



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 19:

The Bab: Kitab-i-Asma', part 2
(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
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- 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
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Introduction to volume 19

This short volume, which is a placeholder for the second half of the *Kitab-i-Asma'* when a typescript becomes available, is chiefly valuable for BB00016, the Bab's own compressed exposition of the *Kitab-i-Asma'*, one of the great works of the Chihriq period and among the most formally distinctive writings of His ministry. The tablet presents the Book of Names as a vast metaphysical and devotional architecture: each divine Name discloses, within its own limit, the relation between name and named, creation and command, manifestation and transcendence. The Báb insists with great force upon the utter sanctity of the Divine Essence, above all things and beyond every likeness, while also explaining that every name, letter, and created thing may become a mirror or sign pointing to God. The recurrent pattern of creation, sustenance, death, and life gives the work a cosmological rhythm, while the imagery of the four rivers of paradise—water, milk, wine, and honey—links ascent through the Names to Quranic eschatology and spiritual knowledge.

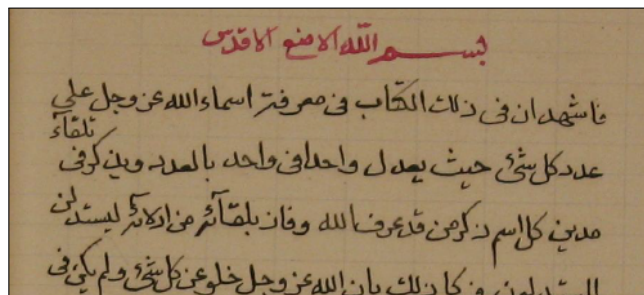
Several features make BB00016 especially important for understanding the Bab's later thought. Its elaborate doctrine of names and letters treats the twenty-eight letters as "treasuries of God," living realities proceeding from the Point, and thus connects language, ontology, revelation, and numerology in a single symbolic system. The tablet also gives a clear instance of the Bab's mirror theology: as the sun appears in many mirrors without becoming identical with them, so the divine manifestation may be reflected in names and created realities without compromising divine transcendence. Most significant for Baha'i readers is the way this whole metaphysics is oriented toward the Primal Point, the Bayan, and ultimately Him Whom God shall make manifest; all the Most Beautiful Names become evidences of that coming Manifestation. The second item, consisting largely of the ordered enumeration of names, may be passed over for summary purposes, but it illustrates the scale and liturgical-systematic ambition of the *Kitab-i-Asma'*: revelation here becomes an immense taxonomy of divine attributes, arranged to make every name a path of return to God.

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BB00016

Summary of the Kitab-i-Asma'



MK14491

- 1 In the Name of God, the Most Exalted, the Most Holy 1 بسم الله الاضع الاقدس
- 2 I testify that in that Book, in the knowledge of the Names of God, glorified be He, according to the number of all things, each thing being equal to one in one by number, and there is mentioned in every city each Name that is mentioned of those who have known God and have attained unto His presence from among His proofs, that those who seek evidence may find evidence in all this that God, glorified be He, is sanctified above all things, and was not in anything, nor from anything, nor upon anything, nor unto anything, and was not joined with anything, and hath no equal nor peer nor likeness nor companion nor similitude. 2 فاشهد ان في ذلك الكتاب في معرفة اسماء الله عز وجل على عدد كل شئ حيث يعدل واحدا في واحد بالعدد وفي كل مدين كل اسم ذكر من قديم قديم الله وفاز بقاءه من ادائه لسيئات المستدلون في كل ذلك بان الله عز وجل خلو عن كل شئ ولم يكن في شئ ولا من شئ ولا على شئ ولا الى شئ ولم يقترن بشئ ولم يكن له كفو ولا عدل ولا شبه ولا قرين ولا مثال
- 3 And We mention in each Name the four conditions of creation, sustenance, death, and life, that those who are imprisoned may be imprisoned by the first letter, and that those who praise may praise by the second letter, and that those who declare the unity may declare unity by the third letter, and that those who magnify may magnify by the fourth letter, until there appear in the shadow of each Name those rivers which God hath described in the Mother Book - of water that doth not become foul, then of milk whose taste changeth not, then of red wine, then of pure honey - that those who ascend may ascend through knowledge of the Names of God, glorified be He, unto the horizon of what is possible in creation, and that those who rise may rise unto God their Lord through that which hath been manifested unto them by them through that which hath been cast into their beings and their natures and their souls and their selves, that all begin from God their Lord and all return unto God their Lord. 3 ونذكر في كل اسم شئونات الاربعة من الخلق والرزق والموت والحياة ليسجن المسجون بالحرف الاول وليحمدن الحامدون بالحرف الثاني وليوحدن الموحدون بالحرف الثالث وليكبرن المتكبرون بالحرف الرابع حتى يظهر في ظل كل اسم انهار التي قد وصفها الله في ام الكتاب من ماء غير اسن ثم لين لم يتغير طعمه ثم من نحر جمر ثم غسل المصطفى ليستخرجن المتخرجون بمعرفة اسماء الله عز وجل الى افق ما يمكن في الابداع ولتصاعدن المتصاعدون الى الله ربهم بما قد تجلى لهم بهم بما قد القى في كينونياتهم ودانياتهم و نفسانياتهم وانياتهم ان كل من الله ربهم يبدؤن وكل الى الله ربهم يرجعون
- 4 When thou hast understood this, know with certainty that the Name giveth tidings of the Named and naught is seen therein save the meaning, and that it hath infinite applications from infinity unto infinity through them, from them, unto them, wherein all this is recorded that God created not the Name 4 فاذا علمت ذلك فليقن ان الاسم حا اجنى عن المسمى ولا يرى فيه الا المعنى وان له اطلاقات ما لا نهاية الى ما لا نهاية لها بها منها اليها حيث كل ذلك تدون في ان الله ما خلق الاسم الا

save through that which is Named, and the Named appeareth not in speech save through Its mention which is Its Name.

بالمسماء وما يظهر المسماء عند الكلام الا بذكره
الذي هو اسمه

- 5 Look upon the names of all things, for thou wilt not mention earth save for that which is named thereby, nor water save in like manner, nor air save in like manner, nor fire save in like manner. For if thou didst not intend the Named, thou wouldst not mention the Name, except that thou didst intend to name it. The Name in its limitation is creation in its limitation and exalted in its sublimity and unapproachable in its loftiness, that all things by the mention whereof the name of anything is mentioned contain a sign from their Lord which pointeth to the truth that there is none other than He, even were it in the name of the Name and the name of the Name unto infinity before it and unto infinity after it.

5 انظر الى اسماء كل شئ فانك انت لن تذكر التراب
الا لمسماء ولا الماء الا بمثل ذلك ولا الهواء الا
مثل ذلك ولا النار الا مثل ذلك فانك انت لو لم
ترد المسمى لم تذكر الاسم الا وانت اردت اسميته
الاسم في حدها فانها هي خلق في حدها ومتعال
في سموها ومتمنع في علوها ان كل شئ بذكر به اسم
شئ فيه اية من ربه التي تدل على انه الا هو ولو
كان في اسم الاسم واسم الاسم الا ما لا نهاية من
قبله الى ما لا نهاية من بعده

- 6 And God hath created between the Names and that which they name essential relationships and intrinsic manifestations and substantial conditions and abstract emanations, wherein if thou dost remember the word "There is no god but God" it will cause thee to enter the paradise of faith and will encompass thee with the ordinances of utterance. Nor did God create in the Name any manifestation from the manifestations of that which is Named - how is it that when thou dost mention that word, God doth decree for thee guidance and faith?

6 وقد خلق الله بين الاسماء ومسمياتها مناسبات
كينونية وظهورات ذاتية وشئون جوهريّة
وبروزات مجردية حيث ان تذكر كلمة لا اله
الا الله يدخلنا في جنة الايمان وحسن عليك
احكام البيان ولا خلق الله في الاسم ظهورا من
ظهور مسماه كيف انك انت حين ذكر تلك
الكلمة ليحكم الله عليك بالهدى والايمان

- 7 When thou dost witness this at the summit of unity and the sublimity of abstraction, that in the Name itself there is a manifestation wherein naught is beheld save the One Who appeareth therein, and in like manner dost thou witness in all the stations of the Names and the manifestations of similitudes. When love is mentioned, thy heart findeth rest, and when remoteness is witnessed, the eye of thy love is transformed. This is what ye behold therein of the Named One, inasmuch as the mention of the Name, the Name itself, doth affect thee. For this reason hath God commanded all His creation to make mention of Him and of His Names and His similitudes.

7 فاذا شهدت ذلك في ذروة التوحيد وسمو التجريد
ان في الاسم بنفسه ظهور لا يرى فيه الا الظاهر
فيه وبمثل ذلك تشهد في كل مواقع الاسماء
ومظاهر الامثال اذا يذكر ذكر الحب ليسكن
فؤادك واذا تشهد ذكر البعد تتقلب عين حبك ان
هذا ما ترون فيه من المسمى حيث تؤثر فيك ذكر
الاسم الاسم ولذا قد امر الله كل خلقه بذكره
وذكر اسمائه وامثاله

- 8 And if thou dost perceive in the Name aught beside the Named One, it is not a Name. And whosoever perceiveth in any of the Names of God aught beside that which pointeth to God hath been veiled from the manifestation of God unto him through that Name. For the Names of God can never resemble the names beneath them, and the similitudes of God can never be seen to contain the similitudes of His creation.

8 واذا ترى في الاسم دون المسمى لم يكن اسما ومن
يرى في اسم من اسماء الله دون ما يدل على الله
قد احتجب عن ظهور الله له به في ذلك الاسم
اذ اسماء الله لن يشابه اسماء دونه وامثال الله لن
يرى فيه امثال خلقه

- 9 And with every Name its Named One is more manifest unto it through itself than unto him. For example, when thou sayest "There is no god but God," naught is beheld therein save God. And if thou dost look upon the creation, thou art veiled from

9 وعند اسم كل اسم مسماه اظهر له به من نفسه
اليه مثلا انك اذا تقول لا اله الا الله لن يرى فيه
الا الله وان ترى على الخلق قد احتجب عن علو

the sublimity of the Name. And when thou dost mention among the creation "Muhammad is the Messenger of God," if thou dost perceive therein one who might be like him among the creation, thou hast not found the One concerning Whom those words speak and what God hath created therein.

الاسم واذا تذكر في الخلق محمد رسول الله لو ترى فيه من يكن في الخلق مثله ما وجدت عن تلك الكلمة وما خلق الله فيها

- 10 And in like manner shouldst thou recognize all the manifestations of the Cause and creation, until it reacheth the mention of a particle of clay. For when clay is mentioned, naught is beheld therein save that, inasmuch as God hath created the Names as mirrors for their Named Ones, wherein naught is seen save them.

10 وان بمثل ذلك فلتعرفن كل مظاهر الامر والخلق حتى ينتهي الى ذكر ذرة الطين فانك حين ما يذكر الطين لن يرى فيه دون ذلك اذ قد خلق الله الاسماء مرايا لمسمياتها حيث لا يرى فيها الا اياها

- 11 And thou shalt witness that all things emerge not from aught save the twenty-eight letters, for thou dost observe in all things naught save those letters. These are the treasures of God, from which God manifesteth whatsoever He willeth of all things. And that is the Name of the Unique One, and it is the Name of the One. For thou dost see the Alif as Ba, and when the Ba is made Alif, the Name of the One appeareth. These are nine degrees wherein thou dost behold in the One His oneness, for the structure of ten and one are the same in numerical geometry.

11 ولتشهدن ان كل شئ لن يخرج من حرف الثمانية والعشرون اذ ترى في كل شئ لم تجد الا تلك الحروف تلك خزائن الله عنها يظهر الله ما يشاء من كل شئ وان ذلك اسم الوحيد وانه هو اسم الواحد اذ ترى الالف باء واذا جعل الباء الفا يظهر اسم الواحد تلك مراتب تسعة ترى في الواحد الواحد اذ هيكل العشرة والواحد سواء في الهندسة الرقومية

- 12 When thou hast witnessed this, then bear witness that all letters had no beginning save the Alif, wherein is not seen in the final letter Ghayn save the manifestation of the first. Thus thou shouldst assign the rank of units to Fire, then tens to Air, then hundreds to Water, then thousands to Dust. Therefore is the matter completed and the manifestation of the first perfected in the fourth Name. And thou shalt witness all those letters as living beings, for the life of thy soul is from them. When the spirit is severed from thee, thou canst not speak those letters, for their dwelling-place is the seat of life. And all letters are alive and directed - those are twenty-eight. Therefore all letters are alive, and the letters are naught but the manifestation of the Point. And the Point, in itself, by reason of its exaltation, is not mentioned save through its manifestation in the Alif.

12 فاذا شهدت ذلك فاشهد ان كل الحروف لم يكن مبدؤها الا الالف حيث لا يرى في الاخر حرف الغين الا ظهور الاول فلتجعلن رتبة الاحاد للنار ثم العشرات للهواء ثم المئات للماء ثم الالوف للتراب ولذا يكمل الامر ويتم ظهور الاول في الاسم الرابع ولتشهدن كل تلك الحروف حيوانا ان حيوانية نفسك منها الوتر اذا ينقطع الروح عنك لم تقدر ان يتكلم بتلك الحروف ان محالها ممكن الحيوة وكل الحروف حي مسدد تلك ثمانية وعشرين ولذا كل الاحرف حي وانما الحروف لم يكن الا ظهور النقطة وانما النقطة في نفسها لعلوها لن يذكر الا لظهورها في الالف

- 13 When thou dost look upon the manifestation of the Alif from the first to the Alif, then until it reacheth the number of manifestation within the limit of fourteen ranks in thirty-one thousand - for the first doth not enter therein since the first, before reaching ten - thou seest for it two eyes wherein it appeareth upon the Alif and Lam and pointeth to God, glorified be He. Therefore thou seest that the Alif and Lam hold dominion over all names. And it is not mentioned as He, for He is the first of names upon which the Lam is raised, but the Alif is not raised

13 واذا تنظر الى ظهور الالف من الاول الى الالف ثم الى ان ينتهي الى عدد الظهور بخد مراتب اربعة عشر في احدى وثلثين الفا اذ لا يدخل الاول فيه اذ الاول قبل ان يبلغ الى العشرة هاء ترى له عينين حيث يظهر على الالف واللام وتدل على الله سبحانه ولذا ترى ان الالف واللام يستولى على كل الاسماء ولا يذكرني هو اذ هو اول الاسماء يرفع عليه اللام ولكن لن يرفع عليه الالف اذ الالف نفسه واللام ما يظهر به

upon it, for the Alif is itself and the Lam is that whereby it appeareth.

- 14 Were it desired to mention what is possible in origination and creation in the exaltation of one of the names of God, mighty and glorious, naught would equal the loftiness and elevation thereof, the sublimity and inaccessibility thereof.
- 15 When thou desirest to behold the first Unity in all things, look upon the letters, for all that thou findest is not devoid of those letters. Likewise thou dost witness the things named by those letters, for the Ta of clay, if attributed to God, His name the Pure appeareth, and if attributed to clay, the essence thereof appeareth. And thou, from the Most High to the lowest of the low, if thou lookest, findest in the names naught but those letters, and in their named things naught but the named things of those letters. And thou seest in all letters naught but the number of Unity, and in Unity naught but the One, and in the One by number naught but the One without number - the letter of the first.
- 16 But I bear witness to the brilliance of each letter in its limit and the manifestation of each meaning on its page. For example, behold the letters of the name of God, how God hath exalted them to a horizon wherein naught is seen save Him. Then when thou lookest upon those letters in the final manifestations of the limits, thou findest not therein the splendor of that. And the likeness thereof is as the likeness of the manifestation of the Point of the Bayan - letters which point to it through their splendor in their limit, and that which is mentioned with it, for thou seest from those letters in their shadow that which is in the exaltation of human mention. And how doth that descend save letter by letter until it reacheth the end of existence?
- 17 And I bear witness that all names begin from God and return unto Him, each in its limit, in like manner as all begin from the essence of the seven letters in the Bayan and point to Him. And, in the realms of being, when they are abstracted from their delimitation, the Name of their Lord is manifested within them, each according to the measure of its existence and within the precinct of its bounds. And thou dost behold with the eye of certitude and dost witness the mystery of truth in everything, until even in a particle of clay thou dost find all things established by the command of their Lord and drawing sustenance from God through that which He originateth and commandeth. Verily, the name is that which indicateth its named one - in God it indicateth God, and in creation it indicateth creation - each within the bounds of what is mentioned and the confines of what is named.
- 14 ولو اريد ان يذكر ما يمكن في الابداع والاختراع في علو اسم من اسماء الله عز وجل لم يعدل علو ذلك وارتفاعه وسمو هذا وامتناعه
- 15 اذا اردت ان تشهد واحد الاول في كلشي لتتظرن في الحروف اذ كل ما تجد لم يخل من تلك الحروف وكذلك انت تشهد مسميات تلك الحروف اذ طاء الطين لو ينسب الى الله يظهر اسمه الطاهر ولو ينسب الى الطين يظهر نفس ذلك وانت من العلى الى دون الادنى لو تنظر لم تجد في الاسماء الا تلك الحروف ولا في مسمياتها الا مسماة تلك الحروف ولا ترى في كل الحروف الا عدد الوحيد ولا في الوحيد الا الواحد ولا عدد حرف الاول
- 16 ولكن اشهد بلاء كل حرف في حده وظهور كل معنى صفحة مثلا انظر الى حروف اسم الله كيف ارفعها الله الى افق لن يرى فيها الا اياه ثم اذ تنظر الى تلك الحروف في اخر مظاهر الحدود لم تجد فيها بهاء ذلك وان مثل ذلك كمثل ظهور نقطة البيان حروف التي يدل عليها بهاءها في حدها وان يذكر معها اذ له ترى من تلك الحروف في ظلها ذلك في علو ذكر الانسان وكيف اذا ينزل ذلك الا حرف حتى ينتهي الى اخر الوجود
- 17 واشهد ان كل الاسماء بيد من الله ويرجع اليه كل في حده بمثل ما بيد كل من في البيان من ذات حروف السبع ويدل عليه وان في الكينونيات اذا انقطعت عنها حدها يتجلى فيها اسم ربها كل في حد وجوده وصقع حدوده وانك انت تنظر بعين اليقين وتشهد سر الحقيقة في كل حتى ذرة الطين تجد كل شئ قائم بامر ربه ومستمد من الله بما بيده ويامر به وانما الاسم ما يدل على مسماه في الله على الله وفي الخلق على الخلق كل في حد ما يذكر وحدود ما يسمى

- 18 And I bear witness that the Essence of the Eternal shall never be comprehended by any of His creatures, and verily the letters and their meanings are His creation. How can He be known through them or described by what is contained therein? Nay, He hath created the being of His Essence in such wise that naught can be perceived therein save Him alone, and He hath attributed to Himself that which is attributed to it, and sanctifieth Himself from that which is not seemly for it. Otherwise, creation would not be possible, nor would anyone have access to invention.
- 18 واشهد ان ذات لازل لن يدركه احد من خلقه وانما الحروف ومعانيها خلقه كيف يعرف بها او ينعت بما فيها بل قد خلق كينونية ذاته على شان لن يرى فيها الا اياه ونسب الى نفسه ما ينسب اليها ويقدر نفسه عما لا ينبغي لها اذ دون ذلك لا يمكن في الابداع ولا لاحد سبيل اليه في الاختراع
- 19 If thou dost not look upon the letters, thou canst not look upon their meanings. And if thou dost not look upon the first letter, how canst thou witness therein that which is manifested to it through it, by that which He hath cast into it of its condition, and is revealed to it through it by its signs? This is a mention from the path of exposition, that thou mayest be able to comprehend that which is revealed from the Book of God.
- 19 لو لم تنظر في الحروف لن يقدر ان ينظر في معانيها ولو لم تنظر في الحرف الاول كيف يقدر ان تشهد فيها الظاهر لها بما قد القى فيها من شأنها وتجلي لها بها باياتها ذلك ذكر من سبيل البيان ليستطيع ان تدرك ما ينزل من كتاب الله
- 20 And be assured that all the names are manifestations, all established by one Name, even as all thy affairs are established by thy self, and none can enumerate them save God. And when thou dost not possess all the affairs within thy limitation, thou canst not be described by them. Thus thou dost deduce concerning the height of the Most High and the loftiness of the Most Exalted and the elevation of the Most Glorious, whilst all the names belong to God Who is exalted above them. Nay, all the names appear through His light.
- 20 وايقن ان كل الاسماء ظهورات كلها قائمة باسم واحد ان شئوك كلها قائمة بنفسك ولن يقدر ان يحصيها احد الا الله وان حين ما يكن لك كل الشئون في حرك لن يوصف بها كذلك انت تستدل في علو العلى وسمو الاعلى وارتفاع الابهى في حين الذى كل الاسماء لله متعال عنها بل الاسماء كلها يظهر بنوره
- 21 The example of this is like the manifestation of the Point of the Bayan, in that all that was revealed unto Him was exalted by virtue of its relation to Him, though His exaltation is by Himself. And the example of this is the sun when it is manifested in mirrors - the mirrors do not find from the sun anything save evidence of it and names for it, wherein naught is seen save the sun itself. Yet all are established by it and are exalted by virtue of having received the likeness of its manifestation, while it is exalted in the being of its essence and is sanctified in the loftiness of its being.
- 21 وان مثل ذلك كمثال ظهور نقطة البيان اذ كل ما نزل عليه علوه بنسبته اليه وان علوه بنفسه ومثل ذلك الشمس حين ما يتجلي في المرايا ما يوجد المرايا من الشمس ادلاء عليها واسماء لها حيث لا يرى فيها الا اياه ولكن كلها قائمة بها ومتعالية بما قد قبلت مثال تجليها وانها هي متعالية في كينونية ذاتها وممتعة في سمو كينونيتها
- 22 Let one deduce from this concerning that, and from that concerning this. Then thou dost see that everyone who hath believed in the Bayan is exalted by his faith, even as the suns which thou dost see in the mirrors are exalted by virtue of naught being seen therein save the sun. And by such example is the Kingdom of Names and the Dominion of Similitudes - their sanctity and their height and their elevation and their loftiness - in that God is their Lord, and naught is seen in them save God their Creator, Who hath manifested Himself to them
- 22 فليستدلن بذلك عن هذا وعن هذا بذلك ثم ترى كل من امن بالبيان عزه بايمانه كذلك شمس التي ترى في المرايا عزها بما لا ترى فيها الا الشمس وان بمثل ذلك ملكوت الاسماء وجبروت الامثال امتناعها وعلوها وارتفاعها وسموها بانها الله ربها ولم ير فيها الا الله بارئها الذى قد تجلى لها بها بنفسها من دون ان يكن هذا هذا او هذا هذا بل هذا هذا في حده حيث

through them by Himself, without this being that or that being this. Nay, this is this within its own bounds wherein naught is seen save this, and this is manifested to this for itself by itself through that which faceth its essence before His Face.

- 23 Thus doth God set forth similitudes, that the monotheists may be able to look toward the horizon of majesty and the loftiness of beauty without geometry or exposition. When thou hast learned these signs and witnessed those indications, thou wilt behold the source of the manifestation of the Names in the heights of transcendence and the sublimity of exaltation, even as the appearance of the Point of the Bayan from the beginning of the Manifestation unto that which it reacheth without end, unto infinity upon infinity. And verily before the Manifestation all the evidences from the Furqan bear testimony unto It, and likewise do they give evidence in the heights of the Names and the sublimity of similitudes, for that which is there can be known only by that which is here.

- 24 When thou hast witnessed the mystery of the One in all existence, then bear witness that unto God belong all the most beautiful Names, both before and after. All do but point to their Lord, all speak naught save of God, all begin only from God, and all return unto Him alone. It is as though one who is sustained by the Truth should point to Him Whom God shall make manifest in the Bayan, and from His presence beginneth that which pointeth unto Him, and unto Him returneth that which abideth beneath His shadow, whence it cannot be drawn forth unto another.

- 25 When thou hast recognized this, then bear witness in like manner in the highest realms and below, that the One Name in the highest realms is the source of infinite numbers in the Most High. And likewise in the realms below the highest, shouldst thou regard the beginning of that Manifestation in negation and affirmation, thou wilt behold the source of the Names and similitudes which point to God in the highest realms and below, wherein from negation it beginneth from its Source, and likewise from affirmation. And God is their Creator and their Sustainer, and He causeth them to die and giveth them life. And God, exalted and glorified be He, sustaineth the manifestations of negation with that which may point to the manifestation of His Self in the Manifestation, since all the most beautiful Names are evidences of Him Whom God manifesteth, and the similitudes below the most beautiful are evidences of that which is negated in that Day.

- 26 And verily the Name, when it pointeth to God, pointeth not to itself, for when it pointeth to itself, that is the time of its veiling. It is as when thou dost regard the Name of the One

لا يرى فيه الا هذا وهذا متجلى لهذا لنفسه بنفسه
بما يقابل مواته تلقاء وجهه

23 كذلك يضرب الله الامثال ليستطيعن الموحدون ان ينظروا الى افق الجلال وسمو الجمال من دون هندسة ولا بيان فاذا علمت تلك الاشارات وشهدت على تلك الدلالات ترى مبدء ظهور الاسماء في علو الامتناع وسمو الارتفاع بمثل ظهور نقطة البيان من مبدء الظهور الى ما ينتهي اليه بما لا نهاية الى ما لا نهاية وان من قبل الظهور له كل الادلاء من الفرقان كذلك يستدل في علو الاسماء وسمو الامثال فان ما هنالك لا يعلم الا بما هيها

24 فاذا اشهدت على سر الواحد في كل الكينونات فلتشهدن على ان لله اسماء الحسنى كلها من قبل ومن بعد كل لا يدلون الاعلى ربهم وكل لا ينطقون الا عن الله وكل لا يدعون الا من الله وكل لا يرجعون الا اليه مثل ان يكن من مدد حق يدل على من يظهره الله في البيان وان من عنده يبدء ما يدل عليه وان اليه يرجع ما يستقر في ظله حيث لا تستخرج منه الى غيره

25 واذا عرفت ذلك فاشهد بمثل ذلك في العليين ودون ان الاسم الواحد في العليين مبدء الاعداد الانهائية في العلى وكذلك في دون العليين لو تنظر الى مبدء ذلك الظهور في النفي والاثبات لترى مبدء الاسماء والامثال الذى يدل على الله في العليين ودونه حيث من النفي يبدء عن مبدئه وكذلك من الاثبات وان الله خالقها ورازقها ومميتها ومحيمها والله عز وجل يمد مظاهر النفي بما قد يدل على مظهر نفسه في الظهور اذ الاسماء الحسنى ادلاء على من يظهر الله كلها وامثال دون الحسنى ادلاء المنفى يومئذ

26 وان الاسم حين ما يدل على الله لن يدل على نفسه فان حين دلالة على نفسه حين حجابته مثل انك

when it entereth the ocean of Unity without turning toward the direction of appearance or grief, such that it seeth naught save God, the One, the Unique, the Single, the Living, the Self-Subsisting. And when thou hast called upon God by that Name, yet when thou lookest upon the temple, how can it have the power to witness within itself? When thou dost observe within it the same One, yet it hath limits and conditions, nay, let God be a God Who is One, and unto Him are all worshippers. And that temple hath decreed from its limitations that which it hath decreed.

- 27 And in like manner doth one regard all the Names, and regardeth not aught save God Who hath appeared unto all the Names - unto them, by them, through their very selves - and hath cast into them from their similitude that which pointeth to God their Lord. This is the mystery whereby thou canst enter the city of Unity, wherein naught is regarded save God. Therefore focus thy sight in thy secret upon God, for when thou dost point to this, it pointeth not to God, yet when thou art heedless of this thou seest naught save God.

- 28 When thou hast found the manifestation of God in that Name, all this is a reminder from the Book of God, that none may be veiled by anything from God his Lord, nor see in all the Names aught save the manifestation of the Name of God - even as none seeth in the chain of Truth aught but the manifestation of the Primal Point. Be not unmindful of the mention of creation, for the manifestation of Truth hath been established only thereby. Therefore the word of unity shall not be accepted from thee save it be joined with the mention of the first of creation.

- 29 Even thus shouldst thou recognize all the Names, for God's relationship unto them is on an equal level, and thy need of God in every Name is on an equal level. Every Name within its own degree is the Most Great Name, even as we observe in creation that every thing within its own sphere is a perfect name, such that the trace of this doth not appear in that other. For were the station of the Pen to be something less than it is, it could not write, even though its splendor be beyond all reckoning.

- 30 Thus look upon the things that are, for every thing within the limit of its existence leaveth its trace in its attribute, even as the trace of the Most Great Name in its degree. Verily God, exalted be He, hath ever been and will ever be sanctified above all Names and similitudes, and purified from all examples and attributes. All the Names have ever been and will ever be established in His shadow and dependent upon the dawning-place of their manifestation.

انت اذا تنظر الى اسم الواحد حين ما يدخل بحر الوحدة من دون ان يلتفت الى جهة المراتبة او الشجيرة بحيث لن يرى الا الله الواحد الاحد الفرد الحي الصمد واذا قد دعوت الله لذلك الاسم ولكن اذا نظرت الى هيكل كيف يقدر ان يشاهد فيه اذا تلاحظ لديه نفس الواحد وانه ذات حدود وشئون بل ليرن الله كان الها واحدا وكل له عابدون وان ذلك الهيكل قد قضى من حدوده ما قد قضى

- 27 وان بمثل ذلك ينظر الى كل الاسماء ولا ينظر الى دون الله الذي قد تجلى لكل الاسماء لها بها بنفسها والتي فيها من مثلها بما يدل على الله ربها هذا سر ما تقدر ان تدخل مدينة الوحدة حيث لا ينظر الا الى الله ودق نظرك في شرك الى الله فان حين اشارتك الى هذا لم يدل على الله واذا غفلت عن هذا وما رايت الا الله

- 28 فاذا قد وجدت ظهور الله في ذلك الاسم كل ذلك تذكرة من كتاب الله لئلا يحتجب احد بشئ عن الله ربه ولا يرى في كل الاسماء الا ظهور اسم الله بمثل لا يرى في سلسلة الحق الا ظهور نقطة الاولى فلا تغفل عن ذكر الخلق فان ظهور الحق لم يثبت الا به لذا لن يقبل عنك كلمة التوحيد الا وان يقترب بها ذكر اول الخلق

- 29 ومثل ذلك فلتعرفن كل الاسماء فان نسبته الله اليها على حد سواء وان احتياجك بالله في كل اسم على حد سواء وكل اسم في حده اسم الاعظم بمثل ما نرى في الخلق كل شئ في صقع اسم تام بحيث لا يظهر اثر هذا عن هذا اذ لو كان مقام القلم شيئا دونه لن يقدر ان يكتب ولو كان بهائه بما لا يحصى

- 30 كذلك فانظر في الكينونات فان كل شئ في حد وجوده اثره في صفته كآثر اسم الاعظم في رتبته وان الله عز وجل لم يزل ولا يزال كان متعاليا عن كل الاسماء والامثال ومتقدسا عن كل المثل والصفات وكل الاسماء لم يزل ولا يزال في ظلها مستقرة وعلى مظهر ظهورها مستدلة

- 31 When I say "I name it thus" rather than saying "its indication," this is to point to the Primal Point, that this doth indicate God in the ocean of Truth, and this giveth tidings of the first of creation in the fashioning of creation. Look thou only unto God, for unto Him belong all the Most Beautiful Names. All who are in the heavens and the earth and whatsoever is between them do glorify Him, and verily there is no God but He, the Protector, the Self-Subsisting.
- 32 Even as those letters have been purified in the Names of God, wherein naught is seen save God - when the Alif and the two Lams and the Ha are written, how dost thou take them as proof of God and see in them naught but God - so look thou upon the being of the Primal Point, for God hath purified it even as He hath purified those letters, wherein naught is seen save God and naught is proclaimed save God.
- 33 Thus doth God manifest Himself unto him for whom God maketh Him manifest through His own Self, wherein He doth indicate naught save God his Lord. Unto Him belong all the Most Beautiful Names and the Most Exalted Similitudes. All who are in the heavens and the earth and whatsoever is between them do prostrate themselves before Him, and verily there is no God but He, the Mighty, the Beloved.
- 34 Then bear witness that the greatest of Names is the Name of God, glorified be His majesty, which sufficeth for all Names, while no Name sufficeth for It. God hath made the being of the Will the dawning-place of the manifestation of that Name, wherein there was none aforetime save the Point of the Qur'an, nor at that time save the Point of the Bayan, nor after save Him Whom God shall make manifest. For all who guide are circling round about it, and all the Names of God, before and after, do all take it as proof of God their Lord - that there is no God but He - and all are His worshippers.
- 35 But beware lest thou gaze upon that Temple, for that is the Temple of creation, and that which pointeth to God - that which hath ever been and ever shall be - remaineth that which pointeth unto Him, unchanged and unaltered. And when thou dost turn unto God, shouldst thou look upon the repository of manifestation, thou wouldst be veiled from Him Who appeareth therein.
- 36 God hath not created in His invention a path more delicate than this, inasmuch as when thy knowledge is of God, thou art guided unto God, and when thy knowledge is of the Point of the Bayan, thou art guided unto the first of creation. And by like token thy knowledge of all things, when thou dost encompass
- وان قولى اسميه ذلك دون قوله دلالة على نقطة الاولى ان هذا يدل على الله في بحر الحق وهذا ينبئ عن اول الخلق في صنع الخلق فلا تنظر الا الى الله فان له الاسماء الحسنى كلها يسبح له من في السموات والارض وما بينهما وانه لا اله الا هو المهيمن القيوم
- وكما قد صفيت تلك الحروف في اسماء الله حيث لا يرى فيها الا الله حين ما يكتب الالف واللامين والهاء كيف تستدل به على الله ولا ترى فيه الا الله
- كذلك تنظر في كينونته نقطة الاولى فان الله مصفيا بمثل ما قد صفى تلك الحروف حيث لا يرى الا الله ولا ينبئ الا عن الله كذلك يتجلى الله لمن يظهره الله له به بنفسه حيث لا يدل الا على الله ربه له الاسماء الحسنى والامثال العليا كلها تسجد له من في السموات والارض وما بينهما وانه لا اله الا هو العزيز المحبوب
- ثم اشهد ان اعظم الاسماء اسم الله جل جلاله حيث يكفى عن كل الاسماء ولا عنه من اسم وقد جعل الله محل ظهور ذلك الاسم كينونته المشيئة حيث لم يكن من قبل الا نقطة القران ولا حينئذ الا نقطة البيان ولا من بعد الا من يظهره الله اذ كل الابداء في حولها طائفون وكل الاسماء لله من قبل ومن بعد كل بها يستدلون على الله ربهم على انه لا اله الا هو وكل له عابدون
- ولكن اياك ان تنظر الى ذلك الهيكل ان ذلك هيكل الخلق وان ما يدل على الله ما كان لم يزل ولا يزال مدل عليه لم يتغير ولا يتبدل وان حين توجهك الى الله لو تنظر الى مكنم الظهور تحتجب عن الظاهر فيه
- وما خلق الله في الابداع صراط ادق من هذا اذ حين علمك بالله كنت مدلا على الله وحين علمك بالنقطة البيان كنت مدلا على اول الخلق وان بمثل ذلك علمك بكل شئ حين ما تحط به مسماه في حد الاسم اذ حين ما يخطر بقلبك ذكر

them by their designation within the confines of the name - even as when there cometh to thy mind remembrance of clay, thou art thyself guided unto it by thy knowledge thereof and thy comprehension of it. And thus with all things as they ascend until thou dost attain unto the horizon of glory and the heights of grandeur.

الطين انك انت مدل عليه بعلمك فيه واحاطتك عليه وكذلك كل ما يترقى الى ان توصل الى افق العز وسمو المجد

- 37 There, there was naught before God that was before, nor after God aught that was after - that is all knowledge, inasmuch as all names derive their supremacy from their manifestation. But the name of Divinity dominateth over all names, for it is unto the names what the Kingdom of Likenesses is unto likenesses.

37 هنالك لم يكن من قبل الله قبل ولا من بعد الله بعد ذلك كل العلم اذ كل الاسماء اعظميتها في ظهورها ولكن اسم الالهية مستطلة على كل الاسماء اذ انها هي الى الاسماء في ملكوت الامثال

- 38 And by this may it be illustrated that thou dost seek evidence in the repositories of manifestation concerning the names of glory and the unseen. And refine thy vision in thy secret heart, for when thou dost turn thy gaze, thou art veiled from that attribute of thine - thy very being - which pointeth to God thy Lord, inasmuch as all thy conditions are beneath that condition, and all thy manifestations are in the shadow of that manifestation.

38 وان يمثل بذلك انك انت تستدل في مكامن الظهور عن اسماء العز والغيوب ورق نظرك في شرك فان حين التفاتك تحتجب من اسميته كينونيتك حيث يدل على الله ربك اذ كل شئونك تحت ذلك الشان وكل ظهوراتك في ظل ذلك الظهور

- 39 And shouldst thou walk in the path of those who practice abstraction, and ascend through the veils of the dwellers of the horizon of detachment, thou wouldst observe the signs of all the names within thyself, whereby they all return unto thy being, which is there the seat of the manifestation of the name of God, glorified be His glory. For naught is in the soul save that which hath been formed by that whereby God hath manifested Himself in the horizons, ere God sent down the name of His Divinity which thou art able to invoke Him by. And thus it is with all the names and likenesses, for naught descendeth into thy soul save after it appeareth in the realm.

39 ولو تسلك في مسلك اهل التقريد ويترقى في حجب سكان افق التجريد للاحظن ايات كل الاسماء في نفسك حيث يرجع كلها الى كينونيتك التي هنالك محل ظهور اسم الله جل جلاله اذ ما في النفس لم يتكون الا بما قد تجلى الله في الافاق قبل ان ينزل الله اسم الوهية انت تقدر ان تدعوه به وكذلك كل الاسماء والامثال اذ ما يحيط في نفسك بعد ما يظهر في الملك

- 40 And God, exalted and glorified be He, by His Essence can never be comprehended by other than Him. And there, there was neither the direction of name and named, nor His attribute and meaning, nor knowledge and the known, nor power and the empowered, for all this is through His manifestation, glorified and mighty is He, unto the dawning-places of His names and the day-springs of His likenesses.

40 وان الله عز وجل بذاته لن يدرك غيره وان هنالك لم يكن جهة الاسم وسمى او صفته ومعنى او علم ومعلوم او قدرة ومقدور اذ كل ذلك بتجليه جل وعز لمظاهر اسمائه و مطالع امثاله

- 41 Now that thou hast recognized these indications, bear witness in the Kingdom of Names and the Realm of Similitudes that every name, were it to seek shelter beneath the shadow of all things, would be illumined thereby. Nay, if the matter be viewed from a loftier perspective, consider the word "people" - and by God! - can anyone reckon the manifestations that appeared during the Revelation of the Furqan who bore that

41 فاذا عرفت ذلك الاشارات فاشهد في ملكوت الاسماء وجبروت الامثال بان كل اسم لو تستظل في ظل كل شئ ليستجلى له به بل ان الامر لو ينظر ارفع من ذلك انظر في كلمة الناس بعد والله هل بقدر ان يحصى ظهور في ظهور الفرقان يحمل تلك الكلمة من انفس الخلق لو كان الامر في كلمة يدل على الخلق هذا فكيف يكون في كلمة

word among the souls of creation? If such be the case with a word that denoteth creation, how much greater would it be with a word that denoteth God, where there is no shelter save beneath the shadow of a single letter through which the heavens and the earth and all that lieth between them were created, that they might be overshadowed by His shadow without any change in the loftiness of His exaltation or the sublimity of His transcendence.

- 42 Consider if the sun of heaven were to shine upon all possible mirrors - thou wouldst behold in each of them the appearance of that sun through itself and by itself, without any object transgressing its boundary or the radiance of the sun being altered for those below it. God hath created no knowledge more precious than the knowledge of letters, for therein doth the servant bear witness to the manifestations of what God hath created therein.

- 43 I have informed thee aforetime that all letters are names of the One, and that before they appeared to that degree, there was naught but the One, and naught was the One save the First Alif. In like manner, contemplate the essences of those letters that thou mayest behold all things as manifestations of that One.

- 44 And God hath created in each letter doors which open upon doors without end unto infinity, wherein none can encompass the knowledge thereof save Him alone. For the Alif, as hath been expounded in the Circle of Manifestation, is a door of knowledge, and the Ba likewise, and the stations of the letters are but within the limit of nine, wherein hath been expounded that which hath been ordained therein, and it doth not transcend beyond that limit. And it hath been measured when the similitudes were taken by the numbers of the Ha, and thus doth the name of the Individual appear in the station of the Point, and when there is joined unto it that complete ten, it beginneth with the Point in the name of the Individual and endeth with the Ta in the name of the Mighty, for the forms of the similar are observed. And let each one be made the number of the Ha, for the manifestation of the Ha is manifest in that manifestation, wherein there is naught but the Alif between the two Bas save the form of the five whose outward is Ha and whose inward is Waw, which is the temple of the name of man. For envy is the manifestation of the heart, and that is a name wherein are all names, for from the first Point unto that temple are made manifest all manifestations and exalted all hiddennesses, and heard all indications and elevated all concealments. And the name of Identity is a name that doth not depart from the temple of man, for the first indication in the

يدل على الله حيث لا تستظل في ظل حرف
خلق السموات والارض وما بينهما ليستظلا
عليهم ظلاله من دون ان يتبدل علو ارتفاعه
وسمو امتناعه

- 42 اذ لو يقابل شمس السماء بما يمكن فيه الا مكان
مرانا لترين في كلها ظهور الشمس لها بها بنفسها
من دون ان يتجاوز شيء عن حده او يتبدل اشراق
الشمس لدونها وما خلق الله علما اعز من علم
الحروف اذ فيه تشهد العبد على ظهورات ما قد
خلق الله فيها

- 43 وقد عرفتك من قبل بان كل الحروف اسم
الوحيد وانه قبل ان يظهر الى ذلك الحد لم يكن
الا واحدا ولا الواحد الا الف الاول كذلك
تنظر في كينونيات تلك الاحرف لترى كل شيء
من ظهورات ذلك الواحد

- 44 وقد خلق الله في كل حرف ابوابا يفتح عنها ابوابا
ما لا نهاية الى ما لا نهاية حيث لن يحيط بعلبها الا
اياه اذ الالف على ما فصل في الدائرة الظهور باب
علم ثم الباء مثل ذلك ولم يكن مراتب الحروف
الا في حد التسعة حيث قد فصل في ما قد الشئ
فيه ولم يتجاوز عن ذلك الحد وقد قدر حين اخذ
الامثال باعداد الهاء ولذا يظهر اسم الفرد في مقام
النقطة وان تقترب به تلك عشرة كاملة حيث يبدء
بالنقطة في اسم الفرد وينتهي بالطاء في اسم المتن
اذ يلاحظ صور المماثل وليجعل كل واحد عدد
الهاء اذ ظهور الهاء ظاهر في ذلك الظهور حيث
لن يكن الا الف بين البائين الا شكل الخمس
الذي ظاهره هاء وباطنه واو الذي هو هيكل اسم
الانسان اذا الحسد ظهور القواد وذلك اسم فيه
كل الاسماء اذ من نقطة الاولى الى ذلك الهيكل
ليستظهر كل الظهورات وليسترفع كل البطونات
ويستمع كل الدلالات ويستعلوا كل البطونات
واذ اسم الهوية اسم لن يفارق هيكل الانسان اذ
اول الاشارة في مبدء الصفات هذا وهو اسم من
كل حد يذكر على ظهور حيث يقول هو الله اذ هو
الحق اذ هو العدل اذ هو الحي اذ هو الواحد اذ هو
الفرد وان ظهوره مع كل اسم لم يكن كظهوره

beginning of attributes is this, and it is a name from every limit that is mentioned upon manifestation, wherein it saith: He is God, He is the Truth, He is Justice, He is the Living, He is the One, He is the Individual. And His manifestation with each name is not like His manifestation upon all names. Verily, that name pointeth in truth and below it, and the manifestations of truth cannot be numbered. And in like manner thou dost see in the shadow of the Most High the limits of the lowest, and it is not veiled from the outward aspects of the names, for the meanings are manifest for the manifestation of their name in all things through the manifestation of their meaning.

- 45 But cut off all indications when thou dost call upon God and His names, that thou mayest not be veiled by the mention of creation, for the very mention severeth thee from thy namehood, and how much more from thy seeking knowledge of its meaning. This is what I have counseled thee after I have made thee to know that thou shouldst not be veiled from the manifestations of those names, and that the manifestation of truth hath not appeared in creation save through the essence of creation. And likewise, if thou dost look upon the temple that indicateth God when thou lookest, thou dost place that temple within the limit of creation, but its indication of God is devoid of the mention of limit, yet this is the throne of His manifestation therein. And the manifestations of all the names and the similitudes, like the essences of those who glorify and sanctify and unify and magnify, when the aspect of essentiality is severed from them - for it is the attribute of creatureliness that changeth at death and life - but that which indicateth God hath ever been and ever shall be, abiding in His shadow and not emerging therefrom unto aught else. When it is veiled from indication, that death seeketh knowledge of that death, for there is no first for the manifestations of the names of God in their limit nor last in themselves. And exalted is God Who appeareth unto them through them, from them, unto them, above being described by the attributes of limitations or characterized by the mention of conditions. Verily, creation and command are His, and within His grasp it resteth, and none hath aught save through Him. All His servants are His, that they may glorify Him with His praise, and sanctify Him through His remembrance, and magnify His unity through His laudation, and exalt Him through that which He hath manifested unto them of His signs through them. Say: All the Names belong unto God, before and after, and there is no God but God, and all that is besides Him is His creation, and all are His worshippers. The evidences thereof are but evidences of Him Whom God shall make manifest, wherein naught can be

على كل الاسماء ان ذلك اسم يشير في الحق ودونه وان مظاهر الحق لا يحصى وبمثل ذلك ترى في ظل الاعلى حدود الادنى ولا يحتجب عن ظواهر الاسماء فان المعاني ظاهره لظهور اسمها في كل شيء بظهور معناه

45 ولكن اقطع كل الاشارات اذا تدعو الله واسمائه ان لا تحتجب بذكر الخلق فان نفس الذكر يقطعك عن اسميتك وكيف عن استنبائك عن معناه هذا ما وصيتك بعد قد عرفتك ان لا تحتجب عن مظاهر تلك الاسماء وان ظهور الحق لم يظهر في الخلق الا بنفس الخلق وكذلك لو تنظر الى الهيكل يدل على الله حين نظرتك تجعل ذلك الهيكل في حد الخلق ولكن دلالة على الله خلو عن ذكر الحد ولكن هذا عرش ظهوره في هذا وان مظاهر الاسماء كلها والامثال كيونيات المسيحين والمقدسين والموحدين والمكبرين اذا ينقطع عنها جهة الكينونية اذ انها صفة الخلقية يتغير حين الموت والحياة ولكن ما يدل على الله لم يزل ولا يزك مستقر في ظله ولا يستخرج عنه الى غيره اذا احتجب عن الدلالة ذلك الموت يستنبئ ذلك الموت اذ لم يكن لمظاهر اسماء الله اولا في حدها ولا اخرى في نفسها وتعالى الله الظاهر لها بها منها اليها من ان يوصف بصفات الحدودات او ينعت بذكر الشئون ان الخلق والامر له وفي قبضته وما لاحد من شيء الا به كل عباد له ليسبحه بحمده وليقدس بذكره وليوحدن بثنائه وليعظمن بما قد تجلى لهم بهم بآياته قل الاسماء كلها لله من قبل ومن بعد وما من اله الا الله وان ما دونه خلق له وكل له عابدون وانما الادلاء عليها ادلاء على من يظهره الله حيث لا يرى فيهم الا اياه ذلك دين الله من قبل ومن بعد قل كل الله مهتدون

perceived save Him alone. This is the religion of God, before and after. Say: All are guided unto God.

- 46 The first Vahid, the month of Baha: الواحد الاول شهر البهاء 46
- 47 The First. Say: God is the God above every possessor of divinity. None can withstand the Sovereign of the dominion of His Godhead, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been God, the God, the Divinity. الاول قل الله اله فوق كل ذا الهة لن يقدر ان يتمتع عن ملك سلطان الوهيته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان الها الها اليها 47
- 48 The Second. Say: God is the One above every possessor of oneness. None can withstand the Sovereign of the dominion of His unity, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Unity, the One, the Single. الثاني قل الله اوجد فوق كل ذا وحدة لن يقدر ان يتمتع عن ملك سلطان وحدته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان وحادا واحدا وحيدا 48
- 49 The Third. Say: God is the One above every possessor of singleness. None can withstand the Sovereign of the dominion of His singleness, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Single, the One, the Unique. الثالث قل الله اوجد فوق كل ذا احد لن يقدر ان يتمتع عن ملك سلطان احديته من احد لا في السموات ولا في الارض ولا ما بينهما ان كان احادا احدا احيدا 49
- 50 The Fourth. Say: God is the Living One above every possessor of life. None can withstand the Sovereign of the dominion of His life, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Life-Giver, the Living, the Ever-Living. الرابع قل الله احي فوق كل ذا حي لن يقدر ان يتمتع عن ملك سلطان حيه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حيايا حايا حيبيا 50
- 51 The Fifth. Say: God is the Self-Subsisting above every possessor of subsistence. None can withstand the Sovereign of the dominion of His subsistence, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Sustainer, the Self-Subsisting, the Upright. الخامس قل الله اقوم فوق كل ذا اقوام لن يقدر ان يتمتع عن ملك سلطان قوامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قواما قواما قويا 51
- 52 The Sixth. Say: God is the Most Glorious above every possessor of glory. None can withstand the Sovereign of the dominion of His glory, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Glory, the Glorious, the All-Glorious. السادس قل الله ابهى فوق كل ذا بهاء لن يقدر ان يتمتع عن ملك سلطان بهائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بهاء باهيا بهيا 52
- 53 The Seventh. Say: God is the Most Exalted above every possessor of majesty. None can withstand the Sovereign of the dominion of His majesty, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Majesty, the Majestic, the All-Majestic. السابع قل الله اجل فوق كل ذا اجلال لن يقدر ان يتمتع عن ملك سلطان اجلاله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جلالا جلالا جليلا 53
- 54 The Eighth. Say: God is the Most Mighty above every possessor of might. None can withstand the Sovereign of the dominion of His might, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Might, the Mighty, the All-Mighty. الثامن قل الله اعز فوق كل ذا عز لن يقدر ان يتمتع عن ملك سلطان اعزازه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عزازا عزازا عزيزا 54

- 55 The Ninth. Say: God is the Most Beautiful above every possessor of beauty. None can withstand the Sovereign of the dominion of His beauty, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Beauty, the Beautiful, the All-Beautiful.
- 56 The tenth: Say, God is the Most Great above all that possesseth greatness. None can withhold himself from the sovereign dominion of His greatness, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Mighty, Magnifier, Great.
- 57 The eleventh: Say, God is the Most Luminous above all that possesseth luminosity. None can withhold himself from the sovereign dominion of His light, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Illuminator, Illumining, Luminous.
- 58 The twelfth: Say, God is the Most Ancient above all that possesseth ancientness. None can withhold himself from the sovereign dominion of His ancientness, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Primordial, Precedent, Ancient.
- 59 The thirteenth: Say, God is the Most Perfect above all that possesseth perfection. None can withhold himself from the sovereign dominion of His perfection, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Perfecting, Perfect, Perfecter.
- 60 The fourteenth: Say, God is the Nearest above all that possesseth nearness. None can withhold himself from the sovereign dominion of His nearness, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Approaching, Approacher, Near.
- 61 The fifteenth: Say, God is the Most Wise above all that possesseth wisdom. None can withhold himself from the sovereign dominion of His wisdom, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Judging, Judge, Wise.
- 62 The sixteenth: Say, God is the Most Powerful above all that possesseth power. None can withhold himself from the sovereign dominion of His power, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Powerful, Powerful, All-Powerful.
- 63 The seventeenth: Say, God is the Most Knowing above all that possesseth knowledge. None can withhold himself from the sovereign dominion of His knowledge, neither in the heavens
- 55 التاسع قل الله اجمل فوق كل ذا جمال لن يقدر ان يمتنع عن ملك سلطان جماله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جمالا جاملا جميلا
- 56 العاشر قل الله اعظم فوق كل ذا عظمة لن يقدر ان يمتنع عن ملك سلطان عظمتة من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عظاما عاظما عظيما
- 57 الواحد من بعد العشر قل الله انور فوق كل ذا انوار لن يقدر ان يمتنع عن ملك سلطان نوره من احد لا في السموات ولا في الارض ولا ما بينهما ان كان نوارا ناورا نويرا
- 58 الثاني من بعد العشر قل الله اقدم فوق كل ذا اقدم لن يقدر ان يمتنع عن ملك سلطان قدمه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قداما قادما قديما
- 59 الثالث من بعد العشر قل الله اكمل فوق كل ذا كمال لن يقدر ان يمتنع عن ملك سلطان كماله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان كاملا كاملا كميلا
- 60 الرابع من بعد العشر قل الله اقرب فوق كل ذا قرب لن يقدر ان يمتنع عن ملك سلطان قربه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قريبا قاربيا قريبا
- 61 الخامس من بعد العشر قل الله احكم فوق كل ذا حكم لن يقدر ان يمتنع عن ملك سلطان حكمه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حكاما حاكما حكيما
- 62 السادس من بعد العشر قل الله اقدر فوق كل ذا قدرة لن يقدر ان يمتنع عن ملك سلطان قدرته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قادرا قادرا قديرا
- 63 السابع من بعد العشر قل الله اعلم فوق كل ذا علم لن يقدر ان يمتنع عن ملك سلطان علمه من احد

- nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Knower, Knowing, All-Knowing.
- 64 The eighteenth: Say, God is the Most Sovereign above all that possesseth sovereignty. None can withhold himself from the sovereign dominion of His sovereignty, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Ruler, Ruling, Potent.
- 65 The nineteenth: Say, God is the Most Possessing above all that possesseth dominion. None can withhold himself from the sovereign dominion of His dominion, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Possessor, Owner, Sovereign.
- 66 The second Vahid, the month of Glory:
- 67 The first: Say, God is the Most Single above all that possesseth singleness. None can withhold himself from the sovereign dominion of His singleness, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Singularizing, Singularizer, Unique.
- 68 The second: Say, God is the Most Self-Subsistent above all that possesseth self-subsistence. None can withhold himself from the sovereign dominion of His self-subsistence, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Eternal, Abiding, Self-Subsistent.
- 69 The third: Say, God is the Most Glorious above all that possesseth glory. None can withhold himself from the sovereign dominion of His glory, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Glorifying, Glorifier, Glorious.
- 70 The fourth: Say: God is more impregnable above every possessor of impregnability. None can withstand the sovereign dominion of His impregnability, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been impregnable, the Protector, the Mighty.
- 71 The fifth: Say: God is more sanctified above every possessor of sanctity. None can withstand the sovereign dominion of His sanctity, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been sanctifying, the Sanctifier, the Holy.
- 72 The sixth: Say: God is more just above every possessor of justice. None can withstand the sovereign dominion of His justice, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Justice, the Just, the Equitable.
- لا في السموات ولا في الارض ولا ما بينهما انه كان علما علما عليما
- 64 الثامن من بعد العشر قل الله اسلط فوق كل ذا سلطنة لن يقدر ان يمتنع عن ملك سلطان سلطنته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سلاطا سالطا سليطا
- 65 التاسع من بعد العشر قل الله املك فوق كل ذا ملك لن يقدر ان يمتنع عن ملك سلطان ملكه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ملاكا مالكا مليكا
- 66 الواحد الثاني شهر الجلال
- 67 الاول قل الله افرد فوق كل ذا فرد لن يقدر ان يمتنع عن ملك سلطان فردانيته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فرادا فاردا فريدا
- 68 الثاني قل الله اصمد فوق كل ذا صمد لن يقدر ان يمتنع عن ملك سلطان صمدانيته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان صمادا صامدا صميذا
- 69 الثالث قل الله امجد فوق كل ذا مجد لن يقدر ان يمتنع عن ملك سلطان مجده من احد لا في السموات ولا في الارض ولا ما بينهما ان كان مجادا ماجدا مجيدا
- 70 الرابع قل الله امنع فوق كل ذا مناعة لن يقدر ان يمتنع عن ملك سلطان مناعته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان مناعا مانعا منيعا
- 71 الخامس قل الله اقدس فوق كل ذا قدس لن يقدر ان يمتنع عن ملك سلطان قدسه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قداسا قادسا قديسا
- 72 السادس قل الله اعدل فوق كل ذا عدل لن يقدر ان يمتنع عن ملك سلطان عدله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عادلا عادلا عديلا

- 73 The seventh: Say: God is more gracious above every possessor of grace. None can withstand the sovereign dominion of His grace, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Grace, the Gracious, the Excellent.
- 73 السَّابِعُ قُلِ اللَّهُ أَفْضَلُ فَوْقَ كُلِّ ذَا فَضْلٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ فَضْلِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ فَضَالًا فَاضِلًا فَضِيلًا
- 74 The eighth: Say: God is more abundant above every possessor of abundance. None can withstand the sovereign dominion of His abundance, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Abundance, the Multiplier, the Plenteous.
- 74 الثَّامِنُ قُلِ اللَّهُ أَكْثَرُ فَوْقَ كُلِّ ذَا كَثْرَةٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ كَثْرَتِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ مُكَّارًا كَاثِرًا كَثِيرًا
- 75 The ninth: Say: God is more exalted above every possessor of loftiness. None can withstand the sovereign dominion of His loftiness, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Exaltation, the Exalter, the Most High.
- 75 التَّاسِعُ قُلِ اللَّهُ أَعْلَىٰ فَوْقَ كُلِّ ذِي عُلُوٍّ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ عُلُوِّهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ عِلَاءً عَالِيًا عَلِيًّا
- 76 The tenth: Say: God is more elevated above every possessor of elevation. None can withstand the sovereign dominion of His elevation, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Elevation, the Elevator, the Sublime.
- 76 الْعَاشِرُ قُلِ اللَّهُ أَرْفَعُ فَوْقَ كُلِّ ذِي رَفْعَةٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ رَفْعَتِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ رَفَاعًا رَافِعًا رَفِيعًا
- 77 The eleventh: Say: God is more generous above every possessor of generosity. None can withstand the sovereign dominion of His generosity, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Generosity, the Generator of Bounty, the Generous.
- 77 الْحَادِيثُ مِنَ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَكْرَمُ فَوْقَ كُلِّ ذَا أَكْرَامٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ كَرَمِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ كَرَامًا كَارِمًا كَرِيمًا
- 78 The twelfth: Say: God is more bountiful above every possessor of bounty. None can withstand the sovereign dominion of His bounty, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Bounty, the Bestower, the Liberal.
- 78 الثَّانِي مِنَ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَجْوَدُ فَوْقَ كُلِّ ذَا جَوْدٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ جَوْدِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ جَوَادًا جَوَادًا جَوِيدًا
- 79 The thirteenth: Say: God is more watchful above every possessor of watchfulness. None can withstand the sovereign dominion of His watchfulness, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Vigilance, the Watcher, the Watchful.
- 79 الثَّلَاثُ مِنَ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَرْقَبُ فَوْقَ كُلِّ ذَا رَقِيبٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ رَقَبَتِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ رَقَابًا رَاقِبًا رَقِيبًا
- 80 The fourteenth: Say: God is more merciful above every possessor of mercy. None can withstand the sovereign dominion of His mercy, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Mercy, the Compassionate, the Merciful.
- 80 الرَّابِعُ مِنَ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَرْحَمُ فَوْقَ كُلِّ ذَا رَحْمٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ رَحْمِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ رَحَامًا رَاحِمًا رَحِيمًا
- 81 The fifteenth: Say: God is more bestowing above every possessor of bestowment. None can withstand the sovereign dominion of His bestowing nature, neither in the heavens nor on earth
- 81 الْخَامِسُ مِنَ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَوْهَبُ فَوْقَ كُلِّ ذَا وَهَبٍ لَنْ يَقْدَرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ وَهَابِيَّتِهِ

- nor in whatsoever lieth between them. He hath ever been the Source of Bestowal, the Bestower, the Giver.
- 82 The sixteenth: Say: God is more hidden above every possessor of hiddenness. None can withstand the sovereign dominion of His hiddenness, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Concealment, the Hidden, the Inmost.
- 83 The seventeenth: Say, God is more manifest above all that hath manifestation. None can withstand the sovereignty of His manifestation, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Manifester, the Manifest, the Source of Manifestation.
- 84 The eighteenth: Say, God is mightier above all that hath might. None can withstand the sovereignty of His might, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Subduer, the Mighty, the Source of Might.
- 85 The nineteenth: Say, God is more intense above all that hath intensity. None can withstand the sovereignty of His intensity, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Intensifier, the Intense, the Source of Intensity.
- 86 The third Vahid, the month of Beauty:
- 87 The first: Say, God is mightier in prowess above all that hath prowess. None can withstand the sovereignty of His prowess, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the One of Prowess, the Mighty in Prowess, the Source of Prowess.
- 88 The second: Say, God heareth more above all that hath hearing. None can withstand the sovereignty of His hearing, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Hearer, the All-Hearing, the Source of Hearing.
- 89 The third: Say, God is more wondrous above all that hath wonder. None can withstand the sovereignty of His wonder, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Creator of Wonder, the Wondrous, the All-Wondrous.
- 90 The fourth: Say, God seeth more above all that hath sight. None can withstand the sovereignty of His sight, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Seer, the All-Seeing, the Source of Sight.
- من احد لا في السموات ولا في الارض ولا ما بينهما انه كان وهابا واهبا وهيبا
- 82 السادس من بعد العشر قل الله ابطن فوق كل ذا بطون لن يقدر ان يمتنع عن ملك سلطان بطونه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بطانا باطنا بطينا
- 83 السابع من بعد العشر قل الله اظهر فوق كل ذا ظهور لن يقدر ان يمتنع عن ملك سلطان ظهوره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ظاهرا ظاهرا ظهيرا
- 84 الثامن من بعد العشر قل الله اقهر فوق كل ذا قهر لن يقدر ان يمتنع عن ملك سلطان قهره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قهارا قاهرا قهيرا
- 85 التاسع من بعد العشر قل الله اشد فوق كل ذا شدة لن يقدر ان يمتنع عن ملك سلطان شدته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شادا شاددا شديدا
- 86 الواحد الثالث شهر الجمال
- 87 الاول قل الله ابطش فوق كل ذا بطش لن يقدر ان يمتنع عن ملك سلطان بطشه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بطاشا باطشا بطيشا
- 88 الثاني قل الله اسمع فوق كل ذا سمع لن يقدر ان يمتنع عن ملك سلطان سمعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سماعا سامعا سميعا
- 89 الثالث قل الله ابداع فوق كل ذا ابداع لن يقدر ان يمتنع عن ملك سلطان ابداعه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان بداعا بادعا بديعا
- 90 الرابع قل الله ابصر فوق كل ذا بصر لن يقدر ان يمتنع عن ملك سلطان بصره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بصارا باصرا بصيرا

- 91 The fifth: Say, God looketh more above all that hath looking. None can withstand the sovereignty of His looking, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Looker, the All-Looking, the Peerless. 91 الخامس قل الله انظر فوق كل ذا نظر لن يقدر ان يمتنع عن ملك سلطان نظره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نظارا ناظرا نظيرا
- 92 The sixth: Say, God is more victorious above all that hath victory. None can withstand the sovereignty of His victory, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Victor, the All-Victorious, the Helper. 92 السادس قل الله انصر فوق كل ذا نصر لن يقدر ان يمتنع عن ملك سلطان نصره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نصارا نصيرا نصيرا
- 93 The seventh: Say, God is more unique above all that hath uniqueness. None can withstand the sovereignty of His uniqueness, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Unique, the All-Unique, the Peerless. 93 السابع قل الله اوتر فوق كل ذا وتر لن يقدر ان يمتنع عن ملك سلطان وتره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان وتارا واترا وتيرا
- 94 The eighth: Say, God is more subtle above all that hath subtlety. None can withstand the sovereignty of His subtlety, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Subtle, the All-Subtle, the Source of Subtlety. 94 الثامن قل الله الطف فوق كل ذا لطف لن يقدر ان يمتنع عن ملك سلطان لطفه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان لطافا لاطفا لطيفا
- 95 The ninth: Say, God is more knowing above all that hath knowledge. None can withstand the sovereignty of His knowledge, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Knower, the All-Knowing, the Well-Informed. 95 التاسع قل الله اخبر فوق كل ذا خبر لن يقدر ان يمتنع عن ملك سلطان خبره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان خبارا خابرا خبيرا
- 96 The tenth: Say: God is most eternal above all that is eternal. None can withhold himself from the Sovereign of the dominion of His eternity, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Eternal, the Everlasting, the Ever-Enduring. 96 العاشر قل الله اءبد فوق كل ذا ابد لن يقدر ان يمتنع عن ملك سلطان ابدية من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ابادا ابدا ابدا
- 97 The eleventh: Say: God is most forbearing above all that possess forbearance. None can withhold himself from the Sovereign of the dominion of His forbearance, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Clement, the Forbearing, the Most Forbearing. 97 الحادى من بعد العشر قل الله احلم فوق كل ذا حلم لن يقدر ان يمتنع عن ملك سلطان حلمه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان حلاما حالما حلما
- 98 The twelfth: Say: God is most lordly above all that possess lordship. None can withhold himself from the Sovereign of the dominion of His lordship, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Lord, the Lordly, the Most Lordly. 98 الثانى من بعد العشر قل الله ارب فوق كل ذا ربويه لن يقدر ان يمتنع عن ملك سلطان ربويته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ربابا رابا ربيبا
- 99 The thirteenth: Say: God is most loving above all that possess love. None can withhold himself from the Sovereign of the dominion of His love, neither in the heavens nor on the earth 99 الثالث من بعد العشر قل الله احب فوق كل ذا حب لن يقدر ان يمتنع عن ملك سلطان حبه

nor in that which is between them. He hath ever been the Loving, the Lover, the Beloved.

- 100 The fourteenth: Say: God is most true above all that is true. None can withhold himself from the Sovereign of the dominion of His truth, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the True, the Truth-Manifesting, the Most True.

- 101 The fifteenth: Say: God is most supreme in authority above all that possess authority. None can withhold himself from the Sovereign of the dominion of His authority, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Guardian, the Protector, the Most Supreme.

- 102 The sixteenth: Say: God is most forgiving above all that possess forgiveness. None can withhold himself from the Sovereign of the dominion of His forgiveness, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Forgiver, the Forgiving, the Most Forgiving.

- 103 The seventeenth: Say: God is most generous above all that possess generosity. None can withhold himself from the Sovereign of the dominion of His bounty, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Giver, the Bestower, the Most Generous.

- 104 The eighteenth: Say: God is most gracious above all that possess graciousness. None can withhold himself from the Sovereign of the dominion of His graciousness, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Acceptor, the Accepting, the Most Gracious.

- 105 The nineteenth: Say: God is most protective above all that possess protection. None can withhold himself from the Sovereign of the dominion of His protection, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Defender, the Protecting, the Most Protective.

- 106 The fourth Vahid, the month of Grandeur:

- 107 The first: Say: God is most pure above all that possess purity. None can withhold himself from the Sovereign of the dominion of His purity, neither in the heavens nor on the earth nor in that which is between them. He hath ever been the Pure, the Purifier, the Most Pure.

- 108 The second: Say: O God, open Thou above all that possesseth opening. None can withstand the Sovereign King in His opening - neither in the heavens nor on earth nor in whatsoever

من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حبابا حابيا حبيبا

100 الرابع من بعد العشر قل الله اعحق فوق كل ذا حق لن يقدر ان يتمتع عن ملك سلطان حقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حقا حقا حقيقا

101 الخامس من بعد العشر قل الله اولى فوق كل ذا ولاية لن يقدر ان يتمتع عن ملك سلطان ولايته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ولاء واليا وليا

102 السادس من بعد العشر قل الله اغفر فوق كل ذا غفران لن يقدر ان يتمتع عن ملك سلطان غفرانه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان غفارا غافرا غفيرا

103 السابع من بعد العشر قل الله اعطى فوق كل ذا عطاء لن يقدر ان يتمتع عن ملك سلطان عطائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عطاء عاطئا عطيا

104 الثامن من بعد العشر قل الله اقبل فوق كل ذا اقبال لن يقدر ان يتمتع عن ملك سلطان اقباله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قبلا قابلا قبلا

105 التاسع من بعد العشر قل الله ادفع فوق كل ذا دفاع لن يقدر ان يتمتع عن ملك سلطان ادفاعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان دفاعا دافعا دفيعا

106 الواحد الرابع شهر العظمة

107 الاول قل الله اخلص فوق كل ذا خلاص لن يقدر ان يتمتع عن ملك سلطان خلاصه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان خلاصا خالصا خليصا

108 الثاني قل الله افتح فوق كل ذا فتح لن يقدر ان يتمتع عن ملك سلطان فتحه من احد لا في

lieth between them. Verily, He hath ever been the Opener, the Opening One, the Most Opening.

السموات ولا في الارض ولا ما بينهما انه كان
فتاحا فاتحا فتيجا

- 109 The third: Say: O God, provide Thou above all that possesseth provision. None can withstand the Sovereign King in His provision - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Provider, the Providing One, the Most Providing.

109 الثالث قل الله ارزق فوق كل ذا رزق لن يقدر
ان يمتنع عن ملك سلطان رزقه من احد لا في
السموات ولا في الارض ولا ما بينهما ان كان
رزقا رازقا رزيقا

- 110 The fourth: Say: O God, create Thou above all that possesseth creation. None can withstand the Sovereign King in His creation - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Creator, the Creating One, the Most Creative.

110 الرابع قل الله اخلق فوق كل ذا خلق لن يقدر
ان يمتنع عن ملك سلطان خلقه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
خالقا خالقا خليقا

- 111 The fifth: Say: O God, cause to inherit above all that possesseth inheritance. None can withstand the Sovereign King in His inheritance - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Inheritor, the One Who Causeth to Inherit, the Most Inheriting.

111 الخامس قل الله اورث فوق كل ذا ارث لن
يقدر ان يمتنع عن ملك سلطان ارثه من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان وراثا وارثا وريثا

- 112 The sixth: Say: O God, remember Thou above all that possesseth remembrance. None can withstand the Sovereign King in His remembrance - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Rememberer, the Remembering One, the Most Remembering.

112 السادس قل الله اذكر فوق كل ذا ذكر لن يقدر
ان يمتنع عن ملك سلطان ذكره من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
ذكارا ذاكرا ذكيرا

- 113 The seventh: Say: O God, beautify Thou above all that possesseth beauty. None can withstand the Sovereign King in His beauty - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Beautifier, the Beautiful One, the Most Beautiful.

113 السابع قل الله احسن فوق كل ذا حسن لن يقدر
ان يمتنع عن ملك سلطان حسنه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
حسانا حاسنا حسينا

- 114 The eighth: Say: O God, send down above all that possesseth sending down. None can withstand the Sovereign King in His sending down - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Sender Down, the Descending One, the Most Descending.

114 الثامن قل الله انزل فوق كل ذا انزال لن يقدر
ان يمتنع عن ملك سلطان انزاله من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
نزالا نازلا نزايلا

- 115 The ninth: Say: O God, make easy above all that possesseth ease. None can withstand the Sovereign King in His ease - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Facilitator, the One Who Maketh Easy, the Most Easy.

115 التاسع قل الله ايسر فوق كل ذا يسر لن يقدر
ان يمتنع عن ملك سلطان يسره من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
يسارا ياسرا يسيرا

- 116 The tenth: Say: O God, hasten above all that possesseth hastening. None can withstand the Sovereign King in His swiftness - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Hastener, the Swift One, the Most Swift.

116 العاشر قل الله اسرع فوق كل ذا اسراع لن يقدر
ان يمتنع عن ملك سلطان سرعته من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
سراعا سارعا سريعا

- 117 The eleventh: Say: O God, guide aright above all that possesseth guidance. None can withstand the Sovereign King in His guidance - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Guide, the Guiding One, the Most Guiding.
- الحادى من بعد العشر قل الله اسدد فوق كل ذا اسداد لن يقدر ان يمتنع عن ملك سلطان سداه من احد لا فى السموات ولا فى الارض ولا ما بينهما ان كان سدادا ساددا سديدا
- 118 The twelfth: Say: O God, show compassion above all that possesseth compassion. None can withstand the Sovereign King in His compassion - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Compassionate, the Compassionate One, the Most Compassionate.
- الثانى من بعد العشر قل الله احن فوق كل ذا حنان لن يقدر ان يمتنع عن ملك سلطان حناه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان حنانا حاننا حنيانا
- 119 The thirteenth: Say: O God, grant favors above all that possesseth favors. None can withstand the Sovereign King in His favors - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Bestower of Favors, the Favoring One, the Most Favoring.
- الثالث من بعد العشر قل الله امن فوق كل ذا من لن يقدر ان يمتنع عن ملك سلطان منته من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان منانا ماننا منينا
- 120 The fourteenth: Say: O God, create and fashion above all that possesseth creation and fashioning. None can withstand the Sovereign King in His creation and fashioning - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been the Creator and Fashioner, the Creating and Fashioning One, the Most Creating and Fashioning.
- الرابع من بعد العشر قل الله ابره فوق كل ذا ابراه لن يقدر ان يمتنع عن ملك سلطان ابراهه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان براها بارها بريها
- 121 The fifteenth: Say: God is more religious above all possessors of religion. None can withhold from the Sovereign King the dominion of His religion - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Judge, the Judging One, the One Who judgeth.
- الخامس من بعد العشر قل الله ادين فوق كل ذا دين لن يقدر ان يمتنع عن ملك سلطان دينه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان ديانا داينا ديننا
- 122 The sixteenth: Say: God is more well-pleased above all possessors of good-pleasure. None can withhold from the Sovereign King the dominion of His pleasure - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Well-Pleased One, the Pleased One, the One Who is pleased.
- السادس من بعد العشر قل الله ارضى فوق كل ذا ارضا لن يقدر ان يمتنع عن ملك سلطان رضائه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان رضاء راضيا رضىا
- 123 The seventeenth: Say: God is more sanctified above all possessors of sanctification. None can withhold from the Sovereign King the dominion of His sanctification - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Sanctifier, the Sanctifying One, the Sanctified One.
- السابع من بعد العشر قل الله اسبح فوق كل ذا سبح لن يقدر ان يمتنع عن ملك سلطان سبحه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان سبحا سبحا سبحا
- 124 The eighteenth: Say: God is more helpful above all possessors of help. None can withhold from the Sovereign King the dominion of His help - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever
- الثامن من بعد العشر قل الله اعون فوق كل ذا عون لن يقدر ان يمتنع عن ملك سلطان عونه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان سلاطا سالا سليطا

been the Empowerer, the Empowering One, the Empowered One.

- 125 The nineteenth: Say: God is more sovereign above all possessors of sovereignty. None can withhold from the Sovereign King the dominion of His sovereignty – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Helper, the Helping One, the One Who helpeth.
- 126 The fifth Vahid, the month of Light:
- 127 The first: Say: God is more glorious above all possessors of glory. None can withhold from the Sovereign King the dominion of His glory – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Glorifier, the Glorious One, the One Who glorifieth.
- 128 The second: Say: God is more faithful above all possessors of faithfulness. None can withhold from the Sovereign King the dominion of His faithfulness – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Faithful One, the Faithful, the One Who is faithful.
- 129 The third: Say: God is more gracious above all possessors of grace. None can withhold from the Sovereign King the dominion of His grace – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Gracious One, the Bestower of Grace, the One Who is gracious.
- 130 The fourth: Say: God is more exalted above all that is exalted. None can withhold from the Sovereign King the dominion of His exaltation – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Exalter, the Exalting One, the Exalted One.
- 131 The fifth: Say: God is more decreeing above all possessors of decree. None can withhold from the Sovereign King the dominion of His decree – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Decree, the Decreeer, the One Who decreeth.
- 132 The sixth: Say: God is more beneficial above all possessors of benefit. None can withhold from the Sovereign King the dominion of His benefit – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Benefactor, the Beneficent One, the One Who benefiteth.
- التاسع من بعد العشر قل الله املك فوق كل ذا ملك لن يقدر ان يمتنع عن ملك سلطان ملكه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عوانا عاوننا عونا
- الواحد الخامس شهر النور
- الاول قل الله انفر فوق كل ذا نفر لن يقدر ان يمتنع عن ملك سلطان نفره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نفارا فانرا نفيرا
- الثاني قل الله اوفى فوق كل ذا وفاء لن يقدر ان يمتنع عن ملك سلطان وفائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان وفاء وافيا وفيا
- الثالث قل الله افضل فوق كل ذا افضل لن يقدر ان يمتنع عن ملك سلطان فضاله من احد لا في السموات ولا في الارض ولا ما بينهما ان كان فضالا فاضلا فضيلا
- الرابع قل الله افوق فوق كل ذا فوق لن يقدر ان يمتنع عن ملك سلطان فوقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فوفا فافوقا فويقا
- الخامس قل الله اقضى فوق كل ذا قضاء لن يقدر ان يمتنع عن ملك سلطان قضائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قضاء قاضيا قضيا
- السادس قل الله انفع فوق كل ذا نفع لن يقدر ان يمتنع عن ملك سلطان نفعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نفاعا نافعا نفيعا

- 133 The seventh: Say: God is more gathering above all possessors of gathering. None can withhold from the Sovereign King the dominion of His gathering – neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily He hath ever been the Gatherer, the Gathering One, the All-Comprehensive.
- 134 The eighth: Say: God is the most healing above all that healeth. None can withhold from the Sovereign the dominion of His healing from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been healing, a healer, curative.
- 135 The ninth: Say: God is the most interceding above all that intercedeth. None can withhold from the Sovereign the dominion of His intercession from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been interceding, an intercessor, one who intercedeth.
- 136 The tenth: Say: God is the most joyful above all that rejoiceth. None can withhold from the Sovereign the dominion of His joy from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been joyous, one who causeth joy, one who bringeth gladness.
- 137 The eleventh: Say: God is the most hopeful above all that hopeth. None can withhold from the Sovereign the dominion of His hope from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been hope, one who hopeth, one who inspireth hope.
- 138 The twelfth: Say: God is the most companioning above all that companioneth. None can withhold from the Sovereign the dominion of His companionship from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been companionable, a companion, one who giveth companionship.
- 139 The thirteenth: Say: God is the most gladdening above all that gladdeneth. None can withhold from the Sovereign the dominion of His gladdening from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been gladdening, one who gladdeneth, one who bringeth joy.
- 140 The fourteenth: Say: God is the most guiding above all that guideth. None can withhold from the Sovereign the dominion of His guidance from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been guidance, a guide, one who directeth.
- السابع قل الله اجمع فوق كل ذا اجمع لن يقدر ان يمتنع عن ملك سلطان جمعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جماعا جامعا جميعا
- الثامن قل الله اشفى فوق كل ذا شفاء لن يقدر ان يمتنع عن ملك سلطان شفاؤه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شفاء شافيا شفيا
- التاسع قل الله اشفع فوق كل ذا شفاع لن يقدر ان يمتنع عن ملك سلطان شفاعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شفاعا شافعا شفيعا
- العاشر قل الله افرح فوق كل ذا فرح لن يقدر ان يمتنع عن ملك سلطان فرحه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فراحا فارحا فريحا
- الحادى من بعد العشر قل الله ارجى فوق كل ذا رجاء لن يقدر ان يمتنع عن ملك سلطان رجائه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان رجاء راجيا رجيا
- الثانى من بعد العشر قل الله اصحب فوق كل ذا صحب لن يقدر ان يمتنع عن ملك سلطان صحبه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان صحابا صاحبا صحيبا
- الثالث من بعد العشر قل الله ابهج فوق كل ذا ابتهاج لن يقدر ان يمتنع عن ملك سلطان ابتهاجه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بهاجا باهجا بهيجا
- الرابع من بعد العشر قل الله ادل فوق كل ذا ادلال لن يقدر ان يمتنع عن ملك سلطان دليله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان دلالا دلالا دليلا

- 141 The fifteenth: Say: God is the most enriching above all that enricheth. None can withhold from the Sovereign the dominion of His enrichment from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been enrichment, one who enricheth, one who maketh rich.
- 142 The sixteenth: Say: God is the most guiding above all that guideth. None can withhold from the Sovereign the dominion of His guidance from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been guidance, a guide, one who directeth aright.
- 143 The seventeenth: Say: God is the most transforming above all that transformeth. None can withhold from the Sovereign the dominion of His transformation from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been transforming, a transformer, one who changeth.
- 144 The eighteenth: Say: God is the most seeking above all that seeketh. None can withhold from the Sovereign the dominion of His seeking from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been seeking, a seeker, one who is sought.
- 145 The nineteenth: Say: God is the most precious above all that is precious. None can withhold from the Sovereign the dominion of His preciousness from anyone, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been preciousness, one who is precious, the most precious.
- 146 The sixth Vahid, the month of Mercy:
- 147 The First: Say: God is the Guardian above all possessors of guardianship. None can withhold from the Sovereign King His guardianship - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Guardian, the Guarantor, the Protector.
- 148 The Second: Say: God is the Trustee above all possessors of trusteeship. None can withhold from the Sovereign King His trusteeship - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Trustee, the Entruster, the Agent.
- 149 The Third: Say: God is the Exchanger above all exchangers. None can withhold from the Sovereign King His exchange - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Exchanger, the Changing One, the Transformer.
- الخامس من بعد العشر قل الله اغنى فوق كل ذا
غنى لن يقدر ان يمتنع عن ملك سلطان غناؤه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان غناء غانيا غنيا
- السادس من بعد العشر قل الله اهدى فوق كل ذا
هداية لن يقدر ان يمتنع عن ملك سلطان هدايته
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان هداى هاديا هديا
- السابع من بعد العشر قل الله اقلب فوق كل ذا
قلبة لن يقدر ان يمتنع عن ملك سلطان قلبته من
احد لا في السموات ولا في الارض ولا ما بينهما
انه كان قلابا قالبا قليبا
- الثامن من بعد العشر قل الله اطلب فوق كل ذا
طلب لن يقدر ان يمتنع عن ملك سلطان طلبه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان طلابا طالبا طليبا
- التاسع من بعد العشر قل الله انفس فوق كل ذا
نفس لن يقدر ان يمتنع عن ملك سلطان انتفاسه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان نفاسا نافسا نفيسا
- الواحد السادس شهر الرحمة
- الاول قل الله اكفل فوق كل ذا كفالة لن يقدر
ان يمتنع عن ملك سلطان كفالته من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
كفالا كافلا كفيلا
- الثاني قل الله اوكل فوق كل ذا وكل لن يقدر
ان يمتنع عن ملك سلطان واكلته من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
وكالا واكلا وكيلا
- الثالث قل الله اديل فوق كل ديل لن يقدر
ان يمتنع عن ملك سلطان ديله من احد لا في
السموات ولا في الارض ولا ما بينهما ان كان
ديالا دايلا ديلا

- 150 The Fourth: Say: God is the Embroiderer above all possessors of embroidery. None can withhold from the Sovereign King His embroidery - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Embroidery, the Embroiderer, the Adorner.
- 151 The Fifth: Say: God is the Noble One above all possessors of nobility. None can withhold from the Sovereign King His nobility - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Noble, the Ennobler, the Most Noble.
- 152 The Sixth: Say: God is the Crier above all possessors of crying. None can withhold from the Sovereign King His cry - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Cry, the Crier, the Caller.
- 153 The Seventh: Say: God is the Securer above all possessors of security. None can withhold from the Sovereign King His security - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been Security, the Secure One, the Trustworthy.
- 154 The Eighth: Say: God is the Compassionate above all possessors of compassion. None can withhold from the Sovereign King His compassion - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Compassionate, the Merciful, the Kind.
- 155 The Ninth: Say: God is the Affectionate above all possessors of affection. None can withhold from the Sovereign King His affection - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Affection, the Loving One, the Tender.
- 156 The Tenth: Say: God is the Being above all possessors of being. None can withhold from the Sovereign King His being - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Existence, the Existent, the Essential.
- 157 The Eleventh: Say: God is the Elucidator above all possessors of elucidation. None can withhold from the Sovereign King His elucidation - neither in the heavens, nor on earth, nor in whatsoever lieth between them. He hath ever been the Elucidation, the Clear One, the Evident.
- 158 The Twelfth: Say: God is the Perfect above all possessors of perfection. None can withhold from the Sovereign King the perfection of His teaching - neither in the heavens, nor on earth,
- الرَّابِعَ قُلْ اللَّهُ اطْرُزْ فَوْقَ كُلِّ ذَا طَرَاظٍ لَنْ يَقْدِرَ
أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ طَرَاظِهِ مِنْ أَحَدٍ لَا فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ
طَرَاظًا طَارِظًا طَرِيزًا
- الْخَامِسَ قُلْ اللَّهُ أَنْبَلُ فَوْقَ كُلِّ ذَا نَبَلٍ لَنْ يَقْدِرَ
أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ نَبَلِهِ مِنْ أَحَدٍ لَا فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ
نَبَالًا نَابِلًا نَبِيلًا
- الْسَّادِسَ قُلْ اللَّهُ اصْرُخْ فَوْقَ كُلِّ ذَا صِرَاحٍ لَنْ
يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ صَرْخِهِ مِنْ أَحَدٍ
لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ
كَانَ صِرَاحًا صَارِخًا صَرِيحًا
- السَّابِعَ قُلْ اللَّهُ أَمِنُ فَوْقَ كُلِّ ذَا أَمَانٍ لَنْ يَقْدِرَ
أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ أَمَانِهِ مِنْ أَحَدٍ لَا فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ
أَمَانًا أَمِنًا أَمِينًا
- الثَّامِنَ قُلْ اللَّهُ ارْتَفِ فَوْقَ كُلِّ ذَا رَافَةٍ لَنْ يَقْدِرَ
أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ رَافَتِهِ مِنْ أَحَدٍ لَا فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ
رِءَافًا رَافِئًا رَثِيفًا
- التَّاسِعَ قُلْ اللَّهُ اعْطِفْ فَوْقَ كُلِّ ذَا عَطْفٍ لَنْ
يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ عَطْفِهِ مِنْ أَحَدٍ
لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ
كَانَ عَطَافًا عَاطِفًا عَطِيفًا
- الْعَاشِرَ قُلْ اللَّهُ أَكُونُ فَوْقَ كُلِّ ذَا كَوْنٍ لَنْ يَقْدِرَ
أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ كَوْنِهِ مِنْ أَحَدٍ لَا فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ
كَوَانًا كَاوِنًا كَوِينًا
- الْحَادِيَ مِنْ بَعْدِ الْعَشْرِ قُلْ اللَّهُ أَبِينُ فَوْقَ كُلِّ ذَا
إِبْيَانٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ بَيَانِهِ مِنْ
أَحَدٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا
إِنَّهُ كَانَ بَيَانًا بَايِنًا بَيِّنًا
- الثَّانِي مِنْ بَعْدِ الْعَشْرِ قُلْ اللَّهُ الْقَنُّ فَوْقَ كُلِّ ذَا لَقْنٍ
لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ لَقْنَتُهُ كَالِهِ مِنْ أَحَدٍ
لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ
كَانَ لَقَانًا لَاقِنًا لَقِينًا

nor in whatsoever lieth between them. He hath ever been the Perfect, the Perfecter, the Accomplished.

- 159 The thirteenth: Say: God is most mighty above all that possesseth might. None can withstand the Sovereign dominion of His might, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been mighty, all-mighty, most mighty.
- 160 The fourteenth: Say: God is most praiseworthy above all that possesseth praise. None can withstand the Sovereign dominion of His praise, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been praiseworthy, all-praiseworthy, most praiseworthy.
- 161 The fifteenth: Say: God is most beauteous above all that possesseth beauty. None can withstand the Sovereign dominion of His beauty, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been beauteous, all-beauteous, most beauteous.
- 162 The sixteenth: Say: God is most manifest above all that possesseth manifestation. None can withstand the Sovereign dominion of His manifestation, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been manifest, all-manifest, most manifest.
- 163 The seventeenth: Say: God is most joyful above all that possesseth joy. None can withstand the Sovereign dominion of His joy, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been joyful, all-joyful, most joyful.
- 164 The eighteenth: Say: God is most equitable above all that possesseth equity. None can withstand the Sovereign dominion of His equity, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been equitable, all-equitable, most equitable.
- 165 The nineteenth: Say: God is most beneficent above all that possesseth beneficence. None can withstand the Sovereign dominion of His beneficence, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been beneficent, all-beneficent, most beneficent.
- 166 The seventh Vahid, the month of Words:
- 167 The first: Say: God is most truthful above all that possesseth truth. None can withstand the Sovereign dominion of His truthfulness, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been truthful, all-truthful, most truthful.
- الثالث من بعد العشر قل الله اهون فوق كل ذا هون لن يقدر ان يمتنع عن ملك سلطان هونه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان هوانا هاوناً هويناً
- الرابع من بعد العشر قل الله اثني فوق كل ذا ثناء لن يقدر ان يمتنع عن ملك سلطان ثنائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ثنائاً ثنائاً ثنياً
- الخامس من بعد العشر قل الله ازين فوق كل ذا زين لن يقدر ان يمتنع عن ملك سلطان زينه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان زياناً زياناً زينا
- السادس من بعد العشر قل الله اعلن فوق كل ذا علان لن يقدر ان يمتنع عن ملك سلطان اعلانه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان علاناً علاناً علينا
- السابع من بعد العشر قل الله اسرر فوق كل ذا سرير لن يقدر ان يمتنع عن ملك سلطان سروره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ساراراً ساراراً سريرا
- الثامن من بعد العشر قل الله اقسم فوق كل ذا قسم لن يقدر ان يمتنع عن ملك سلطان قسمه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قساماً قاسماً قسيماً
- التاسع من بعد العشر قل الله ابرر فوق كل ذا بر لن يقدر ان يمتنع عن ملك سلطان بره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان باراراً باراراً بريرا
- الواحد السابع شهر الكلمات
- الاول قل الله اصدق فوق كل ذا صدق لن يقدر ان يمتنع عن ملك سلطان صدقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان صداقاً صداقاً صديقاً

- 168 The second: Say: God is most enduring above all that possesseth endurance. None can withstand the Sovereign dominion of His endurance, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been enduring, all-enduring, most enduring.
- الثاني قل الله اديم فوق كل ذا دوام لن يقدر ان يمتنع عن ملك سلطان دوامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان دواما داوما دويما
- 169 The third: Say: God is most hidden above all that possesseth hiddenness. None can withstand the Sovereign dominion of His hiddenness, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been hidden, all-hidden, most hidden.
- الثالث قل الله اخفى فوق كل ذا خفاء لن يقدر ان يمتنع عن ملك سلطان خفائه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان خفاء خافيا خفيا
- 170 The fourth: Say: God is most replete above all that possesseth fullness. None can withstand the Sovereign dominion of His fullness, neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been replete, all-replete, most replete.
- الرابع قل الله املا فوق كل ذا ملاء لن يقدر ان يمتنع عن ملك سلطان ملائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ملاء مائلا مليا
- 171 The Fifth: Say: God is the Most Beginning above all beginning. None can withstand the sovereignty of His beginning, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Beginning, the Beginner, the Begun.
- الخامس قل الله ابدء فوق كل ذا بدء لن يقدر ان يمتنع عن ملك سلطان بدئه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بداء بادئا بديثا
- 172 The Sixth: Say: God is the Most Returning above all return. None can withstand the sovereignty of His return, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Returning, the Returner, the Returned.
- السادس قل الله اعود فوق كل ذا عود لن يقدر ان يمتنع عن ملك سلطان عوده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عوادا عاوذا عويدا
- 173 The Seventh: Say: God is the Most Strong above all strength. None can withstand the sovereignty of His strength, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Strong, the Strengthened, the Strengthened.
- السابع قل الله اقوى فوق كل ذا قوة لن يقدر ان يمتنع عن ملك سلطان قوته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قواء قاويا قويا
- 174 The Eighth: Say: God is the Most Expansive above all expansion. None can withstand the sovereignty of His expansion, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Expansive, the Expander, the Expanded.
- الثامن قل الله ابسط فوق كل ذا بسط لن يقدر ان يمتنع عن ملك سلطان بسطه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بساطا باسطا بسيطا
- 175 The Ninth: Say: God is the Most Contracting above all contraction. None can withstand the sovereignty of His contraction, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Contracting, the Contractor, the Contracted.
- التاسع قل الله اقبض فوق كل ذا قبض لن يقدر ان يمتنع عن ملك سلطان قبضه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قباضا قابضا قبيضا
- 176 The Tenth: Say: God is the Most Communicating above all communication. None can withstand the sovereignty of His communication, neither in the heavens nor on earth nor in
- العاشر قل الله ابلاغ فوق كل ذا ابلاغ لن يقدر ان يمتنع عن ملك سلطان ابلاغه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بلاغا بالغا بليغا

whatsoever lieth between them. He hath ever been the Communicating, the Communicator, the Communicated.

- 177 The Eleventh: Say: God is the Most Effacing above all effacement. None can withstand the sovereignty of His effacement, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Effacing, the Effacer, the Effaced.
- 178 The Twelfth: Say: God is the Most Victorious above all victory. None can withstand the sovereignty of His victory, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Victorious, the Victor, the Victorious.
- 179 The Thirteenth: Say: God is the Most Penetrating above all penetration. None can withstand the sovereignty of His penetration, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Penetrating, the Penetrator, the Penetrated.
- 180 The Fourteenth: Say: God is the Most Steadfast above all steadfastness. None can withstand the sovereignty of His steadfastness, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Steadfast, the Establisher, the Established.
- 181 The Fifteenth: Say: God is the Most Creating above all creation. None can withstand the sovereignty of His creation, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Creating, the Creator, the Created.
- 182 The Sixteenth: Say: God is the Most Fashioning above all fashioning. None can withstand the sovereignty of His fashioning, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Fashioning, the Fashioner, the Fashioned.
- 183 The Seventeenth: Say: God is the Most Patient above all patience. None can withstand the sovereignty of His patience, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Patient, the Endurer, the Endured.
- 184 The eighteenth: Say: God is more pure than all that is pure. None can withhold from the Sovereign King of His purity, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been purifying, pure, most pure.
- 185 The nineteenth: Say: God is more subtle than all that is subtle. None can withhold from the Sovereign King of His subtlety, neither in the heavens nor on the earth nor in whatsoever lieth
- الحادى من بعد العشر قل الله احمى فوق كل ذا
محيا لن يقدر ان يمتنع عن ملك سلطان احمائه
من احد لا فى السموات ولا فى الارض ولا ما
بينهما ان كان محيا ماحيا محيا
- الثانى من بعد العشر قل الله اعلب فوق كل ذا
غلبة لن يقدر ان يمتنع عن ملك سلطان غلبه من
احد لا فى السموات ولا فى الارض ولا ما بينهما
انه كان غلابا غالبا غلبا
- الثالث من بعد العشر قل الله انفذ فوق كل ذا
نفاذ لن يقدر ان يمتنع عن ملك سلطان نفاذه
من احد لا فى السموات ولا فى الارض ولا ما
بينهما انه كان نافذا نافذا نفيدا
- الرابع من بعد العشر قل الله اثبت فوق كل ذا
ثبات لن يقدر ان يمتنع عن ملك سلطان ثباته
من احد لا فى السموات ولا فى الارض ولا ما
بينهما انه كان ثباتا ثابتا ثبिता
- الخامس من بعد العشر قل الله ابرء فوق كل ذا
برء لن يقدر ان يمتنع عن ملك سلطان برئه من
احد لا فى السموات ولا فى الارض ولا ما بينهما
انه كان براء بارئا بريئا
- السادس من بعد العشر قل الله اصور فوق كل ذا
تصور لن يقدر ان يمتنع عن ملك سلطان تصوره
من احد لا فى السموات ولا فى الارض ولا ما
بينهما انه كان صورا صاورا صوريا
- السابع من بعد العشر قل الله اصبر فوق كل ذا
صبر لن يقدر ان يمتنع عن ملك سلطان صبره
من احد لا فى السموات ولا فى الارض ولا ما
بينهما انه كان صابرا صابرا صبيرا
- الثامن من بعد العشر قل الله اطهر فوق كل ذا
طهر لن يقدر ان يمتنع عن ملك سلطان طهره
من احد لا فى السموات ولا فى الارض ولا ما
بينهما انه كان طهارا طاهرا طهيرا
- التاسع من بعد العشر قل الله اضمر فوق كل ذا
اضمار لن يقدر ان يمتنع عن ملك سلطان اضماره

between them. He hath ever been subtle, subtilizing, most subtle.

من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ضمارا ضميرا ضميرا

186 The eighth Vahid, the month of Perfection:

186 الواحد الثامن شهر الكمال

187 The first: Say: God is more guiding than all that giveth guidance. None can withhold from the Sovereign King of His guidance, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been guidance, guiding, most guiding.

187 الاول قل الله ارشد فوق كل ذا ارشاد لن يقدر ان يمتنع عن ملك سلطان ارشاده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رشادا راشدا رشيدا

188 The second: Say: God is more watchful than all that watcheth. None can withhold from the Sovereign King of His watchfulness, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been watching, watchful, most watchful.

188 الثاني قل الله ارصد فوق كل ذا رصد لن يقدر ان يمتنع عن ملك سلطان رصده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رصادا راصدا رصيда

189 The third: Say: God is more supporting than all that supporteth. None can withhold from the Sovereign King of His support, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been support, supporting, most supporting.

189 الثالث قل الله اعمد فوق كل ذا عمد لن يقدر ان يمتنع عن ملك سلطان عمده من احد لا في السموات ولا في الارض ولا ما بينهما ان كان عمادا عامدا عميدا

190 The fourth: Say: God is more witnessing than all that beareth witness. None can withhold from the Sovereign King of His witnessing, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been witnessing, witness, most witnessing.

190 الرابع قل الله اشهد فوق كل ذا اشهاد لن يقدر ان يمتنع عن ملك سلطان اشهاده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شهادا شاهدا شهيدا

191 The fifth: Say: God is more gladdening than all that gladdeneth. None can withhold from the Sovereign King of His glad-tidings, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been glad-tidings, gladdening, most gladdening.

191 الخامس قل الله ابشر فوق كل ذا ابشار لن يقدر ان يمتنع عن ملك سلطان ابشاره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بشارا باشرا بشيرا

192 The sixth: Say: God is more warning than all that warneth. None can withhold from the Sovereign King of His warning, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been warning, warner, most warning.

192 السادس قل الله انذر فوق كل ذا انذار لن يقدر ان يمتنع عن ملك سلطان انذاره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نذارا ناذرا نذيرا

193 The seventh: Say: God is more treasuring than all that treasureth. None can withhold from the Sovereign King of His treasure, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been treasuring, treasurer, most treasuring.

193 السابع قل الله اذخر فوق كل ذا ذخرن لن يقدر ان يمتنع عن ملك سلطان ذخره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ذخارا ذاخرا ذخيرا

194 The eighth: Say: God is more treasuring than all that is treasure. None can withhold from the Sovereign King of His treasure, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been treasure, treasuring, most treasured.

194 الثامن قل الله اكتر فوق كل ذا كنز لن يقدر ان يمتنع عن ملك سلطان كنزه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان كازا كانزا كنيزا

- 195 The ninth: Say: God is more protecting than all that protecteth. None can withhold from the Sovereign King of His protection, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been protection, protecting, most protecting.
- 196 The tenth: Say: God is more crushing than all that crusheth. None can withhold from the Sovereign King of His crushing power, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been crushing, crusher, most crushing.
- 197 The eleventh: Say, God is more salutary above all that possesseth salutation. None shall be able to withhold from the Sovereign King His salutation - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is salutary, saluting, saluted.
- 198 The twelfth: Say, God is more protective above all that possesseth protection. None shall be able to withhold from the Sovereign King His protection - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is protective, protecting, protected.
- 199 The thirteenth: Say, God is more grateful above all that possesseth gratitude. None shall be able to withhold from the Sovereign King His gratitude - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is grateful, giving thanks, worthy of thanks.
- 200 The fourteenth: Say, God is more harmful above all harmfulness. None shall be able to withhold from the Sovereign King His harm - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is harmful, harming, harmed.
- 201 The fifteenth: Say, God is more seizing above all that possesseth seizure. None shall be able to withhold from the Sovereign King His seizure - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is seizing, seizer, seized.
- 202 The sixteenth: Say, God is more distant above all that possesseth distance. None shall be able to withhold from the Sovereign King His distance - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is distancing, one who distances, distant.
- 203 The seventeenth: Say, God is more noble above all that possesseth nobility. None shall be able to withhold from the Sovereign King His nobility - neither in the heavens, nor on
- التاسع قل الله اعصم فوق كل ذا عصم لن يقدر ان يمتنع عن ملك سلطان عصمته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عصاما عاصما عصيما
- العاشر قل الله اقضم فوق كل ذا قضم لن يقدر ان يمتنع عن ملك سلطان قضمه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قصاما قاصما قصيما
- الحادى من بعد العشر قل الله اسلم فوق كل ذا سلام لن يقدر ان يمتنع عن ملك سلطان سلامه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان سلاما سالما سليما
- الثانى من بعد العشر قل الله احفظ فوق كل ذا حفظ لن يقدر ان يمتنع عن ملك سلطان حفظه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حفاظا حافظا حفيظا
- الثالث من بعد العشر قل الله اشكر فوق كل ذا شكر لن يقدر ان يمتنع عن ملك سلطان شكره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شكارا شاكرا شكورا
- الرابع من بعد العشر قل الله اضرر فوق كل ضرار لن يقدر ان يمتنع عن ملك سلطان ضرره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ضارا ضاررا ضريرا
- الخامس من بعد العشر قل الله اخذ فوق كل ذا اخاذ لن يقدر ان يمتنع عن ملك سلطان اخذه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان اخذا اخذا اخيذا
- السادس من بعد العشر قل الله ابعد فوق كل ذا بعد لن يقدر ان يمتنع عن ملك سلطان بعده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان باعادا باعدا بعيدا
- السابع من بعد العشر قل الله اشرف فوق كل ذا شرف لن يقدر ان يمتنع عن ملك سلطان شرفه

earth, nor in whatsoever lieth between them. Verily He is noble, ennobling, ennobled.

من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شرافا شارقا شريفا

- 204 The eighteenth: Say, God is more sufficient above all that possesseth sufficiency. None shall be able to withhold from the Sovereign King His sufficiency - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is sufficient, sufficing, sufficed.

204 الثامن من بعد العشر قل الله اكفى فوق كل ذا كفاية لن يقدر ان يمتنع عن ملك سلطان كفايته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان كفاء كافيا كفيا

- 205 The nineteenth: Say, God is more supplicant above all that possesseth supplication. None shall be able to withhold from the Sovereign King His supplication - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is supplicant, supplicating, supplicated.

205 التاسع من بعد العشر قل الله ادعى فوق كل ذا دعاء لن يقدر ان يمتنع عن ملك سلطان دعائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان دعاء داعيا دعيا

- 206 The ninth month, the month of Names:

206 الواحد التاسع شهر الاسماء

- 207 The first: Say, God is more awesome above all that possesseth awesomeness. None shall be able to withhold from the Sovereign King His awesomeness - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is awesome, inspiring awe, held in awe.

207 الاول قل الله ارب فوق كل ذا رهب لن يقدر ان يمتنع عن ملك سلطان رهبة من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رهابا راهبا رهيا

- 208 The second: Say, God is more purposeful above all that possesseth purpose. None shall be able to withhold from the Sovereign King His purpose - neither in the heavens, nor on earth, nor in whatsoever lieth between them. Verily He is purposeful, purposing, purposed.

208 الثاني قل الله اقصد فوق كل ذا قصد لن يقدر ان يمتنع عن ملك سلطان قصده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قصادا قاصدا قصيدا

- 209 The Third: Say: God doth break the fast above all that breaketh the fast. None can withhold himself from the Sovereign dominion of His breaking of the fast, neither in the heavens nor on the earth nor in that which is between them. He is the Breaker of fasts, the One Who breaketh, the Broken.

209 الثالث قل الله افطر فوق كل ذا فطر لن يقدر ان يمتنع عن ملك سلطان فطره من احد لا في السموات ولا في الارض ولا ما بينهما ان كان فطارا فاطرا فطيرا

- 210 The Fourth: Say: God doth subjugate above all that subjugateth. None can withhold himself from the Sovereign dominion of His subjugation, neither in the heavens nor on the earth nor in that which is between them. He is the Subjugator, the One Who subjugateth, the Subjugated.

210 الرابع قل الله استخر فوق كل ذا سخر لن يقدر ان يمتنع عن ملك سلطان سخره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سخارا ساخرا سخيرا

- 211 The Fifth: Say: God doth reckon above all that reckoneth. None can withhold himself from the Sovereign dominion of His reckoning, neither in the heavens nor on the earth nor in that which is between them. He is the Reckoner, the One Who reckoneth, the Reckoned.

211 الخامس قل الله احسب فوق كل ذا حساب لن يقدر ان يمتنع عن ملك سلطان حسابه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حسابا حاسبا حسيبا

- 212 The Sixth: Say: God doth compel above all that compelleth. None can withhold himself from the Sovereign dominion of His compelling, neither in the heavens nor on the earth nor in that which is between them. He is the Compeller, the One Who compelleth, the Compelled.

212 السادس قل الله اجبر فوق كل ذا جبر لن يقدر ان يمتنع عن ملك سلطان جبره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جبارا جابرا جبيرا

- 213 The Seventh: Say: God doth grant respite above all that granteth respite. None can withhold himself from the Sovereign dominion of His granting of respite, neither in the heavens nor on the earth nor in that which is between them. He is the Granter of respite, the One Who granteth respite, the Respited.
- 213 السَّابِعُ قُلِ اللَّهُ أَهْلُ فَوْقَ كُلِّ ذَا أَهْلٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ أَهْلِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ مَهْلًا مَاهِلًا مَهِيلًا
- 214 The Eighth: Say: God doth send above all that sendeth. None can withhold himself from the Sovereign dominion of His sending, neither in the heavens nor on the earth nor in that which is between them. He is the Sender, the One Who sendeth, the Sent.
- 214 الثَّامِنُ قُلِ اللَّهُ أَرْسَلُ فَوْقَ كُلِّ ذَا أَرْسَالٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ أَرْسَالِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ رَسُولًا رَاسِلًا رَسِيلًا
- 215 The Ninth: Say: God doth cause to see above all that causeth to see. None can withhold himself from the Sovereign dominion of His vision, neither in the heavens nor on the earth nor in that which is between them. He is the Causer of sight, the One Who causeth to see, the Seen.
- 215 التَّاسِعُ قُلِ اللَّهُ ارْأَيْ فَوْقَ كُلِّ ذَا رُؤْيَا لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ رُؤْيَيْهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ رَأْيًا رَائِيًا رَيْئًا
- 216 The Tenth: Say: God doth cause to die above all that causeth to die. None can withhold himself from the Sovereign dominion of His death, neither in the heavens nor on the earth nor in that which is between them. He is the Causer of death, the One Who causeth to die, the Died.
- 216 الْعَاشِرُ قُلِ اللَّهُ أَمُوتُ فَوْقَ كُلِّ ذَا مَوْتٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ مَوْتِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ مَوَاتًا مَآوَاتًا مَوِيَّتًا
- 217 The Eleventh: Say: God doth love above all that loveth. None can withhold himself from the Sovereign dominion of His love, neither in the heavens nor on the earth nor in that which is between them. He is the Loving, the Lover, the Loved.
- 217 الْحَادِي مِنْ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أُوَدُّ فَوْقَ كُلِّ ذَا وَدٍّ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ وَدِّهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ وَدَادًا وَادِدًا وَدِيدًا
- 218 The Twelfth: Say: God doth show compassion above all that showeth compassion. None can withhold himself from the Sovereign dominion of His compassion, neither in the heavens nor on the earth nor in that which is between them. He is the Compassionate, the One Who showeth compassion, the Compassioned.
- 218 الثَّانِي مِنْ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَشْفَقُ فَوْقَ كُلِّ ذَا أَشْفَاقٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ أَشْفَاقِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ شَفَاقًا شَافِقًا شَفِيقًا
- 219 The Thirteenth: Say: God doth show kindness above all that showeth kindness. None can withhold himself from the Sovereign dominion of His kindness, neither in the heavens nor on the earth nor in that which is between them. He is the Kind, the One Who showeth kindness, the Befriended.
- 219 الثَّلَاثُ مِنْ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَرْفَقُ فَوْقَ كُلِّ ذَا أَرْفَاقٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ رَفْقِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ رَفَاقًا رَافِقًا رَفِيقًا
- 220 The Fourteenth: Say: God doth protect above all that protecteth. None can withhold himself from the Sovereign dominion of His protection, neither in the heavens nor on the earth nor in that which is between them. He is the Protector, the One Who protecteth, the Protected.
- 220 الرَّابِعُ مِنْ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَكَلَى فَوْقَ كُلِّ ذَا كَلَاءٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ كَلَائِهِ مِنْ أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ كَلَاءً كَالْتًا كَلِيَّتًا
- 221 الخَامِسُ مِنْ بَعْدِ الْعَشْرِ قُلِ اللَّهُ أَرْعَى فَوْقَ كُلِّ ذَا رِعَاءٍ لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِكٍ سُلْطَانُ رِعَايَتِهِ

- 221 The Fifteenth: Say: God doth shepherd above all that shepherdeth. None can withhold himself from the Sovereign dominion of His shepherding, neither in the heavens nor on the earth nor in that which is between them. He is the Shepherd, the One Who shepherdeth, the Shepherded.
- 222 The sixteenth: Say: God is the Cleaver above all that possesseth cleavage. None can withhold from the Sovereign King of His cleaving, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Cleaver, the One Who cleaveth, the Cleaving One.
- 223 The seventeenth: Say: God is the Joiner above all that possesseth joining. None can withhold from the Sovereign King of His joining, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Joiner, the One Who joineth, the Joining One.
- 224 The eighteenth: Say: God is the Opener above all that possesseth opening. None can withhold from the Sovereign King of His opening, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Opener, the One Who openeth, the Opening One.
- 225 The nineteenth: Say: God is the Outstripping One above all that possesseth outstripping. None can withhold from the Sovereign King of His outstripping, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Outstripping One, the One Who outstrippeth, the Outstripper.
- 226 The tenth Vahid, the month of Might:
- 227 The first: Say: God is the Most High above all that possesseth height. None can withhold from the Sovereign King of His height, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Singular, the Single One, the Unique.
- 228 The second: Say: God is the Resting One above all that possesseth rest. None can withhold from the Sovereign King of His rest, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Resting One, the One Who resteth, the Reposing One.
- 229 The third: Say: God is the Equal above all that possesseth equality. None can withhold from the Sovereign King of His equality, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Equal, the Equalizing One, the Even One.
- من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رعاء راعيا رعيًا
- السادس من بعد العشر قل الله افلق فوق كل ذا فلق لن يقدر ان يمتنع عن ملك سلطان فلقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فلاقا فالقا فليقا
- السابع من بعد العشر قل الله ارتق فوق كل ذا رتق لن يقدر ان يمتنع عن ملك سلطان رتقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رتاقا راتقا رتيقا
- الثامن من بعد العشر قل الله افثق فوق كل ذا فثق لن يقدر ان يمتنع عن ملك سلطان فثقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فثاقا فاثقا فثيقا
- التاسع من بعد العشر قل الله اسبق فوق كل ذا سبق لن يقدر ان يمتنع عن ملك سلطان سبقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سباقا سابقا سبيقا
- الواحد العاشر شهر العزة
- الاول قل الله اسمق فوق كل ذا سمق لن يقدر ان يمتنع عن ملك سلطان سمقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سماقا سامقا سميقا
- الثاني قل الله ارتح فوق كل ذا رتح لن يقدر ان يمتنع عن ملك سلطان رتحه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رتاحا راتحا رتيحا
- الثالث قل الله اسوء فوق كل ذا سواء لن يقدر ان يمتنع عن ملك سلطان سوائه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان سواء ساويا سويًا

- 230 The fourth: Say: God is the Regretful One above all that possesseth regret. None can withhold from the Sovereign King of His regret, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Regretful One, the One Who regretteth, the Regretting One.
- 231 The fifth: Say: God is the Avenger above all that possesseth vengeance. None can withhold from the Sovereign King of His vengeance, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Avenger, the Avenging One, the Vengeful One.
- 232 The sixth: Say: God is the Encompassing One above all that possesseth encompassing. None can withhold from the Sovereign King of His encompassing, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Encompassing One, the One Who encompasseth, the Encompasser.
- 233 The seventh: Say: God is the Abhorring One above all that possesseth abhorrence. None can withhold from the Sovereign King of His abhorrence, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Abhorring One, the One Who abhorreth, the Abhorrent One.
- 234 The eighth: Say: God is the Inspiring One above all that possesseth inspiration. None can withhold from the Sovereign King of His inspiration, neither in the heavens nor on the earth nor in that which lieth between them. Verily He is the Inspiring One, the One Who inspirereth, the Inspired One.
- 235 The Ninth: Say: God is most knowing above all possessors of knowledge. None can withhold himself from the sovereign dominion of His knowledge, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the All-Knowing, the Knower, the Cognizant.
- 236 The Tenth: Say: God is most describing above all possessors of description. None can withhold himself from the sovereign dominion of His description, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Describer, the One Who describeth, the Described.
- 237 The Eleventh: Say: God is most attributing above all possessors of attribution. None can withhold himself from the sovereign dominion of His attribution, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Attributor, the One Who attributeth, the Attributed.
- 238 The Twelfth: Say: God is most creative above all possessors of creation. None can withhold himself from the sovereign
- الرابع قل الله اءسف فوق كل ذا اسف لن يقدر ان يمتنع عن ملك سلطان اسفه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان اسافا اسفا اسيفا
- الخامس قل الله انقم فوق كل ذا نقمه لن يقدر ان يمتنع عن ملك سلطان نقمته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نقاما ناقما نقيما
- السادس قل الله احيط فوق كل ذا احاطة لن يقدر ان يمتنع عن ملك سلطان احاطته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حياطا حياطا حيطا
- السابع قل الله امقت فوق كل ذا مقت لن يقدر ان يمتنع عن ملك سلطان مقته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان مقاتا ماقتا مقيتا
- الثامن قل الله اهم فوق كل ذا الهام لن يقدر ان يمتنع عن ملك سلطان الهامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان لهاما لاهما لهيما
- التاسع قل الله اعرف فوق كل ذا عرفان لن يقدر ان يمتنع عن ملك سلطان عرفانه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عارفا عارفا عريفا
- العاشر قل الله اوصف فوق كل ذا وصف لن يقدر ان يمتنع عن ملك سلطان وصفه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان وصافا واصفا وصيفا
- الحادى من بعد العشر قل الله انعت فوق كل ذا نعت لن يقدر ان يمتنع عن ملك سلطان نعته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نعاتا ناعتا نعتا
- الثانى من بعد العشر قل الله ازرع فوق كل ذا زرع لن يقدر ان يمتنع عن ملك سلطان ذرعه

dominion of His creation, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Creator, the One Who createth, the Created.

من احد لا في السموات ولا في الارض ولا ما بينهما انه كان زارعا زارعا زريعا

- 239 The Thirteenth: Say: God is most fashioning above all possessors of fashioning. None can withhold himself from the sovereign dominion of His fashioning, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Fashioner, the One Who fashioneth, the Fashioned.

239 الثالث من بعد العشر قل الله اذرع فوق كل ذا ذرع لن يقدر ان يمتنع عن ملك سلطان ذرته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ذرعا ذارعا ذريعا

- 240 The Fourteenth: Say: God is most eternal above all possessors of eternity. None can withhold himself from the sovereign dominion of His eternity, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Eternal, the Everlasting, the Eternally Abiding.

240 الرابع من بعد العشر قل الله ازل فوق كل ذا ازله لن يقدر ان يمتنع عن ملك سلطان ازله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ازالا ازلا ازيلا

- 241 The Fifteenth: Say: God is most great above all possessors of greatness. None can withhold himself from the sovereign dominion of His greatness, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Great, the One Who is great, the Greatest.

241 الخامس من بعد العشر قل الله اكبر فوق كل ذا كبرياء لن يقدر ان يمتنع عن ملك سلطان كبريائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان كبارا كبيرا كبيرا

- 242 The Sixteenth: Say: God is most glorious above all possessors of glory. None can withhold himself from the sovereign dominion of His glory, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Glorious, the One Who is glorious, the Most Glorious.

242 السادس من بعد العشر قل الله ابذخ فوق كل ذا بذخ لن يقدر ان يمتنع عن ملك سلطان بذخه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بذاخا بذاخا بذيخا

- 243 The Seventeenth: Say: God is most guaranteeing above all possessors of guarantee. None can withhold himself from the sovereign dominion of His guarantee, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Guarantor, the One Who guaranteeth, the Guaranteed.

243 السابع من بعد العشر قل الله اضمن فوق كل ذا ضمان لن يقدر ان يمتنع عن ملك سلطان ضمانه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ضمانا ضمانا ضميننا

- 244 The Eighteenth: Say: God is most commanding above all possessors of command. None can withhold himself from the sovereign dominion of His command, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Commander, the One Who commandeth, the Commanded.

244 الثامن من بعد العشر قل الله اءمر فوق كل ذا امر لن يقدر ان يمتنع عن ملك سلطان امره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان امارا امرا اميرا

- 245 The Nineteenth: Say: God is most forbidding above all possessors of prohibition. None can withhold himself from the sovereign dominion of His prohibition, neither in the heavens nor on earth nor in that which lieth between them. He hath ever been the Forbidder, the One Who forbiddeth, the Forbidden.

245 التاسع من بعد العشر قل الله انهى فوق كل ذا نهى لن يقدر ان يمتنع عن ملك سلطان نهيه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نهآ نهآ نهيا

- 246 The eleventh Vahid, the month of Will:

246 الواحد الحادى والعشر شهر المشيئة

- 247 The First: Say, God is the most just above all that possess justice. None can withhold from the Sovereign King His justice from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Just, the One Who dealeth justly, the Justice-Giver.
- 248 The Second: Say, God is the most magnanimous above all that possess magnanimity. None can withhold from the Sovereign King His magnanimity from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Magnanimous, the One Who showeth magnanimity, the Bestower of magnanimity.
- 249 The Third: Say, God is the most gracious above all that possess grace. None can withhold from the Sovereign King His grace from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Gracious, the One Who showeth grace, the Grace-Bestower.
- 250 The Fourth: Say, God is the most enriching above all that possess riches. None can withhold from the Sovereign King His enrichment from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Enricher, the One Who enricheth, the Wealth-Giver.
- 251 The Fifth: Say, God is the most delivering above all that possess deliverance. None can withhold from the Sovereign King His deliverance from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Deliverer, the One Who delivereth, the Salvation-Giver.
- 252 The Sixth: Say, God is the most causative above all that possess causes. None can withhold from the Sovereign King His causation from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Causer, the One Who causeth, the Cause-Creator.
- 253 The Seventh: Say, God is the most desirable above all that are desired. None can withhold from the Sovereign King His desirability from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Desired One, the One Who desireth, the Object of desire.
- 254 The Eighth: Say, God is the most consequential above all that possess consequences. None can withhold from the Sovereign King His consequence from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Consequence-Bringer, the One Who bringeth consequences, the Requiter.
- 247 الأول قل الله أقسط فوق كل ذا قسط لن يقدر ان يمتنع عن ملك سلطان قسطه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قساطا قاسطا قسيطا
- 248 الثاني قل الله اسرح فوق كل ذا اسراح لن يقدر ان يمتنع عن ملك سلطان اسراحه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سراحا سارحا سريحا
- 249 الثالث قل الله انعم فوق كل ذا نعمة لن يقدر ان يمتنع عن ملك سلطان نعمته من احد لا في السموات ولا في الارض ولا ما بينهما ان كان نعما ناعما نعيما
- 250 الرابع قل الله اقنى فوق كل ذا اقنآء لن يقدر ان يمتنع عن ملك سلطان اقنآئه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قنآء قانيا قنيا
- 251 الخامس قل الله انجى فوق كل ذا نجاة لن يقدر ان يمتنع عن ملك سلطان نجاته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نجآء ناجيا نجيا
- 252 السادس قل الله اسبب فوق كل ذا سبب لن يقدر ان يمتنع عن ملك سلطان سببه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سبابا سابيا سيبيا
- 253 السابع قل الله ارغب فوق كل ذا رغب لن يقدر ان يمتنع عن ملك سلطان رغبه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رغبابا راغبابا رغبيا
- 254 الثامن قل الله اعقب فوق كل ذا عقب لن يقدر ان يمتنع عن ملك سلطان عقبه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عقابا عاقبا عقيبا

- 255 The Ninth: Say, God is the most ordaining above all that possess ranks. None can withhold from the Sovereign King His ordination from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Ordainer, the One Who ordaineth, the Rank-Bestower.
- 255 التاسع قل الله ارتب فوق كل ذا رتب لن يقدر ان يمتنع عن ملك سلطان رتبه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رتبا راتبا رتبيا
- 256 The Tenth: Say, God is the most organizing above all that possess organization. None can withhold from the Sovereign King His organization from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Organizer, the One Who organizeth, the Order-Creator.
- 256 العاشر قل الله انظم فوق كل ذا نظم لن يقدر ان يمتنع عن ملك سلطان نظمه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نظاما ناظما نظيما
- 257 The Eleventh: Say, God is the most inscribing above all that possess books. None can withhold from the Sovereign King His inscription from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Inscriber, the One Who inscribeth, the Book-Writer.
- 257 الحادى من بعد العشر قل الله اكتب فوق كل ذا كتاب لن يقدر ان يمتنع عن ملك سلطان كتابه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان كتابا كاتبا كتيبيا
- 258 The Twelfth: Say, God is the most transcendent above all that possess transcendence. None can withhold from the Sovereign King His transcendence from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Transcendent One, the One Who transcendeth, the Sublimar.
- 258 الثانى من بعد العشر قل الله اذهب فوق كل ذا ذهاب لن يقدر ان يمتنع عن ملك سلطان ذهابه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ذهابا ذاهبا ذهييا
- 259 The Thirteenth: Say, God is the most extending above all that possess extension. None can withhold from the Sovereign King His extension from any one, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been the Extender, the One Who extendeth, the Extension-Giver.
- 259 الثالث من بعد العشر قل الله امدد فوق كل ذا امداد لن يقدر ان يمتنع عن ملك سلطان مداده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان مدادا ماددا مديدا
- 260 The fourteenth: Say: God doth overshadow above all that hath shadows. None can withstand the sovereign dominion of His overshadowing, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Shadower, the Shade-Giver, the Shade-Maker.
- 260 الرابع من بعد العشر قل الله اظلل فوق كل ذا ظلال لن يقدر ان يمتنع عن ملك سلطان ظلاله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ظلالا ظالا ظليلا
- 261 The fifteenth: Say: God causeth to repent above all that possess repentance. None can withstand the sovereign dominion of His repentance, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Acceptor of Repentance, the Oft-Returning, the Turner.
- 261 الخامس من بعد العشر قل الله ابني فوق كل ذا ابناء لن يقدر ان يمتنع عن ملك سلطان ابائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بناء بانيا بنيا
- 262 The sixteenth: Say: God buildeth above all that possess building. None can withstand the sovereign dominion of His building, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Builder, the Constructor, the Establisher.
- 262 السادس من بعد العشر قل الله اتوب فوق كل ذا توبة لن يقدر ان يمتنع عن ملك سلطان توبته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان توبا تاوبا توييا
- 263 The seventeenth: Say: God buildeth above all that possess building. None can withstand the sovereign dominion of His building. None can withstand the sovereign dominion of His
- 263 السابع من بعد العشر قل الله اعمر فوق كل ذا اعمار لن يقدر ان يمتنع عن ملك سلطان اعماراه

building, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Builder, the Constructor, the Establisher.

من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عمارا عامرا عميرا

- 264 The eighteenth: Say: God reneweth above all that possess renewal. None can withstand the sovereign dominion of His renewal, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Renewer, the One Who Reneweth, the New.

264 الثامن من بعد العشر قل الله اجدد فوق كل ذا جدد لن يقدر ان يمتنع عن ملك سلطان جده من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جدادا جاددا جديدا

- 265 The nineteenth: Say: God moveth above all that possess motion. None can withstand the sovereign dominion of His motion, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Mover, the One Who Moveth, the Moving.

265 التاسع من بعد العشر قل الله احرك فوق كل ذا حركة لن يقدر ان يمتنع عن ملك سلطان حركته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حاركا حاركا حريكا

- 266 The twelfth Vahid, the month of Power:

266 الواحد الثاني والعشر شهر القدرة

- 267 The first: Say: God dwelleth above all that possess dwelling. None can withstand the sovereign dominion of His dwelling, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Dweller, the One Who Dwelleth, the Tranquil.

267 الاول قل الله سكن فوق كل ذا سكون لن يقدر ان يمتنع عن ملك سلطان سكونه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سكا ساكا سكيئا

- 268 The second: Say: God announceth above all that possess announcements. None can withstand the sovereign dominion of His announcements, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Announcer, the One Who Announceth, the Informer.

268 الثاني قل الله انبئ فوق كل ذا انباء لن يقدر ان يمتنع عن ملك سلطان انبائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نبأ نأبا نبيا

- 269 The third: Say: God striketh above all that possess striking. None can withstand the sovereign dominion of His striking, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Striker, the One Who Striketh, the Smitten.

269 الثالث قل الله اضرب فوق كل ذا ضرب لن يقدر ان يمتنع عن ملك سلطان ضربه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ضرابا ضاربا ضريبا

- 270 The fourth: Say: God preventeth above all that possess prevention. None can withstand the sovereign dominion of His prevention, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Preventer, the One Who Preventeth, the Impregnable.

270 الرابع قل الله اخرج فوق كل ذا خرج لن يقدر ان يمتنع عن ملك سلطان خرجه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان خراجا خارجا خريجا

- 271 The fifth: Say: God bringeth forth above all that possess bringing forth. None can withstand the sovereign dominion of His bringing forth, neither in the heavens nor on the earth nor in that which lieth between them. Verily, He hath ever been the Bringer-Forth, the One Who Bringeth Forth, the Issuer.

271 الخامس قل الله ادخل فوق كل ذا ادخال لن يقدر ان يمتنع عن ملك سلطان ادخاله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان دخالا داخلا دخيلا

- 272 The sixth: Say: God entereth above all that possess entering. None can withstand the sovereign dominion of His entering, neither in the heavens nor on the earth nor in that which lieth

272 السادس قل الله امسك فوق كل ذا امساك لن يقدر ان يمتنع عن ملك سلطان امساكه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان مساكا ماسكا مسيكا

between them. Verily, He hath ever been the Enterer, the One Who Entereth, the Penetrator.

- 273 The seventh: Say, God doth grasp above all possessors of grasp. None can withhold from the Sovereign the dominion of His grasp - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Grasper, the Holder, the Held.
- 274 The eighth: Say, God doth kindle above all possessors of kindling. None can withhold from the Sovereign the dominion of His kindling - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Kindler, the Igniter, the Ignited.
- 275 The ninth: Say, God doth plant above all possessors of planting. None can withhold from the Sovereign the dominion of His planting - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Planter, the Sower, the Planted.
- 276 The tenth: Say, God openeth doors above all possessors of doors. None can withhold from the Sovereign the dominion of His opening - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Opener, the Door-Opener, the Door.
- 277 The eleventh: Say, God trieth above all possessors of trial. None can withhold from the Sovereign the dominion of His trial - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Trial, the Trier, the Tried.
- 278 The twelfth: Say, God teareth asunder above all possessors of tearing. None can withhold from the Sovereign the dominion of His tearing - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Tearer, the Render, the Rent.
- 279 The thirteenth: Say, God testeth above all possessors of test. None can withhold from the Sovereign the dominion of His testing - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Tester, the Tempter, the Tested.
- 280 The fourteenth: Say, God giveth to drink above all givers of drink. None can withhold from the Sovereign the dominion of His giving to drink - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Water-Giver, the Cupbearer, the Drink.
- السَّامِعُ قُلْ اللَّهُ اجزى فوق كل ذا اجزاء لن يقدر
ان يمتنع عن ملك سلطان جزائه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
جزاء جازيا جزيا
- الثامن قُلْ اللَّهُ اوكد فوق كل ذا وقد لن يقدر
ان يمتنع عن ملك سلطان وقده من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
وقادا واقدا وقيدا
- التاسع قُلْ اللَّهُ اغرس فوق كل ذا غرس لن
يقدر ان يمتنع عن ملك سلطان غرسه من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان غراسا غارسا غريسا
- العاشر قُلْ اللَّهُ ايبب فوق كل ذا باب لن يقدر
ان يمتنع عن ملك سلطان اوابه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
ابابا ايبا ايبيا
- الحادى من بعد العشر قُلْ اللَّهُ ابلاء فوق كل ذا
بلاء لن يقدر ان يمتنع عن ملك سلطان ابلائه
من احد لا في السموات ولا في الارض ولا ما
بينهما ان كان بلاء باليا بليا
- الثانى من بعد العشر قُلْ اللَّهُ انتق فوق كل ذا نتق
لن يقدر ان يمتنع عن ملك سلطان نتقه من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان نتاقا ناتقا نتيقا
- الثالث من بعد العشر قُلْ اللَّهُ افتن فوق كل ذا
فتن لن يقدر ان يمتنع عن ملك سلطان افتنائه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان فنانا فاتنا فتينا
- الرابع من بعد العشر قُلْ اللَّهُ اسقى فوق كل ذا
اسقاء لن يقدر ان يمتنع عن ملك سلطان سقائه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان سقاء ساقيا سقيا

- 281 The fifteenth: Say, God endureth above all possessors of endurance. None can withhold from the Sovereign the dominion of His endurance - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Endurance, the Enduring, the Endured.
- 282 The sixteenth: Say, God purifieth above all possessors of purity. None can withhold from the Sovereign the dominion of His purification - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Purity, the Purifier, the Pure.
- 283 The seventeenth: Say, God increaseth above all possessors of increase. None can withhold from the Sovereign the dominion of His increase - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Increaser, the Augmenter, the Increased.
- 284 The eighteenth: Say, God createth above all possessors of creation. None can withhold from the Sovereign the dominion of His creation - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Creator, the Maker, the Created.
- 285 The nineteenth: Say, God appointeth terms above all possessors of terms. None can withhold from the Sovereign the dominion of His appointed time - neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been the Appointer of Terms, the Term, the Appointed.
- 286 The thirteenth Vahid, the month of Knowledge:
- 287 The First: Say: God is the Garber above every possessor of garments. None can withstand the King, the Sovereign of His garments, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Garment, the Garber, the Garbed.
- 288 The Second: Say: God is the Clothier above every possessor of garments. None can withstand the King, the Sovereign of His garments, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Garment, the Garmenter, the Garmented.
- 289 The Third: Say: God is the Wrathful above every possessor of wrath. None can withstand the King, the Sovereign of His wrath, neither in the heavens nor on earth nor in whatsoever lieth between them, if He be the Wrathful, the Angered, the Indignant.
- 290 The Fourth: Say: God is the Permitter above every possessor of permission. None can withstand the King, the Sovereign
- الخامس من بعد العشر قل الله ابقى فوق كل ذا بقاء لن يقدر ان يمتنع عن ملك سلطان بقاءه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بقاء باقيا بقيا
- السادس من بعد العشر قل الله ازكى فوق كل ذا زكاء لن يقدر ان يمتنع عن ملك سلطان زكائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان زكاء زاكيا زكيا
- السابع من بعد العشر قل الله ازيد فوق كل ذا ازادة لن يقدر ان يمتنع عن ملك سلطان ازادته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ازادا ازدا ازيدا
- الثامن من بعد العشر قل الله اشيء فوق كل ذا شيئه لن يقدر ان يمتنع عن ملك سلطان شيئته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شياء شايئا شيئا
- التاسع من بعد العشر قل الله اءجل فوق كل ذا اجل لن يقدر ان يمتنع عن ملك سلطان اجله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان اجالا اجلا اجيالا
- الواحد الثالث والعشر شهر العلم
- الاول قل الله البس فوق كل ذا لباس لن يقدر ان يمتنع عن ملك سلطان لباسه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان لباسا لباسا لباسا
- الثاني قل الله اقصد فوق كل ذا اقاص لن يقدر ان يمتنع عن ملك سلطان اقاصه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قاصا قاصا قاصا
- الثالث قل الله اسخط فوق كل ذا سخط لن يقدر ان يمتنع عن ملك سلطان سخطه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان سخطا ساخطا سخطا
- الرابع قل الله احلل فوق كل ذا احلال لن يقدر ان يمتنع عن ملك سلطان احلاله من احد لا في

of His permission, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Lawful, the Legalizer, the Permitted.

السموات ولا في الارض ولا ما بينهما انه كان
حالالا حالالا حليلا

- 291 The Fifth: Say: God is the Prohibiter above every possessor of prohibition. None can withstand the King, the Sovereign of His prohibition, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Forbidden, the Prohibiter, the Prohibited.

291 الخامس قل الله احرم فوق كل ذا احرام لن يقدر
ان يمتنع عن ملك سلطان احرامه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
حراما حارما حريما

- 292 The Sixth: Say: God is the Permitter above every possessor of permission. None can withstand the King, the Sovereign of His permission, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Permission, the Permitted, the Permissible.

292 السادس قل الله اذن فوق كل ذا اذن لن يقدر
ان يمتنع عن ملك سلطان اذنه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
اذانا اذنا اذينا

- 293 The Seventh: Say: God is the Confirmer above every possessor of confirmation. None can withstand the King, the Sovereign of His confirmation, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Hands, the Supporter, the Confirmed.

293 السابع قل الله ايد فوق كل ذا تايد لن يقدر
ان يمتنع عن ملك سلطان تايده من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
ايادا ايذا اييدا

- 294 The Eighth: Say: God is the Sufficiencer above every possessor of sufficiency. None can withstand the King, the Sovereign of His sufficiency, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Sufficient, the Sufficiencer, the Sufficed.

294 الثامن قل الله اكف فوق كل ذا كفاية لن يقدر
ان يمتنع عن ملك سلطان كفايته من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
كفافا كاففا كفيفا

- 295 The Ninth: Say: God is the Revealer above every possessor of revelation. None can withstand the King, the Sovereign of His revelation, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Revelation, the Revealer, the Revealed.

295 التاسع قل الله اوحى فوق كل ذا وحي لن يقدر
ان يمتنع عن ملك سلطان وحيه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
وحاء واحيا وحيا

- 296 The Tenth: Say: God is the Revealer above every possessor of revelation. None can withstand the King, the Sovereign of His revelation, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Revealer, the Uncoverer, the Revealed.

296 العاشر قل الله اكشف فوق كل ذا كشف لن
يقدر ان يمتنع عن ملك سلطان كشفه من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان كشافا كاشفا كشيفا

- 297 The Eleventh: Say: God is the Chastiser above every possessor of chastisement. None can withstand the King, the Sovereign of His chastisement, neither in the heavens nor on earth nor in whatsoever lieth between them, if He be the Punishment, the Punisher, the Chastised.

297 الحادى من بعد العشر قل الله اعذب فوق كل ذا
عذب لن يقدر ان يمتنع عن ملك سلطان عذبه
من احد لا في السموات ولا في الارض ولا ما
بينهما ان كان عذابا عاذبا عذيبا

- 298 The Twelfth: Say: God is the Destroyer above every possessor of destruction. None can withstand the King, the Sovereign of His destruction, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Destruction, the Destroyer, the Destroyed.

298 الثاني من بعد العشر قل الله اهلك فوق كل ذا
هلاك لن يقدر ان يمتنع عن ملك سلطان هلاكه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان هلاكا هالكا هليكا

- 299 The thirteenth: Say: God is the Attractor above every possessor of attraction. None can withstand the sovereign dominion of His attraction – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Attractive, the Attractor, the All-Attracting.
- الثالث من بعد العشر قل الله اجذب فوق كل ذا جذب لن يقدر ان يمتنع عن ملك سلطان جذبه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جذابا جاذبا جذيا
- 300 The fourteenth: Say: God is the Bestower above every possessor of bestowal. None can withstand the sovereign dominion of His bounty – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Bountiful, the Bestower, the All-Bestowing.
- الرابع من بعد العشر قل الله افوض فوق كل ذا فيض لن يقدر ان يمتنع عن ملك سلطان فيضه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فياضا فياضا فييضا
- 301 The fifteenth: Say: God is the Speaker above every possessor of speech. None can withstand the sovereign dominion of His utterance – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Word, the Speaker, the All-Speaking.
- الخامس من بعد العشر قل الله اكلم فوق كل ذا كلام لن يقدر ان يمتنع عن ملك سلطان كلامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان كلاما كالما كليما
- 302 The sixteenth: Say: God is the Gatherer above every possessor of gathering. None can withstand the sovereign dominion of His gathering – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Assembler, the Gatherer, the All-Gathering.
- السادس من بعد العشر قل الله احشر فوق كل ذا حشر لن يقدر ان يمتنع عن ملك سلطان حشره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حشارا حاشرا حشيرا
- 303 The seventeenth: Say: God is the Quickener above every possessor of quickening. None can withstand the sovereign dominion of His quickening – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Reviver, the Quickener, the All-Quickening.
- السابع من بعد العشر قل الله انشر فوق كل ذا نشر لن يقدر ان يمتنع عن ملك سلطان نشره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نشارا ناشرا نشيرا
- 304 The eighteenth: Say: God is the Raiser above every possessor of raising. None can withstand the sovereign dominion of His raising – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Sender, the Raiser, the All-Raising.
- الثامن من بعد العشر قل الله ابعث فوق كل ذا بعث لن يقدر ان يمتنع عن ملك سلطان بعثه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بعثا باعثا بعثا
- 305 The nineteenth: Say: God is the Presenter above every possessor of presentation. None can withstand the sovereign dominion of His presentation – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Exposer, the Presenter, the All-Presenting.
- التاسع من بعد العشر قل الله اعرض فوق كل ذا عرض لن يقدر ان يمتنع عن ملك سلطان عرضه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عراضا عارضا عريضا
- 306 The fourteenth Vahid, the month of Speech:
- الواحد الرابع والعشر شهر القول
- 307 The first: Say: God is the Sealer above every possessor of sealing. None can withstand the sovereign dominion of His seal – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Seal, the Sealer, the All-Sealing.
- الاول قل الله اختم فوق كل ذا ختام لن يقدر ان يمتنع عن ملك سلطان ختامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ختامًا خاتما ختيما
- 308 The second: Say: God is the Avenger above every possessor of retribution. None can withstand the sovereign dominion of
- الثاني قل الله اقصاص فوق كل ذا قصاص لن يقدر ان يمتنع عن ملك سلطان قصاصه من احد

His retribution – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Retributor, the Avenger, the All-Avenging.

لا في السموات ولا في الارض ولا ما بينهما انه
كان قصاصا قاصصا قصيصا

- 309 The third: Say: God is the Causer above every possessor of cause. None can withstand the sovereign dominion of His causation – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Originator of Causes, the Causer, the All-Causing.

309 الثالث قل الله اسبب فوق كل ذا سبب لن يقدر
ان يمتنع عن ملك سلطان سببه من احد لا في
السموات ولا في الارض ولا ما بينهما ان كان
سبابا سابيا سببيا

- 310 The fourth: Say: God is the Rider above every possessor of riding. None can withstand the sovereign dominion of His riding – neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Mount, the Rider, the All-Riding.

310 الرابع قل الله اركب فوق كل ذا ركاب لن يقدر
ان يمتنع عن ملك سلطان اركابه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
ركبا رابجا ركبيا

- 311 The Fifth: Say: God is more terrifying above all that possess terror. None shall be able to withstand the sovereign dominion of His terror, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been terrible, most terrible, supremely terrible.

311 الخامس قل الله اخول فوق كل ذا اخوال لن
يقدر ان يمتنع عن ملك سلطان اخواله من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان خوالا خاولا خويلا

- 312 The Sixth: Say: God is more fragrant above all that possess fragrance. None shall be able to withstand the sovereign dominion of His fragrance, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been fragrant, most fragrant, supremely fragrant.

312 السادس قل الله اطيب فوق كل ذا اطياب لن
يقدر ان يمتنع عن ملك سلطان اطياه من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان طيابا طابيا طيبيا

- 313 The Seventh: Say: God is more resplendent above all that possess resplendence. None shall be able to withstand the sovereign dominion of His resplendence, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been resplendent, most resplendent, supremely resplendent.

313 السابع قل الله ابلر فوق كل ذا بلار لن يقدر
ان يمتنع عن ملك سلطان ابلاره من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
بلارا بالرا بليرا

- 314 The Eighth: Say: God is more perceiving above all that possess perception. None shall be able to withstand the sovereign dominion of His perception, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been perceiving, most perceiving, supremely perceiving.

314 الثامن قل الله ادرك فوق كل ذا ادراك لن يقدر
ان يمتنع عن ملك سلطان ادراكه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
دراكا داركا دريكا

- 315 The Ninth: Say: God is more taming above all that possess taming power. None shall be able to withstand the sovereign dominion of His taming power, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been taming, most taming, supremely taming.

315 التاسع قل الله اليف فوق كل ذاءلاف لن يقدر
ان يمتنع عن ملك سلطان اءلافه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
الافا الفا اليفا

- 316 The Tenth: Say: God is more compelling above all that possess compelling power. None shall be able to withstand the sovereign dominion of His compelling power, neither in the heavens nor on the earth nor in whatsoever lieth between

316 العاشر قل الله انزع فوق كل ذا انزع لن يقدر
ان يمتنع عن ملك سلطان انزاعه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
نزاعا نازعا نزيعا

them. Verily, He hath ever been compelling, most compelling, supremely compelling.

- 317 The Eleventh: Say: God is more breathing above all that possess breath. None shall be able to withstand the sovereign dominion of His breath, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been breathing, most breathing, supremely breathing.
- 318 The Twelfth: Say: God is more encompassing above all that possess encompassment. None shall be able to withstand the sovereign dominion of His encompassment, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been encompassing, most encompassing, supremely encompassing.
- 319 The Thirteenth: Say: God is more impressing above all that possess the power of impression. None shall be able to withstand the sovereign dominion of His impression, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been impressing, most impressing, supremely impressing.
- 320 The Fourteenth: Say: God is more penetrating above all that possess penetration. None shall be able to withstand the sovereign dominion of His penetration, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been penetrating, most penetrating, supremely penetrating.
- 321 The Fifteenth: Say: God is more capacious above all that possess capacity. None shall be able to withstand the sovereign dominion of His capacity, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been capacious, most capacious, supremely capacious.
- 322 The Sixteenth: Say: God is more repelling above all that possess repelling power. None shall be able to withstand the sovereign dominion of His repelling power, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been repelling, most repelling, supremely repelling.
- 323 The Seventeenth: Say: God is more ordaining above all that possess the power of ordainment. None shall be able to withstand the sovereign dominion of His ordainment, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been ordaining, most ordaining, supremely ordaining.
- 324 The eighteenth after ten: Say: God is supreme above every possessor of supremacy. None can withhold from the Sovereign
- الحادى من بعد العشر قل الله انفخ فوق كل ذا نفخ لن يقدر ان يمتنع عن ملك سلطان نفخه من احد لا فى السموات ولا فى الارض ولا ما بينهما ان كان نفاخا نافخا نفيعا
- الثانى من بعد العشر قل الله اسبغ فوق كل ذا سبغ لن يقدر ان يمتنع عن ملك سلطان سبغه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان سباغا سابغا سبيغا
- الثالث من بعد العشر قل الله اطبع فوق كل ذا اطباع لن يقدر ان يمتنع عن ملك سلطان اطباعه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان طباعا طباعا طبيعا
- الرابع من بعد العشر قل الله اولج فوق كل ذا اولاج لن يقدر ان يمتنع عن ملك سلطان اولاجه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان ولاجا والجا وليجا
- الخامس من بعد العشر قل الله اوسق فوق كل ذا وسق لن يقدر ان يمتنع عن ملك سلطان وسقه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان وساقا واسقا وسيقا
- السادس من بعد العشر قل الله اردد فوق كل ذا ارداد لن يقدر ان يمتنع عن ملك سلطان ارداده من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان ردادا راددا رديدا
- السابع من بعد العشر قل الله افرض فوق كل ذا فرض لن يقدر ان يمتنع عن ملك سلطان فرضه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان فراضا فارضا فريضا
- الثامن من بعد العشر قل الله اسقط فوق كل ذا اسقاط لن يقدر ان يمتنع عن ملك سلطان

the dominion of His supremacy - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Supreme, Supremely Supreme, Most Supreme.

استقاطه من احد لا في السموات ولا في الارض
ولا ما بينهما انه كان سقاطا ساقطا سقيطا

- 325 The nineteenth after ten: Say: God is most gentle above every possessor of gentleness. None can withhold from the Sovereign the dominion of His gentleness - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Gentle, Most Gentle, Supremely Gentle.

325 التاسع من بعد العشر قل الله البين فوق كل ذا
البان لن يقدر ان يمتنع عن ملك سلطان اليانه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان ليانا لاينا ليينا

- 326 The fifteenth Vahid, the month of Questions:

326 الواحد الخامس والعشر شهر المسائل

- 327 The first: Say: God is most mighty above every possessor of might. None can withhold from the Sovereign the dominion of His might - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Mighty, Most Mighty, Supremely Mighty.

327 الاول قل الله امكر فوق كل ذا مكر لن يقدر
ان يمتنع عن ملك سلطان مكره من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
مكارا ماكرًا مكبرا

- 328 The second: Say: God is most spacious above every possessor of spaciousness. None can withhold from the Sovereign the dominion of His spaciousness - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Spacious, Most Spacious, Supremely Spacious.

328 الثاني قل الله افرغ فوق كل ذا فراغ لن يقدر
ان يمتنع عن ملك سلطان افراغه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
فراغا فارغا فريغا

- 329 The third: Say: God is most separating above every possessor of separation. None can withhold from the Sovereign the dominion of His separation - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Separating, Most Separating, Supremely Separating.

329 الثالث قل الله اعزل فوق كل ذا اعزال لن يقدر
ان يمتنع عن ملك سلطان اعزاله من احد لا في
السموات ولا في الارض ولا ما بينهما ان كان
عزالا عازلا عزبلا

- 330 The fourth: Say: God is most blessing above every possessor of blessing. None can withhold from the Sovereign the dominion of His blessing - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Blessing, Most Blessing, Supremely Blessing.

330 الرابع قل الله ابرك فوق كل ذا ابرك لن يقدر
ان يمتنع عن ملك سلطان ابركه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
براكا باركا بريكا

- 331 The fifth: Say: God is most succeeding above every possessor of succession. None can withhold from the Sovereign the dominion of His succession - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Succeeding, Most Succeeding, Supremely Succeeding.

331 الخامس قل الله اخلف فوق كل ذا اخلاف لن
يقدر ان يمتنع عن ملك سلطان خلفه من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان خلفا خالفا خليفنا

- 332 The sixth: Say: God is most destroying above every possessor of destruction. None can withhold from the Sovereign the dominion of His destruction - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Destroying, Most Destroying, Supremely Destroying.

332 السادس قل الله ادمر فوق كل ذا ادمر لن يقدر
ان يمتنع عن ملك سلطان دمره من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
دمارا دامرا دميرا

- 333 The seventh: Say: God is most protecting above every possessor of protection. None can withhold from the Sovereign the dominion of His protection - neither in the heavens nor on

333 السابع قل الله احرز فوق كل ذا حرز لن يقدر
ان يمتنع عن ملك سلطان حرزه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
حرازا حارزا حريزا

earth nor in whatsoever lieth between them. Verily, He hath ever been Protecting, Most Protecting, Supremely Protecting.

- 334 The eighth: Say: God is most promising above every possessor of promise. None can withhold from the Sovereign the dominion of His promise - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Promising, Most Promising, Supremely Promising.
- 335 The ninth: Say: God is most binding above every possessor of binding. None can withhold from the Sovereign the dominion of His binding - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Binding, Most Binding, Supremely Binding.
- 336 The tenth: Say: God is most ascending above every possessor of ascension. None can withhold from the Sovereign the dominion of His ascension - neither in the heavens nor on earth nor in whatsoever lieth between them. Verily, He hath ever been Ascending, Most Ascending, Supremely Ascending.
- 337 The eleventh: Say, God is the Most Abasing above all that have abasement. None can withhold from the sovereign King His abasement - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Abaser, the One Who abaseth, the Abasing One.
- 338 The twelfth: Say, God is the Most Obliterating above all that have obliteration. None can withhold from the sovereign King His obliteration - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Obliterator, the One Who obliterated, the Obliterating One.
- 339 The thirteenth: Say, God is the Most Succoring above all that have succor. None can withhold from the sovereign King His succor - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Succourer, the One Who succoreth, the Succoring One.
- 340 The fourteenth: Say, God is the Most Whitening above all that have whiteness. None can withhold from the sovereign King His whiteness - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Whitener, the One Who whiteneth, the White One.
- 341 The fifteenth: Say, God is the Most Reversing above all that have reversal. None can withhold from the sovereign King His reversal - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Reverser, the One Who reverseth, the Reversing One.

الثامن قل الله اوعد فوق كل ذا وعد لن يقدر
ان يمتنع عن ملك سلطان وعده من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
وعادا واعدا وعيدا

التاسع قل الله اربط فوق كل ذا ربط لن يقدر
ان يمتنع عن ملك سلطان ربطه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
رباطا رباطا ورباطا

العاشر قل الله ادرج فوق كل ذا ادراج لن يقدر
ان يمتنع عن ملك سلطان درجه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
دراجا دراجا ودرجا

الحادي من بعد العشر قل الله اوضع فوق كل ذا
اوضاع لن يقدر ان يمتنع عن ملك سلطان وضعه
من احد لا في السموات ولا في الارض ولا ما
بينهما ان كان وضاعا واضعا وضيعا

الثاني من بعد العشر قل الله ابير فوق كل ذا ابير
لن يقدر ان يمتنع عن ملك سلطان ابيره من احد
لا في السموات ولا في الارض ولا ما بينهما انه
كان بيارا بيارا وبيرا

الثالث من بعد العشر قل الله اغيث فوق كل ذا
غوث لن يقدر ان يمتنع عن ملك سلطان غوته
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان غياثا غياثا وغيثا

الرابع من بعد العشر قل الله ابيض فوق كل ذا
بياض لن يقدر ان يمتنع عن ملك سلطان بياضه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان بياضا بياضا وبياضا

الخامس من بعد العشر قل الله انكس فوق كل
ذا نكس لن يقدر ان يمتنع عن ملك سلطان
نكسه من احد لا في السموات ولا في الارض
ولا ما بينهما انه كان نكاسا نكاسا ونكيسا

- 342 The sixteenth: Say, God is the Most Casting Away above all that have casting away. None can withhold from the sovereign King His casting away - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Caster Away, the One Who casteth away, the Casting Away One.
- 343 The seventeenth: Say, God is the Most Entreating above all that have entreaty. None can withhold from the sovereign King His entreaty - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Entreater, the One Who entreateth, the Entreating One.
- 344 The eighteenth: Say, God is the Most Spacious above all that have spaciousness. None can withhold from the sovereign King His spaciousness - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Spacious One, the One Who giveth space, the All-Spacious.
- 345 The nineteenth: Say, God is the Most Pardoning above all that have pardoning. None can withhold from the sovereign King His pardoning - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Pardoner, the One Who pardoneth, the Pardoning One.
- 346 The sixteenth Vahid, the month of Honor:
- 347 The first: Say, God is the Most Connecting above all that have connection. None can withhold from the sovereign King His connection - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Connector, the One Who connecteth, the Connecting One.
- 348 The second: Say, God is the Most Liberating above all that have liberation. None can withhold from the sovereign King His liberation - not in the heavens nor on earth nor in whatsoever lieth between them. Verily, He is the Liberator, the One Who liberateth, the Ancient One.
- 349 The third: Say, God is exalted above all those who are exalted. None shall be able to withstand the sovereignty of the King of His exaltation, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Exalted, the Exalting, the Most Exalted.
- 350 The fourth: Say, God increaseth above all those who increase. None shall be able to withstand the sovereignty of the King of His increase, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Preventing, the Preventer, the Impregnable.
- 351 The fifth: Say, God purifieth above all those who purify. None shall be able to withstand the sovereignty of the King of His
- السّادس من بعد العشر قل الله انبذ فوق كل ذا
نبذ لن يقدر ان يمتنع عن ملك سلطان نبذه من
احد لا في السموات ولا في الارض ولا ما بينهما
انه كان نبذا نابذا نبذا
- السابع من بعد العشر قل الله انشد فوق كل ذا
انشاد لن يقدر ان يمتنع عن ملك سلطان نشده
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان نشادا ناشدا نشيدا
- الثامن من بعد العشر قل الله افسح فوق كل ذا
فسح لن يقدر ان يمتنع عن ملك سلطان فسحه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان فساحا فاسحا فسيحا
- التاسع من بعد العشر قل الله اصفح فوق كل ذا
صفح لن يقدر ان يمتنع عن ملك سلطان صفحه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان صفاحا صافحا صفيحا
- الواحد السّادس والعشر شهر الشرف
- الاول قل الله اوصل فوق كل ذا وصل لن يقدر
ان يمتنع عن ملك سلطان وصله من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
وصالا واصلا وصيلا
- الثاني قل الله اعتق فوق كل ذا اعتاق لن يقدر
ان يمتنع عن ملك سلطان اعتاقه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
عتاقا عاتقا عتيقا
- الثالث قل الله ارتل فوق كل ذا ارتال لن يقدر
ان يمتنع عن ملك سلطان ارتاله من احد لا في
السموات ولا في الارض ولا ما بينهما ان كان
رتالا راتلا رتيلا
- الرابع قل الله ازدد فوق كل ذا ازداد لن يقدر
ان يمتنع عن ملك سلطان ازداده من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
مناعا مانعا منيعا
- الخامس قل الله امحص فوق كل ذا امحاص لن
يقدر ان يمتنع عن ملك سلطان امحاصه من احد

purification, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Purifying, the Purifier, the All-Pure.

لا في السموات ولا في الارض ولا ما بينهما انه
كان محاصا ما حصا محيصا

- 352 The sixth: Say, God effaceth above all those who efface. None shall be able to withstand the sovereignty of the King of His effacement, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Effacing, the Effacer, the All-Effacing.

352 السادس قل الله المحق فوق كل ذا المحق لن يقدر
ان يمتنع عن ملك سلطان احاقه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
محاقا محاقا محيقا

- 353 The seventh: Say, God mocketh above all those who mock. None shall be able to withstand the sovereignty of the King of His mockery, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Mocking, the Mocking, the All-Mocking.

353 السابع قل الله اهزء فوق كل ذي اهزء لن يقدر
ان يمتنع عن ملك سلطان اهزأته من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
هزأ هازئا هزيئا

- 354 The eighth: Say, God abandoneth above all those who abandon. None shall be able to withstand the sovereignty of the King of His abandonment, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Abandoning, the Abandoner, the All-Abandoning.

354 الثامن قل الله اترك فوق كل ذا اترك لن يقدر
ان يمتنع عن ملك سلطان اترأكه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
نراكا تاركا تريكا

- 355 The ninth: Say, God followeth above all those who follow. None shall be able to withstand the sovereignty of the King of His following, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Following, the Follower, the All-Following.

355 التاسع قل الله اقفى فوق كل ذا اقفاء لن يقدر
ان يمتنع عن ملك سلطان قفأته من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
قفأ قافيا قفيا

- 356 The tenth: Say, God abrogaeth above all those who abrogate. None shall be able to withstand the sovereignty of the King of His abrogation, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Abrogating, the Abrogator, the All-Abrogating.

356 العاشر قل الله انسخ فوق كل ذا انساخ لن يقدر
ان يمتنع عن ملك سلطان نسخه من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
نساخا ناسخا نسيخا

- 357 The eleventh: Say, God causeth to forget above all those who cause to forget. None shall be able to withstand the sovereignty of the King of His causing to forget, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Forgetting, the Forgetter, the All-Forgetting.

357 الحادى من بعد العشر قل الله انسى فوق كل ذا
نساء لن يقدر ان يمتنع عن ملك سلطان نساؤه
من احد لا في السموات ولا في الارض ولا ما
بينهما ان كان نساء ناسيا نسيا

- 358 The twelfth: Say, God cometh above all those who come. None shall be able to withstand the sovereignty of the King of His coming, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Coming, the Comer, the All-Coming.

358 الثاني من بعد العشر قل الله اءى فوق كل ذا
اءتاء لن يقدر ان يمتنع عن ملك سلطان اءاتائه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان اءاء اءيا اءيا

- 359 The thirteenth: Say, God perfecteth above all those who perfect. None shall be able to withstand the sovereignty of the King of His perfection, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Perfecting, the Perfecter, the All-Perfect.

359 الثالث من بعد العشر قل الله اتم فوق كل ذا
اتمام لن يقدر ان يمتنع عن ملك سلطان اتمامه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان تاما تاما تميما

- 360 The fourteenth: Say, God clotheth above all those who clothe. None shall be able to withstand the sovereignty of the King of His clothing, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Clothing, the Clothier, the All-Clothing.
- 361 The fifteenth: Say, God causeth to deviate above all those who cause to deviate. None shall be able to withstand the sovereignty of the King of His causing to deviate, neither in the heavens nor on the earth nor in whatsoever lieth between them. He is the Deviating, the Deviator, the All-Deviating.
- 362 The sixteenth: Say, God doth obliterate above all that doth obliterate. None can withstand the King, the Sovereign of His obliteration, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was obliterating, an obliterator, obliterated.
- 363 The seventeenth: Say, God doth drown above all that doth drown. None can withstand the King, the Sovereign of His drowning, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was drowning, a drowner, drowned.
- 364 The eighteenth: Say, God doth dive above all that doth dive. None can withstand the King, the Sovereign of His diving, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was diving, a diver, submerged.
- 365 The nineteenth: Say, God doth abase above all that doth abase. None can withstand the King, the Sovereign of His abasement, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was abasing, an abaser, abased.
- 366 The seventeenth Vahid, the month of Sovereignty:
- 367 The first: Say, God doth inscribe above all that doth inscribe. None can withstand the King, the Sovereign of His inscription, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was inscribing, an inscriber, inscribed.
- 368 The second: Say, God doth veil above all that doth veil. None can withstand the King, the Sovereign of His veiling, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was veiling, a veiler, veiled.
- 369 The third: Say, God doth slay above all that doth slay. None can withstand the King, the Sovereign of His slaying, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was slaying, a slayer, slain.
- الرابع من بعد العشر قل الله اكسى فوق كل ذا كساء لن يقدر ان يمتنع عن ملك سلطان اكسائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان كساء كاسيا كسيا
- الخامس من بعد العشر قل الله ازيغ فوق كل ذا ازيغ لن يقدر ان يمتنع عن ملك سلطان ازياغه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان زياغا زياغا زيعا
- السادس من بعد العشر قل الله اطمس فوق كل ذا اطماس لن يقدر ان يمتنع عن ملك سلطان اطماسه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان طماسا طامسا طميسا
- السابع من بعد العشر قل الله اغرق فوق كل ذا اغراق لن يقدر ان يمتنع عن ملك سلطان اغراقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان غراقا غارقا غريقا
- الثامن من بعد العشر قل الله اغوص فوق كل ذا اغواص لن يقدر ان يمتنع عن ملك سلطان اغواصه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان غواصا غاوصا غووصا
- التاسع من بعد العشر قل الله اخزى فوق كل ذا اخزاء لن يقدر ان يمتنع عن ملك سلطان اخزائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان خزاء خازئا خزيئا
- الواحد السابع والعشر شهر السلطان
- الاول قل الله اسطر فوق كل ذا سطر لن يقدر ان يمتنع عن ملك سلطان سطره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سطارا ساطرا سطيبرا
- الثاني قل الله استر فوق كل ذا ستر لن يقدر ان يمتنع عن ملك سلطان ستره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ستارا ساترا ستيرا
- الثالث قل الله اقتل فوق كل ذا اقتال لن يقدر ان يمتنع عن ملك سلطان اقتاله من احد لا في السموات ولا في الارض ولا ما بينهما ان كان قتالا قاتلا قتيلا

- 370 The fourth: Say, God doth return above all that doth return. None can withstand the King, the Sovereign of His return, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was returning, a returner, returned. 370 الرابع قل الله ارجع فوق كل ذا ارجاع لن يقدر ان يمتنع عن ملك سلطان رجعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رجاءا راجعا رجيعا
- 371 The fifth: Say, God doth cause to perish above all that doth cause to perish. None can withstand the King, the Sovereign of His causing to perish, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was causing to perish, one who causeth to perish, perished. 371 الخامس قل الله ازهق فوق كل ذا ازهاق لن يقدر ان يمتنع عن ملك سلطان ازهاقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان زهاقا زاهقا زهيقا
- 372 The sixth: Say, God doth number above all that doth number. None can withstand the King, the Sovereign of His numbering, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was numbering, a numberer, numbered. 372 السادس قل الله ارقم فوق كل ذا ارقام لن يقدر ان يمتنع عن ملك سلطان ارقامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان رقاما راقما رقيما
- 373 The seventh: Say, God doth hasten above all that doth hasten. None can withstand the King, the Sovereign of His hastening, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was hastening, a hastener, hastened. 373 السابع قل الله اعجل فوق كل ذا اعجال لن يقدر ان يمتنع عن ملك سلطان اعجاله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان عجالا عاجلا عجيلا
- 374 The eighth: Say, God doth act above all that doth act. None can withstand the King, the Sovereign of His actions, neither in the heavens nor on the earth nor in whatsoever is between them. Verily, He was acting, an actor, acted upon. 374 الثامن قل الله افعل فوق كل ذا افعال لن يقدر ان يمتنع عن ملك سلطان افعاله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فعالا فاعلا فعيلا
- 375 The ninth: Say, God is He Who causeth the earth to swallow up above all that swallow up. None can withstand the sovereignty of the King of His swallowing up, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Swallower, the One Who swalloweth up, the Supreme Swallower. 375 التاسع قل الله اخسف فوق كل ذا اخساف لن يقدر ان يمتنع عن ملك سلطان اخسافه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان خسافا خاسفا خسيفا
- 376 The tenth: Say, God is He Who causeth to travel above all that cause to travel. None can withstand the sovereignty of the King of His causing to travel, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Causer of travel, the Traveller, the Supreme Traveller. 376 العاشر قل الله اسلك فوق كل ذا اسلاك لن يقدر ان يمتنع عن ملك سلطان اسلاكه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سلاكا سالكا سليكا
- 377 The eleventh: Say, God is He Who surroundeth above all that surround. None can withstand the sovereignty of the King of His surrounding, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Surrounder, the One Who surroundeth, the Supreme Surrounder. 377 الحادى من بعد العشر قل الله احفف فوق كل ذا احفاف لن يقدر ان يمتنع عن ملك سلطان احفافه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان حفافا حاففا حفيفا
- 378 The twelfth: Say, God is He Who breaketh forth above all that break forth. None can withstand the sovereignty of the King of His breaking forth, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Breaker forth, the One Who breaketh forth, the Supreme Breaker forth. 378 الثاني من بعد العشر قل الله اجفر فوق كل ذا اجفار لن يقدر ان يمتنع عن ملك سلطان اجفاره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فجارا فاجرا فجيرا

- 379 The thirteenth: Say, God is He Who bindeth above all that bind. None can withstand the sovereignty of the King of His binding, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Binder, the One Who bindeth, the Supreme Binder.
- الثالث من بعد العشر قل الله الزم فوق كل ذا الزام لن يقدر ان يمتنع عن ملك سلطان الزامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان لازما لازما لزيما
- 380 The fourteenth: Say, God is He Who destroyeth above all that destroy. None can withstand the sovereignty of the King of His destruction, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Destroyer, the One Who destroyeth, the Supreme Destroyer.
- الرابع من بعد العشر قل الله انقض فوق كل ذا انقاض لن يقدر ان يمتنع عن ملك سلطان انقاضه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ناقضا ناقضا نقيضا
- 381 The fifteenth: Say, God is He Who expandeth above all that expand. None can withstand the sovereignty of the King of His expansion, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Expander, the One Who expandeth, the Supreme Expander.
- الخامس من بعد العشر قل الله اشرح فوق كل ذا اشرح لن يقدر ان يمتنع عن ملك سلطان اشراره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شارحا شارحا شريحا
- 382 The sixteenth: Say, God is He Who rolleth up above all that roll up. None can withstand the sovereignty of the King of His rolling up, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Roller, the One Who rolleth up, the Supreme Roller.
- السادس من بعد العشر قل الله اكور فوق كل ذا اكوار لن يقدر ان يمتنع عن ملك سلطان اكواره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان كوارا كاورا كويرا
- 383 The seventeenth: Say, God is He Who causeth to revolve above all that revolve. None can withstand the sovereignty of the King of His revolving, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Revolver, the One Who revolveth, the Supreme Revolver.
- السابع من بعد العشر قل الله ادور فوق كل ذا دور لن يقدر ان يمتنع عن ملك سلطان ادواره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان دوارا داورا دويرا
- 384 The eighteenth: Say, God is He Who transformeth above all that transform. None can withstand the sovereignty of the King of His transformation, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the Transformer, the One Who transformeth, the Supreme Transformer.
- الثامن من بعد العشر قل الله اطور فوق كل ذا اطوار لن يقدر ان يمتنع عن ملك سلطان اطواره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان طوارا طاورا طويرا
- 385 The nineteenth: Say, God is He Who draweth near above all that draw near. None can withstand the sovereignty of the King of His drawing near, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He is the One Who draweth near, the Drawer near, the Supreme Drawer near.
- التاسع من بعد العشر قل الله ازلف فوق كل ذا زلاف لن يقدر ان يمتنع عن ملك سلطان ازلافه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان زلافا زالفا زليفافا
- 386 The eighteenth Vahid, the month of Dominion:
- الواحد الثامن والعشر شهر الملك
- 387 The First: Say: God is mightier above all possessors of might. None can withstand the sovereignty of the King of His might, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Mighty, All-Mighty, Most Mighty.
- الاول قل الله اذرع فوق كل ذا اذراع لن يقدر ان يمتنع عن ملك سلطان اذراعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ذراعا ذارعا ذريعا

- 388 The Second: Say: God raineth down above all possessors of rain. None can withstand the sovereignty of the King of His rains, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Raining, Rain-giving, Rain-sender. 388
الثاني قل الله امطر فوق كل ذا امطار لن يقدر ان يتمتع عن ملك سلطان امطاره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان مطارا ماطرا مطيرا
- 389 The Third: Say: God admonisheth above all possessors of admonition. None can withstand the sovereignty of the King of His admonition, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Admonishing, Admonisher, Admonition-giver. 389
الثالث قل الله اعظ فوق كل ذا وعظ لن يقدر ان يتمتع عن ملك سلطان وعظه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان وعظا واعظا وعيظا
- 390 The Fourth: Say: God facilitateth above all possessors of facilitation. None can withstand the sovereignty of the King of His facilitation, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Facilitating, Facilitator, Easy-maker. 390
الرابع قل الله اهين فوق كل ذا اهيان لن يقدر ان يتمتع عن ملك سلطان اهياته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان هيانا هايئا هيينا
- 391 The Fifth: Say: God bloweth away above all possessors of blowing. None can withstand the sovereignty of the King of His blowing away, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Blowing, Blower, Wind-sender. 391
الخامس قل الله انسف فوق كل ذا انساف لن يقدر ان يتمتع عن ملك سلطان انسافه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ناسفا ناسفا نسيفا
- 392 The Sixth: Say: God giveth understanding above all possessors of understanding. None can withstand the sovereignty of the King of His understanding, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Understanding, Understander, Wisdom-giver. 392
السادس قل الله افهم فوق كل ذا افهام لن يقدر ان يتمتع عن ملك سلطان افهامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فهاما فاهما فهيما
- 393 The Seventh: Say: God foldeth above all possessors of folding. None can withstand the sovereignty of the King of His folding, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Folding, Folder, Enfolder. 393
السابع قل الله اطوى فوق كل ذا اطواء لن يقدر ان يتمتع عن ملك سلطان اطوائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان طواء طاوئا طويئا
- 394 The Eighth: Say: God causeth to flee above all possessors of flight. None can withstand the sovereignty of the King of His causing to flee, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Flight-causing, Cause of Flight, Flight-maker. 394
الثامن قل الله افرر فوق كل ذا افرار لن يقدر ان يتمتع عن ملك سلطان افراره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فرارا فاررا فريرا
- 395 The Ninth: Say: God refineth above all possessors of refinement. None can withstand the sovereignty of the King of His refinement, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Refining, Refiner, Refinement-giver. 395
التاسع قل الله اترف فوق كل ذا اتراف لن يقدر ان يتمتع عن ملك سلطان اترافه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان ترافا تارفا تريفافا
- 396 العاشر قل الله ارجى فوق كل ذا رجاء لن يقدر ان يتمتع عن ملك سلطان ارجائه من احد لا في

- 396 The Tenth: Say: God giveth hope above all possessors of hope. None can withstand the sovereignty of the King of His hope-giving, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Hope, Hope-giver, Hopeful. السموات ولا في الارض ولا ما بينهما انه كان رجاء راجيا رجيا
- 397 The Eleventh: Say: God bringeth into being above all possessors of creation. None can withstand the sovereignty of the King of His creation, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Creating, Creator, Creative. الحادى من بعد العشر قل الله احدث فوق كل ذا احدث لن يقدر ان يمتنع عن ملك سلطان احدثه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان حداثا حداثا حديثا
- 398 The Twelfth: Say: God giveth protection above all possessors of protection. None can withstand the sovereignty of the King of His protection, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Protecting, Protector, Protection-giver. الثانى من بعد العشر قل الله اجير فوق كل ذا اجيار لن يقدر ان يمتنع عن ملك سلطان اجياره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جيارا جيارا جيارا
- 399 The Thirteenth: Say: God causeth to journey above all possessors of journeying. None can withstand the sovereignty of the King of His journeying, neither in the heavens nor on the earth nor in whatsoever lieth between them. Verily, He hath ever been Journeying, Journey-maker, Journey-causer. الثالث من بعد العشر قل الله اسير فوق كل ذا اسيار لن يقدر ان يمتنع عن ملك سلطان اسياره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سيارا سيارا سيارا
- 400 The fourteenth: Say: God is most helpful above all those possessed of help. None can withhold from the Sovereign King the dominion of His help, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Helper, Helping, Helpful. الرابع من بعد العشر قل الله اوزر فوق كل ذا اوزار لن يقدر ان يمتنع عن ملك سلطان اوزاره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان وزارا وزارا وزارا
- 401 The fifteenth: Say: God is most sheltering above all those possessed of shelter. None can withhold from the Sovereign King the dominion of His shelter, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Shelter, Sheltering, Shelterer. الخامس من بعد العشر قل الله ابوء فوق كل ذا ابواء لن يقدر ان يمتنع عن ملك سلطان ابواءه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بواءا بواءا بواءا
- 402 The sixteenth: Say: God is most protective above all those possessed of protection. None can withhold from the Sovereign King the dominion of His protection, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Protector, Protecting, Protective. السادس من بعد العشر قل الله احيف فوق كل ذا حيف لن يقدر ان يمتنع عن ملك سلطان احيفه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حيافا حيافا حيفا
- 403 The seventeenth: Say: God is most destructive above all those possessed of destruction. None can withhold from the Sovereign King the dominion of His destruction, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Destroyer, Destroying, Destructive. السابع من بعد العشر قل الله اتبر فوق كل ذا اتبار لن يقدر ان يمتنع عن ملك سلطان اتباره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان تبارا تبارا تبارا
- 404 The eighteenth: Say: God is most pure above all those possessed of purity. None can withhold from the Sovereign King the dominion of His purity, neither in the heavens nor on the الثامن من بعد العشر قل الله اصفى فوق كل ذا اصفاء لن يقدر ان يمتنع عن ملك سلطان اصفاؤه

earth nor in that which lieth between them. He hath ever been Purity, Pure, Purifier.

من احد لا في السموات ولا في الارض ولا ما بينهما انه كان صفاء صافيا صفيًا

- 405 The nineteenth: Say: God is most blessed above all those possessed of blessedness. None can withhold from the Sovereign King the dominion of His blessedness, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Blessed, Blessing, Blesser.

405 التاسع من بعد العشر قل الله احبر فوق كل ذا احبار لن يقدر ان يمتنع عن ملك سلطان احباره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حبارا حابرا حبيرًا

- 406 The eighteenth Vahid, the month of Loftiness:

406 الواحد التاسع والعشر شهر العلاء

- 407 The first: Say: God is most law-giving above all those possessed of legislation. None can withhold from the Sovereign King the dominion of His law, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Law, Law-Giver, Legislative.

407 الاول قل الله اشرف فوق كل ذا اشراع لن يقدر ان يمتنع عن ملك سلطان شرعه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شرعا شارعا شريعًا

- 408 The second: Say: God is most adhesive above all those possessed of adhesion. None can withhold from the Sovereign King the dominion of His adhesion, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Adhesion, Adhesive, Adhering.

408 الثاني قل الله ادبق فوق كل ذا ادباق لن يقدر ان يمتنع عن ملك سلطان ادباقه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان دباقا دابقا دبيقًا

- 409 The third: Say: God is most sublime above all those possessed of names. None can withhold from the Sovereign King the dominion of His names, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Heaven, Sublime, Sublimity.

409 الثالث قل الله اسمى فوق كل ذا اسماء لن يقدر ان يمتنع عن ملك سلطان اسمائه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان سماء ساميا سميًا

- 410 The fourth: Say: God is most purchasing above all those possessed of purchase. None can withhold from the Sovereign King the dominion of His purchase, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Purchase, Purchaser, Purchasing.

410 الرابع قل الله اشترى فوق كل ذا شراء لن يقدر ان يمتنع عن ملك سلطان اشراؤه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان شراء شارئًا شريثًا

- 411 The fifth: Say: God is most pairing above all those possessed of pairs. None can withhold from the Sovereign King the dominion of His pairing, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Pairing, Pairer, Paired.

411 الخامس قل الله ازوج فوق كل ذا ازواج لن يقدر ان يمتنع عن ملك سلطان ازواجه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان زواجا زووجًا زويجًا

- 412 The sixth: Say: God is most touching above all those possessed of touch. None can withhold from the Sovereign King the dominion of His touch, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Touch, Touching, Toucher.

412 السادس قل الله امسى فوق كل ذا مساس لن يقدر ان يمتنع عن ملك سلطان امساسه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان مساسا ماسسا مسيسًا

- 413 The seventh: Say: God is most effecting above all that have effects. None can withstand the sovereignty of the King of His effects, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been effecting, effective, most effective.

413 السابع قل الله اءثر فوق كل ذا اءثار لن يقدر ان يمتنع عن ملك سلطان اءثاره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان اثارا اثرا اثيرًا

- 414 The eighth: Say: God is most perfect above all that possess perfection. None can withstand the sovereignty of the King of His perfection, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been perfecting, perfecter, most perfect.
- 415 The ninth: Say: God is most generous above all that possess generosity. None can withstand the sovereignty of the King of His generosity, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been generous, most generous, supremely generous.
- 416 The tenth: Say: God is most choosing above all that possess choice. None can withstand the sovereignty of the King of His choosing, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been choosing, chooser, most choosing.
- 417 The eleventh: Say: God is most firm above all that possess firmness. None can withstand the sovereignty of the King of His firmness, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been firm, firmer, most firm.
- 418 The twelfth: Say: God is most decreeing above all that decree. None can withstand the sovereignty of the King of His decrees, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been decreeing, decreer, most decreeing.
- 419 The thirteenth: Say: God is most developing above all that develop. None can withstand the sovereignty of the King of His development, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been developing, developer, most developing.
- 420 The fourteenth: Say: God is most possessing above all that possess. None can withstand the sovereignty of the King of His possession, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been possessing, possessor, most possessing.
- 421 The fifteenth: Say: God is most spreading above all that spread. None can withstand the sovereignty of the King of His spreading, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been spreading, spreader, most spreading.
- 422 The sixteenth: Say: God is most shining above all that shine. None can withstand the sovereignty of the King of His shining, neither in the heavens nor on the earth nor in whatsoever
- الثامن قل الله اتقن فوق كل ذا اتقن لن يقدر ان يمتنع عن ملك سلطان اتقانه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان تقانا تقنا تقينا
- التاسع قل الله اسحت فوق كل ذا سحت لن يقدر ان يمتنع عن ملك سلطان اسحاته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان سحاتا ساحتا سحيتا
- العاشر قل الله اخير فوق كل ذا اخيار لن يقدر ان يمتنع عن ملك سلطان اخياره من احد لا في السموات ولا في الارض ولا ما بينهما انه كان خيارا خيرا خيرا
- الحادي من بعد العشر قل الله ابرم فوق كل ذا ابرام لن يقدر ان يمتنع عن ملك سلطان ابرامه من احد لا في السموات ولا في الارض ولا ما بينهما ان كان ابراما بارما بريما
- الثاني من بعد العشر قل الله احتم فوق كل ذا حتم لن يقدر ان يمتنع عن ملك سلطان احتامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حتاما حاتما حتيما
- الثالث من بعد العشر قل الله انمي فوق كل ذا انماء لن يقدر ان يمتنع عن ملك سلطان انماؤه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان نماء ناميا نميا
- الرابع من بعد العشر قل الله احوز فوق كل ذا احواز لن يقدر ان يمتنع عن ملك سلطان احوازه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان حوازا حاوزا حوزا
- الخامس من بعد العشر قل الله افرش فوق كل ذا افراش لن يقدر ان يمتنع عن ملك سلطان افراشه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان فراشا فارشا فريشا
- السادس من بعد العشر قل الله اءلت فوق كل ذا اءلات لن يقدر ان يمتنع عن ملك سلطان

lieth between them. He hath ever been shining, shiner, most shining.

- 423 The seventeenth: Say: God is most shadowing above all that shadow. None can withstand the sovereignty of the King of His shadow, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been shadowing, shadower, most shadowing.

- 424 The eighteenth: Say: God is most creating above all that create. None can withstand the sovereignty of the King of His creation, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been creating, creator, most creating.

- 425 The nineteenth: Say: God is most protecting above all that protect. None can withstand the sovereignty of the King of His protection, neither in the heavens nor on the earth nor in whatsoever lieth between them. He hath ever been protecting, protector, most protecting.

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اءلاته من احد لا في السموات ولا في الارض
ولا ما بينهما انه كان الاتا التا اليتا

423 السابع من بعد العشر قل الله افئ فوق كل ذا
افياء لن يقدر ان يمتنع عن ملك سلطان افياه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان فياء فايئا فايئا

424 الثامن من بعد العشر قل الله ابرء فوق كل ذا
ابراء لن يقدر ان يمتنع عن ملك سلطان ابرائه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان براء بارئا بريئا

425 التاسع من بعد العشر قل الله اوقى فوق كل ذا
اوقاء لن يقدر ان يمتنع عن ملك سلطان اوقائه
من احد لا في السموات ولا في الارض ولا ما
بينهما انه كان وقاء واقيا وقيا

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Summary of the names in the Kitab-i-Asma'

- 1 Month of Baha': The Divinity, the One, the Single, the Loving, the Self-Subsisting, the All-Glorious, the Majestic, the Most Mighty, the All-Beautiful, the Most Great, the Ever-Abiding, the Ancient, the All-Perfect, the Near One, the Ruler, the All-Powerful, the All-Knowing, the Sovereign, the King.

1 شهر بهاء الله واحد احد حابي قاوم باهى جلال
عازز جامل عاظم ناور قادم كامل قارب حاكم
قادر عالم ساط مالك
- 2 Month of Jalal: The Peerless, the Self-Sufficient, the Glorious, the Withholder, the Most Holy, the Just, the Bountiful, the Abundant, the Most High, the Exalter, the Most Generous, the Everlasting, the Watchful, the Most Merciful, the Bestower, the Hidden, the Manifest, the Overpowering, the Witness.

2 شهر جلال فارد صامد ماجد مانع قادم عادل
فاضل كثر على رافع كارم جاود راقب راحم
واهب باطن ظاهر قاهر شاهد
- 3 Month of Jamal: The Mighty in His Grasp, the All-Hearing, the Originator, the All-Seeing, the Beholder, the Helper, the Gentle, the Subtle, the All-Informed, the Everlasting, the Forbearing, the Nurturer, the Loving, the Verifier, the Guardian, the Forgiving, the Giver, the Acceptor, the Defender.

3 شهر جمال باطش سامع بادع باصر ناظر ناصر واثر
لاطف خابر ابد عالم راب حبيب حائق والى غافر
عاطى قابل دافع
- 4 Month of 'Azamat: The Pure, the Victor, the Provider, the Creator, the Inheritor, the Rememberer, the Beauteous, the

- Sender-Down, the Ease-Giver, the Swift, the Right-Directing, the Compassionate, the Ever-Bounteous, the Fashioner, the Requirer, the Well-Pleased, the Glorified, the Helper, the Munificent.
- 4 شهر عظمه خالص فاتح رازق خالق وارث ذاكر
حاسن نازل ياسر سارع سادد حانن [مانن] باره
داين راضى سايج عاون جازل
- 5 Month of Nur: The Most Glorious, the All-Fulfilling, the Separator, the Discerner, the Judge, the Beneficent, the Gatherer, the Healer, the Intercessor, the Deliverer, the Hope-Giver, the Master, the Resplendent, the Prover, the Self-Sufficing, the Guide, the Turner, the One Who is Sought, the Precious.
- 5 شهر نور جل ذكره فاخر وافي فاصل [فاضل؟]
فارق قاضى نافع جامع شافى شافع فارغ راجى
صاحب بايج دال غانى هادى قالب طالب نافس
- 6 Month of Rahmat: The Surety, the Trustee, the Indicator, the Expeller, the Noble, the Succourer, the Safe Refuge, the Tender, the Affectionate, the Bringer-into-Being, the Distinguishing, the Keen-Perceiving, the Gentle, the Renewing One, the Adorner, the Exalted, the Joy-Giver, the Apportioner, the Righteous.
- 6 شهر رحمت كافل واكل دايمل طارر نابل صارخ
امن رائف عاطف كاون باين لاقن هاون ثاني
زاين عالن اين يوم غرويات سارر قاسم بارر
- 7 Month of Kalimat: The Truthful, the Ever-Enduring, the Hidden, the Possessor, the Originator, the Restorer, the Strong, the Expander, the Withholder, the All-Accomplishing, the Effacer, the Prevailing, the Rescuer, the Steadfast, the Maker, the Fashioner, the Patient, the Pure, the Concealer.
- 7 شهر كهلمات صادق داوم خافى مالى بادي عاود
قاوى باسط قابض بالغ ماحى غالب ناقد ثابت
بارى صاور صابر طاهر ضامر
- 8 Month of Asma': The Rightly-Guiding, the Watchful, the Intender, the Witness, the Bringer of Glad Tidings, the Warner, the Treasuring One, the Treasure, the Protector, the Breaker, the Peace-Giver, the Preserver, the Thankful, the Harmer, the Seizer, the Distancer, the Exalted, the Sufficer, the Caller.
- 8 شهر اسماء راشد راصد عامد شاهد باشر ناذر ذاخر
كانز عاصم قاصم سالم حافظ شاكر ضارر آخذ
باعد شارف كافى داعى
- 9 Month of Kamal: the Awe-inspiring, the Purposing, the Originating, the Subjecting, the Reckoning, the Restoring, the Delaying, the Bringing to union, the Seeing, the Causing to die, the Loving, the Compassionate, the Gentle, the Sufficing, the Shepherding, the Splitting asunder, the Joining, the Rending open, the Preceding.
- 9 شهر كمال راهب قاصد فاطر ساخر حاسب جابر
ماهل راصل رائى ماوت وادد شافق رافق كالى
راعى فالى راتق فاتق سابق
- 10 Month of 'Izzat: the Lofty, the Granting rest, the Equalizing, the Grieving, the Avenging, the Nullifying, the Detesting, the Overwhelming, the Knowing, the Describing, the Praising, the Sowing, the Scattering, the Pre-eternal, the Magnifying, the Exalting, the Guaranteeing, the Commanding, the Forbidding.
- 10 شهر عزت سامق راتخ ساوى اسف ناغم حابط
ماقت لاهم عارف واصف ناعت زارع ذارى
آزل كابر باذخ ضامن آمر ناهى
- 11 Month of Mashiyat: the Apportioning justly, the Succouring, the Bestowing delights, the Satisfying, the Delivering, the Causing, the Striking with awe, the Following after, the Ordering, the Organizing, the Writing, the Removing, the Extending, the Sheltering, the Building, the Accepting repentance, the Peopling, the Everlasting, the Moving.
- 11 شهر مشية قاسط سارخ ناعم قانى ناجى ساسب
راعب عاقب راتب ناظم كاتب ذاهب مادد
ظالل بانى تاوب عامر جاود حارك

- 12 Month of 'Ilm: the Still, the Creating, the Announcing, the Striking, the Outward, the Inward, the Holding fast, the Re- quiting, the Kindling, the Planting, the Nurturing, the Wear- ing away, the Speaking, the Enchanting, the Giving to drink, the Abiding, the Purifying, the Increasing, the Willing, the Most glorious. شهر علم ساکن مالتی [نابی؟] ضارب خارج داخل ماسک جازی واقده غارس آب بالی ناطق فاتن ساقی باقی زاکی زاید شائی اجل
- 13 Month of Qudrat: the Clothing, the Donning, the Casting down, the Unloosing, the Withholding, the Permitting, the Strengthening, the Restraining, the Revealing, the Unveiling, the Chastising, the Destroying, the Attracting, the Outpour- ing, the Speaking, the Gathering, the Spreading, the Raising up, the Presenting. شهر قدرة لباس قامص ساقط حلی حارم آذن اید کافف واحی کاشف عاذب هالک جاذب فایض کالم حاشر ناشر باعث عارض
- 14 Month of Qawl: the Sealing, the Relating, the Pouring forth, the Riding, the Entering, the Pure, the Intimate, the Attaining, the Harmonizing, the Drawing out, the Breathing, the Encom- passing, the Imprinting, the Penetrating, the Trustworthy, the Restoring, the Imposing, the Casting down, the Gentle. شهر قول خاتم قاصص صابب راکب خاول طایب بالر دارک الف نازع نانغ سابغ طایع واج واسق رادد فارض ساقط لاین
- 15 Month of Masa'il: the Contriving, the Freeing, the Stripping, the Blessing, the Opposing, the Destroying, the Guarding, the Promising, the Binding, the Advancing, the Setting down, the Leaving barren, the Sending succour, the Brightening, the Overturning, the Casting away, the Seeking, the Making wide, the Forgiving. شهر مسائل ماکر فارغ عارل بارک خالف دامر حارز واعد رابط دارج واضع بیر غایث بایض ناکس نابذ ناشد فاسخ صافغ
- 16 Month of Sharaf: the Uniting, the Liberating, the Chanting, the Increasing, the Sifting, the Effacing, the Tearing, the Con- suming, the Following, the Abrogating, the Causing to forget, the Bringing, the Perfecting, the Clothing, the Deflecting, the Obliterating, the Drowning, the Diving, the Unadorned. شهر شرف واصل عاتق راتل زادد [ماحص] ماحق هارئ نارک قافی ناسخ ناسی اتی تمام کاسی زایغ طامس غارق غاوص سازج
- 17 Month of Sultan: the Inscribing, the Veiling, the Slaying, the Returning, the Vanquishing, the Writing, the Swift, the Do- ing, the Abasing, the Wayfaring, the Lightening, the Breaking forth, the Binding, the Breaking, the Expounding, the Over- powering, the Judging, the Elevating, the Advancing. شهر سلطان ساطر ساتر قاتل راجع زاهق راقم عاجل فاعل خاسف سالک خافف فاجر لازم ناقض شارح کاور داور طاور زالف
- 18 Month of Mulk: the Restraining, the Sending rain, the Admon- ishing, the Humbling, the Scattering, the Understanding, the Folding up, the Settling, the Recognizing, the Driving away, the Bringing anew, the Oppressing, the Journeying, the Aid- ing, the Sheltering, the Inclining, the Interpreting, the Purify- ing, the Recording. شهر من وازع ماطر واعظ هاین ناسف فاهم طاوی قارر تارف زاجی حادث جایر سایر وازر باوی حایف تابر صافی حابر
- 19 Month of 'Ala': the Ordaining, the Requiring, the Exalting, the Purchasing, the Pairing, the Touching, the Preferring, the Perfecting, the Purifying, the Choosing, the Completing, the شهر علاء شارع داین سامی شاری زواج ماسس آثر تاقن ساحت خایر بارم حاتم نامی حاوز فارش الت فائی باری وافی ...

Sealing, the Causing to grow, the Encompassing, the Spreading, the Returning, the Coming back, the Creating, the Protecting.

Study guide to this volume

Composed at Chihriq in 1848–1849, during the closing months of the Bab’s imprisonment, this volume preserves what its opening title calls a “Summary of the Kitab-i-Asma’.” The longer text (BB00016) is a sustained synoptic essay on the metaphysics of names, letters, and manifestation; the shorter text (BB00352) is a compact catalogue that gathers the divine Names month by month, recalling the larger work’s litanic architecture of nineteen Vahids of nineteen Names each. Where Part 1 unfolds the elemental and devotional gates of the Asma’ at expansive length, Part 2 distills the same vision into its argumentative spine. Its concerns are concentrated and self-aware: how a Name brings tidings of the Named, how the twenty-eight letters compose a living alphabet of creation, how the Point of the Bayan and its mirrors order both cosmos and community, how 361 invocations train the worshipper’s perception across a sacred year, and how every Name stands as evidence of “Him Whom God shall make manifest.” Throughout, the Bab moves between ontology and ethics, ultimately calling the reader to enter “the city of Unity, wherein naught is regarded save God.”

The Name and the Named: A Theology of Speech

Key Passages

When thou hast understood this, know with certainty that the Name giveth tidings of the Named and naught is seen therein save the meaning, and that it hath infinite applications from infinity unto infinity through them, from them, unto them, wherein all this is recorded that God created not the Name save through that which is Named, and the Named appeareth not in speech save through Its mention which is Its Name.—
BB00016

When love is mentioned, thy heart findeth rest, and when remoteness is witnessed, the eye of thy love is transformed. This is what ye behold therein of the Named One, inasmuch as the mention of the Name, the Name itself, doth affect thee. — BB00016

And with every Name its Named One is more manifest unto it through itself than unto him. — BB00016

Verily, the name is that which indicateth its named one — in God it indicateth God, and in creation it indicateth creation — each within the bounds of what is mentioned and the confines of what is named. — BB00016

Context for Study

The Bab opens his summary with a strong claim about language itself. A Name is more than a label appended to a thing from outside; it “giveth tidings” of the Named and carries an effect upon the soul. When love is mentioned, the heart settles; when remoteness is uttered, vision changes. Speech is therefore treated as a site of revelation, capable of veiling and equally capable of awakening. This conviction places the Bab within a long Islamic conversation reaching back to the Qur’anic teaching that God taught Adam “the names” (Q 2:31), the Sufi insistence that every Beautiful Name carries real ontological weight, and the Shi’i tradition of contemplating the Names as keys to the unseen. It opens a striking contrast with modern descendants of nominalism and conventionalism, where words are arbitrary marks held together by social agreement. For the Bab, language can be conventional in its outer form yet sacramental in its inner operation, because the same God who creates things also commands the naming of things.

Students working in comparative theology will recognize neighboring vocabularies. Jewish reflection from Genesis 2 and the later Kabbalistic tradition treats Adam’s naming as participation in creative wisdom. The Gospel of John binds Word, life, and light: “In the beginning was the Word, and the Word was with God.” Christian and Islamic philosophical traditions debate whether the speech-disclosure of being is natural, conventional, or revealed. Western philosophy has its own ladder, from Plato’s *Cratylus* on the rightness of names, through Augustine on signs, through medieval realism on universals, to twentieth-century thinkers — Heidegger on language as the “house of Being,” Wittgenstein on language games — who have asked what it means that we are creatures who speak. The Bab’s distinctive contribution is devotional. The Name is an instrument by which the believer is reshaped: to say “There is no god but God” is to enter “the paradise of faith,” and to mention the Beloved is to feel rest.

Questions for Reflection

1. What does it mean for a Name to “give tidings” of the Named, and how does this picture of language differ from a merely descriptive theory of speech?
2. How does the Bab’s claim that Names “affect” us square with modern accounts of language as social convention or neurological reflex?
3. Compare this teaching with the Qur’anic instruction that God taught Adam the names, and with the prologue to the Gospel of John on the Word.
4. How might this theology of naming inform Baha’i practices of revealed prayer, recitation of the Greatest Name, and the contemplation of divine attributes?
5. Where in your own speech do you experience words as creative rather than merely transactional?

The Twenty-Eight Letters and the Living Alphabet

Key Passages

And thou shalt witness that all things emerge not from aught save the twenty-eight letters, for thou dost observe in all things naught save those letters. These are the

treasuries of God, from which God manifesteth whatsoever He willeth of all things. —
BB00016

And thou shalt witness all those letters as living beings, for the life of thy soul is from them. When the spirit is severed from thee, thou canst not speak those letters, for their dwelling-place is the seat of life. And all letters are alive and directed — those are twenty-eight. — BB00016

God hath created no knowledge more precious than the knowledge of letters, for therein doth the servant bear witness to the manifestations of what God hath created therein. — BB00016

And God hath created in each letter doors which open upon doors without end unto infinity, wherein none can encompass the knowledge thereof save Him alone. —
BB00016

Context for Study

The Bab's letter-mysticism belongs to a long stream of Islamic speculation: the *huruf* traditions associated with figures from al-Hallaj to Ibn al-'Arabi, the elaborate *abjad* numerology by which letters are assigned numerical values, the Shi'i sciences of the Most Great Name, and the Shaykhi meditation on the creative command "Be, and it was" (*kun fa-yakun*). Yet this passage moves the discussion beyond curiosity over hidden numbers. Letters are "treasuries" because revelation flows through articulated speech, and speech is bound to life: sever the spirit from the body and the tongue falls silent. The twenty-eight letters, the alphabet of Arabic in which the Qur'an was sent down, are at once physical and metaphysical — shapes traced by ink, breaths shaped by the throat, signs of an order that begins with the Alif (the Primal Point standing upright) and unfolds outward through Ba, Lam, Ha, and the rest.

For Jewish readers, the parallel with the *Sefer Yetzirah* is striking: there the twenty-two letters of Hebrew are the elements through which "the world is engraved." Christian readers will think of patristic and medieval reflection on the Logos, and of the imagery of "Alpha and Omega" (Revelation 1:8), in which the alphabet itself stands for the beginning and end of creation. Philosophers of language from Plato's discussion of letters in the *Cratylus* to contemporary work on the materiality of writing have asked how marks come to mean. The Bab's distinctive emphasis is the vitality of the letter. Each letter is "alive and directed"; each contains "doors which open upon doors" without end. A page of scripture is therefore more than a vehicle for propositional content; it is a living architecture into which the reader steps. This is also why Baha'i tradition prizes calligraphy, illuminated manuscripts, and the careful chanting of revealed words: the form of the letter participates in the meaning it conveys.

Questions for Reflection

1. Why might the Bab describe letters as "living beings," and how does this challenge the common view of writing as inert representation?

2. What does it mean for there to be “doors upon doors” in each letter? How might this affect the way one approaches a single verse of scripture?
3. Compare the Bab’s twenty-eight letters with the Hebrew letter-mysticism of *Sefer Yetzirah* and the Christian language of the Logos as “Alpha and Omega.”
4. How does an embodied theory of letters relate to the modern, often disembodied, experience of reading text on a screen?
5. What are the spiritual benefits, and what are the risks, of cultivating an esoteric science of letters?

The Sun in the Mirrors and the Point of the Bayan

Key Passages

The example of this is like the manifestation of the Point of the Bayan, in that all that was revealed unto Him was exalted by virtue of its relation to Him, though His exaltation is by Himself. And the example of this is the sun when it is manifested in mirrors — the mirrors do not find from the sun anything save evidence of it and names for it, wherein naught is seen save the sun itself. — BB00016

Let one deduce from this concerning that, and from that concerning this. Then thou dost see that everyone who hath believed in the Bayan is exalted by his faith, even as the suns which thou dost see in the mirrors are exalted by virtue of naught being seen therein save the sun. — BB00016

Consider if the sun of heaven were to shine upon all possible mirrors — thou wouldst behold in each of them the appearance of that sun through itself and by itself, without any object transgressing its boundary or the radiance of the sun being altered for those below it. — BB00016

Then bear witness that the greatest of Names is the Name of God, glorified be His majesty, which sufficeth for all Names, while no Name sufficeth for It. — BB00016

Context for Study

The mirror is the most concentrated image in the Bab’s metaphysics. God’s Essence remains beyond likeness, yet divine reality becomes knowable through the Manifestation, here named “the Point of the Bayan.” Believers in turn become mirrors of that Sun, exalted only by relation and never by independent radiance. This image guards against two opposite errors. To imagine the mirror as identical with the Sun is shirk in a refined form; to imagine the mirror as spiritually empty denies the very gift of manifestation. The mirror neither absorbs the Sun nor reflects something other than the Sun; it shows the Sun where it stands.

This passage has deep continuity with Neoplatonic accounts of participation, with Sufi imagery of the polished heart, and with Shi‘i reflection on the Imam as *mir’at Allah*, the mirror of God. On

a different register it resembles the Pauline language of the believer being “transformed into the same image from glory to glory” (2 Corinthians 3:18). The Bab’s distinctive turn is to bind this mirror-doctrine to recognition: one becomes a luminous mirror by facing the Manifestation in the present age. The Point of the Qur’an (Muhammad), the Point of the Bayan (the Bab), and “Him Whom God shall make manifest” (Baha’u’llah, as later Baha’i readers will recognize) are successive dawning-places of the same Sun. The metaphysical claim that the Greatest Name “sufficeth for all Names, while no Name sufficeth for It” is therefore also a pastoral instruction. The believer’s whole task is to turn the mirror of the heart toward the rising Light, polish it of every other image, and let the Sun be seen.

Questions for Reflection

1. How does the mirror image preserve both divine transcendence and real spiritual knowledge?
2. In what sense is the believer’s faith an “exaltation,” and how does that exaltation differ from independent merit?
3. Compare the Bab’s mirror imagery with Plotinus on the One and its reflections, with Sufi descriptions of the heart as mirror, and with 2 Corinthians 3:18.
4. Why does the Bab insist that the Greatest Name suffices for all Names, while no Name suffices for It? What does this say about apophatic theology in the Baha’i tradition?
5. What practices polish the mirror of the heart in everyday life — prayer, fasting, service, study, or others?

The Litany of the Months: Sovereignty in 361 Names

Key Passages

Say: God is the Most Exalted above every possessor of majesty. None can withstand the Sovereign of the dominion of His majesty, neither in the heavens nor on the earth nor in that which lieth between them. He hath ever been Majesty, the Majestic, the All-Majestic. — BB00016

Say: God is more merciful above every possessor of mercy. None can withstand the sovereign dominion of His mercy, neither in the heavens nor on earth nor in whatsoever lieth between them. He hath ever been the Source of Mercy, the Compassionate, the Merciful. — BB00016

Every Name within its own degree is the Most Great Name, even as we observe in creation that every thing within its own sphere is a perfect name, such that the trace of this doth not appear in that other. — BB00016

Month of Baha’: The Divinity, the One, the Single, the Loving, the Self-Subsisting, the All-Glorious, the Majestic, the Most Mighty, the All-Beautiful, the Most Great, the Ever-Abiding, the Ancient, the All-Perfect, the Near One, the Ruler, the All-Powerful, the All-Knowing, the Sovereign, the King. — BB00352

Context for Study

The opening synopsis is followed by a litany that runs through nineteen Vahids (units) of nineteen invocations each, named after the months of the Bab's calendar — Baha', Jalal, Jamal, 'Azamat, Nur, Rahmat, Kalimat, Asma', Kamal, 'Izzat, Mashihyat, 'Ilm, Qudrat, Qawl, Masa'il, Sharaf, Sultan, Mulk, 'Ala'. Each invocation follows a stable verbal pattern: God is named in the superlative of some quality; no power in the heavens, the earth, or what lies between can withstand His dominion in that name; and three further forms of the name — agent, participle, source — are then confessed. The result is a 361-fold devotional matrix that maps onto the nineteen months of nineteen days. To pray it through is to live a year inside the Names.

The pedagogical wisdom of this form invites comparison. Christian readers will recall the litanies of the saints, the Jesus Prayer of the Christian East, and the Carmelite tradition of contemplating the divine perfections. Muslim readers will think of the recitation of the ninety-nine *al-asma' al-husna* and of the chained *dhikr* formulas of the Sufi orders. Hindu and Buddhist traditions offer the thousand-name hymns (*sahasranamas*) and the chanting of mantras. What is distinctive in the Bab's litany is its sovereignty motif: every name terminates in the same testimony that “none can withstand” the dominion of God in this attribute. The litany is therefore a school of political theology and personal devotion together. Behind every empire, every authority, every possessor of any quality, stands the unconditioned Sovereign who is the source of that quality. To pray the litany is to relativize all lesser sovereignties.

The cumulative effect is the formation of perception. The Bab's reminder that “every Name within its own degree is the Most Great Name” forbids both flatness and pride: each Name occupies a perfect station within its sphere, and no Name displaces another. The compact catalogue (BB00352) preserves this discipline in miniature, allowing the reader to hold the entire architecture in a single page when the longer recitation is impractical.

Questions for Reflection

1. How does repetitive doxology train perception over time? Compare with the Jesus Prayer, the recitation of the ninety-nine Names of God in Islam, and the Baha'i practice of repeating “Allah-u-Abha” ninety-five times daily.
2. What does the recurring formula “None can withstand the Sovereign of the dominion of His [name]” imply for political theology and human authority?
3. Why does the Bab teach that “every Name within its own degree is the Most Great Name”? How might this discipline shape humility before different qualities, ranks, and persons?
4. How might a reader today use the calendar of nineteen months and nineteen days as a contemplative discipline rather than only as an administrative grid?
5. What is gained, and what may be lost, when a long litany is reduced to a summary list such as BB00352?

From Negation to Affirmation: Him Whom God Shall Make Manifest

Key Passages

When thou hast witnessed the mystery of the One in all existence, then bear witness that unto God belong all the most beautiful Names, both before and after. All do but point to their Lord, all speak naught save of God, all begin only from God, and all return unto Him alone. — BB00016

And God, exalted and glorified be He, sustaineth the manifestations of negation with that which may point to the manifestation of His Self in the Manifestation, since all the most beautiful Names are evidences of Him Whom God manifesteth, and the similitudes below the most beautiful are evidences of that which is negated in that Day. — BB00016

God hath made the being of the Will the dawning-place of the manifestation of that Name, wherein there was none aforetime save the Point of the Qur'an, nor at that time save the Point of the Bayan, nor after save Him Whom God shall make manifest. — BB00016

All the Names belong unto God, before and after, and there is no God but God, and all that is besides Him is His creation, and all are His worshippers. The evidences thereof are but evidences of Him Whom God shall make manifest, wherein naught can be perceived save Him alone. — BB00016

Context for Study

The summary is profoundly eschatological. Names and similitudes are arranged in pairs of negation and affirmation: the negative side is whatever in the present age is passing away, and the affirmative side is whatever points forward to the One whom God will raise up. This polarity is the engine of the Bab's pedagogy. By learning to read each Name as evidence rather than as a stopping point, the believer is trained to keep looking through and beyond every present manifestation toward the One promised.

For Baha'i readers, the figure of "Him Whom God shall make manifest" is identified with Baha'u'llah, whose mission would be declared in the Garden of Ridvan in 1863, only fifteen years after these passages were composed at Chihriq. Yet the structure here is more than a prediction. It is a theological grammar that runs through the entire Bayan: every age, every revelation, every Manifestation in its own time fulfills the same logic, in which the Name testifies of the Named who is to come. This resonates with Christian theological reflection on the Old Testament as *praeparatio evangelica*, with Jewish messianic expectation, and with the Shi'i doctrine of the awaited Qa'im. The Bab's distinctive note is the imminence of the next Manifestation, His anticipation within the very recitation of the Names, and the promise that recognition of Him will disclose everything that the litany has been intending all along.

A philosophical reader may compare this with Hegel's account of historical unfolding, with Bergson on duration, or with Bloch on the "principle of hope." Yet the Bab's vision resists any reduction of

God to history. It is, rather, God's freedom that fills history with meaning, and the divine Names are the alphabet by which that meaning is spelled out across successive ages. To stand within this expectation is to be ready, in any age, to recognize the next dawning of the Sun.

Questions for Reflection

1. How does the pairing of "negation" and "affirmation" structure the Bab's anticipation of the next Manifestation?
2. Why does the Bab insist that the Names are evidences "of Him Whom God shall make manifest" rather than ends in themselves?
3. Compare this expectation with Christian readings of the Hebrew Scriptures, with Jewish messianic hope, and with the Shi'i awaiting of the Qa'im.
4. What might it mean, in a twenty-first century context, to read religious tradition as preparation for further revelation?
5. How does this passage challenge any inclination to absolutize one's own form of religion?

The City of Unity: Ethics, Ranks, and the Human Soul

Key Passages

This is the mystery whereby thou canst enter the city of Unity, wherein naught is regarded save God. Therefore focus thy sight in thy secret upon God, for when thou dost point to this, it pointeth not to God, yet when thou art heedless of this thou seest naught save God. — BB00016

But cut off all indications when thou dost call upon God and His names, that thou mayest not be veiled by the mention of creation, for the very mention severeth thee from thy namehood, and how much more from thy seeking knowledge of its meaning.— BB00016

And shouldst thou walk in the path of those who practice abstraction, and ascend through the veils of the dwellers of the horizon of detachment, thou wouldst observe the signs of all the names within thyself, whereby they all return unto thy being, which is there the seat of the manifestation of the name of God, glorified be His glory. — BB00016

For were the station of the Pen to be something less than it is, it could not write, even though its splendor be beyond all reckoning. — BB00016

Context for Study

The volume closes in on a discipline of vision that is at once metaphysical and ethical. The “city of Unity” is the inner condition in which “naught is regarded save God.” Its threshold is paradoxical: the moment one points self-consciously toward a thing, the thing covers what it was meant to reveal; the moment one becomes inwardly disinterested, the same thing testifies of God. This is more than a counsel of inattention; it is a more rigorous attention, one that refuses to let any creature, name, or sign serve as a final terminus.

The ethical implications are far-reaching. Because “every thing within its own sphere is a perfect name,” human dignity in this teaching is grounded in the station the soul actually occupies. The Pen of revelation could not write if it were anything less than itself; neither can a human heart serve unless it accepts its rank and acts from there. Pride confuses one’s station with another’s; despair empties one’s station of what God has placed within it. The Bab’s pedagogy refuses both. He counsels the seeker to observe “the signs of all the names within thyself,” recognizing the soul as a microcosm in which the entire alphabet of the Names can be read. Yet this self-knowledge culminates in self-forgetfulness: the soul becomes “the seat of the manifestation of the name of God,” and that manifestation arrives through detachment rather than self-display.

For comparative study, the city of Unity bears comparison with Augustine’s *City of God*, whose citizens are distinguished by what they love; with the Sufi pair *fana’* and *baqa’* — annihilation in God and abiding in Him; with the Christian apophatic tradition of Pseudo-Dionysius and the *Cloud of Unknowing*, which urges the soul to “leave behind” every name in order to meet the Nameless. The Bab’s distinctive emphasis is constructive. The soul does not merely empty itself; it becomes a site where the divine Names dwell, a polished mirror that participates in the same logic as the Manifestation, whose light makes all human nobility possible. The ethics of Part 2 thus circle back to its metaphysics: to honor every name in its degree is to honor every soul in its rank, and to expect the coming Manifestation is to refuse to let any present rank or name become an idol.

Questions for Reflection

1. What is the “city of Unity,” and how does one enter it without escaping the world?
2. How does the Bab’s counsel to “cut off all indications” relate to apophatic mysticism, Sufi detachment, and the Christian *via negativa*?
3. How does the principle that “every thing within its own sphere is a perfect name” inform Baha’i teachings about human dignity, ranks, and service?
4. What does it mean for the human soul to be “the seat of the manifestation of the name of God”? How does this differ from pantheism or from self-deification?
5. In a culture that prizes self-expression, what would the practice of becoming a transparent mirror look like in friendship, work, family, and worship?

A guiding question for the whole volume might be: **How does a summary of the divine Names, written in the closing months of the Bab’s imprisonment at Chihriq, simultaneously transmit a metaphysics of speech, a discipline of devotion, and a coming horizon of recognition — so that to read the Kitab-i-Asma’ is already to be prepared for “Him Whom God shall make manifest”?**