful, the Mighty, the Sovereign. Say: Verily God causeth the causes to flow without a cause and createth

1883 قل ان الله ليجري لكم الأسباب اسباب السموات والأرض وما بينهما هل من اله غير الله يقدر ان يخلق من شيء قل سبحانه الله وتعالى عما يذكرون قل ان الله مسبب كل ذي سبب يدع ما يشاء بامر الله لقوى مقتدر سلطان قل ان الله ليجرين الأسباب من غير سبب ويدعها مره اخيره بمثل ما قد خلقها مره اولى كل له قانتون

them anew even as He created them the first time. All are subservient unto Him, all worship Him. Say: Verily everything within its bounds is a cause for the creation of the heavens and the earth and whatsoever lieth between them, but ye do not perceive. Were it not for the ink whose splendor...[nothing would exist. How then do ye acquire what is ordained in the heavens and earth and whatsoever lieth between them?

كَلَّ لَهُ عَابِدُونَ قُلْ إِنَّ كُلَّ شَيْءٍ فِي حُدُودِهِ سَبَبٌ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا وَلَكِنَّكُمْ أَنْتُمْ لَا تَبْصُرُونَ لَوْ لَمْ يَكُنْ مَدَادُ الَّذِي بِهِ أَتَتْهُ لَمْ يَكُنْ شَيْءٌ كَيْفَ أَنْتُمْ مَا قَدَرْنَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا تَكْسِبُونَ

1884 And by this ye preserve the measures of your religion until the Day of Resurrection.] Say: Verily God loveth to make all that is on earth into one order, all ascending to the dawning-place of oneness and appearing from the horizon of oneness, that ye may on the Day of Resurrection believe in and be assured of Him Whom God shall make manifest. None hath been seen like unto Him in the heavens or on earth or in whatsoever lieth between them. Nothing can be likened unto Him, and verily He is the Mighty, the Best-Beloved. None hath been seen to resemble Him in the heavens or on earth or in whatsoever lieth between them. Nothing can be likened unto Him, and verily He is the All-Compelling, the Self-Subsisting.

1884 وَأَنْتُمْ بِهَذَا مَقَادِيرَ دِينِكُمْ إِلَى يَوْمِ الْقِيَمَةِ لِتَحْفَظُوا قُلْ إِنَّ اللَّهَ لَيُحِبُّ أَنْ يُجْعَلَ كُلُّ مَا عَلَى الْأَرْضِ عَلَى أَمْرٍ وَاحِدٍ كُلٌّ فِي مَطْلَعِ الْوَاحِدِ يَعْرِجُونَ وَفِي أَفْقِ الْوَاحِدِ يَطْلَعُونَ لَعَلَّكُمْ يَوْمَ الْقِيَمَةِ يَمْنُ يَظْهَرُهُ اللَّهُ يُؤْمِنُونَ وَيُوقِنُونَ لَمْ يَرِ مِثْلُهُ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا كَمِثْلِهِ شَيْءٌ وَإِنَّهُ لَعَزِيزٌ مَحْبُوبٌ لَمْ يَرِ شَبِهُهُ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا كَمِثْلِهِ شَيْءٌ وَإِنَّهُ لَمُهَيِّمٌ قَيُّومٌ

1885 Say: Glorified be God, the Lord of dominion and the kingdom, and glorified be God, the Lord of might and sovereignty, and glorified be God, the Lord of power and divinity, and glorified be God, the Lord of countenance and beauty, and glorified be God, the Lord of the face and perfection, and glorified be God, the Lord of might and action, and glorified be God, the Lord of mercy and bounty, and glorified be God, the Lord of authority and justice, and glorified be God, the Lord of similitude and examples, and glorified be God, the Lord of stations and majesty, and glorified be God, the Lord of grandeur and independence, and glorified be God, the Lord of glory and transcendence, and glorified be God, the Lord of might and inaccessibility, and glorified be God, the Lord of power and exaltation, and glorified be God, the Lord of joy and gladness, and glorified be God, the Lord of sovereignty and might, and glorified be God, the Lord of magnificent bounties, and glorified be God, the Lord of supreme examples, and glorified be God, the Lord of [...] the eternal, and glorified be God, the Lord of noble stations, and glorified be God, the Lord of gracious stations, and glorified be God, the Lord of ancient dawning-places, and glorified be God, the Lord of glorious setting-places, and glorified be God, the Lord of the most high example.

1885 قُلْ سُبْحَانَ اللَّهِ ذِي الْمُلْكِ وَالْمَلَكُوتِ وَسُبْحَانَ اللَّهِ ذِي الْعِزِّ وَالْجَبَرُوتِ وَسُبْحَانَ اللَّهِ ذِي الْقُدْرَةِ وَاللَّاهُوتِ وَسُبْحَانَ اللَّهِ ذِي الطَّلَعِ وَالْجَمَالِ وَسُبْحَانَ اللَّهِ ذِي الْوَجْهِهِ وَالْكَامِلِ وَسُبْحَانَ اللَّهِ ذِي الْقُوَّةِ وَالْفِعَالِ وَسُبْحَانَ اللَّهِ ذِي الرَّحْمَةِ وَالْفَضْلِ وَسُبْحَانَ اللَّهِ ذِي السُّطُوتِ وَالْعَدَالِ وَسُبْحَانَ اللَّهِ ذِي الْمَثَلِ وَالْأَمْثَالِ وَسُبْحَانَ اللَّهِ ذِي الْمَوَاقِعِ وَالْأَجْالِ وَسُبْحَانَ اللَّهِ ذِي الْعِظَمَةِ وَالْأَسْتِقْلَالِ وَسُبْحَانَ اللَّهِ ذِي الْكِبَرِيَاءِ وَالْأَسْتِجْلَالِ وَسُبْحَانَ اللَّهِ ذِي الْعِزَّةِ وَالْأَمْتِنَاعِ وَسُبْحَانَ اللَّهِ ذِي الْقُوَّةِ وَالْأَرْتِفَاعِ وَسُبْحَانَ اللَّهِ ذِي الْبَهْجَةِ وَالْأَبْتِهَاجِ وَسُبْحَانَ اللَّهِ ذِي السُّلْطَنَةِ وَالْأَقْتِدَارِ وَسُبْحَانَ اللَّهِ ذِي الْأَلَاءِ الْجَسَامِ وَسُبْحَانَ اللَّهِ ذِي الْأَمْثَالِ الْعِظَامِ وَسُبْحَانَ اللَّهِ ذِي الْكَيَّامِ..... الْمَطَالِعِ الْحَشَامِ وَسُبْحَانَ اللَّهِ ذِي الْمَوَاقِعِ الْكَرَامِ وَسُبْحَانَ اللَّهِ ذِي الْمَشَارِقِ الْقِدَامِ وَسُبْحَانَ اللَّهِ ذِي الْمَغَارِبِ الْقَضَامِ وَسُبْحَانَ اللَّهِ ذِي الْمَثَلِ الْعَلَامِ

1886 He is the One Who created all things by His command. There is none other God but He, the Great, the Most Exalted, Who giveth life and causes death, and verily there is no God but Him, the One, the Majestic. To Him belongs whatsoever is in

1886 هُوَ الَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرِهِ لَا إِلَهَ إِلَّا هُوَ الْكَبِيرُ الْمُتَعَالِ يَحْيِي وَيُمِيتُ وَإِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْجَلِيلُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْجَمَالُ

the heavens and the earth and whatsoever lies between them.
There is no God but Him, the One, the Beautiful.

- 1887 Say: Who created the Bayan, if ye but knew? Say: God is the Creator of every cause without a cause, if ye but observe in the Primal Will. Say: Verily God creates all things through a cause, if ye but observe in the creation of all things through the Primal Will. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved.
- 1887 قل من خلق البيان ان انتم تعلمون قل الله خالق كل سبب من غير سبب انتم في المشيه الأولى تنظرون قل ان الله ليخلقن كل شيء بسبب انتم في خلق كل شيء بمشيه الأولى تنظرون ذلكم الله ربكم له الخلق و الأمر لا اله الا هو العزيز المحبوب
- 1888 Say: God gives life and causes death, and unto Him shall all return. Say: He is the Subduer over His creation, and He is the Guardian, the Self-Subsisting. Say: He is the Manifest over His servants, and He is the Guardian, the Self-Subsisting.
- 1888 قل الله يحيى ويميت و انّ اليه كل يرجعون قل هو القاهر فوق خلقه و هو المهيمن القيوم قل هو الظاهر فوق عباده و هو المهيمن القيوم
- 1889 Say: Ye are like unto lions, raising your voices in the path of Him Whom God shall make manifest against those who believe not in your Lord and then in His proof, and ye stand firm like mountains. Say: God hath created you like unto lions that ye may cause all on earth to tremble in the path of Him Whom God shall make manifest, yet there ye prostrate yourselves like ants about to be seized.
- 1889 قل انتم مثل الغضنفر اصواتكم ترفعون في سبيل من يظهره الله على من لم يؤمن بربكم ثم بحجته و انتم مثال الجبال تستقيمون قل قد خلقكم الله مثل الغضنفر لعلكم كل ما على الأرض ترعبون في سبيل من يظهره الله و انتم هنالك مثل ثمله قريب ان يقبض تسجدون
- 1890 There all majesty equals not what passes through a gnat's wing, and We verily seek forgiveness for this with a mighty forgiveness. Say: There all grandeur equals not what passes through what passes from the passing of a gnat, and We verily seek God's forgiveness for this with a mighty forgiveness.
- 1890 هنالك كل الكبرياء لم يعدل ما يخطر على جناح البعوضه و انا لنستغفرن عن ذلك استغفاراً عظيماً قل هنالك كل العظمة لم يعدل ما يخطر فيما خطر من خطر البعوضه و انا لنستغفرن الله عن ذلك استغفاراً عظيماً
- 1891 Then before Him Whom God shall make manifest ye shall arise thus, and unto Him Whom He shall make manifest ye shall prostrate thus. But for others ye become as fearsome lions and swift runners. Thus doth God desire to train those who are in the Bayan, not like the sanctified ones who weep and make mention in their chambers night and day.
- 1891 ثم بين يدي من يظهره الله مثل ذلك لتقومون انتم لمن يظهره مثل ذلك تسجدون و لكنكم لغيركم لتكونن ذو الغضافر المرهوبون و ذو الفرافر المسرعون كذلك ليحبن الله ان يرين من في البيان لا مثل المقدسون الذينهم في حجراتهم بالليل و النهار ليكون ثم يذكرون
- 1892 Say: If ye were truthful in your weeping and your mention, how is it that God hath manifested the One ye mention, yet ye weep not for Him? The year of Ha hath passed, while ye remain in your chambers, delighting in what ye possess. Fear ye God and enter into God's religion with truth, and fear ye God and enter into God's religion with sincerity.
- 1892 قل انكم انتم ان كنتم في بكائكم و ذكركم صادقين كيف قد اظهر الله مذكوركم و ما انتم له لتبكون و قد قضى سنه الهاء و انتم الى حينئذ في حجراتكم بما عندكم متلذذون فلنستقن الله ثم في دين الله بالحق تدخلون و يتقن الله ثم في دين الله بالصدق تدخلون
- 1893 God created you and whatsoever ye do. God provides for you and whatsoever ye possess. Can any besides God truly possess anything? Say: Glorified be God above what they describe.
- 1893 و الله خلقكم و ما انتم تعملون و الله رزقكم و ما انتم تملكون هل غير الله يقدر ان يملك من شيء

Every kingdom belongs to Him Whom God shall make manifest, and all are mindful of Him. He it is Who gives life and causes death, and unto Him shall all be turned.

بالحقّ قل سبحان الله عمّا يصفون كلّ ملك من يظهره الله و كلّ له ذاكرون هو الذي يحيي ويميت وإنّ اليه كلّ يقبلون

1894 His is the most sublime similitude in the heavens and the earth and whatsoever is between them. There is no God but Him, the Fearsome Lion.

1894 لا إله المثل الأعلى في السموات والأرض وما بينهما لا إله إلا هو الغضنفر المرهوب

1895 The Second in the Second.

1895 الثاني في الثاني

1896 In the Name of God, the Most Causative, the Most Causative.

1896 بسم الله الأسباب الأسباب

1897 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the might of the Empyrean, Thine is the power and the realm of divinity, Thine is the strength and the precious ruby, Thine is the sovereignty and the human realm, Thine is the majesty and the glory, Thine is the countenance and the beauty, Thine is the face and the perfection, Thine is the might and the action, Thine is the similitude and all parables, Thine is the station and all grandeur, Thine is the mercy and the bounty, Thine is the dominion and justice, Thine is the awe and the radiance, Thine is the glory and the invincibility, Thine is the power and the exaltation, Thine is the sovereignty and the omnipotence, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Cause and creation.

1897 سبحانك اللهم يا الهى لا شريك لك ولا شريك لك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الملك والملكوت ولك العزّ والجبروت ولك القدرة والآهوت ولك القوة والياقوت ولك السلطنة والتاسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك القوة والفعال لك المثل والأمثال ولك المواقع والأجلال ولك الرحمة والفضل ولك السطوة والعدال ولك المهابة والاستجلال ولك العزة والأمتناع ولك القوة والارتفاع ولك السلطنة والأقتدار ولك ما احبته او تحبته من ملكوت امرك وخلقك

1898 Thou hast ever been one God, single, eternal, self-subsisting, ever-living, all-sustaining, a sovereign, supreme, holy, everlasting, eternal, self-dependent, transcendent, and inaccessible. Thou hast never taken unto Thyself a consort nor a son, and there hath been no partner for Thee in what Thou hast created, nor any protector in what Thou hast fashioned. By Thy power Thou hast created all things and ordained them according to a measure. By Thy will Thou hast fashioned all things and formed them according to a design. Thou hast ever created all causes through their means and hast ordained the measures of all things according to what is in them and upon them. I testify that Thou art the Cause of all causes, uncaused by any cause, and the Determiner of all destinies, undetermined by any destiny. For in every Dispensation, in the Manifestation of Thine Own Self, this mystery shineth forth and this remembrance beameth bright. Glorified and exalted art Thou!

1898 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً متعالياً ممتنعاً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولى فيما صنعت قد خلقت بقدرتك كلّ شيء و قدرته تقديراً و صورت بمشيئتك كلّ شيء و صورته تصورياً لم تزل قد قد خلقت الأسباب بأسبابها و قدرت مقادير كلّ شيء بما فيها وعليها لا شريك لك ولا شريك لك على أنّك أنت سبب كلّ سبب لا من سبب و مقدر كلّ قدر لا من قدر إذ في كلّ ظهور في مظهر نفسك هذا السر مشرق وهذا الذكر مشرق فسبحانك وتعاليت

1899 Thine are the most excellent names from time immemorial unto time everlasting, and Thine are the most sublime examples in the kingdom of the heavens and the earth and whatsoever lieth between them. O my God! Do Thou regard the causes of all things for Him Whom Thou shalt make manifest, through

1899 لك الأسماء الحسنى من قبل و من بعد و لك الأمثال العليا في ملكوت السموات والأرض و ما بينهما فلتنظرن اللهم اسباب كلّ شيء لمن تظهرنه بما خلقه او يخلق بمليك عزّ ربوبيتك

what He hath created or shall create, by the sovereignty of Thy might, the dominion of Thy sanctity, the transcendence of Thine eternity, the power of Thy oneness, and the majesty of Thy glory. Thou art exalted above all through the sublimity of Thy Lordship and the supremacy of Thy sovereignty. For Thou art the Creator of all things without their thingness, and the Fashioner of their reality without limitation. How wondrous is Thy handiwork in the realm of Lordship, and how subtle Thy creation in the kingdom of sovereignty! Thou hast created the heavens without pillars upon the waters of praise, and Thou hast created all things as Thou didst please through Thy power.

و سلطان قدس الوهيتك و ارتفاع امتناع ازليتك
و اقتدار اظهار فردائيتك و اجتلال جلاليتك و
انت عليه من سمو ربوبيتك و علو قيوميتك فانك
انت خالق كل شيء بلا شئيته و مصور كل
شئيته بلا حدية فما اعجبك من صنع الربويه و
ما الطفك في صنع الملكوتيه قد خلقت السموات
بلا عمد على وجه ماء حمد و خلقت كل شيء
كيف شئت بقدرتك

1900 Thou hast ever been supreme over all contingent beings, manifest above all existing things, mighty over all created things, exalted above all atoms, sanctified above all who dwell in the kingdom of earth and heaven, transcendent above all who inhabit the realm of names and attributes, and sovereign over all that Thou hast created and brought into being through the sublime letters. How great is Thy craftsmanship, O Lord of might and majesty! How subtle is Thy handiwork, O Lord of beauty and glory! Cause Thou a cause for us from the treasures of Thy mystery, and ordain for us a destiny from the storehouses of Thy grace. For verily Thou knowest what is in the heavens and the earth and whatsoever lieth between them, and Thou dost overshadow by Thy power all who dwell in the kingdom of command and creation and whatsoever lieth beneath them. Thou givest life and death, then death and life.

1900 لم نزل كنت قاهرا فوق كل الممكات و ظاهرا
فوق كل الموجودات و مقتدرا فوق كل الكائنات
و مرتفعا فوق كل الذرات و ممتنا فوق من
في ملكوت الأرض و السموات و متعاليا فوق
من في ملكوت الأسماء و الصفات و مستلطا
فوق كل ما ذرئت و برئت بالحروف العاليات فما
اكبرك صنعا يا ذا العزة و الجلال و ما الطفك بدعا
يا ذا الطلعة و الجمال سبب لنا سببا من مكامن
غيبك و قدر لنا قدرا من مخازن فضلك فانك انت
تعلم ما في السموات و الأرض و ما بينهما و
تستظل بقدرتك على من في ملكوت الأمر و
الخلق و ما دونهما تحي و تميت ثم تميت و تحي
و

1901 Verily Thou wert existing before all things, and shalt exist after all things, and art supreme above all things, and art the Creator of all things, and art established over the reality of all things. Never shall Thy wonders cease to be, nor Thy bounties be numbered. Thou givest life and causeth death, then givest death and life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily Thou art powerful over all things.

1901 انك كنت كائنا قبل كل شيء و كائنا بعد كل
شيء و كينونا فوق كل شيء و مكونا لكل شيء
و مستكونا على كينونية كل شيء لم نزل عجائبك
لا يفنى و فواضلك لا يحصى تحيي و تميت ثم
تميت و تحي و انك انت حي لا تموت و ملك لا
تزول و عدل لا تجور و سلطان لا تحول و فرد لا
يفوت عن قبضتك من شيء لا في السموات و
لا في الأرض و لا ما بينهما تخلق ما تشاء بامرك
انك كنت على كل شيء قديرا

1902 The Third in the Third.

1902 الثالث في الثالث

1903 In the Name of God, the Most Causative, the Most Causative.

1903 بسم الله الأسباب الأسباب

1904 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and raised Himself in His elevation above all atoms, and sanctified Himself in His sanctity above all created things, and empowered Himself in His might above all existing things, and established His sovereignty in

1904 الحمد لله الذي قد استعلى بعلمه فوق كل الممكات
و استرفع بارتفاعه فوق كل الذرات و استمتع
بامتناعه فوق كل الكائنات و استقدر باقتداره
فوق كل الموجودات و استسلط باستسلطه

His dominion above all who dwell in the kingdoms of earth and heaven. He beareth witness, and all His creation beareth witness, that there is no God but Him, the One, the Supreme Cause, and whensoever a thing desireth to be the cause of something, and the means of that thing be not within its power except through that lofty discourse and exalted verse, God shall cause the means of that thing to flow unto it and shall gladden its eyes with whatsoever it desireth of those means. Verily He, exalted and glorified be He, hath ever been powerful over all things, encompassing all things, elevated above all things, and sanctified beyond all things. Not an atom escapeth His knowledge.

فوق كلّ من في ملكوت والأرض والسمّوات
فاستشهد به و كلّ خلقه على أنّه لا اله الا هو
الواحد السبّاب و ما من شيء قد اراد سبب
شيء و لا يتمكّن له اسباب ذلك الشيء الا
يتلون تلك الخطبة الممتنعة والاية المرتفعة الا و
ان يجيز الله له اسباب ذلك الشيء و يقر الله
له عينيه بما يريد من اسباب ذلك الشيء و أنّه
جلّ و علام يزل كان مقتدرا على كلّ شيء و
محيطا بكلّ شيء و مرتفعا على كلّ شيء و ممتنعا
على كلّ شيء لن يعزّب من علمه من شيء

1905 He heareth those who call upon Him and answereth the prayers of those who turn unto Him through His most excellent names. Naught in all the kingdoms of Command and Creation and whatsoever lieth between them can frustrate Him. Through His power He hath ever held sovereignty over all atoms, and through His knowledge encompassed all that dwelleth in the kingdoms of earth and heaven.

1905 يسمع من يدعون و ليستجيب دعاء من يتوجه اليه
باسمائهم الحسنى و لا يعجزه من شيء لا ملكوت
الأمر و الخلق و ما دونهما لم يزل كان بقدرته
مستسلطا على كلّ الذرات و بعله محيط بكلّ ما
في ملكوت الأرض والسمّوات

1906 Bear thou witness, after that Cause that is the Causer of causes and that Sovereign Who ruleth over all attributes, that God hath chosen for His Reality all things, and its essence is an impregnable substance, its abstraction sublime, its camphor resplendent, its pristine nature fresh, and its essential nature ethereal. Then did shine forth and beam and rise and spread abroad that which was manifested unto it through itself, whereupon the heaven and earth of all things were filled with the testimony that there is none other God but Him. He hath made the Point of the Bayan the cause of all things that have been and shall be created, and through Him hath He created the means of all things as He willeth and according to His desire.

1906 فاستشهد به بعد ذلك السبب المسبب للاسباب
و السلط المسلط على كلّ الصفات بان الله قد
اصطفى لشيئته كلّ شيء و علته جوهره منيعة
و مجردة رفيعة و كافيّة بهية و ساذجية طرية
و طرز به جوهره ثم اشرق و الاح و اطلع و
افاق ما قد تجلّى لها بها بنفسها فاذا بها قد ملئت
سماء كلّ شيء و ارضه على أنّه لا اله الا هو
قد جعل نقطة البيان سبب كلّ شيء مما خلق
و يخلق و به قد خلق اسباب كلّ شيء كيف
يشاء و بما يشاء

1907 Turn ye therefore unto Him through that Most Mighty, Most Ancient Cause, then unto the Sources of Primal Unity Most Exalted, then unto those who in that Night that is not night are guided and informed that there is none other God but Him, the One, the Most Supreme Cause

1907 فلتوجهن اليه بذلك السبب الأزل الأمنع ثمّ
مطالع الأوليه الأرفع ثمّ بمن يكن لله في ذلك
الليل الا ليل مستدلون مستنبثون على أنّه لا اله
الا هو الواحد الأسباب

1908 The Fourth in the Fourth.

1908 الرابع في الرابع

1909 In the Name of God, the Most Causative, the Most Causative.

1909 بسم الله الأسباب الأسباب

1910 Praise be to God, beside Whom there is none other God, the Most Supreme, Most Supreme Cause. And verily the Glory of God rest upon the First Unity and upon them that resemble that Unity wherein naught is seen save the First Unity.

1910 الحمد لله الذي لا اله الا هو الأسباب الأسباب و
أتمّ البهاء من الله على الواحد الأوّل و من يشابه
ذلك الواحد حيث ما يرى فيه الا الواحد الأوّل

1911 I testify that God, glorified be He, createth all things through a cause, and createth the cause through Himself. By the cause

is meant the Primal Will, and by what is created through the cause is meant the conditions of that cause until the appearance of the end. When thou desirest something, look not to the means and the cause, but rather look to God Who created all things through the cause and created the cause without a cause. For this is the glory of unity and the sanctity of abstraction in the innermost sanctuary of the uniqueness of distinction and the essence of the uniqueness of praise. Yet be not veiled from the means, for God hath created all things and placed within them an effect. The dependence of all things upon all things is like the dependence of all things upon all things.

1911 و بعد فاشهد أنّ الله سبحانه ليخلق كلّ شيء
لسبب ويخلق السبب بنفسه وأنّ المراد بالسبب
اعني مشيه الأوليه والمراد بما يخلق بالسبب شئون
ذلك السبب الى ظهور الآخر وأنك اذا تريد من
شيء فلا تنظر الى الأسباب ولا السبب بل انظر
الى الله الذي خلق الأشياء بالسبب والسبب بلا
سبب فإنّ هذا عزّ التوحيد و قدس التجريد في
بحوجه امتناع التفريد و جرسومه امتناع التحميد
ولكنك لا تحتجب عن الأسباب فإنّ الله قد
خلق كلّ شيء وجعل فيه اثرا وإن احتياج
كلّ شيء بكلّ شيء كاحتياج كلّ شيء بكلّ
شيء

1912 For example, if thou desirest to write and thou puttest in place of ink the elixir of red, thou wilt not achieve the effect thou desirest, and likewise if thou puttest ink in place of the red elixir, thou wilt not achieve the effect thou desirest. Verily God createth all things through their means, and He causeth all means to flow through their channels. When thou prayest to God for any need, look unto its means and seek to attract it through its means, for God will grant thee this, albeit through its means. Look not unto the means nor the cause, but rather unto the Causer of causes, Who operateth not through means but Who causeth the means to operate through their channels. For if thou shouldst seclude thyself in a place and pray to God for that which thou desirest - God indeed knoweth thy desire and is able to fulfill it for thee by inspiring in the heart of a servant to come unto thee and grant thy request. But God hath not made this the measure for His servants.

1912 مثلا اذا أنّك تريد ان تكتب لو تجعل مكان المداد
اكسير الاحمر لا تجد الأثر لما تريد وكذلك مكان
الأكسير الاحمر المداد لا تجد الأثر مما تريد وإنّ
الله ليخلق كلّ شيء بسببه وليجرين الأسباب
باسبابها وإنّ حين ما تدعوا الله لمطلب فانظر الى
سببه ولتستجلينه بسببه فإنّ الله موصلك الى هذا
ولكن بسببه ولا تنظر الى الأسباب ولا السبب
بل انظر الى مسبب السبب لا من سبب و مجرى
الأسباب باسبابها فإنّ تعزّل في مكان وتدعوا الله
لما تريد أنّ الله قد علم مطلبك وقادر ان يوصلن
اليك بان يلهمن في قلب عبد بان يدخل عليك و
يقضى مطلبك ولكن الله ما جعل ميزان عباده
ذلك

1913 Rather, He hath given them knowledge and thought, and hath shown them the means to all things. Therefore seek all things through their means, and look unto none but God, for all means exist by God's command. And invoke God in all things through all things, for ye know not the circumstances of your affairs. Perchance the means may appear unto you, yet God hath not perfected them, so trust not in means, for death is in God's hands - He sendeth it down upon whomsoever He willeth, and from this ye are not secure.

1913 بل قد اتيمهم العلم والفكر و اراهم اسباب كلّ
شيء فلتطلبن كلّ شيء بسببه ولا تنظر الا الى
الله فإنّ كلّ السبب بامر الله ولتدعون الله في
كلّ شيء بكلّ شيء بأنكم انتم لا تعلمون مواقع
امرهم ربّما يظهر لكم الأسباب وإنّ الله لم يكملها فلا
يقرن بالأسباب فإنّ الموت بيد الله ينزل على من
يشاء وانتم عن هذا لا تامنون

1914 [Vahid 11, Bab 8, a'qab]

1914 [واحد ١١ باب ٨ أعقب]

1915 And it hath four stations. The first in the first:

1915 وله اربع مراتب الأول في الأول

1916 In the Name of God, the Most Consequential, the Most Consequential.

1916 بسم الله الأعقب الأعقب

- 1917 There is no God but He, the Most Consequential, the Most Consequential. Say: God is more consequential than every consequential one possessed of consequences. None in the heavens or the earth or whatsoever is between them can escape from the dominion of His consequential authority. He createth what He willeth by His command. Verily He hath ever been consequential in His consequences.
- 1918 Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and whatsoever is between them. Say: All are prostrate before Him. And praise be to God, Whom glorifieth whosoever is in the heavens and the earth and whatsoever is between them. Say: All are devoted unto Him.
- 1919 God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Sapphire, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or the earth or whatsoever is between them. There is no God but He, the Mighty, the Beloved.
- 1920 Exalted be He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. There is no God but He, the Supreme, the Self-Subsisting. Say: Verily your Lord shall advance you and hold you back, shall manifest you and conceal you, and shall show you the consequences of what hath been sent down from His presence, that ye may be assured of God's signs on the Day of Resurrection. That was the Night of Independence. We were indeed mindful of our Lord, the Lord of the heavens and the Lord of the earth, Lord of all things, Lord of the seen and the unseen, Lord of the worlds.
- 1921 Glory be unto Thee, O my God! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and then upon the exponents of His Cause in the realm of sovereignty and dominion.
- 1922 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in might and grandeur.
- 1923 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in power and divinity.
- 1917 لا اله الا هو الأعقب الأعقب قل الله اعقب فوق كلّ فوق كلّ ذى اعقاب لن يقدر ان يمتنع عن ملك سلطان اعقابه من احد لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان عقابا عاقبا عقيبا
- 1918 سبحان الذى يسجد له من فى السموات و من فى الأرض و ما بينهما قل كلّ له ساجدون و الحمد لله الذى يسبح له من فى السموات و من فى الأرض و ما بينهما قل كلّ له قانتون
- 1919 شهد الله انه لا اله الا هو له الملك و الملكوت ثم العزّ و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحيى ويميت ثم يميت ويحيى و انه هو حي لا يموت و ملك لا يزول و عدل لا يجرور و سلطان لا يحول و فرد لا يفوت عن قبضته من شىء لا فى السموات و لا فى الأرض و لا ما بينهما لا اله الا هو العزيز المحبوب
- 1920 و تعالى الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم قل ان ربكم ليقدمكم و ليؤخرنكم و ليظهرنكم و ليبطننكم و ليرينكم معقبات ما نزل من عنده لعلكم يوم القيمة بايات الله لتوقنوا تلك ليله الاستقلال انا كذا ذاكرين ربنا رب السموات و رب الأرض رب كل شىء رب ما يرى و ما لا يرى رب العالمين
- 1921 سبحانك اللهم صلّ على من تظهرنه يوم القيمة ثم ادلاء امره بالملك و الملكوت
- 1922 سبحانك اللهم صلّ على من تظهرنه يوم القيمة ثم ادلاء امره بالعزّ و الجبروت
- 1923 سبحانك اللهم صلّ على من تظهرنه يوم القيمة ثم ادلاء امره بالقدرة و اللاهوت

- 1924 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in strength and glory. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْقُوَّةِ وَالْيَاقُوتِ 1924
- 1925 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in sovereignty and the human realm. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالسُّلْطَانَةِ وَالنَّاسُوتِ 1925
- 1926 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in honor and majesty. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْعِزَّةِ وَالْجَلَالِ 1926
- 1927 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in countenance and beauty. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالطَّلَعَةِ وَالْجَمَالِ 1927
- 1928 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in likeness and similitude. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْمَثَلِ وَالْأَمْثَالِ 1928
- 1929 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in station and glory. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْمَوَاقِعِ وَالْأَجْلَالِ 1929
- 1930 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in strength and deed. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْقُوَّةِ وَالْفِعَالِ 1930
- 1931 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in mercy and bounty. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالرَّحْمَةِ وَالْفَضَالِ 1931
- 1932 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in authority and justice. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالسُّطُوَّةِ وَالْعَدَالِ 1932
- 1933 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in dominion and sovereignty. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْمُلْكِ وَالْمُلْكَانِ 1933
- 1934 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in rule and authority. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالسُّلْطَانِ وَالسُّلْطَانِ 1934
- 1935 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in might and invincibility. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْعِزَّةِ وَالْأَمْتِنَاعِ 1935
- 1936 Glorified art Thou, O Lord! Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon the exponents of His Cause in power and exaltation. سبْحَانَكَ اللَّهُمَّ صَلِّ عَلَى مَنْ تَظْهَرُنْهُ يَوْمَ الْقِيَمَةِ ثُمَّ ادْلَاءْ أَمْرَهُ بِالْقُوَّةِ وَالْأَرْتِفَاعِ 1936

- 1937 Glorified art Thou, O Lord! Bestow Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon those who proclaim His Cause with joy and gladness. سبحانك اللهم صلّ على من تظهره يوم القيمة ثم ادلاء امره بالبهجة والأبتهاج 1937
- 1938 Glory be unto Thee! Send down Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, and upon those who proclaim His Cause with sovereignty and power. سبحانك اللهم صلّ على من تظهره يوم القيمة ثم ادلاء امره بالسلطنة والأقتدار 1938
- 1939 That which hath been revealed from on high hath been presented before God, thy Lord, and verily We have been among those who hearken. Say: Praise be to God Who hath guided us in the Bayan unto the path of certain truth. This cannot be equaled by whatsoever is in the heavens and on earth and all that lies between them. This, verily, is the supreme bounty. وقد عرض على الله ربك ما نزل من هنالك و أنا كما لمستمعين و قل الحمد لله الذي قد هدانا في البيان الى صراط حق يقين ذلك لم يعدل ما في السموات و الأرض و ما بينهما و انّ ذلك هو الفضل العظيم 1939
- 1940 That which thou hast mentioned concerning the letters of the Bismillah from aforetime in the Furqan - all have believed in them. Therefore make mention of Muhammad in the Point, then the witnesses of His Self, then the Most Glorious Leaf, then the Gates of the Quarters in the first Occultation, then the mention of thy Lord's Name, the Protector, the Self-Subsisting. We shall indeed give thee the Balance of Guidance that thou mayest be among the guided ones in the days of God. و انّ ما قد ذكرت عن حروف البسملة من قبل في الفرقان كلّ بهم مومنون فلتذكرن محمدا في النقطة ثم شهداء نفسه ثم ورقة الأبهى ثم ابواب الرباع في الغيبة الأول ثم ذكر اسم ربك المهيمن القيوم و انا لنؤتيك ميزان الهدى لتكون في ايام الله من المهتدين 1940
- 1941 The likeness of the Letters of the Unity is as the likeness of those who believe in Him Whom God shall make manifest before all others believe, and whosoever believeth in Him is a Letter of Truth, and they shall be remembered before their Lord for their precedence in faith. And that which thou hast mentioned concerning the Letters of the Living - after the Point they are all of the number of Unity. Naught can be seen in all of that save the Primal Unity, all standing firm by God's command from His presence. مثل حروف الواحد كمثل الذين يؤمنون بمن يظهره الله قبل المؤمنون و كلّ من يؤمن به حرف من حروف الحق الآ و هم بسبقتهم في ايمانهم عند ربهم يذكرون و انما ذكرت عن حروف الحى ذلك من بعد النقطة كلّ عدد الواحد لا يرى في كلّ ذلك الا الواحد الأول كلّ بامر الله من عنده قائمون 1941
- 1942 And concerning what thou hast mentioned about the Unity of the Bayan - there existed no manifest proof upon the earth during the manifestation of the Point besides these who all stood firm. Was there in the days of Muhammad, the Messenger of God, any proof besides Him? Say: Glory be to God above what they mention! Verily, all those whom Muhammad commanded to love and obey in His days were proofs from Muhammad, as He had mentioned them from God. Ye shall witness in the days of God hereafter even as was ordained aforetime. و انّ ما قد ذكرت عن واحد البيان لم يكن فوق الأرض في ظهور النقطة حجه ظاهره غيرها كلّ قائمون هل من قبل في ايام محمد رسول الله ثم حجه دونه قل سبحان الله عما يذكرون و انّ كلّ ما قد امر محمد من قبل بحبهم في ايام ظهوره او طاعتهم فالولئك حجيح من عند محمد بما قد ذكرهم من عند الله انتم في ايام الله من بعد مثل ما قد قضى من قبل تشهدون 1942
- 1943 Those who knew God, thy Lord, before all others who know - these are they whom God hath mentioned in the Book and commanded you to love. O all things! Ye shall surely love them. Among them are some who have fulfilled their love and some who wait, and all return unto God their Lord. When the Sun و انّ الذين قد عرفوا الله ربك قبل العارفين اولئك الذين من قد ذكرهم الله في الكتاب و امركم بحبهم ان يا كلّ شيء انتم اياهم لتحبون ففهم من قضى تحبهم و من هم من ينتظر و كلّ الى الله 1943

shineth forth, ye are commanded only to obey it. Thereafter ye shall witness what is ordained for you.

- 1944 Should God wish, He would establish for you, and should He wish, He would command you through true witnesses from His presence. God ordaineth what He pleaseth and decreeth what He willeth. How many Messengers have We sent down from Our presence to the worlds, and how many servants have We mentioned with mighty and glorious mention! All are remembered within their bounds and all are praised in their stations of remembrance.

- 1945 Blessed are they who follow the Seven Letters from Our presence and who believe in the mention of the All-Merciful. Know ye therefore the measure of what is mentioned in those days of your Lord, for this is of God's bounty unto you, that ye might be thankful. God shall soon reveal unto His servants that which they cannot comprehend in knowledge, that they might give thanks in the days of their Lord. Say: The names of those who have believed in the Point are, in number, first equal to the number of the name of the Manifestation, and last equal to the number of the name of thy Lord, the Mighty, the Beloved. Ye shall in that Day be remembered through their love. Through that First Unity hath God created all numbers, as ye are guided by God's guidance. The likeness of the First Unity is as mirrors facing the Sun of Heaven, and those that face after it do face thereby. All that thou seest in the Bayan are mirrors, for they believe in God and His signs.

- 1946 Remember thou one who writeth God's verses before Him, for that is what thou art commanded to love. Say: All such as these are mentioned in God's Book. And verily what thou hast mentioned about the seat of the Gate, after God had raised him unto Himself - ye cannot comprehend it save on the Day of Resurrection. Those who believe in Him Whom God shall make manifest - that is His seat, as ye shall there behold. Set no limits to God's Cause, for if God should choose infinite numbers, all are chosen by God's command, and if He should choose praiseworthy numbers, all are chosen by God's command, and if He should enumerate the Cause, they are chosen by God's command. All guide unto thy Lord, the Protector, the Self-Subsisting, and all are names of thy Lord, the Mighty, the Beloved.

- 1947 The first ones hath God brought before Him by His command and made them know Himself, and when God said unto them: "Am I not your Lord and the Lord of all things?" they replied: "Yea, and by our Lord, the Merciful, we all believe in Thee and in Thy signs." Glory be unto Thee, O God! There is no God

رهبهم يرجعون ما امرتم حين ما يشرق الشمس الا بطاعتها انتم من بعد ذلك بما يقدر لكم تشهدون

- 1944 لو شاء الله ليجعلن لكم وان يشاء ليامرناكم بشهداء حق من عنده يحكم الله ما يشاء ويحكم ما يريد وكم من رسل قد نزلنا من لدنا للعالمين وكم من عباد قد ذكرناهم بذكر حق عظيم كل في حدهم المذكورون وكل في مواقع ذكرهم لمحمودون

- 1945 فطوبى للذينهم يتبعون ذات حروف السبع من لدنا وهم بذكر الرحمن هم مؤمنون فلتعرفن قد رما يذكر ايام ربكم هنالك فان ذلك من فضل الله عليكم لعلكم تشكرون وسوف ينزل الله على عبادهم ما لا يحيطون به علما لعلهم في ايام ربهم يشكرون قل ان اسماء من امن بالنقطة قبل المؤمنون اولهم عدد اسم الظهور واخرهم عدد اسم ربك العزيز المحبوب انتم يومئذ بحبهم تذكرون وذلك الواحد الاول قد خلق الله به كل الأعداد اذ انتم بهدى الله مهتدون وان مثل الواحد الاول كمثل مرايا يقابل شمس السماء وما يقابلن من بعدها بها ليقابلن وكل ما ترى من في البيان مرايا ان هم بالله واياته مؤمنون

- 1946 فلتذكرن من يكتب ايات الله بين يديه فان ذلك ما قد امرت بحبه قل كل مثل ذلك في كتاب الله يذكرون وان ما قد ذكرت عن مقعد الباب بعد ما قد ارفعه الله اليه انتم لا تحيطون به علما الا يوم القيمة فاولئك مؤمن بمن يظهره الله ذلك مقعده انتم هنالك تنظرون فلا تحدن امر الله فان الله لو يصطفى اعداد ما لا نهاية كل بامر الله مصطفىون وان يصطفى اعداد محموده كل بامر الله مصطفىون وان يعددن الأمر فهم بامر الله مصطفىون كل ادلاء على ربك المهيمن القيوم وكل اسماء ربك العزيز المحبوب

- 1947 الا ان الاولون قد احضرهم الله بامرهم بين يديه وعرفهم نفسه فاذا حين ما قال الله لهم الست بالهكم والله كل شيء قالوا بلى وربنا الرحمن انا كل بك ثم باياتك مؤمنون سبحانك اللهم ان لا

but Thee. Thou hast sent down Thy verses upon Thy servant. We all believe in Thee and in Thy signs from him whom Thou hast chosen for Thy Cause. Behold how many Bismillahs We are revealing - for each letter a temple, nay, according to the number of letters of each one of them, all in the Book guiding unto the truth that there is no God but He, the Protector, the Self-Subsisting.

اله الا انت قد نزلت اياتك على عبدك انا كل
بك ثم باياتك من عند من قد اصطفيته لامرك
مؤمنون فانظر كم من بسملة انا منزلون لكل حرفا
هيكل بل على عدد حروف كل واحد لهما كل
في كتاب كل ادلاء على انه لا اله الا هو المهيمن
القيوم

- 1948 Consider how in the mention of the name of the name Majid, how God hath subjected under its shadow four hundred thousand numbers, and if it were not guiding unto God, the Lord of the worlds, were such numbers of temples to be under the shadow of the letters of any of God's creation, how then should they be under the shadow of the name of thy Lord, the Protector, the Self-Subsisting? Were all on earth to gather under the shadow of the Point, it would encompass all that through His command. Set no limits to God's Cause. Consider how many in Islam have taken shelter under Muhammad's shadow. This is what a single point of the letters beareth. Ye look unto the loftiness of God's Cause. Remember ye a pure leaf - they said she had believed in God and His signs among the first numbers, as she had believed in God and His signs when she said: "Yea, I am assured of God and His signs." On the Day of Resurrection there shall be no ties of kinship between you - ye shall be judged by your faith.

فلتنتظرون في ذكر اسم اسم مجيد كيف قد سخر الله في
ظله اربع مائة الف عدد و لو انه لم يكن مدلا على
الله رب العالمين لو كان في ظل حروف احد من
خلق الله مثل تلك الأعداد من الهياكل فكيف
ينبغي ان يكون في ظل اسم ربك المهيمن القيوم
لو اجتمع كل ما على الأرض في ظل النقطة
فانها هي قد وسعت كل ذلك بامر الله انتم امر الله
لا تحددون فلتنتظرون كم في الأسلام قد استظلوا
في ظل محمد هذا ما يحمل نقطة من الحروف انتم
الى علو امر الله تنظرون فلتذكرن ورقة ساذجه
قالوا هي قد امنت بالله و اياته في اعداد الأول
بما قد امنت بالله و اياته بما قالت بلى انا بالله و
اياتها موقنون و ان يوم القيمة لا انساب بينكم انتم
بإيمانكم تحكمون

- 1949 Reflect ye on the Day of Him Whom God shall make manifest - those who believe in Him in the numbers of Unity, these are mentioned in God's Book. Should He wish, He would make them the First Unity, and should He choose, He would select from among His friends the number of the Unity. Say: all stand ready at God's bidding, and we all beseech God's grace. Say: Glory be unto Thee, O God! Send Thy blessings upon Him Whom Thou shalt make manifest, then upon the numbers of the Living One in whom they believe, then upon those who follow these numbers, they who believe in God and His verses through His Proof. Verily the Prophets, the truthful ones, the martyrs and the believers are all alive in the presence of God, and they believe in that which God hath revealed in the Bayan. And verily, when God hath made Himself known unto thee, inquire not concerning those who are brought into being by His command, for they, by the bidding of God, do abide in their ordained stations.

فلتتفكرون في يوم من يظهره الله الذين هم به مؤمنون
في الأعداد الواحد فاولئك هم في كتاب الله
للمذكورين لو يشاء ليجمعهم واحد الأول و ان
يشاء ليصطفين من ادلائه عدد الواحد قل كل
بامر الله قائمون و انا كل من فضل الله سائلون
قل سبحانك اللهم صل على من تظهره ثم اعداد
حتى الذي هم به مؤمنون ثم يتبعون تلك الأعداد
و هم بالله و اياته من عند حجة مؤمنون و اما
النبيين و الصديقين و الشهداء و المؤمنين كلهم
احياء عند الله و هم بما نزل الله في البيان
لمؤمنون و ان حين ما قد عرفك الله نفسه لا
تسألن عن الذين يخلقون بامرهم و هم بامر الله
في درجاتهم قائمون

- 1950 And when the sun sets, behold those who judge by what was revealed in the Bayan, that ye may be guided. These are they who follow naught but the knowledge of truth, and in their testimony they do not speak vainly. They say not "This is what our souls perceive," but rather "This is what was revealed

فاذا غربت الشمس فاذا انتم بالذين يحكمون بما
نزل في البيان لتهتدون اولئك الذين لا يتبعون الا
علم الحق و هم بادائهم لا يفتنون لا يقولون هذا ما
يدرك انفسنا بل يقولون هذا ما نزل في البيان قد

in the Bayan." God hath made our religion spacious for us and hath made clear to us the measure of all things. We are all His worshippers.

- 1951 And concerning what thou didst mention about the Return, verily We are the Answerers. All the numbers of the Unity have returned through the manifestation of the Point, for all return unto It. That is the gathering place of all gatherings, and ye all bear witness to the Primal Unity, then ye are convinced of Its manifestations by His command. And concerning what thou didst mention about the praised numbers returning as one number - yea, God thy Lord shall cause them to return and shall raise them up. Yea, by thy Lord, the All-Protecting! This is like what Muhammad said aforetime: "Verily I am all the Prophets," and then "all the Successors," and what was mentioned from His presence. But ye look to the mystery of the Cause.

- 1952 In every Revelation, when that which ye manifest appears greater in your eyes, therefore He Whom God shall make manifest will announce to you afterwards the names of what appeared before, if ye would but reflect. That future abode is greater than the first life, and its people are greater, if ye would bear witness to the truth. On the day when God raised up Muhammad, the people in their own eyes greatly magnified Jesus. Therefore He informed them of His mention of Himself, and likewise before Jesus in Moses, and thus do ye witness until the wondrous First Day.

- 1953 The example of the Sun of Truth is like the sun in the heaven - were God to cause it to rise without limit, ye would still witness but one sun. Likewise its radiance, which is the Command of the Sun of Manifestation - in all dispensations ye witness one Command. However, Its manifestations differ, and ye magnify what appears in your own dispensation. Therefore, all that appears afterwards mentions to you the names of His Self that came before, that perchance ye may magnify the Cause of God.

- 1954 If We willed, We would raise up all the Prophets from a single soul - verily We are powerful over that. And if We willed, We would raise up all the martyrs from a single soul - verily We are powerful over that. And if We willed, We would raise up all the believers from a single soul - verily We are powerful over that. Say: By what command do the Prophets stand? Then by what command do the Successors stand? Then by what command do the martyrs stand? Then by what command do the believers stand? Say: All stand by God's command from

وسع الله لنا ديننا وبين لنا مقادير كل شيء انا كل له عابدون و

1951 ائما قد ذكرت عن الرجوع انا كما لجيبين كل اعداد الواحد قد رجعوا بما قد ظهرت النقطة اذ كل بها راجعون ذلك مقعد الجمع في الجمع انتم كل في الواحد الاول تشهدون ثم في مظاهرها بامر من عنده توقنون وائما قد ذكرت عن اعداد محمودة في عدد واحد ان يرجعنه الله ربه ويعثنه بلى وربك المهيمن ومثل ذلك ما قد قال محمد من قبل اني انا كل النبيون ثم على كل الوصيون ثم ما ذكر من عنده ولكنكم الى سر الامر تنظرون

1952 في كل ظهور لما يكبر في اعينكم ظهور ما انتم فيه ظاهرون لذا لينبئكم من يظهره الله من بعد باسماء ما قد ظهرت من قبل والا لو انتم تتفكرون تلك دار الاخرة لا كبر عن حيوة الاولى واهلها اكبر ان انتم بالحق تشهدون يوم الذي قد ابعث الله محمداً لما كان الناس في اعينهم عيسى ليعظمون لذا قد نباهم بذكره في نفسه ثم قبل عيسى في موسى مثل ذلك ثم انتم الى يوم بديع الاول مثل هذا تشهدون

1953 و ان مثل شمس الحقيقة كمثل شمس السماء لو يطلعها الله بما لا يحدا انتم شمس واحدة تشهدون وكذلك ضيائه الذي هو امر شمس الظهور انتم في كل الظهورات امر الواحد تشهدون الا وان مظاهرها يختلف وانتم لما في ظهورا تكم لتعظمون لذا كل ما يطلع من بعد ليدرككم باسماء نفسه من قبل لعلمكم انتم امر الله لتعظمون

1954 ولو شئنا لنبعث كل النبيين من نفس واحد انا كما على ذلك لمقتدرين ولو شئنا لنبعث كل الشهداء من نفس واحد انا كما على ذلك لمقتدرين ولو شئنا لنبعث من كل المؤمنين من نفس واحدة و انا كما على ذلك لمقتدرين قل الانبياء باي امر قائمون ثم الاوصياء باي امر قائمون ثم الشهداء باي امر قائمون ثم المؤمنون باي امر قائمون قل

the presence of the Sun of Truth, and these are the physical signs from God in Its grasp. Do ye not see?

1955 And likewise in the shadow, if We willed, We would raise up all the letters of negation in one letter - ye would utterly destroy that letter. And if We willed, We would multiply that - ye would seek refuge with God your Lord. And the negation of every soul facing it - ye all witness within its bounds. The negation of whomsoever is upon the earth is in relation to him who opposeth him without right, as ye all within your bounds do witness. And verily, the negation of him who opposeth the Point of Truth is other than the negation of him who opposeth the numbers of the First Unity, if ye be of them that truly witness. And verily, the negation of those who have believed, each according to their degree - if there be in the East of the earth two weak women, one of whom hath believed in what was revealed in the Bayan and the other hath not believed in the verses of her Lord, then verily she is a negation in relation to herself, as ye all within your bounds do witness.

1956 And perchance there may be a negation in relation to affirmative numbers, or an affirmation of one in relation to negative numbers, as ye all within your bounds do witness. And verily, the believers and others in every Dispensation - perchance one may believe in the Cause of his Lord through him whom God hath chosen, but all are possessed of human form upon the earth, and all are believers in what God hath ordained for them in their religion. Is there aught that doth not glorify God, its Lord? Say: Glory be to God, exalted be His majesty! All do glorify their Lord with praise, and all act for God, their Lord. Know ye that those who act in the First Manifestation, if they enter not into the Later Manifestation, God will render them and their deeds as dust. Say: O all things! Guard yourselves against this. And verily, what I have mentioned concerning the Gate of Guidance - all call unto God their Lord in the Bayan, and these are they who do good.

1957 And verily, some are exalted above others in their guidance and their piety in the Book of God, and all shall attain until the Day of Resurrection. On that Day, if ye believe in Him Whom God shall make manifest, these are they who shall receive a double reward, but if not, their deeds shall be rendered void before their Lord and they shall not be helped. And verily, what I have mentioned concerning the letters of "In the Name of God, the Most Luminous, the Most Luminous," and concerning the numbers of the Unity, and concerning the numbers of the Living after the Point, and concerning those who have preceded in the Cause of their Lord - all are proofs of God that there is no God but Him, the One, the Sovereign. I have

كلّ بامر الله من عند شمس الحقيقة وتلك آيات
البدئية من عند الله في قبضتها افلا تبصرون

1955 و انّ مثل ذلك في الظل لو شئنا لنبعثن كلّ
حروف النفي في حرف انتم ذلك الحرف لتفنون
و انّ شئنا لنكشرن ذلك انتم بالله ربكم تستعيذون
و انّ نفي كلّ نفس في تلقاءها انتم كلّ في حده
تشهدون نفي من على تلك الأرض من يقابله من
قبل بغير حقّ ثمّ كلّ نفس في حدها تشهدون و
انّ نفي الذي يقابل نقطه الحقيقة غير نفي الذي
يقابل اعداد واحد الأوّل ان انتم بالحقّ تشهدون
و انّ نفي الذين امنوا كلّ في درجاتهم لو يكن
في شرق الأرض من امرتين ضعيفتين احديهما
امنت بما نزل في البيان و اخرهما ما امنت بايات
ربها فاذا انها هي نفي في تلقائها انتم كلّ شيء في
حده تشهدون

1956 و ربّما يكن نفيًا في تلقاء اعداد مثبتة او اثبات
واحد في تلقاء اعداد نافية انتم كلّ شيء في حده
تشهدون و انما المؤمنون و دونه في كلّ ظهور ربّما
يؤمن بامر ربّه من عند من قد اصطفاه الله و الّا
كل على هيكل الأنسانية فوق الأرض و كلّ بما
قد شرع الله لهم في دينهم مؤمنون هل من شيء
لن يسبح الله ربّه قل سبحان الله عن ذلك تعظيما
عظيما كلّ ليسبحون بحمد ربهم و كلّ لله ربهم
عاملون الا انّ الذين يعملون في ظهور الأوّل لو
لم يدخلوا في ظهور الآخر ليجعلهم الله و اعمالهم
هباء قل ان يا كلّ شيء انتم من هذا تتقون و
انّ ما قد ذكرت من باب الهدى كلّ يدعون الى
الله ربهم في البيان فاولئك هم محسنون الّا

1957 و انّ بعضهم فوق بعض بهديهم و تقويمهم في
كتاب الله و كلّ الى يوم القيمة لفائزون يومئذ ان
تؤمنون بمن يظهره الله فاولئك هم ضعف التواب
ليدركون و الّا يحبط اعمالهم عند ربهم و هم لا
ينصرون و انما ذكرت من حروف بسم الله الأنور
الأنور و عن اعداد الواحد و عن اعداد الحى من
بعد النقطه و عن الذينهم سبقوا امر ربهم كلّ
ادلاء على الله على انه لا اله الا هو الواحد السلطان
قد نبأته في اسم خلق و ما يستظل في ظله اعداد

informed thee concerning the name of creation and what numberless multitudes take shelter beneath its shade - how then could numbers suffice for those who take shelter beneath the names of thy Lord, the Protector, the Self-Subsisting?

لا تحصيها العاملون و كيف ينبغي اعداد و من يستظلل في ظل اسماء ربك المهيمن القيوم

1958 We commanded thee only to love the First Unity, then all who are in the Bayan as believers - love them in the religion of God and bear witness that they are guided by the guidance of the First One. These are they who have tasted in the holy gardens from the gardens of His verses before those who would taste, and for all are degrees with their Lord, and all are devoutly obedient unto Him. And verily, after the number of Unity, the numbers of thy Lord's proofs cannot be counted, and God shall fill the whole earth with the numbers of the Bayan, for He is powerful over all things. Say: Weaken not yourselves in your religion, but be like mountains which none with wings can surmount due to your loftiness, for this is how ye shall be elevated on the Day of Resurrection. Verily, from the first year of the Bayan it was mentioned that ye shall reckon the fifth day of the first Jim of your month as the first of eternal years.

1958 ما امرناك الا بحب واحد الاول ثم كل من في البيان المؤمنين فلتحبونهم في دين الله و لتشهدن انهم يهدي من هدى الاول مهتدون اولئك الذين قد ذاقوا في جنات القدس من حداث اياته قبل المستذيقون و لكل درجات عند ربهم و كل له قانتون و ان بعد عدد الواحد لا يحصى اعداد ادلاء ربك و سيملئ الله الارض كلها من اعداد البيان انه كان على كل شيء قدراً قل لا تضعفن انفسكم في دينكم و لتكونن مثل الجبال لا يستطيعن ان يرقين اليكم ذا جناح من ارتفاعكم فان هذا ما انتم به يوم القيامة لترفعون و انما قد ذكرت من اول سنة البدع في البيان انتم في يوم الخامس من جم الاول من شهركم اول سنين الابد تحسبون

1959 Then shall ye count each month, and thereafter ye shall decrease what exceeds, counting nineteen days in each month and nineteen months in each year, and in each cycle three hundred and sixty plus one - thus shall ye reckon. Be not guided by the rising of the moon, nor by what ye calculate by the sun. We have ordained for you that wherein ye differed, that ye may be grateful in God's religion. Yet at the beginning of each month, facing the moon, ye shall say: "Verily the glory from God be upon thee, O thou luminous Moon, in every time, and before time, and after time." And verily there hath been mentioned one whose name equateth in number the name of the beloved Qaim. Say: preserve this with thee, and if thou art able, manifest through it a trace in the world in the path of mentioning the name of thy Lord, the Other, against him who without right hath grown proud against Him. This is of God's bounty unto thee and unto the God-fearing.

1959 ثم كل واحد شهر تحسبون و ما يزيد انتم من بعد تنقصون في كل شهر تسعه عشر يوماً و كل سنة تسعه عشر شهراً و كل حول ثلثمائة و ستين ثم واحد انتم مثل ذلك تحسبون و لا تاملن بالقمر في طلوعه و لا بما انتم بالشمس تحسبون قدرنا عنكم ما انتم فيه تختلفون لعلكم في دين الله تشكرون و لكنكم عند كل شهر في تلقاء القمر لتقولون و انما البهاء من الله عليك يا اية القمر المنير في كل حين و قبل حين و بعد حين و انما قد ذكرت من يعدل عدد اسمه اسم قائم محبوب قل و لتحفظن عندك و ان استطعت فاستظهر به اثر في العالم في سبيل ذكر اسم ربك الاخر عن استكبر عليه بغير حق فان ذلك من فضل الله عليك ثم على المتقين

1960 Fear ye God, your Lord, in your journey and your dwelling, then upon God, your Lord, shall ye rely. Then in God's days, by night and by day, shall ye glorify Him. And verily this is like... a measure from the gardens when it taketh its essence becoming a measure of beloved perfume. Thus doth He show you the resurrection of a thousand in one, and above that like that, and below this like this, if ye bear true witness. And verily this is a tradition which ye mention: Whoso desireth to behold the countenance of Adam unto Muhammad, let him

1960 و لتتقن الله ربكم في منقلبكم و مثوبكم ثم على الله ربكم تتوكلون ثم في ايام الله بالليل و النهار لتسيحون و ان مثل ذلك كالف... مثقال من الحداث لما تاخذ جوهره يكن مثقال عطر محبوب كذلك يريكم بعث الف في واحد و فوق ذلك مثل ذلك و دون هذا مثل هذا ان انتم بالحق تشهدون و ان ذلك حديث ما انتم تذكرون من اراد ان ينظر الى وجه ادم الى محمد فلينظر الى وجه محمد مهدي

behold the countenance of Muhammad Mahdi, the true, the beloved. Likewise, whoso desireth to behold His countenance - every believer from the beginning that hath no beginning unto the end that hath no end - let him behold the countenance of Him Whom God shall make manifest, for the glory of all is in Him. Say: Glorified be God above that with a mighty glorification. Say: This is the Face of God and all else is His creation, and all are worshippers of Him.

حقّ محبوب و كذلك من اراد ان ينظر الى وجهه كل مؤمن من اول الذي لا اول له الى اخر الذي لا اخر له فلينظر الى وجه من يظهره الله فان بهاء كل فيه قل سبحان الله عن ذلك تسبيحا عظيما قل هذا وجه الله وما دونه خلق له وكل له عابدون

1961 [Vahid 11, Bab 9, artab]

1961 [واحد ١١ باب ٩ أرتاب]

1962 And it hath four stations. The First in the First:

1962 وله اربع مراتب الاول في الاول

1963 In the Name of God, the Most Ordaining of ordainers.

1963 بسم الله الأرتب الأرتب

1964 Say: God is more ordaining than any ordainer. None in the heavens or the earth or what lieth between them can withstand the power of the King, the Sovereign of His ordinance. He createth what He willeth by His command. Verily He hath ever been the Ordainer, the Most Ordaining, the Supreme Ordainer. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom boweth down in worship whosoever is in the heavens and the earth and what lieth between them. Say: All are devoted to Him. God testifieth that there is no God but Him. All praise, majesty and dominion, then glory and grandeur, then power and divinity, then might and magnificence, then sovereignty and the human realm, are His.

1964 قل الله ارتب فوق كل ذي ارتاب لن يقدر ان يتمتع عن ملك سلطان ارتابه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله انه كان رتابا راتبيا سبحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك و الملكوت ثم العزّ والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت

1965 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, a King Who fadeth not, a Justice without limits, a Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath power over all things. Blessed is He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is none other God but He, the Mighty, the Beloved. Exalted is He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever lieth between them. There is none other God but He, the All-Compelling, the Self-Subsisting. Verily He shall send down from His presence the measure of all things by His command "Be," and it is. God beareth witness that there is none other God but He, the Mighty, the Beloved.

1965 يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت ملك لا يزول وعدل لا بحور و سلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله انه كان على كل شيء قديراً و تبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب و تعالى الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم وان لينزل من عنده مقادير كل شيء بامر الله كن فيكون شهد الله انه لا اله الا هو العزيز المحبوب

1966 This Book containeth the grief of one who hath been raised unto God, his Lord, a remembrance from His presence. Verily

1966 هذا الكتاب فيه حزن من قد رفع الى الله ربه ذكرا من عنده انه لا اله الا هو المهيمن القيوم قل

there is none other God but He, the All-Compelling, the Self-Subsisting. Say: God will surely console thee with goodly consolation, for he hath attained unto the presence of his Lord and was a beauteous light. Say: This is from God's grace upon him and upon those who have ascended unto God their Lord. Blessed are they and that which they shall attain from their Lord. They are now in Paradise, reclining upon their couches, having before them whatsoever their souls desire, and God increaseth for them from His presence. There is none other God but He, the Mighty, the Beloved. Verily I am God, there is none other God but I, the Most Glorious, the Most Glorious. I created thee, sustained thee, caused thee to die, loved thee, and made thee a sign for those who profess the unity of God.

أَنَّ اللَّهَ لِيَعَزِّبَنَّكَ عِزَّاءَ حَسَنًا بِمَا قَدْ فَازَ إِلَى لِقَاءِ رَبِّهِ وَكَانَ نُورًا حَسَنًا قُلْ إِنَّ هَذَا مِنْ فَضْلِ اللَّهِ عَلَيْهِ وَوَعَلَى الَّذِينَ اسْتَعْرَجُوا إِلَى اللَّهِ رَبَّهُمْ طُوبَى لَهُمْ وَمَا هُمْ مِنْ عِنْدَ رَبِّهِمْ يَدْرِكُونَ هُمْ حِينَئِذٍ فِي الرِّضْوَانِ فِي مَقَاعِدِهِمْ يَجْهَرُونَ بَيْنَ أَيْدِيهِمْ مَا اشْتَهَتْ أَنْفُسُهُمْ وَيَزِيدُ اللَّهُ عَلَيْهِمْ مِنْ عِنْدِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَبْهَى الْأَبْهَى وَقَدْ خَلَقْتُكَ وَرَزَقْتُكَ وَامْتَنَّاكَ وَاحْبَبْتُكَ وَجَعَلْتُكَ آيَةً الْمَوْحِدِينَ

1967 Therefore abide thou in tranquility from God's presence, and be patient in thy Lord's path with beauteous patience, and cherish what hath been given thee from His presence, for this is a mighty remembrance. We have raised it to the highest horizon, We have mentioned it in the Garden of Refuge, We have made it the Primary Letters, and We have ordained for it what We willed in the Hereafter and the first life. This is from God's grace upon him and upon thee and upon those who are related to you both, a bounty from His presence. Verily He is the Most High, the Most Great. The heavens are nigh to being rent asunder, the earth to being cleft, and the mountains to falling in ruins, by reason of what hath been decreed for those of old and those of latter times. Therefore be tranquil, O all things, then be patient, for they have attained unto the presence of their Lord and they rejoice in their stations in Paradise.

1967 فَلَتَسْكُنْ بِسَكِينَتِهِ مِنْ عِنْدِ اللَّهِ وَلْتَصْبِرْ فِي سَبِيلِ رَبِّكَ صَبْرًا جَمِيلًا وَلْتَرَبِّينَ مَا قَدَّاتِيكَ مِنْ عِنْدِهِ فَإِنَّ هَذَا ذِكْرٌ عَظِيمٌ وَأَنَا رَفَعْنَاهُ إِلَى أَفْقِ الْأَعْلَى وَأَنَا قَدْ ذَكَّرْنَاهُ إِلَى جَنَّةِ الْمَأْوَى وَأَنَا قَدْ جَعَلْنَاهُ حُرُوفَ الْأَوَّلَى وَأَنَا مَا قَدَّرْنَا لَهُ مَا شِئْنَا فِي الْآخِرَةِ وَالْأَوَّلَى هَذَا مِنْ فَضْلِ اللَّهِ عَلَيْهِ وَعَلَيْكَ وَعَلَى مَنْ يَنْسَبُ إِلَيْكَ فَضْلًا مِنْ عِنْدِهِ أَنَّهُ هُوَ الْعَلِيُّ الْعَظِيمُ نَكَادَ السَّمَوَاتِ يَتَفَطَّرْنَ وَتَنْشِقُ الْأَرْضُ وَتُخْرِ الْجِبَالُ هَذَا بِمَا قَدْ قَضَى عَلَى الْأُولَى ثُمَّ الْآخِرُونَ فَلَتَسْكُنْ إِنْ يَا كُلَّ شَيْءٍ ثُمَّ تَصْبِرُونَ فَانْتَهُمْ قَدْ فَازُوا بِلِقَاءِ رَبِّهِمْ وَهُمْ فِي دَرَجَاتِهِمْ فِي الرِّضْوَانِ يَجْهَرُونَ

1968 And when ye remember what hath been decreed for them, We shall surely give you double what hath been ordained for you - ye, O all things, shall attain unto this bounty. Say: Verily He Who created him before hath ordained his elevation. We were indeed submissive unto Him. We are all from God and we all begin from God. We are all for God and unto Him do we all return. Blessed is he whom God, thy Lord, hath joined, and she who is thy sister - both being of the letters, and the first of whom is inscribed in the Mother Book - let her find repose in God Who hath created her, for all find their rest in God. Let her be patient through God Who hath provided for her, for all are patient through God. Let her remember her Lord, for all are mindful of Him. Let her worship her Lord at all times, before all times and after all times, for God shall unite her with Him in the life to come, in the most exalted Paradise near the mighty throne.

1968 وَأَنْتُمْ حِينَ مَا تَذْكُرُونَ مَا قَدْ قَضَى عَلَيْهِمْ أَنَا لِنُؤَيِّنَكُمْ ضَعْفَ مَا قَدَّرَ لَكُمْ أَنْتُمْ إِنْ يَا كُلَّ شَيْءٍ ذَلِكَ الْفَضْلُ تَدْرِكُونَ قُلْ إِنَّ الَّذِي قَدْ خَلَقَهُ مِنْ قَبْلِ قَدْرِ رَفْعِهِ أَنَا كَمَا لَهُ قَانُونُ أَنَا كُلُّ اللَّهِ وَأَنَا كُلُّ مَنْ اللَّهُ مَبْدُوثٌ وَأَنَا كُلُّ اللَّهِ أَنَا كُلُّ إِلَهِ الرَّاجِعُونَ طُوبَى لِمَنْ قَدْ اقْتَرَنَهُ اللَّهُ رَبِّكَ وَالتَّتِي أَنَهَا هِيَ اخْتِكَ كَلْتُهُمَا مِنْ حُرُوفِ وَالتَّتِي الْأَوَّلَى فِي أَمِ الْكُتَابِ لِمُسْطُورٍ فَلْتَسْكُنْ بِاللَّهِ الَّذِي قَدْ خَلَقَكَ فَإِنَّ كُلَّ بِاللَّهِ سَاكِنُونَ وَلْتَصْبِرْ بِاللَّهِ الَّذِي رَزَقَكَ فَإِنَّ كُلَّ بِاللَّهِ صَابِرُونَ وَلْتَذْكُرْ رَبَّكَ فَإِنَّ كُلَّ لَهُ ذَاكِرُونَ وَلْتَتَعَبِدْ رَبَّكَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ فَإِنَّ اللَّهَ لِيَجْمَعَنَّ بَيْنَكَ وَبَيْنَهُ فِي الْحَيَاةِ الْآخِرَةِ فِي الْفَرْدُوسِ الْأَعْلَى عِنْدَ عَرْشِ عَظِيمٍ

- 1969 God, thy Lord, shall grant thee that which shall gladden thy heart, for He is All-Knowing, All-Powerful. 1969 و ليؤتينك الله ربك ما ترضى به فؤادك أنه علام قدير
- 1970 Say: Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through dominion and the Kingdom. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through might and power. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through authority and divinity. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through sovereignty and the human realm. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through glory and majesty. Glory be to Thee, O God! 1970 قل سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالملك و الملكوت سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالعزّ والجبروت سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالقدرة و اللاهوت سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالقوة و الياقوت سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالسلطنة و الناسوت سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالعزة و الجلال
- 1971 Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through countenance and beauty. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through the face and perfection. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through power and action. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through mercy and bounty. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through sovereignty and justice. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through similitude and parables. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through station and grandeur. 1971 سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالطلعة و الجمال سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالوجهه و الكمال سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالقوة و الفعّال سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالرّحمة و الفضّال سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء (امر)ه بالسّطوة و العدل سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالمثل و الأمثال سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالمواقع و الأجلال
- 1972 Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through dominion and sovereignty. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through authority and dominion. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through might and exaltation. Glory be to Thee, O God! Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through gladness and joy. Glory be to Thee, O God! 1972 سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالملك و الملكان سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء (امر)ه بالسلط و السلطان سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالقوة و الأرتفاع سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالبهجة و الأتّهاج سبحانك اللهم صلّ على ذات حروف السبع ثم ادّآء امره بالسلطنة و الأقّتدار

Send Thy blessings upon the Essence of the Seven Letters and the Exponents of His Cause through sovereignty and power.

- 1973 From the time when God first created all things until this moment, no such consolation hath been sent down from God, the Protector, the Self-Subsisting. Indeed, a single letter thereof is worth more than all that is in the heavens and the earth and whatsoever is between them. And God is mighty, well-beloved.
- 1974 Recite ye the verses of God by night and by day, for this is the supreme bounty. Look ye unto that which hath been sent down from God, the Mighty, the Inaccessible.
- 1975 Verily in the Bayan is that through which ye shall find repose, and in the Bayan is that through which ye shall be glorified, and in the Bayan is that through which ye shall be adorned, and in the Bayan is that through which ye shall be magnified, and in the Bayan is that whereby ye shall gain knowledge, and in the Bayan is that whereby ye shall be illumined, and in the Bayan is that whereby ye shall be strengthened, and in the Bayan is that whereby ye shall gain dominion, and in the Bayan is that whereby ye shall gain sovereignty, and in the Bayan is that whereby ye shall gain wisdom, and in the Bayan is that whereby ye shall gain power, and in the Bayan is that whereby ye shall be purified, and in the Bayan is that whereby ye shall find relief, and in the Bayan is that whereby ye shall gain patience, and in the Bayan is that whereby ye shall glorify God, and in the Bayan is that whereby ye shall sanctify yourselves, and in the Bayan is that whereby ye shall offer praise, and in the Bayan is that whereby ye shall proclaim His unity, and in the Bayan is that whereby ye shall magnify Him, and in the Bayan is that whereby ye shall be freed from all sorrow, and in the Bayan is that whereby ye shall attain unto all good.
- 1976 God hath sent down therein the detailed exposition of all things as a guidance and a reminder unto all the worlds. There is nothing that He hath created or will create but its mention and explanation hath been revealed therein in the most perfect manner that ye could desire, wherein ye may find full exposition. But they who have been given knowledge from God - these are they who understand; and they who have not been given knowledge from God - these are they who comprehend not the import of what We have revealed therein, and on the Day of Resurrection they shall not return unto Him Whom God shall make manifest in truth.
- 1973 وَأَنَّ مِنْ أَوَّلِ مَا قَدْ خَلَقَ اللَّهُ كُلَّ شَيْءٍ إِلَى حِينِئذٍ مَا نَزَلَ مِثْلُ تِلْكَ التَّعْزِيَةِ مِنْ عِنْدِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ وَأَنَّ حَرْفًا مِنْهَا لَمْ يَعْدِلْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ عَزِيزٌ مُحِبُّوبٌ
- 1974 فَتَلْتَلُونَ آيَاتِ اللَّهِ بِاللَّيْلِ وَالنَّهَارِ فَإِنَّ ذَلِكَ هُوَ الْفَضْلُ الْعَظِيمُ وَلْتَنْظُرْنَ إِلَى مَا نَزَلَ مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْمُنِيعِ
- 1975 فَإِنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ تَسْكُنُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَجْلُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَجْمَلُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَعْظُمُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَعْلَمُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَعَزِّزُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَسْلُطُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَمْلِكُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَعْلَمُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَقْدِرُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَتَخَصَّصُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَفْرَحُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَسْبِّحُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَقْدَسُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ تَتَحَدُّونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَنُوحِدُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ لَتَكْبُرُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ عَنْ كُلِّ حَزَنٍ تَفْرَغُونَ وَأَنَّ فِي الْبَيَانِ مَا أَنْتُمْ بِهِ كُلِّ خَيْرٍ تَدْرِكُونَ
- 1976 قَدْ نَزَلَ اللَّهُ فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ هَدًى وَذِكْرًا لِلْعَالَمِينَ وَمَا مِنْ شَيْءٍ قَدْ خَلَقَهُ أَوْ يَخْلُقُ إِلَّا وَقَدْ نَزَلَ فِيهِ ذِكْرُهُ وَبَيَانُهُ عَلَى أَحْسَنِ مَا أَنْتُمْ بِهِ تَحِبُّونَ فِيهِ لَتَفْصَلُونَ وَلَكِنَّ الَّذِينَ أَوْتُوا الْعِلْمَ مِنْ عِنْدِ اللَّهِ فَاولئك هم يعلمون والذينهم لم يوتوا العلم من عند الله فاولئك هم يعلمون والذينهم لم يوتوا العلم لا يحسبون بعلم ما نزلنا فيه وهم يوم القيمة الى من يظهره الله بالحق لا يرجعون
- 1977 قُلْ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ إِلَّا وَأَنْتُمْ تَعْبُدُو اللَّهَ ثُمَّ بَيِّنْ لَهُمْ هَذَا جَوْهَرُ عِلْمِكُمْ فِي مَبْدَأِكُمْ وَمَنْتَبِئِكُمْ

- 1977 Say: God hath created naught but that ye should worship Him and be assured of His signs. This is the essence of your knowledge in your beginning and your end, in all your conditions of negation and affirmation, if ye bear witness unto the truth. Say: All this shall God cause to return unto Him Whom God shall make manifest on the Day of Resurrection. Do ye not, then, believe in the signs of God?
- 1978 Give thanks, therefore, unto God, your Lord, the All-Merciful, for having guided you unto the true Faith wherein ye shall not differ. Ye have heard in the tradition how the Angel of Truth proclaimeth from God: "Verily, the truth is with your Qa'im," and all hear that voice. He Who calleth you unto God - all know that He calleth unto God, the True One, and all hear His voice. Then through the shadow upon shadow in the shadow do ye seek guidance.
- 1979 He loveth not that ye should be mentioned by them that believe not in God and His signs, and God will assuredly seize them by His command. Verily, He is the Subduer, the Mighty. His is all that is in the heavens and on earth and all that is between them, and He is the Most High, the Most Great. He it is Who created you and whatsoever ye do, and He it is Who nourished you in your mothers' wombs, fashioning you according to His will as He pleaseth by His command. His is the most sublime similitude in the heavens and the earth and whatsoever is between them. There is no God but He, the Mighty, the Best-Beloved. He it is Who fashioneth the pearls in their shells in the depths of the sea. Will ye not, then, believe in the signs of God? He it is Who hath made subject unto His command the sun and the moon and the stars. His, verily, is all creation and authority, both aforetime and hereafter. There is no God but Him, the All-Compelling, the Self-Subsisting.
- 1980 He it is Who sendeth down water from the heaven in such measure as He hath ordained, wherewith ye till the earth and from which ye drink. This is a bounty from God unto you, that ye might be thankful. He it is Who hath made the heaven to be above you and the earth beneath your feet, that ye might work for God, your Lord. He it is Who hath sent down the Book in truth, that ye might be guided by the signs of God. He it is Who showeth you His signs - will ye not then glorify Him? Say: Glorified be God, the Lord of dominion and kingdom! Glorified be God, the Lord of might and power! Glorified be God, the Lord of strength and divinity! Glorified be God, the Lord of force and majesty! Glorified be God, the Lord of sovereignty and the world of nature! Glorified be God, the Lord of glory and grandeur! Glorified be God, the Lord of countenance and beauty! Glorified be He, the Lord of face
- كَلَّ شَتُونَ هَذَا فِي نَفْيِكُمْ وَاثْبَاتِكُمْ إِنْ أَنْتُمْ بِالْحَقِّ تَشْهَدُونَ قُلْ كُلُّ هَذَا لِيَرْجِعَنَّهُ اللَّهُ إِلَى مَنْ يَظْهَرُهُ اللَّهُ يَوْمَ الْقِيَمَةِ أَفَأَنْتُمْ بَيَاتِ اللَّهِ لَا تَتَّقُونَ
- 1978 فَلْتَشْكُرُوا اللَّهَ رَبَّكُمْ الرَّحْمَنَ بِمَا قَدْ هَدَاكُمْ إِلَى دِينِ الْحَقِّ وَأَنْتُمْ فِيهِ لَا تَخْتَلِفُونَ وَأَمَّا قَدْ سَمِعْتُمْ فِي الْحَدِيثِ يَنَادِي مَلِكُ الْحَقِّ مَنْ عِنْدَ اللَّهِ أَمَّا الْحَقُّ مَعَ قَائِمِكُمْ وَكُلُّ ذَلِكَ الصَّوْتِ يَسْمَعُونَ ذَلِكَ مَنْ يَدْعُوكُمْ إِلَى اللَّهِ كُلُّ يَعْلَمُونَ أَنَّهُ لِيَدْعُونَ إِلَى اللَّهِ الْحَقِّ وَكُلُّ صَوْتِهِ يَسْمَعُونَ ثُمَّ الظِّلُّ بِالظِّلِّ فِي الظِّلِّ تَسْتَدْلُونَ
- 1979 لَا يَحِبُّ أَنْ يَذْكُرَكُمْ مَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَآيَاتِهِ وَسَيَاخِذَتُهُمُ اللَّهُ بِأَمْرِهِ أَنَّهُ قَهَّارٌ شَدِيدٌ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ هُوَ الَّذِي خَلَقَكُمْ وَمَا أَنْتُمْ تَعْمَلُونَ وَهُوَ الَّذِي رَزَقَكُمْ فِي بَطُونِ أُمَهَاتِكُمْ بِصُورٍ كَمْ كَيْفَ يَشَاءُ بِأَمْرِهِ إِلَّا لَهُ الْمِثْلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ هُوَ الَّذِي يَصُورُ اللَّثَالِي فِي أَصْدَافِهَا قَعَرَ الْبَحْرَ أَفَأَنْتُمْ بَيَاتِ اللَّهِ لَا تَتَّقُونَ وَهُوَ الَّذِي يَخْرِقُ الشَّمْسَ وَالْقَمَرَ وَالنَّجُومَ مَسْخَرَاتٍ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدٍ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ
- 1980 هُوَ الَّذِي يَنْزِلُ الْمَاءَ مِنَ السَّمَاءِ بِقَدَرٍ مَا قَدَرُ مِنْ عِنْدِ أَنْتُمْ بِهِ فِي الْأَرْضِ تَزْرَعُونَ ثُمَّ عَنْهُ تَشْرَبُونَ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ وَهُوَ الَّذِي قَدْ جَعَلَ السَّمَاءَ فَوْقَكُمْ وَالْأَرْضَ تَحْتَ أَقْدَامِكُمْ لَعَلَّكُمْ فَوْقَ اللَّهِ رَبِّكُمْ تَعْمَلُونَ وَهُوَ الَّذِي نَزَلَ الْكِتَابَ بِالْحَقِّ لَعَلَّكُمْ بَيَاتِ اللَّهِ تَهْتَدُونَ وَهُوَ الَّذِي يُرِيكُمْ آيَاتِهِ أَفَلَا تَسْبِحُونَ

and perfection! Glorified be God, the Lord of similitude and example!

1981 Glorified be God, the Lord of station and sublimity! Glorified be God, the Lord of greatness and independence! Glorified be God, the Lord of majesty and transcendence! Glorified be God, the Lord of might and inaccessibility! Glorified be God, the Lord of power and exaltation! Glorified be God, Who is the Lord of gladness and joy! Glorified be He, the Lord of authority and elevation! He it is before Whom prostrate themselves all who are in the heavens and on earth and whatsoever is between them. There is no God but Him, the Great, the Most High. He it is Whom all glorify who are in the heavens and on earth and whatsoever is between them. There is no God but Him, the One, the Most Glorious. Unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God is the most resplendent of the resplendent. Unto God belongeth the grandeur of the heavens and the earth and whatsoever is between them, and God is the most grand of the grand.

1981 قل سبحان الله ذى الملك و الملوك و سبحان الله ذى العز و الجبروت و سبحان الله ذى القدرة و اللاهوت و سبحان الله ذى القوة و الياقوت و سبحان الله ذى السلطنة و الناسوت و سبحان الله ذى العزة و الجلال و سبحان الله ذى الطلعة و الجمال و سبحان ذى الوجهه و الكمال و سبحان الله ذى المثل و الأمثال و سبحان الله ذى المواقع و الأجلال و سبحان الله ذى العظمة و الاستقلال و سبحان الله ذى الكبرياء و الاستجلال و سبحان الله ذى العزة و الأمتناع و سبحان الله ذى القوة و الأرتفاع و سبحان الله الذى ذو البهجة و الأبتهاج و سبحان الذى ذى الولاية و الأرتفاع هو الذى يسجد له من فى السموات و من فى الأرض و ما بينهما لا اله الا هو الكبير المتعال و هو الذى يسبح له من فى السموات و الأرض و ما بينهما لا اله الا هو الواحد المتجال

1982 Unto God belongeth the beauty of the heavens and the earth and whatsoever is between them, and God is the most beautiful of the beautiful. Unto God belongeth the majesty of the heavens and the earth and whatsoever is between them, and God is the most majestic of the majestic. Unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is the most luminous of the luminous. Unto God belongeth the mercy of the heavens and the earth and whatsoever is between them, and God is the most merciful of the merciful. Unto God belong the words of the heavens and the earth and whatsoever is between them, and God is the most wise of the wise. Unto God belong the names of the heavens and the earth and whatsoever is between them, and God is the greatest of the great. Unto God belongeth the might of the heavens and the earth and whatsoever is between them, and God is the mightiest of the mighty.

1982 و لله بهاء السموات و الأرض و ما بينهما و الله بهاء باهى بهى و لله جلال السموات و الأرض و ما بينهما و الله جلال جلال جليل و لله جمال السموات و الأرض و ما بينهما و الله جمال جامل و جميل و لله عظمة السموات و الأرض و ما بينهما و الله عظام عظيم عظيم و لله نور السموات و الأرض و ما بينهما و الله نوار ناور نوير و لله رحمه السموات و الأرض و ما بينهما راحم راحم رحيم و لله كلمات السموات و الأرض و ما بينهما و الله حكام حاكم حكيم و لله اسماء السموات و الأرض و ما بينهما و الله بكار كبير و لله عزاز عازز عزيز

1983 Unto God belongeth the knowledge of the heavens and the earth and whatsoever is between them, and God is the most knowing of the knowing. Unto God belongeth the power of the heavens and of the earth and of whatsoever is between them, and God is the All-Powerful, the Omnipotent, the Almighty. Unto God belongeth the good-pleasure of the heavens and of the earth and of whatsoever is between them, and God is the Well-Pleased, the All-Pleasing, the Most Pleasing. Unto God

1983 و لله علم السموات و الأرض و ما بينهما و الله علام عالم عليم و لله قدره السموات و الأرض و ما بينهما و الله قدار قادر قدير و لله رضا السموات و الأرض و ما بينهما و الله رضاء راضى رضى و لله حب السموات و الأرض و ما بينهما و الله حباب حبيب و لله شرف السموات و

belongeth the love of the heavens and of the earth and of whatsoever is between them, and God is the All-Loving, the Most Loving, the Best-Beloved. Unto God belongeth the honor of the heavens and of the earth and of whatsoever is between them, and God is the Most Honorable, the All-Honoring, the Most Noble. Unto God belongeth the sovereignty of the heavens and of the earth and of whatsoever is between them, and God is the Supreme Ruler, the Sovereign, the Most Powerful.

الأرض وما بينهما والله شراف شارف شريف
والله سلطته السموات والأرض وما بينهما و
الله سلاط سلاط سليط

1984 Unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them, and God is the Lord of All, the Supreme Master, the King. Unto God belongeth the loftiness of the heavens and of the earth and of whatsoever is between them, and God is the Most Exalted, the All-High, the Most High.

1984 والله ملك السموات والأرض وما بينهما والله
ملاك مالك مليك والله علاء السموات والأرض
وما بينهما والله علاء على على

1985 They who recite these verses by night and by day, God will surely grant them the good of the hereafter and of this world, from His presence. Verily, He is the All-Bountiful, the Most Excellent. These are verses of the number of Unity. When ye hear them with spirit and joy, ye shall acknowledge them, through them ye shall comprehend all glory, through them ye shall possess all good. This is of God's grace unto them that are in the Bayan and are assured of God and His signs.

1985 ومن يتلون تلك الايات بالليل والنهار ليؤتينه الله
خير الاخرة والأولى من عنده انه كان فضالا
فضيلا تلك ايات عدد الواحد انتم حين ما تسمعون
بالروح والريحان تقرون انتم بها كل بهاء تدركون
انتم بها كل خير تملكون ذلك من فضل الله على
الذينهم في البيان وهم بالله واياته موقنون

1986 Unto Him submit whosoever is in the heavens and the earth and whatsoever lieth between them. Say: All shall return unto Him. Before Him prostrate themselves whosoever is in the heavens and the earth and whatsoever lieth between them, and all are turned unto God. Say: In His hand is the kingdom of all things, if ye but knew it. Say: In God's hand, Who created the heavens and the earth by His command "Be!" and it is. God giveth life and causeth death, and unto Him shall all return. He it is Who originateth the creation of all things. His is the most sublime similitude in the heavens and the earth and whatsoever lieth between them. There is no God but He, the Mighty, the Best-Beloved.

1986 وله اسلم من في السموات والأرض وما بينهما
قل كل اليه لينقلبون وله يسجد من في السموات
والأرض وما بينهما وكل الى الله يقلبون قل
بيده ملكوت كل شيء ان انتم تعلمون قل بيد
الله الذي خلق السموات والأرض بامرهم كن
فيكون والله يحيي ويميت وان اليه كل يرجعون
هو الذي يبدى خلق كل شيء الا له المثل الأعلى
في السموات والأرض بينهما لا اله الا هو العزيز
المحجوب

1987 Unto God belongeth the love of the heavens and of the earth and whatsoever lieth between them. Say: All are drawn by Him. Unto God belongeth the right hand of the heavens and of the earth and whatsoever lieth between them. Say: Through Him do they love, through God's grace do they comprehend. Unto God belong the circles of might in the kingdom of the heavens and of the earth and whatsoever lieth between them. Say: Through them are all made mighty. Unto God belongeth the mercy of the heavens and of the earth and whatsoever lieth between them. Say: Through it shall all be saved on the Day of Resurrection. Unto God belongeth the grace of the heavens and of the earth and whatsoever lieth between them. Say:

1987 والله حب السموات والأرض وما بينهما قل
كل به يجذبون والله يمين السموات والأرض و
ما بينهما قل به يحبون من فضل الله يدركون والله
دوائر العز في ملكوت السموات والأرض وما
بينهما قل كل بها يتعززون والله رحمة السموات
والأرض وما بينهما قل كل به يوم القيمة لينجون
والله الأ السموات والأرض وما بينهما قل كل
بها يشكرون والله قوه السموات والأرض وما
بينهما قل انتم بها فوق الأرض تظهرون والله امر
السموات والأرض وما بينهما

Through it do all give thanks. Unto God belongeth the power of the heavens and of the earth and whatsoever lieth between them. Say: Through it do ye appear upon the earth. Unto God belongeth the command of the heavens and of the earth and whatsoever lieth between them.

1988 Say: All shall return unto God their Lord.

1988 قل كل الى الله ربهم لينقلبون

1989 And whenever ye are grieved by aught, say: "Sufficient unto us is God Who hath created us, and in God let the faithful put their trust." Then shall ye return with God's blessing and grace, untouched by what could grieve you, and God shall be pleased with what pleaseth you from His presence. Verily, He hath power over all things. This is of God's grace unto whosoever is in the kingdom of the heavens and of the earth and whatsoever lieth between them. Verily, He is knowing of all things. Say: Who initiated the creation of the heavens and the earth and all that lies between them, and Who will cause them to return? They will surely answer: God. Say: How then do ye fail to believe in Him upon Whom God hath sent down His verses? Say: Whoso is guided, is guided for his own sake, and whoso remaineth veiled, remaineth so to his own loss. And God is wholly independent of all the worlds.

1989 و ان حين ما انتم من شيء تحزنون تقولون حسبنا الله الذى قد خلقنا و ان على الله فليتوكلن عباده المؤمنون فانقلبوا بنعمه من الله و فضل لم يمسسكم ما يحزنكم و يرضى الله عليكم ما يرضيكم من عنده انه كان على كل شيء قديراً ذلك من فضل الله على من فى ملكوت السموات و الأرض و ما بينهما انه كان بكل شيء عليم قل من بدئ خلق السموات و الأرض و ما بينهما ثم ليعيدنه سيقولن الله قل فكيف انتم بمن نزل الله عليه الايات لا توقنون قل من يهتدى فائما يهتدى لنفسه و من يحتجب فعليها و اللهفى عن العالمين

1990 [Vahid 11, Bab 10, anZam]

1990 [واحد ١١ باب ١٠ أنظم]

1991 And it hath four stations. The first station of the first is:

1991 وله اربع مراتب الأول فى الأول

1992 In the Name of God, the Most Orderly, the Most Orderly.

1992 بسم الله الأنظم الأنظم

1993 There is no God but He, the Most Orderly, the Most Orderly. Say: God is more orderly than any possessor of order. None in the heavens or on earth or between them can escape the sovereignty of His command. He createth what He willeth by His command. Verily He is the Ordainer, the Orderly, the All-Perfect.

1993 لا اله الا هو الأنظم الأنظم قل الله انظم فوق كل ذى انظام لن يقدر ان يمتنع عن ملك سلطان انظامه من احد لا فى السموات و لا فى الأرض و لا ما بينهما يخلق ما يشاء بامر الله كان نظاما ناظما نظيما

1994 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lieth between them. Say: All bow down in adoration unto Him. And praise be to God, unto Whom offer praise all who are in the heavens and who are on earth. Say: All stand obedient before Him.

1994 سبحان الذى يسجد له من فى السموات و من فى الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذى يسبح له من فى السموات و من فى الأرض قل كل له قانتون

1995 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, and the One from Whose grasp nothing

1995 شهد الله انه لا اله الا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحى و يميت ثم يميت و يحى و انه هو حى لا يموت و ملك لا يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا فى السموات و لا

escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath power over all things.

في الأرض ولا ما بينهما يخلق ما يشاء بامر الله
كان على كل شيء قديراً و

- 1996 Blessed is He unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. There is no God but He, the Mighty, the Well-Beloved. Exalted is He unto Whom belongeth the dominion of the heavens and of the earth and of what lieth between them. There is no God but He, the Omnipotent, the Self-Subsisting.

1996 تبارك الذي له ما في السموات والأرض وما
بينهما لا إله إلا هو العزيز المحبوب و تعالى الذي
له ملك السموات والأرض وما بينهما لا إله إلا
هو المهيمن القيوم

- 1997 Say: Who created the heavens and the earth and what lieth between them, if ye have knowledge? They will surely answer. Say: How then do ye not believe in Him upon Whom God hath sent down His verses? Say: Unto Whom belongeth all that is in the heavens and on earth and what lieth between them, if ye bear witness? They will surely answer: God. Say: How then do ye not attain certitude in Him upon Whom God hath sent down His verses? And how do ye seek to prevent what God hath ordained for Him from His presence?

1997 قل من خلق السموات والأرض وما بينهما ان
انتم تعلمون سيقولن قل فكيف بمن نزل الله عليه
الايات لا تؤمنون قل لمن في السموات والأرض
وما بينهما انتم تشهدون سيقولن الله قل فكيف
انتم بمن نزل الله عليه الايات لا توقنون وما قدر
الله له من قبل من عنده تمنعون

- 1998 Say: Ye know not your beginning nor your end, else ye would not have remained veiled in the days of God. Say: We have indeed originated you and your religion aforetime, but on that day ye knew it not. That is the Day of Resurrection, but ye fail to witness it. Say: Ye have no way in your religion except that when ye hear the verses of God ye should attain certitude through them by means of five proofs that were decreed aforetime in the Book and are with those endowed with knowledge. Will ye not then remember?

1998 قل انكم لا تعلمون مبدئكم ولا منتهيكم والا ما كنتم
في ايام الله محتجبين قل انا قد بدئنا و دينكم من
قبل ولكنكم انتم يومئذ لا تعلمون ذلك يوم القيمة
وليكنكم انتم لا تشهدون قل انتم لا سبيل لكم في
دينكم الا و حين ما تسمون ايات الله بها توقنون
بدلائل خمسة قد حكمت من قبل في الكتاب ثم
عند الذين اوتوا العلم افلا تتذكرون

- 1999 It hath been revealed in the Qur'an that none but God can bring forth a verse. How then do ye, after hearing and beholding these verses by God's command, fail to attain certitude, though ye profess belief in that which God hath revealed aforetime. Were such utterance possible to any besides Him, wherefore in all the years from the revelation of the Qur'an until the year of deprivation have ye witnessed no sign from any soul? Say: Nay, by God! Who besides God could reveal a single verse? Yet ye remain veiled from that which God hath willed. Say: God proved His religion of Muhammad in the Qur'an only through your inability to produce verses like unto it, if ye be of the truthful. How is it ye bring not forth a verse, and after witnessing your own powerlessness, how is it ye believe not? Say: Should all who dwell on earth gather together to produce the like of a single verse We have sent down in this Book, they would fail and prove powerless, even were they the most learned among men.

1999 قد نزل في الفرقان ان غير الله لن يقدر ان ياتي
بآية فكيف انتم بعد ما تسمعون و تنظرون الى
تلك الايات بامر الله لا توقنون ان انتم من قبل
بما نزل الله مؤمنون و ان يمكن ذلك الشان من
عند احد فانتم من حين ما نزل الفرقان الى سنة
الغريس انتم من عند احد اية تشهدون قل كلا
ثم كلا من يقدر ان ينزل من يد قبل من آية غير
الله ولكنكم انتم عما قد اراد الله محتجبون قل الله
ما استدل من قبل في الفرقان على دين محمد الا
بعجزكم عن ايات الفرقان ان انتم بالحق مؤمنون
كيف لا تاتون بآية و بعد ما تشهدن عجزكم فكيف
لا تؤمنون قل لو اجتمع من على الأرض كلها
ان ياتوا بمثل اية قد نزلناها في ذلك الكتاب لن
يستطيعوا و لن يقدروا و لو كانوا على الأرض
عالمين

2000 Say: If ye doubt this, then bring forth a verse - yet ye cannot and are powerless, even were ye the most capable on earth. Thus doth God demonstrate your impotence and establish His verses in the Book for those endowed with knowledge who believe in God and His signs. Say: If ye claim one proof sufficeth not, how is it ye believe not in what God revealed aforetime in the Surih of the Spider? This was sent down by God, the Protector, the Self-Subsisting. "Is it not enough for them that We have sent down unto thee the Book which is recited to them? Verily in this is a mercy and a reminder to people who believe." If ye believed in this before, then upon hearing God's verses ye would now believe in truth. Say: These verses are greater than the verses of all the Prophets combined. Were God's verses in the Qur'an not greater, He would not have abrogated through them what was revealed to previous Prophets of their religion. Yet ye reflect not upon God's verses nor wish to be guided.

2000 قل ان انتم في ريب في هذا فلتاتين بآية لا تستطيعين ولا تقدرن ولو كنتم على الأرض قادرين كذلك يريكم الله عجزكم ويثبت آياته في الكتاب للذينهم اوتوا العلم وهم بالله و آياته مؤمنون قل ان تقولون تلك حجة واحدة لن يكفينا كيف انتم بما نزل الله من قبل في سورة العنكبوت لا تؤمنون هذا ما نزل من قبل من عند الله المهيمن القيوم او لم يكفهم انا انزلنا اليك الكتاب و يتلى عليهم ان في ذلك الرحمة و ذكرى لقوم يؤمنون ان انتم بذلك من قبل مؤمنون فحين ما تسمعون آيات الله فاذا بالحق يؤمنون قل ان تلك الايات لا تكبر عن آيات النبيين كلهم اجمعون و لو لم يكن آيات الله في الفرقان اكبر لم يرفع الله بها ما نزل على النبيين من دينهم ولكنكم لا تتفكرون في آيات الله ولا تريدون ان تهتدون

2001 Say: When one desires to enter your religion, how do ye prove it? Have ye any proof besides the Qur'an? Little do ye remember! When all that ye relate and claim that none who wishes to enter your religion shall be heard except he witness a manifest proof that renders all the world powerless - yet God's proof is the Qur'an, before which all are powerless. Through it did God establish the religion of Islam before, and through it did He manifest the succession of those who were witnesses after the Messenger. Yet ye remain veiled from your beginning and your end. If ye say your proof through the Qur'an is incomplete for those who wish not to enter Islam, after it was perfected in the sight of God and those endowed with knowledge, how then will you, on that Day, fail to enter into the true religion through the Bayan? Say: We desire naught but to guide you, were you but believers in God's signs.

2001 قل اذا اراد احد ان يدخل في دينكم ان انتم كيف تستدلون هل عندكم من حجة دون الفرقان ان انتم قليلا ما تتذكرون اذ كل ما انتم يروون ثم تقولون لن يسمع منكم من اراد ان يدخل في دينكم الا و ان يرى حجة ظاهرة يعجز عنها كل العالمون و ان حجة الله الفرقان من قبل من بعد كل عنه عاجزون به قد ثبت الله دين الاسلام من قبل و به قد اظهر ولاية الذين هم شهداء من بعد الرسول و لكنكم انتم عن مبدئكم و منتهيكم محتجبون ان تقولون حجتنا لم يكمل على من لم يرد ان يدخل في الاسلام بالفرقان فكيف يسئل الله عن العالمين بعد ما نزل الفرقان بانكم انتم في دين الحق لا تدخلون و ان كملت حجة ربكم بالفرقان على من لم يدخل في الاسلام بعد ما كملت عند الله و عند الذين اوتوا العلم فكيف انتم يومئذ بالبيان في دين الحق لا تدخلون قل انا ما اردنا الا ان نهديكم و لولا كنتم بآيات الله مؤمنين فاذا انتم عند الذين اوتوا العلم في الحيوه الاولى ما كنتم بمؤمنين

2002 Even as in your first life you were not among those endowed with knowledge who believed, after your death you shall surely witness that whereof you were warned. Fear ye God in the days of Truth, then be ye God-fearing. Verily, the example

2002 و انكم من بعد موتكم لتشهدن ما انتم عنه تحذرون فلتتقن الله في ايام الحق ثم تتقون فان مثل الحق كمثل ظهور محمد من قبلهم من عباد قد و عدوا باسم احمد فلما جاءهم بالبينات من عند ربه فاذا

of the Truth is as the example of Muhammad's appearance to those servants who were promised in the name of Ahmad. But when He came to them with clear proofs from their Lord, they remained expectant. Likewise were those who were promised Muhammad in the latter days, after God had sent down verses in truth, yet they await in vain. Say: This is the Day of Resurrection wherein you all shall be brought before God, your Lord, even as you turn away from your Lord's proof. Some among you believe, while others believe not. From the beginning of your lives until their end you labored that God might be pleased with you, your Lord, that you might enter Paradise after death. But can His good-pleasure be manifested save through His Proof?

هم الى حينئذٍ منتظرون كذلك الذي قد وعدوا
بمحمد في الآخر بعد ما قد نزل الله الايات بالحق
فاذا هم بغير حق منتظرون قل هذا يوم القيمة
انتم كلکم على الله ربکم تعرضون بما تعرضون على
وجه ربکم فبعض منکم مؤمنون وبعض منکم غير
مؤمنون انتم قد علمتم من اول عمرکم الى اخره
ليرضى الله عنکم وربکم وانتم من بعد موتکم في
الرضوان تدخلون و هل يظهر رضاء الا من عند
حجته

2003 How then do you ponder upon your own creation while you observe night and day? Say: God is indeed independent of all that is in the heavens and earth and whatsoever lieth between them, but ye are in need of God's guidance. Unless God guide you, ye cannot guide yourselves. He who turns to the words of the true Imams - from him are ye veiled, though ye imagine yourselves sincere in your religion. Nay, by no means! Can one possessed of clear proof from his Lord, manifesting such verses as leave all worlds powerless, be compared to one who cannot produce the like thereof? Why do ye not reflect? Say: That which God revealed aforetime to Muhammad over twenty-three years - ye read it not in those days. Should God so will, He would reveal unto me in a day and night that which, if ye doubt, then come ye into God's presence and bear witness. Say: Those who hear God's verses on the first day are indeed tried.

فالمکم كيف اتمفكرون في خلق انفسکم وانتم
بالليل والنهار لتعلمون قل ان الله لغني عما
في السموات والارض وما بينهما ولكنکم
انتم بهدي الله مفتقرون الا يهديکم الله انتم لا
تستطيعون ان تهتدون من يرجع بقول الله الحق
انتم عنه محتجبون وانتم تحسبون انکم في دينکم
مخلصون کلا ثم کلا فمن یکن علی بينه من
عند ربه مثل تلك الايات التي يعجز عنها کل
العالمون کمن لا یقدر ان یأتی بمثلها فمالکم كيف
لا تتفكرون قل ما نزل الله من قبل علی محمد
في ثلث وعشر ... سنة ما انتم یومئذ تقرؤن لو
شاء الله لينزلن علی في ثلث يوم و ليله ان انتم في
ريب من هذا فاذا انتم تحضرون بين یدی الله ثم
تشهدون قل ان الذين یسمعون ايات الله في يوم
الاول فاولئك لمبتلون

2004 Those who have believed in the Truth and were sincere for God's sake - these are they who shall triumph with God. But those who heard God's verses on the first day yet believed not in God's Cause are like those beforetime who were given knowledge yet remained veiled from what God had revealed concerning their religion. We have explained their mention in their religion, for they cannot muster proofs of their faith unless they believe in God and His signs and are certain of the Truth. Thus have they no proof before their Lord save that they say: Glory be to Thee, O God! Forgive us and turn unto us, for Thou art the All-Forgiving, the Merciful. Thou art independent of all that is in the heavens and on earth and whatsoever lieth between them. They who have believed in Thee and in Thy signs - these are they upon whom Thou hast

ان الذينهم امنوا بالحق فكانوا لله مخلصين فاولئك
الذينهم عند الله لفائزون وان الذين قد سمعوا ايات
الله في يوم الاول و ما كانوا بامر الله مؤمنين
فاولئك مثلهم کمثل الذين اوتوا العلم من قبلهم
هم بما قد نزل الله من قبل في دينهم محتجبون انا
قد بينا ذکرهم في دينهم بانهم علی دلائل دينهم
لا يستطيعون الا و هم بالله و اياته يؤمنون ثم
بالحق یوقنون فاذا لا حجه لهم عند ربهم الا و هم
یقولون سبحانک اللهم فاغفر لنا و تب علينا فانک
انت العفو الغفار الرحيم کنت غنيا عما في السموات
والارض و ما بينهما و الذينهم بک ثم باياتک

bestowed Thy grace and whom Thou hast numbered among Thy guided servants.

مؤمنون فاولئك الذين قد مننت عليهم بفضلك و جعلتهم من عبادك المهتدين

2005 Verily those who were veiled from meeting Thee on the Day of Resurrection, after what was revealed in the Furqan aforetime - these are they against whom Thy proof hath been completed. If Thou shouldst judge them with justice - verily Thou art the Most Just of the just. And if Thou shouldst forgive them through Thy grace - verily Thou art the Most Excellent of the excellent ones.

2005 و ان الذين قد احتجبوا عن لقاءك يوم القيمة بعد ما قد نزلت في الفرقان من قبل فاولئك هم قد تمت حجتك عليهم ان تحسبهم بالحق فانك انت الاعديلين و ان تغفرن لهم بفضلك فانك انت افضل الافضلين

2006 Glory be unto Thee, O God! Thou dost guide all who are in Islam unto the path of certain truth. Thou didst bring them forth aforetime through Thy command "Be!" and Thou wilt cause them to return unto Thee through Thy command. Verily, Thou hast power over all things.

2006 سبحانه اللهم تهدين كل من في الآ سلام الى صراط حق يقين قد بدتهم من قبل بامرک کن فيكون و ترجعهم اليك بامرک کن فيكون و ترجعهم اليك بامرک انك كنت على كل شيء قديراً

2007 The Second in the Second

2007 الثاني في الثاني

2008 In the Name of God, the Most Orderly of the Most Orderly

2008 بسم الله الأنظم الأنظم

2009 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and the Sovereignty, Thine the Grandeur and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Similitudes, Thine the Stations and the Sublimity, Thine the Strength and the Action, Thine the Mercy and the Grace, Thine the Authority and the Justice, Thine the Greatness and the Independence, Thine the Pride and the Splendor, Thine the Might and the Invincibility, Thine the Power and the Exaltation, Thine the Joy and the Gladness, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Cause and creation.

2009 سبحانه اللهم يا الهى لا شهدك و كل شيء على انك انت لا اله الا انت وحدك لا شريك لك لك الملك و المليكوت و لك العز و الجبروت و لك القدرة و الالهوت و لك القوة و الياقوت و لك السلطنة و التاسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك الوجهه و لك المثل و الأمثال و لك المواقع و الأجلال و لك القوة و الفعّال و لك الرحمة و الفضال و لك السطوة و العدل و لك العظمة و الاستقلال و لك الكبرياء و الاستجلال و لك العزة و الامتناع و لك القوة و الارتفاع و لك الهجة و الأبتهاج و لك ما احبته او تحبته من ملكوت امرک و خلقتك

2010 Thou hast ever been before all things, and wilt ever be after all things, and art the Creator of all things, and the Essence after all things. Not an atom escapeth Thy knowledge in the heavens or on earth or whatsoever lieth between them, nor is anything impossible for Thee in the Kingdom of Command or Creation or whatsoever lieth beneath them. Thou hast ever been one God, Single, Eternal, Ever-Living, Self-Subsisting, Sovereign, All-Powerful, Holy, Everlasting, Invincible, Transcendent, Exalted. Thou hast taken neither consort nor offspring, nor hast Thou any partner in what Thou hast created, nor any protector in what Thou hast fashioned. Through Thy power Thou

2010 لم تزل كنت كائنا قبل كل شيء و كينونا بعد كل شيء و مكونا لكل شيء و يكنا بعد كل شيء لن يعزب من علمك من شيء لا في السموات و لا في الأرض و لا ما بينهما و لا يعجزك من شيء لا ملكوت الأمر و لا الخلق و لا ما دونهما لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً ابداً ممتنعاً متعالياً مرتفعاً ما اتخذت لنفسك صاحبة و لا ولداً و لم يكن لك شريك فيما خلقت و لا ولى فيما صنعت قد خلقت بقدرتك كل شيء

hast created all things and ordained them according to a measure. Through Thy will Thou hast fashioned all things and formed them according to a form.

و قدرته تقديراً و صورت بارادتك كل شيء و صورته تصويراً

- 2011 Glory be unto Thee and exalted art Thou! Hallowed be all Thy names and exalted be Thy likenesses in all that pertaineth to them and is upon them. Thou dost ever give life and cause death, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or whatsoever lieth between them. Thou createst what Thou wilt by Thy command. Verily, Thou hast power over all things.

2011 سبحانك و تعاليت تقدست اسمائك كلها و تعالت امثالك بما فيها و عليها لم تزل تحي و تميت و انتك و انت حي لا تموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات و لا في ولا في الأرض و لا ما بينهما تخلق ما تشاء بامرك انتك كنت على كل قديراً

- 2012 Therefore, O God, send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection with the signs of Thy power, with the Most Splendid of all Thy Splendors, the Most Majestic of all Thy majesty, the Most Beautiful of all Thy beauty, the Most Grand of all Thy grandeur, the Most Luminous of all Thy light, the Most Merciful of all Thy mercy, the Most Perfect of all Thy words, the Greatest of all Thy names, the Most Glorious of all Thy glory, the Most Potent of all Thy will, the Most Penetrating of all Thy knowledge, the Most Powerful of all Thy might, the Most Pleasing of all Thy utterance, the Most Noble of all Thy nobility, the Most Enduring of all Thy sovereignty, the Most Exalted of all Thy exaltation, the Most Generous of all Thy signs, and of all that Thou art in Thy names and attributes, that which befitteth the sublimity of Thy holiness, the elevation of Thy glory, the expansion of Thy mercy, the invincibility of Thy Word, and the joy of Thy creation.

2012 فلتصلين اللهم على من تظهرنه يوم القيمة بايات قدرتك من كل بهائك ابيهآ و من كل جلالك اجله و من كل جمالك اجمله و من كل عظمه اعظمها و من كل نورا نوره و من كل رحمه او سعهآ و من كل كلماتك اتمها و من كل اسمائك اكبرها و من كل عزتك اعزها و من كل مشيتك امضاها و من كل علمك انفذه و من كل قدرتك اقدرها و من كل قولك ارضاه و من كل شرفك اشرفه و من كل سلطانك ادومه و من كل علائك اعلاه و من كل اياتك اكرمها و من كل ما انت عليه من اسمائك و امثالك ما ينبغي لعلو قدسك و سمو عزك و ارتفاع رحمتك و امتناع كلمتك و ابتهاج خلقك

- 2013 Verily, Thou art the Munificent, the Kind, verily Thou art the Bestower, the Gracious.

2013 انتك كنت جوادا لطيفا و انتك كنت و هابا لطيفا

- 2014 The Third in the Third

2014 الثالث في الثالث

- 2015 In the Name of God, the Most Orderly of the Most Orderly

2015 بسم الله الأنظم الأنظم

- 2016 Praise be to God Who hath risen in His ascendancy above all contingent things, Who hath elevated Himself in His exaltation above all created things, Who hath made Himself invincible in His might above all existing things, Who hath manifested Himself in His revelation above all atoms, and Who hath demonstrated His power above all who dwell in the kingdoms of earth and heaven. All His creation beareth witness that there is none other God but Him, the One, the All-Compelling.

2016 الحمد لله الذي قد استعلى بعلوه فوق كل الممكات و استرفع بارتفاعه فوق كل الموجودات و استمتع بامتناعه فوق كل الكائنات و استظهر باظهاره فوق كل الذرات و استقدر باقتداره فوق كل من في ملكوت الأرض و السموات فاستشهده و كل خلقه على انه لا اله الا هو الواحد الظهار

- 2017 He hath chosen an impregnable Essence, a resplendent Abstraction, a pristine Reality, an essential Camphor-like Nature, and

an ornate Identity. Then He revealed Himself to it through it by itself and cast into its essence the likeness of its own being. Thus were His signs made manifest through it and His heavens and earth were filled thereby - verily there is none other God but Him, the One, the Luminous.

2017 و قد اصطفى جوهره منيعة و مجردية بهيه و كينونية ساذجية و كفورية ذاتية و انية طرزيه ثم تجلى لها بها بنفسها و التي في هويتها مثال ذاتها فاذا قد ظهرت منها اياته و ملات بها سمائه و ارضه على انه لا اله الا هو الواحد التوار

2018 The creation of what He hath created hath returned by His command, and the creation of what He hath fashioned hath been originated by what He hath sent down in His Book. I praise Him with praise wherewith none of His creation hath praised Him, and I thank Him with thanks wherewith none of His servants hath thanked Him, for having made us recognize His Self on the day of His manifestation and guided us to His religion through the signs of His concealment.

2018 قد رجع خلق ما خلق بامر و بدع خلق ما صنع بما نزل في كتابه فاستحمده حمدا ما حمده احد من خلقه و استشكره شكرا ما شكره احد من عباده على ما قد عرفنا نفسه يوم ظهوره و هداانا الى دينه بايات بطونه

2019 Unto Him be praise - radiant praise shining forth from the horizon of sanctity and glory, and rising from the precincts of might and beauty - praise that filleth the heavens with the manifestations of His mercy and the earth with the wonders of His bounty, and all that lieth between them and beneath them, as befitteth the sublimity of His mighty glory and the exaltation of His august majesty, that all may testify that there is none other God but Him.

2019 فله الحمد حمدا اشعشعانيا مشرقا عن افق القدس و الجلال و مطلقا عن ساحه العز و الجمال حمدا يملأ السموات من ظهورات رحمته و الأرض من بدايع موهبته و ما بينهما و ما دونهما ما ينبغي لسمو عز قدرته و علو مجد عظمته ليستشهدن كل على انه لا اله الا هو

2020 He hath sent down in the Bayan the measures of all things, verifying that the Essence of the Seven Letters is His servant and His Word, through whom He hath manifested whatsoever He hath willed of the paths of His Cause and the wonders of His remembrance, that all may testify that there is none other God but Him, the One, the All-Originating.

2020 قد نزل في البيان مقادير كل شيء على ان ذات حروف السبع عبده و كلمته و اظهر به ما شاء من مناهج امره و بدايع ذكره ليستشهدن كل على انه لا اله الا هو الواحد الفطار

2021 The Fourth in the Fourth

2021 الرابع في الرابع

2022 In the Name of God, the Most Orderly of the Most Orderly

2022 بسم الله الأنظم الأنظم

2023 Praise be to God, beside Whom there is none other God, the Most Orderly, the Most Orderly. And verily all glory from God be upon the Primal Unity and upon him who resembleth that One wherein naught is seen save the First One. And furthermore, I testify that God, glorified be He, hath ordained the ways of all things through the wondrous crafting of His wisdom and the ordering system of the kingdom of His power. Nothing is seen except that it, through its own essence, indicateth His transcendent oneness and exalted eternality. He hath ordained for all His creation wondrous systems in their transformation and formation, and none can reckon what He hath manifested of the systems of His wondrous creation and the crafting of His marvelous Command.

2023 الحمد لله الذي لا اله الا هو الأنظم الأنظم و انما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان الله سبحانه قد قدر مناهج كل شيء بصنع بديع حكمته و انتظام نظم ملكوت قدرته فلا يرى من شيء الا و انه هو بشيئته يدل على امتناع وحدانيته و ارتفاع صمدانيته و قد احب لكل خلقه بدايع النظم في متقلبهم و مسويهم و لا يقر ان يحصى احد ما قد اظهر من نظم عجائب خلقه و صنع بدايع امره

- 2024 And thou, according to thy capacity in the balance of thy cause and the ordering of thy secret and manifest affairs in thy turning to God thy Lord, and what God hath manifested unto thee from His presence of the stations of His Cause and the manifestations of His grace - observe thou all things with the eye of truth. For in all existence there is but a single thread by which all are moved and stilled. This is the Command of God from the Manifestation of His Self in every Revelation, that thou shouldst not be veiled in a later Revelation by the former one, for that which is manifest in them is one Command from God, glorified be He.
- 2025 Therefore, in every Revelation, He causeth the dwellers of the previous Revelation not to enter into the subsequent Revelation since it profiteth them not, and they are judged as being without truth. For the likeness of such creation is as mirrors, and the likeness of what appeareth in the Revelations is as the sun - were God to cause it to rise endlessly, it would still be one sun. Likewise, were God to manifest endlessly the Primary Manifestations from His presence, that which is manifest in them would be one Command.
- 2026 Thus hath it been revealed in the tradition regarding the mention of the Proof: "Whoso desireth to behold from Adam to the Seal, let him behold Him," for all stand by one Command, and that Command is with Him. Nay, the Command is more exalted and sublime in the view of one who looketh with the eye of unity, for such an observer seeth naught save the Face of God, and thus speaketh not of created limitations.
- 2027 Similarly, perceive thou the shadow through the shadow, and seek assistance through God and His most beautiful Names, that thou mayest be, on the Day of Resurrection, among the believers. Remember thou God, thy Lord, in every moment, before every moment, and after every moment. And send thou blessings upon the guides of His Cause in every condition, before every condition, and after every condition.
- 2028 [Vahid 11, Bab 11, aktab]
- 2029 And it hath four stages. The first in the first:
- 2030 In the Name of God, the Most Inscribed, the Most Inscribed.
- 2031 There is no God but He, the Most Inscribed, the Most Inscribed. Say: God is more Inscribed than every possessor of Inscription. None in the heavens or the earth or what lieth between them can escape from the dominion of His supreme
- 2024 و انت انت على ما استطعت في اعتدال امرك ونظم شرك وعلايتك في توجهك بالله ربك وما قد اظهر الله لك من عنده من مواقع امره ومظاهر طوله فلتراقبن كل بعين الحق فان في كل الوجود خيط واحد كل بذلك الخيط متحركون وساكنون
- 2025 وذلك امر الله من عند مظهر نفسه في كل ظهور بان لا تحتجب في ظهور الاخر بالاول فان الظاهر فيها امر واحد من الله سبحانه ولذا عند كل ظهور ويجعل سكان ظهور قبله بما لا يدخلون في ظهور بعده بما لا ينفعهم عندهم وليحكم عليهم بغير الحق اذ مثل ذلك الخلق كمثل المرايا ومثل الظاهر في الظهورات كمثل الشمس لو يطلعها الله بما لا نهاية انها هي شمس واحدة كذلك لو يظهرن الله الى ما لا نهاية من اولي المظاهر من عنده فان مالمظاهر فيها امر واحد
- 2026 ولذا قد نزل في الحديث في ذكر الحجة من اراد ان ينظر من ادم الى خاتم فلينظر فيه لان كل قائمون بامر واحد وذلك الامر عنده بل ان الامر ارفع واعلى عند من ينظر بنظر التوحيد اذ ذلك الناظر لا يرى الا وجه الله فاذا لا يذكر بحدود الخلقه
- 2027 وكذلك فلتستدركن الظل بالظل ولتستعين بالله وباسمائه الحسنى ان لا تكونن يوم القيمة الا من المؤمنين ولتذكرن الله ربك في كل حين وقبل حين وبعد حين ولتصلين على ادلاء امره في كل شأن وقبل شأن وبعد شأن
- 2028 [واحد ١١ باب ١١ أكتب]
- 2029 وله اربع مراتب الاول في الاول
- 2030 بسم الله الأكتب الأكتب
- 2031 لا اله الا هو الأكتب الأكتب قل الله اكتب فوق كل ذي كتاب لن يقدر ان يمتنع عن ملك سلطان كتابه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله

authority. He createth what He willeth by His Command. Verily, He hath ever been a Supreme Writer, writing supremely. Glorified be He before Whom prostrateth whosoever is in the heavens and the earth and what lieth between them. Say: All are humbly obedient unto Him. God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Sovereignty, then the Rule and the human realm.

كان كتابا كاتباً كتباً سبحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله أنه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة والآهوت ثم القوة والياقوت ثم السلطنة والناسوت

2032 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath power over all things.

2032 يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً

2033 Blessed is He unto Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. There is no God but He, the Mighty, the Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever is between them. There is no God but He, the All-Protecting, the Self-Subsisting.

2033 و تبارك الذي له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

2034 Say: Verily God shall ordain the destinies of all things for you. Will ye not then be thankful? Say: That which the Tree of Truth writeth is that which God hath written for you. Will ye not then love to behold what God hath written? Say: That which He Whom God shall make manifest writeth is that which God, your Lord, writeth for you. Do ye not then believe with certainty in that which God had written for you before the creation of the heavens and the earth and whatsoever is between them? Say: Yea, by our Lord, the All-Protecting, the Self-Subsisting! We are believers in that which is written. There is no altering the command of God. This is what the Point of the Bayan hath written in His latter days, and verily we all believe in His beginning and His end.

2034 قل ان الله ليكتبن مقادير كل شيء لكم افلا تشكرون قل ما يكتب شجرة الحقيقة ذلك ما كتب الله لكم افلا تحبون الى ما كتب الله تنظرون قل ما يكتب من يظهره الله ذلك ما يكتب الله لكم ربكم افانتم بما قد كتب الله لكم قبل خلق السموات والأرض وما بينهما لا توقنون قل بلى وربنا المهيمن القيوم انا بما يكتب مؤمنون لا تبديل لامر الله ذلك ما قد كتب نقطه البيان في اخيرة انا كل في اوليه ثم اخيرة لمؤمنون

2035 Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a radiant portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection an illustrious portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a beauteous portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a mighty portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a luminous portion. Glory be unto Thee, O God! Grant unto Him Whom

2035 سبحانك اللهم هب من تظهره يوم القيمة ظاهراً سبحانك اللهم هب من تظهره يوم القيمة حظاً جليلاً سبحانك اللهم هب من تظهره يوم القيمة حظاً جميلاً سبحانك اللهم هب من تظهره يوم القيمة حظاً عظيماً سبحانك اللهم هب من تظهره يوم القيمة حظاً منيراً سبحانك اللهم هب من تظهره يوم القيمة حظاً رفيعاً سبحانك اللهم

Thou shalt manifest on the Day of Resurrection an exalted portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a glorious portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection an impregnable portion. Glory be unto Thee, O God!

هَبْ مِنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ حَظًّا عَزِيزًا سُبْحَانَكَ
اللَّهُمَّ هَبْ مِنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ حَظًّا مُنِيعًا

2036 Grant unto Him Whom Thou shalt manifest on the Day of Resurrection an all-encompassing portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a well-pleasing portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection an authoritative portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a sovereign portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a gracious portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a transcendent portion. Glory be unto Thee, O God! Grant unto Him Whom Thou shalt manifest on the Day of Resurrection a generous portion.

2036 سُبْحَانَكَ اللَّهُمَّ هَبْ مِنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ حَظًّا
مُحِيطًا سُبْحَانَكَ اللَّهُمَّ هَبْ مِنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ
حَظًّا رَاضِيًا سُبْحَانَكَ اللَّهُمَّ هَبْ مِنْ تَظْهِرُهُ يَوْمَ
الْقِيَامَةِ حَظًّا سَلِيطًا سُبْحَانَكَ اللَّهُمَّ هَبْ مِنْ تَظْهِرُهُ
يَوْمَ الْقِيَمَةِ حَظًّا مَلِيكًَا سُبْحَانَكَ اللَّهُمَّ هَبْ مِنْ
تَظْهِرُهُ يَوْمَ الْقِيَمَةِ حَظًّا لَطِيفًا سُبْحَانَكَ اللَّهُمَّ هَبْ
مِنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ حَظًّا عَلِيًّا سُبْحَانَكَ اللَّهُمَّ
هَبْ مِنْ تَظْهِرُهُ يَوْمَ الْقِيَمَةِ حَظًّا كَرِيمًا

2037 O ye who are the first-fruits of the Bayan! Ye should know that the training of your children is the greatest of your steps in your sight; for through this, on the Day of Resurrection, shall ye be exalted in the presence of your Lord. That which He Whom God shall make manifest writeth—this is the best of what all writers can write, nay, of what was written aforetime by all writers—according as it is ascribed unto His own Self, not according to that whereunto ye bear witness.

2037 اِنْ يَا اَوَّلِي الْبَيَانِ فَلْتَعْلَمَنَّ دَرِيَاتَكُمْ خُطُوتَكُمْ اَكْبَرُهَا
عِنْدَكُمْ فَانْتُمْ اَنْتُمْ بِذَلِكَ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ
تَتَعَزَّوْنَ مَا يَكْتُبُ مِنْ تَظْهِرُهُ اللَّهُ ذَلِكَ خَيْرٌ مَا
يَكْتُبُهُ كُلُّ الْكَاتِبِينَ اَوْ مَا قَدْ كَتَبَهُ قَبْلَ كُلِّ
الْكَاتِبِينَ بِمَا يَنْسَبُ اِلَى نَفْسِهِ لَا بِمَا اَنْتُمْ عَلَيْهِ
تَشْهَدُونَ

2038 Say: God hath bestowed upon you knowledge and the art of writing; by these are ye ennobled, if ye write that which descendeth from His presence. Otherwise it is not meet for you to write from the Point from which God created you and traced your line, while ye are writing in the path of God. Whoso writeth a verse of the Bayan in the fairest script, well-pleasing, God shall cause him to enter Paradise of His bounty. Verily He is the All-Prevailing, the Best-Beloved.

2038 قُلْ اِنَّ اللَّهَ قَدْ وَهَبَكُمْ الْعِلْمَ وَالْخَطَّ اَنْتُمْ بِهَا تَتَعَزَّوْنَ
اِنْ اَنْتُمْ مَا يَنْزِلُ مِنْ عِنْدِهِ تَكْتُبُونَ وَاَلَا لَمْ يَحْلَلْ
لَا نَفْسُكُمْ اِنْ تَكْتُبْنَ مِنْ نَقْطِهِ قَدْ خَلَقَكُمْ اللَّهُ وَ
خَطَّكُمْ بِمَا اَنْتُمْ فِي سَبِيلِ اللَّهِ تَكْتُبُونَ مَنْ يَكْتُبُ
آيَةً مِنَ الْبَيَانِ عَلَى احْسَنِ خَطٍّ مُحِبُّوبٍ لِيَدْخُلَنَّهُ
اللَّهُ فِي الرِّضْوَانِ مِنْ فَضْلِهِ اِنَّهُ هُوَ الْمُهَيْمِنُ الْمُحِبُّوبُ

2039 Say: A Book from the Point of the First is not to be equalled by the books of all that are upon the earth. Ye should magnify the Book of God. If He Whom God shall make manifest write unto you, this is greater with God than that all who are upon the earth should write unto you. For all creation, in the sight of Him Whom God shall make manifest, is but a creation; and their writings are a creation in the presence of Him that wrote them. Be ye, then, of them that perceive in your Cause, and thereby come to know.

2039 قُلْ اِنَّ كِتَابًا مِنْ عِنْدِ نَقْطَةِ الْاَوَّلَى لَمْ يَعْدَلْ كِتَابَ
مَا عَلَى الْاَرْضِ اَنْتُمْ كِتَابُ اللَّهِ لَتَتَعَزَّوْنَ اِنْ يَكْتُبُ
اِلَيْكُمْ مِنْ يَظْهِرُهُ اللَّهُ رَفَعَهُ ذَلِكَ اَكْبَرُ عِنْدَ اللَّهِ مِنْ
اِنْ يَكْتُبْنَ اِلَيْكُمْ كُلٌّ مَا عَلَى الْاَرْضِ مِنْ ذَا مَلِكٍ
اِذْ كُلُّ خَلْقٍ عِنْدَ مَنْ يَظْهِرُهُ اللَّهُ وَ كِتَابُهُمْ خَلْقٌ
عِنْدَ كِتَابِهِ اَنْتُمْ فِي اَمْرِكُمْ تَبْصُرُونَ ثُمَّ بِهِ تَعْلَمُونَ

- 2040 Were any one to possess all that is upon the earth and be given that he might possess a single line traced by Him Whom God shall make manifest, then would the one who came be the loser, and the one who received be uplifted—this is of the bounty of God, that perchance ye may know the worth of the words of God. Were this from the Tree of Truth, its station with God would be even such as this—how much more, when its station is His very Self! Will ye not, then, be assured of the measure of God? Be ye assured, and then before Me prostrate yourselves.
- 2041 Train ye your children from their tender years in the wondrous beauty of your scripts, learned from them that write with the most inviolable glory and manifest the most excellent workmanship. Train them therein according to the truth of what ye are able to do; yet grieve them not, for they are drawn only by that whereby they are nurtured.
- 2042 Glory be to Thee, O my God! Send blessings upon Him Who taught me the most mighty penmanship from Thee, through that knowledge of Thine which encompasseth all things. Verily Thou hast encompassed all things. Say: Until this time hath God not caused the Sun of Truth to shine upon a glory of script so ravishing as that which hath shone forth in this Revelation; there hath come from His presence a line of beloved majesty. This is of the bounty of God upon me, and upon them that look unto the words of God. Who hath power to originate the verses from His presence and write them by His leave? All are powerless before it. This is that wherewith my Lord hath singled me out of His bounty; verily His bounty hath ever been great upon me.
- 2043 Therefore praise be to God in the kingdom of the heavens and of the earth and of whatsoever lieth between them. There is none other God but Him, the All-Prevailing, the Self-Subsisting. And glory be to God in the kingdom of the heavens and of the earth and of whatsoever lieth between them. There is none other God but Him, the Mighty, the Best-Beloved.
- 2044 Say: God loveth the ordering of all things. In all things manifest ye the order of God. If, for example, there be upon your right hand a ring, set ye one upon your left; for this is of the order of God, whereby ye shall be ennobled. And if upon your right arm there be an amulet, and upon the left there be none, this is not of the order of God. Order, then, all your affairs according to that wherewith God hath encompassed you, then within your own selves love that which ye have witnessed. We have seen no house built save according to order, except that wherein We sojourned in the land of Dad.
- لو يملك احد كل ما على الأرض وتوتى بان يملك
خطا من عند من يظهره الله فقد اغتبى الذى
قد اتى وارفع الذى قد اخذ ذلك من فضل الله
لعلمكم قدر كلمات الله تعلمون لو كان هذا من عند
شجرة الحقيقة قدره عند الله مثل هذا وكيف و
قدر نفسه افانتم بقدر الله لا توقنون فلتوقنن ثم بين
يدى تسجدون
- ولتربين درياتكم من صغرهم بدائع خطوطكم من
عند الذينهم على امنع العزيبون واحسن الصنع
يظهرون ولتربينهم فى ذلك على حق ما انتم عليه
تستطيعون ولكنهم لا تحزنوهم الا وما هم به
تجدون ليريون
- سبحانك اللهم صل على من علمنى امنع الخط من
عندك بما قد احطت به علما من عندك انك كنت
بكل شىء محيطا قل الى حينئذ ما اطلع الله شمس
الحقيقة على عز خط مجذوب مثل ما قد اصلع
فى ذلك الظهور واتاه من عنده خط عز محبوب
ذلك من فضل الله على وعلى الذينهم الى كلمات
الله ينظرون من يقدر ان ينشئ الايات من عنده
ويكتبها باذنه كل عنها يعجزون ذلك ما قد خصنى
الله ربى من فضله ان فضله كان على عظيما
- فله الحمد فى ملكوت السموات والأرض وما
بينهما لا اله الا هو المهيمن القيوم والله المجد فى
ملكوت السموات والأرض وما بينهما لا اله
الا هو العزيز المحبوب
- قل ان الله ليحب نظم كل شىء انتم فى كل
شىء نظم الله تظهرون وان مثل هذا ان يكن
فى يمينكم من خاتم فلتجعلن واحدا فى شمائلكم فان
ذلك من نظم الله انتم به تتعززون وان يكن فى
عضدا يمينكم من حرز لم يكن فى عضد الشمائل
من حرز لم يكن من نظم الله فلتنظمن كل اموركم
بما انتم من عند الله لتحيطون به ثم عند انفسكم

- 2045 Say: Likewise order your handwriting in your books, that ye may be drawn thereby. As your pen writeth in the beginning of your book, so write ye in the end thereof, that your script change not while ye walk in the justice of God. Guard your books, and write not therein that which God loveth not to behold—though ye fashion it like unto the ornament of the All-Glorious—and thus preserve yourselves.
- 2046 Say: The measure of your handwriting—if ye love to be just—is this: were one to write a thousand alifs, there should be no change between one alif and another; then is that handwriting but justice in the Book of God. In like manner nurture ye your own selves in spirit and in fragrance.
- 2047 The Second in the Second:
- 2048 In the Name of God, the Most Inscribed, the Most Inscribed
- 2049 Glorified art Thou, O Lord my God! I testify, and all things testify, that Thou art God, there is none other God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and the Ruby, Thine the Sovereignty and the Human Realm, Thine the Majesty and the Grandeur, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Likeness and the Examples, Thine the Stations and the Exaltation, Thine is the Grandeur and Independence, and Thine the Majesty and Glory, and Thine the Might and Invincibility, and Thine the Power and Exaltation, and Thine the Joy and Gladness, and Thine the Sovereignty and Authority, and Thine the Kingdom and Dominion, and Thine the Rule and Sway, and Thine whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and Creation.
- 2050 Thou hast ever been one God, Single, Eternal, Independent, Living, Self-Subsisting, Sovereign, All-Compelling, Holy, Everlasting, Self-Dependent. Thou hast taken unto Thyself neither companion nor son, nor had Thou any partner in what Thou didst create, nor any helper in what Thou didst fashion. By Thy power Thou didst create all things and ordain them according to Thy decree, and by Thy will Thou didst fashion all things and shape them according to Thy design. O God!
- 2051 Make him whom Thou shalt manifest on the Day of Resurrection to be, of all the writings Thou lovest, the most splendid, the most exalted, the most beautiful, the most noble, the most
- لتحبون ما شهدنا بيتا قد عمرت على نظم الا ما
كثا فيه على ارض الضاد لساكنين
- قل ولتنظمن خطوطكم في كتبكم بما انتم به تجذبون
وانما يكتب قلبكم في اول كتابكم فلتكتبن بمثل هذا
في اخر كتابكم لئلا يتغير خطوطكم وانتم في عدل
الله تسلكون ولتحفظن كتبكم ولا تكتبن فيها ما
لا يحبه الله ان ينظر اليه وانتم مثل طرز الأبهى
فيه تصنعون ثم مثل ذلك لتحفظون
- قل ان ميزان خطوطكم ان انتم تحبون ان تعدلون
لو يكتب احد الف الف لم يتغير بين ذلك من
الف فاذا ذلك خط الا عدل في كتاب الله انتم
مثل ذلك في الروح والريحان انفسكم لتربون
- الثاني في الثاني
- بسم الله الأكتب الأكتب
- سبحانك اللهم يا الهى لا شهدنا وكل شيء على
انك انت الله لا اله الا انت وحدك لا شريك لك
لك الملك والملكوت ولك العز والجبروت ولك
القُدرة والآهوت ولك القوة والياقوت ولك
السلطنة والناسوت ولك العزة والجلال ولك
الطلعة والجمال ولك الوجهه والكمال ولك المثل
والأمثال ولك المواقع والأجلال ولك العظمة
والإستقلال ولك الكبرياء والأستجلال ولك
العزة والأمتناع ولك القوة والأرتفاع ولك
البهجة والآبتهاج ولك السلطنة والأقتدار ولك
الملك والمكان ولك السلط والسلطان ولك ما
احببته او تحبته من ملكوت امرك وخلقك
- لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً
قيوماً سلطاناً مهيماً قدوساً دائماً ابداً معتمداً ما
اتخذت لنفسك ص احبه ولا ولداً ولم يكن
لك شريك فيما خلقت ولا ولى فيما صنعت
قد خلقت بقدرتك كل شيء وقدرته تقديراً و
صورت بارادتك كل شيء وصورته تصويراً
- فلتعلمن اللهم من تظهره يوم القيمة من كل خط
تحببه اباه واجله واجمله واشرفه واعظمه و

glorious, the most luminous, the most perfect, the most complete, the most powerful, the most great, the most effectual, the most capable, the swiftest, the most beloved, the most honored, the most sovereign, the most royal, the most elevated, the most sublime, and the most impregnable of all that Thou hast created among the possessors of writing from among Thy servants and the Manifestations from among Thy chosen ones. O my God! Inspire, then, everyone who possesseth a cherished handwriting that none should withhold it lest anyone be veiled from Him Whom Thou shalt make manifest through a writing by which one turneth to Thee in the days of his youth, for that is of Thy grace upon him and upon all Thy creation.

انوره و اتممه و اكمله و اعزّه و اكبره و انفعده و
اقدره و اسرعه و احبيه و اشرفه و اسلطه و املكه
و اعلاه و ارفعه و امنعه بما قد خلقت في ملكك
من اولى الخطايط من عبادك و اولى المطالع من
اوليائك فلتهمن اللهم يا الهى كل من يكن عنده
خط عرّ محبوب ان لا يمنع احد لثلا يحتجب عن
تظهرنه خط من يتوجه به اليك في ايام صغره اذ
ذلك من فضلك عليه و على كل خلقك

2052 For in the ocean of the Bayan is that most exalted Pearl, and Thy purpose in the Bayan is that most resplendent Jewel. All the dwellers of the sea are created, sustained, die and live through it, for this is the Throne of Thy Manifestation and the Seat of Thy Concealment. Through it Thou makest Thyself known to all things. Whoso knoweth Thee through it and turneth to Thee by it, such a one hath truly known Thee. Otherwise he hath squandered his existence and knowledge in Thy path by being veiled from Thy desire and love in the kingdom of Thy Command and Creation. O God! Do Thou educate all who are in the Bayan that they shall not purchase the verses, words, tablets, and writings of Him Whom Thou shalt make manifest, nor anything that pertaineth to Him, for that is most exalted and impregnable with Thee, as it pertaineth unto Thee. By Thy glory!

2052 اذ في بحر البيان ذلك اللؤلؤ المتعال و مقصودك
في البيان ذلك الجوهر المتجال كل سكان البحر
به يخلقون و يرزقون و يميتون و يحيون اذ هذا
عرش ظهورك و كرسي بطونك به لتعرفن نفسك
كل شيء فن عرفك به و يتوجه به اليك فذلك
عارفك و الا قد ضيع وجوده و علمه في سبيلك بما
احتجب عن مرادك و حيك في ملكوت امرك
و خلقتك فلتربين اللهم كل من في البيان ان لا
يشترتون ايات تظهرنه و كلماته و الواحه و رقعه و
ما ينسب اليه بكل شيء اذ ذلك ارفع عندك و
امنع اذ ذلك ما ينسب اليك

2053 A single leaf containing His writing and mentioning His good-pleasure toward me is better in my sight than all that is on earth, and were I to possess the former I would give all to obtain the latter. O God! Do Thou teach all who are in the Bayan a way to attract His writing and possess His traces through what they devise in the kingdom by Thy leave, for on the day of His manifestation they know not. Perchance they may be drawn and possess through the means at their disposal, and that in every land there be appointed one who may convey the writings of all Thy creation to whomsoever He willeth, that thereby they might come to possess Thy writing on the Day of Resurrection and behold Thy words at the Hour, should they fall into their hands, that they may read and behold.

2053 فوعزتك رقع فيه خط من تظهرنه و ذكر رضائه
عنى خير عندى عن كل ما على الأرض و لو
ملكنتى هذا لاعطين حتى اخذن هذا فلتعلن
اللهم كل من في البيان سبيلا الى استجداب خطه
و استملاك اثره بما هم يدبرون في الملك باذنك
فانهم يوم ظهوره لا يعلمون ربما يجذبون و يملكون
باسباب ما عندهم و ان يجعلن في كل ارض
احدا يبلغ كتب كل خلقك الى من يشاء لعلهم
بذلك يستملكون خطك يوم القيمة و ينظرون الى
كلماتك حين الساعه ان هم فيها يقع في قبضتهم
ليقروا و ينظرون

2054 The Third in the Third.

2054 الثالث في الثالث

2055 In the Name of God, the Most Inscribed, the Most Inscribed.

2055 بسم الله الأكتب الأكتب

2056 All praise be to God Who hath risen in His loftiness above all contingent things, Who hath elevated Himself in His exaltation

2056 الحمد لله الذى قد استعلى بعلاه فوق كل الممكّات
و استرفع بارتفاعه فوق كل الموجودات و استمتع

above all created things, Who hath made Himself unapproachable in His inaccessibility above all existing things, Who hath manifested His power above all atoms, and Who hath asserted His dominion over all who dwell in the kingdoms of earth and heaven. His creation beareth witness that there is none other God but Him, the One, the Book.

بامتناعه فوق كلّ الكائنات واستقدر باقتداره فوق كلّ الذرات واستسلط باستسلطه فوق كلّ من في ملكوت الأرض و السموات فاستشهده و كلّ خلقه على أنّه لا اله الا هو الواحد الكتاب

2057 He hath made Himself known in every Manifestation from the beginning that hath no beginning, and will make Himself known unto the end that hath no end, through wondrous tokens from His presence and verses from His being, at which all the peoples of the world stand powerless, that all His servants might be assured that this is from God, the Mighty, the Beloved. For the handiwork of God is unlike the handiwork of His creation. He hath chosen an exalted Essence in that Manifestation and bestowed upon Him signs from His presence, any single one of which would render powerless all the peoples of the world. He hath given Him writing of surpassing attraction and beauty from His presence, whereby all sincere servants of God are drawn unto Him. This is of God's grace unto the Point of the Bayan, after He had not shown aforetime unto the Point of the Furqan such transcendent handiwork, that all might know that there is none other God but Him. He doeth what He willeth by His command.

2057 قد عرفت في كلّ ظهورك من أول الذي لا أول له و يعرف نفسه الى اخر الذي لا اخر له كيف يشاء بعجائب من عنده و آيات من لدنه عجزت عنها كلّ العالمون حتّى يستيقن كلّ عباده بان هذا من عند الله العزيز المحبوب اذ صنع الله غير صنع الخلق قد اصطفى جوهره منبوعة في ذلك الظهور و اتاه الايات من عنده يعجز عن كلّ واحد كّل العالمون و اتيه الخط اجذبه و اباه من عنده ينقطع به اليه كلّ عباد الله المخلصون و هذا من فضل الله على نقطه البيان بعدما لا اظهر من قبل عند نقطه الفرقان ذلك الصنع المتعال

2058 Verily, there is none other God but Him, the One, the Most Glorious.

2058 ليستدلن كلّ على أنّه لا اله الا هو يفعل ما يشاء بامرّه أنّه لا اله الا هو الواحد المتجال

2059 The Fourth in the Fourth

2059 الرابع في الرابع

2060 In the Name of God, the Most Inscribed, the Most Inscribed.

2060 بسم الله الأكتب الأكتب

2061 All praise be to God, besides Whom there is none other God, the Most Great, the Most Great. All glory be from God unto the First Unity and unto him who resembleth that Unity wherein naught is seen save the First Unity. I testify that God, glorified be He, hath ever been an unknowable Mystery. No vision can grasp Him, but He graspeth all vision. He is the One, the Most High, the All-Compelling.

2061 الحمد لله الذي لا اله الا هو الأكتب الأكتب و أمّا البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد ان الله سبحانه لم يزل غيب ممتنع لا تدركه الأبصار و هو يدرك الأبصار و هو الواحد المتعالى الظهار

2062 He hath associated with Himself the writing of the Tree of Truth through the Primal Truth, then through those manifestations of divine authority nearest, and yet nearer. If thou shouldst attain the presence of Him Whom God shall make manifest, exalted and glorified be His mention, and obtain writing from His presence wherein lieth His good-pleasure with thee - even if thou shouldst traverse from East to West of the earth and offer all that is thereon in His path - this would be better than all thou hast done or shalt do. Indeed, all thy deeds from the beginning of thy life unto its end - nay, from the beginning

2062 و قد نسب الى نفسه خط شجرة الحقيقة بالحقيقة الأوليه ثم الأقرب فالأقرب من مظاهر الملكيه فانك انت ان ادركت من يظهره الله جلّ و علا ذكره فاستملك خط من عنده فيه رضائه عنك و لو تسير من شرق الأرض الى غربها و توفى كلّ ما على الأرض في سبيل ذلك فان هذا خير عن كلّ ما قد عملت و تعمل اذ عملك من أول عمرك الى اخره لهذا بل من أول الذي لا أول له الى حين ما قد كنت حيا و لكنك ربّما يؤتيك من

that hath no beginning until such time as thou remainest alive - are for this purpose. Yet perchance when He Whom God shall make manifest giveth thee writing, thou wilt not love it nor take it. Marvel not at this, for Muhammad aforetime sent writing unto one who read it not, and I am loath to mention after this he who was forbidden in the Bayan.

يظهره الله خط وانت لا تحبه ولا تأخذ منه و
لا تستعجب من هذا فان محمدا من قبل قد ارسل
خطا الى احد ما قرئه واستحي ان اذكر بعد ذلك
الذي قد نهى في البيان عنه

2063 The Point of the Bayan wrote unto one of those who wept night and day for His manifestation, yet when His writing fell into his hands, he neither read it nor took it. Thou shalt be tested on the Day of God's Manifestation, so be mindful lest thou be veiled from God, thy Lord, and from His Book, after having been a seeker thereof throughout thy life. For on the Day of His Manifestation, He Whom God shall make manifest may write unto thee informing thee of the revelation of His own Self, yet thou, failing to comprehend by thine own insight, mayest hearken to the words of the people who are but confused rabble, and pay no heed to the Cause of God. Therefore be thou discerning, sharpen thy vision and purify thy sight, that when His writing reacheth thee, thou mayest accept it and place it upon thine eyes by virtue of its connection to Him, whether it be from Him directly or from another. For this is God's command unto thee, that thou mayest not be among the perishing ones.

2063 و كتب نقطه البيان الى احد من الذين يبكون
بالليل و النهار لظهوره فاذا وقع بين يديه خطه
ما قرئه و ما اخذه وانت يوم ظهور الله لمبتلى
فاستشعر امرك بان لا تحتجب عن الله ربك وعن
كتابه بعد ما تكون طالبا لهذا في كل عمرك فانك
انت يوم ظهوره ربما يكتب اليك من يظهره الله و
لما يثبتك بظهور نفسه وانت لما لا تتعقل بنفسك
تسمع اقوال الناس الذينهم كلهم همج رعاء و
لا تلتفت بامر الله فاستبصر ودق نظرك وصف
بصرك بان حين ما يوصل اليك خطه لتقبله و
تجعل على عينيك بنسبته اليه سواء كان من عنده
او من عند دونه فان ذلك من امر الله عليك ان
لا تكون من الهالكين

2064 [Vahid 11, Bab 12, adhhab]

2064 [واحد ١١ باب ١٢ اذهب]

2065 And it hath four stages. The first in the first:

2065 وله اربع مراتب الاول في الاول

2066 In the Name of God, the All-Proceeding, the All-Proceeding

2066 بسم الله الازدهب الازدهب

2067 There is no God but He, the All-Proceeding, the All-Proceeding. Say: God is swifter than any possessor of swiftness. None in the heavens or the earth or whatsoever is between them can withstand the sovereignty of His advancing dominion. Verily, He is the Advancing, the All-Advancing, the Most Advancing. Glorified be He before Whom prostrate themselves whosoever is in the heavens and the earth and whatsoever is between them - say: all are prostrate before Him. And praise be to God, Whom glorify all who are in the heavens and the earth and whatsoever is between them - say: all are devoutly obedient unto Him.

2067 لا اله الا هو الازدهب الازدهب قل الله اذهب
فوق كل ذي اذ هاب لن يقدر ان يتمتع عن
ملك سلطان اذهابه من احد لا في السموات و
لا في الأرض ولا ما بينهما انه كان ذهابا هبا
ذهيبا سبحان الذي يسجد له من في السموات و
من في الأرض و ما بينهما قل كل له ساجدون
والحمد لله الذي يسبح له من في السموات و من
في الأرض و ما بينهما قل كل له قانتون

2068 God testifieth that there is no God but He. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Sublimity, then the Sovereignty and the Material realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign

2068 شهد الله انه لا اله الا هو له الملك و الملكوت ثم
العرز و الجبروت ثم القدرة و اللاهوت ثم القوة و
الياقوت ثم السلطنة و الناسوت يحى ويميت ثم
يميت و يحى و انه هو حي لا يموت و ملك لا
يزول و عدل لا لا يجوز و سلطان لا يحول و فرد
لا يفوت عن قبضته من شيء لا في السموات و

Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or the earth or whatsoever is between them. He createth what He willeth by His command. Verily, He is powerful over all things.

لا في الأرض ولا ما بينهما يخلق ما يشاء بامر
أنه كان على كل شيء قديراً

2069 Blessed is He to Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and the earth and whatsoever is between them. There is no God but He, the All-Protecting, the Self-Subsisting.

2069 و تبارك الذي له ملك السموات والأرض وما
بينهما لا اله الا هو العزيز المحبوب و تعالى الذي
له ما في السموات والأرض وما بينهما لا اله
الا هو المهيمن القيوم

2070 Say: God hath created for you the camel and made it a sign for them that observe. It beareth what ye are unable to bear from land to land. God conveyeth through it whatsoever He willeth. Will ye not then be thankful? God hath created the mules which ye do ride, that they may bear what ye are unable to bear from land to land. Will ye not then be mindful of the signs of God? Say: God hath created for you the donkeys which ye do ride, that they may bear what ye are unable to bear from land to land. Say: God hath created for you the dromedaries which ye do ride, that ye may journey with them from land to land with greater speed than ye desire. Say: God hath created for you the cattle, the greatest and mightiest from which ye derive benefit. Say: God hath created for you the animals of diverse kinds beyond your reckoning. All these are signs from God that ye may attain unto certitude. God is your Lord and the Lord of all things.

2070 قل ان الله قد خلق لكم الجمل وجعله اية للناظرين
يحمل ما انتم لا تستطيعون ان تحملون من ارض الى
ارض يذهب الله به ما يشاء افلا تشكرون قد خلق
الله البغال انتم فيها تركبون ليحملون ما لا انتم
تستطيعون ان يحملون من ارض الى ارض افانتم
بايات الله لا تتذكرون قل الله قد خلق لكم الحمير
انتم عليها تركبون ليحملن ما لا انتم تستطيعون من
ارض الى ارض تحملون قل ان الله قد خلق لكم
النجايب انتم عليها تركبون لتذهبن بهم من ارض
الى ارض باسرع ما انتم تحبون قل ان الله قد خلق
لكم البقر اعظمه واكبره انتم تنتفعون قل ان الله
قد خلق لكم الحيوان على اصناف ما انتم لتحصون
كل ذلك ايات من عند الله لعلكم بها توقنون الله
ربكم ورب كل شيء

2071 He createth you and sustaineth you and causeth you to die and giveth you life and preserveth you in your ways from that which ye fear, through His angels of the heavens and of the earth and of what lieth between them. Will ye not then be certain of the signs of God? Say: The best that ye ride are your dromedaries, then your mules, then your donkeys. Through God's grace and mercy ye journey from land to land, yet ye ascend not unto God your Lord from your earth. God hath prescribed in the Bayan that ye should all proceed from your dwellings unto Him Whom God shall make manifest, for ye were created to attain unto the presence of your Lord. Will ye not then turn toward God your Lord with guidance and truth? Say: Ye journey from land to land for that which God hath commanded you regarding your livelihood that ye may earn your sustenance.

2071 ليخلقنكم و ليرزقنكم و ليستنكم و ليحيينكم و
ليحفظنكم في سبلكم عما انتم تحذرون بملائكة
السموات والأرض و ما بينهما افانتم بايات
الله لا توقنون قل خير ما انتم تركبون نجايبكم
ثم بغالكم ثم حماركم انتم بفضل الله و رحمته من
ارض الى ارض لتمشون و لكنكم الى الله ربكم
من ارضكم لا تصعدون كتب الله في البيان ان
تذهبن من مساكنكم الى من يظهره لكم اجمعون
فانكم قد خلقتم للقاء ربكم افانتم على الله ربكم
بالهدى و الحق لا تعرضون قل انتم من ارض الى
ارض تذهبون لما قد امركم الله في معاشكم لعلكم
ررزقكم تكسبون

2072 How then do ye veil yourselves from Him Who created you and sustained you and caused you to die and gave you life and

commanded you to follow the true religion, this being among the things commanded you? Fear ye God and be ye God-fearing, for ye shall all be tested on the Day of Resurrection. How many servants journey from that land to the slopes of that mountain once every week though they possess not the weight of a silver piece, nay less than that, yet they present not themselves before their Lord Who created them to lay before Him their needs. Thus are ye, O people of the Bayan, being tested. Say: God is in truth independent of all that is in the heavens and on the earth and what lieth between them. He desireth naught by this save what shall cause you to be saved. Otherwise We would not wish to permit them to appear before Us - how when they turn away from Us?

2072 فكيف انتم الى من خلقكم ورزقكم و امانكم و احياكم و امركم بدين الحق وان هذا من شؤن اوامركم كيف انتم به تحتجبون فلتتقن الله ثم اياه تتقون فانكم انتم يوم القيمة لمبتلون كم من عباد من تلك الأرض الى صفع ذلك الجبل يحضرون في كل اسبوع مره واحده لما هم قدر مثقال فضه بل ادنى منه يملكون و لا يحضرون بين يدي ربهم الذى قد خلقهم الله لما هم عليه ليعرضون كذلك انتم ان يا اولى البيان لمبتلون قل ان الله لغنى عما في السموات و الأرض و ما بينهما ما اراد بذلك الا ما انتم به لتنجون و الا ما نحبن ان ناذن لهم بان يحضرون بين ايدينا و كيف و هم علينا يعرضون

2073 We desired to teach you your ways and that the weight of your faith equalleth not a silver piece for which ye go forth every week to trade, yet ye go not forth from your dwellings for God your Lord nor do ye earn His good-pleasure, except those who have believed in God their Lord and who place their trust in their Lord. Such as these, in their very dwelling places, have entered into the religion of God and God will guide them and protect them from those who wish them not well. Verily He hath power over all things. Say: All shall be rewarded according to what they have earned. Whoso earneth the weight of a mustard seed of good, God will reward him with a goodly reward, and whoso acquireth less than this, if He wisheth He will forgive him, and if He wisheth He will take vengeance upon him. He is, verily, vigilant over all things. Say: God will assuredly take vengeance throughout all lands upon those who judge by His command while they are veiled from the Command of God.

2073 قد اردنا ان نعلمكم منا هجكم و زن ايمانكم لم يعدل مثقال فضه انتم لها في كل اسبوع تذهبون و تتجرون و لكنكم لله ربكم لا تخرجون من مساكنكم و لا رضاء الله تكسبون الا الذينهم امنوا بالله ربهم و هم على ربهم متوكلون اولئك هم بما هم يسكنون قد دخلوا في دين الله و سيديهم الله و ليعصمهم من لا يحسن لهم انه كان على كل شيء قديراً قل كل بما اكتسبوا ليجزون من يكتسب قدر خردل من الخير يجزيه الله جزاء حسناً و من يكتسب دون ذلك ان يشاء يعف عنه و ان يشاء لينتقم عنه انه كان على كل شيء رقيباً قل ان الله لينتقم في كل الأرض عن الذينهم من عنده يحكمون بما هم عن امر الله محتجبون

2074 Should they return unto God, their Lord, they return not unto their land, and should they remain veiled, they are veiled upon their own land. Fear ye God, O people of the Bayan, on the Day of Him Whom God shall make manifest, for verily ye shall, on the Day of Resurrection, prostrate yourselves before Him in truth. And should ye veil yourselves, veil not those who follow you, lest ye possess their fire after your death while ye know it not. This is of God's bounty unto you, that perchance ye may, on the Day of Resurrection, enter into the religion of God. Say: God will verily preserve those who have believed in God and His signs, and who place their trust in their Lord. No grief shall touch them in the path of God, and they shall remain patient in the good-pleasure of God. They shall have from their Lord that which they remember night and day.

2074 انهم ان يرجعون الى الله ربهم فما على ارضهم يرجعون و ان يحتجبون فالذينهم على ارضهم يحتجبون فلتتقن الله ان يا اولى البيان في يوم من يظهره الله بانكم يوم القيمة بين يديه بالحق تسجدون و ان تحتجب بانفسكم لا تحتجب من تبعكم لتلك نارهم من بعد موتكم و انتم لا تعلمون ذلك من فضل الله عليكم لعلكم يوم القيمة في دين الله تدخلون قل ان الله ليحفظن الذينهم امنوا بالله و اياته و هم على ربهم يتوكلون لا يمسهم من حزن في سبيل الله و هم في رضاء الله

يصبرون لهم من عند ربهم ما هم بالليل والنهار
ليذكرون

2075 الثاني في الثاني

2075 The Second in the Second:

2076 بسم الله الاذهب الاذهب

2076 In the Name of God, the All-Proceeding, the All-Proceeding

2077 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Glory, Thine the Sovereignty and the earthly realm, Thine the Honor and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Symbol and the Symbols, Thine the Stations and the Grandeur, Thine the Power and the Action, Thine the Mercy and the Grace, Thine the Authority and the Justice, Thine the Greatness and the Independence, Thine the Pride and the Splendor, Thine the Might and the Invincibility, Thine the Power and the Exaltation, Thine the Joy and the Gladness, Thine the Sovereignty and the Omnipotence, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Cause and creation.

2077 سبحانك اللهم يا الهى لا شهدك و كل شيء على
انك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ولك العز والجبروت
ولك القدرة واللاهوت ولك القوة والياقوت
ولك السلطنة والناسوت ولك العزة والجلال
ولك الوجه والجمال ولك الطلعة والكمال و
لك المثل والأمثال ولك المواقع والأجلال و
لك القوة والفعال ولك الرحمة والفضال ولك
السطوة والعدل ولك العظمة والاستقلال و
لك الكبرياء والاستجلال ولك العزة والأمتناع
ولك القوة والأرتفاع ولك البهجة والأبتهاج و
لك السلطنة والأقتدار ولك ما احبته او تحبته
من ملكوت امرك و خلقك

2078 The sovereignty of Thy Cause hath ever proceeded from Thee, causing Thy loved ones to move from the stations of one command to another, and the King of the glory of Thy power guideth Thy guides from the places of Thy leave to the places of Thy leave. Glorified and exalted art Thou! Thou hast ever been the One God, Single, Eternal, Self-Subsisting, Living, the Supreme, the Sovereign, the All-Compelling, the Most Holy. Thou hast taken neither consort nor son. They circumambulate Thy House and the stations of the living Furqan by Thy leave, and all proceed by Thy command, yet they proceed not unto the Manifestation of Thy Self. Thou hast ordained in the Furqan commandments wherein is the proceeding of all who follow Thy commandments, yet they remain veiled from Thy countenance.

2078 لم تزل سلطان امرك من عندك ليذهبن من
اوليائك من مقاعد امرالى امرك و ملك عرّ
طولك ليبغن ادلائك عن مواقع اذنك الى مواقع
اذنك فسبحانك و تعاليت لم تزل كنت الها و
احدا احداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً
قدوساً ما اتخذت لنفسك صاحبة ولا ولداً يحج
بيتك و مقاعد حى الفرقان من عندك و كل
يذهبون بامرك و لكن لا يذهبون الى مظهر
نفسك و قد امرت فى الفرقان ياوامر فيها من
ذهاب كل يتبعون اوامرك و لكنهم عن وجهك
محتجبون

2079 By Thy grandeur and sovereignty of Thy oneness, if Thou wert to manifest me upon the exalted height of Thy dominion and the loftiness of Thy divinity, I would bar all paths leading unto that place, for it beseemeth not these creatures to attain the presence of Thy Self, to present themselves before Thy Being, to proceed unto Thy Essence, or to appear before Thy Reality. But now Thou seest what Thou seest - the birds of desire seek Thy countenance, and those whom Thou hast not permitted, who behold not Thy proof with Thine eye, do likewise. Glorified art Thou and exalted art Thou! Thou hast ever been

2079 فوعزتك و سلطان فردائيتك و عظمتك و ملك
وحدانيتك لو اظهرتني على علو سلطنتك و سمو
ربوبيتك لامنعت السبل عن الذهاب الى لان
ذلك الخلق لا ينبغي لهم لقاء نفسك و عرضهم
على ذاتك و ذهابهم الى كينونيتك و حضوره بين
يد ذاتيتك و لكن الآن ترى ما ترى يستدرك
وجهك طير الهواء و ما لا اذنت له ممن لا ينظر
الى حجتك بعينك فسبحانك و تعاليت لم تزل كنت
عزيزاً فى ازل الأزال و محبوباً لم تزل و لا تزل

mighty throughout all eternity, and beloved throughout all eternity, past and future, dominant over all things in grandeur and independence, and self-subsisting over all things in might and transcendence.

- 2080 O God! Do Thou cause all who are within the Bayan to be of such character that they would journey from the East of the earth to its West for the sake of Him Whom Thou shalt make manifest. How much more then should they attain His presence, since Thou didst create them for this purpose and hast ordained no glory for them like unto this, for this is the ultimate means of their attaining unto Thy Revelation, their arrival at the Dayspring of Thy hiddenness, their establishment before Thy grandeur, their seeking refuge before Thy countenance, and their becoming independent through Thy Lordship. By Thy might! Never have I seen among those in Islam a fire like unto their being veiled from Thy proof and their remoteness from Thy presence. Sufficient unto them is this abasement in Thy sight and in their own, after their having known that they treat their Beloved in ways they would not wish for themselves. Glorified and exalted art Thou!

- 2081 We have no glory except through Thee alone, there is no God but Thee, and no abasement except through our being veiled from Thee alone, there is no God but Thee.

- 2082 O God! Do Thou make Thyself known on the Day of Resurrection through Him Whom Thou shalt make manifest, and grant us certitude and faith at the moment we hear, lest we be counted among the veiled ones. For Thou art the Best of those who show grace, Thou art the Most Generous of the generous ones, Thou art the Most Bountiful of the bountiful ones, and Thou art the Most Kind of the kind ones.

- 2083 The Third in the Third

- 2084 In the Name of God, the All-Proceeding, the All-Proceeding

- 2085 All praise be to God Who hath risen in His exaltation above all contingent beings, Who hath ascended in His transcendence above all created things, Who hath become inaccessible in His inaccessibility above all existent things, Who hath manifested His dominion above all atoms, and Who hath revealed His sovereignty above all who dwell in the kingdoms of earth and heaven. His creation beareth witness, as He Himself doth testify, that there is no God but Him, the One, the Most Precious. He hath created all things that they might attain the presence of the Manifestation of His Self, appear before the Dayspring of His Mystery, and present themselves at the Source of His bounty in such wise as beseemeth His transcendent exaltation,

و مهيماً على كل شيء بالعظمة والاستقلال و
قيوماً على كل شيء بالعزة والارتفاع

2080 قلترين اللهم كل من في البيان على شان يذهبون
من شرق الأرض الى غربها لامر من تظهرنه
فكيف و حضورهم بين يديه اذ خلقتهم لذلك
و ما جعلت لهم عزاً مثل هذا اذ هذا منتهى
وصلهم الى ظهورك و ورودهم على مطلع بطونك
و استقرارهم بين يدي عظمتك و استجارهم
بين يدي طلعتك و استغنائهم بين يدي ربوبيتك
فوعزتك لم او لمن في الأسلام نارا مثل حجابهم
عن حجتك و بعدهم عن بين يدي عزتك و
كفاهم ذلك اذل عندك و عندهم بعد علمهم اذ
يسلكون بحبهم ما لا يحبون لانفسهم

2081 سبخانك و تعاليت لم يكن لنا عزاً لا بك وحدك
لا اله الا انت ولا ذلاً الا باحتجابنا عنك وحدك
لا اله الا انت

2082 فلتعرفن اللهم يوم القيمة نفسك بمن تظهرنه و
لتوفقنا باليقين و الايمان حين استماعنا لثلا تكون
من المحتجبين فانك انت خير الآ فضلين و انك
انت خير الأكرمين و انك انت خير الأجودين و
انك انت خير الألفظين

2083 الثالث في الثا

2084 لبسم الله الاذهب الاذهب

2085 الحمد لله الذي قد استعلى بعلاه فوق كل الممكات
و استرفع بارتفاعه فوق كل الموجودات و استمتع
بامتناعه فوق كل الكائنات و استقهر باقتباره فوق
كل الذرات و استظهر باظتهاره فوق كل من في
ملكوت الأرض و السموات فاستشده و كل
خلقه على انه لا اله الا هو الواحد الذهاب قد
خلق كل شيء ليكون ذاهبين الى مظهر نفسه و
وافدين على مطلع غيبه و عارضيه على منبع جوده
بما يستحق عنده في علو ارتفاعه و سمو امتناعه و
علو علوه و سمو سموه و استعلاء كبريائيته

His sublime inaccessibility, His exalted loftiness, His transcendent transcendence, and the elevation of His grandeur.

2086 For were all on earth to exist in their highest possible state, and were the Manifestation of Reality to appear and be seated upon an unadorned surface, it would behoove all that are on earth to prostrate themselves instantly before Him, even as they prostrate themselves before God their Lord - and this would be their glory, did they but know it. For verily they and the prostrations that proceed from them are but creations before that Exalted and Transcendent One, that Inaccessible Being Who dwelleth in the horizon of the Divine Identity and the majesty of the Eternal, and what is beneath it. They believe at the time of His manifestation in His worthiness, so they are proofs and believers in the station of their creation and the sphere of their limitation. Otherwise, exalted be His station at His ascendancy - all who exist surely glorify His remembrance and prostrate before Him due to His lofty glory. And we are all prostrating before Him, and we are all devoted to Him.

2087 Through this we shall glory above all the worlds and be exalted above all who exalt themselves.

2088 The Fourth in the Fourth:

2089 In the Name of God, the All-Proceeding, the All-Proceeding

2090 Praise be to God, there is no God but He, the Most Golden, the Most Golden. And verily the Glory from God be upon the First One and upon whomsoever resembles that First One wherein naught is seen save the First One. And then I bear witness that God hath ordained in going that it should be unto God the best abode and return, and in the path of His leave and His good-pleasure the best glory and retreat. Therefore go thou forth in the path of God, for thy sustenance resteth with God. If thou diest or grieveest, then it is incumbent upon God thy Lord to grant thee the reward of both in such wise as will gladden thy heart after thy death or in thy life. But thou must be discerning in thy religion on the Day of the Manifestation of Him Whom God shall make manifest.

2091 Perchance thou goest to the Sacred House and to the stations of the Living One even as thou hast witnessed in My Manifestation, yet none of this will profit thee after His Manifestation, for all that is exalted through its relation to Him, and verily He is more exalted and more glorious. Go thou unto Him with all thy being and detach thyself from all else in thy inmost heart and outwardly, for thou wast not created in vain. And before His Manifestation, go thou according to His ordinances

2086 اذ لو يكون كل ما على الأرض على اكبر ما يمكن ونظير مظهر الحقيقة ويستوى على ارض بلا فرش ليستحقن ان يسجدن في الحين كل ما على الأرض بين يديه بمثل ما تسجدن لله ربهم به وذلك عزهم ان هم يعلمون اذانهم وما يظهر من سجدتهم خلق عند ذلك المستوى المرتفع والمتعالى الممتنع وذلك في افق الهويه و جلال الصمديه و ما دونه ان يؤمنون حين ظهوره باستحقاقه فهم ادلاء مؤمنون في رتبة خلقيتهم وامكنته حديتهم والا تعالى شأنه حين استوائه كل من في الوجود ليسبحن بذكره و ليسجدن له لعلو مجده و انا كل له ساجدون و انا كل له قانتون

2087 لنفتخرن بذلك على كل العالمون ولتعززن بها فوق كل المتعززون

2088 الرابع في الرابع

2089 بسم الله الازدهب الازدهب

2090 الحمد لله الذي لا اله الا هو الازدهب الازدهب و اما البهاء من الله على الواحد الأول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الا ول و بعد فاشهد ان الله قد جعل في الذهاب ان يكن الى الله خير مثنى و متاب و في سبيل اذنه و رضائه خير عز و اياب فاستذهب في سبيل الله فان رزقك على الله ان تمت او تحزن فعلى الله ربك ان يؤتيناك جزائهما ما يرضى به فؤادك من بعد موتك او في حياتك ولكنك تستبصر في دينك يوم ظهور من يظهره الله

2091 ربما انت تذهب الى بيت الحرام و الى مقاعد الحى بمثل ما قد شهدت في ظهورى و لا ينفعك شيء من هذا بعد ظهوره اذ عز كل ذلك بنسبته اليه و انه هو اعلى و اجل تذهب اليه بكلك و تنقطع عما دونه بسرك و علانيتك فانك ما خلقت عبثا و قبل ظهوره تذهب بموارد امره كيف شئت و انى شئت و لا ترفع قدميك الا و تقصد لله ربك

as thou willest and when thou willest. Lift not thy feet save with the intention of God thy Lord, and ascend not to a height nor descend to a depth, and climb not to any spot nor enter any house of His love except with God's good-pleasure and His command. Beware, beware lest after the Manifestation of God thou continuest in what was commanded before, for then thou wouldst be more asinine than any ass, since all that is exalted through its relation to Him Whom God shall make manifest.

ولا ترفع الى علو ولا ينزل الى دنو ولا تصعد الى بقعه ولا تنزل الى بيت محبته الا برضاء الله وامره واياك اياك ان تذهب بعد ظهور الله الى ما امرت به من قبل فانك حينئذ لاحمر من كل حمير اذ عز كل ذلك بنسبته الى من يظهره الله

2092 How then canst thou, on the day of His Manifestation, pride thyself on what is honored through its relation to Him, yet fail to take pride in Him Whom God hath made the Manifestation of His Self? Be thou discerning in thy religion with true discernment, for thou art among those who shall be tested. And seek refuge with God thy Lord from whatsoever thou lovest not by believing in Him Whom God shall make manifest and in whosoever calleth thee to Him, even were they but a small child, for this is what shall profit thee and naught else beside it, if thou art among the discerning in thy cause.

2092 فكيف انت ويوم ظهوره تتعز بما تعز بنسبته اليه ولا تتعز بمن قد جعله الله مظهر نفسه فاستبصر في دينك حق التبصر فانك لمن المبطلين واستعذ بالله ربك عما لا تحبه بان يؤمن بمن يظهره الله ثم من يدعوك اليه ولو كانوا طفلا صغيرا فان هذا ما ينفك لادون ذلك ان كنت في امرك من المستبصرين

2093 [Vahid 11, Bab 13, amdad]

2093 [واحد ١١ باب ١٣ أمدد]

2094 And it hath four stages. The First in the First:

2094 وله اربع مراتب الاول في الاول

2095 In the Name of God, the Most Helping, the Most Helping.

2095 بسم الله الأمدد الأمدد

2096 There is no God but He, the Most Helping, the Most Helping. Say: God is the most helpful above every possessor of help. None can withhold himself from the dominion of His helping power, neither in the heavens nor on the earth nor what is between them. He createth what He willeth by His command. Verily He hath ever been a Helper, Helping, and Most Helpful. Glorified be He before Whom prostrate all who are in the heavens and earth and whatsoever lieth between them. Say: All bow down in worship before Him. And praise be to God, Whom all who are in the heavens and earth and whatsoever lieth between them do glorify. Say: All stand obedient before Him. God beareth witness that there is none other God but Him. His is the Kingdom and the Dominion, then the Glory and the Grandeur, then the Power and the Divinity, then the Might and the Precious Stone, then the Sovereignty and the human realm. He maketh to live and causeth to die, then causeth to die and maketh to live.

2096 لا اله الا هو الأمد الأمدد قل الله امدد فوق كل ذي امداد لن يقدر ان يمتنع عن ملك سلطان امداده من احد لا في السموات ولا في الأرض ولما بينهما يخلق ما يشاء بامر الله كان مدادا ماددا مديدا سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون

2097 Verily He is the Living Who dieth not, and the King Who passeth not away, and the Justice that wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or whatsoever lieth between them. He createth what He willeth through His command. He is, verily, potent over all things.

2097 شهد الله أنه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا لا يجوز وسلطان لا يحول وفرد

Blessed is He unto Whom belongeth the kingdom of the heavens and of the earth and of all that lieth between them. There is none other God but He, the Mighty, the Best-Beloved. Exalted is He unto Whom belongeth whatsoever is in the heavens and on earth and all that lieth between them. There is none other God but He, the Supreme Ruler, the Self-Subsisting. Say: God will, verily, aid you in every Dispensation through the Manifestation of His own Self, if ye seek aid from God. Say: Verily, your aid in the Cause of your Lord is manifest, would ye but understand. Say: Your aid lieth in the inspiration of your Lord, would ye but know.

لا يفوت عن قبضته من شيء لا في السموات و
لا في الأرض ولا ما بينهما يخلق ما يشاء بامر
انه كان على كل شيء قديراً وتبارك الذي له
ملك السموات والأرض وما بينهما لا اله الا
هو العزيز المحبوب وتعالى الذي له ما في السموات
والأرض وما بينهما لا اله الا هو المهيمن القيوم
قل ان الله يمددكم في كل ظهور بمظهر نفسه ان
انتم بمدد الله تستمدون قل ان مددكم في امر ربكم
ان انتم تعلمون قل ان مددكم في لحي ربكم ان انتم
تعلمون

2098 Let all examine within themselves how they seek aid from God, their Lord. Yet they comprehend not the workings of God's command, nor do they seek His aid. Say: The aid of God in the day of Muhammad was that which was revealed in the Qur'an. They who embraced Islam were aided thereby. But they who remained bound to their scriptures received naught of their Lord's aid, though they perceive it not. Fear ye God, O people of the Bayan, lest ye be veiled from Him Whom God shall make manifest on the Day of Resurrection, whereby the aid of the All-Merciful would be cut off from you while ye know it not. Say: His aid lieth in His words, through which ye are created and sustained, then caused to die and live again and be resurrected. Take ye His aid and preserve it as ye would your own eyes, for through it shall ye live until the Day of Resurrection.

2098 فلتنظرون كل عند انفسهم من الله ربهم مستمدون
ولكنهم لا يعلمون مواقع امر الله ولاهم بمدده
يستمدون قل ان مدد الله في يوم محمد ما نزل في
الفرقان ان الذين دخلوا في الاسلام فاولئك هم
به مستمدون ولكن الذين قد صبروا في كتبهم
ما استملكوا من مدد ربهم من شيء ولكنهم لا
يعلمون ولتتقن الله ان يا اولي البيان ان لا تحتجب
عن يظهروه الله يوم القيمة لينقطع مدد الرحمن
عنكم وانتم لا تعلمون قل ان مدد من يظهروه كلماته
ان انتم به تخلقون وترزقون ثم يميتون وتحيون و
تبعثون فلتاخذن مددكم ولتحفظنه كاعينكم فانكم
انتم به الى يوم القيمة لتعيشون

2099 Possess nothing except through truth and return unto Him Whom God shall make manifest after Him Whom God shall make manifest all that ye have received from Him Whom God shall make manifest, for this is the greatest command that God hath revealed from a beginning that hath no beginning unto an end that hath no end. We all believe in Him and we all firmly believe in what God shall manifest after what He manifesteth. He is our Beloved in the kingdom of the heavens and of the earth and of all that lieth between them. We live but for Him and we all bow down before Him. Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Best-Beloved. All that dwell in the heavens and on earth and all that lie between them glorify Him. There is no God but Him, the Sovereign, the Self-Subsisting. All that dwell in the kingdoms of heaven and earth and all that lie between them are submissive unto Him. There is no God but Him, the Sovereign.

2099 ولا استملكوا الا بالحق ولتردون الى من يظهر من
بعد من يظهروه الله كلما قد اخذتم من عند من
يظهروه الله فان ذلك اعظم امر عما قد نزل الله
من اول الذي لا اول له الى اخر الذي لا اخر له
انا كل به مؤمنون وانا كل بما يظهروه الله من بعد
ما يظهر لمؤمنون ثم لموقنون هو محبوبنا في ملكوت
السموات والأرض وما بينهما وما احبينا الا
اياه وانا كل له ساجدون ذلك الله ربكم له الخلق
والامر لا اله الا هو العزيز المحبوب يسبح له من
في السموات والأرض وما بينهما لا اله الا هو
المهيمن القيوم له يقنت من في ملكوت السموات
والأرض وما بينهما لا اله الا هو المهيمن

2100 To receive a single verse from Him is better for you than all that you possess from the Covenant of Him Whom God shall make

manifest, for on the Day of Resurrection after the Resurrection, thereby shall you attain salvation. We shall give you the key of knowledge that you may be guided thereby. When the Sun of Truth dawns, He doeth what He willeth by the leave of His Lord. This is what God hath done - will ye not rejoice? And He shall ordain what He pleaseth - this is what God hath ordained - do ye not believe with certitude? Behold your beginning, for it is from a single Temple, then your return shall be likewise, but ye do not understand. Your beginning and your end - God knoweth your secret and your manifest thoughts, and what ye do by night and by day. Say: The Sun of Truth shall arise countless times, for it is the Primal Sun of the Beginning, yet ye believe not in God's Sun.

2100 ان تاخذ اية من عنده خير لكم عن كل ما عندكم من عهد من يظهره الله اذ انتم به يوم القيمة من بعد القيمة لتنجون فلتؤتينكم مفتاح العلم لعلكم به تهتدون اذا اشرقت شمس الحقيقة فاذا يفعل ما يشاء باذن ربه ذلك ما قد فعل الله افلا تستبشرون وليحكم ما يحب ذلك ما قد حكم الله لا توقنون فلتنظرون في بدئكم فانه من هيكل واحد ثم رجعكم مثل ذلك ولكنكم لا تتفكرون مبدئكم ولا منتيكم والله يعلم سرهم وجهرهم وما انتم له بالليل والنهار ولتعملون قل ان يطلع شمس الحقيقة الى ما لا يحصى احد فانها هي شمس بديع الأول فانتم بشمس الله لا توقنون و

2101 The Primal Sun of the Beginning is the Primal Sun of the Beginning, and it hath no beginning, even as it shall have no end though ye ascend unto infinity. Thus the beginning of you all, O ye Mirrors, is from a single Sun, and your return is unto a single Sun. Through it ye begin from God, your Lord, and unto God, your Lord, through it ye return. Believe in every Manifestation and the first to believe in Him and what He ordaineth, that ye may attain salvation in every Revelation. Say: God's sustenance in that Day is from the Point of the Bayan. Those who have entered therein have indeed attained, but those who have veiled themselves and persisted in their ways have cut themselves off from the sustenance of the All-Merciful, and they know it not, though their souls are certain, yet they remember not.

2101 ان شمس بديع الأول شمس بديع الأول ولا أول لها مثل ما لا يكن اخرها في على النهاية تسترجعون فاذا مبدء كلكم ان يا كل المرايا من شمس واحدة ثم مرجعكم الى شمس واحدة انتم من الله ربكم بها تبدئون ثم الى الله ربكم بها ترجعون والتؤمنون بكل ذي ظهور وأول من يؤمن به وما يقدر من عنده لعلكم في كل ظهور لتنجون قل ان مدد الله يومئذ من عند نقطة البيان ان الذين دخلوا فيه فاذا هم مدركون وان الذين قد احاجبوا وصبروا بما عندهم قد انقطعوا عن انفسهم مدد الرحمن وهم لا يعلمون بعد ما استيقنت انفسهم ولكنهم لا يتذكرون

2102 Say: An hour of reflection is better for you than all the acts of worship ye perform throughout your lives, for that hour may deliver you on the Day of Resurrection, while your lifelong worship will profit you not if ye be veiled from Him Whom God shall make manifest. Take ye the sustenance of the All-Merciful in the Bayan, then live thereby until the Day of Him Whom God shall make manifest. Then on that Day ye shall offer what ye have received unto God, then take ye the wondrous sustenance of the Beloved in what God revealeth unto you. Say not "How?" for this is the Day of Resurrection wherein ye shall attain salvation. Say: The greatest sustenance is to believe in Him Whom God shall make manifest and then in what He uttereth from God - believe ye in this.

2102 قل ان ساعه تتفكرون خير لكم عما انتم في عمركم تعبدون اذ تلك الساعه ربما ينجيكم يوم القيمة ولكنكم عبادهم عمركم لا ينفعكم اذ انتم عنهم يظهره الله تحتجون فلتاخذن مدد الرحمن في البيان ثم به الى يوم من يظهره الله لتعيشون ثم يومئذ لتبلغن ما قد اخذتم الى الله ثم لتاخذن مدد بدع محبوب ما ينزل الله عليكم ولا تقولون كيف وهذا يوم القيمة لتنجون قل ان اعظم المدد ان تؤمن بمن يظهره الله ثم بما ينطق من عند الله لتؤمنون

2103 If ye comprehend this sustenance, ye shall comprehend all sustenance; otherwise, the sustenance of those before you will profit you not, even though ye be God-fearing, just as those

2103 ان استدرتكم ذلك المدد فانتم كل الامداد تدركون و الا لا ينفعكم مدد قبلكم ولو انتم به

who were given the Book before you were God-fearing, and though they derived sustenance from what they possessed, yet God permitted it not, nor have they any life to begin save the Fire, then unto it shall they return. O all things, from the beginning that hath no beginning to the end that hath no end! Me alone do ye worship, then in the signs of God from your Lord do ye believe with certitude, then through His names do ye turn unto Him, then ye act according to what He hath ordained by night and by day. This is what profiteth you in every Revelation; therefore weary not yourselves, for verily the essence of your religion is but one word, would that ye believe in it with certitude. That is but one soul, would that ye be guided by it. That is the first one to believe in Him Whom God shall make manifest.

2104 That is the first mention of the Will in its manifestation, yet ye believe not in it with certitude. Say: In every Revelation your likeness is as trees that have grown old. Do ye not look upon him who appeared in the Qur'an? A thousand two hundred and seventy-five years have passed over him, and before them the Book of Jesus for five hundred years, then Moses for five hundred years. Reflect a little, if ye be sincere in the religion of God, and bear witness that in every Revelation ye are like plants that spring forth from the earth. Ye should be kind to the companions of Him Whom God shall make manifest according to your capacity, for verily their likeness is as plants that spring forth from the earth - their growth is stronger than your trees. Do ye not reflect upon this and be guided thereby? If ye but knew, ye would cut down your trees and prostrate yourselves before that which springeth forth from the earth until it is raised therefrom.

2105 This will save you on the Day of Resurrection and ye shall enter the Paradise of His good-pleasure. But ye and what ye possess will profit you not after the Day of Resurrection. Therefore watch for the Command of God, for verily it is nearer than the twinkling of an eye. When He cometh unto you with the truth, believe in Him. And if ye be engaged in prayer, break it off, for verily ye act for God's sake. And verily what ye hear on the Day of Resurrection, ye shall be called to account for your deeds before Him Whom God shall make manifest. How then can ye be veiled by a single prayer from Him Who created you, sustained you, causeth you to die and giveth you life? If ye speak of your deeds, then verily ye possess nothing. And if ye say "yea," yet if ye perform not every good deed, how then can your prayers or other deeds profit you after the Manifestation of God? Therefore fear God and place your trust in God, your Lord. Glorified be God, the Lord of dominion and kingdom!

لَتَقُونَ مِثْلَ مَا قَدْ اتَّقُوا الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَلَوْ أَنَّهُمْ بِمَا عِنْدَهُمْ مُسْتَمِدُونَ وَلَكِنَّ اللَّهَ مَا أِذْنُ لَهُمْ وَلَا لَهُمْ مِنْ عِيشٍ يُدْتَوْنَ مِنَ النَّارِ ثُمَّ إِلَيْهَا يَرْجِعُونَ إِنْ يَأْكُلُ شَيْءٌ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ أَنْتُمْ إِيَّايَ تَعْبُدُونَ ثُمَّ بَيَّاتَ اللَّهُ مِنْ عِنْدِ رَبِّكُمْ تَوْقُونَ ثُمَّ بِأَسْمَائِهِ إِلَيْهِ يَتَوَجَّهُونَ ثُمَّ بِمَا قَدَّرَ مِنْ عِنْدِهِ بِاللَّيْلِ وَالنَّهَارِ لَتَعْمَلُونَ هَذَا مَا يَنْفَعُكُمْ فِي كُلِّ ظَهْوٍ فَلَا تَتَعَنَّنَ أَنْفُسُكُمْ فَإِنَّ جَوْهَرَ دِينِكُمْ كَلِمَةٌ وَاحِدَةٌ لَوْ أَنْتُمْ بِهَا تَوْقُونَ تِلْكَ نَفْسٌ وَاحِدَةٌ إِنْ أَنْتُمْ بِهَا تَهْتَدُونَ ذَلِكَ أَوَّلُ مَنْ يُؤْمِنُ بِمَنْ يَظْهَرُهُ اللَّهُ

2104 ذلك أَوَّلُ ذِكْرِ الْمَشِيئَةِ فِي ظَهْوِهَا فَاتَّعَمَّ بِهَا لَا تَوْقُونَ قُلْ إِنْ فِي كُلِّ ظَهْوٍ مِثْلُكُمْ كَمِثْلِ أَشْجَارٍ قَدْ طَالَتْ عَلَيْهِمُ الْعُمُرُ أَفَأَنْتُمْ إِلَى مَنْ فِي الْفُرْقَانِ لَا تَنْتَظِرُونَ قَدْ طَالَتْ عَلَيْهِ الْعُمُرُ أَلْفٌ وَمِائَتَانِ وَخَمْسٌ وَسَبْعِينَ سَنَةً وَمِنْ قَبْلِهِمْ كِتَابُ عِيسَى خَمْسُمِائَةٍ ثُمَّ مُوسَى خَمْسٌ مِائَةٌ فَلْتَتَفَكَّرُوا قَلِيلًا بِأَنْتُمْ فِي دِينِ اللَّهِ تَخْلُصُونَ ثُمَّ وَلْتَشْهَدُوا عِنْدَ كُلِّ ظَهْوٍ كُنُوبَاتٍ يَنْبَغِي فِي الْأَرْضِ أَنْتُمْ بِاصْخَابٍ مِنْ يَظْهَرُهُ اللَّهُ عَلَى مَا تَسْتَطِيعُونَ لَتَحْسُنُوا فَإِنَّ مِثْلَهُمْ كَمِثْلِ نَبَاتٍ يَنْبَغِي فِي الْأَرْضِ نَبَاتٌ أَقْوَى مِنْ شَجَرَاتِكُمْ أَفَلَا تَتَفَكَّرُونَ فِيهَا ثُمَّ بِهَا تَهْتَدُونَ إِنْ تَعْلَمُونَ لَتَقْطَعُنَّ شَجَرَاتَكُمْ وَلَتَسْجُدَنَّ عِنْدَ مَا يَنْبَغِي فِي الْأَرْضِ حَتَّى يَسْتَرْفِعَ عَنِ الْأَرْضِ

2105 إِذَا هَذَا يُخَيِّبُكُمْ يَوْمَ الْقِيَمَةِ وَأَنْتُمْ بِهَا فِي الرِّضْوَانِ تَدْخُلُونَ وَلَكِنَّكُمْ وَمَا عِنْدَكُمْ لَا يَنْفَعُكُمْ بَعْدَ يَوْمِ الْقِيَمَةِ فَلْتَرَأَوْا أَمْرَ اللَّهِ فَإِنَّهُ هُوَ أَقْرَبُ مِنْ لَمَحِ الْبَصَرِ أَنْتُمْ إِذَا جَاءَكُمْ بِالْحَقِّ تَوَّعُّبُونَ وَإِنْ كُنْتُمْ فِي صَلَواتِهِ فَلْتَقْطَعْنَهَا فَإِنَّكُمْ أَنْتُمْ لِلَّهِ تَعْمَلُونَ وَأَنْتُمْ تَسْمَعُونَ يَوْمَ الْقِيَمَةِ لَتَعْرِضُوا بِأَعْمَالِكُمْ عَلَى مَنْ يَظْهَرُهُ اللَّهُ فَكَيْفَ تَحْتَجِبُونَ بِصَلَاةٍ وَاحِدَةٍ عَمَّنْ قَدْ خَلَقَكُمْ وَرَزَقَكُمْ وَبَيَّعَكُمْ وَيَحْيِيكُمْ لَوْ تَقُولُونَ فِي حَقِّ أَعْمَالِكُمْ فَإِذَا أَنْتُمْ شَيْئًا لَا تَمْلِكُونَ وَإِنْ تَقُولُونَ بَلَى إِنْ لَمْ تَعْمَلْ كُلَّ خَيْرٍ تَدْرِكُونَ فَإِذَا كَيْفَ يَنْفَعُكُمْ صَلَواتُكُمْ أَوْ دُونَهَا مِنْ أَعْمَالِكُمْ بَعْدَ ظَهْوِ اللَّهِ فَلْتَتَّقُوا اللَّهَ ثُمَّ عَلَى اللَّهِ رَبِّكُمْ تَتَوَكَّلُونَ

2106 Glorified be God, the Lord of might and power! Glorified be God, the Lord of strength and divinity! Glorified be God, the Lord of force and authority! Glorified be God, the Lord of sovereignty and the human realm! Glorified be God, the Lord of glory and majesty! Glorified be God, the Lord of beauty and countenance! Glorified be God, the Lord of face and perfection! Glorified be God, the Lord of might and action! Glorified be God, the Lord of similitude and example! Glorified be God, the Lord of station and exaltation! Glorified be God, the Lord of glory and inaccessibility! Glorified be God, the Lord of power and elevation! Glorified be God, the Lord of joy and gladness! Glorified be God, the Lord of sovereignty and might! Say: God hath created for you the water of the One, whereby ye comprehend the mystery of the One. Through this, the Name of Unity, ye shall know the First Unity. In it is your life, did ye but know, and in it is your tranquility, would ye but witness it.

2106 فسبحان الله ذى الملك و الملكوت و سبحان الله ذى العز و الجبروت و سبحان الله ذى القدرة و اللاهوت و سبحان الله ذى القوة و الباقوت و سبحان ذى السلطنة و الناسوت و سبحان الله ذى العزة و الجلال و سبحان ذى الطلعة و الجمال و سبحان الله ذى الوجهه و الكمال و سبحان الله ذى القوة و الفعّال و سبحان الله ذى المثل و الأمثال و سبحان ذى المواقع و الأجلال و سبحان الله ذى العزة و الأمتناع و سبحان ذى القوة و الأرتفاع و سبحان الله ذى البهجة و الأبتهاج و سبحان ذى السلطنة و الأقتدار قل قد خلق الله لكم ماء الواحد اتم بها سر الواحد تدركون ذلك اسم الواحد اتم به واحد الأوّل تعرفون فيه حيوتكم ان كنتم تعلمون فيه سكونكم ان اتم تشهدون

2107 He hath created for you living creatures and ordained their sustenance from His presence in the Book. Will ye not then be certain of what God hath ordained? Say: Verily God shall create you, sustain you, cause you to die, and give you life, and unto Him shall ye return. Say: Verily, I am nearer than all things, both before and after, and all are worshippers of Him, all prostrate themselves before Him, all are devoted to Him, all remember Him, and all are humble before Him. Say: Whatever thing ye desire, recite ye the verses corresponding to the number of that thing as ye attribute to its names. If ye love wealth, then recite ye the verse of wealth. If ye love exaltation, then recite ye the verse of exaltation. If ye love glory, then recite ye the verse of the Most Glorious. Likewise with all that ye love in your religion and your world, your beginning and your end. If ye love knowledge, then recite ye the verse of knowledge. If ye love might, then recite ye the verse of might.

2107 قد خلق لكم دابه و قدر رزقها من عنده فى الكتاب افانتم بما قدر الله لا توقنون قل ان الله ليخلقكم و ليرزقكم و ليميتنكم و لحيننكم و اتم اليه لترجعون قل ان لا قرب بى من كل شىء من قبل و من بعد و كل له عابدون و كل له ساجدون و كل له قانتون و كل له ذاكرون و كل له خاشعون قل كل ما تريدون من شىء فلتتلون ايات عدد كل شىء بما اتم باسمائه تنسيون و ان تحين الغناء فانتم اية الغناء تقرّون و ان تحين العلى فانتم اية العلى تقرّون و ان تحين البهاء فانتم اية الأبهى تقرّون و مثل ذلك كل ما اتم فى دينكم و دنياكم و اولكم و اخيركم تحبون ان تحبون من العالم فانتم اية العلم تقرّون و ان تحبون العز فانتم اية العز تقرّون

2108 But ye recite not because of your negligence. To recite one verse with spirit and fragrance is better for you than to recite a thousand verses without spirit and fragrance. Thus will God annihilate you on the Day of Resurrection through clear verses in all that ye love. Say: Verily, one of these verses is greater than the creation of the heavens and the earth and whatsoever is between them, but ye understand not the mystery of what hath been revealed therein, nor do ye witness it. Say: We have made all things in their numbers, then revealed for each one a verse that ye might derive sustenance through the numbers of all things. Say: All derive sustenance from God, and all stand

2108 و لكنكم ما تقرن بما اتم تكسلون ان تقرن اية على روح و ريحان خير لكم من ان تقرن الف اية و اتم غير الروح و الريحان تشهدون كذلك يفنينكم الله يوم القيمة بايات بينات فى كل ما اتم تحبون قل ان اية من تلك الايات لا كبر عن خلق السموات و الأرض و ما بينهما و لكنكم اتم لا تعلمون سر ما نزلت فيها و لا تشهدون قل انا قد جعلنا كل شىء فى عده ثم نزلنا لكل واحد اية لعلكم باعداد كل شىء انفسكم تستمدون قل كل

firm through God's command. Say: All these and those are sustained by the verses of thy Lord - these by what was revealed before and those by what was revealed after. All prostrate themselves before God their Lord according to what they have by their Lord's command.

يستمِدون من عند الله و كلٌّ بامر الله قائمون قل
كلٌّ يمد هؤلاء و هؤلاء من آيات ربِّك هؤلاء بما
نزل من قبل و هؤلاء من آيات ربِّك هؤلاء بما
نزل من قبل و هؤلاء بما نزل من بعد كلٌّ لله
رَبِّهم ساجدون بما عندهم بامر ربِّهم

2109 But ye witness the beginning of the Command, for none disobeyeth at each Manifestation, and ye shall enter into the novel manifestations of your Lord that ye may be saved in the Resurrections which none can reckon save God. Had He not brought you out of the first innovation, how could ye comprehend the novel Manifestation thereafter? Say: Glorified be God above what ye mention! Thus after the first innovation, He removeth you from the manifestations that were revealed from His presence aforetime and causeth you to enter into the manifestations that are revealed from His presence thereafter. This is from God's grace upon you. O all things! Ye perceive the novel manifestations from Him Whom God shall make manifest, then the thrones of Reality in every manifestation.

2109 و لكنكم انتم مبدء الأمر تشهدون لان لا يعص
عند كلِّ ظهور و لتدخلن انفسكم في ظهورات
بدع ربكم لعلكم في قيامات التي لا يحصيها الا
الله لتتجنوا لولا اخرجكم عن بديع الأوّل هل
انتم من بعده ظهور بدع تدركون قل سبحان
الله عما تذكرون كذلك انتم من بعد بديع الأوّل
يخرجكم من ظهورات ما نزلت من عنده من قبل
و ليدخلنكم في ظهورات ما نزلت من عنده من
بعد هذا من فضل الله عليكم ان يا كلِّ شيء انتم
ظهورات البدع من عند من يظهره الله ثم اعراش
الحقيقة في كلِّ ظهور تدركون

2110 [Vahid 11, Bab 14, aZlal]

2110 [واحد ١١ باب ١٤ اظلل]

2111 And it hath four stages. The first in the first:

2111 و له اربع مراتب الأوّل في الأوّل

2112 In the Name of God, the Most Shadowing of the Most Shadowing.

2112 بسم الله الاظلل الاظلل

2113 There is no God but He, the Most Shadowing of the Most Shadowing. Say: God shadoweth above all possessors of shadow. None in the heavens or on earth or between them can withstand the sovereignty of His concealment. He creates whatsoever He willeth by His command. Verily, He hath ever been an All-Concealing, All-Sheltering, All-Overshadowing Protector.

2113 لا اله الا هو الاظلل الاظلل قل الله اظلل فوق
كلِّ ذى اظلال لن يقدر ان يمتنع عن ملك
سلطان اظلاله من احد لا في في السموات و
لا في الأرض و لا ما بينهما يخلق ما يشاء بامر
انه كان ظلالا ظلالا ظليلا

2114 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom all who are in the heavens and who are on earth and what lieth between them stand in devotion. Say: All are devoutly obedient unto Him.

2114 سبحان الذي يسجد له من في السموات و من
في الأرض و ما بينهما قل كلٌّ له ساجدون و
الحمد لله الذي يسبح له من في السموات و من في
الأرض و ما بينهما قل كلٌّ له قانتون

2115 God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, the King Who passeth not away, the Just One Who wrongeth not, the Sovereign Who changeth not, and the Single One from

2115 شهد الله انه لا اله الا هو له الملك و الملكوت ثم
العزّ و الجبروت ثم القدرة و اللاهوت ثم القوة و
الياقوت ثم السلطنة و الناسوت يحى و يميت ثم
يميت و يحى و انه هو حي لا يموت و ملك لا
يزول و عدل لا يجر و سلطان لا يحول و فرد
لا يفوت عن قبضته من شيء لا في السموات و

Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command, by His command. Verily, He hath power over all things.

لا في الأرض ولا ما بينهما يخلق ما يشاء بامر
بامرته أنه كان على كل شيء قديراً

2116 Blessed is He to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting.

2116 و تبارك الذي له ملك السموات والأرض وما
بينهما لا إله إلا هو العزيز المحبوب وتعالى الذي
له ما في السموات والأرض وما بينهما لا إله
إلا هو المهيمن القيوم

2117 Say: God hath created all things by His command. His is the Creation and the Command, from before and from after. There is no God but He, the All-Compelling, the Self-Subsisting. He is the One Who originateth what He willeth by His command, and unto Him shall all return. This is God, your Lord. His is the Creation and the Command. There is no God but He, the Mighty, the Beloved.

2117 قل إن الله قد خلق كل شيء بامرته إلا له الخلق
والأمر من قبل ومن بعد لا إله إلا هو المهيمن
القيوم هو الذي يبدع ما يشاء بامرته وإن إليه كل
يقبلون ذلكم الله ربكم له الخلق والأمر لا إله إلا
هو العزيز المحبوب

2118 Say: He is the Subduer over His creation and the Manifest One over His servants, and He is the All-Compelling, the Self-Subsisting. Observe ye therefore the Day when God shall descend in the shadows of the clouds with the angels round about Him. On that Day shall ye be brought before God your Lord.

2118 قل هو القاهر فوق خلقه والظاهر فوق عباده و
هو المهيمن القيوم فلتنتظرن يوم الذي ينزل الله في
ظلل من الغمام والملائكة حوله انتم يومئذ على
الله ربكم تعرضون

2119 Say: No vision can grasp God, but His grasp is over all vision. He is the All-Compelling, the Beloved. Say: He hath ever been as He was in every condition, never descending. Glorified and exalted is He above what they describe. Rather, this is a remembrance of Him Whom God shall make manifest, if ye bear true witness. The Day when He shall descend upon you - that is the Day when God shall have descended in the shadows of the clouds, and those round about Him are they who stand firm by God's command. These are they who glorify their Lord with praise by night and by day, and they are prostrate before Him.

2119 قل إن الله لن تدركه إلا الأبصار وأنه هو يدرك
الأبصار وهو المهيمن المحبوب قل أنه لم يزل كان
على كل شأن واحد لم ينزل سبحانه وتعالى عما
يذكرون بل إن هذا ذكر من يظهره الله إن انتم
بالحق تشهدون يوم الذي ينزل عليكم ذلك يوم قد
نزل الله في ظلل من الغمام والذين هم في حوله
اولئك هم بامر الله قائمون اولئك الذين يسبحون
بمجد ربهم بالليل والنهار وهم له ساجدون

2120 Say: God hath attributed this to His Own Self, the might of the Manifestation of His Self, that ye may know the true measure of God on the Day of His Manifestation. He is the One Who hath made Himself known to you before the creation of the heavens and the earth and what lieth between them, yet ye recognize not Him Who created you and nourished you and caused you to die and brought you to life, though unto Him shall ye return. O thou who bearest that Name! We have taught thee aforetime that which was revealed in the Book, and verily We have been among those who teach. Write down that which hath been revealed from God, the Mighty, the Inaccessible, the Exalted. Verily that Name shall attain unto

2120 قل نسب الله ذلك الى نفسه عز المظهر نفسه لعلكم
انتم يوم ظهور الله قدر الحق تعلمون هو الذي قد
عرفكم نفسه قبل خلق السموات والأرض وما
بينهما فانتم لا تتعرفون بمن قد خلقكم ورزقكم و
اماتكم واحياكم وانتم اليه ترجعون ان يا ذلك
الاسم انا قد علمناك من قبل ما نزل في الكتاب
وانا نكأ من بعد لمعلمين ان اكتب ما نزل من
عند الله العزيز المتعنت المنيع وانا ليلغناك ذلك
الاسم عدد القاف والنون من اسماء عز منيع قد

thee the number of Qaf and Nun from names of mighty exaltation. We have interpreted these on the Day of Resurrection that their thrones might receive from their Lord a goodly and well-pleasing recompense.

فسرناها يوم القيمة لتجزى اعراشها من عند ربها
جزاء حسنا محبوبا

2121 This is of God's bounty unto those who have believed in God and His signs, and those who place their trust in God their Lord. We commanded thee aforetime only to preserve what was revealed from God, the Protector, the Self-Subsisting. Should a single letter escape thee, We shall assuredly call thee to account and question thee and make demands of thee on a mighty and exalted Day. Therefore watch over thyself from that day, for verily We are cognizant of all things. We shall not question thee concerning thy deeds, for verily We are self-sufficient, but We shall question thee concerning that which We revealed unto thee, as this is among God's signs unto Him Whom God shall make manifest on the Day of Resurrection, that He might look upon them and recite them from His Lord and reward those who believe in them with an exalted recompense. We have commanded those who believe in God and His signs to send thee the equivalent of a gracious Lam.

2121 ذلك من فضل الله على الذين امنوا بالله و اياته و الذينهم على الله ربهم يتوكلون ما امرناك من قبل الا بان تحفظن ما نزل من عند الله المهيمن القيوم و ان فات عنك من حرف لحسبك و لنسئلك و لتطلبن عنك في يوم عز رفيع فلتراقبن نفسك من يومئذ فانا كنا بكل شيء عالين و لا يسئلك من اعمالك و انا كنا لمستغنين و لكنا لنسئلك عما نزلناه اليك اذ هذا من ايات الله الى من يظهره يوم القيمة لان ينظر اليها و ليتلوها من عند ربها و ليجزين من امن بها جزاء مرتفعا و لقد امرنا من امن بالله و اياته ان يرسلن اليك عدل لام لطيف

2122 Take thou the Vav for thyself, then present thyself before the mention of thy Lord's name, the Bestower, the Great. Likewise unto the mention of thy Lord's name, the Judge, the Gracious. Likewise unto the mention of thy Lord's name, the Mighty, the Great. Thus when thou attainest unto something mighty and exalted from the Most Glorious Tree, a remembrance from God - verily He is the Most High, the Most Exalted - make no mention of that remembrance, but rather purchase noble gifts and send them to the Most Glorious horizon, a remembrance from thy Lord in the latter and former days. We have commanded the equivalent of Ya for whomsoever hath borne the first letter of Sin. Deliver thou unto her and convey greetings unto her from her Lord, and console her with goodly and mighty solace for what was taken from her.

2122 فلتاخذن الواو و لنفسك ثم احضر بين يدي ذكر اسم ربك الوهاب العظيم مثل ذلك الى ذكر اسم ربك الديان اللطيف مثل ذلك الى ذكر اسم ربك العظام العظيم مثل ذلك ذا تبغين بشيء عز منيع الى شجرة الأبهى ذكرا من عند الله انه هو العلى الأعلى و لكن لا تذكر بذكر ذلك بل اشتريه منيعة و لترسلنها الى افق الأبهى ذكرا من ربك فى الآخرة و الأولى و قد امرنا عدل الياء لمن قد حملت أول حرف السين فلتبغين اليها و لتسلن عليها من عند ربها و لتغريها عزاء فيما خلقت عنها عزاء حسنا عظيما

2123 Had We known that she would comprehend the knowledge of her Lord's verses, We would have revealed unto her that which would give comfort to thy heart, and verily We have been mindful. After thou hast acquired the number of this, deliver the like thereof unto that number among those who are known in Islam, that they might remember on the Day of Resurrection and return unto themselves. Then its roots unto that number among those who have believed in God and His signs and were sincere in God's religion. This is Our gift unto the believers - a single letter thereof equals not what is in the heavens and

2123 و لو علمنا انه ليحيطن بعلم ايات ربها لنزلنا اليها ما يفرغ به فؤاك و انا كنا ذاكرين و بعدما قد اكتسبت عدد هذا بلغ بمثلها الى عدد ذلك من الذينهم فى الاسلام لمعرفون لعلهم يتذكرون فى يوم القيمة و هم على انفسهم يرجعون ثم اصولها الى عدد ذلك من الذينهم امنوا بالله و اياته و كانوا فى دين الله مخلصين هذا عطائنا للمؤمنين لم يعدل حرف منها ما فى السموات و الأرض و ما بينهما و انا كنا قدر اياتنا عالين و ان غيرنا لم يحيط بعزها

earth and what lieth between them. Verily We have been cognizant of the measure of Our verses, and verily none other hath comprehended their might nor can estimate the words of thy Lord, and We have been cognizant of all things.

ولا يقدر كلمات ربك وأنا تكلم بكل شيء عالمين

2124 The second in the second:

الثاني في الثاني 2124

2125 In the name of God, the Most Shadowing, the Most Shadowing!

بسم الله الاظلل الاظلل 2125

2126 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that there is no God but Thee, alone with no partner. Thine is the Kingdom and the Kingdom of Heaven, Thine is the might and the dominion, Thine is the power and the divine realm, Thine is the strength and the chrysolite, Thine is the sovereignty and the human realm, Thine is the glory and the majesty, Thine is the countenance and the beauty, Thine is the face and the perfection, Thine is the exemplar and the examples, Thine is the station and the reverence, Thine is the grandeur and the independence, Thine is the awe and the manifestation, Thine is the glory and the inaccessibility, and Thine is whatsoever Thou hast loved or wilt love of the kingdom of Thy Cause and Thy creation. All abide beneath the shadow of Thy Lordship and prostrate themselves before the threshold of Thy oneness.

2126 سبحانك اللهم يا الهى لا شهدتك وكل شيء على أنك لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك المثل والأمثال ولك المواقع والأجلال ولك العظمة والآستقلال ولك المهابة والأستجلال ولك العزة والأمتناع ولك ما احببته او تحببه من ملكوت امرك وخلقك لم يزل كل في ظل ربوبيتك مستظلون وفي تلقاء مدين وحدانيتك ساجدون

2127 Glorified and exalted art Thou above being described by change or alteration, or being characterized by likeness or transformation. Sanctified are Thy names and exalted are Thy examples. There is nothing like unto Thee. Thou hast ever been one God, single, eternal, self-subsisting, living, self-sustaining, sovereign, supreme, holy, everlasting, enduring. Thou hast taken neither consort nor son, nor hath there been any partner with Thee in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast ordered the kingdom of Thy Cause and Thy creation through the signs of Thy mighty power and wisdom over all who dwell in the kingdom of Thy heaven and earth through the manifestations of Thy eternal glory.

2127 سبحانك و تعاليت من ان توصف بالتغيير و التبديل او تتعت بالمثل و التحويل تقدست اسمائك و تعالت امثالك و ليس كمثلك شيء لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولى فيما صنعت قد دبرت ملكوت امرك و خلقك بايات عز قدرتك و حكمتك على من في ملكوت سمائك و ارضك بظهورات عز ازليتك

2128 Unto Thee be praise, praise that is exalted, inaccessible, and elevated, which no praise in Thy knowledge can equal, nor can any glorification in Thy Book compare with it - praise that filleth Thy heavens and Thy earth and whatsoever lieth between them of the kingdom of Thy Cause and Thy creation, through the exaltation of Thy Word and the inaccessibility of Thy gift. Praise whereby the shadows of the tree of Thy oneness are made manifest upon all created things, and the splendor of the tree of Thy unity overshadoweth all contingent beings, until there remaineth in Thy knowledge nothing that perceiveth

2128 فلك الحمد حمداً متعالياً ممتنعاً مرتفعاً لم يعدله من حمد في علمك ولا يساويه من ثناء في كتابك حمداً يملأ سمائك و ارضك و ما بينهما من ملكوت امرك و خلقك على ارتفاع كلمتك و امتناع موهبتك حمداً تظهرن ظلال شجرة وحدانيتك على كل الممكنات و استغلال بهاء شجرة صمدانيتك على كل الممكنات حتى لم يبق في علمك من شيء الا و يدرك رحمتك و يستظل في ظل سلطان عطوفيتك

not Thy mercy and dwelleth not beneath the shadow of the sovereignty of Thy loving-kindness.

- 2129 Glorified and exalted art Thou! Thou hast ever been the Being before all things, the Essence above all things, the Creator of all things, and the Reality after all things. Thou givest life and causeth death, then causest death and givest life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

2129 سبحانك و تعاليت لم تزل كنت كائنا قبل كل شيء و كيانا فوق كل شيء و مكونا لكل شيء و كينونا بعد كل شيء تحي و تميت ثم تميت و تحي و انتك انت حي لا تموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات و لا في الأرض و لا ما بينهما تخلق ما تشاء بامرک انتك كنت على كل شيء قديراً

- 2130 The Third in the Third:

2130 الثالث في الثالث

- 2131 In the Name of God, the Most Overshadowing, the Most Overshadowing.

2131 بسم الله الاظلل الاظلل

- 2132 Praise be to God Who hath risen in His exaltation above all created things, ascended in His elevation above all existing things, become inaccessible in His inaccessibility above all beings, prevailed in His dominion over all atoms, and manifested His power over all who dwell in the kingdoms of earth and heaven. His creation beareth witness that there is none other God but Him, the One, the Overshadowing. He hath chosen an exalted Essence, a glorious Abstraction, a camphor-like Reality, a lofty Simplicity, and an eternal Abstraction, then revealed Himself unto it through itself, and through itself He withdrew from it, and cast into its essence the likeness of itself.

2132 الحمد لله الذي قد استعلى بعلوه فوق كل الممكنات و استرفع بارتفاعه فوق كل الموجودات و استمتع بامتناعه فوق كل الكائنات و استسلط باستسلطه فوق كل الذرات و استقدر باقتداره فوق كل من في ملكوت الأرض و السموات فاستشهده و كل خلقه على انه لا اله الا هو الواحد الظلال قد اصطفى جوهره منبوعة و مجردة بهية و كافورية عليه و ساذجية رفيعة و مجردية اذلية ثم تجل لها بها و بها امتنع عنها و القى في هويتها مثال نفسها

- 2133 Thus did its signs appear from it, and His heavenly kingdom and earth were filled thereby - that there is no God but Him, and that the Essence of the Seven Letters is His servant and His Word. God chose for it from the letters of His life-giving nature its first ones, then caused them to enter the sea of endless finality. Thus were His heaven and earth filled - that there is no God but Him, the One, the Overshadowing.

2133 فاذا قد ظهرت عنها اياتها و ملئت بها ملكوت سمائه و ارضه على انه لا اله الا هو و ان ذات حروف السبع عبده و كلمته قد اصطفى الله له من حروف حييته اوليه ثم ادخلها في بحر الا نهاية الاخرية فاذا ملئت سمائه و ارضه على انه لا اله الا هو الواحد الاظلال

- 2134 the Fourth in the Fourth.

2134 الرابع في الرابع

- 2135 In the Name of God, the Most Overshadowing, the Most Overshadowing.

2135 بسم الله الاظلل الاظلل

- 2136 Praise be to God, besides Whom there is no other God, the Most Shadowed of the Shadowed. And verily the Glory from God be upon the First One and upon whoever resembles that One wherein naught is seen except the First One.

2136 الحمد لله الذي لا اله الا هو الاظلل الاظلل و اما البهاء من الله على الواحد الاول و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول

- 2137 I testify that God, glorified be He, has ever been and will ever be in one and the same state, and that all that has been witnessed in the Book of limited names and conjoined attributes

2137 و بعد فاشهد ان الله سبحانه لم يزل و لا يزال كان على حاله واحده و ان كل ما قد شهدت في الكتاب من اسماء محدودة و صفات مقترنة ذلك

- these are from the qualities of the Sun of Eternity, from the praises of the Primal Point, which God has attributed to Himself for the inaccessibility of His Word and the exaltation of His eternity. I testify that what I have witnessed does not necessitate conjunction - far exalted is God above this, with great exaltation! Rather, that which is attributed to the Tree of Truth, God has attributed unto His Self, wherein naught is seen save God, exalted be His glory. When thou attainest unto Him Whom God shall make manifest, exalted be His loftiness, and it is revealed unto thee, then shalt thou witness with thine own eyes that which was revealed in the Book, whether all who dwell on earth bow down before Him on His right and His left, or whether it be revealed unto thee alone.

من نعوت شمس الأزليّه من محامد نقطه الأوليه
قد نسبها الله الى نفسه لامتناع كلمته و ارتفاع
ازليته فاشهد بان ما قد شهدت ما يلزم من الأقتران
تعالى الله عن ذلك علوا عظيما بل ذلك ما ينسب
الى شجرة الحقيقة قد نسبها الله الى نفسه لما لا يرى
فيه الا الله جلّ جلاله فاذا ادركت من يظهره
الله جلّ و علا ارتفاعه و نزلت عليك فاذا تشهد
بعينيك ما نزل في الكتاب سوءا كان كلّ ما على
الأرض سجادونه عن يمينه و شمائله او ينزل عليك
فرداً

2138 For at the moment of His solitude, all within their stations glorify their Lord with His praise and turn unto their Creator. This is what was formerly revealed concerning the angels who circle round Him. Be thou discerning in thy recognition, preserve thyself and that which God hath revealed unto thee from His Book, await the Command of God and its exaltation, and the Word of God and its invincibility. Verily, we are all supplicants of His grace.

2138 فانّ حين وحدته كلّ في امكنه حدودهم يسبحون
بمجد ربهم و يتوجهون به الى بارئهم و ذلك ما قد
نزل من قبل في ذكر الملائكة في حوله فاستبصر في
عرفانك و استحفظ نفسك و ما نزل الله عليك
من كتابه و انتظر امر الله و ارتفاعه و كلمة الله و
امتناعه فانا كلّا من فضله سائلون

2139 [Vahid 11, Bab 15, abna]

2139 [واحد ١١ باب ١٥ أبني]

2140 And it hath four stages. The first among the first:

2140 وله اربع مراتب الأول في الأول

2141 In the Name of God, the Supreme Builder, the Supreme Builder.

2141 بسم الله الأبني الأبنى

2142 There is no God but He, the Supreme Builder, the Supreme Builder. Say: God is the Supreme Builder above all who are builders. None in the heavens or on earth or between them can withstand the power of the sovereign authority of His supremacy. He createth what He willeth by His command. Verily, He hath ever been a supreme Builder of supreme degree.

2142 لا اله الا هو الأبني الأبنى قل الله ابني فوق كلّ
ذى ابناء لن يقدر ان يمتنع عن ملك سلطان
ابنائهم من احد لا في السموات و لا في الأرض
و لا ما بينهما يخلق ما يشاء بامرهم انه كان بناء
بانتا (٤) بنيا

2143 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lieth between them. Say: All bow down before Him. And praise be to God, Whom all within the heavens and earth and what lieth between them do glorify. Say: All are devoted unto Him.

2143 سبحان الذي يسجد له من في السموات و من
في الأرض و ما بينهما قل كلّ له ساجدون و
الحمد لله الذي يسبح له من في السموات و من في
الأرض و ما بينهما قل كلّ له قانتون

2144 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not,

2144 شهد الله انه لا اله الا هو له الملك و الملكوت ثمّ
العزّ و الجبروت ثمّ القدرة و اللاهوت ثمّ القوة و
الياقوت ثمّ السلطنة و الناسوت يحيى و يميت ثمّ
يميت و يحيى و انه هو حي لا يموت و ملك لا
يزول و عدل لا يبور و سلطان لا يحول و فرد لا
يفوت عن قبضته من شيء لا في السموات و لا

the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily, He hath power over all things.

في الأرض ولا ما بينهما يخلق ما يشاء بامرہ الله
كان على كل شيء قديراً

2145 Exalted be He unto Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is no God but He, the Mighty, the Beloved. And blessed be He unto Whom belongeth the Kingdom of the heavens and of the earth and what lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting.

2145 و تعالى الذي له ما في السموات والأرض و
ما بينهما لا لا اله الا هو العزيز المحبوب و تبارك
الذي له ملك السموات والأرض و ما بينهما لا
اله الا هو المهيمن القيوم

2146 Say: God will verily build for you the edifices of your unity through that which He revealeth unto you through your own selves. Will ye not then be thankful? Say: He hath indeed built your religion for you through numbered words whereby ye profess your faith. Say ye: "Glory be to God," then affirm your certainty in the Dawning-Places of the First. Then "Praise be to God," then affirm your certainty in Him unto Whom the verses have been revealed. Then bear ye witness that there is no God but Him, then affirm your certainty in the Manifestations of Divine Unity with God. Say: All this is life through God's command. Do ye not see? Say: God giveth life and causeth death, and unto Him shall all return. Say: God createth you and provideth for you. Will ye not then be thankful unto your Lord? Say: Who hath created the heavens and the earth and that which lieth between them? They will surely say: "God." Say: How then will ye not believe in Him Who hath sent down the verses?

2146 قل ان الله لينين لكم بيوت توحيدكم بما يتجلى لكم
بكم بانفسكم افلا تشكرون قل ان قد بنى لكم دينكم
بكلمات معدودة انتم بها لتدينون فلتقولن سبحان
الله ثم بمطالع الاولى توقنون ثم الحمد لله ثم بمن
قد نزل عليه الايات لتوقنون فلتشهدن على انه لا
اله الا هو ثم بمطاهر التوحيد عند الله توقنون قل
كل ذلك حيوان بامر الله افلا تبصرون قل الله
يحيي ويميت وان اليه كل يقبلون قل الله يخلقكم
ويرزقكم افانتم الا ربكم لا تشكرون قل من خلق
السموات والأرض و ما بينهما ان انتم تعلمون
سيقولن الله قل فكيف بمن نزل الله عليه الايات
لا توقنون

2147 Say: God is the Creator of all things, and unto Him shall all return. Say: God is the Provider of all things, and unto Him shall all return. Say: God is the Sustainer of all things, and unto Him shall all be raised up. Say: God will cause you to die, then will He bring you back to life, and unto Him shall ye all be raised up. Such is God, your Lord. His is the creation and the command. There is no God but Him, the All-Protecting, the Self-Subsisting. And unto God prostrateth whosoever is in the heavens and the earth and whatsoever is between them. There is no God but Him, the Almighty, the Well-Beloved. And unto God prostrateth whosoever is in the heavens and the earth and whatsoever is between them. There is no God but Him, the All-Protecting, the Self-Subsisting. Say: Who hath created you, and unto Him shall ye return. Say: God createth you by His command. Will ye not then believe in the signs of God?

2147 قل الله خالق كل شيء وان اليه كل يرجعون
قل الله رازق كل شيء وان اليه كل يرجعون
قل الله رازق كل شيء وان اليه كل يعثون قل
الله ليبيتنكم ثم يحييكم وان اليه كل يعثون ذلكم
الله ربكم له الخلق والأمر لا اله الا هو المهيمن
القيوم والله يسجد من في السموات والأرض و
ما بينهما لا اله الا هو العزيز المحبوب والله يسجد
من في السموات والأرض و ما بينهما لا اله
الا هو المهيمن القيوم قل من ذرركم وانتم اليه
لترجعون قل الله يذرركم بامرہ افانتم بايات الله لا
توقنون

2148 Say: In Whose grasp is the dominion of all things, and unto Him shall all be raised up. Say: God is the Creator of all things, Who determineth the measures of all things by His command, and Who sendeth down from His presence the remembrance of

2148 قل من في قبضته ملكوت كل شيء و اليه كل
ليعثون قل الله خالق كل شيء ليقدرن مقادير
كل شيء بامرہ ولينزلن من عنده ذكر كل شيء

all things in a perspicuous Book. He is the Truth. There is no God but Him, and unto Him shall all be turned about. He it is Who giveth life and causeth death, and unto Him shall all return. He it is before Whom prostrateth whatsoever He hath created and createth, and we are all prostrate before Him.

فِي كِتَابٍ مُسْطَوِّرٍ هُوَ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ وَإِلَيْهِ
كُلٌّ لِيَنْقَلِبُونَ هُوَ الَّذِي يُحْيِي وَيُمِيتُ وَإِلَيْهِ كُلٌّ
يَرْجِعُونَ هُوَ الَّذِي يُسْجَدُ لَهُ كُلُّ مَا خَلَقَ وَيَخْلُقُ
وَأَنَا كُلٌّ لَهُ سَاجِدُونَ

2149 Say: Exalted be God, the Lord of sovereignty and dominion! Exalted be God, the Possessor of might and grandeur! Exalted be God, the Lord of power and divinity! Exalted be God, the Lord of strength and glory! Exalted be God, the Lord of dominion and earthly power! Exalted be God, the Lord of glory and majesty! Exalted be God, the Lord of beauty and comeliness! Exalted be God, the Lord of the face and perfection! Exalted be God, the Lord of might and action! Exalted be God, the Lord of similitude and example! Exalted be God, the Lord of stations and sublimity! Exalted be God, the Lord of mercy and bounty! Exalted be God, the Lord of authority and justice! Exalted be God, the Lord of grandeur and independence! Exalted be God, the Lord of majesty and splendor! Exalted be God, the Lord of glory and invincibility! Exalted be God, the Lord of power and exaltation! Exalted be God, the Lord of joy and gladness! Exalted be God, the Lord of sovereignty and might!

2149 قُلْ تَعَالَى اللَّهُ ذِي الْمُلْكِ وَالْمَلَكُوتِ وَتَعَالَى اللَّهُ
ذُو الْعَرْزِ وَالْجَبَرُوتِ وَتَعَالَى اللَّهُ ذِي الْقُدْرَةِ وَ
الْأَلَهُوتِ وَتَعَالَى اللَّهُ ذِي الْقُوَّةِ وَالْيَاقُوتِ وَتَعَالَى
اللَّهُ ذِي السُّلْطَانَةِ وَالنَّاسُوتِ وَتَعَالَى اللَّهُ ذِي الْعِزَّةِ
وَالْجَلَالِ وَتَعَالَى اللَّهُ ذِي الطَّلَعِ وَالْإِجْمَالِ وَتَعَالَى
اللَّهُ ذِي الْوَجْهِهِ وَالْكَجَالِ وَتَعَالَى اللَّهُ ذِي الْقُوَّةِ
وَالْفِعَالِ وَتَعَالَى اللَّهُ ذِي الْمَثَلِ وَالْأَمْثَالِ وَتَعَالَى
اللَّهُ ذِي الْمَوَاقِعِ وَالْأَجْلالِ وَتَعَالَى اللَّهُ ذِي الرَّحْمَةِ
وَالْفَضْلِ وَتَعَالَى اللَّهُ ذُو السُّطُوتِ وَالْعَدَالِ وَ
تَعَالَى اللَّهُ ذُو الْعِظْمَةِ وَالْأَسْتِقْلَالِ وَتَعَالَى اللَّهُ ذُو
الْكِبْرِيَاءِ وَالْأَسْتِجْلَالِ وَتَعَالَى اللَّهُ ذُو الْعِزَّةِ وَ
الْأَمْتِنَاعِ وَتَعَالَى اللَّهُ ذُو الْقُوَّةِ وَالْأَرْتِفَاعِ وَتَعَالَى
اللَّهُ ذُو الْبَهْجَةِ وَالْأَبْتِهَاجِ وَتَعَالَى اللَّهُ ذُو السُّلْطَانَةِ
وَالْأَقْتَدَارِ وَ

2150 Exalted be God, from before and after, there is no God but Him, the One, the Most High! And exalted is He in the kingdom of the heavens and the earth and whatsoever is between them. There is no God but Him, the One, the Most Glorious. He it is in Whose grasp is the dominion of all things, and verily there is no God but Him, the One, the Sovereign. He is the Truth, there is no God but Him. He giveth life and causeth death, and unto Him shall all be turned about. He it is Who hath originated you by His command, and unto Him shall ye return. Say: Sufficient unto me is God, He Who hath fashioned me, and provided for me, and given me death, and restored me unto life. Such is my Lord; upon Him do I depend, and upon God let all His believing servants depend.

2150 تَعَالَى اللَّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ
الْمُتَعَالِ وَتَعَالَى فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْمُتَجَلِّ هُوَ الَّذِي
فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ
الْوَاحِدُ السُّلْطَانُ هُوَ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَ
يُمِيتُ وَإِنْ إِلَيْهِ كُلٌّ لِيَنْقَلِبُونَ هُوَ الَّذِي قَدْ بَدَنَكُمْ
بِأَمْرِهِ وَأَنْتُمْ إِلَيْهِ تَرْجِعُونَ قُلْ حَسْبِيَ اللَّهُ الَّذِي قَدْ
خَلَقَنِي وَرَزَقَنِي وَأَمَاتَنِي وَأَحْيَانِي ذَلِكَ رَبِّي عَلَيْهِ
تَوَكَّلْتُ وَإِنَّ عَلَى اللَّهِ فُلِيَتُوكُنْ عِبَادَهُ الْمُؤْمِنُونَ

2151 The Second in the Second:

2151 الثَّانِي فِي الثَّانِي

2152 In the Name of God, the Supreme Builder, the Supreme Builder.

2152 بِسْمِ اللَّهِ الْأَبْنَى الْأَبْنَى

2153 Glory be to Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without partner. Thine is the kingdom and the heavenly dominion, Thine the might and the celestial realm, Thine the power and the divine essence, Thine the strength and majesty, Thine the sovereignty and the earthly realm, Thine the glory and grandeur, Thine the countenance and perfection, Thine the

2153 سُبْحَانَكَ اللَّهُمَّ يَا هُمِّي لَا شَهِدَكَ وَكُلُّ شَيْءٍ عَلَى
أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ
لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزُّ وَالْجَبَرُوتُ وَلَكَ
الْقُدْرَةُ وَالْإِلَهُوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ
السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ
الْوَجْهِهِ وَالْكَجَالُ وَلَكَ الطَّلَعُ وَالْإِجْمَالُ وَلَكَ الْمَثَلُ

visage and beauty, Thine the similitude and parables, Thine the stations and sublimity, Thine the glory and invincibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and authority, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

و الأمثال و لك المواقع و الأجلال و لك العزة
و الأمتناع و لك القوة و الأرتفاع و لك البهجة و
الأتهاج و لك السلطنة و الأقتدار و لك ما احبته
او تحبته من ملكوت امرك و خلقك

2154 Thou hast ever been one God, single, eternal, self-subsisting, ever-living, all-sustaining, sovereign, all-pervading, holy, everlasting, dependent on none. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. All are Thy servants and within Thy grasp, that they may worship Thee in the kingdom of Thy Cause and creation. Thou art the First, and there is naught before Thee, and Thou art the Hidden, and there is naught beyond Thee. Thou hast ever been God from all eternity, and the Beloved from everlasting to everlasting. Thy existence precedes all beginning and Thy permanence outlasts all ending. Thou art the Being before all things, the Creator of all things, the Essence above all things, and the Existant after all things.

2154 لم تزل كنت الهاً واحداً احداً ص مداً فرداً حياً
قيوماً سلطاناً مهيماً قدوساً دائماً ابداً معتمداً ما
اتخذت لنفسك صاحبة ولا ولداً و لم يكن لك
شريك فيما خلقت ولا ولي فيما صنعت كل
عبادك و في قبضتك ليعبدنك من في ملكوت
امرك و خلقك انت الأول و ليس من قبلك
من من شيء و انت الباطن و ليس دونك من
شيء لم تزل كنت الهاً في ازل الأزال و محبوباً لم
تزل ولا تزال وجودك قبل القبل و بقاءك بعدا
البعد انت الكائن قبل كل شيء و انت المكون
لكل شيء و انت الكيان فوق كل شيء و انت
الكينون بعد كل شيء

2155 Thou dost ever cause to live and to die, then to die and to live, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

2155 لم تزل تحي و تميت ثم تميت و تحي و انك انت
حي لا تموت و ملك لا تزول و عدل لا تجور و
سلطان لا تحول و فرد لا يفوت عن قبضته من
شيء لا في السموات و لا في الأرض و لا ما
بينهما تخلق ما تشاء بامرك انك كنت على كل
شيء قديراً

2156 The Third in the Third:

2156 الثالث في الثالث

2157 In the Name of God, the Supreme Builder, the Supreme Builder.

2157 بسم الله الأبنى الأبنى

2158 Praise be to God Who hath risen in His exaltation above all contingent beings, Who hath elevated Himself in His loftiness above all created things, Who hath made Himself invincible in His might above all atoms, Who hath manifested His power above all existence, and Who hath revealed His appearance above all who dwell in the kingdoms of earth and heaven. All His creation doth testify that there is no God but Him.

2158 الحمد لله الذي قد استعلى بعلوه فوق كل الممكات
و استرفع بارتفاعه فوق كل الموجودات و استمتع
بامتناعه فوق كل الذرات و استقدر باقتداره فوق
كل الكائنات و استظهر باظهاره فوق كل من في
ملكوت الأرض و السموات فاستشهده و كل
خلقه على انه لا اله الا هو

2159 He hath built the House of the Bayan with pure and pristine gems, with lofty and camphor-like pillars, with ramparts of loving-kindness, with dawning-places of glory, and with rising-points of splendor. It hath shone with the light of glory upon all who dwell in the kingdoms of earth and heaven. He hath made the structure of this wondrous creation and this mighty, impregnable House from the first revelation of the Bayan unto all who dwell in the kingdoms of earth and heaven. Thus have

2159 قد بنيت بيت البيان بجواهر ساذجية و شواخ
كافوريه و بوازم محبوبيه و مطالع عزيه و
مشارك مجديه قد اشرق بنور الهاء على كل من
في ملكوت الأرض و السماء و جعل بناء
ذلك الخلق البديع و البيت الممتع المنيع من
اول ما نزل البيان على ما في ملكوت الأرض
و السموات فاذا كل ما نزل الأمدادات على

all outpourings descended upon those who dwell in the kingdom of earth and heaven, these bounties are borne by the essences of realities, the spirits of the abstract, the souls of the ethereal, the beings of the pure, and the manifestations of the inaccessible.

من في ملكوت الأرض والسموات فقد حملتها
كينونيات الجوهريات و ذاتيات المجردات و
نفسانيات الكافوريات و انيات السازجيات و
طبعيات الممتعات

- 2160 The aid connects to all atoms, and each partakes of the water of life from its Lord according to what befits it from the dawning-places of His generosity and the rising-points of His grace, until houses are built with their doors, and seats are raised with their thrones, and all beings are filled, in their heavens and earth and whatsoever is therein and thereon, with wondrous remembrance of their Creator - for verily there is no God but Him, the One, the Builder.

2160 و اتصل المدد بها الى كل الذرات فقد استسقى
كل بماء الحيوان من عند ربه على قدر ما ينبغي
من مطالع جوده و مشارق فضله حتى قد بنيت
البيوت بابوابها و ارتفعت المقاعد باعراشها و ملئت
الكينونيات من سمائها و ارضها و ما فيها و عليها
من بدايع ذكر بارئها على انه لا اله الا هو الواحد
البناء

- 2161 He hath chosen a mighty essence, an exalted purity, a radiant being, a lofty abstraction, and an eternal reality. Then He revealed Himself to it through it and cast into its identity the likeness of itself. Thus His signs appeared through it and filled His heaven and earth. Verily, there is no God but Him, the Creator of all things through His sovereignty, the Provider of all things through His majesty, the One Who causes all things to die through His inaccessibility, and Who gives life to all things through His exaltation. He hath no partner in His Essence, no likeness in His attributes, no equal in His deeds, no peer in His names, and none like unto Him in His ways. All are His servants and in His grasp, glorifying Him with praise by night and day, and unto Him are they submissive.

2161 قد اصطفى جوهره منيعة و ساذجية رفيعة و
كينونية بهية و مجردية رفيعة انية ازليه ثم تجلى لها
بها و التقى في هويتها مثال نفسها فاذا قد ظهرت
عنها اياته و ملئت بها سمائه و ارضه على انه لا اله
الا هو خالق كل شيء بالاستقلال و رازق كل
شيء بالاستجلال و مميت كل شيء بالاستمئاع و
محى كل شيء بالاسترفاع لا شريك له بالذات
ولا شبه له في الصفات و لا مثل له في الأفعال
ولا عدل له في الأسماء و لا كفو له في الشئون
كل عباد له و في قبضته ليسبحون بحمده بالليل و
النهار و هم له قانتون

- 2162 The Fourth in the Fourth:

2162 الرابع في الرابع

- 2163 In the Name of God, the Supreme Builder, the Supreme Builder.

2163 بسم الله الأبني الأبني

- 2164 Praise be to God, besides Whom there is no God, the Supreme Builder, the Supreme Builder. And verily the Glory from God is upon the First One and upon whosoever resembleth that One wherein naught is seen save the First One. I testify that the glory of the House of clay is for the glory of the Divine House, and what thou seest of seventy thousand souls circum-ambulating that House in each cycle is because it resembleth the House of Reality and is related to God, its Lord, through a commemorative relationship. If the glorification of a house of clay that is attributed to God is such as this, how much more glorious must be the House of Oneness and the raising of those inaccessible edifices!

2164 الحمد لله الذي لا اله الا هو الأبني الأبني و انما
البهاء من الله على الواحد الأول و من يشابه ذلك
الواحد حيث لا يرى فيه الا الواحد الأول و بعد
فاشهد بان عز بيت الطين لعز بيت الألهي و ان ما
ترى في كل حول سبعين الف عدد يطوفون في
حول ذلك البيت لما شابه بيت الحقيقة و نسب
الى الله ربهما بمناسبه ذكره و لو كان اعزاز بيت
طين ينسب الى الله مثل ذلك فكيف يكون اعزاز
بيت الاحديه و ارتفاع بناء تلك البيوت الممتعه

- 2165 When thou recognizest Him Whom God shall make manifest, exalted be His mention, and buildest for Him clay - whether it be clay or above clay - and createst thine essence in such wise

2165 فاذا ادركت من يظهره الله جل ذكره و ابنت
له طينا سواء كان طينا او فوق طين و خلقت
كينونتك على شان ما اشركت بالله شيئا اذا ينبغ

that thou associatest naught with God, then it behooveth thy heart to be guided by the names of His building and to abide beneath the shade of the names of His uniqueness. Blessed is he who buildeth houses for God! Consider how many mosques have been built wherein the wealth of God hath been spent, for wealth revolveth around itself - if it increaseth not, it decreaseth not. Verily, villages pass from one hand to another. When mosques are built in the Day of Him Whom God shall make manifest so that creation may draw nigh unto Him, these are houses raised unto God. Otherwise, far be it that such buildings should ascend unto God or find shelter in His shade!

أَنَّ فَوَادِكَ يَسْتَدِلُّ عَلَى أَسْمَاءِ بَنَائِيَّتِهِ وَيَسْتَقِرُّ فِي ظِلِّ
أَسْمَاءِ فَرْدَانِيَّتِهِ فَطَوْبِي لِمَنْ يَسْتَبْنِي اللَّهَ مِنْ بَيوتِ
أَنْظُرَكُمْ مِنْ مَسَاجِدَ قَدْ بَنِيَتْ فَصَرَفَتْ فِيهَا مِنْ
مَلِكِ اللَّهِ لِأَنَّ الْمَلِكَ يَدُورُ فِي حَوْلِ نَفْسِهِ لَوْ لَمْ
يَزِدْ لَمْ يَنْقُصْ أَمَّا الْقَرَى يَوْمَ فِي يَدِهَا وَ يَوْمَ فِي
يَدِهَا فَإِذَا بَنِيَتْ الْمَسَاجِدَ فِي يَوْمٍ مِنْ يَظْهَرُهُ اللَّهُ
لَيَقْرَبُ الْخَلْقَ بِهِ فَإِذَا تِلْكَ بَيوتِ رَفَعَتْ إِلَى اللَّهِ وَ
أَلَا هِيَاةَ وَ تِلْكَ الْبِنَاءَاتِ بَانَ يَصْعَدُ إِلَى اللَّهِ أَوْ
يَسْتَظِلُّ فِي ظِلِّ اللَّهِ

2166 Therefore, occupy thyself with building the House of Unity and the seats of detachment, for these are more glorious than those houses in the sight of God, the King, the Exalted, the Glorious. Yet you should not remain veiled from those houses, for the elevation of those stations is not manifest to the people of limitation except through the elevation of those earthly houses. Therefore build them, and if you are able, construct them above the water with red rubies, or else with whatever means are available to you.

2166 فعَلَيْكَ بِأَعْمَارِ بَيْتِ التَّوْحِيدِ وَ مَقَاعِدِ التَّفَرِيدِ فَانْهَا
لَا عَزَّ مِنْ تِلْكَ الْبَيوتِ عِنْدَ اللَّهِ الْمَلِكِ الْمُتَعَالِ الْمَجِيدِ
وَ لَكِنَّكَ لَا تَحْتَجِبُ عَنْ تِلْكَ الْبَيوتِ فَإِنَّ أَرْتِفَاعَ
تِلْكَ الْبَيوتِ لَمْ يَظْهَرْ لِأَهْلِ الْحَدِّ إِلَّا بِأَرْتِفَاعِ تِلْكَ
الْبَيوتِ الطِّينِيَّةِ فَاسْتَبْنِيهَا وَ أَنْ تَقْدُرَ مِنْ فَوْقِ الْمَاءِ
بِالْيَاقوتِ وَ الْأَحْمَرِ وَ إِلَّا بِمَا اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

2167 [Vahid 11, Bab 16, atwab]

2167 [واحد ١١ باب ١٦ أتوب]

2168 And it hath four stages. The first in the first:

2168 وَ لَهُ أَرْبَعُ مَرَاتِبٍ الْأَوَّلُ فِي الْأَوَّلِ

2169 In the Name of God, the Most Repentant, the Most Repentant.

2169 بِسْمِ اللَّهِ الْأَتُوبِ الْأَتُوبِ

2170 There is no God but He, the Most Repentant, the Most Repentant. Say: God is more repentant than any who turns in repentance. None in the heavens or on earth or between them can withhold himself from the dominion of the King of repentance. He creates what He wishes by His command. Verily He has ever been the Forgiver, the Acceptor of repentance, the Turner unto men. Glorified be He before Whom prostrate all who are in the heavens and on earth and between them. Say: All are prostrate before Him. And praise be to God, Whom all in the heavens and earth and between them glorify. Say: All are devoted to Him. God bears witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Power, then the Strength and the Sovereignty, then the Force and Authority, then the Rule and the human realm. He gives life and causes death, then causes death and gives life.

2170 لَا إِلَهَ إِلَّا هُوَ الْأَتُوبِ الْأَتُوبِ قُلِ اللَّهُ أَتُوبُ فَوْقَ
كُلِّ ذِي أَتُوبٍ لَنْ يَقْدُرَ أَنْ يَمْتَنِعَ عَنْ مَلِكِهِ
سُلْطَانُ أَتُوبِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَ لَا فِي
الْأَرْضِ وَ لَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ
كَانَ تَوَابًا تَوَابًا تَوْبًا سَبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ
فِي السَّمَوَاتِ وَ مِنْ فِي الْأَرْضِ وَ مَا بَيْنَ هُمَا قُلِ
كُلِّ لَهُ سَاجِدُونَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مِنْ
فِي السَّمَوَاتِ وَ مِنْ فِي الْأَرْضِ وَ مَا بَيْنَهُمَا قُلِ
كُلِّ لَهُ قَانِتُونَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَ
الْمُلْكُوتِ ثُمَّ الْعِزُّ وَ الْجَبَرُوتِ ثُمَّ الْقُدْرَةُ وَ الْأَهْوُتِ
ثُمَّ الْقُوَّةُ وَ الْيَاقُوتِ ثُمَّ السُّلْطَنَةُ وَ النَّاسُوتِ يُحْيِي وَ
يُمِيتُ ثُمَّ يُمِيتُ وَ يُحْيِي

2171 And verily He is the Ever-Living Who dies not, and the King Who passes not away, and the Just Who wrongs not, and the Sovereign Who changes not, and the Single One from Whose grasp nothing escapes, whether in the heavens or on earth or between them. He creates what He wishes by His command.

2171 وَ أَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ وَ مَلِكٌ لَا يَزُولُ وَ عَدْلٌ
لَا يَجُورُ وَ سُلْطَانٌ لَا يَحُولُ وَ فَرْدٌ لَا يَفُوتُ عَنْ
قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَ لَا فِي الْأَرْضِ
وَ لَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى

Verily He has power over all things. And blessed is He to Whom belongs all that is in the heavens and earth and between them. There is no God but He, the Mighty, the Beloved. And exalted is He to Whom belongs the dominion of the heavens and earth and what lies between them. There is no God but He, the Protector, the Self-Subsisting. Say: If you seek God's forgiveness, He will forgive you, and if you turn unto Him in repentance, that is from God's grace and mercy upon the worlds. Say: Verily all seek forgiveness by night and by day, and we all turn in repentance by night and by day. Say: God has sent down forgiveness in the Book for those who believe in the Bayan.

كُلَّ شَيْءٍ قَدِيرًا وَتَبَارَكَ الَّذِي لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ
وَتَعَالَى الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمَهِيْمُنُ الْقَيُّومُ قُلْ إِنْ تَسْتَغْفِرُ
اللَّهُ يَغْفِرْ لَكُمْ وَإِنْ تَتُوبُونَ إِلَىٰ عَلَيْهِمْ ذَلِكَ مِنْ فَضْلِ
اللَّهُ وَرَحْمَتِهِ عَلَى الْعَالَمِينَ قُلْ إِنْ كُلَّ اللَّيْلِ وَالنَّهَارِ
لَمَسْتَغْفِرُونَ وَإِنَّا كُلَّ اللَّيْلِ وَالنَّهَارِ لَنُتَابِعُكُمْ قُلْ
إِنَّ اللَّهَ قَدْ نَزَلَ الْغَفْرَانَ فِي الْكِتَابِ لِلَّذِينَ هُمْ بِالْبَيَانِ
لْمُؤْمِنُونَ

2172 These shall dwell in the paradise of their Lord's pleasure, and these shall rejoice therein. Say: God gives life and causes death, and verily unto Him shall all return. Say: God is the Creator of all things, and verily unto Him shall all be turned. He is the Truth, there is no God but He. He gives life and causes death, and verily unto Him shall all return. That is God, your Lord. His is the Creation and the Command. There is no God but He, the Protector, the Self-Subsisting. O bearer of that Name! We have given you tablets of mighty and impregnable glory to the number of Qaf and Nun, that you may preserve them as your own eyes, then convey them to those who transcribe the verses of your Lord, that they may preserve them in a mighty and glorious Book. Grieve not over anything in the path of your Lord, for all stand firm by God's command. Place thy trust in God, the Ever-Living, the All-Compelling, the Self-Subsisting.

2172 أولئك في الرضوان من عند ربهم وأولئك هم
فيها يَجْرُونَ قُلْ اللَّهُ يَحْيِي وَيُمِيتُ وَإِنَّ إِلَهَ كُلِّ
يَرْجِعُونَ قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَإِنْ إِلَهَ كُلِّ
لِيَنْقَلِبُوا هُوَ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ يَحْيِي وَيُمِيتُ وَإِنَّ
إِلَهَ كُلِّ لِيَرْجِعُونَ ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْخَلْقُ وَالْأَمْرُ
لَا إِلَهَ إِلَّا هُوَ الْمَهِيْمُنُ الْقَيُّومُ إِنْ يَأْذَنُ بِشَيْءٍ
قَدْ أَتَيْنَاكَ عِدَّةَ الْقَافِ وَالنُّونِ مِنَ الْوَاحِ عَزَّ مَنْعُ
لِتَحْفَظَهَا كَعَيْنَيْكَ ثُمَّ تَبْلُغُهَا إِلَى مَنْ يَكْتُبُ آيَاتِ
رَبِّكَ لِيَحْفَظَهَا فِي كِتَابٍ عَزَّ عَظِيمٌ فَلَا تَحْزَنْ فِي
سَبِيلِ رَبِّكَ مِنْ شَيْءٍ فَإِنَّ كُلَّ بَأْمَرِ اللَّهِ قَائِمُونَ وَ
تَوَكَّلْ عَلَى اللَّهِ الْحَيِّ الْمَهِيْمُنِ الْقَيُّومِ

2173 Journey thou from truth to truth, and record the number of all things, and convey it unto those who think they do good. Draw not nigh unto that which grieveth thee, for verily We are independent of all things. We have commanded the number seven to write such numbers as before, then by God's command to convey that through God's bounty unto them, that they may fill the heavens and the earth and whatsoever lieth between them with the remembrance of their Lord, and be among the helpers in the days of God. Say: Draw not nigh unto that which grieveth you, and preserve yourselves through that which ye are able. Witness ye that negation is manifested through what is therein, and ye, through what is within you of affirmation, do affirm. Say: Ponder ye your affairs and be mindful of your ultimate return and abode, then place your trust in God, your Lord. Say: The sun hath risen and noon approacheth while all are sleeping.

2173 فَلَئِنْ سَأَلْتُمْ مَنْ هُوَ الْحَقُّ إِلَى الْحَقِّ وَكَتَبَ عِدَّةَ كُلِّ
شَيْءٍ وَبَلَغَ إِلَى الَّذِينَ هُمْ يَحْسِبُونَ أَنَّهُمْ يَحْسِنُونَ وَلَا
تَقْرُبْ مَا يَحْزَنُكَ فَإِنَّا كُنَّا عَنْ كُلِّ شَيْءٍ لَمُسْتَغْنِينَ
وَقَدْ أَمَرْنَا عِدَّةَ السَّبْعِ أَنْ يَكْتُبُوا مِثْلَ ذَلِكَ الْعِدَّةِ
مِنْ قَبْلِ ثُمَّ بِأَمْرِ اللَّهِ لِيَبْلُغُوا ذَلِكَ مِنْ فَضْلِ اللَّهِ
عَلَيْهِمْ لِيَمْلَأَنَّ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا مِنْ
ذِكْرِ رَبِّهِمْ وَلِيَكُونَ فِي أَيَّامِ اللَّهِ مِنَ النَّاصِرِينَ قُلْ
مَا تَقْرَبُونَ مَا يَحْزَنُكُمْ وَلِتَحْفَظُنَّ أَنْفُسَكُمْ بِمَا أَنْتُمْ عَلَيْهِ
لَمُقْتَدِرُونَ وَلِتَشْهَدُوا عَلَى أَنْ النَّفْسِ بِمَا فِيهِ يَظْهَرُ وَ
أَنْتُمْ بِمَا فِيكُمْ مِنَ الْأَثْبَاتِ تُثَبِّتُونَ قُلْ وَلِتَدِيرَنَّ فِي
أُمُورِكُمْ وَلِتَرَأَوْا أَمْرَ مُنْقَلِبِكُمْ وَمُتَوَكِّفِكُمْ ثُمَّ عَلَى اللَّهِ
رَبُّكُمْ يَتَوَكَّلُونَ

2174 That is the Day of Resurrection when all shall be brought before God their Lord - some knowing, others knowing not. Remember thou God, thy Lord, by night and by day, and contend not with anyone in all the worlds. Look not upon

2174 قُلْ وَقَدْ رَفَعْتُ الشَّمْسَ وَقَرُبَ الزُّوَالِ وَكُلَّ رَأَى
قَدُونَ ذَلِكَ يَوْمَ الْقِيَمَةِ كُلٌّ عَلَى اللَّهِ رَبِّهِمْ يَعْرِضُونَ
بَعْضُهُمْ يَعْلَمُونَ وَبَعْضُهُمْ لَا يَعْلَمُونَ فَلَتَتَذَكَّرَنَّ اللَّهُ

anyone save as God hath testified concerning him, for this is the certain truth. And if thou art able to be present there, then remember what cometh from God, the Most High, the Most Great. Verily the splendor of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the majesty of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the beauty of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the grandeur of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the light of God is upon them who have believed in God and His signs and are assured of meeting their Lord.

ربك بالليل والنهار ولا تجادلن مع احد من العالمين ولا تنظري الى احد الا بما قد شهد الله عليه فان ذلك هو الحق اليقين وان استطعت ان تحضر هنالك فلتتذكرن من عند الله العلي العظيم انما البهاء من الله على الذينهم امنوا بالله و اياته وهم بلقاء ربهم موقنون وانما الجلال من على الذينهم امنوا بالله و اياته وهم بلقاء ربهم موقنون وانما الجمال من الله على الذينهم امنوا بالله و اياته وهم بلقاء ربهم موقنون وانما العظمة من الله على الذينهم امنوا بالله و اياته وهم بلقاء ربهم موقنون وانما النور من الله على الذينهم امنوا بالله و اياته وهم بلقاء ربهم موقنون و

2175 Verily the mercy of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the words of God are upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the glory of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the sovereignty of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Verily the dominion of God is upon them who have believed in God and His signs and are assured of meeting their Lord. Recite thou, when thou art devoted in prayer, that which is revealed in that moment from God, that thy heart may be nourished by thy Lord's provision and that thou mayest be among the protected ones. Glory be unto Thee, O God! Verily Thou art the Sovereign of the heavens and the earth and whatsoever lieth between them.

2175 انما الرحمة من الله على الذينهم امنوا بالله و اياته و هم بلقاء ربهم موقنون وانما الكلمات من الله على الذينهم امنوا بالله و اياته و هم بلقاء ربهم موقنون وانما العزة من الله على الذينهم امنوا بالله و اياته و هم بلقاء ربهم موقنون وانما السلطنة من الله على الذينهم امنوا بالله و اياته و هم بلقاء ربهم موقنون وانما الملك من الله على الذينهم امنوا بالله و اياته و هم بلقاء ربهم موقنون فلتتلون حين ما تقنت ما ينزل حينئذ من عند الله لترزقن فؤادك برزق ربك ولتكونن من المحفوظين سبحانك اللهم انك انت سلطان السموات والارض وما بينهما

2176 Thou dost grant sovereignty to whomsoever Thou wilt and dost withdraw it from whomsoever Thou wilt; Thou dost exalt whomsoever Thou wilt and abase whomsoever Thou wilt; Thou dost render mighty whomsoever Thou wilt and dost humble whomsoever Thou wilt; Thou dost bestow victory upon whomsoever Thou wilt and dost bring low whomsoever Thou wilt; Thou dost enrich whomsoever Thou wilt and dost make poor whomsoever Thou wilt; Thou dost protect whomsoever Thou wilt. Within Thy grasp is the Kingdom of all created things. Thou createst whatsoever Thou wilt by Thy command; verily Thou art powerful over all things.

2176 لتؤتين السلطنة من تشاء ولتنزعها عن تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتنصرن من تشاء ولتخذلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتحفظن من تشاء في قبضتك ملكوت كل شيء تخلق ما تشاء بامرک انک کنت على كل شيء قديرًا

2177 Thou dost cause the night to enter into the day and the day to enter into the night; Thou dost cause the moon and the stars to rise in the night and the sun to rise in the day; Thou dost hold up the heavens without pillars and dost maintain the air

2177 لتولجن الليل في النهار ولتولجن النهار في الليل ولتطلعن القمر والكواكب في الليل ولتطلعن الشمس في النهار ولتمسكن السماء بلا عمد و

in the atmosphere of the heavens; Thou dost bring forth the living from the dead and the dead from the living; Thou dost provide sustenance to whomsoever Thou wilt beyond what any of the sincere ones can reckon. Yet God hath not permitted anyone in the Book, when reading from the Book of his Lord, save that he should maintain a spirit from His presence and manifest composure. Is this not a bounty from God unto those who have believed in God and His signs, and who are certain of the meeting with their Lord? Therefore guard thyself against those who know not the truth yet count themselves among the righteous. Speak nothing but the truth that hath been revealed in the Book, for this is a path of certain truth.

لتمسكن الهواء في جو السماء ولتخرجن الحي من الميت ولتخرجن الميت من الحي ولترزقن من تشاء بغير ما يستطيعن ان يحصين كل المخلصون ولكن الله ما اذن في الكتاب لاحد حين ما يتلوا من كتاب ربه الا وان يكون على روح من عنده وسكون منيع هل امن فضل الله على الذينهم امنوا بالله واياته وهم كانوا بلقاء ربهم موقنين فلتحفظن نفسك عن الذينهم لا يعلمون الحق وهم عند انفسهم يحسبون انهم محسنون ولا تقولن الا الحق ما نزل في الكتاب فان هذا صراط حق يقين

2178 Look upon no one except as they were on the day God created them, that thou mayest be among the mighty in the days of God. Deal kindly with those who have believed in God and His signs, for they are thy brethren in Paradise and are, in the sight of God, among the guided ones.

2178 لا تنظرن الى احد الا بمثل يوم ما خلقه الله لتكونن في ايام الله من المتعززين ولتحسنن بالذينهم امنوا بالله واياته فانهم اخوان من في الرضوان وهم عند الله المهتدون

2179 The Second in the Second

2179 الثاني في الثاني

2180 In the Name of God, the Ever-Relenting, the Ever-Relenting

2180 بسم الله الأتوب الأتوب

2181 O My God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and Glory, Thine the Sovereignty and the earthly realm, Thine the Grandeur and Majesty, Thine the Beauty and Radiance, Thine the Countenance and Perfection, Thine the Might and Action, Thine the Mercy and Bounty, Thine the Likeness and Examples, Thine the Stations and Sublimity, Thine the Glory and Invincibility, Thine the Power and Transcendence, Thine the Joy and Gladness, Thine the Sovereignty and Authority, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and Creation.

2181 سبحانك اللهم يا الهي لاشهدنك وكل شيء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والجمال ولك الوجهه والكمال ولك القوة والفعال ولك الرحمة والفضال ولك المثل والأمثال ولك المواقع والأجلال ولك العزة والأمتناع ولك القوة والأرتفاع ولك البهجة والأبتهاج ولك السلطنة والأقتدار ولك ما احببته او تحبته من ملكوت امرك وخلقك

2182 Glorified and exalted art Thou! Thou hast ever been the One God, Single, Eternal, Self-Subsisting, Ever-Living, All-Compelling, Sovereign, All-Protecting, Holy, Everlasting, Independent, Transcendent, Invincible, Most High. Thou hast taken neither consort nor son, nor hath there been any partner with Thee in what Thou hast created, nor any helper in what Thou hast fashioned. By Thy power hast Thou ordained all things, and by Thy will hast Thou given form to all things. Thou hast ever been existent before all things, and the Cause of all things, and the Creator of all things.

2182 سبحانك وتعاليت لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً متعالياً ممتنعاً مرتفعاً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد قدرت بقدرتك كل شيء وصورت بارادتك كل شيء لم تزل كنت كائناً قبل كل شيء وكيوناً بحد كل شيء ومكوناً كل شيء وكياناً بعد كل شيء

- 2183 Glorified and mighty art Thou! Glorified and majestic art Thou! Glorified and beauteous art Thou! Glorified and great art Thou! Glorified and luminous art Thou! Glorified and merciful art Thou! Glorified and perfect art Thou! Glorified and exalted art Thou! Glorified and mighty art Thou! Glorified and powerful art Thou! Glorified and well-pleased art Thou! Glorified and loving art Thou! Glorified and sovereign art Thou! Glorified and generous art Thou! O Creator of all things and Sustainer after all things!
- 2184 All must worship Thee according to the truth of Thy oneness, and all must glorify Thee according to the truth of Thy singleness, and all must sanctify Thee according to the truth of Thy unity, and all must testify to Thy oneness according to the truth of Thy grandeur, and all must magnify Thee according to the truth of Thine eternity.
- 2185 Is there anything, O my God, between which and Thee there is not Thy forgiveness? Does not everything bear witness unto itself that it must turn in repentance unto Thee? Nay, by Thy might! Verily, I seek Thy forgiveness for all that Thou hast created or wilt create, and I turn in repentance unto Thee for all that Thou hast brought into being or wilt bring into being, being assured that Thou hast ever been the Forgiver of those who dwell in Thy kingdom and the Acceptor of repentance of those who inhabit the dominion of Thy heaven and the earth of Thy will.
- 2186 The existence of creation itself bears witness to what it deserves of forgiveness, and the essence of invention itself indicates what is befitting of the word of repentance. Therefore, glorified and exalted art Thou above how Thou hast named Thyself the All-Forgiving, for which Thou deservest praise such as none hath offered before and none shall offer hereafter. And I thank Thee for having named Thyself the Ever-Relenting with gratitude such as none hath expressed before and none shall express hereafter. For if Thou didst will to exercise Thy dominion and Thy power, who could stand before Thy justice and Thy equity?
- 2187 Glorified and exalted art Thou! Glorified and sanctified art Thou! Thou dost ever cause to live and to die, then to die and to live, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.
- سبحانك و تعزّزت سبحانك و تجلّلت سبحانك
و تجلّلت سبحانك و تعظمت سبحانك و تنوّرت
سبحانك و ترجمت سبحانك و تكلمت سبحانك و
تكبرت سبحانك و تعزّزت سبحانك و تقدّرت
سبحانك و ترضيت سبحانك و تحيّبت سبحانك و
تملّكت سبحانك و تكّرمت
- كلّ ليعبدنك على حقّ وحدانيتك و كلّ ليسبحنك
على حقّ فردائيتك و كلّ ليقصدنك على حقّ
صمدائيتك و كلّ ليوحدنك على حقّ كبريائيتك
و كلّ ليكبرنك على حقّ ازليتك
- هل من شيء يا الهى لم يكن بينه و بينك
مستغفرتك ألم يشهد على نفسه من شيء يتوب
اليك لا و عزّتك انى لاستغفرتك عن كلّ ما قد
خلقته او يخلق و لا توّبن اليك عن كلّ ما بدعته
او تبدع موقنا بانك انت لم تزل كنت غفارا
لسكان مملكك و توّابا بالمن فى ملكوت سمائك
وارض ارادتك
- وجود الأبداع بنفسه شاهد على ما يستحقّ من
الأستغفار و كينونية الاختراع بكنهه مستدل على
ما ينبغى له من كله الأتواب فسبحانك و تعاليت
على ما سميت نفسك غفارا بما انت تستحقّ به
حمدا ما حمدك احد من قبل و لا يحمّدك احد
من بعد و لا شكرنك على ما سميت نفسك توّابا
شكرا ما شكرك احد من قبل و لا يشكرّك احد من
بعد اذ لو اردت قهّاريتك و جباريتك من يقوم
بعدك و قسطك
- سبحانك و تعاليت سبحانك و تقدّست لم تزل
تحي و تميت ثمّ تميت و تحي و انك انت حيّ لا
تموت و ملك لا تزول و عدل لا تجور و سلطان
لا تحول و فرد لا يفوت عن قبضتك من شيء
لا فى السّموات و لا فى الأرض و لا ما بينهما
تخلق ما تشاء بامرّك انك كنت على كلّ شيء
قدّيراً

2188 The Third in the Third

الثالث في الثالث 2188

2189 In the Name of God, the Ever-Relenting, the Ever-Relenting

بسم الله الأتوب الأتوب 2189

2190 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, and raised Himself in His elevation above all created things, and manifested His power above all who dwell in the kingdoms of earth and heaven, and established His dominion above all atoms, and demonstrated His triumph above all who dwell in the kingdoms of earth and heaven, and revealed His appearance above all that existeth in the kingdoms of beginnings and endings. He beareth witness, and all His creation, that there is none other God but Him, the One, the Ever-Relenting. Then He beareth witness, and all His creation, that the One of the Seven Letters is His servant and His Word. God hath sent down unto Him the Bayan and hath ordained therein the measures of all things with most excellent remembrance and exposition, and hath made it Paradise for those who walk in the chambers of the All-Merciful, and fire for those who follow not what hath been revealed therein with clear proof.

2190 الحمد لله الذي قد استعلى بعلوه فوق كل الممكّات واسترفع بارتفاعه فوق كل الكائنات واستقدر باقتداره فوق من في ملكوت الأرض و السموات واستسلط باستسلطه فوق كل الذرات واستغلب باستغلابه فوق من في ملكوت الأرض و السموات واستظهر باظهاره فوق كل ما في ملكوت البدايات و النهايات فاستشهده و كل خلقه على انه لا اله الا هو الواحد التواب ثم استشهده و كل خلقه على ان ذات حروف السبع عبده و كلمته قد نزل الله عليه البيان و قدر فيه مقادير كل شيء باحسن ذكر و تبیان و جعله الرضوان لمن يسلك في غرف الرضوان و نيران لمن لا يتبع ما نزل فيه بالبرهان

2191 And God hath chosen for Him primary beloved names, then caused them to enter the primordial limitless ocean, whereupon the heavens were filled thereby with evidence of His Self, testifying that there is no God but Him, the Guardian, the Self-Subsisting.

2191 و اصطفى الله له اسماء اوليه حبيه ثم ادخلها في بحر الانهاية الاولى فاذا ملئت بها السموات و الأرض و ما بينهما ادلاء نفسه على انه لا اله الا هو المهيمن القيوم

2192 The Fourth within the Fourth.

الرابع في الرابع 2192

2193 In the Name of God, the All-Forgiving, the Most Forgiving.

بسم الله الأتوب الأتوب 2193

2194 Praise be to God, besides Whom there is no other God, the All-Forgiving, the Most Forgiving. And verily all glory from God be upon the One and upon whosoever resembleth that One wherein naught can be seen save the Primal One. I bear witness that God, glorified be He, hath revealed Himself to all names through them, through a single revelation, even as the sun shineth upon all mirrors through a single effulgence. And verily I am abashed before the attribute of the All-Forgiving and the mark of the Ever-Relenting. For how, O my God, my Lord, my Master, my Ordainer, and my Creator, did God not name Himself by that Name, nor was that attribute revealed in the Book, except as a token of grace from His presence upon His servants, and as a manifestation from the horizon of His glory upon those who dwell in the kingdom of might and power.

2194 الحمد لله الذي لا اله الا هو الأتوب الأتوب و انما البهاء من الله على الواحد ال و من يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول و بعد فاشهد بان الله سبحانه قد تجلى لكل الاسماء لها بها على تجلى واحد بمثل ما يشرق الشمس في كل المرايا باشراف واحد و اننى انا لاستحيين عن صفه الغفاريه و سمة التوابية و كيف يا الهى و ربى و مالكى و مقدرى و مصورى ما سى الله نفسه بذلك الاسم و لا نزل في الكتاب ذلك الوصف الا فضلا من عنده على العباد وجودا من افق مجده على من في ملكوت العز و الفعال

2195 Verily God loveth not that anyone should seek forgiveness from another, nor that anyone should turn in repentance unto another. Nay, He loveth not that such things should be attributed

2195 و ان الله لا يحب ان يستغفرن احد عند احد و لا ان يتوب احد عند احد بل لا يحب ان يرفع عن ادلاء توحيده مثل ذلك و لكنه لما

to the Manifestations of His unity. However, since He beholdeth every possessor of His remembrance and every bearer of His praise, He hath therefore revealed these two Most Great Names for those who love to seek forgiveness from God, their merciful Lord, both at eventide and at dawn. When thou art finished with thy journey, return unto God, thy Lord, but beware, beware of mentioning sorrow, for I have no need of gladness born of grief. And I counsel those who follow Me that they should not approach the fire, for therein are traces thereof. Be preserved through God, your merciful Lord, unless you wish to touch it, in which case pluck it with water lest you witness sorrow, for that is what God has counseled thee and all the believers.

ترى كل ذي ذكره و ذى ثناء ثنائه لذا قد نزل
الاسمين الأعظمين للذينهم يحبون ان يدعون ربهما
بالغدو و الاصال و يستغفرون الله ربهما الرحمن
بالعشي و الأبرار فاذا فرغت عن سبيل سيرك
فاذا فاسترجع الى الله ربك ولكن اياك اياك بذكر
حزن فاني قد استغنيت عن الأتجاج من حزن و
وصيتك من ابتغى ان لا يقربوا النار فان فيها اثره
و لتعصمن بالله ربكم الرحمن الآ و انتم ان تريدون
ان تمسوها فتقطعوها بالماء لئلا تشهدن من حزن
فان ذلك ما قد وصاك الله ثم كل المؤمنين

2196 [Vahid 19, Bab 12, aHtam]

2196 [واحد ١٩ باب ١٢ احتم]

2197 And it hath four degrees. The first of the first:

2197 وله اربع مراتب الأول في الأول

2198 In the Name of God, the Most Decisive, the Most Decisive.

2198 بسم الله الاحتم الاحتم

2199 There is no God but He, the Most Decisive, the Most Decisive. Say: God is Most Decisive above all who are decisive. None can withstand the sovereign power of His decisiveness, whether in the heavens or on earth or between them. He creates whatsoever He willeth by His command. Verily, He is the All-Decisive, the Decider, the Most Decisive.

2199 لا اله الا هو الاحتم الاحتم قل الله احتم فوق
ذى احتام لن يقدر ان يمتنع عن ملك سلطان
احتامه من احد لا في السموات ولا في الأرض
ولا ما بينهما يخلق ما بامر الله كان حتما حاتما
حتيما

2200 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and what lies between them. Say: All are prostrate before Him. Praise be to God, Whom all things glorify in the heavens and on earth and what lies between them. Say: All are devoutly obedient unto Him.

2200 سبحان الذي يسجد له من في السموات و من
في الأرض و ما بينهما قل كل له ساجدون و
الحمد لله الذي يسبح له من في السموات و من في
الأرض و ما بينهما قل كل له قانتون

2201 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Sovereignty, then the Rule and the Human Realm. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Justice that declineth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily, He hath power over all things.

2201 شهد الله انه لا اله الا هو له الملك و الملكوت
ثم العز و الجبروت ثم و الجبروت ثم القدرة
و اللاهوت ثم القوة و الياقوت ثم السلطنة و
الناسوت يحيي ويميت ثم يميت ويحيي و انه هو
حي لا يموت و ملك لا يزول و عدل لا يحور
و سلطان لا يحول و فرد لا يفوت عن قبضته
من شيء لا في السموات ولا في الأرض ولا
ما بينهما يخلق ما يشاء بامر الله كان على كل
شيء قديراً

2202 Exalted be He unto Whom belongeth whatsoever is in the heavens and on earth and what lieth between them. There is no God but He, the Mighty, the Beloved. Blessed be He unto Whom belongeth the kingdom of the heavens and the earth

2202 و تعالى الذي له ما في السموات و الأرض و ما
بينهما لا اله الا هو العزيز المحبوب و تبارك الذي
له ملك السموات و الأرض و ما بينهما لا اله الا
هو المهيمن القيوم

and what lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting.

2203 Say: God will assuredly decree in the Book that those who believe in God and His verses in the Bayan shall enter Paradise, and that those who believe not in God and His verses on the Day of Him Whom God shall make manifest shall enter the fire. O Temple! Bear thou witness that there is no God but He, the All-Compelling, the Self-Subsisting. Nothing in the heavens or on earth or between them can frustrate thy Lord God. He createth what He willeth by His command "Be" and it is.

2204 Think not that We are content to cause Our faithful companions to ascend unto Paradise after We had power to assist them. Far exalted is thy Lord God above such a thing, with supreme exaltation. Rather, when We created in the Qur'an, throughout long years of planting We called night and day that We might honor them with what they sought of Our grace. And We bear witness that servants have persisted in this and have been supplicating by night and day. We have favored them and honored them and answered their prayers and admitted them into the Ridvan, and they are now enjoying themselves in the highest Paradise. At the right hand of each one are a thousand youths like hidden pearls, and at the left hand of each one are a thousand houris like hidden crimson rubies. They dwell in mansions of ruby, clothed in silk embroidered with gold. Before them is whatever their souls desire, and God increases His bounty unto them. Verily, there is no God but He, the Mighty, the Beloved.

2205 They rejoice in those who yearn for their stations, and they say: "What of you and your life? Why do you not ascend unto us? Will you not die in the dust and perish? Why then do you not perform deeds that will cause your works to return unto God, your Lord, and remember you with an exalted remembrance? Verily, He is the Peerless, the Inaccessible, the Most High, the Sublime."

2206 And Mahdi recites in the Ridvan these verses, and We are hearing: "Say: O God! Thou art the Support of the heavens and the earth and whatsoever is between them. Thou givest guidance unto whom Thou willest, and exaltest whom Thou willest, and abaseth whom Thou willest, and aideth whom Thou willest, and forsaketh whom Thou willest, and strengtheneth whom Thou willest, and humbleth whom Thou willest, and impoverisheth whom Thou willest, and enricheth whom Thou willest. In Thy grasp is the dominion of all things. Thou

2203 قل ان الله ليحتمن في الكتاب ان يدخلن في الرضوان الذينهم بالله و اياته في البيان المؤمنون ان يده لمن في النار الذينهم بالله و اياته في يوم من يظهره لا يؤمنون ان يا ذلك الهيكل فاشهد على انه لا اله الا هو المهيمن القيوم وما كان الله ربك ان يعجزه من شيء لا في السموات ولا في الارض ولا ما بينهما يخلق ما يشاء بامر كن فيكون

2204 ولا تحسبن انا قد رضينا ان تعرجن في الرضوان ادلائنا المؤمنين بعد ما كنا على نصرهم لقادرين تعالى الله ربك عن ذلك علواً عظيماً بل لما قد خلقنا في القرآن فان في طول سنين الغريس دعونا في الليل والنهار بان نكرمهم ما هم من فضلنا سائلين وشهدنا ان عبادا قد الحوا في ذلك وكانوا بالليل والنهار لهذا متضرعين قد مننا عليهم و اكرمناهم واستجبنا دعائهم و ادخلناهم في الرضوان و هم حينئذ في الفردوس الاعلى متنعمون في يمين كل واحد الف ولدان كانهم لؤلؤ مكنون و في شمائل كل واحد الف حور كانهن باقوت حمر مخزون قد سكنوا في بيوت من باقوت حمرهم بالحري المطرز بالذهب متخلعون يحضرين ايديهم ما يشتهي انفسهم و يزيد الله عليهم من فضله انه لا اله الا هو العزيز المحبوب

2205 يستبشرون بالذينهم يتمنون مقاعدهم و يقولون ما انتم و حيوتكم كيف انتم الينا لا تصعدون اليس انكم تموتون في الطين قد فتون فكيف لا تكسبون عملا يرجع اعمالكم الى الله ربكم و يذكركم بذكر منيع انه هو فرد ممتنع مرتفع رفيع

2206 و ان مهدي يتلوا في الرضوان تلك الايات انا كما سامعين قل اللهم انك انت امدد السموات و الارض و ما بينهما لتوتين الهداية من تشاء و لترفعن من تشاء و لتزلن من تشاء و لتنصرن من تشاء و لتخذلن من تشاء و لتعزن من تشاء و لتذلن من تشاء و لتفقرن من تشاء و لتغنن من تشاء في قبضتك ملكوت كل شيء تخلق ما تشاء بامرك انك كنت على كل شيء مقتدرا

createst what Thou willest by Thy command. Verily, Thou art powerful over all things.”

- 2207 And his brother in Paradise says: “Say: O God! Thou art the Nearness of the heavens and the earth and whatsoever is between them. Thou givest nearness unto whom Thou willest, and takest away nearness from whom Thou willest, and exaltest whom Thou willest, and abaseth whom Thou willest, and strengtheneth whom Thou willest, and humbleth whom Thou willest, and aideth whom Thou willest, and forsaketh whom Thou willest, and causeth to perish whom Thou willest, and impoverisheth whom Thou willest. In Thy grasp is the dominion of all things. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over whatsoever Thou willest.”

- 2208 Behold how We created them from two drops of water and returned them to two handfuls of clay. We admitted them into Paradise and made their tongues speak. This is the reward of those who have returned to the Point of the Bayan, and these are they who are alive in the sight of God, they who are detached. Then look at those who have returned to the Tree of Negation - it is itself dead, and likewise those who have returned to it. Thus dost Thou cause to enter the fire whom Thou willest, and verily We are the Bountiful. By the life of Him Whom God shall make manifest! God will not give me through Him everything from a mighty, inaccessible, and exalted youth unless We love that We sacrifice them in the path of Him Whom God shall make manifest, that they may return unto God. Perchance God will cause one among them to speak, else all begin from a drop of water and return to a handful of dust. Therefore be thankful for those whom We have admitted into the Ridvan, and be not of the sorrowful.

- 2209 For We will not answer the prayer of those who call upon Us, and this is of God's bounty which none comprehend save the God-fearing. Consider how many servants in Islam call upon Us night and day, and recite the Prayer of the Covenant in the morning, yet We answer not their prayers and seize their souls while they yet yearn. Thus do We exact retribution from the guilty. Say: If ye be truthful in your prayers, this is the gathering-place - how is it that ye enter not the paradise? And if ye be liars in your claims, God hath placed in your hands proof of your falsehood. Otherwise, how could ye remain patient? If ye be truthful, why do ye wander to the right and to the left, and come from here and there? These are the prayers of your bodies, and these the words of your tongues. This testifieth that we are liars, and this testifieth that we are truthful.

2207 وَاِنَّ اخيه في الفردوس يقول قل اللهم انك انت
قرب السموات و الأرض و ما بينهما لتؤتين
القرب من تشاء و لتزعزق القرب عمن تشاء و
لترفعن من تشاء و لتزلزلن من تشاء و لتعززن من
تشاء و لتذلن من تشاء و لتصرن من تشاء و
لتخذلن من تشاء و لتفنين من تشاء و لتفقرن من
تشاء في قبضتك ملكوت كل شيء تخلق ما تشاء
بامرك انك كنت على ما تشاء مقتدرا

2208 انظر ما خلقتهما من قطرتين مائتين و رجعتهما الى
كفين طينين قد ادخلنا هما الفردوس و نطقنا
من لسانهما هذا جزاء الذين قد رجعوا الى نقطه
البیان و اولئك احياء عند الله ينقطعون ثم انظر
الى الذين قد رجعوا الى شجرة النفي انها هي بنفسها
ميتة و كيف من قد رجع اليه كذلك لتدخلن
النار من تشاء و انا كما لفاضلين و لعمر من يظهره
الله لن يؤتيني الله به كل شيء من فتي صرغام
ممنع منيع لنحب ان ننديهم في سبيل من يظهره
الله ان يرجعون الى الله لعل الله ينطق من واحد
منهم و الا كل من قطره ماء يدؤون و الى كف
طين يرجعون فاستشكر من الذين قد ادخلناهم
في الرضوان و لا تكن من الحزوين

2209 فانا لا نستجيب دعاء من يدعونا و هذا من فضل
الله لا يدركه الا المتقون نظر كم من عباد في
الاسلام يدعوننا بالليل و النهار و هم دعاء العهد
في الصباح ليقروا و انا لا نستجيب دعائهم و
لنقبض ارواحهم في تمناهم و كذلك لننتقم
عن المجرمين قل ان انتم في دعاءكم صادقين هذا
ارض المحشر كيف انتم في الرضوان لا تدخلون
و ان كنتم في تمناكم كاذبين قد جعل الله في
ايديكم كذبكم و الا كيف انتم تصبرون و ان كنتم
صادقين كيف تذهبون عن اليمين و الشمال و
يجيئون من ههنا و ههنا هذا دعاء ابدانكم و هذا

قول السنتكم هذا يشهد باننا كاذبون و هذا يشهد
باننا صادقون

2210 Otherwise it would not be possible for God, your Lord, to manifest Himself, and what was decreed hath been decreed, while ye remain patient like the dead. Soon shall ye weep and implore until the next Resurrection, but ye shall find no way thereto. Know ye then the value of the days of God, and act with truth and sincerity. Say: O all things! Were ye to know what We know, ye would sob, then swoon, then die and be counted among the dead. And be not veiled from God, your Lord, for even the twinkling of an eye by being veiled from the Manifestation of His Self, while night and day ye prostrate yourselves. And as for the verses that were composed, We have indeed heard them. Say: Glory be to Him above all that hath been created and shall be created. All are His servants, and all within the bounds of existence do speak. Were all on earth to describe Him Whom God shall make manifest to the utmost of their ability, they would not comprehend an atom of His description.

2211 How then could they describe Him Who created Him? One letter of what God describeth Himself through the tongue of the Manifestation of His Self is greater than all that any describer could describe. Yet We have decreed that whoso composeth poetry in praise of Him Whom God shall make manifest, and should it reach Him in the time of His manifestation, We shall build for him in Paradise two thousand mansions of crimson ruby. Thus do We reward those who praise the Manifestation of their Lord and are certain of Him. But for him who composeth poetry before His manifestation, no mansion shall be built, for should he attain unto His manifestation, he might not praise Him and might not be numbered among the believers. How many servants praised Me in the years of the Seedling in their books and poems and from their pulpits and seats, yet all were on that day veiled from My Self. How then could their praise benefit them, were they to reflect?

2212 Say: Their likeness is as the likeness of those who described Muhammad, the Apostle of God, according to what Jesus had promised them in the Gospel, yet when He came to them, they said in return for their description: "Verily, Thou art not of the truthful ones." Consider - had they not described Him, it would have been better for them than what they said in His presence without right. O all ye poets, fear ye God! O people of the Bayan, all of ye fear God! O ye who mount the pulpits, all of ye fear God! O ye who occupy the seats, all of ye fear God! For ye are all liars except those who compose poetry on the Day of God's manifestation and then recite it truthfully

2210 و الا لا يمكن ان تظهر الله ربكم نفسه و قد
قضى ما قد قضى و انتم مثل الأموات تصبرون
فسوف تبكون و تتضرعون الى قيمه الاخرى و لا
تستطيعون الى ذلك من سبيل فلتعرفون قدر ايام
الله ثم بالصدق و الحق تعملون قل ان يا كل شيء
لو تعلمون ما تكنا به عالمين لتشهقون ثم لتضعقون و
لتمتن ان تكونن من الميتين و لا تحتجب قدر لمح
البصر عن الله ربكم بما تحتجبون عن مظهر نفسه
و انتم بالليل و النهار لساجدون و انما قد انشاء
الأشعار انا تكنا سامعين قل سبحان عن كل ما
خلق و يخلق كل عباد له و كل في حد وجود
هم ينطقون لو يصفون كل ما على الأرض من
يظهره الله باعلى ما هم ليستطيعون ان يصفون لا
يدركون شيئا من وصفه

2211 و كيف وصف من قد خلقه و ما يصف الله به
نفسه من لسان مظهر نفسه حرفا منه اكبر عن
كل ما يصفن كل الواصفون ولكنا قد حتمنا من
ينشد شعرا في ذكر من يظهره الله و ان يبلغن
اليه في ظهوره بان نبين له في الفر دوس الفين
بيت من ياقوت حمر كذلك لنجزين الذينهم يثنون
مظهر ربهم و هم به موقنون و لكن من ينشد
شعرا قبل ظهوره لا يبنى له من بيت لان هذا لو
يدرك ظهوره ربما لم يثني عليه و لم يكن به من
المؤمنين كم من عباد قد اثوا على في سنين الغريس
في كتبهم و اشعارهم و منابرهم و مقاعدهم و كل
يؤمنون عن نفسى محتجبون و كيف من ثنائى هل
ينفعهم هذا ان هم يتفكرون

2212 قل مثلهم كمثل الذين قد وصفوا محمدا رسول الله
بما قد وعدهم عيسى في الانجيل فلما جاءهم قالوا
جزاء وصفهم انك ما كنت من الصادقين انظر لو
وصفوه لكان خيرا له عما قالوا بين يديه بغير حق
ان يا كل الشعراء انتم تتقون ان يا اولى البيان
كل تتقون ان يا اولى المنابر كل تتقون ان يا اولى
المقاعد كل تتقون فانكم انتم كلكم كاذبون الا ما
ينشدون في يوم ظهور الله ثم بين يديه بالحق تقرؤن
بل ان تنشدون على ما قد ظهر ينفعكم في ظهوركم

in His presence. Nay, if ye compose verses about what hath been manifested, it shall benefit you in your own manifestation, but concerning Him Who shall be made manifest it shall not profit you except during His manifestation. And if ye compose poetry about Him Who hath appeared in truth, verily ye are composing it about Him Whom God shall make manifest in truth.

ولكن على من تظهر لا ينفعكم الا في ظهوره و
ان تشدون شعرا على من قد ظهر بالحق فانكم انتم
على من يظهره بالحق تشدون

- 2213 Consider those servants who are interpreters - they have interpreted the Qur'an while they have no certitude in Him Who revealed it. How much more so regarding verses that have been sent down from His presence! Such is the extent to which these people act without understanding.

2213 انظركم من عباد مفسرين قد فسرو الفرقان و هم
حينئذ عمن نزل لا يوقنون فكيف بكلمات قد
نزلت من عنده هذا مبلغ ذلك الخلق يعملون ما
لا يتفكرون

- 2214 And as for what thou hast asked concerning the elixir - We counsel thee and all seekers that if ye desire this, go forth in the path of God that He may grant thee His recompense, for He is the most excellent of rewarders. And if thou desirest to accomplish thy purpose thereby, verily God will fulfill thy purpose and the purpose of all His servants through means He hath created. From there do ye seek, whether thou knowest this or comprehendeth it not - ye shall be created from a drop of water and return to a handful of clay.

2214 و اما قد سئلت عن الأكسير انا لنوصينك ثم كل
الطالبين بان ان تريدون هذا بان تخرجن في سبيل
الله ليؤتيك الله ربك جزائه انه خير الأفاضلين و
ان ارت ان تقضى به امرك فان الله يقضى امرك
وامر كل عباده باسباب قد خلقت من عنده انتم
من هنالك يطلبون سوء علمت هذا او لا تحط به
علما لتخلقن من قطره ماء ثم لتعودن الى كف
طين

- 2215 Yea, We shall give thee the most perfect elixir. This is what shall cause thee to endure among the worlds: When thou recognize a Manifestation in His Manifestation, refer all thy deeds to Him. For if He mentioneth thee with His good-pleasure, thou shalt be remembered until the Day of Resurrection with glorious and beautiful remembrance. Thou wilt have manifested the fruit of that for which thou wast created and wilt be recorded in God's Book among the righteous.

2215 بلى لنؤتيك اكسير الأعدل له هذا ما يقيتكم بقاء
في العالمين و هو ان ادركت ذا ظهور في ظهور
فارجع كل عملك اليه فانه ان يذكرنك برضائه تذكر
الى يوم القيمة بذكر عز جميل و قد اظهرت ثمره
ما قد خلقت له و كنت عند الله في كتب الأبرار
المذكورين

- 2216 If thou art in the midst of that Manifestation, then establish the Cause of that Manifestation according to thy capacity. But watch over thyself at the time of the subsequent Manifestation, for all shall be tested then if thou art among the discerning ones. Thou mayest desire to establish the former Manifestation while veiling thyself from God thy Lord in the subsequent Manifestation, thinking thyself among those who establish the truth, when in fact by being veiled from the subsequent Manifestation thou art veiled from the former Manifestation, nay, from the beginning that hath no beginning to the end that hath no end.

2216 و انكنت في بطون ذلك الظهور فاستثبت امر
ذلك الظهور بما كنت عليه من المقتدرين ولكن
فلتراقبن نفسك عند ظهور الآخر فان كل فتنة
حينئذ انكنت من المستبصرين تريدن تثبتن ظهور
الأول و تحتجبين عن الله ربك في ظهور الآخر
و تحسبن عند نفسك بانك انت من المثبتين بعد
ما انك انت حين احتجابه عن ظهور الآخر عن
ظهور الآخر لكنت عن ظهور الآول بل من
أول الذي لا أول له الى آخر الذي لا آخر له من
المتجبين

- 2217 For all people are tested at the time of the subsequent Manifestation, when the followers of the former Manifestation desire to establish it but thereby exclude themselves. Consider those who accepted Islam - they all desired to establish the religion

2217 فان كل فتن الخلق عند ظهور الآخر حيث
سكان ظهور الأول يحبون ان يثبتون و هم بذلك
يخرجون انظر الى الذين اتوا الاسلام كلهم قد
ارادوا ان يثبتوا دين محمد و لكنهم قد احتجبوا

of Muhammad but were veiled from Muhammad in His subsequent appearance. Otherwise they would never have opposed Him themselves, much less opposed His followers. This pattern exists in all religions - they all desired to establish their religion but were veiled from God's Manifestation, and thus entered into the fire wherein they shall not be helped.

عن ظهور محمد في الأخرى و إلا أبدا لا يحظرون بانفسهم و كيف و ان يكسبون فقى كل الملل مثل هذا كلهم ارادوا ان يثبتوا دينهم و احتجوا عن ظهور الله و لذا قد دخلوا في النار و هم فيها لا ينصرون

2218 O all things! Be watchful over yourselves at every Manifestation, for you affirm the first Manifestation while remaining veiled from the latter one. Your affirmation profits you nothing, and it would be better for you had you not affirmed at all. O all things! Fear ye God! This is what We have given thee of an elixir that hath no equal, after thou wast created from nothingness. Remember with the Ancient Remembrance unto the End that hath no end, and be not annihilated in manifestation if thou art among those who sail upon the sea of names. Should God bestow upon thee all the elixirs of the heavens and earth, they would not suffice thee, they would not suffice thee apart from that Elixir, for after that thou shalt surely die and be not remembered among the worlds. This is what We have bestowed upon thee of the elixir of existence as a bounty from Our presence, for verily We are the Bountiful.

2218 ان يا كل شيء فلتراقبن انفسكم عند كل ظهور فانكم انتم ظهور الأول تثبتون و به عن الآخر تحتجبون و لا ينفعكم اثباتكم قدر شيء و لو لم تثبتون خير لكم ان يا كل شيء تتقون هذا ما قد اتيناك من اكسير لا عدل له بعد ما خلقت من العدم تذكر بذكر القدم الى آخر الذي لا آخر له و لا تنفى في ظهور انكنت في بحر الأسماء من السالكين لو اتاك الله ملاء السموات و الأرض اكسيرا لن يكفيك لن يكفيك عن ذلك الأكسير اذ انك بعد تلك لتوتن و لا تذكرن في العالمين هذا ما قد و هبتاك من اكسير الوجود فضلا من لدنا انا كما فاضلين

2219 And if thou desirest the elixir of earthly dwellers, take the flux, then work it for forty days with the refined solution, then complete it with acid, then place it in a china cup, then cook it on a low flame for three days, then remove it and say "This is from the creation of God, the Subtle, the Most Subtle, the Kind," for this will manifest from it what the solar ones manifest, not what the lunar ones produce. But seek God's help in this, for if thou shouldst possess this, thy body would be blinded and thou wouldst perish, yet thy heart would not live by what We have taught thee. Verily We are knowing of all things, and We are bountiful unto all.

2219 و ان اردت اكسير سكان الحدود خذ التنكار ثم اصنع فيه في اربعين يوما بالحل المدق ثم اتممه بالتبراب ثم اجعله له في فنجان چینی ثم اطبخه في النار الخفيف ثلثة ايام ثم اخرجه و قل هذه من صنع الله اللطيف المتلاطف اللطيف فان هذا يظهر منه اخر ما يظهر الشمسيون دون ما يصنعن القمريون و لكن فاستعن بالله عن ذلك فانك لو تملكن هذا يعشى جسدك و ستحون و لكن ما يعيش فؤادك ما قد علمناك و انا كما بكل شيء عالمين و انا كما بكل فاضلين

2220 [Vahid 19, Bab 13, anma]

2220 [واحد ١٩ باب ١٣ أنمى]

2221 And it hath four degrees. The First in the First:

2221 و له اربع مراتب الأول في الأول

2222 In the Name of God, the Most Exalted, the Most Exalted.

2222 بسم الله الأسمى الأعلى

2223 There is no God but He, the Most Exalted, the Most Exalted. Say: God is more exalted than any possessor of exaltation. None can withhold himself from the dominion of His exalted sovereignty, whether in the heavens or on the earth or what lieth between them. He createth what He willeth by His command. Verily He is the Exalted, the All-Exalting, the Most Exalted. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on the earth and

2223 لا اله الا هو الأسمى الأعلى قل الله اعلى فوق كل ذى انماء لن يقدر ان يمتنع عن ملك سلطان انماؤه من احد لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامرته انه كان انما ناميا نميا سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل له ساجدون و الحمد لله الذي يسبح له من في السموات و من

what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom all things in the heavens and on the earth and what lieth between them do glorify. Say: All are devoutly obedient unto Him. God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Realm of Yakut, then the Sovereignty and the Human Kingdom.

في الأرض وما بينهما قل كل له قانتون شهد الله أنه لا إله إلا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت

2224 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or what lieth between them. He createth what He willeth by His command. Verily He is powerful over all things. And exalted be He unto Whom belongeth whatsoever is in the heavens and on the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. And blessed is He to Whom belongeth the sovereignty of the heavens and the earth and whatsoever is between them. There is none other God but Him, the All-Compelling, the Self-Subsisting. Say: God, verily, provideth sustenance unto all things as He willeth through His command. No God is there but Him, the All-Compelling, the Self-Subsisting.

2224 يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً وتعالى الذي له ما في السموات والأرض وما بينهما لا إله إلا هو العزيز المحبوب وتبارك الذي له ملك السموات والأرض وما بينهما لا إله إلا هو المهيمن القيوم قل إن الله ليرزق كل شيء كيف يشاء بامر الله لا إله إلا هو المهيمن القيوم

2225 Say: God, verily, causeth to develop whatsoever He createth in the wombs as He willeth. There is none other God but Him, the Mighty, the Well-Beloved. Say: God, verily, createth man from subtle clay, then maketh him a drop of water, then causeth him to grow until He maketh him a being possessed of all-encompassing knowledge. Then doth He cause him to develop until He bringeth him to that which was ordained for him in the Book. Then doth He take him and cause him to return to a handful of clay, and causeth him to enter Paradise if he be of them that are assured of God and His signs, or beneath Paradise if he be of them that are veiled in the days of his Lord. Say: God hath perfected His proof unto all who are in the heavens and on earth and whatsoever is between them through that which He hath sent down from His presence. There is none other God but Him, the All-Compelling, the Most Holy.

2225 قل إن الله لينمين ما يخلق في الأرحام كيف يشاء أنه لا إله إلا هو العزيز المحبوب قل إن الله ليجعلن الإنسان من طين لطيف ثم يجعله قطره ماء ثم لينمينه حتى يجعله إنسانا ذا علم محيط ثم لينمينه إلى أن يبلغه إلى ما قدر له في الكتاب ثم ليقبضه ويرجعنه إلى كف طين وليدخله في الرضوان إذا كان بالله وإياته لمن الموقنين ثم في دون الرضوان إذا كان في أيام ربه لمن المحتجبين قل إن الله قد تم حجه على من في السموات والأرض وما بينهما بما نزل من عنده أنه لا إله إلا هو المهيمن القدوس

2226 Say: God hath ever been All-Knowing, All-Powerful, All-Wise, and God will ever continue to be as He hath been. His knowledge hath encompassed all things, and He hath created from a beginning that hath no beginning whatsoever He hath created, and will create unto an end that hath no end whatsoever He createth through His command. He hath ever been powerful

2226 قل إن الله لم يزل كان علاما مقتدرا حكيما ولا يزال الله ليكون مثل ما قد كان قد احاط بكل شيء علما وقد خلق من أول الذي لا أول له كل ما خلق وليخلق إلى آخر الذي لا آخر له كل ما يخلق بامر الله كان على كل شيء

over all things. He hath sent forth His Messengers from His presence in numbers beyond the reckoning of any who would reckon, and hath sent down Books from His presence in measure beyond the comprehension of any who would comprehend. What thou hast written hath been set before God, and We are all aware of it. What thou hast mentioned concerning how people have differed regarding the appearance of their Lord - some believing, some disbelieving, and some remaining silent - say: There is no God but God in both cases. The believers abide beneath the shadow of affirmation.

مقتدرا و قد ابعث الرسل من عنده بما لا يحصى كل المحصون و كل نزل الكتب من عنده بما لا يحيط بعلمه كل المحيطون و قد عرض على الله ما قد سطرت عندك و انا كل به عالمين و انما قد ذكرت سطرت عندك و انما كتبا به عالمين و انما قد ذكرت قد اختلف الناس في ظهور ربهم بعضهم يؤمنون و بعضهم غير مؤمنون و بعض صا متون قل لا اله الا الله في كليهما فان المؤمنين هم في ظل الأثبات ثابتون

2227 These are the companions of Paradise, these are they who are mentioned in the presence of God. And others are gathered beneath the shadow of negation, and what they have earned shall profit them not, and they shall die and then enter the fire. And as for those who acknowledge but remain silent, they shall be gathered beneath the shadow of affirmation. God hath placed no station between negation and affirmation wherein ye may pause. The hesitant ones are standing behind the veils of negation. But should they desire to make manifest their belief, if they do so they will be counted among the rightly guided in the sight of God. When the truth becomes manifest to them, if they acknowledge it, these are they who are established in affirmation.

2227 اولئك هم اصحاب الرضوان اولئك هم عند الله لمد كورون و ان غيرهم في ظل النفي لمحشورون و لا ينفعهم ما اكتسبوا و سيموتون ثم في النار و انما المقرون الصامتون هم في ظل الأثبات ليحشرون ما جعل الله بين النفي و الأثبات منزلا انتم فيه تتوقفون و انما المتوقفون هم في حجب النفي واقفون الا و ان ارادوا ان تبينوا فانهم ان تبينوا عند الله لمصابون فاذا تبين لهم الحق ان تصدقوا فاولئك هم في الأثبات لمحتون

2228 And if they become veiled, they have veiled themselves from the truth after having recognized it, and these are they whom nothing of their deeds shall profit, and He shall seize them in their lifetime by their own hands, then after their death for having become veiled. Verily He is mighty, the Lord of retribution. And in every Manifestation the proofs of affirmation endure while the proofs of those who deny are transient, and both (types) are the community of the Messenger, even as you witness today concerning the People of the Furqan. And what Muhammad spoke before, "My community shall not unite upon error," referred only to those who affirm, otherwise you witness the error of those who deny. How many servants do not acknowledge the true Imams while all are under the shadow of Islam and are believers in what was revealed in the Furqan. But in that Dispensation when you say "We are believers in what God has revealed in the Bayan," this suffices until you become among its witnesses.

2228 و ان احتجبوا فقد احتجبوا عن الحق بعد ما علموا به و اولئك هم لا ينفعهم شيئا من اعمالهم و سياخذنهم بحيوتهم بايديهم ثم من بعد موتهم بما احتجبوا الله عزيز ذو انتقام و ان في كل ظهور ادلاء الأثبات ثابتون و ادلاء النفي فانيون و كليهما امه الرسول مثل انتم يومئذ في ادلاء الفرقان تشهدون و ان ما قد قال محمد من قبل لا يجتمعن امتي على انخطاء ما اراد الا من ادلاء الأثبات و الا انتم خطاء النفي تشهدون كم من عباد لا يقرون بائمه الحق و كلهم في ظل الاسلام و مما نزل في الفرقان المؤمنون و لكنك في ذلك الظهور اذا قلت انا بما نزل الله في البيان لمؤمنون ليكفينك حتى تكونن عليه من الشاهدين

2229 When you enter through the gate of faith, these are they who stand upon the stations that God has ordained for them. Some journey upon the sea of Names where they know naught but God and His names, and they are assured through the remembrance of the All-Merciful. And some journey upon the sea of

2229 فاذا دخلت في باب الايمان فاولئك هم على درجات ما قد سلفهم الله لواقفون بعضهم في بحر الاسماء سائرون حيث لا يعرفون الا الله و اسمائه و هم بذكر الرحمن هم موقنون و بعضهم في بحر اول الخلق سائرون يقولون ان مثل ما قد خلق

the First Creation, saying that what God has created in every Manifestation of His Self is like the sun - though it rises countless times it is one sun, and though it sets countless times it is one sun. We were outwardly believers in them, and what appeared through them was naught but the Cause of God, and all stand by the command of God.

2230 And they cite what was revealed in the traditions from the Imams of the Faith: "Whosoever wishes to gaze upon the Primal Point, upon Muhammad the Messenger of God, let him gaze upon the promised Qa'im." And at the time of His manifestation He did not say "Whosoever desires the Primal Point, let him look upon this one," rather He said "Look upon Me and through Me to Muhammad the Messenger of God, if you be of those who know." And thus did Muhammad the Messenger of God speak regarding the mention of the Prophets, that they were Him in the Furqan, if you be of those who know. And before the Primal Point was like the Primal Point - creation has no beginning and no end with God, all journey from infinity to infinity. And some have descended from that horizon - these are they who are given no portion of the knowledge of the Book and do not understand.

2231 We need not mention them and their words, for all were created by God's command through the Manifestation of His Self, and all stand by God's command from Him. I have only mentioned those who believed in God and His verses. And what the speakers say - "Ask your Lord about what you were certain of in your religion in the Furqan before, if you were among those who had insight" - did you see Muhammad the Messenger of God or witness any sign except the Furqan as God's proof to the worlds? If you were not certain that all are powerless before it, how did you enter the religion of Islam and become among those who know its laws?

2232 And if you say "We heard other verses in which we were certain," this is not a proof for you with God, and if it were a proof for you it would not be a proof for one who wishes to enter your religion, for if he sees no proof other than that proof from God to the worlds, then thou hast no recourse but to acknowledge that the Qur'an itself is God's all-sufficient proof unto all the worlds. For His proof was not complete for those who entered Islam in those days, and had God's proof not been perfected and completed for them in their acceptance thereof. This is among the misconceptions of those who, aforetime, were sightless in their Faith. And he who truly sees in his Faith hath no recourse, upon hearing a verse, but to believe in it and to proclaim: "Verily, I am the first of them that believe." For

الله في كلّ ظهور من ظهر نفسه كمثل الشمس ان يطلع بما لا يعد انها هي شمس واحدة وان يغرب بما لا يعد انها هي شمس واحدة انا كذا بالظاهر فيهم مؤمنون و لم يكن الظاهر فيهم الا امر الله و كل من عند الله قائمون

2230 ويستدلون بما نزل في الاحاديث من عند الله الذين يريدان ينظر الى بديع الاول الى محمد رسول الله فالينظرون الى قائم حتى كل به يوعدون و ان حين ظهوره لم يقل من اراد بديع الاول فالينظر الى هذا بل يقول انظر الى و مثل هذا الى محمد رسول الله ان انتم تعلمون و على هذا قد قال محمد رسول الله في ذكر النبيون بانهم اياي في الفرقان ان انتم تعلمون و ان من قبل بديع الاول مثل بديع لا اول الخلق و لا اخر له عند الله كل من الانهاية الى الانهاية ليسيرون و بعضهم عن ذلك الأفق منزلون اولئك هم لا توتون من علم الكتاب من شيء و لا يتعقلون

2231 و ما لنا ان نذكرهم واقوالهم و كل خلقوا بامر الله من عند مظهر نفسه و كل بامر الله من عنده قائمون و اما ذكرت عن الذين امنوا بالله و اياته و ما يقولون القائلون ليستل الله ربك بما استيقنت في دينك في الفرقان من قبل ان كنت من المستبصرين هل رايت محمد رسول الله و لا شهدت من اية الا الفرقان حجه الله على العالمين ان لا ايقنت بان كل عنه عاجزون كيف قد ادخلت نفسك في دين الاسلام و كنت بحدوده من العالمين

2232 و ان تقولون قد سمعت اياتا اخرى انا كذا به موقنين لم يكن دليلا عليك عند الله و ان يكن دليلا عليك لم يكن دليلا لمن اراد ان يدخل في دينك اذ الله لو لم ير غير تلك الحجة حجه من عند الله على العالمين فلا سبيل لك الا و ان تقول بنفس القران حجه الله بالغه على العالمين اذ لا يكن حجته على الذين ليدخلوا يومئذ في الاسلام و ان لم يكن حجه الله قد تمت و كملت عليهم بما هم يدخلون هذا من شبهات الذينهم في دينهم من قبل لا يبصرون و الا من يبصر في دينه من قبل لا سبيل له الا و ان حين ما يسمع من اية ليؤمن بها و ليقول انني

God hath revealed in the Qur'an that none but God can reveal verses, and ye have witnessed this truth throughout twelve hundred and seventy years.

انا اول المؤمنين اذ نزل الله في الفرقان ان غير الله لن يقدر ان ينزل من اية و انتم في طول الف و مائتين و سبعين سنة كنتم اعلى ذلك الشاهدين

2233 If ye be believers in God's Word, after having heard and seen, how can ye show patience? And should ye say that nothing can render God powerless to reveal another verse, and that ye are assured of this, thy Lord God declareth: "Yea, We have power over all things as We will, yet We send not the Messengers, nor do We grant them verses save as We please, not as ye desire." Read ye the Qur'an and witness how God rejected those who demanded other verses from Muhammad, and how He established the truth through what He revealed as a verse and reminder from Him unto all the worlds. Think not that these verses were not greater than the verses of the Prophets, for God taught you this aforetime in the Qur'an, that ye might be among those who are endued with insight in your Faith. Were the verses of the Qur'an not the greatest proof, how could they abrogate the verses of the former Prophets and what God had granted them of signs, such as the rod of Moses, of which ye know?

2233 فان كنتم بقول الله مؤمنين بعد ما سمعتم و اريتم كيف كنتم صابرين و ان تقولن ان الله لن يعجزه من شيء ليظهر اية اخرى انا كنا بها موقنين بقول الله ربك بلى انا كنا على ما تشاء لقادرين ولكنا لا نبعث الرسل ولا ناتيهم اية الا بما نشاء لا بما انتم تشاؤون فلتتلون الفرقان ثم استشهدوا على الذين قد ارادوا من عند محمد اياتا اخرى كيف قد جحدهم الله و اثبت الحق بما نزل الفرقان اية و ذكرى من عنده للعالمين ولا تحسبن بان تلك الايات لم يكن اكبر عن ايات النبيين لان الله قد علمكم هذا من قبل في الفرقان لكنتم في دينكم لمن المستبصرين لو لم يكن ايات الفرقان اكبر اية كيف ينسخ بها ايات النبيين من قبل و ما قد اتهم الله من الايات من عصي موسى و ما انتم تعلمون

2234 Reflect but a little on your former Faith, that ye may be enabled to traverse the Bridge on the Day of Resurrection. And if all on earth should believe in God, it would add nothing to God's dominion, for God is independent of all things. Therefore believe in God and then in the Messengers through what God granteth them, not through what ye desire. For if God were to reveal according to your desires, none would remain on earth who had veiled himself from his Lord's Cause. Ponder upon all the previous Dispensations and draw your lessons therefrom. According to your words, the Qur'an is Muhammad's greatest proof from God, wherein ye all believe and are assured. Yet what God revealed unto Muhammad over twenty-three years, He is able, when He willeth, to reveal in two days and nights. How can ye comprehend this and be patient?

2234 فلتعقلن قليلا ما في دينكم من قبل لعلكم تستطيعن يوم القيمة على الصراط لتتروا و الا لو يؤمنن كل من على الأرض بالله لن يزيدن على ملك الله من شيء و كان الله عن كل شيء مستغنيا فليؤمنن بالله ثم بالرسل بما يوتيهم الله من عنده لا بما انتم تحبون فان الله لو يظهر بما انتم تحبون لم يبق فوق الأرض من نفس قد احتجب عن امر ربها فلتفكرن كل الظهورات من قبلكم ثم تستعبرون و ان على قولكم الفرقان اكبر حجج محمد من عند الله حيث انتم كلكم به مؤمنون و موقنون و ما قد نزل الله على محمد في ثلث و عشرين سنة اذا شاء الله لينزلن في يومين ليلتين و نهارين كيف انتم تعلمون و تصبرون

2235 Verily, all who speak concerning thy Lord's verses speak without truth, even as the desert Arabs spoke of the verses of the Qur'an, saying: "These are but tales of the ancients." God exposed their falsehood and the futility of their souls, and established the truth, as ye now perceive. Verily those who believed not in Muhammad were all seized and entered the fire, and God exalted the religion of Islam as ye now witness. Say to those who declare "We shall surely bear witness without our principles concerning the verses": From whence do ye

2235 و اما يقولن القائلون في ايات ربك كلهم من غير حق ناطقون مثل ما قالت الاعراب في ايات الفرقان ان هذا الا اساطير الاولين و قد اظهر الله كذبهم و فناء انفسهم و اثبت الحق حيث انتم يومئذ تبصرون ان الذين ما امنوا بمحمد كلهم قد قبضوا و دخلوا النار و قد ارفع الله دين الاسلام بمثل ما انتم يومئذ تبصرون قل للذين يقولون انا لنشهدن دون قواعدنا في ايات من اين انتم قواعدكم

comprehend your principles? After the appearance of Muhammad was proven by such evidence, do ye still seek proofs? And when God sent down such verses unto Muhammad, what had ye to say concerning them? What difference is there between then and now, if ye would but reflect? God hath revealed these verses from a soul untutored as ye are untutored, that ye might understand and perceive. Do they imagine this is a matter wherein they can exercise control?

2236 If ye were able, why throughout one thousand two hundred and seventy years did ye not produce a single verse from the beginning of that Cause until now, save the objection that ye possessed not those verses of God whereon ye might reflect? Should all who are in the heavens and on earth and whatsoever lieth between them gather together to produce the like of such verses, they would be powerless and incapable, even were We to raise them above the earth. This is the impotence of all created things, and this is the power of God, as ye shall come to know. Say: O God! Thou art the Knower of the heavens and earth and whatsoever lieth between them. Thou bestowest knowledge upon whom Thou willest, exaltest whom Thou willest, raisest up whom Thou willest, abasest whom Thou willest, strengthenest whom Thou willest, forsakest whom Thou willest, enrichest whom Thou willest, and impoverishest whom Thou willest. Within Thy grasp is the dominion of all things.

2237 Thou createst what Thou willest, how Thou willest, by what means Thou willest, for what purpose Thou willest. Verily Thou art powerful over whatsoever Thou willest. Present these verses to all who are on earth, that they might produce the like thereof. And if thou art not among those who are certain, and if they all prove impotent, then believe thou in God Who created thee, sustained thee, caused thee to die and brought thee to life, and desired to guide thee in the Bayan through His grace - verily He is the most excellent of those who show favor. Think not this is but a verse, for verily it is life itself. Look to the Knower of the Bayan - for were all on earth to gather together to alter His knowledge concerning His religion, they would be unable. This is the impotence of all before the creative verses, even as they are powerless before the recorded verses.

2238 And likewise shalt thou witness all the letters of the Bayan, for verily they are all life itself, and all are powerless before them. Yea, and I have desired that thou mightest gain insight into thy religion - this is what God loveth for thee and for all mankind. If thou gainest not insight, enter not into the

تعقلون هل بعد ما يثبت ظهور محمد بتلك الحجج انتم تستدلون وان نزل الله مثل تلك الاية على محمد انتم فيها من شيء تقولون فما فرق يومئذ وحينئذ ان انتم قليلا ما تتذكرون قد اظهر الله تلك الايات من نفس ما تعلمت شون ما انتم تتعلمون ثم تتعقلون ثم لتستبصرون هل يحسبون ان هذا امر انتم تستطيعون فيه تصرفون

2236 ان استطعتم كيف في طول الف وماتين وسبعين سنه ما اتيتم باية من اول ذلك الامر الى حينئذ مبتهين غير قول لم يكن عندكم تلك ايات الله انتم فيها تتفكرون لواجتمع من في السموات والارض وما بينهما ان ياتين بمثل تلك الايات لا تستطيعن ولا يقدرن ولو انا لنجعلنهم فوق الارض هذا عجز كل ما خلق ويخلق وهذا قدره الله انتم تستنبئون قل اللهم انك انت علام السموات والارض وما بينهما لتؤتينا العلم من تشاء ولتعزنا من تشاء ولتفرعن من تشاء ولتزلن من تشاء ولتعزنا من تشاء ولتخذلن من تشاء ولتغنن من تشاء ولتفقرن من تشاء في قبضتك ملكوت كل شيء

2237 تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك كنت على ما تشاء مقتدرا فاعرض تلك الايات على من على الارض كلهم اجمعون ان ياتوك بمثلها فاذا ما كنت ولا تكون من الموقنين وان عجزوا كلهم اجمعين فاذا فلتؤمن بالله الذي قد خلقك ورزقك واماتك واحياك واراد ان يهديك في البيان بفضل من عنده انه هو خير الفاضلين ولا تحسبن ان هذا اية فانها الحيوان انظر الى علام البيان فان ما على الارض لو اجتمعوا ان يحرفوه عن علمه في دينه لن نستطيعوا هذا عجز كل عن اية التكوينية مثل ما هم عن اية التدوينية عاجزون

2238 ومثل ذلك فلتشهدن كل احرف البيان فان كلهن حيوان وكل عنهن عاجزون لي وانما قد احببت ان تستبصرن في دينك هذا ما يحين الله لك ثم للعالمين لو لم تستبصر لا تدخل في امر فان الله لا يحين ان يشهد ذلك على احد من المؤمنين ولكن

Cause, for God loveth not to witness that in any of the believers. Rather thou shouldst seek proof through that whereby God, thy Lord, proved aforetime in the Furqan, for this is a straight path. Observe in the Furqan how God proved naught except through verses that rendered you powerless before them. Even as God provided proof, so must ye provide proof. And verily what God hath revealed of the signs of the Prophets or other than this, ye are not charged therewith. And if thou wishest, all this shall be made clear.

2239 Look upon all the peoples upon the earth and inquire: Had those who were given the Torah from Jesus found what they found from Moses, how would they have persevered in their religion? And likewise before Moses, and likewise after Jesus. In every Revelation ye take as proof that which God revealeth from His presence and maketh as His testimony. And as for what thou hast mentioned concerning the station of the Point of the Bayan, We have mentioned to thee two mighty stations: The first, in the inmost of the inmost, wherein naught can be seen save all are rememberers unto Him; and in a station of the outmost of the outmost, that is the first that was created by God's command "Be! and it is." And the likeness thereof is as the likeness of the sun from the first that hath no first unto the last that hath no last - it hath ever been but one sun. Say: All are created by God's Will.

2240 In that station Muhammad is I, and I am He Whom God shall make manifest, and He Whom God shall make manifest is He Whom God shall make manifest thereafter. Ye shall not be veiled from the Thrones that He manifesteth from their exalted seats. For in Noah and Abraham, then Moses and Jesus, then Muhammad, there was naught but one Manifestation from God, the Lord of the worlds. And beyond these two stations are countless manifestations of that Tree which ye behold in the Bayan. He calleth from God that there is no God but I - this is the highest of stations in the Book from God, the Protector, the Self-Subsisting. And He calleth in another station that verily I am an atom, less than an atom - this is the lowest of stations in the Book. Say: Both are from one single Point, and between them are degrees beyond counting.

2241 In the religion of God ye shall not differ, and ye shall look upon each degree within its bounds, that ye may comprehend all things and behold all with the eye of oneness, that ye may not differ. And as for what thou hast sent regarding the tablet of letters, We were indeed watching. The matter was not difficult for him who penned it, rather he desired to separate the first line with other lines, since what is derived from the first line is what was inscribed in the first line. Those who look therein

فلتستدلن بما استدل الله ربك من قبل في الفرقان فان هذا منهاج قويم انظر في الفرقان ما استدل الله الا بايات وعجزكم عنها انتم مثل ما استدل الله لتستدلون وان ما قد اخبر الله من ايات النبيين او دون ذلك ما انتم به لمكلفون ولو نشاء لتبين كل ذلك

2239 فلتنظرن كل الأمم فوق الأرض ثم تستنبثون لو وجدوا الذين اوتوا التوريه من عند عيسى ما وجدوا من عند موسى كيف هم في دينهم صابرون ومثل ذلك قبل موسى ومثل ذلك بعد عيسى انتم في كل ظهور بما يظهر الله من عنده ويجعله حجه تستدلون وانما قد ذكرت عن مقام نقطه البيان قد ذكرناك بمقامين عظيمين الأول في باطن الباطن لم يكن الأمرات الله لن يرى فيها الا كل له ذا كرون وفي مقام من الظاهر الظاهر ذلك أول ما قد خلق بامر الله كن فيكون ومثل ذلك كمثل الشمس من أول الذي لا أول له الى اخر الذي لا اخر له لم يكن الا شمسا واحده قل كل بمشيه الله يخلقون

2240 في ذلك المقام محمد اياي و اني انا من يظهره الله ومن يظهره الله من بعد من يظهره الله انتم بالأعراس يظهره عن المستوى عليهن لا تحتجبون فان في نوح و ابراهيم ثم موت و عيسى ثم محمد لم يكن الا ظهور واحد من عند الله رب العالمين ومن بعد هذين المقامين لا يحصى ظهورات تلك الشجرة انتم في البيان تنتظرون ينادى من عند الله انه لا اله الا انا هذا اعلى المقامات في الكآب من عند الله المهيمن القيوم و ينادى في مقام اني انا ذر و دون ذر هذا ادنى المقامات في الكآب قل كتبهما من عند نقطه واحده وما بينهما درجات لا يحصى

2241 انتم في دين الله لا تختلفون و لتنظرن الى كل درجه في حدها لعلمكم تستطيعون كل تجمعون و بعين الواحد كل تنظرون لعلمكم لا تختلفون وانما قد ارسلت من لوح الحروف انا كآب ناظرين ما استصعب الأمر من قد سطره بل اراد ان يفصلن سطر الأول بسطور اخرى اذ ما يستخرج في سطر

and work within a protective circle need not separate the first line, and when they write what they desire, they extract the answer from the very question without omitting or adding a single letter, and they are grateful for what has been given to them. However, what was written did not encompass the knowledge of that circle, and what was extracted was only that of which we were certain, though not by itself, and We were indeed knowledgeable of it.

الأول ذلك ما رقم في سطر الأول الذينهم ينظرون فيها وهم بدائره نضعه عاملون لا يحتاجون ان يفصلون سطر الأول وحين ما يكتبون ما يحبون يستخرجون الجواب من نفس السؤال من دون ان ينقص حرفا ويزيد حرفا وهم بما قد اتهم ليذكرون ولكن ما رقم هذا لم يحط بعلم تلك الدائرة واما استخراج ما كذا عليه مطمئن بمثل ما لا به نفسه وانا كذا به علمين

2242 Then bear witness that the paths of the science of numerology are countless, each following their own method of writing and extracting, but not all have been given perfect knowledge of the letters, else they would never err. But God bestows His grace upon whomsoever He willeth; verily He is All-Knowing, All-Wise. Like what was given to Muhammad when he decreed years before and extracted what you now hear, thus pure knowledge corresponds to the reality of the matter as you observe in his words. These are his words from which you seek information, giving life to your Lord in both worlds, giving life to those who come after the deviators. And if 'ha' is added to it, know that I have not concealed the essence of the secret, so multiply the very essence by its own number, for this is the name of the Axis of the Worlds. Take the essence before closing after joining, and include it among those who are included.

2242 ثم اشهد بان طرق علم الجفر طرق غير معدوده كل على منهاج يرقون ويستخرجون ولكن ما اوتوا كلهم علم الكامل في الحروف والا هم ابداء لا يخطئون ولكن الله يوتي من يشاء من فضله انه كان علما حكيما مثل ما قد اتى محمد حيث قد قضى في سنين من قبل واستخرج ما انتم تسمعون كذلك ليطابقن علم الخالص واقع الامر انتم في كلماته تنظرون هذا كلماته انتم تستنبئون يحيى (؟) رباً لكم في النشأتين ليحيى الذين بعد الراوغين وان زيدت عليه الهاء فاعلم فاني ما كتمت السر عين فاضرب نفس هو في عدد نفسه فهذا اسم قطب العالمين خذ المح قبل سد بعد ضم وادرجه تحت المدرجين

2243 Verily God loves that in every Manifestation there should appear guides to the science of letters that prove the Manifestation of God in the subsequent Manifestation. This is what returns to God of their knowledge and deeds, and God will guide thereby whom He willeth; verily He is the Most Guiding of guides. We have detailed mention of this in that Tablet before, so seek information from there if thou desirest to be among the knowing ones. But make not this the proof of truth, for this exists with others as you witness, and how many servants walk in falsehood though they have been given something of that knowledge, or of alchemy, or of other sciences that you find wondrous or amazing. Yet they believe not in Him Whom God shall make manifest in the next Resurrection through these matters, rather they are certain only of what God reveals from His presence.

2243 وان الله ليحب في كل ظهور يستخرج ادلاء علم الحروف ما يثبت به ظهور الله في ظهور الاخر ذلك ما يرجع الى الله من علمهم واعمالهم وسيهدي الله به من يشاء انه هو اهدت الاهدين وقد فصلنا ذكر في ذلك اللوح من قبل فاستنبئ من هنالك ان اردت ان تكون به من العالمين ولكنك لا تجعل هذا دليل الحق فان هذا عند غيره انتم تشهدون وكم من عباد في الباطل يسلكون وهم اوتوا من ذلك العلم شيئا او من علم الأكسير او غيرهما ما انتم فيه تتخيرون او عنه تتعجبون لا تؤمنون بمن يظهره الله في قيمه الاخرى بتلك الشئون بل انتم بما ينزل الله من عنده موقنون

2244 [Vahid 19, Bab 14, aHwaz]

2244 [واحد ١٩ باب ١٤ احوز]

2245 And it hath four degrees. The first in the first:

2245 وله اربع مراتب الأول في الأول

2246 In the Name of God, the Most Possessing, the Most Possessing.

2246 بسم الله الاحوز الاحوز

2247 There is no God but He, the Most Possessing, the Most Possessing. Say: God is more possessing than any possessor. None in the heavens or the earth or what lies between them can withhold himself from the Sovereign King of His possessions. He creates what He willeth by His command; verily He was ever the All-Possessing, the Most Possessing, the All-Encompassing. Glorified be He before Whom prostrate themselves whosoever is in the heavens and the earth and what lies between them. Say: All are prostrating unto Him. And praise be to God, Whom glorify all who are in the heavens and the earth and what lies between them. Say: All are devoutly obedient unto Him. God testifies that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, sapphire, and then sovereignty and the realm of earthly dominion.

2248 He causeth to live and to die, then causeth to die and to live, and verily He is the Ever-Living Who dieth not, and a King Whose dominion passeth not away, and a Justice that declineth not, and a Sovereign Whose rule changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily, He hath power over all things. Blessed is He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them. There is none other God but He, the Mighty, the Beloved. Exalted is He unto Whom belongeth the kingdom of the heavens and of the earth and of whatsoever is between them. There is none other God but He, the All-Compelling, the Self-Subsisting. Say: Verily God will encompass all things as He pleaseth through what He pleaseth. He hath ever been All-Knowing, the Most Subtle. And since that night was like unto the first year, the witnesses of God were sorely tried.

2249 Therefore, remind them on that night of what We have aforetime mentioned unto them, for verily We have been ever mindful, that ye may be reminded through your remembrance, and that in the Day of Him Whom God shall make manifest ye may profit by your remembrance. Otherwise, how many servants have remembered aforetime the witnesses of God in their religion, yet their remembrance profited them not in the subsequent Revelation, and they persisted in their remembrance after their resurrection had come to pass, and they are until this moment persisting in their remembrance. Therefore fear ye God, for that remembrance will profit you not except ye understand it. Rise ye up on such a night as that, amidst their afflictions, with contentment and tranquility in your hearts, your spirits, your souls and your bodies, if ye be of them that are tranquil. Verily I am God, the Most Evident, the Most

2247 لا اله الا هو الاحوز الاحوز قل الله احوز فوق كل ذي احواز لن يقدر ان يتمتع عن ملك سلطان احوازه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان حوازا خاوزا حوزا سبحانه الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك والمملوك ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والنا سوت

2248 يحيى ويميت ثم يميت ويحيى وأنه هو حي لا يموت وملك لا يزول وعدل لا يحور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديرا وتبارك الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذي له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم قل ان الله ليحوزن كيف يشاء بما يشاء انه كان علا ما لطيفا

2249 ولما كان تلك الليلة ليله مثلها في السنة الأولى ادلاء الله لمبتلون فلتذكرتهم في تلك الليلة بما قد ذكرناهم من قبل فاننا كنا ذاكرين لعلكم تتذكرون بذكرهم واتم في يوم من يظهره الله بذكرهم تنتفعون والاكم من عباد قد ذكروا من قبل ادلاء الله في دينهم وما نفعهم ذكرهم في ظهور الاخر وصبروا في ذكرهم بعد ما قضى قيامتهم وهم الى حينئذ في ذكرهم صابرون فلتقتن الله فان ذلك الذكر لا ينفعكم الا واتم به تعلمون فلتقومن مثل تلك الليلة مصابهن على رضاء وسكون في اقتدتن وارواحكم وانفسكم وابدانكم ان انتم ساكنون اننى انا الله

Evident. Recite ye that mighty verse according to the number of the name of the Most Evident therein.

الأشهد الأشهد و لتتلون تلك الآية العظيمة على عدد اسم الأشهد فيه

2250 Then observe your own souls that ye place them not in negation after ye have been reared in affirmation. Verily I am God, there is no God but I. From a beginning that hath no beginning all the most beautiful names have belonged to Me, and I am the Knower of all things. And verily I am God, there is no God, no God but I. Unto Me shall belong all the most sublime examples unto an end that hath no end, and verily We have power over them. And I shall verily bestow upon them from a beginning that hath no beginning unto an end that hath no end as a grace from Our presence, for verily We have ever been the Bestower of grace. And I shall assuredly curse from a beginning that hath no beginning unto an end that hath no end those who grieve the witnesses of Him Whom God shall make manifest and believe not in Him. The first is the good-pleasure of God, if ye desire to know, and the last is the fire from which ye are warned to beware.

2250 ثم انفسكم لتراقبون ان لا تجعلها في النفي بعد ما انتم في الأثبات لمريون اني انا الله لا اله الا انا كان لي من أول الذي لا أول له كل اسماء الحسنى و انا بكل عالمين و اني انا الله لا اله الا انا ليكون لي كل امثال العليا الى اخر الذي لا آخر له و انا كذا عليهم لقادرين و لاصلين عليهم من أول الذي لا أول له الى اخر الذي لا آخر له فضلا من لدنا انا كذا فاضلين و لا لعن من أول الذي لا أول له الى اخر الذي لا آخر له على الذينهم يحزنون ادلاء من يظهره الله و هم به لا يؤمنون الأول رضوان الله ان انتم تحبون ان تعرفون و الاخر نار التي انتم عنه تحذرون

2251 Therefore observe your own souls that ye grieve not any one of the witnesses of Him Whom God shall make manifest, then grieve not any one who believeth not in Him, for this is the whole of your religion whereby ye shall be saved on the Day of Resurrection. And though ye should ascend in piety unto a horizon above which there is no horizon, it will profit you not on the Day of Resurrection, but if ye grieve no one, perchance ye shall not grieve for any of God's servants, and thereby shall ye profit not in your religion, if ye but little perceive. And whosoever desireth to transgress the bounds of your religion, restrain him, O people of the Bayan, all of you together, with kindness and compassion, or else with justice and modesty, that perchance on the Day of Resurrection ye shall not be afflicted. Verily, those who were given the Furqan, who slew the Imams of Guidance in their days, grieve not until that Resurrection.

2251 فلتراقبن انفسكم ان لم تنصرن من يظهره الله ثم ادلائه احدا ممن لا يؤمن به لا تحزنون فان هذا كل دينكم به يوم القيمة لتنجون و ان تعرجن في التقوى الى افق الذي لا فوق له لا ينفعكم يوم القيمة و لكنكم ان لم تحزنون من احد ربما انتم احدا من ادلاء الله لا تحزنون و بهذا لا تنتفعون في دينكم ان انتم قليلا ما تبصرون و كل من اراد ان يتجاوز عن حدود دينكم فلتمسكوه ان يا اولي البيان كلكم اجمعون يرفق و شفق و الا بعدل و حياء لعلمكم انتم يوم القيمة لا تبتلون ان لهو الذين اوتو الفرقان الذينهم قد قتلوا ائمة الهدى في ايامهم فانهم الى تلك القيمة لا لا يحزنون

2252 And likewise, in every Revelation, it endeth that the servants of God who transgress the bounds of God in their words and deeds. Therefore when ye are in the Day of God's Manifestation, be not afflicted. Consider how many were created under the Furqan whom God had forbidden to slay a soul save for a soul, yet all of them acted thus. Or they prevented those who desired to transgress the bounds of their religion and restrained them by their might, so they departed not from their religion and disobeyed not their Lord. And ye shall not grieve until the next Resurrection in the Bayan. Therefore watch, O people of the Bayan, lest any among you transgress the bounds set by

2252 و مثل ذلك كل ما يقع في كل ظهور ان ينتهي ادلاء الله الذينهم يتجاوزون حدود الله باقوالهم و اعمالهم فاذا انتم يوم ظهور الله لا تبتلون فلتنظرن كم خلق في الفرقان و قد انهاهم الله عن قتل نفس بغير نفس و كلهم بذلك عاملون او منعو الذين ارادوا ان يتجاوزوا عن حدود دينهم و امسكوهم بقوتهم فهم من دينهم لا يخرجون و ربهم لا يعصون و انتم الى قيمه الاخرى في البيان لا تحزنون فلتراقبن ان يا اولي البيان ان لا يتجاوزون احدا

God, and if ye witness it, restrain him with modesty and propriety, for God, your Lord, loveth not any conduct unbecoming to the living for anyone in all the worlds.

منكم عدّ حدود الله و ان رايتموه فلتمسكوه بحياء
واستحياء فان غير شان الاحياء لا يحب الله
ربكم لاحد من العالمين

2253 And if ye prevent him not, that transgression will spread through another decree until ye are unable to protect yourselves on the Day of Resurrection, and ye shall enter the abode and receive no help. And ye shall witness transgression, whether complete or partial, and with all your strength and power prevent it and protect, lest anything return on the Day of Resurrection to Him Whom God shall make manifest or to any of His servants, that ye may thereby be saved. But be patient in your Cause, for ye shall not judge the subsequent Manifestation by the presence of the former Manifestation, for ye shall be tested at the time of the subsequent Manifestation. Perchance ye shall hear or witness servants who have been created in the subsequent Manifestation, and ye prevent them by the bounds of your religion, thinking ye are supporting your religion, while ye depart from your religion and perceive it not.

2253 و انّ منعموه ينتشر ذلك التجاوز بحكم اخر حتّى
انتم يوم القيمة لا تستطيعون بذلك انفسكم تحفظون
و تدخلون في الدار و لا تنصرون و تشهدون من
تجاوز كلّى او جزئى بكلّ قوتكم و قدرتكم تمنعون و
تحفظون لثلا يرجع يوم القيمة الى من يظهره الله
من شىء و لا الى احد من ادلائه و انتم بذلك
لتنجون و لكن و لتصبرن في امركم بانكم عند ظهور
الاخر بحضور ظهور الاول لا تحكمون فانكم انتم
عند ظهور الاخر مبتلون ربّما لتسمعون او تشهدون
عبادا قد خلقوا في ظهور الاخر و انتم بحدود دينكم
اياهم تمنعون و تحسبون انّ كم دينكم تنصرون و
تخرجون بذلك عن دينكم و لا تشعرون

2254 We have decreed this for you only that no grief may reach these souls, not that ye should prevent them in the subsequent Manifestation by what We have commanded you in that Manifestation. For if ye command their prevention and restraint, ye shall depart from your religion and shall never be helped. For this is among the bounds of your religion, not at the time of the subsequent Manifestation. Therefore ponder, then ponder, then ponder, then be patient, then be patient, then be patient.

2254 انا ما حكمنا عليكم الا لان لا يوصل الى هؤلاء
من حزن لا ان تمنعهم في ظهور الاخر بما قد
امرناكم في ذلك الظهور فانكم انتم ان امرتم بمنعهم
وامساكمهم لتخرجون عن دينكم و ابدلا لا تنصرون
فانّ هذا من حدود دينكم لا عند ظهور الاخر
فلتفكروا ثم تفكروا ثم تفكروا ثم لتصبروا ثم
لتصبروا ثم لتصبروا

2255 Verily I am God, there is no God but Me. I have been from a beginning that hath no beginning, even as there is no perfection to My perfection. Verily I am God, there is no God but Me. Unto the end that hath no end, I shall ever remain Perfect in My completion. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been Complete in My completeness. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain Complete in My completeness. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been Great in My greatness. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain Great in My greatness. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been Trustworthy in My trust. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain Trustworthy in My trust. Verily I am God!

2255 اننى انا الله لا اله الا انا كنت من اول الذى
لا اول له كما لا متكلا اننى انا الله لا اله الا انا
لا كونى الى اخر الذى لا اخر له كما لا متكلا اننى
انا الله لا اله الا انا كنت من اول الذى لا اول له
تماما متما اننى انا الله لا اله الا انا لا كونى الى
الذى لا اخر له تماما متما اننى انا الله لا اله الا
انا كنت من اول الذى لا اول له عظاما معظما
اننى انا الله لا اله الا انا لا كونى الى اخر الذى
لا اخر له عظاما معظما اننى انا الله لا اله الا انا
كنت من اول الذى لا اول له امانا مؤتمنا اننى
انا الله لا اله الا انا لا كونى الى اخر الذى لا اخر
له امانا مؤتمنا

- 2256 There is no God but Me. From the beginning that hath no beginning, I have been Commanding in My command. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain Commanding in My command. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been the Life-Giver in My life-giving. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain the Life-Giver in My life-giving. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been Self-Subsisting in My self-subsistence. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain Self-Subsisting in My self-subsistence. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been the Judge in My judgment. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain the Judge in My judgment.
- 2257 Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been Generous in My generosity. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been Bountiful in My bounty. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain Bountiful in My bounty. Verily I am God! There is no God but Me. From the beginning that hath no beginning, I have been Great in My greatness. Verily I am God! There is no God but Me. Unto the end that hath no end, I shall ever remain Great in My greatness.
- 2258 [Vahid 19, Bab 15, afrash]
- 2259 And it hath four degrees. The first in the first:
- 2260 In the Name of God, the Most Outspread of the Outspread
- 2261 There is no God but Him, the Most Outspread of the Outspread! Say: God spreads above all who spread. None in the heavens or the earth or whatsoever is between them can withstand the power of His sovereign spreading. He creates whatsoever He willeth by His command. Verily, He hath been the Spreader, the Outspreader, the All-Spreading.
- 2262 Glorified be He before Whom prostrate themselves whatsoever is in the heavens and the earth and whatsoever lieth between them. Say: All are prostrate before Him. And praise be to God, unto Whom offer praise all who are in the heavens and the earth and whatsoever lieth between them. Say: All are devoted unto Him.
- 2256 اننى انا الله لا اله الا انا كنت من اول الذى لا اول له اماداً مؤتمراً اننى انا لا اله الا انا لاكون الى اخر الذى لا اخر له اماراً مؤتمراً اننى انا الله لا اله الا انا كنت من اول الذى لا اول له حياء محيياً اننى انا الله لا اله الا انا لاكون من اخر الذى لا اخر له حياء محيياً اننى انا الله لا اله الا انا كنت من اول الذى لا اول له قواماً مقتوماً اننى انا الله لا اله الا انا لاكون من اخر الذى لا اخر له قواماً مقتوماً اننى انا الله لا اله الا انا كنت من اول الذى لا اول له حكماً محكماً اننى انا الله لا اله الا انا لاكون من اخر الذى لا اخر له حكماً محكماً اننى انا الله لا اله الا انا كنت من اول الذى لا اول له كراماً مكترماً اننى انا الله لا اله الا انا لاكون من اخر الذى لا اخر له كراماً مكترماً
- 2257 اننى انا الله لا اله الا انا كنت من اول الذى لا اول له جواداً مجتوداً اننى انا الله لا اله الا انا كنت من اول الذى لا اول له وهاباً مؤتبهاً اننى انا الله لا اله الا انا لاكون من اخر الذى لا اخر له وهاباً مؤتبهاً اننى انا الله لا اله الا انا كنت من اول الذى لا اول له كجراً مكترماً اننى انا الله لا اله الا انا لاكون من اخر الذى لا اخر له كجراً مكترماً
- 2258 [واحد ١٩ باب ١٥ أفرش]
- 2259 وله اربع مراتب الاول فى الاول
- 2260 بسم الله الأفرش الأفرش
- 2261 لا اله الا هو الأفرش الأفرش قل الله افرش فوق كل ذى افرش لن يقدر ان يتمتع عن ملك سلطان افرشه من احد لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان فراشا فارشا فريشا
- 2262 سبحان الذى يسجد له من فى السموات ومن فى الأرض وما بينهما قل كل له ساجدون والحمد لله الذى يسبح له من فى السموات ومن فى الأرض وما بينهما قل كل له قانتون

- 2263 God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life. Verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or on earth or whatsoever lieth between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.
- 2263 شهد الله أنه لا اله الا هو له الملك و الملكوت ثم العز والجبروت ثم القدرة و اللاهوت ثم القوة و الياقوت ثم السلطنة و الناسوت يحى ويميت ثم يميت ويحيى وانك انت حتى لا تموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا فى السموات و لا فى الأرض و لا ما بينهما تخلق ما تشاء بامرک انک كنت على کل شيء قديرًا
- 2264 Exalted be He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Beloved. And blessed be He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the Protector, the Self-Subsisting.
- 2264 و تعالى الذى له ما فى السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تبارک الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم
- 2265 Say: We have spread out the earth whereon ye dwell, and likewise the realms of your hearts, your spirits, your souls and your bodies whereon ye rise to heights. And likewise have We spread out the realms of your detachment, your uniqueness, your unity and your sanctification - all from Us, and verily We are cognizant of all things.
- 2265 قل انا قد فرشنا لكم الأرض انتم عليها تسكنون و مثل ذلك اراضى افئدتكم و ارواحكم و انفسكم و اجسادكم انتم عليها تتعالون و مثل ذلك قد فرشنا اراضى تجريدكم و تفريدكم و توحيدكم و تقديسكم کل من عندنا و انا کما بکل عالمين
- 2266 And when that Day cometh, those who ascend unto God from the realm of your sanctification shall ascend, and that is the very shadow under which ye seek shelter. I have blessed them to the number of those who have borne witness to them. Verily We were the best of those who bless, according to the number set by the All-Merciful in the Book for those who are beloved. We have blessed them and We were the best of those who bless, according to the number of times ye have called upon Us. We have answered you, and verily We were powerful over all things.
- 2266 و لما كان ذلك يوم قد عرج الى الله الذينهم على ارض تقديسكم متعارجون و ذلك نفس انتم فى ظلها تستظلون قد صليت عليهم على عدد ما قد شهد عليهم انا کما خير المصلين على عدد الرحمن فى الكتاب لمحبيبين انا قد صلينا عليهم و انا كنت خير المصلين على عدد ما قد دعوتونا قد اجبناکم و انا کما على کل شيء لمقتدرين
- 2267 Thus shall Our believing servants enter Paradise. Do ye not see how man desireth that animals be slaughtered so that wolves may eat them, that they may enter the highest chambers which God hath ordained as a bounty above all animals? We have permitted you to eat thereof, that ye may be thankful. God hath created Manifestations in the Divine Realm who yearn to ascend unto God their Lord, that they may enter the chambers of the throne of manifestation wherein they abide in the eternal life of God. These are the guides of God in the kingdom of creation and the names of God in the realm of command. Therefore make ye yourselves like unto them, if ye desire to dwell in Paradise and if ye be traversing the ocean of names.
- 2267 كذلك لتدخلن فى الفردوس عبادنا المؤمنين افلا تنظرون ان الانسان يتمى ان يذبح منهم الحيوان حتى ياكله الذئب ليدخلن فى اعلى غرف التى قدر له ذلك من فضل الله على كل حيوان قد اذناکم ان تاكلوه و عليكم لعلکم تشکرون و قد خلق الله مظاهرا فى على اللاهوت يتمنون ان يستعرجون الى الله ربهم ليدخلن فى غرف اعراش الظهور و هم فيها بقاء الله متعمون اولئک هم ادلاء الله فى ملکوت الخلق و اسماء الله فى جبروت الأمر فلتجعلن انفسکم بمثلهم ان انتم تحبون فى الفردوس

On that day ye shall say, "There is no God but Him, the Protector, the Self-Subsisting," according to the number of the name of the All-Merciful, for thereby shall ye attain unto all good. And if ye traverse the ocean of creation, say: "O God!

تسكنون وان اتم في بحر الأسماء سالكون تقولون
يومئذ لا اله الا هو المهيم القيم على عدد اسم
الرحمن فانكم اتم به كل خير تدركون وان اتم
في بحر الخلق تسلكون تقولون

2268 Bless the guides to the throne of Thy manifestation in the Bayan, and take vengeance upon those who have veiled themselves from the guides to the manifestation of Thy Self, through Thy might and power. Verily, Thou art the best of the powerful." But all this must be with spirit, tranquility, contentment and love. To recite once in this manner is better than to multiply recitations.

2268 قل الله صل على ادلاء عرش ظهورك في البيان
و لتنتقم من الذينهم قد احتجبوا عن ادلاء
مظهر نفسك بقهر من عندك و جبر من لدنك
انك انت خير المقتدرين و لكن كل ذلك على
روح و سكون و رضا و حب و ان اتم تقرؤن
مره واحده على ذلك الشان خير من ان تكثرون

2269 With spiritual exaltation and contentment shall ye recite. Behold how We have created servants from attracted drops of water, then returned them to a handful of noble clay, and cast their remembrance among them, and admitted them into the gardens of names, whereto all turn. How many invincible sovereigns have We created from the beginning that hath no beginning! How many mighty ministers have We created from the beginning that hath no beginning! How many exalted trustees have We created from the beginning that hath no beginning! How many manifest commanders have We created from the beginning that hath no beginning! How many ruling judges have We created from the beginning that hath no beginning in the chain of affirmation and negation! Then We seized them, admitting these into a sublime and holy paradise, and those into utter and remote annihilation. Thus shall We continue to create unto the end that hath no end.

2269 و على عز الروح و الرضاء لتقرؤن انظر كيف
قد خلقنا عبادا من قطرات ماء مجذبه ثم قد
رجعناهم الى كف طين رفيع و القينا بينهم
ذكرهم و ادخلناهم في جنات الأسماء كل بهم
الينا يتوجهون و الا كم خلقنا من اول الذي لا
اول له سلاطين ممتعون و كم خلقنا من اول
الذي لا اول له و زارين مقتدرين و كم خلقنا
من اول الذي لا اول له امانين مرتفعون و كم
خلقنا من اول الذي لا اول له امارين مظتهرون
و كم خلقنا من اول الذي لا اول له حكامين
محتكمون في سلسله الأثبات ثم النفي و قبضناهم
و ادخلنا هؤلاء في رضوان قدس رفيع و هؤلاء
في انعدام بحث بعيد و مثل ذلك لتخلقن الى اخر
الذي لا اخر له

2270 We are above all the victorious ones, We are above all the manifest ones, We are above all the powerful ones, We are above all the triumphant ones, We are above all the ruling ones, and We are cognizant of all things. But glory belongeth to those who began from clay and returned to clay, and between these two states of clay attained the good-pleasure of God from the Manifestation of His Self. They shall endure through the endurance of God throughout the eternity of eternities. If in your lives ye witness no sorrow, ye shall die; and if ye witness every sorrow, ye shall die. But what profiteth you is to perform deeds that return unto God, your Lord. None of your deeds return unto God save what returneth to the Manifestation of your Lord. This is what profiteth you. Reflect a little upon your beginning and your end, then understand. Ye cannot take anything out of the kingdom. Ye begin from a drop of water and return to a handful of clay. Ye possess not your lives. Then the earth ye cultivate remaineth for those who are living, and

2270 و انا كنا فوق كل القاهرين و انا كنا فوق كل
الظاهرين و انا كنا فوق كل القادرين و انا كنا فوق
كل الغالبين و انا كنا فوق كل الحاكمين و انا كنا
بكل شيء عالمين و لكن العز للذينهم قد بدؤا من
الطين و رجعوا الى الطين و استدرکوا بين الطينين
رضاء الله من عند مظهر نفسه و هم بقاء الله في
ازل الأزال لباقون و اتم ان لم تشهدون في حيوتكم
من حزن لتوتون و ان تشهدن كل حزن لتوتون و
لكن ما ينفعكم ان تعملن عملا يرجع الى الله ربكم
و ما يرجع الى الله شيئا من اعمالكم و ان ترجعون
الى مظهر ربكم هذا ما ينفعكم فلتتفكرن قليلا ما
في مبدئكم و منتهم ثم تتفكرون فانكم لا تستطيعون
عن الملك شيئا تخرجون تبدؤن من قطره ماء و
ترجعون الى كف طين و ما تملكون من حيوتكم
ثم الأرض لتعمرون يبقى للذين هم احياء و هم

if they be guides to the Cause, they have no decline and they shall endure through the endurance of God. They multiply upon the earth and reproduce, but God shall surely raise up one who will chastise them and annihilate them from the face of the earth, until the day cometh when there shall not remain anyone upon the earth who doth not worship God, his Lord, openly among those who are manifest, inasmuch as they follow not the Manifestation of His Self openly among the believers.

2271 Verily I am God; there is none other God but Me. From the eternity of eternities have I been God, the One worshipped; and unto the eternity of eternities shall I be God, the One worshipped. In the ancientness of all ancientness have I been God, the One worshipped; and in the ancientness of all ancientness shall I be God, the One worshipped. I have ever been and shall ever remain God, the One worshipped; I have ever been and shall ever remain God, the One worshipped. In the might of pre-eternity have I been God, the One worshipped; in the holiness of primordial pre-existence have I been God, the One worshipped; and in the holiness of primordial pre-existence shall I be God, the One worshipped. In the everlastingness of all everlastingness have I been God, the One worshipped; and in the everlastingness of all everlastingness shall I be God, the One worshipped. In the perpetuity of pre-existence have I been God, the One worshipped; and in the perpetuity of pre-existence shall I be God, the One worshipped. In the pre-eternity of pre-eternity have I been God, the One worshipped; and in the pre-eternity of pre-eternity shall I be God, the One worshipped. In the majesty of everlastingness have I been God, the One worshipped; and in the majesty of everlastingness shall I be God, the One worshipped. In the perpetuity of all perpetuity have I been God, the One worshipped; and in the perpetuity of all perpetuity shall I be God, the One worshipped. In the exaltation of abidingness have I been God, the One worshipped; and in the exaltation of abidingness shall I be God, the One worshipped. In the exaltation of life have I been God, the One worshipped; and in the exaltation of life shall I be God, the One worshipped. In the majesty of imperishability have I been God, the One worshipped; and in the majesty of imperishability shall I be God, the One worshipped. In the duration of all duration have I been God, the One worshipped; and in the duration of all duration shall I be God, the One worshipped. In the permanence of abiding have I been God, the One worshipped; and in the permanence of abiding shall I be God, the One worshipped. In the very life of life have I been God, the One worshipped; and in the very life of life shall I be God, the One worshipped.

انكنا من ادلاء امر لا زوال لهم و هم بقاء
الله ليبقون يتوالدون فوق الأرض ثم يتناسلون و
لكن الله ليعثن من يعذبهم و ليفنيهم من فوق
الأرض حتى يات يوم لم يكن على فوق الأرض
احداً لم يعبد الله ربّه ظاهراً مع الظاهرين بما لا
يتبع مظهر نفسه ظاهراً مع المؤمنين

2271 انى انا الله لا اله الا انا كنت فى ازل الأزال
الها مؤتله انى انا لا اله الا انا لاكون فى ازل
الأزال الها مؤتله انى انا الله لا اله الا انا كنت
فى قدم الأقدام الها مؤتله انى انا الله لا اله الا
انا لاكون فى قدم الأقدام الها مؤتله انى انا الله
لا اله الا انا كنت لم يزل و لا يزال الها مؤتله
انى انا الله لا اله الا انا لاكون لم يزل و لا يزال
الها مؤتله انى انا الله لا اله الا انا كنت فى عزّ
الأزل الها مؤتله انى انا الله لا اله الا انا كنت
فى قدس القدم الها مؤتله انى انا الله لا اله الا انا
لاكون فى قدس القدم الها مؤتله انى انا الله لا
اله الا انا كنت فى ابدوت الأبد الها مؤتله انى
انا الله لا اله الا انا لاكون فى ابدوت الأبد الها
مواتله انى انا الله لا اله الا انا كنت فى قد موت
القدم الها مؤتله انى انا لا اله الا انا لاكون فى
قدموت القدم الها مؤتله انى انا الله لا اله الا انا
كنت فى ازلوت الأزل الها مؤتله انى انا الله لا
اله الا انا لاكون فى ازلوت الأزل الها مؤتله انى
انا الله لا اله الا انا كنت فى جلال السرمد الها
مؤتله انى انا الله لا اله الا انا لاكون فى جلال
السرمد الها مؤتله انى انا الله لا اله الا انا كنت
فى سرمدوت السرمد الها مؤتله انى انا الله لا
الله الا انا لاكون فى سرمدوت (؟) و السرمد
الها مؤتله انى انا الله لا اله الا انا كنت فى
ارتفاع الدوم الها مؤتله انى انا الله لا اله الا انا
لاكون فى ارتفاع الدوم الها مؤتله انى انا الله لا
اله الا انا كنت فى ارتفاع الحيوه الها مؤتله انى
انا الله لا اله الا انا لاكون فى ارتفاع الحيوه الها
مؤتله انى انا الله لا اله الا انا كنت فى اجتلال
البقاء الها مؤتله انى انا الله لا اله الا انا لاكون
فى اجتلال البقاء الها مؤتله انى انا الله لا اله الا

انا كنت في دوموت الدم الها مؤتلها اننى انا الله
لا اله الا انا لا كون في دوموت الدم الها مؤتلها
اننى انا الله لا اله الا انا كنت في بقيوت البقاء
الها مؤتلها اننى انا الله لا اله الا انا لا كون في
بقيوت البقاء الها مؤتلها اننى انا الله لا اله الا انا
كنت في حيون الحيوه الها مؤتلها اننى انا الله لا
اله الا انا لا كون في حيوت الحياء الها مؤتلها

2272 These are verses that have been sent down from God, the Supreme, the Exalted. Whosoever desires to protect his child, let him write these verses upon an ornate tablet and place it with the one he wishes to protect. For as long as he lives, he shall be protected by the angels of the heavens and the earth and all that lies between them, as all bear witness before God, the Powerful, the Glorious. Moreover, when ye become aware of conception, these verses shall not depart from the bearer until she delivers her burden. Then they shall not be separated from the child until God brings him to the fullness of his years. Thus shall ye be exalted. And if ye inscribe and place the first verse in gold, this is better for you than that which ye seek to protect. This befits none save him who is a king upon earth.

2272 تلك ايات يومئذ قد نزلت من عند الله المهيمن المتعال و من اراد ان يحفظ ولده فليكتب تلك الايات على لوح من اوراق المطرزه وليجعلنه عند من اراد ان يحفظه فانه الى ما دام حيا يحفظ بملائكة السموات و الأرض و ما بينهما و ليشهد كل من عند الله المقدر المتجال بل حين ما اطلعت بانعقاد نقطه فلا يتعدن عن حملها تلك الايات لتحزن بها الى ان يضع حملها ثم لا تفارقن المولود حتى ليلغن الله الى كمال عمره فانك انتم به تتعالون و ان تكبن و تجعلن في شىء من الذهب ينقش عليه اية الأولى خير لكم عما انتم به تحزرون ذلك ما ينبغي الا لمن يكن على الأرض ملكا

2273 God hath permitted this to all His creation as a bounty from His presence, that ye may witness the generosity of God from His presence in the highest apex as in the lowest depth, and that ye may comprehend the grace of God in the Most Exalted as in the most lowly.

2273 و كان الله قد اذن لكل خلقه فضلا من عنده لعلكم انتم جود الله من عنده في ذروه الأولى مثل ذروه الادنى تشهدون و فضل الله في على الأعلى مثل ادنى الآدنى تدركون

2274 Verily, what thou hast penned unto God, thy Lord, the Supreme, the Self-Subsisting, hath been presented before God, thy Lord, and We were aware of it. And what thou hast written, that Thou art the One, the Single, the Unique, the Exalted, the Independent, and what thou hast mentioned of the innumerable Most Beautiful Names - yea, We were manifest in the thrones of Our names through these names, yet in the station of the Essence, We were sanctified above all names. All turn to Us through Our names, and We were remembered through all Our names, yet in the exaltation of the Essence and the transcendence of attributes, We were above all that. We have made known to the creation of the Gardens of the Bayan a name from Our names, that they might, through all names, sanctify God, their Lord in all His Names. And these are the mirrors of the Name of Unity. We have made known the number and form of all things that they may testify that there is none other God but Us, the One, the Single.

2274 و انما قد سطرت الى الله ربك المهيمن القيوم قد عرض على الله ربك و انا كما به عالمين و انما كتبت انك انت الواحد الاحد و الفرد المتعالى الصمد و ما قد ذكرت من اسماء الحسنى بلا عدد بلى انا كما في اعراش اسمائنا بتلك الاسماء ظاهرين ولكنا في مقام الذات كما عن كل الاسماء لمقدسين كل يتوجهون الينا باسمائنا و انا كما بكل اسمائنا المذكورين ولكنا في ارتفاع الذات و امتناع الصفات لكنا عن كل ذلك لمنزلين قد عرفنا خلق جنان البيان اسما من اسمائنا لعلهم في كل الاسماء الله ربهم ليقصدون و ذلك مرعات اسم الواحد قد عرفنا كل شىء اعدادهم و هياكلهم ليشهدن على انه لا اله الا انا الواحد الواحد

2275 How can these mirrors sanctify their Revealer when they stand in the station of Names within the Name of Unity? After this same manner ye know the degrees of your own essences in the loftiness of your names. And the fruit of all that We have called Ourselves by all Names is that ye may not, in the Day of Our Manifestation, be veiled from your Revealer by your own selves. When ye behold yourselves as the manifestation of glory, let not your glory veil you from the glory of your Revealer, and see within yourselves naught save the glory of God. And should ye possess any perfection, let it not veil you from the perfection of the Point of the Bayan, nay, ye behold in your own selves no perfection save the perfection of God, the All-Subduing, the Self-Subsisting. And likewise from the loftiest name of sovereignty to the lowliest name of growth, and all the degrees between them which no reckoner can reckon.

2276 And verily what ye possess is like unto the sun reflected in mirrors of names and attributes, and what He Whom God shall make manifest possesseth is like unto the sun that hath graciously accepted the shadows of your stations - how then do ye not show acceptance? And how can ye comprehend that which describeth the Essence in terms of the One? And likewise whatsoever is described by all names is the very Essence, if ye speak in terms of the names of the Essence. But verily We have created all names as mirrors in the kingdom that ye might turn unto Us. Therefore speak ye when ye lie down and when ye rise up: "We believe in God, the One, the Single, the Alone, the Self-Subsisting, beside Whom there is no God, the All-Subduing, the Self-Subsisting," that on the Day of Him Whom God shall make manifest ye may not be veiled from Him Who appeareth in those mirrors of names.

2277 And verily what thou hast mentioned, We were well aware of it. And what thou hast mentioned concerning God's command that all should ask of Him whatsoever they desire, even to the salt they desire - yea, God hath permitted this, but ye know the stations of servitude. That sovereignty belongeth unto God, and all things within their bounds ye witness within their bounds. And what thou hast mentioned that God is the All-Bountiful, the Most Bountiful, the Bounteous - it behooveth not that the servant should ask of Him a thing insignificant. Yea, by the glory of Our Being, the All-Bountiful, the Glorious, it behooveth not that thou shouldst ask of God save all things, if thou be of them that are convinced.

2278 How hast thou limited thyself to the number of the letter Nun? Thou hast indeed considered the means of the kingdom, for then wouldst thou be of the praised ones. But thou seest that sovereignty belongeth unto God, and all declare that unto God

2275 كيف تلك المرايا يقدسون مجليهم بعد ما هم في مقام الأسماء في اسم الواحد قائمون انتم بمثل ذلك في علو اسمائكم درجات كينونياتكم تعلمون و ان ثمره ما قد دعونا انفسنا بكل الأسماء لعلكم في يوم ظهورنا بانفسكم عن مجليكم لا تحتجبون ان ترون انفسكم مظهر العز عزمكم لا يصحبكم عن عز مجليكم و انتم فيكم غير عز الله لا تشهدون و ان يكن فيكم من كمال انتم عن كمال نقطه البيان لا تحتجبون بل لا تشهدون في انفسكم كالا الا كمال الله المهيم القويم و مثل ذلك من اعلى اسم الملك الى ادنى اسم الزرع و ما بينهما درجات حيث لا يخصها كل المحصون

2276 و الا مثل ما عندكم كمثل شمس في المرآت من الأسماء والصفات و مثل ما عند من يظهره الله كمثل الشمس قد رضى باشباح مراتبكم و كيف انتم لا ترضيون و الا ما يوصف به الذات من الواحد انتم كيف تدركون و مثل ذلك ما يوصف من كل الأسماء ذلك نفس الذات ان انتم في اسماء الذات تنطقون و لكنا قد خلقت الكل اسم مرياء في الملك لعلكم انتم الينا توجهون فلتقولن عند ما انتم ترقدون ثم عند ما انتم تقومون امنا بالله الواحد الاحد الفرد الصمد الذي لا اله الا هو المهيم القويم لعلكم يوم من يظهره الله لمرايا تلك الأسماء عن الظاهر فيها لا تحتجبون

2277 و انما قد ذكرت عن مطالبك انا كفا به عالمين و انما قد ذكرت امر الله ان يسئل كل من عنده كل ما يريدون حتى ملح ما هم يريدون بلى قد اذن الله ذلك و لكنكم درجات العبد تعرفون ذلك الملك عند الله و كل شيء في حده انتم في حده تشهدون و انما قد ذكرت الله جواد مجتود جويد لا ينبغي ان يسئل العبد من عنده شيء قليل بلى و عز وجودنا الجواد الجليل لا ينبغي ان تسئل عن الله الا كل شيء و انكنت بذلك من الموقنين

2278 كيف قد حددت باعداد النون الا و قد نظرت في اسباب الملك فان اذا لكنت من المدوحين و لكن ترى ذلك الملك لله و كل يقولون ان الله ما في السموات و الأرض و ما بينهما و ان هم

belongeth whatsoever is in the heavens and the earth and what lieth between them, and they speak truly. They assign all that unto Him Whom God shall make manifest, and they entrust unto its Owner that which He hath created in His dominion, that all may be enriched by His bounty. Verily He is the All-Encompassing, the Subtle. But thou seest in that Day the veils of creation, and We were established upon it.

يصدقون يجعلون كلّ ذلك لمن يظهره الله و ان يفوضون الى ماله ما قد خلق في ملكه ليستغنى كلّ من جوده انه كان وساعا لطيفا ولكن ترى يومئذ حجب الخلق و ما كما عليه لقائين

2279 God will soon enrich thee through the means He hath created in the kingdom from His presence. Verily He is the All-Sufficient, the Self-Sufficient. Therefore recite thou the verse of power by night and by day according to the number of thy Lord's name, the Powerful, the Powerful. And likewise in all that thou desirest, recite thou its verse, for We have sent down in the Book a bounty from Our presence for all the worlds.

2279 فسوف بغنيك الله باسباب ما قد خلقت في الملك من عنده انه غنا غنيي فلتتلون اية القوة بالليل و النهار على عدد اسم ربك القوى القوى و مثل ذلك في كلّ ما قد اردت فلتتلون ايته فانا قد نزلنا في الكتاب فضلا من لدنا للعالمين

2280 Say: O God! Thou art the Power of the heavens and the earth and what lieth between them. Thou givest power unto whom Thou willest and withdrawest power from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou strengthenest whom Thou willest and humblest whom Thou willest. Thou aidest whom Thou willest and forsakest whom Thou willest. Within Thy grasp is the dominion of all things. Thou createst what Thou willest, how Thou willest, by what Thou willest, for what Thou willest. Verily Thou art the All-Powerful, the Most Powerful, the Powerful. By the life of Him Whom God shall make manifest! If thou continuest thus and receivest from all who are on earth, none shall oppose thee since all mirrors imagine that within them is the sun, but the sun is in thy mirror while they wander in their delusions. But those in the Bayan walk in the mountains of certitude.

2280 قل اللهم انك انت قوّاء السموات و الأرض و ما بينهما لتؤتين القوّة من تشاء و لتزعن القوّة عن تشاء و لترفعن من تشاء و لتزلن من تشاء و لتعزّن من تشاء و لتذلن من تشاء و لتصرن من تشاء و لتخذلن من تشاء في قبضتك ملكوت كلّ شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك كنت قوّاء مقتويا قويا و لعمر من يظهره الله لو تدومنّ بذلك و لتقبلن على من على الأرض له يقابلنك من احد اذ كلّ مرأيا يحسبون ان فيها شمس و لكن الشمس في مرءاتك و هم في الوهم يتوهمون و لكن الذين في البيان هم في جبال اليقين يسلكون

2281 And verily We have remembered what thou hast mentioned about thy mother and thy family and thy descendants. O God! Send down upon them all, both men and women, that which will please them, and cause them to enter, after their lives are complete, into the Paradise of Thy good-pleasure, for Thou art the best of those who show grace. All are equal before Thee, and in every verse from Thee they call upon Thee night and day, and verily Thou art the best of hearers. O God! Grant relief to all Thy male and female servants who believe, for Thou art the best of those who grant relief.

2281 و انما قد ذكرت عن امك و اهلك في ذراريتك انا كما ذاكرين اللهم انزل على كلّهم و كلّهن ما يرضيهن و يرضين و لتدخلن من بعد ما تكملن اعمارهم و اعمارهن في الرضوان فانك انت خير الفاضلين كل عندك سوءا و في كلّ اية من عندك يدعونك بالليل و النهار و انك انت خير الاسمعين فلتفرجن اللهم عن كلّ ادلائك المؤمنين ثم عن كلّ ادلائك المومنات فانك انت خير المفرجين

2282 [Vahid 19, Bab 17, afiy']

2282 [واحد ١٩ باب ١٧ أفيئ]

2283 And it hath four degrees. The first in the first:

2283 وله اربع مراتب الأوّل في الأوّل

2284 In the Name of God, the Most Sheltering, the Most Sheltering.

2284 بسم الله الأفيئ الأفيئ

- 2285 There is no God but He, the Most Sheltering, the Most Sheltering. Say: God is more sheltering than any possessor of shelter. None can withhold himself from the dominion of His shelter's sovereignty, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He is the All-Sheltering, the Shelter-Giving, the Most Sheltering.
- 2285 لا اله الا هو الأفيئى الأفيئى قل الله افئى فوق كل ذى افياء لن يقدر ان يمتنع عن ملك سلطان افيائه من احد لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان فياء فايئا فئيا
- 2286 Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on earth and whatsoever is between them. Say: All bow down before Him in prostration. Praise be to God, Whom glorify all who are in the heavens and who are on earth and what lieth between them. Say: All are devoutly obedient unto Him.
- 2286 سبحان الذى يسجد له من فى السموات و من فى الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذى يسبح له من فى السموات و من فى الأرض و ما بينهما قل كل له قانتون
- 2287 God testifieth that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Strength and the Ruby, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath power over all things.
- 2287 شهد الله انه لا اله الا هو له الملك و الملکوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الباقوت ثم السلطنة و الناسوت يحى ويميت ثم يميت ويحيى و انه هو حى لا يموت و ملك لا يزول و عدل لا يجرور و سلطان لا يحول و فرد لا يفوت عن قبضته من شىء لا فى السموات و لا فى الأرض و لا ما بينهما يخلق ما يشاء بامرہ انه كان على كل شىء قديراً
- 2288 Exalted is He to Whom belongeth whatsoever is in the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. And blessed is He to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Protector, the Self-Subsisting.
- 2288 تعالى الذى له ما فى السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تبارك الذى له ملك السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم
- 2289 Say: Verily God createth all things by His command "Be" and it is. Do ye not see how God hath created shadows by the sun? They prostrate themselves before God their Lord on the right and on the left. And if God willed He would withhold them. Verily He hath power over all things. Say: The likeness of all things is as a shadow before His primal Will. Do ye not see? Say: Light hath no existence before the sun riseth. Even so, ye existed not before God made manifest the Sun of Truth in your religion. Therefore ponder from the beginning that hath no beginning, God hath created His creation: how they were powerless to accomplish any matter save through the Messengers whom God raised up. Then, by His command, did they act, and He revealed unto them the Books, through their own tongues, and manifested therein His power, that ye might believe and be assured.
- 2289 قل ان الله ليخلقن كل شىء بامرہ كن فيكون افلا تنظرون كيف قد خلق الله الظلال بالشمس يسجد لله ربها عن اليمين و الشمال و لو شاء الله لميسكها انه كان على كل شىء قديراً قل ان مثل كل شىء كمثل الفئى عند مشيته الأولى افلا تبصرون قل للضئى وجود قبل ان يطلع الشمس كذلك انتم قبل ان يظهر الله شمس الحقيقة فى دينكم لا توجدون فلتتفكرن من اول الذى لا اول له كم خلق الله من خلق كيف لا يستطيعون على امر و لا يقدرن الا و ان يبعث الله الرسل من عنده فاذا هم بامرہ يعملون و ينزل عليهم الكتب من عنده بانفسهم من لسانهم و اظهر فيها قدرته لعلمكم بها تؤمنون و توقنون

- 2290 Consider the creation of the Furqan (Qur'an): how many men and women were created therein from the first day God sent Muhammad until now, all acting by God's command through Muhammad. All are like shadows before the sun, if ye would but see. When God desired to make Himself known, He manifested the Sun of Truth in the Bayan, whereupon ye came into being in another creation.
- 2291 O all things! Were ye not like shadows before God caused it to rise, ye would not exist. Be ye assured, then be doubly assured, that ye were created as shadows after the rising of the sun. In like manner shall ye understand this on the Day of Him Whom God shall make manifest. Ye are all but reflections and shadows, save Him; through Him do ye exist. Thus doth He show you the creation of your essences, your realities, your selves, and your beings at the creation of the Primal Remembrance, that ye might remember.
- 2292 After ye became shadows before the Sun of Truth, consider how ye conduct yourselves. Reflect upon those who followed Muhammad before, then Ali thereafter. The creation of shadows and reflections ye should thus reckon and follow, that on the other Resurrection ye may not conduct yourselves toward Him Whom God shall make manifest - the Sun of your existence - in any way unworthy of the Sun. Ye are all but reflections and shadows, would ye but know and see.
- 2293 Such is the cause of your creation as God, the Protector, the Self-Subsisting, willeth. As ye are illumined by the light of the sun, so are ye guided by the guides of the Point of the Bayan. Know ye the station of God's guides in every Dispensation, for their likeness is as rays proceeding from the sun, and by them are ye all guided.
- 2294 Reflect upon those who have earned in the Bayan what they have earned: those who thereafter enter the Bayan are guided by their guidance, but those who enter not as they entered the Bayan - these shall enter the fire. Thus should ye understand the cause of your existence, for verily in the creation of your light and your fire are ye created by them. If ye believe, ye shall enter God's religion through their guidance; but if ye are veiled from God's Manifestation by what they entered into God's religion, God shall create fire within your souls, and ye shall be created in negation through them.
- 2290 فلتتفكرون في خلق الفرقان كم من ذكر و انثى خلقت فيها من اول يوم قد بعث الله محمد الى حينئذ و كل بامر الله من عند محمد عاملون مثل كلهم كمثل الظلال عند الشمس ان انتم تبصرون فلما شاء الله ان يعرف نفسه قد اظهر شمس الحقيقة في البيان فاذا انتم بظهورها في خلق الاخر توجدون
- 2291 ان يا كل شيء لو لا تكونن مثل الظلال كيف قبل ان يطلعها الله لا توجدون فلتوقنن ثم لتوقنوا بانكم انتم كظلال قد خلقتم بعد طلوع الشمس و ان بمثل ذلك ان انتم في يوم من يظهره الله تدركون كلكم كفيئ و ظلال الا اياه فانكم انتم به توجدون كذلك يريكم خلق كينونياتكم و ذاتياتكم و نفسانياتكم و انياتكم عند خلق الاول لعلمكم تتذكرون
- 2292 بعد ما انتم ظلال عند شمس الحقيقة كيف انتم به تسلكون فلتتفكرون في الذين سلكوا بمحمد من قبل ثم بعلي قبل من بعد فان خلق الظلال و الأفياء مثل ذلك تحسبون ثم تسلكون لعلمكم انتم في قيمه الاخرى بمن يظهره الله شمس وجودكم غير ما يستحقن الشمس لا تسلكون انتم كلكم عند افياء و ظلال ان انتم تعلمون و تبصرون
- 2293 و ذلك معلل خلقكم كيف يشاء من عند الله المهيمن القيوم و كيف انتم بضياء الشمس تستضيئون كذلك انتم بادلاء نقطه البيان لتهدون و لتعرفن قدر ادلاء الله في كل ظهور و ان مثلهم كمثل الشعاء لمن يفارقن عن الشمس و انتم كلكم بهم تهتدون
- 2294 فلتتفكرون في الذين قد اكتسبوا في حقهم في البيان ما كسبوا و هم من بعد ان يدخلون في البيان يهدهم يهتدون و ان لم يدخلوا بما هم دخلوا في البيان هؤلاء في النار يدخلون فلتدركن علل وجودكم مثل ذلك فانكم انتم في خلق نوركم و ناركم بهم تخلقون ان تؤمنون فيهديم في دين الله تدخلون و ان تحتجبون عن ظهور الله بما دخلوا في دين الله ليخلقن الله النار في انفسكم و انتم في النفي بهم تخلقون

2295 Observe ye the numbers of the name of the All-Merciful in the Book, then seek ye knowledge about the rays of the sun - how ye are illumined thereby yet veiled therefrom. Were ye not rays of the Sun of Truth, ye would not be attracted by its rising, and ye understand each one from a land that mayhap some know not, neither can they deduce. Yet your essences are as rays that never separate from the Sun of Revelation. They who believe in Him Whom God shall make manifest through their innate nature - these are they who shall attain. Reflect ye then upon the mirrors of their bodies, wherein ye have traversed what those before you traversed not, though ye were all created through them, whether ye believe in their guidance or deny what ye love not thereof, and what God hath revealed unto them from His presence ye comprehend not and follow not. All begin from a drop of water and return to a handful of clay, whether they be the monarch of the earth or the lowliest of creation.

2296 Yet that wherein ye take pride hath not created Paradise after your death, and ye seek refuge in God lest ye enter the Fire if ye would but see. Do ye not observe that when the guides of God ascended in the path of God, they entered Paradise, and God revealed verses through their tongues while they rejoiced therein? Thus doth God cause those who believe to enter Paradise, if ye would but slightly perceive. And how those who were veiled from God their Lord have entered the Fire, and they are tormented therein - they die not and are afflicted until God willeth. Verily Paradise is created and the Fire is created in the Book of God, if ye would observe in every Revelation the negation and affirmation. If ye ascend in the path of God, then ye enter the Fire, just as these are the light of God and ye pride yourselves in them before God your Lord. Likewise these are the darkness of darkness - God hath not created guides like unto them, as they traverse the ultimate extinction in His path.

2297 It behooveth that the mirrors of their bodies be encased in vessels of gold whereon are inscribed the verses of God, the Supreme, the Self-Subsisting, then adorned within with crystal mirrors, not of glass, as a glory from God for them and you, when ye pride yourselves in this. Yet they rejoice in that they enter Paradise, and they regard not nor turn to such conditions. This is what these deserve in the Book, and We have not witnessed anyone manifest from God what they deserve,

2295 فلتنظرون في اعداد اسم الرحمن في الكتاب
ثم تستنبثون في شعاع الشمس كيف انتم به
تستضيئون و عنه محتجبون لو لم تكونوا شعاع
شمس الحقيقة لن تجذبوا بطولوعها و انتم تعرفون
كل واحد من ارض ربما لا يعلمون بعضا منهم
علما ولا يستطيعون ان يستدلون غير ان كينونياتكم
كمثل الشعاع لن يفارق شمس الظهور اولئك
الذين يؤمنون بمن يظهره الله بفطرتهم و اولئك
هم الفائزون فلتتفكرون في مرايا ابدانهم حيث
قد سلكتم ما لا سلكوا الذين من قبلكم بعد ما
انتم كلكم بهم تخلقون ان انتم مؤمنون بهديهم و
ان انتم كافرون بما انتم اياه لا تحبون و بما قد
نزل الله عليهم من عنده لا تحيطون به علما و لا
تتبعون كل تبدؤن من قطره ماء و ترجعون الى
كف طين سوء كان من ملك الأرض او ادنى
خلق الأرض

2296 ولكن ما انتم به تتفخرون ما قد خلق الرضوان
من بعد موتكم و تستعبدون بالله ان لا تدخلن النار
ان انتم تبصرون افلا تنظرون ان ادلاء الله لما
عرجوا في سبيل الله دخلوا الفردوس و ينزل الله
الايات من لسانهم و هم فيما متعمون كذلك
يدخل الله الذين امنوا في الفردوس ان انت قليلا
ما تبصرون و كيف الذين احتجبوا عنه الله ربهم
قد دخلوا النار و هم منها لمعدون لا يميثون و هم
الى ان يشاء الله ليدبون و انما الفردوس خلق و
النار خلق في كتاب الله ان انتم في كل ظهور في
النفي و الاثبات تنظرون ان صعدتم في سبيل الله
فاذا انتم في النار تدخلون بمثل ان هؤلاء نور الله
و انتم بهم عند الله ربكم تتفخرون كذلك هؤلاء
ظلم الظلمه ما خلق الله بمثلهم لها من ادلاء اذ هم
في منتهى الفناء في سبيلها سالكون

2297 ينبغي ان يستر مرايا ابدانهم في اوعية من خاتم
صنعت فيها الذهب و يكتب فيها ايات الله المهيمن
القيوم ثم يطرز باطنها بمرايا بلورية لا زجاجيه
عزرا من الله لهم و لكم اذا انتم بهذا تفتخرون
و لكنهم يفرحون بما يدخلون في الرضوان و هم
الى تلك الشئون لا ينظرون و لا يلتفتون هذا ما
يستحق هؤلاء في كتاب و ما شهدنا من احد

while they all worship Us night and day. O all things! In all conditions God's good-pleasure in a thing is that which, in every Revelation, ye should love what God loveth, not what was ordained in past Manifestations while ye discern through your own selves. At the appearance of Him Whom God shall make manifest, God's good-pleasure is that in which ye believe and are certain, not that wherein ye follow all the limits of the Bayan.

يظهر من عند الله ما هم يستحقّون بعض ما هم كلّ بالليل والنهار ايانا يعبدون ان يا كلّ شيء في كلّ شأن رضاء الله في شيء انتم في كلّ ظهور بما يحب الله لتحبون لا بما قدر في ظهورات التي قد ظهرت من قبل و انتم بانفسكم تتفرون عند ظهور من يظهره الله رضاء الله ما انتم به تؤمنون و توقنون لا ما انتم بكلّ حدود البيان تسلكون

2298 How many followed what God had revealed in the Gospel at the appearance of Muhammad, yet it profited them not a whit. Had they followed at Muhammad's appearance that which pleased Him, how God's good-pleasure would have profited them each day in something, even as ye say that God is each day in a wondrous task. Similarly, at the time of the Revelation of the Point of the Qur'an, how many souls acted within the bounds set by the Point of the Qur'an, yet it profited them not, for they veiled themselves from the Point of the Bayan. Yet they act without discernment, for all that was revealed in the Qur'an was for His good-pleasure - and can God's good-pleasure be manifested through aught but the good-pleasure of His Manifestation? Thus doth everything return to the good-pleasure of the Point of the Bayan, if ye be endowed with insight in the Qur'an.

2298 كم سلكوا عند ظهور محمد بما قد نزل الله في الانجيل و ما نفعهم قدر قطمير و لو سلكوا عند ظهور محمد بما يرضى به كيف قد نفعهم رضاء الله في كلّ يوم بشيء مثل ما انتم تقولون ان الله في كلّ يوم لفي شأن بديع و مثل ذلك عند ظهور نقطه الفرقان كم من خلق بحدود نقطه الفرقان عاملون و ما نفعهم بما احتجوا عن نقطه البيان و لكنهم يعملون ما لا يبصرون اذ كلّ قد نزل في الفرقان لرضاء نفسه و هل رضاء الله يظهر بغير رضاء مظهر نفسه فاذا كلّ يرجع الى رضاء نقطه البيان ان انتم في الفرقان مبصرون

2299 Reflect upon the people of Islam: had Muhammad not been pleased with something therein, whether command or prohibition, how would ye then bear witness? Thus have all proceeded from a single Soul, would that ye would ponder but a little. God hath not ordained the religion of the Bayan except that ye should, on the Day of Him Whom God shall make manifest, call upon Him through these same paths. Otherwise, should ye become veiled, your paths in the Bayan would profit you not, would that ye would but see.

2299 فتتفكرون في خلق الاسلام لو لم يرضى نفس محمد بشيء فيه بامر او بنى كيف انتم حينئذ تشهدون فاذا كلّ من نفس واحده قد بدءوا ان انتم قليلا ما تتفكرون ما شرع الله دين البيان الا و انتم يوم ظهور من يظهره الله بتلك المناهج اياه تدعون و الا لو تحتجبون ما ينفعكم مناهجكم في البيان ان انتم قليلا ما تبصرون

2300 Muhammad ordained aforetime in Islam that ye should say "There is no god but God" at the beginning of your religion, that perchance on the Day of the Point of the Bayan's appearance ye would not enter into negation and would follow the path of divine names. Yet ye understood naught of that word, and it profited them not though they accepted it for one thousand two hundred and seventy years, comprehending nothing. If this be so regarding the first principle of your religion, how then do ye perceive its final aspects?

2300 قد شرع محمد من قبل في الاسلام بان تقولن لا اله الا الله في اول دينكم لعلكم يوم ظهور نقطه البيان في النفي لا تدخلون و في بحر الاسماء تسلكون و ما استشعرتن من تلك الكلمه قدر شيء و ما تنفعن بها و قبلتم في سنين الف و مائتين و سبعين سنه و ما تعقلتم من شيء لو كان هذا في اول دينكم فكيف في اخر اجزاء دينكم تبصرون

2301 He commanded you to pray that ye might understand. Verily, what ye recite in prayer, ye recite before God, and ye should realize that He Who commanded you thus would love that what ye were commanded should return unto Him. Yet ye spoke not

2301 قد امركم بالصلاة لعلكم انتم تدركون انما تقرءون في الصلوة بين يدي الله تقرءون و تدركون ان من امركم بها ليحب ان يرجع اليه ما انتم امرتم بها و

the words He commanded, though ye pray night and day. Ye are as dead ones who have understood nothing of the religion of Islam, nor think ye that ye shall understand hereafter.

قد جاءوا ما قلتم كله امرکم بها بعد ما انکم باللیل والنهار لتصلون کانکم اموات ما تعقلتم من دین الاسلام من شیء ولا تحسبن انک انتم من بعد تتعقلون

2302 Look ye in the Qur'an at the numbered verses: We have sent down the paths of your branches, yet ye have made your entire religion into matters of derivative laws which ye observe in the books of your divines. We sent down in the Qur'an that whereby ye might be saved on the Day of Resurrection, yet ye veiled yourselves from all that and held fast to verses We revealed concerning matters of your religion, and ye strove thereby and counted yourselves among the God-fearing. If ye thus reckon yourselves, We indeed doubt concerning you, and We shall surely show you through negation on the horizon of certitude that ye have not understood a single letter of the Qur'an, else ye would have been guided by Him Who revealed it. Ye are but dead ones, beginning from clay and unto clay returning.

2302 فلتنظرون فی الفرقان فی آیات معدوده انا قد نزلنا مناهج فروعکم وانتم کلکم قد جعلتم کل دینکم مسائل فروعکم انتم فی کتب علمائکم تنظرون انا قد نزلنا فی الفرقان ما انتم به یوم القیمة لتنجون و احتجبتم عن کل ذلك واستمسکتُم بآیات قد نزلنا ها فی مسائل دینکم واجتهدتم بها وحسبتم عند انفسکم بانکم متقون ان انتم حسبتم عند انفسکم فاننا نشکن فیکم ولزینکم بالنفی فی افق البقین بانکم ما تعقلتم من القران من حرف و الا لاهتدیتم بمن نزلہ وانکم اموات تبدؤن من الطین الی الطین ترجعون

2303 The whole religion of the Bayan is that ye might recognize Him Whom God shall make manifest at the time of His appearance, and then recognize your Creator through His manifestation in the Bayan. Otherwise, your deeds by night and day profit you not, though every community acteth according to its own path, working day and night. How is it that ye judge them not according to the truth? Nay, if ye were to trace all the paths of the Bayan back to the glory of Him Whom God shall make manifest and the exaltation of His Word, then would ye comprehend somewhat of what God hath revealed in the Bayan. Otherwise, ye do what profiteth you not, even as the peoples before you have done. Make all your religion none other than God on the day of His manifestation, that ye call upon none beside Him as having any right. And whosoever wisheth to call upon another besides Him, banish him, lest ye be veiled from your religion by your own sanctifications.

2303 کل دین البیان لان تعرفن من یظهره الله حین ظهوره ثم من خلقکم بظهور نفسه فی البیان لتعرفن و الا ما ینفعکم واعمالکم باللیل والنهار کل امة فی منهجها یعمل باللیل والنهار فکیف انتم علیهم حکم الحق لا تحکون بلی ان رجعتم کل مناهج البیان الی عز من یظهره الله وارتفاع کلمته فاذا انتم قد استدرکتُم شیئا مما نزل الله فی البیان و الا قد عملتم بما لا تنتفعون مثل ما قد عملت الأمم من قبلکم فلتجعلن کل دینکم لا اله الا یوم ظهوره بان لا تدعون معه من حق ومن یرد ان یدعوا غیره فلتنفیوه وانتم بتقدیساتکم فی دینکم لا تحتجبون

2304 For all these things were originated for naught but to establish that Word, did ye but perceive it. We have sent forth the Messengers, revealed the Books, ordained the paths, and distinguished between the people, and We are cognizant of all things. Sell not thy religion for all that is on earth, if ye be truly religious. Look ye upon the glory of your religion, then judge thereby. Were He to appear before Muhammad, the Apostle of God, how would ye deal with God's command from His Apostle to annihilate Him? This is the glory of your religion - how is it ye know not? Consider: the sovereignty of all on earth would not suffice in place of these two words: "This is

2304 فان کل ذلك ما بدئت من قبل الا لاثبات تلك الکلمه ان انتم قليلا ما تبصرون انا قد ارسلنا الرسل ونزلنا الكتب وقدرنا المناهج وفصلنا بین الناس وانا نکتا بكل عالمین فلا تشترن دینک بكل ما علی الأرض ان انتم فی دینکم مستبدون فلتنظرون فی بهاء دینکم ثم به تقتربون لو یظهر بین یدی محمد رسول الله کیف بامر الله من عند رسوله بان تفنیته هذا بهاء دینکم کیف انتم لا تعلمون فلتنظرون بملکه کل ما علی الأرض لن یکفیه عن تلك

the glory of God and the glory of His Apostle." Yet perchance ye remain veiled by minor details from the bounds of your religion. Fear ye God and be ye God-fearing. For the religion of God hath ever been, in the sight of those created and yet to be created, more glorious than all else, and all glory is derived therefrom.

2305 Look ye upon the speech of the peoples, for the most glorious among them are those who attribute themselves to a religion and act according to its bounds. Look ye upon the kings of the nations - their glory lies in saying "I am the king of that religion," and thereby do they glory and rule as they rule. God hath ever loved the glory of His religion and those who follow His religion. How is it ye love not what God loveth? Say: All glory belongeth unto God, then unto the Point of the Bayan, then unto those who believe in it with certitude. Ye glory in comprehending some of the verses of God and thereby ye judge, yet how is it that on that Day, when He Who revealeth those verses can reveal four thousand verses in a day and night if He so wisheth, ye neither glory in Him nor take pride? And if your former glory in Islam were examined in light of the mystery of the Cause, were ye to consider it - Say: All peoples glory in their religion, could ye but see.

2306 Nay, from the beginning that hath no beginning to the end that hath no end, all glory in one Sun and take pride therein. Know ye then the value of the days of God and what ye are able to accomplish - to exalt the Word of God and to aid the Cause of God. For one verse from the verses of God is more glorious than all that is in the heavens and the earth and what is between them, did ye but know. We have indeed acquainted you thereby with one word from it, which all on earth could not equal nor suffice in place of. Know ye then the verses of God according to your capacity to know. And be not of those who comprehend naught when deducing from God's signs, for verily their proofs are flimsier than a spider's web, though they draw inferences from God's signs aforetime and perceive it not. Say: O people of the Furqan! How do ye in this day deduce proofs concerning your religion? Is it through what ye possess of the Furqan?

2307 Then bring forth another proof if ye be among those who deduce through aught else in your religion. When they are all struck dumb and possess no proof save that, and are unable to abandon their religion, think not that this proof can be equaled by any other proof, for by it were established the heavens and the earth and whatsoever lieth between them, and ye were aforetime indebted to it in the Furqan. This is the proof

الكلمتين هذا عزّ الله و عزّ رسوله و لكنكم ربّما باجزاء جزئيه عن حدود دينكم محتجبون فلتتقن الله ثم تتقون فان لم يزل كان دين الله اعزّ من كل شيء عند من خلق و يخلق و كلّ ذا عزّ به يتعزّزون

فلتنتظرن في كلام الأمم فانّ اولى عزّتهم الذين ينسبون انفسهم الى دين و هم بحدوده عاملون فلتنتظرن في ملوك الأمم عزّهم بان يقولن انا ملك ذلك الدين ثم به يفتخرون و يحكمون ما يحكمون لم يزل يحب الله عزّ دينه ثم الذينهم في دينه كيف انتم بما يحب الله لا يحبون قل انما العزة كلهن لله ثم للنقطه البيان ثم الذينهم بها مؤمنون و موقنون انتم بما تدركون شيئا من آيات الله تتفاحرون و به يحكمون و كيف من يزل تلك الايات يومئذ اذا شاء بالليل و النهار اربع الف بيت انتم به لا تتعزّزون و لا تفتخرون و ان تعزّزكم من قبل في الاسلام به لو انتم الى سر الأمر تنتظرون قل كلّ الأمم يتعزّزون في دينهم به ان انتم تبصرون

بل من اول الذي لا اول له الى اخر الذي لا اخر له كلّ بشمس واحد يتعزّزون و يفتخرون فلتعرفن قدر ايام الله ثم ما انتم عليه مقتدرون كله الله ترفعون و دين الله تنصرون و اذا اية من آيات الله لاعزّ عما في السموات و الأرض و ما بينهما ان انتم تعلمون اذ انا قد عرفناكم بها كله منها حيث لم يعدلها كلّ ما على الأرض و لا يكفى عنها فلتعرفن بايات الله على ما انتم تستطيعون ان تعرفون و لا تعلمون انّ الذين لا يستدلون بايات الله شيئا يدركون فان دلائلهم لاخف عن بيت العنكبوت و هم بايات الله من قبل يستدلون و لا يشعرون قل انتم ان يا اولى الفرقان انتم يومئذ في دينكم كيف تستدلون هل بما عندكم من الفرقان

فلتأتون بحجه غيره ان انتم في دينكم بغيرها مستدلون فاذا بهتوا كلهم اجمعون و لا يكن عندهم غير تلك الحجه و لا يستطيعون عن دينهم يخرجون و لا تحسن ان تلك الحجه حجه يعدلها من حجه فان بها قامت السموات و الأرض و ما بينهما و انتم من قبل في الفرقان بها لمدينون

whereby the word "There is no God but God" hath been made manifest unto all worlds. This is the proof whereby the word "Muhammad is the Messenger of God" hath been established unto all worlds. This is the proof whereby was created the authority of those who were witnesses after Muhammad, the Messenger of God, if ye would but ponder a little. This is the proof whereby were created the primary mystical gates through your Qa'im aforetime, if ye would but reflect a little.

2308 This is the proof whereby were created your religious obligations and traditions through your Messenger and your Imams, if ye would but observe a little. Say: O ye who in this day regard yourselves as witnesses from the Imams of the Faith, if ye be truthful in your claim! That proof attaineth three degrees, if ye be endowed with insight. When ye deduce from the words of the Imams of the Faith - who were created solely through the word of Muhammad, the Messenger of God, and whose prophethood was established only through the signs of God - how is it that ye are veiled from this proof in this day, and deduce from what was revealed in the three veils? None knoweth the interpretation of God's signs save His God-fearing servants, and verily God's signs are greater in their significance than what ye comprehend of their meaning.

2309 Just as ye say regarding the Furqan that none knoweth its interpretation save God and those firm in knowledge, and ye interpret through the Imams of Guidance that which God hath made mighty in station, such that ye yourselves are unable to comprehend its meaning - how then do ye grieve for it and judge without right? I have shown patience from the time God first manifested me until now only to establish the station of that creation and to show them that they were not truthful aforetime. And what proof could be greater than this, that they should prophesy concerning one through whom God hath created all things and through whom all are created, in such a position while all act according to their own desires night and day, and they suppose they are doing good? God shall assuredly make manifest His Cause and show unto each one His power until they see with their own eyes and wish there were a way between them and the Manifestation of their Lord whereby their faith might be accepted.

2310 O people of Islam! After one thousand two hundred and seventy years have passed, when one of our followers, whose name is mentioned by our name in your religion and within the bounds of your faith, pronounces judgment concerning your

تلك جهة قد ظهرت بها كلمه لا اله الا الله على العالمين تلك جهة قد ثبتت بها كلمه محمد رسول الله على العالمين تلك جهة قد خلقت بها ولاية الذين هم شهداء من بعد محمد رسول الله من عند ان انتم قليلا ما تفكرون تلك جهة قد خلقت بها ابواب غيبه الاولى من عند قائمكم من قبل ان انتم قليلا ما تفكرون

2308 تلك جهة قد خلقت بها فرايضكم في دينكم و سننكم من عند رسولكم و ائمتكم ان انتم قليلا ما تبصرون قل يا اية الذين انتم يومئذ انفسكم تجعلون شهداء من عند الله الذين لو انتم كنتم في قولكم صادقين يبلغ تلك الحجة بدرجات ثلث ان كنتم مستبصرين اذا انتم تستدلون بكلام الله الذين ما خلقوا الا بقول محمد رسول الله و ان نبوته لم يثبت الا بايات الله كيف انتم يومئذ بتلك الحجة تحتجبون و بما نزلت في حجب الثلث تستدلون و لا يعلم تاويل ايات الله الا عباد الله المتقون و ان ايات الله اكبر شانهم عما انتم معناها تدركون

2309 مثل ما انتم في الفرقان تقولون لا يعلم تاويله الا الله ثم الراسخون في العلم و انتم الراسخون بائمه الهدى لتفسروا ما يجعله الله عزيزا على ذلك الشان بحيث انتم انفسكم تخرجون من ان تدركون معناها فكيف من ين لها تحزنون و بغير حق لتحكمون و ما صبرت من اول ما اظهرني الله الى حينئذ الا لاثبتن حد ذلك الخلق شانهم و لارينهم بانهم من قبل ما كانوا صادقين و هل يكن دليلا اكبر من هذا ان يتنبئون من قد خلق الله كل شيء و كل به يخلقون في مثل ذلك المقعد و كل باهوائهم بالليل و النهار ليعملون و يحسبون و يحسبون انهم ليحسبون فليظهروا الله امره و ليرين كلا قدرته حتى باعينهم يبصرون و يتمنون ان يعملون بينهم و بين مظهر ربهم من سبب ان يقبل ايمانهم و لا ياذن الله لهم انه هو اعدل الأعدلين قل فلتبصرن فاننا كما صابرين و لتنتظرن فاننا كما منتظرين

2310 ان يا اولي الاسلام بعد ما قد قضت الف و مائتين و سبعين سنة احد من شيعتنا حيث يذكر اسمه باسمنا في دينكم بحدود دينكم ليفتتن على خروجكم

departure from your religion - because you follow conjecture rather than truth while supposing you do well - if this be your station before one of our followers, how must it be before Us or before God, your Lord and our Lord? Have mercy, therefore, upon your own selves and upon others. After God has manifested the sweet water of life like unto an ocean, you, in your intense thirst, perish not through your own ordinances, though perchance you die striving. Consider, then, the origin of your practice of individual judgment, for it stems from the words of the Leaders of Religion. And verily, the authority of those who are witnesses from God was not established save through the word of Muhammad, the Messenger of God, if you would but reflect.

من دينكم بما تتبعون الظن بغير الحق و تحسبون انكم تحسنون لو كان هذا قدركم عند احد من شيعتنا فكيف تكون عندنا او عند الله ربنا و ربكم فلترحمن انفسكم ثم ترحمون و من بعد ما قد اظهر الله ماء عذب الحيوان مثل البحر انتم من شدة العطش لا تهلكون في حكم من احكامكم ربما تموتون حتى تجهدون فلتنظرون في مبدء خلق اجتهادكم فانه من قول الله الدين وان ولاية الذين هم شهداء من عند الله لم يثبت الا بقول محمد رسول الله و ان انتم قليلا ما تتفكرون

2311 God advanced no argument in the Qur'an for the manifestation of Muhammad, the Messenger of God, except through clear signs - how then do you veil yourselves from them? Think not that We are impoverished through you - glorified and exalted be He above what you imagine! Rather, We are independent of all things. But since God created you in Our love, We desired to save you from the fire, then have mercy upon yourselves! How many nations there are upon the earth, all of whom worship other than God while believing they worship God, their Lord! Therefore be ye certain, then fear God.

2311 و ما احتج الله في الفرقان على ظهور محمد رسول الله الا بالايات البينات كيف انتم عنها تحتجبون و لا تحسن باننا تفقرن بكم سبحانه و تعالى عما تحسبون بل انا كنا عن كل شيء لمستغنين ولكن لما قد خلقكم الله في حبنا اردنا ان ننجيكم من النار بل انتم على انفسكم ترحمون و ان لا ترحمون فكم من امم فوق الأرض كلهم غير الله يعبدون و يحسبون انهم لله ربهم يعبدون فلتتقن ثم تتقون

2312 [Vahid 18, Bab 17, abr']

2312 [واحد ١٨ باب ١٧ أبرء]

2313 And it hath four degrees. The first in the first:

2313 وله اربع مراتب الاول في الاول

2314 In the Name of God, the All-Healing, the All-Healing.

2314 بسم الله الأبرء الأبرء

2315 There is none other God but Him, the All-Healing, the All-Healing. Say: God is the All-Healing above every possessor of healing; none can withstand the King, the Sovereign, the dominion of Whose healing encompasseth all. No one, neither in the heavens nor on the earth nor in whatsoever lieth betwixt them, can escape His grasp. He createth what He willeth by His command. Verily He hath ever been Healer, Creator, Pure. Glory be to Him unto Whom bow down in worship all that are in the heavens and all that are on the earth and all that are between them. Say: all are prostrate before Him. Praise be to God, to Whom belong the inhabitants of the heavens and the dwellers of the earth and whatsoever is between them. Say: all are humble before Him.

2315 لا اله الا هو الأبرء الأبرء قل الله ابرء فوق كل ذى ابراء لن يقدر ان يمتنع عن ملك سلطان ابرائه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان برآء بارء بريئا سبحانه الذى يسجد له من فى السموات و من فى الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذى له من فى السموات و من فى الأرض و ما بينهما قل كل له قانتون

2316 God beareth witness that there is none other God but Him. His is the sovereignty and the dominion; then the glory and the might; then the power and the realm of holiness; then the strength and the jewel-like splendour; then the authority and

2316 شهد الله انه لا اله الا هو له الملك و الملكوت ثم العز و الجبروت ثم القدرة و اللاهوت ثم القوة و الباقوت ثم السلطنة و الناسوت يحيى ويميت ثم يميت و يحيى و انه هو حي لا يموت و ملك لا

the world of mankind. He quickeneth and He causeth to die; then He causeth to die and He quickeneth; and verily He is the Living Who dieth not, the King Who perisheth not, the Just Who dealeth not unjustly, the Sovereign Whose rule altereth not, the One from Whose grasp nothing can slip away—neither in the heavens, nor on the earth, nor in whatsoever lieth between them. He createth what He willeth by His command; and He hath power over all things.

يزول و عدل لا يجور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شيء قديراً و

2317 Exalted is He to Whom belong whatever is in the heavens and on the earth and between them. There is none other God but Him, the Mighty, the Best-Beloved. Blessed is He to Whom pertaineth the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but Him, the All-Prevailing, the Self-Subsisting. Say: God is the Creator of all things by His command, and unto Him shall all return.

2317 تعالى الذي له ما في السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب و تبارك الذي له ملك السموات والأرض و ما بينهما لا اله الا هو المهيمن القيوم قل ان الله خالق كل شيء بامر الله و ان اليه كل يرجعون

2318 And He hath created all things from two trees—each taking shelter beneath its shade. One is the Tree of Affirmation: all are in Paradise beneath its shadow, abiding therein by the good-pleasure of God. The other is the Tree of Negation: they that have sought refuge beneath its shade are of the companions of the Fire and shall not be aided. The first foundation of religion is that which ye utter: There is none other God but God. Yet, in every Revelation, that Word is established through that which God ordaineth for the proof thereof—if ye be of them that know the truth. Ponder, then, the creation of these two trees, and in God, your Lord, the All-Merciful, put your trust.

2318 و قد خلق كل شيء من شجرتين كل في ظلها يستظلون الا ولي شجرة الأثبات كل في الرضوان في ظلها و كل يرضاء الله فيها خالدون و الاخرى هي النفي ان الذين استظلوا في ظلها فاولئك في النار لا تنصرون و ان اول الدين ما انتم تقولون لا اله الا الله ثم ما يقدر عند الله في كل ظهور ما يثبت به تلك الكلمة ان انتم بالحق تعلمون فلتفكرن في خلق هاتين الشجرتين ثم على الله ربكم الرحمن تتوكلون

2319 Both worship God, their Lord, and are of them that bow down before Him. The people of Affirmation worship Him as God loveth that they should worship; they prostrate themselves in obedience to His good-pleasure. The people of Fading worship God according to what He had decreed aforetime, yet worship they that which they themselves desire. Consider, at the appearance of Muhammad, the Messenger of God, that those who believed in Him and were sincere—these were created beneath the shade of the Tree of Affirmation, rejoicing in Paradise through the abiding of God. But those who veiled themselves were created in Negation—though in their former religion they had believed in what God revealed unto Jesus, son of Mary, and deemed themselves assured.

2319 كلتيهما يعبد ان الله ربهما و ليكونا له من الساجدين اما الأثباتيون على ما يحب الله لهم ربهم اياه يعبدون و يسجدون و اما الفانيون يعبدون الله بما قد قدر الله من قبل و هم على ما يحبون يعبدون فلتنظرن عند ظهور محمد رسول الله ان الذينهم امنوا به و كانوا مخلصين اولئك الذينهم قد خلقوا في ظل شجرة الأثبات و هم بقاء الله في الرضوان متنعمون و ان الذين احتجبوا قد خلقوا في النفي بعد ما هم في دينهم بما نزل الله على عيسى ابن مريم مؤمنون و موقنون

2320 For the difference between the two is this: the former, in the first Manifestation, believe and account themselves doers of good; the latter, in the Manifestation of the later One, believe and are assured, and disavow the former, certain that they are not doers of good. Reflect from the First that hath no first unto the Last that hath no last; for all are journeying beneath these

2320 و ان فرقتهما ان هؤلاء في الاول مؤمنون و يحسبون انهم محسنون و هؤلاء في ظهور الاخر مؤمنون و موقنون و يتبرؤون عن هؤلاء و يوقنون بانهم غير محسنون فلتفكرن من اول الذي لا اول له الى اخر الذي لا اخر له فان كل على

two trees. God is their Creator, their Sustainer, their Slayer and their Quickener. This is Paradise—ye bear witness—this is the good-pleasure of the Throne of the Revelation of God in every Dispensation, wherein, after your death, ye shall dwell in the chambers of Paradise. And that other is the Fire—ye bear witness—beneath the good-pleasure of the Throne of the Revelation of God in every Dispensation. Seek refuge, then, in God from him that believeth not in God. Behold the creation of fire and of light, and then meditate.

هذين الشجرتين سائرون و ان الله خالقهما و رازقهما و مميتهما و محييها هذا في رضوان الله انتم تشهدون هذا رضاء عرش ظهور الله في كل ظهور حيث انتم به من بعد موتكم في غرف الرضوان تسكنون و الاخر في النار انتم تشهدون و هذا دون رضاء عرش ظهور الله في كل ظهور انتم بالله عمن لا يؤمن بالله لتستعيدون فلتنظرن في خلق النار و النور ثم تتفكرون

2321 We have known all things in our selves that there is none other God but Him, the All-Prevailing, the Self-Subsisting. They that have known God and have testified to the proof of their Lord—these were created in light; these are the companions of Paradise; these are they that have triumphed. But they who were veiled from the signs of their Lord—what they have acquired shall not profit them, neither shall they be profited thereby. These are, in the Book of God, of the perishing; they begin from dust, and unto dust they return; and God, after their death, shall cause them to enter their fire, whereof they were wont to be afraid.

2321 قد عرفنا كل شيء انفسنا على انه لا اله الا هو المهيم القويم ان الذينهم قد عرفوا الله و صدقوا حجه ربهم فاولئك هم قد خلقوا في النور و اولئك هم اصحاب الرضوان و اولئك هم الفائزون و ان الذين احتجوا عن ايات ربهم و صبروا فيما امنوا من قبل لا ينفعهم ما اكتسبوا من شيء و لا هم به ينتفعون و اولئك هم في كتاب الله لفانيون يبدؤن من الطين ثم الى الطين يرجعون و يدخلهم الله من بعد موتهم في نارهم عنها يحذرون

2322 Say: Fear God, O ye who are all things, and then be ye of them that fear. Ye were not created that ye should begin from dust and return unto dust; nay, ye were created that ye might, within the span between them, attain unto the good-pleasure of Him Who created you, sustained you, caused you to die, and gave you life; unto Whom belong the ordering of your affairs. Your religion shall not profit you with God, your Lord, if ye know.

2322 قل اتقوا الله ان يا كل شيء ثم تتقون بانكم ما خلقتم بان تبدؤن من الطين ثم الى الطين ترجعون بل قد خلقتم بان تدركون بينهما رضاء من قد خلقكم و رزقكم و اماتكم و احياكم و ان شئون حيوتكم يقضى عنكم و ما ينفعكم دينكم عند الله ربكم ان انتم تعلمون

2323 Verily those who are steadfast beneath the Tree of Affirmation—these are they that worship their Lord, and these shall inherit the earth. But those who take shelter beneath the Tree of Negation—these worship, apart from God, that which profiteth them not. Though they may profit for a time in this life according to that which God hath decreed, yet after death they shall find no justice for them in the Book of God—if they be of them that perceive. Seek ye, then, sufficiency in God; then in the Cause of God exalt yourselves.

2323 ان الذينهم في ظل الأثبات ثابتون اولئك الذينهم يعبدون ربهم و اولئك هم على الأرض لوارثون و ان الذينهم يستظلون في ظل النفي فاولئك هم يعبدون من دون الله مالا ينفعهم و ان ينتفعون في حيوتكم فيما قدر الله لهم من بعد موتهم لم يعدل في كتاب الله ان هم يصرون فلتستغنين بالله ثم في دين الله تعالىون

2324 Say: They who follow, apart from God, such as believe not at every Manifestation in Him that appeareth—follow them not. Ponder the case of them that were given the Psalms: they deemed, until that moment, that they worshipped God, yet the advent of Moses annulled them and bore witness against them that they were not believers. Likewise, they that were given the Torah worshipped God until God manifested Jesus

2324 قل ان الذينهم يتبعون من دون الله اولئك الذينهم عند كل ظهور بظهور لا يؤمنون و لا اياهم تتبعون فلتتفكرون في الذينهم اتوا الزبور فانهم في دينهم الى حينئذ يحسبون انهم الله يعبدون و قد ابطالهم بظهور موسى و شهد عليهم بانهم غير مؤمنون ثم

from His presence: then were they tried. Those who believed in Him—these had worshipped God in their religion; these are the God-fearing. And those who believed not—these were patient until then. Likewise, the people of the Gospel worshipped God until God manifested Muhammad, the Messenger of God: then were they tempted. Those who believed in Him—these had worshipped God in the Gospel; these are the victorious. But those who veiled themselves entered the Fire, waiting until then.

الَّذِينَ أَوْتُوا التَّوْرَةَ قَدْ عَبَدُوا اللَّهَ رَبَّهُمْ حَتَّى قَدْ أَظْهَرَ اللَّهُ عَيْسَى مِنْ عِنْدِهِ فَإِذَا مَبْتَلُونَ أَنَّ الَّذِينَ آمَنُوا بِهِ فَأُولَئِكَ الَّذِينَ قَدْ عَبَدُوا اللَّهَ فِي دِينِهِمْ وَأُولَئِكَ هُمُ الْمُتَّقُونَ وَأَنَّ الَّذِينَ لَمْ يَعْبُدُوا اللَّهَ فِي دِينِهِمْ فَإِذَا هُمْ إِلَى حِينٍ صَابِرُونَ ثُمَّ الَّذِينَ أَوْتُوا الْإِنْجِيلَ قَدْ عَبَدُوا اللَّهَ فِي دِينِهِمْ حَتَّى قَدْ أَظْهَرَ اللَّهُ مُحَمَّدَ رَسُولَ اللَّهِ فَأُولَئِكَ هُمُ بِهِ مَفْتَنُونَ أَنَّ الَّذِينَ آمَنُوا بِهِ فَأُولَئِكَ الَّذِينَ قَدْ عَبَدُوا اللَّهَ فِي الْإِنْجِيلِ فَأُولَئِكَ الْفَائِزُونَ وَأَنَّ الَّذِينَ احْتَجَبُوا قَدْ دَخَلُوا النَّارَ وَهُمْ إِلَى حِينٍ مُنْتَظَرُونَ

2325 And after the years decreed following the Revelation of Muhammad, God manifested the Point of the Bayan. Then were the people of the Qur'an tried. Those who believed in Him—these worshipped God in Islam; and those who were veiled were as their predecessors, save as God willeth to guide them and admit them into the religion of truth. And in like manner shall they who believe in Him Whom God shall make manifest be tried by Him that appeareth after Him—unto the Last that hath no last. Thus do ye know; thus do ye testify from the First that hath no first.

2325 وَإِنْ بَعْدَ مَا قَضَى مِنْ ظُهُورِ مُحَمَّدٍ سَنِينَ الْغُرَيْسِ قَدْ أَظْهَرَ اللَّهُ نَقْطَةَ الْبَيَانِ فَإِذَا أَنَّ الَّذِينَ أَوْتُوا الْفُرْقَانَ بِهِ مَبْتَلُونَ أَنَّ الَّذِينَ آمَنُوا بِهِ فَأُولَئِكَ الَّذِينَ فِي الْإِسْلَامِ اللَّهُ رَبَّهُمْ عَابِدُونَ وَأَنَّ الَّذِينَ احْتَجَبُوا مِثْلَهُمْ كَمِثْلِ الَّذِينَ مِنْ قَبْلِهِمْ إِلَّا أَنْ يَشَاءَ اللَّهُ أَنْ يَهْدِيَهُمْ وَيُدْخِلَهُمْ فِي دِينِ الْحَقِّ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَمِثْلَ ذَلِكَ الَّذِينَ يُؤْمِنُونَ بِمَنْ يَظْهَرُهُ اللَّهُ أُولَئِكَ بِمَنْ يَظْهَرُ مِنْ بَعْدِ مَنْ يَظْهَرُهُ اللَّهُ لِمَبْتَلُونَ أَنْتُمْ أَنْتُمْ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ مِثْلَ ذَلِكَ تَعْلَمُونَ وَمَنْ أَوَّلَ الَّذِي لَا أَوَّلَ لَهُ إِلَى حِينٍ تَشْهَدُونَ

2326 Say: The likeness of the Revelation of God is as the sun: though it rise, beyond number, for all that can be numbered, it is one sun; and though it set, beyond number, for all that can be numbered, it is one sun—if ye look with truth upon the sun of the first. From the wondrous First that hath no first unto the Last that hath no last, in every Revelation are ye guided by the Throne of the Revelation of God, that ye may be saved. Say: Help yourselves by helping the Cause of God, if ye worship Him; otherwise shall ye die, and shall enter the Fire, and ye shall not be helped.

2326 قُلْ إِنَّ مِثْلَ ظُهُورِ اللَّهِ كَمِثْلِ الشَّمْسِ لَوْ طَلَعَتْ بِمَا لَا يَحْصِي كُلُّ الْحَصُونِ أَنَّهَا هِيَ شَمْسٌ وَاحِدَةٌ وَأَنَّ غَرَبَتْ بِمَا لَا يَحْصِي كُلُّ الْحَصُونِ أَنَّهَا هِيَ شَمْسٌ وَاحِدَةٌ أَنْتُمْ بِالْحَقِّ فِي شَمْسِ الْأَوَّلِ تَنْظُرُونَ مِنْ بَدِيعِ الْأَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ أَنْتُمْ فِي كُلِّ الظُّهُورَاتِ بَعْرَشِ ظُهُورِ اللَّهِ تَهْتَدُونَ ثُمَّ لَتَنْجُونَ قُلْ فَلْتَنْصِرْنَ أَنْفُسَكُمْ بِمَا تَنْصُرُ دِينَ اللَّهِ إِنْ أَنْتُمْ فِيهِ عَابِدُونَ وَالْأَلَمُونَ وَتَدْخُلْنَ النَّارَ وَلَا تَنْصُرُونَ

2327 Say: The Proof of God, at the time of its appearing, hath been made complete for all who are in the heavens and on the earth and whatsoever lieth between them; yet little indeed do ye reflect. Say: By what argument were ye, aforetime, in Islam persuaded? Verily, in the Bayan we too were persuaded. If one of those who have been given the Gospel should desire to enter your Faith, would ye argue with him without the Qur'an? And other than this, whatever ye may utter, he who would enter cannot be assured by it, unless he behold, in Islam, no proof

2327 قُلْ إِنَّ حُجَّةَ اللَّهِ حِينَ ظَهَرَهَا قَدْ كَمَلَتْ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ أَنْتُمْ قَلِيلًا مَا تَتَفَكَّرُونَ قُلْ بِمَا أَنْتُمْ مِنْ قَبْلِ فِي الْإِسْلَامِ مُسْتَدَلُونَ أَنَّا نَكُنَّا فِي الْبَيَانِ لِمُسْتَدَلِينَ إِنْ أَرَادَ أَحَدٌ مِنَ الَّذِينَ أَوْتُوا الْإِنْجِيلَ أَنْ يَدْخُلَ فِي دِينِكُمْ هَلْ أَنْتُمْ بِغَيْرِ الْفُرْقَانِ تَسْتَدَلُونَ وَغَيْرَ هَذَا مَا أَنْتُمْ تَقُولُونَ لَا يَوْقِنُ بِهِ مَنْ أَرَادَ أَنْ يَدْخُلَ وَلَمْ يَشْهَدْ عَلَى غَيْرِ تِلْكَ الْحُجَّةِ

save that Proof which is from God—if ye be they that reason in truth. Yet they say: “The Proof of God was not made complete for us in the Bayan through signs.” How then do ye, by that same Proof, seek to convince him who would enter your Faith? And ye have not beheld Muhammad, the Messenger of God, nor have ye witnessed in all your lives any proof other than that Proof. How, then, do ye believe therein and are assured? And know ye that by that Proof alone shall not the Proof of God be made complete unto you hereafter, through those who shall enter into Islam—those who had not entered it before; nor will God chastise them after their death, but He will assuredly question them. Reflect, then, a little on what, in the proof of your Faith, is of old brought against others—haply by it ye may reason with your own selves, and then, on the Day of Resurrection, your own souls may be delivered.

من عند الله في الإسلام ان انتم بالحق تستدلون ان يقولون لم يكمل حجه الله بالآيات علينا في البيان فكيف انتم بتلك الحجة على من اراد ان يدخل في دينكم تستدلون وانتم ما رايتم محمد رسول الله و لا شهدتم في عمركم غير تلك الحجة كيف انتم بها مؤمنون و موقنون و ان لا يكمل بتلك الحجة حجه الله عليكم من بعد بما يدخلن في الإسلام الذينهم ما دخلوا من قبل فيه و ما يعذبهم الله من بعد موتهم و ليستلن عنهم فلتتفكرن قليلا ما في حجه دينكم من قبل على غيركم لعلمكم انتم بها على انفسكم تستدلون ثم يوم القيمة انفسكم لتنجون

2328 Say: Those who were given the Books aforetime—the proof of God was completed and perfected upon them by Muhammad, the Messenger of God; and no path but the path of God shall be accepted in the Bayan—if ye know. Every later Revelation maketh proof by the evidences of the Revelation that preceded it, not by those who were before that Revelation, if ye but reflect. These are the signs of God for them that desire to be guided.

2328 قل ان الذين اوتوا الكتب من قبل قد تمت و كملت حجة الله عليهم بمحمد رسول الله و عنهم غير صراط الله لن يقبل في البيان ان انتم تعلمون و كل ظهر بعد يحجت على ادلاء ظهور الله من قبل لا على الذينهم كانوا من قبل ذلك الظهور ان انتم قليلا تتفكرون تلك آيات الله للذينهم يريدون ان يهتدون

2329 O God! Thou art the Knower of the heavens and of the earth and of whatsoever lieth between them. Bestow knowledge upon whom Thou wilt, and take it away from whom Thou wilt; exalt whom Thou wilt and abase whom Thou wilt; honour whom Thou wilt and humiliate whom Thou wilt; aid whom Thou wilt and forsake whom Thou wilt; enrich whom Thou wilt and impoverish whom Thou wilt. In Thy grasp is the dominion of all things: Thou createst what Thou wilt, how Thou wilt, by what Thou wilt, for what Thou wilt. Verily Thou art potent over whatsoever Thou willest.

2329 قل اللهم انك انت علام السموات و الأرض و ما بينهما لتؤتي العلم من تشاء و لتزغن العلم ممن تشاء و لترفعن من تشاء و لتزلن من تشاء و لتفقرن من تشاء و لتغنين من تشاء و لتفقرن من تشاء في قبضتك ملكوت كل شيء تخلق ما تشاء كقوت تشاء بما تشاء لما تشاء انك كنت على ما تشاء مقتدرا

2330 Then consider the numbers of Thy Name, and the name of the Inaccessible, the Knowing, the All-Knowing. And We have mentioned in the Book that We were among them that watch. Praise be to God Who hath guided thee by His command from His presence; this is of the bounty of God unto thee and unto all believers. Make thou thyself of the witnesses of the Bayan, for this is the glory of God in the Book and unto all the worlds. Look not upon those who are veiled in the Book save as upon those who were veiled before you among the divines of every people—men who act within the bounds of their religion, yet are shut out from the path of God.

2330 فلتنظرن في اعداد اسمك ثم اسم الممتنع العلم العلام و انما ذكرت في الكتاب انا كنا ناظرين الحمد لله الذي قد هداك بامر من عنده ذلك من فضل الله عليك ثم على كل المؤمنين فلتجعلن نفسك من شهداء البيان فان هذا عر الله في الكتاب ثم للعالمين و لا تنظر الى الذين احتجبوا في الكتاب الا بمثل الذين احتجبوا من قبلكم من علماء في كل الملل بحدود دينهم عاملون و هم عن صراط الله محتجبون

- 2331 And thou hast been asked concerning him whose name is equal to the Name of thy Lord, the Most High, the Most Great, regarding the mention of the Name of Him Whom God shall make manifest. Is there any god beside God that revealeth anything? All arise by the command of God from His presence. Had the creation not been made ready for that Revelation, God would not have caused the Sun of Truth to appear. Whatever appeareth in every Revelation from the mirrors of the Names—by it do all make proof of God, their Lord. Thus have the grades been exalted, and have utterance been given from God, the All-Prevailing, the Most Exalted. Help ye God through him who willeth to help the Cause of God; verily this is glory unto all the worlds. God hath willed to aid you and to show you His power; verily He is powerful, potent, almighty.
- 2332 Recount not unto him that is not assured, lest that which God loveth not reach him, nor any of the believers. Guard thine own soul, and then all the believing proofs of God. Meet thou the grades, and remember from thy Lord that which We have remembered. Comfort all the proofs of the believers, and do no deed that stirreth sedition—ye have no power to restrain it. Trust in God; then through God shall ye be able. Preserve the grades of God, that no sorrow touch them from them that know not the Cause of God, until God aid you thereby; verily He is the Help of the helpers.
- 2333 O God! Thou art the Helper of the heavens and of the earth and of whatsoever lieth between them. Bestow victory upon whom Thou wilt, and take it away from whom Thou wilt; exalt whom Thou wilt and abase whom Thou wilt; honour whom Thou wilt and humble whom Thou wilt; aid whom Thou wilt and forsake whom Thou wilt; enrich whom Thou wilt and impoverish whom Thou wilt. In Thy grasp is the dominion of all things: Thou createst what Thou wilt, how Thou wilt, by what Thou wilt, for what Thou wilt. Verily Thou art potent over whatsoever Thou willest.
- 2334 Train ye yourselves, and then your proofs, in the Days of God, that like those mirrors ye may reflect, and by your innate nature utter forth the manifestations of God. Say: Trust ye in God; for in the days wherein ye show not patience, God shall surely aid them that believe in God and His signs by their own hands, and He shall forsake them that are veiled from the Revelation of their Lord by their own hands; and God hath power over all things.
- 2335 O God! Thou art the King of the heavens and of the earth and of whatsoever lieth between them. Thou givest sovereignty to
- وَأَمَّا قَدْ سَأَلْتُ عَنْ يَدْلِ اسْمِهِ اسْمَ رَبِّكَ الْعَلِيِّ الْعَظِيمِ عَنْ ذِكْرِ اسْمٍ مِنْ يَظْهَرُهُ اللَّهُ هَلْ مِنْ آلِهِ غَيْرُ اللَّهِ يَظْهَرُ مِنْ شَيْءٍ كُلِّ بِأَمْرِ اللَّهِ مِنْ عِنْدِهِ قَائِمُونَ وَلَوْ لَمْ يَكُنْ خَلْقُ ذَلِكَ الظُّهُورِ لَمْ يَظْهَرِ اللَّهُ شَمْسُ الْحَقِيقَةِ وَكُلِّ مَا يَظْهَرُ فِي كُلِّ ظُهُورٍ مِنْ مَرَايَا الْأَسْمَاءِ كُلِّ عَلَى اللَّهِ رَبِّهِمْ مُسْتَدْلُونَ مِثْلَ مَا قَدْ عَلَتْ الْمَرَاتِ وَاسْتَنْطَقَتْ عَنْ اللَّهِ الْمُهَيْمِنِ الْمُتَعَالِ فَلْتَنْصُرَنَّ اللَّهُ بِمَنْ أَرَادَ أَنْ يَنْصُرَ دِينَ اللَّهِ فَإِنَّ هَذَا عَزٌّ لِلْعَالَمِينَ قَدْ أَرَادَ اللَّهُ أَنْ يَنْصُرَكُمْ وَبِرَيْكُمُ قُدْرَتُهُ أَنَّهُ كَانَ قَدَارًا قَادِرًا قَدِيرًا
- فَلَا يَقْصُصُ مِنْ لَا يُوقِنُ بِهِ لَأَنْ لَا يُوَصَّلَ إِلَى اللَّهِ مَا لَا يَحِبُّ اللَّهُ لَهُ وَلَا لِأَحَدٍ مِنَ الْمُؤْمِنِينَ وَلِتَحْفَظُنْ نَفْسَكَ ثُمَّ كُلِّ ادْلَاءِ اللَّهِ الْمُؤْمِنِينَ وَلِتَلَاقِينَ الْمَرَاتِ وَادْكُرْ مِنْ عِنْدِ رَبِّكَ مَا كُنَّا ذَاكِرِينَ وَلِتُوسِّنْ كُلِّ ادْلَاءِ الْمُؤْمِنِينَ فَلَا تَعْمَلَنَّ عَمَلًا تَحْدُثُ بِهِ فَتْنَةً وَأَنْتُمْ لَا تَسْتَطِيعُونَ أَنْ تَحْفَظُوهُنَّ وَلِتَتَوَكَّلَنَّ عَلَى اللَّهِ ثُمَّ بِاللَّهِ تَسْتَطِيعُونَ وَلِتَحْفَظَنَّ مَرَاتِ اللَّهِ إِنْ لَا يَمْسُوهَا حُزْنًا مِنَ الَّذِينَ لَا يَعْرِفُونَ أَمْرَ اللَّهِ حَتَّى يَنْصُرَكُمْ اللَّهُ بِهِ أَنَّهُ هُوَ أَنْصَرُ الْأَنْصَرِينَ
- قُلِ اللَّهُمَّ أَنْتَ أَنْتَ نَصَارُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا تُؤْتِيَنَّ النَّصْرَ مِنْ تَشَاءَ وَلِتَنْزِعَنَّ النَّصْرَ عَنْ تَشَاءَ وَلِتَرْفَعَنَّ مِنَ تَشَاءَ وَلِتَنْزِلَنَّ مِنَ تَشَاءَ وَلِتَعَزَّزَنَّ مِنَ تَشَاءَ وَلِتَزَلَّزَنَّ مِنَ تَشَاءَ وَلِتَنْصُرَنَّ مِنَ تَشَاءَ وَلِتُخْذَلَنَّ مِنَ تَشَاءَ وَلِتَغْنَيْنَنَّ مِنَ تَشَاءَ وَلِتَفْقِرَنَّ مِنَ تَشَاءَ فِي قَبْضَتِكَ مَلَكُوتُ كُلِّ شَيْءٍ تَخْلُقُ مَا تَشَاءُ كَيْفَ تَشَاءُ بِمَا تَشَاءُ لِمَا تَشَاءُ أَنْتَ كُنْتَ عَلَى مَا تَشَاءُ مُقْتَدِرًا
- فَلْتَرَبِّينَ أَنْفُسَكُمْ ثُمَّ ادْلَأْكُمْ فِي أَيَّامِ اللَّهِ مِثْلَ تِلْكَ الْمَرَاتِ تَسْتَعْكُسُونَ وَبِفُطْرَتِكُمْ مِنْ تَجَلَّى اللَّهِ تَسْتَقُونَ قُلْ وَلِتَتَوَكَّلَنَّ عَلَى اللَّهِ ثُمَّ فِي أَيَّامٍ لَا تُصْبِرُونَ فَإِنَّ اللَّهَ لِيَنْصُرَنَّ الَّذِينَ آمَنُوا بِاللَّهِ وَآيَاتِهِ بَأْيَدِيهِمْ وَلِيُخْذِلَنَّ الَّذِينَ قَدْ احْتَجَبُوا عَنْ ظُهُورِ رَبِّهِمْ بَأْيَدِيهِمْ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- قُلِ اللَّهُمَّ أَنْتَ أَنْتَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِتُؤْتِيَنَّ الْمُلْكَ مِنْ تَشَاءَ وَلِتَنْزِعَنَّ الْمُلْكَ

whom Thou wilt and takest it away from whom Thou wilt; Thou exaltest whom Thou wilt and abasest whom Thou wilt; Thou honourest whom Thou wilt and humblest whom Thou wilt; Thou aidest whom Thou wilt and forsakest whom Thou wilt; Thou enrichest whom Thou wilt and impoverishest whom Thou wilt. In Thy grasp is the dominion of all things: Thou createst what Thou wilt, how Thou wilt, by what Thou wilt, for what Thou wilt. Verily Thou art potent over whatsoever Thou wilt.

- 2336 Strengthen, then, the hearts of them that believe in God and His signs; drive them forth from the winds of their weakness; gladden them with the good-pleasure of God in their life and His Paradise after their death; warn them against whatsoever is beneath the good-pleasure of God in their life and against the Fire after their death, that perchance they may remember and reflect; that they may help themselves and cause the Cause of God to appear. Say: Be ye not dead after that God hath made you alive, while by night and by day ye worship. Do ye the deed that shall profit you with your Lord; obey God as your Lord loveth. All peoples obey according to their desire—how shall that profit them with their Lord, for what they have earned and what they earn? This is the victory of God in the Book: help ye by it, and ye shall, by God, be aided.

- 2337 He is He Whom no eye can perceive, yet He perceiveth all eyes; He is the One, the Subtle. Nothing escapeth His knowledge, neither in the heavens nor on the earth nor in whatsoever lieth between them; He is the One, the All-Knowing. Nothing can frustrate Him, neither in the heavens nor on the earth nor in whatsoever lieth between them; He is the One, the All-Powerful. Watch, then, over the condition of them that are there, that no sorrow reach them—while thou art of them that have been sent down. For God hath servants who, in the Fire, remember Him, and in the Light, before their Lord, prostrate themselves. Through them doth God aid them that believe in God and His signs: they appear in pure light, and can neither enter the Fire nor be overcome.

- 2338 And God hath angels: God created their inward being of light, and made upon their outward being the attributes of fire. They worship their Lord by night and by day. They that enter into the Fire aid, that they may deliver those who are therein, by the light wherewith their hearts were created. These seek none but God; they desire none but God; and though they are in the

عَمَّنْ تَشَاءُ وَتَرْفَعُنْ مِنْ تَشَاءُ وَتَنْزِلُنْ مِنْ تَشَاءُ
وَلْتَعَزَّنْ مِنْ تَشَاءُ وَلْتَذَلَّنْ مِنْ تَشَاءُ وَلْتَنْصُرُنْ
مِنْ تَشَاءُ وَلْتُخْذَلُنْ مِنْ تَشَاءُ وَلْتُغْنَيْنْ مِنْ تَشَاءُ وَ
لْتَفْقَرُنْ مِنْ تَشَاءُ فِي قَبْضَتِكَ مَلَكُوتُ كُلِّ شَيْءٍ
تَخْلُقُ مَا تَشَاءُ كَيْفَ تَشَاءُ بِمَا تَشَاءُ لَمَّا تَشَاءُ أَنْتَ
كُنْتَ عَلَى مَا تَشَاءُ مُقْتَدِرًا

- 2336 فلتقوين قلوب الذين امنوا بالله و اياته و
لتخرجنهم عن ارياح ضعفهم و لتبشرنهم برضاء
الله في حياتهم و رضوان من بعد موتهم و
لتنذرهم عن دونهم عن دون رضاء الله في
حياتهم و عن النار من بعد موتهم لعلهم يتذكرون
ثم يتفكرون ينصرون انفسهم ثم في دين الله
يظهرون قل فلا تكونن امواتا بعد ما قد جعلكم
الله احياء و انتم بالليل و النهار تسجدون فلتعملن
عملا ينفعكم عند ربكم و لتطيعن الله على ما يحب
ربكم فان كل الامم على ما يحبون لطيعون
كيف لا ينفعهم عند ربهم ما كسبوا و ما هم
يكسبون هذا نصر الله في الكتاب فلتنصرن به
فانكم انتم بالله لمنصرون

- 2337 هو الذي لا تدركه الأبصار و هو يدرك الأبصار و
هو الواحد اللطاف هو الذي لا يعزب من علمه
من شيء لا في السموات و لا في الأرض و لا
ما بينهما و هو الواحد العلام و هو الذي لا يعجزه
من شيء لا في السموات و لا في الأرض و لا
ما بينهما و هو الواحد القدار فلتراقبن شأن الذين
هنالك ان لا يوصلن اليهم من حزن و كنت هنالك
من المنزلين فان لله عبادهم في النار ذاكرون و هم
في النور عند ربهم ساجدون بهم ينصر الله الذينهم
امنوا بالله و اياته اذ هم في النور الصرّف ظاهرون
و لا يستطيعون ان يدخلون النار و لا ينصرون

- 2338 و لله ملائكة قد خلق الله بواطنهم من النور و
جعل على ظواهرهم شئون النار و هم يعبدون
ربهم بالليل و النهار و الذينهم يدخلون في النار
لينصرون لينجوههم بما قد خلقت قلوبهم من النور
و اولئك هم غير الله لا تصيدون لا يريدون الا الله

Fire, they endure not save that they help the weak upon earth—those whom God shall bestow with His most bounteous gifts, and who, after death, shall enter Paradise. This shall be in the days when light is hidden from the worlds; and when light appeareth, they shall take refuge beneath the shadow of God. By them ye are aided; by them ye are preserved. They manifest the Fire while within them they are of the Light; and they manifest the Light when God maketh them manifest. They intend none but God within their own selves. These are they whom God shall honour in the chambers of Paradise.

وهم في النار لا يصبرون الا وان ينصرون الذينهم
في الأرض يستضعفون اولئك الذينهم يؤتيهم الله
اجودهم وهم من بعد موتهم في الرضوان يدخلون
ذلك في ايام التي قد احتجب النور عن العالمين و
ان ظهر النور فهم في ظل الله مستظلون بهم انتم
تنصرون وبهم انتم تحفظون يظهر النور وهم
في النور باطنون ويظهرون النور اذا اظهرهم الله
وهم غير الله في انفسهم لا يقصدون اولئك هم
عن الله في غرف الرضوان لمكرمون

2339 [Vahid 19, Bab 8, atqan]

2339 [واحد ١٩ باب ٨ اتقن]

2340 And it hath four degrees. The first in the first:

2340 وله اربع مراتب الاول في الاول

2341 In the Name of God, the Most Perfect, the Most Perfect.

2341 بسم الله الاتقن الاتقن

2342 There is none other God but He, the Most Perfect, the Most Perfect. Say: God is more perfect than any possessor of perfection. None can withstand the sovereignty of His perfection's dominion, whether in the heavens or in the earth or in what lieth between them. He createth what He willeth by His command. Verily, He hath ever been perfect, perfecting, perfectible. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is in the earth and what lieth between them. Say: All are prostrate before Him. And praise be to God before Whom boweth down in worship whosoever is in the heavens and whosoever is in the earth and what lieth between them. Say: All are devoted unto Him. God testifieth that there is none other God but He. His is the kingdom and the dominion, then the might and the omnipotence, then the power and the divinity, then the strength and the sovereignty, then the dominion and the human realm.

2342 لا اله الا هو الاتقن الاتقن قل الله اتقن فوق كل
ذي اتقان لن يقدر ان يمتنع عن ملك سلطان
اتقانه من احد لا في السموات ولا في الأرض
ولا ما بينهما يخلق ما يشاء بامر الله كان تقانا
تافنا تقينا سبحان الذي يسجد له من في السموات
ومن في الأرض وما بينهما قل كل له ساجدون
والحمد لله الذي يسبح له من في السموات ومن
في الأرض وما بينهما قل كل له قانتون شهد الله
انه لا اله الا هو له الملك والملكوت ثم العز
والجبروت ثم القدرة واللاهوت ثم القوة والياقوت
ثم السلطنة والنا سوت

2343 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or in the earth or in what lieth between them. He createth what He willeth by His command. Verily, He hath power over all things. And exalted be He unto Whom belongeth whatsoever is in the heavens and the earth and what lieth between them. There is none other God but He, the All-Compelling, the Self-Subsisting. And blessed be He unto Whom belongeth the kingdom of the heavens and of the earth and of what lieth between them. There is none other God but He, the Mighty,

2343 يحيي ويميت ثم يميت ويحيي والله هو حي لا
يموت وملك لا يزول وعدل لا يجور وسلطان
لا يحول وفرد لا يفوت عن قبضته من شيء
لا في السموات ولا في الأرض ولا ما بينهما
يخلق ما يشاء بامر الله كان على كل شيء قديراً
وتعالى الذي له ما في السموات والأرض وما
بينهما لا اله الا هو المهيمن القيوم وتبارك الذي
له ملك السموات والأرض وما بينهما لا اله الا
هو العزيز المحبوب قل الله ليتقن صنعه بامر الله
على ذلك لمقتدر قدير

the Best-Beloved. Say: God perfecteth His handiwork by His command, and verily He is, unto that, powerful and mighty.

2344 Say: Among the perfections of the handiwork of the All-Compelling, the Self-Subsisting, is the establishment of the Cause of His Revelation in every Revelation through the Manifestation of His Self. When thou hast perfected this, then all are perfected through it. And unto God belong all first things, from the beginning that hath no beginning unto the end that hath no end, and verily He is, unto that, powerful and mighty. And unto God belong all last things, from the beginning that hath no beginning unto the end that hath no end, and verily He is, unto that, powerful and mighty. And unto God belong all that was, from the beginning that hath no beginning unto the end that hath no end, and verily He is, unto that, powerful and mighty. And unto God belong all that shall be, from the beginning that hath no beginning unto the end that hath no end, and verily He is, unto that, powerful and mighty.

2345 Say: We have indeed perfected Our handiwork in the creation of the heavens and the earth and what lieth between them, then in all things - will ye not behold? We have perfected Our handiwork in all things through that which We have deposited therein as a sign from Our presence that there is none other God but I, the All-Compelling, the Self-Subsisting. God shall assuredly seize those who veil themselves from the Manifestation of His Self in His Revelation, for He is, in truth, mighty and powerful to do this. And God shall surely aid those who believe in Him in every Revelation and who acknowledge the Manifestation of His Self, for He is, in truth, mighty and powerful to do this. Say: Who created the heavens and the earth and whatsoever lieth between them by His command "Be," and it is? Is there any god with God who creates aught? Say: Glorified and exalted is He above what they associate!

2346 Those who join partners with God shall face a fire more intense than their association, both in the sight of God and in the sight of them who are endued with knowledge, and that which they are promised after their death for what they have earned in their lives - yet their lives would be greater were they but to perceive it. Do ye not see how We have caused Our God-fearing servants to enter Paradise by virtue of their having recognized Our Self and Our good-pleasure? These are they who, in their lives, delight in Our good-pleasure, and after their death shall inherit Paradise, wherein they shall abide forever. Do ye not see how We have caused to enter into the fire those who recognize not the Manifestation of Our Self in every Revelation and who are not assured of Our signs? Thus

2344 قل انّ من اتقان صنع المهيمن القيوم اثبات امر ظهوره في كلّ ظهور من عنده مظهر نفسه ان تتقن هذا فاذا كلّ به يتقنون والله كلّ الأوائل من أول الذي لا أول له الى اخر الذي لا اخر له وانه ذلك لقوى قدير والله كلّ الأوائل من أول الذي لا أول له الى اخر الذي لا اخر له وانه على ذلك لقوى قدير والله كلّ ما كان من أول الذي لا أول له الى غير الذي لا اخر له وانه على ذلك لقوى قدير والله كلّ ما يكون من أول الذي لا أول له الى اخر الذي لا اخر له وانه على ذلك لقوى قدير

2345 قل انا قد اتقنا صنعنا في خلق السموات والأرض وما بينهما ثم في كلّ شيء افلا تتظنون قد اتقنا صنعنا في كلّ شيء بما قد اودعنا فيه اية من لدنا على انه لا اله الا انا المهيمن القيوم وسياخذن الله الذينهم يحبون في ظهوره عن مظهر نفسه انه على ذلك لقوى مقتدرا وسينصرن الله الذينهم يؤمنون به في كلّ ظهور ويصدقون مظهر نفسه انه على ذلك لقوى مقتدرا قل من خلق السموات والأرض وما بينهما بقوله كن فيكون ءاله مع الله يخلق من شيء قل سبحان وتعالى عما يشركون

2346 وما للذين يشركون نارا اشد من شركهم عند الله وعند الذينهم اولوالعلم وما قد وعدوا من بعد موتهم بما اكتسبوا في حياتهم وما في حياتهم لا كبر لوهم يشعرون افلا تبصرون انا كيف قد ادخلنا في الرضوان عبادنا المتقون بما قد عرفناهم نفسنا ورضائنا اولئك الذينهم في حياتهم في رضواننا يتعمون ومن بعد موتهم يرثون الفردوس وهم فيها خالدون افلا ترون انا كيف قد ادخلنا في النار الذينهم لا يعرفون مظهر نفسنا في كلّ ظهور وهم باياتنا لا يوقنون كذلك قد عذبناهم في حياتهم ومن بعد موتهم ليدخلون فيها وهم لا ينصرون

have We chastised them in their lives, and after their death they shall enter therein, and none shall help them. O all things! We are in truth independent of creating all things.

2347 Rather, We created you that We might show you Our independence from you and Our power over you, that ye might thereby perceive, insofar as lies within your capacity, that which is from God. If ye believe in God, then shall ye be delivered from your unbelief, and if ye aid God, then shall ye deliver your own selves - for how can one who is other than Him manifest Him, and how can he who is powerless aid Him who hath not aided Him? Will ye then die in the days of God? Ye begin from a drop of water, then live but a little while, nor do ye aid yourselves by performing deeds that would exalt the mention of your names in the Book of God, though by this ye might attain to your portion of existence. Otherwise ye shall surely die. How many creatures have died before you - doth there remain any trace of them? Ye are like unto them, if ye would but remember. And how many creatures die leaving no trace, as ye know and are assured in your knowledge, though ye see it not.

2348 Yea, your mention shall endure in the days of God when it is remembered, and thereby shall the mention of your own selves endure. O all nothingness! Do ye not desire to be remembered through the mention of the Ancient of Days? Then bestir yourselves in the days of your Lord and aid yourselves, that perchance ye may be mentioned in truth in the Book of God. Is there any god with God who originates aught?

2349 Say: Glory be to God above what they mention! Is there any god with God who creates aught? Say: Glory be to God above what they mention! Is there any god with God who brings about aught? Say: Glory be to God above what they utter! Is there any god with God who generates aught? Say: Glory be to God above what they describe! Is there any god with God who begins aught? Say: Glory be to Him above what they attribute! Is there any god besides God who brings anything into being? Say: Glory be to God above what they mention! Is there any god besides God who creates anything? Say: Glory be to God above what they utter! Is there any god besides God who fashions anything? Say: Glory be to God above what they describe! Is there any god besides God who initiates anything? Say: Glory be above what they attribute! There is no god but God; all are His worshippers. There is no god but God; all are prostrate before Him. There is no god but God; all are devoted to Him. There is no god but God; all bow down before Him. There is no god but God; all are submissive

ان يا كل شيء انا عن خلق كل شيء لمستغنين

2347 بل خلقناكم لئرينكم غائنا عنكم و قدرتنا عليكم لعلكم بذلك بما يمكن في امكانكم من عند الله تدركون ان تؤمنون بالله فاذا انتم عن كفركم لتنجون وان تصرون الله فاذا انتم عن انفسكم لتنجون اذ من يكن من غيره كيف يظهره و يقدر ان ينصره و لم ينصره افانتم في ايام الله ميتون تبدئون من قطره ماء ثم قليلا ما لتعيشون و لا تصرون انفسكم بما تكسبون عملا يرفع ذكر انفسكم في كتاب الله و انتم حظ وجودكم بذلك تدركون و الا انكم لتوتن كم من خلق قد ماتوا من قبلكم و هل يبقى منهم من اثر انتم بمثلهم ان انتم تذكرون و كم من خلق يموتون و لا يبقى عنهم من اثر و انتم بعلمكم هذا لتعلمون و توقنوا و ان لم تبصرون

2348 بلى ما يبقى ذكركم في ايام الله حيث يذكر و يبقى بذلك ذكر انفسكم ان يا كل العدم بذكر القدم لا تحبون ان تذكرون فلتتحركون في ايام ربكم و لتصرون انفسكم لعلكم انتم في كتاب الله بالحق يذكرون ءاله مع الله يبدع من شيء

2349 قل سبحان الله عما يذكرون ءاله مع الله يثي من شيء قل سبحان الله عما هم يذكرون ءاله مع الله يحدث من شيء قل سبحان الله عما ينطقون ءاله مع الله بذره من شيء قل سبحان الله عما يصفون ءاله مع الله يبدع من شيء قل سبحان الله عما ينعنون و ما من اله الا الله كل له عابدون و ما من اله الا الله كل له ساجدون و ما من اله الا الله كل له قانتون و ما من اله الا الله كل له ساجدون و ما من اله الا الله كل له خاضعون و ما من اله الا الله كل له خاشعون خالق كل شيء و ان اليه كل يرجعون قل كل ما يحبون ان يظهر لكم اية من عند الله فانتم غير الله تسئلون قل كل ما تشاءون ان يظهر لكم اية من عند الله من عند

to Him. There is no god but God; all are humble before Him. He is the Creator of all things, and unto Him shall all return. Say: All that you desire that a sign should be manifested unto you from God - do you ask this from other than God? Say: All that you wish that a sign should be manifested unto you from God - from Him Whom God shall make manifest - do you seek this from other than Him Whom God shall make manifest?

من يظهره الله افانتم من عند غير من يظهره الله
تستلون

2350 God is dominant over His servants, and He is the All-Compelling, the Supreme, the Self-Subsisting. God is manifest above His servants, and He is the All-Manifesting, the Supreme, the Self-Subsisting. God is the Provider of all things, and verily there is no god but He, the Supreme, the Self-Subsisting. God causes all things to die, and verily there is no god but He, the Supreme, the Self-Subsisting. He is the Resurrector of all things, there is no god but He, the Supreme, the Self-Subsisting. There is nothing except through God and nothing except for God; all prostrate before God their Lord, and all stand firm through God their Lord. So whatever works you produce with your hands are from God's creation, therefore perfect in them your own craftsmanship, for this is from the creation of God, the Supreme, the Self-Subsisting.

2350 والله قاهر فوق عباده وهو الظهار المهيمن القيوم
والله ظاهر فوق عباده وهو الظهار المهيمن القيوم
والله رازق كل شيء وأنه لا اله الا هو المهيمن
القيوم والله ميت كل شيء وأنه لا اله الا هو
المهيمن القيوم مبعث كل شيء لا اله الا هو
المهيمن القيوم وما من شيء الا بالله وما من
شيء الا لله كل لل ربهم ساجدون وكل بالله
ربهم قائمون فكل ما يظهرهم بايديكم من صنع الله
فلتكن فيه صنع انفسكم وان ذلك من صنع الله
المهيمن المهيمن القيوم

2351 Let not what God creates through your hands of your crafts be wasted, except that you demonstrate in it the perfection of workmanship, whether in a great collective work or in a small individual task. For how can one who perfects his craft be certain of the perfection of God's handiwork in himself? O people of crafts, all of you together must be God-fearing, that you may thereby be educated. O peoples of the earth, all crafts are countless things by which you all take delight and give thanks.

2351 فلا يضيعن ما يخلق الله بايديكم من صنايعكم الا و
انتم فيه اتقان الصنع تظهرون سوءا كان في صنع
كلي عظيم او صنع جزئي صغير فان من يكمل
صنعه كيف يوقن باتقان صنع الله في نفسه ان
يا اولي الصنائع كلكم اجمعون لتتقون لعلكم تربيون
بذلك ويا ملاء الارض كلهن من صنايع لن يعد
لن من شيء وانتم كلكم به تلهذون وتشكرون

2352 The Second in the Second

2352 الثاني في الثاني

2353 In the Name of God, the Most Perfect, the Most Perfect

2353 بسم الله الأتقن الأتقن

2354 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no god but Thee, alone with no partner. Thine is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Ruby, then the Sovereignty and the Human Realm, then the Glory and the Majesty, then the Countenance and the Perfection, then the Likeness and the Similitudes, then the Stations and the Grandeur, then the Greatness and the Independence, then the Pride and the Revelation, then glory and grandeur, then might and exaltation, then power and ascendancy, then joy and gladness, then sovereignty and dominion, then whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. O

2354 سبحانه اللهم يا الهى لا شهدك وكل شيء على
انك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ثم العز والجبروت ثم
القدرة واللاهوت ثم القوة والياقوت ثم السلطنة
والتاسوت ثم العزة والجلال ثم الوجهه والكمال
ثم المثل والأمثال ثم المواقع والأجلال ثم العظمة
والاستقلال ثم الكبرياء والاستجلال ثم العزة و
الامتناع ثم القوة والأرتفاع ثم البهجة والأنباج
ثم السلطنة والأقتدار ثم ما قد احبته او تحبته
في ملكوت امرك وخلقك لم تزل كان يا الهى

my God! Thy handiwork hath ever been perfect, complete, refined and masterful, and will forever continue to be refined, masterful, perfect and complete.

2355 Thou didst create the heavens and perfect their creation through Thy power; Thou didst create the sun, the moon and the stars, and perfect their creation through Thy power; Thou didst create thunder and lightning, and cause water, snow and hail to descend from heaven through Thy will; Thou didst create the earth and the seas and perfect Thy creation therein through Thy might; Thou didst create that creation from a drop of water and perfect Thy creation therein, whereby Thou didst make it a complete human being; and Thou didst command Thy servants from a beginning that hath no beginning unto an end that hath no end to perfect whatsoever appeareth through their hands to the highest degree of perfection possible, for this is from the perfection of Thy handiwork, O Thou Lord of majesty, and from the consummate nature of Thy creation, O Thou the All-Compelling.

2356 Therefore, O my God, do Thou nurture the creation of the Bayan that no created thing may be found therein save that which manifesteth the attribute of craftsmanship to the utmost perfection, and protect, O my God, through Thy might and power, whomsoever may be veiled thereby, for Thou hast desired thereby to make the earth flourish through the wondrous crafts wrought by the hands of Thy servants and the sublime handiwork of Thy creation. O my God! Cause all Thy creation to attain such heights in their crafts as the Letters of the Gospel did attain in manifesting the signs of Jesus, Son of Mary, Thy Spirit and Thy Word, and the evidences of His Self, like unto Thy parables and Thy will. For Thou hast fashioned that creation through the perfection of Thy handiwork, the consummation of Thy creation, the completion of Thy crafts, the fulfillment of Thy work, and the sovereignty of all the wonders of Thy wisdom.

2357 Therefore, O my God, sharpen their vision regarding their crafts, elevate their sight concerning their innovations, make their hands gentle in what appeareth therefrom, and guide them to Thy religion in every Manifestation, for I have observed the various peoples of Thy creation upon the earth and have not witnessed any creation like unto the people of the Gospel in the perfection of their crafts and the wonder of their innovations. My heart hath grieved for them, O my God, for such as these ought not, through Thy bounty, to be content to be veiled from meeting Thee. Therefore, O my God, send forth one who will cause them to enter Thy religion, for they will follow in Thy path and be content with Thy way.

صنعك تاما كاملا متقنا محكما ولا تزال لتكون
صنعك متقنا محكما تاما كاملا

2355 قد خلقت السموات و اتقن صنعهن بقدرتك
خلقت الشمس والقمر والكواكب و اتقنت
صنعهن بقدرتك و خلقت الرعد والبرق و نزلت
الماء والتلج والماء الجمد من السماء بمشيئتك و
خلقت الأرض والبحار و اتقنت صنعك فيهن
بقوتك و خلقت ذلك الخلق من قطره ماء و
اتقنت صنعك فيه حيث قد جعلت انسانا كاملا
وامرت عبادك من اول الذى لا اول له الى
اخر الذى لا اخر له ان يتقنوا صنع الذى يظهر
بايديهم على علو ما يمكن ان يظهر من الكمال
فان هذا من اتقان صنعك يا ذا الجلال وعن
استحكام صنعك يا ذا الفعّال

2356 فلتربين اللهم خلق البيان ان لا يوجد فيهم من
شيء مصنوع الا و قد ظهر فيه صفة الصنع
على منتهى الكمال ولتعصمن اللهم من يحتجب
بذلك بقوتك وقدرتك فانك قد احببت بذلك ان
تعمرن الأرض بصناعتك البهية من ايدى عبادك
وصنعك العلية من ايدى خلقك فلتبلغن اللهم
كل خلقك في حد صناعتهم مثل ما قد بلغت
حروف الانجيل ظهورات عيسى ابن مريم روحك
وكلمتك و ادلاء نفسه مثل امثالك و ارادتك
فانك قد صنعت على ذلك الخلق باتقان صنعك
واستحكام صنعك واستكمال صناعتك واستتمام
صنعك واستطانت كل بدائع حكمك

2357 فلتدققن اللهم انظارهم في صناعتهم و لترفعن
اللهم ابصارهم في بدايعهم و لتلتطفن اللهم
ايديهم فيما يظهر منها و لتهدين اللهم الى دينك في
كل ظهور فاني كلمت نظر في اصناف خلقك
فوق الأرض ما شهدت خلق ظهور مثل خلق
الانجيل في صنع صناعتهم و بدائع بدايعهم و
قد حزن يا الهى فؤادى فيهم بان مثل هؤلاء لا
ينبغي من جودك بان ترضى من ان يحتجب
بلقائك فلتبعن اللهم من يدخلهم في دينك فانهم
يتبعون في سبيلك ويرضون في طريقك

- 2358 Send down upon them, O my God, that which will cause them to enter Thy religion and refine their crafts through Thy grace, and make all Thy servants like unto them in the refinement of their crafts and the wonder of their innovations, whereby they produce from stone crystal of the purest kind. How many crafts, O my God, do they produce in Thy kingdom that ought to appear before Thee! Therefore, O my God, bless them through Thy guidance, for Thou hast ever been, O my God, one God, Single, Eternal, Independent, Living, Self-Subsisting, Sovereign, All-Compelling, Holy, Everlasting, Eternal, Self-Dependent, Transcendent, Inaccessible, Exalted, All-Ruling, All-Possessing, All-Glorious, All-Powerful, Who hath taken unto Himself no consort nor son, and there is no partner with Thee in what Thou hast created, nor any helper in what Thou hast fashioned.
- 2358 و لتنزلن اللهم عليهم ما يدخلهم في دينك و يطفئهم في صنايعهم من عندك و لتجعلن كلّ عبادك بمثلهم في لطيف صنايعهم و بديع بلايعهم حيث يظهرون بصنعتهم من الحجر البلوره المصنفي و كم من صنايع يا الهى هم يظهرون في ملكك ينبغي ان يظهر بين يديك فلتباركن اللهم فيهم بهذا فانك لم تنزل يا الهى كنت الهاً واحداً احداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً متعالياً ممتنعاً مرتفعاً مستسلطاً ممتلكاً متجللاً مقتدرًا لم تتخذ لنفسك صاحبة ولا ولداً و لم يكن لك شريك فيما خلقت ولا ولى فيما صنعت
- 2359 Thou hast created all things through Thy power and ordained them through Thy wisdom, and Thou hast fashioned all things through Thy wisdom and made them according to Thy decree. Thou dost ever give life and cause death, then cause death and give life, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art the All-Powerful, the Mighty over what Thou wilt.
- 2359 قد صنعت كل شيء بقدرتك و قدرته تقديراً و صنعت كل شيء بحكمتك و صنعته تصنيعاً لم تنزل تحيى و تميت ثم تميت و تحيى و انك انت حي لا يموت و ملك لا تزول و عدل لا تجور و سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على ما تشاء قداراً مقتدراً
- 2360 The Third in the Third.
- 2360 الثالث في الثالث
- 2361 In the Name of God, the Most Perfect, the Most Perfect.
- 2361 بسم الله الأتقن الأتقن
- 2362 Praise be to God Who hath risen in His exaltation above all contingent beings, and hath ascended in His loftiness above all created things, and hath become inaccessible in His remoteness above all existing things, and hath exercised His sovereignty above all atoms, and hath manifested His power above all who dwell in the kingdoms of earth and heaven. His creation beareth witness that there is none other God but Him, the One, the Perfect.
- 2362 الحمد لله الذى قد استعلى بعلوه فوق كل الممكنات و استرفع بارتفاعه فوق كل الموجودات و استمتع بامتناعه فوق كل الكائنات و استسلط باستسلطه فوق كل الذرات و استقدر باقتداره فوق كل من في ملكوت الأرض و السموات فاستشهده و كل خلقه على انه لا اله الا هو الواحد التقان
- 2363 He hath chosen for Himself an exalted Essence, resplendent Abstraction, sublime Simplicity, radiant Purity, glorious Identity, brilliant Manifestation, effulgent Luminosity, evident Clarity, majestic Grandeur, supreme Authority, mighty Dominion, and transcendent Sovereignty. Then He revealed Himself unto it through itself, and cast upon its reality the image of itself. Thus there appeared from it what was within it and upon it, and it filled the heavens and the earth and what lieth between
- 2363 قد اصطفى جوهره منيعه و مجرديه بهيه و ساذجية عليه و كافورية جليلة و ذاتية طرزية و شعشائية لمعية و لجاجيه طيعه و جمجانية حجية و طمطماقية و ققماميه ققميه و عرعاميه عرغميه و كيكاميه الكيكميه ثم تجلى لها بها بنفسها و التقى في هويتها مثال نفسها فاذا قد ظهرت عنها ما فيها و عليها و ملات بها السموات و الأرض و ما

them, testifying that there is none other God but Him, and that the Seven Letters and His Word are with Him.

بينهما على أنه لا إله إلا هو وإن ذات حروف السبع عنده و كلمته

2364 God hath chosen for Himself primary Names corresponding to the essential numbers of all things, and through them the heavens and earth and what lieth between them have been filled, testifying that there is none other God but Him, the Supreme, the Self-Subsisting.

2364 قد اصطفى الله له أسماء أوليه اعداد كل شيء جوهرية و بهم قد ملئت السموات والأرض و ما بينها على أنه لا إله إلا هو المهيمن القيوم

2365 The Fourth in the Fourth.

2365 الرابع في الرابع

2366 In the Name of God, the Most Perfect, the Most Perfect.

2366 بسم الله الأتقن الأتقن

2367 There is none other God but Him, the Most Perfect, the Most Perfect. And verily the glory from God be upon the First One and upon whosoever resembleth that One wherein naught is seen save the First One. I testify that the Divine Essence is an inaccessible mystery that none save Him can know, and when thou desirest to know Him, know Him through His Manifestation in every Revelation, for no other way is possible in the contingent world. Consider His likeness as the sun and all creation as mirrors reflecting it. This is evidence of His perfection - thou desirest a perfect mirror showing Him all-knowing and learned, thou seest One all-knowing and learned, and likewise with all names. And limit not the names to any number, for they are endless, extending from infinity to infinity in all things.

2367 لا إله إلا هو الأتقن الأتقن وأما البهاء من الله على الواحد الأول ومن يشابه ذلك الواحد حيث لا يرى فيه إلا الواحد الأول و بعد فاشهد بان الذات غيب ممتنع لا يعرفه غيره و اذا اردت ان تعرفه فاعرف في كل ظهور مظهره فان السبيل عن ذلك غير ممكن في الأمكان واجعل مثله مثل الشمس و مثل كل الخلق كمثل المرايا مرءات يكن دليل اتقانه تريد انسانا متقنا مرءاتا تربه علاما معتلما ترى انسانا علاما معتلما و مثل ذلك في كل الأسماء و لا تحدد الأسماء بعدد كل شيء و لا يفوت ذلك و لا بدون ذابل اجر من اللانهاية في اللانهاية الى اللانهاية في كل شيء

2368 And all that is realized in every Revelation are the manifestations of the Manifest One in that Revelation from the highest effulgence to the lowliest upbringing - for instance, look upon the earth: all must follow the religion of Muhammad. Thus you see in all that creation, from the name of sovereignty to the name of lowliness, both were created through the action of the Manifestations in that Revelation. This indicates His sovereignty and that indicates His lowliness. And if you are in the ocean of names, God is sanctified above all names and attributes, and if you are in the ocean of creation, Muhammad the Messenger of God commanded from the manifestation of sovereignty and lowliness and below them, for this is His very essence and that is His very essence. Do not let your understanding become imaginary in the air of your fancy.

2368 و كل ما يتحقق في كل ظهور تلك مظاهر الظاهر في ذلك الظهور من اعلى تجليه و ادنى تربية مثلا انت فانظر فوق الأرض ينبغي ان يكون كل على دين محمد فاذا ترى في كل ذلك الخلق من اسم سلط و اسم ذرع كتبتيهما قد خلقا بفعل المظاهر في ذلك الظهور هذا يدل على سلطه و هذا يدل على ذرعه و انكنت في بحر الأسماء قدس الله عن اسماء والصفات و انكنت في بحر الخلق امره محمد رسول الله من مظهر السلط و الزرع و دونهما فان هذا بعينها و هذا بعينها و لا تجعل معارفك موهومة في هواء خيالك

2369 Therefore, in every Revelation, when the Sun of Truth dawns with a decree concerning the inhabitants of the previous Revelation, rendering them as naught - for instance, you see now how many people of the Gospel call upon God by His names and recite the Gospel, their Lord's Book, yet Muhammad the Messenger of God commanded their effacement. If they truly call upon God, how would God be pleased to efface one who

2369 ولذا في كل ظهور لما يطلع شمس الحقيقة بحكم على سكان ظهور قبله بلا شيء مثل انت ترى حينئذ كم من خلق في الأنجيل يدعون الله باسمائه و يتلون الأنجيل كتاب ربهم ما قد امر محمد رسول الله بفنائهم لو أنهم يدعوا الله كيف يرضى الله ان

calls upon Him? And if they recite God's Book, how would God be pleased to efface one who recites His Book? This is because they knew God in their fancy and recited His Book in their imagination. Otherwise, had they truly called upon God, they would not have been veiled from Muhammad the Messenger of God and would have recited the Furqan, the Book of their Creator.

يغنى من بدعوه وان يتلون كتاب الله كيف يرضى الله ان يغنى من يتلو كتابه هذا لما عرفوا الله في و همهم وتلوا كتابه في خيالهم و الا ان دعوا الله ما احتجوا عن محمد رسول الله و يتلون الفرقان كتاب بارئهم

2370 Therefore in every Revelation, the inhabitants of the previous Revelation are rendered as naught. O thou manifestation of perfection, perfect all thy craft and craftsmanship, and learn from that concerning the letters of the Gospel, such that thou mayest write from the Most Exalted Point what is possible therein of craftsmanship. I have given thee the part as an example that thou mayest know the whole from the part. Verily God hath cursed one who is capable of manifesting a craft in perfection yet manifests it imperfectly, and who loves for himself what he would purchase from another. How great is the Purchaser Who hath purchased that craft by His command and hath commanded His servants in the kingdom to purchase!

2370 ولذا في كل ظهور سكان ظهور القبل يجعلون لا شيء و انتك انت ان يا مظهر الأتقان فاتقن كل صنعك و صنائعك و استعلم من ذلك من حروف الأنجيل بحيث تكتب من نقطه الأعلى ما يمكن فيه من الصنع و لقد ضربت لك المثل بالجز حتى تعرف الكل من الجز و ان الله قد لعن من يقدر ان يظهر من صنعا بالكمال و يظهر بالنقص و ان يحب عند نفسه ما قد يشتريه منه من احد فما اعظم مشترى حيث قد اشترى ذلك الصنع بامر و امر في الملك عباده ان يشترون

2371 O temples of humanity! Perfect what ye are capable of in your crafts lest God curse you for aught of your crafts after ye worship Him. God curseth you only as He Who God shall make manifest curseth, for the Essence is an unknowable mystery. Perchance there may be presented before Him Whom God shall make manifest some imperfectly crafted object, and He will curse its maker - this is what God hath cursed. Therefore fear God, O all ye possessors of crafts! But He forgiveth those who are being trained until they reach perfection. For example, when a child desires to learn calligraphy until he perfects his writing, all that he writes is forgiven, and verily God will bestow His blessings upon him until he reaches perfection.

2371 ان يا هياكل الأنسانية ما تستطيعون في صنائعكم لتتقنوا لئلا يلعنكم الله بشيء من صنائعكم بعد ما انكم انتم اياه تعبدون و انما يلعنكم الله ذلك ما يلعن من يظهره الله لان الذات غيب لا يدرك ربما يحضر بين يدي من يظهره الله من شيء مصنوع نقص الصنع فيه و يلعن صاحبه و هذا ما قد لعنه الله فلتتقن الله ان يا اولي الصنائع كلكم اجمعون و عفى عن الذينهم يتربون حتى يكملون مثالا ان الطفل اراد ان يتعلم الخط الى ان يكمل في خطه كل ما يكتب يعفى عنه و ان الله ليصليين عليه حتى يبلغ في الكمال

2372 But when he attains the ability to write a single point, he will be held accountable: "After thy writing was perfected, why hast thou not perfected thy craft, when thou wert empowered to do so?" And if thou art unable to increase, then be content with less, for one beautiful beloved line is better than many lines that are not beautiful and beloved. And in this there is relief for the merchants and those who wish to make copies and desire haste therein. And in some cases ye are constrained - ye are pardoned for this. But God hath desired thereby to educate you in perfection. Otherwise it is equal before God whether thou makest that pen in the utmost perfection of craftsmanship or not. But if thou makest it with the utmost perfection, your souls will love it, and ye will have manifested the perfection of

2372 فاذا بلغ ان يكتب نقطه يسئل عليه بعد ما قد كملت خطك كيف ما اكملت صنعك بعد ما كنت عليه مقتدرا و ان لا تستطيعين التكثر فلترضين بالتقل فان سطر محبوب جميل خير من اسطر غير محبوبه جميلة و في ذلك تخفف عن التجار و ما يريد ان يستنسخ و يريد فيه الأستراع و ما انتم في بعض الموارد تضطرون عفى عنكم و لكن الله قد اراد بذلك ان يريكم بكمال و الا على الله سوء ان تصنع ذلك المقراض على منتهى صنعه او لا تصنعه و لكن ان تصنع بمنتهى الكمال يحبه انفسكم و اظهرتم اتقان صنع الله في ذلك الشيء

God's handiwork in that thing, and ye will have brought that thing to the utmost possible excellence through the bounty of thy Lord.

و بلغت ذلك الشيء الى منتهى ما يمكن ان يبلغ
من جود ربّه

2373 And perchance that thing will one day be present before God, and He will be pleased with the one who made it. This is equal before Him, but ye are educated thereby until ye behold the day when all things on earth are brought to the utmost perfection through your own creation and the creation of what your hands produce. When the Dispensations have passed, ye shall behold Paradise with your own eyes in your life therein, wherein all things shall be without equal, peer, likeness, companion or similitude. And when ye engage in craftsmanship, recite: "Exalted above all craftsmen is the All-Crafting, the Most Artful One!" The creation of what ye fashion is perfected by your hands.

2373 و ربّما يحضر ذلك الشيء يوماً بين يدي الله و
يرضى عنّ صنعه و هذا عند سوء و لكن انتم
تتربون بذلك حتّى ترون يوم اكمل ما على الأرض
على منتهى الكمال من خلق انفسكم و خلق ما يخلق
بايديكم حتّى انا قضت الظهورات ترون الرضوان
باعينكم فى حيوتكم فيها من كلّ شيء ما لم يكن له
من عدل و لا كفو و لا ولا شبه و لا قرين و لا
مثال و حين ما تصنعون الصنع تقرأون تعالى عن
ذلك الصانع المستصانع الصنيع يكمل بايديكم خلق
ما انتم تصنعون

2374 [Vahid 19, Bab 18, abir']

2374 [واحد ١٩ باب ١٨ أير]

2375 And it hath four degrees. The first in the first:

2375 و له اربع مراتب الأوّل فى الأوّل

2376 In the Name of God, the Most Powerful, the Most Powerful!

2376 بسم الله الأير الأير

2377 There is no God but He, the Most Powerful, the Most Powerful! Say: God is more powerful than every possessor of power. None can withstand the sovereignty of His power, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He is the All-Powerful, the Most Powerful, the Ever-Powerful. Glorified be He before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on the earth and whatsoever is between them. Say: All are prostrate before Him. And praise be to God, Whom glorify all who are in the heavens and who are on the earth and whatsoever is between them. Say: All are devoutly obedient unto Him. God testifieth that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Celestial Beauty, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life.

2377 لا اله الا هو الأير الأير قل الله اير فوق كلّ
ذى يبارن يقدر ان يمتنع عن ملك سلطان اياره
من احد لا فى السموات و لا فى الأرض و لا
ما بينهما يخلق ما يشاء بامرّه انه كان يبارا ببارا
بيرا سبحان الذى يسجد له من فى السموات و
من فى الأرض و ما بينهما قل كلّ له ساجدون
والحمد لله الذى يسبح له من فى السموات و من
فى الأرض و ما بينهما قل كلّ له قانتون شهد الله
انه لا اله الا هو له الملك و الملكوت ثمّ العزّ و
الجبروت ثمّ القدرة و اللاهوت ثمّ القوة و الياقوت
ثمّ السلطنة و الناسوت يحيى و يميت ثمّ يميت و
يحيى

2378 And verily He is the Ever-Living Who dieth not, and the King Who perisheth not, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. Verily He is powerful over all things. And blessed be He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. There is no God but He, the Mighty, the Beloved. And exalted is He unto

2378 و انه هو حى لا يموت و ملك لا يزول و عدل
لا يبور و سلطان لا يحول و فرد لا يفوت عن
قبضته من شيء لا فى السموات و لا فى الأرض
و لا ما بينهما يخلق ما يشاء بامرّه انه كان على كلّ
شيء قديراً و تبارك الذى له ملك السموات و
الأرض و ما بينهما لا اله الا هو العزيز المحبوب
و تعالى الذى له ما فى السموات و الأرض و
ما بينهما لا اله الا هو المهيمن القيوم قل ان الله

Whom belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the All-Compelling, the Self-Subsisting. Say: Verily God shall utterly destroy those who believe not in Him Whom God shall make manifest, and shall bring upon them a grievous destruction. Likewise those who enter not themselves into the Bayan, or who enter therein and cause grief to anyone without right. And God is watchful over all things.

ليبرين الذين لا يؤمنون بمن يظهره الله و يدمرهم
تدميرا عظيما و مثل ذلك الذين لا يدخلوا انفسهم
في البيان او يدخلون و يحزنون احد بغير حق و
كان الله على كل شيء رقيبا

2379 Say: I have been strengthened by God, the One, the All-Glorious. Say: I have been strengthened by God, the Most Glorious of the Most Glorious. Say: I have been strengthened by God, the Resplendent, the Glorious. Say: I have been strengthened by God, the Resplendent, the All-Glorious. Say: I have been strengthened by God, the Most Joyous, the Most Joyous. Say: I have been strengthened by God, the Glorious, the Glorious. Say: I have been strengthened by God, the All-Beauteous, the All-Beauteous. Say: I have been strengthened by God, the All-Magnificent, the All-Magnificent. Say: I have been strengthened by God, the Most Excellent, the Most Excellent. Say: I have been strengthened by God, the Most Luminous, the Most Luminous. Say: I have been strengthened by God, the Most Glorious, the Most Glorious. Say: I have been strengthened by God, the Most Glorious, the Most Glorious. Say: I have been strengthened by God, the All-Magnificent, the Resplendent. Say: I have been strengthened by God, the Most Glorious, the All-Glorious. Say: I have been strengthened by God, the Most Joyous, the All-Glorious. Say: I have been strengthened by God, the All-Magnificent, the All-Glorious. Say: I have been strengthened by God, the Most Luminous, the All-Glorious. Say: I have been strengthened by God, the Glorious, the All-Glorious. Say: I have been strengthened by God, the Resplendent, the All-Glorious.

2379 قل تعزّزت بالله الواحد البهاء قل تعزّزت بالله
الأبهى الأبهى قل تعزّزت بالله الباهى البهى قل
تعزّزت بالله الباهى البهيان قل تعزّزت بالله المبتى
المبتى قل تعزّزت بالله البهى البهى قل تعزّزت
بالله المتبى المتبى قل تعزّزت بالله المتباهى
المتباهى قل تعزّزت بالله المستبى المستبى قل
تعزّزت بالله المنبى المنبى قل تعزّزت بالله المبى
المبى قل تعزّزت بالله المبى المبى قل تعزّزت
بالله المتباهى الباهى قل تعزّزت بالله المبى البهيان
قل تعزّزت بالله المبتى البهيان قل تعزّزت بالله
المتباهى البهيان قل تعزّزت بالله المنبى البهيان قل
تعزّزت بالله البهى البهيان قل تعزّزت بالله الباهى
البهيان

2380 These are the keys of knowledge concerning the number of all things. Thus have We given you nineteen prayers, each of which multiplieth according to the number of the One and then according to all things. This is of God's grace and mercy upon you, that ye may be thankful.

2380 ذلك مفاتيح علم في عدد كلّ شيء فاذا قد اتيناكم
تسعه عشر دعاء كلّ واحد يكثر في عدد الواحد
ثمّ في كلّ شيء ذلك من فضل الله و رحمته الله
عليكم لعلكم تشكرون

2381 Say: Knowledge is naught but your knowledge of God, and then of His names and attributes. Besides this there is no knowledge with God, nor in the Book, nor with them who are endowed with knowledge, O ye who fear God! Say: This is your knowledge of Him Whom God shall make manifest, and then of them that believe in Him, both men and women, that ye may deal kindly with them and aid them in the path of God. This is what profiteth from your knowledge. Otherwise,

2381 قل انما العلم علمكم بالله ثمّ باسمائه و صفاته دون
ذلك لم يكن علما عند الله ولا في الكتاب ولا عند
الذينهم اولو العلم ان يا كلّ شيء تتقون قل ذلك
علمكم بمن يظهره الله ثمّ من يؤمن به في كلّ ذكر
وانتى بان تحسن بهم ثمّ في سبيل الله تنصرون
هذا ما يثّر من علمكم و الا تتعلمن كلمات كيف
ينفعكم يوم القيمة و انتم عن ثمراتها تحتجبون

how can the mere learning of words benefit you on the Day of Resurrection when ye are veiled from their fruits?

2382 O ye who have striven in Islam and exalted yourselves above others, how is it that ye are not ashamed and do not reflect? Look ye upon the end of your strivings after seventy years, what fruit it hath yielded you, and what glory the believers have gained thereby. Watch over yourselves lest ye be veiled from the fruits of your knowledge, if ye be of them who are assured of God and His signs.

2382 يَا أَيُّهَا الَّذِينَ اسْتَجْهَدْتُمْ فِي الْأَسْلَامِ وَاسْتَرْفَعْتُمْ عَلَى دُونِكُمْ كَيْفَ أَنْتُمْ لَا تَسْتَحْيُونَ وَلَا تَتَفَكَّرُونَ فَلْتَنْظُرُوا فِي آخِرِ اجْتِهَادِكُمْ بَعْدَ سَبْعِينَ سَنَةً فَإِذَا مَا يَثْبُرُ لَكُمْ وَيَعْزَّكُمْ مَا يَعْلَمُونَ بِهِ الْمُؤْمِنُونَ فَلْتَرَأَوْا أَنْفُسَكُمْ أَنْ لَا تَحْتَجِبَ عَنْ ثَمَرَاتِ عِلْمِكُمْ إِنْ أَنْتُمْ بِاللَّهِ وَآيَاتِهِ مَوْقِنُونَ

2383 God commandeth you to acquire knowledge and guidance, that ye may believe, on the Day of Resurrection, in Him Whom God shall make manifest and in what God shall reveal. Yea, verily, your glory lieth in that which giveth you delight when ye recite the verses and prayers, and ye comprehend their meaning, if ye act according to them and exalt not yourselves above others. For the most learned among you in the knowledge of God is he who is most humble and submissive before men, if ye be of them who truly strive.

2383 أَيَايَاكُمْ اللَّهُ بِالْعِلْمِ وَالْهُدَى لَعَلَّكُمْ يَوْمَ الْقِيَمَةِ بِمَنْ يَظْهَرُهُ اللَّهُ ثُمَّ بِمَا يَنْزِلُ اللَّهُ لِتُؤْمِنُوا بِهِ إِنْ عَزَّكُمْ بِمَا تَتَلَذَّذُونَ حِينَ مَا تَتْلُونَ الْآيَاتِ وَالِدَعَوَاتِ وَأَنْتُمْ مَعْنَاهَا تَدْرِكُونَ إِنْ أَنْتُمْ بِهَا تَعْمَلُونَ وَلَا تَتَرَفَعْنَ عَلَى مَا دُونَكُمْ فَإِنَّ عِلْمَكُمْ بِاللَّهِ أَحْسَنُكُمْ وَأَخْضَعُكُمْ لِلنَّاسِ إِنْ أَنْتُمْ بِالْحَقِّ تَجْتَهِدُونَ

2384 Say: The difference between these people and you is that ye learn words in Arabic while they do not learn them. Say: Ye and they are equal in respect to their fruits, if ye would but reflect upon the religion of God. How much have ye studied rhetoric and eloquence that ye might comprehend the eloquence and excellence of the verses! Say: Praise be to God, that ye have not understood the measure of a single letter, but when God revealeth a verse ye prostrate yourselves before Him. Then do ye recognize, in the presence of God, the supreme eloquence of His verses and the transcendence of His words. Say: Should all who are in the heavens and on earth and whatsoever lieth between them gather together to reveal the like of one verse from the Book of God in eloquence, they would never be able, nor would they have the power, even should ye ponder this throughout your lives with all your knowledge.

2384 قُلْ إِنْ فَرَقَ هَؤُلَاءُ وَآيَاكُمْ أَنْتُمْ تَتَعَلَّمُونَ كَلِمَاتًا عَرَبِيَّةً وَهَؤُلَاءُ لَا يَتَعَلَّمُونَ قُلْ أَنْتُمْ وَآيَاهُمْ فِي ثَمَرَاتِهَا سَوَاءٌ إِنْ أَنْتُمْ فِي دِينِ اللَّهِ تَتَفَكَّرُونَ كَمْ قِرَاءَتِهَا عِلْمُ الْمَعَانِي وَالْبَيَانِ لَعَلَّكُمْ فَصَاحَةُ الْآيَاتِ ثُمَّ بَلَاغَتِهَا تَدْرِكُونَ وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي مَا اسْتَدْرَكْتُمْ قَدْرَ حَرْفٍ وَلَا أَنْتُمْ حِينَ مَا يَنْزِلُ اللَّهُ آيَةً لِتَسْجُدُوا بَيْنَ يَدَيِ اللَّهِ ثُمَّ بِمَنْتَهَى فَصَاحَةِ آيَاتِهِ وَامْتِنَاعِ كَلِمَاتِهِ بَيْنَ يَدَيِ اللَّهِ تَعْرِفُونَ قُلْ لَوْ اجْتَمَعَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَنْ يَطْلُعْنَ بِفَصَاحَةِ آيَةٍ مِنْ كِتَابِ اللَّهِ لَنْ يَسْتَطِيعُوا وَلَنْ يَقْدَرُوا وَلَوْ أَنْتُمْ فِي كُلِّ عَمْرِكُمْ فِي عِلْمِكُمْ تَتَفَكَّرُونَ

2385 Nay, your nature beareth witness to your powerlessness, and when it is purified for God's sake, no sooner doth it hear the verses of God than it testifieth that there is no God but Him. These are verses sent down from the presence of the All-Compelling, the Self-Subsisting, even as the Primal Point spoke and bore witness. And they who are endowed with knowledge, when they heard the verses of God, testified with the knowledge of their hearts to the transcendence of God's eloquence, the exaltation of His utterance, and the powerlessness of all things before it, and they are among those who believe and are assured.

2385 وَالْأَوَّلَ وَأَنَّ فِطْرَتَكُمْ يُشْهَدُ عَلَى عَجْزِكُمْ وَأَنَّهَا إِنْ خَلَصَتْ اللَّهُ مَا تَسْمَعُ آيَاتِ اللَّهِ تَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَتِلْكَ آيَاتُ قَدْ نَزَلَتْ مِنْ عِنْدِ الْمُهَيْمَنِ الْقَيُّومِ مِثْلُ مَا نَطَقْتَ نَقْطَةَ الْأَوَّلَى ثُمَّ شَهِدْتَ وَالَّذِينَ هُمْ أَوْتُوا الْعِلْمَ حِينَ مَا سَمِعُوا آيَاتِ اللَّهِ بِعِلْمِ افْتَدَتْهُمْ قَدْ اسْتَشْهَدُوا عَلَى امْتِنَاعِ فَصَاحَةِ اللَّهِ وَارْتِفَاعِ بَلَاغِهِ اللَّهُ وَعَجْزُ كُلِّ شَيْءٍ عَنْهَا وَهُمْ بِهَا مُؤْمِنُونَ وَمَوْقِنُونَ

- 2386 Teach your children the science of grammar, then morphology, then the wisdom of the Bayan, then the science of letters, then talismans, if ye desire to attain unto the glory of knowledge. Say: The science of letters is the knowledge of the outward forms of words, and talismans are the science of their numerical values, from which cometh the science of calculation, if ye would learn aright. Say: The wisdom of the Bayan is that ye should learn the meaning of the words that were revealed in the Bayan, that ye may delight therein when ye recite them. Say: These sciences will profit you if ye believe in Him Whom God shall make manifest; otherwise they will not benefit you even to the extent of a mustard seed. Follow not what your predecessors have invented of your rhetoric, logic, principles, jurisprudence, astronomy, and mathematics, wherein ye spend the days of your lives. For none of these will profit you except to bar you from the remembrance of God.
- 2387 What will profit you is to know God and to attain unto His good-pleasure, if ye be of them that fear Him. This holdeth true until the Day of Resurrection, and on the Day of Resurrection ye should make all your knowledge center on Him Whom God shall make manifest and His good-pleasure, for this is what will yield fruit from all knowledge, if ye be sincere therein.
- 2388 Say: The sciences wherein ye take pride have been lifted from you, and ye have not been given permission to pursue them, for they profit you not with God and veil you from His remembrance on the Day of Resurrection, if ye do not witness these inventions before the Primal Point. Therefore ye are unable to believe in God and His verses, and ye cast yourselves into the fire thereby, and ye do not remember. Say: I have learned no knowledge save what He taught me from His presence - there is no God but I, and all else is My creation. Say: O My creation, worship ye Me! Say: I have made my knowledge to be of God and His good-pleasure, and this is My knowledge of what hath been vouchsafed unto Me from the good-pleasure of my Lord. O all things! By this shall ye be saved on the Day of Resurrection. Say: God hath prescribed that every soul should earn its own livelihood, each according to its capacity. This is through God's grace and mercy, that ye may not grieve in pursuit of your sustenance.
- 2389 Perchance there shall appear from your own means that which ye shall possess of God's dominion. This hath not been prescribed for your women - God hath freed them for your sakes and their own. This is God's favor unto them and unto you, that ye may be thankful. Yet God hath ordained that ye must earn what cometh to you in your days, that ye may provide.
- 2386 فلتعلمن ذرياتكم علم النحو ثم الصّرف ثم حكمه البيان ثم الحروف ثم الطلسميات ان اتم تحبون عزّ العلم تدركون قل انّ علم الحروف علم ظواهر الكلمات ثم الطلسميات علم اعدادها و منها علم الحساب ان اتم بالحقّ تتعلمون قل انّ حكمه البيانية ان تتعلمن معنى كلمات ما نزلت في البيان ثم بها حين ما تتلون تتلذذون قل ان تلك العلوم ينفعكم ان تؤمنن بمن يظهره الله و الا لا ينفعكم قدر خردل فلا تتبعن تتبعن انفسكم فيما اخترعوا من قبل من مغانيكم ومنطقكم واصولكم وفقهكم ونجومكم و رياضيتكم و ما اتم فيها ايام عمركم تصرفون فانّ كلّ ذلك لا ينفعكم الا ويسدكم عن ذكر الله
- 2387 ما ينفعكم ان تعرفن الله ثم تطعنن برضآء ما نزل من عنده ان اتم اياه تتقون ذلك الى يوم القيمة ثم يوم القيمة فلتجعلن كلّ علمكم بمن يظهره الله ثم رضآئه فانّ هذا ما ما يثمر من كلّ علم ان اتم فيه تخلصون
- 2388 قل انّ علوم التي فيها تتغيبون رفعت عنكم و ما اذنتم بها و لا ينفعكم الله و نحجبكم عن ذكر الله يوم القيمة ان اتم تلك المخترعات عند نقطه الاولى لا تشهدون لذا لا تستطيعن ان تؤمنن بالله ثم بآياته و تدخلن انفسكم النار بذلك و لا تتذكرون قل ما تعلمت من علم الا ما علمني من عنده انه لا اله الا انا و انّ ما دوني خلقي قل ان يا خلقي اياي فاعبدون قل اني قد جعلت على بالله ثم برضآئه و هذا على بما قد اتاني في نفسي من رضآء ربّي ان يا كلّ شيء بهذا يوم القيمة لتنجون قل كتب الله على كلّ نفس ان يستكسب لنفسها كلّ على حدها ذلك من فضل الله و رحمته لعلكم في سبيل رزقكم لا تحزنون
- 2389 ربّما يظهر من عضديكم من ملك الله تملكون و لم يكن على نساكنم هذا قد فرغهنّ الله لانفسكم و انفسهنّ ذلك من فضل الله عليهن و عليكم لعلكم تشكرون و لكن الله كتب عليكم بان تتكسبون

Blessed are they who seek their sustenance through what they earn in accordance with God's Book - they write upon the fairest path. Blessed are they who derive their sustenance from the ways of their knowledge of what was revealed in the Bayan, and who are assured in the remembrance of God. Say: That which God chose for Muhammad aforetime, then for Ali before Muhammad thereafter, was commerce, through which ye shall be enriched and exalted. Glory be unto Thee, O God!

2390 Send down the blessings of the heavens and earth and all between them upon those who engage in trade throughout the land while dealing justly in their commerce, who love for others what they love for themselves. O God! Exalt them, strengthen them, enrich them from Thy presence, preserve their souls and what Thou hast given them from the kingdom of Thy earth, and enable them to achieve their aims in their beginning and their end, as a grace from Thee. Verily, Thou hast power over all things. Say: Whoso tradeth in God's path, God hath guaranteed to enrich him - and who is more truthful in speech than God? Therefore make your trade to be in God, for that is your trade with Him Whom God shall make manifest, if ye trade in truth. Say: God hath ordained for those who study the science of the Bayan, while seeking none other than Him Whom God shall make manifest, that from every land the wealthy shall give unto them what they need to sustain themselves in their days.

2391 God hath guaranteed to multiply what the wealthy give in their lifetime, then cause them to enter Paradise after their death, if ye observe these ones and assist them. Say: O people of knowledge! Fear God, for We have provided for you through those whom We have enriched, that ye may be mindful on the Day of Resurrection of what We gave you from Our dominion, then believe in Him Whom God shall make manifest, and dispute not concerning what ye have learned, for ye tire yourselves in God's path only to return to your dwellings while honored, earning through your knowledge. We have given you the means to earn from your knowledge, that ye may feel ashamed on the Day of Resurrection, then believe in Him Whom God shall make manifest and dispute not. We witnessed in that Resurrection none but the seekers from Kazimayn who benefited from their deeds, while ye were all veiled by your desires.

2392 Through their knowledge of the inner mysteries they sought the Truth and left their homes, whereupon God led them to the Manifestation of His Self and exalted their mention, as they believed in God and His signs among the worlds. Thus shall the special knowledge bear fruit in God's path. Therefore watch

بما انتم فائتكم في ايامكم لتسدون طوبى للذينهم
يسترزقون بما هم في كتاب الله يكتسبون انهم على
احسن خط يكتبون طوبى للذينهم يسترزقون من
سبل عليهم بما نزل في البيان وهم بذكر الله موقنون
قل ان ما اختار الله لمحمد من قبل ثم بعلي قبل
محمد من بعد التجاره انتم بها لتغنيون ثم لتعززون

2390 سبحانك اللهم فانزل بركات السموات والارض
وما بينهما على الذينهم يتجرون في الارض وهم
في تجارتهم ينصفون يحبون لدونهم ما هم لانفسهم
يحبون اللهم ارفعهم وعزهم واغنهم من عندك
واحفظ انفسهم وما قد اتيتهم من ملكوت
ارضك وبلغهم الى مقاصدهم في اوليهم واخريةم
فضلا من عندك انك كنت على كل شيء قديرا
قل ومن يتجر في الله قد ضمن الله ان يغنيه ومن
اصدق من الله حديثا فلتجعلن تجارتكم بالله فان
ذلك تجارتكم بمن يظهره الله ان انتم بالحق تتجرون
قل كتب الله على الذينهم يتعلمون علم البيان وهم
غير من يظهره الله لا يقصدون من كل ارض
يؤتيهم اغنياءها بما هم فاقتهم في ايامهم ليسدون

2391 وقد ضمن الله ان يضاعفن ما ياتين الاغنياء
في حياتهم ثم ليدخلنهم الرضوان من بعد موتهم
ان انتم تراقبون هؤلاء ثم بهم توصلون قل ان يا
اولى العلم فلتتقن الله فانا قد رزقناكم من عند
الذين قد اغنيانهم لعلكم تحسبون يوم القيمة بما
قد اتيناكم من ملكا ثم بمن يظهره تؤمنون ثم بما
تعلمتم به لا تتجادلون فانكم تتبعون انفسكم في سبيل
الله لتسترجعن الى مساكنكم وانتم لمعززون و
تكسبون بعلمكم فانا قد اتيناكم ما انتم من علمكم
تكسبون لعلكم تستحيون يوم القيمة ثم بمن يظهره
الله تؤمنون ولا تتجادلون ما شهدنا في تلك القيمة
الا طلاب الكاظميون ان ينفعهم عملهم وانتم
كلكم باهوائكم محتجبون و

2392 هم بما علموا علم باطن الباطن قد طلبوا الحق و
خرجوا عن مساكنهم فاذا قد اوصلهم الله الى
مظهر نفسه وارفع ذكرهم بما هم امنوا بالله واياته

over yourselves lest ye be veiled by the principles ye devise while remaining veiled from the fruits of what was revealed in the Bayan. Say: All knowledge is your knowledge of God, and this shall not be manifest unto you except that ye make your knowledge to be of Him Whom God shall make manifest, and this shall not be manifest unto you except that ye make your knowledge to be of the verses of God from His presence. Then shall ye comprehend all knowledge. Besides this are veils upon veils adorning you, if ye turn not unto the path of truth.

في العالمين كذلك ليؤمن علم الخاص في سبيل الله فلتراقبن انفسكم ان لا تحتجن بما تحتعون من قواعدكم وانتم عن ثمرات ما نزل في البيان تحتجون قل كل العلم علمكم بالله وهذا لم يظهر لكم الا وان تجعل علمكم بمن يظهره الله وهذا لم يظهر لكم الا وان تجعل علمكم بآيات الله من عنده فاذا انتم كل العلم تدركون دون ذلك حجب فوق حجب طرركم ان انتم في سبيل الحق لا تصرفون

2393 Say: God shall grant the reward of all things unto those learned ones who believe in Him Whom God shall make manifest and in His words, and who attain unto certitude. And verily God shall visit the punishment of all things upon those learned ones who believe not in Him Whom God shall make manifest and in His words, and who attain not unto certitude. Therefore, O people of learning, have mercy upon yourselves, for if ye remain veiled ye shall bear the fire of all things, and what shall harm you shall be greater than what shall benefit you. Then shall ye attain unto all reward. Let not the conditions of your multiplicity veil you from the essence of knowledge and wisdom, for it is but one Word: "There is no God but God," then His proof is Him Whom God shall make manifest - all are created by His command from God. God hath created no knowledge save that ye might comprehend this, and no knowledge hath appeared before except from this.

2393 قل ان الله ليؤتي ثواب كل شيء العلماء الذينهم بمن يظهره ثم بكلماته ليؤمنون ثم ليؤمنون وان الله ليعذب عذاب كل شيء العلماء الذينهم بمن يظهره الله ثم بكلماته لا يؤمنون ولا يؤمنون فاذا فلترحمن ان يا اولي العلم انفسكم فانكم انتم ان تحتجون لتحملن نار كل شيء وما تضرون اكبر عما به تنتفعون فاذا انتم كل ثواب تدركون فلا يحجبكم شئون تكثركم عن جوهر العلم والحكمة فانها كلمه واحده لا اله الا الله ثم بمن يظهره الله حجه كل من عنده بامر الله يخلق ما خلق الله من علم الا لتدركن هذا وما ظهر من قبل من علم الا من هذا

2394 We have given you the essence of essences in your knowledge and wisdom that ye might be saved on the Day of Resurrection. Say: Nothing is devoid of the twenty-eight letters, were ye to reflect thereon. Say: The essence of these letters returneth unto the One - ye witness these nine between the knowing and the all-knowing. Say: Should God desire to make the letters into essences, lo, nine would be concealed within the one, and thereafter it would be made manifest in the Book that there is none other God but He, the All-Knowing, the Knower of all worlds. Say: The one doth verily terminate in a number which is yourselves, in very truth, even as ye bear witness in that which We have revealed concerning the number of eleven and ten. Your very temples attest this truth, both their outward form and your inner reality, would that ye observe that which We have sent down concerning these stations.

2394 قد اتيناكم جوهر الجواهر في علمكم وحكمكم لعلمكم يوم القيمة لتنجون قل ان كل شيء لم يخلو عن حروف الثمانية والعشرين ان انتم فيها تتفكرون قل ان جوهر تلك الحروف يرجع الى الواحد انتم بين العالم والعلم تلك التسعة تشهدون قل اذا اراد الله ان يجعل الحروف جوهرها فاذا ليظن في الواحد تسعة ثم يظهر في الكتاب انه لا اله الا هو اعلم بالعالمين قل انما الواحد ينتهي الى عدد هو انتم بالحق فيما نزلناه في عدد الاحدى والعشر تشهدون ذلك هياكلكم ظاهرهآ و باطنكم و لو انتم فيما نزلناه في تلك المراتب تنظرون

2395 Behold how We have gathered all letters within those stations, that haply ye may, on the Day of Resurrection, after eleven years have passed, attain unto every excellence. We have indeed manifested Ourselves in all stations through the number

2395 كيف قد جمعنا كل الحروف في تكل المراتب لعلمكم يوم القيامه من بعد في احدى عشر سنه كل خير تدركون قد تجلينا بكل المراتب المراتب بالعدد الهآ وجعلنا الواحد هآ ثم الألف هآ

of the letter Ha, and We have made the one to be Ha, and likewise the Alif to be Ha, that perchance ye may be reminded of the Cause of God. Thus doth God exalt whomsoever He willeth and abase whomsoever He willeth. He verily is none other God but Him, the Protector, the Most Exalted. Wherefore all existence is not devoid of those luminous stations, would that ye behold them with the eye of knowledge and reflect thereon. Say: It beginneth with the Name of Knowledge and endeth with the Name of Aversion. This is that which We have revealed in the Book, that haply ye may witness therein the mystery of all things and perceive the essence of all things.

لعلكم بامر الله تتذكرون كذلك يرفع الله من يشاء وينزل من يشاء انه لا اله الا هو المهيمن المتعال فاذا كل الوجود لم يخل من تلك المراتب البهاجية ان اتم فيها عين العلم تنظرون ثم تتفكرون قل يبدى باسم العلم ثم ينتهى باسم المقت هذا ما قد نزلناه فى الكتاب لعلكم سر كل شىء فى هذا تشهدون وجوهر كل شىء فى هذا تدركون

2396 [Vahid 16, Bab 7, ahza']

2396 [واحد ١٦ باب ٧ أهزء]

2397 And it hath four degrees. The first in the first:

2397 وله اربع مراتب الاول فى الاول

2398 In His Name, the Most Exalted, the Most Exalted!

2398 بسم الله الأهزء الأهزء

2399 There is no God but He, the Most Exalted, the Most Exalted! Say: God is more exalted than any possessor of exaltation. None can withhold himself from the dominion of His exalted sovereignty, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath ever been the supreme Exalter, the most exalted One.

2399 لا اله الا هو الأهزء الأهزء قل الله اهزء فوق كل ذى اهزء لن يقدر ان يمتنع عن ملك سلطان اهزائه من احد لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان هزء هازء هزئاً

2400 Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth and what lieth between them. Say: All bow down before Him in adoration. And praise be to God before Whom all who are in the heavens and who are on the earth and what lieth between them stand in devotion. Say: All are humbly obedient unto Him.

2400 سبحان الذى يسجد له من فى السموات ومن فى الأرض وما بينهما قل كل له ساجدون والحمد لله الذى يسبح له من فى السموات ومن فى الأرض ما بينهما قل كل له قانتون

2401 God beareth witness that there is no God but He. His is the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Celestial Domain, then the Sovereignty and the Human Kingdom. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not, the King Who passeth not away, the Just One Who wrongeth not, the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth through His command. Verily, He hath power over all things.

2401 شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيى ويميت ثم يميت ويحيى والله هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شىء لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان على كل شىء قديراً

2402 Blessed is He to Whom belongeth the kingdom of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Beloved. Exalted is He to Whom belongeth whatsoever is in the heavens and on the earth and

2402 وتبارك الذى له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب وتعالى الذى له ما فى السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم

what lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting.

2403 Say: God shall assuredly mock those who enter not the Bayan and who, if they do enter it, act not according to its prescribed limits. Say: What mockery can be greater than this, O people, that ye imagine ye worship God while God mocketh you for worshipping other than Him? If ye worship God, how is it that ye worship Us not in the Bayan? The companions of Him Whom God shall make manifest shall assuredly mock those who have been given the Bayan, seeing them at the height of their piety seeking God's good pleasure while remaining veiled from God Who created them and from His good pleasure, yet thinking they do good.

2403 قل ان الله ليستهزئ بالذين لا يدخلون في البيان وان يدخلون بحدود ما نزل فيه لا يعملون قل اى استهزاء مثل هذا انتم يا كل الانسان تحسبون انكم لله تعبدون وان الله ليستهزئكم بانكم غير الله تعبدون ان تعبدون الله فكيف في البيان ايانا لا تعبدون كانا يشاهدنا اصحاب من يظهره الله ليستهزئ بالذينهم اوتوا البيان ويرونهم انهم في منتهى تقويهم رضاء الله يريدون واحتجوا عن الله الذي قد خلقهم وكيف رضائه ويحسبون انهم يحسنون

2404 Say: Every mockery that He Whom God shall make manifest displayeth, that is God's mockery of you. O people, fear ye God's mockery! And whoso mocketh a believing man or believing woman disobeyeth God his Lord, and must instantly seek God's forgiveness ninety-five times, and if able must give nineteen mithqals of gold, or else of silver according to God's Book's limit, that ye may mock no one and grieve none. And whoso is unable is pardoned if he seeketh God's forgiveness, for God is the Forgiving, the Merciful.

2404 قل كل ما يستهزئ من يظهره الله ذلك ما يستهزئ الله لكم ان يا كل الانسان عن استهزاء الله تتقون ومن يستهزئ مؤمنا او مؤمنة فيعصى الله ربه ويلزمه في الحين ان يستغفر الله ربه خمس وتسعين مره وان يستطيع ان ينفق من الذهب تسعة عشر مثقالا والا من فضه حدا في كتاب الله لعلمكم انتم احدا لا تستهزؤن ولا تحزنون ومن لم يستطع فيعفى عنه ان يستغفر الله ربه والله غفار رحيم

2405 O people, all that hath been revealed in the Bayan is living, whether of light or fire. Think not there is death in them, for ye behold their life. And that which ye know not, ye are not charged as the First One. You know them not, but you can know those who follow them, and they guide not to other than God. And verily you see not the gates of fire in themselves but you shall see their like in those who transgress the bounds of God. Make not what was revealed in the Bayan as dead. Say: Verily it is alive like unto yourselves, nay rather your life is through what was revealed in the Bayan, if you would but reflect a little. Say: You know not the Primal Point nor the First Life, but you are certain that they are alive in the creation of the Bayan, beholding you and interceding for you with God if you elevate their stations to the utmost of your ability, and thereupon when you are able, attend in glory. Say: Verily such a one is fire, alive in the Book of God, but you know them not.

2405 ان يا كل الانسان كل ما نزل في البيان حي سواء كان من نورا و نار فلا تحسن فيهما الموت وانتم باحياها تنظرون و ما لا تعلمون لا يكلفون مثل واحد الاول انتم لا تعرفونهم ولكن تستطيعون ان تعرفون الذين اتبعوهم وهم على غير الله لا يدلون وان لا ترون ابواب النار بانفسهم لترون مثلهم الذين يتجاوزون عن حدود الله فلا تجعل ما نزل في البيان ميتا قل انه هو حيوان بمثل انفسكم بل ان حيوتكم بما نزل في البيان ان انتم قليلا ما تفكرون قل انتم لا تعرفون نقطه الاولى و لا حي الاول ولكنكم انتم توقنون فانهم احياء في خلق البيان ينظرون اليكم ويستشفعون لكم عند الله ان انتم مقاعدكم ترفعون باعلى ما انتم عليه مقتدرون ثم هنالك اذا تستطيعون بعزه تحضرون قل ان مثل ذلك واحد النار حي في كتاب الله ولكنكم انتم اياهم لا تعرفون

- 2406 If you curse them they hear themselves and are tormented thereby. Say: On the Day of Resurrection one of fire and light shall be made manifest through Him Whom God shall make manifest on that Day through what God reveals and ordains as you shall see. Say: All that was revealed in the Bayan concerning the mention of the Name and the creation of the Bayan, if you would but reflect a little. And all that God hath revealed - these are they who in the Bayan are called fire and on the Day of Resurrection through Him Whom God shall make manifest they shall emerge. Likewise all that was revealed in the Bayan concerning the light - these are they who believe in Him Whom God shall make manifest yet on the Day of His manifestation they give not thanks. Say: Verily the Bayan is alive and living, holding both paradise and fire, and both are established through it and both were believers in it.
- 2407 But on the Day of Resurrection through Him Whom God shall make manifest, God will distinguish between them and show you all good if you appear among the proofs of faith, and show you all your curses upon those who believe not in Him Whom God shall make manifest though they be counted among the believers. This is the proof of the Bayan if you would bear witness to the truth. And whosoever is veiled from Him Whom God shall make manifest, though he ascend in piety to the highest horizon - that is the negation of the Bayan. You shall seek refuge with Him Whom God shall make manifest from such as these. But God hath drawn a veil over you in the Bayan, therefore lift not God's veil over you before the Day of Resurrection while you enjoy the shelter of the veil and delight therein. Think not of yourselves save as paradise in your nights until the Day of Resurrection.
- 2408 Then He Whom God shall make manifest will make you know His Self, and then through what He reveals from His presence you shall know. If He declares one who was not the highest in the Bayan to be fire, you shall be certain of it, for this is the Word of God in the Bayan if you be believers therein. And if He declares one who was not the lowest to be light, then hold fast to it and be certain, for this is the Word in the Bayan if you be believers therein. And before the Day of Resurrection cause not grief to another, nor lift your veil and remove your covering. Rather, conceal yourselves even as God hath concealed you, for among you is He Whom God shall make manifest, then the First Living One, then the Gates of God, though ye know it not. And if anyone in the Bayan should transgress the bounds of God, nineteen mithqals of gold shall be required of him as a penalty from God, that ye may not reject one another. Thus doth God unite you and gather you unto guidance and righteousness.
- ان تلعنهم لیسمن انفسهم و هم به لیعذبون قل
ان یوم القيمة یظهر واحد النار و النور بمن یظهره
الله یومئذ بما یظهر من عند الله و یقدر ما انتم
لتقدرون قل کلّ ما نزل فی البیان من ذکر الأسم
و خلق البیان ان انتم قلیلا ما تتفکرون و کلّ ما
قد نزل الله اولئک الذینهم فی البیان یدعون النار
و هم یوم القيمة بمن یظهره الله یمخرجون و مثل
ذلک کلّ ما نزل فی البیان من النور اولئک الذینهم
یؤمنون بمن یظهره الله و هم یوم ظهوره لا یشکرون
قل انما البیان حی حیوان یمسک الرضوان و النار
کلتیہما به قائمون و کلتیہما کانوا به مؤمنین و
- لکن یوم القيمة بمن یظهره الله یفصل الله بینہما و
یریکم کل خیر انکم بانہا فی ادلاء الایمان ظاہرون
و یرونکم کل لعنائکم فی الذین لا یؤمنون بمن یظهره
الله و یکون من المؤمنین ذلک اثبات البیان ان
انتم بالحق تشهدون و انما و لمن یحتجب عن یظهره
الله و لو ارتقی فی التقوی الی افق الأعلى ذلک نفی
البیان انتم بمن یظهره الله عن هؤلاء لتستعیدون
و لکن الله قد ستر علیکم فی البیان فلا ترفعن
ستر الله علیکم قبل یوم القيمة و انتم فی حجاب
الستر تتعممون ثم تتلذذون و لا تحسبن بانفسکم
الا الرضوان فی لیلکم الی یوم القيمة
- فاذا یعرفکم من یظهره الله نفسه فاذا انتم بما یظهره
الله نفسه فاذا انتم بما یظهر من عنده تتعرفون
ان یقل لمن لم یکن فی البیان اعلى منه نار انتم
به توقنون فان هذا قول الله فی البیان ان انتم به
مؤمنون و ان یقل لمن لم یکن ادنی منه انه نور
فاستمسکن به ثم لتوقنون فانّ هذا قول فی البیان
ان انتم به مؤمنون و قبل یوم القيمة لا تحزن منکم
احداً احداً و لا ترفعن سترکم و تکشفن حجابکم و
تسترون علی انفسکم مثل ما قد ستر الله علیکم فانّ
فیکم من یظهره الله ثمّ حی الاول ثمّ ادلاء الله و
انتم لا تعلمون و قدیر واحد حدّاً فی البیان فلیستعد
من حدود الله و یلزمه تسعة عشر مثقالاً من
ذهب حدامن عند الله لعلکم انتم بعضکم بعضاً لا

تردون كذلك ليؤلفن الله بينكم وليجمعنكم على الهدى والتقى

2409 Fear ye God and reject not one another. For whosoever saith "There is no God but God" and "Verily the Bayan is a Book from God" - we were believers in what was revealed therein concerning Ali before Muhammad. When one dons the garment of the Bayan, reject him not. Should they transgress any of God's bounds, say: "He hath disobeyed God his Lord," but judge not that he hath departed from the Faith, for what establisheth your religion is what We have revealed in that verse, that ye may not grieve and may not reject one another.

2409 فلتتقن ثم بعضكم بعضا لا تردون فان من يقل لا اله الا الله وانما البيان كتاب من عند الله انا كتابا نزل فيه على علي قبل محمد لمؤمنين فاذا قد تمم قصص البيان فلا تردوه ان يتجاوزوا حد من حدود الله فلتقولن قد عصي الله ربه ولا تحكمن بان ذهب عن الدين فان ما يثبت دينكم ما نزلناه في تلك الاية لعلمكم انتم لا تحزنون وبعضكم بعضا لا تردون

2410 O divines of the Bayan! Reject not one another in your questions, for God your Lord hath strictly forbidden this. Speak with modesty and write with modesty. If ye witness against anyone at a lower degree while placing yourselves at a higher degree, attract him with gracious words. For throughout your nights ye are magnified in God's shelter and protection, but on the first Day of Resurrection ye shall be tested. Should ye err in your questions and God wish to pardon you, naught shall diminish from your merit. Believe in Him Whom God shall make manifest, that He may correct all wherein ye err. But if ye err not even by a single letter in your words, yet should God wish to cast you into the fire and nullify your deeds, none could prevent it.

2410 ان يا علماء البيان فلا تردن بعضكم بعضا في مسائلكم فان فان الله ربكم قد انهيكم عن هذا نهيا شديدا ولتكنن بالحياء ولتكتبن بالحياء و ان تشهدن على احد في الدرجه الادنى و تردن انفسكم في الدرجه الأعلى انتم بكلمات حسنى اياه تجذبون فانكم انتم في طول ليلكم في حجاب الله و ستره لمعظمون و لكنكم في اول يوم القيمة لمبتلون ان تخطئن في مسائلكم ويشاء الله ان يعفو عنكم فلا ينقص عن فضلكم من شيء فلتؤمنن بمن يظهره الله ليصلحن كل ما انتم تخطئون و ان لا تخطئن قدر حرف في كلماتكم ثم يشاء الله ان يجعلنكم من النار و يطلن اعمالكم لا يستطيعون ان يدبرن

2411 Should ye be veiled from Him Whom God shall make manifest even to the extent of saying "yea," ye will have grievously erred in all your questions. For all your questions branch from your faith in God your Lord, and by being veiled from Him Whom God shall make manifest, your faith shall be lifted from you. Therefore watch over yourselves, for ye are heedless of the elements of your religion while remaining veiled from Him Who created you and your religion and your questions.

2411 ان تحتجن قدر قول بلى عمن يظهره الله فقد اخطاتم في كل مسائلكم خطاء كبيرا فانك كل مسائلكم فرع ايمانكم ب الله ربكم و باحتجابكم عمن يظهره الله يرفع عنكم ايمانكم فلتراقبن انفسكم بانكم انتم في اجزاء دينكم لا ترتقبون و عمن قد خلقكم و دينكم و مسائلكم تحتجبون

2412 How many were the servants who, in the Gospel, were pious in their religion and advanced in their questions, seeking to please themselves in their temples by attaining the good pleasure of Jesus. Yet when Muhammad, the Apostle of God, came to them, they veiled themselves from Him Who created them and their religion, and caused themselves and their followers to enter [the fire] by not believing in Muhammad, the Apostle of God. Had they caught a whiff from Jesus' successors they would have exalted themselves and boasted, yet when they found One Who was better in God's sight than Jesus and Who

2412 كم من عباد في الأنجيل اتقوا في دينهم و ارتقوا في مسائلهم و استرضوا لانفسهم في معابدهم بان يطلعون رضاء عيسى فلما جاءهم محمد رسول الله فاذا هم بانفسهم قد احتجبوا عمن خلقهم و دينهم و دخلوا انفسهم و الذين اتبعوهم بما هم بمحمد رسول الله لا يؤمنون لو يشمون ريحا من او ص ياء عيسى به يتعالون و يفتخرون و لكنهم لما وجدوا لما وجد و من هو خير عند الله من عيسى

could create the like of Jesus' successors by His word, they imprisoned Him until God granted Him victory through His believing servants. And the like of this ye witness in the Bayan. Watch over your own selves, that ye walk not in the Bayan, in relation to Him Whom God shall make manifest, even as ye do now. Ye recognize Him not, and thus shall ye never attain unto aught of worth.

و يخلق مثل اوصياء عيسى بقوله قد حبسوه في
الجلل حتى نصره الله بعباده المؤمنين و مثل ذلك
في البيان انتم تشهدون و لتراقبن انفسكم بانكم انتم
في البيان مثل هذا بمن يظهره الله لا تسلكون انتم
لا تعرفوه و الا ابدا لا تكسبون

2413 And take ye upon yourselves the charge that ye grieve no one, that ye may be rightly guided and dwell in peace. On the Day of Resurrection, in relation to Him Whom God shall make manifest, follow no paths save those of glory and love. Consider ye the Bayan, for verily We have barred against you the gates of your destruction on the Day of Resurrection, and have opened unto you the gates of your salvation on that Day, that ye may not through yourselves and your possessions devise falsehood, but rather hold fast unto God through His verses and aid the Cause of God.

2413 و لتحتمن على انفسكم بان لا تحزن احدا لعلمكم
تربيون ثم تتسالمون بهذا ثم يوم القيمة بمن يظهره
الله غير سبل العز و الحب لا تسلكون فلتنظرن
في البيان فانا قد سدنا عليكم ابواب هلاككم يوم
القيمة وفتحنا عليكم ابواب نجاتكم يوم القيمة لعلمكم
انتم بانفسكم و ما عندكم لا تفترون و تستمسكون
بالله بآياته ثم دين الله تنصرون

2414 If ye desire Him Whom God shall make manifest for sovereignty, behold, there are countless kings upon the earth - how then could this divert you from the good-pleasure of your Lord? Reflect ye a little! And if ye desire Him Whom God shall make manifest for riches, lo, there are numberless wealthy ones upon the earth - how then could this distract you from God, your Lord, and aught of His good-pleasure? Would that ye would reflect a little! And if ye desire Him Whom God shall make manifest for armies, behold, there are countless hosts upon the earth - how then could this turn you away from God and His good-pleasure? Would that ye would reflect a little!

2414 ان تريدون من يظهره الله الملك فلوك لا يحصى
في الأرض كيف لا يغنيكم عن رضا ربكم
فلتستحين قليلا ما تتفكرون و ان تريدون من
يظهره الله لفناء فاغنياء لا يحصى فوق الأرض
كيف لا يغنيكم عن الله ربكم ثم شيء من رضا
ان انتم قليلا ما تتفكرون و ان تريدون من يظهره
الله لجند فذا جنود لا يحصى ف الأرض كيف
لا يغنيكم عن الله ثم رضائه ان انتم قليلا ما
تتفكرون

2415 And if ye desire Him Whom God shall make manifest, then verily the means of your enrichment lie within your grasp. With God there is naught save clear verses, if ye seek Him. Through these He confirmeth your religion and teacheth you His good-pleasure, if ye truly desire Him. And if ye desire Him Whom God shall make manifest that He may grant you offspring, behold, the means thereof are in your right hand, and ye possess the keys thereof. And whatsoever ye desire from Him Whom God shall make manifest, apart from God, exists on earth with you. Therefore associate not anything with God, your Lord, by desiring from Him Whom God shall make manifest anything other than His Self and His good-pleasure, if ye wish to be truly unified. If ye have desired Him Whom God shall make manifest for aught save God, and have sanctified God in truth, yet have We not found you upon the earth to be among those who truly recognize His oneness.

2415 و ان تريدون من يظهره الله فاذا اسباب غنائكم
في قبضتكم لم يكن عند الله الا آيات بينات ان
انتم اياه تقصدون يثبت بها دينكم ويعلمكم رضائه
ان انتم اياه تريدون و ان تريدون من يظهره
الله ليؤتيكم من الذريات فاذا اسباب هذا في
يمينكم انتم من مفاتيحها تملكون و كل ما تريدون
من يظهره الله لدون الله في الأرض عندكم فلا
تشركون بالله ربكم بشيء بان تريدون من يظهره
الله بشيء غير نفسه ثم رضائه ان انتم تحبون ان
توحدون ان اردتم من يظهره لغير الله و قدستم
الله بالحق وانا ما وجدناكم فوق الأرض لموحدين

- 2416 Though ye love all things, behold, the causes thereof upon the earth exist solely for the appearance of Him Whom God shall make manifest. For He is in the hands of God, the Protector, the Self-Subsisting. When He willeth, He shall cause Him to appear howsoever He pleaseth, with signs and clear tokens. Verily, there is none other God but He, the Protector, the Self-Subsisting.
- 2417 If ye desire Him Whom God shall make manifest as the inheritance of all the Prophets together, then what ye create by your hands upon the earth is higher than what was with the Prophets before. Therefore consider your affair, then ponder upon the truth. All the inheritance of the Prophets from the means they possessed are means which shall be gathered unto Him Whom God shall make manifest, be it but a pen, ink, and paper.
- 2418 Ye look not to what the Prophets were, but rather to what is attributed to them. Therefore sharpen your vision, for the Prophets were created only from what God revealed unto them of verses. Thus all verses are with Him Whom God shall make manifest in a single verse, if ye would but reflect a little. Say: All the Prophets, the Successors, the Martyrs and the believers in the Bayan are in naught else, if ye but knew. God hath made naught besides the Bayan to be true. How then could the Prophets, the Successors, the Martyrs and those brought nigh be in any paradise save this? Therefore consider your affair, then remember.
- 2419 This holdeth true until the Day of Him Whom He shall make manifest. On that Day, all who believe in Him Whom God shall make manifest shall prostrate before Him. Should God wish, He would create through the command of Him Whom God shall make manifest countless Prophets, Successors, Martyrs and those brought nigh, if ye believe in Him and are certain. God is verily powerful and mighty over this.
- 2420 But since ye are veiled on the Day of His manifestation, it behooveth you not to don those exalted mantles. Rather, the Command of God is nearer than all things, if ye seek it from Him Whom God shall make manifest, not in the atmosphere of your vain imaginings, for ye comprehend nothing. Though ye call upon God throughout your lives, ye hear not God's call nor respond. This is evident in the Book. But if ye call upon God on the Day of Him Whom God shall make manifest and direct your supplication to Him Whom God shall make manifest, God will answer you more quickly than the twinkling of an eye with clear signs, whereby ye will be convinced that this is the Word of God, the Supreme, the Self-Subsisting.
- 2416 لو تحبن كل شيء فاذا اسبابه فوق الأرض ألا لظهور من يظهره الله فانه بيد الله المهيمن القيوم اذا شاء يظهره كيف يشاء بايات و بينات انه لا اله الا هو المهيمن القيوم
- 2417 و ان تريدون من يظهره الله لميراث الأنبياء كلهم اجمعين فإيّدع بأيديكم فوق الأرض اعلیٰ مما كان عند الأنبياء من قبل فلتتعلقن امرکم ثم بالحق تتفكرون كل ميراث الأنبياء من اسباب ما عندهم اسباب التي تجمع عند من يظهره الله و ان يكن قلم ثم مداد ثم قرطاس
- 2418 انتم لا تنظرون بما يكون الأنبياء و تنتظرون الى ما ينسب اليهم فلتدقن ابصاركم فان الأنبياء ما خلقوا الا مما قد نزل الله عليهم من الايات فاذا كل الايات عند من يظهره الله في اية واحدة ان انتم قليلا ما تتفكرون قل كل الأنبياء و الأوصياء و الشهداء و للمؤمنين في البيان لم يكن في غيره ان انتم تعلمون قد جعل الله دون البيان غير حق كيف يكون الأنبياء و الأوصياء و الشهداء و المقربين في غير الرضوان فلتتعلقن امرکم ثم تذکرون
- 2419 ذلك الى يوم من يظهره يومئذ كلهم الذين يؤمنون بمن يظهره الله و هم له ساجدون لو يشاء الله ليخلقن بامر من يظهره الله ما لا يحصى من الأنبياء و الأوصياء و الشهداء و المقربون ان انتم به تؤمنون و توقنون و الله على ذلك لمقتدر قدير
- 2420 و لكنکم بما تحتجبون يوم ظهوره لا ينبغي لكم ان تتمصن تلك الأقاص العليا و ألا امر الله اقرب من كل شيء ان انتم من عند من يظهره الله تطلبون لا في هواء خيالكم فانکم انتم شيئا لا تدركون لو تدعون الله في كل عمرکم لا تسمعون نداء الله و لا تستجابون ظاهر في الكتاب و لكنکم ان تدعون الله يوم من يظهره الله و تبلغون دعوتکم الى من يظهره الله ليجيبکم الله اقرب من لمح البصر بايات بينات انتم بها توقنون بان هذا كلام الله المهيمن القيوم

2421 All who are on earth call upon God, their Lord, at all times, before and after, yet not one of their supplications is answered since they direct not their petitions to the Primal Point. And even if they were to reach the Primal Point more quickly than the twinkling of an eye, God would not answer them that they might hear. Say: God hath ever been Living, hearing the words of those who call upon Him, but the throne from which the answer must come is none other than Him Whom God shall make manifest, and before the Day of Resurrection ye hear not. And verily God prolongeth your night that He might cast you into the fire of remoteness, that ye might purify yourselves for the Day of nearness. Yet on the Day of nearness ye appear more remote than the night.

2421 كل من على الأرض يدعون الله ربهم في كل حين وقبل وبعد حين وما يستجيب دعاء واحد منهم لما لا يبلغون دعوتهم الى نقطه الاولى وان هم ليبلغون الى نقطه الاولى اقرب من لمح البصر ما يجيب الله ليسمعون قل الله لم يزل حتى يسمع كلام من يدعوه ولكن عرش الذي ينبغي ان يجيب من عنده لم يكن الا من يظهره الله وقبل يوم القيمة انتم لا تسمعون وان الله ليطولن ليكم ليجعلنكم في نار البعد لتخلصون انفسكم ليوم القرب ولكنكم يوم القرب ابعد من الليل تظهرون

2422 Ye follow all who lead you to the attainment of your desires, but follow not the Messenger of God among you who would guide you unto God, your Lord, and unto His good-pleasure, though ye have spent your entire lives professing love for God and seeking His good-pleasure. Thus doth God expose your falsity, that ye might recall this in the next life and bear true witness. Say: Assert not that a thousand souls are born and die each day, for ye cannot reckon this. Say: All whose seed is formed proceed from Him Whom God shall make manifest, and all whose spirit is taken return unto Him Whom God shall make manifest. This is your beginning from God and your return unto Him, did ye but reflect. Say: All things declare "I am from God" through Him Whom God shall make manifest as their beginning, and all things declare "I return unto God" through Him Whom God shall make manifest as their end.

2422 تتبعون كل من يوصلكم الى شيء من اهوائكم ولا تتبعون رسول الله فيكم بان يوصلكم الى الله ربكم ثم رضائه بعد ما انتم كلكم اجمعون من كل عمركم بحب الله ثم رضائه تتضرون كذلك يريكم الله و كذبكم لعلكم في قيمه الاخرى تتذكرون ثم لتصدقون قل فلا تقولن في كل يوم الف نفس يتولد ثم يميت فانكم انتم لا تستطيعون ان تحصون قل كل من يعتقد نطقته من عند من يظهره الله يبدؤن و كل من يقبض روحه الى من يظهره الله يرجعون هذا بدئكم من الله و عودكم اليه ان انتم قليلا ما تتذكرون قل كل شيء يقولون انا من عند الله بمن يظهره الله لبيدءون ثم كل شيء يقولون انا الى الله بمن يظهره الله لمعيدون

2423 [Vahid 15, Bab 13, aghyath]

2423 [واحد ١٥ باب ١٣ أغيث]

2424 And it hath four degrees. The first in the first:

2424 وله اربع مراتب الاول في الاول

2425 In the Name of God, the Succourer, the Succouring!

2425 بسم الله الأغيث الأغيث

2426 There is no God but He, the Succourer, the Succouring! Say: God is the Supreme Succourer above all succourers. None in the heavens or on earth or between them can resist the dominion of His succouring sovereignty. He createth what He willeth by His command. Verily He hath been the Succourer, the Succouring, the All-Succouring. Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth and between them. Say: All bow down in worship unto Him. And praise be to God, Whom all in the heavens and on earth and between them do glorify. Say: All stand in devotion unto Him. God beareth witness that there is no God but He.

2426 لا اله الا هو الأغيث الأغيث قل الله اغيث فوق كل ذي اغياث لن يقدر ان يمتنع عن ملك سلطان اغياثه من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامر الله كان غياثا غياثا غياثا سيحان الذي يسجد له من في السموات ومن في الأرض وما بينهما قل كل له ساجدون والحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك و

His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divinity, then the Force and the Sublimity, then the Sovereignty and the Realm of Creation.

الملكوٓت ثمّ العزّ والجبروت ثمّ القدرة واللاهوت
ثمّ القوة والياقوت ثمّ السلطنة والناسوت

2427 He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath power over all things. Exalted be He unto Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God but He, the Supremely Mighty, the Self-Subsisting. Blessed be He unto Whom belongeth the dominion of the heavens and the earth and what lieth between them. There is no God but He, the Mighty, the Well-Beloved. Say: God will succour you on the Day of Resurrection through Him Whom God shall make manifest, if ye cry for succour unto God, your Lord, the All-Merciful.

2427 يحيى ويميت ثم يميت ويحيى وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شيء لا فى السموات ولا فى الأرض ولا ما بينهما يخلق ما يشاء بامرہ الله كان على كل شيء قديرًا وتعالى الذى له ملك السموات والأرض وما بينهما لا اله الا هو المهيمن القيوم وتبارك الذى له ملك السموات والأرض وما بينهما لا اله الا هو العزيز المحبوب قل ان الله ليغيثكم يوم القيمة بمن يظهره الله ان انتم بالله ربكم الرحمن تستغيثون

2428 Say: He is the Subduer above you, the Manifest over you, the Inaccessible at your right hand, the Exalted at your left, the Transcendent above your heads, the All-Powerful beneath your feet, and the Omnipotent on every side, Who turneth you by night and by day through His command. Verily He is powerful, mighty and all-compelling. Unto Him submit all who are in the heavens and on earth. Say: All who dwell on earth shall return unto God. Say: He is the Subduer, supreme over His creation, the Omnipotent, the Self-Subsisting. Say: He is manifest above His servants, and He is the Mighty, the Beloved. Say: Praise be to God, unto Whom belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them. Say: All are His worshippers, all are within His grasp, and all are His servants. Say: Sovereignty belongeth unto God, Who is the Lord of the heavens and of the earth and of whatsoever is between them. He hath taken unto Himself neither consort nor offspring.

2428 قل هو القاهر فوقكم والظاهر عليكم والممتنع عن يمينكم والمرتفع عن شمائلكم والمتعالى عليكم من فوق رؤسكم والمستلط عليكم من تحت اقدامكم والمقتدر عليكم من كل شطركم ليقلبكم بالليل والنهار بامرہ الله لقوى مقتدر مقيت وله اسلم من فى السموات ومن فى الأرض وما بينهما قل كل الى الله ليقبلون قل هو القاهر فوق خلقه وهو المهيمن القيوم قل هو الظاهر فوق عباده وهو العزيز المحبوب وقل الحمد لله الذى له ما فى السموات والأرض وما بينهما قل كل له عابدون وكل فى قبضته وكل له عابدون وقل الملك لله الذى له ملك السموات والأرض وما بينهما لم يتخذ لنفسه صاحبة ولا ولداً

2429 All in the kingdoms of heaven and earth and whatsoever lieth between them glorify Him, and all in the realm of command and creation and whatsoever lieth beneath them bow down in adoration before Him. Magnify ye Him and extol Him with exceeding greatness. Recite ye this verse at noontide that ye may attain unto all good. Say: God hath revealed no name greater than this Name through which ye draw nigh unto God, your Lord. Say: If ye cry unto God for help, He will help you.

2429 ليسبحنّ له من فى ملكوت السموات والأرض وما بينهما وليسجدنّ له من فى ملكوت الأمر واخلق وما دونهما فكبروه وعظموه تعظيما عظيما ولتتلون تلك الاية حين الزوال لعلمكم كل خير تدركون قل ان الله ما نزل من اسم اكثر من ذلك الاسم انتم به الى الله ربكم تتقربون قل ان تستغيثون الله ليغيثكم والله غياث متعال مستغاث

God is the Supreme Succourer, the One to Whom all appeal for aid.

2430 Unto Him belongeth the splendor of the heavens and of the earth and of whatsoever is between them, and God is the All-Glorious, the Resplendent, the Most Beauteous. Unto God belongeth the majesty of the heavens and of the earth and of whatsoever is between them, and God is the Most Majestic, the Sublime, the August. Unto God, the King, the Sovereign, belongeth the glory of the heavens and of the earth and of whatsoever is between them, and God is the All-Glorious, the Effulgent, the Most Beauteous. Unto God, the King, the Sovereign, belongeth the majesty of the heavens and of the earth and of whatsoever is between them, and God is the Most Majestic, the Sublime, the August. Nothing whatsoever in the heavens or on earth or in whatsoever lieth between them can ever escape His knowledge. Verily, He hath knowledge of all things. Nothing whatsoever in the heavens or on earth or in whatsoever lieth between them can ever frustrate Him. Verily, He hath power over all things. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them, and God hath power over all things. Unto God, the King, the Sovereign, belongeth the sovereignty of the heavens and of the earth and of whatsoever is between them, and God is the All-Powerful, the Inaccessible, the Supreme Ruler.

2431 Unto God, the King, the Sovereign, belongeth the heavens and the earth and whatsoever is between them, and God is the All-Glorious, the Resplendent, the Most Beauteous. Unto God, the King, the Sovereign, belongeth the grandeur of the heavens and of the earth and of whatsoever is between them, and God is the Most Majestic, the Sublime, the August. Unto God, the King, the Sovereign, belongeth the beauty of the heavens and of the earth and of whatsoever is between them, and God is Beauty, the Source of Beauty, the Most Beautiful. Unto God, the King, the Sovereign, belongeth the greatness of the heavens and of the earth and of whatsoever is between them, and God is the Most Great, the Source of Greatness, the Magnificent. Unto God, the King, the Sovereign, belongeth the mercy of the heavens and of the earth and of whatsoever is between them, and God is the All-Merciful, the Source of Mercy, the Compassionate.

2432 Unto God, the King, the Sovereign, belongeth the sovereignty of the heavens and of the earth and of whatsoever is between them, and God is the Supreme Ruler, the Sovereign, the Almighty. Unto God, the King, the Sovereign, belongeth the power of the heavens and of the earth and of whatsoever is between them, and God is the All-Powerful, the Omnipotent,

2430 وله بهاء السموات والأرض وما بينهما والله بهاء مبهى بهى والله جلال السموات والأرض وما بينهما والله جلال مجلل جليل والله ملك سلطان بهاء السموات والأرض وما بينهما والله بهاء باهى بهى والله ملك سلطان جلال السموات والأرض وما بينهما والله جلال مجتلل جليل وما كان الله أن يعزب من علمه من شيء لا فى السموات ولا فى الأرض ولا ما بينهما أنه كان بكل شيء عليمًا وما كان الله أن يعجزه من شيء لا فى السموات ولا فى الأرض ولا ما بينهما أنه كان على كل شيء قديرًا والله ملك السموات والأرض وما بينهما والله على كل شيء لمقتدر والله ملك سلطان سلطته السموات والأرض وما بينهما والله على كل شيء لمقتدر ممتنع مستلط

2431 والله ملك سلطان السموات والأرض وما بينهما والله بهاء مبهى بهى والله ملك سلطان اجلال السموات والأرض وما بينهما والله جلال مجتلل جليل والله ملك سلطان جمال السموات والأرض وما بينهما والله جمال جامل جميل والله ملك سلطان عظمه السموات والأرض وما بينهما والله عظام معتظم عظيم والله ملك سلطان رحمه السموات والأرض وما بينهما والله رحام مرتحم رحيم

2432 والله ملك سلطان سلطته السموات والأرض وما بينهما والله سلاط مستلط سليط والله ملك سلطان اقتدار السموات والأرض وما بينهما والله قدار مقتدر قدير والله ملك سلطان امتناع السموات والأرض وما بينهما والله مناع ممتنع

the Mighty. Unto God, the King, the Sovereign, belongeth the inaccessibility of the heavens and the earth and whatsoever is between them, and God is the Inaccessible, the Most Inaccessible. And unto God belongeth the dominion and sovereignty of exaltation over the heavens and the earth and whatsoever is between them, and God is the Exalter, the Most Exalted, the All-High. And unto God belongeth the dominion and sovereignty of conquest over the heavens and the earth and whatsoever is between them, and God is the Conqueror, the All-Conquering, the Most Powerful.

و لله ملك سلطان ارتفاع السموات والأرض
وما بينهما والله رفيع مرتفع رفيع والله ملك
سلطان اقتهار السموات والأرض وما بينهما والله
الله قهار مقتهر قهیر

2433 And unto God belongeth the dominion and sovereignty of manifestation over the heavens and the earth and whatsoever is between them, and God is the Manifest One, the All-Manifesting, the Helper. And unto God belongeth the dominion and sovereignty of triumph over the heavens and the earth and whatsoever is between them, and God is the Triumphant, the All-Triumphant, the Most Victorious. And unto God belongeth the dominion and sovereignty of perfection over the heavens and the earth and whatsoever is between them, and God is the Perfect One, the All-Perfecting, the Most Complete. And unto God belongeth the dominion and sovereignty of grandeur over the heavens and the earth and whatsoever is between them, and God is the Most Great, the All-Compelling, the Most Mighty. And unto God belongeth the dominion of glory over the heavens and the earth and whatsoever is between them, and God is the Glorious, the All-Glorious, the Mighty.

2433 و لله ملك سلطان اظہار السموات والأرض
وما بينهما والله ظہار مظہر ظہیر والله ملك
سلطان غلبه السموات والأرض وما بينهما والله
الله غلاب مغتلب غليب والله ملك سلطان
کمال السموات والأرض وما بينهما والله
کمال مکتمل کمال والله ملك سلطان کبرياء
السموات والأرض وما بينهما والله کبار مکبر
کبير والله ملك اعتزاز السموات والأرض
وما بينهما والله عزاز معتز عزيز

2434 And unto God belongeth the dominion and sovereignty of knowledge over the heavens and the earth and whatsoever is between them, and God is the All-Knowing, the Most Learned, the Omniscient. And unto God belongeth the dominion and sovereignty of power over the heavens and the earth and whatsoever is between them, and God is the All-Powerful, the Most Potent, the Almighty. And unto God belongeth the dominion and sovereignty of compulsion over the heavens and the earth and whatsoever is between them, and God is the Compeller, the All-Compelling, the Most Great. And unto God belongeth the dominion of independence over the heavens and whatsoever is between them, and God is the Self-Sufficient, the Most Independent, the All-Sufficient. And unto God belongeth the dominion and sovereignty of good-pleasure over the heavens and the earth and whatsoever is between them, and God is the Well-Pleased, the Most Pleasing, the Most Content.

2434 و لله ملك سلطان اعتلام السموات والأرض
وما بينهما والله علام معلم علم والله ملك سلطان
اقتدار السموات والأرض وما بينهما والله قدار
مقتدر قدير والله ملك سلطان اجتبار السموات
والأرض وما بينهما والله جبار مجتبر جبير والله
الله ملك غناه السموات وما بينهما والله غناء
مغتغنى والله ملك سلطان ارتضاء السموات
والأرض وما بينهما والله رضاء مرتضى رضي

2435 And unto God belongeth the dominion and sovereignty of guidance over the heavens and the earth and whatsoever

2435 و لله ملك سلطان استدلال السموات والأرض
وما بينهما والله دلال مدتل دليل والله ملك

is between them, and God is the Guide, the All-Guiding, the Leader. And unto God belongeth the dominion and sovereignty of love over the heavens and the earth and whatsoever is between them, and God is the Most Loving, the Best Beloved, the Beloved. And unto God belongeth the dominion and sovereignty of honor over the heavens and the earth and whatsoever is between them, and God is the Most Honorable, the All-Honoring, the Noble. And unto God belongeth the dominion and sovereignty of opening over the heavens and the earth and whatsoever is between them, and God is the Opener, the All-Opening, the Most Open. And unto God belongeth the dominion and sovereignty of victory over the heavens and the earth and whatsoever is between them, and God is the Victor, the All-Victorious, the Helper.

سلطان حب السموات والأرض وما بينهما و
الله حباب محتب حبيب والله ملك سلطان
شرف السموات والأرض وما بينهما والله
شرف مشرف شريف والله ملك سلطان افتتاح
السموات والأرض وما بينهما والله فتاح
مفتتح فتيح والله ملك سلطان انتصار السموات
والأرض وما بينهما والله نصار منتصر نصير

2436 And unto God belongeth the dominion and sovereignty of loftiness over the heavens and the earth and whatsoever is between them, and God is the Most High, the All-High, the Exalted. And unto God belongeth the dominion and sovereignty of possession over the heavens and the earth and whatsoever is between them, and God is the Owner, the All-Possessing, the King. And unto God belongeth the dominion and sovereignty of authority over the heavens and the earth and whatsoever is between them, and God is the Sovereign, the All-Authoritative, the Most Powerful.

2436 والله ملك سلطان اعلاء السموات والأرض و
ما بينهما والله علاء معتلى على والله ملك سلطان
امتلاك السموات والأرض وما بينهما والله
ملك ممتلك ملك والله ملك سلطان استطلاع
السموات والأرض وما بينهما والله سلاط
مستلط سليلط

2437 And unto God belongeth all that He hath created and will create of all things, and verily He is the sovereign, the mighty, the inaccessible. Say: I have sought refuge in God, the One, the Succorer. Say: I have gained might through God, the One, the Succorer. Say: I have become manifest through God, the One, the Succorer. Say: I have been exalted through God, the One, the Succorer. Say: I have been glorified through God, the One, the Succorer, unto Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. There is no God but Him, the One, the All-Compelling.

2437 والله كل ما خلق و يخلق من كل شيء و
انه و انه سلطان مقتدر منيع قل تحصنت بالله
الواحد الغياث قل تعززت بالله الواحد الغياث
قل تظهرت بالله الواحد الغياث قل ترفعت بالله
الواحد الغياث قل تهببت بالله الواحد الغياث
الذي له ملك السموات والأرض وما بينهما لا
اله الا هو الواحد القهار

2438 The Second in the Second.

2438 الثانى فى الثانى

2439 In the Name of God, the Succorer, the Succorer.

2439 بسم الله الأغيث الأغيث

2440 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without peer, Thine is the Kingdom and the celestial dominion, Thine the power and divine realm, Thine the might and heavenly realm, Thine the dominion and earthly realm, Thine is the glory and majesty, Thine the countenance and beauty, Thine the visage and perfection, Thine the strength and action, Thine the mercy and bounty, Thine the might and justice,

2440 سبحانك اللهم يا الهى لاشهدنك و كل شيء على
انك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك و الملكوت و لك العز و الجبروت
و لك القدرة و اللاهوت و لك القوة و الياقوت
و لك السلطنة و الناسوت و لك العزة و الجلال
و لك الطلعة و الجمال و لك الوجه و الكمال و
لك القوة و الفعال و لك الرحمة و الفضال و لك
السطوة و العادل و لك المثل و الأمثال و لك

Thine the parable and similes, Thine the stations and exaltation, Thine the grandeur and independence, Thine the glory and sovereignty, Thine the might and invincibility, Thine the power and transcendence, Thine the joy and gladness, Thine the dominion and authority, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

المواقع والأجلا و لك العظمة و الاستقلال و
لك الكبرياء و الاستجلال و لك العزة و الامتناع
و لك القوة و الارتفاع و لك البهجة و الأبتهاج و
لك السلطنة و الأقتدار و لك ما احبته او تحبته
من ملكوت امرك و خلقك

2441 Thou hast ever existed before all contingent things, manifest above all beings, exalted above all creation, invincible above all atoms, transcendent above all who dwell in the kingdoms of earth and heaven, sovereign above all creation, mighty above all that Thou hast created or wilt create through signs and words. Thou hast ever been knowing of all things and powerful over all things. Nothing escapeth Thy knowledge and nothing defeateth Thy power.

2441 لم تزل كنت كائناً قبل كلّ المكائت و ظاهراً
فوق كلّ الموجودات و مرتفعاً فوق كلّ الكائنات
و ممتنعاً فوق كلّ الذرات و متعالياً فوق من في
ملكوت الأرض و السموات و مستلطاً فوق كلّ
الكائنات و مقتدراً فوق كلّ ما قد خلقته و تخلق
بالآيات و الكلمات لم تزل كنت عالماً بكلّ شيء
و قادراً على كلّ شيء لن يعزّب من علمك من
شيء و لا يعجز عند قدرتك من شيء

2442 All Thy servants are in Thy grasp, that all in the kingdom of Thy heaven and earth may worship Thee through the merit of Thy oneness, and all in the kingdom of Thy Cause and creation may prostrate before Thee through the merit of Thy unity, that all atoms may magnify Thee through the exaltation of Thy self-subsistence, that all in the kingdoms of earth and heaven may glorify Thee through the sublimity of Thy grandeur, that they may be in awe of Thy might and flee unto Thee in fear, that they may be detached unto Thee through the transcendence of Thy singleness, that they may prostrate before Thee through the exaltation of Thine eternity, and cry for help unto Thee through the appeal to Thy succoring grace. Glory be unto Thee! Thou didst maintain the Furqan and its people for one thousand two hundred and seventy years, then didst Thou reveal the Bayan through Thy power.

2442 كلّ عبادك و في قبضتك ليعبدنك من في
ملكوت سمائك و ارضك باستحقاق وحدانيتك
و يسجدن لك ما في ملكوت امرك و خلقك
باستحقاق صمدانيتك و ليعظمنك كلّ الذرات
باسترفاع قيوميتك و ليعزرنك كلّ ما في ملكوت
الأرض و السموات باستعلاء كبريائيتك و
ليشفقن من سطوتك و ليهربن اليك من خيفتك
و لينقطعن اليك بعلوّ فردانيتك و ليسجدن لك
بارتفاع ازليتك و ليستغين بك باستغاغ غيائيتك
فسبحانك قد امسكت الفرقان و خلقه في الف و
ماتين و سبعين سنه ثمّ نزلت البيان بقدرتك

2443 O God, maintain it through the sovereignty of Thy oneness and the dominion of Thy unity until Thou shall present it unto Him Whom Thou shalt make manifest, prostrate before Him. O God, send down upon Him, after Thou has caused to pass the number of Waw, whatsoever good Thou hast encompassed, and if Thou art able to raise Him to Thy most exalted names and most resplendent examples - the Name of Him Who is Invoked for Help - then that is of Thy grace, Thy generosity, Thy bounty, Thy favor and Thy kindness. And if Thou dost reveal the Cause from Thee sooner than this, then the Command is in Thy hands. Thou doest what Thou wilt and ordainest what Thou desirest. Thou shalt not be questioned about what Thou doest, but all shall be questioned about everything. Thou hast ever existed before all things, and after all things, and as the

2443 فلتمسكنه اللهم بسلطان وحدانيتك و ملك
صمدانيتك الى ان تعرضنه على من تظهرنه سجادون
له فلتنزلن اللهم عليه بعد ما قد عمرت عدد الواو
ما قد احطت به من كلّ خير و انّ قدرت
ان تبلغنه الى اعلى اسمائك و ابهى امثالك اسم
المستغاث فاذا ذلك من فضلك و جودك و
كرمك و منك و لطفك و انّ نزلت الأمر من
عندك اقرب من هذا فالأمر بيدك تفعل ما
تشاء و تقدر ما تريد لا تسئل عما تفعل و كلّ
عن كلّ شيء يستلون لم تزل كنت كائناً قبل
كلّ شيء و كياناً بعد كلّ شيء و مكوناً لكلّ
شيء و كينوناً بعد كلّ شيء و علاماً ممتنعاً مع
كلّ شيء

Creator of all things, and the Essence after all things, and as the All-Knowing, the Invincible with all things.

2444 Thou hast ever been One God, Single, Eternal, Independent, Living, Self-Subsisting, Sovereign, All-Possessing, Holy, Everlasting, Self-Dependent, Transcendent, Inaccessible, Exalted, Supreme, All-Powerful, Manifest, Compelling, All-Glorious, Majestic, Most Great, Luminous, Self-Sufficient, All-Succoring, Most Great, Perfect, All-Conquering, Mighty, Noble, All-Knowing, Well-Pleased, Chosen, Honored, Most High, Gracious, Subduing. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. By Thy power Thou hast created all things and ordained them according to Thy decree. By Thy Will Thou hast formed all things and shaped them according to Thy wisdom. How exalted art Thou above Thy creation, how inaccessible above Thy servants, how powerful above Thy creatures, how compelling above all who dwell in the kingdom of Thy heaven and earth, and how succoring above all things! Glory be to Thee!

2445 Exalted and sanctified are all Thy names, and elevated are Thy examples in all that they contain and represent. Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. He createth what He willeth by His command. Verily, Thou art powerful over all things.

2446 The Third in the Third:

2447 In the Name of God, the All-Succoring, the All-Succoring!

2448 Praise be to God Who hath exalted Himself in His exaltation above all contingent beings, Who hath made Himself inaccessible in His inaccessibility above all existing things, Who hath raised Himself in His elevation above all created things, Who hath empowered Himself in His power above all atoms, Who hath made Himself sovereign in His sovereignty above all who are in the kingdoms of earth and heaven, Who hath made Himself victorious in His victory above all atoms, Who hath made Himself compelling in His compelling might above all who are in the kingdoms of earth and heaven, Who hath made Himself mighty in His might above all contingent beings, Who hath made Himself majestic in His majesty above all who are in the kingdoms of earth and heaven, and Who hath made Himself glorious in His glory above all existing things. Thus do all His

2444 لم تزل كنت الهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيمناً قدوساً دائماً ابداً معتمداً متعالياً ممتنعاً مرتفعاً مستظلاً مملوكاً معتدراً مظتيراً مقتتيراً مبتهياً مجتلاً معظماً متنوراً مغتنياً مغتنباً مكتبراً مكتملاً مغتلباً معترزاً مكتوماً معتلاً مرتضياً مجتنباً مشترفاً معتلياً مفتضلاً مقتتيراً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد خلقت بقدرتك كل شيء و قدرته تقديراً و صورت بمشيئتك كل شيء و صورته تصوراً فما ارفعك فوق خلقك و امنعك فوق عبادك و اقدرك فوق خلقك و اقهرك فوق من في ملكوت سماءك و ارضك بكل شيء و اغيثك فوق كل شيء

2445 سبحانه و تعاليت و تقدست اسمائك كلها و تعالت امثالك بما فيها و عليها لم تزل تحي و تميت ثم تميت و تحي و انك انت حي لا تموت و ملك لا تزول و عدل لا تجور سلطان لا تحول و فرد لا يفوت عن قبضتك من شيء لا في السموات ولا في الأرض و لا ما بينهما يخلق ما يشاء بامرک انک كنت على كل شيء قديراً

2446 الثالث في الثالث

2447 بسم الله الأغيث الأغيث

2448 الحمد لله الذي قد استعلى بعلوه فوق كل الممكّات و استمتع بامتناعه فوق كل الموجودات و استرفع بارتفاعه فوق كل الكائنات و استقدر باقتداره فوق كل الذرات و استسلط باستسلطه فوق من في ملكوت الأرض و السموات و استغلب باغترابه فوق كل الذرات و استقهر باقتهاره فوق كل من في ملكوت الأرض و السموات و استجبر بجبرته فوق كل الممكّات و استجلل باجتلاله فوق من في ملكوت الأرض و السموات و استبهى ببهائه فوق كل الموجودات فاستشده و كل خلقه على انه لا اله الا هو الواحد الغياث

creatures testify that there is none other God but Him, the Single One, the All-Succoring.

2449 He hath chosen His inaccessible essence, His glorious abstraction, His lofty camphor-like nature, His manifest simplicity, and His magnificent appearance. Then He revealed Himself to it through it, and through it He became inaccessible from it, and that which is in its identity is the likeness of itself. Thus there appeared from it what was within it and upon it of holy signs, mighty manifestations, wondrous revelations, signs of His unity and tokens of His succoring nature, filling thereby the heavens and the earth and all that lieth between them, testifying that there is none other God but Him and that the One of the Seven Letters is His servant and His Word. He hath chosen for Himself primary, essential names, then immersed them in the limitless, eternal ocean, whereupon existence was filled from the kingdom of the unseen and then the empire of the visible, testifying that there is none other God but Him, the All-Possessing, the Self-Subsisting.

2449 قد اصطفى جوهره منيعة ومجديه بهيه وكافورية رفيه وساذجية جليه وطرزيه عظيمه ثم تجلى لها بها وبها امتنع عنها والى فى هويتها مثال نفسها فاذا قد ظهرت عنها ما فيها وعليها من ايات قدسيه وظهورات عزّ وتجليات بدعه ودلالات وحدانيته وايات غيائته فلات بها السموات والأرض وما بينهما على انه لا اله الا هو وان ذات حروف السبع عبده و كلمته قد اصطفى له اسماء اوليه جوهره ثم ادخلها فى بحر الانهاية الأزليه فاذا ملئت الوجود من ملكوت الغيب ثم جبروت الشهود على انه لا اله الا هو المهيمن القيوم

2450 The Fourth in the Fourth:

2450 الرابع فى الرابع

2451 In the Name of God, the All-Succoring, the All-Succoring!

2451 بسم الله الأغيث الأغيث

2452 Praise be to God, there is none other God but Him, the All-Succoring, the All-Succoring. And verily the Glory from God be upon the First Unity and upon whomsoever resembleth that Unity wherein naught is seen save the First Unity. And furthermore I testify that there is no Succourer save God, exalted be His glory, and no Helper, exalted be His majesty. And if thou art overtaken by a need or purpose, then recite two thousand and forty-one times "O God, the Helper!" For verily God will answer thee and will cause the angels of might and mercy to descend upon thee, that they may reveal unto thee what thou desirest of thy need and purpose, if thy desire be a purpose purely for God, exalted be His glory, and detached unto Him, exalted be His majesty.

2452 الحمد لله الذى لا اله الا هو الأغيث الأغيث و انما البهاء من الله على الواحد الأول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الأول وبعد فاشهد ان لا مغيث الا الله جلّ جلاله ولا مستغاث عزّ اعزّاه فان نزل بك من مطلب ومقصد فلتقولن الفين ثم احدى واربعين مره يا الله المستغاث فان الله ليحيينك ولينزلن عليك ملائكة العزة والرحمة بان يظهرن لك ما اردت من مطلبك ومقصدك ان كنت مرادك مطلباً خالصاً لله جلّ جلاله ومنقطعاً اليه عزّ اعزّاه

2453 For verily He, glorified be His praise, nothing escapeth His knowledge, whether in the heavens or on the earth or whatsoever is between them, nor is He frustrated by anything whether in the kingdom of Command or Creation or whatsoever is beneath them. When thou callest upon Him with pure devotion, He will answer thee more swiftly than the twinkling of an eye. Verily He is the All-Knowing, the Almighty, the All-Powerful, the All-Succoring, the All-Aiding, the All-Helping, the All-Bountiful, the All-Bestowing, the All-Gracious, the All-Conquering, the All-Subduing, the All-Victorious, the All-Protecting, the All-Restraining, the All-Defending, the

2453 اذ انه عزّ سبحانه لن يعزّب من علمه من شيء لا فى السموات ولا فى الأرض ولا ما بينهما ولا يعجزه من شيء لا فى ملكوت الأمر ولا الخلق ولا ما دونهما اذا تدعوه خالصاً له ليحيينك اقرب من لمح البصر انه كان علاماً مقتدرًا قديرًا و غياثاً مغثيًا غيثاً وفضلاً منفصلاً فضيلاً و غلاباً مغتلباً غلباً و سلاطاً مستلطاً سليطاً و مناعاً ممتنعاً منيعاً و قهاراً مقتراً قهيراً و قدّاراً مقتدرًا قديرًا

All-Compelling, the All-Subjugating, the All-Potent, the All-Determining, the All-Powerful, the All-Mighty.

2454 [Vahid 19, Bab 7, a'thar]

2454 [واحد ١٩ باب ٧ أءثر]

2455 And it hath four degrees. The first in the first:

2455 وله اربع مراتب الأول في الأول

2456 In the Name of God, the Most Effectual, the Most Effectual.

2456 بسم الله الأءثر الأءثر

2457 There is no God but He, the Most Effectual, the Most Effectual. Say: God is more effectual than all who possess effect. None can resist the sovereign power of His influence, whether in the heavens or on earth or whatsoever is between them. He createth what He willeth through His command. Verily He hath ever been the Most Effectual, the Most Effective, the Most Influential. Glorified be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on earth and whatsoever is between them. Say: All are prostrate before Him. And praise be to God before Whom bow down in devotion whosoever is in the heavens and earth and whatsoever is between them. Say: All are devoutly obedient unto Him. God testifieth that there is no God but He. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Essence, then the Strength and the Ruby, then the Sovereignty and the Human Realm.

2457 لا اله الا هو الأءثر الأءثر قل الله اءثر فوق كلّ ذى اءثار لن يقدر ان يمتنع عن ملك سلطان ائماره من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بامرہ انه كان اثارا اثرا اثرا سبحان الذي يسجد له من في السموات و من في الأرض و ما بينهما قل كل له ساجدون و الحمد لله الذي يسبح له من في السموات و الأرض و ما بينهما قل كل له قانتون شهد الله انه لا اله الا هو له الملك و الملكوت

2458 He giveth life and causeth death, then causeth death and giveth life. And verily He is the Ever-Living Who dieth not, and the King Who perisheth not, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing whether in the heavens or on earth or whatsoever is between them. He createth what He willeth by His command. Verily He hath ever been powerful over all things. And blessed be He unto Whom belongeth the kingdom of the heavens and earth and whatsoever is between them. There is no God but He, the Mighty, the Beloved. And exalted be He unto Whom belongeth whatsoever is in the heavens and earth and whatsoever is between them. There is no God but He, the Guardian, the Self-Subsisting.

2458 ثم العزّ و الجبروت ثم القدرة و اللاهوت ثم القوّة و الباقوت ثم السلطنة و الناسوت يحيى و يميت ثم يميت و يحيى و انه هو حي لا يموت و ملك لا يزول و عدل لا يجرور و سلطان لا يحول و فرد لا يفوت عن قبضته من شيء لا في السموات و لا في الأرض و لا ما بينهما يخلق ما يشاء بامرہ انه كان على كل شيء قديراً و تبارك الذي له ملك السموات و الأرض و ما بينهما لا اله الا هو العزيز المحبوب و تعالى الذي له ما في السموات و الأرض و ما بينهما لا اله الا هو المهيمن القيوم

2459 Say: Verily God manifesteth the influence of what He hath created by His command, and there is no good but that it is attributed to the Guardian, the Self-Subsisting, and whatsoever is beneath that is created by God but not attributed unto Him. Through God ye shall be preserved from that which ye love. Say: God is the Creator of all things, and unto God do all return. Say: God is the Provider of all things, and verily unto Him do all turn. Say: God giveth life and causeth death, and all stand firm by His command. Say: God is my Lord and your Lord, therefore worship Him, for this is the straight and

2459 قل ان الله يظهرن تائير ما قد خلق بامرہ و ما من خير الا و انه ينسب الى المهيمن القيوم و ما دون ذلك يخلق بالله و لا ينسب اليه انتم بالله عما تحبون لتحفظون قل الله خالق كل شيء و الى الله كل يرجعون قل الله رازق كل شيء و ان اليه كل يقبلون قل الله يحيى و يميت و كل بامرہ قائمون قل الله ربى و ربكم فاعبدوه فان هذا صراط حقّ منيع قل هو الظاهر فوق خلقه و هو

impregnable path. Say: He is manifest above His creation, and He is the All-Protecting, the Self-Subsisting. There is nothing that can be mentioned by the name of anything else, and everything hath its effect - all grieve for all, all rejoice for all, and all benefit from the effect of all. But God hath created all things that their effects might be manifested in the path of His good-pleasure. Observe ye not in yourselves the effects of anything outside the path of His good-pleasure. Desire ye not to see them, but rather manifest the effects of all things according to what God hath created therein, that ye may be rewarded for what ye earn. Say: Verily God sendeth down in every aspect of His name nineteen verses, that ye may reflect upon the numbers of all things.

المهيمن القيوم ما من شيء يذكر به اسم شيء وله
اثر كل عن كل يحزنون وكل عن كل يفرحون
وكل عن كل ينتفعون ولكن الله قد خلق
كل شيء بان يظهرن اثره في سبيل رضائه انتم
فلتراقبن انفسكم اثار كل شيء عن دون سبيل
رضائه لا تحبون ان تريدون ولتظهرن اثار كل
شيء بما قد خلق الله فيه لعلكم انتم بما تكسبون
لتجزون قل ان الله لينزل في كل شان من شئون
اسمه تسعة عشرة اية لعلكم انتم في اعداد كل شيء
تفكرون

2460 Glory be unto Thee, O God! Thou art the Effect. Verily, the heavens and the earth and whatsoever lieth between them are created to produce effects in all things. Thou withholdest effects from whatsoever Thou wilt, and Thou raisest up whom Thou wilt, and Thou sendest down what Thou wilt, and Thou exaltest whom Thou wilt, and Thou hidest from Thy glory whom Thou wilt. Within Thy grasp lies the kingdom of all things. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things. Glory be unto Thee, O God! Thou art the Effects of the heavens and the earth and whatsoever lieth between them. Thou givest to whom Thou wilt the effects of the most exalted ones in the Book, and Thou givest less than the effects of the most exalted ones in the Book, and Thou createst what Thou wilt by Thy command. Verily, Thou art All-Knowing, All-Wise.

2460 سبحانك اللهم انك انت اثر ان السموات و
الأرض وما بينهما لتخلقن الاثر في كل شيء
ولتمنعن الاثر عما شئت من شيء ولترفعن
ما تشاء ولتنزلن ما تشاء ولتعزّن من تشاء و
لتحتجبن عن عزك من تشاء في قبضتك ملكوت
كل شيء تخلق ما تشاء بامرک انك كنت على
كل شيء قديراً سبحانك اللهم انك انت اثار
السموات والأرض وما بينهما لتؤتين من تشاء
اثار العلين في الكتاب ولتؤتين دون اثار العلين
في الكتاب ولتخلقن ما تشاء بامرک انك كنت
علا ما حكيماً

2461 Say: God is the Supreme Trace above every one possessed of traces. None, whether in the heavens or on the earth or in whatsoever lieth between them, can withhold himself from the King, the Sovereign, in the might of His dominion. He hath ever been the Trace, the Traced, the Most Traced; and unto God belong the traces of the heavens and of the earth and of whatsoever is between them. God is the Trace, the Most Traced; and unto God pertaineth the subtlest trace. The heavens and the earth and all that is between them—God is the Trace, the Most Traced; and His is the kingship and the sovereignty over the traces of the heavens and the earth and whatsoever is between them. God is the Trace, the Traced, the All-Tracing; and unto God belongeth the preferring of the heavens and the earth and all that is between them—God, the Traced, the All-Tracing. Say again: God is the Supreme Trace above every one possessed of traces; none can resist the most subtle trace of His dominion, whether in the heavens or on the earth or in what lieth between them. Verily this is from Our presence; and verily God is the Trace, the Trace. Say: it is

2461 قل الله اءثرفوق كل ذي اثار لن يقدر ان يمتنع
عن ملك سلطان اثاره من احد لا في السموات
ولا في الأرض ولا ما بينهما انه كان اثارا اثرا
اثيرا والله اثار السموات والأرض وما بينهما
والله اثار اثار اثير والله اثار اثار ان السموات و
الأرض وما بينهما والله اثار اثار اثير والله ملك
سلطان اثار السموات والأرض وما بينهما والله
اثران مؤثر مثار والله اثار السموات والأرض
وما بينهما والله مؤثر مثار قل الله اءثرفوق كل
ذي اثار لن يقدر ان يمتنع عن اثار اثار اثاره
من احد لا في السموات ولا في الأرض ولا
ما بينهما انه كان اثارا مؤثرا اثيرا قل انه من لدنا
وانه بالله الاثر الاثر قل انه في الكتاب وانه لا
اله الا هو الاثر الاثر قل انه في الكتاب وانه لا
اله الا هو المؤثر المؤثر قل انه في الكتاب وانه لا

recorded in the Book, and He is none other God but Him—the Trace, the Trace. Say: it is recorded in the Book, and He is none other God but Him—the All-Tracing, the All-Tracing. Say: it is recorded in the Book, and He is none other God but Him—the Peerless, the All-Tracing; and unto God belongeth the wondrous traces of the heavens and of the earth and of whatsoever lieth between them; and God is the Trace, the Most Traced.

اله الا هو المتفرد المؤثر والله بديع اثار السموات
والارض وما بينهما والله اثاران اثرائير

2462 Unto God belong the traces of all that He hath created and shall create of every thing; and God is the Trace, the All-Tracing, the Most Subtle. Glory be unto Thee, O God! Verily Thou art the Trace of the heavens and of the earth and of whatsoever is between them. Thou bestowest traces on whom Thou willest, in Thy good pleasure, and withholdest traces from whom Thou willest, in Thy fire; verily Thou hast been over all things a Watcher. Glory be unto Thee, O my God! Verily Thou art the Trace: the twofold traces do Thou create as Thou pleasest, and ordain as Thou willest; nor hast Thou allotted unto any, neither aforetime nor hereafter, aught save what Thou lovest from the traces of Thy good pleasure. Whoso is veiled, Thy proof hath been made complete against him; and verily Thou art the Supreme Trace above all worlds. Say: all that leaveth a trace is created by the command of God; and God created no thing, nor ordained within it any trace, save that ye might turn your gaze toward the exaltation of the First Point, ere He Whom God shall make manifest appeareth; then do ye turn away the traces of all things, in the very teeth of the inviolability of the Word of God.

2462 والله اثار ما خلق ويخلق من كل شيء والله
اثار مؤثر اثير سبحانك الله انك انت اثار السموات
والارض وما بينهما لتوتين الاثر من تشاء في
رضوانك ولتمنع الاثر عن تشاء في نارك انك
كنت على كل شيء رقيباً سبحانك اللهم انك
انت اثار الأثارين لتخلق الاثر كيف تشاء و
لتقدرن كيف تشاء وما قدرت لاحد من قبل
ولا من بعد الا ما تحب من اثار رضوانك ومن
يحتجب قد تمت حجتك عليه وانك انت اثار فوق
كل العالمين قل كل ما اثار بامر الله يخلق والله ما
خلق من شيء ولا قدر فيه من اثار الا ولتصرفن
في ارتفاع نقطه الاولى قبل من يظهره الله ثم اثار
كل شيء في امتناع كله الله تصرفون

2463 Say: every tongue shall proclaim, "We have no trace save through God; and God hath withheld us from the showing forth of our traces, except in the path of His good pleasure; and He hath forbidden us traces outside the path of His good pleasure." Thus hath He created us and bound us by the covenant. O ye that are endued with spirits! Every good is in the path that ye attain; and outside it nothing hath any trace. Ye are withheld from the straight path, even as We were made to be, according to that whereunto We were created.

2463 قل كل لينطقن ان لا اثار لنا الا بالله وان الله قد
امننا ان تظهر اثارنا الا في سبيل رضائه و حرم
علينا اثار في دون سبيل رضائه كذلك قد خلقنا
واخذنا من العهد انتم يا اولي الارواح كل خير
في سبيل تدركون ودون ذلك لم يكن له من اثار
انتم عن صراط تمنعون فاننا كما على ما خلقنا لما
نعين

2464 If, by what ye have been created, ye seek to acquire for yourselves, know that God is the Overpowering above all things, and the Manifest above every trace of every thing; verily He hath been potent over all things. There is no One Who truly causeth effects but God—will ye then not believe in God and in His signs? There is none that can relieve but God—will ye then not call upon Him? Say: God will assuredly deliver you from every sorrow, and will send down upon you from His presence that whereby your hearts may be well-pleased; and

2464 ان انتم بما قد خلقتم تريدون ان تكسبون والله
قاهر فوق كل شيء وظاهر فوق اثار كل شيء
وانه كان على كل شيء قديراً ولا من مؤثر الا
الله افانتم بالله و اياته لا تؤمنون ولا مفرج الا
الله افانتم اياه لا تدعون قل ان الله ليخلصنكم من
كل حزن و لينزلن عليكم من عنده ما يرضى به
قلوبكم والله على ذلك لقوى قدير قل حسبنا الله

God is indeed strong, powerful to do this. Say: sufficient for us is God, Who hath created us, sustained us, caused us to die, and given us life; this is our Lord—upon Him do we rely; and upon God must the faithful among His servants rely. Say: God created no thing, nor measured for it any utterance, save for the exaltation of His remembrance and the inviolability of His Word; thus do ye apprehend and judge from the beginning that hath no beginning unto the end that hath no end. Say: praise be unto God, Who hath created all things by their relation unto Him, that they may be raised above whatsoever is beneath them; and in His own sight this is the glory of all things, written in the Book. If ye would set yourselves for Him Whom God shall make manifest, then cause the traces of good to appear in His path, and make no mention save of the Truth; otherwise, how can ye hope to acquire?

الَّذِي قَدْ خَلَقْنَا وَرَزَقْنَا وَآمَنَّا بِهِ أَحْيَانًا ذَلِكَ رَبَّنَا عَلَيْهِ تَوَكَّلْنَا وَإِنَّا عَلَى اللَّهِ فَتَوَكَّلُنَّ عِبَادَهُ الْمُؤْمِنُونَ قُلْ إِنَّ اللَّهَ مَا خَلَقَ مِنْ شَيْءٍ وَلَا قَدْرَ لَهُ مِنْ أَقْوَالًا لَارْتِفَاعَ ذِكْرٍ وَامْتِنَاعَ كَلِمَتِهِ كَذَلِكَ أَنْتُمْ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ تَدْرِكُونَ وَتَحْكُمُونَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي قَدْ خَلَقَ كُلَّ شَيْءٍ بِنِسْبَتِهِ إِلَيْهِ لَيْسْتَ رَفَعْنَ فَوْقَ مَا دُونَهُ وَعِنْدَ نَفْسِهِ ذَلِكَ عِزٌّ كُلِّ شَيْءٍ فِي كِتَابٍ إِنْ أَنْتُمْ بِمَنْ يَظْهَرُهُ اللَّهُ تَجْعَلُونَ أَنْفُسَكُمْ ثُمَّ أَثَارَ الْخَيْرِ فِي سَبِيلٍ تَظْهَرُونَ وَدُونَ الْحَقِّ لَا تَذْكُرُونَ وَكَيْفَ تَرِيدُونَ إِنْ تَكْسِبُونَ

2465 The Second in the Second.

الثاني في الثاني 2465

2466 In the Name of God, the Most Effectual, the Most Effectual.

بسم الله الأثر الأثر 2466

2467 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and the divinity, Thine the force and the sovereignty, Thine the grandeur and the majesty, Thine the countenance and the beauty, Thine the face and the perfection, Thine the likeness and the similitudes, Thine the stations and the glory, Thine the power and the action, Thine the mercy and the grace, Thine the authority and the justice, Thine the greatness and the independence, Thine the pride and the splendor, Thine the might and the exaltation, Thine the power and the ascendancy, Thine the joy and the gladness, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. Thou hast ever been the Being before all things, the Essence after all things, the Creator of all things, and the Reality after all things. Sanctified are all Thy names and exalted are Thy examples in all that they contain and express. Thou hast ever been one God, single, eternal, self-subsisting, living, everlasting, sovereign, supreme, holy, enduring, eternal, self-dependent, transcendent, inaccessible, exalted, all-powerful. Thou hast taken neither consort nor offspring, nor hath there been any partner in what Thou hast created, nor any helper in what Thou hast fashioned. Through Thy power Thou hast created all things and ordained them with precision, and through Thy will Thou hast formed all things and fashioned them with perfection. Thou hast ever been dominant over all contingent beings, manifest above all existing things, inaccessible above all created things, transcendent above all atoms, sovereign over all that is in the

2467 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلُّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزُّ الْجَبَرُوتُ وَلَكَ الْقُدْرَةُ وَالْإِلَهِيَّةُ وَلَكَ الْقُوَّةُ وَالْيَقُوَّةُ وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوَجْهَةُ وَالْكَأَمَلُ وَلَكَ الْمَثَلُ وَوَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْأَجْلَالُ وَلَكَ الْقُوَّةُ وَالْفِعَالُ وَلَكَ الرَّحْمَةُ وَالْفَضَالُ وَلَكَ السُّطُورَةُ وَالْعَدَالُ وَلَكَ الْعِظَمَةُ وَالْأَسْتِقْلَالُ وَلَكَ الْكِبَرِيَاءُ وَالْأَسْتِجْلَالُ وَلَكَ الْعِزَّةُ وَالْأَرْتِفَاعُ وَلَكَ الْقُوَّةُ وَالْأَرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْأَبْهَاجُ وَلَكَ مَا أَحَبَبْتَهُ أَوْ تَحَبَّبْتَهُ مِنْ مَلَكُوتٍ أَمْرٍ وَخَلْقٍ لَمْ تَزَلْ كُنْتَ كَائِمًا قَبْلَ كُلِّ شَيْءٍ وَبَكَانًا بَعْدَ كُلِّ شَيْءٍ وَمَكُونًا لِكُلِّ شَيْءٍ وَكَيْنُونًا بَعْدَ كُلِّ شَيْءٍ تَقْدَسْتَ أَسْمَائُكَ كُلُّهَا وَتَعَالَيْتْ أَمْثَالُكَ بِمَا فِيهَا وَعَلَيْهَا لَمْ تَزَلْ كُنْتَ الْهَاءُ وَاحِدًا أَحَدًا صَمَدًا فَرْدًا حَيًّا قَيُّومًا سُلْطَانًا مُهِمَّنًا قُدُّوسًا دَائِمًا أَبَدًا مُعْتَمِدًا مُتَعَالِيًا مُمْتَنَعًا مُرْتَفَا مُسْتَطَا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَا وَلِيًّا لَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيًّا فِيمَا صَنَعْتَ قَدْ خَلَقْتَ بِقُدْرَتِكَ كُلِّ شَيْءٍ وَقُدْرَتُهُ تَقْدِيرًا وَصُورَتُهُ بِمَشِيئَتِكَ كُلِّ شَيْءٍ وَصُورَتُهُ تَصَوِيرًا لَمْ تَزَلْ كُنْتَ قَاهِرًا فَوْقَ كُلِّ الْمَمَكَّاتِ وَظَاهِرًا فَوْقَ كُلِّ الْمَوْجُودَاتِ وَمُمْتَنَعًا فَوْقَ كُلِّ الْكَائِنَاتِ وَمُتَعَالِيًا فَوْقَ كُلِّ الذَّرَاتِ وَمُسْتَطَا فَوْقَ كُلِّ مَا فِي مَلَكُوتِ الْأَرْضِ وَالسَّمَوَاتِ وَ

kingdoms of earth and heaven, and mighty above all that Thou hast created and wilt create through signs and evidences.

مقتدرا فوق كلّ ما خلقت و تخلق بالآيات و
البيّنات

2468 Thou dost ever give life and cause death, then cause death and give life, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

2468 لم تزل تحيى و تميت ثم تميت و تحيى و أنّك انت
حيّ لا تموت و ملك لا تزول و عدل لا تجور
و سلطان لا تحول و فرد لا يفوت عن قبضتك
من شئ لا فى السّموات و لا فى الأرض و لا
ما بينهما تخلق ما تشاء بامرّك أنّك كنت على كلّ
شئ قديراً

2469 The third in the third:

2469 الثالث فى الثالث

2470 In the Name of God, the Most Effectual, the Most Effectual.

2470 بسم الله الأثر الأثر

2471 Praise be to God Who hath risen in His exaltation above all contingent beings, and ascended in His elevation above all existing things, and become inaccessible in His inaccessibility above all atoms, and manifested His power above all created things, and revealed His appearance above all that is in the kingdoms of earth and heaven, and demonstrated His dominion above all existing things, and established His sovereignty above whosoever is in the kingdoms of earth and heaven, so that all His creation testifieth that there is no God but Him, the One, the Most Luminous, and He hath chosen an exalted Essence and a radiant, transcendent reality then became manifest unto it through itself, and through itself withdrew from it, and cast into its identity the likeness of itself. Thus there appeared from it what was within and upon it, wherewith were filled the heavens and earth and whatsoever lieth between them, testifying that there is no God but Him, and that the Essence of the Seven Letters is His servant and His Word. He chose for Himself primary, essential names, then immersed them in the sea of primary infinity, whereupon existence was filled from the kingdom of the unseen and the dominion of the visible, bearing witness that there is no God but Him, the Protector, the Self-Subsisting.

2471 الحمد لله الذى قد استعلى بعلوه فوق كلّ الممكّات
و استرفع بار تفاعه فوق كلّ الموجودات و استمتع
بامتناعه فوق كلّ الذرات و استقدر باقتداره فوق
كلّ الكائنات و استظهر باظهاره فوق كلّ ما فى
ملكوت الأرض و السّموات و استقهر باقتهاره
فوق كلّ الموجودات و استسلط باستسلطه فوق
من فى ملكوت الأرض و السّموات فاستشهده
و كلّ خلقه على أنّه لا اله الا هو الواحد الأثر و
قد اصطفى جوهره منبوعة و مجردية بهيه و ساذجية
رفيعة و كافورية جلية و كينونية متمنعة عليه ثمّ
تجلّى لها بها و بها امتنع عنها و القى فى هويتها مثال
نفسها فاذا قد ظهرت عنها ما فيها و عليها فثلّت بها
السّموات و الأرض و ما بينهما على أنّه لا اله الا
هو و أنّ ذات حروف السبع عبده و كلمته قد
اصطفى له أسماء اوليه جوهرية ثمّ ادخلها فى بحر
اللانهاية الاولى فاذا ملئت الوجود من ملكوت
الغيب ثمّ جبروت الشهود على أنّه لا اله الا هو
المهيمن القيوم

2472 The Fourth in the Fourth.

2472 الرّابع فى الرّابع

2473 In the Name of God, the Most Effectual, the Most Effectual.

2473 بسم الله الأثر الأثر

2474 Praise be to God, besides Whom there is no other God, the Most Effecutal, the Most Effecutal. And verily the glory from God be upon the First One and upon whomsoever resembleth that One wherein naught is seen save the First One.

2474 الحمد لله الذى لا اله الا هو الأثر الأثر و أمّا البهّاء
من الله على الواحد الأوّل و من يشابه ذلك الواحد
حيث لا يرى فيه الا الواحد الاّ ول

2475 I testify that there is no influence in existence save God, exalted be His glory, and no administrator save Him, mighty be His might. Be not veiled from the trace of anything, for verily it was created by God's command. God hath created naught but

2475 و بعد فاشهد أنّ لا مؤثر فى الوجود الاّ الله جلّ
جلاله و لا مدبر الاّ اياه عزّ اعزّاه فلا تحتجب
عن اثر شئ فانّ ذلك قد خلق بامرّ الله و مات

that it hath a trace. Look not upon anything and its trace with the eye of insignificance, for everything and its trace in its station is greater than all that is great, if thou regardest it with an elevated and discerning eye.

2476 Behold the pen and its glory - what thing it is! Then look at its trace, for thousands upon thousands appear through its trace when thou writest. Thus must thou look upon all things. Be not veiled from its trace, for the trace of everything in its place is as the trace of the greater world. All subsist through God and all return unto God.

2477 The trace of a thing appeareth not save through God's good-pleasure. For if thou expendest that thing other than in God's good-pleasure, it and its trace will surely curse thee, for God created it and its trace to be expended in the path of His good-pleasure toward His loved ones. Be not veiled from that thing, for the Truth and aught else is established thereby. And when He Whom God shall make manifest appeareth, be thou among those influenced by lofty, transcendent traces that appear in God's path, for this verily is the great bounty.

SWB#11 (p.129-149x), SWB#15 (p.155-155x), SWB#29 (p.172-172x), SWB#32 (p.176(a)x), SWB#33 (p.176(b)x), SWB#34 (p.177(a)x), SWB#48 (p.191-191x), BPRY.081x, BPRY.234x, GOH.passim (see index), HURQ.BB58x, KSHK.BWB

خلق الله من شيء ألا وإن له اثر ولا تنظر الى شيء و اثره بعين الصغر فإن كل شيء و اثره في رتبته اكبر من كل كبير ان تنظرن اليه بعين المرتفع المتبصر

2476 فانظر في القلم بهائه اى شيء ثم انظر الى اثره فان الوف الأف باثره يظهر حين ما تكتب كذلك فلتنظرن في كل شيء فلا تحتجن عن اثره فان كل شيء في مكانه اثره كثر عالم الأكبر و كل بالله قائمون و كل الى الله راجعون

2477 ولا تظهر اثر شيء إلا في رضا الله فانك ان صرفت في دون رضا الله ذلك الشيء ليدعون عليك ثم اثره لان الله قد خلقه و اثره لتصرف في سبيل رضا اوليائه فلا تحتجب عن ذلك الشيء فان الحق ودونه بذلك يثبت و كن عند ظهور من يظهره الله من المتأثرين باثرات ممتعه رفيعة تظهر في سبيل الله فانه هو الفضل العظيم

INBA60:156-166x, INBA64:025.10-030.01x, INBA82:060-066x, INBA_6002C, INBA29, INBA36:171x, PR02.069v01-069v20x, PR03.150v08-151v11x, PR24.069r-072vx, PR30.001-344, CMB_F16x, CMB_F18x, CMB_F23.171v04-174r04 (58)x, CMB_F17x, CMB_F19x, BLIB_Or5278, BLIB_Or5481, BLIB_Or5869, BLIB_Or6255, BN_5806, BN_5807, BN_6141, BN_6142, BLIB_Or5487-5490, MKI4491, MKI4492, MKI4493, IOL (12:1-18)x, IOM.091-092x, HBH_asma, BYC_asma, MANU.039-045x, TZH2.006x, SWBP#11 (p.092-106x), SWBP#15 (p.109-110x), SWBP#28 (p.121-122x), SWBP#31 (p.124-125x), SWBP#32 (p.125-125(a)x), SWBP#33 (p.125-125(b)x), SWBP#47 (p.136-136x), OOL.A008

Study guide to this volume

The Kitab-i-Asma' (Book of Names), revealed by the Bab during the Chihriq imprisonment of 1848–1849, is the longest and most architectonically ambitious of His writings. Conceived as nineteen *vahids* of nineteen *babs* (gates)—the *vahids* corresponding to the months of the Badi' Calendar—it advances toward an encompassing devotional cosmology of 361 chambers, each named for a divine attribute and each unfolding in four “stations” or registers: divine verses; prayers; discourses; and directive reflections. The selections in this volume preserve passages from Vahids 8–11 and parts of 15, 16, 18, and 19, all under the identifier BB00003. Read in sequence, they constitute a sustained spiritual discipline: a litany whose accumulating predicates train the worshipper's attention, sanctify the medium of language itself, and orient the entire community of the Bayan toward the coming of Him Whom God shall make manifest. This study guide gathers the leading themes of the volume into seven thematic groupings.

The Architectonic of the Book: Four Stations, Nineteen Gates, and the Discipline of the Litany

Key Passages

And it hath four stations. The first in the first: In the Name of God, the Most Guiding, the Most Guiding. There is no God but He, the Most Guiding, the Most Guiding! Say: God is the Most Guiding, above all who possess guidance. — BB00003

These are the keys of knowledge concerning the number of all things. Thus have We given you nineteen prayers, each of which multiplieth according to the number of the One and then according to all things. This is of God's grace and mercy upon you, that ye may be thankful. — BB00003

Recite thou these verses, for verily in them lieth that which will tranquilize thy heart from thy Lord. There is no God but Him, the Most High, the Most Great.— BB00003

Context for Study

The Bab does not separate metaphysics from worship, exegesis from supplication, or doctrine from transformation. Each gate of the Kitab-i-Asma' enacts a fourfold rhythm so that the same divine name is encountered first as proclamation, then as prayer, then as theological exposition, and finally

as ethical directive. The book is, in this sense, a great machine of remembrance — closer in spirit to a Sufi *wird* or an Orthodox akathist than to a treatise in scholastic theology. Its 19 x 19 lattice borrows the abjad number that the Bab elsewhere identifies with the Primal Unity and the Letters of the Living, weaving cosmic totality and human community into a single numerical signature. The accumulating predicates also recall the ninety-nine *asma'* *Allah al-husna* of the Qur'anic tradition and the rosaries of Ibn 'Arabi's *Futuhat*, yet the Bab multiplies them past any fixed catalogue, as though to enact the saying of Bahaullah that “every leaf of every tree” confesses the divine names. Students should attend to the way the form trains attention. The repetition is meant to wear down idolatry by exhausting the soul's small economies of self-reference, leaving the worshipper poised at the threshold of a revelation greater than the book itself.

Questions for Reflection

1. In what ways does the fourfold pattern — verse, prayer, commentary, directive — educate different faculties of the soul, and how might a reader honor each register in practice?
2. What is the spiritual significance of organizing a revelation around the number nineteen and a grid of 361 gates? How does this change one's approach to the cycle of 19-day Feasts in Baha'i community practice?
3. Compare the litany of the Kitab-i-Asma' with Islamic dhikr, the Christian Jesus Prayer, the Hebrew *Hallel*, or Hindu *japa*. What does each practice assume about the relation of language to transformation?
4. When does sacred repetition become a school of attention, and when does it slide into mechanical recitation? What does the text itself suggest as the safeguard?

Unto God Belongs: The Names as the Grammar of Creation

Key Passages

Unto God belong the names of all He hath created and will create, and all are called by His names. Unto God belongeth the glory of all He hath created and will create, and all derive their glory from His glory. Unto God belongeth the majesty of all He hath created and will create, and all derive their majesty from His majesty. — BB00003

Consider then your beginning and your end, and observe how many servants are like unto you. This is your station with God, and that wherein you take pride is that which God hath ordained in you through His command. Were God to withdraw aught from a thing, then would ye witness. — BB00003

Say: All things within their limits manifest the signs of the One in His presence. Can ye not see? Even if ye were to look upon an ant, ye would find within it all these most excellent names in its creation. Therefore, belittle not any of God's creatures, but look unto Him Who created all things by His command. — BB00003

Context for Study

The Bab's most characteristic move is to drain pride out of every excellence by attributing the excellence to its Source while preserving — even intensifying — its dignity in the creature. Glory, knowledge, beauty, sovereignty, mercy: each is borrowed, on loan, derived. This is more than rhetorical humility; it is a metaphysical grammar in which every created reality is a participated reflection of a divine name. Classical Islamic kalam often debated whether the divine attributes are identical with God's essence or distinct from it; Sufi commentators such as Ibn 'Arabi turned that debate into an ontology of names in which each creature is the locus of a particular *ism*. The Bab inherits and intensifies that tradition, but his litany is also instinctively scriptural, echoing the Psalmist's "the earth is the Lord's, and the fulness thereof," Paul's "what hast thou that thou didst not receive," and the Qur'anic "We shall show them Our signs in the horizons and in their own selves." Christian Neoplatonists from Dionysius the Areopagite to Bonaventure articulated something similar through the doctrine that creatures participate in the Logos. Western philosophy provides distant cousins: the Aristotelian doctrine of analogy, the Spinozist modes, the Hegelian moments. Yet the Bab's emphasis is not theoretical. He turns the doctrine of names into a counsel of dignity: the ant, no less than the king, is a complete locus of the most excellent names, so to belittle any creature is to insult its Lord. The line "were God to withdraw aught from a thing, then would ye witness" is one of the most ontologically severe sentences in the Bab's writings — a reminder that creaturely existence is held in being by a continuing divine fiat.

Questions for Reflection

1. How does the Bab's claim that all glory is derived rather than owned reframe the modern language of self-esteem, achievement, and merit?
2. Compare the formula "Unto God belongs the X of all He hath created" with the Christian doctrine of creation *ex nihilo* and the Sufi teaching of *tajalli* (divine self-disclosure). Where do they converge, and where do they diverge?
3. What follows ethically from the principle that even an ant exhibits the most excellent names? Does this prescribe a particular politics of creatures, animals, or the natural world?
4. If "were God to withdraw aught from a thing, then would ye witness," how should one understand the contingency of human powers — memory, breath, attention, love?

The Mirror and the Sun: How the Hidden God Becomes Known

Key Passages

He hath chosen a Mirror for His manifestation and deposited within it His signs by His power, filling thereby His heaven and His earth with the truth that there is none other God but Him, and that this is the Source of all names and attributes, the Revealer of all who dwell in the kingdoms of earth and heaven. Through Him alone is God known, not through any other. — BB00003

Say: The nearness of God is not after the manner of your nearness, nor is His remoteness after the manner of your remoteness. None knoweth how He is save Himself. All stand

fast in that which is theirs. Their relation unto God is the same. Do ye not behold the mirrors and their relation unto the sun? And all are made manifest according to that which is manifested within them. — BB00003

Glorified art Thou! Thou hast kindled the lamp of Will, whereupon all lamps shine forth therefrom. Thou hast caused the Sun of Truth to appear, whereupon all mirrors are illumined by that Sun. — BB00003

And this is the first Temple that hath shone forth and radiated, and the first Pattern that hath been adorned and embellished, and the first Light that hath dawned and been uplifted... this is a Sun through which God hath manifested Himself unto us through our own selves. — BB00003

Context for Study

If the divine names belong to God alone, how can any creature know God at all? The Bab's answer is the doctrine of the Mirror, which Bahai students will later recognize as the doctrine of the Manifestation of God. God in His essence remains forever beyond comprehension, like the sun considered in itself; yet He chooses to reveal Himself through a perfect Mirror in which His signs are deposited and through which the heavens and the earth are filled with His remembrance. The Mirror does not capture the sun, yet it makes the sun's light intelligible and worshipable. This image draws on Shi'i Imamology — the Imam as the “speaking Qur'an” — on Shaykhi metaphysics of the “Fourth Pillar,” on Suhrawardi's illuminationist hierarchy of lights, on Ibn 'Arabi's *insan al-kamil*, and on the prophetological tradition of the *nur muhammadi*. It also echoes the Johannine logos (“no one has ever seen God; the only Son, who is in the bosom of the Father, has made him known”), the Pauline “image of the invisible God,” and the Cappadocian distinction between the divine essence and the divine energies. The Bab's distinctive contribution is to fold mirror and sun, knower and known, into the single fact of revelation itself: God “manifested Himself unto us through our own selves.” The Mirror is not a separate metaphysical figure standing between worshipper and Lord; it is the very mode in which the inaccessible becomes accessible. Read in this light, the volume's incessant repetitions are themselves polishing acts — a rubbing of the heart against the divine names until it begins, faintly, to reflect.

Questions for Reflection

1. How does the Mirror image preserve the absolute transcendence of God while making real knowledge of God possible? Where does this differ from the Christian doctrine of the Incarnation or the Vedantic doctrine of *avatara*?
2. The Bab writes that “nearness and remoteness are alike in His sight.” What spiritual experience does such a paradox name, and how is it different from the apophatic “cloud of unknowing” of Christian mysticism?
3. If the soul itself is a mirror, what spiritual practices does the Bab's language imply — polishing, turning, sustained attention, the avoidance of dust?
4. Consider the line “through Him alone is God known, not through any other.” How does the doctrine of the Mirror protect against both pantheism and bare deism?

The Coming One: Eschatology, Possession, and the Education of the Bayan

Key Passages

Say: All that hath been and shall be created is for Him Whom God shall make manifest, then ye shall possess it by God's leave. And whoso possesseth even a grain of mustard seed after His manifestation, verily the breath of their own souls hath not become lawful unto them, how much less that which their hands possess. — BB00003

That is the Day wherein all the works your hands have wrought shall come to naught if ye turn away from Him Whom God shall make manifest and follow not that which He commandeth you from God. Follow no one besides Him, lest ye follow other than God while ye perceive not. Love no one besides Him, lest ye love other than God while ye know not. — BB00003

I shall assuredly educate those who are in the Bayan for the Day of Him Whom God shall make manifest, that if ye comprehend that manifest and conquering Truth, and that sovereign, transcendent and omnipotent King, ye shall not demean the stations which God bestoweth upon you. — BB00003

Say: God shall grant the reward of all things unto those learned ones who believe in Him Whom God shall make manifest and in His words, and who attain unto certitude. And verily God shall visit the punishment of all things upon those learned ones who believe not in Him. — BB00003

Context for Study

The Kitab-i-Asma' is the most relentlessly forward-pointing book in religious history. Almost every passage that climbs toward a doctrinal summit pivots in its last clause to a coming Manifestation. The book teaches its own readers to be ready to relinquish even the book itself. This is severe pedagogy. The Bab tells His community that they own nothing after the new appearance — not their possessions, not their works, not even their souls — except by leave of Him Whom God shall make manifest. The Babis are to be educated in such a way that, when the new Sun rises, they will not demean the stations God has given them by clutching them. The principle is general: every sacred form, once absolutized, becomes a veil. Within Bahai theology this expectancy is fulfilled in the appearance of Bahau'llah, and Bahai readers will hear in these passages the prefigured shape of the Covenant. Beyond that fulfillment, the texts pose a universal religious question. In the New Testament the prophets and apostles warn that the inheritance of Israel will not avail those who fail to recognize the Messiah; the Qur'an indicts the People of the Book for honoring past prophets while rejecting Muhammad. The Bab universalizes the dynamic and presses it inward: religious identity is precisely the kind of possession that the next divine initiative will test. Buddhism's "if you meet the Buddha on the road, kill him" — by which is meant kill the mental construct that has replaced the living teacher — is a distant analogue. The Bab's eschatology is, in this sense, less about endings than about an unceasing readiness to be surprised by God.

Questions for Reflection

1. Why does the Bab make recognition of the coming Manifestation the standard by which all possessions, works, and learned credentials are weighed?
2. How can a religious community honor its scriptures and institutions without absolutizing them into idols that block the next divine initiative?
3. Compare the Bab's eschatology with the Jewish wait for the Messiah, the Christian *parousia*, the Shi'i awaiting of the Twelfth Imam, and the Buddhist anticipation of Maitreya. What is distinctive in the Bab's formulation?
4. What does it mean spiritually to possess something only "by God's leave"? Is this a counsel of poverty, of stewardship, of detachment, or of all three?

Guidance and Its Counterfeits: Following Without Idolatry

Key Passages

If thou seekest guidance through the guidance of Him Whom God shall make manifest, exalted be His mention, then verily He, exalted be His glory, is thy guide, and this thou canst not attain through any means until the Day of Resurrection. — BB00003

Otherwise, follow thou no one, for whoso followeth anyone hath as though worshipped him. Worship none but God alone, alone. The witnesses of the Bayan, when they call unto God but thou followest them to their own selves — they, insofar as they are themselves, God hath not commanded thee to follow them. — BB00003

For that which liveth in those guides is the Cause of Him Whom God shall make manifest, not their own selves. Then thy end shall be praiseworthy in that it leadeth to God's good-pleasure... cut thyself off from both and hold fast unto God, then unto His verses, then unto him who calleth thee to the path of truth made certain. — BB00003

Beware lest thou frighten or intimidate any believing man or woman, for God hath strictly forbidden this. — BB00003

Context for Study

The Chihriq years were the years in which the Babi community confronted, for the first time, the problem of leadership in the absence of its imprisoned founder. The Bab's response is at once severe and exact. He distinguishes between guides in whom the Cause is alive — transparent to revelation, free of self-seeking — and guides who borrow the language of religion to amplify their own selves. "Whoso followeth anyone hath as though worshipped him": the verb is decisive. To follow another's self is to commit a hidden *shirk*, association of partners with God. Yet the Bab is no atomistic individualist; he immediately enjoins the community to hold fast to God, then to His verses, then to the one who calls to the path of certain truth. The believer is to follow

without idolizing, to obey without surrendering conscience, to honor authority without making it absolute. The same logic links to a remarkable Babi version of pastoral ethics: spiritual authority that frightens or intimidates a believing man or woman is forbidden, because intimidation belongs to God alone. The passages can be set alongside Qur'anic warnings against *taqlid* (blind imitation of the religious establishment), the prophetic critique of false shepherds in Ezekiel 34 and John 10, the Reformation's protest against clerical mediation, and modern philosophical worries about charismatic authority from Kierkegaard's "offense" to Hannah Arendt's analysis of obedience. The Bab's distinctive note is the future-oriented criterion: a guide is to be tested by whether his teaching prepares the soul for the next Manifestation rather than capturing it for himself.

Questions for Reflection

1. By what signs may one distinguish a guide who points beyond himself to God from one who uses religious language to consolidate his own following?
2. How does the Bab reconcile reverence for legitimate spiritual authority with vigilance against self-seeking intermediaries? Can both be held together institutionally?
3. In what ways does this passage anticipate later Bahai teachings on the Covenant, interpretive authority, and the dangers of schism?
4. Apply the principle "follow no one besides God" to contemporary religious, political, and intellectual authorities. How does the text complicate either obedience or independence as a pure stance?

Names of Mercy, Names of Wrath: A Theology of the Whole of God

Key Passages

Say: God will indeed benefit you — will ye not then be thankful? Say: God will indeed harm you — will ye not then be God-fearing?... Say: None but Him Whom God shall make manifest can either harm or benefit you. Therefore hold fast to the Most Great Handle which cannot be broken. — BB00003

Nay, by Thy might! I know of no harmer like unto Thee, and I witness no benefactor besides Thee... Thou art the Harmer in truth and the Benefactor in truth. — BB00003

If He Whom God shall make manifest benefiteth thee, render thanks unto God thy Lord, for verily He is the Supreme Benefiter. And if He Whom God shall make manifest harmeth thee, praise God thy Lord, for verily He is the Supreme Harmer. Let not His harm veil thee from His benefit, for both proceed from Him and are praiseworthy. — BB00003

From the summit of harm flow forth the oceans of benefit. Verily, there is no God but Him, the One, the Harmful. — BB00003

Context for Study

Most modern devotional literature confines itself to the names of mercy: the Compassionate, the Loving, the Bestower. The Kitab-i-Asma' refuses this comfort. The Bab includes names of severity — the Harmer, the Seizer, the Crusher of tyrants — and incorporates them into a single doxology. Both mercy and severity proceed from God; both are praiseworthy; and the worshipper who cannot bear the name “the Harmer” has not yet entered the fullness of monotheism. This is the same instinct that drove the Hebrew Psalmist to praise the God whose “wrath kindleth quickly,” that allowed Job to bless the name of the Lord who had taken away, and that inspired Rumi’s claim that “the bitter remedy is from the doctor.” Within Shi’i Islam, the doctrine of *jalal* (majesty, severity) and *jamal* (beauty, gentleness) names this same polarity, and the Bab gives it a strikingly modern reformulation: harm is justice, benefit is grace. To attribute only mercy to God is to flatter Him into a domesticated idol; to attribute only severity is to terrorize the soul. The believer is asked instead to discern in every event the same single Sun, sometimes warming and sometimes scorching. Christian theology has parallel resources in Luther’s *deus absconditus*, the dark night of John of the Cross, and the “severe mercy” of Augustine. Modern philosophical reflections after Auschwitz on the silence of God (Wiesel, Jonas, Soloveitchik) put a sharper question to the same theology. The Bab’s response, in its own register, is uncompromising: both names are God, both are praiseworthy, both must finally be read through the coming Manifestation, in whom alone benefit and harm find their right measure.

Questions for Reflection

1. How does the Bab’s theology of names integrate divine severity into worship rather than treating it as an embarrassment to be explained away?
2. Compare “harm is justice and benefit is grace” with Christian Trinitarian accounts of judgment and mercy, with Buddhist understandings of *karma*, and with secular doctrines of moral law.
3. How might the believer pray a prayer such as “I have witnessed in Thy decrees that Thou hast ordained...” without slipping into either fatalism or defiance?
4. In a world where many religious communities prefer therapeutic deity-talk, what is the spiritual cost — and the spiritual benefit — of restoring the name “the Harmer” to the lexicon of worship?

Knowledge as Worship: Craft, Letters, Commerce, and the Honor of Daily Life

Key Passages

And when ye engage in craftsmanship, recite: “Exalted above all craftsmen is the All-Crafting, the Most Artful One!” The creation of what ye fashion is perfected by your hands.
— BB00003

Behold the pen and its glory — what thing it is! Then look at its trace, for thousands upon thousands appear through its trace when thou writest. Thus must thou look upon all things... for the trace of everything in its place is as the trace of the greater world.—
BB00003

Say: God verily forbiddeth those who have been given the Bayan from burning paper with your hands when anyone writeth unto you or when ye write unto anyone... Say: The honor of the believer lieth in his letter; look not upon it save with honor from your presence, and read it not save likewise, and answer it with the best ye are able. —
BB00003

Say: God hath prescribed that every soul should earn its own livelihood, each according to its capacity. This is through God's grace and mercy, that ye may not grieve in pursuit of your sustenance... That which God chose for Muhammad aforetime, then for Ali before Muhammad thereafter, was commerce, through which ye shall be enriched and exalted.
— BB00003

Knowledge is naught but your knowledge of God, and then of His names and attributes. Besides this there is no knowledge with God, nor in the Book, nor with them who are endowed with knowledge... This is your knowledge of Him Whom God shall make manifest, and then of them that believe in Him, both men and women, that ye may deal kindly with them and aid them in the path of God. — BB00003

Context for Study

The most surprising feature of this volume, given its severe doxological surface, is the way the litany returns again and again to the textures of ordinary life. Craft is hallowed: the artisan begins his work with the recitation of “Exalted above all craftsmen is the All-Crafting.” The pen is honored, and its trace — the world it multiplies under one's hand — is to be regarded with the seriousness of cosmic events. A letter from a believer is to be read with honor, answered with the best one is able, and never tossed into the flames; an angel in the highest horizon glorifies God by guarding correspondence. Commerce is recommended as the path of Muhammad and Ali, and traders who deal justly are blessed. Earning a livelihood is a divine ordinance precisely so that the soul may not grieve in pursuit of sustenance. The Bab redefines knowledge itself as “knowledge of God, and then of His names and attributes,” but he immediately roots this knowledge in social practice: it is also the knowledge of believers, both men and women, “that ye may deal kindly with them and aid them in the path of God.” The litany of ontology unfolds into an ethics of dignity. One hears here the seeds of Bahaullah's later teaching that work performed in the spirit of service is worship, that handicraft is a station of nobility, and that the believer's deeds must testify to his words. Comparable lines run through Benedictine *ora et labora*, through the Confucian rectification of names, through the Reformed elevation of secular vocation, and through the Sufi tradition of *adab* — the courtesy of writing, eating, hosting, and trading as forms of remembrance. The Bab makes the move explicit: paper itself is to be revered because the verses of God have rested upon paper.

Questions for Reflection

1. How does the Bab's hallowing of craft, commerce, and correspondence translate the cosmology of names into the ethics of daily life?
2. What might it mean today to "read the letter of a believer with honor" — in an age of email, text message, and social media — and how might this teaching reshape ordinary digital practice?
3. Compare the Bab's elevation of trade as a path of Muhammad and Ali with biblical attitudes toward commerce (Proverbs, the parable of the talents, James's warnings against the rich), and with modern theological debates over markets and vocation.
4. If knowledge is "naught but your knowledge of God... that ye may deal kindly with them that believe," how does this reframe the relation between contemplation and service, theory and practice, theology and ethics?

The Kitab-i-Asma' rewards the reader who is willing to slow down, to let its repetitions wear away small habits of self-assertion, and to receive its accumulating names as a school of attention. Its governing design — 19 x 19 gates, four stations within each gate — form less a treatise to be mastered than a discipline to be entered. Read alongside Part 2 of the Asma' and the other Chihriq writings on affirmation and negation, the present volume gives a privileged window onto the moment when the Bab, imprisoned and increasingly oriented toward what lay beyond His own ministry, taught His community how to hold sacred form lightly enough to receive the Manifestation yet to come. The guiding question for the whole volume might be put thus: **How can a religious community absorb the entire vocabulary of God — His mercy and His severity, His nearness and His remoteness, His glory and His harm — so that when the next Sun rises, the mirrors of its hearts are ready to turn?**