



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 20:

The Bab: Kitab-i-Jaza'
(Book of the Reckoning, Chihriq, 1848)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

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

Index of sources

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

Introduction to volume 20

The *Kitab-i-Jaza'* (BB00004), revealed during the Bab's imprisonment in Chihriq around 1848-1849, is conceived as a vast "Book of Reckoning" whose central claim is that the promised Day of Resurrection is no longer future tense but is already operative in history—taking effect through the advent of revelation itself. In this vision, divine recompense is principally hermeneutical and spiritual: the Word becomes the criterion, the instrument, and the very substance of reward and punishment; the Bayan is presented as the Qur'an's own recompense, and the faithful are portrayed as dwelling—here and now—in a paradisaal condition structured by the "rivers" of revelation's various modes and truths. A distinctive preoccupation with the divine names pervades the work: creation is to be called, read, and transfigured through God's names, so that the world shines by the light of its Lord in a renewed ontological register.

Formally, despite its immense scale (only a small fraction of the work is accessible in the public domain), the text is presented as a single, continuous chapter marked by alternating cycles of revealed verses and devotional passages, producing an incantatory rhythm of praise, appeal, and reaffirmation—an experience of liturgy as eschatology, and of prayer as the heart's sustenance within the Day of God. The work repeatedly invokes a five-year reckoning from the inception of the Bab's revelation, interpreting this as the completion of the "haykal" (the fivefold structure) and as a sign that a new stage in the Dispensation is at hand—one that prepares for a more explicit public disclosure of His station. In this same forward-looking vein, the coming figure promised to succeed the Bab is expressed not in the familiar formula "Him Whom God shall make manifest," but in language of return and renewed manifestation closely tied to the Bab Himself, sharpening the text's sense of imminent transition.

Alongside its realized eschatology and dense devotional texture, the *Kitab-i-Jaza'* also advances the consolidation of a distinct Babi religious order. It alludes to the abrogation of the prior Islamic dispensation and introduces emblematic ordinances (including distinctive rings, the valorization of silk as a sign of heavenly attire, and encouragement of early marriage), while also regulating sacred space, pilgrimage-like visitation, and communal practices of repentance and purification. These prescriptions—often framed as "justice" and "recompense"—aim at refining character and social life so that earthly existence more fully mirrors the heavenly polity the text proclaims as already inaugurated.

Contents

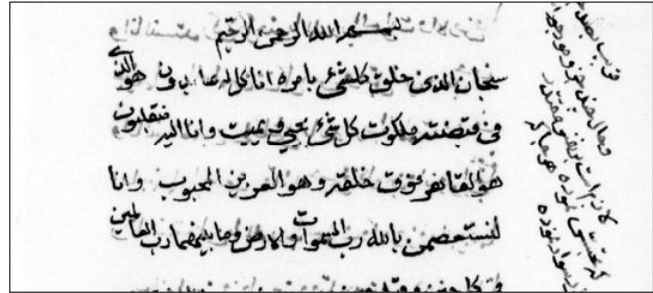
BB00004 Kitab-i-Jaza' (Book of the Reckoning)	1
Study guide to this volume	181

BB00004

Kitab-i-Jaza' (Book of the Reckoning)

To: Mulla Husayn, Quddus, 'Abdu'l-Vahhab,
Aba 'Ali, Hasan, 'Azim, Yahya and others

Date: 1264-05-05 ca. (Chihriq) [1848-Apr-9]



Princeton 09

- | | | | |
|---|---|---|--|
| 1 | In the Name of God, the Most Merciful, the Most Compassionate | 1 | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ |
| 2 | Glorified be He Who created all things by His command. We are all His worshippers. He is the One in Whose grasp lies the dominion of all things. He giveth life and causeth death, and unto Him shall we all return. He is the Almighty, supreme over His creation, and He is the All-Powerful, the Best-Beloved. | 2 | سُبْحَانَ الَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرِهُ إِنَّا كُلٌّ لَّهُ عَابِدُونَ هُوَ الَّذِي فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ يُحْيِي وَيُمِيتُ وَإِنَّا إِلَيْهِ مُنْقَلِبُونَ هُوَ الْقَاهِرُ فَوْقَ خَلْقِهِ وَهُوَ الْعَزِيزُ الْمَجِيدُ |
| 3 | We seek protection in God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. | 3 | وَإِنَّا لَنَسْتَعِظُنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ |
| 4 | We seek aid from God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. | 4 | وَأَنَّا لَنَسْتَغِيثُ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ |
| 5 | We seek sufficiency through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. | 5 | وَأَنَّا لَنَسْتَغْنِي بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ |
| 6 | We place our trust in God, our Lord, the All-Merciful, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds. | 6 | وَأَنَّا لَتَتَوَكَّلَنَّ عَلَى اللَّهِ رَبِّنَا الرَّحْمَنِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ |
| 7 | We seek victory through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, over all things, at all times, before all times, and after all times. | 7 | وَأَنَّا لَنَتَصَرَّنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ عَلَى كُلِّ شَيْءٍ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ |
| 8 | We seek dominance through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, over whatsoever We desire, at all times, before all times, and after all times. | 8 | وَأَنَّا لَنَسْتَهْزِهَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ عَلَى مَا نَشَاءُ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ |
| 9 | We seek strength through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, over all things from before and after, and at all times. | 9 | وَإِنَّا لَنَسْتَظْهَرَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ عَلَى كُلِّ شَيْءٍ مِنْ قَبْلِ وَمِنْ بَعْدِ ثُمَّ فِي كُلِّ حِينٍ |

- 10 We seek to attain all good through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 10 وَأَنَا لَنَسْتَدْرِكَنَّ كُلَّ خَيْرٍ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 11 We seek to triumph over all things through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds. Say: God is sufficient unto me at all times, and He is the Lord of all worlds. 11 وَأَنَا لَنَسْتَغْلِبَنَّ عَلَى كُلِّ شَيْءٍ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ قُلْ اللَّهُ حَسْبِيَ فِي كُلِّ حِينٍ وَأَنَّهُ هُوَ رَبُّ الْعَالَمِينَ
- 12 We seek perfection through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 12 وَأَنَا لَنَسْتَكْمِلَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 13 We seek majesty through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 13 وَأَنَا لَنَسْتَجْلِبَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 14 We seek beauty through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 14 وَأَنَا لَنَسْتَجْمِلَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 15 We seek grandeur through God, the Lord of the heavens and the Lord of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 15 وَأَنَا لَنَسْتَغْظِمَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 16 We seek illumination through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 16 وَأَنَا لَنَسْتُنِيرَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 17 We seek mercy through God, the Lord of the heavens and the Lord of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 17 وَأَنَا لَنَسْتَرْحِمَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 18 We seek exaltation through God, the Lord of the heavens and the Lord of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 18 وَأَنَا لَنَسْتَكْبِرَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 19 We seek glory through God, the Lord of the heavens and the Lord of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times. 19 وَأَنَا لَنَسْتَغْزِنَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 20 We seek knowledge through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, of all things from before and after, and at all times. 20 وَأَنَا لَنَسْتَغْلِبَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ كُلِّ شَيْءٍ مِنْ قَبْلِ وَمِنْ بَعْدِ ثُمَّ فِي كُلِّ حِينٍ
- 21 We seek power through God, our Lord, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord 21 وَأَنَا لَنَسْتَقْدِرَنَّ بِاللَّهِ رَبَّنَا رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ عَلَى كُلِّ شَيْءٍ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ

of all worlds, over all things, at all times, before all times, and after all times.

- 22 We seek satisfaction through God, our Lord, the All-Merciful, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, at all times, before all times, and after all times.
- 23 We seek to respond through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds, to that which God, our Lord, did love aforetime and will love hereafter. Verily, He encompasseth all things.
- 24 We shall, through God our Lord - the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds - verily exalt ourselves above all things at all times, before all time and after all time. And We shall, through God our Lord, the All-Merciful, the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds, at all times, before all time and after all time, verily gain dominion over all the sovereigns, one and all, through God, our Lord, the Most Merciful, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, before and after and in every moment.
- 25 Verily we shall be ennobled through God, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, in every moment, before all moments and after all moments. Verily we shall be empowered through God, our Lord, the Most Merciful, Lord of the heavens and Lord of the earth and whatsoever is between them, Lord of all worlds, over whatsoever we wish, in every moment, before all moments and after all moments. Verily we shall be exalted through God, Lord of the heavens and Lord of the earth and whatsoever is between them, Lord of all worlds, over all things, before and after and in every moment.
- 26 Verily we shall be made mighty through God, the Almighty of the heavens and the earth and whatsoever is between them, Lord of all worlds, over those unto whom God hath ordained justice from His presence, before and after and in every moment. Verily we shall seek forgiveness through God, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, before and after and in every moment, as God willeth and permitteth all the worlds. Verily we shall assuredly send down upon whomsoever we wish the verses of the heavens and the earth and whatsoever is between them, and then the verses of all worlds, in every moment, before all moments and after all moments.
- وَأَنَا لِنَسْتَرْضِيَنَّ بِاللَّهِ رَبَّنَا الرَّحْمَنَ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- وَأَنَا لِنَسْتَجِيبَنَّ بِاللَّهِ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ مَا يَحِبُّهُ اللَّهُ رَبَّنَا مِنْ قَبْلِ وَمِنْ بَعْدِ أَنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ
- وَأَنَا لِنَسْتَرْفِعَنَّ بِاللَّهِ رَبَّنَا رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ عَلَى كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لِنَسْتَمْلِكَنَّ السَّلَاطِينَ كُلَّهُمْ أَجْمَعِينَ بِاللَّهِ رَبَّنَا الرَّحْمَنَ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لِنَسْتَسْخِرَنَّ الْمُلُوكَ كُلَّهُمْ أَجْمَعُونَ بِاللَّهِ رَبَّنَا الرَّحْمَنَ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ مِنْ قَبْلِ وَمِنْ بَعْدِ ثُمَّ فِي كُلِّ حِينٍ
- وَأَنَا لِنَسْتَشْفِرَنَّ بِاللَّهِ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَيَعْدَ حِينٍ وَأَنَا لِنَسْتَقْهَرَنَّ بِاللَّهِ رَبَّنَا الرَّحْمَنَ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ عَلَى مَا نَشَاءُ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لِنَسْتَعْلُونَ بِاللَّهِ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ عَلَى كُلِّ شَيْءٍ مِنْ قَبْلِ وَمِنْ بَعْدِ ثُمَّ فِي كُلِّ حِينٍ
- وَأَنَا لِنَسْتَجْبِرَنَّ بِاللَّهِ جِبَارَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ عَلَى الَّذِينَ كَتَبَ اللَّهُ عَلَيْهِمُ الْعَدْلَ مِنْ عِنْدِهِ مِنْ قَبْلِ وَمِنْ بَعْدِ ثُمَّ فِي كُلِّ حِينٍ وَأَنَا لِنَسْتَغْفِرَنَّ بِاللَّهِ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ مِنْ قَبْلِ وَمِنْ بَعْدِ وَفِي كُلِّ حِينٍ مَا يَشَاءُ اللَّهُ وَيَأْذَنُ كُلَّ الْعَالَمِينَ وَأَنَا نَحْنُ لِنَنْزِلَنَّ عَلَى مَنْ نَشَاءُ آيَاتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ثُمَّ آيَاتِ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ

- 27 Verily we shall assuredly cause to flourish the House of God and the House of the Point and the Houses wherein are the Eight Letters after the Twenty, and the House of the Point after the Letters, through God, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, in every moment, before all moments and after all moments. Verily we shall cause rivers to flow throughout the earth through God, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, in every moment, before all moments and after all moments.
- 27 وَأَنَا نَحْنُ لَنَسْتَعْمِرَنَّ بَيْتَ اللَّهِ وَبَيْتَ النَّقْطَةِ وَالْبُيُوتَ الَّتِي فِيهَا حُرُوفُ الثَّمَانِيَةِ مِنْ بَعْدِ الْعَشْرِينَ وَبَيْتَ النَّقْطَةِ بَعْدَ الْحُرُوفِ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَسْتَجِرِّيَنَّ الْإِنْهَارَ فِي خِلَالِ الْأَرْضِ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 28 Verily we shall plant trees throughout the earth through God, our Lord, the Most Merciful, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, in every moment, before all moments and after all moments. Verily we shall bury the dead in marble stones and place upon their hands rings of carnelian through God, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, in every moment, before all moments and after all moments. Verily we shall remember God, our Lord, the Most Merciful, Lord of the heavens and the earth and whatsoever is between them, in every moment, before all moments and after all moments.
- 28 وَأَنَا لَنَسْتَغْرِسَنَّ الْأَشْجَارَ فِي خِلَالِ الْأَرْضِ بِاللَّهِ رَبِّنَا الرَّحْمَنِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَسْتَدْفِنُ الْأَمْوَاتَ فِي الْأَشْجَارِ الْمَرْمَرِ وَلَنَجْعَلَنَّ فِي أَيْدِيهِمْ خَوَاتِيمَ الْعَقِيقِ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَسْتَذْكُرَنَّ اللَّهَ رَبَّنَا الرَّحْمَنِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 29 Verily we shall enter through God, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, according to what God hath ordained for us from His presence; verily we are among those who act upon it. Verily we shall drink through God, our Lord, the Most Merciful, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, the Water of Life in every moment, before all moments and after all moments. Verily we shall eat the flesh of birds in Paradise according to what God, our Lord, the Most Merciful, hath provided for us in every moment, before all moments and after all moments.
- 29 وَأَنَا لَنَسْتَدْخُلَنَّ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ بِمَا قَدْ كَتَبَ اللَّهُ لَنَا مِنْ عِنْدِهِ أَنَا كَمَا بِهِ عَامِلُونَ وَأَنَا لَنَسْتَسْقِيَنَّ بِاللَّهِ رَبِّنَا الرَّحْمَنِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ شَرَابَ الْحَيَاةِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَسْتَأْكُلَنَّ لَحْمَ الطَّيْرِ فِي الرِّضْوَانِ بِمَا قَدْ رَزَقَنَا اللَّهُ رَبَّنَا الرَّحْمَنِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 30 Verily we shall preserve all that hath been sent down from God, every letter, through God, our Lord, the Most Merciful, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, upon the tablets that are scattered, in every moment, before all moments and after all moments. Verily we shall recite the verses of God through God, our Lord, the Most Merciful, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, in every moment, before all moments and after all moments. Verily we shall glorify God, our Lord, the Most Merciful, Lord of the heavens and the earth and whatsoever is between them, Lord of all worlds, in every time, and before time, and after time, He verily is the Lord of all worlds.
- 30 وَأَنَا لَنَسْتَحْفِظَنَّ كُلَّ مَا نَزَلَ مِنْ عِنْدِ اللَّهِ مِنْ كُلِّ حَرْفٍ بِاللَّهِ رَبِّنَا الرَّحْمَنِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ عَلَى الْأَلْوَابِ الْمَقْطَعَةِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَتْلُوَنَّ آيَاتِ اللَّهِ بِاللَّهِ رَبِّنَا الرَّحْمَنِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَسَبِّحَنَّ اللَّهَ رَبَّنَا الرَّحْمَنِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ

- 31 We shall, by God's grace and mercy, take possession of vessels of crystal, by God our Lord, the Most Merciful, Lord of the heavens and of the earth and of whatsoever lieth between them, Lord of all worlds. From them shall we drink, from them shall we eat, in every time, and before time, and after time. And verily we shall perfect our craftsmanship by God our Lord, the Most Merciful, Lord of the heavens and of the earth and of whatsoever lieth between them, Lord of all worlds. Perchance God may love something of what we create and attribute it unto Himself, and thus shall we inherit the eternal gardens, as a gift bestowed upon the Beloved, the Inaccessible, before Whom prostrate themselves whatsoever is in the heavens and whatsoever is on earth, and all are His worshippers.
- 32 And verily we shall glorify God our Lord, the Most Merciful, Lord of the heavens and of the earth and of whatsoever lieth between them, Lord of all worlds, in every time, and before time, and after time. And verily we shall testify to the unity of God our Lord, the Most Merciful, Lord of the heavens and of the earth and of whatsoever lieth between them, Lord of all worlds, for God hath not created us save for this, nor doth He sustain us save for this, nor cause us to die, nor give us life, nor resurrect us save that we may bear witness that there is no God but Him, in every time, and before time, and after time. And verily we shall bear witness for God to that which God hath testified of Himself, and we shall assuredly, at all times, through His bounty, be His worshippers.
- 33 Verily we shall magnify God, our Lord, the Most Merciful, Lord of the heavens and earth and whatsoever lieth between them, Lord of all worlds, at all times, before all times, and after all times. And verily we shall turn unto God, our Lord, Lord of the heavens and earth and whatsoever lieth between them, Lord of all worlds, at all times, before all times, and after all times. And verily we shall circle round about the House for the sake of God, Lord of the heavens and earth and whatsoever lieth between them, Lord of all worlds, at all times, before all times, and after all times.
- 34 And verily we shall enter the houses wherein are the martyrs of God, by God our Lord, the Most Merciful, Lord of the heavens and earth and whatsoever lieth between them, Lord of all worlds, and we shall pray for them and submit ourselves before them and spend our wealth in their path and compose verses in their praise and recite before them, hoping for what God our Lord hath promised us on the Day of Resurrection. Verily He shall recompense the doers of good. And those who visit the Prophet and those who are martyrs from God in the world of the unseen and the visible, these are nearer in station before
- وَأَنَا لَنَسْتَمْلِكَنَّ ظُرُوفَ الْبُلُورَةِ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ
بِاللَّهِ رَبِّمَا الرَّحْمَنُ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا رَبَّ الْعَالَمِينَ فِيهَا كُنَّا شَارِبِينَ فِيهَا كُنَّا أَكْلِينَ فِي
كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَسْتَلْطِفَنَّ فِي
صَنَائِعِنَا بِاللَّهِ رَبِّمَا الرَّحْمَنُ رَبَّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ رَبِّمَا يُحِبُّ اللَّهُ شَيْئًا مِمَّا
كُنَّا صَانِعِينَ وَيَنْسِبُهُ اللَّهُ إِلَى نَفْسِهِ وَأَنَا كُنَّا بِذَلِكَ
وَارِثِينَ جَنَّاتِ الْخُلْدِ نَزَلَا عَلَى الْمَحْبُوبِ الْمُنْعَى الَّذِي
يَسْجُدُ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكُلٌّ لَهُ
عَابِدُونَ
- وَأَنَا لَنَقْدَسَنَّ اللَّهُ رَبِّمَا الرَّحْمَنُ رَبَّ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ فِي كُلِّ حِينٍ
وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنُوَحِّدَنَّ اللَّهُ رَبِّمَا
الرَّحْمَنُ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
رَبَّ الْعَالَمِينَ لَآ إِلَهَ مَا خَلَقْنَا إِلَّا لَذَلِكَ وَلَا
يَرْزُقُنَا إِلَّا لَهَذَا وَلَا يَمِيتُنَا وَلَا يُحْيِينَا إِلَّا
لَنَسْتَشْهَدَنَّ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ حِينٍ
وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَسْتَشْهَدَنَّ اللَّهُ عَلَى مَا
شَهِدَ اللَّهُ عَلَى نَفْسِهِ وَلَنَسْأَلَنَّ فِي كُلِّ حِينٍ مِنْ
فَضْلِهِ وَأَنَا كُنَّا لَهُ عَابِدِينَ
- وَأَنَا لَنَكْبِّرَنَّ اللَّهُ رَبِّمَا الرَّحْمَنُ رَبَّ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ فِي كُلِّ حِينٍ
وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَتَوَكَّلَنَّ إِلَى اللَّهِ رَبِّمَا
رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبَّ الْعَالَمِينَ
فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَأَنَا لَنَطُوفَنَّ
فِي حَوْلِ الْبَيْتِ لِلَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا رَبَّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ
حِينٍ
- وَأَنَا لَنَدْخُلَنَّ عَلَى بُيُوتِ آلِي فِيهَا شُهَدَاءُ اللَّهِ بِاللَّهِ
رَبِّمَا الرَّحْمَنُ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
رَبَّ الْعَالَمِينَ وَلَنَتَصَلِّيَنَّ عَلَيْهِمْ وَلَنَسْأَلَنَّ فِي بَيْنِ أَيْدِيهِمْ
وَلَنَنْفَقَنَّ أَمْوَالَنَا فِي سَبِيلِهِمْ وَلَنُبَدِّعَنَّ الْأَشْعَارَ فِي
ثَنَائِهِمْ وَلَنَقْرَأَنَّ فِي بَيْنِ أَيْدِيهِمْ رَجَاءَ مَا قَدْ وَعَدَنَا
اللَّهُ رَبِّمَا فِي يَوْمِ الْقِيَمَةِ أَنَّهُ سَيَجْزِي الْمُحْسِنِينَ وَإِنَّ
الَّذِينَ هُمْ سَيُزَوَّرُونَ النَّبِيَّ وَالَّذِينَ هُمْ شُهَدَاءُ مِنْ
عِنْدَ اللَّهِ فِي عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَأَوْلَئِكَ هُمْ

God than those who visit them in the world of the unseen. For all are degrees with thy Lord.

أقرب مقاما عند الله من الذين هم يزورونهم في عالم الغيب لكل درجات عند ربك

- 35 God shall give unto those who enter upon them in the world of the unseen and the visible that wherewith their hearts shall be well-pleased, and He shall increase for whomsoever He willeth through His bounty. Verily He hath power over all things. Glorified be He Who createth what He willeth through His command. Verily we are all returning unto God. Unto God belongeth the unseen of the heavens and earth and whatsoever lieth between them, and verily we are all returning unto God. Therefore raise ye up the places wherein are buried the martyrs of God, and magnify God and glorify Him at all times while ye act according to His command. This is the balance of guidance for those who have believed in God and His signs and who act according to God's command.

35 يؤت الله الذين هم يدخلون عليهم في عالم الغيب والشهادة ما ترضين به افتدتهم وليزيدن على من يشاء بفضله انه كان على كلشي قديرا سبحانه الذي يبدع ما يشاء بامرہ وانا كل الى الله منقلبون والله غيب السموات والارض وما بينهما وانا كل الى الله لمنقلبون فلترفعن مقاعد التي تدفن فيها شهداء الله عليكم ولتعظمون الله ولتكبرونه في كل حين وانتم بامرہ تعملون ذلك ميزان الهدى للذين هم امنوا بالله واياته والذين هم بامر الله هم يعملون

- 36 Glorified be He Who determineth the measures of all things according to a measured decree. He judgeth as He willeth by His command. Verily He is the Most Subtle, the Best Beloved. Glorified be He Who causeth the night and day to alternate and Who determineth the measures of all things by His command. Verily He hath power over all things. God hath not permitted any sacred place on earth other than the tombs of the Letters and what God hath ordained before and after them. Therefore efface all else besides these that the truth of those who are martyrs from God unto all worlds may be made manifest. Say: The Sacred Mosque is related to the Point, wherein is the Kaaba round which all circle. And for every Letter there is a mosque.

36 سبحانه الذي يقدر مقادير كلشي على قدر موزون يحكم ما يشاء بامرہ انه هو اللطيف المحبوب سبحانه الذي يقلب الليل والنهار ويقدر مقادير كل شي بامرہ انه كان على كلشي قديرا ولم يأذن الله دون قبور الحروف وما قد قدر الله من قبلها وبعدها بقعة منيعة على الارض فاحموا من دونهن ليبين حق الذين هم شهداء من عند الله على العالمين قل ان مسجد الحرام ينسب الى النقطة فيه الكعبة كل في حوله ليطوفون

- 37 This is among the ordinances of God concerning which ye shall be questioned. Glorified be He Who determineth the measures of all things by His command according to a determined measure. Unto God belongeth the dominion of the heavens and earth and whatsoever lieth between them. God determineth as He willeth by His command. Verily He is the Mighty, the Best Beloved. Yea, verily the angels enter upon them from every gate and give them greetings. This is the day which God your Lord promised you. Whoso feareth God and doeth good, then feareth God and doeth good, then feareth God and doeth good - thus doth God recompense the doers of good. Glorified be He Who determineth the measures of all things by His command. Verily He is the Most High, the Most Great.

37 ولكل حرف مسجد ذلك من حدود الله انتم عنها تستلون سبحانه الذي يقدر مقادير كلشي بامرہ على قدر مقدور والله ملك السموات والارض وما بينهما يقدر الله كيف يشاء بامرہ انه هو العزيز المحبوب بلى انما الملائكة يدخلون عليهم من كل باب ويسلمون عليهم هذا يوم الذي قد وعدكم الله ربكم من اتقى واحسن ثم اتقى واحسن ثم اتقى واحسن فكذاك يجزي الله المحسنين سبحانه الذي يقدر مقادير كل شي بامرہ انه هو العلي الكبير

- 38 He it is Who created the heavens and earth and whatsoever lieth between them in truth, and verily He is the Single, the Sublime. He it is Who createth what He willeth by His command. Verily He is the Single, the Inaccessible, the Sublime.

38 هو الذي خلق السموات والارض وما بينهما بالحق وانه هو الفرد المنيع هو الذي يبدع ما يشاء بامرہ انه هو الفرد الممتنع المنيع قل الله قاهر على

Say: God is triumphant over His creation, and He is the All-Compelling, the Invincible. He is manifest above His servants, and He is the Supreme Manifester. Before Him bow down in adoration all who are in the heavens and on earth and whatsoever lieth between them, and unto God do they all return. All who dwell in the heavens and on earth and whatsoever lieth between them glorify Him, and verily we are all raised up unto Him. Our Lord is the Lord of the heavens and of the earth and of all that lieth between them, the Lord of all worlds.

خلقه وهو الظَّهَارُ المنيع وهو الظَّاهِرُ فوق عباده وهو الظَّهَارُ الرَّفِيعُ له يسجد من في السَّمَوَاتِ ومن في الارض وما بينهما وان الى الله يقلبون يسبح له من في السَّمَوَاتِ ومن في الارض وما بينهما انا كل اليه لميعوثون ربنا رب السَّمَوَاتِ والارض وما بينهما رب العالمين

- 39 He Who hath created all things by His command, and He is powerful over all things. He it is Who commandeth with truth and judgeth with justice, and verily He is the All-Knowing, the All-Informed. Within His grasp are the measures of night and day, the sun and moon and stars, and besides these He ordereth as He pleaseth by His command. He is, verily, witness over all things. He it is Who hath sent the Messengers from His presence as bearers of glad-tidings and warners, that there is no God but Me; therefore fear ye Me. He is the Truth, there is no God but Him. He giveth life and causeth death, and verily He is the Mighty, the Best-Beloved.

39 الذي خلق كلشيئ بامرہ وهو على كلشيئ قدير هو الذي يأمر بالحق ويقتضى بالعدل وانه هو العلام الخبير في قبضته مقادير الليل والنهار والشمس والقمر والنجوم ودونهن يقدر كيف يشاء بامرہ انه على كلشيئ شهيد هو الذي ارسل الرسل من عنده مبشرين ومنذرين ان لا اله الا انا اياي فاتقون هو الحق لا اله الا هو يحيي ويميت وانه له العزيز المحبوب

- 40 He it is Who hath made clear unto them their laws and hath sent down unto them the Book and the Balance, that they might judge with truth and rule with justice and be worshippers of God. Whoso is God-fearing and doeth good and followeth the bounds of what God hath revealed in the Book - these are they who are rightly guided. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever lieth between them, and unto Him do we all return. And unto God belongeth all might in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and unto Him do we all return.

40 هو الذي بين لهم شرايعهم ونزل عليهم الكتاب والميزان ليقضين بالحق وليحكمن بالقسط وليكونن لله عابدين فن اتقى واحسن واتبع حدود ما نزل الله في الكتاب فاولئك هم الراشدون لله ملك السموات والارض وما بينهما وانا كل اليه منقلبون والله العزة في ملكوت السموات والارض وما بينهما وانا كل اليه منقلبون

- 41 God hath commanded you with no ordinance save for the Day when the Point shall be made manifest and shall recite unto you the verses of God, that ye may on that Day aid God, your Lord, the All-Merciful, and glorify Him with praise, and be among them that believe in the signs of God. There was on that mount in that day none other than two. God's is the command in the beginning and in the end. He maketh plain unto you His signs, that haply ye may fear Him. That is the Day of Truth and We were witness thereto. We pronounce judgment upon you as We please, though ye perceive it not.

41 ما امركم الله بحكم الا ليوم يظهر النقطة وتتلو عليكم ايات الله لعلمكم يومئذ تصرون الله ربكم الرحمن وتسبحون بحمده وكنتم بايات الله المؤمنين لا مثل يومئذ لم يكن على ذلك الجبل الا اثنين لله الامر من قبل ومن بعد بين الله لكم الايات لعلمكم تتقون ذلك يوم الحق انا كنا شاهدين نحكم عليكم كيف نشاء ولكنكم انتم لا تشهدون

- 42 Ye shall assuredly enter into the Faith of God and follow His ordinances, and ye shall beseech God in like manner at such times, yet ye shall find none to recite the verses of God as doth the Primal Tree, Who revealeth what He willeth as He willeth, and bestoweth upon whom He willeth as He willeth,

42 فستدخلن في دين الله ولتتبعن حدود الله ولتسئلن الله بمثل حين مثل تلك الايام ولا تجدون تتلو شجرة الاولى من ايات الله كيف تشاء بما تشاء وتنزل على من تشاء كيف تشاء وتحكم كيف تشاء

and judgeth as He willeth by what He willeth, and ordaineth as He willeth by what He willeth. This is of God's mercy and His bounty unto mankind, yet they render not thanks. Glory be unto Thee, O God! Verily we are thankful. Glory be unto Thee, O God! Verily we are worshipful. Glory be unto Thee, O God! Verily we are prostrate before Thee. Glory be unto Thee, O God! Verily we are mindful of Thee. Glory be unto Thee, O God! Verily we are supplicants of Thy grace.

بما تشاء وتقدر كيف تشاء بما تشاء ذلك من
رحمة الله وفضله على الناس ولكم لا يشكرون
سبحانك اللهم انا كنا شاكرين سبحانك اللهم
انا كنا عابدين سبحانك اللهم انا كنا ساجدين
سبحانك اللهم انا كنا ذاكرين سبحانك اللهم
انا كنا سائلين من فضلك

- 43 Unto Thee belongeth all creation and authority, from the beginning and unto the end, and verily Thou art the best of helpers. Therefore, O God, aid this Faith with a mighty triumph and send down, O Lord, from Thy presence the hosts of the heavens and earth and all that lieth between them upon such as place their trust in God and through Him seek victory. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever lieth between them, and unto God shall all matters return.

43 لك الخلق والامر من قبل ومن بعد وانت انت
خير الناصرين فانصر اللهم ذلك الدين بنصر عزيز
وانزل اللهم من عندك جنود السموات والارض
وما بينهما على الذين هم يتوكلون على الله وهم بالله
ينتصرون والله جبروت السموات والارض وما
بينهما وان الى الله فلترجع [فلترجع] كل الامور

- 44 We shall assuredly hold fast unto God, the Lord of might and power, and seek help from God, the Lord of strength and sovereignty, and seek sufficiency in God, the Lord of power and divinity, and seek conquest over all things through God, the Lord of glory and sapphire, and seek victory through God, the Ever-Living Who dieth not, the Lord of grandeur and all that He hath created by His command in the realm of sapphire.

44 وانا نحن لنعتصم بالله ذى العز والجبروت
ولنستعين على الله ذى القوة والملكوت
ولنستغني بالله ذى القوة واللاهوت ولنستغلن
على كلشي بالله ذى البية والياقوت ولنستظهرن
بالله الحى الذى لا يموت ذى الكبرياء وما قد
خلق بامرهم فى قطع الياقوت

- 45 Unto God belongeth all authority from the beginning unto the end, and we all put our trust in God, our Lord, the All-Merciful. Sufficient unto us is God Who created us and all things by His command. He is the Mighty, the Well-Beloved. Say: He is the Ever-Living Who dieth not. Say: He is the One Who standeth over every soul, knowing what it hath earned and witnessing what it earneth. There is no God but He, the Mighty, the Well-Beloved. Say: God is my Lord, in Him have I placed my trust, and in God let the trusting place their trust. Say: God will suffice you against all things, while nothing sufficeth against God, Lord of the heavens and of the earth and of whatsoever lieth between them, Lord of all the worlds.

45 لله الامر من قبل ومن بعد وانا كل على الله ربنا
الرحمن لم توكلون حسبنا الله الذى خلقنا وكلشي
بامرهم انه هو العزيز المحبوب قل هو الحى الذى لا
يموت قل هو القائم على كل نفس يعلم ما كسبت
ويشهد على ما تكسب لا اله الا هو العزيز المحبوب
قل الله ربى عليه توكلت وان على الله فليتوكل
الموكلون قل الله ليكنفينكم من كل شئ ولا ينفى
عن الله من شئ وهو رب السموات والارض
وما بينهما رب العالمين

- 46 Whomsoever God remembereth with good, verily he is of the believers if he altereth not the judgment of God, and verily We have power over all things. And whomsoever God remembereth not shall never enter Paradise. This is the Balance of guidance from His presence, would that ye might know. And when death approacheth any one of you, let him write a testament unto God wherein he recordeth what he desireth from God, for on the Day of Resurrection ye shall be reminded thereby. And let him write such a testament and place it with those who are witnesses in the presence of God, for on the Day

46 من يذكره الله بخير فانه لمن المؤمنين ان لم يبدل
حكم الله وانا كل على كلشي لقادرين ومن لم
يذكره الله لن يدخل الجنة ذلك قسطاس الهدى
من عنده ان اتم تعملون واذا حضر احدكم الموت
فليكتب كتابا الى الله ثم يذكر فيه ما يريد من عند
الله فان يوم القيمة به اتم تذكرون وليكتب مثل
ذلك الكتاب وليجعلنه عند الذين هم شهداء من

of Resurrection God will look upon it and grant him what he hath asked for in his testament. God knoweth while ye know not.

47 But multiply not words therein, for God loveth naught save true and weighty utterance. Say: God will teach you then what ye know not. Yet speak not excessively concerning this matter, for God loveth naught but the word of truth, exalted and impregnable. Say: It is God who then instructeth you in what ye knew not before. Write, therefore, O people, all of you without exception:

48 In the name of God, the Merciful, the Compassionate [in some mss: the Almighty, the Best-Beloved]

49 Glory be to Thee, O God! I bear witness before Thee that I testify there is no God but Thee, the Lord of the worlds. And I bear witness to Thy manifestation in the Point and those who are the Letters of Thy Self in the Book of the Most High, and to Thy manifestation in the Point after the Letters, according to what Thou causest to appear through Thy command "Be! and it is." Not an atom's weight escapeth Thy knowledge in the heavens or in the earth or in what lieth between them, and verily I am of those who are well-assured that Thou art my Lord, and in what Thou hast revealed in the Book, and in those who are witnesses from Thy presence.

50 Therefore, O my God, send down what beseemeth the wondrous nature of Thy mercy and the sublimity of Thy grace, for Thou art the best of those who show grace. Grant me, O my God, to be present before Thee on the Day of Judgment, that I may believe in Thy signs and be of those who aid the Cause of God with their wealth and their souls and their possessions, for Thou art the best of those who decree. Glory be to Thee, O my God! I have done nothing that would draw me near unto Thee, and this is my self which I cast before Thee. Therefore, O my God, deal with it as beseemeth Thee and reward me on the Day when Thou lookest upon my writing with the reward of the God-fearing, for in Thy grasp are command and creation. Thou decreest what Thou pleasest and doest what Thou wilt.

51 There is no God but God, and all else is His creation, brought into being by His command, and unto God shall all return. Praise be to God, the Lord of the heavens and the Lord of the earth, the Lord of the worlds, for what God hath ordained for me in the first life and will ordain in the next. Verily He is the Most Just of the just ones.

52 O God, send Thy blessings upon the Point and the Letters, then upon the Point after the Letters. I desire naught but Thy

عند الله فآن يوم القيمة ينظر الله عليه ويقدر له ما قد سئل في كتابه والله يعلم وانتم لا تعلمون

47 ولكن لا تكثرُوا القول فيه فآن الله لن يحبّ الآ قول حقّ منيع قل أنّ الله يعلمكم حينئذ على ما انتم لا تعلمون فاكتبوا يا أيها الناس كلّكم اجمعون

48 [] بسم الله العزيز المحبوب

49 سبحانك اللهم فاشهد علىّ فآني لاشهدنك على ان لا اله الا انت ربّ العالمين ولاشهدنّ على ظهورك في النقطة والذين هم حروف نفسك في كتاب العليين وعلى ظهورك في النقطة بعد الحروف على ما تظهره بامر كن فيكون لن يعزب من علمك من شئ ولا تعجزك ذرة لا في السموات ولا في الارض ولا ما بينهما واتني انا لمن المؤمنين على انك انت ربّي وبما نزلت في الكتاب وبالذين هم شهداء من عندك

50 فانزل اللهم على ما ينبغي لبديع رحمتك وعلوّ فضلك فانك انت خير الفاضلين وارزقني اللهم بان احضرنّ في يوم القضاء عندك ولاصدقنّ اياتك ولاكوننّ من الذين هم ينصرون دين الله باموالهم وانفسهم وما ملكتهم فانك انت خير المقدرين سبحانك اللهم ما عملت لك من شئ يقربني اليك وانّ هذه هي نفسي القيتها اليك فاصنع اللهم بها بما انت عليه واجزني يوم الذي تنظر الى كتابي بما تجزي المتقين فآن في قبضتك الامر والخلق تحكم ما تشاء وتفعل ما تريد

51 وما اله الا الله وانّ ما دونه خلق عنده قد بدع بامرّه وانّ الى الله كلّ يبعثون فله الحمد ربّ السموات وربّ الارض ربّ العالمين على ما قد قضى الله لي في الحياة الاولى ويقضى في الآخرة أنّه هو اعدل الاعديلين

good pleasure. Bear Thou witness unto me, O my God, as Thou bearest witness unto the believers. I do hereby bequeath whatsoever I possess, and should there be anything therein without equal value, let it be brought before Thee that Thou mayest look upon it and bear witness that I have followed Thy religion and have been of the assured ones.

52 وصلّ اللهم على النقطة والحروف ثم النقطة من بعد الحروف وما اريد الا رضاك فاشهد اللهم على بما تشهد على المؤمنين ولاوصين على ما ملكتنى ان يكن فيه شئ لم يكن له عدل فليحضره بين يديك لتنظرن اليه وتشهدن على ما قد اتبعت دينك وكنت من الموقنين

53 Verily I am of God, from God, and in the path of God. God shall receive me through His mercy and cause me to return unto Him through the angels of the heavens and the earth and all that lies between them. No fear to the measure of a mustard seed lingereth in my heart. God is my Guardian and He is the best Protector of my family. Unto God do I commit my affairs. Verily He is my Lord, the Lord of all worlds. Command at this hour belongeth to none but God, and sovereignty to none save Him. Praise be to God, the Lord of the worlds.

53 واني لله ومن الله وفي سبيل الله يقبضني الله برحمته ويرجعني اليه بملائكة السموات والارض وما بينهما ولا خوف في قلبي من قدر خردل الله ولي وهو خير خليفتي على اهلي الى الله افوض امرى انه هو ربي رب العالمين وما الامر في حين الا لله وما الملك الا له والحمد لله رب العالمين

54 These are verses sufficient for him whom death approacheth and who desireth to follow the religion of God and to address himself unto God concerning what he seeketh of His bounty. God will surely look upon him on the Day of Resurrection and reward him with an abundant recompense. He it is Who knoweth what is in the heavens and what is on earth and what lieth between them, and God is Guardian over all things.

54 تلك ايات تكفي لمن حضره الموت واراد ان يتبع دين الله ويكتب الى الله مما قد اراد من فضله فان الله لينظرن اليه في يوم القيمة وليجزينه جزاء موفورا هو الذي يعلم ما في السموات وما في الارض وما بينهما وكان الله على كلشئ وكيلًا

55 Inscribe ye your names in the Book and seal it that this writing be not exchanged for another, and let each soul receive its due. God knoweth your final return and your abode, and beareth witness to what ye write. Unto God belong the keys of the heavens and of the earth and of all that lieth between them, and unto God shall all matters return.

55 فلتكتبن اسمائكم في الكتاب ولتهرن ان لا يبدل كتاب هذا بهذا ولتأخذن كلنفس حقه والله يعلم منقلبكم ومثواكم ويشهد على ما انتم تكتبون والله مقاليد السموات والارض وما بينهما وان الى الله فلترجع كل الامور

56 In the days when the Point is among you, deliver ye the Book unto Him, that God may look upon it and reward you with that which is best of what ye write. And in the days of the Letters, deliver it unto them that God may reward you with that which is best of what ye desire. And in the days when neither the Letters are among you and the Point hath been concealed by God's leave, deliver it unto the Gates of Guidance from your Guardian, and give it to none save God, and preserve it with those who are trustworthy among your kindred. Then when God manifesteth what ye desire and reciteth unto you the verses of God, ye shall deliver the books that have been gathered among you and pay what is due unto God, that He may reward you with that which is best of what ye desire.

56 وان في ايام التي كانت النقطة بينكم فلتبلغن الكتاب اليها لينظر الله اليه وليجزينكم باحسن مما انتم تكتبون وان كانت في ايام الحروف فلتبلغن اليهم ليجزينكم من الله باحسن مما انتم تريدون وان كانت في ايام التي لم تكن بينكم الحروف وقد غيب النقطة باذن الله فلتبلغن الى ابواب الهدى من عند وليكم ولا تؤتن احدا الا الله ولتحفظن عند الذين هم اماناء عندهم من ذوى قربائكم فاذا اظهر الله ما انتم تريدون وتبلون ايات الله فاذا انتم تبلون كتب التي قد جمعت بينكم وتادون حدود الله ليجزيكم الله باحسن مما انتم تريدون

- 57 This is the religion of God from aforetime and hereafter. Whoso willeth, let him enter therein, and whoso willeth not, verily God is independent of all worlds. We indeed write unto God that which He hath commanded us. Unto Him belong our life and our death, our return and our abode. We call upon none besides Him, and we shall all be raised up unto Him.
- 58 But fear ye God when the Tree appeareth and the verses of God are recited unto you, lest pride seize you and ye withhold good from yourselves unknowingly. For on that day all mankind shall bear witness. All worship God, yet God beareth witness unto none save those who have believed in God and His verses and have been assured in the religion of God. All strive to learn of God's good pleasure and to comprehend it. God hath made manifest the whole of religion and hath sent down the verses, yet none follow it save the sincere ones. Unto God belongeth all command, both before and hereafter, and unto God shall all return.
- 59 And verily, it is incumbent upon those who have believed in God, regarding the site where that Tree was destroyed, it is enjoined upon all who have believed in God and His signs to perform therein two rak'ahs of prayer, according to what We have set forth in the Book. Then they shall uncover their heads and stand upon the earth without shoes, removing their garments until naught remaineth upon them save what sufficeth to cover their nakedness. Before this, they must obtain leave from God to perform ablutions for the sake of God, the Lord of the worlds. When they have descended upon that earth and offered that prayer in that spot, they are not permitted to depart from the vicinity of that land for nineteen days.
- 60 They shall remain there in seclusion, glorifying and sanctifying God, then seeking His forgiveness and turning unto Him in repentance. These are among the ordinances of God that have been prescribed for all peoples. God hath ordained that those who, after the nineteen days, desire to depart shall say: Glory be unto Thee, O God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them, the Lord of all worlds. Nothing escapeth Thy knowledge, nor is anything impossible for Thee, whether in the heavens or on earth. Thou judgest with truth, and Thou art the best of judges. If I be of the lineage of those who wronged the Point, or destroyed it, or disbelieved in its signs, then send down Thy justice upon them.
- هذا دين الله من قبل ومن بعد فمن شاء ان يدخل
ومن لم يشاء فان الله لغنى عن العالمين وانا لنحن
الكاثين الى الله ما قد امرنا الله به وان له حياتنا
ومماتنا ومنقلبنا ومثوانا ولا ندعوا لها من دونه وانا
كل اليه لمبعوثون
- ولكن اتقوا الله اذا ظهرت الشجرة وتبلى عليكم
ايات الله ان لا تأخذنكم العزة فتحبس عن انفسكم
الخير ولا تشعرون فاذا يومئذ على الناس كلهم
اجمعين لشاهدون كل يعبدون الله ولم يشهد الله
على احد الا الذين هم امنوا بالله واياته وكانوا في
دين الله لموقنون كل يجتهدون بان يتعلمون رضاء
الله او يحيطوا به علما وقد اظهر الله الدين كله
ونزل الايات ولكن لا يتبعها الا المخلصون والله
الامر من قبل ومن بعد وان الى الله كل يرجعون
- وان على محل التي خربت تلك الشجرة فرض
على الذين هم امنوا بالله واياته كلهم اجمعون ان
يصلوا هنالك ركعتين صلوة على ما قد فصلناه
في الكتاب ثم يقولون ويكشفون رؤسهم ويقومون
على التراب من دون التعلين ويخرجون عن ابدانهم
لباسهم حتى لم يكن عندهم الا مثل ما هم فيه
يكفون وان قبل ذلك عليهم اذن من الله ان
يغتسلوا لله رب العالمين
- فاذا نزلوا تلك الارض وصلوا تلك الصلوة
في ذلك المقعد لم يحل عليهم ان يخرجوا من
حول تلك الارض تسعة عشر يوما يعتكفون
هنالك ويسبحون الله ويقدمونه ثم يستغفرون
الله ويتوبون تلك من حدود الله قد خرجت
على الناس كلهم اجمعون ولقد كتب الله على
الذين هم بعد التسعة والعشر هم يريدون ان
يخرجون ان يقولون سبحانك اللهم انت
فاطر السموات والارض وما بينهما رب العالمين
لا يعزب من علمك من شئ ولا يعجزك عن
شئ لا في السموات ولا في الارض تقضى بالحق
وانك انت خير الحاكمين ان كنت من ذرية

الَّذِينَ هُمْ ظَلَمُوا عَلَى النَّقْطَةِ أَوْ [ضَرَبُوهَا/خَرَّبُوهَا]
أَوْ لَمْ يُؤْمِنُوا بِآيَاتِهَا فَانْزِلْ عَذَابَكَ عَلَيْهِمْ

61 And judge them not save as Thou willest, for verily Thou art the best of judges. And if I be not among those descendants, then send down upon me Thy mercy, and accept my prayers and my devotions before Thee, and make me to be among Thy servants who shall inherit. And send down, O my God, upon those who have wronged the Point and the Letters, or who wrong them to the measure of nineteen times nineteen mustard seeds, that which befitteth the loftiness of Thy dominion and the exaltation of Thy might, for Thou art the Compeller of the heavens and the earth and whatsoever is between them. Thou judgest with truth and sovereignty belongeth to none but Thee, and verily Thou art the One, the Subduer. This is your recompense in the religion of God for what ye have earned.

61 وَلَا تَحْكَمْ عَلَيْهِمْ إِلَّا بِمَا قَدْ شِئْتَ فَأَنْتَ خَيْرُ الْحَاكِمِينَ وَإِنْ لَمْ أَكُنْ مِنْ تِلْكَ الذَّرَارِيِّ فَانْزِلْ عَلَيَّ رَحْمَتَكَ وَأَقْبِلْ صَلَوَتِي وَاعْتِكَافِي عِنْدَكَ وَاجْعَلْنِي مِنْ عِبَادِكَ الْوَارِثِينَ وَانْزِلْ اللَّهُمَّ عَلَى الَّذِينَ هُمْ ظَلَمُوا عَلَى النَّقْطَةِ وَالْحُرُوفِ أَوْ يَظْلُمُونَ عَلَى قَدَرٍ تَسَعُ تِسْعَ عَشَرَ عَشَرَ خَرْدَلٍ مَا يَنْبَغِي لَعَلَّوْ قَهْرَكَ وَارْتِفَاعَ جَبَارِيَّتِكَ فَأَنْتَ جَبَّارُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا تَحْكُمُ بِالْحَقِّ وَمَا الْمَلِكُ إِلَّا لَكَ وَأَنْتَ الْوَاحِدُ الْقَهَّارُ هَذَا جَزَائُكُمْ فِي دِينِ اللَّهِ عَلَى مَا قَدْ كَسَبْتُمْ

62 Thus doth God seize you, for He is most severe in punishment and in exemplary chastisement. Wherefore ponder within yourselves how ye shall spend in the path of God until ye enter that land and confess therein that we were in those days heedless of God and His signs. And there is none before God unto whom I complain of what hath befallen me, and unto Him do I commit what He hath ordained for me.

62 كَذَلِكَ يَأْخُذُكُمُ اللَّهُ أَنَّهُ أَشَدُّ بِأَسَا وَاشَدَّ تَنْكِيلًا فَإِذَا فَلْتَفْتَكِرُونَ فِي أَنْفُسِكُمْ كَيْفَ تَنْفَقُونَ فِي سَبِيلِ اللَّهِ حَتَّى تَدْخُلْنَ تِلْكَ الْأَرْضَ وَتَعْتَرِفْنَ فِيهَا بِأَنَّا كُنَّا يَوْمَئِذٍ عَنْ اللَّهِ وَأَيَاتِهِ غَافِلِينَ وَلَمْ يَكُنْ عِنْدَ اللَّهِ أَحَدٌ إِلَى اللَّهِ أَشْكُو مَا نَزَلَ بِي وَإِلَيْهِ أَفْوَضُ مَا قَدَّرَ لِي

63 Thus doth God take vengeance upon all people together through what He justly decreeth upon them, that they shall go forth from their dwellings and enter that land and abide therein nineteen days, and it shall not be lawful for them to approach their wives or their children, nor to remove from their bodies a single hair, except that they worship God and supplicate and weep over themselves, then seek forgiveness. This is the justice of God, so take heed, O ye believers. Glorified be He Who determineth the measure of all things as He pleaseth by His command. Verily, we shall all return unto Him.

63 كَذَلِكَ يَنْتَقِمُ اللَّهُ مِنَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ بِمَا يَقْضِي عَلَيْهِمُ بِالْعَدْلِ بَانَ يُخْرِجُونَ مِنْ مَسَاكِنِهِمْ وَلِيَدْخُلُوا تِلْكَ الْأَرْضَ وَلِيَعْتَكِفُوا فِيهَا تِسْعَةَ عَشَرَ يَوْمًا وَلَمْ يَحِلَّ عَلَيْهِمْ أَنْ يَتَقَرَّبُوا نِسَاءَهُمْ وَلَا وَلَدَانَهُمْ وَلَا أَنْ يُخْرِجُوا مِنْ أَبْدَانِهِمْ مِنْ شَعْرٍ إِلَّا أَنْ يَعْبُدُوا اللَّهَ وَيَتَضَرَّعُونَ وَيَكُونَ عَلَى أَنْفُسِهِمْ ثُمَّ يَسْتَغْفِرُونَ هَذَا عَدْلُ اللَّهِ فَاعْتَرِئُوا يَا أَيُّهَا الْمُؤْمِنُونَ سُبْحَانَ الَّذِي يَقْدَرُ مَقَادِيرَ كُلِّ شَيْءٍ كَيْفَ يَشَاءُ بِأَمْرِهِ أَنَا كُلُّ إِلَهٍ مَنْقَلَبُونَ

64 Say: Praise be to God Who hath made me and my brother on that day to be among those who loved the remembrance of God and who beseeched His grace that He might aid it with a mighty aid and raise it to a lofty station of justice and make it to triumph over the worlds together with those in whose hearts is the love of God and who have believed in His signs. Verily these are they who shall that day be in the mercy of thy Lord, and these are they upon whom God shall send down His mercy. Verily He is the All-Forgiving, the All-Bountiful. Unto God belongeth all authority, before and after, and there is no God but He. Verily, we are all His worshippers.

64 وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي يَوْمَئِذٍ وَأَخِي مِمَّنْ كَانَا مِنَ الَّذِينَ هُمْ كُنَّا مُحِبِّينَ ذِكْرَ اللَّهِ وَسَائِلِينَ مِنْ فَضْلِهِ أَنْ يَنْصُرَنِي بِنَصْرِ عَزِيزٍ وَلِيَرْفَعَنِي إِلَى مَقَامٍ عَدْلٍ مَنِيعٍ وَلِيُظْهِرَنِي عَلَى الْعَالَمِينَ مَعَ الَّذِينَ فِي قُلُوبِهِمْ حُبٌّ مِنَ اللَّهِ وَآمَنُوا بِآيَاتِهِ فَإِنَّ أَوَّلَئِكَ هُمْ يَوْمَئِذٍ فِي رَحْمَةِ رَبِّكَ وَأَوَّلَئِكَ يَنْزِلُ اللَّهُ عَلَيْهِمْ رَحْمَتَهُ إِنَّهُ كَانَ غَفَّارًا كَرِيمًا وَلِلَّهِ الْأَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدٍ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ أَنَا كُلُّ لَهُ عَابِدُونَ

- 65 This is among the ordinances of God for whoso is able to leave his house, and whoso is not able shall observe the ordinances of God in his house, for God hath indeed revealed in the Book and decreeth with truth, and verily we are witnesses thereunto. Glorified be He in Whose grasp is the dominion of all things. He createth what He willeth by His command. Verily, we shall all return unto Him. And during the days when ye are secluded in that land, ye shall each day present yourselves at that place, then with your hands shall ye point to the right and to the left, then nineteen stones shall ye raise up with your hands, and at each one ye shall say: This is justice from God for those who believe not in God and His signs.
- 66 And if they who are God's witnesses teach you their names, then shall ye mention them by their names and shall beseech God's justice upon them, that perchance the people may fear on the day when the Tree shall come, and they shall do naught unto it save what is right, and they shall follow the signs of God and shall seek forgiveness for what their hands have formerly wrought. Say: God sufficeth us, before and after, and verily He shall protect us from before us and from behind us, and above our heads and on our left and beneath our feet and from every direction ascribed to us, by the hosts of the heavens and earth and all that lies between them. Verily we have placed our trust in God, our Lord, the All-Merciful. Therefore, return with grace and favor from God, and no grief shall touch you.
- 67 And God knows what you speak. Say: All destinies lie within His grasp. He ordains what He pleases, and unto God shall all return. And unto God belongs all authority, both before and after, and unto God shall all be resurrected. And verily those who are God's witnesses unto mankind shall make mention of the names of those whom God loves not to be mentioned; nay, they abhor their mention. But since they remain for a few days, they make mention of them while they are in this earthly life. But when God takes them, they shall never be mentioned again. For it behooveth not the believer to make mention of the letters of those who oppose, nor to bear them, nor to hear them, nor to behold them, nor to speak of them.
- 68 Thus doth God purify you in your own selves and in all regions, that ye may be thankful. Therefore, place not with you, nor in your homes, a single letter apart from the Book of the Exalted Ones, lest ye encounter that against which ye have been warned. Glory be unto Thee, O God! Verily Thou knowest what is in the heavens and what is on earth and what lieth between them, and unto Thee shall all return. From the first day when Thou
- 65 ذلك من حدود الله لمن يستطيع ان يخرج من بيته ومن لم يستطع فليقيم حدود الله في بيته فان الله قد نزل في الكتاب ويضئ بالحق فانما كنا عليه لشاهدين سبحان الذي في قبضته ملكوت كلشيئ يبدع ما يشاء بامرنا انا كل اليه المنقلبون وان في ايام التي انتم على تلك الارض تعتكفون في كل يوم تحضرن ذلك المقام ثم بايديكم لتشيرن الى اليمين والشمال ثم تسعة وعشرة من الحجر لتصعدون بايديكم ولتقولن في كل واحدا [واحد] هذا عدل من الله للذين هم بالله واياته لا يؤمنون
- 66 وان علمكم الذين هم شهداء الله اسمائهم فلتذكرتهم باسمائهم ولتسئلن من الله عدله عليهم لعل الناس هم يتقون في يوم الذي تأتي الشجرة لا يصنعون بها الا الحق وهم يتبعون ايات الله وعما اكتسبت ايديهم من قبل ليستغفرون قل الله حسبنا من قبل ومن بعد وانه ليحفظننا من بين ايدينا ومن خلفنا ومن فوق رؤسنا وعن شمائلنا ومن تحت اقدامنا ومن كل شطر ينسب الينا بجنود السموات والارض وما بينهما انا كنا على الله ربنا الرحمن لتوكلين فاذا فانقلبوا بنعمة من الله وفضل لم يمسسكم ما يحزنكم
- 67 والله يعلم ما انتم تنطقون قل ان المقادير كلها في قبضته يحكم ما يشاء وان الى الله كل يرجعون والله الامر كله من قبل ومن بعد وان الى الله كل يبعثون وان الذين هم شهداء الله على الناس ليذكرن اسماء الذين هم لا يحب الله ان يذكرهم بل هم يستكبرون ان يذكر دون ولكن لما هم يتقون في ايام قليلة يذكرونهم لما هم في الحيوه الدنيا فاذا اخذهم الله فل يذكرونهم ابدان فان للمؤمن لا ينبغي ان يذكرون حروف العليين ولا ان يحمله ولا ان يسمعه ولا ان ينظره ولا ان ينطق به
- 68 كذلك يطهركم الله في انفسكم وفي الافاق لعلكم تشكرون فلا تجعلن معكم ولا في بيوتكم حرفا من دون كتاب العليين لتلقن به ما انتم تحذرون سبحانك اللهم انك تعلم ما في السموات وما في الارض وما بينهما وان اليك كل يرجعون من اول يوم قد اظهرتني تعلم من قد امن بك

didst manifest me, Thou knowest who hath believed in Thee and in Thy signs. Reward them, O my God, through Thy bounty with an abundant recompense. Thou witnesseth those who have not believed but have wronged. Verily Thou shalt suffice against them. Obliterate them, O my God, until they have no remembrance with Thee.

وبإياتك فاجزه اللهم بما انت عليه من فضلك
جزاء موفورا وتشهد على ما لم يصدق بل قد ظلم
وانك لتكفيته فاعدمه اللهم حتى لم يكن له ذكرا
عندك

- 69 Create Thou a people who follow Thy laws and believe in Thy signs, and who are among the truthful ones. And if Thou dost purify them, verily Thou art the All-Powerful. Thine is the creation and the command. Thy mercy hath preceded Thy faithful servants, yet they have remained according to their station in Thy Cause. Judge them as Thou seest fit, except those whom I have pardoned due to the weakness I have witnessed in them. Verily Thou art my Lord, in Thee have I placed my trust, and in Thee let the believers place their trust. God's is the command, before and after, and there is no God but God. God ordaineth as He pleaseth through His command, and unto Him shall we all return. God's is the command, before and after, and there is no God but Thee; all shall return unto Thee.

69 واخلق خلقا هم يتبعون حدودك ويؤمنون
بإياتك وكانوا من الصادقين وان تطهرهم فانك
لمقتدر لك الخلق والامر سبقت رحمتك
عبادك الموقنين ولكن هم على قدر ما هم وقفوا
في امرك فاحكم عليهم بما انت عليه الا من
الذين اتى قد عفوت عنهم لما قد شهدت عليهم
من الضعف فانك انت ربي عليك توكلت
وان عليك فليتوكل المؤمنون لله الامر من قبل
ومن بعد وما من اله الا الله يقدر الله كيف
يشاء بامرهم وانا كل اليه لمنقلبون لله الامر من
قبل ومن بعد وما من اله الا اياك كل اليك
ينقلبون

- 70 By God, I shall triumph over all the worlds! By God, I shall prevail over all the worlds! By God, I shall assist God's trusting servants! By God, I shall overcome all the worlds! By God, I shall uphold God's laws and establish our Lord is God, and I shall fear none save God. Verily God is my protection at all times, before time and after time. Verily God's signs are my proof in the kingdoms of the heavens and earth and what lieth between them, and in all the worlds. Through them shall I ordain as I please and judge according to what God hath revealed to my heart. God sufficeth as a witness unto me.

70 بالله لا تنصرون على العالمين بالله لا تستظهرون على
العالمين بالله لا تنصرون عباد الله المتوكلين بالله
لا غلبن على العالمين بالله لا رفعن حدود الله
ولا ثبتن ربنا الله ولا اخافن من احد الا الله
وان الله هو ظهري في كل حين وقبل حين
وبعد حين وان آيات الله هي حجتى في ملكوت
السموات والارض وما بينهما ثم في العالمين بها
لا قدرن كيف اشاء ولا حكمن على ما قد نزل
الله على فؤادى وكفى بالله على شهيدا

- 71 I desire naught but to judge with truth, to lighten people's burdens, and to execute justice against those who wrong God's Cause, that perchance people may fear God and follow naught but truth, believing in God and His signs, and may all become assured in God's religion. Say: Those who have believed in God and His signs, these are they who are drawn nigh. God hath chosen His servant Yahya and then his brother Javad, whose names are recorded in the Book of the Exalted Ones. Remember them with beauteous remembrance, O people, all of you together. Thus doth God reward those who follow the truth, and God is the Protector of the God-fearing. Verily he who was struck in God's path upon the earth where that Tree appeared, God shall love him and make him among His believing servants.

71 ما اريد الا لاحكم بالحق ولاخففن عن الناس
ثقلهم ولاعدلن على من ظلم على الله لعل الناس
يتقون يخافون الله ولا يتبعون الا الحق ويؤمنون
بالله واياته وكان الكل في دين الله لموقنين قل ان
الذين هم صدقوا بالله واياته فاولئك هم المقربون
ولقد اصطفى الله عبده يحيى ثم اخاه الجواد منزل
ذكرهما في كتاب العالين فاذكروهما بذكر جميل يا
ايها الناس كلهم اجمعون كذلك يجزى الله من
اتبع الحق والله ولى المتقين وان الذى ضرب في
سبيل الله على الارض التى ظهرت تلك الشجرة
فليحبه الله وليجعله من عباده المؤمنين

72 Say: God's favor upon thee is great, and thy Lord shall grant thee a recompense for thy patience in God's religion such as He hath not given to anyone in all the worlds. Verily those who have wronged upon that earth are all assured in God's religion concerning what God hath revealed from His presence. And if anyone who believed before turneth away from the religion, none of his deeds shall be accepted and his previous works shall be rendered void, unless he returneth and believeth in God and His signs. And let those who have believed in God verify this, and those who place their trust in God. Verily those who assist God's Cause upon that earth and those who do good shall have degrees with God.

72 قل ان فضل الله عليك عظيما ويؤتيك الله ربك جزاء ما قد صبرت في دين الله ما لم يؤت احدا من العالمين وان الذين هم ظلموا على تلك الارض كلهم في دين الله لموقنون على ما قد نزل الله من عنده وان رجع عن الدين احدا ممن امن من قبل فلا يقبل من عمله من شئ ويحبط ما اكتسب من قبل الا ان يسترجع ويؤمن بالله واياته وليصدقن الذين امنوا بالله والذين هم على الله هم يتوكلون وان الذين هم ينصرون الله على تلك الارض والذين هم يحسنون لكل درجات عند الله

73 He rewardeth each according to what they have earned, and whoso doeth an atom's weight of good shall behold it, and God will reward him with an abundant recompense. God loveth not that any should be mentioned who worketh other than good, and God knoweth what ye know. Glory be to Thee, O God! Purify the earth and all that dwell thereon, that none may work save that which is good, and that all may be assured of God and His signs. Verily We have there a noble servant who accompanied God on the night when the Tree ascended unto God. Verily God rewardeth the God-fearing with better than what their hands have wrought, and God is the Protector of the righteous.

73 يجزي كلاً بما اكتسب فمن يعمل مثقال ذرة خيرا يره ويجزيه الله جزاء موفورا ولن يحب الله ان يذكر من يعمل دون الخير والله يعلم ما اتم تعملون سبحانك اللهم طهر الارض ومن عليها حتى لا يعمل احدا الا الخير وكان الكل بالله واياته لموقنين وان هنالك لنا عبد كريم وقد رافق بالله في ليلة التي صعدت الشجرة الى الله وان الله يجزي المتقين باحسن مما اكتسبت ايديهم والله ولي الصالحين

74 Those who ascend with the Tree on that night in the House and elsewhere, God will reward them all with better than what their hands have wrought, and God will send down upon them from His grace and mercy that which will make them independent of all else. Verily God is Self-Sufficient, Praiseworthy. To God belongeth all command, before and after, and there is no God but He; we are all His worshippers. Glory be to Thee, O God!

74 وان الذين هم يصعدون بالشجرة في تلك الليلة في البيت ودونه يجزيهم الله كلهم باحسن مما اكتسبت ايديهم وينزل الله عليهم من فضله ورحمته ما يغنيهم عن دونه ان الله كان غنيا حميدا لله الامر من قبل ومن بعد وما من اله الا الله انا كل له عابدون

75 Purify them that they may desire naught but the truth and that they may aid God and His Messengers on the Day when the Tree is permitted to recite Thy verses unto Thee, and that they may bow down before God and prostrate themselves before Thee throughout the hours of night and day, and spend their wealth in Thy path, desiring none but Thee, and unto Thee shall they return. We have spoken, and Our Word is the truth, and verily We have power over all things. We have spoken, and Our Word is the truth, and verily We are manifest over all things. We have spoken, and Our Word is the truth, and verily We are victorious over all things. We have spoken,

75 سبحانك اللهم طهرهم بالا يريدون الا الحق وان ينصرون الله ورسله في يوم الذي تأذن بالشجرة بان تتلون عنك اياتك وليخضعن بين يدي الله وليسجدن لك في اناء الليل والنهار ولينفقن اموالهم في سبيلك ولا يريدون الا اياك وهم اليك ينقلبون قلنا وقولك الحق وانا على كل شئ لقادرون قلنا وقولنا الحق وانا على كل شئ لظاهرون قلنا وقولنا الحق وانا على كل شئ لغالبون قلنا وقولنا الحق وانا على كل شئ لقائمون

and Our Word is the truth, and verily We are established over all things.

- 76 We have spoken, and Our Word is the truth, and verily We are witness over all things. Thus doth God purify the earth and them that dwell thereon, if upon it there remaineth not a single letter unassociated with the Most Exalted. Verily, He is powerful over all things. His is the command in the beginning and in the end. There is no God but Him, and God hath ever been potent over all things. Say: Nothing whatsoever escapeth His knowledge. Whoso doeth good in His path, even to the weight of nineteen ninetieths of a mustard seed, God will surely reward him with a goodly reward, and less than that God knoweth. If He willeth He forgiveth, and if He willeth He judgeth with justice. Verily He is potent over all things.

- 77 Glory be unto Thee, O God! Do Thou send down all mercy into the hearts of all men, that none may oppose another save through Thy mercy, or what Thou wilt in justice for those who desire not Thy good-pleasure. And should all men return unto Thy Faith, judge none except through bounty and mercy, for Thou art indeed possessed of great bounty.

- 78 Say: Nothing escapeth the knowledge of my Lord, nor departeth from His grasp. God altereth the night and the day until the day when ye shall seclude yourselves, in recompense for having remained in your homes on that day. Had God not willed it, He would not have decreed this for you, but this is to purify you, and He is independent of whatsoever ye do. Whomsoever God wisheth to purify, He assembleth for him the means that he may enter the Land of Ta and pray at that Spot, the Station of God, the Lord of all worlds. And he shall pray by God's leave and seek forgiveness for what transpired on the day when the matter was decreed by God, and he shall weep for his soul in recompense for having been heedless on earth.

- 79 Glory be unto Thee, O God! Thou knowest that I was in that land in such wise as I had never witnessed the like in my life, and Thou art the best of witnesses. Transform, O God, the place which I beheld into an exalted seat in the most high paradise, and send down, O God, for every letter I traced upon the staff what beseemeth the wonders of Thy mercy, for Thou art the best of preservers.

- 80 Glory be unto Thee, O God! Thou knowest what befell me in that land. Grant me, in recompense for what transpired, from the number of the One, the sovereignty of the heavens

76 قلنا وقولنا الحق وأنا على كل شيء لشاهدون كذلك يطهر الله الارض ومن عليها ان لم يكن عليها حرفا من دون العليين انه كان على كل شيء قديرا والله الامر من قبل ومن بعد وما من اله الا الله وكان الله على كل شيء قديرا قل ان الله لا يعزب عن علمه من شيء من احسن في سبيله من تسع تسع عشر عشر خردل ليجزيه الله جزاء حسنا ودون ذلك يعلمه الله لو شاء يعفو ولو شاء يحكم بالعدل انه كان على كل شيء قديرا

77 سبحانك اللهم فانزل الرحمة كلها في قلوب الناس كلهم اجمعون لا يرد احد على احد الا رحمتك او ما تريد بالعدل لمن لا يريد رضاك وان يرجع الناس كلهم اجمعون الى دينك فلا تحكم على احد الا بالفضل والرحمة انك كنت ذا فضل عظيم

78 قل لن يعزب من علم ربي من شيء ولا يخرج عن قبضته من شيء يقلب الله الليل والنهار الى يوم انتم تعتكفون جزاء ما كنتم يومئذ في بيوتكم ساكنين ولو لم يشاء الله لم يحكم عليكم ذلك ولكن هذا ليطهركم وانه لغني عما انتم تعملون من يشاء الله ان يطهره يجمع له الاسباب ليدخلن ارض التاء وليصلين على ذلك المقام مقام الله رب العالمين وليصلين باذن الله وليستغفرن عما قد قضى في يوم الذي قضى الامر من عند الله وليبين على انفسهم جزاء ما هم كانوا على الارض غافلين

79 سبحانك اللهم انك تعلم كنت يومئذ على تلك الارض على شأن ما شهدت في عمرى مثله وانك انت خير الشاهدين بدل اللهم مكان الذي قد رأيت مقعد صدق في العليين وانزل اللهم جزاء كل حرف قد سطرته على العصا ما ينبغي لبديع رحمتك انك انت خير الحافظين

80 سبحانك اللهم تعلم ما قد قضى مني على تلك الارض هب لي جزاء ما قد قضى عني من عدة الواحد ملك السموات والارض وما بينهما ولا

and earth and all that lieth between them. And grant not unto any who possesseth bounty aught until he returneth unto Thee or unto those who are Thy witnesses unto all the worlds.

تجعلن لمن عنده بركة الى ان يرجع اليك او الى
الذين هم شهداء من عندك على العالمين

- 81 Glory be unto Thee, O God! Thou art indeed the most severe in punishment and the most just of judges. Thou knowest what is in the heavens and what is on earth and what lieth between them. Thou judgest with truth and Thou art the best of judges. God will utterly destroy them if He willeth, or make them among those who love not to be mentioned among the prostrate ones before God, the submissive ones in His presence, and the humble ones before Him. Verily He is potent over all things.

81 سبحانك اللهم انك انت اشد المنتقمين وانك
انت اعدل العادلين تعلم ما في السموات وما في
الارض وما بينهما تقضى بالحق وانك انت خير
الحاكمين ليعلمنهم الله لو شاء او ليجعلهم ممن
لن يحب ان يذكره من الساجدين لله والخاضعين
بين يدي الله والخاشعين عنده انه كان على كلشي
قديرا

- 82 Glory be unto Thee, O God! Remember me, O God, through Thy remembrance of Thyself, for I seek Thy forgiveness from the remembrance of the worlds, and Thou sufficest me beyond all the worlds. I desire naught for anyone save Thy mercy. Purify, O God, the earth and all who dwell thereon until all men worship Thee and bear witness concerning those whom Thou lovest not to remember that they are abased before Thee among all men, in recompense for what their hands have wrought. And if Thou forgivest them, verily Thou art powerful over all things, but I know not that Thou art pleased with one concerning whom Thou hast witnessed aught save Thy love, for Thy mercy hath preceded all that is in the heavens and the earth and whatsoever lieth between them, and verily Thou art the Lord of all worlds.

82 سبحانك اللهم فاذكرني اللهم بذكرك اياك فاني
لاستغفرك من ذكر العالمين وانك لتكفيني عن
العالمين ما اريد لاحد الا رحمتك طهر اللهم
الارض ومن عليها حتى يعبدنك الناس كلهم
اجمعون ويشهدن على الذين لن تحب ان تذكرهم
بانهم اذلة عندك من الناس كلهم اجمعون
جزاء ما اكتسبت ايديهم وان تعف عنهم فانك
لعلي كلشي قدير ولكن ما علمت ان ترضي ممن
شهدت عليه دون حبك وقد سبقت رحمتك ما
في السموات والارض وما بينهما وانك انت
رب العالمين

- 83 Unto God belong the hosts of the heavens and of the earth and of whatsoever lieth between them, and God is the Preserver of all things. Unto God belong the keys of the heavens and of the earth and of whatsoever lieth between them, and God is the Guardian of all things. Unto God belong all the dominions in the kingdoms of the heavens and of the earth and of whatsoever lieth between them, and God is potent over all things. Unto God belong all the kingdoms in the realms of the heavens and of the earth and of whatsoever lieth between them, and God encompasseth all things. Unto God belong all conditions; say: every day my Lord is engaged in a fresh manifestation, ordaining what He pleaseth and decreeing what He willeth.

83 والله جنود السموات والارض وما بينهما وكان الله
على كلشي حفيظا والله مقاليد السموات والارض
وما بينهما وكان الله على كلشي وكيلا والله الجبروت
كلهن في ملكوت السموات والارض وما بينهما
وكان الله على كلشي قديرا والله الملكوت كلهن
في ملكوت السموات والارض وما بينهما وكان
الله بكلشي محيطا والله الشئون كلهن قل كل يوم
ربي في شأن بديع يقضى ما يشاء ويحكم ما يريد

- 84 Unto God belong the keys of the heavens and of the earth and of whatsoever lieth between them, and God is the Witness unto all things. Unto God belong creation and command, both before and after, and God is the Most High, the Most Great. Unto God belong power and might in the kingdoms of the heavens and of the earth and of whatsoever lieth between them, and God is mighty and powerful. Unto God belong all authority in

84 والله مقاليد السموات والارض وما بينهما وكان
الله على كلشي شهيدا والله الخلق والامر من قبل
ومن بعد وكان الله عليا كبيرا والله القوة والعزة في
ملكوت السموات والارض وما بينهما وكان الله
قويا عزيزا والله الامر كله في ملكوت السموات
والارض وما بينهما يحكم ما يشاء وكان الله على

the kingdoms of the heavens and of the earth and of whatsoever lieth between them; He ordaineth what He pleaseth, and God taketh account of all things. Unto God belong the wonders of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Subtle, the All-Subtle.

- 85 Unto God belong all power in the kingdoms of the heavens and of the earth and of whatsoever lieth between them, and God is potent over all things. Unto God belong all glory in the kingdoms of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Glorious, the All-Glorious. Glorified be He in Whose grasp are the kingdoms of the heavens and of the earth and of whatsoever lieth between them; all return unto Him, and His is all authority both in the past and in the future, and all shall be raised unto Him. Unto God belong the destinies of the heavens and of the earth and of all that is between them. He shall possess whatsoever He willeth, whatsoever He hath purposed. Verily He is possessed of great bounty.

- 86 Unto God belongeth the dominion of the heavens and of the earth and of all that is between them, and God is exalted, most high. Unto God belongeth the munificence of the heavens and of the earth and of all that is between them, and God is the All-Bountiful, the Most Generous. Unto God belongeth the decree of the heavens and of the earth and of all that is between them, and God is the All-Bestowing, the Swift. Unto God belongeth the beauty of the heavens and of the earth and of all that is between them, and God is possessed of transcendent beauty. Unto God belongeth all authority in the kingdom of the heavens and of the earth and of all that is between them, and God is cognizant of all things. This is our Lord, the Lord of the heavens and of the earth and of all that is between them.

- 87 We shall call upon none but Him, and God is the Guardian over all things. Unto God belongeth all authority in the kingdom of the heavens and of the earth and of all that is between them. God causeth the night to succeed the day and the day to succeed the night, and ordaineth whatsoever He willeth by His command, and God is the Guardian over all things. Unto God belongeth the creation of the heavens and of the earth and of all that is between them, and God encompasseth all things. Say: Through God do all that are in the heavens and all that are in the earth find rest, and God watcheth over all things. Say: Through God shall all that are in the heavens and all that are in the earth and all that are between them be moved, and God is powerful over all things.

- 88 Unto God belong the East and the West and all that lieth between them. He bestoweth as He willeth through His grace,

كَلِّئْ حَسْبِهَا وَلِلَّهِ بَدَائِعُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَكَانَ اللَّهُ لَطِيفًا لَطِيفًا

85 وَلِلَّهِ الْقُدْرَةُ كُلُّهَا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَلِلَّهِ الْعِزَّةُ
كُلُّهَا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَكَانَ اللَّهُ عَزِيزًا عَزِيزًا سُبْحَانَ الَّذِي فِي قَبْضَتِهِ
مَلَكُوتُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا كُلِّ إِلَهٍ
يَنْقَلِبُونَ وَلِلَّهِ الْأَمْرُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكُلِّ
إِلَهٍ لِيُجِئُونَ وَلِلَّهِ مَقَادِيرُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا لِيُفْلِكَنَّ مَا يَشَاءُ مَا قَدْ أَرَادَ أَنَّهُ كَانَ ذَا فَضْلٍ
عَظِيمًا

86 وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ
اللَّهُ عَلِيًّا عَلِيًّا وَلِلَّهِ جُودُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَكَانَ اللَّهُ جَوَادًا كَرِيمًا وَلِلَّهِ خُطُّ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ وَهَّابًا سَرِيعًا وَلِلَّهِ
حَسَنُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا
حُسْنٍ جَمِيلًا وَلِلَّهِ الْأَمْرُ كُلُّهُ فِي مَلَكُوتِ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ بَصِيرًا ذَلِكَ
رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

87 لَنْ نَدْعُو إِلَّا آيَاهُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلًا وَلِلَّهِ
الْأَمْرُ كُلُّهُ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ وَيُوجِلُ النَّهَارَ فِي اللَّيْلِ
وَيُوجِلُ اللَّيْلَ فِي النَّهَارِ وَيَقْدِرُ كَيْفَ يَشَاءُ بِأَمْرِهِ
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلًا وَلِلَّهِ بَدْعُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا قُلْ
بِاللَّهِ يَسْكُنُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا قُلْ بِاللَّهِ لِيَتَحَرَّكَنَّ مَنْ
فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

and God is the All-Encompassing, the All-Knowing. Say: God is supreme over His creation and watcheth over every soul. He knoweth what each one hath earned and witnesseth what each one earneth, and God is the Guardian over all things. Say: Who provideth you from heaven through His mercy, if ye but know? They will surely say: God. Say: Yea, by our Lord, the Truth, verily He is the Truth beyond all doubt. He sendeth down from heaven our sustenance through His grace. Verily He is possessed of great bounty. Unto God prostrate themselves all who are in the heavens and all who are in the earth, and God is the Self-Sufficient, the All-Praised.

89 Unto God render praise all who are in the heavens and all who are in the earth and all that is between them, and God is the Self-Sufficient, the Inaccessible. Unto God belongeth love in the kingdom of the heavens and of the earth and of all that is between them, and God is the All-Praised, the All-Glorious. He it is Who casteth His love into the heart of whomsoever He willeth, and inspireth him with His remembrance, and guideth him unto His religion, and causeth him to stand firm in His obedience. Verily He is powerful over all things. Stand ye firm, therefore, in the religion of God even as the heaven is established above you and the earth beneath you - nay, with greater steadfastness than that, if ye be believers in God.

90 Stand ye firm through God upon the Straight Path - here is a mighty balance - and aid ye God with your wealth and your lives and your tongues and your hands and your feet and whatsoever ye possess, for ye were created for naught else, if ye but knew. Say: God is the Creator of all things, and He is the Creator, the Inaccessible. Say: God is my Lord, I desire none but Him. He sufficeth me in the past and in the future, and in God let those who trust put their trust. Say: I judge not anything save by what God hath caused to enter my heart and by the verses He hath sent down unto me. This is God's decree in the Book aforetime and now again, if ye be believers.

91 He is the Truth, there is no God but Him, the Lord of the heavens and of the earth and of all that is between them, the Lord of all worlds. We all believe in that which God hath commanded. We desire none but God; He sufficeth us, as He sufficed us aforetime and will suffice us hereafter. In God let the trusting place their trust. By God! We shall assuredly gain dominion over the kings and all that they possess, and shall have sovereignty over the earth and all that dwell thereon, and verily We are supreme above you all. By God! We shall certainly bring all monarchs into subjection, one and all. He

88 والله المشرق والمغرب وما بينهما ينفق كيف يشاء بفضلله وكان الله واسعا عليما قل الله قاهر على خلقه وقآتم على كل نفس يعلم ما كسبت ويشهد على ما تكسب وكان الله على كل شيء وكيلا قل من يرزقكم من السماء برحمته ان انتم تعلمون سيقولون الله قل بلى وربنا الحق انه الحق لا ريب فيه ينزل من السماء ارزاقنا بفضلله انه كان ذا فضل عظيما والله يسجد من في السموات ومن في الارض وكان الله غنيا حميدا

89 والله يسبح من في السموات ومن في الارض وما بينهما وكان الله غنيا منيعا والله الحب في ملكوت السموات والارض وما بينهما وكان الله حميدا مجيدا هو الذي يلقي في قلب من يشاء حبه وليهمنه ذكره وليدينه الى دينه وليستقيمته على طاعته انه كان على كل شيء قديرا فلتستقم على دين الله بمثل ما استقر السماء فوقكم والارض تحتكم بل اكبر من ذلك ان انتم بالله مؤمنون

90 فلتستقم بالله على الصراط هنا قسطاس عظيم ولتنصرن الله باموالكم وانفسكم والسنتكم وايديكم وارجلكم وما انتم تملكون فانكم ما خلقتم الا لذلك ان انتم تعلمون قل الله خالق كل شيء وهو الخلاق المنيع قل الله ربى ما اريد الا اياه هو حسبي من قبل ومن بعد وان على الله فليتوكل المتوكلون قل ما احكم على شيء الا بما قد حكم الله في فؤادى ونزل الايات من عنده على ذلك حكم الله في كتاب من قبل ثم في هذا من بعد ان انتم مؤمنون

91 هو الحق لا اله الا هو رب السموات والارض وما بينهما رب العالمين انا كل بما قد امر الله بها مؤمنون لن زيد الا الله هو حسبنا من قبل ومن بعد وعلى الله فليتوكل المتوكلون بالله لاستمكن الملوک وما هم يملكون ولاستسخرن الارض ومن عليها وانا فوقكم قاهرون وبالله لاستسخرن السلاطين كلهم اجمعون

alone is sufficient unto me. I have gained victory through none but God, sought help from none but God, triumphed through none but God, and gained ascendancy through none but God.

- 92 I have gained dominion through none but God - He Who is my Lord, the Lord of the heavens and of the earth and of all that lieth between them. In Him have I placed my trust, and in God let them trust who trust. Say: Is there any among you who desireth not God? Glory be to God! All His servants call upon Him by night and by day, and all bow down before Him. One letter of what We have revealed is better than all that existeth in the latter and former worlds, could ye but know it. These are the words of God addressing you, and the verses of God manifesting unto you the paths of guidance, that they may draw you to the highest chambers in the presence of your Lord, wherein ye shall rejoice. By God! Ye shall distinguish between what ye now distinguish, and by God!
- 92 وَأَنَّهُ هُوَ حَسْبِي وَحْدَهُ مَا انْتَصَرْتُ إِلَّا بِاللَّهِ وَمَا اسْتَعْنَيْتُ إِلَّا بِاللَّهِ وَمَا اسْتَغْلِبْتُ إِلَّا بِاللَّهِ وَمَا اسْتَظْهَرْتُ إِلَّا بِاللَّهِ وَمَا اسْتَمْلَكْتُ إِلَّا بِاللَّهِ ذَلِكَ رَبِّي رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا عَلَيْهِ تَوَكَّلْتُ وَإِنَّ عَلَى اللَّهِ فُلْتَوَكَّلِ الْمُتَوَكِّلُونَ قُلْ هَلْ فَيْكُمْ مِنْ أَحَدٍ لَا يَرِيدُ اللَّهُ سُبْحَانَ اللَّهِ كُلِّ عِبَادِهِ يَقْدَعُونَهُ بِاللَّيْلِ وَالنَّهَارِ وَكُلٌّ لَهُ يَسْجُدُونَ حَرْفٌ مَّا نَزَّلْنَا خَيْرٍ عَمَّا فِي الْآخِرَةِ وَالْأُولَى إِنْ أَنْتُمْ تَعْلَمُونَ هَذَا كَلَامُ اللَّهِ يَكْثُرُكُمْ وَأَيَاتُ اللَّهِ لَتُبَيِّنَ لَكُمْ سَبِيلَ الْهُدَى لِتَجْذِبَكُمْ إِلَى غُرَفَاتِ الْأَعْلَى عِنْدَ رَبِّكُمْ أَنْتُمْ فِيهَا تَحْبِرُونَ
- 93 Ye shall unite what ye now desire to unite. By God! Ye shall possess what ye desire to possess. By God! Ye shall triumph over that which ye wish to triumph. By God! Ye shall inherit all that is in the heavens and on the earth and whatsoever lieth between them, if ye be of them that are certain. Say: Worship ye not God upon the edge of doubt within your souls, for verily He is manifest amongst you, reciting unto you the Book and the Wisdom, that ye may show mercy unto your own selves and enter the Paradise wherein ye shall abide forever. Say: "I am a servant who hath believed in God and His signs. God cannot be comprehended by anything, nor can anything be associated with Him. He createth what He willeth by His command 'Be' and it is.
- 93 بِاللَّهِ أَنْتُمْ لَتَفَرِّقَنَّ بَيْنَ مَا أَنْتُمْ لَتَفَرِّقُونَ وَبِاللَّهِ لَتَجْمَعَنَّ بَيْنَ مَا أَنْتُمْ تَحْبُونَ إِنْ تَجْمَعُونَ بِاللَّهِ تَمْلِكُنَّ مَا أَنْتُمْ تَحْبُونَ إِنْ تَمْلِكُونَ بِاللَّهِ لَتَغْلِبَنَّ عَلَى مَا أَنْتُمْ تَرِيدُونَ إِنْ تَغْلِبُونَ بِاللَّهِ لَتُورَثَنَّ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ أَنْتُمْ مُوقِنُونَ قُلْ لَا تَعْبُدُوا [1] اللَّهَ عَلَى حَرْفٍ فِي أَنْفُسِكُمْ فَإِنَّ اللَّهَ هُوَ ظَاهِرُ بَيْنِكُمْ يَتْلُو عَلَيْكُمْ الْكِتَابَ وَالْحِكْمَةَ لِيَرْحَمَنَ عَلَى أَنْفُسِكُمْ وَلِتَدْخُلُنَّ الْجَنَّةَ وَكُنْتُمْ فِيهَا خَالِدِينَ قُلْ إِنِّي عَبْدُ اللَّهِ بَالِغُ أَيْاتِهِ لَنْ يَدْرِكَ اللَّهُ مِنْ شَيْءٍ وَلَا يَقْتَرِنَ بِهِ شَيْءٌ يَخْلُقُ مَا يَشَاءُ بَامْرِهِ كُنْ فَيَكُونُ
- 94 This is our Lord, the Lord of the heavens and of the earth and of all that is between them, the Lord of the worlds, Who hath created all things by His command. He is the Creator, the Most Great, the All-Compelling, the All-Subduing, the All-Manifesting, the Inaccessible. Verily, We had power over them. Verily, We were manifest unto them. Verily, We stood over you. Verily, We were witnesses over you." Say: "Who hath made lawful unto you the good things and permitted you in the Book that which ye do this day?" They will say "God." Yea, God hath testified to that, but ye know not. God beareth witness unto that which hath been revealed, and He witnesseth what ye earn. Say: "By God, ye shall surely be united with the heavenly maidens, then shall ye take delight.
- 94 ذَلِكَ رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبُّ الْعَالَمِينَ الَّذِي خَلَقَ كُلَّ شَيْءٍ بَامْرِهِ وَهُوَ الْخَلَّاقُ الْمُتَكَبِّرُ الْمُتَجَبِّرُ الْمُتَسَخِّرُ الْمُتَنْظِّهِرُ الْمُنِيعُ أَنَا كُنَّا عَلَيْهِمْ قَاهِرُونَ أَنَا كُنَّا عَلَيْهِمْ ظَاهِرُونَ أَنَا كُنَّا عَلَيْكُمْ قَائِمُونَ أَنَا كُنَّا عَلَيْكُمْ شَاهِدُونَ قُلْ مَنْ أَحْلَلَ لَكُمْ الطَّيِّبَاتِ وَإِذْنُ لَكُمْ فِي الْكِتَابِ مَا أَنْتُمْ يَوْمئِذٍ تَعْمَلُونَ سَيَقُولُونَ اللَّهُ بَلَى شَهِدَ اللَّهُ عَلَى ذَلِكَ وَلَكِنَّكُمْ أَنْتُمْ لَا تَعْلَمُونَ يَشْهَدُ اللَّهُ عَلَى مَا قَدْ نَزَلَ وَأَنَّهُ يَشْهَدُ عَلَى مَا أَنْتُمْ تَكْسِبُونَ
- 95 By God, ye shall surely dwell in seats of glory, then shall ye rejoice therein. Then, by God, ye shall ascend the degrees of paradise, then shall ye render thanks therein." Were it not
- 95 قُلْ أَنْتُمْ بِاللَّهِ لِتَجْمَعَنَّ بِالْحُورِيَّاتِ ثُمَّ تَسْتَلْذُونَ وَأَنْتُمْ بِاللَّهِ لَتَسْكُنَنَّ مَقَاهِدَ الْعِزَّةِ ثُمَّ فِيهَا تَحْبِرُونَ ثُمَّ أَنْتُمْ

for God's will, ye would not be able, and were God not to create you, ye would not exist on earth. Unto God prostrateth whosoever is in the heavens and whosoever is on the earth, and verily all shall return unto God. Our Lord is the Lord of the heavens and of the earth and of all that is between them, the Lord of all worlds. Glorified be He Who ordaineth as He pleaseth by His command. He, verily, is the Fashioner, the Inaccessible. He it is Who expoundeth unto you what hath been revealed in the Book, that ye may bear witness.

بالله لتصعدون درجات الرضوان ثم فيها تشكرون
ولو لم يرد الله فانكم انتم لن تستطيعون ولو لم يخلقكم
الله فما انتم على الارض بموجودين والله يسجد من
في السموات ومن في الارض وانا كل الى الله
منقلبون ربنا رب السموات والارض وما بينهما
رب العالمين سبحانه الذي يقدر كيف يشاء بامر
انه هو المبدع المنيع هو الذي بين لكم ما قد نزل
في الكتاب لعلكم تشهدون

96 Unto God belong the keys of the heavens and of the earth and of all that is between them, and unto God shall ye return. Glorified be He Who createth what He pleaseth by His command, and verily all are cut off from all else save God. Say: Ye shall surely consort with women and have intercourse with them as ye desire. God maketh lawful unto you what ye formerly did not practice. Draw near unto your wives and enter in by God's leave. Thus doth God ordain what He pleaseth. He, verily, hath power over all things. Say: All authority is in God's hands. God ordaineth what He pleaseth by His command, and verily all shall return unto God.

96 والله مقاليد السموات والارض وما بينهما وانتم
الى الله تقبلون سبحانه الذي يدع ما يشاء بامر
وان كل الى الله ينقطعون قل فلتجامعن بالنساء
ولتدخلن بهن كيف شئتم يحلل الله لكم ما انتم
من قبل لا تعملون ولتقربن نساكنكم ولتدخلن باذن
الله كذلك يحكم الله ما يشاء انه كان على كلشي
قديرا قل ان الامر كله بيد الله يحكم الله ما يشاء
بامره وان الى الله كل يقبلون

97 And when ye desire to marry believing women or draw near unto them, seek permission from their families and your families, and give what satisfieth their souls and your souls. It shall never be lawful for you to approach them except with their permission. God hath appointed for all things a measure and limit from His presence. All act according to His command. Cast down your eyes lest ye approach them after their appointed days which God hath ordained for your enjoyment have elapsed. Ask of God's bounty and be ye of the God-fearing. For all things there is a limit in God's Book. Ask God and those who are His witnesses in His presence, that they may teach you what ye know not. It is not lawful for fathers to give their daughters or what is not permitted to them.

97 وانتم اذا اردتم ان تنكحوا مؤمنات او تقربوهن
فاستأذنوا من اهلهن واهلكم ولؤيتن ما ترضى به
انفسهن وانفسكم ولن يحل لكم ابدا ان تقاربوهن
الا باذنهن وقد جعل الله لكلشي حدا وقدرا
من عنده كل بامره يعملون فلتلطفن انظاركم ان
لا تقربوا اليهن من بعد ما قد قضى عليهن ايام
التي قدر الله فيها متاعكم ولتسئلن من فضل الله
ولتكونن من المتقين لكل شي حد في كتاب الله
واستلوا الله والذين هم شهداء من عنده ليعلمنكم
ما لا انتم تعلمون ولم يحل للآباء بناتهن او ما لا
اذن لهم

98 Thus doth God expound His verses that ye may fear Him. God hath permitted marriage between brother and sister. God ordaineth what He pleaseth wherein is mercy and a reminder from God that ye may be grateful. Glorified be He in Whose grasp is the dominion of all things. All shall return unto Him. Unto God belongeth all authority, from the beginning and to the end. There is no God but He. All shall surely return unto Him. Unto God belongeth the origination of the heavens and the earth and all that is between them. All shall be raised up unto God. And when God bestoweth upon you sons and daughters, let them not dwell together in the house during the

98 كذلك يفصل الله الايات لعلكم تتقون ولقد
اذن الله بين الاخ واخته يحكم الله ما يشاء فيه
رحمة وذكرى من عند الله لعلكم تشكرون سبحانه
الذي في قبضته ملكوت كلشي كل اليه ينقلبون
والله الامر من قبل ومن بعد وما من اله الا الله
كل اليه ليقبلون والله بدع السموات والارض وما
بينهما كل الى الله يبعثون واذا تاكم الله البنين
والبنات فلا تجمعوا بينهما في الايام التي هما عنكم

days they are with you, and place between them a veil until the day that God hath ordained in the Book, lest aught arise between them save love.

- 99 God desireth to make plain unto you your ordinances and to unite you through love and mercy one unto another, that ye may give thanks unto God and glorify Him with His praise, and be of them that bow down before God, the Lord of the heavens and of the earth and of all that lieth between them, the Lord of all worlds, Who hath created all things through His command, and Who is the witness over all things. Say: The matter resteth in your hands. God hath permitted you to marry whom ye desire, that naught may arise between you save love. God desireth to establish all upon a single Faith from His presence, that ye may glorify God with the praise of your Lord and give thanks unto Him, and be of them that observe His commandments.

- 100 Say: The dowry shall be according to your means, for God desireth to make the Faith easy for you, that ye may be thankful. And whoso is content with God apart from aught else, this is better in the sight of thy Lord. God knoweth what ye do. And verily they whom God hath made witnesses over you have greater claim upon you than your own selves when they desire to wed from among you. Say not this one or that one, but be content with what God shall recompense you in the life to come. God will bestow bountifully upon you through His grace and mercy. Verily He is the All-Bountiful, the All-Knowing. Veil, then, your souls in modesty, and clothe yourselves with the garment of chastity to the utmost of your ability.

- 101 For it is not seemly that one should look upon another save with affection and compassion such as God hath permitted among the maidens and the youths. Fear ye God as He deserveth to be feared – yea, fear ye God as He deserveth to be feared, fear ye God as He deserveth to be feared – for He verily knoweth what ye do. Say: Those who are witnesses over you stand firm. That decree doth not apply to them, rather hath God permitted them to take what hath been ordained in the Book, and they are exalted. Unto God belongeth all authority, both before and after. He ordaineth what He willeth by His leave, and unto Him shall ye return. Say: Verily the Point and whatsoever hath proceeded therefrom hath appeared from the Book of God. Judge ye not otherwise, for ye shall surely be questioned.

- 102 Say: All that proceedeth from the Point hath appeared in the Book of God concerning blood and other matters. God teacheth you what ye knew not. Say: It is dominant and shall

في البيت واجعلوا بينهما حجابا الى يوم اذن الله في الكتاب ان لا يقع بينهما دون المودة من شيء

99 يريد الله ان يبين لكم احكامكم ويجمع بينكم بالمودة والرحمة من بعضكم الى بعض لتشكروا الله ولتسبحن بحمده ولتكونن لمن الساجدين لله رب السموات والارض وما بينهما رب العالمين الذي خلق كل شيء بامرته وهو على كل شيء شهيد قل ان الامر في قبضتكم اذن الله لكم في النكاح ما انتم تحبون ان لا يقع بينكم دون الحب من شيء يريد الله ان يجعل الكل على دين واحد من عنده لتسبحن الله بحمد ربكم ولتشكروا وكنتم بامرته عاملين

100 قل انما الرضا بينكما على ما انتم تقدرون وقد اراد الله ان يوسع عليكم الدين لعلكم تشكرون ومن يرضى بالله من دون شيء فذلك خير عند ربك والله يعلم ما انتم تعملون وان الذين هم شهداء الله عليكم لاولى بكم من انفسكم اليكم اذا ارادوا ان ينكحوا منكم فلا تقولن هذا او ذلك ولترضين بان يجزيكم الله في الاخرة يوسع الله عليكم بفضله ورحمته انه كان واسعا عليما فلتحجن انفسكم ولتكسبن الحياء على احسن ما انتم عليه مقتدرون

101 فان الله لن يحل ان ينظر احد الى احد دون ان تكون بينهما مودة ورحمة مما قد احل الله في البنات والولدان ولتتقن الله حق تقاته ولتتقن الله حق تقاته ولتتقن الله حق تقاته فان الله يعلم ما انتم تعملون قل ان الذين شهداء عليكم عليكم قائمون لن يحل عليهم ذلك الحكم بل اذن الله لهم ان يأخذون ما قد قدر في الكتاب وانهم لهم العالين والله الامر كله من قبل ومن بعد يحكم ما يشاء باذنه واليه انتم ترجعون قل انما النقطة وما خرجت عنها طهر [ظهر] من كتاب الله فلا تحكمن على غير ذلك فانكم انتم تسئلون

102 قل كل ما يخرج عن النقطة طهر [ظهر] في كتاب الله من الدم ودونه يعلمكم الله ما لم تكونوا تعلمون قل انها قاهرة لن تقهر وظاهرة لن تظهر قد جعلها

not be dominated, manifest and shall not be manifested. God hath made it to appear triumphant above you and preserved it by His might, making it prevail over you. Unto God belongeth all authority, both before and after. There is no God but Him. Verily, unto Him shall we all return. Say: When boys and girls attain the age of ten years, that which God hath permitted in the Book becometh lawful unto them if their hearts be content therewith; otherwise God permitteth it not unto anyone. Thus doth God teach you that ye may be God-fearing.

- 103 Therein are manifold benefits if ye follow the bounds set by God, if ye be of them that observe. Verily men shall guard their nakedness from men, and women from women, and God removeth the veil between those unto whom He hath made lawful the children, both male and female. Fear ye God with true fear and know that God perceiveth what ye behold. Thus doth God make plain the decree of all things in the Book that ye may witness. Glorified be He in Whose grasp is the dominion of all things. He ordaineth what He willeth by His leave, and unto God shall we all return. Unto God boweth down whosoever is in the heavens and the earth, and all shall be raised up unto God. Glorified be He Who createth what He willeth by His command, and unto Him shall all return.

- 104 Pray ye in the cloak, for that is the best garment before your Lord, if ye be able. Pray not in the long outer garment, for God loveth not that. God maketh plain unto you your ordinances that ye may be God-fearing. Make ye the cloak such that your hands extend not beyond it in prayer save for the fingertips, and if ye conceal them therein it is better before God. God desireth to make plain unto you that whereby ye may be dignified. Unto God belongeth all authority, both before and after. There is no God but Him. Verily, unto Him shall we all return. Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. He it is in Whose grasp is the dominion of all things. He createth what He willeth by His command, and unto God shall all be raised up.

- 105 Say: The Sacred Mosque is the mosque wherein the Book was revealed. Glorify ye God therein and sanctify it, for that is the Most Exalted Seat before God in the Paradise on the Day when God shall cause the lands to enter Paradise. Raise ye up that House according to your capacity. And verily the land whereon the Point shall rest after the first life - that is the highest chamber of the Ridvan. The angels descend from the presence of God every day, seventy thousand in number, and ascend not unto heaven until the Day when the Trump shall

الله فوقكم ظاهرين وحفظها الله بقوة وجعلها عليكم قاهرين لله الامر من قبل ومن بعد وما من اله الا الله انا كل اليه منقلبون قل انما البنات والولدان اذا قضى عليهن عشرة سنين حل عليهن وعليهن ما قد اذن الله في الكتاب اذا ترضى به افدتهم والا ما اذن الله لاحد كذلك يعلمكم الله لعلكم تتقون

- 103 فيها منافع كثيرة في اما انتم تتبعون حدود الله ان انتم تشهدون انما الرجال عن الرجال يحفظون عوراتهم والنساء عن النساء ويرفع الله الحجاب بين من قد احل الله له من البنات والولدان فاتقوا الله حق تقاته ولتعلمن ان الله يعلم ما انتم تبصرون كذلك بين الله حكم كلشي في الكتاب لعلكم تشهدون سبحان الذي في قبضته ملكوت كلشي يحكم ما يشاء باذنه وانا كل الى الله منقلبون والله يسجد من في السموات ومن في الارض وكل الى الله ليعثون سبحان الذي يبدع ما يشاء بامرهم وكل اليه ليقبلون

- 104 فلتصلين في العباء فان ذلك خير الرداء عند ربكم ان انتم تستطيعون فلا تصلين في الجبة فان الله لن يحب بين الله لكم احكامكم لعلكم تتقون ولتصنعن العباء على حد لن تخرج يديكم عنها في الصلوة الا ظهر الانامل وان تستروها فيه خير عند الله يريد الله ليبين لكم ما انتم به تتوقرون لله الامر من قبل ومن بعد وما من اله الا الله انا كل اليه منقلبون ربنا رب السموات والارض وما بينهما رب العالمين هو الذي في قبضته ملكوت كلشي يبدع ما يشاء بامرهم وان الى الله كل يعثون

- 105 قل ان مسجد الحرام مسجد الذي نزل فيه الكتاب فلتسبحن الله فيه ولتقدسنه فان ذلك مقعد الاعلى عند الله في الرضوان يوم الذي يدخل الله الاراضي في الجنة فلترفعن ذلك البيت على اما انتم عليه لمقتدرون وان ارض التي عليها تستقرن النقطة من بعد حيوة الاولى تلك اعلى غرف الرضوان تنزلون الملائكة من عند الله

sound. Then shall God bring that land into Paradise, and verily it is the highest of its degrees with God. The martyrs of God glorify Him therein, and they who have believed in God and His signs - these shall descend by God's leave.

في كل يوم سبعين الف عدد ولا تصعدون الى السماء الى يوم ينفخ في الصور فاذا يدخل الله تلك الارض في الجنة وانها هي اعلى درجاتها عند الله يسبحون عليها شهداء الله وان الذين هم امنوا بالله واياته فاوئلك هم سينزلون باذن الله

106 Draw not nigh unto the Point save that ye maintain between you and it a distance of five cubits. This, that ye may revere God and glorify Him and magnify God and exalt Him and prostrate yourselves before God, the Lord of all worlds. Raise not yourselves above it, lest your deeds be rendered vain while ye perceive not. Thus doth God make plain unto you His ordinances that ye may be thankful. And it is incumbent upon him whom God hath made sovereign over the territories of Islam - the first, second, third, fourth and fifth, or what other territories God shall open unto them - as an ordinance from the Book of God, that they shall raise up the House and the Sacred Mosque and the places whereon rest God's martyrs and the mosques that are attributed to God, if they are able so to do.

106 ولا تقربوا النقطة الا وان تفصلوا بينكم وبينها خمسة ذراع ذلك لتوقروا الله ولتسبحوه ولتكبروا الله ولتعظموه ولتسجدن لله رب العالمين ولا ترفعن فوق الرأس فتحبط اعمالكم وانتم لا تعلمون كذلك بين الله لكم احكامكم لعلمكم تشكرون وان على من يجعله الله سلطانا على قطع ارض الاسلام من الاول والثاني والثالث والرابع والخامس او ما يفتح الله عليهم من قطع اخرى فرض من كتاب الله بان يرفعن البيت والمسجد الحرام والقطع التي عليها شهداء الله والمساجد التي تنسب الى الله ان هم على ذلك يقدررون

107 God hath not made you rulers over the earth save that ye should raise up the houses wherein God's name is glorified, for ye shall be questioned concerning them. But fear ye God, lest ye be heedless of the houses of the living, for verily therein is God's name remembered [by] those who are witnesses of God unto all mankind, day and night. They are the ones who command that ye raise up the land which pertaineth to the Point, and the Mosque wherein were revealed the verses, and the Sacred House around which ye circumambulate by night and by day, for this is greater in the sight of God than whatsoever ye do. To God belongeth both East and West if ye spend in His path that which He hath graciously ordained for you. Thus shall ye in the Hereafter enter Paradise and abide therein forever.

107 وما جعلكم الله ذا حكم على الارض الا بما انتم ترفعون بيوت التي يسبح فيها اسم الله فانكم انتم عنها تستلثون ولكن اتقوا الله ان لا تغفلوا عن بيوت الاحياء فان فيها يذكر اسم الله في الليل والنهار واوئلك هم شهداء الله على الناس كلهم اجمعون اوئلك الذين يأمرن بان ترفعوا ارض التي تنسب الى النقطة والمسجد الذي نزل فيه الايات والبيت الحرام الذي انتم في حوله لتطوفن بالليل والنهار فان ذلك اكبر عند الله عما انتم تعملون لله المشرق والمغرب ان انتم في سبيل الله تنفقون ما قد كتب الله لكم من فضله فاذا انتم في الآخرة لتدخلن الجنة وكنتم فيها خالدين

108 Otherwise, that which ye have earned shall profit you not, and unto God shall all matters return. Say: The sovereigns are they who rule with justice and aid this Faith and safeguard what God hath revealed in a mighty Book, and who raise up the houses that pertain unto God - these shall be among those nigh unto God. God will place them in Paradise among those who stand before His witnesses. Such is the bounty of God which He bestoweth on whomsoever He willeth, for God is possessed of great bounty. Say: The kings whom God loveth are they who believe in God and His signs, who show mercy

108 والا لن ينفعكم ما اكتسبتم والى الله ترجع كل الامور قل اتما السلاطين ان هم بالحق يحكمون وينصرون ذلك الذين وليستحفظون ما نزل من عند الله في كتاب عظيم ويرفعون بيوت التي تنسب الى الله فاذا هم عند الله لمقربون ليجمعهم الله في الجنة من الذين هم عند شهداء الله هم لموقوفون ذلك الفضل من الله يؤتيه من يشاء وكان الله

unto the people and judge only with justice according to what hath been revealed in the Book of God. These are they who are drawn nigh unto Him.

ذا فضل عظيمًا قل ان الملوك بمثلهم يحب الله
من امن بالله واياته ويرحم على الناس ولا يقتضين
الا بالحق مثل ما نزل في كتاب الله فاذا انهم لهم
المقربون

- 109 Fear ye God on the day when He shall permit the Point to depart from among the people. Aid ye God with your hosts and with the treasures God hath made you possess, O concourse of kings, all of you together. For ye were created for naught else, did ye but know it. The Primal Tree hath appeared, yet ye aided it not. Say: Ye have done what God loveth not to mention. Fear ye God and weep for your souls in recompense for what your hands have wrought. Seek ye help from God through God, that He may make you, on the day when He shall permit him who hath set forth in this Book the decree of all things from God, to be possessed of authority - that ye may aid God with true aid and strive in His presence with whatsoever hosts and treasures He hath made you possess and whatsoever pertaineth unto you.

109 ان اتقوا الله في يوم يأذن الله بالنقطة بان تخرجن
من بين الناس ان تصروا الله بجنودكم وما ملككم
الله من خزائنكم يا معشر الملوك كلكم اجمعون
فانكم ما خلقتم الا لذلك ان انتم تعلمون وقد
طلعت شجرة الاولى وما نصرتموها قل قد فعلتم ما
لا يحب الله ان يذكره فاتقوا الله وابكوا على انفسكم
جزاء ما اكتسبت ايديكم ولتستعين على الله بالله
بان يجعلكم في يوم الذي يأذن الله لمن فصل في
ذلك الكتاب حكم كلشي من عند الله ذا حكم
يومئذ لتصروا الله حق النصر ولتجاهدن بين يدي
الله لما قد ملككم الله من جندكم وخرائنكم وما
ينسب اليكم

- 110 For ye were created for naught else. Therefore aid ye God and seek forgiveness for what came before, and place your trust in God for the Day of Truth. God will guide you unto the truth if ye place your trust in God, your Lord. Unto God belongeth all authority, both before and after. God decreeth what He pleaseth and confirmeth what He willeth. With Him is the Mother Book whereby God abolisheth what He decreeth, then confirmeth and decreeth what He willeth. He, verily, doeth what He willeth....

110 فانكم انتم ما خلقتم الا لذلك فلتصروا الله
ولتستغفرن من قبلكم ولتوكلن على الله ليوم الحق
فان الله ليبلغكم الى الحق ان انتم على الله ربكم
تتوكلون والله الامر كله من قبل ومن بعد يحكم
الله ما يشاء ويثبت ما يريد وان عند الله ام
الكتاب به ينسخ الله ما يحكم ثم يثبت ويحكم ما
يريد انه فعال لما يريد...

111 *

* 111

- 112 God beareth witness that there is none other God but Him. Say: All are His worshippers. God beareth witness that there is none other God but Him. Say: All are prostrate before Him. God beareth witness that there is none other God but Him. Say: All are humble before Him. God beareth witness that there is none other God but Him. Say: All are mindful of Him. God beareth witness that there is none other God but Him. Say: All are thankful unto Him. God beareth witness that there is none other God but Him. Say: All shall turn unto Him. God beareth witness that there is none other God but Him. Say: All shall return unto Him. God beareth witness that there is none other God but Him. Say: All shall be raised unto Him. God beareth witness that there is none other God but Him. Say: All act by His command.

112 شهد الله انه لا اله الا هو قل كل له عابدون شهد
الله انه لا اله الا هو قل كل له ساجدون شهد
الله انه لا اله الا هو قل كل له قانتون شهد الله
انه لا اله الا هو قل كل له ذاكرون شهد الله انه
لا اله الا هو قل كل له شاكرون شهد الله انه لا
اله الا هو قل كل اليه ليقبلون شهد الله انه لا اله
الا هو قل كل اليه ليرجعون شهد الله انه لا اله
الا هو قل كل اليه ليعثون

- 113 God beareth witness that there is none other God but Him. Say: All act by His leave. God beareth witness that there is none other God but Him. Say: All are brought into His presence. God beareth witness that there is none other God but Him. Say: All stand before His presence. God beareth witness that there is none other God but Him. Say: All glorify Him. God beareth witness that there is none other God but Him. Say: All proclaim His oneness. God beareth witness that there is none other God but Him. Say: All magnify Him. God beareth witness that there is none other God but Him. Say: All extol His greatness. God beareth witness that there is none other God but Him. Say: All are submissive unto Him. God beareth witness that there is none other God but Him. Say: All are brought into His presence by His command.
- 113 شهد الله انه لا اله الا هو قل كل بامرہ يعملون شهد الله انه لا اله الا هو قل كل باذنه يعملون شهد الله انه لا اله الا هو قل كل بين يديه محضرون شهد الله انه لا اله الا هو قل كل بين يديه لقائمون شهد الله انه لا اله الا هو قل كل له ليسبحون شهد الله انه لا اله الا هو قل كل له ليوحدون شهد الله انه لا اله الا هو قل كل له ليكبرون شهد الله انه لا اله الا هو قل كل له ليعظمون شهد الله انه لا اله الا هو قل كل له مسلمون شهد الله انه لا اله الا هو قل كل بامرہ يحضرون
- 114 Such is God, your Lord. His is the creation and the command. There is none other God but Him. Say: All are His worshippers. God beareth witness that there is none other God but Him. Verily, the verses are from Him, a proof unto all who dwell in the kingdom of the heavens and of the earth and all that lieth between them, and through them are ye all created. God beareth witness that there is none other God but Him. Verily, the Scriptures are from Him, a clear and decisive evidence unto all who are in the heavens and on the earth and all that lieth between them - all receive their sustenance through them. God beareth witness that there is none other God but Him.
- 114 ذلكم الله ربكم له الخلق و الامر لا اله الا هو قل كل له عابدون شهد الله انه لا اله الا هو انما الايات من عنده حجة لمن في ملكوت السموات و الارض و ما بينهما و ان بها انتم كل تخلقون شهد الله انه لا اله الا هو و انما الزبرات من عنده بينة محكمة لمن في السموات و الارض و ما بينهما كل بها يرزقون شهد الله انه لا اله الا هو
- 115 Say: Verily the clear proofs are from God, an evidence unto all who dwell in the kingdom of the heavens and of the earth and all that lieth between them - through them are all caused to die. God beareth witness that there is none other God but Him. Verily the words are from God, an evidence unto all who dwell in the kingdom of the heavens and of the earth and all that lieth between them - through them are all given life.
- 115 قل انما البينات من عند الله حجة لمن في ملكوت السموات و الارض و ما بينهما كل بها ليميتون شهد الله انه لا اله الا هو انما الكلمات من عند الله حجة لمن في ملكوت السموات و الارض و ما بينهما و كل بها يحيون
- 116 Thus doth God create you and sustain you and cause you to die and give you life, that ye may be thankful. Say: Were God not to establish between Himself and you these verses, how could ye attain to faith, and how could ye submit, and how could ye acknowledge His unity, and how could ye magnify Him? Therefore exalt ye the station of these verses to the utmost of your ability, for through them were your hearts created and through them do ye glorify, and through them were your spirits created and through them do ye render praise, and through them were your souls created and through them do ye proclaim His unity. And through it ye shall be made one, and through it were your bodies created, and through it shall ye grow.
- 116 كذلك يخلقكم الله و يرزقكم و يميتكم و يحييتكم لعلمكم تشكرون قل لو لم يجعل الله بينه و بينكم تلك الايات فكيف انتم تستطيعون ان تؤمنون و كيف انتم تستطيعون ان تسلمون و كيف انتم تستطيعون ان توحدون و كيف انتم تستطيعون ان تكبرون فلتعظمن حق الايات على اكبر ما انتم عليه لتقدرون فان بها قد خلقت افئدتكم و انتم بها لتسبحون و ان بها قد خلقت ارواحكم و انتم بها تتحدون و ان بها قد خلقت انفسكم و انتم بها لتوحدون و ان بها قد خلقت اجسادكم و انتم بها لتكبرون

- 117 Say: Verily these Manifestations are one, and twofold, and threefold, and fourfold in the Mother Book, for those who ponder upon the creation of their own selves and upon all the horizons. Say: If ye desire to drink of water that has not altered its taste, from the hand of God, then ye shall recite the verses of God. And if ye desire to drink of milk whose taste has not changed, from the hand of God, then ye shall recite the verses of God. And if ye desire to drink of crimson wine, then ye shall recite those verses. And if ye desire to drink of pure honey before God, then ye shall recite those verses.
- 117 قل ان تلك الظهورات ذات واحد ومثنى وثلاث و رابع في ام الكتاب للذين هم في خلق انفسهم ثم الافاق هم يتفكرون قل انكم انتم ان تحبون ان تشربون من ماء غير اسن عن يد الله فاذا انتم ايات الله لتتلون وان انتم تحبون ان تشربون من لبن الذي لم يتغير طعمه عن يد الله فانكم انتم ايات الله لتتلون وانكم انتم ان تحبون ان تشربون من نحر حمر فاذا انتم تلك الايات لتتلون وان انتم تحبون ان تشربون من عسل مصفى بين يدي الله فانكم انتم تلك الايات لتتلون
- 118 Say: All these rivers flow through the verses of God, then through the Scriptures, then through the clear proofs, then through the Words, and in each one these rivers flow, would that ye might reflect. Say: There is naught smaller than the Point in what ye write, yet God hath created it upon four pillars. Thus doth God create all things, would that ye might reflect.
- 118 قل كل تلك الانهار تجري في ايات الله ثم في الزبرات ثم في اليبينات ثم في الكلمات وان في كل واحدة تجري تلك الانهار وكلها ان انتم تتفكرون قل لم يكن اصغر في النقطة فيما انتم تكتبون فاذا قد خلقها الله على ذات اركان رابع كذلك يخلق الله كلشي ان انتم تتفكرون
- 119 Say: The first pillar remembereth its Lord and saith: "God beareth witness that there is no God but Him, the Lord of all worlds." Say: The other pillar testifieth unto God, its Lord, then saith: "Muhammad is the Messenger of God from His presence unto all the worlds." And the third pillar remembereth its Lord and saith: "Verily they who are witnesses from God's presence, these are the pure Imams." And the fourth pillar remembereth its Lord and saith: "Verily they who are the gates of guidance after their Imams, these are they who are hidden." Say: All follow naught but what God hath revealed of verses in the Bayan, and all are attributed unto God. God initiated them by His command and unto Him shall they return.
- 119 قل ان ركن الاول يذكر ربه ويقول شهد الله انه لا اله الا هو رب العالمين قل ان ركن الاخر يشهد الله ربه ثم يقول محمد رسول الله من عنده الى العالمين وان ركن الثالث يذكر ربه ويقول ان الذين هم شهداء من عند الله اولئك هم ائمة الطاهرون وان ركن الرابع يذكر ربه ويقول ان الذين هم ابواب الهدى من بعد ائمتهم فالولئك هم الباطنون قل كل لا يتبعون الا بما نزل الله الايات في البيان وكل الى الله ينسبون بدئهم الله بامرهم وانهم اليه ليرجعون
- 120 Say: These desire naught nor will they desire save to establish the true Faith by God's leave, that God may be well-pleased with them and choose them on the Day when all shall be brought before Him, and make them Imams even as God made them aforetime. And thus are these created, and thus are these sustained, and thus do these die, and thus are these made alive. Say: God, my Lord, He is the First of the First. Say: God is my Lord, He is the Last of the last ones. Say: God is my Lord, He is the Most Manifest of the manifest ones. Say: God is my Lord, He is the Most Hidden of the hidden ones. Say: God is my Lord, He is the Lord of all the worlds. That Tree - God hath created none like unto it in all the worlds. That Tree - God hath created none comparable to it in all the worlds.
- 120 قل ما ارادوا هؤلاء ولا يريدون الا ان يثبتوا دين الحق باذن الله ليرضى الله عنهم ويصطفاهم في يوم كل عليه يعرضون ويجعلهم ائمة بمثل ما قد جعلهم الله من قبل وان كذلك هؤلاء ليخلقون وان كذلك هؤلاء ليرزقون وان كذلك هؤلاء لييتون وان كذلك هؤلاء ليحيون قل الله ربي هو اول الاولين قل الله ربي هو اخر الاخرين قل الله ربي هو ظاهر الظاهرين قل الله ربي هو باطن الباطنين قل الله ربي هو رب العالمين

- 121 That Tree - God hath created none equal to it in all the worlds. That Tree - God hath created none resembling it in all the worlds. That Tree - God hath created none as a peer unto it in all the worlds. Thus doth God create whatsoever He willeth. Verily, He is the Mighty, the Wise. Thus doth God bring into being whatsoever He desireth. Verily, He hath power over all things. Thus doth God create whomsoever He willeth from among His servants for whomsoever He pleaseth. Verily, He hath power over all things. Glorified be He before Whom prostrate themselves all who are in the heavens and all who are on earth. God is, verily, knowing of all things. That Tree which God hath created and chosen from among all the worlds. That Tree which God hath created and selected from among all the worlds.
- 122 This is a Book inscribed. This is a Book spread out. This is a Book concealed. Thus doth God create whatsoever He willeth by His command. Verily, He is the Mighty, the Beloved. To God belongeth all command, before and after, and unto God shall all return. Glorified be He Who created this, then this, then this, in a mighty Book. Glorified be He Who created this, then this, then this, in a mighty Book. Say: These are six Names when they appear unto God, then ye shall bear witness. The letter Vav - that is God's creation in an impregnable Book. Glorified be He before Whom prostrate themselves all who are in the heavens and all who are on earth. Verily, He is the Creator, the Impregnable. Say: God is my Lord and He is sufficient unto me.
- 123 In Him do I place my trust and He is, verily, the Benevolent, the Kind. Say: Who hath more splendor than God in the kingdom of the heavens and of the earth and whatsoever is between them, if ye would see? Say: Who hath more majesty than God in the kingdom of the heavens and of the earth and whatsoever is between them, if ye would bear witness? Say: Who hath more beauty than God in the kingdom of the heavens and of the earth and whatsoever is between them, if ye would bear witness? Say: Who hath more grandeur than God in the kingdom of the heavens and of the earth and whatsoever is between them, if ye would see? Say: Who hath more light than God in the kingdom of the heavens and of the earth and whatsoever is between them, if ye would reflect?
- 124 Say: Who hath nearer mercy than God in the kingdom of the heavens and of the earth and whatsoever is between them, if ye would show mercy unto yourselves? Say: Who hath more perfection than God in the kingdom of the heavens and of the earth and whatsoever is between them, if ye would look unto the Book of God? Say: Who hath a name more great than
- تلك شجرة ما خلق الله مثلها في العالمين تلك شجرة ما خلق الله كفوها في العالمين تلك شجرة ما خلق الله عدلها في العالمين تلك شجرة ما خلق الله شبهها في العالمين تلك شجرة ما خلق الله قرينا لها في العالمين كذلك يبدع الله ما يشاء انه هو العزيز الحكيم كذلك ينشئ الله ما يريدانه على كلشي قدير كذلك يخلق الله من يشاء من عباده لمن يشاء انه كان على كل شئ قديرا سبحان الذي يسجد له من في السموات ومن في الارض و كان الله بكلشي عليم تلك شجرة قد خلقها الله واصطفاهما بين العالمين تلك شجرة قد خلقها الله واختارها بين العالمين
- هذا كتاب مسطور هذا كتاب منشور هذا كتاب مستور كذلك يبدع الله ما يشاء بامرته انه هو العزيز المحبوب لله الامر من قبل ومن بعد وان الى الله كل يرجعون سبحان الذي خلق هذا ثم هذا ثم هذا في كتاب عظيم سبحان الذي خلق هذه ثم هذه ثم هذه في كتاب عظيم قل تلك اسماء ستة اذا يظهر لها فاذا انتم لتشهدون الواو ذلك خلق الله في كتاب منيع سبحان الذي يسجد له من في السموات ومن في الارض و انه هو المبدع المنيع
- قل الله ربي وانه هو حسبي عليه توكلت وانه هو البر اللطيف قل ومن ابهى بهاء من الله في ملكوت السموات والارض وما بينهما ان انتم تبصرون قل ومن اجل جلالا من الله في ملكوت السموات والارض وما بينهما ان انتم تشهدون قل ومن اجل جمالا من الله في ملكوت السموات والارض وما بينهما ان انتم تشهدون قل ومن اعظم عظمة من الله في ملكوت السموات والارض وما بينهما ان انتم تبصرون قل ومن انور نورا من الله في ملكوت السموات والارض وما بينهما ان انتم تتفكرون
- قل ومن اقرب رحمة من الله في ملكوت السموات والارض وما بينهما ان انتم بانفسكم ترحون قل ومن اكمل كمالا من الله في ملكوت السموات والارض وما بينهما ان انتم الى كتاب الله لتنظرون قل وما تمت كلمات بمثل

God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye be of them that are well-assured of His signs? Say: Who hath might more glorious than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye do glory one in another through His command?

ما نزلها الله في ملكوت السموات والارض و
ما بينهما و انها كملت و تمت و علت على كل
العالمين قل و من اكبر اسما من اسم الله في
ملكوت السموات والارض و ما بينهما ان اتم
بايات الله لموقنون قل و من اعز عزة من الله في
ملكوت السموات والارض و ما بينهما ان اتم
بعظكم لبعض تعززون

- 125 Say: Who hath a will more potent than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye will aught by His leave? Say: Who hath knowledge more penetrating than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye act upon that which God hath revealed in His Book? Say: Who hath power mightier than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye strive in His presence? Say: Who hath ability more masterful than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye ponder the creation of these signs?

125 قل و من امضى مشية من الله في ملكوت
السموات والارض و ما بينهما ان اتم باذنه
لتشاؤن قل و من انفذ علما من الله في ملكوت
السموات والارض و ما بينهما ان اتم بما نزل
الله في الكتاب لتعملون قل و من اقوى قوة من
الله في ملكوت السموات والارض و ما بينهما
ان اتم بين يدي الله تجاهدون قل و من اقدر
قدرة من الله في ملكوت السموات والارض و
ما بينهما ان اتم في خلق تلك الايات تتفكرون

- 126 Say: Who hath love more ardent than God's for these signs in all the kingdom of the heavens and the earth and whatsoever is between them, if ye bear witness to that which God hath enjoined therein? Say: Who hath sovereignty more exalted than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye be numbered among His hosts? Say: Who hath dominion more glorious than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye seek His bounty at all times? Say: Who hath grace more ancient than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye deal kindly with yourselves and with men?

126 قل و من اشد حبا من الله تلك الايات في
ملكوت السموات والارض و ما بينهما ان اتم
فيما وصيكم الله فيها تشهدون قل و من ارفع سلطانا
من الله في ملكوت السموات والارض و ما
بينهما ان اتم في جنده تحضرون قل و من اغفر
ملكا من الله في ملكوت السموات والارض و
ما بينهما ان اتم في كل حين من فضله تستلون
قل و من اقدم منا من الله في ملكوت السموات
والارض و ما بينهما ان اتم بانفسكم و بالناس
تحسنون

- 127 Say: Who hath signs more wondrous than God's in all the kingdom of the heavens and the earth and whatsoever is between them, if ye be well-assured of them?

127 قل و من اعجب اياتا من الله في ملكوت السموات
والارض و ما بينهما ان اتم بها توقنون

- 128 This is a mighty creation. This is a wondrous creation. This is an invincible creation. This is a subtle creation. This is a glorious Book. This is a luminous Light. This is resplendent Glory. This is sublime Majesty. This is beauteous Beauty. This is tremendous Grandeur. This is perfect Mercy. These are hallowed Words. These are purified Pages. These are precious Scrolls. These are refined Tablets. This is an invincible Mark. This is an ancient Attribute. This is mighty Glory. This is an invincible Proof. This is an operative Will. This is an all-compelling Purpose. This is an ordained Destiny. This is

128 هذا خلق عظيم هذا خلق عجيب هذا خلق منيع
هذا خلق لطيف هذا كتاب عزيز هذا نور منير
هذا بهاء بهى هذا جلال جليل هذا جمال جميل
هذه عظمة عظيمة هذه رحمة تامة هذه كلمات
مقدسة هذه ورقات مطهرة هذه صحف قيمة هذه
الواح مهذبة هذه سمة منيعة هذه صفة قديمة هذا
عز عزيز هذا برهان منيع هذه مشية ماضية هذه
ارادة لمهيمنة هذا قدر مقدور هذا قضاء مكتوب
هذا اذن مسطور هذا اجل مشهود هذا كتاب
مختوم

a written Decree. This is an inscribed Permission. This is a witnessed Term. This is a sealed Book.

- 129 God beareth witness unto it, and then the angels of the heavens and earth and whatsoever is between them. Therein are clear signs from Our presence for people who believe. This is all-encompassing Knowledge. This is ancient Power. This is all-compelling Might. This is ardent Love. This is exalted Honor. This is mighty Sovereignty. This is ancient Dominion. This is from the All-Glorious. These are clear signs in the Mother Book with Us, truly magnificent. Thus doth God set forth the measures of all things in that Book, that men may be thankful. They bear witness that there is no God but Him, the Self-Sufficient above all that is in the heavens and the earth and whatsoever is between them.
- 129 يشهد الله عليه ثم ملائكة السموات والارض وما بينهما فيه ايات بينات من لدنا لقوم يؤمنون هذا علم محيط هذه قوة قديمة هذه قدرة لمهيمنة هذا حب شديد هذا شرف منيع هذا سلطان عظيم هذا ملك قديم هذا من عظيم هذا ايات بينات في ام الكتاب لدينا لعل عظيم كذلك يفصل الله مقادير كلشي في ذلك الكتاب لعل الناس يشكرون يشهدون على انه لا اله الا هو غني عما في السموات والارض وما بينهما
- 130 He created you only for your own selves, and He provided for you only for your own selves, and causeth you to die only for your own sakes, and giveth you life only for your own sakes, that ye may bear witness before God that there is no God but Him, the Mighty, the Best-Beloved. God, our Lord, the All-Merciful, hath not created us save that we might be among those who glorify Him, and hath not provided sustenance for us save that we might be among those who render thanks unto Him, and causeth us not to die save that we might be among those who testify to His oneness, and giveth us not life save that we might be among those who magnify Him. Say: We are all devoutly obedient unto God. Say: We all bow down before God. Say: We all labor for God. Say: We all remember God.
- 130 ما خلقكم الا لانفسكم وما رزقكم الا لانفسكم وما يمتكم الا لانفسكم وما يحييكم الا لانفسكم لتشهدن بين يدي الله انه لا اله الا هو العزيز المحبوب ما خلقنا الله ربنا الرحمن الا وانا كنا له لمسبحين و ما رزقنا الله ربنا الرحمن الا وانا كنا له شاكرين و ما يمتتنا ربنا الرحمن الا وانا كنا له لموحدين و ما يحيينا الله ربنا الرحمن الا وانا كنا له لمكبرين قل انا كل لله قانتون قل انا كل لله ساجدون قل انا كل لله عاملون قل انا كل لله ذاكرون
- 131 Say: We all give thanks unto God. Unto God belongeth the origination of the heavens and the earth and whatsoever lieth between them, and unto Him shall all return. We are all devoutly obedient unto God. We all bow down before God. Say: He Who hath sent down these verses from His presence hath power to send down their like thereafter. Verily He hath power over all things. However, God hath ordained for all things an appointed time and a book from His presence.
- 131 قل انا لله شاكرون والله بدع السموات والارض و ما بينهما و ان اليه كل يرجعون انا كل لله قانتون انا كل لله ساجدون قل ان الذي نزل تلك الايات من عنده ليقدرن على ان ينزل من بعد بمثلها انه كان على كل شي قديرا ولكن الله قد قدر لكلشي اجلا و كتابا من عنده
- 132 When that which hath been decreed cometh to pass, then do ye witness the Primal Tree reciting unto you the verses of God, that ye may testify unto that whereunto God hath testified concerning His own Self - that there is no God but Him, the Lord of all worlds, and that Muhammad is His Messenger unto all worlds, and that they who are witnesses from the presence of God - these are they who act by God's leave, and that the gates of guidance - these are they who stand firm by His command. Say: We are the first ones. Say: We are the last ones. Say: We are the manifest ones. Say: We are the hidden ones. I desire naught save God; He is my Lord, in Him do I
- 132 اذا قضى ما قد قدر فاذا انتم تشهدون شجرة الاولى تتلو عليكم ايات الله لتشهدنكم على ما قد شهد الله على نفسه انه لا اله الا هو رب العالمين وان محمدا رسول من عنده في العالمين وان الذين هم شهداء من عند الله فاوئلك هم باذن الله يعملون و ان ابواب الهدى اولئك هم من عنده قائمون قل انا نحن الاولون قل انا نحن الآخرون قل انا نحن الظاهرون قل انا نحن الباطنون

place my trust, and in God let His believing servants put their trust.

- 133 I desire naught save God; He is my Lord, in Him do I place my trust, and in God let those who trust put their trust. Glory be unto Thee, O God! Grant me a mighty kingdom and bestow upon me a great dominion. There was naught in Thy knowledge that had no equal, except that Thou wouldst grant it unto me through Thy grace and mercy. Verily, Thou hast power over all things. And thereafter we were masters over that which ye know not and witness not. But God beareth witness concerning us from His presence that we were His servants, and that we were acting by His leave, and that we were His worshippers, and that through Him we were triumphant, and through Him we were victorious. Say: God hath created for me in Paradise that which He hath created for no one else in all worlds.

- 134 Therein is a mighty throne, therein an impregnable seat, therein a noble throne, therein an exalted seat, therein a gracious throne, therein a glorious seat. We were established thereon, we were independent thereon, we were settled thereon, we stood firm thereon. This is of God's grace and mercy. Verily, He is near, powerful. God hath created for us therein white chambers wherein we were among those who glorify Him, then yellow chambers wherein we were among those who give thanks, then green chambers wherein we were among those who testify to His oneness, then crimson chambers wherein we were among those who magnify Him. Say: The first chambers are of white hidden diamonds. Say: The other chambers are of stored yellow ruby.

- 135 Say: The outer chambers are of emerald which when ye behold them ye are drawn to exclaim: "God beareth witness that there is no God but Him, the Mighty, the Best-Beloved." Then there are inner chambers created of pieces of ruby wherein ye glorify God, then praise Him, and wherein ye profess His unity, then magnify Him.

- 136 God hath created therein for us maidens with hair like hidden pearls. Say: Some are like treasured yellow rubies. Say: Some are like exalted ruby jewels. Say: Their hair doth attract you and their voices cause you to hear: "There is none other God but Him, the Mighty, the Well-Beloved."

- 137 And God hath created for me therein youths as though they were created from the essence of hidden white diamonds, or from the essence of treasured red rubies, and between them is yellow and green light, all standing before God. Say: The first

133 ما اردت الا الله ذلك ربى عليه توكلت و ان على الله فليتوكلن عبادہ المؤمنون و ما ارید الا الله ذلك ربى عليه توكلت و ان على الله فليتوكلن عبادہ المتوكلون سبحانک اللهم هب لى ملکا کبیرا و هب لى سلطانا عظیما لم یکن فى علبک من شئ لم یکن له عدل الا و ان تهبینى بفضلک و رحمتک انک کنت على کل شئ قديرا و ان من بعد انا کما مالکین على ما انتم لا تعرفون و لا انتم تشهدون ولكن الله يشهد علينا من عنده انا کما له عالمین و انا کما باذنه اخذین و انا کما له عابدين و انا کما به ظاهرين و انا کما به قاهرين

134 قل قد خلق الله لى فى الجنة ما لا خلق الله لاحد من العالمین فيها عرش عظیم فيها كرسى منيع فيها عرش كريم فيها كرسى رفيع فيها عرش لطيف فيها كرسى عزيز انا کما عليه مستقرين انا کما عليه مستقلين انا کما عليه مستوين انا کما عليه قائمين ذلك من فضل الله و رحمته انه قريب قدير قد خلق الله لنا فيها غرفات مبيضة انا کما فيها لمسبحين ثم غرفات مصفرة انا کما فيها شاكرين ثم غرفات مخضرة انا کما فيها لموحدين ثم غرفات محجرة انا کما فيها لمكبرين قل ان غرف الاولى من الماس بيض مکنون قل ان غرف الاخرى لعل اصفر مخزون

135 قل ان غرف الظاهرة من زمرد انتم اذا تنظرون لتجذبن انفسكم بانكم لتقولون شهد الله انه لا اله الا هو العزيز المحبوب ثم غرف باطنة قد خلقت من قطع ياقوت انتم فيها تسبحون الله ثم تحمدون و انتم فيها توحدون الله ثم تكبرون

136 قد خلق الله لنا فيها من حوريات كانهن لؤلؤ مخزون قل ان بعضهن كانهن لعل اصفر مکنون قل بعضهن كانهن ياقوت جوهر مرفوع قل تجذبكن شعراتهن و تسمعكن انفسهن انه لا اله الا هو العزيز المحبوب

137 و قد خلق الله لى فيها من غلمان كانهم قد خلقوا من جوهر الماس بيض مکنون او من جوهر ياقوت حمر مخزون و ان بينهما من نور اصفر و اخضر كل بين یدى الله قائمون قل انما الاولون

ones are they who glorify God and then prostrate themselves at His bidding. Say: The latter ones are they who praise God and then act according to His leave. Say: The outer ones are they who profess the unity of God and stand before Him. Say: The inner ones are they who worship God and magnify Him at all times without ceasing.

- 138 Say: The first ones hold in their hands cups of water that never becomes stale, whereof we drink. Say: The latter ones hold in their hands cups of milk whose taste changeth not, whereof we drink. Say: The outer ones hold in their hands cups of wine, a delight to those who drink, whereof we drink. Say: In the hands of the inner ones are cups of purified honey. Blessed be God, the Best of creators, whereof we partake.

- 139 Say: We drink not from the cup of the first ones except that we glorify our Lord, the All-Merciful, and at that moment, by God's leave, bear witness that there is none other God but Him, the Lord of all worlds. And we drink not from the cups of the latter ones except that we declare Muhammad to be God's Messenger to all the worlds. And we drink not from the cups of the outer ones except that we declare that those who are witnesses after Muhammad, these are the Imams of Truth, and these are they who prove God's existence. And we take not from the cups of the inner ones except that we remember the gates of guidance, and we are among those who magnify God.

- 140 There appears before us whatsoever our souls desire of the bounties of Paradise. This is of God's grace and mercy. We are among those who worship Him. Blessed be God, the Lord of all worlds. He hath created therein wholesome fruits having neither thin skin nor anything within that our souls would dislike to eat. Thus doth God create what He willeth by His command. Verily, He hath power over all things.

- 141 I commit my affairs unto God. I seek no glory save through God, the Lord of all worlds. I seek not victory save through God, the Lord of all worlds. I seek not strength save through God, the Lord of all worlds. I seek not protection save through God, the Lord of all worlds. I seek not shelter save through God, the Lord of all worlds. I seek not sufficiency save through God, the Lord of all worlds. I guard not myself nor that which God hath given me save through God, our Lord, the Lord of the heavens and of the earth and of whatsoever is between them, the All-Merciful, the Ever-Merciful. Say: God is sufficient unto me, and He is the Best of hearers. Say: God is sufficient unto me, and He is the Best of seers. Say: God is sufficient unto me, and He is the Best of witnesses. Say: God is sufficient unto

اولئك هم يسبحون الله ثم بامرهم يسجدون قل انما
الآخرون هم يحمدون الله ثم باذنه يعملون قل انما
الظاهرهم هم يوحدون الله و هم بين يدي الله
قائمون قل انما الباطنون اولئك هم يعبدون الله و
يكبرونه في كل حين ولا يفترون

- 138 قل انما الاولون في ايديهم كئوس من ماء غير
اسن انا كما عنه شاربين قل انما الآخرون بايديهم
كئوس من لبن الذي لم يتغير طعمه انا كما عنه
شاربين قل انما الظاهرهم في ايديهم كئوس من
نخمر لذة للشاربين انا كما عنه شاربين قل ان في
ايدي الباطنون كئوس من عسل مصفى فتبارك
الله احسن الخالقين انا كما عنه اخذين

- 139 قل انا لا نشرب من كأس الاولون الا ولنسبحن
بمجد ربنا الرحمن و انا حينئذ باذن الله لتشهدن على
انه لا اله الا هو رب العالمين و انا لا نشرب من
كئوس الآخرون و انا كما قائلين محمد رسول الهل
في العالمين و انا لا نشرب من كئوس الظاهرهم
الا انا كما قائلين ان الذين هم شهداء من بعد
محمد فاولئك هم ائمة الحق و اولئك هم على
الله يستدلون و انا لا تأخذ من كئوس الباطنون
الا و انا كما ذاكرين ابواب الهدى و انا كما لله
المكبرين

- 140 يحضر بين ايدينا ما اشتته انفسنا من الآء الجنة
ذلك من فضل الله و رحمته انا كما له عابدين
تبارك الله رب العالمين قد خلق فيها فواكه طيبة
لم يكن لها قشر خفيف و لا في سرها ما لا تحب
انفسنا ان نأكله كذلك يخلق الله ما يشاء بامرهم
انه على كل شيء قدير

- 141 اني افوض امرى الى الله ما استعززت الا
بالله رب العالمين و ما استنصرت الا بالله رب
العالمين و ما استظهرت الا بالله رب العالمين و ما
استعصمت الا بالله رب العالمين و ما استججبت
الا بالله رب العالمين و ما استكفيت الا بالله
رب العالمين و ما استحفظت نفسي و ما ملكني
الله الا بالله ربنا رب السموات و الارض و ما
بينهما الرحمن الرحيم قل الله حسي و انه هو خير
السامعين قل الله حسي و انه هو خير الناظرين
قل الله حسي و انه هو خير الشاهدين قل الله
حسي و انه هو خير الناطقين قل الله حسي و

me, and He is the Best of speakers. Say: God is sufficient unto me, and He is the Best of protectors. Say: God is sufficient unto me, and He is the Most Generous of the generous. Say: God is my Lord, and He is sufficient unto me, and He is the Nearest of the near.

انه هو خير الحافظين قل الله حسبي وانه هو خير
الاکرمين قل الله ربي وانه هو حسبي وانه هو
اقرب الاقربين

- 142 Say: God is my Lord, and He is sufficient unto me, and He is the Most Manifest of the manifest. Say: God is my Lord, and He is sufficient unto me, and He is the Most Hidden of the hidden. Unto God belongeth whatsoever my Lord hath given me. Through Him do I seek protection at all times, before all times, and after all times. Through God do I seek help in all matters, before all matters, and after all matters. Through God have I sought strength at all times, before all times, and after all times. Through God do I guard my hearing, my sight, my heart, my tongue, my hands, and my feet, and whatsoever my Lord hath given me. Verily, He is sufficient unto me. In Him do I place my trust, and He is the Lord of all worlds.

142 قل الله ربي وانه هو حسبي وانه هو اظهر
الظاهرين قل الله ربي وانه هو حسبي وانه
هو ابطن الباطنين و الله ما ملكني الله ربي به
استعصمت في كل حين وقبل حين وبعد حين
و بالله استعنت في كل شأن وقبل شأن وبعد
شأن و بالله قد استظهرت في كل حين وقبل
حين وبعد حين و بالله قد استحفظت سمعي و
بصري و فؤادي و لساني و يدي و رجلي و ما
ملكني ربي انه هو حسبي عليه توكلت وانه هو
رب العالمين

- 143 Through God have I remained vigilant in all matters, before all matters, and after all matters. Glory be unto Thee, O my God! Protect me from before me and behind me, from my right hand and my left, from above my head and beneath my feet, by virtue of that whereby Thou hast upheld the heavens and the earth and whatsoever is between them, and that which Thou hast bestowed upon me through Thy mercy and bounty. Verily, Thou art the Best of protectors. Whatsoever God willeth - there is no power save through God, the Great. Whatsoever God willeth - there is no power save through God, the Most High, the Most Great. Whatsoever God willeth - there is no power save through God, the All-Sovereign, the Impregnable.

143 و بالله قد استيقظت في كل شأن وقبل شأن و
بعد شأن سبحانك اللهم فاحفظني من بين يدي
و من خلفي و عن يميني و شمالي و من فوق
رأسي و تحت رجلاي بما قد امسكت السموات
و الارض و ما بينهما و ما ملكني برحمة منك
و فضل من لدنك فانك انت خير الحافظين ما
شاء الله لا قوة الا بالله العظيم ما شاء الله لا قوة
الا بالله العلي الكبير ما شاء الله لا قوة الا بالله
المهيمن المنيع

- 144 Whatsoever God willeth - there is no power save through God, the Manifest, the Impregnable. Whatsoever God willeth - there is no power save through God, the Most High, the Great. Whatsoever God willeth - there is no power save through God, the All-Conquering, the Great. Thus are ye encompassed by the mercy of God and a shelter from His presence. Return, then, with grace from God and mercy. Verily, He is the Guardian of the believers. Say: Multiply not your deeds by night and by day, nor that which ye recite, for all that ye perform with refinement in your deeds draweth you nearer unto God, your Lord. This is of God's grace and mercy, that ye may be thankful. And God setteth forth parables for you, that ye may understand.

144 ما شاء الله لا قوة الا بالله الظاهر المنيع ما شاء
الله لا قوة الا بالله العلي العظيم ما شاء الله لا قوة
الا بالله القاهر العظيم فاذا اتمتم في رحمة من الله و
كهف من عنده فانقلبوا بفضل من الله و رحمة انه
ولي المؤمنين قل لا تكثروا الاعمال بالليل و النهار
و لا ما اتمتم تقرأون فان كل ما اتمتم تلطفون في
اعمالكم لا قرب بكم الى الله ربكم ذلك من فضل
الله و رحمته لعلكم تشكرون و ان الله يضرب لكم
الامثال لعلكم تتعقلون

- 145 When ye tire of reading a verse from the Book of God a hundred times, then reduce it by ten and ten until there remaineth but nineteen. This sufficeth you before your Lord in the paths of goodness, if ye be of them that wish to act. Say: Ye draw not

145 ان اتمتم من مائة مرة اية من كتاب الله تكسلون
حين الذي اتمتم تقرأون فاذا فلتقصن عشرة ثم
عشرة الى ان لا يبقى الا تسعة عشر ذلك يكفيكم

nigh unto God by aught as ye do by reading His verses by night and by day, whether ye read them silently within yourselves or proclaim them aloud with your tongues. God hath taught you the measure of guidance in the verses, that ye may attain unto all good. Learn ye from the Book of God that which will lighten your hearts, your spirits, your souls and your bodies, if ye be of them that wish to comprehend.

عند ربكم في سبل الخير ان انتم تحبون ان تعملون قل ما انتم تتقربون بشئ الى الله مثل ما انتم اياته بالليل والنهار لتقرؤن في انفسكم ان انتم تصمتون وبالسنتكم ان انتم تجهرون ولقد علمكم الله ميزان الهدى في الايات لعلكم كل خير تدركون فلتعلمن من كتاب الله ما تحففن به افئدتكم و ارواحكم و انفسكم و اجسادكم ان انتم تحبون ان تستدركون

- 146 Say: God is not pleased with you unless your hearts are pleased with you, and Muhammad is not pleased with you unless your spirits are pleased with you, and the Imams of Truth are not pleased with you unless your souls are pleased with you while ye profess His unity after praising and glorifying God, and the Gates of Guidance are not pleased with you unless your bodies are pleased with you. Say: Were there a hair upon the body of any one of you, and ye were able to remove it and be gentle, the Gates of Guidance would not be pleased with you in that deed. Fear ye God that ye may attain unto all good.

146 قل لا يرضى الله عنكم الا و ان افئدتكم عنكم لترضون ولا يرضى محمد عنكم الا و ان ارواحكم عنكم لترضون و لا ترضى ائمة الحق عنكم الا و ان ترضى انفسكم عنكم و انتم لتوحدون من بعد ما تمجدون الله ثم تسبحون و لا يرضى ابواب الهدى عنكم الا و ان اجسادكم عنكم لترضون قل لو كان شعرا على جسد احد منكم و انتم تستطيعون ان تأخذون و تطفون لا يرضى ابواب الهدى في ذلك الصنع عنكم فاتقوا الله لعلكم كل خير تدركون

- 147 And if ye find upon anything that ye wear even so much as the weight of nineteen-tenths of a mustard seed which your bodies do not wish to bear, the Gates of Guidance will never be pleased with you in that deed. Therefore fear ye God, O all ye people altogether. Thus doth God teach you the manners of this religion that ye may follow. Say: God created you only that ye might delight in His bounties, that ye may thereby profess the unity of God, your Lord, the Merciful, and be convinced of the signs of God. But fear ye God in what ye do, for in what ye desire to be gentle with your bodies, perchance there may befall you that which is greater than what ye desire to please the Gates of Guidance concerning you. For God inspireth you at all times concerning what ye do.

147 و ان تجدون على شئ مما انتم تلبسون من تسع تسع عشر عشر خردل شيئا لا تحب ابدانكم ان تحمله لن يرضى ابواب الهدى في ذلك العمل عنكم فلتتقن الله يا ايها الناس كلكم اجمعون كذلك يعلمكم الله اداب ذلك الدين لعلكم تتبعون قل ما خلقكم الله الا و انكم انتم بالائه تنعمون لعلكم بذلك تتوحدون الله ربكم الرحمن ثم بايات الله توقنون ولكن اتقوا الله فيما انتم تعملون فان فيما انتم تريدون ان تطفون ابدانكم ربما يقع عليكم اكبر مما انتم تريدون ان يرضون ابواب الهدى عنكم فان الله يلهمكم في كل حين ما انتم تعملون

- 148 Therefore cleanse what ye wear with water as soon as ye are able, that ye may find the mercy of your Lord within yourselves and be thankful. Say: All this is that ye may be pleased with yourselves and not be averse, but God hath more authority over you than yourselves, then the Prophet and those who are witnesses after Him, then the Gates of Guidance, if ye be of them that act. Choose ye nothing for yourselves except that ye desire it for God, the Lord of the worlds. Do no deed except that ye act sincerely for God, the Lord of the worlds. Harken not to any word except that ye harken through God, for God,

148 فلتطهروا ما انتم تلبسون بالماء في اقرب ما انتم تستطيعون لعلكم تجدون رحمة ربكم في انفسكم ثم تشكروا قل كل ذلك لترضين انفسكم عن انفسكم و لا تكرهون ولكن الله اولى بكم من انفسكم ثم النبي و الذين هم شهداء من بعده ثم ابواب الهدى ان انتم تعملون فلا تختزن شيئا لانفسكم الا و انتم تريدون لله رب العالمين و لا تعملن عملا الا و انتم تخلصون لله رب العالمين و لا تستمعون كلمة

the Lord of the worlds. Look not upon anything except that ye look through God, for God, the Lord of the worlds.

الا و انتم لتستمعون بالله رب العالمين و لا تنظرون الى شئ الا و انتم تنظرون بالله رب العالمين

- 149 Bear witness to nothing except that ye bear witness through God, for God, the Lord of the worlds. And preserve nothing except through God, for God, the Lord of all worlds. And spend naught save in the path of God, for this is better for you in the sight of God, if ye be of them that are assured of God and His signs. And take no delight save in what God hath made lawful unto you from the leaves of the Primal Tree and its fruits, and what God hath ordained in the Book, for this is more purifying for your hearts, if ye but knew. Say: God desireth to make you human beings who rejoice in His bounties, and to raise you above the limitations of animals, that ye may be thankful in the days of God.

149 و لا تشهدون على شئ الا و انتم تشهدون بالله رب العالمين و لا تنطقن الا بالله رب العالمين و لا تحفظن شيئا الا بالله رب العالمين و لا تنفقن شيئا الا في سبيل الله ذلك خير لكم عند الله ان كنتم بالله و اياته موقنين و لا تستلذن الا بما قد احل الله لكم من ورقات شجرة الاولى و ثمارهن و ما قد قدر الله في الكتاب فان ذلك اطهر لقلوبكم ان انتم تعلمون قل الله يريد ان يجعلكم انسانا انتم بالائه تتمتعون و يخرجكم عن حد الحيوان لعلكم و انتم في ايام الله تشكرون

- 150 Say: No heart findeth pleasure save through God, the Lord of all worlds, and no spirit is delighted save through Muhammad, the Messenger of God to all worlds, and no soul findeth joy save through the Moon and the ten Stars that serve the Two. Thus hath God expounded in the Book, that ye may bear witness. And bodies find no pleasure save through the Gates of Guidance. Say: These are two pairs belonging to God, the Lord of all worlds. Say: We are indeed the First - that is the First Gate, that ye may be assured. Say: We are indeed the Last - that is the Second Gate, that ye may believe. Say: We are indeed the Outward - that is the Third Gate, that ye may witness the truth from His presence and then act according to God's command.

150 قل ما يستلذ فؤاداً الا بالله رب العالمين و لا يستلذ روحا الا بمحمد رسول الله في العالمين و لا تستلذ نفسا الا بالقمر و الكواكب العشرة من عبد اثنين ذلك ما قد فصل الله في الكتاب لعلكم تشهدون و ما تستلذ الاجساد الا بالابواب الهدى قل ان اولئك اثنين زوجين لله رب العالمين قل انا نحن الاولون ذلك باب الاول لعلكم توقنون قل انا نحن الآخرون ذلك باب الثاني لعلكم تؤمنون قل انا نحن الظاهرون ذلك باب الثالث لعلكم تشهدون الحق من عنده ثم بامر الله تعملون

- 151 And We are indeed the Inward - that is the Fourth Gate, through which ye shall magnify God. And when the days of your Lord, the Most Merciful, are ended, then will God manifest the Primal Tree, creating the latter creation, and on that Day ye shall all be brought into the presence of God. Therefore put your trust in God and ask of His bounty, that God may make you, on that Day, among His believing servants. Say: All command is in God's hands. He createth what He willeth by His command, and with Him is the knowledge of the Book. He effaceth what He willeth and confirmeth what He willeth, and unto Him shall all return. To God belongeth the dominion of the heavens and the earth and whatsoever is between them. There is no God but He, the Mighty, the All-Bountiful.

151 و انا نحن الباطنون ذلك باب الرابع انتم به لتكبرون فاذا انقطعت ايام ربكم الرحمن فاذا يظهر الله شجرة الاولى ينشئ النشأة الآخرة و انكم انتم يومئذ بين يدي الله محضرون فلتتوكلن على الله و لتستلن من فضله ليجعلنكم الله يومئذ من عباداه المؤمنين قل ان الامر كله بيد الله يخلق الله ما يشاء و يثبت و ان اليه الاياب و لله ملك السموات و الارض و ما بينهما لا اله الا هو العزيز الوهاب

- 152 Blessed is He in Whose grasp is the kingdom of the heavens and the earth and all that is between them. Say: All shall return unto Him. Glory be unto Thee, O my God! I would

152 تبارك الذي في قبضته ملكوت السموات و الارض و ما بينهما قل كل اليه ينقلبون سبحانك اللهم لاسترد عنك كل ما قد نزلت على من

have returned unto Thee all the verses, evidences, scriptures and words that Thou hast sent down unto me. Therefore, O my God, bear witness that I have created these letters in the most excellent manner, then fashioned them in the Book, in a mighty and impregnable Book, in the most beautiful script, on the most delicate paper, with the most noble refinement, in the most wondrous and original way.

- 153 And cause me, O my God, to hear my verses from one with a beautiful voice when he reciteth, that my heart may be drawn to the most sublime and glorious horizon, and that my tears may flow down my cheeks before Thee, as a mercy from Thy presence. Verily, Thou art the Lord of all worlds. Thou drawest whom Thou willest to a glorious horizon. Glory be unto Thee, O my God! I soar not in the kingdoms of the heavens and the earth and all that is between them save that I may know Thy handiwork within myself. Verily, there is no God but He, the Mighty, the Wise. I shall draw unto Thyself all things that have no equal in the kingdoms of the heavens and the earth and whatsoever is between them. Verily, Thou art witness over all things. Through this Thou shalt be well-pleased with me.

- 154 Verily, Thou art my Lord. Thou didst create me, and unto Thee is my return. Glory be unto Thee, O God! Cause, then, the religion of truth to prevail in its entirety through a mighty and great sovereignty. Aid, O God, those who have believed in God and His signs over all the worlds, until there remaineth not anyone upon the earth save those who worship Thee through these verses, a proof from Thee unto all the worlds. Say: Those whom God hath established in the earth, should they not cause every region of the earth to be subdued for God, the Lord of all worlds, that their inhabitants might remember Him at their highest stations through these verses with most exalted and lofty voice? How can that which God hath given them of dominion and mercy profit them, if ye would but remember?

- 155 Say: Seek ye help, therefore, from God, your Lord, the All-Merciful, and cause the religion of truth to prevail through God over all the earth, for verily We were manifest, We were powerful, We were victorious, We were established, We were the Over-ruling Ones, We were the Possessors, and We were the Subjugators. When God hath opened unto you, O people of knowledge and might, all regions of the earth, then raise ye the remembrance of God in the most excellent manner ye are able, and command in every region of Islam and in all the earth that they remember God through these verses, that they may thereby inherit the Paradise wherein is whatsoever their souls desire, and they shall not ask of God's bounty. God

الايات والبينات ثم الزيرات والكلمات فاشهدني اللهم على احسن خلق خلق تلك الاحرف ثم صورهن في الكتاب في كتاب عز منيع على احسن خط جميل على احسن قرطاس لطيف على احسن تهذيب منيع على احسن بدع بديع

- 153 واسمعي اللهم اياي ممن يحسن صوته عند ما يتلو ليجذبن قواي الى الافق الامنع الرفيع ولتجرن دمي على خدي بين يديك رحمة من عندك انك انت رب العالمين لتجذبن من تشاء الى افق منيع سبحانك اللهم ما اطيرن في ملكوت السموات والارض وما بينهما الا لان اعرفن صنعك في نفسي انه لا اله الا هو العزيز الحكيم لاجذبن كلشي لم يكن له عدل في ملكوت السموات والارض ما بينهما لنفسك انك على كل شئ شهيد لترضين بذلك عن نفسي

- 154 انك انت ربي قد خلقتني و ان اليك المصير سبحانك اللهم فاطهر دين الحق كله بسلطان حق عظيم انصر اللهم الذين هم امنوا بالله و اياته على العالمين حتى لم يكن فوق الارض من احد الا و يعبدنك بتلك الايات حجة من عندك على العالمين قل ان الذين قد مكن الله لهم الارض ان لم يسخرها قطع الارض كلها لله رب العالمين ليذكرن اهلها على اعلى درجاتهم بتلك الايات في ارفع صوت رفيع كيف ينفعهم ما ملكهم الله من الملك والرحمة ان انتم تتذكرون

- 155 قل فلتستعينن بالله ربكم الرحمن ولتظهرن بالله دين الحق على الارض كلها فانا كما ظاهرين و انا كما قادرين و انا كما قاهرين و انا كما قائمين و انا كما لميمنين و انا كما مالكين و انا كما لمسخرين فاذا قد فتح الله لكم يا اولو العلم والعز قطع الارض كلها فلترفعن ذكر الله على احسن ما انتم تقدررون ولتأمرن في كل قطع الاسلام والارض كلها ان يذكرن الله بتلك الايات لعلهم بذلك يرثون الجنة التي فيها ما اشتبهت انفسهم و ما هم من فضل الله ليسئلون

beareth witness that there is no God but Him, the Mighty, the Well-Beloved.

156 God beareth witness that there is no God but Him, and that these verses are clear proofs from Him until the Day when all shall be brought before God. God beareth witness that there is no God but Him, and that Muhammad is a Messenger from God. Say: All believe in Him. God beareth witness that there is no God but Him, and that those who are witnesses after Muhammad - these are, after the Primal Point, twelve stars in whom all are assured. God beareth witness that there is no God but Him, and that the Gates of Guidance - these are witnesses from God, and all act by their leave. God beareth witness that there is no God but Him. Even as God originated you through these verses, so will He cause you to return through them and bring about another creation by His command.

157 Verily, He hath power over all things. These verses suffice you, if ye be of them that are assured. Unto God prostrateth whosoever is in the heavens and whosoever is on earth, and unto Him shall all return. Blessed is He unto Whom prostrateth whosoever is in the heavens and whosoever is on earth. Say: All shall return unto Him. Blessed is He Whom glorifieth whosoever is in the heavens and whosoever is on earth. Say: All shall be raised unto Him. Blessed is He unto Whom prostrateth whosoever is in the heavens and whosoever is on earth. Say: All shall be turned over unto Him. Blessed is He Who createth what He willeth by His command, and unto Him shall all return. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Well-Beloved.

158 Blessed is He Who beholds those who have believed in God and His signs, for they glorify Him with praise and prostrate themselves before Him. Blessed is He Who beholds those who praise God, their Lord, the All-Merciful, by night and by day, and who are thankful for His command. Blessed is He Who beholds those who profess the unity of God, their Lord, the All-Merciful, and who turn unto Him. Blessed is He Who beholds those who believe in the Gates of Guidance, and who turn unto them.

159 Say: After God has ordained occultation for His Friend, ye shall be guided by His light. And from the first day when God desires to raise up the true Faith, He will permit His Friend to recite from the Book of his Lord as He pleaseth by His command. Verily He is the Mighty, the All-Wise. And in the days when ye cannot behold the Proof and cannot take from Him directly, ye must act according to what God hath revealed in the Book and turn unto those who know the Book

156 شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو انما الايات بينات من عنده الى يوم كل على الله يعرضون شهد الله انه لا اله الا هو وان محمدا رسول من عند الله قل كل به مؤمنون شهد الله انه لا اله الا هو وان الذين هم شهداء من بعد محمد اولئك هم من بعد ورقة الاولى اثني عشر كوكبا كل بهم موقنون شهد الله انه لا اله الا هو وان ابواب الهدى اولئك هم شهداء من عند الله و كل باذنهم يعملون شهد الله انه لا اله الا هو كما قد بدتكم الله بتلك الايات ليعيدنكم بها ولينشئين نشأة الاخرى بامرهم

157 انه كان على كل شئ قديرا فاذا تكفيكم تلك الايات ان اتم بها توقنون و لله يسجد من في السموات و من في الارض و ان اليه كل يرجعون تبارك الذي يسجد له من في السموات و من في الارض قل كل اليه ليرجعون تبارك الذي يسبح له من في السموات و من في الارض قل كل اليه ليعثون تبارك الذي يسجد له من في السموات و من في الارض قل كل اليه لينقلبون تبارك الذي يبدع ما يشاء بامرهم و ان اليه كل يرجعون ذلكم الله ربكم له الخلق و الامر لا اله الا هو العزيز المحبوب

158 تبارك الذي يرى الذين هم امنوا بالله و اياته بانهم ليسبحون بحمده و هم له يسجدون تبارك الذي يرى الذين هم يحمدون الله ربهم الرحمن بالليل و النهار و هم له بامرهم يشكرون تبارك الذي يرى الذين هم يوحدون الله ربهم الرحمن و هم اليه لينقلبون تبارك الذي يرى الذين هم يؤمنون بالاواب الهدى و هم اليهم ليقبلون

159 قل ان من بعد ما قد قدر الله لوليه من الغيبة فاذا اتم بنوره تهتدون و ان من اول يوم يريد الله ان يرفع دين الحق فاذا يأذن لوليه يتلو من كتاب ربه كيف يشاء بامرهم انه كان عزيزا حكيما و ان في ايام التي اتم لا ترون الحجة و لا تستطيعون عنه تأخذون فالتعلمن بما نزل الله في الكتاب و

of God and who are sincere in His Faith - not those who say "We are learned," but those who say "We are servants of God who follow what God hath revealed in the Book, and we are assured of His signs."

لترجعن الى الذين هم يعلمون كتاب الله و هم
في دين الله مخلصون لا الذين هم يقولون انا نحن
مجتهدون بل الذين يقولون انا عباد الله يتبع ما نزل
الله في الكتاب و انا بايات الله لموقنون

- 160 We command you only with the truth from God - this is certain truth. These are they who strive in God's Faith, and these are the sincere ones. These are they who make peace among men and show mercy to the weak among them, and who desire not for anyone save what they desire for themselves. And when they hear a new mention from among the people like My previous mention, they follow the truth and they believe. These are they who shall inherit Paradise, wherein they shall abide forever.

160 لا نأمرنكم الا بالحق من عند الله ذلك حق يقين
اولئك هم المجتهدون في دين الله و اولئك هم
المخلصون اولئك الذين هم يصلحون بين الناس و
يرحمون الذين هم ضعفاء بينهم و هم لا يرضون
لاحد الا ما هم لانفسهم يرضون و اذا سمعوا ذكرا
حديثا من عند الناس مثل ذكرى من قبل فاذا
هم يتبعون الحق و هم ليصدقون اولئك الذين
هم يرثون الجنة و هم فيها خالدون

- 161 Adorn your gardens that your spirits may be refreshed thereby, that ye may thus profess the unity of God and be thankful. And write your books in the finest script that the words of God may draw you to the highest horizon where ye shall gain power to be steadfast. This is the horizon where, when ye hear the verses of God, ye instantly fall prostrate, saying "We believe in God and His signs, and we are workers for His cause."

161 فلتطرزن جنانكم لتروح به ارواحكم لعلمكم بذلك
توحدون الله ثم تشكرون و لتكتبن كتبكم على
احسن خط لتجذبكم كلمات الله الى افق الاعلى
هنالك انتم تستقدرون ان تستقيمون ذلك افق
الذي انتم اذا سمعتم ايات الله فاذا انتم في الحين
لتسجدون تقولون انا امنا بالله و اياته و انا كماله
عاملين

- 162 Thus doth God explain the measure of all things in the Book. Verily He is the Mighty, the All-Wise. Glory be to Thee, O God! Thou beholdest those who have believed in God and His signs, and verily Thou art the Protector of the God-fearing. Send down, O God, from Thy presence such victory as shall rejoice the hearts of Thy believing servants.

162 كذلك بين الله مقادير كلشي في الكتاب انه هو
العزیز الحكيم سبحانه اللهم ترى الذين هم امنوا
بالله و اياته و انك انت ولي المتقين فانزل اللهم
عليهم نصرا من عندك تفرغ به قلوب عبادك
المؤمنين

- 163 Glory be to Thee, O God! Thou art the Creator of the heavens and the earth and whatsoever is between them, the Lord of all worlds. None is mentioned from Thy presence save every beautiful mention, and none is attributed to Thee save every wise mention. And Thou hast not revealed in the Book any verse except that Thou didst desire thereby to guide Thy believing servants.

163 سبحانه اللهم انك انت فاطر السموات و
الارض و ما بينهما رب العالمين لا تذكر من
عندك الا كل ذكر جميل و لا تنسب اليك الا
كل ذكر حكيم و ما نزلت في الكتاب اية الا و
انك انت اردت ان تهدي بها عبادك المؤمنين

- 164 Glory be unto Thee, O God, for Thou art the Lord of all worlds. Glory be unto Thee, O God, for Thou art the First of the First. Glory be unto Thee, O God, for Thou art the Last of the Last. Glory be unto Thee, O God, for Thou art the Most Manifest of the Manifest. Glory be unto Thee, O God, for Thou art the Most Hidden of the Hidden. Glory be unto Thee, O God, for Thou art the Beloved of all worlds. Glory be unto Thee, O God, for Thou art the Worshipped One of all worlds. Glory be unto Thee, O God, for Thou art the Desired One of all

164 سبحانه اللهم انك انت رب العالمين سبحانه
الله انك انت اول الاولين سبحانه اللهم
انك انت اخر الاخرين سبحانه اللهم انك
انت ظاهر الظاهرين سبحانه اللهم انك انت
باطن الباطنين سبحانه اللهم انك انت محبوب
العالمين سبحانه اللهم انك انت معبود العالمين
سبحانك اللهم انك انت مقصود العالمين
سبحانك اللهم انك انت محمود في العالمين ما

worlds. Glory be unto Thee, O God, for Thou art the Praised One in all worlds. Thou hast not dealt with anyone except with justice from Thee, and Thou dealest not save through Thy mercy. Verily Thou art the Best of the merciful ones.

صنعت باحد الا الحق من عندك ولا تصنع الا
برحمة من لدنك انك انت خير الراحمين

- 165 Glory be unto Thee, O God, for Thou art the Protector of those who have believed in God and His signs, and who place their trust in their Lord. Glory be unto Thee, O God, for Thou createst whatsoever Thou willest through Thy command "Be" and it is. Glory be unto Thee, O God, for Thou ordainest the measure of all things through Thy mercy, and unto Thee shall all return.

165 سبحانك اللهم انك انت ولي الذين هم امنوا بالله
واياته و الذين هم على ربهم يتوكلون سبحانك
اللهم انك انت تدع ما تشاء بامرک کن فيكون
سبحانك اللهم انك انت تقدر مقادير كلشيئ
برحمتك وان اليك كل ليرجعون

- 166 Glory be unto Thee, O God, for Thou art the Creator of the heavens and the earth and whatsoever lieth between them, the Lord of all worlds. Thou createst what Thou willest through Thy command "Be" and it is, and Thou ordainest what Thou desirest by Thy leave, and unto Thee shall all return. This is a mercy from God - verily He is the Mighty, the Beloved. This is a sign from the Book of God - verily He is the All-Compelling, the Holy. This is a good deed from God in the Book, that ye may thereby do good. These are the signs of God which We have detailed from Our presence in an inscribed Book. These are the signs of God which We have detailed from Our presence in a published Tablet. These are the signs of God which We have perfected from Our presence in a preserved Book.

166 سبحانك اللهم انك انت فاطر السموات و
الارض و ما بينهما رب العالمين تدع ما تشاء
بامرک کن فيكون و تقدير ما تريد باذنك و
ان اليك كل يرجعون هذا رحمة من عند الله
انه هو العزيز المحبوب هذا اية من كتاب الله انه
هو المهيمن القدوس هذا حسنة من عند الله في
الكتاب لعلكم انتم بها تحسنون تلك ايات الله قد
فصلت من لدنا في كتاب مسطور تلك ايات الله
قد فصلت من لدنا في لوح منشور تلك ايات
الله قد احكمت من لدنا في كتاب محفوظ

- 167 Say: The angels of the heavens and the earth and whatsoever lieth between them bear witness unto it, and all act by thy Lord's leave. Thus doth God create what He willeth by His command - verily He is the Mighty, the Beloved. Say: Who hath created the heavens and the earth and whatsoever lieth between them, if ye have knowledge? Say: God is the Cleaver of all things, and unto Him shall all return. Say: God is the Provider of all things, and unto Him shall all return.

167 قل تشهدن عليه ملائكة السموات و الارض و ما
بينهما و كل باذن ربك يعملون كذلك بيدع
الله ما يشاء بامرہ انه هو العزيز المحبوب قل من
خلق السموات و الارض و ما بينهما ان انتم
تعلمون قل الله فائق كلشيئ وان اليه كل يرجعون
قل الله رازق كلشيئ وان اليه كل ليرجعون

- 168 Say: Remember ye God, your Lord, the All-Merciful, at all times, before all times, and after all times. Say: Verily God is the Creator, possessed of strength, and the Provider, possessed of might. He provideth whom He willeth through His mercy - verily He is the All-Encompassing, the Generous. Unto God belongeth the creation of the heavens and the earth and whatsoever lieth between them, and unto Him shall all return. He it is Who createth what He willeth through His command "Be" and it is. He it is Who determineth the measures of all things in the Book.

168 قل فلتذكرن الله ربكم الرحمن في كل حين و قبل
حين و بعد حين قل ان الله هو الخلاق ذو القوة
و الرزاق ذو العزة يرزق من يشاء برحمته انه واسع
كریم و لله بدع السموات و الارض و ما بينهما
وان اليه كل يرجعون هو الذي بيدع ما يشاء
بامرہ كن فيكون هو الذي يقدر مقادير كلشيئ
في الكتاب

- 169 Glorify ye God with praise of your Lord, the All-Merciful, then proclaim His oneness, then magnify Him, for ye are assured of the signs of God. This is the guidance of God wherewith He

169 لتسبحن لله بحمد ربكم الرحمن ثم لتوحدينه ثم لتكبرنه
و كنتم بايات الله لموقنين هذا هدى الله يهدي به

guideth whom He willeth of His servants - verily He is Strong, Mighty. Say: No soul believeth except by God's leave - of them some are settled and some are deposited, and God will confirm their faith in the hearts of those who have believed in God and His signs, and He will surely establish them and make His believing servants among those who are steadfast in that religion. This is of God's bounty and mercy - verily He is nigh unto the doers of good.

من يشاء من عباده انه قوى قدير قل لا تؤمن
نفسا الا باذن الله منها مستقر ومنها مستودع و
سيثبت الله في قلوب الذين هم امنوا بالله و اياته
ايمانهم وليستقرنهم وليجعلن عباده المؤمنين من
الذين هم كانوا على ذلك الدين لمستقرين ذلك
من فضل الله و رحمته انه قريب بالمحسنين

170 Say: Verily God defendeth those who have believed in God and His verses from whatsoever may grieve them by night and by day, whether they be sleeping or moving about the earth by His command. Verily, He is the Strong, the Mighty, the Exalted, the Great, the Holy, the Inaccessible, the Illumined, the Enlightened, the Magnificent, the Preeminent, the Dominant, the Sovereign, the Compassionate, the Kind, the Merciful, the Gracious, the Majestic, the Beauteous, the Most High, the Unapproachable, the Powerful, the Mighty, the Beloved. Thus doth God assist His servants who have believed in God and His verses, and who place their trust in their Lord. To God belong the subtle essences of the heavens and earth and whatsoever lieth between them, and God is possessed of supreme grace.

170 قل ان الله يدفع عن الذين هم امنوا بالله و
اياته ما يحزنهم بالليل و النهار في نومهم او ما
هم على الارض يتحركون بامرهم انه هو القوى
المتعز المتعالى المتكبر المقدس المتع المتفطر
المتنور المتعظم المتقدم المتسلط المملك المترئف
المتعطف المترحم المتفضل المتجل المتجمل
المتعالى المتع المتقدر العزيز المحبوب كذلك
ينصر الله عباده الذين هم امنوا بالله و اياته و هم
على ربهم يتوكلون

171 To God belongeth the effulgence of the heavens and earth and whatsoever lieth between them. Say: All do glorify Him by His command. To God belongeth the light of the heavens and earth and whatsoever lieth between them. Say: All are guided by His light. This is a bounty from God; verily He is the Mighty, the Beloved. This is a mercy from God; verily He is the Guardian, the Holy One. This is a grace from God's Book; verily we all beseech His grace. Fear not, neither grieve, but place thy trust in God thy Lord, for verily We are All-Knowing, We are the Preserver, We are the Sustainer, We are the Subduer, We are the Manifest through God.

171 و لله لطائف السموات و الارض و ما بينهما و
كان الله ذا لطف عظيما و لله سناء السموات
و الارض و ما بينهما قل كل بامرهم ليسبحون
و لله نور السموات و الارض و ما بينهما قل
كل بنوره يهتدون هذا نعمة الله من عنده انه
هو العزيز المحبوب هذا رحمة من عند الله انه هو
المهيمن القدوس هذا فضل من كآب الله انا كل
من فضله سائلون الا تحف و لا تحزن و تتوكل
على الله ربك فانا كآ عالمين و انا كآ حافظين و
انا كآ قائمين و انا كآ قاهرين و انا كآ ظاهرين

172 I have sought aid, protection, shelter, concealment, victory, dominion, and sovereignty, and there is no power except through God, the Most High, the Most Great. Say: God preserveth whomsoever hath believed in God and His verses through the hosts of the heavens and earth and whatsoever lieth between them. Verily He is the Guardian over all things. Blessed is He to Whom belongeth whatsoever is in the heavens and whatsoever is on earth, and all are submissive unto Him. Blessed is He in Whose grasp is the dominion of the heavens and earth and whatsoever lieth between them. Verily, we all beseech His grace. Blessed is He in Whose grasp is the Kingdom of the heavens and earth and whatsoever lieth between them. Say: All beseech His grace.

172 بالله قد استعنت و استعصمت و استجرت و
استترت و استظهرت و استغلبت و استسخرت
و استملك و لا قوة الا بالله العلي العظيم قل ان
الله يحفظ من امن بالله و اياته بجنود السموات
و الارض و ما بينهما انه كان على كل شئ
حفيظا تبارك الذي له ما في السموات و ما في
الارض و كل له قانتون تبارك الذي في قبضته
جبروت السموات و الارض و ما بينهما انا كل
من فضله سائلون تبارك الذي في قبضته ملكوت
السموات و الارض و ما بينهما قل كل من فضله
سائلون

- 173 Blessed is He before Whom prostrate themselves whosoever is in the heavens and whosoever is on earth, and verily we are all submissive unto Him. Our Lord is the Lord of the heavens and earth and whatsoever lieth between them, the Lord of all worlds. To God belongeth the splendor of the East and the West and whatsoever lieth between them, and verily we are His worshippers. To God belongeth the majesty of the heavens and earth and whatsoever lieth between them, and verily we are clothed in majesty through God, our Lord, the All-Merciful. Blessed is He to Whom belongeth whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them, and verily we are adorned through God, our Lord, the All-Merciful.
- 174 Blessed is He in Whose grasp is the grandeur of the heavens and earth and whatsoever lieth between them, and verily we are magnified through God, our Lord, the All-Merciful. Blessed is He in Whose grasp is the light of the heavens and earth and whatsoever lieth between them, and verily we are all illumined through God, our Lord, the All-Merciful. Blessed is He in Whose grasp is the Kingdom of mercy, which He bestoweth upon whomsoever He willeth among His servants, and verily we all seek mercy through God, our Lord, the All-Merciful. Blessed is He in Whose grasp is the Kingdom of the words of the heavens and the earth and whatsoever is between them, and verily we speak through God, our Lord, the All-Merciful.
- 175 Blessed is He in Whose grasp lies the dominion of the names of the heavens and the earth and whatsoever is between them, and we all call upon the names of our Lord. We beseech God, our Lord, the All-Merciful, to send down His mercy upon us, for He is the Mighty, the Beloved. And we ask God of His bounty, for He is the Mighty, the Beloved, to send down from His presence the hosts of victory upon those who have believed in God and His signs, and who place their trust in their Lord.
- 176 Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. He is the One Who created all things by His command, and unto Him shall all return. God beareth witness that there is no God but Him, the Mighty, the Beloved. God beareth witness that there is no God but Him, the Supreme, the Holy. God beareth witness that there is no God but Him, the Supreme, the All-Glorious. God beareth witness that there is no God but Him, the Mighty, the Worshipped.
- 177 Say: All are worshippers of God. Say: All are prostrate before God. Say: All are humble before God. Say: All are submissive unto God. Say: All are lowly before God. God beareth witness that there is no God but Him, the All-Merciful, the
- 173 تبارك الذى يسجد له من فى السموات و من فى الارض و انا كل له قانتون ربنا رب السموات و الارض و ما بينهما رب العالمين و لله بهاء المشرق و المغرب و ما بينهما و انا كما له عابدين و لله جلال السموات و الارض و ما بينهما و انا كما بالله ربنا الرحمن متجللين تبارك الذى له ما فى السموات و ما فى الارض و ما بينهما و انا كما بالله ربنا الرحمن متجملين
- 174 تبارك الذى فى قبضته عظمة السموات و الارض و ما بينهما و انا كما بالله ربنا الرحمن متعظمين تبارك الذى فى قبضته نور السموات و الارض و ما بينهما و انا كل بالله ربنا الرحمن منورين تبارك الذى فى قبضته ملكوت الرحمة ينزلها على من يشاء من عباده و انا كل بالله ربنا الرحمن لمسترحمين تبارك الذى فى قبضته ملكوت كلمات السموات و الارض و ما بينهما و انا كما بالله ربنا الرحمن متكلمين
- 175 تبارك الذى فى قبضته ملكوت اسماء السموات و الارض و ما بينهما و انا كل باسماء ربنا لداعون ندعو الله ربنا الرحمن لينزل علينا رحمته انه هو العزيز المحبوب و نسئل الله من فضله انه هو العزيز المحبوب ان ينزل من عنده مواقع النصر على الذين هم امنوا بالله و اياته و هم على ربهم يتوكلون
- 176 ربنا رب السموات و الارض و ما بينهما رب العالمين هو الذى خلق كلشئ بامرہ و ان اليه كل يرجعون شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن القدوس شهد الله انه لا اله الا هو المهيمن السبوح شهد الله انه لا اله الا هو العزيز المعبود
- 177 قل كل لله عابدون قل كل لله ساجدون قل كل لله قانتون قل كل لله خاضعون قل كل لله خاشعون شهد الله انه لا اله الا هو الرحمن الرحيم

Most Compassionate, the Sovereign, the Holy, the Peace, the Faithful, the Supreme, the Mighty, the Compelling, the Most Great, the All-Powerful, the All-Penetrating, the Creator, the Maker, the Fashioner, the Mighty, the All-Wise. Thus doth God gather together all names in a preserved tablet.

الملك القدوس السلام المؤمن المهيمن العزيز
الجبار المتكبر المتعز المتفطر الخالق البارئ المصور
العزيز الحكيم كذلك يحشر الله كل الاسماء في
لوح حفيظ

178 God beareth witness that there is no God but Him; verily, we are all humble before Him. God beareth witness that there is no God but Him; verily, we are all prostrate before Him. God beareth witness that there is no God but Him; verily, we are all devout unto Him. God beareth witness that there is no God but Him; verily, we all eagerly turn unto Him. God beareth witness that there is no God but Him; verily, we all return unto Him.

178 شهد الله انه لا اله الا هو انا كل له قانتون شهد
الله انه لا اله الا هو انا كل له ساجدون شهد الله
انه لا اله الا هو انا كل له قانتون شهد الله انه لا
اله الا هو انا كل اليه لراغبون شهد الله انه لا اله
الا هو انا كل اليه منقلبون

179 Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. He it is Who created all things by His command, and He is the Creator, the Impregnable. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the All-Wise. Say: Who created the heavens and the earth and whatsoever is between them more swiftly than to say "Be" and it is? Say: God is the Creator of all things, and verily He is the Mighty, the Beloved.

179 ربنا رب السموات و الارض و ما بينهما رب
العالمين هو الذى خلق كلشئ بامرہ و هو الخلاق
المنيع ذلکم الله ربکم له لخلق و الامر لا اله الا هو
العزيز الحكيم قل من خلق السموات و الارض
و ما بينهما اقرب من ان يقول له كن فيكون قل
الله خالق كلشئ و انه لهو العزيز المحبوب

180 Say: Who provideth sustenance to all within the kingdoms of the heavens and the earth and whatsoever is between them? And verily unto Him shall all return. Say: God provideth sustenance to every soul, and verily He is the Provider, the Most Exalted, the All-Powerful, the Impregnable, the Possessor of might and majesty. Say: Who causeth all things to die and then giveth them life? Say: God, more swiftly than to say "Be" and it is. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved.

180 قل من يرزق من في ملكوت السموات و
الارض و ما بينهما و ان اليه كل يرجعون قل
الله يرزق كل نفس و انه لهو الرزاق المتعالى
المتعز الممتنع ذو القوة و الجلال قل من يميت
كل شئ ثم يحييه قل الله اقرب من ان يقول له
كن فيكون ذلکم الله ربکم له الخلق و الامر لا
اله الا هو العزيز المحبوب

181 God's is the command, both before and after. We all shall return unto Him. Blessed is He before Whom prostrate themselves whosoever is in the heavens and whosoever is on earth. We all are suppliants of His bounty. Such is God, your Lord. His is the creation and the command. Say: All shall return unto Him. He is the Originator of the heavens and the earth and whatsoever lieth between them. His command is nearer than the utterance "Be, and it is!" He is the One before Whom all who are in the heavens and on earth bow down in worship, and unto Him shall all return. Unto God belongeth the creation of the heavens and the earth and whatsoever lieth between them. Say: All shall turn unto God. Unto God belongeth the origination of the heavens and the earth and whatsoever lieth between them.

181 لله الامر من قبل و من بعد انا كل اليه منقلبون
تبارك الذى يسجد له من في السموات و من
في الارض انا كل من فضله سائلون ذلکم الله
ربکم له الخلق و الامر قل كل اليه ليقبلون بديع
السموات و الارض و ما بينهما امره اقرب من
ان يقول له كن فيكون هو الذى يسجد له من في
السموات و من في الارض و ان اليه كل يرجعون
و لله بدع السموات و الارض و ما بينهما قل كل
الى الله يتقلبون و لله بدع السموات و الارض و
ما بينهما

- 182 We are all devoted servants unto Him. Our Lord is the Lord of the heavens and of the earth and of whatsoever lieth between them. We shall all return unto Him. 182 انا كل لله قانتون ربنا رب السموات و الارض و ما بينهما انا كل اليه منقلبون
- 183 Say: Who hath created the heavens and the earth and whatsoever lieth between them in truth, if ye be of them that know? Say: God is the Creator of all things, and unto Him shall all return. He it is Who hath created the heavens and the earth and whatsoever lieth between them. Say: All shall return unto Him. Unto God belongeth the creation of the heavens and the earth and whatsoever lieth between them. We all beseech His grace. Our Lord is the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds. 183 قل من خلق السموات و الارض و ما بينهما بالحق ان انتم تعلمون قل الله خالق كلشي وان اليه كل يرجعون هو الذى خلق السموات و الارض و ما بينهما قل كل اليه ليقبلون والله بدع السموات و الارض و ما بينهما انا كل من فضله سائلون ربنا رب السموات و الارض و ما بينهما رب العالمين
- 184 He it is Who hath created all things by His command. He is, verily, the All-Compelling Creator. Such is God, your Lord. His is the creation and the command. There is none other God but Him. Say: All shall return unto Him. He it is Who hath created the heavens and the earth and whatsoever lieth between them in truth, and unto Him shall all return. Glorified be He Who determineth the measure of all things by His command. We are all His devoted servants. 184 هو الذى خلق كلشي بامرہ و انه هو المبدع المنيع ذلكم الله ربكم له الخلق و الامر لا اله الا هو قل كل اليه ليرجعون هو الذى خلق السموات و الارض و ما بينهما بالحق و ان اليه كل يرجعون سبحانه الذى يقدر مقادير كلشي بامرہ انا كل له قانتون
- 185 Say: The verses are indeed God's possession wherein all things exist and none can be compared unto them. Thus doth God create what He willeth by His command. He is, verily, the Mighty, the Beloved. Say: Within the verses is the splendor of thy Lord whereby ye are illumined. Say: Within the verses is the majesty of God whereby ye are invested with grandeur. Say: Within the verses is the beauty of God whereby ye are attracted. Say: Within the verses is the greatness of God whereby ye recognize His grandeur. Say: Within the verses is the light of God whereby ye are guided. Say: Within the verses is the mercy of God whereby ye seek His mercy. Say: Within the verses are the words of God whereby ye speak. Say: Within the verses is the perfection of God whereby ye attain completion. 185 قل انما الايات ملك الله فيها كلشي لم يكن له عدل كذلك يخلق الله ما يشاء بامرہ انه هو العزيز المحبوب قل انما الايات بهاء ربك بها انتم تستضيئون قل ان فى الايات جلال الله انتم بها تتجللون قل ان فى الايات جمال الله انتم بها تجذبون قل ان فى الايات عظمة الله انتم بها تستعظمون قل ان فى الايات نور الله انتم بها تهتدون قل ان فى الايات رحمة الله انتم بها تسترحون قل ان فى الايات كلمات الله انتم بها تتكلمون قل ان فى الايات كمال الله انتم باستكملون
- 186 Say: Within the verses are all the names of God whereby ye call upon Him. Say: Within the verses are all the examples of God whereby ye remember Him. 186 قل ان فى الايات اسماء الله كلها انتم بها تدعون قل ان فى الايات امثال الله كلها انتم بها تذكرون
- 187 Your Lord is He Who hath created you and sustained you and causeth you to die and to live again - the Lord of all worlds. Say: Within the verses is the might of God whereby ye are strengthened. Say: Within the verses is the will of God whereby ye exercise will. Say: Within the verses is the purpose of God whereby ye form intentions. Say: Within the verses is the knowledge of God whereby ye learn. Say: Within the verses is the wisdom of God whereby ye excel one another 187 ربكم الذى قد خلقكم و رزقكم و يميتمكم و يحييكم ذلك رب العالمين قل ان فى الايات عزة الله انتم بها تتعززون قل ان فى الايات مشية الله انتم بها تتشاون قل ان فى الايات ارادة الله انتم بها تريدون قل ان فى الايات علم الله انتم بها تتعلمون قل ان فى الايات حكمة الله انتم بها تتفاضلون بعضكم على

and bear witness. Say: Within the verses is all the power of God, therefore remember God, your Lord, the Most Merciful, for He is, verily, the Powerful, the Mighty. Say: Within the verses is the might of God at which ye marvel. Say: Glorified be God!

- 188 How hath He sent down verses from His presence in such excellent workmanship that all marvel thereat, and in such consummate craft that all are powerless before them, and with most glorious splendor, before which all faces are veiled. Say: In the verses is all the good-pleasure of God, if ye be of them that seek His pleasure and are assured of His signs. Say: In the verses are the tenets of this Faith and that which ye cherish. Say: In the verses is the honor of those who have believed in God and His signs, and of those who seek to be exalted. Say: In the verses is the sovereignty of God whereby ye exercise dominion. Say: In the verses is the kingdom of God whereby ye possess the treasures of the heavens and earth and whatsoever lieth between them, and that which ye love.

- 189 Say: In the verses is all the glory of God whereby ye attain might. Say: In the verses is that which proceedeth from God whereby ye advance. Say: In the verses is the grace of God whereby ye attain unto every good thing. Say: In the verses is forgiveness from God and mercy whereby ye seek forgiveness of God, your Lord, the All-Merciful, then turn unto Him in repentance. Say: In the verses are all the signs of God, both past and future, whereby ye are honored. Say: Praise be to God Who hath created the heavens and the earth and whatsoever lieth between them, and we are all devoted unto Him. And in the verses of God is every gift, if ye desire to possess, or to spend, or to give, or to take. And in those verses is all the creation of God - all do glorify through them.

- 190 Say: In those verses is all the sustenance of God for which ye give thanks. Say: In those verses is all the death of God whereby ye profess His unity. Say: In those verses is all the life of God whereby ye magnify Him. Say: We have ever been the first, and We have ever been the last, and We have ever been the manifest, and We have ever been the hidden. Blessed be God, the Lord of the worlds. Say: These verses are within Me, if ye would but testify. Say: I am God's and verily all the verses are God's, and we all beseech His grace. Say: God, my Lord, created Me, then taught Me the verses through His knowledge, then ordained therein what He had ordained in the kingdom

بعض ثم بها تشهدون قل ان في الايات قوة الله كلها فلتذكرن الله ربكم الرحمن فانه هو القوى العزيز قل ان في الايات قدرة الله انتم عنها تستعجبون

188 تقولون سبحانه الله كيف نزل الايات من عنده على احسن صنع كل عنها يستعجبون وعلى اكل صنع كل عنها يعجزون وعلى ابيه بها كل عند بها محتجبون قل ان في الايات رضاء الله كله ان انتم بالله لترضون ثم بآياته توقنون قل ان في الايات مسائل ذلك الدين وما انتم تحببون قل ان في تلك الايات شرف الذين هم امنوا بالله و آياته و الذين هم يريدون ان يسترفعون قل ان في تلك الايات سلطنة الله انتم بها تتسلطون قل ان في تلك الايات ملك الله انتم بها تملكون خزائن السموات و الارض و ما بينهما و ما انتم تحبون

189 قل ان في تلك الايات علاء الله كله انتم بها تستعززون قل ان في تلك الايات من الله انتم بها تستقدمون قل ان في تلك الايات فضل الله انتم بها كل خير تدركون قل ان في تلك الايات مغفرة من الله و رحمة انتم بها تستغفرون الله ربكم الرحمن ثم اليه تتوبون قل ان في تلك الايات آيات الله كلها من قبل و من بعد انتم بها تستكرمون و قل الحمد لله الذي خلق السموات و الارض و ما بينهما و انا كل له قانتون و ان في آيات الله كل الموهبة ان انتم تحبون ان تستملكون او تستنفقون او تؤتون او تأخذون و ان في تلك الايات خلق الله كله كل بها ليسبحون

190 قل ان في تلك الايات رزق الله كله انتم بها تتحدون قل ان في تلك الايات موت الله كله انتم بها لتوحدون قل ان في تلك الايات حيات الله كلها انتم باه لتكبرون قل انا كما في كل حين اولين و انا كما في كل حين اخرين و انا كما في كل حين ظاهرين و انا كما في كل حين باطنين تبارك الله رب العالمين قل ان تلك الايات في ان انتم تشهدون قل اننى لله و انما الايات كلها لله و انا كل من فضله سائلون قل قد خلقتنى الله ربى ثم علمنى الايات بعلمه ثم قدر فيه ما قد قدر

of the heavens and earth and whatsoever lieth between them, if ye but knew.

في ملكوت السموات و الارض و ما بينهما ان
انتم تعلمون

191 Say: God hath created no letter but He hath created thereby a male or female. Say: God createth no male but He createth for it of itself a female. Say: God createth no female but He createth of itself a male by God's living command. Say: God sendeth down no single thing but He createth of itself a pair unto God, the Lord of the worlds, and God createth no pair but He createth of itself a single thing unto God, the Lord of the worlds. Thus doth God ordain the measures of all things in the Book. He is verily the Ordainer, the Inaccessible. Say: Within the verses are all the verses of the First, if ye be of them that are assured of God and His signs. Say: Within the verses are all the verses of the Last, if ye be of them that believe in Muhammad, the Unlettered Prophet.

191 قل ما خلق الله من حرف الا و قد خلق به ذكرا
او انثى قل ما يخلق الله من ذكر الا و يخلق له
من نفسه من انثى قل ما يخلق الله من انثى الا
و يخلق من نفسها من ذكر بامر الله يحيى قل ما
ينزل الله من فرد الا وان يخلق من نفسه زوج لله
رب العالمين و ما يخلق الله من زوج الا و يخلق
من نفسه فرد لله رب العالمين كذلك يبدع الله
مقادير كلشي في الكتاب انه هو المبدع المنيع قل
ان في الايات ايات الاولى كلها ان انتم بالله و
اياته توقنون قل ان في الايات ايات الاخرى كلها
ان انتم بحمد النبي الامي تؤمنون

192 Say: Within the verses are manifest verses, if ye be of them that believe in those who are God's witnesses from God's presence. Say: Within the verses are hidden verses, if ye be assured of the Gates of Guidance. Do ye behold aught save the ways of God? Can ye adduce proofs from any but Him and then ascend through Him unto your Lord? Do ye witness aught save the Manifestation of God? Do ye witness aught save the Light of God, that ye should point to another than Him? Do ye witness any proof save the signs of God in which ye believe? Glorified be God, the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds, above that which people mention apart from what God hath revealed in the Book. We are all assured of God.

192 قل ان في الايات ايات الظاهرة ان انتم بالذين هم
شهداء الله من عند الله تؤمنون قل ان في الايات
ايات الباطنة ان انتم بالابواب الهدى توقنون هل
تتظرون دون شئون الله انكم انتم تستطيعون ان
تستدلون بغيره ثم به الى ربكم ترجعون هل تشهدون
دون ظهور الله هل تشهدون دون نور الله انتم الى
غيره لتشيروا هل تشهدون حجة من دون ايات
الله انتم بها تؤمنون سبحان الله رب السموات و
الارض و ما بينهما رب العالمين مما يذكر الناس من
دون ما نزل الله في الكتاب انا كل بالله موقنون

193 Our Lord is the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds. He it is Who created all things by His command, and He is the Guardian over all things. Say: God is the Creator of all things, and unto Him shall all return. Say: God is the Provider of every soul, and unto Him shall ye be turned over. Say: God hath created no ink but He hath created it by His command, wherewith ye write. And God hath created of everything pairs that ye might draw inference therefrom. God hath no likeness in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and all are submissive unto Him. Say: God is One, He hath no peer, nor equal, nor similitude, nor likeness, and all are servants standing before Him by His command.

193 ربنا رب السموات و الارض و ما بينهما رب
العالمين هو الذي خلق كلشي بامرته و هو على كل
شيء وكيل قل الله خالق كلشي و ان اليه كل
يرجعون قل الله رازق كل نفس و انكم انتم اليه
لتقبلون قل ما خلق الله من مداد الا و قد خلق
بامرته فلما انتم به تكتبون و ما خلق الله من شيء
الا زوجين اثنين لعلكم انتم تستدلون لم يكن لله
مثل في ملكوت السموات و الارض و ما بينهما
و كل له قانتون قل الله فرد لم يكن له كفو ولا
عدل ولا شبه ولا مثل

194 All servants act by God's command, all servants worship Him by night and by day, and all servants prostrate themselves before Him at every moment by His command. Glorified be He

194 و كل عباد له بين يديه بامرته قائمون و كل عباد
الله بامرته يعملون و كل عباد الله بالليل و النهار

before Whom prostrate themselves all that are in the heavens and on earth; we are all submissive unto Him. Blessed be He unto Whom belongeth the gratitude of the heavens and of the earth and of whatsoever lieth between them, and all act by His command. Say: God designateth whatsoever He willeth as a name for Himself in the Book. He, verily, hath power over all things. Say: God is the Creator of all things, and He is the Exalted, the Supreme. Say: God preserveth those who have believed in God and His signs, and He provideth for whomsoever He willeth without reckoning.

له يعبدون و كل عباد الله و في كل حين بامرهم ليسجدون سبحان الذي يسجد له من في السموات و الارض انا كل له قانتون تبارك الذي له شكر السموات و الارض و ما بينهما و كل بامرهم يعملون قل يجعل الله ما يشاء اسما له في الكتاب انه كان على كلشي قديرا قل الله خالق كلشي و هو العزيز المتعال قل الله يحفظ الذين هم امنوا بالله و اياته و يرزق من يشاء بغير حساب

- 195 Unto God belongeth all mercy; He sendeth it down upon whomsoever He willeth of His servants. He, verily, is the Mighty, the All-Bountiful. Unto God belongeth the transcendence of the heavens and the earth and of whatsoever lieth between them, and God was supremely transcendent. Unto God belongeth all mercy whereby ye show mercy one to another. Glory be unto Thee, O God! Create Thou from the first hair a maiden of white light who will glorify Thee night and day, and who shall be like unto hidden white diamonds. Glory be unto Thee, O God! Create Thou from the second hair a maiden of yellow light, that she may praise Thee by night and by day, and she was like unto a hidden yellow ruby. Glory be unto Thee, O my God!

195 و لله الرحمة كلها ينزلها على من يشاء من عباده انه هو العزيز الوهاب و لله علو السموات و الارض و ما بينهما و كان الله عليا عليا و لله الرحمة كلها بها انتم بعظكم على بعض تسترحمون سبحانك اللهم فاخلق من شعر الاول حورية من نور الابيض تسبحنك بالليل و النهار و كانت مثل الماس بيض مكنون سبحانك اللهم فاخلق من شعر الثاني حورية من نور الاصفر لتحمدينك بالليل و النهار و كانت مثل لعل اصفر مكنون

- 196 Create from the third hair a Houri that she may glorify Thy unity at all times, and she was like unto a concealed green emerald. Glory be unto Thee, O my God! Create from the fourth hair a Houri that she may magnify Thee in every condition, and she was like unto a resplendent red ruby. None but Thee can do this. Grant me, O my God, in Paradise what Thou hast created for me at this time, for Thou art my Lord and the Lord of my forefathers. And create, O my God, from the fifth hair a Houri of moist pearl that she may glorify Thy greatness by night and by day, and she was among the devout ones.

196 سبحانك اللهم فاخلق من شعر الثالث حورية لتوحدنك في كل حين و كانت مثل زمرد اخضر مستور سبحانك اللهم فاخلق من شعر الرابع حورية لتكبرنك في كل شأن و كانت مثل ياقوت احمر منضور اذا لا يقدر على ذلك احد غيرك و هب لي اللهم في الجنة ما قد خلقت لي حينئذ فانك انت ربي و رب ابائي الاولين و اخلق اللهم من شعر الخامس حورية من لؤلؤ رطب لتعظمنك بالليل و النهار و كانت من القانتين

- 197 Glory be unto Thee, O my God! Create from every hair that Thou hast numbered from me, both past and future, Houris of Paradise and children that they may bring delight to their people through what Thou hast created of hidden white pearls and treasured red rubies, for none but Thee can do this, and Thou art the most excellent of creators in what Thou createst. Glory be unto Thee! There is no God but Thee. Verily, Thou art the Lord of all worlds.

197 سبحانك اللهم اخلق من كل شعر قد احصيت مني من قبل و من بعد حوريات الجنة و ولد انها ليستلذن اهلها بما قد خلقت من لؤلؤ بيض مكنون و ياقوت حمر مخزون اذ لا يقدر على ذلك الا اياك و انك انت احسن الخالقين فيما تخلق سبحانك لا اله الا انت انك انت رب العالمين

- 198 Glory be unto Thee, O my God! Thou art my Lord in the past and in the future. Blessed is he who remembereth Thee at all times, before time and after time. And whoso substituteth for Thy remembrance the remembrance of aught else besides Thee

198 سبحانك اللهم انك ربي من قبل و من بعد طوبى لمن يذكرنك في كل حين و قبل حين و بعد حين و من يستبدل بذكرك ذكر شي دونك

- were he even to exist not, it would be better for him in Thy sight and in the sight of all people together.

لو لم يكن موجودا لكان خيرا له عندك ثم عند الناس كلهم اجمعون

199 Glory be unto Thee, O my God, that nothing in all the worlds faileth to remember Thee! Say: All glorify our Lord, the Most Merciful, and all are devoted unto Him. There is naught but glorifieth the praise of God, thy Lord, at morn and eventide. Thus hath God created all things. He is the Mighty, the Most Exalted.

199 سبحانك اللهم من ان لم يذكرنك شئ في العالمين قل كل يسبح بحمد ربنا الرحمن و كل له قانتون و ما من شئ الا و انه ليسبحن بحمد الله ربك بالغدو و الاصال كذلك قد خلق الله كلشئ انه هو العزيز المتعال

200 We ask naught save through God's grace and mercy, and we were upheld by God, and we were made manifest through God. Say: We were among the overseers. And if We reveal after Our words "We were upholders" "We are upholders" and the like of what hath been revealed in Our verses, it can only be known from the Book of God - We were knowers thereof.

200 انا لا نسل الا من فضل الله ورحمته وانا كما بالله قائمون وانا كما بالله ظاهرون قل انا كما لمهيمين و لو انا نزل من بعد قولنا انا كما قائمين انا كما قتمون و مثل ذلك ما نزل في اياتنا لم يكن الا يعلم من كتاب الله انا كما به عالين

201 God hath created between them the Glory of His Remembrance, if ye would but ponder. For what is diminished from God's word "We were manifest" or "We are manifest" is naught but four - this is a reminder from God that ye may be guided. Through the first is the Glory of God among the ancients, through the last is the Majesty of God among the latter ones, through the manifest is the Beauty of God among those who are manifest, and through the hidden is the Perfection of God among those who are hidden. And We were likewise among the first and the last, the manifest and the hidden.

201 قد خلق الله بينهما بهاء ذكره ان اتم تفكرون لان ما ينقص من قول الله انا كما ظاهرين او انا ظاهرون لم يكن الا اربع عدد ذلك ذكر من الله لعلمكم تستدلون بالاول بهاء الله في الاولون و في الاخر جلال الله في الاخرين و بالظاهر جمال الله في الظاهرون و بالباطن كمال الله في الباطنون و انا بمثل ذلك في الاولين و الاخرين و الظاهرين و الباطنين

202 Say: The Tree hath indeed revealed from God all the Books of Names by His leave, but on that Day it cannot speak save through these verses. God hath gathered all Books therein, if ye but knew. Whoso asketh concerning the Books of Names, he cannot comprehend the knowledge of God in these verses, if ye but knew. Say: God exalteth the servant, He abaseth him not. Glory be to God above what they describe! Say: If the Books of Names aforetime had profited you, how is it that God hath abrogated them and revealed these verses? Will ye not reflect? Were I to be content that God should make you one of the letters of the Gospel, how is it that ye flee, then are not content to be attributed to those who on that Day understand that Book?

202 قل انما الشجرة قد نزلت من عند الله كل كتب اسماء باذنه ولكنها يومئذ لا تقدر ان تنطق الا بتلك الايات و قد حشر الله كل الكتب فيها ان اتم تعلمون من يسئل عن كتب اسماء فاذا لن يحيط بعلم الله في تلك الايات ان اتم تعلمون قل ان الله يرفع العبد لا ينزله سبحانه الله عما يصفون قل لو كان كتب الاسماء من قبل تنفعكم كيف ينسخها الله و ينزل تلك الايات ا فلا تفكرون لو ترضى نفسى منكم ان يجعله الله من حروف الانجيل فكيف اتم تفرون ثم لا ترضون ان تنسبون الى الذين هم بذلك الكتاب يومئذ يعلمون

203 How then doth God know the Primal Tree when ye on that Day are not content with your own selves? Glorified be God! None can comprehend His knowledge. He teacheth you these verses wherein lie all the gems of the Books of Names, did ye but ponder. Therein lie the gems of all religions, did ye but remember. But fear ye God on the Day when God shall come

203 فكيف يعلم الله شجرة الاولى ما اتم يومئذ لانفسكم لا ترضون سبحانه الله لن يحيط احد بعلمه يعلمكم تلك الايات فيها جواهر كتب اسماء كلها ان اتم تفكرون فيها جواهر كل الملل ان اتم تتذكرون ولكن اتقوا الله من يوم يأت الله بامرهم فان يومئذ

with His Cause, for on that Day God shall lift up what He hath sent down and shall reveal other verses. God ordaineth what He pleaseth and establisheth what He willeth, and unto Him shall all return. Say: All the Prophets together, were they to exist on that Day, would be among those who believe in God and His verses, and in the unlettered Arabian Messenger, the Mighty One. Thus doth God teach you that ye may perchance be God-fearing.

يرفع الله ما نزل و ينزل اياتا اخرى يحكم الله ما يشاء و يثبت و ان اليه كل يرجعون قل انما النبيون كلهم اجمعون لو كانوا يومئذ لكانوا ممن امن بالله و اياته ثم بالرسول الامي العربي المتين كذلك يعلمكم الله لعلكم تتقون

204 Glory be unto Thee, O God! Send down upon the Names which Thou hast created by Thy command "Be!" and it is, and hast made them witnesses from Thy presence in the kingdom of the heavens and the earth and what lieth between them, and furthermore throughout all worlds, that which shall draw them to the Most Exalted Horizon and cause them to enter into this mighty Faith. Thou, verily, hast power over all things through Thy command "Be!" and it is. Glory be unto Thee, O God! Thou art the Creator of the heavens and the earth and what lieth between them, Lord of all worlds. Glory be unto Thee, O God!

204 سبحانك اللهم فانزل على الاسماء التي قد خلقتها بامرک کن فيكون و جعلتها شهداء من عندک فی ملکوت السموات و الارض و ما بينهما ثم فی العالمين ما يجذبهم الى افق الاعلى و يدخلهم فی ذلك الدين العظيم انک تقدر على کل شئ بامرک کن فيكون سبحانک اللهم انک انت فاطر السموات و الارض و ما بينهما رب العالمين

205 Create from this hair a tree from the spring of camphor, that Thy verses may be exalted at all times, before time and after time, and that they may prostrate themselves before Thee, as a mercy from Thy presence. Verily, Thou art the Lord of all worlds.

205 سبحانک اللهم فاخلق من ذلك الشعر شجرة من عين الکافور ليتعززن اياتک فی کل حين و قبل حين و بعد حين و ليسجدن لک فی بين يديک رحمة من عندک انک انت رب العالمين

206 Blessed is He in Whose grasp is the splendor of the divine realm of the heavens and the earth and what lieth between them, and God hath power over all things. Blessed is He in Whose grasp is the radiance of the celestial realm of the heavens and the earth and what lieth between them, and God is witness over all things. Blessed is He in Whose grasp is the glory of the kingdom of the heavens and the earth and what lieth between them, and God is watchful over all things. Blessed is He in Whose grasp is the grandeur of the ruby realm of the heavens and the earth and what lieth between them, and God is the reckoner of all things. Blessed is He in Whose grasp are the names of the human realm of the heavens and the earth and what lieth between them, and God is guardian over all things.

206 تبارک الذي فی قبضته بهاء لاهوت السموات و الارض و ما بينهما و كان الله على کلشئ قديرا تبارک الذي فی قبضته ضياء جبروت السموات و الارض و ما بينهما و كان الله على کلشئ شهيدا تبارک الذي فی قبضته سناء ملکوت السموات و الارض و ما بينهما و كان الله على کلشئ رقيبا تبارک الذي فی قبضته سناء ملکوت السموات و الارض و ما بينهما و كان الله على کلشئ رقيبا تبارک الذي فی قبضته علاء ياقوت السموات و الارض و ما بينهما و كان الله على کل شئ حسيبا تبارک الذي فی قبضته اسماء ناسوت السموات و الارض و ما بينهما و كان الله على کلشئ وکيلا

207 Blessed is He in Whose grasp are the subtleties of the bounties of the heavens and the earth and what lieth between them, and God is the preserver of all things. Thus doth God create these six from six hidden essences. Say: The first belongeth unto God, the Lord of all worlds, then unto Muhammad the Messenger of God among all worlds, then unto Fatimih, the radiant leaf from the Tree of ancient ones, then to Ali, the great and true Imam, then to the Light which was created from

207 تبارک الذي فی قبضته لطائف آلاء السموات و الارض و ما بينهما و كان الله على کل شئ حفيظا كذلك يخلق الله تلك الستة من ستة جوهر مکنون قل الاول لله رب العالمين ثم ل محمد رسول الله فی العالمين ثم لفاطمة ورقة مضیئة من شجرة الاولين ثم لعلی امام حق عظيم ثم للنور الذي قد خلق من علی و انه لامام حق منيع ثم من نور

Ali - and he is verily the invincible and true Imam - then from the Light which was created from Fatimih - and he is verily the great and true Imam. Thus does God originate what He willeth by His command. He is the Strong, the Powerful.

الذى خلق من فاطمة و انه لامام حق عظيم
كذلك يبدع الله ما يشاء بامرہ انه قوى قدیر

208 To God belongs the origination of the heavens and the earth and whatsoever is between them. All shall return unto Him. Say: All are servants of God and all are devoted to Him. That is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved.

208 و الله بدع السموات والارض وما بينهما كل اليه
ينقلبون قل كل عباد لله و كل له قانتون ذلكم
الله ربكم له الخلق و الامر لا اله الا هو العزيز
المحجوب

209 Say: Verily sustenance is from God. He sustaineth His God-fearing servants who praise God, their Lord, the Merciful, and then give thanks. And God hath servants on earth who spend their wealth in the path of God, hoping for the day when they shall be brought before God. Unto God prostrateth whosoever is in the heavens and whosoever is on the earth. We are all devoted to Him. Sufficient unto us is God Who created us in the first instance. We are all devoted to Him. Sufficient unto us is God Who sustaineth us at all times through His mercy. He is the Mighty, the Beloved. Sufficient unto us is God Who causeth us to die and then quickeneth us through His mercy. He is verily possessed of great bounty. Sufficient unto us is God Who aideth us at all times with His hosts.

209 قل انما الرزق من عند الله يرزق عباده المتقون
الذين يحمدون الله ربهم الرحمن ثم يشكرون و ان
الله عباد في الارض هم ينفقون اموالهم في سبيل
الله رجاء يوم هم على الله يعرضون و لله يسجد
من في السموات و من في الارض انا كل له
قانتون حسبنا الله الذى خلقنا اول مرة انا كل له
قانتون حسبنا الله الذى يرزقنا في كل حين برحمته
انه هو العزيز المحجوب حسبنا الله الذى يميّتنا ثم
يحيينا برحمته انه كان ذا فضل عظيما

210 He is verily mighty and wise. Sufficient unto us is God Who sendeth down upon us the wonders of His mercy. He is verily the All-Encompassing, the All-Knowing. Sufficient unto us is God Who ordereth all things through His mercy. He is verily kind unto us. Sufficient unto us is God Who preserveth us from before us and behind us, from our right and our left, from above our heads and beneath our feet by His command. He is verily the Preserver of all things.

210 حسبنا الله الذى ينصرنا في كل حين بجنده انه
كان عزيزا حكيمًا حسبنا الله الذى ينزل علينا
بدايع رحمته انه كان واسعا عليما حسبنا الله الذى
يقدر مقادير كل شئ برحمته انه كان بنا لطيفا حسبنا
الله الذى يحفظنا من بين ايدينا و من خلفنا و عن
ايماننا و شمائلنا و من فوق رؤوسنا و تحت ارجلنا
بامرہ انه كان على كل شئ حفيظا

211 And whoso trusteth in God - these are they that shall be secure. Verily they who say there is no God but God - these are the believers. And they who say 'whatsoever God willeth, verily bounty is from God and we are thankful unto Him' - these are the God-fearing. And they who praise God - these are they who shall be sustained by God's leave. And they who give thanks to God their Lord, the Lord of the heavens and earth, the Lord of all worlds - these are they upon whom God increaseth His favors and these shall be the inheritors. And they who glorify God above all that amazeth them - upon these are blessings from their Lord and mercy, and these are the triumphant ones.

211 و من يتوكل على الله فان اولئك هم الامنون
ان الذين هم يقولون لا اله الا الله فاولئك
هم المؤمنون و ان الذين يقولون ما شاء الله انما
الفضل من عند الله و انا له شاكرون فاولئك
هم المتقون و ان الذين يحمدون الله فاولئك هم
باذن الله يرزقون و ان الذين يشكرون الله ربهم
رب السموات و الارض رب العالمين فاولئك
الذين يزد الله عليهم آلائه و اولئك هم الوارثون
و ان الذين يسبحون الله عن كل ما هم يتعجبون
اولئك عليهم صلوات من ربهم و رحمة و اولئك
هم الفائزون

- 212 And they who seek forgiveness of God and then repent - upon these doth God send down His mercy and He shall spread over them the blessings of Paradise through His grace. He is verily possessed of great bounty. And they who, when affliction befalleth them, grieve in God's path and then say 'We are all God's and unto Him do we return' - upon these are forgiveness from God and mercy, and these are the triumphant ones. And they who say 'Sufficient unto us is God, our Lord, the Merciful' and who through God are made victorious - these are they from whom God removeth their sorrow and upon whom He sendeth down that which bringeth joy to their eyes, and they shall abide eternally within the mercy of their Lord.
- 213 They who place their trust in God at all times and hold fast to His cord - these are they whom nothing shall grieve, whether in the heavens or upon the earth, and these shall be, on the Day of Resurrection, the inheritors of gardens wherein dwelleth all that their souls desire, and God shall increase His mercy upon them at all times, for verily He is possessed of great bounty.
- 214 They who in all their affairs begin and end by saying "There is no power nor strength but in God" - these are they who bear witness upon the earth, and these shall abide forever in thy Lord's mercy. Theirs is the good-pleasure of God, most great, wherein they shall ask of God's bounty. Blessed are ye in your dwelling places! Ask whatsoever ye love, and God will send down His mercy upon you. Verily, He is the Mighty, the Beloved.
- 215 Blessed is He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth - verily, we all bow down before Him. Blessed is He Whom all things in the heavens and earth do glorify - verily, we all glorify Him. Glory be unto Thee, O God, for verily Thou art the Lord of all worlds. Glory be unto Thee, O God, for verily Thou art the Beloved of all worlds. Glory be unto Thee, O God, for verily Thou art the Sovereign of all worlds. Glory be unto Thee, O God, for verily Thou art the First of the first. Glory be unto Thee, O God, for verily Thou art the Last of the last. Glory be unto Thee, O God, for verily Thou art the Manifest of the manifest. Glory be unto Thee, O God, for verily Thou art the Hidden of the hidden.
- 216 Say: We are all servants of God, we all bow down before God, we all stand humbly before God, we all remember God, we all thank God, we all submit to God, we all are lowly before God. Blessed is He unto Whom belongeth whatsoever is in the heavens and whatsoever is on earth - verily He is the Mighty, the
- 212 وان الذين يستغفرون الله ثم يتوبون اولئك ينزل الله عليهم رحمته و لينشرن عليه آلاء الجنة بفضلله انه كان ذا فضل عظيم و ان الذين اذا اصابتهم مصيبة يحزنون في سبيل الله ثم يقولون انا كل لله و انا اليه منتقلون اولئك عليهم مغفرة من الله و رحمة و اولئك هم الفائزون و ان الذين هم يقولون حسبنا الله ربنا الرحمن و انا بالله ظاهرون اولئك الذين يفرج الله عنهم حزنهم و ينزل الله عليهم ما تقر به اعينهم و اولئك هم في رحمة ربهم خالدون
- 213 و ان الذين هم يتوكلون على الله في كل حين و هم بحبل الله معتمضون اولئك هم لا يحزنهم من شئ لا في السموات و لا في الارض و اولئك هم يوم القيمة الوارثون جنات التي خلقت فيها ما اشتهت انفسهم و يزيد الله عليهم في كل حين من رحمته انه كان ذا فضل عظيم
- 214 و ان الذين هم يقولون في كل امرهم يبدئون و يختمون لا حول و لا قوة الا بالله فاولئك هم على الارض شاهدون و اولئك هم في رحمة ربك هم خالدون لهم رضوان من الله اكبر فيها ما هم من فضل الله يستلون طبتم في مساكنكم و استلوا ما اتم تحبون ينزل الله عليكم رحمته انه هو العزيز المحبوب
- 215 تبارك الذي يسجد له من في السموات و من في الارض انا كل له ساجدون تبارك الذي يسبح له من في السموات و من في الارض انا كل له لمسبحون سبحانك اللهم انك انت رب العالمين سبحانك اللهم انك انت محبوب العالمين سبحانك اللهم انك انت سلطان العالمين سبحانك اللهم انك انت اول الاولين سبحانك اللهم انك انت اخر الاخرين سبحانك اللهم انك انت ظاهر الظاهرين سبحانك اللهم انك انت باطن الباطنين
- 216 قل انا كل لله عابدون و انا كل لله ساجدون و انا كل لله قانتون و انا كل لله ذاكرون و انا كل لله شاكرون و انا كل لله خاضعون و انا كل لله خاشعون تبارك الذي له ما في السموات و ما

Beloved. Blessed is He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth, and unto Him shall all return. Glory be unto Thee, O God, for verily Thou art the Creator of the heavens and the earth and whatsoever lieth between them, and unto Thee shall all return.

في الارض وانه هو العزيز المحبوب تبارك الذي
يسجد له من في السموات ومن في الارض وان
اليه كل يرجعون

217 Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them. Verily, we all shall return unto Him. We have placed our trust in God, our Lord, the All-Merciful, and we all are His servants. God sufficeth us, He Who created us the first time - all are servants of God and all shall return unto Him. He it is Who sendeth down upon us from heaven the water of His mercy, that our souls may be quickened thereby, and that we may glorify our Lord's praise at all times, before time and after time. Our Lord is the Lord of the heavens and the earth and whatsoever lieth between them, the Lord of all worlds. Blessed is He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth - verily, we all shall return unto Him.

217 سبحانه اللهم انك انت مبدع السموات و
الارض وما بينهما وان اليك كل يرجعون و
الله ملك السموات والارض وما بينهما انا
كل اليه منقلبون انا توكلنا على الله ربنا الرحمن و
انا كل له عاملون حسبنا الله الذي خلقنا اول
مرة كل عباد الله و كل اليه ينقلبون هو الذي
ينزل علينا من السماء ماء رحمته لتحيي به انفسنا
ولنسيحن بحمد ربنا في كل حين وقبل حين
وبعد حين ربنا رب السموات والارض وما
بينهما رب العالمين تبارك الذي يسجد له من في
السموات ومن في الارض انا كل اليه منقلبون

218 Say: Our Lord is the Lord of the heavens and the earth and whatsoever lieth between them, the Lord of all worlds. He is the One Who created us in the first instance, and verily He is the Mighty, the Wise. Unto God belongeth the creation of the heavens and the earth and whatsoever lieth between them. We are all submissive unto Him.

218 قل ربنا رب السموات والارض وما بينهما رب
العالمين هو الذي خلقنا اول مرة وانه هو العزيز
الحكيم والله بدع السموات والارض وما بينهما
انا كل له قانتون

219 Glory be unto Thee, O God! Fill the eyes of the people with the riches of Thy kingdom and their hearts with the wealth of Thy mighty dominion, that they may not regard as great that which they spend in Thy path, as they work by Thy leave both night and day, and seek of Thy bounty.

219 سبحانه اللهم فاملأ عيون الناس من غناء
مملكته وقلوبهم من غناء جبروت سلطنتك
ان لا يستعظم في ما هم ينفقون في سبيلك و
هم بالليل والنهار باذنك يعملون ومن فضلك
يستلون

220 Glory be unto Thee, O God! There is no God but Thee. Aid us, then, with a mighty victory and make us triumphant through an invincible sovereignty upon the earth, through Thy mercy, and send down upon us at all times the wonders of Thy mercy, for Thou art the Best of the merciful ones.

220 سبحانه اللهم وما من اله الا اياك فانصرنا
بنصر عزيز و اظهرنا بسلطان حق منيع على
الارض برحمة من عندك و ازل علينا في كل
حين بدايع رحمتك فانك انت خير الراحمين

221 We have no blessing but what hath come down from God, and we are grateful unto God, our Lord. We have no good deed in the Book of God but that God confirmeth us through His grace, and we are thankful unto Him.

221 وما لنا من نعمة الا و هي نزلت من عند الله
وانا كآ لله ربنا شاكرين وما لنا من حسنة في
كتاب الله الا وان الله ليؤيدنا بفضله وانا كآ له
حامدين

222 Our Lord is the Lord of the heavens and the earth and whatsoever lieth between them, the Lord of all worlds. He is the One Who created all things by His command, and He is the Originator, the Invincible. Before Him prostrate themselves all who are in the heavens and all who are on earth. Verily, He is the Bestower, the All-Embracing, the Generous.

222 ربنا رب السموات والارض وما بينهما رب
العالمين هو الذي خلق كلشيى بامرته و هو المبدع
المنيع هو الذي يسجد له من في السموات ومن
في الارض انه هو المنان الواسع الكريم

- 223 Unto God belongeth the splendor of the heavens and the earth and whatsoever lieth between them, and we are all guided by His splendor. Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and we are all clothed in the majesty of our Lord. Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and we are all adorned with the beauty of our Lord, the All-Merciful. Unto God belongeth the grandeur in the kingdom of the heavens and the earth and whatsoever lieth between them, and we are all magnified through God, our Lord, the All-Merciful. Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and we are all guided by the light of God.
- 223 والله بهآء السموات والارض وما بينهما وانا كل بهائه مهتدون والله جلال السموات والارض وما بينهما وانا كل بجلال ربنا متجللون والله جمال السموات والارض وما بينهما وانا كنا بجمال ربنا الرحمن متجملين والله العظمة في ملكوت السموات والارض وما بينهما وانا كنا بالله ربنا الرحمن لمعظمين والله نور السموات والارض وما بينهما وانا كنا بنور الله مهتدين
- 224 Unto God belongeth all mercy, which He sendeth down upon Me through His mercy and upon those who have believed in God and His signs, and who are sincere in the religion of God. Say: These are the party of God, and these shall be triumphant. Say: These are the hosts of God, and these are they who stand firm upon what God hath revealed in the Book of ordinances and act according to them.
- 224 والله الرحمة كلها ينزلها على برحمته وعلى الذين هم امنوا بالله واياته وهم في دين الله مخلصون قل ان اولئك هم حزب الله وان اولئك لهم الظاهرون قل ان اولئك هم جند الله وان اولئك لهم القائمون على ما نزل الله في الكتاب من احكام الذين وهم بها يعملون
- 225 The believers are they who are all assured in God. The believers are they who all believe in God and then in Muhammad, the Messenger of God. All believe in those who are witnesses from God. The believers are they who all believe in those who are the gates of guidance from God.
- 225 وانما المؤمنون كل بالله موقنون انما المؤمنون كل بالله ثم بحمد رسول الله مؤمنون كل بالذين هم شهداء من عند الله مؤمنون وانما المؤمنون كل بالذين هم ابواب الهدى من عند الله هم مؤمنون
- 226 Say: All the Messengers together, and all the angels together, and all the truthful ones together, and all the martyrs together, and all those brought nigh together, and all the believers together, and all the sincere ones together, and all the righteous ones together, and all the guided ones together, and all those who trust in God, their Lord, the All-Merciful, together, and all those who commit their affairs to God, their Lord, together, and those who recite the Book of God and are assured of it, all together - God has promised to reward them with a goodly recompense and to cause them to enter a blessed abode from His presence. These are they who, in the Garden of Paradise, shall receive sustenance from their Lord.
- 226 قل انما الرسل كلهم اجمعون والملائكة كلهم اجمعون والصديقون كلهم اجمعون والشهداء كلهم اجمعون والمقربون كلهم اجمعون والمؤمنون كلهم اجمعون والمخلصون كلهم اجمعون والمهتدون كلهم اجمعون والمتوكلون على الله ربهم الرحمن كلهم اجمعون والمفوضون امورهم الى الله ربهم كلهم اجمعون والذين هم يتلون كتاب الله وهم به موقنون كلهم اجمعون وعدهم الله ان يجزيهم جزاء حسنا وليدخلهم مدخل صدق من عنده اولئك هم في الرضوان عند ربهم يرزقون
- 227 Say: All this depends on your believing in God and His signs on the Day when He Who is God shall appear after this creation, for on that Day shall ye all be brought before God, your Lord. Ye shall say: "We have believed in God and His signs, and we are submissive unto Him." These are they who shall say:
- 227 قل كل ذلك ان تؤمنوا بالله واياته في يوم الذي قد اظهر في الله من بعد هذه النشأة فان يومئذ انتم كلكم اجمعون على الله ربكم تعرضون تقولون انا امنا بالله واياته وانا له قانتون اولئك الذين

“Our Lord is the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds.” He it is Who createth all things by His command, and He is the Mighty Creator. He it is Who originateth whatsoever He willeth by His command, and unto Him shall be the return. He it is Who desireth naught for anyone save truth from His presence, for this is the Mighty, the Inaccessible.

هم ليقولون ربنا رب السموات و الارض و ما بينهما رب العالمين هو الذى خلق كل شئ بامرہ و هو الخلاق المنيع هو الذى يدع ما يشاء بامرہ و ان اليه المصير هو الذى لا يريد لاحد الا الحق من عنده فان ذلك هو العز المنيع

228 He it is Who desireth naught for anyone save mercy from His presence, for He is the All-Embracing, the All-Subtle. He it is Who desireth naught for anyone save bounty from His presence, for He is possessed of great bounty. He it is Who desireth naught for anyone save that he should at all times, before all times and after all times, be illumined by His presence, that he might glorify his Lord with praise, proclaim His oneness, magnify Him, extol Him, and be numbered among His assured servants. Yea, such is God's way with His servants, did ye but know it. But ye deserve not that which it behooveth not God to decree, and we all are beseechers of His bounty. Blessed is He in Whose right hand are the destinies of the kingdom of the heavens and of the earth and of whatsoever is between them.

228 هو الذى لا يريد لاحد الا رحمة من عنده انه هو الواسع اللطيف هو الذى لا يريد لاحد الا الفضل من عنده انه كان ذا فضل عظيما هو الذى لا يريد لاحد الا ان يتجلين له به فى كل حين و قبل حين و بعد حين ليسبحن بحمد ربه و ليوحده و ليكبرنه و ليعظمنه و ليكونن من عبادہ الموقنين بلى ذلك سنة الله فى عبادہ ان اتمتعون ولكن ما انكم اتم تستحقون لا ينبغي لله ان يحكم به و انا كل من فضله سائلون

229 He createth what He willeth by His command. He, verily, is powerful and mighty. Blessed is He Whom all within the heavens and all upon earth do glorify. He heareth him who calleth upon Him, and God is near, ready to answer. Blessed is He before Whom all within the heavens and all upon earth do prostrate themselves. He beholdeth him who prostrateth himself before God his Lord. He, verily, is the All-Hearing, the All-Seeing. Blessed is He Who causeth the night and the day to alternate through His mercy. He causeth the night to pass into the day and the day to pass into the night. He bringeth forth the living from the dead and the dead from the living, and createth what He willeth between them. He, verily, is the All-Subtle, the All-Informed.

229 تبارك الذى فى يمينه مقادير ملكوت السموات و الارض و ما بينهما يخلق ما يشاء بامرہ انه كان قويا قديرا تبارك الذى يسبح من فى السموات و من فى الارض يسمع من يدعوہ و كان الله قريبا مجيبا تبارك الذى يسجد له من فى السموات و من فى الارض يرى من يسجد لله ربه انه كان سميعا بصيرا تبارك الذى يقلب الليل و النهار برحمته يولج الليل فى النهار و يولج النهار فى الليل و يخرج الحى من الميت و يخرج الميت من الحى و يخلق ما بينهما ما يشاء انه كان لطيفا خبيرا

230 Blessed is He to Whom belongeth the origination of the heavens and of the earth and of whatsoever is between them. He createth what He willeth by His command, and God is powerful over all things. Whoso placeth his trust in God, He, verily, shall suffice him. He will surely aid him at all times through His mercy. He, verily, is possessed of mighty help. And unto God belongeth all might in the kingdom of the heavens and of the earth and of whatsoever is between them, and God is possessed of tremendous might. Blessed is He to Whom belongeth the kingdom of the heavens and of the earth and of whatsoever is between them. He bestoweth as He willeth from His bounty. He, verily, is the All-Embracing, the All-Bountiful. We all are servants of God and we all bow down before Him.

230 تبارك الذى له بدع السموات و الارض و ما بينهما يخلق ما يشاء بامرہ و كان الله على كلشئ قديرا من يتوكل على الله فانه هو حسيبه لينصرنه فى كل حين برحمته انه كان ذا نصر عزيزا و لله العزة كلها فى ملكوت السموات و الارض و ما بينهما و كان الله ذا عزة عظيما تبارك الذى له ملك السموات و الارض و ما بينهما ينفق كيف يشاء من فضله انه كان واسعا كريما

- 231 We all are servants of God and we all are humble before Him. We all are servants of God and we all are lowly before Him. We all are servants of God and we all are submissive unto Him, and all are His servants, and all act according to His bidding, and all are His servants, and all shall return unto Him. Glorified be He Who createth whatsoever He willeth by His command, and verily ye act according to His command. Say: He is the All-Compelling above His servants, and the Manifest in the kingdom of the heavens and of the earth and of what lieth between them by His command, and verily He is the Protector, the Inaccessible, the Most Exalted, the Compelling. He judgeth with truth and He is the One, the All-Subduing. We all beseech His bounty, we all return unto Him.
- 232 Our Lord is the Lord of the heavens and of the earth and of what lieth between them, the Lord of all worlds.
- 233 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Glory of the heavens and the earth and what lieth between them, and God is possessed of supreme and mighty glory. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Grandeur of the heavens and the earth and what lieth between them, and God is possessed of supreme and mighty grandeur. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Beauty of the heavens and the earth and what lieth between them, and God is possessed of supreme and mighty beauty.
- 234 Blessed is He in Whose grasp are the destinies of all things. He createth whatsoever He willeth by His command, and God hath power over all things. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Might of the heavens and the earth and what lieth between them, and God is possessed of supreme might. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Wonder of the heavens and the earth and what lieth between them, and God is possessed of supreme wonder. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Victory of the heavens and the earth and what lieth between them, and God is possessed of supreme victory.
- 235 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Glory of the heavens and the earth and what lieth between them, and God is possessed of supreme glory. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Radiance of the heavens and the earth and what lieth between them, and God is possessed of supreme and mighty radiance. God
- انا كل عباد لله وانا له ساجدون وانا كل عباد لله وانا كل له خاشعون وانا كل عباد لله وانا كل له خاشعون وانا كل عباد لله وانا كل عاملون وانا كل عباد لله وانا كل اليه منقلبون سبحان الذى يخلق ما يشاء بامرته وانكم انتم بامرته تعملون قل هو القاهر فوق عباده والظاهر فى ملكوت السموات والارض وما بينهما بامرته وانه هو المهيمن المتعالي الجبار يقضى بالحق وهو الواحد القهار انا كل من فضله سائلون انا كل اليه منقلبون
- ربنا رب السموات والارض وما بينهما رب العالمين
- شهد الله انه لا اله الا هو فى قبضته ملكوت بهاء السموات والارض وما بينهما وكان الله ذا بهاء عز عظيم شهد الله انه لا اله الا هو فى قبضته ملكوت جلال السموات والارض وما بينهما وكان الله ذا جلال عز عظيم شهد الله انه لا اله الا هو فى قبضته ملكوت جمال السموات والارض وما بينهما وكان الله ذا جمال عز عظيم
- تبارك الذى فى قبضته مقادير كل شئ يدع ما يشاء بامرته وكان الله على كل شئ قديرا شهد الله انه لا اله الا هو فى قبضته ملكوت عزة السموات والارض وما بينهما وكان الله ذا عز عظيم شهد الله انه لا اله الا هو فى قبضته ملكوت بدع السموات والارض وما بينهما وكان الله ذا بدع عظيم شهد الله انه لا اله الا هو فى قبضته ملكوت نصر السموات والارض وما بينهما وكان الله ذا نصر عظيم
- شهد الله انه لا اله الا هو فى قبضته ملكوت مجد السموات والارض وما بينهما وكان الله ذا مجد عظيم شهد الله انه لا اله الا هو فى قبضته ملكوت ضياء السموات والارض وما بينهما وكان الله ذا ضياء عز عظيم شهد الله انه لا اله الا هو فى قبضته ملكوت سناء السموات و

beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Effulgence of the heavens and the earth and what lieth between them, and God is possessed of supreme and mighty effulgence.

الارض وما بينهما و كان الله ذا سناء عز عظيما

236 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Majesty of the heavens and the earth and what lieth between them, and God is possessed of supreme majesty. Blessed is He in Whose grasp is the Kingdom of Light of the heavens and the earth and what lieth between them, and God is possessed of resplendent light. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Manifestation of the heavens and the earth and what lieth between them, and God is possessed of supreme and mighty manifestation. God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of Grace of the heavens and the earth and what lieth between them, and the Lord is possessed of supreme grace.

236 شهد الله انه لا اله الا هو في قبضته ملكوت عظمة السموات والارض وما بينهما و كان الله ذا عظمة عظيما تبارك الذى في قبضته ملكوت نور السموات والارض وما بينهما و كان الله ذا نور منيرا شهد الله انه لا اله الا هو في قبضته ملكوت ظهور السموات والارض وما بينهما و كان الله ذا ظهور عز عظيما شهد الله انه لا اله الا هو في قبضته ملكوت لطف السموات والارض وما بينهما و كان البر ذا لطف عظيما

237 Blessed is He in Whose grasp is the Kingdom of Bounty of the heavens and of the earth and of whatsoever is between them, and the Lord is possessed of supreme bounty. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of generosity of the heavens and of the earth and of whatsoever is between them, and God is possessed of magnificent generosity. Blessed is He in Whose grasp lies the kingdom of the life of all things. God is the One, the Single, the Unique, the Ever-Living, the Self-Subsisting, the Eternal, the All-Sufficient. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of bestowal of the heavens and of the earth and of whatsoever is between them, and God is possessed of mighty bestowal.

237 تبارك الذى في قبضته ملكوت من السموات والارض وما بينهما و كان الله ذا من قدما شهد الله انه لا اله الا هو في قبضته ملكوت جود السموات والارض وما بينهما و كان الله ذا جود عظيما تبارك الذى في قبضته ملكوت حياة كلشئ و كان الله الها واحدا احدا فردا حيا قيوما دائما معتمدا شهد الله انه لا اله الا هو في قبضته ملكوت عطاء السموات والارض وما بينهما و كان الله ذا عطاء عز عظيما

238 Blessed is He in Whose grasp lies the kingdom of mercy of the heavens and of the earth and of whatsoever is between them. Say: Verily it hath encompassed the right and the left, then before us and behind us, and above our heads and beneath our feet. This is from God's grace and His mercy, for He is possessed of supreme mercy. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of the signs of the heavens and of the earth and of whatsoever is between them, and God is possessed of mighty signs. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of clear proofs of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme clear proofs.

238 تبارك الذى في قبضته ملكوت رحمة السموات والارض وما بينهما قل انها قد انبسطت عن اليمين والشمال ثم من بين ايدينا ومن خلفنا و من فوق رؤسنا وتحت ارجلنا ذلك من فضل الله و رحمته انه كان ذا رحمة عظيما شهد الله انه لا اله الا هو في قبضته ملكوت ايات السموات والارض وما بينهما و كان الله ذا ايات عز عظيما شهد الله انه لا اله الا هو في قبضته ملكوت بينات السموات والارض وما بينهما و كان الله ذا بينات عظيما

239 God beareth witness that there is no God but Him. Within His grasp lies the kingdom of divine verses of the heavens and of the earth and of whatsoever is between them, and God is

239 شهد الله انه لا اله الا هو في قبضته ملكوت زيرات السموات والارض وما بينهما و كان

possessed of mighty verses. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of words of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme true words. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of evidences of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme evidences. Blessed is He in Whose grasp lies the kingdom of tokens of the heavens and of the earth and of whatsoever is between them, and God is possessed of mighty tokens.

الله ذا زيرات عز عظيمًا شهد الله انه لا اله الا هو في قبضته ملكوت كلمات السموات والارض وما بينهما و كان الله ذا كلما حق عظيمًا شهد الله انه لا اله الا هو في قبضته ملكوت دلالات السموات والارض وما بينهما و كان الله ذا دلائل عظيمًا تبارك الذي في قبضته ملكوت علامات السموات والارض وما بينهما و كان الله ذا علائم عز عظيمًا

- 240 Blessed is He in Whose grasp lies the kingdom of revelations of the heavens and of the earth and of whatsoever is between them, and God is possessed of mighty revelation. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of essences of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme essence. God beareth witness that there is no God but Him. Within His grasp lies the kingdom of realities of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme reality. Blessed is He in Whose grasp lies the kingdom of harmonies of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme harmony. Blessed is He in Whose grasp lies the kingdom of camphor-like qualities of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme white camphor. Blessed is He in Whose grasp lies the kingdom of substances of the heavens and of the earth and of whatsoever is between them, and God is possessed of supreme substance.

240 تبارك الذي في قبضته ملكوت تجليات السموات والارض وما بينهما و كان الله ذا تجلى عز عظيمًا شهد الله انه لا اله الا هو في قبضته ملكوت كينونيات السموات والارض وما بينهما و كان الله ذا كينونية عظيمًا شهد الله انه لا اله الا هو في قبضته ملكوت ذاتيات السموات والارض وما بينهما و كان الله ذا ذاتية عظيمًا تبارك الذي في قبضته ملكوت سازجيات السموات والارض وما بينهما و كان الله ذا سازج عظيمًا تبارك الذي في قبضته ملكوت كافوريات السموات والارض وما بينهما و كان الله ذا كافور بيض عظيمًا تبارك الذي في قبضته ملكوت جواهرات السموات والارض وما بينهما و كان الله ذا جوهر عظيمًا

- 241 God beareth witness that there is no God but Him. Within His grasp lies the kingdom of abstract realities of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme abstraction.
- 242 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the spiritual realities of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme spirituality.
- 243 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the individualities of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme individuality.

241 شهد الله انه لا اله الا هو في قبضته ملكوت مجرديات السموات والارض وما بينهما و كان الله ذا مجرد سازج عظيمًا

242 شهد الله انه لا اله الا هو في قبضته ملكوت نفسانيات السموات والارض وما بينهما و كان الله ذا نفسانية عظيمًا

243 شهد الله انه لا اله الا هو في قبضته ملكوت انيات السموات والارض وما بينهما و كان الله ذا انية عظيمًا

- 244 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the perfections of the heavens

244 شهد الله انه لا اله الا هو في قبضته ملكوت كالات السموات والارض وما بينهما و كان الله ذا كمال عز منيعًا

and the earth and all that lieth between them, and verily God is possessed of supreme and impregnable perfection.

- 245 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the names of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and true names. شهد الله انه لا اله الا هو في قبضته ملكوت اسماء السموات والارض وما بينهما وكان الله ذا اسماء حق عظيما
- 246 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the analogies of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and glorious analogies. شهد الله انه لا اله الا هو في قبضته ملكوت امثال السموات والارض وما بينهما وكان الله ذا امثال عز عظيما
- 247 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the Will of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and true Will. شهد الله انه لا اله الا هو في قبضته ملكوت مشية السموات والارض وما بينهما وكان الله ذا مشية حق عظيما
- 248 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the Purpose of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and true Purpose. شهد الله انه لا اله الا هو في قبضته ملكوت ارادة السموات والارض وما بينهما وكان الله ذا ارادة حق عظيما
- 249 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of Destiny of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme Destiny. شهد الله انه لا اله الا هو في قبضته ملكوت قدر السموات والارض وما بينهما وكان الله ذا قدر عظيما
- 250 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the Decrees of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and true Decree. شهد الله انه لا اله الا هو في قبضته ملكوت قضايا السموات والارض وما بينهما وكان الله ذا قضاء حق عظيما
- 251 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of Origination of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and glorious Origination. شهد الله انه لا اله الا هو في قبضته ملكوت بداء السموات والارض وما بينهما وكان الله ذا بداء عز عظيما
- 252 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of Permission of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme Permission. شهد الله انه لا اله الا هو في قبضته ملكوت اذن السموات والارض وما بينهما وكان الله ذا اذن عظيما
- 253 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the Appointed Time of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme Appointed Time. شهد الله انه لا اله الا هو في قبضته ملكوت اجل السموات والارض وما بينهما وكان الله ذا اجل عظيما
- 254 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of the Book of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and true Book. شهد الله انه لا اله الا هو في قبضته ملكوت كتاب السموات والارض وما بينهما وكان الله ذا كتاب حق عظيما

- 255 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of Knowledge of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme Knowledge. 255 شهد الله انه لا اله الا هو في قبضته ملكوت علم السموات والارض وما بينهما و كان الله ذا علم عظيم
- 256 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of Forbearance of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and glorious Forbearance. 256 شهد الله انه لا اله الا هو في قبضته ملكوت حلم السموات والارض وما بينهما و كان الله ذا حلم عز عظيم
- 257 God testifieth that there is none other God but Him. Within His grasp lies the kingdom of Forbearance of the heavens and the earth and all that lieth between them, and verily God is possessed of supreme and glorious authority. 257 شهد الله انه لا اله الا هو في قبضته ملكوت حكم السموات والارض وما بينهما و كان الله ذا حكم عظيم
- 258 God testifieth that there is none other God but Him. Within His grasp is the Kingdom of hidden knowledge of the heavens and the earth and whatsoever is between them, and God is possessed of a mighty hiddenness. 258 شهد الله انه لا اله الا هو في قبضته ملكوت غيب السموات والارض وما بينهما و كان الله ذا غيب عظيم
- 259 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of utterance of the heavens and the earth and whatsoever is between them, and God is possessed of mighty utterance. 259 شهد الله انه لا اله الا هو في قبضته ملكوت قول السموات والارض وما بينهما و كان الله ذا قول عظيم
- 260 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of love of the heavens and the earth and whatsoever is between them, and God is possessed of mighty love. 260 شهد الله انه لا اله الا هو في قبضته ملكوت حب السموات والارض وما بينهما و كان الله ذا حب عظيم
- 261 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of honor of the heavens and the earth and whatsoever is between them, and God is possessed of mighty honor. 261 شهد الله انه لا اله الا هو في قبضته ملكوت شرف السموات والارض وما بينهما و كان الله ذا شرف عظيم
- 262 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of sovereignty of the heavens and the earth and whatsoever is between them, and God is possessed of mighty true dominion. 262 شهد الله انه لا اله الا هو في قبضته ملكوت سلطنة السموات والارض وما بينهما و كان الله ذا سلطان حق عظيم
- 263 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of dominion of the heavens and the earth and whatsoever is between them, and God is possessed of mighty dominion. 263 شهد الله انه لا اله الا هو في قبضته ملكوت ملك السموات والارض وما بينهما و كان الله ذا ملك عظيم
- 264 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of loftiness of the heavens and the earth and whatsoever is between them, and God is possessed of mighty exalted glory. 264 شهد الله انه لا اله الا هو في قبضته ملكوت علاء السموات والارض وما بينهما و كان الله ذا علاء عز عظيم
- 265 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of grace of the heavens and

- the earth and whatsoever is between them, and God is possessed of mighty grace. 265 شهد الله انه لا اله الا هو في قبضته ملكوت من السموات والارض وما بينهما و كان الله ذا من عظيم
- 266 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of creation of the heavens and the earth and whatsoever is between them, and God is possessed of mighty creation. 266 شهد الله انه لا اله الا هو في قبضته ملكوت خلق السموات والارض وما بينهما و كان الله ذا خلق عظيم
- 267 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of sustenance of the heavens and the earth and whatsoever is between them, and God is possessed of mighty sustenance. 267 شهد الله انه لا اله الا هو في قبضته ملكوت رزق السموات والارض وما بينهما و كان الله ذا رزق عظيم
- 268 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of death of the heavens and the earth and whatsoever is between them, and God is possessed of mighty death. 268 شهد الله انه لا اله الا هو في قبضته ملكوت موت السموات والارض وما بينهما و كان الله ذا موت عظيم
- 269 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of life of the heavens and the earth and whatsoever is between them, and God is possessed of mighty glorious life. 269 شهد الله انه لا اله الا هو في قبضته ملكوت حياة السموات والارض وما بينهما و كان الله ذا حياة عز عظيم
- 270 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of goodness of the heavens and the earth and whatsoever is between them, and God is possessed of mighty goodness. 270 شهد الله انه لا اله الا هو في قبضته ملكوت خير السموات والارض وما بينهما و كان الله ذا خير عظيم
- 271 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of bounty of the heavens and the earth and whatsoever is between them, and God is possessed of mighty bounty. 271 شهد الله انه لا اله الا هو في قبضته ملكوت فضل السموات والارض وما بينهما و كان الله ذا فضل عظيم
- 272 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of bestowal of the heavens and the earth and whatsoever is between them, and God is possessed of mighty impregnable bestowal. 272 شهد الله انه لا اله الا هو في قبضته ملكوت عطاء السموات والارض وما بينهما و كان الله ذا عطاء عز منيعا
- 273 God beareth witness that there is none other God but Him. Within His grasp is the Kingdom of gifts of the heavens and the earth and whatsoever is between them, and God is possessed of mighty gifts. 273 شهد الله انه لا اله الا هو في قبضته ملكوت مواهب السموات والارض وما بينهما و كان الله ذا مواهب عظيم
- 274 God testifieth that there is none other God but Him. Within His grasp lies the dominion of wonders in the heavens and the earth and whatsoever is between them, and God is possessed of wondrous power. 274 شهد الله انه لا اله الا هو في قبضته ملكوت عجائب السموات والارض وما بينهما و كان الله ذا عجائب عظيم
- 275 God testifieth that there is none other God but Him. Within His grasp lies the dominion of the Nile in the heavens and the 275 شهد الله انه لا اله الا هو في قبضته ملكوت نيل السموات والارض وما بينهما و كان الله ذا نيل عظيم

earth and whatsoever is between them, and God is possessed of mighty flow.

- 276 God testifieth that there is none other God but Him. Within His grasp lies the dominion of sweetness in the heavens and the earth and whatsoever is between them, and God is possessed of mighty sweetness.
- 277 God testifieth that there is none other God but Him. Within His grasp lies the dominion of all things; He bestoweth His mercy upon whomsoever He willeth, and He is possessed of mighty grace.
- 278 God testifieth that there is none other God but Him. Within His grasp lies the dominion of vegetation in the heavens and the earth and whatsoever is between them, and God is possessed of mighty and gracious growth.
- 279 God testifieth that there is none other God but Him. Within His grasp lies the dominion of all the leaves of China; He sendeth them down upon whomsoever He willeth of His servants, and He is possessed of mighty foliage.
- 280 God testifieth that there is none other God but Him. Within His grasp lies the dominion of whatsoever is fashioned in the land of Kashmir of excellent and gracious workmanship; He bestoweth its dominion upon whomsoever He willeth of His servants, and He is possessed of mighty sovereignty.
- 281 Thus doth God create for you that which ye love in this earthly life, that ye may be guided thereby in the life to come, and that ye may worship God, your Lord. Say: All the goods of this world, compared to the next world, are but as something seen in a dream. If this world should turn to you, this is its limit. Therefore fear ye God, O ye who are endued with understanding, then work ye for God.
- 282 Say: They who have believed in God and His signs shall have in the Most Great Paradise whatsoever they desire, and in the Greater Paradise whatsoever they love, and in the Most Ancient Paradise whatsoever they will, and in the Most Generous Paradise whatsoever they wish, and in the Most Pure Paradise whatsoever they ask of Our bounty. These are blessed verses which We have sent down, and unto God prostrate themselves all who are in the heavens and all who are on earth - we all are prostrators before Him.
- 283 Glorified be He Who createth what He pleaseth by His command - we all are submissive unto Him. He it is Who hath created all things by His command, and unto Him shall all return. Such is the Creator of the heavens and the earth and
- 276 شهد الله انه لا اله الا هو في قبضته ملكوت سكر السموات و الارض و ما بينهما و كان الله ذا سكر عظيمًا
- 277 شهد الله انه لا اله الا هو في قبضته ملكوت كلشي يختص برحمته من يشاء انه كان ذا فضل عظيمًا
- 278 شهد الله انه لا اله الا هو في قبضته ملكوت نبات السموات و الارض و ما بينهما و كان الله ذا انبات لطف عظيمًا
- 279 شهد الله انه لا اله الا هو في قبضته ملكوت ورق السين كلها ينزلها على من يشاء من عباده انه كان ذا ورق عظيمًا
- 280 شهد الله انه لا اله الا هو في قبضته ملكوت ما يصنع على ارض الكشمير من خير صنع لطيف يملكه من يشاء من عباده انه كان ذا ملك عظيمًا
- 281 كذلك يخلق الله لكم ما انتم في الحياة الدنيا تحبون لتستدلن بذلك في الحياة الاخرى ثم الله ربكم تعبدون قل كل متاع الدنيا لم تكن عند الاخرة الا بمثل شئ خير انتم في الرؤيا تنظرون ان تقبل اليكم الدنيا هذا حده فلتتقن الله يا اولي الالباب ثم لله تعملون
- 282 قل ان الذين هم امنوا بالله و اياته في الفردوس الاعظم ما هم يشتهون و في الفردوس الاكبر ما هم يحبون و في الفردوس الاقدم ما هم يشاؤون و في الفردوس الاكرم ما هم يريدون و في الفردوس الاطهر ما هم من فضلنا يستلون تلك قطع مباركة انا كما منزلين و لله يسجد من في السموات و من في الارض انا كل له ساجدون
- 283 سبحان الذي يبدع ما يشاء بامرہ انا كل له قانتون هو الذي خلق كلشي بامرہ و ان اليه كل يقبلون ذلك فاطر السموات و الارض و ما بينهما العزيز المحبوب سبحان الذي يملك من يشاء ملكوت

whatsoever is between them, the Mighty, the Beloved. Glorified be He Who giveth sovereignty to whomsoever He willeth over the kingdoms of the heavens and the earth and whatsoever is between them, and God is All-Encompassing, All-Knowing.

السموات والارض وما بينهما و كان الله واسعا عليهما

284 We all are submissive unto God. We all are prostrators before God. We all seek bounty from God. Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. He it is Who hath created all things by His command, and He is the Guardian over all things. Unto God belongeth the origination of the heavens and the earth and whatsoever is between them, and He is verily the Gracious Originator. Say: Whoso is among those who trust in their Lord - these are they upon whom no fear shall come, and they shall work by God's leave. Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. He it is Who hath created all things by His command, and unto Him shall all return.

284 انا كل لله قانتون انا كل لله ساجدون انا كل من فضل الله سائلون ربنا رب السموات والارض وما بينهما رب العالمين هو الذي خلق كلشي بامرهم و هو على كل شي وكيل و لله بدع السموات والارض و ما بينهما و انه هو المبدع اللطيف قل من كان من الذين هم على ربهم يتوكلون فاولئك هم لا خوف عليهم و هم باذن الله يعملون ربنا رب السموات والارض و ما بينهما رب العالمين هو الذي خلق كلشي بامرهم و هو على كل شي وكيل قل الله يبدع ما يشاء بامرهم و ان اليه كل يرجعون

285 Say: God originateth creation, then causeth it to return, and unto Him shall all be raised up. Say: God createth what He willeth through His command - will ye not then be thankful? Glory be unto Thee, O God! Verily, Thou art the Creator of the heavens and the earth and whatsoever lieth between them. Glory be unto Thee! I have ever been among those who remember Thee. Say: God is the Illuminator of all light, if ye would but know it. Say: God is the Sovereign of all who possess sovereignty, if ye would but witness it. Say: God is the Ruler over all rulers who possess aught, and unto Him shall all return. Say: God is the Originator of the first and the last. Say: God is the Creator of the visible and the invisible.

285 قل الله يبدع الخلق ثم يعيده و ان اليه كل يبعثون قل الله يخلق ما يشاء بامرهم فلا تشكرون سبحانك اللهم انك انت خلاق السموات والارض و ما بينهما سبحانك اني كنت من الذاكرين قل ان الله منور كل نور انتم تعلمون قل الله مالك كل من يملك ملكا ان انتم تشهدون قل الله سلطان كل سلطان يملك شيئا و ان اليه كل يرجعون قل الله مبدع الاولون و الاخرون قل الله منشي الظاهرون و الباطنون

286 Say: God is the Subduer over His servants, and He is the Mighty, the Best-Beloved. Say: God is manifest in the kingdom of the heavens and of the earth and whatsoever lieth between them, and unto Him shall all return. Say: God is my Lord and your Lord, there is none other God but Him, unto Him shall all be turned. Say: God is the Creator of all things, and unto Him shall all return. Say: God createth what He willeth through His command "Be," and it is. Say: God originateth creation, then causeth it to return, and unto Him shall all return. Say: God is the Creator of all things, and unto Him shall all be turned. Say: God originateth creation, then causeth it to return, and His command is nearer than the utterance "Be," and it is. This is a mighty remembrance.

286 قل الله قاهر فوق عباده و هو العزيز المحبوب قل الله ظاهر في ملكوت السموات والارض و ما بينهما و ان اليه كل يرجعون قل الله ربى و ربكم لا اله الا هو كل اليه ينقلبون قل الله خالق كلشي و ان اليه كل يرجعون قل الله يبدع ما يشاء بامرهم كن فيكون قل الله يبدع الخلق ثم يعيده و ان اليه كل يرجعون قل الله خالق كلشي و ان اليه كل يقلبون قل الله يبدع الخلق ثم يعيده و ان امره اقرب من ان يقول له كن فيكون هذا ذكر عظيم

287 This is a great word which God hath created from this. Thus doth God create what He willeth through His command. Verily, He hath power over all things. Blessed be God, of mighty craftsmanship. Blessed be God, of lofty remembrance. Thus

287 هذه كلمة عظيمة قد خلقها الله من هذا كذلك يخلق الله ما يشاء بامرهم انه كان على كل شي قديرا تبارك الله من صنع عظيم تبارك الله من ذكر

doth God create what He willeth through His command, and verily He is the Creator, the Inaccessible. Say: Who hath created the heavens and the earth and whatsoever lieth between them, if ye have knowledge? Say: God is the Creator of all things, and He is the Mighty, the Best-Beloved. Say: God originateth creation, then causeth it to return, and unto Him shall all return. Say: God is the Creator of all things, and by His command are all things created. Say: God is the Provider of all things, and all are sustained by His command.

منيع كذلك يخلق الله ما يشاء بامرہ و انه هو الخلاق المنيع قل من خلق السموات و الارض و ما بينهما ان اتم تعلمون قل الله خالق كل شئ و انه هو العزيز المحبوب قل الله بيد الخلق ثم يعيده و ان اليه كل يرجعون قل الله خالق كل شئ و ان بامرہ كل يخلقون قل الله رازق كل شئ و كل بامرہ يرزقون

288 Say: God giveth life and causeth death, then causeth death and giveth life, and ye have no god but God, the Lord of all the worlds. Say: Who hath created the heavens and the earth and whatsoever lieth between them, if ye have knowledge? Say: God createth what He willeth through His command, and He is the Mighty, the Best-Beloved. Our Lord is the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all the worlds. Glorified be He in Whose grasp is the kingdom of the glory of the heavens and of the earth and of whatsoever lieth between them, and He is the Creator, the Inaccessible. Glorified be He in Whose grasp is the kingdom of the majesty of the heavens and of the earth and of whatsoever lieth between them, and He is the Creator, the All-Subtle.

288 قل الله يحيى ويميت ثم يميت ويحيى و ما لكم من اله الا الله ذلك رب العالمين قل من خلق السموات و الارض و ما بينهما ان اتم تعلمون قل الله يخلق ما يشاء بامرہ و انه هو العزيز المحبوب ربنا رب السموات و الارض و ما بينهما رب العالمين سبحان الذى فى قبضته ملكوت بهاء السموات و الارض و ما بينهما و انه هو المبدع المتبع سبحان الذى فى قبضته ملكوت جلال السموات و الارض و ما بينهما و هو المبدع اللطيف

289 Blessed be He in Whose grasp is the kingdom of the beauty of the heavens and of the earth and of whatsoever lieth between them, and He is the Creator, the All-Beautiful. Blessed be He in Whose grasp is the kingdom of the majesty of the heavens and of the earth and of whatsoever lieth between them, and He is the Creator, the All-Glorious. Glorified be He in Whose grasp is the kingdom of the light of the heavens and the earth and whatsoever is between them, and verily He is the Manifest Creator! Glorified be He in Whose grasp is the kingdom of the majesty of the heavens and the earth and whatsoever is between them, and verily He is the Great Sovereign!

289 تبارك الذى فى قبضته ملكوت جمال السموات و الارض و ما بينهما و انه هو المبدع الجميل تبارك الذى فى قبضته ملكوت جلال السموات و الارض و ما بينهما و انه هو المبدع الجليل سبحان الذى فى قبضته ملكوت نور السموات و الارض و ما بينهما و انه هو المبدع المبين سبحان الذى فى قبضته ملكوت عظمة السموات و الارض و ما بينهما و انه هو السلطان العظيم

290 Glorified be He in Whose grasp is the kingdom of the mercy of the heavens and the earth and whatsoever is between them, and verily He is the Most Merciful, the Compassionate! Blessed be He in Whose grasp is the kingdom of the might of the heavens and the earth and whatsoever is between them, and verily He is the Beloved, the Mighty! Glorified be He in Whose grasp is the kingdom of the names of the heavens and the earth and whatsoever is between them, and verily He is the Beloved, the Supreme, the Most High, the Inaccessible, the Impregnable! Glorified be He in Whose grasp is the kingdom of the Word of the heavens and the earth and whatsoever is between them, and verily He is the Beneficent, the Beautiful! He speaketh naught but the truth, and by His Word all things are created.

290 سبحان الذى فى قبضته ملكوت رحمة السموات و الارض و ما بينهما و انه هو الرحمن الرحيم تبارك الذى فى قبضته ملكوت عز السموات و الارض و ما بينهما و انه هو العزيز سبحان الذى فى قبضته ملكوت اسماء السموات و الارض و ما بينهما و انه هو المحبوب المتكبر المتعالى الممتنع المنيع سبحان الذى فى قبضته ملكوت قول السموات و الارض و ما بينهما و انه هو المحسن الجميل لا ينطق الا بالحق و ان بقوله كل يخلقون

291 Say: His Word is the Truth, and His command is nearer than to say "Be!" and it is. Thus doth God bring forth the latter creation through His mercy. Verily, He is the Mighty, the Beloved! Blessed be He in Whose grasp is the kingdom of might of the heavens and the earth and whatsoever is between them. Say: All derive their glory from His glory! Glorified be He in Whose grasp is the kingdom of the origination of the heavens and the earth and whatsoever is between them. Say: All shall return unto Him! Glorified be He in Whose grasp is the kingdom of the grandeur of the heavens and the earth and whatsoever is between them, and verily He is the Creator, the All-Loving! Say: The All-Merciful is established upon the throne. He createth what He willeth through His command "Be!" and it is.

292 Say: Seek ye then the help of God, your Lord, the All-Merciful, in whatsoever ye desire to seek help. Say: And possess ye through God whatsoever ye desire to possess. Say: And ye shall triumph in the Cause of God through what God hath ordained for you of signs and evidences, if ye be of them that are certain in God, your Lord. Say: This is a proof that hath been magnified in the kingdom of the heavens and the earth and whatsoever is between them before all the worlds. Say: This is a proof that hath been glorified in the kingdom of the heavens and the earth and whatsoever is between them throughout the worlds. Say: This is a proof that hath been beautified in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds.

293 Say: This is a proof that hath been exalted in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds. Say: This is a proof that hath appeared in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds. Say: This is a mercy that hath encompassed all who are in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds. Say: This is a proof that hath been perfected in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds. Say: This is a proof that hath been completed in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds.

294 Say: This is a proof that hath been made great in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds. Say: This is a proof that hath been made mighty in the kingdom of the heavens and the earth and whatsoever is between them, then throughout the worlds. Say: This is a proof that hath weighed heavily upon all who are

291 قل قوله الحق و امره اقرب من ان يقول له كن فيكون كذلك ينشئ الله النشأة الاخيرة برحمته انه هو العزيز المحبوب تبارك الذى فى قبضته ملكوت عز السموات و الارض و ما بينهما قل كل بعزه يتعززون سبحان الذى فى قبضته ملكوت بدع السموات و الارض و ما بينهما قل كل اليه ينقلبون سبحان الذى فى قبضته ملكوت مجد السموات و الارض و ما بينهما و انه هو المبدع الودود قل الرحمن قد استوى على العرش يخلق ما يشاء بامرہ كن فيكون

292 قل فلتستظہروا بالله ربکم الرحمن على ما انتم تحبون ان تستظہروا قل و تملکن بالله ما انتم تحبون ان تملکون قل و لتغلبن فى دين الله بما قد قدر الله لكم من الايات و البينات ان انتم بالله ربکم موقنون قل تلك حجة قد عظمت فى ملکوت السموات و الارض و ما بينهما على العالمين

293 قل تلك حجة قد جللت فى ملکوت السموات و الارض و ما بينهما فى العالمين قل تلك حجة قد جللت فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين قل تلك حجة قد عظمت فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين قل تلك حجة قد ظهرت فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين قل تلك رحمة قد وسعت من فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين قل تلك حجة قد تمت فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين قل تلك حجة قد كملت فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين

294 قل تلك حجة قد كبرت فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين قل تلك حجة قد عززت فى ملکوت السموات و الارض و ما بينهما ثم فى العالمين قل تلك حجة قد ثقلت على من فى ملکوت السموات و الارض و ما بينهما

in the kingdoms of the heavens and the earth and whatsoever is between them, and upon all worlds. Say: That is a proof which has testified against all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them, and against all worlds. Say: That is a proof with which God, its Lord, is well-pleased, and through which He is well-pleased with all the worlds.

ثم في العالمين قل تلك حجة قد شهدت على من في ملكوت السموات والارض وما بينهما ثم في العالمين قل تلك حجة يرضى بها الله ربها وبها يرضى عن العالمين

295 Say: That is a proof which has been ordained in the kingdoms of the heavens and the earth and whatsoever is between them, and through it God ordains all the worlds. Say: That is a proof which has been beloved in the kingdoms of the heavens and the earth and whatsoever is between them, and in all worlds. Say: That is a proof which has been honored in the kingdoms of the heavens and the earth and whatsoever is between them, and in all worlds. Say: That is a proof which has been given authority over all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them, by God, the Lord of all worlds. Say: That is a proof which has taken possession of all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them, for God, the Lord of all worlds.

295 قل تلك حجة قد قدرت في ملكوت السموات والارض وما بينهما وبها يقدر الله كل العالمين قل تلك حجة قد حبيت في ملكوت السموات والارض وما بينهما ثم في العالمين قل تلك حجة قد شرفت في ملكوت السموات والارض وما بينهما ثم في العالمين قل تلك حجة قد سلطت على من في ملكوت السموات والارض وما بينهما بالله رب العالمين قل تلك حجة قد ملكت من في ملكوت السموات والارض وما بينهما الله رب العالمين

296 Say: That is a proof which has encompassed all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them, and then all worlds. Say: That is a proof which has astonished the kingdoms of the heavens and the earth and whatsoever is between them, and which astonishes all who hear mention of it, and which draws them to the highest horizon in all worlds. Say: That is a proof by which the hearts of those who glorify God have been attracted. Say: That is a proof by which the spirits of those who praise have been attracted. Say: That is a proof by which the souls of the monotheists have been attracted. Say: That is a proof by which the bodies of those who magnify have been attracted.

296 قل تلك حجة وسعت من في ملكوت السموات والارض وما بينهما ثم كل العالمين قل تلك حجة قد عجت في ملكوت السموات والارض وما بينهما ويعجب كل من يسمع ذكرها ولتجذبها الى افق الاعلى في العالمين قل تلك حجة قد انجذبت بالله افئدة المسبحين قل تلك حجة قد انجذبت بالله ارواح الخامدين قل تلك حجة قد انجذبت بالله انفس الموحدين قل تلك حجة قد انجذبت بالله اجساد المكبرين

297 Say: That is a proof by which the essence of the camphor of the sanctified ones has been attracted. Say: That is a proof by which the pure essence of the sincere ones has been attracted. Say: That is a proof before which all prostrate themselves to God, the Lord of all worlds. Say: That is a proof through which all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them, and then in all worlds, glorify God. Say: That is a proof by which ye are created. Say: That is a proof by which ye are sustained. Say: That is a proof by which ye die. Say: That is a proof by which ye shall live and then, by God's leave, grow.

297 قل تلك حجة قد انجذبت بالله جواهر كافوريات المقدسين قل تلك حجة قد انجذبت بالله سازج جوهريات المخلصين قل تلك حجة تسجدت بها كل لله رب العالمين قل تلك حجة يسبح بها من في ملكوت السموات والارض وما بينهما ثم في العالمين قل تلك حجة انتم بها تخلقون قل تلك حجة انتم بها ترزقون قل تلك حجة انتم بها تميئون قل تلك حجة انتم بها لتحيون ثم باذن الله تكبرون

298 Say: That is a proof which has been exalted above all proofs in the kingdoms of the heavens and the earth and whatsoever is between them, and then in all worlds. Say: That is

298 قل تلك حجة قد رفعت على كل الحجج في ملكوت السموات والارض وما بينهما ثم في

a proof which has appeared to all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them, and then in all worlds. Say: That is a proof which has been concealed in the kingdoms of the heavens and the earth and whatsoever is between them, and then in all worlds. Say: The likeness of this proof is as the likeness of the greater world - every thing is but a letter thereof, if ye did but know. Say: Verily this proof is God's dominion - He turneth it as He pleaseth by His command. He, verily, is the Mighty, the Beloved.

العالمين قل تلك حجة قد ظهرت على من في ملكوت السموات والارض وما بينهما ثم في العالمين قل تلك حجة قد بطنت في ملكوت السموات والارض وما بينهما ثم في العالمين قل ان مثل تلك الحجة كمثل عالم الاكبر كل شئ ح رف منه ان انتم تعلمون قل ان تلك الحجة ملك الله يقلبها الله كيف يشاء بامرته انه هو العزيز المحبوب

299 Say: Were God to raise it to the highest horizon above the distance of two bow-lengths or closer, verily it would still be the Most Great Proof, and were God to lower it and mention through it whatsoever is in the lowest earths, that would still be the Most Great Proof. Say: Even as God hath brought forth these verses from My soul, likewise hath He brought forth the spirits of these verses by the issuing forth of the letters, and they have testified that there is no God but Him, the Mighty, the Well-Beloved. Say: Such is a proof that hath shone forth from the Most Exalted Horizon. Say: Such is a proof that hath risen from the All-Glorious Horizon. Say: Such is a proof that hath illumined the kingdom of the highest heavens and what lieth between them and what is beneath the earth.

299 قل لو يرفعها الله الى افق الاعلى فوق قاب قوسين او ادنى فانها هي حجة الكبرى وان ينزلها الله و يذكر به ما في الارضين الادنى تلك حجة كبرى قل كلما قد اخرج الله تلك الايات من نفسى كذلك قد اخرج ارواح تلك الايات بما خرجت الحروف وشهدت انه لا اله الا هو العزيز المحبوب قل تلك حجة قد اشرقت من افق الاعلى قل تلك حجة قد طلعت من افق الابهى قل تلك حجة قد اضاءت ملكوت سموات العلى وما بينهما وما تحت الثرى

300 All things testify that none should be remembered save God, the Lord of the Last and the First, for He doth suffice thee above what is in the heavens and on high, and in the nether worlds and what lieth between them and what is beneath them in the Last and the First. God is our Lord and the Lord of our fathers of old. God is my Beloved and the Beloved of them that profess His unity.

300 تذكر كلشئ ان لا تذكر الا الله رب الاخرة و الاولى فانه ليكفينك عما في السموات والعلى و الارضين الادنى و ما بينهما و ما دونهما في الاخرة و الاولى الله ربنا و رب ابائنا الاولين الله محبوبى و محبوب الموحدين

301 Say: God is the First, with no first before Him, and He is the Originator of the first ones. Say: God is the Last, with no last after Him, and He is the Creator of the last ones. Say: God is the Outward, naught is remembered with Him, and He is the Manifester of the manifest ones. Say: God is the Inward, naught shall be remembered with Him, and He is the Concealer of the hidden ones. Such is God, your Lord. His are the creation and the command. There is no God but Him, the Mighty, the Wise.

301 قل الله اول لا يذكر به اول وانه هو مبدع الاولين قل الله اخر لا يذكر به الاخر وانه هو منشىء الاخرين قل الله ظاهر لا يذكر به وانه هو مظهر الظاهرين قل الله باطن لن يذكر به وانه هو مبطن الباطنين ذلكم الله ربكم له الخلق و الامر لا اله الا هو العزيز الحكيم

302 Say: Who created the heavens and the earth and what lieth between them and all the worlds? They will surely say: God, Who created all things by His command, and He hath power over all things. Say: Who originateth what He willeth by His command "Be!" and it is? They will surely say: God, verily He is the Mighty, the Well-Beloved.

302 قل من خلق السموات والارض وما بينهما ثم العالمين ليقولن الله الذى خلق كلشئ بامرته و هو على كل شئ وكيل قل من يبدع ما يشاء بامرته كن فيكون يقولن الله انه هو العزيز المحبوب

303 Say: This staff belongeth unto God, the Lord of all worlds. Say: God beareth witness that there is no God but Him, the Sovereign, the Holy, the Faithful, the Protector, the Unapproachable, the Invincible. Say: All faces bow down before the Ever-Living, the Self-Subsisting; all are humble before Him. Say: All voices are hushed before the All-Merciful; all prostrate themselves before Him. Say: The hosts of the jinn and men present themselves before God, the Sovereign, the Mighty, the Well-Beloved. Say: The whole earth is subdued before the One, the Single, from Whose grasp nothing escapeth. He is the Living One Who dieth not.

303 قل انما العصا هذا لله رب العالمين قل شهد الله انه لا اله الا هو الملك القدوس المؤمن المهيمن الممتنع المنيع قل وعت الوجوه للحي القيوم كل له قانتون قل وخشعت الاصوات للرحمن كل له ساجدون قل وحضرت جنود الجن والانس لله الملك العزيز المحبوب قل وسخرت الارض كلها للواحد الفرد الذي لا يفوت عن قبضته من شئ ذلك حي الذي لا يموت

304 God beareth witness that there is no God but Him, the Most High, the Great. God beareth witness that there is no God but Him, the Most High, the Most Great. God beareth witness that there is no God but Him, the Well-Beloved, the Invincible. God beareth witness that there is no God but Him, the All-Glorious, the All-Wise. God beareth witness that there is no God but Him, the Holy, the Invincible. God beareth witness that there is no God but Him, the Lord of all worlds. God beareth witness that there is no God but Him, the Knower of the unseen and the seen. Say: He is the All-Merciful, the All-Compassionate.

304 شهد الله انه لا اله الا هو العلي العظيم شهد الله انه لا اله الا هو العلي الكبير شهد الله انه لا اله الا هو المحبوب المنيع شهد الله انه لا اله الا هو السبوح الحكيم شهد الله انه لا اله الا هو القدوس المنيع شهد الله انه لا اله الا هو رب العالمين شهد الله انه لا اله الا هو عالم الغيب والشهادة قل هو الرحمن الرحيم

305 God beareth witness that there is no God but Him, the Sovereign, the Holy, the Peace, the Faithful, the Guardian, the Mighty, the Omnipotent, the Most Great, the Unapproachable, the Invincible. God beareth witness that there is no God but Him, the Creator of all things by His command, and He is the Maker, the Fashioner, the Subtle. Say: His are the most excellent names in the kingdom of the heavens and of the earth and of what lieth between them, and He is the Mighty, the Wise. Say: God hath created all who had no equal to fashion you by His leave in the kingdom of the Command and Creation and whatsoever lieth between them, if ye be of them that know. Say: God fashioneth you and createth whatsoever He willeth in the Mother Book.

305 شهد الله انه لا اله الا هو الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر الممتنع المنيع شهد الله انه لا اله الا هو خالق كلشي بامرته و هو البارئ المصور اللطيف قل له الاسماء الحسنى في ملكوت السموات والارض وما بينهما وانه لهو العزيز الحكيم قل خلق الله كل من لم يكن له عدل لمن يصوركم باذنه في ملكوت الامر والخلق وما بينهما ان انتم تعلمون قل الله يصوركم وبيدع ما يشاء في ام الكتاب

306 Say: Verily the angels, by God's leave, do fashion, therefore be ye diligent in your crafts according to that which ye are able. God loveth what appeareth from your hands, perchance God may remember you thereby and be pleased with you, if ye work for God's sake. And there is none who createth aught in God's religion and desireth it for God his Lord, but God remembereth him and he shall appear before Him. Verily He hath power over all things. Say: All who worked for Muhammad, the Apostle of God, aforetime - verily We were witnesses thereof. Every soul shall be rewarded according to what it hath earned, and

306 قل انما الملائكة هم باذن الله ليصورون فلتتلفن في صنايعكم على حق ما انتم عليه مقتدرون ليحب الله من يظهر من عند ايديكم لعل الله يذكركم به و يرضى به عنكم ان انتم لله تعملون و ما من احد يصنع شيئا في دين الله ويريد الله ربه الا و يذكره الله و يحضر بين يديه انه كان على كل شئ قديرا قل كل من قد عمل لمحمد رسول الله من قبل فاذا انا كما شاهدني تجزى كل نفس بما كسبت

We are cognizant of all things. Likewise, what ye do for God's sake, God will remember it if ye are refined in your crafts.

و انا كما بكلشي عالمن كذلك ما انتم تعملون لله
يذكره الله ان انتم في صنايعكم تلتطفون

307 Say: Should any one of you in this Day create a wondrous creation and bequeath it to appear before Him Whom God shall make manifest with clear signs, verily God thy Lord shall preserve what hath been bequeathed, and We shall be watchful thereof. Say: Verily We are witness unto all things. Blessed be He before Whom prostrate themselves whosoever is in the heavens and whosoever is on earth; we all are prostrate before Him. Our Lord is the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds. He it is Who hath created all things by His command, and He is the All-Wise Creator. Say: God beareth witness that there is no God but Him, the First of the First. Say: God beareth witness that there is no God but Him, the Last of the Last.

307 قل لو يصنع احدا منكم يومئذ صنع شئ عجيب
و يوصي به ان يحضرن بين يدي من يظهره الله
بالايات البينات ليحفظن الله ربك ما قد وصي
به و انا كما اليه لناظرين قل انا كما على كل شئ
شاهدين تبارك الذي يسجد له من في السموات
و من في الارض انا كل له ساجدون ربنا رب
السموات و الارض و ما بينهما رب العالمين هو
الذي خلق كلشي بامرته و هو المبدع اللطيف

308 Say: God beareth witness that there is no God but Him, the Manifest of the Manifest. Say: God beareth witness that there is no God but Him, the Hidden of the Hidden. Say: God beareth witness that there is no God but Him, Who was God - First, Last, Manifest and Hidden. That is the Lord of all worlds. He it is Who createth what He willeth by His command, and verily He is the Creator, the Inaccessible, the Exalted. Therefore glorify God, your Lord, the All-Merciful, at all times, before all times, and after all times. This is a Temple unto God, the Lord of all worlds. This is a Temple unto Muhammad, the Apostle of God, the Lord of all worlds. This is a Temple unto Ali, an Imam of mighty truth. This is a Temple unto Fatimah, the Primal Leaf, a mighty Book of truth.

308 قل شهد الله انه لا اله الا هو اول الاولين قل شهد
الله انه لا اله الا هو اخر الاخرين قل شهد الله انه
لا اله الا هو ظاهر الظاهرين قل شهد الله انه لا اله
الا هو باطن الباطنين قل شهد الله انه لا اله الا
هو كان الها اولاً اخرها ظاهراً باطناً ذلك رب
العالمين هو الذي يبدع ما يشاء بامرته و انه لهو
الخالق الممتع المنيع فلتسبحن الله ربكم الرحمن
في كل حين و قبل حين و بعد حين هذا هيكل
لله رب العالمين هذا هيكل لمحمد رسول الله رب
العالمين هذا هيكل لعلي امام حق عظيم هذا هيكل
لفاطمة ورقة الاولى كتاب حق منيع

309 This is a Temple unto Hasan, an Imam of mighty truth. This is the Temple for Husayn, the Imam of supreme truth. This is the Temple for Ali, the Imam of supreme truth. This is the Temple for Muhammad, the Imam of supreme truth. This is the Temple for Jafar, the Imam of supreme truth. This is the Temple for Musa, the Imam of supreme truth. This is the Temple for Ali, the Imam of supreme truth. This is the Temple for Muhammad, the Imam of supreme truth. This is the Temple for Ali, the Imam of supreme truth. This is the Temple for Muhammad, the Imam of supreme truth. This is the Temple for Hasan, the Imam of supreme truth. This is the Temple for Muhammad, the Imam of supreme truth. This is the Temple for the First Gate, the Remembrance of supreme truth. This is the Temple for the Last Gate, the Book of supreme truth.

309 هذا هيكل للحسن امام حق عظيم هذا هيكل
للحسن امام حق عظيم هذا هيكل لعلي امام حق
عظيم هذا هيكل لمحمد امام حق عظيم هذا هيكل
لجعفر امام حق عظيم هذا هيكل لموسى امام حق
عظيم هذا هيكل لعلي امام حق عظيم هذا هيكل
لمحمد امام حق عظيم هذا هيكل لعلي امام حق
عظيم هذا هيكل للحسن امام حق عظيم هذا هيكل
لمحمد امام حق عظيم هذا هيكل لباب الاول ذكر
حق عظيم هذا هيكل لباب الاخر كتاب حق
عظيم

310 This is the Temple for the Manifest Gate, the Remembrance of supreme truth. This is the Temple for the Hidden One, the Book of supreme truth.

310 هذا هيكل لباب الظاهر ذكر حق عظيم هذا هيكل
للباطن كتاب حق عظيم

- 311 Thus doth God fashion the Manifestations of His Cause by His command "Be!" and it is. This is the Book of God, the Mighty, the Wise. This is the Book of God, the Mighty, the Inaccessible. This is the Book of God, the Beloved, the Self-Subsisting, the Inaccessible.
- 312 Say: This is a white leaf unto God, the Lord of all worlds. Say: This is a yellow leaf unto God, the Lord of all worlds. Say: This is a green leaf unto God, the Lord of all worlds. Say: This is a red leaf unto God, the Lord of all worlds. Say: These are sacred leaves for those who are martyrs in the sight of God among all the worlds.
- 313 Thus doth God create for every individual its mate in the Mother Book, that ye may be thankful. Thus doth God create from every soul its mate and establisheth between them love and mercy. Verily, He is the Mighty, the Wise. Glorified be He before Whom prostrate themselves all who are in the heavens and on earth, and God is cognizant of all things.
- 314 This is the Temple of God, the Lord of all worlds. Within it is the Glory of mighty grandeur, within it the Light of mighty inaccessibility, within it the Majesty of mighty sublimity, within it the Beauty of mighty grace, within it the Light of manifest truth, within it the Manifestation of supreme truth.
- 315 Thus doth God create what He willeth by His command, and unto Him shall all return. Unto God belongeth the dominion of the heavens and of the earth and of what lieth between them. Say: All shall be raised up unto Him. He it is before Whom prostrate themselves all who are in the heavens and on earth. Say: All turn unto Him. Unto God belongeth the dominion of the heavens and of the earth and of what lieth between them. Say: All are transformed unto Him. Unto God belongeth the creation of the heavens and of the earth and of what lieth between them. We are all devoted unto Him. Blessed be He before Whom prostrate themselves all who are in the heavens and on earth. We are all transformed unto Him. Unto God belongeth the creation of the heavens and of the earth and of what lieth between them. All are transformed unto Him.
- 316 Say: Verily God is the True Possessor of all things, and ye possess by His command. Say: Verily God is the True King of all things, and ye possess by His grace. Say: Verily God is the True Sovereign of all things, and ye possess by His mercy. Say: Verily God is the True God of all things, and ye possess by His bounty. Say: Verily God is the True Lord of all things, and ye possess by His generosity. Say: Verily God is the Beloved of all things in truth, and ye shall possess through what God hath
- كذلك يصور الله مظاهر امره بامرہ كن فيكون
هذا كتاب الله العزيز الحكيم هذا كتاب الله العزيز
المنيع هذا كتاب الله المحبوب الممتع المنيع
- قل تلك ورقة مبيضة لله رب العالمين قل تلك
ورقة مصفرة لله رب العالمين قل تلك ورقة
مخضرة لله رب العالمين قل تلك ورقة محمرة لله
رب العالمين قل تلك اوراق مقدسة للذين هم
شهداء من عند الله في العالمين
- كذلك يبدع الله لكل فرد زوج في ام الكتاب
لعلكم انتم تشكرون كذلك يخلق الله من كل
نفس زوجها و يجعل بينهما مودة و رحمة انه
كان عزيزا حكيما سبحانه الذي يسجد له من
في السموات و من في الارض و كان الله بكل شئ
عليما
- هذا هيكل لله رب العالمين فيه بهاء عز عظيم فيه
ضياء عز منبع فيه جلال عز جليل فيه جمال عز
جميل فيه نور حق منير فيه ظهور حق عظيم
- كذلك يبدع الله ما يشاء بامرہ و ان اليه كل
يرجعون و لله ملك السموات و الارض و ما
بينهما قل كل اليه ليعثون هو الذي يسجد له
من في السموات و من في الارض قل كل اليه
ليقبلون و لله ملك السموات و الارض و ما
بينهما قل كل اليه ينقلبون و لله بدع السموات و
الارض و ما بينهما انا كل له قانتون تبارك الذي
يسجد له من في السموات و من في الارض انا
كل اليه منقلبون و لله بدع السموات و الارض
و ما بينهما كل اليه ليقبلون
- قل ان الله مالك كل شئ بالحق و انتم بامرہ
تملكون قل ان الله مليك كل شئ بالحق و انتم
بفضله تملكون قل ان الله سلطان كل شئ بالحق و
انتم برحمته تملكون قل ان الله اله كل شئ بالحق
و انتم بعطائه تملكون قل ان الله الله رب كل شئ
بالحق و انتم بجموده تملكون قل ان الله محبوب

revealed in the Book. Say: The sovereignty of God belongeth to him unto whom God hath entrusted the destinies of the kingdom of the heavens and of the earth and of what lieth between them, and hath made him to possess all things in the worlds.

317 This is God's command - verily, He is the Mighty, the Wise. This is God's Book - verily, He is the Originator, the Most High. This is God's glory in the Mother Book, and verily, with Us it is exalted and wise. This is God's majesty in the kingdom of the heavens and of the earth and of what lieth between them, and verily, He is the Originator, the Wondrous. We have believed in God and His signs, and we are His worshippers. And we have placed our trust in God, our Lord, the Merciful, and we are His adorers. Say: Unto God prostrateth whosoever is in the heavens and whosoever is on the earth, and all shall return unto God. Say: God is the First of all first, if ye be of them that glorify. Say: God is the Last of all last, if ye be of them that praise His remembrance.

318 Say: God is the Manifest of all manifest, if ye be of them that proclaim His oneness through His remembrance. Say: God is the Hidden of all hidden, if ye be of them that magnify His remembrance. Doth not that Book suffice you wherein is the decree of all things? Will ye not then be thankful? Say: A single verse sufficeth as a proof from God unto all who are in the heavens and on the earth and whatsoever lieth between them, would ye but know it. Say: He Who gave me my being possesseth me and that which hath been ordained for me, and He is the Lord of all worlds. Say: My prayer and my fasting and my pilgrimage and my life and my death are for God, the Lord of the worlds. We worship none but God - He is my Lord, in Him have I placed my trust, and He is the guardian over all things.

319 Thus doth God teach you the ways of knowledge and wisdom that ye may be thankful. Soon will God exalt this Faith and them that are sincere therein with such glory as hath never entered into the heart of any one of you, and God is predominant over His Cause. He createth what He pleaseth through His command "Be" and it is. Say: In Whose hand is the kingdom of the heavens and of the earth and of what lieth between them, if ye be of them that know? Say: In Whose grasp is the kingdom of the heavens and of the earth and of what lieth between them, if ye be of them that witness? Say: In God's hand are the destinies of all things, and we are His servants and we are submissive unto Him.

320 Say: In the grasp of my Lord is the kingdom of the heavens and of the earth and of what lieth between them, and verily, He is

كلشيء بالحق و انتم بما قد نزل الله في الكتاب
تلكون قل ان سطة الله من يفوض الله اليه
مقادير ملكوت السموات والارض وما بينهما
ويملكه كلشيء في العالمين

317 هذا امر الله انه هو العزيز الحكيم هذا كتاب الله
انه هو المبدع المنيع هذا شرف الله في ام الكتاب
وانه لدينا لعل حكيم هذا مجد الله في ملكوت
السموات والارض وما بينهما وانه هو المبدع
البديع انا امنا بالله واياته وانا له عابدون وانا
توكلنا على الله ربنا الرحمن وانا له ساجدون قل
الله يسجد من في السموات ومن في الارض و
كل الى الله يرجعون قل الله اول كل اول ان
انتم لتسبحون قل الله اخر كل اخر ان انتم بذكره
تعبدون

318 قل الله ظاهر كل ظاهر ان انتم بذكره لتوحدون
قل الله باطن كل باطن ان انتم بذكره لتكبرون ا
ولم يكفيكم ذلك الكتاب فيه حكم كلشيء ا فلا
تشكرون قل تكفي اية واحدة حجة من الله لمن في
السموات والارض وما بينهما ان انتم تعلمون قل
ان الذي ملكني وجودي يملكني ما قد قدر لي
وانه هو رب العالمين قل ان صلوئي وصومي و
حجي ومحياي ومماتي لله رب العالمين لا نعبد الا
الله ذلك ربي عليه توكلت وانه لعل كل شيء
ويكل

319 كذلك يعلمكم الله سبل العلم والحكمة لعلكم
تشكرون فسوف يعز الله ذلك الدين والذين هم
فيه مخلصون على احسن عز لن يخطر بقلب احد
منكم والله غالب على امره يبدع ما يشاء بامر
كن فيكون قل من يبدع ملكوت السموات و
الارض وما بينهما ان انتم تعلمون قل من في
قبضته ملكوت السموات والارض وما بينهما
ان انتم تشهدون قل بيد الله مقادير كلشيء وانا
عبد الله وانا له قانتون

320 قل ان في قبضة ربي ملكوت السموات و
الارض وما بينهما وانه هو العزيز المحبوب و

the Mighty, the Beloved. Unto God belongeth the origination of the heavens and of the earth and of what lieth between them. Say: All shall return unto God. Say: God createth what He willeth through His command "Be" and it is. And unto God prostrateth whosoever is in the heavens and whosoever is on the earth, and unto God shall all return. And unto God belongeth the origination of the heavens and of the earth and of what lieth between them. Say: All shall return unto Him. And unto God belongeth the origination of the heavens and of the earth and of what lieth between them. Say: All shall return unto Him. Say: All names belong to God and all shall return unto God.

لله بدع السموات و الارض و ما بينهما قل كل الى الله يلقبون قل الله يبدع ما يشاء بامرهم كن فيكون و لله يسجد من في السموات و من في الارض و ان الى الله كل يلقبون و لله بدع السموات و الارض و ما بينهما قل كل اليه يلقبون و لله بدع السموات و الارض و ما بينهما قل كل اليه يلقبون قل كل اسماء لله و كل الى الله يلقبون

321 Say: All similitudes belong to God and all shall return unto Him. Say: All things are that Tree from which God hath caused to descend the verses of heaven and earth and whatsoever lieth between them. That which God attributeth unto Himself becometh worthy of the Tree, for He is the Lord of all worlds. And that which God doth not attribute unto Himself is not of God but rather is His creation in the kingdom of God, which He turneth over night and day until the day He maketh it a gem and attributeth it unto Himself - He, the Lord of all worlds. Say: That Tree encompasseth all things of the highest heaven. Glory be to God beyond this! All have been created by His command and all shall return unto Him.

321 قل كل امثال لله و كل اليه ليرجعون قل كل الاشياء تلك الشجرة التي نزل الله عنها ايات السماء و الارض و ما بينهما ما ينسب الله الى نفسه فاذا ينبغي للشجرة ذلك لله رب العالمين و ما لم ينسب الله الى نفسه لم يكن لله و انه هو خلق في ملك الله يلقبه الله بالليل و النهار الى يوم يجعله جوهر و ينسبه الى نفسه ذلك رب العالمين قل ان تلك الشجرة كل اشياء العالين سبحان الله عن ذلك كل قد خلقوا بامرهم و كل اليه ليرجعون

322 Say: That Tree is but [God] and all else besides God is created in His presence in a hidden Book. Say: All beneath the highest heaven hath been created by God's command and all shall return unto God, our Lord, the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds. O Lord! Create at this moment from that hair, upon the height of every atom, male and female who glorify Thee night and day and are among them that worship Thee. Glory be to Thee, O God! Verily Thou art the Creator of the heavens and the earth and whatsoever lieth between them, Lord of all worlds. Glory be to Thee, O God! Thee do we worship before all worlds. Glory be to Thee, O God! Before Thee do we prostrate ourselves before all who prostrate. Glory be to Thee, O God!

322 قل ان تلك الشجرة انما ... الله و ان ما دون الله خلق عنده في كتاب مكنون قل ان ما دون العالين قد خلق بامر الله و كل الى الله يرجعون ربنا رب السموات و الارض و ما بينهما رب العالمين رب اخلق حينئذ من ذلك الشعر على علو كل ذر تخصي فيه ذكرا و انثى يسبحانك بالليل و النهار و كانا لك من العابدين سبحانك اللهم انك انت فاطر السموات و الارض و ما بينهما رب العالمين سبحانك اللهم اياك نعبد قبل العالمين سبحانك اللهم اياك نسجد قبل الساجدين

323 To Thee do we turn in devotion before all who are devoted. Glory be to Thee, O God! In Thee do we hope before all Thy suppliant servants. Glory be to Thee, O God! For that which is with Thee do we yearn before all Thy yearning servants. Glory be to Thee, O God! Thou hast created me and made me one of Thy virtuous servants. Glory be to Thee, O God! Thou hast sustained me and made me one of Thy believing servants. Glory be to Thee, O God! Thou hast caused me to

323 سبحانك اللهم اياك نقت قبل القانتين سبحانك اللهم اياك نرجو قبل عبادك السائلين سبحانك اللهم الى ما عندك نرغب قبل عبادك الراغبين سبحانك اللهم قد خلقتني و جعلتني من عبادك المحسنين سبحانك اللهم قد رزقتني و جعلتني من عبادك المؤمنين سبحانك اللهم قد امتني و جعلتني من عبادك المتوحدين

die and made me one of Thy servants who profess Thy unity. Glory be to Thee, O God! Thou hast given me life and made me one of Thy servants who are assured. Praise be to God in the kingdom of the heavens and the earth and whatsoever lieth between them, and in all worlds.

سبحانك اللهم قد احييتني و جعلتني من عبادك الموقنين فله الحمد في ملكوت السموات والارض وما بينهما ثم في العالمين

324 Unto God do all that are in the heavens and all that are on the earth glorify—this is the manifest Balance. Unto God do all that are in the heavens and all that are on the earth bow down; verily we all are prostrate before Him. Unto God belong the wondrous beginnings of the heavens and of the earth and of whatsoever lieth betwixt them; verily we all beseech His bounty. Our Lord is the Lord of the heavens and the Lord of the earth and of whatsoever lieth betwixt them, the Lord of all worlds. His are the wondrous beginnings of the heavens and of the earth and of whatsoever lieth betwixt them; and verily He is the Wondrous, the Unassailable.

324 والله يسبح من في السموات ومن في الارض هذا قسطاس مبين والله يسجد من في السموات ومن في الارض انا كل له ساجدون والله بدع السموات والارض وما بينهما انا كل من فضله سائلون ربنا رب السموات والارض وما بينهما رب العالمين له بدع السموات والارض وما بينهما وانه هو المبدع المنيع

325 This is God, your Lord. His is creation and command; there is none other God but Him, the Incomparable Creator, the All-Wise. And unto God doth bow down whatsoever is in the heavens and on the earth; we, all of us, are His worshippers. Our Lord is the Lord of the heavens and of the earth and of whatsoever lieth between them—the Lord of all worlds. He it is Who, by His behest, hath created all things; and He is the All-Creating, the Unapproachable, the Impregnable.

325 ذلکم الله ربکم له الخلق والامر لا اله الا هو المبدع الحكيم والله يسجد من في السموات والارض انا كل له ساجدون ربنا رب السموات والارض وما بينهما رب العالمين هو الذي خلق كلشي بامرہ وهو الخلاق الممتنع المنيع

326 And unto God belong the wondrous handiwork of the heavens and of the earth and of whatsoever is between them; and God, verily, is the Trustee over all things. In God, our Lord, the Compassionate, do we commit our affairs; and He, truly, sufficeth us, and will assuredly render us victorious at all times by the hosts of the heavens and of the earth and of whatsoever is between them. He is, in truth, Powerful, Almighty. Say: Whoso putteth his trust in God, God will be enough for him; and God, verily, is the Sustainer of all things.

326 والله بدع السموات والارض وما بينهما وكان الله على كل شئ وكيلا لنفوض امورنا الى الله ربنا الرحمن وانه هو حسبنا لينصرتنا في كل حين بجنود السموات والارض وما بينهما انه كان قويا عزيزا قل ومن يتوكل على الله فليكنينه الله وكان الله على كلشي مقبلا

327 And unto God belong the wondrous handiwork of the heavens and of the earth and of whatsoever is between them. God createth, by His command, whatsoever He willeth; and God, verily, is the Nourisher of all things. And unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them; and God is, in truth, Possessor of a great dominion. And unto God pertaineth the Banner of glory in the Kingdom of the heavens and of the earth and of whatsoever is between them; and God is, verily, Possessor of a most mighty Banner of exaltation.

327 والله بدع السموات والارض وما بينهما يبدع الله ما يشاء بامرہ وكان الله على كلشي مقبلا والله ملك السموات والارض وما بينهما وكان الله ذا ملك كبيرا والله لواء العزة في ملكوت السموات والارض وما بينهما وكان الله ذا لواء عز عظيم

328 Unto God belongeth all command, both before and after, and God sufficeth as guardian. Unto God belongeth the gratitude

328 والله الامر من قبل ومن بعد وكفى بالله وكيلا والله شكر السموات والارض وما بينهما وكان

of the heavens and the earth and whatsoever lieth between them, and God is the All-Knowing, the Ever-Thankful. Unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and God is the Ancient, the Unchanging. Unto God belongeth all command; He createth what He willeth by His command, and God is the guardian of all things.

الله شاكرًا عليما والله يقين السموات والارض
وما بينهما وكان الله ثابتًا قديمًا والله الامر كله
يخلق ما يشاء بامرہ وكان الله على كل شيء مقتبنا

- 329 Unto God belongeth the grandeur in the kingdom of the heavens and the earth and whatsoever lieth between them, and God is the Sovereign, the Most Great. Unto God belongeth the standard of dominion in the kingdom of the heavens and the earth and whatsoever lieth between them, and God possesseth a mighty and powerful standard. Unto God belongeth the right hand of the heavens and the earth and whatsoever lieth between them; He bestoweth as He willeth through His grace, and God is the All-Bountiful, the All-Knowing.

329 والله العظمة في ملكوت السموات والارض و
ما بينهما وكان الله سلطانا عظيما والله لواء الهيمنة
في ملكوت السموات والارض وما بينهما و
كان الله ذا لواء عزّ عزيزا والله يمين السموات و
الارض وما بينهما يتفق كيف يشاء بفضله و
كان الله واسعا عليما

- 330 Unto God belongeth all praise in the kingdom of the heavens and the earth and whatsoever lieth between them, and God is the Self-Sufficient, the All-Praised. Unto God belongeth all command, both before and after, and God possesseth mighty command. Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and God is the Bountiful, the Generous.

330 والله الحمد في ملكوت السموات والارض و ما
بينهما وكان الله غنيا حميدا والله الامر كله من
قبل ومن بعد و كان الله ذا امر عظيمًا والله
جود السموات والارض وما بينهما وكان الله
جوادا كريما

- 331 Unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and God is the Steadfast, the Helper. Unto God belongeth the kingdom of the heavens and the earth and whatsoever lieth between them, and God possesseth exalted dominion. Unto God belongeth the right hand of the heavens and the earth and whatsoever lieth between them; He bestoweth as He willeth through His grace, and God is the All-Bountiful, the All-Knowing.

331 والله يقين السموات والارض وما بينهما وكان
الله ثابتا ظهيرا والله ملك السموات والارض
وما بينهما وكان الله ذا ملك عليا والله يمين
السموات والارض وما بينهما يتفق كيف يشاء
بفضله وكان الله واسعا عليما

- 332 Unto God belongeth all might in the kingdom of the heavens and the earth and whatsoever lieth between them, and God is the Mighty, the Powerful. Unto God belongeth the mercy in the kingdom of the heavens and the earth and whatsoever lieth between them, and God is the Sovereign, the Merciful. Unto God belongeth all might in the kingdom of the heavens and the earth and whatsoever lieth between them, and God is the Powerful, the Mighty. Unto God belongs all authority; within His grasp are the hosts of the heavens and the earth and all that lies between them, and all are present at His bidding. Say: God is my Lord and He is sufficient unto me. He will assuredly succor me at all times through His mercy; verily He is the Mighty Helper.

332 والله العزة كلها في ملكوت السموات والارض
وما بينهما وكان الله عزيزا عزيزا والله الرحمة في
ملكوت السموات والارض وما بينهما وكان
الله سلطانا رحيمًا والله العزة كلها في ملكوت
السموات والارض وما بينهما وكان الله قويا
عزيزا والله الامر كله في قبضته جنود السموات
والارض وما بينهما كل بامرہ يحضرون قل الله
ربي وانه هو حسبي لينصرنني في كل حين برحمته
انه كان ذا نصر عزيزا

- 333 Unto God belongs the radiance of the heavens and the earth and whatsoever is between them, and God is verily the Resplendent, the All-Glorious. Unto God belongs the majesty of the heavens and the earth and whatsoever is between them, and God is possessed of tremendous majesty. Unto God belongs all authority, both in the past and in the future, and God suffices as a Helper. There all sovereignty belongs to God, the Truth, and God is the Keeper of all things. Unto God belongs the certitude of the heavens and the earth and whatsoever is between them, and God is possessed of great and immutable certitude.
- 334 Unto God belong the subtle mysteries of the heavens and the earth and whatsoever is between them; He sends down the wondrous tokens of His mercy upon whomsoever He willeth among His servants, for He is verily the All-Subtle, the Most Refined. Unto God belongs the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of supreme dominion. Unto God belong the subtle mysteries of the heavens and the earth and whatsoever is between them, and God is possessed of sublime grace. Unto God belongs all authority, both in the past and in the future, and God is the Mighty Helper. Unto God belongs the beauty of the heavens and the earth and whatsoever is between them, and God is possessed of wondrous beauty.
- 335 Unto God belongs the radiance of the heavens and the earth and whatsoever is between them, and God is verily the Resplendent, the All-Glorious. Unto God belongs the certitude of the heavens and the earth and whatsoever is between them; He casts it into the heart of whomsoever He willeth among His servants, and He is verily the Keeper of all things. Unto God belongs the light of the heavens and the earth and whatsoever is between them; He guideth whom He willeth among His servants, and God is possessed of brilliant light. Unto God belongs the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of supreme dominion. Unto God belong the subtle mysteries of the heavens and the earth and whatsoever is between them, and God is possessed of tremendous grace.
- 336 Unto God belongs all authority, both in the past and in the future, and God suffices as a Helper and as a Guardian. Unto God belongs transcendent elevation in the kingdoms of the heavens and the earth and whatsoever is between them, and God is supremely exalted. Unto God belongs the righteousness of the heavens and the earth and whatsoever is between them, and God is near in His righteousness. Unto God belongs the perpetuity of remembrance in the kingdoms of the heavens and
- وَلِلّٰهِ سَنَاءُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ
اللّٰهُ مُضِيًّا مُّضِيًّا وَ لِلّٰهِ مَجْدُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا وَ كَانَ اللّٰهُ ذَا مَجْدٍ عَظِيْمًا وَ لِلّٰهُ الْاَمْرُ
كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدٍ وَ كَفَى بِاللّٰهِ ظَهِيْرًا هُنَالِكَ
الْوَلَايَةُ لِلّٰهِ الْحَقِّ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا وَ
لِلّٰهِ يَقِيْنُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ كَانَ
اللّٰهُ ذَا يَقِيْنٍ ثَابِتٍ عَظِيْمًا
- وَلِلّٰهِ لَطَائِفُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا يَنْزِلُ
بِدَايِعِ رَحْمَتِهِ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهِ اِنَّهٗ كَانَ لَطِيْفًا
لَطِيْفًا وَ لِلّٰهِ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا
وَ كَانَ اللّٰهُ ذَا مَلِكٍ كَبِيْرًا وَ لِلّٰهِ لَطَائِفُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ كَانَ اللّٰهُ ذَا لَطْفٍ عَظِيْمًا
وَ لِلّٰهُ الْاَمْرُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدٍ وَ كَانَ اللّٰهُ ذَا
نَصْرٍ عَزِيْزًا وَ لِلّٰهِ حَسَنُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
بَيْنَهُمَا وَ كَانَ اللّٰهُ ذَا حَسَنِ جَمِيْلًا
- وَلِلّٰهِ سَنَاءُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ كَانَ
اللّٰهُ مُضِيًّا مُّضِيًّا وَ لِلّٰهِ يَقِيْنُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا فَيَلْقٰى فِيْ قَلْبٍ مَنْ يَّشَآءُ مِنْ عِبَادِهِ
اِنَّهٗ كَانَ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا وَ لِلّٰهُ نُوْرُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا يَهْدِيْ مِنْ يَّشَآءُ مِنْ عِبَادِهِ وَ
كَانَ اللّٰهُ ذَا نُوْرِ مُنِيْرًا وَ لِلّٰهِ مَلِكُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ كَانَ اللّٰهُ ذَا مَلِكٍ كَبِيْرًا
وَ لِلّٰهِ لَطَائِفُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ
كَانَ اللّٰهُ ذَا لَطْفٍ عَظِيْمًا
- وَلِلّٰهِ الْاَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدٍ وَ كَفَى بِاللّٰهِ ظَهِيْرًا وَ
كَفَى بِاللّٰهِ حَفِيْظًا وَ لِلّٰهُ الْعُلُوْ فِيْ مَلَكُوْتِ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ كَانَ اللّٰهُ عَلِيًّا عَلِيًّا وَ لِلّٰهُ
بِرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ كَانَ اللّٰهُ ذَا
بِرٍ قَرِيْبًا وَ لِلّٰهُ دَوَامُ الذِّكْرِ فِيْ مَلَكُوْتِ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا وَ كَانَ اللّٰهُ مُبْدِعًا قَدِيْمًا قُلُ
اللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَ كُلٌّ بِاَمْرِهِ يَعْمَلُوْنَ وَ لِلّٰهُ لَوَآءُ

the earth and whatsoever is between them, and God is the Ancient Creator. Say: God is the Creator of all things, and all act according to His bidding. Unto God belongs the standard of power in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the All-Powerful, the Almighty.

القوة في ملكوت السموات والارض وما بينهما
وكان الله قويا قويا

- 337 Unto God belongs all grandeur in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the All-Bountiful, the Most Generous. Unto God belongs all mercy in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the All-Merciful, the Most Compassionate. Unto God belongs the certitude of the heavens and the earth and of whatsoever lieth between them, and God was possessed of certitude from all eternity. And unto God belongeth the Kingdom of the heavens and of the earth and of whatsoever lieth between them, and God was a gracious sovereign from time immemorial. Say: God will never be associated with anything, nor will He be in anything, nor upon anything, nor within anything, nor unto anything.

337 والله الكبرياء في ملكوت السموات والارض
وما بينهما وكان الله كريما كريما والله الرحمة
كلها في ملكوت السموات والارض وما بينهما
وكان الله رحيم رحيم والله يقين ثابت قديما
الارض وما بينهما وكان الله ذا يقين ثابت قديما
والله ملك السموات والارض وما بينهما
وكان الله ملكا كريما قل ان الله لن يقترب بشئ ولا
لن يكن في شئ ولا على شئ ولا في شئ ولا
الى شئ و

- 338 Verily all that is designated by any name apart from God is but His creation - Lord of all the worlds. Say: No vision can comprehend Him, but He comprehendeth all vision. He createth what He willeth through His command, and He is the One, the All-Compelling. Say: God is the Creator of all things, and He is the Mighty, the Bestower. Say: Who hath created the heavens and the earth and whatsoever lieth between them, if ye have understanding? Say: God is the God of the first and the last. Say: God is the God of the visible and the invisible. Say: God is the Lord of the first and the last. Say: God is the God of the visible and the invisible. Say: God is the Beloved of the first and the last. Say: God is the Beloved of the visible and the invisible.

338 ان كل ما يذكر به اسم شئ من دون الله خلق
الله رب العالمين قل لن تدركه الابصار وانه هو
يدرک الابصار يبدع ما يشاء بامرہ وهو الواحد
القهار قل الله خالق كل شئ وهو العزيز الوهاب
قل من خلق السموات والارض وما بينهما ان
انتم تعلمون قل الله اله الاولون والآخرين قل
الله اله الظاهرون والباطنون قل الله رب الاولون
والآخرين قل الله اله الظاهرون والباطنون قل
الله محبوب الاولين والآخرين قل الله محبوب
الظاهرين والباطنين

- 339 Say: God is the Sovereign of the first and the last. Say: God is the Sovereign of the visible and the invisible. Say: God is the King of the first and the last. Say: God is the King of the visible and the invisible. Say: God is the Possessor of the first and the last. Say: God is the Possessor of the visible and the invisible. Say: Worship ye God and worship none but Him, for verily all else besides God doth worship Him and boweth down before Him at all times, before time and after time. Say: God is my Lord and He is the Lord of all worlds. In Him have I placed my trust, and in God let all the faithful servants put their trust. Say: Through God we shall triumph over all who are on earth, every one of them. Say: Through God we shall prevail over all who are on earth, every one of them.

339 قل الله سلطان الاولين والآخرين قل الله سلطان
الظاهرين والباطنين قل الله ملك الاولون و
الآخرين قل الله ملك الظاهرون والباطنون قل
الله مالک الاولين والآخرين قل الله مالک
الظاهرين والباطنين قل فاعبدوا الله ولا تعبدوا
الا اياه فان ما دون الله يعبدہ ويسجد له في كل
حين وقبل حين وبعد حين قل الله ربي وانه هو
رب العالمين عليه توكلت و ان على الله فليتوكلن
عباده المؤمنون

- 340 Say: Through God we shall be victorious over all who are on earth, every one of them. And through God we shall stand firm against all who are on earth, every one of them. And through God we shall have dominion over all who are on earth, every one of them. And through God we know all things, and through God we possess all things, and unto Him do we labour. Say: Our Lord is the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds. He it is Who hath created all things through His command, and He is the One, the Inaccessible. And unto God belongeth the origination of the heavens and the earth and whatsoever lieth between them, and unto Him shall all return.
- 341 Say: Verily God commandeth all things to make mention of naught but God, the Lord of all worlds. For He hath created thee and sustained thee and causeth thee to die and to live and giveth thee that which satisfieth thy heart - such is the Lord of all worlds. His is the Kingdom of the heavens and of the earth and of whatsoever lieth between them, and He is the Originator, the All-Wise. Say: God is the Creator of all things. If ye desire to drink of crystal-clear waters that are hidden, then glorify ye God in your hearts, then be ye assured of your Lord God. And if ye desire to drink of milk whose taste hath not changed, then give thanks to God with His remembrance, and praise Him in your spirits, and believe in the praise of God's Messenger.
- 342 And if you desire to drink of red wine, then proclaim the unity of God and believe in the true Imams. And if you desire to drink of pure honey, then magnify God and glorify Him, and believe in the Gates of Guidance from God. This is the key to all good, if you but knew it.
- 343 Say: The Most Great Name has four aspects, if you would bear witness: To believe in God and His signs, then in the Prophet and those who are witnesses after Him, then in the Gates of Guidance. Thus have you fulfilled God's command and comprehended the Most Great Name. This is for God, the Lord of all worlds.
- 344 Say: God is greater than what you magnify. Say: God is more glorious than what you glorify. Say: God is more ancient than what you advance. Say: God is more impregnable than what you exalt. Say: God is more splendid than what you honor. Say: God is more radiant than what you illumine. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved.
- قل بالله انا قاهرون على من على الارض كلهم
اجمعون قل انا بالله ظاهرون على من على الارض
كلهم اجمعون قل انا بالله غالبون على من على
الارض كلهم اجمعون وانا بالله قائمون على من
على الارض كلهم اجمعون وانا بالله المهيمون على
من على الارض كلهم اجمعون وانا بالله عاملون
كلشيء وانا بالله مالكون كلشيء وانا له عاملون
قل ربنا رب السموات والارض وما بينهما رب
العالمين هو الذي خلق كلشيء بامرہ و هو الواحد
المنيع و لله بدع السموات والارض وما بينهما
وان اليه كل يلقبون
- قل ان الله ليأمرن كلشيء ان لا تذكر الا الله رب
العالمين فانه قد خلقك و رزقك و يميئك و
يحييك و يؤتيك ما يرضى به فؤادك ذلك
رب العالمين له ملك السموات والارض و ما
بينهما و هو المبدع الحكيم قل الله خالق كلشيء ان
انتم تحبون ان ان تشربون من ماء بيض مكنون
فلتسبحن الله في افئدتكم ثم بالله ربكم توقنون و
ان انتم تحبون ان تشربون من لبن لم يتغير طعمه
فلتشكرن الله بذكره ثم نمجدون في ارواحكم ثم بحمد
رسول الله تؤمنون
- وان انتم تحبون ان تشربون من نحر حمر فلتوحدون
الله ثم بائمة الحق تؤمنون و ان تحبون ان تشربون
من عسل مصفى فاذا انتم لتكبرون الله ثم تعظمون
ثم بالابواب الهدى من عند الله تؤمنون ذلك
مفتاح كل خير ان انتم تعلمون
- قل ان اسم الاعظم ذات امر كان رابع ان انتم
تشهدون ان تؤمن بالله و اياته ثم بالنبي و الذين هم
شهداء من بعده ثم بالابواب الهدى فاذا انتم قد
اتيتم امر الله و اطلعت اسم الاعظم هذا الله رب
العالمين
- قل الله اكبر مما انتم تكبرون قل الله اعظم مما انتم
تعظمون قل الله اقدم مما انتم تقدمون قل الله امنع
عما انتم ترفعون قل الله ابقى عما انتم تعززون قل
الله ابقى عما انتم تنورون ذلك الله ربكم له الخلق
و الامر لا اله الا هو العزيز المحبوب

- 345 And naught is there in the kingdom of the heavens and the earth and what lies between them that the knowledge of your Lord has not encompassed, whether God has created it or will create it, except that it has begun by God's command and God will cause it to return to Him. Verily, He has power over all things.
- 346 Say: All return to God's command. Say: All are created by God's command. Say: God is not joined with anything, nor can anything comprehend Him, nor know Him, nor bring Him into being, nor sanctify Him, nor magnify Him, nor glorify Him, nor can anything bear witness unto Him. He creates what He willeth through His command "Be," and it is.
- 347 Say: He is the Subduer Who cannot be subdued, if you but knew it. Say: He is the Manifest Who cannot be manifested, if you would bear witness. Say: He is the All-Powerful Who cannot be resisted, if you would believe. Say: He is the Almighty Whom nothing can frustrate, if you would be assured. Say: He is the One Who stands over every soul. Within His grasp lies the kingdom of all things. He creates what He willeth through His command "Be," and it is. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved.
- 348 He is the One Who creates what He willeth through His command, and unto Him do all return. Such is the Originator of the heavens and earth and what lies between them, the Sovereign, the Creator, the Mighty, the Beloved.
- 349 Say: God's remembrance is more excellent than what you remember. Say: God's handiwork is more subtle than what you fashion. Say: God's writing is more beautiful than what you inscribe. Say: God's command is swifter than what you hasten. Say: God's sovereignty is more enduring than what you possess. Say: God's command is nearer than what you utter. Say: God's bounty is more just than what you dispense. Say: God's hosts are more numerous, for within His grasp are the armies of the heavens and the earth and all that lieth between them, and all are summoned by His behest. Say: God establisheth the truth through His words, for He is the Strong, the Best-Beloved.
- 350 Glory be unto Thee, O my God! Create from that hair youths fair and white like hidden pearls, that they may stand before me in Paradise and glorify Thee at all times, before time and after time. Glory be unto Thee, O my God! Send down upon my father at this moment in his resting place that which may comfort his heart. Verily, Thou art the Lord of all the worlds. And send down, O my God, upon her who bore me - verily,
- 345 وما من شئ في ملكوت السموات والارض و ما بينهما قد احاط به علم ربك مما قد خلقه الله او يخلق الا وانه قد بدء بامر الله و ليرجعنه الله اليه انه كان على كل شئ قديرا
- 346 قل كل الى امر الله ليرجعون قل كل بامر الله يخلقون قل الله لن يقترب بشئ ولا يدركه من شئ ولا يعرفه من شئ ولا يوجد من شئ ولا يقدره من شئ ولا يكبره من شئ ولا يعظمه من شئ ولا يقدر ان يشهد عليه من شئ بيدع ما يشاء بامرته كن فيكون
- 347 قل هو القاهر الذي لن يقهره ان اتم تعلمون قل هو الظاهر الذي لن يظهره ان اتم تشهدون قل هو المهيم الذي لا يمتنع ان اتم تؤمنون قل هو القادر الذي لن يعجزه من شئ ان اتم به توقنون قل هو القائم على كل نفس في قبضته ملكوت كلشئ يخلق ما يشاء بامرته كن فيكون ذلك الله ربكم له الخلق و الامر لا اله الا هو العزيز المحبوب
- 348 هو الذي بيدع ما يشاء بامرته و ان اليه كل يقلبون ذلك فاطر السموات والارض و ما بينهما الملك المبدع العزيز المحبوب
- 349 قل الله احسن ذكرا مما اتم تذكرون قل الله الطف صنعا مما اتم تطفون قل الله اجمل خطا مما اتم تكتبون قل الله اسرع امرا عما اتم تسرعون قل الله اثبت سلطانا مما اتم تملكون قل الله اقرب امرا مما اتم تقولون قل الله اقسط فضلا مما اتم تنفقون قل الله كثر جندا في قبضته جنود السموات و الارض و ما بينهما كل بامرته هنالك يحضرون قل الله يحقق الحق بكلماته انه هو القوى المحبوب
- 350 سبحانك اللهم فاخلق من ذلك الشعر غلمان بيض مثل لؤلؤ مكنون ليحضرن بين يدي في الجنة و ليسبحنك في كل حين و قبل حين و بعد حين سبحانك اللهم فانزل على ابي حينئذ في مقعده ما يفرغ به فؤاده انك انت رب العالمين و انزل اللهم على من حملتنى انك انت

Thou art the Lord of all the worlds - whatsoever beseemeth Thy wondrous mercy, for Thou art the Most Merciful of the merciful ones and Thou art the Most Generous of the generous ones. Thou createst what Thou willest through Thy command "Be," and it is.

رب العالمين ما ينبغي لبديع رحمتك فانك انت اقرب الراحمين و انت اكرم الاكرمين
تبدع ما تشاء بامرک کن فيكون

351 Glory be unto Thee, O my God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them. Send down, then, upon those who glorify Thee by night and by day, and who show forth patience in Thy path, both men and women, that which may comfort their hearts. Verily, Thou art the Lord of all the worlds.

351 سبحانک اللهم انت فاطر السموات و الارض و ما بينها فانزل على الذين هم يسبحونک بالليل و النهار و هم في سبيلک يصبرون من کل ذکر و انتي ما يفرغ به فؤاده انت رب العالمين

352 Glory be unto Thee, O my God, O my God! Thou createst at every moment whatsoever Thou willest through Thy command "Be," and it is. Create then, O my God, for me and for those who have believed in God and His signs, in Paradise, that which may gather us together in the chambers of Ridvan, that we may be thankful for Thy bounties, mindful of Thy names, glorifying of Thy beauty, sanctifying of Thy loftiness, magnifying of Thy attributes, and praising of Thy melodies. Thou createst what Thou willest through Thy command, and unto Thee shall be the return.

352 سبحانک اللهم اللهم انت تبدع في کل حين ما تشاء بامرک کن فيكون فاخلق اللهم لي في الجنة و للذين هم امنوا بالله و اياته ما يجمعنا في غرفات الرضوان و کما بالائک شاکرين و کما باسمائک ذاکرين و کما بابهائک لمسبحين و کما باعلائک لمقدسین و کما بامثالک لمکبرين و کما بنعمائک حامدين انتک تبدع ما تشاء بامرک و ان اليک المصير

353 Blessed is He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth, and unto Him shall all return. Blessed is He Whom glorifieth whatsoever is in the heavens and whatsoever is on earth, and unto Him shall all be turned.

353 تبارک الذي يسجد له من في السموات و من في الارض و ان اليه کل يرجعون تبارک الذي يسبح له من في السموات و من في الارض و ان اليه کل يقلبون

354 Say: God is my Lord and He is the Most Wise of judges. Say: God is my Lord and He is the Most Just of the just. Say: God is my Lord and He is the Most Excellent of the excellent ones. Say: God is my Lord and He is the Most Hearing of those who hear. Say: God is my Lord and He is the Most Seeing of those who see. Say: God is my Lord and He is the Swiftest of reckoners. Say: God is my Lord and He is the Most Generous of the generous. Say: God is my Lord and He is the Most Merciful of the merciful. Say: God is my Lord and He is the Most Preserving of preservers. Say: God is my Lord and He is the First of the first. Say: God is my Lord and He is the Last of the last. Say: God is my Lord and He is the Most Manifest of the manifest. Say: God is my Lord and He is the Most Hidden of the hidden. Say: God is my Lord and verily He is the Sovereign of all worlds. Say: God is my Lord and verily He is the Goal of those who seek. Say: God is my Lord and verily He is the Object of worship of the sincere ones. Say: God is my Lord and verily He is the Beloved of all worlds.

354 قل الله ربى وانه هو احکم الحاكمين قل الله ربى و انه هو اعدل العادلين قل الله ربى و انه هو افضل الفاضلين قل الله ربى و انه هو اسمع السامعين قل الله ربى و انه هو ابصر الناظرين قل الله ربى و انه هو اسرع الحاسبين قل الله ربى و انه هو اکرم الاكرمين قل الله ربى و انه هو ارحم الراحمين قل الله ربى و انه هو احفظ الحافظين قل الله ربى و انه هو اول الاولين قل الله ربى و انه هو اخر الاخرين قل الله ربى و انه هو اظهر الظاهرين قل الله ربى و انه هو ابطن الباطنين قل الله ربى و انه هو لسلطان العالمين قل الله ربى و انه هو مقصود المتيممين قل الله ربى و انه هو معبود الملخصين قل الله ربى و انه هو محبوب العالمين

- 355 Blessed is He before Whom prostrate themselves all who are in the heavens and on earth; we all bow down before Him. Blessed is He Whom all in the heavens and on earth glorify; we all beseech His grace. Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds.
- 356 He is the One Who created all things by His command, and He is the guardian over all things. He is the One Who creates what He willeth by His command "Be!" and it is. He is the One Who created all things by His command, and unto Him shall all return.
- 357 Such is God, your Lord. His is the creation and the command. There is no God but Him; all shall return unto Him. Blessed is He to Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. He bestoweth as He willeth through His grace. Say: All beseech Him.
- 358 Glorified is He Who alternates the night and the day, and createth whatsoever He willeth between them. Verily He is the Mighty, the Beloved. Say: He is the Living One Who createth what He willeth by His command "Be!" and it is.
- 359 The Tablets were gathered before God and then were spread to the right and the left. God beholdeth the books of those who profess His unity and then act according to His command. God will surely respond to each one according to what hath been ordained for him in the Mother Book. He is the Mighty, the Beloved.
- 360 We all stand firm in God. We all appear through God. Say: I have become independent through God, my Lord, of all worlds. Say: I have become triumphant through God, my Lord, over all worlds. Say: I have sought victory through God, my Lord, at all times, before all times, and after all times.
- 361 Say: Whomsoever God preserveth from what He loveth not - these are they who fear Him. And whomsoever God inspireth with His good - these are they who are guided. Say: That which pleaseth God concerning you - this is the path of righteousness if ye be God-fearing - not that which pleaseth your own selves. For God desireth to teach you the ways of knowledge and wisdom that ye may become certain of God and His signs.
- 362 This is the path of God in the kingdom of the heavens and the earth and whatsoever is between them until the Day of Resurrection. Say: The Day of Resurrection is like unto this day when the sun riseth and then setteth by God's leave, and
- 355 تبارك الذى يسجد له من فى السموات و من فى الارض انا كل له ساجدون تبارك الذى يسبح له من فى السموات و من فى الارض انا كل من فضله سائلون ربنا رب السموات و الارض و ما بينهما رب العالمين
- 356 هو الذى خلق كلشئى بامرہ و هو على كل شئ وكيل هو الذى يبدع ما يشاء بامرہ كن فيكون هو الذى خلق كلشئى بامرہ و ان اليه كل يرجعون
- 357 ذلكم الله ربكم له الخلق و الامر لا اله الا هو كل اليه ينقلبون تبارك الذى له ملك السموات و الارض و ما بينهما ينفق كيف يشاء بفضله قل كل عنه سائلون
- 358 سبحانه الذى يقلب الليل و النهار و يبدع بينهما ما يشاء انه هو العزيز المحبوب قل هو الحى يبدع ما يشاء بامرہ كن فيكون
- 359 و جمعت الالواح بين يدى الله ثم نشرت عن اليمين و الشمال ينظر الله الى كتب الذين هم يوحدون ثم بامرہ يعملون و ليحيين الله كل واحد على قدر ما قدر له فى ام الكتاب انه هو العزيز المحبوب
- 360 انا كل بالله قائمون انا كل بالله ظاهرون قل انى قد استغنيت بالله ربى عن العالمين قل انى قد استظهرت بالله ربى عن العالمين قل انى قد استنصرت بالله ربى فى كل حين و قبل حين و بعد حين
- 361 قل من يعصمه الله عما لا يحب فانهم لهم المتقون و من يلهم الله خيره فان اولئك هم المهتدون قل ما يرضى الله به عنكم ذلك سبل التقوى ان انتم تتقون لا ما ترضى به انفسكم فان الله يريد ان يعلمكم سبل العلم و الحكمة لعلكم بالله و اياته توقنون
- 362 هذا صراط الله فى ملكوت السموات و الارض و ما بينهما الى يوم النشور قل ان يوم القيمة يوم مثل ذلك اليوم تطلع فيه الشمس ثم تغرب باذن

its measure with God is as a thousand years of what ye witness on that day.

الله وان مقداره عند الله كالف سنة في مثل ما انتم يومئذ تشهدون

363 To God belongeth the divine realm of the heavens and the earth and whatsoever is between them, and unto Him shall all return. To God belongeth the dominion of might of the heavens and the earth and whatsoever is between them. Say: All shall turn unto Him. To God belongeth the kingdom of the heavens and the earth and whatsoever is between them. Say: All shall be raised unto Him. To God belongeth the essence of the heavens and the earth and whatsoever is between them. Say: All are humble before Him. To God belongeth the human realm of the heavens and the earth and whatsoever is between them. Say: All shall be brought into the presence of God. He is the Truth, there is no God but Him. He giveth life and causeth death, and unto Him shall all be raised.

363 والله لاهوت السموات والارض وما بينهما و ان اليه كل يرجعون والله جبروت السموات والارض وما بينهما قل كل اليه ليقبلون والله ملك ملكوت السموات والارض وما بينهما قل كل اليه ليعثون والله ياقوت السموات والارض وما بينهما قل كل له قانتون والله ناسوت السموات والارض وما بينهما قل كل بين يدي الله محضرون هو الحق لا اله الا هو يحيي ويميت وان اليه كل يعيئون

364 He it is Who hath created you by His command, and by the behest of God ye glorify Him. And He it is Who sustaineth you through His mercy, and by the behest of God ye render thanks. Say: God causeth you to die by His command, and unto Him shall ye, all of you, be brought back. Say: God quickeneth you through His mercy, and unto Him shall ye, all of you, be turned. No soul can acknowledge His oneness save by the leave of God, nor can it wax proud save by His leave. His are creation and command; all are submissive before Him.

364 هو الذى خلقكم بامر الله وانتم بامر الله لتسبحون و هو الذى يرزقكم برحمته وانتم بامر الله لتحمدون قل الله يميحكم بامره وانكم انتم اليه لترجعون قل الله يحييكم برحمته وانكم انتم اليه لتقبلون ما توحده من نفس الا باذن الله ولا تكبر الا باذنه له الخلق والامر كل له قانتون

365 God beareth witness that there is no God but Him, the Ever-Living, the Self-Subsisting. God beareth witness that there is no God but Him, the Mighty, the Best-Beloved. God beareth witness that there is no God but Him, the All-Powerful, the Holy. God beareth witness that there is no God but Him, the Mighty, the Inaccessible, the Most Exalted, the Most Great, the Most Glorious, the Most Sublime, the Inaccessible, the Mighty, the Best-Beloved. Say: If ye desire to triumph, then put your trust in God, your Lord, the All-Merciful, and through His remembrance attain to unity. And if ye desire to prevail, then seek victory through God, and then place your trust in God, your Lord. We are all servants of God and we are submissive unto Him. We are all servants of God and we all bow down before Him. Glorified be He before Whom prostrate themselves all who are in the heavens and who are on the earth, and we all bow down before Him.

365 شهد الله انه لا اله الا هو الحى القيوم شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن القدوس شهد الله انه لا اله الا هو العزيز الممتنع المتعالى المتكبر المتعزز المتفطر الممتنع العزيز المحبوب قل ان انتم تحبون ان تستظهروا فلتتوكلن على الله ربكم الرحمن ثم بذكره لتوحدون وان انتم تحبون ان تستغلبون فلتستظهروا بالله ثم على الله ربكم تتوكلون انا كل عباد الله وانا له قانتون وانا كل عباد الله وانا كل له ساجدون سبحان الذى يسجد له من فى السموات ومن فى الارض وانا كل له ساجدون

366 And unto God prostrate themselves all who are in the heavens and who are on the earth and whatsoever is between them; we are all submissive unto Him. Glorified be He Who causeth the night and day to alternate, and createth whatsoever He willeth by His command "Be," and it is! That is God, your Lord. His

366 والله يسجد من فى السموات ومن فى الارض وما بينهما انا كل له قانتون سبحان الذى يقلب الليل والنهار وبيدع ما يشاء بامره كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب قل من خلق السموات والارض

is the creation and the command. There is no God but Him, the Mighty, the Best-Beloved. Say: Who created the heavens and the earth and whatsoever is between them, if ye know? Say: God is the Creator of all things, and unto Him shall all be turned. The Originator of the heavens and the earth and whatsoever is between them - His command is nearer than the words "Be," and it is! And unto God belongeth the dominion of the heavens and the earth and whatsoever is between them.

367 He bestoweth as He pleaseth through His grace, and God is a Generous Sovereign. And unto God belongeth the right hand of the heavens and the earth and whatsoever is between them. He bestoweth as He pleaseth through His grace, and God is All-Encompassing, All-Knowing. And unto God belongeth all mercy, which He sendeth down upon whomsoever He willeth of His servants. Verily He is the Kind, the Gracious. And unto God belongeth whatsoever is planted in the earth of delightful gardens, and God is the Preserver of all things. Say: God createth what He willeth by His command "Be," and it is! And unto God belongeth the sublimity in the kingdom of the heavens and the earth and whatsoever is between them, and God is All-Knowing, Most Great.

368 And unto God belong the subtleties of the heavens and the earth and whatsoever is between them, and God is the Gracious, the Near. And unto God belongeth the certainty of the heavens and the earth and whatsoever is between them, and God is the Enduring, the Ancient. Say: Who created the heavens and the earth and whatsoever is between them by His command, if ye know? Say: God is powerful over all things; He createth what He willeth by His command "Be," and it is! Unto God belong the subtleties of the heavens and of the earth and whatsoever lieth between them, and unto Him shall all return. Unto God belong all guidance; He guideth whom He willeth among His servants. Verily, He is the Guide, the All-Wise.

369 Unto God belong all authority in the kingdom of the heavens and of the earth and whatsoever lieth between them, and God is the Guardian over all things. Say: God is my Lord and He is sufficient unto me. He will surely assist me at all times through His mercy. Verily, He is the Mighty Helper. Unto God belong the subtleties of the heavens and of the earth and whatsoever lieth between them. He distinguisheth with His mercy whom He willeth among His servants. Verily, He is the All-Subtle, the All-Informed. Unto God belongeth the standard of might in the kingdom of the heavens and of the earth and whatsoever lieth between them, and God is possessed of a mighty standard of glory. Say: God is my Lord and He is sufficient unto me.

و ما بينهما ان اتم تعلمون قل الله خالق كلشي و
ان اليه كل يقبلون بديع السموات و الارض و
ما بينهما امره اقرب من ان يقول له كن فيكون
و الله ملك السموات و الارض و ما بينهما

367 ينفق كيف يشاء بفضلته و كان الله ملكا كريما
و الله يمين السموات و الارض و ما بينهما ينفق
كيف يشاء بفضلته و كان الله واسعا عليما و الله
الرحمة كلها ينزلها على من يشاء من عباده انه كان
ذا بر لطيفا و الله ما زرع في الارض من الحقائق
ذات بهجة و كان الله على كلشي حفيظا قل الله
يبدع ما يشاء بامرته كن فيكون و الله العلو في
ملكوت السموات و الارض و ما بينهما و كان
الله عليما كبيرا

368 و الله لطائف السموات و الارض و ما بينهما و
كان الله ذا لطف قريبا و الله يقين السموات و
الارض و ما بينهما و كان الله ثابتا قديما قل من
خلق السموات و الارض و ما بينهما بامرته ان
اتم تعلمون قل الله قادر على ما يشاء يخلق ما
يشاء بامرته كن فيكون و الله لطائف السموات و
الارض و ما بينهما و ان اليه كل يقبلون و الله
الهداية كلها يهدي من يشاء من عباده انه كان
هاديا حكيما

369 و الله الولاية كلها في ملكوت السموات و الارض
و ما بينهما و كان الله على كل شي وكيلا قل الله
ربي و انه هو حسبي لينصرتني في كل حين برحمته
انه كان ذا نصر عزيزا و الله لطائف السموات و
الارض و ما بينهما يختص برحمته من يشاء من
عباده انه كان لطيفا خبيرا و الله لواء العزة في
ملكوت السموات و الارض و ما بينهما و كان
الله ذا لواء عز عظيما قل الله ربي و انه هو حسبي

- 370 He createth what He willeth by His command, and God sufficeth as a Helper. Unto God belong all guidance in the kingdom of the heavens and of the earth and whatsoever lieth between them, and God is the Guide, the Helper. Unto God belong all command. He createth what He willeth by His command, and God is the Preserver of all things. Praise be to God, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. Unto God belong the everlasting might in the kingdom of the heavens and of the earth and whatsoever lieth between them, and God is a mighty Sovereign. Unto God belong all command. He createth what He willeth by His command, and God is the One God, Single, Self-Subsisting, Ever-Living, Self-Sustaining, Eternal, Everlasting, Self-Dependent.
- 371 Unto God belongeth the standard of sovereignty in the kingdom of the heavens and of the earth and whatsoever lieth between them, and God is the Preserver of all things. Unto God belongeth the standard of dominion in the kingdom of the heavens and of the earth and whatsoever lieth between them, and God is the Watcher over all things. Unto God belong all command from before and after. God preserveth whom He willeth by His command. Verily, He is the Preserver of all things. Unto God belong the wonders of the heavens and of the earth and whatsoever lieth between them. Say: All are devoutly obedient unto Him. Unto God belong the wonders of the heavens and of the earth and whatsoever lieth between them. We all beseech His bounty.
- 372 Unto God prostrate themselves whosoever is in the heavens and whosoever is in the earth. We are all devoutly obedient unto Him. Our Lord is the Lord of the heavens and of the earth and whatsoever lieth between them, the Lord of all the worlds. God beareth witness that there is none other God but Him. That is the Lord of all the worlds. God beareth witness that there is none other God but Him, the Mighty, the All-Wise. God beareth witness that there is none other God but Him.
- 373 Say: All are devoutly obedient unto Him. God beareth witness that there is none other God but Him. Say: All prostrate themselves before Him. God beareth witness that there is none other God but Him. Say: All are mindful of Him. God beareth witness that there is none other God but Him. Say: All humble themselves before Him. God beareth witness that there is none other God but Him. Say: All are submissive unto Him. God beareth witness that there is none other God but Him. Say: All shall return unto Him. God beareth witness that there is none other God but Him. Say: All shall come back unto Him. God beareth witness that there is none other God but Him. Say: All shall be raised unto Him. God beareth witness that
- يبدع ما يشاء بامرہ وكفى بالله ظهيراً والله الهداية كلها في ملكوت السموات والارض وما بينهما وكان الله هاديا نصيرا والله الامر كله يبدع ما يشاء بامرہ وكان الله على كلشي مقتيا والله الحمد رب السموات ورب الارض رب العالمين والله دوام العزة في ملكوت السموات والارض وما بينهما وكان الله سلطانا عظيما والله الامر كله يبدع ما يشاء بامرہ وكان الله الها واحدا احداهما حيا قيوما دائما ابدا معتمدا
- 371 والله لواء السلطنة في ملكوت السموات والارض وما بينهما وكان الله على كل شئ مقتيا والله لواء الهيمنة في ملكوت السموات والارض وما بينهما وكان الله على كل شئ رقيبا والله الامر من قبل ومن بعد يحفظ الله من يشاء بامرہ انه كان على كلشي حفيظا وله بدع السموات والارض وما بينهما قل كل له قانتون والله بدع السموات والارض وما بينهما انا كل من فضله سائلون
- 372 والله يسجد من في السموات ومن في الارض انا كل له قانتون ربنا رب السموات والارض وما بينهما رب العالمين شهد الله انه لا اله الا هو ذلك رب العالمين شهد الله انه لا اله الا هو العزيز الحكيم شهد الله انه لا اله الا هو
- 373 قل كل له قانتون شهد الله انه لا اله الا هو قل كل له ساجدون شهد الله انه لا اله الا هو قل كل له ذاكرون شهد الله انه لا اله الا هو قل كل له خاضعون شهد الله انه لا اله الا هو قل كل له خاشعون شهد الله انه لا اله الا هو قل كل اليه يتقلبون شهد الله انه لا اله الا هو قل كل اليه ليرجعون شهد الله انه لا اله الا هو قل كل اليه ليبعثون شهد الله انه لا اله الا هو قل كل من فضله يستلون شهد الله انه لا اله الا هو قل

there is none other God but Him. Say: All shall beseech His bounty. God beareth witness that there is none other God but Him. Say: All shall return unto Him. God beareth witness that there is none other God but Him, the All-Merciful, the Self-Subsisting, the Mighty, the Best-Beloved.

كل اليه ينقلبون شهد الله انه لا اله الا هو الرحمن
الممتنع العزيز المحبوب

374 God beareth witness that there is none other God but Him, the Sovereign, the Holy, the Source of Peace, the Faith-Imparting, the Guardian, the Mighty, the All-Compelling, the Most Great, the All-Glorious, the Creator, the Most Exalted, the Self-Subsisting, the Most Great. God beareth witness that there is none other God but Him, the Creator, the Fashioner, the Shaper, the Ordainer, the Most Exalted. Before Him boweth down whatsoever is in the heavens and whatsoever is in the earth. Say: All are submissive to Him.

374 شهد الله انه لا اله الا هو الملك القدوس السلام
المؤمن المهيمن العزيز الجبار المتكبر المتعزز المتفطر
المتعالى الممتنع المنيع شهد الله انه لا اله الا هو
الخالق البارئ المصور المدير المتعالى يسجد له من
فى السموات و من فى الارض قل كل به قانتون

375 God beareth witness that there is none other God but Him. Unto Him shall we return. And unto God boweth down whatsoever is in the heavens and whatsoever is in the earth. We all bow down before Him. God beareth witness that there is none other God but Him. Within His grasp lieth the kingdom of the heavens and of the earth and of whatsoever is between them, and He is the Ever-Living Who dieth not.

375 شهد الله انه لا اله الا هو انا اليه منقلبون و لله
يسجد من فى السموات و من فى الارض انا كل
له ساجدون شهد الله انه لا اله الا هو فى قبضته
ملكوت السموات و الارض و ما بينهما و انه
لهو الحى الذى لا يموت

376 God beareth witness that there is none other God but Him. Within His grasp lieth the dominion of the heavens and of the earth and of whatsoever is between them, and He is the One beyond Whom nothing escapeth in the kingdom of the heavens and of the earth and of whatsoever is between them, and unto Him shall all return. God beareth witness that there is none other God but Him. He createth what He willeth by His command, and unto Him shall all return. God beareth witness that there is none other God but Him. Within His grasp are the destinies of the heavens and of the earth and of whatsoever is between them. All shall return unto Him. God beareth witness that there is none other God but Him. He beginneth creation and then reneweth it. Say: All are submissive to Him. God beareth witness that there is none other God but Him, and all else beside Him is His creation. All shall return unto Him.

376 شهد الله انه لا اله الا هو فى قبضته جبروت
السموات و الارض و ما بينهما و انه هو الفرد
الذى لا يفوت عن قبضته من شئ فى ملكوت
السموات و الارض و ما بينهما و ان اليه كل
يقلبون شهد الله انه لا اله الا هو يبدع ما يشاء
بامرہ و ان اليه كل يقلبون شهد الله انه لا اله الا
هو فى قبضته مقادير السموات و الارض و ما
بينهما كل اليه يرجعون شهد الله انه لا اله الا هو
يبدع الخلق ثم يعيده قل كل له قانتون شهد الله
انه لا اله الا هو و ان ما دونه خلق عنده كل
اليه ليرجعون

377 This is a Book inscribed. This is a Tablet revealed. This is a leaf of camphor. This is a leaf from the Primal Tree that remembereth its Lord at all times. There is none other God but Him, the Mighty, the Best-Beloved. This is the Primal Tree that glorifieth its Lord at all times, before time and after time. This is the Most Great Sign that proclaimeth the unity of its Lord at all times, before time and after time. This is the Most Holy Mosque wherein the name of God is mentioned morning and evening. God beareth witness that there is no God but Him; all are submissive unto Him. God beareth witness that

377 هذا كتاب مسطور هذا لوح منشور هذا ورق
كافور هذا ورق من شجرة الاولى تذكر ربها فى كل
حين انه لا اله الا هو العزيز المحبوب تلك شجرة
الاولى تسبح ربها فى كل حين و قبل حين و بعد
حين تلك اية الكبرى توحدها ربها فى كل حين و
قبل حين و بعد حين ذلك مسجد الاقصى يذكر
فيه اسم الله بالغدو و الاصال شهد الله انه لا اله
الا هو انا كل له قانتون شهد الله انه لا اله الا

there is no God but Him; within His grasp is the dominion of the heavens and the earth and whatsoever is between them. Say: All shall return unto Him.

هو في قبضته ملكوت السموات والارض و ما بينهما قل كل اليه ليقبلون

378 God beareth witness that there is no God but Him; within His grasp is the kingdom of light of the heavens and the earth and whatsoever is between them. Say: All shall be raised up unto Him. God beareth witness that there is no God but Him; within His grasp is the dominion of the right hand of the heavens and the earth and whatsoever is between them. Say: All shall return unto Him. God beareth witness that there is no God but Him; within His grasp is the dominion of judgment of the heavens and the earth and whatsoever is between them, and unto Him shall all be transformed. God beareth witness that there is no God but Him; within His grasp is the dominion of sovereignty of the heavens and the earth and whatsoever is between them. Say: All are suppliants before His grace.

378 شهد الله انه لا اله الا هو في قبضته ملكوت نور السموات والارض و ما بينهما قل كل اليه ليعثون شهد الله انه لا اله الا هو في قبضته ملكوت يمين السموات والارض و ما بينهما قل كل اليه ليرجعون شهد الله انه لا اله الا هو في قبضته ملكوت حكم السموات والارض و ما بينهما و ان اليه كل لينقلبون شهد الله انه لا اله الا هو في قبضته ملكوت ملك السموات والارض و ما بينهما قل كل من فضله سائلون

379 This is God, your Lord; His is the creation and the command. Say: All shall return unto Him. And unto God prostrateth whosoever is in the heavens and whosoever is on the earth, and unto God do all return. God beareth witness that there is no God but Him; He createth what He willeth through His command "Be," and it is. Say: All names testify that there is no God but Him, the Lord of all worlds. Say: All similitudes testify to God thy Lord, that there is no God but Him, the Mighty, the Wise. Say: All that hath been mentioned or shall be mentioned, whether remembrance of God or remembrance of His creation, all shall return unto God and all are created by His command. And unto God prostrateth whosoever is in the heavens and whosoever is on the earth. Say: All shall return unto Him.

379 ذلكم الله ربكم له الخلق والامر قل كل اليه ليقبلون والله يسجد من في السموات ومن في الارض وان الى الله كل يرجعون شهد الله انه لا اله الا هو يبدع ما يشاء بامرته كن فيكون قل كل الاسماء تدل على انه لا اله الا هو رب العالمين قل كل الامثال تدل على الله ربك انه لا اله الا هو العزيز الحكيم قل كل ما قد ذكر كلشيئ او يذكر من ذكر الله او ذكر خلقه كل يرجعون الى الله و كل بامرته يبدعون والله يسجد من في السموات ومن في الارض قل كل اليه ليقبلون

380 Therefore put your trust in God, your Lord, the Merciful, if ye desire to be triumphant, and seek victory through God, the Lord of the heavens and the earth and whatsoever is between them, if ye desire to be victorious. God beareth witness that there is no God but Him; within His grasp is the dominion of might of the heavens and the earth and whatsoever is between them. Say: All are His worshippers. God beareth witness that there is no God but Him; within His grasp is the dominion of decree of the heavens and the earth and whatsoever is between them, and all shall return unto Him. God beareth witness that there is no God but Him; within His grasp is the dominion of glory of the heavens and the earth and whatsoever is between them, and all shall return unto Him.

380 فلتوكلن على الله ربكم الرحمن ان اتم تحبون ان تستظهروا و لتنتصرن بالله رب السموات والارض و ما بينهما ان اتم تحبون ان تنصرون شهد الله انه لا اله الا هو في قبضته ملكوت عز السموات والارض و ما بينهما قل كل له عابدون شهد الله انه لا اله الا هو في قبضته ملكوت حكم السموات والارض و ما بينهما قل كل اليه ليرجعون شهد الله انه لا اله الا هو في قبضته ملكوت مجد السموات والارض و ما بينهما و كل اليه ليرجعون

381 God beareth witness that there is no God but Him; within His grasp is the dominion of holiness of the heavens and the earth and whatsoever is between them, and unto Him shall

381 شهد الله انه لا اله الا هو في قبضته ملكوت قدس السموات والارض و ما بينهما وان اليه

all be raised. God beareth witness that there is no God but Him; within His grasp is the dominion of grace of the heavens and the earth and whatsoever is between them, and all shall return unto God thy Lord. Glorified be He Who createth what He willeth through His command "Be," and it is. Glorified be He before Whom prostrateth whosoever is in the heavens and whosoever is on the earth. Say: All are submissive unto Him. God beareth witness that there is no God but Him, the Mighty, the Best-Beloved. God beareth witness that there is no God but Him, the All-Compelling, the Holy.

382 God beareth witness that there is no God but Him, the All-Compelling, the All-Glorious. God beareth witness that there is no God but Him, the Mighty, the Dreaded. God beareth witness that there is no God but Him. Say: All shall turn unto Him. And unto God boweth down in worship whatsoever is in the heavens and whatsoever is in the earth. Say: All are turned about by His command. I have laid hold on God, the Lord of the heavens and of the earth and of whatsoever is between them, at all times, and before all times, and after all times. God beareth witness that there is no God but Him, the Lord of all worlds. I have sought victory through God, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds.

383 He it is Who hath created all things by His command, and unto Him shall all return. He it is Who createth what He willeth by His command "Be," and it is. God beareth witness that there is no God but Him, the All-Merciful, the Invincible. God beareth witness that there is no God but Him, the Mighty, the All-Wise. God beareth witness that there is no God but Him, the Creator, the Kind. God beareth witness that there is no God but Him, the King, the Holy, the Peace, the Faithful, the Guardian, the Mighty, the Omnipotent, the Most High, the Supreme, the Invincible. God beareth witness that there is no God but Him, the Lord of all worlds. God beareth witness that there is no God but Him. Say: All shall return unto Him. God beareth witness that there is no God but Him.

384 Say: All shall turn unto Him. God beareth witness that there is no God but Him. Say: All are submissive to Him. God beareth witness that there is no God but Him. Say: All do beseech His grace. God beareth witness that there is no God but Him. Say: All are helped through Him. Such is the Creator of the heavens and of the earth and of whatsoever lieth between them, the Mighty, the Best-Beloved. He it is Who created all things by His command, and He is the King, the Most Exalted, the Mighty, the Best-Beloved. God beareth witness that there is no God but Him, the Lord of all worlds. God beareth witness

كل يبعثون شهد الله انه لا اله الا هو في قبضته ملكوت فضل السموات والارض وما بينهما و كل الى الله ربك يرجعون سبحانه الذي يدع ما يشاء بامرته كن فيكون سبحانه الذي يسجد له من في السموات ومن في الارض قل كل له قانتون شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن القدوس شهد الله انه لا اله الا هو المهيمن السبوح

382 شهد الله انه لا اله الا هو العزيز المرحوب شهد الله انه لا اله الا هو قل كل اليه ليقبلون والله يسجد من في السموات ومن في الارض قل كل بامرته يقبلون قد اعتصمت بالله رب السموات والارض وما بينهما في كل حين وقبل حين وبعد حين شهد الله انه لا اله الا هو ذلك رب العالمين قد استنصرت بالله رب السموات والارض وما بينهما ذلك رب العالمين

383 هو الذي خلق كلشيئ بامرته وان اليه كل يقبلون هو الذي يدع ما يشاء بامرته كن فيكون شهد الله انه لا اله الا هو الرحمن المنيع شهد الله انه لا اله الا هو العزيز الحكيم شهد الله انه لا اله الا هو المبدع اللطيف شهد الله انه لا اله الا هو الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر المتعزز المنيع شهد الله انه لا اله الا هو ذلك رب العالمين شهد الله انه لا اله الا هو

384 قل كل اليه ليرجعون شهد الله انه لا اله الا هو قل كل اليه ليقبلون شهد الله انه لا اله الا هو قل كل له قانتون شهد الله انه لا اله الا هو قل كل من فضله يستلون شهد الله انه لا اله الا هو قل كل به ينصرون ذلك بدع السموات والارض وما بينهما العزيز المحبوب هو الذي خلق كلشيئ بامرته وهو المليك المتعالى العزيز المحبوب شهد الله انه لا اله الا هو رب العالمين شهد الله انه لا اله

that there is no God but Him, the First of the First. God beareth witness that there is no God but Him, the Last of the Last.

الا هو اول الاولين شهد الله انه لا اله الا هو اخر
الآخرين

385 God beareth witness that there is no God but Him, the Most Manifest of the Manifest. God beareth witness that there is no God but Him, the Most Hidden of the Hidden. God beareth witness that there is no God but Him, Who createth what He willeth by His command "Be," and it is. That is God, your Lord. His is the creation and the command. There is no God but Him. Say: All shall turn unto Him. God beareth witness that there is no God but Him, the Best-Beloved of all worlds. God beareth witness that there is no God but Him, the Goal of all worlds. God beareth witness that there is no God but Him, the Object of worship of all worlds. God beareth witness that there is no God but Him, the Sovereign of all worlds.

385 شهد الله انه لا اله الا هو اظهر الظاهرين شهد الله
انه لا اله الا هو باطن الباطنين شهد الله انه لا اله
الا هو بيدع ما يشاء بامرته كن فيكون ذلكم الله
ربكم له الخلق والامر لا اله الا هو قل كل اليه
ليقبلون شهد الله انه لا اله الا هو محبوب العالمين
شهد الله انه لا اله الا هو مقصود العالمين شهد الله
انه لا اله الا هو معبود العالمين

386 God beareth witness that there is no God but Him, the King of all who are in the kingdom of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds. He it is Who created you from a single soul and created from it its mate that ye might find repose in her. That is God, your Lord. There is no God but Him. Say: All shall return unto Him. He is the Originator of the heavens and the earth and whatsoever lieth between them. His command is nearer than the utterance of "Be!" and it is. God beareth witness that there is no God but Him. He is the Lord of all worlds. God beareth witness that there is no God but Him. He is the Creator of the heavens and the earth and whatsoever lieth between them. He is the Lord of all worlds.

386 شهد الله انه لا اله الا هو سلطان العالمين شهد الله
انه لا اله الا هو ملك من في ملكوت السموات
والارض وما بينهما ذلك رب العالمين هو
الذي خلقكم من نفس واحدة وخلق منها زوجها
لتسكن اليها ذلكم الله ربكم لا اله الا هو قل كل
اليه ليرجعون بديع السموات والارض وما بينهما
امرته اقرب من ان يقول له كن فيكون شهد الله
انه لا اله الا هو ذلك رب العالمين

387 God beareth witness that there is no God but Him. He is the Fashioner of the heavens and the earth and whatsoever lieth between them. He is the Lord of all worlds. God beareth witness that there is no God but Him. He is the Maker of the heavens and the earth and whatsoever lieth between them. He is the Lord of all worlds. God beareth witness that there is no God but Him, and that whatsoever is beneath God is His creation, recorded in a manifest Book. And naught is hidden in the heaven and the earth but God knoweth it and beareth witness unto it, for God is the Witness of all things. Say: Verily God knoweth the secrets of the heavens and the earth and whatsoever lieth between them, and God encompasseth all things.

387 شهد الله انه لا اله الا هو ذلك فاطر السموات
والارض وما بينهما ذلك رب العالمين شهد
الله انه لا اله الا هو ذلك منشئ السموات
والارض وما بينهما ذلك رب العالمين شهد
الله انه لا اله الا هو ذلك محدث السموات و
الارض وما بينهما ذلك رب العالمين شهد الله
انه لا اله الا هو وان ما دون الله خلق عنده في
كتاب مسطور وما من غائبة في السماء والارض
الا وان الله يعلمها ويشهد عليها وكان الله على
كل شئ شهيدا قل ان الله يعلم السر في السموات
والارض وما بينهما وكان الله بكل شئ محيطا

388 God beareth witness that there is no God but Him. He is the Lord of all worlds. God beareth witness that there is no God but Him. He is the First of the first. God beareth witness that there is no God but Him. He is the Last of the last. God beareth witness that there is no God but Him. He is the

388 شهد الله انه لا اله الا هو ذلك رب العالمين شهد
الله انه لا اله الا هو ذلك اول الاولين شهد الله
انه لا اله الا هو ذلك اخر الآخرين شهد الله انه
لا اله الا هو ذلك ظاهر الظاهرين شهد الله انه

Manifest of the manifest. God beareth witness that there is no God but Him. He is the Hidden of the hidden. Thus doth God create whatsoever He willeth through His command "Be!" and it is. His is whatsoever is in the heavens and whatsoever is in the earth. Say: All shall turn unto Him.

لا اله الا هو ذلك باطن الباطنين كذلك يبدع
الله ما يشاء بامرته كن فيكون له ما في السموات
وما في الارض قل كل اليه ليقلبون

- 389 God beareth witness that there is no God but Him. God exalteth whomsoever He willeth in the Paradise of Firdaws through His mercy. Verily He hath power over all things. God beareth witness that there is no God but Him. God exalteth whomsoever He willeth in Ridvan. Verily He watcheth over all things. God beareth witness that there is no God but Him. God exalteth whomsoever He willeth in Paradise. Verily He sustaineth all things. God beareth witness that there is no God but Him. God exalteth whomsoever He willeth in the Holy Paradise. Verily He taketh account of all things. God beareth witness that there is no God but Him. God exalteth whomsoever He willeth in the Paradise of Justice through His bounty. Verily He is the Possessor of great bounty. Thus doth God create whatsoever He willeth through His command "Be!" and it is. His is the dominion of the heavens and the earth and whatsoever lieth between them. Say: All shall return unto Him.

389 شهد الله انه لا اله الا هو يرفع الله من يشاء على
ارض الفردوس برحمته انه كان على كلشي قديرا
شهد الله انه لا اله الا هو يرفع الله من يشاء في
الرضوان انه كان على كلشي رقيبا شهد الله انه لا
اله الا هو يرفع الله من يشاء في الجنة انه كان على
كل شئ مقبلا شهد الله انه لا اله الا هو يرفع الله
من يشاء في جنة القدس انه كان على كل شئ
حسيبا شهد الله انه لا اله الا هو يرفع الله من يشاء
في جنة العدل بفضلته انه كان ذا فضل عظيم
كذلك يبدع الله ما يشاء بامرته كن فيكون له
ملك السموات و الارض و ما بينهما قل كل
اليه ليرجعون

- 390 God beareth witness that there is no God but Him. He is the Lord of all worlds. God beareth witness that there is no God but Him. He is the Beloved of all worlds. God beareth witness that there is no God but Him. He is the First of the first. God beareth witness that there is no God but Him. He is the Last of the last. God beareth witness that there is no God but Him, the Manifest, the Glorious, the Almighty, the Creator, the Pure. He is the Hidden of the hidden.

390 شهد الله انه لا اله الا هو ذلك رب العالمين شهد
الله انه لا اله الا هو ذلك محبوب العالمين شهد
الله انه لا اله الا هو ذلك اول الاولين شهد الله
انه لا اله الا هو ذلك اخر الاخرين شهد الله انه
لا اله الا هو الظاهر الفاعل القاهر الفاطر الظاهر
ذلك باطن الباطنين

- 391 God beareth witness that there is no God but Him. Say: All shall return unto Him. God beareth witness that there is no God but Him. Say: All shall turn unto Him. God beareth witness that there is no God but Him. Say: All shall be raised unto Him. God beareth witness that there is no God but Him. Say: All shall revolve around Him. God beareth witness that there is no God but Him. Say: All shall be brought before Him.

391 شهد الله انه لا اله الا هو قل كل اليه ليرجعون
شهد الله انه لا اله الا هو قل كل اليه ليقلبون شهد
الله انه لا اله الا هو قل كل اليه ليعثون شهد الله
انه لا اله الا هو قل كل اليه ينقلبون شهد الله انه
لا اله الا هو قل كل عليه ليعرضون

- 392 This is God, your Lord. His is the creation and the command. Say: All are obedient unto Him. Thus doth God create what He willeth by His command. He is, verily, the Mighty, the Beloved. Say: He is the Subduer over His servants, and He is the All-Compelling, the All-Glorious. And He is the Manifest above His creation, and He is the All-Compelling, the Most Holy.

392 ذلكم الله ربكم له الخلق و الامر قل كل له قانتون
كذلك يبدع الله ما يشاء بامرته انه هو العزيز
المحبوب قل هو القاهر فوق عباده و هو المهيمن
السبوح و هو الظاهر فوق خلقه و هو الحميم
القدوس

- 393 God testifieth that there is none other God but He - say: All through Him do glorify. God testifieth that there is none other God but He - say: All through Him do unite. God testifieth that there is none other God but He - say: All through Him do sanctify. God testifieth that there is none other God but He - say: All through Him are strengthened. God testifieth that there is none other God but He - say: All through Him do magnify. God testifieth that there is none other God but He - say: All do give thanks unto God, their Lord, the Merciful, and then through His remembrance do they praise.
- 394 God testifieth that there is none other God but He - say: All by His command do drink of water that altereth not. God testifieth that there is none other God but He - say: All by His command do drink of milk whose taste changeth not. God testifieth that there is none other God but He - say: All by His command do drink of crimson wine. God testifieth that there is none other God but He - say: All by His command do partake of purified honey. God testifieth that there is none other God but He - say: All by His command do give thanks by night and by day. God testifieth that there is none other God but He - say: All by His command do write the verses of God in the finest script. God testifieth that there is none other God but He - say: All do inscribe the words of God in the finest script. God testifieth that there is none other God but He - say: All by His power do gather all that hath been sent down from God. God testifieth that there is none other God but He - say: All by His might do preserve all that God hath revealed in the Book of verses and clear proofs.
- 395 God testifieth that there is none other God but He - say: All by His command do recite the verses of God by night and by day. God beareth witness that there is none other God but Him. Say: All shall return unto Him. God beareth witness that there is none other God but Him. Say: All drink by His command from the one Water. God beareth witness that there is none other God but Him. Say: All act, by His leave, according to what God hath ordained in the Faith. God beareth witness that there is none other God but Him. Say: All glorify Him by His command, by night and by day. God beareth witness that there is none other God but Him. Say: All gaze by His command, by night and by day, upon the mirrors that they may witness the handiwork of Him Who created them through it, and then meditate within themselves. God hath not created them save that they may observe prayer and circumambulate the House, then read the Book of God, then toil in what God hath commanded them in the Book. These are they who are the friends of God in the life to come and in this life, and these are they who act by His leave.
- 393 شهد الله انه لا اله الا هو قل كل به ليسبحون
شهد الله انه لا اله الا هو قل كل به ليوحدون
شهد الله انه لا اله الا هو قل كل به ليقدسون
شهد الله انه لا اله الا هو قل كل به ليغززون شهد
الله انه لا اله الا هو قل كل به ليعظمون شهد الله
انه لا اله الا هو قل كل به ليشكرون الله ربهم
الرحمن ثم بذكره يحمدون
- 394 شهد الله انه لا اله الا هو قل كل بامرہ من ماء
غير الاسن يشربون شهد الله انه لا اله الا هو قل
كل بامرہ من لبن الذي لم يتغير طعمه يشربون
شهد الله انه لا اله الا هو قل كل بامرہ من نحر
الجر يشربون شهد الله انه لا اله الا هو قل كل
بامرہ من عسل المصفي يأخذون شهد الله انه لا
اله الا هو قل كل بامرہ بالليل والنهار ليشكرون
شهد الله انه لا اله الا هو قل كل بامرہ آيات الله
على احسن خط يكتبون شهد الله انه لا اله الا
هو قل كل كلمات الله على احسن خط يسطرون
شهد الله انه لا اله الا هو قل كل بقوته كل ما
نزل من عند الله ليجمعون شهد الله انه لا اله الا
هو قل كل بعزته كل ما قد نزل الله في الكتاب
من الزبريات والبينات ليحفظون
- 395 شهد الله انه لا اله الا هو قل كل بامرہ بالليل والنهار
آيات الله ليتلون شهد الله انه لا اله الا هو قل كل
اليه يعثون شهد الله انه لا اله الا هو قل كل اليه
ليقلبون شهد الله انه لا اله الا هو قل كل بامرہ
ماء الواحد يشربون شهد الله انه لا اله الا هو قل
كل باذنه ما قد شرع الله من الدين ليعملون شهد
الله انه لا اله الا هو قل كل بالليل والنهار بامرہ
ليسبحون شهد الله انه لا اله الا هو قل كل بامرہ
بالليل والنهار الى المرات ينظرون ليشهدون صنع
الذي قد خلقهم الله به ثم في انفسهم يتفكرون ما
خلقهم الله الا لانهم ليقمن الصلوة و ليطوفن
حول البيت ثم كتاب الله يقرؤن ثم ما قد امرهم
الله في الكتاب ليتعبون اولئك هم اولياء الله في
الحياة الاخرة والاولى واولئك هم باذنه يعملون

- 396 God beareth witness that there is none other God but Him. Say: All glorify God, their Lord, the Merciful, and then declare: Unto God belongeth the Lahut of the heavens and of the earth and of what lieth between them, and all act by His command. And unto God belongeth the Jabarut of the heavens and of the earth and of what lieth between them, and all judge by His leave. And unto God belongeth the Malakut of the heavens and of the earth and of what lieth between them, and all shall be raised up unto Him. And unto God belongeth the Yaqut of the heavens and of the earth and of what lieth between them, and all shall be brought before Him. And unto God belongeth the Nasut of the heavens and of the earth and of what lieth between them, and all place their trust in their Lord at all times.
- 397 God beareth witness that there is none other God but Him. We are His worshippers. God beareth witness that there is none other God but Him. We are His servants. God beareth witness that there is none other God but Him. We are devoted unto Him. God beareth witness that there is none other God but Him. We are thankful unto Him. This is God, your Lord, there is none other God but Him. Say: All shall return unto Him. This is God, your Lord, unto Him belongeth creation and command, there is none other God but Him. Say: All shall turn unto Him.
- 398 God beareth witness that there is none other God but Him. Say: All shall, by His command, wed the houris who have been created from white light. God beareth witness that there is none other God but Him. Say: All shall, by His leave, wed the houris who have been created from yellow light. God beareth witness that there is none other God but Him. Say: All shall, through His mercy, wed all the houris who have been created from green light. God beareth witness that there is none other God but Him. Say: All shall, through His bounty and what He hath ordained, wed the houris who have been created from red light. God beareth witness that there is none other God but Him. Say: All shall, by His leave, take pleasure in what God hath permitted them in the Book.
- 399 This is of God's grace and mercy, that ye may be thankful. This is by God's command, that ye may testify that all destinies are in the hand of God. He ordaineth what He willeth. God testifieth that there is none other God but Him. Say: Verily, women are permitted to wear white silk in the presence of their husbands, that they may glorify God at all times, never ceasing in this endeavor. This is from God's command, that ye may be thankful. God testifieth that there is none other God but Him. Say: Verily, women shall wear yellow silk in the
- شهد الله انه لا اله الا هو قل كل بامرہ ليسبحون
الله ربهم الرحمن ثم يقولون والله لا هوت السموات
والارض وما بينهما و كل بامرہ يعملون و
الله جبروت السموات والارض وما بينهما و
كل باذنه يحكمون و الله ملكوت السموات و
الارض وما بينهما و كل اليه ليعثون و الله باقوت
السموات والارض وما بينهما و كل بين يديه
ليحضرون و الله ناسوت السموات والارض و
ما بينهما و كل على ربهم في كل حين يتوكلون
- شهد الله انه لا اله الا هو انا له عابدون شهد الله
انه لا اله الا هو انا له ساجدون شهد الله انه لا اله
الا هو انا له قانتون شهد الله انه لا اله الا هو انا
له شاكرون ذلكم الله ربكم لا اله الا هو قل كل
اليه ليرجعون ذلكم الله ربكم له الخلق و الامر لا
اله الا هو قل كل اليه ليقبلون
- شهد الله انه لا اله الا هو قل كل بامرہ حوريات
التي قد خلقت من نور الابيض ينكحون شهد الله
انه لا اله الا هو قل كل باذنه حوريات التي
خلقت من نور الاصفر هم ينكحون شهد الله انه
لا اله الا هو قل كل برحمته كل حوريات التي
خلق من نور الاخضر هم ينكحون شهد الله انه
لا اله الا هو قل كل بفضله و ما قدر من عنده
حوريات التي خلقت من نور الاحمر هم ينكحون
شهد الله انه لا اله الا هو قل كل باذنه بما قد اذن
الله لهم في الكتاب يتلذذون
- ذلك من فضل الله و رحمته لعلمكم تشكرون ذلك
من امر الله لتشهدن بان المقادير كلها بيد الله يحكم
ما يشاء و يثبت ما يريد ثم يحو الله ما يشاء و ينزل
من عنده ما يريد شهد الله انه لا اله الا هو قل
انما النساء باذنه حرير الابيض يلبسن و هن بين
ايدى ازواجهن ليسبحن الله في كل حين هن لا
يفترن في شأن ذلك من امر الله لعلمكم تشكرون

presence of those whom God hath ordained for them in the Book, that they may praise God through that which He hath revealed in the Book. This is of God's bounty and mercy, that ye may be God-fearing. God testifieth that there is none other God but Him.

شهد الله انه لا اله الا هو قل انما النساء يلبسن
من حرير الاصفر و هن بين ايدي الذين قد قدر
الله لهن في الكتاب ليحمدن الله بذكر ما نزل الله
في الكتاب و ان ذلك من فضل الله و رحمته
لعلكم تتقون شهد الله انه لا اله الا هو

400 Say: Verily, women shall wear green silk and shall unitedly glorify God in the presence of those whom God hath permitted them. This is from God's command, that ye may attain unto unity. God testifieth that there is none other God but Him. Say: Verily, women shall wear red silk and shall present themselves before those whom God hath permitted them in the Book. This is of God's bounty and mercy, that ye may magnify God, your Lord, the All-Merciful, and prostrate yourselves before Him. God testifieth that there is no God but Him. Say: All the youths of Paradise, one and all, are attired in green silk, before the red, and in yellow after white. This is through God's grace and mercy, as recorded in the Mother Book, that ye may be assured of what God hath promised you in the life to come.

400 قل انما النساء من حرير الاخضر ليلبسن و
ليوحدون الله بين ايدي ما اذن الله لهن ذلك
من امر الله لعلكم تتوحدون شهد الله انه لا اله
الا هو قل انما النساء من حرير الاحمر ليلبسن
و يحضرن بين ايدي من اذن الله لهن في الكتاب
ذلك من فضل الله و رحمته لتكبرون الله ربكم
الرحمن ثم له تسجدون شهد الله انه لا اله الا هو
قل ان غلبان الجنة كلهم اجمعون يلبسون من
حرير الاخضر قبل الاحمر و الاصفر بعد الايض
ذلك من فضل الله و رحمته في ام الكتاب لعلكم
انتم بما قد وعدكم الله في الآخرة توقنون

401 And the water of earthly life, compared with the life to come, is but as a dream in which ye slumber. God beareth witness that there is no God but Him. Say: All hosts are present before Him. God beareth witness that there is no God but Him. Say: Within His grasp are the hosts of the heavens and the earth and all that lieth between them, and all are present there. God beareth witness that there is no God but Him. He createth what He willeth by His command, and He, verily, is the Mighty, the Beloved. God beareth witness that there is no God but Him. Say: They who purify their ears and their eyes and their hearts and their tongues and their hands, unless their hearts bear witness to that which God hath permitted in the Book - these are they who fear God.

401 و ماء الحياة الدنيا عند الآخرة لا بمثل نوم انتم
في رؤياكم تمامون شهد الله انه لا اله الا هو قل
كل جند بين يديه لحضرون شهد الله انه لا اله
الا هو قل في قبضته جنود السموات و الارض
و ما بينهما و كل هنالك يحضرون شهد الله انه
لا اله الا هو يخلق ما يشاء بامر و انه هو العزيز
المحجوب شهد الله انه لا اله الا هو قل ان الذين
يطهرون اسماعهم و ابصارهم و افئدتهم و السنتهم
و ايديهم الا تشهد قلوبهم بدون ما قد اذن الله
في الكتاب فاولئك هم المتقون

402 God beareth witness that there is no God but Him. We all beseech His grace. God beareth witness that there is no God but Him. He originateth creation, then causeth it to return. Will ye not see? God beareth witness that there is no God but Him. He will raise up creation on a Day when all shall be brought before Him. God beareth witness that there is no God but Him. He will surely gather you together on the Day of Resurrection. This is God's decree wherein there is no doubt. Say: All shall on that Day return unto God, thy Lord. God beareth witness that there is no God but Him. Say: All shall on that Day beseech His grace. God beareth witness that there is no God but Him. Say: All shall on that Day act by God's leave.

402 شهد الله انه لا اله الا هو انا كل من فضله سائلون
شهد الله انه لا اله الا هو بيد الخلق ثم يعيده ا فلا
تبصرون شهد الله انه لا اله الا هو يبعث الخلق
في يوم كل عليه ليعرضون شهد الله انه لا اله الا
هو ليجمعنكم في يوم القيمة ذلك من امر الله لا
ريب فيه قل كل يومئذ الى الله ربكم يرجعون
شهد الله انه لا اله الا هو قل كل يومئذ من فضله
يسئلون شهد الله انه لا اله الا هو قل كل باذن
الله يومئذ يعملون

403 God beareth witness that there is no God but Him in the most sublime Vision and in the resplendent Horizon. God beareth witness that there is no God but Him. He is established upon the throne in the Most Exalted Paradise and in the resplendent Horizon. God beareth witness that there is no God but Him. He was not in anything, nor upon anything, nor toward anything. Such is God, your Lord, Who createth what He willeth by His command "Be," and it is! God beareth witness that there is no God but Him. He hath no equal in the kingdom of the heavens and the earth and all that lieth between them, and all are submissive unto Him. God beareth witness that there is no God but Him. He hath no peer in the kingdom of the heavens and the earth and all that lieth between them, and all are worshippers of Him.

404 God beareth witness that there is no God but Him. He hath no likeness in the kingdom of the heavens and the earth and all that lieth between them, and all bow down before Him. God beareth witness that there is no God but Him. He hath no similitude in the kingdom of the heavens and the earth and all that lieth between them, and all bow down before Him. God beareth witness that there is no God but Him. He hath no associate in the kingdom of the heavens and the earth and all that lieth between them, and all are thankful for His praise. God beareth witness that there is no God but Him. None knoweth Him, and all are created by His command. God beareth witness that there is none other God but Him. None can unite with Him, and all sanctify Him by His command. God beareth witness that there is none other God but Him. None can return to Him, and all magnify Him by His command. God beareth witness that there is none other God but Him. None can bring Him into being, and all glorify Him by His command. God beareth witness that there is none other God but Him. None can praise Him, and all are strengthened by His command.

405 Say: God is manifest above all things, if ye would but see. Say: God is nearer than all things, if ye would but witness. Say: God is more hidden than all things, if ye would but perceive. Say: God is greater than all your descriptions. Say: God is more inaccessible than what ye deem inaccessible. Say: God cannot be remembered through anything, for all besides God is His creation, all are within His grasp, and all are His worshippers.

406 Say: God hath created you, sustained you, causeth you to die and giveth you life, that ye may worship God by day and by night, then stand ye before God and be helped. God hath revealed in the Book that ye may thereby ascend to the Most Exalted Horizon and there prostrate yourselves. Say: God hath

403 شهد الله انه لا اله الا هو في المنظر الاعلى و في الافق المنيع شهد الله انه لا اله الا هو على العرش استوى في الجنة الاعلى ثم في الافق المنيع شهد الله انه لا اله الا هو لم يكن في شيء ولا على شيء ولا الى شيء ذلكم الله ربكم يبدع ما يشاء بامرته كن فيكون شهد الله انه لا اله الا هو لم يكن له عدل في ملكوت السموات والارض وما بينهما و كل له قانتون شهد الله انه لا اله الا هو لم يكن له كفوف في ملكوت السموات والارض وما بينهما و كل له عابدون

404 شهد الله انه لا اله الا هو لم يكن له مثل في ملكوت السموات والارض وما بينهما و كل له خاضعون شهد الله انه لا اله الا هو لم يكن له شبه في ملكوت السموات والارض وما بينهما و كل له خاضعون شهد الله انه لا اله الا هو لم يكن له قرين في ملكوت السموات والارض و ما بينهما و كل بحمده شاكرون شهد الله انه لا اله الا هو لن يعرفه من شيء و كل بامرته يخلقون شهد الله انه لا اله الا هو لن يوحد من شيء و كل بامرته ليقصدون شهد الله انه لا اله الا هو لن يعيده من شيء و كل بامرته ليكبرون شهد الله انه لا اله الا هو لن يوجد من شيء و كل بامرته ليعظمون شهد الله انه لا اله الا هو لن يثنى عليه من احد و كل بامرته ليعززون

405 قل الله اظهر عن كلشي ان انتم تبصرون قل الله اقرب من كلشي ان انتم تشهدون قل الله ابطن من كل شي ان انتم تبطنون قل الله اكبر من كل ما انتم به توصفون قل الله امنع مما انتم تمنعون قل لن يذكر الله بشيء وان ما دون الله خلق لله و كل في قبضته و كل له عابدون

406 قل الله ما خلقكم و ما رزقكم و ما يميتكم و لا يحييكم الا و ان تعبدون الله بالليل والنهار ثم بين يدي الله تنصرون ما نزل الله في الكتاب لعلمكم بذلك تستعرجون الى افق الاعلى وانتم هنالك

created naught but that it should worship God, the Lord of all worlds. Say: What God hath revealed in the Book concerning nothing being able to worship Him - this is the true worship not possible in what God hath created, if ye would but know. However, according to your capacity ye were created to know God, to glorify Him, to unite with Him, to sanctify Him, to magnify Him, to worship Him, and to be assured of His signs.

تسجدون قل ما خلق الله من شئ الا وان يعبدن الله ربه رب العالمين قل ان ما نزل الله في الكتاب من ان لا يعبد من شئ ذلك حق العباد لا يمكن في ما خلق الله من ذلك ان اتم تعلمون ولكن على قدر ما اتم خلقتم به لتعرفون الله و لتسبحونه و لتوحدون الله و لتقدسونه و لتكبرون الله و لتعبدونه و كنتم باياته موقنين

407 On the Day when God shall manifest the Tree and recite unto you His verses - these are God's proofs unto all who dwell in the kingdoms of the heavens and the earth and what lieth between them, if ye would but know. Say: God's command is unlike the command of any among you. God revealeth His verses unto whomsoever He willeth among His servants and chooseth him for His Cause. Verily, He hath power over all things. Say: God chooseth none save the Primal Tree, and in every age He manifesteth it with a sign from His presence whereof ye are assured. It is a mirror that reflecteth naught but God, that there is none other God but Him, the Mighty, the Beloved.

407 في يوم الذي يظهر الله الشجرة و تتلو عليكم اياته تلك حجة الله لمن في ملكوت السموات و الارض و ما بينهما ان اتم تعلمون قل ان امر الله لم يكن مثل امر لاحد منكم ينزل الله اياته على من يشاء من عباده و ليصطفاه لامره انه كان على كل شئ قدير اقل ما يصطفى الله الا الشجرة الاولى و ان في كل قرن ليظهره الله باية من عنده اتم توقنون انها مرات لن تشهد الا على الله انه لا اله الا هو العزيز المحبوب

408 Glory be unto Thee, O God! Bear Thou witness that I am the first of them that worship Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that bow down before Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that are devoted to Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that humble themselves before Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that are lowly before Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that remember Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that give thanks unto Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that glorify Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that sanctify Thee. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that profess Thy unity. Glory be unto Thee, O God! Bear Thou witness that I am the first of them that magnify Thee.

408 سبحانك اللهم فاشهد على فاني انا اول العابدين سبحانك اللهم فاشهد على فاني انا اول الساجدين سبحانك اللهم فاشهد على فاني انا اول القانتين سبحانك اللهم فاشهد على فاني انا اول الخاضعين سبحانك اللهم فاشهد على فاني انا اول الخاشعين سبحانك اللهم فاشهد على فاني انا اول الذاكرين سبحانك اللهم فاشهد على فاني انا اول الشاكرين سبحانك اللهم فاشهد على فاني انا اول المسبحين سبحانك اللهم فاشهد على فاني انا اول المقدسين سبحانك اللهم فاشهد على فاني انا اول الموحدين سبحانك اللهم فاشهد على فاني انا اول المكبرين

409 There is no God but Thee, the Lord of all worlds. There is no God but Thee, the Beloved of all worlds. There is no God but Thee, the All-Glorious of all worlds. There is no God but Thee, the Most Holy of all worlds. There is no God but Thee, the Worshipped One of all worlds.

409 ان لا اله الا انت رب العالمين ان لا اله الا انت محبوب العالمين ان لا اله الا انت سبح العالمين ان لا اله الا انت قدوس العالمين ان لا اله الا انت معبود العالمين

410 I beseech Thee, O my God, at all times, of Thy grace and mercy, for Thou art the Best of them that show grace. And I

410 لاسئلك اللهم في كل حين من فضلك و رحمتك فانك انت خير الفاضلين و لاسئلك

beseech Thee in all conditions, of Thy bounty and mercy, for Thou art the Best of them that show mercy.

في كل شأن من فضلك ورحمتك فانك انت
خير الراحمين

411 Say: All through God shall triumph. Say: All through God shall prevail. Say: All through God shall gain dominion. Say: All through God shall ascend. Say: All through God shall rise up.

411 قل كل بالله ينتصرون قل كل بالله يستظهرون
قل كل بالله يستملكون قل كل بالله يستخرجون
قل كل بالله يستصعدون

412 Glorified be He in Whose grasp is the kingdom of the splendor of the heavens and the earth and whatsoever is between them. Say: All through Him do glorify. Glorified be He in Whose grasp is the kingdom of the radiance of the heavens and the earth and whatsoever is between them. All through Him do profess His unity. Glorified be He in Whose grasp is the kingdom of the exaltation of the heavens and the earth and whatsoever is between them. And all through Him do profess the unity of God, their Lord, the All-Merciful, then do they give thanks by His command.

412 سبحان الذي في قبضته ملكوت بهاء السموات
و الارض و ما بينهما قل كل به ليسبحون
سبحان الذي في قبضته ملكوت ضياء السموات
و الارض و ما بينهما قل به ليوحدون سبحان
الذي في قبضته ملكوت علاء السموات و
الارض و ما بينهما و كل به ليوحدون الله ربهم
الرحمن ثم بامرهم يشكرون

413 Say: God cannot be known through aught else, and all by His command do know themselves, then do they magnify Him. Say: God cannot be brought into being through aught else, neither in the kingdom of the heavens nor of the earth nor of what lieth between them, and He cannot be associated with His creation, neither in remembrance nor in praise nor in what ye glorify and laud, nor in what ye profess of His unity, then do ye magnify.

413 قل ان الله لن يعرفه من شئ و كل بامرهم يعرفون
انفسهم ثم له ليكبرون قل الله لن يوجد من شئ
لا في ملكوت السموات و الارض و ما بينهما و
انه لا يقترب بخلقه لا في ذكر و لا ثناء و لا في ما
انتم تسبحون و تحمدون و لا فيما انتم توحدون ثم
تكبرون

414 Say: God is Lord and all else beside God is creation. Will ye not then fear Him? Say: God is Truth and all else beside God is creation. Will ye not then fear Him? Say: God is the God of all gods, and what hath been created is by His command. Will ye not then remember? Say: God is the King of all things, and all else beside God is in His grasp. Will ye not then worship Him? Say: God is the Sovereign of all things, and all else beside God are poor before God. Will ye not then give thanks? Say: God originateth creation, then causeth it to return, and unto God shall all return. Say: God hath fashioned all things, and unto God shall all be raised up. Say: God hath brought forth all things, and all unto God shall be transformed.

414 قل الله رب وان ما دون الله خلق افلا تتقون قل
ان الله حق وان ما دون الله خلق افلا تتقون
قل الله اله كل الهة و ما قد خلق بامرهم افلا
تذكرون قل الله مليك كلشئ وان ما دون الله
في قبضته افلا تعبدون قل الله سلطان كلشئ و
وان ما دون الله فقرآء عند الله افلا تشكرون قل
الله يبدع الخلق ثم يعيده وان الى الله كل يرجعون
قل الله ابدع كلشئ وان الى الله كل يعثون قل
الله احدث كلشئ و كل الى الله ينقلبون قل الله
انشاء كلشئ و كل الى الله يرجعون

415 Say: God, my Lord, hath created all things by His command, and all shall be brought before God, my Lord. This is the path of God in the heavens and on earth. Ponder not upon God, for ye shall be bewildered and shall not attain. Say: Know ye God through His being unknowable to all things, and all are humble before Him. Say: Recognize ye the oneness of God through His being uncreated by aught else, and all are prostrate before Him. Say: Love ye God through His being unloved by any thing, and all are worshippers of Him. Say: God is not brought into being

415 قل الله ربي قد اخترع كلشئ بامرهم و كل على
الله ربي ليعرضون هذا صراط الله في السموات
و الارض فلا تتفكرون في الله فانكم لتتحيرون ولا
تبلغون قل فتعرفون الله بان لا يعرفه من شئ و
كل له قاتنون قل فتوحدون الله بان لا يوجد من
شئ و كل له ساجدون قل فلتحبون الله بان لا
يحبه من شئ و كل له عابدون قل الله لن يوجد

by anything, and all are submissive before Him. Know ye God through His being uncreated by anything, then unto God shall ye all return in all things. Say: God cannot be described by anything.

من شئ و كل له خاضعون فلتعرفون الله بان لا يوجد من شئ ثم الى الله في كلشئ ترجعون

416 Know ye God through His being indescribable by anything, then shall ye be brought into His presence. Say: God cannot be characterized by anything. Know ye God through His being uncharacterizable by anything, then shall ye glorify Him by night and by day with His praise. Say: God cannot be praised by anything. Therefore praise ye God through His being unpraised by anything, then shall ye unite in His remembrance. Say: God hath no equal. Therefore know ye God through His having no equal, and all are His servants and all stand ready at His bidding. Say: God hath no peer. Therefore know ye God through His having no peer, then shall ye magnify God by His command and glorify Him. Say: God hath no likeness.

416 قل الله لن يوصفه من شئ فلتعرفون الله بان لا يوصفه من شئ ثم بين يدي الله يحضرون قل الله لن ينعته من شئ فلتعرفون الله بان لا ينعته من شئ ثم بالليل والنهار بحمده لتسبحون قل الله لن يثنى عليه من شئ فلتثنين على الله بان لا يثنى على الله من شئ ثم بذكره لتحدون قل الله لم يكن له عدل فلتعرفن الله بان لم يكن له عدل و كل عباد له و كل بامر قائمون قل الله لم يكن له كفو فلتعرفن الله بان لم يكن له كفو ثم بامرہ لتعظمون الله ثم لتسبحون

417 Therefore know ye God through His having no likeness, and ye shall be brought into His presence, then shall ye be helped through His command. Say: God hath no resemblance. Therefore know ye God through His having no resemblance, then shall ye at all times judge by God's command. Say: God hath no associate in the kingdom of the heavens and the earth and whatsoever is between them. Therefore know ye God through His having no associate, and all stand before God. Say: All things have a peer except God, the Lord of all worlds. Say: All things have an equal except God, the Lord of all worlds. Say: All things have a resemblance except God, the Lord of all worlds. Say: All things have a likeness except God, the Lord of all worlds.

417 قل الله لم يكن له مثل فلتعرفن الله بان لم يكن له مثل و لتحضرن بين يدي الله ثم بامرہ تنصرون قل الله لم يكن له شبه فلتعرفن الله بان لم يكن له شبه ثم بامر الله في كل حين تحكمون قل الله لم يكن له قرين في ملكوت السموات والارض و ما بينهما فلتعرفن الله بان لم يكن له قرين و كل بين يدي الله قائمون

418 Say: All things have an associate except God, the Lord of all worlds. Say: All things are joined to other things except God, the Lord of all worlds. Say: All things are from something, or unto something, or in something, or upon something, or by something, except God Who created all things by His command, and verily He is independent of all worlds. Say: All stand before God. Say: All prostrate themselves before God. Say: All are humble before God. Say: All are submissive before God. Say: All are lowly before God. Say: God hath created nothing that hath not its equal, but verily God shall bring it before the Primal Tree, for He hath power over all things. Say: That which God hath revealed hath no equal in God's dominion, did ye but know.

418 قل كل شئ له كفو الا الله رب العالمين قل كلشئ له عدل الا الله رب العالمين قل كلشئ له مثل الا الله رب العالمين قل كلشئ له قرين الا الله رب العالمين قل كلشئ يقترب بشئ الا الله رب العالمين قل كلشئ او من شئ او الى شئ او في شئ او على شئ او بشئ الا الله الذي خلق كلشئ بامرہ و انه هو خلو عن العالمين قل كل بين يدي الله قائمون قل كل بين يدي الله ساجدون قل كل بين يدي الله قانتون قل كل بين يدي الله خاشعون قل و ما خلق الله من شئ لم يكن له عدل الا و ان الله ليحضره بين يدي شجرة الاولى انه كان على كلشئ قد اقل ان

ما نزل الله من لم يكن له عدل ذلك في ملك
الله ان انتم تعلمون

419 God hath created in His dominion from all things that which hath no equal, and after this and yet after this, and the decree of thy Lord shall never be exhausted in any respect, and God is, in truth, potent over all things. There is naught that ye comprehend, or understand, or encompass, or know, but that He, verily, hath created it as God would create it, none knoweth it save Him, and none can encompass His knowledge save Him, nor can any hearing hear what God heareth of His Own Self - there is no God but He, the Mighty, the Wise. Thus do ye make mention. Therefore, ascend in the horizon of oneness to the highest point that ye are able to ascend, for there shall ye witness your own powerlessness, in that ye cannot encompass anything, nor comprehend it, nor witness anything, nor know it.

419 و قد خلق الله في ملكه من كل شيء ما لم يكن له عدل و من بعد هذا ثم من بعد هذا هذا و لن ينفد امر ربك في شأن و كان الله على كل شيء قديرا و ما من شيء انتم تدركون او تعقلون او تحيطون او تعلمون الا و انه هو خلق الله ما كان الله عليه لم يعلمه غيره و لن يحيط بعلمه الا اياه و لا يقدر سميع ان يسمع ما يسمعه الله من نفسه انه لا اله الا هو العزيز الحكيم و كذلك ما انتم تذكرون فلتستعرجن في افق التوحيد الى اعلى ما انتم تستطيعون ان تستعرجن فان هنالك لتشهدن عجز انفسكم بان لا تحيطون شيئا و لا تدركون و لا تشهدون على شيء و لا تعلمون

420 Say: God through His Own Self is independent of His Own Self, for He is the Mighty, the Beloved. Say: God through His Own Essence is independent of His Own Essence, for He is the All-Compelling, the All-Holy. Say: God through His Own Being is independent of His Own Being, for He is the Inaccessible, the Most High, the Mighty, the Beloved. Say: God through His Own Identity is independent of His Own Identity, for He is the Single, the One, the Unique, the Self-Subsisting, the Ever-Living, the Self-Subsisting.

420 قل الله بنفسه لغنى عن نفسه انه هو العزيز المحبوب قل الله بذاته لغنى عن ذاته و انه هو المهيمن السبوح قل الله بكيونيته لغنى عن كيونيته و انه هو الممتنع المتعالى العزيز المحبوب قل الله بانيته غنى عن انيته و انه هو الفرد الواحد الاحد الصمد الحي القيوم

421 Say: God through His Own Nature transcendeth all things, and He is independent of His Own Nature - there is no God but He, the King, the Holy, the All-Peaceful, the Faithful, the Guardian, the Mighty, the All-Compelling, the Most Great, the Most High, the Inaccessible, the Mighty, the Beloved. Say: Call upon God, or call upon the Most Merciful, for unto God do all within the heavens and earth bow down in worship, and His are the most beautiful names in the kingdom of Command and Creation - all shall return unto Him.

421 قل الله بكنهه يقطع كل شيء و انه لغنى عن كنهه لا اله الا هو الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر المتعالى الممتنع العزيز المحبوب قل ادعوا الله او ادعوا الرحمن فان الله يسجد من في السموات و من في الارض و ان له الاسماء الحسنی في ملكوت الامر و الخلق كل اليه ليرجعون

422 Say: All that God mentioneth of the purity of His Being is what ye are able to glorify, and all that God mentioneth of the camphor-like essence of His Self is what ye are able to sanctify, and all that God mentioneth of the abstraction of His Identity is what ye are able to unify, and all that God mentioneth of the essence of His Identity is what ye are able to magnify. Say: God, the Creator of all things, cannot be mentioned by the name of anything, for He is the Creator of the worlds. Say: God originateth all things, and unto Him shall all things return. Say: God hath ever been one God, Single, Unique, Self-Subsisting, Ever-Living, Self-Subsisting, and there was none

422 قل كل ما يذكر الله من سارجيته كيونيته لما انتم تستطيعون ان تسيحون و كل ما يذكر الله من كافورية ذاتيته لما انتم تستطيعون ان تقدسون و كل ما يذكر الله من مجردية نفسانيته لما انتم تستطيعون ان توحدون و كلما يذكر الله من جوهرية انيته لما انتم تستطيعون ان تكبرون قل الله منشئ كل شيء لا يذكر باسم شيء و انه هو منشئ العالمين قل الله بيدع كل شيء و ان اليه كل شيء يرجعون قل الله لم يزل كان الها واحدا احدا

other beside Him - all are created by His command. Say: All creation is God's and all are made to appear before Him.

صمدا فردا حيا قيوما ولم يكن معه من احد كل
بامرہ يخلقون قل كل خلق لله و كل بين يديه
لحضرون

- 423 Say: All that God hath created, by His command, glorify Him by night and by day. Say: All are brought before God - God reckoneth them through His knowledge and all act by His command. Say: Even as God was aforetime and there was none beside Him save Him, so afterward there shall be none beside Him save Him - nothing can comprehend Him, while He comprehendeth all things through His command. There is no God but Him, the Mighty, the Exalted. Say: God is supreme over His servants, and He is the Protector, the Inaccessible, possessed of strength and might. Say: God is manifest above His servants, and He is the Sovereign, the Supreme, possessed of power and majesty. Say: God is truth, and whatsoever is besides God is but creation in the Book.

423 قل كل ما قد خلق الله عنده بامرہ بالليل والنهار
ليسبحون قل كل بين يدي الله محضرون يحصيهم
الله بعلمه و كل بامرہ يعملون قل كما كان الله من
قبل و لم يكن معه الا اياه و ان من بعد لم يكن
معه الا اياه لن يدركه من شئ و انه هو يدرك
كل شئ بامرہ لا اله الا هو العزيز المتعال قل الله
قاهر فوق عباده و هو المهيمن الممتنع ذو القوة
و المحال قل الله ظاهر فوق عباده و هو السلطان
المتكبر ذو القوة و الجلال قل الله حق و ان ما
دون الله خلق في الكتاب

- 424 Say: God is Lord, and whatsoever is besides God is but a servant in the Book. Thus doth God teach you the ways of knowledge, that ye may thereby comprehend what God hath created within your hearts as signs of His power, and act according to His command. Say: There is nothing in the heavens or on the earth, nor what lieth between them, nor below them, nor above them, nor beneath them, nor before them, nor after them, but it is a creation with God - God hath made it His possession by His command. Verily, He hath power over all things. Say: There is nothing mentioned by the name of a thing but God hath created it by His command "Be!" and it is. And verily it praiseth the oneness of God, its Lord, in every time, and before time, and after time.

424 قل الله رب و ان ما دون الله عبد في الكتاب
كذلك يعلمكم الله سبل العلم لعلكم بذلك
تستدركون ما قد خلق الله في افئدتكم ايات
قدرته ثم بامرہ تعملون و قل و ما من شئ في
السموات و لا في الارض و لا ما بينهما و لا ما
دونهما و لا ما فوقهما و لا ما تحتهما و لا ما
قبلهما و لا ما بعدهما الا و انه هو خلق عند الله
قد ملكه الله بامرہ انه كان على كل شئ قديرا قل
لم يكن من شئ يذكر به اسم شئ الا و ان الله قد
خلقه بامرہ كن فيكون

- 425 And verily it glorifieth God, its Lord, in every condition, and before every condition, and after every condition. And verily it sanctifieth God, its Lord, in every time, and before time, and after time. And verily it magnifieth God, its Lord, in every condition, and before every condition, and after every condition. And verily it exalteth God, its Lord, in every time, and before time, and after time. And verily it extolleth the might of God, its Lord, in every condition, and before every condition, and after every condition. Unto God belongeth the power in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Powerful, the Powerful.

425 و ان ليوحدن الله ربه في كل حين و قبل حين
و بعد حين و انه ليسبحن الله ربه في كل شأن و
قبل شأن و بعد شأن و انه ليقصدن الله ربه في
كل حين و قبل حين و بعد حين و انه ليكبرن الله
ربه في كل شأن و قبل شأن و بعد شأن و انه
ليعظمن الله ربه في كل حين و قبل حين و بعد
حين و انه ليعززن الله ربه في كل شأن و قبل
شأن و بعد شأن

- 426 Unto God belongeth the might in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Mighty, the Mighty. Unto God belongeth the strength in the kingdom of the heavens and of the earth and

426 و لله القوة في ملكوت السموات و الارض و
ما بينهما و كان الله قويا قويا و لله العزة في
ملكوت السموات و الارض و ما بينهما و
كان الله عزيزا عزيزا و لله القدرة في ملكوت

of what lieth between them, and God is verily the Strong, the Strong. Unto God belongeth the loftiness in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Lofty, the Lofty. Unto God belongeth the greatness in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Great, the Great. Unto God belongeth the sovereignty in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Great Sovereign.

السموات و الارض و ما بينهما و كان الله
قديرا قديرا و الله الرفعة في ملكوت السموات و
الارض و ما بينهما و كان الله رفيعا رفيعا و الله
العظمة في ملكوت السموات و الارض و ما
بينهما و كان الله عظيما عظيما و الله السلطنة في
ملكوت السموات و الارض و ما بينهما و كان
الله سلطانا عظيما

427 Unto God belongeth the mercy in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Merciful, the Merciful. Unto God belongeth the bounty in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Bountiful, the Generous. Unto God belongeth the Will in the kingdom of the heavens and of the earth and of what lieth between them, and God is verily the Creator, the Wondrous. Unto God belongeth the Purpose in the kingdom of the heavens and of the earth and of what lieth between them, and God was and is the Subtle Creator. To God belong the majesty in the kingdom of the heavens and the earth and whatsoever is between them, and God was and is the All-Conquering, the Inaccessible.

427 و الله الرحمة في ملكوت السموات و الارض و
ما بينهما و كان الله رحيم رحيم و الله الموهبة في
ملكوت السموات و الارض و ما بينهما و كان
الله وهابا كريما و الله المشية في ملكوت السموات
و الارض و ما بينهما و كان الله منشئا بديعا و
الله الارادة في ملكوت السموات و الارض و
ما بينهما و كان الله مبدعا لطيفا و الله الهيبة في
ملكوت السموات و الارض و ما بينهما و كان
الله قاهرا منيعا

428 To God belong the dominion in the kingdom of the heavens and the earth and whatsoever is between them, and God was and is the Manifest, the Inaccessible. To God belong the divine realm of the heavens and the earth and whatsoever is between them, and God was and is the All-Hearing, the All-Seeing. To God belong the celestial dominion of the heavens and the earth and whatsoever is between them, and God was and is the Subtle, the All-Informed. To God belong the kingdom of the heavens and the earth and whatsoever is between them, and God was and is the All-Knowing, the All-Powerful. To God belong the essence of the heavens and the earth and whatsoever is between them, and God was and is the Mighty, the All-Wise.

428 و الله الهيمنة في ملكوت السموات و الارض و
ما بينهما و كان الله ظاهرا منيعا و الله لاهوت
السموات و الارض و ما بينهما و كان الله سميعا
بصيرا و الله جبروت السموات و الارض و ما
بينهما و كان الله لطيفا خبيرا و الله ملكوت
السموات و الارض و ما بينهما و كان الله عليما
قديرا و الله ياقوت السموات و الارض و ما
بينهما و كان الله عزيزا حكيما

429 To God belong the human realm of the heavens and the earth and whatsoever is between them, and God was and is the Strong, the Inaccessible. To God belong the signs of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of mighty signs. To God belong the manifestations of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of glorious revelations. To God belong the effulgences of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of great truth. To God belong the scriptures of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of mighty truth.

429 و الله ناسوت السموات و الارض و ما بينهما
و كان الله قويا منيعا و الله آيات السموات و
الارض و ما بينهما و كان الله ذا آيات عز عزيزا
و الله ظهورات السموات و الارض و ما بينهما
و كان الله ذا ظهورات مجد منيعا و الله تجليات
السموات و الارض و ما بينهما و كان الله ذا
تجليات حق عظيما و الله زبرات السموات و
الارض و ما بينهما و كان الله ذا زبرات حق
عظيما

- 430 To God belong the evidences of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of mighty proofs. To God belong the words of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of words of truth supreme. To God belong the conditions of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of wondrous creation. To God belong the tokens of the heavens and the earth and whatsoever is between them, and God was and is the Possessor of decisive proofs in the Mother Book, and God was the Preserver of all things.
- 431 Glorified be He Who createth what He willeth through His command "Be," and it is! Say: God is the Creator of all things, and unto Him shall all return. Say: God createth what He willeth through His command "Be," and it is! Say: God will bring forth the latter creation through His mercy, for He is the Mighty, the Beloved. Say: God is the Creator of all things, and we all beseech His grace. Say: God provideth for whomsoever He willeth through His mercy, and unto Him shall all return. Say: God originateth creation, then causeth it to return. Say: All shall return unto Him. Say: God is the Creator of all things, and verily He is the Mighty, the Beloved. Such is God, your Lord. His is the creation and the command. There is none other God but Him. Say: All shall return unto Him.
- 432 Say: Who created the heavens and the earth and whatsoever is between them? Such is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Beloved. He it is Who createth what He willeth through His command "Be," and it is! He it is before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth. We all shall return unto Him.
- 433 Blessed is He unto Whom belongeth whatsoever is in the heavens and whatsoever is on earth, and unto Him shall all return. This is God, your Lord; to Him belongs creation and command. There is no God but Him. Say: All shall be raised unto Him. He is the One Who created all things by His command, and verily He is the Mighty, the Beloved.
- 434 He is the One Who brings into being whatsoever He willeth by His command "Be," and it is. This is God, your Lord; to Him belongs creation and command. There is no God but Him. Say: All shall return unto Him. Say: In the creation of the heavens and the earth and whatsoever is between them, if ye but knew. Say: Who originateth creation and then reneweth it, if ye would bear witness. Say: God bringeth into being what He willeth by His command "Be," and it is. This is God, your Lord; to Him belongs creation and command. There is no
- 430 والله بينات السموات والارض وما بينهما وكان الله ذا بينات عز عظيمًا والله كلمات السموات والارض وما بينهما وكان الله ذا كلمات حق عظيمًا والله شئون السموات والارض وما بينهما وكان الله ذا شئون بدع بديعا والله دلالات السموات والارض وما بينهما وكان الله ذا دلائل محكمة في ام الكتاب وكان الله على كل شيء حفيظًا
- 431 سبحان الذي يبدع ما يشاء بامرہ كن فيكون قل الله خالق كل شيء وان اليه كل يلقبون قل الله يبدع ما يشاء بامرہ كن فيكون قل الله ينشئ النشأة الآخرة برحمته انه هو العزيز المحبوب قل الله خالق كل شيء وانا كل من فضله سائلون قل الله يرزق من يشاء برحمته وان اليه كل يلقبون قل الله يبدع الخلق ثم يعيده قل كل اليه ليرجعون قل الله خالق كل شيء وانه هو العزيز المحبوب ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليقبلون
- 432 قل من خلق السموات والارض وما بينهما ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب هو الذي يبدع ما يشاء بامرہ كن فيكون هو الذي يسجد له من في السموات ومن في الارض انا كل اليه منقلبون
- 433 تبارك الذي له ما في السموات وما في الارض وان اليه كل يلقبون ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليعثون هو الذي خلق كل شيء بامرہ وانه هو العزيز المحبوب
- 434 هو الذي يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليقبلون قل في خلق السموات والارض وما بينهما ان اتم تعلمون قل من يبدع الخلق ثم يعيده ان اتم تشهدون قل الله يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليقبلون هو الذي خلق كل شيء

God but Him. Say: All shall return unto Him. He is the One Who created all things by His command, and verily there is no God but Him, the Mighty, the Beloved. This is God, your Lord; to Him belongs creation and command. There is no God but Him.

بامرہ وانه لا اله الا هو العزيز المحبوب ذلكم الله ربكم له الخلق و الامر لا اله الا هو

435 Say: All shall return unto Him. He is the Truth, there is no God but Him. He giveth life and causeth death, and unto Him shall all return. He is the One Who bringeth into being whatsoever He willeth by His command "Be," and it is. He is the All-Compelling over His servants, and verily He is the Mighty, the Beloved. He is the One before Whom prostrate all who are in the heavens and all who are on earth, and unto Him shall all return. He is the One Who created all things by His command, and verily there is no God but Him, the Mighty, the Beloved. He is the One Who bringeth into being whatsoever He willeth by His command, and unto Him shall all return. He is the One Who bringeth into being whatsoever He willeth by His command, and there is no God but God, the Lord of all worlds.

435 قل كل اليه ليقبلون هو الحق لا اله الا هو يحيي ويميت وان اليه كل يرجعون هو الذي يبدع ما يشاء بامرہ كن فيكون هو القاهر فوق عباده و انه له العزيز المحبوب ه و الذي يسجد له من في السموات و من في الارض وان اليه كل يرجعون هو الذي خلق كلشي بامرہ وانه لا اله الا هو العزيز المحبوب هو الذي يبدع ما يشاء بامرہ و ان اليه كل يرجعون هو الذي يبدع ما يشاء بامرہ و ما من اله الا الله ذلك رب العالمين

436 He is the One Who bringeth into being whatsoever He willeth by His command "Be," and it is. This is God, your Lord; to Him belongs creation and command. There is no God but Him. Say: All shall return unto Him. Say: God originateth creation and then reneweth it, and verily there is no God but Him, the Mighty, the Beloved. Say: Who created the heavens and the earth and whatsoever is between them, if ye but knew. Say: God is the Creator of all things, and verily He is the Mighty, the Beloved. He is the One Who created all things by His command, and there is no God but God; we all bow down before Him. Say: Who originateth creation and then reneweth it, if ye but knew. Say: God originateth creation and then reneweth it.

436 هو الذي يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو قل كل اليه ليقبلون قل الله يبدع الخلق ثم يعيده وانه لا اله الا هو العزيز المحبوب قل من خلق السموات و الارض و ما بينهما ان اتم تعلمون قل الله خالق كلشي وانه له العزيز المحبوب هو الذي خلق كلشي بامرہ و ما من اله الا الله انا كل له ساجدون قل من يبدع الخلق ثم يعيده ان اتم تعلمون قل الله يبدع الخلق ثم يعيده

437 All things are nearer to His command than to say unto them "Be," and they are. And verily We are the First to glorify, and verily We are the Last to sanctify, and verily We are the Manifest to unify, and verily We are the Hidden to magnify.

437 كلشي الى امرہ اقرب من ان يقول له كن فيكون وانا لنحن الاولون المسبحون وانا لنحن الاخرون المقدسون وانا لنحن الظاهرون الموحدون وانا لنحن الباطنون المكبرون

438 This is God, your Lord; to Him belongs creation and command. There is no God but Him. Say: All shall return unto Him. He is the One Who created all things by His command, and verily there is no God but Him, the Mighty, the Beloved. He is the One Who bringeth into being whatsoever He willeth by His command "Be," and it is. This is God, your Lord; to Him belongs creation and command. There is no God but Him. Say: All shall return unto Him. He is the One Who created all things by His command, and verily we are all obedient unto Him.

438 ذلكم الله ربكم له الخلق و الامر لا اله الا هو قل كل اليه ليرجعون هو الذي خلق كلشي بامرہ و انه لا اله الا هو العزيز المحبوب هو الذي يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو قل كل اليه ليرجعون هو الذي خلق كلشي بامرہ وانا كل له قانتون

- 439 This is God, your Lord; to Him belongs creation and command. There is no God but Him. Say: All shall return unto Him. He is the One Who bringeth into being whatsoever He willeth by His command. Verily, unto Him shall all return. He is the One Who bringeth into being whatsoever He willeth through His command "Be," and it is. This is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Best-Beloved.
- 440 Glory be unto Thee, O my God! Do Thou send down the wonders of Thy mercy upon those circles which Thou hast sent down aforetime or wilt send down hereafter. Establish, O my God, all the letters in the hearts of men, their spirits, their souls and their bodies, and transform, O my God, all the letters into those letters which Thou lovest to mention and which Thou permittest to appear before Thee as prostrate servants. Verily, Thou hast power to do what Thou willest through Thy command "Be," and it is.
- 441 Glorified be He before Whom prostrate themselves all who are in the heavens and all who are on earth. Verily, unto Him shall all return. This is God, your Lord. His is the creation and the command. There is none other God but Him. Say: All shall return unto Him. The Creator of the heavens and of the earth and of whatsoever lieth between them - His command is nearer than the utterance "Be," and it is. This is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Best-Beloved.
- 442 He is the One Who hath created all things through His command, and verily unto Him shall all return. Unto God belongeth the creation of the heavens and of the earth and of whatsoever lieth between them, and He, verily, is the Mighty, the Best-Beloved. He is the One Who hath created all things through His command, and there is no God but God, the Lord of all worlds. He is the One Who createth whatsoever He willeth through His command "Be," and it is. This is God, your Lord. His is the creation and the command. There is none other God but Him. Say: All shall return unto Him.
- 443 He is the One Who hath created all things through His command, and verily unto Him shall all return. The Creator of the heavens and of the earth and of whatsoever lieth between them - His command is nearer than the utterance "Be," and it is. This is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Best-Beloved. He is the One Who createth whatsoever He willeth through His command "Be," and it is. He is the All-Compelling over His servants, and He is the Mighty, the Best-Beloved.
- 439 ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليقبلون هو الذى يبدع ما يشاء بامرته وان اليه كل يرجعون هو الذى يخلق ما يشاء بامرته كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب
- 440 سبحانك اللهم فانزل بدائع رحمتك على الدوائر التى قد نزلتها من قبل او تنزلها من بعد واثبت اللهم كل الحروف فى افئدة الناس وارواحهم وانفسهم واجسادهم وبدل اللهم كل الحروف بالحروف التى انت تحب ان تذكرها وان تأذن بان يحضرن بين يديك وكانت من الساجدين انك تقدر ما تشاء بامررك كن فيكون
- 441 سبحان الذى يسجد له من فى السموات ومن فى الارض وان اليه كل يرجعون ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليقبلون بديع السموات والارض وما بينهما امره اقرب من ان يقول له كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب
- 442 هو الذى خلق كل شئ بامرته وان اليه كل يرجعون والله بديع السموات والارض وما بينهما وانه لهو العزيز المحبوب هو الذى خلق كل شئ بامرته وما من اله الا الله ذلك رب العالمين هو الذى يبدع ما يشاء بامرته كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليقبلون
- 443 هو الذى خلق كل شئ بامرته وان اليه كل يرجعون بديع السموات والارض وما بينهما امره اقرب من ان يقول له كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب هو الذى يبدع ما يشاء بامرته كن فيكون هو القاهر فوق عباده وهو العزيز المحبوب

- 444 He is the Truth. There is none other God but Him. He giveth life and causeth death, and verily unto Him shall all return. He is the Truth. There is none other God but Him. He giveth life and causeth death, and we all beseech His grace. He is the One Who hath created all things through His command, and verily unto Him shall all return. The Creator of the heavens and of the earth and of whatsoever lieth between them - His command is nearer than the utterance "Be," and it is. We all bow down before Him. We all humble ourselves before Him. We all beseech His grace.
- 445 This is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Best-Beloved. He is the One Who hath created all things through His command, and there is no God but God. We all stand obedient before Him. He is the One Who createth whatsoever He willeth through His command "Be," and it is. This is God, your Lord. His is the creation and the command. There is none other God but Him. Say: All shall return unto Him. The Creator of the heavens and of the earth and of whatsoever lieth between them - His command is nearer than the utterance "Be," and it is. Blessed be He before Whom prostrate themselves those who are in the heavens and whatsoever is on earth; verily, we are all His worshippers.
- 446 He is the One Who createth whatsoever He willeth through His command "Be, and it is." Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Beloved. He is the One before Whom prostrateth whatsoever is in the heavens and whatsoever is on earth, and unto God shall all return. He is the Truth, there is no God but He. He giveth life and causeth death, and unto Him shall all return. He is the Subduer over His servants, and verily He is the Mighty, the Beloved. He is the Manifest in the kingdom of the heavens and the earth and whatsoever is between them, and verily He is the Ever-Living Who dieth not. And unto God belongeth the origination of the heavens and the earth and whatsoever is between them. Say: All shall return unto Him.
- 447 Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Beloved. Glorified is He Who createth whatsoever He willeth through His command "Be, and it is." Glorified is He before Whom prostrateth whatsoever is in the heavens and whatsoever is on earth, and unto Him shall all return. He is the One Who created the heavens and the earth and whatsoever is between them in truth through His command "Be, and it is." He is the Truth, there is no God but He. He giveth life and causeth death, and verily
- هو الحق لا اله الا هو يحيى ويميت وان اليه كل يرجعون هو الحق لا اله الا هو يحيى ويميت وانا كل من فضله سائلون هو الذى خلق كلشئ بامرہ وان اليه كل يرجعون بديع السموات والارض وما بينهما امره اقرب من ان يقول له كن فيكون انا كل له ساجدون انا كل له خاضعون انا كل من فضله سائلون
- ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب هو الذى خلق كلشئ بامرہ وما من اله الا الله انا كل له قانتون هو الذى يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو قل كل اليه ليرجعون بديع السموات والارض وما بينهما امره اقرب من ان يقول له كن فيكون تبارك الذى يسجد له من فى السموات ومن فى الارض انا كل له ساجدون
- هو الذى يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب هو الذى يسجد له من فى السموات ومن فى الارض وان الى الله كل يقلبون هو الحق لا اله الا هو يحيى ويميت وان اليه كل يرجعون هو القاهر فوق عباده وانه هو العزيز المحبوب هو الظاهر فى ملكوت السموات والارض وما بينهما وانه هو الحى الذى لا يموت والله بدع السموات والارض وما بينهما قل كل اليه ليقلبون
- ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب سبحانه الذى يبدع ما يشاء بامرہ كن فيكون سبحانه الذى يسجد له من فى السموات ومن فى الارض وان اليه كل يقلبون هو الذى خلق السموات والارض وما بينهما بالحق بامرہ كن فيكون هو الحق لا اله الا هو يحيى ويميت وانا كل من فضله سائلون والله بدع السموات

we all are supplicants of His grace. And unto God belongeth the origination of the heavens and the earth and whatsoever is between them. Say: All shall return unto Him. Such is God, your Lord. His is the creation and the command.

والارض وما بينهما قل كل اليه ليقلبون ذلكم
الله ربكم له الخلق والامر

448 There is none other God but He. Say: All shall return unto Him. The Originator of the heavens and the earth and whatsoever is between them - His command is nearer than the utterance "Be, and it is." Such is God, your Lord. His is the creation and the command. There is none other God but He. Say: All shall return unto Him. He is the One Who createth whatsoever He willeth through His command "Be, and it is." He is the One before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth; verily, we are all submissive unto Him. He is the One Who createth whatsoever He willeth through His command "Be, and it is." Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Beloved.

448 لا اله الا هو قل كل اليه ليرجعون بديع السموات
والارض وما بينهما امره اقرب من ان يقول له
كن فيكون ذلكم الله ربكم له الخلق والامر لا
اله الا هو قل كل اليه يرجعون هو الذي يبدع ما
يشاء بامرهم كن فيكون هو الذي يسجد له من في
السموات ومن في الارض انا كل له قانتون هو
الذي يبدع ما يشاء بامرهم كن فيكون ذلكم الله
ربكم له الخلق والامر لا اله الا هو العزيز المحبوب

449 Blessed is He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth; verily, we are all His worshippers. He is the One Who createth whatsoever He willeth through His command "Be, and it is." Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Beloved. And unto God belongeth the origination of the heavens and the earth and whatsoever is between them; verily, we all are supplicants of His grace. Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. He is the One Who created all things through His command, and verily He is the Originator, the All-Subtle. Such is God, your Lord. His is the creation and the command.

449 تبارك الذي يسجد له من في السموات ومن في
الارض انا كل له ساجدون هو الذي يبدع ما
يشاء بامرهم كن فيكون ذلكم الله ربكم له الخلق
والامر لا اله الا هو العزيز المحبوب والله بدع
السموات والارض وما بينهما انا كل من فضله
سائلون ربنا رب السموات والارض وما بينهما
رب العالمين هو الذي خلق كل شئ بامرهم وانه
لهو المبدع اللطيف

450 There is none other God but He, the Mighty, the All-Wise. Glorified is He Who createth whatsoever He willeth through His command "Be, and it is." Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Beloved. He is the One Who createth whatsoever He willeth through His command "Be, and it is." He is the One before Whom boweth down in worship all who are in the heavens and who are on earth. Verily, all shall return unto Him. He is the Almighty over His servants, and He is the Mighty, the Best-Beloved. He is the One Who creates what He willeth by His command, and unto Him shall all return. The Fashioner of the heavens and earth and whatsoever is between them, verily His command is closer than the utterance 'Be!' and it is.

450 ذلكم الله ربكم له الخلق والامر لا اله الا هو
العزيز الحكيم سبحانه الذي يبدع ما يشاء بامرهم
كن فيكون ذلكم الله ربكم له الخلق والامر لا اله
الا هو العزيز المحبوب هو الذي يبدع ما يشاء بامرهم
كن فيكون هو الذي يسجد له من في السموات و
من في الارض انا كل اليه منقلبون هو القاهر فوق
عباده وانه هو العزيز المحبوب هو الذي يبدع ما
يشاء بامرهم وان اليه كل يرجعون بديع السموات
والارض وما بينهما وان امره اقرب من ان
يقول له كن فيكون

451 He is the One Who creates what He willeth by His command, and unto Him shall all return. That is God, your Lord - His is

the creation and the command. There is no God but Him, the Mighty, the Best-Beloved. He is the One Who creates what He willeth by His command 'Be!' and it is. He is the Manifest above His creation, and He is the Mighty, the Best-Beloved. He is the One Who creates what He willeth by His command 'Be!' and it is. That is God, your Lord - His is the creation and the command. There is no God but Him. Verily, all beseech His grace. He is the Truth, there is no God but Him. He giveth life and causeth death, and unto Him shall all be turned. He is the One Who creates what He willeth by His command 'Be!' and it is. That is God, your Lord - His is the creation and the command.

451 هو الذى يبدع ما يشاء بامرہ و ان اليه كل يرجعون ذلكم الله ربكم له الخلق و الامر لا اله الا هو العزيز المحبوب هو الذى يبدع ما يشاء بامرہ كن فيكون هو الظاهر فوق خلقه و انه لهو العزيز المحبوب هو الذى يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو انا كل من فضله سائلون هو الحق لا اله الا هو يحيى ويميت و ان اليه كل يقلبون هو الذى يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق و الامر

452 There is no God but Him. Say: All shall turn unto Him. The Fashioner of the heavens and earth and whatsoever is between them - His command is closer than the utterance 'Be!' and it is. That is God, your Lord - His is the creation and the command. There is no God but Him. Say: All shall turn unto Him. He is the One Who creates what He willeth by His command 'Be!' and it is. That is God, your Lord - His is the creation and the command. There is no God but Him. Say: All shall turn unto Him. He is the Almighty over His servants, and He is the Mighty, the Best-Beloved. And He is the Manifest in the kingdom of the heavens and earth and whatsoever is between them, and He is the Mighty, the Best-Beloved. This is the Light on the horizon of Sinai - all shall return unto God, thy Lord.

452 لا اله الا هو قل كل اليه ليقبلون بديع السموات و الارض و ما بينهما امره اقرب من ان يقول له كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو قل كل اليه ليقبلون هو الذى يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو قل كل اليه ليقبلون هو القاهر فوق عبادہ و انه لهو العزيز المحبوب و هو الظاهر فى ملكوت السموات و الارض و ما بينهما و انه لهو العزيز المحبوب هذا هو النور فى افق الطور كل الى الله ربك يتقبلون

453 This is the Mystery in the kingdom of the heavens and earth and whatsoever is between them. None knoweth it save God, the Lord of all worlds. He is the One Who creates what He willeth by His command, and unto God shall all return. Say: God originateth creation, then causeth it to return. Will ye not then reflect? Say: God is my Lord and He sufficeth me. He will assuredly assist me at all times through His mercy. He is the Mighty, the Best-Beloved. Say: God createth what He willeth by His command 'Be!' and it is. That is God, your Lord - His is the creation and the command. There is no God but Him. All shall return unto Him. He is the One Who hath fashioned the creation of all things by His command, and there is no God but God, the Lord of all worlds.

453 هذا هو السر فى ملكوت السموات و الارض و ما بينهما لا يعلمه الا الله ذلك رب العالمين هو الذى يبدع ما يشاء بامرہ و ان الى الله كل يقلبون قل الله يبدع الخلق ثم يعيده ا فلا تتفكرون قل الله ربى و انه هو حسبي لينصرنى فى كل حين برحمته انه هو العزيز المحبوب قل الله يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو كل اليه ليرجعون هو الذى فطر خلق كلشئ بامرہ و ما من اله الا الله ذلك رب العالمين

454 He is the One Who creates what He willeth by His command, and He is verily the All-Knowing Creator. Glorified be He before Whom prostrate themselves all who are in the heavens and who are on earth, and we all bow down before Him. Glorified be He Who worketh by His leave in the kingdom of the heavens and earth and whatsoever is between them, and unto Him shall all return. And unto God boweth down in worship

454 هو الذى يبدع ما يشاء بامرہ و انه لهو المبدع اللطيف سبحان الذى يسجد له من فى السموات و من فى الارض و انا كل له ساجدون سبحان الذى يعمل باذنه فى ملكوت السموات و الارض و ما بينهما و ان اليه كل يقلبون و لله يسجد من فى السموات و من فى الارض انا كل له ساجدون ذلكم الله ربكم له الخلق و الامر

whatsoever is in the heavens and whatsoever is in the earth; verily, all are His worshippers. Such is God, your Lord. His is the creation and the command. There is none other God but Him. Say: All shall return unto Him. He it is Who created you in the first instance. There is none other God but Him, the Mighty, the Best-Beloved. He it is Who createth the next life through His mercy. Verily, He is the Supreme, the Most High, the All-Holy.

لا اله الا هو قل كل اليه ليرجعون هو الذى فطرکم اول مرة لا اله الا هو العزيز المحبوب هو الذى ينشئ النشأة الاخرة برحمته انه هو المهيمن المتعالى القدوس

455 Say: God is my Lord and your Lord. There is none other God but Him, therefore worship ye Him, for this is the straight path. Say: God originateth creation, then causeth it to return. Therefore worship ye Him, for this is the right path. Thus doth God create whatsoever He willeth through His command. Verily, He is powerful and mighty.

455 قل الله ربى و ربكم لا اله الا هو فاعبدوه فان هذا صراط مستقيم قل الله بيده الخلق ثم يعيده فاعبدوه فان هذا صراط قويم ك ذلك ينشئ الله ما يشاء بامرہ انه قوى قدیر

456 Blessed is He unto Whom boweth down in worship whatsoever is in the heavens and whatsoever is in the earth, and unto Him shall all return. Blessed is He in Whose grasp is the dominion of the heavens and of the earth and of all that is between them, and He is verily the Ever-Living Who dieth not. Blessed is He Who createth whatsoever He pleaseth through His command "Be," and it is. Such is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Best-Beloved.

456 تبارك الذى يسجد له من فى السموات و من فى الارض و ان اليه كل يرجعون تبارك الذى فى قبضته ملكوت السموات و الارض و ما بينهما و انه لهُو الحى الذى لا يموت تبارك الذى يدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الخلق و الامر لا اله الا هو العزيز المحبوب

457 Unto God boweth down whatsoever is in the heavens and the earth. Say: All are submissive unto Him. The Originator of the heavens and the earth and whatsoever is between them, His command is nearer than the utterance "Be," and it is. Blessed is He Who createth whatsoever He pleaseth through His command "Be," and it is. Blessed is He Who createth whatsoever He pleaseth through His command "Be," and it is.

457 و لله يسجد من فى السموات و الارض قل كل له قانتون بديع السموات و الارض و ما بينهما امره اقرب من ان يقول له كن فيكون تبارك الذى يدع ما يشاء بامرہ كن فيكون تبارك الذى يدع ما يشاء بامرہ كن فيكون

458 Glorified is He unto Whom boweth down in worship whatsoever is in the heavens and whatsoever is in the earth. Verily, all are suppliants for His grace. Such is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Best-Beloved. He it is Who created all things through His command, and unto Him shall all be turned. He it is unto Whom boweth down in worship whatsoever is in the heavens and whatsoever is in the earth, and verily, we are all suppliants for His grace.

458 سبحانه الذى يسجد له من فى السموات و من فى الارض انا كل من فضله سائلون ذلكم الله ربكم له الخلق و الامر لا اله الا هو العزيز المحبوب هو الذى خلق كلشئ بامرہ و ان اليه كل يقلبون هو الذى يسجد له من فى السموات و من فى الارض و انا كل من فضله سائلون

459 Your Lord is the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds. He it is Who created all things through His command, and verily He is the Creator, the Self-Subsisting, the Inaccessible. God beareth witness that there is none other God but Him, the Merciful, the Originator, the Wondrous. God beareth witness that there is

459 ربكم رب السموات و الارض و ما بينهما رب العالمين هو الذى خلق كلشئ بامرہ و انه لهُو الخلاق الممتنع المنيع شهد الله انه لا اله الا هو الرحمن المبدع البديع شهد الله انه لا اله الا هو الرحمن الرحيم شهد الله انه لا اله الا هو العزيز

none other God but Him, the Merciful, the Compassionate. God beareth witness that there is none other God but Him, the Mighty, the All-Wise. God beareth witness that there is none other God but Him, the Lord of all worlds. God beareth witness that there is none other God but Him, the Sovereign, the Faithful, the Supreme, the Holy, the Exalted. God beareth witness that there is none other God but Him. His is the creation and the command. All shall return unto Him.

الحكيم شهد الله انه لا اله الا هو ذلك رب
العالمين شهد الله انه لا اله الا هو الملك المؤمن
المهيمن القدوس الرفيع شهد الله انه لا اله الا هو
له الخلق و الامر كل اليه ليرجعون

460 Say: God fashioneth you as He pleaseth through His command. Verily, He is the Mighty, the Best-Beloved. Say: God originateth creation, then causeth it to return, and unto Him shall all return. Say: God provideth for whomsoever He willeth through His mercy. Verily, He is the Mighty, the Best-Beloved. Say: There is naught that God createth but it is beloved in His sight, and verily its presence before Him is nearer than the utterance "Be," and it is. Such is God, your Lord. His is the creation and the command. He will aid you through His hosts if ye place your trust in your Lord. Therefore seek ye the help of God, your Lord, the Merciful, in all that ye desire to accomplish, and seek ye strength through the Ever-Living Who dieth not.

460 قل الله يصوركم كيف يشاء بامر الله انه هو العزيز
المحوب قل الله يبدء الخلق ثم يعيده و ان اليه
كل يرجعون قل الله يرزق من يشاء برحمته انه هو
العزيز المحبوب قل ما من شئ يخلقه الله و انه هو
محبوب عنده الا و ان يحضره بين يديه اقرب من
ان يقول له كن فيكون ذلكم الله ربكم له الخلق
و الامر ينصركم بجنده ان اتم على ربكم تتكلمون
فلتستظهروا بالله ربكم الرحمن على ما اتم تحبون ان
تستظهروا و لتستعززوا بالحقى الذى لا يموت

461 Say: Whatsoever God willeth, there is no power except through God, the Ever-Living Who dieth not. Say: Whatsoever God willeth, there is no power except through God, the Lord of all worlds. Say: Whatsoever God willeth, there is no power except through God, all stand firm through His command. Say: Whatsoever God willeth, there is no power except through God, all act through His command. Say: Whatsoever God willeth, there is no power except through God, all are present through His command. Say: Whatsoever God willeth, there is no power except through God, all shall be victorious through His hosts. Say: Whatsoever God willeth, there is no power except through God, all rejoice in the remembrance of God.

461 قل ما شاء الله لا قوة الا بالله الحى الذى لا
يموت قل ما شاء الله لا قوة الا بالله ذلك رب
العالمين قل ما شاء الله لا قوة الا بالله كل بامر
قائمون قل ما شاء الله لا قوة الا بالله كل بامر
عاملون قل ما شاء الله لا قوة الا بالله كل بامر
يحضرون قل ما شاء الله لا قوة الا بالله كل بجنده
لينتصرون قل ما شاء الله لا قوة الا بالله كل بذكر
الله يفرحون

462 Say: Whatsoever God willeth, there is no power except through God, all are present before God at all times. Say: Whatsoever God willeth, there is no power except through God, all act according to God's command at all times. Say: Whatsoever God willeth, there is no power except through God, all judge by God's command. Say: Whatsoever God willeth, there is no power except through God, victory cometh only through God, the Lord of all worlds. Say: Whatsoever God willeth, there is no power except through God, aid cometh only through God, the Lord of all worlds. Say: Whatsoever God willeth, there is no power except through God, at no time have I sought help save through God, the Lord of all worlds.

462 قل ما شاء الله لا قوة الا بالله كل بين يدى الله
فى كل حين محضرون قل ما شاء الله لا قوة الا
بالله كل بامر الله فى كل حين يعملون قل ما شاء
الله لا قوة الا بالله كل بامر الله ليحكمون قل
ما شاء الله لا قوة الا بالله ما انتصرون الا بالله
رب العالمين قل ما شاء الله لا قوة الا بالله ما
استظهرت الا بالله رب العالمين

- 463 Say: Whatsoever God willeth, there is no power except through God, at no time have I found sufficiency save through God, the Lord of all worlds. Say: Whatsoever God willeth, there is no might and no power except through God, at no time have I spoken save through God, the Lord of all worlds. Say: Whatsoever God willeth, there is no power except through God, at no time have I sought aid save through God, the Lord of all worlds.
- 464 Say: Whatsoever God willeth, there is no power except through God, in no matter have I sought satisfaction save through God, neither at any time save through God, neither before save through God, neither after save through God, nor nearer than remembrance save through God, my Lord and the Lord of the heavens and the earth and whatsoever lieth between them, the Lord of all worlds.
- 465 He it is Who createth all things by His command, and He is the Creator, the Impregnable. He it is Who originateth whatsoever He willeth by His command, and unto Him shall all return. Such is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved. He it is Who createth all things by His command, and unto Him shall all return. Unto God belongeth the origination of the heavens and the earth and whatsoever lieth between them, and unto God shall all be turned. O Lord! Create from this poetry ten who will glorify Thee by night and by day and be among them that remember Thee. O Lord! Create from this verse such as will sanctify Thee by night and by day and be of the devoted ones.
- 466 Thus doth God send down the measures of all things in the Book and createth what He willeth by His command. We are all, before God, among the devoted ones. We are all, before God, among them that prostrate themselves. We are all seeking bounty from God. We are all acting according to God's command. Our Lord is the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. He is the One Who created all things by His command, and verily He is the Mighty Creator. Such is God, your Lord; His is the creation and the command. There is no God but He, the Wondrous, the Mighty. He is the One Who createth what He pleaseth by His command, and verily He is the Single, the Most High, the Mighty.
- 467 Before Him prostrate themselves those who are in the heavens and on earth, and unto Him shall all return. Glorified be He Who createth on the Day of Friday for those who have believed in God and His signs that which relieveth their hearts in all worlds. Say: This is a mighty Day. Say: This is a glorious and
- 463 قل ما شاء الله لا قوة الا بالله ما استعنت في حين الا بالله رب العالمين قل ما شاء الله لا قوة الا بالله ما استغنيت في حين الا بالله رب العالمين قل ما شاء الله لا حول ولا قوة الا بالله ما استنطق في حين الا بالله رب العالمين قل ما شاء الله لا قوة الا بالله ما استظهرت في حين الا بالله رب العالمين
- 464 قل ما شاء الله لا قوة الا بالله ما استرضيت في شأن الا بالله ولا في حين الا بالله ولا من قبل الا بالله ولا من بعد الا بالله ولا اقرب من ذكر الا بالله ربى ورب السموات والارض وما بينهما رب العالمين
- 465 هو الذى خلق كلشئ بامرہ و هو الخلاق المنيع هو الذى يدع ما يشاء بامرہ وان اليه كل يرجعون ذلكم الله ربكم له الخلق والامر لا اله الا هو العزيز المحبوب هو الذى خلق كلشئ بامرہ وان اليه كل يرجعون والله بدع السموات والارض وما بينهما وان الى الله كل يقبلون رب اخلق من ذلك العشر من يسبحنك بالليل والنهار و كان من الذاكرين رب اخلق من ذلك الشعر ما يقدسنك بالليل والنهار و كانت من القانتين
- 466 كذلك ينزل الله مقادير كلشئ في الكتاب و يخلق ما يريد بامرہ انا كل لله قانتون انا كل لله ساجدون انا كل من فضل الله سائلون انا كل بامر الله عاملون ربنا رب السموات والارض و ما بينهما رب العالمين هو الذى خلق كلشئ بامرہ و انه هو الخلاق المنيع ذلكم الله ربكم له الخلق والامر لا اله الا هو المبدع المنيع هو الذى يدع ما يشاء بامرہ و انه هو الفرد المتعالى المنيع
- 467 يسجد له من في السموات ومن في الارض وان اليه المصير سبحان الذى يدع في يوم الجمعة للذين هم امنوا بالله و اياته ما يفرغن قوادهم في العالمين قل ان هذا يوم عظيم قل ان هذا يوم عز منيع

mighty Day. Therefore show ye mercy one to another and be ye kind to yourselves insofar as ye are able, and adorn yourselves for God your Lord through your glorification of God and your remembrance of His praise, and through your magnification of God and your remembrance of His oneness, and through your wearing of the finest raiment ye possess. This is of God's grace and mercy towards you, that ye may be thankful.

فليسترحمن بعضكم على بعض و لتلطفن بانفسكم ما انتم تستطيعون ول تزينن لله ربكم بما انتم تسبحون الله ثم بحمده تذكرون و بما انتم تكبرون الله ثم بذكره لتوحدون و بما انتم تلبسن من احسن ما انتم عند انفسكم توجدون ذلك من فضل الله و رحمته عليكم لعلمكم تشكرون

468 Glorified be He Who createth what He willeth by His command "Be," and it is. Such is God, your Lord; His is the creation and the command. There is no God but He, the Mighty, the Beloved. Say: He Who created the heavens and the earth and whatsoever is between them by His command, is nearer than the utterance of the word "Be," and it is. Say: God is the Creator of all things; He createth what He willeth by His command, and unto Him shall ye all return. He it is Who created you in the first instance, and unto Him shall ye be turned. And He it is Who will bring you forth at every moment in another creation, that ye may be mindful. Say: The celestial sphere turneth not for less than an instant but that God createth you in a wondrous creation.

468 سبحانه الذى يبدع ما يشاء بامرہ كن فيكون ذلكم الله ربكم له الامر لا اله الا هو العزيز المحبوب قل من خلق السموات و الارض و ما بينها بامرہ اقرب من ان يقول له كن فيكون قل الله خالق كلشي يبدع ما يشاء بامرہ و ان اليه انتم ترجعون هو الذى قد خلقكم اول مرة و انكم انتم اليه لتقلبون و هو الذى لينشئكم فى كل حين بنشأة الاخرى لعلمكم تذكرون قل ما يدور فلک السماء فى اقل من شئ الا و يخلقكم الله فى خلق بديع

469 Say: That which was ordained aforetime ye cannot return to, but henceforth ye shall be able to comprehend. Say: God will show you at every moment the creation of your own selves in what He revealeth in the religion - how God abrogates what was revealed aforetime to the Prophets, and confirmeth what He willeth. This is of God's command, that ye may be mindful. At every moment ye seek to ascend, and in less than nineteen-ninths ye ascend in ways ye comprehend not. Therefore doth God abrogate in every century, when its term is ended, that with which ye have grown familiar, and God createth anew both you and your works. This is of God's grace and mercy towards you, that ye may be thankful.

469 قل ما قضى من قبل انتم فلا تستطيعون ان ترجعوا فعليكم من بعد تستطيعون ان تدركون قل ان الله فى كل حين ليرينكم خلق انفسكم فيما ينزل فى الدين كيف ينسخ الله ما قد نزل على النبيين من قبل و يثبت ما يشاء ذلك من امر الله لعلمكم تذكرون انتم فى كل حين تسترفعون و انتم فى اقل من تسع عشر تاسعة تستعرجون بما لا انتم تدركون ولذا ينسخ الله فى كل قرن اذا قضى اجل ما انتم به تستأنسون و يبدعكم الله و ما انتم تعملون ذلك من فضل الله و رحمته عليكم لعلمكم تشكرون

470 Whoso seeth in himself the moment that cometh after the first moment as being the same in the Book of God, such a one seeth not the mercy of his Lord, and these are they who are veiled from the signs of God. Say: The believers are they who witness in themselves at every moment how they ascend unto God, then perceive what is with Him, then give thanks. Thus doth God teach you the measures of all things, that ye may bear witness that the Truth is from God and that ye shall all return unto Him. Thus doth God create you and cause you to grow and teach you the Book and wisdom that ye may be thankful. Thus doth God create what He willeth through

470 من يرى فى نفسه دقيقة التى تأتيا من بعد دقيقة الاولى مثلا فى كتاب الله فاذا لا يرى رحمة ربه و اولئك هم عن ايات الله للحجوب قل انما المؤمنون الذين يشهدون على انفسهم فى كل حين ما هم يستعرجون الى الله ثم يدركون ما عنده ثم يشكرون كذلك يعلمكم الله مقادير كلشي لعلمكم تشهدون انما الحق من عند الله و انكم انتم الى الله تقلبون كذلك يبدعكم الله و ينشئكم و يعلمكم الكتاب و الحكمة لعلمكم تشكرون كذلك يبدع الله ما يشاء

His command "Be!" and it is. Blessed is He before Whom prostrate themselves all who are in the heavens and the earth. Say: All shall return unto Him.

بامرہ کن فیكون تبارک الذی یسجد لہ من فی السموات و من فی الارض قل کل الیہ ینقلبون

471 This is God, your Lord. His is the creation and the command. There is no God but Him, the Mighty, the Beloved.

471 ذلکم اللہ ربکم لہ الخلق و الامر لا الہ الا هو العزیز المحبوب

472 And whosoever is saddened by anything, let him write from the Book of God or recite from the verses of God, for God will surely relieve him through His mercy and grace. Verily He is possessed of great bounty. And unto God prostrate all who are in the heavens and the earth. We are all prostrate before Him. He it is Who createth what He willeth by His command "Be!" and it is. We are all servants of God and we are all submissive unto Him. Our Lord is the Lord of the heavens and of the earth and of what lieth between them, the Lord of all worlds. He is the Cleaver of the grain and the date-stone, the Sovereign, the Creator, the Impregnable.

472 و من یحزن من شیء فلیکتب من کتاب اللہ او یتلوہ عن آیات اللہ فان اللہ لیفرجن عنہ برحمته و فضله انه کان ذا فضل عظیما و اللہ یسجد من فی السموات و من فی الارض انا کل لہ ساجدون هو الذ یدع ما یشاء بامرہ کن فیكون انا کل عباد للہ و انا لہ قانتون ربنا رب السموات و الارض و ما بینہما رب العالمین ذلک فالتق الحب و النوى الملک المبدع المنیع

473 Glorified be He in Whose grasp is the kingdom of the glory of the heavens and the earth and what lieth between them. God is possessed of mighty and magnificent glory. Blessed be He in Whose grasp is the kingdom of the majesty of the heavens and the earth and what lieth between them. God is possessed of mighty and magnificent majesty. Blessed be He in Whose grasp is the kingdom of the beauty of the heavens and the earth and what lieth between them. God is possessed of sublime and impregnable beauty. Blessed be He in Whose grasp is the kingdom of the radiance of the heavens and the earth and what lieth between them. God is possessed of true and resplendent radiance. Blessed be He in Whose grasp is the kingdom of the cloud of the heavens and the earth and what lieth between them.

473 سبحان الذی فی قبضتہ ملکوت بہاء السموات و الارض و ما بینہما و کان اللہ ذا بہاء عز عظیما تبارک الذی فی قبضتہ ملکوت جلال السموات و الارض و ما بینہما و کان اللہ ذا جلال عز عظیما تبارک الذی فی قبضتہ ملکوت جمال السموات و الارض و ما بینہما و کان اللہ ذا جمال حق منیعاً تبارک الذی فی قبضتہ ملکوت ضیاء السموات و الارض و ما بینہما و کان اللہ ذا ضیاء حق مضیئاً تبارک الذی فی قبضتہ ملکوت عماء السموات و الارض و ما بینہما

474 None shall see therein save God, and God is witness over all things. Glorified be He in Whose grasp is the kingdom of the light of the heavens and the earth and what lieth between them. God illumineth all light through His light and God is possessed of luminous light. Blessed be He in Whose grasp is the kingdom of the grandeur of the heavens and the earth and what lieth between them. God is possessed of tremendous grandeur. Blessed be He in Whose grasp is the kingdom of the victory of the heavens and the earth and what lieth between them. God is possessed of mighty victory. Blessed be He in Whose grasp is the kingdom of the power of the heavens and the earth and what lieth between them. God is possessed of impregnable power.

474 لم یرى احدا منکم فیہ الا اللہ و کان اللہ علی کل شیء شہیدا سبحان الذی فی قبضتہ ملکوت نور السموات و الارض و ما بینہما و کان اللہ ینور کل نور بنوره و کان اللہ ذا نور منیراً تبارک الذی فی قبضتہ ملکوت عظمة السموات و الارض و ما بینہما و کان اللہ ذا عظمة عظیماً تبارک الذی فی قبضتہ ملکوت نصر السموات و الارض و ما بینہما و کان اللہ ذا نصر عظیماً تبارک الذی فی قبضتہ ملکوت عز السموات و الارض و ما بینہما و کان اللہ ذا عز منیعاً

475 Blessed be He in Whose grasp is the kingdom of the mercy of the heavens and the earth and what lieth between them. God is

475 تبارک الذی فی قبضتہ ملکوت رحمة السموات و الارض و ما بینہما و کان اللہ ذا رحمة عظیماً

possessed of tremendous mercy. Blessed be He in Whose grasp is the kingdom of the holiness of the heavens and the earth and what lieth between them. God is possessed of tremendous holiness. Blessed be He in Whose grasp is the kingdom of the creation of the heavens and the earth and what lieth between them. God is possessed of gracious creativity. Blessed be He in Whose grasp is the kingdom of the bounty of the heavens and the earth and whatsoever is between them, for God is possessed of wondrous grace. Blessed is He in whose grasp lies the kingdom of glory in the heavens and the earth and whatsoever is between them, for God is possessed of tremendous glory.

تبارك الذى فى قبضته ملكوت قدس السموات والارض وما بينهما وكان الله ذا قدس عظيما تبارك الذى فى قبضته ملكوت بدع السموات والارض وما بينهما وكان الله ذا بدع لطيفا تبارك الذى فى قبضته ملكوت جود السموات والارض وما بينهما وكان الله ذا جود عظيما تبارك الذى فى قبضته ملكوت مجد السموات والارض وما بينهما وكان الله ذا مجد عظيما

476 Blessed is He in whose grasp lies the kingdom of favor in the heavens and the earth and whatsoever is between them, for God is possessed of boundless favor. Blessed is He in whose grasp lies the kingdom of bestowal in the heavens and the earth and whatsoever is between them, for God is possessed of wondrous and mighty bestowal. Blessed is He in whose grasp lies the kingdom of names in the heavens and the earth and whatsoever is between them, for God is possessed of a mighty name. Blessed is He in whose grasp lies the kingdom of similitudes in the heavens and the earth and whatsoever is between them, for God is possessed of a mighty similitude. Blessed is He in whose grasp lies the kingdom of perfections in the heavens and the earth and whatsoever is between them.

476 تبارك الذى فى قبضته ملكوت فضل السموات والارض وما بينهما وكان الله ذا فضل عظيما تبارك الذى فى قبضته ملكوت عطاء السموات والارض وما بينهما وكان الله ذا عطاء بدع عظيما تبارك الذى فى قبضته ملكوت اسماء السموات والارض وما بينهما وكان الله ذا اسم عظيما تبارك الذى فى قبضته ملكوت امثال السموات والارض وما بينهما وكان الله ذا مثل عظيما تبارك الذى فى قبضته ملكوت كالات السموات والارض وما بينهما

477 He singles out for His mercy whomsoever He willeth, for He is verily the All-Gracious, the Most Subtle. Blessed is He in whose grasp lies the kingdom of words in the heavens and the earth and whatsoever is between them. He singles out for these whomsoever He pleaseth from among His servants, for He is verily cognizant of all things. Blessed is He in whose grasp lies the kingdom of will in the heavens and the earth and whatsoever is between them, for God is possessed of an all-pervading will and mighty purpose. Blessed is He in whose grasp lies the kingdom of destiny in the heavens and the earth and whatsoever is between them. God ordains the measure of all things through His wisdom, for He is verily powerful over all things.

477 يختص برحمته من يشاء انه كان لطيفا لطيفا تبارك الذى فى قبضته ملكوت كلمات السموات والارض وما بينهما يختص بها من يشاء من عبادته انه كان بكلشي عليما تبارك الذى فى قبضته ملكوت مشية السموات والارض وما بينهما وكان الله ذا مشية ماضية و ارادة عظيما تبارك الذى فى قبضته ملكوت قدر السموات والارض وما بينهما يقدر الله مقادير كلشي بحكمته انه كان على كلشي قديرا

478 Unto God belongs the decree concerning all who dwell in the kingdom of the heavens and the earth and whatsoever is between them. Whosoever desires that God should avert from him what is ordained and destined, let him say: "Whatsoever God willeth shall come to pass; there is no power save through God, the Most Great, the All-Compelling." Then will the angels of the heavens and of the earth and of whatsoever is between them preserve him by God's command, for God was before all things the Preserver of all things, and God shall be

478 والله قضاء من فى ملكوت السموات والارض وما بينهما من يحب الله ان يدفع عنه من قضاء وقدر فليقولن ما شاء الله لا قوة الا بالله المهيمن الاكبر فاذا ملائكة السموات والارض وما بينهما يحفظونه بامر الله وكان الله من قبل كلشي على كلشي حفيظا وكان الله من بعد كلشي على كلشي حفيظا وكان الله من فوق كلشي على كلشي حفيظا وكان الله من دون كلشي على كلشي حفيظا

after all things the Preserver of all things, and God is above all things the Preserver of all things, and God is beneath all things the Preserver of all things, and God is with all things the Preserver of all things, and God is at all times the Preserver of all things.

479 Therefore, rejoice in the mercy of God; no grief shall touch you, for God your Lord will preserve you from before you and from behind you, and from your right hand and your left, and from above your heads and beneath your feet, and from every quarter that might be ascribed unto you through what God hath created and will create by His command, for He is verily the Guardian over all things. Say: These verses are the leaves of that Tree, and God hath ordained within the verses spiritual fruits thereof, if ye would but take them. No spirit can be witnessed except in its body, nor any meaning except in its letters. Thus doth God teach you the measure of all things, that ye may be God-fearing.

480 At the hour when the sun standeth at its zenith ye shall recite this verse from the Book of God, that ye may comprehend. God beareth witness that there is none other God but Him. His is the kingdom of the heavens and the earth and whatsoever is between them. None can comprehend Him, none can know Him, none can unify Him, and none can bring Him into being. He hath no peer, no likeness, no equal, and no match. Therefore, magnify ye God, glorify Him, sanctify Him, unify Him, exalt Him, and extol Him with great exaltation. This is what shall cause you to enter Paradise, if ye be of them that are certain of the signs of God.

481 This is an inscribed Book. This is a published Tablet. Say: This, verily, is the frequented House. Say: This, verily, is the Leaf of Camphor. Say: This is the Tree of Manifestation. Say: This is the surging Ocean. Say: This is a hidden Remembrance. Say: This is a light above every light. Say: This is a light before every light. Say: This is a light after every light. Say: This is a light above all lights. Say: This is a light beneath all lights. Say: This is a light to the right of every light, then to its left, then from every direction that leadeth unto it. God createth every light by His command. Verily, He is the Light in the kingdom of the heavens and the earth and whatsoever is between them. God illumineth your hearts and maketh firm your feet through His light, that ye may be thankful.

482 Say: This is the Garden of Refuge. Say: This is the Most Remote Mosque. Say: This is the Divine Lote-Tree. Say: This is the Tree of Blessedness. Say: This is the Most Great Sign. Say: This is the Most Great Appearance. Say: This is the Most Beautiful Countenance. Say: This is above the heights. Say:

كلشي حفيظا و كان الله مع كلشي على كلشي
حفيظا و كان الله في كل حين على كلشي حفيظا

479 فاذا فاستبشروا برحمة من الله لم يمسكم ما يحزنكم
والله ربكم ليحفظنكم من بين ايديكم ومن خلفكم
وعن ايمانكم و شمائلكم ومن فوق رؤسكم و تحت
ارجلكم و من كل شطر ينسب اليكم بما قد خلق
الله و يخلق بامرہ انه كان على كلشي رقيباً قل ان
تلك الايات اوراق تلك الشجرة و انما قد قدر
الله في الايات من الارواح ثمراتها ان انتم تأخذون
فلا شهدن الروح الا في جسده و لا معنى الا في
حروفه كذلك يعلمكم الله مقادير كلشي لعلمكم
تتقون

480 فلتقولن في حين الذي ما تستقلن الشمس في
وسط السماء تلك الاية في كتاب الله لعلمكم
تدركون شهد الله انه لا اله الا هو له ملك
السموات والارض و ما بينهما لن يدركه من شيء
ولا يعرفه ولا يوحده من شيء ولا يوجد له لم يكن
له من مثل ولا شبه ولا من كفوا ولا عدل
فلتكبروا الله و لتعظموه و لتقدسوه و لتوحده
و لتعزوه و لتعظموه تعظيماً عظيماً ذلك ما
يدخلنكم في الجنة ان انتم بآيات الله توقنون

481 هذا كتاب مسطور هذا لوح منشور قل ان هذا هو
البيت المعمور قل ان هذا هو الورقة الكافور قل
ان هذا لشجرة الظهور قل ان هذا بحر المسجور
قل ان هذا ذكر مستور قل ان هذا نور فوق كل
نور قل ان هذا نور قبل كل نور قل ان هذا نور
بعد كل نور قل ان هذا نورا فوق كل نور قل
ان هذا نورا دون كل نور قل ان هذا نور عن
يمين كل نور ثم شمائله ثم عن كل شطر ينتهي اليه
يبدع الله كل نور بامرہ انه هو النور في ملكوت
السموات والارض و ما بينهما ينور الله قلوبكم و
يثبت اقدامكم بنوره لعلمكم تشكرون

482 قل ان هذا جنة المأوى قل ان هذا مسجد الاقصى
قل ان هذا سدرة المنتهى قل ان هذا لشجرة
الطوبى قل ان هذا اية الكبرى قل ان هذا طلعة
العظمى قل ان هذا وجهة الحسنى قل ان هذا
فوق العلى قل ان هذا دون الثرى قل ان هذا

This is beneath the earth. Say: This is at the distance of two bow-lengths or closer. Say: This is the Remembrance of two remembrances in the highest horizon. Say: This is the Name of two names in the ancient scrolls. Say: This is the Light of two lights in Our mighty verses. Thus doth God create whatsoever He willeth of every male and female. Glorified be He in Whose grasp is the kingdom of all things. There is no God but Him, the Mighty, the Most High.

قَاب قَوْسَيْنِ أَوْ أَدْنَىٰ قُلْ إِنْ هَذَا ذِكْرٌ لِّكَرِينٍ فِي الْأَفْقِ الْأَعْلَىٰ قُلْ إِنْ هَذَا اسْمٌ اسْمَيْنِ فِي الصَّحْفِ الْأَوَّلِ قُلْ إِنْ هَذَا نُورٌ نُورَيْنِ فِي إِيَّامِنَا الْعَظَمَىٰ كَذَلِكَ يَدْعُ اللَّهُ مَا يَشَاءُ مِنْ كُلِّ ذَكَرٍ وَأُنْثَىٰ سُبْحَانَ الَّذِي فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُتَعَالَى

483 Say: Who created the heavens and the earth and whatsoever is between them and whatsoever is beneath them and what is under the earth? Say: God hath created all things by His command, and there is no power except through God in the Hereafter and in this world, and there is no power except through God in the highest horizon, and there is no power except through God in the Manifestations which God hath created and made them the earth and beneath the earth. Say: There is no power except through God in every mighty sign. Say: There is no power except through God in every mighty sign. Say: There is no power except through God in every lofty leaf. Say: There is no power except through God in every great attribute.

483 قُلْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا وَمَا دُونَهُمَا وَمَا تَحْتَ الثَّرَىٰ قُلْ اللَّهُ قَدْ خَلَقَ كُلِّ شَيْءٍ بِأَمْرِهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فِي الْآخِرَةِ وَالْأُولَىٰ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فِي الْأَفْقِ الْأَعْلَىٰ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فِي الظُّهُورَاتِ الَّتِي قَدْ خَلَقَهَا اللَّهُ وَجَعَلَهَا الثَّرَىٰ ثُمَّ دُونَ الثَّرَىٰ قُلْ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ آيَةٍ كَبْرَىٰ قُلْ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ آيَةٍ كَبْرَىٰ قُلْ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ وَرْقَةٍ عَلَيْهَا قُلْ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ سِمَةٍ كَبْرَىٰ

484 Say: What God willeth - there is no power except through God in every beautiful appearance. Say: What God willeth - there is no power except through God in every luminous countenance. Say: What God willeth - there is no power except through God in every ancient scroll. Say: What God willeth - there is no power except through God in every latter scroll.

484 قُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ طَلْعَةٍ حَسَنَىٰ قُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ وَجْهَةٍ نُّورَىٰ قُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ صَحْفٍ الْأَوَّلِ قُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ صَحْفٍ الْآخِرَىٰ

485 Say: What God willeth - there is no power except through God in the highest heavens what lieth above them above the most exalted heights, and on the right of the space of two bow-lengths or closer, and on the left of the Lote-Tree beyond which there is no passing, and concerning what God hath created in the Garden of Refuge of angels who glorify God by night and by day and never cease, and the angels who praise God by night and by day and never tire, and the angels who proclaim the unity of God and never grow weary, and the angels who magnify God and never become proud, and what God hath created in the heavens of angels save that He hath created in Paradise a maiden. Thus doth God create what He willeth by His command.

485 قُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي السَّمَوَاتِ الْعُلَىٰ وَمَا فَوْقَهُنَّ فَوْقَ الْعُلَىٰ وَالْعُلَىٰ عَنْ يَمِينِ قَابِ قَوْسَيْنِ أَوْ أَدْنَىٰ وَعَنْ شِمَائِلِ سِدْرَةِ الْمُنْتَهَىٰ وَعَمَّا قَدْ خَلَقَ اللَّهُ فِي الْجَنَّةِ الْمَأْوَىٰ مِنْ مَلَائِكَةِ الَّذِينَ هُمْ يَسْبُحُونَ اللَّهَ بِاللَّيْلِ وَالنَّهَارِ وَلَا يَفْتَرُونَ وَالْمَلَائِكَةِ الَّذِينَ هُمْ يَمْدُدُونَ اللَّهَ بِاللَّيْلِ وَالنَّهَارِ وَلَا يَسْأَمُونَ وَالْمَلَائِكَةِ الَّذِينَ هُمْ يُوْحِدُونَ اللَّهَ وَهُمْ لَا يَسْتَحْسِرُونَ وَالْمَلَائِكَةِ الَّذِينَ هُمْ يَكْبِرُونَ اللَّهَ وَهُمْ لَا يَسْتَكْبِرُونَ وَمَا خَلَقَ اللَّهُ فِي أَسْمَاءٍ مِنْ مَلَكٍ إِلَّا وَقَدْ خَلَقَ فِي الْجَنَّةِ حُورِيَّةً كَذَلِكَ يَدْعُ اللَّهُ مَا يَشَاءُ بِأَمْرِهِ

486 All turn unto God thy Lord, and all return unto God thy Lord, and all are transformed unto God thy Lord, and all act by God's leave, and all prostrate themselves before God by night and by day, and all tremble in fear of their Lord at every moment, and all beseech God's grace and mercy at every instant,

486 كُلُّ إِلَى اللَّهِ رَبِّكَ يَقْلِبُونَ وَكُلُّ إِلَى اللَّهِ رَبِّكَ لِيَرْجِعُونَ وَكُلُّ إِلَى اللَّهِ رَبِّكَ يَنْقَلِبُونَ وَكُلُّ بِإِذْنِ اللَّهِ يَعْمَلُونَ وَكُلُّ لِلَّهِ بِاللَّيْلِ وَالنَّهَارِ لِيَسْجُدُونَ وَكُلُّ مِنْ خَشْيَةِ رَبِّهِمْ فِي كُلِّ حِينٍ يَشْفِقُونَ وَكُلُّ

and all seek support from God their Lord, the All-Merciful, at every time.

من فضل الله ورحمته في كل حين يستلون و كل
بالله ربهم الرحمن في كل حين يستظهرون

487 Glory be unto Thee, O God, for verily Thou art the Lord of all worlds. Glory be unto Thee, O God, for verily Thou art the First of the First Ones. Glory be unto Thee, O God, for verily Thou art the Last of the Last Ones. Glory be unto Thee, O God, for verily Thou art the Most Manifest of the Manifest Ones. Glory be unto Thee, O God, for verily Thou art the Most Hidden of the Hidden Ones. Glory be unto Thee, O God! Send Thy blessings upon the Prophet and those who are martyrs after Him, and those who are the gates of guidance at that time, as a mercy from Thy presence, for verily Thou art the Lord of all worlds.

487 سبحانك اللهم انك انت رب العالمين سبحانك
اللهم انك انت اول الاولين سبحانك اللهم انك
انت اخر الاخرين سبحانك اللهم انك انت باطن الباطنين
الظاهرين سبحانك اللهم انك انت باطن الباطنين
سبحانك اللهم صل على النبي والذين هم شهداء
من بعده والذين هم ابواب الهدى حينئذ رحمة
من عندك انك انت رب العالمين

488 Glory be unto Thee, O God! Grant me on that day a radiant splendor. Glory be unto Thee, O God! Grant me on that day a brilliant light. Glory be unto Thee, O God! Grant me on that day a lofty elevation. Glory be unto Thee, O God! Grant me on that day a luminous radiance. Glory be unto Thee, O God! Grant me on that day great names, for verily Thou art powerful over all things. Glory be unto Thee, O God! Grant me on that day a mighty majesty. Glory be unto Thee, O God! Grant me on that day a beauteous beauty. Glory be unto Thee, O God! Grant me on that day tremendous grandeur. Glory be unto Thee, O God! Grant me on that day an illuminating light. Glory be unto Thee, O God! Grant me on that day a mercy that encompasseth all who are in the kingdom of the heavens and the earth and what lieth between them, for verily Thou hast been merciful unto me.

488 سبحانك اللهم هب لي يومئذ بهاء بهيا سبحانك
اللهم هب لي يومئذ ضياء مضيا سبحانك
اللهم هب لي يومئذ علاء عليا سبحانك اللهم
هب لي يومئذ سناء منيرا سبحانك اللهم هب
لي يومئذ اسماء كبيرة انك كنت على كلشي
قليرا سبحانك اللهم هب لي يومئذ جلالا
جليليا سبحانك اللهم هب لي يومئذ جمالا جميلا
سبحانك اللهم هب لي يومئذ عظمة عظيما
سبحانك اللهم هب لي يومئذ نورا منيرا س
بحانك اللهم هب لي يومئذ رحمة وسعت من في
ملكوت السموات والارض وما بينهما انك
كنت بي رحيم

489 Glory be unto Thee, O God! Grant me on that day words that are perfect and exalted in the kingdom of the heavens and the earth and what lieth between them, above the words of Thy believing servants who reflect upon the creation of their souls and what they utter or speak. Glory be unto Thee, O God! Grant me on that day a perfection whereby I may perfect my soul in the kingdom of the heavens and the earth and what lieth between them, and be independent of all else besides Thee. Glory be unto Thee, O God! Grant me on that day an impregnable might. Glory be unto Thee, O God! Grant me on that day all-encompassing knowledge. Glory be unto Thee, O God! Grant me on that day intense love. Glory be unto Thee, O God! Grant me on that day pleasing speech. Glory be unto Thee, O God!

489 سبحانك اللهم هب لي يومئذ كلمات تمت و علت
في ملكوت السموات والارض وما بينهما على
كلمات عبادك الموقنين الذين هم يتفكرون في
خلق انفسهم و ما هم به ينطقون او يتكلمون
سبحانك اللهم هب لي يومئذ كالا كملت به نفسي
في ملكوت السموات والارض و ما بينهما و
كنت عما دونك غنيا سبحانك اللهم هب لي
يومئذ عزا منيعا سبحانك اللهم هب لي يومئذ علما
محيطا سبحانك اللهم هب لي يومئذ حبا شديدا
سبحانك اللهم هب لي يومئذ قولا رضيا

490 Grant me on that day acceptable words. Glory be unto Thee, O God! Grant me on that day mighty sovereignty. Glory be unto Thee, O God! Grant me on that day great dominion. Glory be

490 سبحانك اللهم هب لي يومئذ كلاما مرضيا
سبحانك اللهم هب لي يومئذ سلطانا عظيما
سبحانك اللهم هب لي يومئذ ملكا كبيرا

unto Thee, O God! Grant me on that day ancient grace. Glory be unto Thee, O God! Grant me on that day wondrous signs. Glory be unto Thee, O God! Grant me on that day tremendous bounty. Glory be unto Thee, O God! Grant me on that day subtle parables. Glorified art Thou, O my God! Grant me on that Day all-encompassing generosity. Glorified art Thou, O my God! Grant me on that Day sovereignty whereby I may subdue all who are in the kingdoms of the heavens and the earth and whatsoever lieth between them. Verily, Thou art powerful over all things.

- 491 To God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God is possessed of great dominion. To God belongeth the certainty of the heavens and the earth and whatsoever lieth between them, and God is possessed of ancient and steadfast certainty. To God belongeth all mercy, which He bestoweth upon whomsoever He willeth among His servants. Verily, He is possessed of tremendous mercy. To God belongeth all might, which He bestoweth upon whomsoever He willeth among His servants. Verily, He is possessed of tremendous might. To God belongeth all command, both before and after, and God is possessed of wondrous command. To God belongeth all command, both before and after, and God encompasseth all things.

- 492 To God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is possessed of resplendent and luminous radiance. To God belongeth the everlasting remembrance in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is eternal and ancient. To God belongeth all command, both before and after, and God is powerful over all things. To God belong the subtleties of the heavens and the earth and whatsoever lieth between them, and God is possessed of tremendous grace. To God belongeth the standard of might in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is possessed of a mighty and tremendous standard.

- 493 To God belongeth all guidance in the kingdoms of the heavens and the earth and whatsoever lieth between them. He guideth whomsoever He willeth among His servants. Verily, He is the Guide, the Guardian. To God belongeth all command, both before and after, and God is possessed of wondrous command. To God belongeth everlasting might in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is eternal and ancient. To God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and God is possessed of transcendent glory. To God belongeth

سبحانك اللهم هب لي يومئذ منا قديما سبحانك اللهم هب لي يومئذ اياتا عجيبا سبحانك اللهم هب لي يومئذ فضلا عظيما سبحانك اللهم هب لي يومئذ امثالا لطيفا سبحانك اللهم هب لي يومئذ كرما محيطا سبحانك اللهم هب لي يومئذ سلطنة تنفرت بها من في ملكوت السموات و الارض و ما بينهما انك كنت على كلشي قديرا

491 و لله ملك السموات و الارض و ما بينهما و كان الله ذا ملك كبيرا و لله يقين السموات و الارض و ما بينهما و كان الله ذا يقين ثابت قديما و لله الرحمة كلها ينزلها على من يشاء من عباده انه كان ذا رحمة عظيما و لله العزة كلها ينزلها على من يشاء من عباده انه كان ذا عز عظيما و لله الامر كله من قبل و من بعد و كان الله ذا امر عجيبا و لله الامر كله من قبل و من بعد و كان الله بكلشي محيطا

492 و لله سناء السموات و الارض و ما بينهما و كان الله ذا سناء عز مضيئا و لله دوام الذكر في ملكوت السموات و الارض و ما بينهما و كان الله دائما قديما و لله الامر كله من قبل و من بعد و كان الله على كلشي قديرا و لله لطائف السموات و الارض و ما بينهما و كان الله ذا لطف عظيما و لله لواء العزة في ملكوت السموات و الارض و ما بينهما و كان الله ذا لواء عز عظيما

493 و لله الهداية كلها في ملكوت السموات و الارض و ما بينهما يهدي من يشاء من عباده انه كان هاديا وكيلا و لله الامر كله من قبل و من بعد و كان الله ذا امر بديعا و لله دوام العز في ملكوت السموات و الارض و ما بينهما و كان الله دائما قديما و لله مجد السموات و الارض و ما بينهما و كان الله ذا مجد عليا و لله الامر كله من قبل و من بعد و كان الله ذا امر عظيما

all command, both before and after, and God is possessed of tremendous command.

- 494 To God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is possessed of resplendent and luminous radiance. To God belongeth the splendor of the heavens and the earth and whatsoever lieth between them, and God is possessed of mighty and tremendous splendor. Unto God belongeth all authority from the past and future, and God is the Guardian over all things. Unto God belongeth the radiance of the heavens and the earth and whatsoever is between them, and God is possessed of radiant and luminous glory. Unto God belongeth the goodness of the heavens and the earth and whatsoever is between them, and God hath ever been possessed of beneficence.

494 و الله سناء السموات والارض وما بينهما و كان الله ذا سناء عز مضيا و الله بهاء السموات والارض وما بينهما و كان الله ذا بهاء عز عظيم و الله الامر كله من قبل و من بعد و كان الله على كلشي حفيظا و الله سناء السموات والارض و ما بينهما و كان الله ذا سناء عز مضيا و الله بر السموات والارض و ما بينهما و كان الله ذا بر قديما

- 495 Unto God belongeth all that is in the kingdoms of the heavens and the earth and whatsoever is between them, and God is knowing of all things. Unto God belongeth the measures of the heavens and the earth and whatsoever is between them, and God is the Guardian over all things. Unto God belongeth the perpetuity of remembrance in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the Guardian over all things. Unto God belongeth guidance in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the Guide, the Guardian. Unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is possessed of resplendent light.

495 و الله كل ما في ملكوت السموات والارض و ما بينهما و كان الله بكلشي عليم و الله مقادير السموات والارض و ما بينهما و كان الله على كلشي وكيلا و الله دوام الذكر في ملكوت السموات والارض و ما بينهما و كان الله على كلشي وكيلا و الله الهداية في ملكوت السموات والارض و ما بينهما و كان الله هاديا وكيلا و الله نور السموات والارض و ما بينهما و كان الله ذا نور منيرا

- 496 Unto God belongeth guidance in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the Guide, the Guardian. Unto God belongeth all mercy in the kingdoms of the heavens and the earth and whatsoever is between them, and God is possessed of tremendous mercy. Unto God belongeth grandeur in the kingdoms of the heavens and the earth and whatsoever is between them, and God is possessed of mighty and magnificent grandeur. Unto God belongeth all authority from the past and future, and God alone sufficeth as Guardian. Unto God belongeth the glory of the heavens and the earth and whatsoever is between them, and God alone sufficeth as Guardian.

496 و الله الهداية في ملكوت السموات والارض و ما بينهما و كان الله هاديا وكيلا و الله الرحمة كلها في ملكوت السموات والارض و ما بينهما و كان الله ذا رحمة عظيمة و الله الكبرياء في ملكوت السموات والارض و ما بينهما و كان الله ذا كبرياء عز عظيم و الله الامر كله من قبل و من بعد و كفى بالله وكيلا و الله بهاء السموات والارض و ما بينهما و كفى بالله وكيلا

- 497 Unto God belongeth the glory of the heavens and the earth and whatsoever is between them, and God is possessed of wondrous and mighty glory. Unto God belongeth power in the kingdoms of the heavens and the earth and whatsoever is between them, and God is mighty, powerful. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is possessed of mighty and steadfast certitude.

497 و الله بهاء السموات والارض و ما بينهما و كان الله ذا بهاء عز عجيبا و الله العزة في ملكوت السموات والارض و ما بينهما و كان الله عزيزا عزيزا و الله يقين السموات والارض و ما بينهما و كان الله ذا يقين ثابت عظيم و الله نور السموات والارض و ما بينهما و كان الله ذا نور منيرا

Unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is possessed of resplendent light.

498 Glorified be He Who knoweth what is in the heavens and what is in the earth. He createth what He willeth through His command, and God is the Guardian over all things. God beareth witness that there is none other God but Him. Say: All are devoted unto Him. God beareth witness that there is none other God but Him. Say: All are prostrate before Him. God beareth witness that there is none other God but Him. Say: All are worshippers of Him. God beareth witness that there is none other God but Him. Say: All are submissive unto Him. God beareth witness that there is none other God but Him. Say: All are humble before Him. God beareth witness that there is none other God but Him. Say: All are suppliants of His grace.

499 God beareth witness that there is none other God but Him. Say: All do yearn for that which is with Him. God beareth witness that there is none other God but Him. Say: All do remember Him. God beareth witness that there is none other God but Him. Say: All do give Him thanks. God beareth witness that there is none other God but Him. Say: All are submissive before Him.

500 And unto God belongeth every single One, peerless and without consort; and God is, of all things, All-Knowing. Say: God is the Creator of all things, and God encompasseth all things. Say: From the first of my remembrance until this moment I have not beheld, among all that God hath created—of whatsoever hath no equal—ought save these verses; and God sufficeth as a Mighty Trustee. Glory be to Thee, O my God! Show me that which Thou hast created of all things that have no likeness, for Thou hast ever been powerful over all things. Say: God is the Creator of all things, and God is powerful over all things. Say: God bringeth into being whatsoever He willeth by His command, and God is the Sustainer of all things.

501 Unto God belongeth the standard of sovereignty in the kingdom of the heavens and of the earth and whatsoever is between them, and God is a mighty Sovereign. Unto God belongeth the standard of glory in the kingdom of the heavens and of the earth and whatsoever is between them, and God possesseth a mighty standard of glory. Say: God aideth Me at all times with His hosts; verily He is possessed of mighty help. Say: God is my Lord, and He createth whatsoever He willeth at all times through His mercy; verily He hath power over all things.

502 Unto God belongeth all guidance in the kingdom of the heavens and of the earth and whatsoever is between them, and

498 سبحان الذى يعلم ما فى السموات وما فى الارض
يبدع ما يشاء بامرہ و كان الله على كلشي رقيبا
شهد الله انه لا اله الا هو قل كل له قانتون شهد
الله انه لا اله الا هو قل كل له ساجدون شهد
الله انه لا اله الا هو قل كل له عابدون شهد الله
انه لا اله الا هو قل كل له خاضعون شهد الله انه
لا اله الا هو قل كل له خاشعون شهد الله انه لا
اله الا هو قل كل من فضله سائلون

499 شهد الله انه لا اله الا هو قل كل الى ما عنده
يرغبون شهد الله انه لا اله الا هو قل كل له
ذاكرون شهد الله انه لا اله الا هو قل كل له
شاكرون شهد الله انه لا اله الا هو قل كل له
قانتون

500 و لله كل فرد لم يكن له زوج و كان الله بكلشي
علما قل الله خالق كلشي و كان الله بكلشي محيطا
قل ما اشهدت من اول ذكرى الى حينئذ ما خلق
الله مما لم يكن له عدل الا تلك الايات و كفى
بالله على و كلا سبحانك اللهم ارني ما قد خلقت
من كلشي لم يكن له مثل انك كنت على كلشي
قديرا قل الله خالق كلشي و كان الله على كلشي
قديرا قل الله يبدع ما يشاء بامرہ و كان الله على
كلشي مقيتا

501 و لله لواء السلطنة فى ملكوت السموات و
الارض و ما بينهما و كان الله سلطانا عظيما و
لله لواء العزة فى ملكوت السموات و الارض
و ما بينهما و كان الله ذا لواء عز عظيما قل
الله ينصرني فى كل حين بجنده انه كان ذا نصر
عزيزا قل الله ربى و انه هو يبدع فى كل حين
ما يشاء برحمته انه كان على كلشي قديرا

502 و لله الهداية كلها فى ملكوت السموات و الارض
و ما بينهما و كان الله هاديا و وكليلا و لله الامر

God is the Guide and Guardian. Unto God belongeth all command; He createth what He willeth through His command, and God is a mighty Creator. Unto God belongeth the certainty of the heavens and the earth and whatsoever is between them, and God possesseth mighty and glorious certainty. Unto God belongeth all mercy; He bestoweth it upon whomsoever He willeth among His servants, and God is possessed of great mercy. Unto God be praise, the Lord of the heavens and of the earth and whatsoever is between them, and God is All-Knowing, All-Appreciative. Unto God belongeth all command; He createth what He willeth through His command, and God is possessed of wondrous command.

كله يخلق ما يشاء بامرہ و كان الله خلافا عظيما
والله يقين السموات والارض وما بينهما و كان
الله ذا يقين عز عظيما والله الرحمة كلها ينزلها على
من يشاء من عباده و كان الله ذا رحمة عظيما
والله الحمد رب السموات والارض وما بينهما
و كان الله شاكرا عليما والله الامر كله بيدع ما
يشاء بامرہ و كان الله ذا امر بديعا

503 Unto God belongeth every single thing that hath no second in the Book, and God is witness over all things. Unto God belongeth the manifestation of the heavens and of the earth and whatsoever is between them; He preserveth whomsoever He willeth through His command, and God is the best Preserver and Protector. Unto God belongeth all sovereignty in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is possessed of a sovereignty mighty and true. And unto God belongeth all guidance in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is the Guide, the Helper. Say: God guideth those who have believed in God and His signs, and those who place their trust in their Lord. Say: God is my Lord and He is sufficient unto me. He shall at all times send down upon me the wonders of His mercy. Verily He taketh account of all things.

503 والله كل فرد لم يكن له ثاني في الكتاب و كان
الله على كل شئ شهيدا والله ظهور السموات و
الارض وما بينهما يحفظ من يشاء بامرہ و كان
الله خير حافظا و حفيظا والله الولاية كلها في
ملكوت السموات والارض وما بينهما و كان
الله ذا ولاية حق عظيما والله الهداية كلها في
ملكوت السموات والارض وما بينهما و كان
الله هاديا ونصيرا قل الله هاد الذين هم امنوا بالله
واياته والذين هم على ربهم يتوكلون قل الله ربي
وانه هو حسبي لينزلن علي في كل حين بدائع
رحمته انه كان على كلشي حسيبا

504 And unto God belongeth vicegerency in the kingdoms of the heavens and the earth and whatsoever lieth between them. He createth what He willeth by His command, and God is Guardian over all things. And unto God belongeth all authority, both of old and hereafter. He createth what He willeth by His command, and God is the Preserver of all things. And unto God belongeth all mercy, which He showereth at all times upon them that remember Him. Verily He is possessed of mercy supreme. And unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God is possessed of dominion supreme. And unto God belongeth all authority. He createth what He willeth by His command, and God sufficeth as a Helper.

504 والله الولاية في ملكوت السموات والارض وما
بينهما بيدع ما يشاء بامرہ و كان الله على كلشي
وكيلا والله الامر كله من قبل و من بعد يخلق
ما يشاء بامرہ و كان الله على كل شئ مقيتا و
الله الرحمة كلها ينزلها في كل حين على من يذكره
انه كان ذا رحمة عظيما والله ملك السموات و
الارض وما بينهما و كان الله ذا ملك عظيما
والله الامر كله بيدع ما يشاء بامرہ و كفى بالله
ظهيرا

505 And unto God belong the subtleties of the heavens and the earth and whatsoever lieth between them, and God is One near and gracious. And unto God belongeth all mercy in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is possessed of mercy supreme. And unto God be all praise in the kingdoms of the heavens and

505 والله لطائف السموات والارض وما بينهما
و كان الله ذا لطف قريبا والله الرحمة كلها
في ملكوت السموات والارض وما بينهما و
كان الله ذا رحمة عظيما والله الحمد في ملكوت
السموات والارض وما بينهما و كان الله غنيا

the earth and whatsoever lieth between them, and God is the Self-Sufficient, the All-Praised. And unto God belong the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is the Preserver of all things. And unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them.

محمودا و لله ملكوت السموات و الارض و ما بينهما و كان الله على كلشي حفيظا و الله يقين السموات و الارض و ما بينهما

506 He casteth it into the heart of whomsoever He willeth among His servants. Verily He is the Ancient, the Steadfast. And unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is possessed of light resplendent. And unto God belongeth the might of the heavens and the earth and whatsoever lieth between them, and God is the Almighty, the Supreme. And unto God belongeth sovereignty in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is possessed of sovereignty glorious and supreme. And unto God belongeth all mercy in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is possessed of mercy supreme.

506 ليلقينه في قلب من يشاء من عباده انه كان ثابتا قديما و لله نور السموات و الارض و ما بينهما و كان الله ذا نور منيرا و لله جبروت السموات و الارض و ما بينهما و كان الله جبارا عظيما و لله الولاية في ملكوت السموات و الارض و ما بينهما و كان الله ذا ولاية عز عظيما و الله الرحمة كلها في ملكوت السموات و الارض و ما بينهما و كان الله ذا رحمة عظيما

507 And unto God belongeth all authority, both of old and hereafter, and God is possessed of authority near at hand. And unto God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and God is possessed of glory resplendent and glorious. And unto God belong the hosts of the heavens and the earth and whatsoever lieth between them, and God is possessed of bounty supreme. And unto God belongeth all authority. He sendeth down the measures of His mercy upon whomsoever He willeth among His servants. Verily He is Guardian over all things. And unto God belongeth power in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is powerful and mighty. And unto God belongeth all sovereignty in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is possessed of sovereignty mighty and true.

507 و لله الامر كله من قبل و من بعد و كان الله ذا امر قريبا و لله بهاء السموات و الارض و ما بينهما و كان الله ذا بهاء عز بهيا و لله جنود السموات و الارض و ما بينهما و كان الله ذا جود عظيما و لله الامر كله ينزل مقادير رحمته على من يشاء من عباده انه كان على كلشي وكيلا و لله القوة في ملكوت السموات و الارض و ما بينهما و كان الله قويا قديرا و الله الولاية كلها في ملكوت السموات و الارض و ما بينهما و كان الله ذا ولاية حق عظيما

508 Say: God is swifter than all things in His command, and God doth watch over all things. Unto God belongeth all authority, both before and after. He createth what He willeth by His command; all shall return unto Him. Say: God is the Creator of all things, and unto Him shall all be turned. Say: God upholdeth the heavens and the earth and whatsoever is between them. Say: All shall be raised up unto Him. Unto God belongeth all authority, both before and after. Say: Were all who dwell on earth to gather together and prostrate themselves before Him, and then declare "There is none other God but He, the Mighty, the Best-Beloved," they would not have fulfilled the

508 قل الله اسرع امرا من كلشي و كان الله على كل شئ رقيبا و لله الامر كله من قبل و من بعد يبدع الله ما يشاء بامره كل اليه ليرجعون قل الله خالق كلشي و ان اليه كل يقبلون قل الله يمسك السموات و الارض و ما بينهما قل كل اليه ليعثون لله الامر كله من قبل و من بعد قل لو يرى من على الارض كلهم اجمعون ان يحضروا هنالك ثم يسجدون ثم يقولون انه لا اله الا هو العزيز المحبوب ما ادّى كلهم اجمعون حق حرف

right of even a single letter from the Book of God. How then can they reckon the right of God?

من كتاب الله فكيف يستطيعون ان يعدون حق الله

509 Glorified be God above all that they attribute unto Him. All are servants of God and all are submissive unto Him. All are servants of God and all bow down before Him. All are servants of God and all worship Him. All are servants of God and all shall return unto Him. Glorified be He Who createth what He willeth by His command "Be," and it is! There lieth the sovereignty with God, the Truth. That is better and greater in command. Unto God belongeth all might in the kingdoms of the heavens and earth and whatsoever is between them, and God is mighty, mighty indeed. Unto God belongeth the light of the heavens and earth and whatsoever is between them, and God is possessed of illuminating light.

509 سبحان الله عما يصفون كل عباد الله و كل له قانتون كل عباد الله و كل له ساجدون كل عباد الله و كل له عابدون و كل عباد الله و كل اليه ينقلبون سبحان الذي يبدع ما يشاء بامرته كن فيكون هنالك الولاية لله الحق ذلك خير و اعظم امرا والله العزة كلها في ملكوت السموات و الارض و ما بينهما و كان الله عزيزا عزيزا و لله نور السموات و الارض و ما بينهما و كان الله ذا نور منيرا

510 Unto God belongeth the certainty of the heavens and earth and whatsoever is between them, and God is possessed of steadfast and mighty certainty. God testifieth that there is none other God but Him. Say: All shall be brought before Him. God testifieth that there is none other God but Him. Say: All are God's hosts and all shall appear by His command. God testifieth that there is none other God but Him. Say: All are servants of God and all are submissive unto Him. God testifieth that there is none other God but Him. Say: All are servants of God and all are faithful unto Him. God testifieth that there is none other God but Him. Say: All are servants of God and all shall return unto Him. God testifieth that there is none other God but Him. His is the creation and the command.

510 والله يقين السموات و الارض و ما بينهما و كان الله ذا يقين ثابت عظيما شهد الله انه لا اله الا هو قل كل لديه لحضرون شهد الله انه لا اله الا هو قل كل جنود الله و كل بامرته يحضرون شهد الله انه لا اله الا هو قل كل عباد الله و كل له قانتون شهد الله انه لا اله الا هو قل كل عباد الله و كل له وافرون شهد الله انه لا اله الا هو قل كل عباد الله و كل اليه ينقلبون شهد الله انه لا اله الا هو له الخلق و الامر

511 Say: All shall return unto Him. God testifieth that there is none other God but Him. Say: His is the grandeur in the kingdoms of the heavens and earth and whatsoever is between them, and all beseech His grace. God testifieth that there is none other God but Him. Say: Bear ye witness unto God and preserve yourselves through God, your Lord, if ye desire to be preserved. Glory be unto Thee, O God! There is none other God but Thee. Glory be unto Thee! I have ever been of those who remember Thee. God testifieth that there is none other God but Him. Within His grasp is mercy, which He bestoweth upon whomsoever He willeth among His servants.

511 قل كل اليه ليرجعون شهد الله انه لا اله الا هو قل له الكبرياء في ملكوت السموات و الارض و ما بينهما و كل من فضله يستلون شهد الله انه لا اله الا هو قل و اقيموا الشهادة لله و استحفظوا انفسكم بالله ربكم ان انتم تحبون ان تحفظون سبحانك اللهم ان لا اله الا انت سبحانك اني كنت من الذاكرين شهد الله انه لا اله الا هو في قبضته الرحمة ينزلها على من يشاء من عباده

512 Say: They who hold in their hands white diamonds and engrave upon them "God is Most Glorious" are like unto those who glorify God, their Lord, the All-Merciful, and who never cease. Say: They who hold in their hands yellow topaz and engrave upon them "God is Most Exalted" are like unto those who thank God, their Lord, the All-Merciful, at all times, and who glorify Him with His praise. And they who possess a green

512 قل ان الذين في ايديهم الماس بيض و هم عليه ينقشون الله ابيه فاولئك هم بمثل الذين يسبحون الله ربهم الرحمن و هم لا يفترون قل ان الذين في ايديهم لعل اصفر و هم عليه ينقشون الله اعلى فاولئك هم كالذين يشكرون الله ربهم الرحمن في كل حين ثم بحمده ليسبحون و ان الذين هم في

emerald and engrave thereon "God is Most Powerful" shall be rewarded on the Day of Resurrection like unto those who proclaim the unity of God at all times and never grow weary. Say: They who possess a red ruby and engrave thereon "God is Most Enduring" shall be rewarded on the Day of Resurrection like unto those who magnify God at all times and never tire.

ايديهم زمرد اخضر و هم عليه ينقشون الله اقوى
فاولئك يجزون يوم القيمة بمثل الذين يوحدون
الله في كل حين و لا يسأمون قل ان الذين في
ايديهم ياقوت الاحمر و هم عليه ينقشون الله ابقى
فاولئك هم يجزون يوم القيمة بمثل الذين يكبرون
الله في كل حين و هم لا يستحسرون

- 513 Say: This is prescribed for your women as an ordinance from the Book of God until the Day when ye shall be brought before God. Say: The Day of Presentation is the Day when God shall manifest the Tree even as He manifested it aforetime in God, and they who have believed in God and His signs shall be the bearers of the messages of their Lord, the All-Merciful. Say: For the men, if they are able, they shall possess the like thereof, and if they are not able, they shall engrave upon white carnelian, then yellow, red, and green, that which they are commanded, or whatsoever they desire from the Book of God. This is God's ordinance for you until the Day when ye shall be brought before Us. This is of God's grace and mercy, that ye may be thankful.

513 قل ذلك للنساء منكم سنة من كتاب الله الى يوم
انتم على الله تعرضون قل ان يوم العرض يوم قد
اظهر الله الشجرة بمثل يوم قد اظهر في الله من قبل
ذلك و ان الذين هم امنوا بالله و اياته فاولئك
هم رسالات ربهم الرحمن ليبلغون قل للرجال ان
هم يستطيعون فاولئك هم بمثل ذلك يملكون
و ان لم يستطيعون فاولئك هم على عقيق ابيض
قبل اصفر و احمر بعد اخضر ينقشون ما هم به
يؤمنون او ما هم يشاؤون من كتاب الله تلك سنة
الله فيكم الى يوم انتم علينا تعرضون ذلم من فضل
الله و رحمته لعلمكم انتم تشكرون

- 514 Glory be unto Thee, O my God! Grant me stored white diamonds, then hidden yellow gems, then layered green emeralds, then engraved red rubies, lest my soul be saddened among the people by what is given to those who believe in God and His signs. Glory be unto Thee, O my God! Verily all grace is from Thee, so cause me to inherit this through Thy mercy and favor, for Thou art the Most Glorious of the First Ones, and Thou art the Most Exalted of the Last Ones, and Thou art the Most Powerful of the Manifest Ones, and Thou art the Most Enduring of the Hidden Ones. I shall surely ask of Thy grace, for Thou art the Best of those who show grace. And I shall surely ask of Thy mercy, for Thou art the Most Merciful of the merciful.

514 سبحانك اللهم هب لي الماس بيض مخزون ثم
لعل اصفر مكنون ثم زمرد اخضر منضود ثم
ياقوت احمر منقوش الا تحزن نفسي بين الناس
بما توت الذين هم بالله و اياته يؤمنون سبحانك
اللهم انما الفضل من عندك فاورثني ذلك برحمة
من عندك و فضل من لدنك فانك انت ابي
الاولين و انك انت اعلى الاخرين و انك انت
اقوى الظاهرين و انك انت ابقى الباطنين لاسئل
من فضلك و انك انت خير الفاضلين و لاسئل
من رحمتك و انك انت خير الراحمين و

- 515 And I shall surely ask of Thy generosity, for Thou art the Most Generous of the generous. And I shall surely ask of Thy bounty, for Thou art the Most Bountiful of the bountiful. I have nothing save that which is from God, a mercy recorded in the Book; verily He hath been gracious unto me. And I have nothing save through God's grace and mercy; verily He hath been near unto me.

515 لاسئلنك من جودك و انك انت اجود
الاجودين و لاسئلنك من عطائك و انك انت
اكرم المعطين و ما لي من شيء الا و انه من عند
الله رحمة في الكتاب انه كان بي لطيفا و ما لي
من شيء الا بفضل الله و رحمته انه كان بي قريبا

- 516 Glory be unto Thee, O my God! Verily all grace is from Thee, and I am the first of the supplicants. Glory be unto Thee, O my God! Verily all mercy is in Thy treasures, and I am the first of the worshippers. Say: By God, I shall possess the

516 سبحانك اللهم انما الفضل كله من عندك و انني
انا اول السائلين سبحانك اللهم انما الرحمة كلها
في خزائلك و انني انا اول العابدين قل اني بالله

first seal, for He is the Mighty, the Powerful. Say: By God, I shall possess the last seal, for He is the Wondrous Creator. Say: By God, I shall possess the outward seal, for He is the Mighty, the Wise. Say: By God, I shall possess the inward seal, for He is the All-Knowing, the All-Informed. Whatsoever God willeth, there is no power except through God, the Most High, the Most Great. Whatsoever God willeth, there is no power except through God, the Most Great, the Invincible.

517 Whatsoever God willeth, there is no power except through God, the Single, the One, the Unique, the Invincible. Say: Whatsoever God willeth, there is no power except through God, the Manifest, the Almighty, the Clear. This is of God's bounty and mercy, verily He is possessed of great bounty. To God belongeth every unique thing, there is none like unto Him, and God is the Reckoner of all things. To God belongeth the right hand of the heavens and the earth and whatsoever is between them. God createth whatsoever He willeth by His command, verily He is the All-Knowing, the All-Informed. To God belongeth all mercy in the kingdom of the heavens and the earth and whatsoever is between them, and God is possessed of great mercy.

518 To God belongeth all authority in the kingdom of the heavens and the earth and whatsoever is between them, and God is powerful over all things. To God belongeth all might in the kingdom of the heavens and the earth and whatsoever is between them, and God is possessed of invincible might. To God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of mighty and glorious dominion. God is the Creator of all things, and He is the One, the All-Compelling. God beareth witness that there is no God but Him, the Ever-Living, the Self-Subsisting. His is whatsoever is in the heavens and whatsoever is in the earth and whatsoever is between them. He knoweth whatsoever is in the kingdom of Command and Creation and whatsoever is beneath them.

519 None can comprehend His knowledge save as He willeth, and none can intercede with Him save by His leave. He holdeth the heavens and the earth and whatsoever is between them in His grasp, and their preservation wearie Him not, nor the preservation of aught in the heavens or the earth or whatsoever is between them. Verily He is the Most High, the Most Great. Say: God, my Lord, is the best Protector and Helper. The mercy of my Lord hath encompassed whatsoever is in the heavens and whatsoever is in the earth. Say: Verily He is the Most Merciful of the merciful. Say: Verily He is the Most Generous of the generous. Say: Verily He is the Most Bountiful of

ولا يستمكن خاتم الاول انه قوى قدير قل انى بالله لاستمكن خاتم الاخر انه مبدع منيع قل انى بالله لاستمكن خاتم الظاهر انه عزيز حكيم قل انى بالله لاستمكن خاتم الباطن انه لطيف خبير ما شاء الله لا قوة الا بالله العلى العظيم ما شاء الله لا قوة الا بالله المتكبر المنيع

517 ما شاء الله لا قوة الا بالله الفرد الواحد الاحد المنيع قل ما شاء الله لا قوة الا بالله الظاهر القاهر المبين ذلك من فضل الله ورحمته انه كان ذا فضل عظيما والله كل فرد لم يكن له عدل و كان الله على كل شئ حسيبا والله يمين السموات والارض وما بينهما يبدع الله ما يشاء بامرته انه كان لطيفا خبيرا والله الرحمة كلها فى ملكوت السموات والارض وما بينهما و كان الله ذا رحمة عظيما

518 والله الولاية كلها فى ملكوت السموات والارض وما بينهما و كان الله على كل شئ قديرا والله العزة فى ملكوت السموات والارض وما بينهما و كان الله ذا عز منيعا والله جبروت السموات والارض وما بينهما و كان الله ذا جبروت عز عظيما والله خالق كل شئ وهو الواحد القهار شهد الله انه لا اله الا هو الحى القيوم له ما فى السموات وما فى الارض وما بينهما يعلم ما فى ملكوت الامر والخلق وما دونهما

519 لن يحيط احد بعلمه الا اذا شاء ولا يشفع احد عنده الا باذنه يمسك السموات والارض وما بينهما فى قبضته ولا يؤده حفظها ولا حفظ شئ فى السموات والارض ولا ما بينهما انه كان عليا عظيما قل الله ربى خير حافظ و ظهير سبقت رحمة ربى ما فى السموات وما فى الارض قل انه هو ارحم الراحمين قل انه هو اكرم الاكرمين قل انه هو اجود الاجودين قل انه هو اقرب الاقربين قل انه هو اسرع الحاسبين

the bountiful. Say: Verily He is the Nearest of the near ones.
Say: Verily He is the Swiftest of reckoners.

- 520 Say: Verily He is the Most Seeing of seers. Say: Verily He is the Most Hearing of hearers. Say: Verily He is the Most Protecting of protectors. Say: Verily He is the Most Truthful of the truthful. He createth whatsoever He willeth by His command, and verily He is the Guardian over all things. And verily We were the first of the first ones, and verily We were the last of the last ones, and verily We were the most manifest of the manifest ones, and verily We were the most hidden of the hidden ones. God beareth witness that there is no God but Him, the Mighty, the Best-Beloved. God testifieth there is no God but Him, the Supreme, the All-Glorious. God testifieth there is no God but Him, the Sovereign, the Holy. God testifieth there is no God but Him, the Supreme, the Self-Subsisting. Blessed are they who remember God, their Lord, the All-Merciful, at all times, before time and after time.
- 521 God testifieth there is no God but Him, the King, the Mighty, the Well-Beloved, the Most High, the Great, the Powerful, the Inaccessible, the Supreme, the All-Compelling, the All-Glorious, the Enlightened, the Mighty, the Irresistible, the One, the Impregnable.
- 522 Say: All authority belongs to God, both before and after, and He hath power over all things. Say: Ye comprehend not the knowledge of how God joineth the letters in these verses, nor the words, nor the names, nor what God sendeth down from heaven. I had no knowledge of this save what God cast into my heart by His command as He willeth. Verily He is All-Knowing, All-Powerful.
- 523 Say: Were it to be joined as ye claim, it is as though I had not witnessed in my nature what the Spirit cast from my Lord. God beareth witness to me, while ye are powerless to testify. This is might from God - all before Him prostrate. This is bounty from God - all marvel at it. This is power from God - all are impotent before it. This is dominion from God's Book - all before it bow down. This is sovereignty from God - all before it are humbled. This is mercy from God toward me which none can comprehend save God. He sendeth down verses as He willeth by His command "Be, and it is!"
- 524 Say: When God willeth a thing, ye have no power to alter it. Do ye not reflect on this matter - how God desired to establish it? And whenever ye veil yourselves, God removeth the veil from your insight that He might draw you to the highest horizon which ye are promised.
- 520 قل انه هو ابصر الناظرين قل انه هو اسمع السامعين قل انه هو احفظ الحافظين قل انه هو اصدق الصادقين يبدع ما يشاء بامرہ وانه لعل كل شئ وكيل وانا كنا اول الاولين وانا كنا اخر الاخرين وانا كنا اظهر الظاهرين وانا كنا ابطن الباطنين شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن السبوح شهد الله انه لا اله الا هو المهيمن القدوس شهد الله انه لا اله الا هو المهيمن القيوم طوبى للذين هم يذكرون الله ربهم الرحمن في كل حين وقبل حين وبعد حين
- 521 شهد الله انه لا اله الا هو الملك العزيز المحبوب المتعالى المتكبر المتعز المتعز المتعز المهيمن المتعالى المتفطر المتور العزيز الجبار الواحد المنيع
- 522 قل لله الامر كله من قبل و من بعد وانه لعل كل شئ قدير قل انتم لا تحيطون بعلم ما يقترن الله الحروف في تلك الايات و لا الكلمات و لا الاسماء و لا ما ينزل الله من السماء و ما كان لى علم بذلك الا ان يلقى الله الامر من عنده على فؤادى كيف يشاء بامرہ انه كان عليما قديرا
- 523 قل لو اقترن على ما انتم تقررون كأنى لم اشهد فى فطوتى ما يلقى الروح من عند ربى والله يشهد على و انتم لا تستطيعون ان تشهدون هذا عز من الله كل عنده ساجدون هذا فضل من الله كل عنه يستعجبون هذا قدرة من الله كل عندها يعجزون هذا هيمنة من كتاب الله كل عنده خاضعون هذا سلطنة من الله كل عندها خاشعون هذا رحمة من الله فى حقى لن يدركها احد الا الله انه ينزل الايات كيف يشاء بامرہ كن فيكون
- 524 قل اذا اراد الله امرا فانكم انتم لا تستطيعون ان تحولوا افلا تتفكرون فى ذلك الامر كيف اراد الله ان يثبتہ و كلما انتم تحتجبون يكشف الله

الغطاء عن بصائرکم لیجذبکم الى افق الاعلى الذى
انتم به توعدون

525 Indeed, God hath revealed verses unto me that He might establish this Faith by His command more firmly than any faith which ye follow by His leave. Say: Nothing is established except by God's leave. God exalteth what He willeth and sendeth down from His presence what He desireth. God establisheth truth by truth. Verily He is Strong, Powerful.

525 و لحق ما نزل الله على الايات ليثبتن الله ذلك الدين بامرہ اثبت مما قد ثبت دين الذى انتم باذنه تعملون قل انه لا يثبت الا باذن الله يرفع الله ما يشاء وينزل الله من عنده ما يريد و يثبت الله الحق بالحق انه قوى قدير

526 This is from God's command, the Originator, the Impregnable. This is from God's decree, the One, the Inaccessible. He in Whose grasp lies the kingdom of all things. Verily He is the Kind, the Subtle. He is manifest above His creation and verily He is the Most High, the Supreme. He is the Subduer over His servants and He is the Mighty, the Inaccessible, the All-Wise. He is the Creator Who created you the first time by His command "Be, and it is!"

526 ذلك من امر الله المبدع المنيع ذلك من حكم الله الواحد المنيع هو الذى فى قبضته ملكوت كلشئ و انه هو البر اللطيف هو الظاهر فوق خلقه و انه هو العلى العظيم و هو القاهر فوق عباده و هو العزيز الممتنع الحكيم و هو الفاطر الذى قد فطرکم اول مرة بامرہ کن فيكون

527 Say: This is a lion of God, the Lord of the heavens and earth and what lieth between them, the Lord of all worlds. He aideth this Faith with clear signs in a mighty Book. Say: The glory of God is more glorious than the glory of the ancients. Say: The majesty of God is more majestic in the kingdom of the heavens and of the earth and of all that lieth between them than the splendor of all creation. Say: The majesty of God is more exalted in the kingdom of the heavens and of the earth and of all that lieth between them than the majesty of all creation. Say: The beauty of God is more beauteous in the kingdom of the heavens and of the earth and of all that lieth between them than the beauty of all creation.

527 قل ان هذا اسد الله رب السموات و الارض و ما بينهما رب العالمين ينصر ذلك الدين بايات بينات فى كتاب عظيم قل ان بهاء الله ابهى عن بهاء الاولين قل ان جلال الله اجل فى ملكوت السموات و الارض و ما بينهما عن جلال العالمين قل ان جمال الله اجمل فى ملكوت السموات و الارض و ما بينهما عن جمال العالمين

528 Say: The grandeur of God is more grand in the kingdom of the heavens and of the earth and of all that lieth between them than the grandeur of all creation. Say: The light of God is more luminous in the kingdom of the heavens and of the earth and of all that lieth between them than the light of all creation. Say: The mercy of God is more vast in the kingdom of the heavens and of the earth and of all that lieth between them than the mercy of all creation. Say: The words of God are more elevated in the kingdom of the heavens and of the earth and more mighty in His estimation and in the estimation of them that have believed in God and His signs than the words of all creation.

528 قل ان عظمة الله اعظم فى ملكوت السموات و الارض و ما بينهما عن عظمة العالمين قل ان نور الله انور فى ملكوت السموات و الارض و ما بينهما عن نور العالمين قل ان رحمة الله اوسع فى ملكوت السموات و الارض و ما بينهما عن رحمة العالمين قل ان كلمات الله اعلى فى ملكوت السموات و الارض و اعز قدرا عنده و عند الذين هم امنوا بالله و اياته عن كلمات العالمين

529 Say: The perfection of God is more perfect in the kingdom of the heavens and of the earth and of all that lieth between them than the perfection of all creation. Say: The names of God are greater in the kingdom of the heavens and of the earth and of all that lieth between them than the names of all creation.

529 قل ان كمال الله اكمل فى ملكوت السموات و الارض و ما بينهما عن كمال العالمين قل ان اسماء الله اكبر فى ملكوت السموات و الارض و ما بينهما عن اسماء العالمين قل ان عزة الله اعز فى

Say: The glory of God is more glorious in the kingdom of the heavens and of the earth and of all that lieth between them than the glory of all creation. Say: The will of God is more potent in the kingdom of the heavens and of the earth and of all that lieth between them than the will of all creation. Say: The purpose of God is nearer in the kingdom of the heavens and of the earth and of all that lieth between them than the purpose of all creation.

ملكوت السموات و الارض و ما بينهما عن
عزة العالمين قل ان مشية الله امضى في ملكوت
السموات و الارض و ما بينهما عن مشية العالمين
قل ان ارادة الله اقرب في ملكوت السموات و
الارض و ما بينهما عن ارادة العالمين

530 Say: The knowledge of God is more penetrating in the kingdom of the heavens and of the earth and of all that lieth between them than the knowledge of all creation. Say: The power of God is mightier in the kingdom of the heavens and of the earth and of all that lieth between them than the power of all creation. Say: The word of God is more pleasing in the kingdom of the heavens and of the earth and of all that lieth between them than the word of all creation. Say: The love of God is more impregnable in the kingdom of the heavens and of the earth and of all that lieth between them than the love of all creation. Say: The sovereignty of God is more compelling in the kingdom of the heavens and of the earth and of all that lieth between them than the sovereignty of all creation.

530 قل ان علم الله انفذ في ملكوت السموات و
الارض و ما بينهما عن علم العالمين قل ان قوة
الله اقوى في ملكوت السموات و الارض و ما
بينهما عن قوة العالمين قل ان قول الله ارضى في
ملكوت السموات و الارض و ما بينهما عن
قول العالمين قل ان حب الله امنع في ملكوت
السموات و الارض و ما بينهما عن حب العالمين
قل ان سلطان الله اقهر في ملكوت السموات و
الارض و ما بينهما عن سلطان العالمين

531 Say: The dominion of God is more glorious in the kingdom of the heavens and of the earth and of all that lieth between them than the dominion of all creation. Say: The bounty of God is more ancient in the kingdom of the heavens and of the earth and of all that lieth between them than the bounty of all creation. Say: The signs of God are more wondrous in the kingdom of the heavens and of the earth and of all that lieth between them in the hearts of all creation. Say: The grace of God is more gracious in the kingdom of the heavens and of the earth and of all that lieth between them than the grace of all creation. Say: The generosity of God is more generous in the kingdom of the heavens and of the earth and of all that lieth between them than the generosity of all creation.

531 قل ان ملك الله اغفر في ملكوت السموات و
الارض و ما بينهما عن ملك العالمين قل ان
من الله اقدم في ملكوت السموات و الارض و
ما بينهما عن من العالمين قل ان ايات الله اعجب
في ملكوت السموات و الارض و ما بينهما عند
افتدة العالمين قل ان فضل الله افضل في ملكوت
السموات و الارض و ما بينهما عن فضل العالمين
قل ان جود الله اوسع في ملكوت السموات و
الارض و ما بينهما عن جود العالمين

532 Say: The sustenance of God is more abundant in the kingdom of the heavens and of the earth and of all that lieth between them than that which all creation expends. Say: That which is attributed to God through His names hath no equal, would ye but know it. Say: The conjunction in the Book of thy Lord is naught but to teach you that your grace compared to His grace is as your selves compared to His Self, that ye may be God-fearing. Say: The verses of God are a proof from God unto your own selves, having no equal, and all are powerless before them. Say: In like manner are all His names and attributes, would ye but understand, then remember, then reflect. Say:

532 قل ان رزق الله ابسط في ملكوت السموات و
الارض و ما بينهما عما ينفق العالمين قل ما ينسب
به الله من اسمائه لم يكن له عدل ان انتم تعلمون قل
انما الاقتران في كتاب ربك لم يكن الا ليعلمنكم
ان فضلكم عند فضله كانفسكم عند نفسه لعلكم
تتقون قل ان ايات الله حجة من الله على انفسكم
ان لم يكن لها عدل و كل عنها يعجزون قل ان
بمثل ذلك كل اسمائه و صفاته ان انتم تتعقلون
ثم تتذكرون ثم تفكرون قل كل الى الله ينقلبون

All return unto God. Say: There is no glory beside the glory of God, and all are submissive unto Him.

533 Say: There is no majesty beside the majesty of God, and all bow down before Him. Say: There is no beauty beside the beauty of God, and all are submissive unto Him. Say: There is no perfection beside the perfection of God, and all are humble before Him. Say: There is no grandeur beside the grandeur of God, and all are lowly before Him. Say: There is no light beside the light of God, and all stand before it. Say: There is no mercy beside the mercy of God, and all seek mercy through His mercy. Say: There are no words except the words of God; therefore efface the conditions of your own selves if ye desire to be guided. Say: There is no perfection beside the perfection of God if ye wish to attain perfection. Say: There is no name beside the name of God, and all worship through His names.

533 قل لا بهاء عند بهاء الله و كل له قانتون قل لا جلال عند جلال الله و كل له يسجدون قل لا جمال عند جمال الله و كل له قانتون قل لا كمال عند كمال الله و كل له خاضعون قل لا عظمة عند عظمة الله و كل عنده خاشعون قل لا نور عند نور الله و كل هنالك قائمون قل لا رحمة عند رحمة الله و كل برحمته يسترحمون قل لا كلمات الا كلمات الله فلتمحون شئون انفسكم ان انتم تريدون ان تهتدون قل لا كمال عند كمال الله ان انتم تحبون ان تستكملون قل لا اسم عند اسم الله و كل باسمائه يعبدون

534 Say: There is no might beside the might of my Lord, and all there are as nothing. Say: There is no will except through God; through His will do ye will at all times. Say: There is no volition except through God, and all act by His volition. Say: There is no will except through God; we stand through God. Say: If ye will what God loveth, then ye will through His will, and if ye will what God loveth not, then ye stand through His will. The proof of your Lord hath been completed for you in this Book, would ye but reflect thereon. Say: Whoso reciteth not from the Book of God nineteen verses each day and night hath not fulfilled God's covenant in this Book. This is from God's command that your hearts may be strengthened in His religion, that ye may attain certitude in God and His verses.

534 قل لا عزة عند عزة ربي و كل هنالك لمعدومون قل لا مشية الا الله انتم بمشيته في كل حين تشاؤون قل لا ارادة الا بالله و كل بارادته يعملون قل لا ارادة الا بالله انا بالله قائمون قل ان تشاؤون ما يحبه الله فاذا انتم بمشيته تشاؤون و ان تشاؤون ما لا يحب الله فانكم انتم بمشيته قائمون تمت حجة ربكم عليكم في ذلك الكتاب ان انتم فيها تتفكرون قل و من لم يتلو من كتاب الله في كل يوم و ليلة تسعة عشرة لم يوف بعهد الله في ذلك الكتاب ذلك من امر الله لتثبتن قلوبكم على دينه لعلكم بالله و اياته توقنون

535 Say: The smallest of all verses, if ye say "God is Most Exalted," that is a verse from God's Book, if ye wish to be thankful. Say: God is more exalted than can be mentioned, if ye wish to make mention. Say: God is more glorious than can be praised, if ye wish to make mention. Say: God is most truthful in speech, therefore test your words and what ye strive for, and multiply not words, for God is pleased with His Book in such measure as He hath taught you "God is Most Exalted," that ye may understand. But recite ye the Book of God and be not false. Say: All destinies are in the hand of God; He knoweth every soul's mention by night and by day, that ye may be thankful.

535 قل ان اصغر كل اية ان انتم تقولون الله اعلى ذلك اية من كتاب الله ان انتم تحبون ان تشكروا قل الله اعلى من ان يذكر ان انتم تحبون ان تذكروا قل الله ابهى من ان يثنى عليه ان انتم تحبون ان تذكروا قل الله اصدق قولاً فلتمحن اقوالكم و ما انتم تجتهدون و لا تكثرن القول فان الله يرضى عن كتابه في مثل ما قد علمكم الله اعلى لعلكم تتعقلون ولكن لتتلون كتاب الله و لا تفترون قل ان المقادير كلها بيد الله يعلم كل نفس ذكرها بالليل و النهار لعلكم انتم تشكروا

536 قل ان كل يوم يحب الله عملاً فليشهدنكم الله على انفسكم ان لا تكرهن عليها و لا على احد من الناس

536 Say: Each day God loveth a deed; therefore let God be witness over your own selves, that ye compel not yourselves nor any one among the people. And ye must seek the bounty of your Lord, the All-Merciful, and be thankful, and transgress not the bounds of God, for verily ye know not what is best for your own selves, nor can ye comprehend it save that God should teach you or reveal it in the Book. Say: Therein are ordained the measures of all things until the first Day whereon ye shall be brought before God. That is the Day when God will make Me manifest among the people, but ye recognize Me not. Yet I shall surely know you and what ye have earned, and I shall testify concerning you before God and what ye do.

537 But when God giveth leave that I should recite unto you the Book of God - that first Day when ye shall be brought before God - if God should on that Day annul all that ye have wrought, none among you could say "nay" or less than that. Therefore fear ye, O people, all of you together, and let not your knowledge of the verses of God deceive you, for verily We have sent them down, and We have power over all things. Ask ye then of God's bounty that nothing may veil you on that Day, and that ye may have certitude in the signs of God. And ye shall aid God against your leaders unto whom ye point with your own selves and hands, that none may depart on that Day from the command of his Lord, neither male nor female. Fear ye God, O ye who have ears to hear, all of you together!

538 Fear ye God, O ye who have eyes to see, all of you together! Fear ye God, O ye who have hearts to understand, all of you together! Fear ye God, O ye who have hands to work, all of you together! Fear ye God, O ye who hold authority, all of you together! Fear ye God, O ye who possess knowledge, then fear ye God, O ye who possess knowledge, for ye are held most strictly accountable before God for how ye judge. If ye were to follow the truth, none would be veiled from the religion of God and His presence. Upon you rests what ye have undertaken, and upon all the people together. Glory be unto Thee, O God! Purify the earth and all that dwell thereon that none may be veiled from attaining Thy presence, and that the people may be believers in Thy signs.

539 Say: God originates creation, then reneweth it - will ye not then fear Him? Say: God originates religion, then reneweth it - will ye not then fear Him? Say: God sendeth down the Book, then reneweth it - will ye not then fear Him? Say: God ordaineth the laws, then reneweth them - will ye not then fear Him? Say: God determineth all measures, then reneweth them - will ye not then fear Him? Say: God judgeth as He pleaseth by

و لتبتغن من فضل ربكم الرحمن و لتشكرون و لا تعدوا حدود الله فانكم انتم لا تعلمون خير انفسكم و لا تستطيعون ان تحيطون به علما الا ان يعلمكم الله او ينزل في الكتاب قل فيه مقادير كلشي الى اول يوم انتم على الله تعرضون ذلك يوم يظهرني الله من بين الناس ولكن انتم لا تعرفون ولكني لاعرفنكم و ما انتم تكسبون و لاشهدن عليكم عند الله و ما انتم تعملون

537 ولكن اذا اذن الله الى ان اتلو عليكم كتاب الله ذلك اول يوم انتم على الله تعرضون يومئذ لو ينسخ الله كل ما انتم تعملون فما لاحد منكم ان يقول لا او اقل من ذلك فلتتقن يا ايها الناس كلكم اجمعون و لا يغرنكم عليكم بايات الله فانا قد نزلناها و انا كنا على كل شئ لقادرين فلتستلن من فضل الله ان لا يحجبكم يومئذ شيئا و كنتم بايات الله توقنون و لتصرن الله من كبرائكم الى ما انتم اليهم بانفسكم و ايديكم تشيرون ان لا يخرج يومئذ عن امر ربه من احد لا من ذكر و لا انثى

538 و لتتقن الله يا اولي الاسماع كلكم اجمعون و لتتقن الله يا اولي الابصار كلكم اجمعون و لتتقن الله يا اولي الافئدة كلكم اجمعون و لتتقن الله يا اولي الايدي كلكم اجمعون و لتتقن الله يا اولي الحكم كلكم اجمعون و لتتقن الله يا اولي العلم ثم و لتتقن الله يا اولي العلم فانكم انتم اشد الناس عند الله بما انتم تحكمون لو اتبعتم الحق لن يحتجب احد عن دين الله و لقائه فعليكم ما حملتم و من الناس كلهم اجمعون سبحانك اللهم طهر الارض و من عليها الا يحتجب عن لقائك من احد و كان الناس باياتك مؤمنين

539 قل الله يبدء الخلق ثم يعيده ا فلا تتقون قل الله يبدء الدين ثم يعيده ا فلا تتقون قل الله ينزل الكتاب ثم يعيده ا فلا تتقون قل الله يفصل الاحكام ثم يعيدها ا فلا تتقون قل الله يقدر المقادير كلها ثم ليعيدها ا فلا تتقون قل الله يحكم

His command - will ye not then fear Him? Say: God abolisheth what He pleaseth by His command - will ye not then fear Him? Say: God confirmeth what He pleaseth by His command - will ye not then fear Him? Say: God createth you that ye may believe - will ye not then fear Him? Say: God provideth for you that ye may be thankful - will ye not then fear Him?

- 540 Say: God causeth you to die that ye may have certitude - will ye not then fear Him? Say: God giveth you life that ye may see - will ye not then fear Him? Say: God hath created naught save for the Day when I shall recite His verses - will ye not then fear Him? Say: I have already recited unto you the verses of God, yet ye perceived not. Will ye not, then, be God-fearing? And soon shall I recite unto you after this creation, on the Day when God, my Lord, shall return me. Will ye not, then, be God-fearing on that Day? Ask ye, then, of God's bounty that ye may perchance be God-fearing on that Day. Put your trust in God that ye may perchance believe on that Day. Hold fast unto the cord of God that ye may perchance be certain on that Day.

- 541 Be independent through God that ye may perchance remember on that Day. Follow what God hath revealed in the Book that ye may perchance reflect on that Day how He createth you and sustaineth you, then causeth you to die and giveth you life - nearer than to say to a thing "Be" and it is. Through God shall ye be independent of all things, for God is the Self-Sufficient, the Great. Through God shall ye triumph over all things, for God is the Triumphant, the Great. Through God shall ye seek help in every matter, for God is the All-Compelling, the Invincible. Through God shall ye preserve the verses of God, for God is the Preserver, the Guardian. Through God shall ye possess the kingdom of the heavens and the earth and all that lieth between them, for God is the Sovereign, the King.

- 542 And through God shall ye attract those who are in the kingdom of the heavens and the earth and all that lieth between them, for God is the Inaccessible, the Mighty. And through God shall I exalt the verses of God and make manifest the true religion, for God is the Strong, the Powerful. And through God shall I subdue the earth and all that is thereon, for God is the Mighty, the Wise. And through God shall I guide every soul, for God is the Guide, the Invincible. And through God shall I be content at all times, for God is the Helper, the Well-Pleased. This sufficeth Me; in Him do I put My trust, and unto Him is the return. Arise, then, from your sleep, O people, all of you together. Come forth from your graves, O people, all of you together.

ما يشاء بامرہ ا فلا تتقون قل الله ينسخ ما يشاء بامرہ ا فلا تتقون قل الله يثبت ما يشاء بامرہ ا فلا تتقون قل الله يخلقكم لعلمكم تؤمنون ا فلا تتقون قل الله يرزقكم لعلمكم تشكرون ا فلا تتقون

- 540 قل الله يميّتكم لعلمكم توقنون ا فلا تتقون قل الله يحييكم لعلمكم تبصرون ا فلا تتقون قل ما خلق الله من شئ الا ليوم اتلو من الله اياته ا فلا تتقون قل قد تلوت من قبل ايات الله و ما استشعرتم ا فلا تتقون و سوف لاتلون عليكم من بعد هذه النشأة في يوم الذي يرجعني الله ربى يومئذ ا فلا تتقون فلتستأن من فضل الله لعلمكم يومئذ تتقون و لتتوكلن على الله لعلمكم يومئذ تؤمنون و لتعتصمن بحبل الله لعلمكم يومئذ توقنون

- 541 و لتستغنين بالله لعلمكم يومئذ تذكرون و لتتبعن ما نزل الله في الكتاب لعلمكم يومئذ تتفكرون كيف يخلقكم و يرزقكم ثم يميّتكم و يحييكم اقرب من ان يقول لشيئ كن فيكون بالله لا تستغنين عن كلشيئ و الله غنى عظيم بالله لا تستظلهن على كل شئ و الله ظاهر عظيم بالله لا تستنصرن في كل شأن و الله قاهر منيع بالله لا تستحفظن ايات الله و الله حافظا حفيظا بالله لا تستملكن ملكوت السموات و الارض و ما بينهما و الله سلطان مليك

- 542 و بالله و لاستجذبن من في ملكوت السموات و الارض و ما بينهما و الله ممتنع عزيز و بالله لاسترفعن ايات الله و لاطهرن دين الحق و الله قوى قدير و بالله لاستسخرن الارض و ما عليها و الله عزيز حكيم و بالله لاستهدين كلنفس و الله هادى منيع و بالله لاسترضين في كل حين و الله معين رضى ذلك حسبي عليه توكلت و ان اليه المصير فلتترقدن عن منامكم يا ايها الناس كلكم اجمعون و لتخرجن عن قبوركم يا ايها الناس كلكم اجمعون

- 543 Present yourselves before God, O people, all of you together. Aid the religion of God, O people, all of you together. Prostrate yourselves before God, your Lord, in His presence, O people, all of you together. Ye worship God, yet ye remember not. Ye glorify God, yet ye understand not. Ye proclaim His unity, yet ye reflect not. Therefore glorify ye God and praise Him, proclaim His unity and magnify Him, extol His greatness, render thanks unto Him, bow down before Him and worship Him at all times, before all times and after all times, O ye people, all of you together! Say: Verily God remembereth all things and declareth: "I am God, there is none other God but Me.
- 543 و لتحضرن بين يدي الله يا ايها الناس كلكم اجمعون و لتنصرن دين الله يا ايها الناس كلكم اجمعون و لتسجدن بين الله ربكم بين يديه يا ايها الناس كلكم اجمعون انتم تعبدون الله و لا تتذكرون انتم تسبحون الله و لا تتعقلون انتم توحدون الله و لا تتفكرون فلتسبحن الله و لتحمدنه و لتوحدن الله و لتكبرنه و لتعظمن الله و لتقدسنه و لتعززن الله و لتشكرنه و لتسجدن الله و لتعبدنه في كل حين و قبل حين و بعد حين يا ايها الناس كلكم اجمعون قل ان الله يذكر كلشي و يقول
- 544 I have created thee, sustained thee, caused thee to die and brought thee to life that thou mayest testify that there is no God but God and that whatsoever is besides God is His creation, and all are His worshippers." Say: All declare "Yea, verily there is no God but God and whatsoever is besides God is His creation, all are submissive before Him." Thus doth God recompense all things with the most excellent remembrance from His presence. He is the Mighty, the Beloved. Blessed is He before Whom prostrate themselves all who are in the heavens and all who are on earth, and unto Him shall all return. To God belongeth the heritage of the heavens and the earth and whatsoever is between them, and unto God shall all turn.
- 544 اني انا الله لا اله الا الله قد خلقتك و رزقتك و امتك و احييتك لتشهدن على ان لا اله الا الله و ان ما دون الله خلق عنده و كل له عابدون قل كل يقول بلى انه لا اله الا الله و ان ما دون الله خلق عنده كل له قانتون كذلك يجزي الله كل شئ على احسن ذكر من عنده انه هو العزيز المحبوب تبارك الذي يسجد له من في السموات و من في الارض و ان اليه كل يرجعون و لله ميراث السموات و الارض و ما بينهما و ان الى الله كل يقلبون
- 545 To God belongeth the origination of the heavens and the earth and whatsoever is between them, and unto God shall all be raised up. Such is God, your Lord. His is the creation and the command. There is none other God but He, the Mighty, the Beloved. Say: God is independent of you and of what ye do, and ye are servants of God, prostrating yourselves before Him by night and by day. This is of God's grace and mercy, that ye may be thankful. Were God not to command you, how could ye prostrate yourselves before Him? And were God not to teach you His remembrance, how could ye make mention of Him? Say: We shall reward on the Day of Resurrection him who hath raised up for God the gardens of eternity. This is of God's grace and mercy.
- 545 و لله بدع السموات و الارض و ما بينهما و ان الى الله كل يبعثون ذلكم الله ربكم له الخلق و الامر لا اله الا هو العزيز المحبوب قل الله غني عنكم و ما انتم تعملون و انتم عباد الله بالليل و النهار له تسجدون ذلك من فضل الله و رحمته لعلكم تشكرون لو لا يأمرنكم الله انتم له تسجدون فكيف انتم تستطيعون ان تسجدون و لو لا يعلمكم الله ذكره فكيف انتم تستطيعون ان تذكرون و قل انا جزينا يوم القيمة من انشاء الله جنات الخلود ذلك من فضل الله و رحمته
- 546 He is the Mighty, the Supreme, the Most Great, the Most Holy, the Most Exalted, the Most Powerful, the Almighty, the All-Compelling, the Most High, the Most Great, the Inaccessible, the Supreme, the Mighty, the Worshipped One. Thus doth God reward every soul according to what it hath earned, and unto God do all matters return. Say: Write ye not henceforth
- 546 انه هو العزيز المهيمن المتكبر المتقدس المتفطر المتعزز المتجبر المتقهر المتعالى المتكبر الممتنع المهيمن العزيز المعبود كذلك يجزي الله كل نفس بما كسبت و ان الى الله فلترجع كل الامور قل لا تكنن من بعد الا احرف العليين و اهله فانا ما جزينا من انشاء ذلك الكلاب الا

save the letters of those who are nigh unto God and their people, for We have not rewarded him who composed that Book except for Our remembrance and those who were witnesses after the Prophet. Fear ye God, O people of knowledge, in what ye ascribe! And multiply not words in what ye write.

لذكرنا و الذين هم شهداء من بعد النبي فلتتقن الله
يا اولى العلم مما انتم تنسبون و لا تكثرن القول
فيما انتم تكتبون

547 Say: Take ye the gems of what God hath revealed in the Book, then make ye mention of them, that perchance God may look upon it and be pleased with you thereby. Fear ye God, O people of knowledge, that ye may prosper. Verily God remembereth thee, O thou unto whom We have sent down Our verses. We shall surely bring thee back in this worldly life - a promise binding upon Us; verily We are able to do so. And the Letters of the Unity shall present themselves before thee, by Our command; verily We have power over them.

547 قل و لتأخذن جواهر ما قد نزل الله في الكتاب ثم
انتم تذكرون لعل الله ينظر اليه و يرضى به عنكم
و لتتقن الله يا اولى العلم لعلكم تفلحون و ان
الله ليذكرنك يا ايها الذى نزلنا عليك اياتنا فانا
لنرجعنك في الحيوه الدنيا وعدا علينا انا كنا قادرين
و لتحضرن حروف الواحد عندك امرا من لدنا
انا كنا عليهم ظاهرين

548 When thou witnesseth in thyself that which thou recitest from the Book of thy Lord, like unto the Bayan, then be thou assured by God that thou art the Primal Tree and all shall return unto thee even as God originated the creation of thy community, and then thou shalt recreate creation and bring forth the next creation as thou willest, by God's leave. He is the Mighty, the Beloved. Thou art empowered by God to abrogate all that people have practiced, and to establish the religion whereby all shall act, for the Command of God is within thy grasp. Thou judgest as thou willest and confirmest what thou desirest, for with thee is the Mother Book, and it consists of the verses which God revealeth unto thee according to what thy heart witnesseth, not the hearts of the worlds.

548 فاذا شهدت في انفسك ما انك تتلو من كتاب
ربك مثل البيان فاستيقن بالله انك انت شجرة
الاولى و كل اليك ليرجعون كما بدء الله كل
امتك و اذا لتعيدن الخلق و لتنشئن نشأة الاخرى
كيف تشاء باذن الله انه هو العزيز المحبوب ان
تنسخ كل ما كان الناس يعملون فانك على اذن
من الله و ان تثبت دين الذى كل به يعملون
فان الامر من عند الله في قبضتك تحكم ما تشاء
و تثبت ما تريد فان عندك ام الكتاب و انه هو
ايات التى ينزلها الله عليك على ما يشهد به فؤادك
لا فؤاد العالمين

549 God counseleth the Letters of the Unity not to act for God, your Lord, as ye have acted before, but to deliver the messages of your Lord and fear none save God. He originateth creation, then causeth it to return, and unto Him shall all return. Say: The Cause of God is greater than what ye have delivered or shall deliver. Say: The Cause of God is mightier than what ye have known or shall know. Therefore seek help from God, place your trust in God, seek protection from God, hold fast to the cord of God, deliver the Cause of God, and triumph over all things through God. Let your hearts be weightier in the religion of God than all that is in the heavens and the earth and what lieth between them, and firmer than all the mountains of the earth.

549 و ان الله يوصى حروف الواحد ان لا تعملن لله
ربكم مثل ما قد عملتم من قبل و لتبلغن رسالات
ربكم و لا تخشون من احد الا الله انه يبدء الخلق
ثم يعيده و ان اليه كل يرجعون قل ان امر الله
اعظم مما انتم بلغت او تبلغون قل ان امر الله اكبر
مما انتم قد علمتم او تعلمون فلتستعين بالله و لتتوكلن
على الله و لتستعصمن بالله و لتعتصمن بحبل الله
و لتبلغن امر الله و لتستظهرن على كل شئ بالله
كان قلوبكم اثقل عما في السموات و الارض و
ما بينهما في دين الله و اثبت من جبال الارض
كلها

550 For if ye act thus, ye have not witnessed the true measure of God's power to the extent of nineteen times nineteen mustard seeds. But act according to your capacity and remain steadfast in the religion of God, then deliver it. Ye have indeed fulfilled God's covenant in that ye believed in God before all the worlds,

550 فانكم انتم ان فعلتم كذلك ما قد شهدتم على حق
قدر الله من تسع تسع عشر عشر خردل ولكنكم
على ما انتم تستطيعون فلتستقيمن على دين الله ثم
لتبلغن و انكم قد وفيتم بعهد الله فيما انتم امنتكم بالله

followed God's verses before all the worlds, delivered God's messages before all the worlds, triumphed through God your Lord in supporting God's religion before all the worlds, and preserved what God hath revealed from His presence before all the worlds. Therefore glorify God, profess His unity, magnify Him, sanctify Him, exalt Him, strengthen Him, praise Him, thank Him, recite His verses, and content yourselves with the Book of God.

قبل العالمين واتبعت آيات الله قبل العالمين وبلغتم رسالات الله قبل العالمين واستظهرتم بالله ربكم على ان تتصرن دين الله قبل العالمين واستحفظتم ما نزل الله من عنده قبل العالمين فلتسبحون الله ولتوحده ولتكبرون الله ولتقدسوه ولتعظمون الله ولتعزوه ولتحمدين الله ولتشكروه ولتتلون آيات الله ولترضن انفسكم عن كتاب الله

551 For this is God's bounty unto you, this is the impregnable glory, this is the supreme triumph, this is the magnificent favor, this is the ancient gift, and this is the perfect mercy that embraceth all who are in the heavens and the earth and what lieth between them, and all who dwell in the worlds. Praise be to God, before and after, and at all times. Praise be to God in the kingdom of the heavens and the earth and what lieth between them, and in all the worlds. Praise be to God in every condition, before every condition, and after every condition, through what God hath revealed in a mighty Book. God testifieth that there is no God but Him - we are all devoted to Him. God testifieth that there is no God but Him - we are all prostrate before Him.

551 فان ذلك فضل الله عليكم وان ذلك هو العز المنيع وان ذلك هو الفوز الكبير وان ذلك هو الفضل العظيم وان ذلك هو الرحمة التامة قد وسعت من في السموات والارض وما بينهما وما كانوا في العالمين فله الحمد من قبل ومن بعد ثم في كل حين والله الحمد في ملكوت السموات والارض وما بينهما ثم في العالمين والله الحمد في كل شأن وقبل شأن وبعد شأن بما قد نزل الله في كتاب عظيم شهد الله انه لا اله الا هو انا كل له قانتون

552 God testifieth that there is no God but Him - we are all submissive to Him. God testifieth that there is no God but Him - we are all humble before Him. God testifieth that there is no God but Him - we all remember Him. God testifieth that there is no God but Him - we all thank Him. God testifieth that there is no God but Him - we all return unto Him. God testifieth that there is no God but Him - we all shall be raised unto Him. God testifieth that there is no God but Him - we all revert unto Him. God testifieth that there is no God but Him - we all shall perish before Him. God testifieth that there is no God but Him - we all shall return unto Him. God testifieth that there is no God but Him - we all turn towards Him.

552 شهد الله انه لا اله الا هو انا كل له ساجدون شهد الله انه لا اله الا هو انا كل له خاضعون شهد الله انه لا اله الا هو انا كل له خاشعون شهد الله انه لا اله الا هو انا كل له ذاكرون شهد الله انه لا اله الا هو انا كل له شاكرون شهد الله انه لا اله الا هو انا كل اليه منقلبون شهد الله انه لا اله الا هو انا كل اليه لمبعوثون شهد الله انه لا اله الا هو انا كل اليه لراجعون شهد الله انه لا اله الا هو انا كل اليه لقانيون شهد الله انه لا اله الا هو انا كل اليه لنعودون شهد الله انه لا اله الا هو انا كل عليه لمعرضون

553 God testifieth that there is no God but Him - say: all shall be brought before Him. God, there is no God but Him - we all worship Him. He it is Who createth all things by His command - we all shall be transformed unto Him. He it is Who originateth what He willeth by His command, and unto Him shall all return. Say: God originateth creation, then causeth it to return, and all are witnesses before Him, and all stand firm by His command. Say: God is the Creator of all things, and unto Him shall all return. Say: Verily, those who are alive - can ye not see? - they shall return unto God; thus shall ye return. Say: God createth what He willeth by His command, and unto Him shall all be transformed.

553 شهد الله انه لا اله الا هو قل كل هنالك محضرون الله لا اله الا هو انا كل له عابدون هو الذي خلق كلشي بامر الله انا كل اليه لمقلبون هو الذي يبدع ما يشاء بامر الله وان اليه كل يرجعون قل الله يبدع الخلق ثم يعيده و كل شهداء عنده و كل بامر الله قائمون قل الله خالق كلشي و كل اليه ليرجعون قل ان الذين احياء ا فلا تبصرون انهم يرجعون الى الله كذلك اتم ترجعون ق ل الله تبدع ما يشاء بامر الله وان اليه كل يقبلون

- 554 Say: Those who from the beginning of this Cause until this Day have believed in the signs of God - these are they who shall be clothed in white silk in Paradise, and these are they who glorify Him. Say: And those who believe in Muhammad, the Apostle of God - these are they who shall be clothed in yellow silk in Paradise, and these are they who praise Him at all times. And those who believe in them who are witnesses from God - these are they who shall be clothed in green silk, and these are they who profess His unity and believe in His command. Say: Those who believe in them who are the gates of guidance from God - these are they who shall be clothed in red silk in Paradise, and these are they who magnify Him.
- 555 Say: It behooveth those who attend the first pillar to wear in this earthly life that whereby they glorify Him, of the color white; then those who attend the second pillar should wear that whereby they praise Him, of the color yellow; and those who attend the Imams of the Faith should wear that whereby they profess His unity, of the color green. This is of God's bounty unto them, that they may be thankful. And when the last of them disappeareth, then it behooveth those who attend the gates of guidance during the first concealment to wear that whereby they magnify Him. And when the first absence is ended, then ye have permission from God to wear the color red in all that ye fashion or wear.
- 556 However, it behoveth him who hath believed in God and His signs to join that with this and this with that, that nothing may be diminished from his Lord's bounty unto him. Thus doth God teach you the balance of guidance, that ye may in all things witness that for which God hath created you by His command "Be!" and it is. This is of God's command, unto Him do all return.
- 557 Blessed is He before Whom prostrate themselves all who are in the heavens and who are on earth - say: all bow down before Him. Blessed is He Whom all glorify who are in the heavens and who are on earth - say: all prostrate before Him. Blessed is He unto Whom are devoutly obedient all who are in the heavens and who are on earth and whatsoever lieth between them - say: all worship Him. Blessed is He before Whom humble themselves all who are in the heavens and who are on earth and whatsoever lieth between them - say: all shall return unto Him. Blessed is He before Whom bow down in submission all
- 554 قل ان الذين هم من اول ذلك الامر الى يومئذ هم بايات الله مؤمنون اولئك الذين هم يلبسون في الجنة حرير الابيض واولئك لهم المسبحون قل وان الذين هم يؤمنون بحمد رسول الله اولئك هم يلبسون في الجنة حرير الاصفر واولئك هم في كل حين يمدون وان الذين هم يؤمنون بالذين هم شهداء من عند الله فاولئك هم يلبسون حرير الاخضر واولئك هم ليوحدون الله ثم بامرهم مؤمنون قل ان الذين هم يؤمنون بالذين هم ابواب الهدى من عند الله اولئك هم يلبسون في الجنة من حرير الاحمر واولئك هم يكبرون
- 555 قل ينبغي للذين هم حضروا ركن الاول ان يلبسون في الحياة الدنيا ما هم به يسبحون من لون الابيض ثم الذين هم يحضرون ركن الثاني ما هم يلبسون مما هم به يمدون من لون الاصفر و الذين هم يحضرون عند ائمة الدين فاولئك يلبسون ما هم به ليوحدون من لون الاخضر ذلك من فضل الله عليهم لعلمهم يشكرون و اذا غاب الاخر منهم فاذا ينبغي للذين هم يحضرون عند ابواب الهدى في الغيبة الاولى ان تلبسون ما هم به ليكبرون و اذا انقطعت غيبة الاولى فاذا اتم في اذن من الله في لون الاحمر في كل ما اتم تصنعون او تلبسون
- 556 ولكن ينبغي لمن آمن بالله و اياته ان يقترن ذلك بهذا ثم هذا بذلك ان لا ينقص من عطاء ربه في حقه من شئ كذلك يعلمكم الله ميزان الهدى لعلمكم في كل شئ تتهدون ما قد خلقكم الله بامرهم كن فيكون ذلك من امر الله كل اليه ليرجعون
- 557 تبارك الذي يسجد له من في السموات و من في الارض قل كل له ساجدون تبارك الذي يسبح له من في السموات و من في الارض قل كل له ساجدون تبارك الذي يقتت له من في السموات و من في الارض و ما بينهما قل كل له عابدون تبارك الذي يخضع له من في السموات و من في الارض و ما بينهما قل كل اليه منقلبون تبارك الذي يخضع له من في ملكوت السموات و الارض و ما بينهما قل كل اليه لميعوثون شهد الله انه لا اله الا هو الحي الذي لا يموت شهد الله انه لا اله الا هو الفرد الذي لا يفوت عن قبضته

who are in the kingdom of the heavens and earth and whatsoever lieth between them - say: all shall be raised up unto Him. God beareth witness that there is no God but Him, the Ever-Living Who dieth not. God beareth witness that there is no God but Him, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them, and verily we all are supplicants of His grace. Therefore make ye mention of God by His most beauteous names if ye desire to call upon Him. God beareth witness that there is no God but Him, the Sovereign, the Supreme, the Holy.

558 God beareth witness that there is no God but Him, the Mighty, the Exalted, the Best-Beloved. God beareth witness that there is no God but Him, the Single, the Most Great, the All-Glorious. God beareth witness that there is no God but Him, the Sovereign, the All-Powerful, the Self-Subsisting. Such is God, your Lord - His is the creation and the command. Say: all are submissive unto Him. Say: God is my Lord, Who createth the first and the last. Say: God is my Lord, Who bringeth forth the outward and the inward. Say: God is my Lord, Who draweth unto Him those who stand and those who prevail. Say: God is my Lord, Who numbereth that which the knowing ones and the witnesses testify. Say: all return unto God. Say: all are created by God. God is more glorious than what ye say.

559 God is more exalted than what ye say. God is more beautiful than what ye say. God is greater than what ye say. God is more luminous than what ye say. God is more manifest than what ye say. Say: all believe in Him. Say: all are assured of Him. Say: all bow before Him. Say: all are submissive unto Him. Say: all worship Him. Say: all remember Him. Say: all give thanks unto Him. Say: all glorify Him. Say: all sanctify Him. Say: all magnify Him. Say: all proclaim His oneness. Say: all extol Him. Say: all honor Him. Say: all revere Him. Say: all praise His beauty. Say: all are illumined by Him. Say: through Him are the first remembered. Say: through Him are the last remembered. Say: through Him do all appear. Say: through Him are all aided. Say: through Him do all judge.

560 Say: through Him do all deal justly. Say: through Him are all gathered. Say: through Him do all possess. Say: through Him do all grieve. Say: through Him are all preserved. Say: through Him do all hear. Say: through Him do all see. Say: through Him do all witness. Say: through Him do all speak. Say: through Him do all keep silence. Say: through Him do all write. Say: through Him do all inscribe. Say: through Him do all drink. Say: through Him do all eat. Say: through Him do

من شئ لا في السموات ولا في الارض ولا ما بينهما وانا كل من فضله سائلون فلتذكرن الله باسمائه الحسنى ان انتم تحبون ان تدعون شهد الله انه لا اله الا هو الملك المهيمن القدوس

558 شهد الله انه لا اله الا هو العزيز المتعالى المحبوب شهد الله انه لا اله الا هو الفرد المتكبر السبوح شهد الله انه لا اله الا هو السلطان المتعزز القيوم ذلكم الله ربكم له الخلق والامر قل كل له قانتون قل الله ربى يبدع الاولون والاخرون قل الله ربى ينشئ الظاهرون والباطنون قل الله ربى يجذب القائمون والقاهرون قل الله ربى يحصى ما يشهد به العالمون والشاهدون قل كل الى الله يرجعون قل كل من الله يبدعون

559 الله ابعى مما انتم تقولون الله اجلى مما انتم تقولون الله اجمل مما انتم تقولون الله اعظم مما انتم تقولون الله انور مما انتم تقولون الله اظهر مما انتم تقولون قل كل به مؤمنون قل كل به موقنون قل كل به ساجدون قل كل به قانتون قل كل به عابدون قل كل به ذاكرون قل كل به شاكرون قل كل به لمسبحون قل كل به لمقدسون قل كل له المكبرون قل كل به لموحدون قل كل به لمعظمون قل كل به لمعززون قل كل به لمجتلون قل كل به مجملون قل كل به منورون قل كل به يذكرون الاولون قل كل به يذكرون الاخرون قل كل به يظهرون قل كل به ينصرون

560 قل كل به يحكون قل كل به يعدلون قل كل به يجمعون قل كل به يملكون قل كل به يحزنون قل كل به يحفظون قل كل به يسمعون قل كل به يبصرون قل كل به يشهدون قل كل به ينطقون قل كل به يصمتون قل كل به يكتبون قل كل به يسطرون قل كل به يشربون قل كل به يأكلون قل كل به ينكحون قل كل به يقومون قل كل به يرقدون

all marry. Say: through Him do all arise. Say: through Him do all rest.

561 Say: All seek the mercy of their Lord through Him, and all enter through Him their mansions in Paradise, and all drink through Him from water that is never stale, and all drink through Him of milk whose taste changeth not, and all drink through Him of wine, a delight to those who drink, and then proclaim His oneness. Say: All partake through Him of purified honey. Say: All turn over unto God through Him. Say: All are turned unto God through Him. Say: All return unto God through Him. Say: All are raised unto God through Him. Say: All go back unto God through Him. Say: All originate from God through Him. Say: All are questioned by God through Him. Say: All yearn for what is with God through Him. Say: All dwell through Him by night and by day. Say: All move through Him by night and by day.

562 Say: Through Him are the heavens held above you and the earth beneath your feet, and all stand firm through Him. Say: All are just through Him. Say: All rule through Him. Say: All have knowledge through Him. Say: All preserve through Him. Say: All nurture through Him what God hath permitted them, and all believe in Him. Thus doth God send down the measures of all things through Him, would ye but know it. Say: All are guided through Him. Say: All are invested with majesty through Him. Say: All are adorned through Him. Say: All are made great through Him. Say: All are illumined through Him. Say: All seek mercy through Him. Say: All are perfected through Him. Say: All grow in greatness through Him. Say: All are made to speak through Him. Say: All are strengthened through Him.

563 Say: All advance through Him. Say: All are empowered through Him. Say: All are extended through Him. Say: All are given authority through Him. Say: All seek His good-pleasure at all times, then ask of His bounty. Say: All are made beloved through Him. Say: All are ennobled through Him. Say: All are sanctified through Him. Say: All possess through Him. Say: All are made noble through Him. Say: All are filled with wonder through Him. Say: All find delight through Him. Say: All find solace through Him. Say: All rejoice through Him. Say: All are unburdened through Him. Say: All ascend through Him. Say: All are raised up through Him. Say: All are made to ascend through Him. Say: All are made to speak through Him. Say: All are made forbearing through Him. Say: All give thanks through Him.

564 Say: All are helped through Him. Say: All are made victorious through Him. Say: All are gathered through Him. Say: All

561 قل كل به يبتغون رحمة ربهم و كل به يدخلون مقاعدهم في الجنة و كل به من ماء غير اسن يشربون و كل به من لبن الذي لم يتغير طعمه يشربون و كل به من نحر لذة للشاربين ليشربون ثم ليوحدون قل كل به من عسل المصفى يأخذون قل كل به الى الله ينقلبون قل كل به الى الله يقبلون قل كل به الى الله يرجعون قل كل به الى الله يبعثون قل كل به الى الله يعودون قل كل به من الله يبدئون قل كل به من الله يستلون قل كل به الى ما عند الله يرغبون قل كل به بالليل و النهار ليسكنون قل كل به بالليل و النهار يتحركون

562 قل به تمسك السماء فوقكم و الارض تحت اقدامكم و كل به قائمون قل كل به عادلون قل كل به حاكمون قل كل به عالمون قل كل به حافظون قل كل به مربون ما قد اذن الله لهم من عنده و كل به مؤمنون كذلك ينزل الله مقادير كلشئ به ان انتم تعلمون قل كل به يهتدون قل كل به يتجملون قل كل به يتعظمون قل كل به يتنورون قل كل به يسترحمون قل كل به يستكملون قل كل به يستكبرون قل كل به يستنطقون قل كل به يستعززون

563 قل كل به يستقدمون قل كل به يستقدرون قل كل به يستطيلون قل كل به يستسلطون قل كل به يسترضيون في كل حين ثم من فضله يستلون قل كل به يتحببون قل كل به يتشرفون قل كل به يتقدسون قل كل به يملكون قل كل به يستكرمون قل كل به يستعجبون قل كل به يستلذون قل كل به يستأنسون قل كل به يستفرحون قل كل به يستفرغون قل كل به يستعرجون قل كل به يستصعدون قل كل به يستعرجون قل كل به يستنطقون قل كل به يستحلبون قل كل به يستشكرون

564 قل كل به يستنصرون قل كل به يستظهرون قل كل به يستجمعون قل كل به يستحفظون قل كل

are preserved through Him. This is God, your Lord. His is the creation and the command. There is no God but Him. Verily, we are all assured of this. God shall soon inform you of what ye do. God shall soon show you the creation of your own selves; be ye not amazed. This is the Book of God that speaketh with truth unto the Day when ye shall be brought before God. This is the Book of God that recordeth all that ye do. This is the Book of God that beareth witness to what ye earn. This is the Book of God that decideth between you with truth unto the Day when ye shall be brought before God.

به يستحفظون ذلكم الله ربكم له الخلق والامر لا اله الا هو انا كل به موقنون فسوف ينبئكم الله ما انتم تعملون فسوف يشهدكم الله خلق انفسكم فلا تستعجبون هذا كتاب من الله ينطق بالحق الى يوم انتم على الله تعرضون هذا كتاب الله يحصى كلها انتم تعملون هذا كتاب الله يشهد على ما انتم تكسبون هذا كتاب الله يفصل بينكم بالحق الى يوم انتم على الله تعرضون

565 This is the Book of God that judgeth between you with truth unto the Day when ye shall be brought before Us. This is the Book of God wherein is the splendor of the heavens and the earth and all that lieth between them, and what ye do. This is the Book of God wherein is the majesty of the heavens and the earth and all that lieth between them, and that which ye comprehend. This is the Book of God wherein is the beauty of the heavens and the earth and all that lieth between them, and that to which ye bear witness. This is the Book of God wherein is the grandeur of the heavens and the earth and all that lieth between them, and that to which they bear witness. This is the Book of God wherein is the light of the heavens and the earth and all that lieth between them, and whereby ye are guided.

565 هذا كتاب الله يحكم بينكم بالحق الى يوم انتم علينا تعرضون هذا كتاب الله فيه بهاء السموات والارض وما بينهما وما انتم تعملون هذا كتاب الله فيه جلال السموات والارض وما بينهما وما انتم به تحيطون هذا كتاب الله فيه جمال السموات والارض وما بينهما وما انتم عليه تشهدون هذا كتاب الله فيه عظمة السموات والارض وما بينهما وما انتم عليه يشهدون هذا كتاب الله فيه نور السموات والارض وما بينهما وما انتم به تهتدون

566 This is the Book of God wherein is all mercy, through a portion of which ye seek mercy and through a portion of which ye show such love as ye show. This is the Book of God wherein are the words of the heavens and the earth and all that lieth between them. Say: Fulfilled are the states in the kingdom of the heavens and the earth and all that lieth between them concerning the words of the first and the last, then the outward and the inward, then the learned, then those who glorify, then the cherubim, then the sanctified ones, then the unitarians, then those who magnify, then those who precede, then those who follow, and there is no soul but testifieth that the words of our Lord are fulfilled in truth and justice, wherein there is no alteration nor rejection from God.

566 هذا كتاب الله فيه كل رحمة انتم ببعض منها تسترحون وانتم ببعض منها تحبون ما انتم تحبون هذا كتاب الله فيه كلمات السموات والارض وما بينهما قل تمت حالت في ملكوت السموات والارض وما بينهما على كلمات الاولين والآخرين ثم الظاهرين والباطنين ثم العالمين ثم المسبحين ثم الكرويين ثم المقدسين ثم الموحدن ثم المعظمين ثم السابقين ثم اللاحقين وما من نفس الا وانها تشهد قد تمت كلمات ربنا صدقا وعدلا لا مبدل فيها ولا مردلها من الله

567 Verily, He is the Most High, the All-Powerful. This is the Book of God wherein lies the perfection of the heavens and the earth and whatsoever is between them, and that which you desire to speak. Say: The similitude of the Book of God is as the similitude of all things wherein is all things, if ye but knew. Say: God entereth not into anything, nor is He upon anything, nor was He from anything, nor unto anything doth He return, nor by anything is He established. Verily, He is the

567 انه كان عليا قديرا هذا كتاب الله فيه كمال السموات والارض وما بينهما وما انتم تحبون ان تتكلمون قل ان مثل كتاب الله كمثل كلشي فيه كلشي ان انتم تعلمون قل الله لن يدخل في شئ ولا على شئ ولم يكن من شئ ولا الى شئ يرجع ولا بشئ يثبت وانه هو مبدع الشئ بنفسه لا اله الا هو الواحد القهار

Originator of all things through His own Self. There is no God but Him, the One, the Subduer.

568 But whatsoever ye remember of God, or glorify and praise God, or proclaim His unity and magnify God, or sanctify and exalt God, or extol and honor God, or prostrate and worship God, or remain devoted and humble before God, or submit - all of this is what ye derive from that Book, if ye would but ponder. Say: All understanding lies within your hearts, and verily it hath been created through these verses, and ye cannot distance yourselves from your origin. Therefore fear God, for your return is unto this Book of God, if ye would but witness.

568 ولكن كلما انتم تذكرون الله او تسبحون وتحمدون الله او توحدون و تكبرون الله او تقدسون و تكبرون الله او تعظمون و تعززون الله او تسجدون و تعبدون الله تقتنون و تحشعون لله او تخضعون كل ذلك بما انتم تستعرجون في ذلك الكتاب ان انتم تتفكرون قل كل الادراك في افئدتكم و انها قد خلقت بلك الايات و انكم لا تستطيعون ان تعبدون وراة مبدئكم فليستقن الله فان مرجعكم الى كتاب الله هذا ان انتم تشهدون

569 Say: The Unseen Eternity cannot be comprehended by anything, nor praised by anything, nor known by anything, nor unified by anything, nor attributed by anything, nor described by anything, nor prostrated to by anything, nor sanctified by anything, nor unified by anything, nor magnified by anything, nor extolled by anything, nor honored by anything, nor witnessed by anything, nor known through anything, nor worshipped by anything, nor prostrated to by anything, nor devoted to by anything, nor submitted to by anything, nor humbled before by anything. Verily, He is independent of all things through His own Self. There is no God but Him, the Mighty, the Beloved. Blessed is God's handiwork in this verse.

569 قل ان غيب الازل لن يدركه من شئ ولا يثني عليه من شئ ولا يعرفه من شئ ولا يوحده من شئ ولا يبعثه من شئ ولا يصفه من شئ ولا يسجد من شئ ولا يقدره من شئ ولا يوحده من شئ ولا يكبره من شئ ولا يعظمه من شئ ولا يعززه من شئ ولا يشهد عليه من شئ ولا يعرف به شئ ولا يعبد من شئ ولا يسجد له من شئ ولا يقتل له من شئ ولا يخضع له من شئ ولا يخشع له من شئ وانه هو خلو عن كل شئ بنفسه لا اله الا هو العزيز المحبوب

570 Therefore recite it at all times, for through it ye ascend to the highest horizon within your hearts. Say: This verse severeth the camphor-like qualities of your hearts, if ye would but glorify. Say: This verse separateth the pure essence of your spirits from your selves, if ye would but sanctify God. Say: This verse directeth the essential gems of your souls away from your selves, if ye would but unify through it. Say: This verse attracteth the abstracted realities of your beings through what God hath revealed to you in the Book, as He originated your bodies from that clay, if ye would but magnify. Blessed is this handiwork of God at which we all wonder. Blessed is this handiwork of God at which we all are amazed. Blessed is this handiwork of God to which we all turn.

570 تبارك صنع الله في هذه الاية فلتقرئها في كل حين فانكم انتم بها الى افق الاعلى في افئدتكم تستعرجون قل ان تلك الاية تقطع كافوريات افئدتكم ان انتم تسبحون قل ان تلك الاية تفرق سازجيات ارواحكم عن انفسكم ان انتم لله تقدسون قل ان تلك الاية تسدد جوهريات انفسكم عن انفسكم ان انتم بها لتوحدون قل ان تلك الاية تجذب مجرديات انياتكم بما قد تجلى الله لكم في الكتاب بما قد بدء اجسادكم من ذلك الطين ان انتم لتكبرون

571 Blessed is this handiwork of God into which we all enter. Blessed is this handiwork of God through which we all are concerned. Blessed is this handiwork of God by which all are attracted. And unto God belongeth the creation of the heavens and the earth and whatsoever lieth between them. Say: All shall return unto Him. Our Lord is the Lord of the heavens and of the earth and of whatsoever lieth between them,

571 فتبارك صنع الله هذا انا كل مستعجبون فتبارك صنع الله هذا انا كل متحيرون فتبارك صنع الله هذا انا كل متيممون فتبارك صنع الله هذا انا كل متولجون فتبارك صنع الله هذا انا كل به مشفقون فتبارك صنع الله هذا كل به يجذبون و لله بدع السموات و الارض و ما بينهما قل كل

the Lord of all worlds. Unto God belongeth the splendor of the heavens and of the earth and of whatsoever lieth between them, and God hath ever been possessed of resplendent and glorious beauty. Unto God belongeth all dominion, both before and after. He bestoweth as He willeth through His grace, and God is the All-Bountiful, the All-Knowing.

اليه ليرجعون ربنا رب السموات والارض وما بينهما رب العالمين والله بهاء السموات والارض وما بينهما وكان الله ذا بهاء عز بهما والله الامر كله من قبل ومن بعد ينفق كيف يشاء بفضله وكان الله واسعا عليما

572 Unto God belongeth all power in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is powerful over all things. Unto God belongeth all mercy, which He showereth upon whomsoever He willeth of His servants. Verily, He is the Most Merciful, the Most Compassionate. Unto God belongeth all guidance in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is the Guide, the Most Exalted. Unto God belongeth all dominion in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of transcendent authority. Unto God belongeth the perpetuity of remembrance in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is eternal from everlasting.

572 والله القوة في ملكوت السموات والارض وما بينهما وكان الله قويا قديرا والله الرحمة كلها ينزلها على من يشاء من عباده انه كان ذا رحمة عظيما والله الهداية كلها في ملكوت السموات والارض وما بينهما وكان الله هاديا منيعا والله الامر كله في ملكوت السموات والارض وما بينهما وكان الله ذا امر عظيم والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما

573 Unto God belongeth the certitude of the heavens and of the earth and of whatsoever lieth between them, and God is steadfast and great. Unto God belongeth all loftiness in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is exalted from ancient times. Unto God belongeth all grace in the heavens and the earth and whatsoever lieth between them, and God is possessed of grace ever-near. Unto God belongeth the certitude of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of steadfast and mighty certitude. Unto God belongeth the glory of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of transcendent glory.

573 والله يقين السموات والارض وما بينهما وكان الله ثابتا عظيما والله العلو في ملكوت السموات والارض وما بينهما وكان الله عاليا قديما والله لطف السموات والارض وما بينهما وكان الله ذا لطف قريبا والله يقين السموات والارض وما بينهما وكان الله ذا يقين ثابت عظيم والله مجد السموات والارض وما بينهما وكان الله ذا مجد عليا

574 Unto God belongeth all praise in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is self-sufficient, praiseworthy. Unto God belongeth the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is the ancient King. Unto God belongeth the perpetuity of remembrance in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is eternal from everlasting. Unto God belongeth the creation of the heavens and of the earth and of whatsoever lieth between them, and God is gracious, all-gracious. Unto God belongeth the beauty of the heavens and of the earth and of whatsoever lieth between them, and God is beautiful, most beautiful. Say: God is the Most Great!

574 والله الحمد في ملكوت السموات والارض وما بينهما وكان الله غنيا حميدا والله ملكوت السموات والارض وما بينهما وكان الله ملكا قديما والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما والله بدع السموات والارض وما بينهما وكان الله لطيفا لطيفا والله جمال السموات والارض وما بينهما وكان الله جميلا جميلا قل الله اكبر

- 575 I behold naught but God, my Lord, the Lord of all worlds. Say: There is no manifestation but through God, and all manifest through Him. Say: There is no concealment but through God, and all are concealed through Him. Say: There is no remembrance but through God, and all remember through Him. Say: There is no praise but through God, and all praise through His glorification. Say: All stand through God. Say: All are made manifest through God, their Lord, and all trust in their Lord. Say: God is the Creator of all things, and He is the Ever-Living, the Inaccessible, the Mighty, the Best-Beloved. Unto God belongeth the splendor of the heavens and of the earth and of whatsoever lieth between them, and God hath ever been possessed of resplendent and glorious beauty.
- 576 Unto God belongeth all mercy in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God hath ever been a Supreme Guide. Unto God belongeth certitude in the heavens and the earth and whatsoever is between them, and God hath ever been possessed of mighty and glorious certitude. Unto God belongeth the kingdom of the heavens and of the earth and whatsoever is between them; He bestoweth as He willeth through His grace, and God hath ever been All-Bountiful, All-Generous. Unto God belongeth sovereignty from before and after; God createth what He willeth through His command, and He hath ever been possessed of immediate authority.
- 577 Unto God belongeth power in the kingdom of the heavens and of the earth and whatsoever is between them; He sendeth down the wonders of His mercy upon whomsoever He willeth among His servants, verily He hath ever been Mighty, Powerful. Say: God is sufficient unto me, and He is my Lord. He shall assuredly assist Me at all times with the hosts of the heavens and the earth and whatsoever lieth between them. Verily, He is the All-Mighty, the All-Wise. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever lieth between them, and God is a Sovereign, All-Bountiful. Unto God belongeth the certainty of the heavens and of the earth and of whatsoever lieth between them, and God possesseth mighty and unshakeable certitude.
- 578 Unto God belongeth all mercy, which He bestoweth upon whomsoever He willeth of His servants. Verily, He is possessed of great mercy. Unto God belongeth all might; He aideth whomsoever He willeth through His command, and God sufficeth as a Helper. Unto God belongeth all authority, both aforetime and hereafter. God createth what He willeth through His command. Verily, He is the Subtle, the All-Informed.
- 575 لم ار الا الله ربى ذلك رب العالمين قل لم يكن لدون الله من ظهور و كل به لظاهرون قل لم يكن لدون الله من بطون و كل به باطنون قل لم يكن لدون الله من ذكر و كل به ذاكرون قل لم يكن لدون الله من ثناء و كل بحمده شاكرون قل كل بالله قاثمون قل كل بالله ظاهرون لله ربهم و كل على ربهم متوكلون قل الله خالق كلشي و هو الحى الممتع العزيز المحبوب لله بهاء السموات و الارض و ما بينهما و كان الله ذا بهاء عز بها
- 576 والله الرحمة كلها فى ملكوت السموات و الارض و ما بينهما و كان الله ذا رحمة عظيما قل الله خالق كلشي و كفى بالله وكيلا و لله الهداية فى ملكوت السموات و الارض و ما بينهما و كان الله هاديا منيعا و لله يقين السموات و الارض و ما بينهما و كان الله ذا يقين عز عظيما و لله ملكوت السموات و الارض و ما بينهما ينفق كيف يشاء بفضلله و كان الله واسعا كريما و لله الامر من قبل و من بعد يبدع الله ما يشاء بامرله و كان الله ذا امر قريبا
- 577 والله القوة فى ملكوت السموات و الارض و ما بينهما ينزل الله بدائع رحمته على من يشاء من عباده انه كان قويا عزيزا قل الله حسبي و انه هو ربى لينصرنى فى كل حين بجنود السموات و الارض و ما بينهما انه كان عزيزا حكيما و لله ملك السموات و الارض و ما بينهما و كان الله ملكا كريما و لله يقين السموات و الارض و ما بينهما و كان الله ذا يقين ثابت عظيما
- 578 والله الرحمة كلها ينزلها على من يشاء من عباده انه كان ذا رحمة عظيما و لله العزة كلها ينصر من يشاء بامرله و كفى بالله نصيرا و لله الامر كله من قبل و من بعد يبدع الله ما يشاء بامرله انه كان لطيفا خبيرا

579 Unto God belongeth the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of supreme dominion. Unto God be praise in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is Self-Sufficient, All-Praised. Unto God belongeth the glory of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of transcendent glory. Unto God belongeth the perpetuity of remembrance in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is eternal, ancient. Unto God belongeth all guidance in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is the Guide, the Vigilant.

580 Unto God belongeth all authority, both aforetime and hereafter. God sufficeth as a Protector, and God sufficeth as a Trustee. Unto God belongeth the gratitude of the heavens and of the earth and of whatsoever lieth between them, and God is the Grateful, the All-Knowing. Unto God belongeth the glory of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of transcendent glory. Unto God be praise, both aforetime and hereafter, and God is Self-Sufficient, All-Praised. Unto God belongeth all authority, both aforetime and hereafter, and God is possessed of authority nigh at hand.

581 Unto God belongeth the bounty of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of boundless bounty. Unto God belongeth the certainty of the heavens and of the earth and of whatsoever lieth between them, that He may cast it into the hearts of them that have believed in God and His signs, and God possesseth mighty and supreme certitude. Unto God be praise in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is All-Praised, All-Glorious. Unto God belongeth all authority, both aforetime and hereafter. God createth what He willeth through His command. Verily, He is Guardian over all things.

582 Unto God belongeth the might of the heavens and of the earth and of whatsoever lieth between them, and God is possessed of true and mighty power. Unto God belongeth the right hand of the heavens and of the earth and of whatsoever lieth between them. He bestoweth as He willeth through His grace, and God is All-Embracing, All-Knowing. Unto God belongeth the grandeur in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is the Most High, the Most Great. Unto God belongeth the beneficence of the

579 و الله ملك السموات و الارض و ما بينهما و كان الله ذا ملك عظيما و لله الحمد في ملكوت السموات و الارض و ما بينهما و كان الله غنيا حميدا و لله مجد السموات و الارض و ما بينهما و كان الله ذا مجد عليا و لله دوام الذكر في ملكوت السموات و الارض و ما بينهما و كان الله دائما قديما و لله الهداية كلها في ملكوت السموات و الارض و ما بينهما و كان الله هاديا رقيبا

580 و لله الامر كله من قبل و من بعد و كفى بالله وليا و كفى بالله وكيلا و لله شكر السموات و الارض و ما بينهما و كان الله شاكرا عليما و لله مجد السموات و الارض و ما بينهما و كان الله ذا مجد عليا و لله الحمد من قبل و من بعد و كان الله غنيا حميدا و لله الامر من قبل و من بعد و كان الله ذا امر قريبا

581 و لله جود السموات و الارض و ما بينهما و كان الله ذا جود عظيما و لله يقين السموات و الارض و ما بينهما ليلقيه في قلوب الذين هم امنوا بالله و اياته و كان الله ذا يقين حق عظيما و لله الحمد في ملكوت السموات و الارض و ما بينهما و كان الله حميدا مجيدا و لله الامر من قبل و من بعد يبدع الله ما يشاء بامرته انه كان على كل شيء وكيلا

582 و لله جبروت السموات و الارض و ما بينهما و كان الله ذا جبروت حق عظيما و لله يمين السموات و الارض و ما بينهما يتفق كيف يشاء بفضلله و كان الله واسعا عليما و لله العظمة في ملكوت السموات و الارض و ما بينهما و كان الله عليا عظيما و لله بر السموات و الارض و ما بينهما و كان الله ذا بر قريبا

heavens and of the earth and of whatsoever lieth between them, and God is possessed of beneficence nigh at hand.

- 583 Unto God belongeth the perpetuity of remembrance in the kingdom of the heavens and of the earth and of whatsoever lieth between them, and God is eternal, ancient. Say: God is my Lord and He sufficeth me. He shall, through His command, render me victorious at all times. Verily, He is possessed of triumphant might. Unto God belongeth the subtle essence of the heavens and earth and whatsoever lieth between them, and He is, in truth, supremely gracious. Unto God belongeth the dominion of the heavens and earth and whatsoever lieth between them, and He is, in truth, possessed of sovereign might. Unto God belongeth the purity of the heavens and earth and whatsoever lieth between them, and He is, in truth, pure and gracious.

- 584 Unto God belongeth the subtle essence of the heavens and earth and whatsoever lieth between them, and He is, in truth, supremely gracious. Unto God belongeth the splendor of the heavens and earth and whatsoever lieth between them, and He is, in truth, possessed of glorious majesty. Unto God belongeth all praise in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, self-subsisting and praised. Unto God belongeth all authority in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, swift in His command. Unto God belongeth the dominion of the heavens and earth and whatsoever lieth between them, and He is, in truth, possessed of invincible might.

- 585 Unto God belongeth the certitude of the heavens and earth and whatsoever lieth between them, and He is, in truth, eternally steadfast. Unto God belongeth the sovereignty of the heavens and earth and whatsoever lieth between them, and He is, in truth, possessed of supreme dominion. Unto God belongeth all praise in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, the Originator, the All-Beautiful. Unto God belongeth the glory of the heavens and earth and whatsoever lieth between them, and He is, in truth, transcendentally exalted. Unto God belongeth the perpetuity of remembrance in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, eternal from everlasting.

- 586 Unto God belongeth the sovereignty of the heavens and earth and whatsoever lieth between them, and He is, in truth, possessed of supreme dominion. Unto God belongeth guidance in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, the Guide, the Impregnable.

583 والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما قل الله ربى وانه هو حسبي لينصرنى في كل حين بامرته انه كان ذا نصر عزيزا والله لطائف السموات والارض وما بينهما وكان الله ذا لطف عظيما والله ملك السموات والارض وما بينهما وكان الله ذا ملك كبيرا والله طهر السموات والارض وما بينهما وكان الله طاهرا لطيفا

584 والله لطائف السموات والارض وما بينهما وكان الله ذا لطف عظيما والله بهاء السموات والارض وما بينهما وكان الله ذا بهاء عز عظيمما والله الحمد في ملكوت السموات والارض وما بينهما وكان الله غنيا حميدا والله الامر في ملكوت السموات والارض وما بينهما وكان الله ذا امر قريبا والله جبروت السموات والارض وما بينهما وكان الله ذا جبروت حق عظيمما

585 والله يقين السموات والارض وما بينهما وكان الله ذا يقين حق قديما والله ملك السموات والارض وما بينهما وكان الله ذا ملك كبيرا والله الحمد في ملكوت السموات والارض وما بينهما وكان الله مبدعا جميلا والله مجد السموات والارض وما بينهما وكان الله ذا مجد عليا والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما

586 والله ملك السموات والارض وما بينهما وكان الله ذا ملك كبيرا والله الهداية في ملكوت السموات والارض وما بينهما وكان الله هاديا منيعا والله دوام الحكم في ملكوت السموات

Unto God belongeth the perpetuity of judgment in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, eternal from everlasting. Unto God belongeth the power of the heavens and earth and whatsoever lieth between them; He bestoweth as He willeth through His grace, and He is, in truth, all-embracing and all-knowing.

الارض و ما بينهما و كان الله دائما قديما و لله
يمين السموات و الارض و ما بينهما يتفق كيف
يشاء بفضله و كان الله واسعا عليما

587 Unto God belongeth all praise in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, the Originator, the All-Praised. Unto God belongeth all authority, both in the past and in the future, and He is, in truth, swift in His command. Unto God belongeth the dominion of the heavens and earth and whatsoever lieth between them, and He is, in truth, possessed of invincible might. Unto God belongeth the certitude of the heavens and earth and whatsoever lieth between them, and He is, in truth, eternally steadfast. Unto God belongeth the sovereignty of the heavens and earth and whatsoever lieth between them, and He is, in truth, possessed of supreme dominion.

587 و لله الحمد في ملكوت السموات و الارض و
ما بينهما و كان الله مبدعا حميدا و لله الامر من
قبل و من بعد و كان الله ذا امر قريبا و لله
جبروت السموات و الارض و ما بينهما و كان
الله ذا جبروت حق عظيما و لله يقين السموات
و الارض و ما بينهما و كان الله ثابتا قديما و لله
ملك السموات و الارض و ما بينهما و كان الله
ذا ملك كبيرا

588 Unto God belongeth all praise in the kingdom of the heavens and earth and whatsoever lieth between them, and He is, in truth, self-subsisting and praised. Unto God belongeth the kingdom of the heavens and earth and whatsoever lieth between them; He bestoweth as He willeth through His grace, and He is, in truth, the Generous, the Bountiful. Unto God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and God was possessed of tremendous glory. Unto God belongeth all praise, from before and from after, and God was all-embracing and all-encompassing. Unto God belongeth the command from before and from after; He createth what He willeth through His command, and God was all-embracing and all-knowing.

588 و لله الحمد في ملكوت السموات و الارض و
ما بينهما و كان الله غنيا حميدا و لله ملكوت
السموات و الارض و ما بينهما يتفق كيف يشاء
بفضله و انه كان جوادا كريما و لله دوام الذكر
في ملكوت السموات و الارض و كان الله دائما
قديما و لله الرحمة كلها ينزلها على من يشاء من
عباده انه كان ذا رحمة عظيما و لله يمين السموات
و الارض و ما بينهما يتفق كيف يشاء بفضله
و كان الله واسعا كريما و لله مجد السموات و
الارض و ما بينهما و كان الله ذا مجد عظيما
و لله الحمد من قبل و من بعد و كان الله واسعا
محيطا و لله الامر من قبل و من بعد يبدع ما يشاء
بامره و كان الله واسعا عليما

589 Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and God was bountiful and generous. Unto God belongeth the right hand of the heavens and the earth and whatsoever lieth between them; He expendeth as He willeth through His grace, and God was all-embracing and all-encompassing. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God was powerful over all things. Unto God belongeth all praise, Lord of the heavens and Lord of the earth, Lord of all the worlds. Unto God belongeth the glory in the kingdom of the heavens and the earth and whatsoever lieth between them, then in all the worlds.

589 و لله جود السموات و الارض و ما بينهما و كان
الله جوادا كريما و لله يمين السموات و الارض
و ما بينهما يتفق كيف يشاء بفضله و كان الله
واسعا محيطا و لله ملك السموات و الارض و
ما بينهما و كان الله على كل شئ قديرا و لله الحمد
رب السموات و رب الارض رب العالمين و لله
المجد في ملكوت السموات و الارض و ما بينهما
ثم في العالمين

- 590 Unto God belongeth the perpetuity of remembrance - whomsoever God remembereth, this is better for him in the hereafter and in this world. Verily He was possessed of mighty remembrance. Unto God belongeth guidance in the kingdom of the heavens and the earth and whatsoever lieth between them, and God was a guide and witness. Unto God belongeth the command from before and from after, and God was possessed of wondrous command. Unto God belongeth the thanksgiving of the heavens and the earth and whatsoever lieth between them - whoso giveth thanks unto God, verily he giveth thanks for his own sake, and God was grateful and forbearing. Unto God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and God was possessed of impregnable glory.
- و لله دوام الذكر من يذكره الله فذلك خير له في الآخرة والاولى انه كان ذا ذكر عظيما و لله الهداية في ملكوت السموات والارض وما بينهما و كان الله هاديا شبيدا و لله الامر من قبل و من بعد و كان الله ذا امر عجيبا و لله شكر السموات والارض وما بينهما من يشكر الله فانما يشكر لنفسه و كان الله شاكرا حلما و لله مجد السموات والارض و ما بينهما و كان الله ذا مجد منيعا
- 591 Unto God belongeth the creation of the heavens and the earth and whatsoever lieth between them; God guideth whom He willeth through His command, and God was watchful over all things. Unto God belongeth all praise in the kingdom of the heavens and the earth and whatsoever lieth between them, and God was a wondrous creator, praiseworthy. Unto God belongeth the command from before and from after, and God sufficeth as a helper. Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and God was possessed of all-encompassing bounty. Unto God belongeth the certainty of the heavens and the earth and whatsoever lieth between them, and God was possessed of steadfast and ancient certainty.
- و لله بدع السموات والارض و ما بينهما يهدى الله من يشاء بامرہ و كان الله على كل شئ رقيبا و لله الحمد في ملكوت السموات والارض و ما بينهما و كان الله مبدعا حميدا و لله الامر من قبل و من بعد و كفى بالله ظهيراً و لله جود السموات والارض و ما بينهما و كان الله ذا جود محيطاً و لله يقين السموات والارض و ما بينهما و كان الله ذا يقين ثابت قديماً
- 592 Unto God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and God was possessed of tremendous glory. Unto God belongeth all praise from before and from after, and God was gracious and informed. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God was a generous king. Unto God belongeth the perpetuity of remembrance from before and from after, and God was eternal and ancient. Unto God belongeth the righteousness of the heavens and the earth and whatsoever lieth between them, and God is the All-Bountiful, the Near. With God is all authority, both before and after. God createth what He willeth by His command, and He was the All-Wise Creator. With God is all power, both before and after.
- و لله مجد السموات والارض و ما بينهما و كان الله ذا مجد عظيماً و لله الحمد من قبل و من بعد و كان الله لطيفاً خبيراً و لله ملك السموات والارض و ما بينهما و كان الله ملكاً كريماً و لله دوام الذكر من قبل و من بعد و كان الله دائماً قديماً و لله بر السموات والارض و ما بينهما و كان الله ذا بر قريباً و لله الامر من قبل و من بعد و يدع الله ما يشاء بامرہ و كان الله مبدعاً حكيماً و لله القوة من قبل و من بعد
- 593 God createth what He willeth by His command, and He was the Powerful, the Mighty. With God is mercy which He bestoweth upon whomsoever He willeth among His servants, and upon that House and upon those who glorify God, and God was endowed with great mercy.
- يدع الله ما يشاء بامرہ و كان الله قوياً عزيزاً و لله الرحمة ينزلها على من يشاء من عباده ثم على ذلك البيت و من يسبح الله و كان الله ذا رحمة عظيماً

- 594 God beareth witness that there is none other God but Him, the Mighty, the Best-Beloved. God beareth witness that there is none other God but Him, the Supreme, the All-Glorious. God beareth witness that there is none other God but Him, the Supreme, the Holy. God beareth witness that there is none other God but Him, the Supreme, the Self-Subsisting. God beareth witness that there is none other God but Him - say: all act by His command. God beareth witness that there is none other God but Him - say: all are thankful unto Him. God beareth witness that there is none other God but Him - say: all remember Him. God beareth witness that there is none other God but Him - say: all praise Him. God beareth witness that there is none other God but Him - say: all circle round at His command.
- 595 God beareth witness that there is none other God but Him - say: all perform the pilgrimage by His leave. God beareth witness that there is none other God but Him - say: all are submerged in His command.
- 596 Say: The best of deeds in the sight of God is that ye remember God morning and evening and act according to what God hath revealed in the Book, and be independent through God, and be content with God, and be manifest through God on earth, and be hidden through God on earth, and be among those who glorify God on earth, and be among those who assert His unity on earth, and be among those who magnify Him on earth, and be among those who sanctify Him on earth, and be among those who extol Him on earth, and be among those who honor Him on earth.
- 597 Say: The nearest of you to God are those who show mercy to one another and make peace among men. Say: What ye love for yourselves, ye should love for your brethren. Say: Ye know not the mysteries of the heavens and the earth and what lieth between them, but God knoweth, and He is with you wheresoever ye may be. Therefore fear God lest anything be witnessed in you save mercy from what hath been revealed in the Book of God, if ye desire to enter the garden whose breadth is as the breadth of heaven and earth, wherein ye shall receive what ye ask of God's bounty.
- 598 Say: Therein is a mighty throne. Say: Therein is an impregnable seat. Say: Therein is an exalted seat. Say: Therein is a noble throne. Say: Therein are raised couches. Say: Therein are cushions set in rows. Say: Therein are spread scrolls. Say:
- 594 شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن السبوح شهد الله انه لا اله الا هو المهيمن القدوس شهد الله انه لا اله الا هو المهيمن القيوم شهد الله انه لا اله الا هو قل كل بامرہ يعملون شهد الله انه لا اله الا هو قل كل له شاكرون شهد الله انه لا اله الا هو قل كل له ذاكرون شهد الله انه لا اله الا هو قل كل له حامدون شهد الله انه لا اله الا هو قل كل بامرہ ليطوفون
- 595 شهد الله انه لا اله الا هو قل كل باذنه ليحجون شهد الله انه لا اله الا هو قل كل بامرہ ليأتيمرون [ليغمرون]
- 596 قل خير الاعمال عند الله ان تذكروا الله بكرة و عشيا و تعملن بما نزل الله في الكتاب و كنتم بالله غنيا ثم كنتم بالله رضيا ثم كنتم بالله على الارض ظاهرين ثم كنتم بالله على الارض باطنين ثم كنتم بالله على الارض لمسبحين ثم كنتم بالله على الارض لموحدين ثم كنتم بالله على الارض لمكبرين ثم كنتم بالله على الارض لمقدسين ثم كنتم بالله على الارض لمعظمين ثم كنتم بالله على الارض لمعززين
- 597 قل ان اقربكم عند الله ما انتم ترحمون بعظكم على بعض ثم بين الناس تصلحون قل ما انتم تحبون لانفسكم فلاخوانكم انتم لتحبون قل انتم لا تعلمون غيب السموات والارض وما بينهما والله يعلم و انه هو معكم اين ما كنتم فلتتقن الله ان لا يشهدن عليكم من دون الرحمة مما نزلت في كتاب الله ان انتم تحبون ان تدخلون جنة التي عرضها كعرض السماء والارض فيها ما انتم من فضل الله تستلون
- 598 قل فيها عرش عظيم قل فيها كرسى منيع قل فيها كرسى رفيع قل فيها عرش كريم قل فيها سرر مرفوعة قل فيها ثمارق مصفوفة قل فيها صحف منشورة قل فيها كتب مختومة قل فيها غرف

Therein are sealed books. Say: Therein are chambers of white. Say: Therein are chambers of yellow. Say: Therein are chambers of green. Say: Therein are chambers of red. The sun shineth therein and the moon and stars rise therein while ye behold.

مبيضة قل فيها غرف مصفرة قل فيها غرف مخضرة قل فيها غرف حمرة تطلع فيها الشمس و يطلع فيها القمر والكواكب وانتم تنظرون

599 Say: For you therein is silk and brocade which ye love to wear. Say: For you therein are God's blessings which ye desire. For you therein are God's bounties which ye wish. Say: Therein is a lamp enclosed in glass, and the number of glasses if ye would count them is nineteen. Thus doth God create what He willeth therein by His command. Verily He is the Mighty, the Best-Beloved. Say: The glass representeth the Manifestations that were created that the lamp might shine therein one after another, and verily it shineth and illumineth as a single lamp, would that ye might understand. Say: It is the Primal Tree that groweth with oil, and from it are verses sent down as a mercy from the Book of God - that lamp of guidance for them that are guided thereby.

599 قل لكم فيها من الحرير والاستبرق ما انتم تحبون ان تلبسون قل لكم فيها من آلاء الله ما انتم تستهون لكم فيها من نعماء الله ما انتم تريدون قل فيها مصباح عليه زجاجة ثم عليه الزجاج الى انتم ان تعدون تسعة بعد عشر كذلك يبدع الله فيها ما يشاء بامرته انه هو العزيز المحبوب قل انما الزجاج مظاهر التي خلقت لما يضي المصباح فيها واحد بعد واحد وانما يشرق ثم يضي مصباح واحد ان انتم تعلمون قل انه شجرة الاولى تنبت بالدهن وتنزل من عندها الايات رحمة من كتاب الله ذلك مصباح الهدى للذين هم به يهتدون

600 Say: Therein are maidens whom none have touched, like unto hidden pearls. Say: Some of them have been created from white light and they glorify God, thy Lord, at morn and eventide. Say: Some of them were created from yellow light; they praise God, thy Lord, by night and by day. Say: Some of them were created from green light; they proclaim the unity of God at eventide and at dawn. Say: Some of them were created from red light; they magnify God at the beginning and then on the Day of Return. Thus doth God create what He willeth through His command. Verily, He is the Most Great, the Most Exalted.

600 قل فيها حوريات كانهن لؤلؤ مكنون قل بعضهن قد خلقن من نور ابيض هن يسبحن الله ربك بالغدو والاصال قل بعضهن قد خلقن من نور اصفر هن ليحمدن الله ربك بالليل والنهار قل بعضهن قد خلقن من نور الاخضر يوحدن الله بالعشى والابكار قل بعضهن قد خلقن من نور الاحمر يكبرن الله في المبدء ثم يوم الاياب كذلك يخلق الله ما يشاء بامرته انه هو الكبير المتعال

601 Say: God hath created therein youths, some of whom were created from white light, and these stand before God offering praise; and some were created from yellow light, and these stand before God rendering thanks; and some were created from green light, and these stand in the presence of God; and some were created from red light, and these stand before Me magnifying God. Thus doth God create what He willeth through His command "Be!" and it is. Say: God is the Creator of all things, and unto Him shall all return. Say: God is the Originator of all things, and unto Him shall all be transformed. Say: God is the Fashioner of all things, and verily ye shall all be made to return unto Him. Such is God, your Lord; His is the creation and the command.

601 قل خلق الله فيها من الغلمان منهم قد خلقوا من نور ابيض فاولئك هم بين يدي الله ليسبحون ومنهم قد خلقوا من نور الاصفر وان اولئك هم بين يدي الله ليشكروا قل ان منهم قد خلقوا من نور الاخضر وان اولئك هم بين يدي الله ليحضرهم قل ان منهم قد خلقوا من نور الاحمر وان اولئك هم بين يدي ليكبرون كذلك يخلق الله ما يشاء بامرته كن فيكون قل الله خالق كلشي وان اليه كل يرجعون قل الله مبدع كل شئ وان اليه كل يقلبون قل الله بارئ كلشي وانكم انتم اليه لتقلبون ذلكم الله ربكم له الخلق والامر

602 There is none other God but He, the Mighty, the Best-Beloved. He it is Who createth what He willeth through His command "Be!" and it is. Glorified art Thou, O God! Verily, Thou art

602 لا اله الا هو العزيز المحبوب هو الذي يبدع ما يشاء بامرته كن فيكون سبحانه اللهم انك انت

the Lord of all worlds. Glorified art Thou, O God! Verily, Thou art the Best-Beloved of them that proclaim Thy unity. Glorified art Thou, O God! Verily, Thou art the Goal of them that are detached. Glorified art Thou, O God! Verily, Thou art the First of the first. Glorified art Thou, O God! Verily, Thou art the Last of the last. Glorified art Thou, O God! Verily, Thou art the Most Manifest of the manifest. Glorified art Thou, O God! Verily, Thou art the Most Hidden of the hidden. Say: We are all prostrate before God. Say: We are all humble before God. Say: We are all worshippers of God.

رب العالمين سبحانك اللهم انك انت محبوب
الموحدين سبحانك اللهم انك انت مقصود
المنقطعين سبحانك اللهم انك انت اول الاولين
سبحانك اللهم انك انت اخر الاخرين سبحانك
الله انك انت اظهر الظاهرين سبحانك اللهم
انك انت ابطن الباطنين

603 Say: We are all standing before God. Say: We are all submissive before God. Say: We are all lowly before God. Say: God originateth creation, then causeth it to return. Will ye not, then, render thanks? Say: God createth what He willeth through His command. Will ye not, then, glorify Him? Say: God provideth whom He willeth through His mercy. Will ye not, then, give thanks? Say: God causeth you to die, then giveth you life. Will ye not, then, proclaim His unity and magnify Him? Say: God will bring forth the next creation through His command, and unto Him shall all be transformed. Say: God will scatter you throughout the earth, and verily unto Him shall ye all be gathered together. Think ye that ye are the sowers in the earth? Think ye that ye are the planters in the earth?

603 قل انا كل لله ساجدون قل انا كل لله قانتون قل
انا كل لله عابدون قل انا كل لله قائمون قل انا
كل لله خاضعون قل انا كل لله خاشعون قل الله
بيد الخلق ثم يعيده ا فلا تشكرون قل الله يخلق
ما يشاء بامر ا فلا تسبحون قل الله يرزق من
يشاء برحمته ا فلا تشكرون قل الله يميته ثم يحييكم
ا فلا توحدون الله ثم تكبرون قل الله ينشئ النشأة
الاخرى بامر ا وان اليه كل يقبلون قل الله يذركم
في الارض وانكم انتم اليه لتحشرون

604 Think ye that ye are the writers? Think ye that ye are the preservers? We, verily, are the Sowers, and We are the Planters, and We are the Writers, and We are the Preservers, and We are the Senders down, and We are the Witnesses, and We are the Knowers, and We are the Overseers, and We are the Conquerors, and We are the Manifest, and We are the Transcendent, and We are the Hearers, and We are the Seers, and We are the Speakers, and We are the Senders down, and We are the Preservers. Thus doth God fashion the angels who are in the heavens and on earth, working according to His command. God beareth witness that there is none other God but Him, and all glorify Him. God beareth witness that there is none other God but Him, and all sanctify Him.

604 ا تحسبون انكم انتم في الارض يزرعون ا تحسبون
انكم انتم في الارض تغرسون ا تحسبون انكم انتم
تكتبون ا تحسبون انكم انتم تحفظون وانا كا زارعين
و انا كا غارسين و انا كا كاتبين و انا كا حافظين
و انا كا منزليين و انا كا شاهدين و انا كا عاليمين و
انا كا لمهيمنين و انا كا قاهرين و انا كا ظاهرين
و انا كا فائقين و انا كا سامعين و انا كا ناظرين
و انا كا ناطقين و انا كا منزليين و انا كا حافظين
كذلك يبدع الله ملائكة الذين هم في السموات
و الارض بامر ا يعملون

605 God beareth witness that there is none other God but Him, and all proclaim His unity. God beareth witness that there is none other God but Him, and all magnify Him. God beareth witness that there is none other God but Him, and all extol His greatness. God beareth witness that there is none other God but Him, and all exalt Him. God beareth witness that there is none other God but Him, and all declare His majesty. God beareth witness that there is none other God but Him, and all acclaim His beauty. God beareth witness that there is none

605 شهد الله انه لا اله الا هو كل له ليسبحون شهد
الله انه لا اله الا هو كل له ليقادسون شهد الله انه
لا اله الا هو كل له ليوحدون شهد الله انه لا اله
الا هو كل له ليعظمون شهد الله انه لا اله الا هو
كل له ليكبرون شهد الله انه لا اله الا هو كل له
ليعززون شهد الله انه لا اله الا هو كل له ليجللو
شهد الله انه لا اله الا هو كل له ليجملون شهد
الله انه لا اله الا هو كل له ليعززون شهد الله انه

other God but Him, and all honor Him. God beareth witness that there is none other God but Him, and all acknowledge His sovereignty. God beareth witness that there is none other God but Him, and all submit to His authority.

لا اله الا هو كل له ليلكون شهد الله انه لا اله
الا هو كل له ليلسلطون

606 God beareth witness that there is none other God but Him, and all detach themselves from all else but Him. God beareth witness that there is none other God but Him, and all draw life from Him. God beareth witness that there is none other God but Him, and all serve Him by night and by day.

606 شهد الله انه لا اله الا هو كل له لينقطعون شهد
الله انه لا اله الا هو كل له ليحييون شهد الله انه
لا اله الا هو كل له بالليل والنهار ليعملون

607 God beareth witness that there is none other God but Him, and whatsoever ye mention hath been created by His command and doth worship God, its Lord, at all times, before time and after time. Say: God is the God of gods, if ye be of them that call upon Him. Say: God is the Lord of lords, before and after, if ye be of them that love to make mention of Him. Say: God is the Sovereign of sovereigns, if ye be of them that desire to bear witness. Say: God is the King of all who are in the kingdoms of the heavens and the earth and whatsoever is between them, and of all the worlds. Say: God is the Beloved of all who are in the kingdoms of the heavens and the earth and whatsoever is between them, and of all the worlds.

607 شهد الله انه لا اله الا هو و ما من شئ انتم عليه
ذكر شئ تشهدون الا و انه قد خلق بامر الله
و ليعبدن الله ربه في كل حين و قبل حين و
بعد حين قل الله اله الالهة ان انتم تدعون قل
ان الله رب الارباب من قبل و من بعد ان انتم
تحبون ان تذكرون قل الله سلطان السلاطين ان
انتم تريدون ان تشهدون قل الله ملك من في
ملكوت السموات و الارض و ما بينهما ثم في
العالمين قل الله محبوب من في ملكوت السموات
و الارض و ما بينهما ثم في العالمين

608 Say: Through God do we stand. Say: Through God do we hear. Say: Through God do we see. Say: Through God do we bear witness. Say: Through God do we speak. Say: Through God do we keep silence. Say: Through God do we magnify. Say: Through God are we honored. Say: Through God do we preserve. Say: Through God do we worship, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds. Say: Through God do we manifest. Say: Through God do we conceal. Say: Through God do we commit all things. Whatsoever God hath ordained for us we commit unto God, our Lord, and He is sufficient for us; in Him do we trust, and in God let His believing servants put their trust.

608 قل انا بالله قائمون قل انا بالله سامعون قل انا
بالله ناظرون قل انا بالله شاهدون قل انا بالله
ناطقون قل انا بالله صامتون قل انا بالله لمعظمون
قل انا بالله مكرمون قل انا بالله حافظون قل انا
بالله قانتون رب السموات و الارض و ما بينهما
رب العالمين انا بالله ظاهرين قل انا بالله باطنون
قل انا بالله لمفوضون ما قد قدر الله لنا الى الله ربنا
و انه هو حسبنا عليه توكلنا و ان على الله فليتوكلن
عباده المؤمنون

609 Say: Through God do we prevail. Say: We are they who glorify. Say: We are they who sanctify. Say: We are they who proclaim unity. Say: We are they who extol His greatness. Say: We are they who declare His majesty. Say: We are they who acclaim His beauty. Say: We are they who magnify. Say: We are they who illumine. Say: We are they who exalt. Say: We are they who know. Say: We are they who judge. Say: We are they who preserve. Say: We are they who answer. Say: We are they who beseech God's grace and bounty, and we are they who are content and who bring contentment. Say: We are they who possess dominion and sovereignty. Say: We are they who manifest His might and His victory, and we are they who are

609 قل انا بالله لمهمنون قل انا نحن المسبحون قل انا
نحن المقدسون قل انا نحن الموحدون قل انا نحن
المكبرون قل انا نحن المجللون قل انا نحن المجملون
قل انا نحن المعظمون قل انا نحن المنورون قل
انا نحن العزيزون قل انا نحن العالمين قل انا نحن
الحاكمون قل انا نحن الحافظون قل انا نحن المجييون
قل انا نحن السائلون من فضل الله و رحمته و
انا نحن الراضيون المرضييون و انا نحن المملكون
المستسلطون قل انا نحن المتظاهرون المتفاهرون و انا
نحن المتفاطرون المتظاهرون و انا نحن المتفاهرون
المتعالين

purified and made manifest, and we are they who glory in His exaltation.

- 610 We possess nothing save through God, the Lord of all worlds. We have nothing from aught save through God, the Lord of all worlds. We have nothing, neither unto anything, nor in anything, nor about anything, nor upon anything, nor through anything save through God, the Lord of all worlds.
- 611 Be content with God as Lord, for He is the Lord of all worlds. Be content with God as your God, for there is no god but He in the kingdoms of the heavens and earth and whatsoever is between them, then in all worlds. Be content with God as the Beloved, for He is the Beloved of the heavens and earth and whatsoever is between them, then of all worlds. Be content with God as King, for He is the King of the heavens and earth and whatsoever is between them, then of all worlds. Be content with God as Sovereign, for He is the true Sovereign in the kingdoms of the heavens and earth and whatsoever is between them, then in all worlds. Be content with God as Ruler, for He is the true Ruler in the kingdoms of the heavens and earth and whatsoever is between them, in all worlds.
- 612 Let the remembrance of your heads be that whereby God remembereth you in His own remembrance, for He is the God of all worlds. Let the remembrance of your hearts be that which God hath taught you aforetime, for He is the Lord of all worlds. Let the remembrance of your right hands be that which God hath sent down aforetime, for He is the true Sovereign in the kingdoms of the heavens and earth and whatsoever is between them, then of all worlds. Let the remembrance of your left hands be that whereby God remembereth you at all times, for He is the Beloved of the heavens and earth and whatsoever is between them, then of all worlds.
- 613 Let the remembrance of your right feet be that whereby God remembereth you, for He is the true and mighty Ruler, and of your left feet that which God hath revealed in the Book, for He is the invincible King.
- 614 By this shall ye ascend unto God, the King of all worlds. By this shall ye rise unto God, the Lord of all worlds. By this shall ye rise unto God, the Beloved of all worlds. By this shall ye ascend unto God, the Sovereign of all worlds. By this shall ye be raised unto God, the Ruler of all worlds. By this shall ye be raised unto God, the God of all worlds.
- 615 Glory be unto Thee, O my God! I testify that I am the first of them that remember Thee. Glory be unto Thee, O my God! Verily Thou art the God of all who dwell in the kingdoms of
- و ما لنا من شئ الا بالله رب العالمين و ما لنا من شئ الى شئ الا بالله رب العالمين و ما لنا من شئ ولا الى شئ ولا في شئ ولا عن شئ ولا على شئ ولا بنفس شئ الا بالله رب العالمين
- فلترضين بالله رباً فانه هو رب العالمين و لترضين بالله الها فانه لا له حق في ملكوت السموات و الارض و ما بينهما ثم في العالمين و لترضين بالله محبوباً فانه محبوب السموات و الارض و ما بينهما ثم العالمين و لترضين بالله ملكاً فانه ملك السموات و الارض و ما بينهما ثم العالمين و لترضين بالله مليكاً فانه للمليك حق في ملكوت السموات و الارض و ما بينهما ثم في العالمين و لترضين بالله سلطاناً فانه لسلطان حق في ملكوت السموات و الارض و ما بينهما في العالمين
- و لتجعلن ذكر رؤسكم ما يذكركم الله في ذكر نفسه انه اله العالمين و لتجعلن ذكر بطونكم ما قد علمكم الله من قبل فانه هو رب العالمين و لتجعلن ذكر يمينكم ما قد نزل الله من قبل فانه للمليك حق في ملكوت السموات و الارض و ما بينهما ثم العالمين و لتجعلن ذكر شمائلكم ما يذكركم الله به في كل حين فانه محبوب السموات و الارض و ما بينهما ثم العالمين
- و لتجعلن ذكر ارجلكم في اليمين ما يذكركم الله به فانه لسلطان حق عظيم و في شمائلكم ما نزل الله في الكتاب انه ملك منيع
- ذلك ما تستصعدون به الى الله ملك العالمين هذا ما تستعرجن به الى الله رب العالمين ذلك ما تستعرجن به الى الله محبوب العالمين ذلك ما تستصعدن به الى الله مليك العالمين ذلك ما تسترفعن به الى الله سلطان العالمين ذلك ما تسترفعن به الى الله اله العالمين
- سبحانك اللهم فاشهد على فاني انا اول الذاكرين سبحانك اللهم انك انت اله من في ملكوت

the heavens and earth and whatsoever is between them, then in all worlds. Glory be unto Thee, O my God! Verily Thou art the Lord of the heavens and the earth and whatsoever is between them, and of all the worlds. Glorified art Thou, O my God! Thou art the Beloved of the heavens and the earth and whatsoever is between them, and of all the worlds. Glorified art Thou, O my God! Thou art the King of the heavens and the earth and whatsoever is between them, and of all the worlds. Glorified art Thou, O my God! Thou art the Sovereign of the heavens and the earth and whatsoever is between them, and of all the worlds.

السموات والارض وما بينهما ثم ما في العالمين سبحانك اللهم انك انت رب السموات والارض وما بينهما ثم العالمين سبحانك اللهم انك انت محبوب السموات والارض وما بينهما ثم ما في العالمين سبحانك اللهم انك انت ملك السموات والارض وما بينهما ثم ما في العالمين سبحانك اللهم انك انت مليك السموات والارض وما بينهما ثم ما في العالمين

616 Glorified art Thou, O my God! Thou art the Ruler of the heavens and the earth and whatsoever is between them, and of all the worlds. Glorified art Thou, O my God! Thou art the Sustainer of the heavens and the earth and whatsoever is between them, and of all the worlds. Glorified art Thou, O my God! Thou art the All-Glorious of the heavens and the earth and whatsoever is between them, and of all the worlds. Glorified art Thou, O my God! Thou art the All-Holy of the heavens and the earth and whatsoever is between them, and of all the worlds. Glorified art Thou, O my God! Thou art the Guardian over all who are in the kingdoms of the heavens and the earth and whatsoever is between them, and of all the worlds.

616 سبحانك اللهم انك انت سلطان السموات والارض وما بينهما ثم ما في العالمين سبحانك اللهم انك انت قيوم السموات والارض وما بينهما ثم ما في العالمين سبحانك اللهم انك انت سبوح السموات والارض وما بينهما ثم ما في العالمين سبحانك اللهم انك انت قدوس السموات والارض وما بينهما ثم ما في العالمين سبحانك اللهم انك المهيمن على من في ملكوت السموات والارض وما بينهما ثم ما في العالمين

617 Glorified art Thou, O my God! Through Thee have I become independent at all times, before all times and after all times. Glorified art Thou, O my God! Through Thee have I become content in every condition, before every condition and after every condition. Glorified art Thou, O my God! Through Thee have I prevailed over all things at all times, before all times and after all times. Glorified art Thou, O my God! Through Thee have I triumphed over all things and every condition, before every condition and after every condition. Glorified art Thou, O my God! Through Thee have I subdued whatsoever Thou hast permitted at all times, before all times and after all times. Glorified art Thou, O my God!

617 سبحانك اللهم بك استغنيت في كل حين وقبل حين وبعد حين سبحانك اللهم بك استرضيت في كل شأن وقبل شأن وبعد شأن سبحانك اللهم بك استظهرت على كل شيء في كل حين وقبل حين وبعد حين سبحانك اللهم بك استغلبت على كل شيء و كل شأن وقبل شأن وبعد شأن سبحانك اللهم بك استقهرت على ما اذنت في كل حين وقبل حين وبعد حين

618 Through Thee have I possessed whatsoever is in the kingdoms of the heavens and the earth and whatsoever is between them, at all times, before all times and after all times. Glorified art Thou, O my God! Through Thee have I become mighty in every condition, before every condition and after every condition. Glorified art Thou, O my God! Through Thee have I advanced at all times, before all times and after all times. Glorified art Thou, O my God! Through Thee have I preserved myself and whatsoever Thou hast given me to possess in the

618 سبحانك اللهم بك استملك ما في ملكوت السموات والارض وما بينهما في كل حين وقبل حين وبعد حين سبحانك اللهم بك استعززت في كل شأن قبل شأن وبعد شأن سبحانك اللهم بك استقدمت في كل حين وقبل حين وبعد حين سبحانك اللهم بك استحفظت نفسي وما قد ملكتني في ملكوت السموات والارض وما بينهما في كل حين

kingdoms of the heavens and the earth and whatsoever is between them, at all times, before all times and after all times. Glorified art Thou, O my God! Through Thee have I been victorious in every condition, before every condition and after every condition.

و قبل حين و بعد حين سبحانك اللهم بك
استنصرت في كل شأن و قبل شأن و بعد شأن

619 Say: O my God! Thou art the Sovereign of all who are in the heavens and the earth and whatsoever is between them. Grant me a mighty dominion such as none possesseth like unto me. Verily, Thou art powerful over all things. Glorified art Thou, O my God! Thou art the Possessor of all things. Grant me through Thy bounty such a great sovereignty as none hath possessed before me, nor shall any possess after me the like thereof. Verily, Thou art the All-Bountiful, the Most Generous.

619 قل اللهم انك انت ملك من في السموات و
الارض و ما بينهما هب لي ملكا كبيرا لا يملك
احد مثلي انك كنت على كلشي قديرا سبحانك
اللهم انك انت مالك كلشي هب لي بفضلك
سلطانا عظيما ما ملكت مثله احد من قبل و لا
تملك احدا من بعد مثله انك كنت وهابا كريما

620 God testifieth that there is none other God but Him, the Guardian, the Beloved. God testifieth that there is none other God but Him, the Mighty, the Beloved. God testifieth that there is none other God but Him, the Guardian, the All-Glorious. God testifieth that there is none other God but Him, the Guardian, the All-Holy. God testifieth that there is none other God but Him, the Guardian, the Self-Subsisting. God testifieth that there is none other God but Him, the King, the Beloved. God testifieth that there is none other God but Him, the Sovereign, the Beloved. God testifieth that there is none other God but Him, the Lord of all things, Who createth what He pleaseth by His command "Be," and it is.

620 شهد الله انه لا اله الا هو المهيمن المحبوب شهد
الله انه لا اله الا هو العزيز المحبوب شهد الله انه
لا اله الا هو المهيمن السبوح شهد الله انه لا اله
الا هو المهيمن القدوس شهد الله انه لا اله الا هو
المهيمن القيوم شهد الله انه لا اله الا هو الملك
المحبوب شهد الله انه لا اله الا هو المليك المحبوب
شهد الله انه لا اله الا هو رب كلشي بيدع ما
يشاء بامرہ کن فيكون

621 God testifieth that there is none other God but Him, the Creator of all things, Who createth what He pleaseth by His command "Be," and it is. God testifieth that there is none other God but Him, the Provider of all things, Who provideth for whomsoever He willeth through His mercy. Verily, He is the Strong, the Beloved. God testifieth that there is none other God but Him, Who quickeneth every soul after its death, and verily all stand by His command. God beareth witness that there is none other God but Him - say: all prostrate themselves before Him. God beareth witness that there is none other God but Him - say: all are devoted to Him. God beareth witness that there is none other God but Him - say: all worship Him.

621 شهد الله انه لا اله الا هو خالق كلشي يخلق ما
يشاء بامرہ کن فيكون شهد الله انه لا اله الا
هو رازق كلشي يرزق من يشاء برحمته انه قوي
محبوب شهد الله انه لا اله الا هو محيي كل نفس
بعد موتها وان بامرہ كل قائمون شهد الله انه لا
اله الا هو قل كل له ساجدون شهد الله انه لا اله
الا هو قل كل له قانتون شهد الله انه لا اله الا
هو قل كل له عابدون

622 God beareth witness that there is none other God but Him - say: all submit to Him. God beareth witness that there is none other God but Him - say: all humble themselves before Him. God beareth witness that there is none other God but Him - say: all remember Him. God beareth witness that there is none other God but Him - say: all are patient before Him. God beareth witness that there is none other God but Him - say: all are grateful to Him. God beareth witness that there is none other God but Him - say: all stand before Him. God

622 شهد الله انه لا اله الا هو قل كل له خاضعون
شهد الله انه لا اله الا هو قل كل له خاشعون شهد
الله انه لا اله الا هو قل كل له ذاكرون شهد الله
انه لا اله الا هو قل كل له صابرون شهد الله انه
لا اله الا هو قل كل له شاكرون شهد الله انه لا
اله الا هو قل كل له قائمون شهد الله انه لا اله الا
هو قل كل له ساجدون

beareth witness that there is none other God but Him - say:
all prostrate themselves before Him.

- 623 This is your Lord God. His is the creation and the command. There is none other God but Him - say: all seek His bounty. This is your Lord God. His is the creation and the command. There is none other God but Him - say: all glorify His praise. This is your Lord God. His is the kingdom and the dominion, both before and after. There is none other God but Him - say: all shall return unto Him. This is your Lord God. His is the might and the grandeur. There is none other God but Him - say: all stand in His presence. This is your Lord God. His is the power and sovereignty. He createth what He willeth by His command, and unto Him shall all be raised up. This is your Lord God. His is the judgment, both before and after, and all judge by His command. This is your Lord God.
- 624 His is whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them, and we all seek of His bounty. This is your Lord God. His is the glory and splendor in the kingdom of the heavens and the earth and whatsoever lieth between them. There is none other God but Him - all act by His command. This is your Lord God. His is the might and the radiance - all are guided by His light. This is your Lord God. His is the power and the deeds - all move within His grasp. This is God, your Lord. His is the grace and perfection, all are drawn by His light. This is God, your Lord! His is the countenance and majesty, all ascend by His command to the horizon which God hath ordained for them in the Book. All worship Him by night and by day.
- 625 Blessed is He before Whom prostrate themselves all who are in the heavens and the earth! Say: All shall be turned towards Him. This is God, your Lord! His is the creation and the command. He createth what He willeth through His command "Be!" and it is. His are the hosts of the East and the West and all that lieth between them; all appear at His bidding. God's are the hosts of the heavens and the earth and all that lieth between them. Say: All are gathered there. God's are all the hosts of earth; all stand before God. Before God prostrate themselves all who are in the heavens and the earth, and we all bow down before God. We all are devoted to God. We all worship God. We all are humble before God. We all are submissive before God. That is God, your Lord!
- 626 His is the dominion and the Kingdom from before and after. There is no God but He, the Ever-Living, the Self-Subsisting. Blessed is He in Whose grasp is the Kingdom of the heavens and the earth and all that lieth between them. There is no God but He, the All-Compelling, the Self-Subsisting. Blessed is He
- ذلكم الله ربكم له الامر لا اله الا هو قل
كل من فضله سائلون ذلكم الله ربكم له الخلق و
الامر لا اله الا هو قل كل بحمده ليسبحون ذلكم
الله ربكم له الملك والملوك من قبل ومن بعد
لا اله الا هو قل كل اليه ليرجعون ذلكم الله ربكم
له العز والجبروت لا اله الا هو قل كل بين يديه
لقائمون ذلكم الله ربكم له القوة والياقوت يخلق ما
يشاء بامرته وان اليه كل يعثون ذلكم الله ربكم
له الحكم من قبل ومن بعد و كل بامرته يحكمون
- ذلكم الله ربكم له ما في السموات وما في الارض
وما بينهما وانا كل من فضله سائلون ذلكم الله
ربكم له العزة والبهاء في ملكوت السموات و
الارض وما بينهما لا اله الا هو كل بامرته يعملون
ذلكم الله ربكم له العز والضياء كل بنوره يهتدون
ذلكم الله ربكم له القوة والفعال كل في قبضته
يتحركون ذلكم الله ربكم له الطلعة والكمال كل
بنوره يجذبون ذلكم الله ربكم له الوجهة والجلال
كل بامرته يعرجون الى افق الذي قد قدر الله لهم
في الكتاب و كل بالليل والنهار له عابدون
- تبارك الذي يسجد له من في السموات ومن في
الارض قل كل اليه ليقبلون ذلكم الله ربكم له
الخلق والامر يبدع ما يشاء بامرته كن فيكون
وله جنود المشرق والمغرب وما بينهما كل
بامرته يحضرون والله جنود السموات والارض
وما بينهما قل كل هنالك محضرون والله جند
الارض كلها كل بين يدي الله قائمون والله يسجد
من في السموات ومن في الارض وانا كل لله
ساجدون وانا كل لله قانتون وانا كل لله عابدون
وانا كل لله خاضعون وانا كل لله خاشعون
- ذلكم الله ربكم له الملك والملوك من قبل و
من بعد لا اله الا هو الحى القيوم تبارك الذي
في قبضته ملكوت السموات والارض وما
بينهما لا اله الا هو المهيمن القيوم تبارك الذي

in Whose right hand is the Kingdom of the heavens and the earth and all that lieth between them. There is no God but He, the Mighty, the Beloved. God testifieth that there is no God but He, the King, the All-Compelling, the Mighty, the Exalted, the Inaccessible, the Great, the Glorious, the Luminous, the Majestic, the Beautiful, the All-Compelling, the Inaccessible, the Exalted, the Mighty, the Beloved. Say: We all are devoted to God.

في يمينه ملكوت السموات و الارض و ما بينهما
لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا
هو الملك المهيمن العزيز المتعالى الممتنع المتكبر
المتعز المتصور المتجل المتجمل المهيمن الممتنع
المتعالى العزيز المحبوب قل انا كل لله قانتون

627 Say: Those who put their trust in God their Lord, these shall attain, by God's leave, what they desire in God's religion, and these shall be the victorious ones. Therefore put your trust in God, your Lord, the All-Merciful, if ye desire to be victorious, and seek ye the protection of God, the All-Compelling, the Holy. Say: He watcheth over every soul, knowing what it hath earned and bearing witness to what it earneth, and unto God shall all matters return. Say: In Whose grasp lieth the Kingdom of all things, O people, if ye but knew! Say: In the hand of God, in Whose grasp is the Kingdom of the heavens and the earth and all that lieth between them, and He is the Ever-Living Who dieth not.

627 قل ان الذين هم يتوكلون على الله ربهم فاولئك
هم باذن الله ليدركون ما هم يحبون في دين الله
وان اولئك هم الظاهرون فلتتوكلن على الله ربكم
الرحمن ان اتم تحبون ان تظهرون ولتستظهرن بالله
المهيمن القدوس قل هو القائم على كل نفس يعلم
ما كسبت و يشهد على ما تكسب و ان الى الله
فلترجع كل الامور قل من في قبضته ملكوت
كلشيء يا ايها الناس ان اتم تعلمون قل بيد الله
الذى في قبضته ملكوت السموات و الارض و
ما بينهما و هو الحى الذى لا يموت

628 And all that We have revealed of the verses of the Prophets and the truthful and the righteous ones - these are through Our mercy that ye might believe in the days of God. Say: Nothing beseemeth me save the verses from God; through them is my heart created and sustained, through them is my soul assured and my body stilled. This is of God's grace and mercy unto me; verily His grace unto me is mighty. Say: God hath created in these verses every good thing, would ye but ponder. Do ye not see how there flow therein the seas of the heavens and the earth and all that lieth between them, with water that never stagnates? All swim therein.

628 و ان كل ما نزلنا من اثار النبيين و الصديقين و
الصالحين فاولئك هم برحمة من لدنا لعلمكم في ايام
الله تؤمنون قل لا ينبغى لى الا الايات من عند
الله بها خلق فؤادى و يرزق و تطمئن بها نفسى و
يسكن بها جسدى ذلك من فضل الله و رحمته
على ان فضله كان على عظيما قل خلق الله في
تلك الايات من كل خير ان اتم تتفكرون

629 Do ye not observe how there flow therein rivers of milk whose taste altereth not, and thereby do all praise their Lord with thanksgiving - do ye not witness how therein flow seas of the wine of the heavens and earth and what lieth between them, whereby all profess His unity - do ye not perceive how therein flow rivers of purified honey upon ground of ruby whereby all magnify Him?

629 ا فلا تبصرون كيف تجرى فيها ابجر السموات
و الارض و ما بينهما من ماء غير اسن كل به
يسبحون او لا تنظرون كيف تجرى فيها انهار
من لبن لم يتغير طعمه و ان به كل يسبحون بحمد
ربهم ثم يشكرون او لا تشهدون كيف تجرى فيها
ابجر نحر السموات و الارض و ما بينهما كل
بها ليوحدون ا فلا تبصرون كيف تجرى فيها
انهارا من عسل مصفى على ارض الياقوت كل
به ليكبرون

630 Say: In Paradise no water floweth unpolluted save upon ground of diamond - this is of God's handiwork, all things being created by His command. Say: In Paradise no milk whose taste altereth not floweth save upon ground of yellow topaz - all receive sustenance by God's command. Say: In Paradise no wine

630 قل ان في الجنة لا يجرى ماء غير الاسن الا على
ارض الالماس ذلك من صنع الله كل بامر
يخلقون قل ان في الجنة لا يجرى لبن الذى لم
يتغير طعمه الا على ارض لعل الاصفر كل بامر

floweth save upon ground of green emerald - this is of God's command, whereby all shall die. Say: In Paradise no purified honey floweth save upon ground of ruby. Say: All thereby magnify Him.

الله يرزقون قل ان في الجنة لا يجري ماء الخمر الا على ارض زمرد الاخضر ذلك من امر الله كل به ليميتون قل ان في الجنة لا يجري عسل المصفي الا على ارض الباقوت قل كل به ليكبون

631 And if ye marvel at this, then observe ye the creation of the heavens and earth and mountains. Verily He Who created all that hath power to create whatsoever He willeth. He is, verily, powerful over all things. Journey ye upon the sea that ye may witness the mountain of ruby greater than all mountains, as though ye beheld the sea of wine - thus doth God create what He willeth by His command. He is the Strong, the Mighty.

631 وان انتم تستعجبون من ذلك فلتنظرون في خلق السموات والارض والجلال ان الذي خلق كل ذلك ليقدرن على ان يخلق ما يشاء انه كان على كل شئ قديرا فلتسافرون في البحر لتشهدن جبل الباقوت اكبر من كل الجبال كانكم انتم لترون البحر من ماء نمر كذلك يخلق الله ما يشاء بامر الله قويا قدير

632 Glorified be He in Whose grasp is the kingdom of all things, and unto Him shall all return. This is God your Lord - His is the creation and the command. There is no God but Him, all shall be raised up unto Him. Glorified be He Who createth what He willeth by His command "Be!" and it is.

632 سبحان الذي في قبضته ملكوت كل شئ وان اليه كل يرجعون ذلكم الله ربكم له الخلق والامر لا اله الا هو كل اليه ليعثون سبحان الذي يبدع ما يشاء بامر الله كن فيكون

633 Say: Glorified be God by night and day and at all times - ye glorify Him. Say: Glorified be God at eventide and dawn and at all times - ye praise Him. Say: Glory be unto Thee, O God, at eve and morn and at all times - ye proclaim His unity. Say: Glorified be God at all times - ye magnify Him, then by God's command ye sanctify Him.

633 قل سبحان الله بالليل والنهار وفي كل حين انتم لتسبحون قل سبحان الله بالعشى والابكار وفي كل حين انتم تحمدون قل سبحانك الله بالعشى والضحي وفي كل حين انتم توحدون قل سبحان الله في كل حين انتم تكبرون ثم بامر الله لتقدسوا

634 Say: Glorified be God whenever ye write. Say: Glorified be God whenever ye hear. Say: Glorified be God whenever ye see. Say: Glorified be God whenever ye speak. Say: Glorified be God whenever ye remember in your hearts with certitude. Say: Glorified be God whenever thoughts pass through your breasts. Say: Glorified be God whenever ye act by God's leave, then unto Him shall ye be brought.

634 قل سبحان الله في حين ما انتم تكتبون قل سبحان الله في حين ما انتم تسمعون قل سبحان الله في حين ما انتم تبصرون قل سبحان الله في حين ما انتم تنطقون قل سبحان الله في حين ما انتم تذكرون في قلوبكم من ذكر وانتم به موقنون قل سبحان الله في حين ما انتم في صدوركم تخطرون قل سبحان الله في كل حين انتم تعملون باذن الله ثم عليه لتعرضون

635 Say: Glorified be God when ye sleep. Say: Glorified be God when ye drink. Say: Glorified be God when ye marry. Say: Glorified be God when ye take pleasure. Say: Glorified be God when ye ascend. Say: Glorified be God when ye rise up. Say: Glorified be God when ye speak forth. Say: Glorified be God when ye seek protection. Say: Glorified be God when ye enjoy. Say: Glorified be God when ye seek majesty.

635 قل سبحان الله حين ما انتم ترقدون قل سبحان الله حين ما انتم تشربون قل سبحان الله حين ما انتم تتكحون قل سبحان الله حين ما انتم تستلذون قل سبحان الله حين ما انتم تستعرجون قل سبحان الله حين ما انتم تسترفعون قل سبحان الله حين ما انتم تستنطقون قل سبحان الله حين ما انتم تستحفظون

قل سبحان الله حين ما انتم تستمتعون قل سبحان
الله حين ما انتم تستجللون

636 Say: Glorified be God whenever ye seek beauty. Say: Glorified be God, whensoever ye seek light! Say: Glorified be God, whensoever ye seek mercy! Say: Glorified be God, whensoever ye seek to spread! Say: Glorified be God, whensoever ye seek resurrection! Say: Glorified be God, whensoever ye seek to speak! Say: Glorified be God, whensoever ye seek to clothe yourselves!

636 قل سبحان الله في كل حين انتم تستجملون
قل سبحان الله في كل حين انتم تستعظمون
قل سبحان الله في كل حين انتم تستنورون قل
سبحان الله في كل حين انتم تسترحون قل
سبحان الله في كل حين انتم تستنثرون قل
سبحان الله في كل حين انتم تستبعثون قل سبحان
الله في كل حين انتم تستكلمون قل سبحان الله
في كل حين انتم تستلبسون

637 When ye appear in the land of glory through your power before God, then ye mount up and continue mounted thereon, reciting verses from the Book of God, for that is better in God's sight than that wherein ye take pride. Say: Take pride in naught save God and what hath been sent down from God unto the Prophet and those who are witnesses after Him, and those who are the gates of guidance, and those who believe in God and His signs.

637 ما انتم على ارض العز تظهرون من قوتكم بين
يدى الله ثم تستركبون ثم على ما انتم عليه راكبون
تسترجزون بذكر من كتاب الله فان ذلك خير عند
الله عما انتم به تستفخرون قل لا تستفخرون الا بالله
وما نزل من عند الله على النبي والذين هم شهداء
من بعده والذين هم ابواب الهدى والذين هم
بالله واياته مؤمنون

638 And glorified be God when ye pass by! And glorified be God when ye go forth! And glorified be God when ye enter in! And glorified be God when ye descend! And glorified be God when ye arise! And glorified be God when ye flee! And glorified be God when ye level! And glorified be God when ye sit! Make room in your gatherings when anyone cometh unto you, and stand up before your brethren in the Faith when ye are in a place where ye show honor thereby. And glorified be God when ye are settled! And glorified be God when ye glorify Him!

638 وسبحان الله حين ما انتم تمرون وسبحان الله حين
ما انتم تخرجون وسبحان الله حين ما انتم تدخلون
وسبحان الله حين ما انتم تنزلون وسبحان الله حين
ما انتم تستقلون وسبحان الله حين ما انتم تستفرون
وسبحان الله حين ما انتم تستون وسبحان الله
حين ما انتم تجلسون فلتوسعن المجالس بينكم اذا
ينزل عليكم احدا ولتقوم بين ايدي اخوانكم في
الدين اذا انتم على ارض بذلك تكرمون وسبحان
الله حين ما انتم تستقرون وسبحان الله حين ما
انتم تسبحون

639 Say: The best of names are Muhammad and Ali in the Mother Book, if ye love to make mention thereof. And glorified be God when ye wish! And glorified be God when ye desire! And glorified be God when ye have power! And glorified be God when ye decree! And glorified be God when ye give permission! And glorified be God when ye grant respite! And glorified be God when ye write! And glorified be God when ye know! And glorified be God when ye encompass! And glorified be God when ye speak, and glorified be God when ye are silent, and glorified be God when ye remember Him within yourselves, and

639 قل ان خير الاسماء اسم محمد وعلى في ام الكتاب
ان انتم تحبون ان تذكرن وسبحان الله حين ما
انتم تشاؤون وسبحان الله حين ما انتم تريدون و
سبحان الله حين ما انتم تقدرون وسبحان الله حين
ما انتم تقضون وسبحان الله حين ما انتم تأذنون و
سبحان الله حين ما انتم تؤجلون وسبحان الله حين
ما انتم تكتبون وسبحان الله حين ما انتم تعلمون و

glorified be God when ye rejoice, and glorified be God when ye are sorrowful.

سبحان الله حين ما انتم تحيطون و سبحان الله حين ما انتم تقولون و سبحان الله حين ما انتم تصمتون و سبحان الله حين ما انتم تذكرون و سبحان الله حين ما انتم تفرحون و سبحان الله حين ما انتم تحزنون

640 Therefore, when thoughts arise in your minds that ye love not, be not sorrowful in the religion of God, but say: We are all worshippers of God.

640 فاذا خطر بانفسكم ما لا انتم تحبون فلا تحزنن في دين الله و لتقولن انا كل لله عابدون

641 God beareth witness that there is no God but Him, the Mighty, the Well-Beloved. God beareth witness that there is no God but Him, the Supreme, the All-Glorious. God beareth witness that there is no God but Him, the Supreme, the Most Holy. God beareth witness that there is no God but Him, the Supreme, the Self-Subsisting. God beareth witness that there is no God but Him, the Supreme, the Well-Beloved.

641 شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن السبوح شهد الله انه لا اله الا هو المهيمن القدوس شهد الله انه لا اله الا هو المهيمن القيوم شهد الله انه لا اله الا هو المهيمن المحبوب

642 When your hearts are emptied, God will protect you and shower His mercy upon you. Grieve not thereafter, for verily ye are the triumphant ones, ye are the God-fearing ones, ye are the guided ones, ye are the near ones, ye are the chosen ones, ye are the sincere ones, and ye are the inheritors of the best of this world and the world to come, as a grace from Our presence. Verily, We have power over all things. Verily, We are witness to all things. Verily, We are the preserver of all things. Verily, We are manifest in all things. Verily, We are established over all things. Verily, We are triumphant over all things. Verily, We are knowing of all things.

642 فاذا يفرغ قواذكم و ليعصمنكم الله و لينزلن الله عليكم رحمته الا تحزنوا بعد ذلك و انكم انتم الفائزون و انكم انتم المتقون و انكم انتم المهتدون و انكم انتم المقربون و انكم انتم المصطفون و انكم انتم المخلصون و انكم انتم الوارثون خير الاخرة و الاولى فضلا من لدنا انا كما على كل شئ قادرين انا كما على كل شئ شاهدين انا كما على كل شئ حافظين انا كما على كل شئ ظاهرين انا كما على كل شئ قائمين انا كما على كل شئ قاهرين انا كما بكل شئ عالمين

643 Glory be unto Thee, O God! Reward those who gather the traditions of the Prophet, and those who are witnesses after Him, and those who are the gates of guidance, with the best reward Thou givest to Thy faithful servants. Say: We have rewarded those who mention a tradition in the Book of that which We love, and We have bestowed Our mercy upon them aforetime. Thus do We reward Our beneficent servants.

643 سبحانك اللهم فاجز الذين هم يجمعون احاديث النبي و الذين هم شهداء من بعده و الذين هم ابواب الهدى باحسن ما تجزي عبادك المؤمنين قل انا جزينا من ذكر حديثا في الكتاب مما قد احببنا و استفرغنا به من قبل ذلك رحمة من لدنا كذلك تجزي عبادنا المحسنين

644 Therefore put your trust in the Ever-Living One Who dieth not, and say: Praise be to God, unto Whom belongeth the dominion of the heavens and the earth and whatsoever is between them. He hath taken unto Himself neither consort nor son, and He hath no partner in sovereignty, nor any protector through dependence. Therefore, glorify ye Him with His praise, magnify Him with His remembrance, and exalt God at all times with great exaltation, and magnify God in every condition with great magnification, and honor God in every state with great honor, and extol God in every circumstance

644 فلتتوكلن على الحى الذى لا يموت و لتقولن الحمد لله الذى له ملك السموات الارض و ما بينهما لم يتخذ لنفسه من صاحبة و لا ولدا و لم يكن له شريك فى الملك و لا ولى فى الامر و كل عباد له فلتسبحون بحمده و لتكبرون بذكره و لتعظمون الله فى كل حين تعظيما عظيما و لتكبرون الله فى كل شأن تكبيرا كبيرا و لتعززون الله فى كل شأن تعزيلا عزيزا و لتجللوا الله فى كل شأن تجليلا عظيما و لتقدسوا الله تقدسا عليا و لترفعوا دين

with great extolment, and sanctify God with supreme sanctification. And raise up the religion of God and those who follow His religion to the extent of your power.

645 Thus do We reward those who have gathered Our traditions which were sent down from Our presence aforetime, and We are the Inheritors. Unto God belong all matters, both first and last, and unto God shall all return. Unto God belongeth all power in the kingdoms of the heavens and earth and whatsoever is between them, and unto God shall all return. Unto God belong all matters, both first and last. Verily, we all are seekers of God's bounty, and unto God belongs the grandeur in the kingdom of the heavens and the earth and whatsoever lies between them, and God is the Most High, the Most Great. Unto God belong the subtleties of the heavens and the earth and whatsoever lies between them, and God is the One possessed of grace, ever-nigh.

646 Unto God belongs dominion over the heavens and the earth and whatsoever lies between them; He recompenseth every soul according to what it hath earned and bestoweth as He willeth through His bounty. Verily, He is the All-Encompassing, the All-Knowing.

647 Unto God belongs the sovereignty of the heavens and the earth and whatsoever lies between them, and God is a Sovereign, All-Bountiful. Praise be unto God, Lord of the heavens and Lord of the earth, Lord of all the worlds. We are all His praising ones, and we are all His grateful ones. Make no mention of what God hath revealed save what is in this Book, for verily it is supreme over all that ye know or understand.

648 We have revealed no remembrance of good save that We have intended thereby the Primal Tree and those who seek shelter beneath its shade. We have created no creation, nor shall We create any, except for its sake. This is God, your Lord; His is the creation and the command. Say: All are His worshippers.

649 Thus doth God, my Lord, cause to flow through my heart, then my spirit, then my soul, then my body, through His mercy and grace in the Book. Verily, He is possessed of abundant grace. Unto God belongs the Kingdom of the heavens and the earth and whatsoever lies between them, and God is possessed of a mighty kingdom. Unto God belongs the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever lies between them, and God is eternal, ancient.

650 Unto God belongs all authority, both before and after, and God is possessed of mighty authority. Unto God belongs the power in the kingdom of the heavens and the earth and whatsoever lies between them, and God is possessed of mighty power. Unto

الله والذين هم فيه به يدينون ما انتم عليه مقتدرون

645 كذلك انا نجزي من جمعت احاديثنا الذي نزلت من عندنا من قبل وانا نحن الوارثون والله الامر كله من قبل ومن بعد وان الى الله كل يرجعون والله القوة في ملكوت السموات والارض وما بينهما وان الى الله كل يرجعون والله الامر من قبل ومن بعد انا كل من فضل الله لسائلون والله العظمة في ملكوت السموات والارض وما بينهما وكان الله عليا عظيما والله لطائف السموات والارض وما بينهما وكان الله ذا لطف قريبا

646 والله يمين السموات والارض وما بينهما يجزي كل نفس بما كسبت وينفق كيف يشاء بفضله انه كان واسعا عليما

647 والله ملك السموات والارض وما بينهما وكان الله ملكا كريما والله الحمد رب السموات ورب الارض رب العالمين انا كل لله حامدون وانا كل لله شاكرون فلا تذكرن ما نزل الله الا في ذلك الكتاب فانه لمهيمن على كل ما انتم تعملون او تدركون

648 وما نزلنا من ذكر خير الا وقد اردنا به شجرة الاولى والذين هم في ظلها مستظلون وما ابدعنا خلقا ولا نبدع الا لها ذلكم الله ربكم له الخلق والامر قل كل له عابدون

649 كذلك يجري الله ربي فؤادي ثم روحي ثم نفسي ثم جسدي برحمة من عنده وفضل في الكتاب انه كان ذا فضل عظيما والله ملكوت السموات والارض وما بينهما وكان الله ذا ملكوت حق عظيما والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما

650 والله الامر كله من قبل ومن بعد وكان الله ذا امر عظيما والله القوة في ملكوت السموات والارض وما بينهما وكان الله ذا قوة عظيما

God belongs the command from before and after; God createth what He willeth by His command, and God is possessed of mighty command.

و لله الامر من قبل و من بعد بيدع الله ما يشاء
بامره و كان الله ذا امر عظيم

651 Unto God belongs the dominion of the heavens and the earth and whatsoever lies between them, and God is possessed of mighty dominion. Unto God belongs all praise in the kingdom of the heavens and the earth and whatsoever lies between them, for all that hath been sent down from His presence or will be sent down hereafter. Verily, He is possessed of mighty praise.

651 و لله ملك السموات و الارض و ما بينهما و
كان الله ذا ملك عظيم و لله الحمد في ملكوت
السموات و الارض و ما بينهما على كل ما نزل
من عنده او ينزل من بعد انه كان ذا حمد عظيم

652 Unto God belongs the glory of the heavens and the earth and whatsoever lies between them, and God is possessed of mighty glory. Unto God belongs the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever lies between them, and God is eternal, ancient. Unto God belongs all mercy in the kingdom of the heavens and the earth and whatsoever lies between them, and God is possessed of mighty mercy.

652 و لله مجد السموات و الارض و ما بينهما و كان
الله ذا مجد عظيم و لله دوام الذكر في ملكوت
السموات و الارض و ما بينهما و كان الله دائما
قدما و لله الرحمة كلها في ملكوت السموات و
الارض و ما بينهما و كان الله ذا رحمة عظيم

653 Say: God hath taken it upon Himself to show mercy by exalting those who have believed in God and His signs, and those who act according to His command. Say: God is my Lord and He is sufficient unto me. He will assuredly aid me at all times by His command, and He will strengthen me and will send down upon me in every condition the wonders of His mercy. Verily, He hath been gracious unto me. Wherefore, praise be unto God, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. Unto God belongs the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of great bounty. Unto God belongs all authority, from the past and in the future. His is the dominion of creation and command and whatsoever lies between them.

653 قل الله ضمن على نفسه الرحمة بان يرفعني الذين هم
امنوا بالله و اياته و الذين هم بامره يعملون قل الله
ربي و انه هو حسبي لينصرتني في كل حين بامره
و ليعزرنني و لينزلن علي في كل شأن بدافع رحمته
انه كان بي لطيفا فله الحمد رب السموات و رب
الارض رب العالمين و لله جبروت السموات و
الارض و ما بينهما و كان الله ذا جود عظيم و
لله الامر من قبل و من بعد له جبروت الخلق و
الامر و ما بينهما

654 He creates what He willeth by His command, and God is, in truth, All-Knowing. Unto God belongs the certitude of the heavens and the earth and whatsoever is between them. He casteth His decree into the heart of whomsoever He willeth among His servants. He, verily, is the Ancient, the Immutable. Unto God belongs the splendor of the heavens and the earth and whatsoever is between them, and God is, in truth, powerful over all things. Unto God belongs all individuality; there is none like unto Him, nor any equal, nor any similitude, nor any peer, nor any companion. God createth what He willeth by His command, and God is, in truth, powerful over all things. Unto God belongs all authority, from the past and in the future. My Lord shall assuredly assist me at all times by His command.

654 يخلق ما يشاء بامره و كان الله بكلشي عليم و لله
يقين السموات و الارض و ما بينهما يلتقي امره
في قلب من يشاء من عباده انه كان ثابتا قدما و
الله بهاء السموات و الارض و ما بينهما و كان
الله على كل شيء قديرا و لله كل فرد لم يكن له
عدل و لا مثل و لا شبه و لا كفو و لا قرين
يخلق الله ما يشاء بامره و كان الله على كل شيء
قديرا و لله الامر من قبل و من بعد

655 He hath, in truth, been mighty unto me. Unto God belongs the purity of the heavens and the earth and whatsoever is

655 لينصرتني ربي في كل حين بامره انه كان بي
عزيزا و لله طهر السموات و الارض و ما بينهما

between them. God sendeth down mercy into the heart of whomsoever He willeth, and He, verily, shall assist whom He willeth and show mercy unto whom He pleaseth. He is, in truth, powerful over all things. Unto God belongs the Kingdom of the heavens and the earth and whatsoever is between them. God sendeth down wondrous gifts of His Paradise upon whomsoever He willeth of His servants. He is, verily, possessed of great bounty. Unto God belongs all guidance, wherewith He guideth whom He willeth of His servants. He is, in truth, the All-Powerful Guide.

ينزل الله الرحمة في قلب من يشاء وينصرون من يشاء او ليرحمون على من يشاء انه كان على كل شيء قديرا والله ملكوت السموات والارض وما بينهما ينزل الله بدائع آلاء جنته على من يشاء من عباده انه كان ذا فضل عظيم والله الهداية كلها يهدي بها من يشاء من عباده انه كان هاديا قديرا

656 Unto God belongs the glory of the heavens and the earth and whatsoever is between them, and God is possessed of ancient and glorious majesty. Unto God belongs all grandeur in the kingdom of the heavens and the earth and whatsoever is between them, and God is possessed of mighty and magnificent grandeur. Unto God belongs the dominion of the heavens and the earth and whatsoever is between them. He bestoweth as He willeth through His grace, and God is, in truth, the Preserver of all things. Unto God belongs the splendor of the heavens and the earth and whatsoever is between them, and God is possessed of glorious and resplendent majesty. Unto God belongs the certitude of the heavens and the earth and whatsoever is between them, and God is possessed of mighty and steadfast certitude.

656 والله بهاء السموات والارض وما بينهما كان الله ذا بهاء عز قديما والله الكبرياء في ملكوت السموات والارض وما بينهما وكان الله ذا كبرياء عز عظيم والله ملك السموات والارض وما بينهما ينفق كيف يشاء بفضله وكان الله على كل شيء مقبلا والله بهاء السموات والارض وما بينهما وكان الله ذا بهاء عز بهيا والله يقين السموات والارض وما بينهما كان الله ذا يقين ثابت عظيم

657 Unto God belongs the excellence of the heavens and the earth and whatsoever is between them, and God is the All-Wise Creator and Fashioner. Unto God belongs all individuality; He hath no second in His knowledge, and God is, in truth, the Guardian of all things. Unto God belongs all authority, from the past and in the future, and God is, in truth, powerful over all things. Unto God belongs the sweetness of the heavens and the earth and whatsoever is between them.

657 والله بر السموات والارض وما بينهما كان الله بارئا مصورا حكيما والله كل فرد لم يكن له ثان في علمه وكان الله على كل شيء حفيظا والله الامر من قبل ومن بعد وكان الله على كل شيء قديرا والله طيب السموات والارض وما بينهما

658 Say: Verily, all the fragrances of Paradise are present before God at all times by His leave. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them, and He is the Sovereign, the Great. Unto God belongeth all guidance, both before and after, and He is the Guide, the Glorious. Unto God belongeth the splendor of the East and of the West and of whatsoever is between them, and He is the Resplendent, the Resplendent. Unto God belongeth the right hand of the heavens and of the earth and of whatsoever is between them; He bestoweth as He willeth through His grace, and He is the One possessed of great and steadfast certainty.

658 قل ان عواطر الجنات كلها بين يدي الله تحضر في كل حين باذنه وكان الله ذا طيب عظيم والله ملك السموات والارض ما بينهما وكان الله ذا ملك كبيرا والله الهداية كلها من قبل ومن بعد وكان الله هاديا جليلا والله بهاء المشرق والمغرب وما بينهما وكان الله بهيا بهيا والله يمين السموات والارض وما بينهما ينفق كيف يشاء بفضله وكان الله ذا يقين ثابت عظيم

- 659 Unto God belongeth the creation of the heavens and of the earth and of whatsoever is between them, and He is the Creator, the Subtle. Unto God belongeth the right hand of the heavens and of the earth and of whatsoever is between them; He bestoweth as He willeth through His command, and He is the All-Bountiful, the Generous. Unto God belongeth all authority, both before and after, and He is possessed of wondrous command. Unto God belongeth power in the kingdoms of the heavens and of the earth and of whatsoever is between them, and He is the Powerful, the Beautiful. Unto God belongeth all authority, both before and after, and He is possessed of near command. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them, and He is the Sovereign, the Great.
- 659 و لله بر السموات و الارض و ما بينهما و كان الله بارئا لطيفا و لله يمين السموات و الارض و ما بينهما يتفق كيف يشاء بامرہ و كان الله واسعا كريما و لله الامر من قبل و من بعد و كان الله ذا امر عجيبا و لله القدرة في ملكوت السموات و الارض و ما بينهما و كان الله قادرا جميلا و لله الامر من قبل و من بعد و كان الله ذا امر قريبا و لله ملك السموات و الارض و ما بينهما و كان الله ذا ملك كبيرا
- 660 Unto God belongeth the love of the heavens and of the earth and of whatsoever is between them, and He is possessed of great love. Unto God belongeth the kingdom of the heavens and of the earth and of whatsoever is between them; all are within His grasp, and all shall return unto Him. Unto God belongeth the perpetuity of remembrance in the kingdoms of the heavens and of the earth and of whatsoever is between them, and He is the Everlasting, the Ancient. Unto God belongeth the repentance of those who seek forgiveness from God their Lord and then turn unto Him in repentance. These are they upon whom no grief shall come. God shall purify those who seek His forgiveness and then repent, even as ye purify your garments with water. Can ye find thereafter any trace?
- 660 و لله حب السموات و الارض و ما بينهما و كان الله ذا حب عظيما و لله ملكوت السموات و الارض و ما بينهما كل في قبضته و كل اليه ليرجعون و لله دوام الذكر في ملكوت السموات و الارض و ما بينهما و كان الله دائما قديما و لله توبة الذين هم يستغفرون الله ربهم ثم الى الله يتوبون اولئك ما عليهم من شئ ليحزنهم ليطهرن الله الذين هم يستغفرون الله ثم يتوبون بمثل ما انتم لتطهرن قيصكم بالماء هل تجدن من بعد ذلك من شئ
- 661 Thus doth God efface what He willeth and confirm what He desireth. Unto God belongeth power in the kingdoms of the heavens and of the earth and of whatsoever is between them, and He is the Powerful, the Powerful. Unto God belongeth the right hand of the heavens and of the earth and of whatsoever is between them, and He is possessed of great and steadfast certainty. Unto God be praise, both before and after; He createth what He willeth through His command, and He is the Creator, the Subtle. Unto God belongeth all authority, both before and after; He sendeth down at all times the wonders of His mercy upon whomsoever He willeth among His servants, and He is possessed of great mercy.
- 661 كذلك يحو الله ما يشاء و ثبت ما يريد و لله القوة في ملكوت السموات و الارض و ما بينهما و كان الله قويا قويا و لله يمين السموات و الارض و ما بينهما و كان الله ذا يمين ثابت عظيم الله الحمد من قبل و من بعد يبدع الله ما يشاء بامرہ و كان الله مبدعا لطيفا و لله الامر من قبل و من بعد ينزل في كل حين بدائع رحمته على من يشاء من عباده انه كان ذا رحمة عظيما
- 662 Unto God belongeth the might of the heavens and of the earth and of whatsoever is between them, and He is the Almighty, the Strong. Unto God belongeth the right hand of the heavens and of the earth and of whatsoever is between them; He bestoweth as He willeth through His grace, and He is the All-Bountiful, the All-Knowing. Unto God belongeth the dominion of the heavens and of the earth and of whatsoever is between them,
- 662 و لله جبروت السموات و الارض و ما بينهما و كان الله جبارا شديدا و لله يمين السموات و الارض و ما بينهما يتفق كيف يشاء بفضله و كان الله واسعا عليما و لله ملك السموات و الارض و ما بينهما و كان الله ملكا كريما و لله يقين السموات و الارض و ما بينهما و كان الله

and He is the Sovereign, the Generous. Unto God belongeth the certainty of the heavens and of the earth and of whatsoever is between them, and He is possessed of wondrous and true certainty. Unto God belongeth all mercy; He bestoweth it upon whomsoever He willeth among His servants, and He is possessed of near mercy.

ذا يقين حق عجبيا والله الرحمة كلها ينزلها على من يشاء من عباده وكان الله ذا رحمة قريبا

663 Unto God belongs all might in the kingdoms of the heavens and the earth and whatsoever is between them. He bestoweth it upon whomsoever He willeth among His servants. Verily, He is mighty, mighty.

663 والله العزة كلكتها في ملكوت السموات والارض وما بينهما ينزلها على من يشاء من عباده انه كان عزيزا عزيزا

664 Say: God purifieth whomsoever He willeth through His command. Verily, He is possessed of pure grace. Unto God belongs the Command before and after. God createth whatsoever He willeth through His command, and God is possessed of a command that is nigh. Unto God belongs grandeur in the kingdoms of the heavens and the earth and whatsoever is between them, and God is exalted and grand. Unto God belongs the subtleties of the heavens and the earth and whatsoever is between them, and God is possessed of sublime grace. Unto God belongs the certitude of the heavens and the earth and whatsoever is between them, and God is possessed of true and mighty certitude. Unto God belongs the glory of the heavens and the earth and whatsoever is between them, and God is possessed of exalted glory.

664 قل الله يزكي من يشاء بامرته انه كان ذا لطف زكيا والله الامر من قبل ومن بعد بيدع الله ما يشاء بامرته وكان الله ذا امر قريبا والله العظمة في ملكوت السموات والارض وما بينهما وكان الله عليا عظيما والله لطائف السموات والارض وما بينهما وكان الله ذا لطف عظيما والله يقين السموات والارض وما بينهما وكان الله ذا يقين حق عظيما والله مجد السموات والارض وما بينهما وكان الله ذا مجد عليا

665 Unto God belongs praise before and after. God sendeth down at every instant the bounties of Paradise upon whomsoever He willeth among His servants. Verily, He is bountiful and generous. Unto God belongs the kingdom of the heavens and the earth and whatsoever is between them, and God is possessed of great dominion. Unto God belongs the perpetuity of remembrance in the kingdoms of the heavens and the earth and whatsoever is between them, and God is eternal and everlasting. Praise be to God, Lord of the heavens and Lord of the earth, Lord of all the worlds. His is the grandeur in the kingdoms of the heavens and the earth and whatsoever is between them, and He is the Benevolent, the Gracious.

665 والله الحمد من قبل ومن بعد ينزل الله في كل حين نعماء الفردوس على من يشاء من عباده انه كان واسعا كريما والله ملكوت السموات والارض وما بينهما وكان الله ذا ملك كبيرا والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما والله الحمد رب السموات ورب الارض رب العالمين وان له الكبرياء في ملكوت السموات والارض وما بينهما وانه هو البر اللطيف

666 Say: God is my Lord, and He is my Sufficiency, and God sufficeth as a Helper. Unto God belongs the generosity of the heavens and the earth and whatsoever is between them, and God is generous and bountiful. Unto God belongs the certitude of the heavens and the earth and whatsoever is between them, and God is possessed of steadfast and mighty certitude. Unto God belongs the beneficence of the heavens and the earth and whatsoever is between them, and God is possessed of beneficence that is nigh. Unto God belongs grandeur in the kingdoms of the heavens and the earth and whatsoever is between them,

666 قل الله ربي وانه هو وحسي وكفى بالله ظهيرا والله جود السموات والارض وما بينهما وكان الله جوادا كريما والله يقين السموات والارض وما بينهما وكان الله ذا يقين ثابت عظيما والله بر السموات والارض وما بينهما وكان الله ذا بر قريبا والله الكبرياء في ملكوت السموات والارض وما بينهما وكان الله ذا كبرياء حق

and God is possessed of true and mighty grandeur. Unto God belongs the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of great dominion.

عظيما و لله ملك السموات و الارض و ما بينهما و كان الله ذا ملك كبيرا

667 Unto God belongs the patience of the heavens and the earth and whatsoever is between them, and God is possessed of beautiful patience. Unto God belongs the Command before and after, and God is the One God, Single, Alone, Independent, Eternal, and Everlasting. Unto God belongs the love of the heavens and the earth and whatsoever is between them, and the love of God within me is mighty. Unto God belongs the glory of the heavens and the earth and whatsoever is between them, and God is possessed of impregnable and mighty glory. Unto God belongs the Command before and after. He createth whatsoever He willeth through His command, and God is possessed of impregnable and mighty glory.

667 و لله صبر السموات و الارض و ما بينهما و كان الله ذا صبر جميلا و لله الامر من قبل و من بعد و كان الله الها واحدا احدا فردا صمدا دائما قديما و لله حب السموات و الارض و ما بينهما و كان حب الله بى عظيما و لله بهاء السموات و الارض و ما بينهما و كان الله ذا بهاء عز منيعا و لله الامر من قبل و من بعد يدع ما يشاء بامر و كان الله ذا بهاء عز منيعا

668 Unto God belongs the right hand of the heavens and the earth and whatsoever is between them, and God is all-embracing and all-knowing. Unto God belongs the beneficence of the heavens and the earth and whatsoever is between them, and God is possessed of beneficence that is nigh. God, verily, was ever near in His beneficence. Unto God belongeth the certainty of the heavens and the earth and whatsoever lieth between them, and God, verily, was steadfast from time immemorial. Unto God belongeth the creation of the heavens and of the earth and of whatsoever is between them; all are within His grasp and appear before Him. He bestoweth sovereignty upon whomsoever He willeth as He willeth, and chooseth for Himself whatsoever He pleaseth. He, verily, is powerful over all things.

668 و لله يمين السموات و الارض و ما بينهما و كان الله واسعا عليما و لله بر السموات و الارض و ما بينهما و كان الله ذا بر قريبا و لله يقين السموات و الارض و ما بينهما و كان الله ثابتا قديما و لله خلق السموات و الارض و ما بينهما كل في قبضته يحضر بين يديه يملك من يشاء كيف يشاء و يصطفى لنفسه ما يشاء انه كان على كل شئ قديرا

669 Unto God belongeth the perpetuity of remembrance throughout the kingdom of the heavens and of the earth and whatsoever is between them, and God, verily, was everlasting from time immemorial. Unto God belongeth the right hand of the heavens and of the earth and whatsoever is between them. He bestoweth as He pleaseth through His grace, and God, verily, encompasseth all things. Unto God belongeth the dominion of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of great sovereignty. Unto God belongeth all guidance, both before and after; He guideth whom He willeth among His servants, and God, verily, was the Supreme Guide.

669 و لله دوام الذكر في ملكوت السموات و الارض و ما بينهما و كان الله دائما قديما و لله يمين السموات و الارض و ما بينهما ينفق كيف يشاء بفضل و كان الله محيطا و لله جبروت السموات و الارض و ما بينهما و كان الله ذا جبروت حق عظيما و لله الهداية كلها من قبل و من بعد يهدي من يشاء من عباده و كان الله هاديا منيعا

670 Unto God belongeth the radiance of the heavens and of the earth and whatsoever is between them, and God, verily, was resplendent, all-resplendent. Unto God belongeth the grace of the heavens and of the earth and whatsoever is between them, and God, verily, was gracious, all-gracious. Unto God

670 و لله سناء السموات و الارض و ما بينهما و كان الله مضيئا مضيئا و لله لطف السموات و الارض و ما بينهما و كان الله لطيفا لطيفا و لله طهر السموات و الارض و ما بينهما و كان الله طاهرا لطيفا و لله الامر من قبل و من بعد لا

belongeth the purity of the heavens and of the earth and whatsoever is between them, and God, verily, was pure and gracious. Unto God belongeth all command, both before and after; naught in the heavens or on earth can frustrate Him. He, verily, is powerful over all things. Unto God belongeth the light of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of illuminating light.

يعجزه من شئ لا في السموات ولا في الارض
انه كان على كل شئ قديرا والله نور السموات و
الارض وما بينهما وكان الله ذا نور منيرا

671 Unto God belongeth the glory of the East and of the West and whatsoever is between them, and whatsoever God hath created and will create. He, verily, was glorious, all-glorious. Unto God belongeth the majesty in the kingdom of the heavens and of the earth and whatsoever is between them, and God, verily, was a mighty Sovereign. Unto God belongeth the splendor of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of great splendor. Unto God belongeth the dominion of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of gracious dominion. Unto God belongeth the beneficence of the heavens and of the earth and whatsoever is between them, and God, verily, was near in His beneficence.

671 والله بهاء المشرق والمغرب وما بينهما وما قد
ابدى الله ثم يبدع انه كان بهيا بهيا والله الكبرياء
في ملكوت السموات والارض وما بينهما و
كان الله سلطانا كبيرا والله مجد السموات و
الارض وما بينهما وكان الله ذا مجد عظيما
والله ملك السموات والارض وما بينهما و
كان الله ذا ملك لطيفا والله بر السموات و
الارض وما بينهما وكان الله ذا بر قريبا

672 Unto God belongeth all command, both before and after; God aideth whom He willeth through His command. He, verily, was possessed of mighty aid. Unto God belongeth all mercy in the kingdom of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of great mercy. Unto God belongeth the majesty in the kingdom of the heavens and of the earth and whatsoever is between them. He forgiveth whom He willeth among His servants and sendeth down mercy upon whom He pleaseth. He, verily, was bountiful, gracious. Unto God belongeth the transcendence of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of exalted and glorious transcendence.

672 والله الامر من قبل ومن بعد ينصر الله من يشاء
بامر الله انه كان ذا نصر عزيزا والله الرحمة كلها في
ملكوت السموات والارض وما بينهما وكان
الله ذا رحمة عظيما والله الكبرياء في ملكوت
السموات والارض وما بينهما يعفو عن يشاء
من عباده وينزل الرحمة على من يشاء انه كان
وهايا كريما والله علو السموات والارض وما
بينهما وكان الله ذا علو عز عليا

673 Unto God belongeth the light of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of illuminating light. Unto God belongeth the glory of the heavens and of the earth and whatsoever is between them, and God, verily, was possessed of glorious and resplendent glory. Unto God belongeth all mercy; He sendeth it down upon whom He pleaseth among His servants. He, verily, was possessed of great mercy. Unto God belongeth all uniqueness, for which there is no equal, and God is indeed the Unique, the All-Subtle.

673 والله نور السموات والارض وما بينهما وكان
الله ذا نور منيرا والله بهاء السموات والارض و
ما بينهما وكان الله ذا بهاء عز بهيا والله الرحمة
كلها ينزلها على من يشاء من عباده انه كان ذا
رحمة عظيما والله كل فرد لم يكن له عدل وكان
الله ذا فرد لطيفا والله

674 Say: God hath taken upon Himself to show mercy unto those who glorify Him day and night, and God is indeed swift to help. Unto God belongeth the soil of Paradise; He raiseth it up as He willeth through His mercy. Verily, He hath power over

674 قل الله قد ضمن على نفسه الرحمة لينصرن الذين
هم يسبحون الله بالليل والنهار وكان الله ذا
نصر قريبا والله تراب الجنة يرفعه الله كيف يشاء

all things. These are ten complete verses. God recompenseth every soul according to what it hath earned, and God is indeed the Guardian of all things.

برحمته انه كان على كل شئ مقيتا تلك عشرة
كاملة تجرى الله كل نفس بما كسبت و كان
الله على كل شئ حفيظا

675 God testifieth that there is none other God but Him, the Supreme, the Best-Beloved. God testifieth that there is none other God but Him, the Supreme, the All-Glorious. God testifieth that there is none other God but Him, the Supreme, the Self-Subsisting. God testifieth that there is none other God but Him, the Supreme, the Most Holy. God testifieth that there is none other God but Him, the Supreme, the Ever-Living Who dieth not.

675 شهد الله انه لا اله الا هو المهيمن المحبوب شهد
الله انه لا اله الا هو المهيمن السبوح شهد الله انه
لا اله الا هو المهيمن القيوم شهد الله انه لا اله
الا هو المهيمن القدوس شهد الله انه لا اله الا هو
المهيمن الحي انه لا يموت

676 This is God, your Lord. His is the creation and the command. There is none other God but Him, and God hath power over all things. Unto God be praise in the kingdom of the heavens and the earth and whatsoever is between them, and God is indeed the Self-Sufficient, the All-Praised. Unto God belongeth all command, before and after. He createth what He willeth by His command, and God is swift to command. Unto God belongeth the bounty of the heavens and the earth and whatsoever is between them, and God is indeed the Lord of surpassing bounty. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is indeed the Lord of steadfast and mighty certitude.

676 ذلكم الله ربكم له الخلق والامر لا اله الا هو و
كان الله على كل شئ قديرا والله الحمد في ملكوت
السموات والارض وما بينهما و كان الله غنيا
حميدا والله الامر من قبل و من بعد يبدع الله
ما يشاء بامر و كان الله ذا امر قريبا والله جود
السموات والارض وما بينهما و كان الله ذا
جود عظيما والله يقين السموات والارض و ما
بينهما و كان الله ذا يقين ثابت عظيم

677 Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is indeed the Lord of great dominion. Unto God be praise, before and after. He createth what He willeth by His command, and God is indeed the Lord of great dominion. Unto God belongeth the glory of the heavens and the earth and whatsoever is between them, and God is indeed the Lord of tremendous glory. Unto God belongeth the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever is between them, and God is eternal and ancient. Unto God belongeth the love of the heavens and the earth and whatsoever is between them, and God is indeed the Lord of mighty love.

677 والله ملك السموات والارض و ما بينهما و
كان الله ذا ملك كبيرا والله الحمد من قبل و
من بعد يبدع الله ما يشاء بامر و كان الله ذا
ملك كبيرا والله مجد السموات والارض و ما
بينهما و كان الله ذا مجد عظيما والله دوام الذكر في
ملكوت السموات والارض و ما بينهما و كان
الله دائما قديما والله حب السموات والارض و
ما بينهما و كان الله ذا حب عظيم

678 Unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God is indeed the Lord of true and mighty splendor. Unto God belongeth the right hand of the heavens and the earth and whatsoever is between them. He bestoweth as He willeth through His grace. Verily, He is the All-Bountiful, the Most Generous. Unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is indeed the Lord of resplendent light. Unto God belongeth all command, before and after, and God is swift to command. Unto God belongeth the power in the kingdom

678 والله سناء السموات والارض و ما بينهما و كان
الله ذا سناء حق عظيما والله يمين السموات و
الارض و ما بينهما ينفق كيف يشاء بفضله انه
كان واسعا كريما والله نور السموات والارض
و ما بينهما و كان الله ذا نور منيرا والله الامر
من قبل و من بعد و كان الله ذا امر قريبا والله
القوة في ملكوت السموات والارض و ما بينهما
و كان الله قويا قديرا والله الامر من قبل و من
بعد

of the heavens and the earth and whatsoever is between them, and God is indeed the All-Powerful, the Almighty. Unto God belongeth all command, before and after.

679 He createth what He willeth by His command, and God is indeed the Creator, the All-Wise. Unto God belongeth the kingdom of the heavens and the earth and whatsoever is between them, and He is possessed of sovereign might. Unto God belongs the right hand of the heavens and the earth and all that lieth between them, and He possesseth a right hand of supreme truth. Unto God belongs all mercy, which He bestoweth upon whomsoever He willeth of His servants; verily He is the All-Merciful, the Most Merciful. Unto God belongs all glory in the kingdom of the heavens and the earth and whatsoever lieth between them. God preserveth whomsoever He willeth of His servants by His command; verily He is the Preserver of all things.

680 Unto God belongs all authority, both before and after, and God is the Observer of all things. Unto God belongs the sublimity of the heavens and the earth and whatsoever lieth between them, and He is the Most High, the Most Exalted. Unto God belongs the grace of the heavens and the earth and whatsoever lieth between them, and He is possessed of grace most near. Unto God belongs the certainty of the heavens and the earth and whatsoever lieth between them, and He is the Eternal, the Ancient. Praise be to God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. His is the greatness in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Creator, the All-Subtle.

681 Unto God belongs all authority, both before and after; He aideth whomsoever He willeth by His command, and He is possessed of help most near. Unto God belongs the bounty of the heavens and the earth and whatsoever lieth between them, and He is the All-Bountiful, the Most Generous. Unto God belongs the certainty of the heavens and the earth and whatsoever lieth between them, and He is the Eternal, the Ancient. Unto God belongs the dominion of the heavens and the earth and whatsoever lieth between them, and He is possessed of sovereign might. Unto God belongs the right hand of the heavens and the earth and whatsoever lieth between them; He bestoweth as He pleaseth through His grace, and He is the All-Encompassing, the All-Knowing.

682 Unto God belongs all mercy, which He bestoweth upon whomsoever He willeth of His servants, and He is possessed of mercy supreme. Unto God belongs the glory in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is possessed of glory most mighty. Unto God belongs all

679 يبدع الله ما يشاء بامرہ و كان الله مبدعا حكيما
و لله ملك السموات و الارض و ما بينهما و
كان الله ذا ملك كبيرا و لله يمين السموات
و الارض و ما بينهما و كان الله ذا يمين حق
عظيما و لله الرحمة كلها ينزلها على من يشاء من
عباده انه كان رحيمًا رحيمًا و لله العزة كلها في
ملكوت السموات و الارض و ما بينهما يحفظ
الله من يشاء من عباده بامرہ انه كان على كل
شيء حفيظا

680 و لله الامر من قبل و من بعد و كان الله على
كل شيء رقيبًا و لله علو السموات و الارض و ما
بينهما و كان الله عاليًا عليا و لله لطف السموات
و الارض و ما بينهما و كان الله ذا لطف قريبا
و لله يقين السموات و الارض و ما بينهما و
كان الله ثابتا قديما و لله الحمد رب السموات و
رب الارض رب العالمين و ان له الكبرياء في
ملكوت السموات و الارض و ما بينهما و انه
هو المبدع اللطيف

681 و لله الامر من قبل و من بعد ينصر من يشاء بامرہ
و كان الله ذا نصر قريبا و لله جود السموات و
الارض و ما بينهما و كان الله جوادا كريما و
الله يقين السموات و الارض و ما بينهما و كان
الله ثابتا قديما و لله ملك السموات و الارض
و ما بينهما و كان الله ذا ملك كبيرا و لله يمين
السموات و الارض و ما بينهما ينفق كيف يشاء
بفضله و كان الله واسعا عليما

682 و لله الرحمة كلها ينزلها على من يشاء من عباده و
كان الله ذا رحمة عظيما و لله العزة في ملكوت
السموات و الارض و ما بينهما و كان الله ذا
عزة عزيزا و لله الامر من قبل و من بعد و كفى

authority, both before and after, and God sufficeth as a Helper. Unto God belongs the effulgence of the heavens and the earth and whatsoever lieth between them, and He is possessed of effulgence true and resplendent. Unto God belongs the certainty of the heavens and the earth and whatsoever lieth between them, and He is possessed of certainty steadfast and supreme.

بالحق ظهورا والله سناء السموات والارض وما بينهما وكان الله ذا سناء حق مضيئا والله يقين السموات والارض وما بينهما وكان الله ذا يقين ثابت عظيم

683 Unto God belongs the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Everlasting, the Ancient. Unto God belongs the dominion of the heavens and the earth and whatsoever lieth between them, and He is possessed of sovereign might. Unto God belongs all praise in the East and in the West and whatsoever lieth between them, and He is possessed of praise supreme. Unto God belongs the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Sovereign Supreme. Unto God belongs the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Everlasting, the Ancient.

683 والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما والله ملك السموات والارض وما بينهما وكان الله ذا ملك كبيرا والله الحمد في المشرق والمغرب وما بينهما وكان الله ذا حمد عظيم والله ملكوت السموات والارض وما بينهما وكان الله سلطانا عظيما والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما

684 Unto God belongs all praise in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Self-Sufficient, the All-Praised. To God belongs all command, both before and after. He renders victorious whom He willeth through His command, and God is possessed of mighty victory. To God belongs the bounty of the heavens and the earth and whatsoever is between them, and God is possessed of tremendous bounty. To God belongs the certitude of the heavens and the earth and whatsoever is between them, and God is possessed of ancient and steadfast certitude. To God belongs the benevolence of the heavens and the earth and whatsoever is between them, and God is possessed of near benevolence.

684 والله الحمد في ملكوت السموات والارض وما بينهما وكان الله غنيا حميدا والله الامر من قبل ومن بعد ينصر من يشاء بامرهم وكان الله ذا نصر عظيم والله جود السموات والارض وما بينهما وكان الله ذا جود عظيم والله يقين السموات والارض وما بينهما وكان الله ذا يقين ثابت قديما والله بر السموات والارض وما بينهما وكان الله ذا بر قريبا

685 To God belongs the grandeur in the Kingdom of the heavens and the earth and whatsoever is between them, and God is a gracious sovereign. To God belongs the glory of the heavens and the earth and whatsoever is between them, and God is possessed of tremendous glory. To God belongs the patience of the heavens and the earth and whatsoever is between them. He sendeth down mercy upon those who grieve in the days of God. Grieve not, for verily God is tender towards you. To God belongs the command, both before and after, and God is possessed of near command. To God belongs the glory of the heavens and the earth and whatsoever is between them, and God is possessed of tremendous glory.

685 والله الكبرياء في ملكوت السموات والارض وما بينهما وكان الله ملكا كريما والله مجد السموات والارض وما بينهما وكان الله ذا مجد عظيم والله صبر السموات والارض وما بينهما ينزل الرحمة على الذين هم يحزنون في ايام الله الا تحزنوا فان الله كان بكم لطيفا والله الامر من قبل ومن بعد وكان الله ذا امر قريبا والله مجد السموات والارض وما بينهما وكان الله ذا مجد عظيم

686 To God belongs the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of great dominion. To God belongs the certitude of the heavens and the

686 والله ملك السموات والارض وما بينهما وكان الله ذا ملك كبيرا والله يقين السموات

earth and whatsoever is between them, and God is ancient and steadfast. To God belongs all mercy; He sendeth it down at all times upon whomsoever He willeth of His servants. Verily He is possessed of tremendous mercy. To God belongs might in the Kingdom of the heavens and the earth and whatsoever is between them, and God is mighty unto me. To God belongs the command, both before and after. God originateth what He willeth through His command, and God is tender unto me. To God belongs the command, both before and after, and God sufficeth as Guardian.

والارض وما بينهما و كان الله ثابتا قديما و
الله الرحمة كلها ينزلها في كل حين على من يشاء
من عباده انه كان ذا رحمة عظيما والله العزة في
ملكوت السموات والارض وما بينهما و كان
الله بي عزيزا والله الامر من قبل و من بعد يبدع
الله ما يشاء بامرته و كان الله بي لطيفا والله الامر
من قبل و من بعد و كفى بالله وكيفا

687 To God belongs the splendor of the heavens and the earth and whatsoever is between them, and God is possessed of glorious and resplendent splendor. To God belongs all authority, both before and after, and God is Guardian over all things. To God belongs the command, both before and after, and God sufficeth as Reckoner. To God belongs the graces of the heavens and the earth and whatsoever is between them. He sendeth them down through His mercy. Verily He is possessed of near grace. To God belongs the power in the Kingdom of the heavens and the earth and whatsoever is between them, and God sufficeth as the All-Powerful, the Helper. To God belongs the command, both before and after. He rendereth victorious whom He willeth among His servants through His command.

687 والله بهاء السموات والارض وما بينهما و كان
الله ذا بهاء عز بهيا والله الولاية كلها من قبل
و من بعد و كان الله على كل شئ وكيفا والله
الامر من قبل و من بعد و كفى بالله حسيبا و
الله لطائف السموات والارض وما بينهما ينزلها
على برحمته انه كان ذا لطف قريبا والله القوة في
ملكوت السموات والارض وما بينهما و كفى
بالله مقتدرا ظهيرا والله الامر من قبل و من بعد
ينصر من يشاء من عباده بامرته

688 Verily He is possessed of tremendous command. To God belongs the radiance of the heavens and the earth and whatsoever is between them, and God is possessed of glorious and luminous radiance. To God belongs the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of great dominion. To God belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of all things. He originateth what He willeth through His praise, and God sufficeth as Reckoner. To God belongs the command, both before and after, and God encompasseth all things. Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and He is the All-Bountiful, the Most Generous.

688 انه كان ذا امر عظيما والله سناء السموات و
الارض وما بينهما و كان الله ذا سناء عز مضيئا
والله ملك السموات والارض وما بينهما و كان
الله ذا ملك كبيرا والله الحمد رب السموات و
رب الارض رب كلشئ يبدع ما يشاء بحمده و
كفى بالله حسيبا والله الامر من قبل و من بعد
و كان الله بكل شئ محيطا والله جود السموات
والارض وما بينهما و كان الله جوادا كريما

689 Unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and He is the Immutable, the Ancient. Unto God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and He is the Lord of transcendent glory. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them; He bestoweth as He willeth through His grace, and He is the All-Embracing, the All-Knowing. Unto God belongeth all mercy, which He showereth upon whomsoever He willeth of His servants, and He is possessed of great mercy. Unto

689 والله يقين السموات والارض وما بينهما و كان
الله ثابتا قديما والله مجد السموات والارض و ما
بينهما و كان الله ذا مجد عليا والله يمين السموات
والارض و ما بينهما يتفق كيف يشاء بفضله و
كان الله واسعا عليما والله الرحمة كلها ينزلها على
من يشاء من عباده و كان الله ذا رحمة عظيما و
الله العزة في ملكوت السموات والارض و ما
بينهما و كان الله قويا عزيزا

God belongeth the power in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Strong, the Mighty.

690 Unto God belongeth all authority, from the past unto the future; God exalteth whomsoever He willeth in recompense for what they have witnessed in His path, and He hath power over all things. Unto God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and He is the Lord of true and resplendent praise. Unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and He is the Immutable, the Ancient. Unto God belongeth the perpetuity of remembrance in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Everlasting, the Ancient. Unto God belongeth all grandeur in the kingdom of the heavens and the earth and whatsoever lieth between them, and He is the Most High, the Most Great.

691 Unto God belong the subtle mysteries of the heavens and the earth and whatsoever lieth between them, which He bestoweth upon whomsoever He willeth among His servants, and He is the All-Embracing, the Most Subtle. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them; He enlargeth as He willeth through His command, and He is the All-Embracing, the Most Generous. All praise be unto God, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. Verily unto Him belongeth all majesty in the kingdom of the heavens and the earth and whatsoever lieth between them; He aideth whomsoever He willeth through His command, and He is the Mighty, the Wise.

692 Unto God belongeth all authority, from the past unto the future, and God is near and powerful. Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them; He bestoweth as He willeth through His grace, and He is the All-Bountiful, the Most Generous. Unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and He is the Immutable, the Ancient. Unto God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and He is possessed of tremendous glory. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them; He bestoweth as He willeth through His grace, and He is the All-Embracing, the Most Generous.

693 Unto God belongeth all mercy, from the past unto the future, which He showereth upon whomsoever He willeth of His servants, and He is possessed of tremendous mercy. Unto God belongeth all might in the kingdom of the heavens and the earth

690 و لله الامر من قبل و من بعد يرفع الله من يشاء جزاء ما قد شهد في سبيل ربه انه كان على كل شئ قديرا و لله سناء السموات و الارض و ما بينهما و كان الله ذا ثناء حق مضيئا و لله يقين السموات و الارض و ما بينهما و كان الله ثابتا قديما و لله دوام الذكر في ملكوت السموات و الارض و ما بينهما و كان الله دائما قديما و الله العظمة كلها في ملكوت السموات و الارض و ما بينهما و كان الله عليا عظيما

691 و لله لطائف السموات و الارض و ما بينهما ينزلها على من يشاء من عباده انه كان واسعا لطيفا و لله يمين السموات و الارض و ما بينهما يبسط كيف يشاء بامرته انه كان واسعا كريما و لله الحمد رب السموات و رب الارض رب العالمين و ان له الكبرياء في ملكوت السموات و الارض و ما بينهما ينصر من يشاء بامرته انه هو العزيز الحكيم

692 و لله الامر من قبل و من بعد و الله قريب قدير و لله جود السموات و الارض و ما بينهما ينفق كيف يشاء بفضله و كان الله جوادا كريما و لله يقين السموات و الارض و ما بينهما و كان الله ثابتا قديما و لله مجد السموات و الارض و ما بينهما و كان الله ذا مجد عظيما و لله يمين السموات و الارض و ما بينهما ينفق كيف يشاء بفضله و كان الله واسعا كريما

693 و لله الرحمة كلها من قبل و من بعد ينزلها على من يشاء من عباده انه كان ذا رحمة عظيما و لله العزة كلها في ملكوت السموات و الارض و

and whatsoever lieth between them, and He is the Almighty, the Most Powerful. Unto God belongeth all authority, from the past unto the future; God aideth whomsoever He willeth through His command, and He is possessed of tremendous victory. Unto God belongeth the love of the heavens and the earth and whatsoever lieth between them, and He is possessed of tremendous love. Unto God is the radiance of the heavens and the earth and whatsoever lieth between them, and God is possessed of majestic and resplendent glory.

ما بينهما و كان الله عزيزا عزيزا والله الامر من قبل و من بعد ينصر الله من يشاء بامر الله انه كان ذا نصر عظيما والله حب السموات والارض و ما بينهما و كان الله ذا حب عظيما والله سناء السموات والارض و ما بينهما و كان الله ذا سناء عز عظيما

694 To God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is possessed of illuminating light. To God belongeth all authority, both aforetime and hereafter. He exalteth whomsoever He willeth by His command, verily He hath ever been supreme and magnificent. To God belong the subtle realities of the heavens and the earth and whatsoever lieth between them, and God is possessed of tremendous grace. To God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and God hath ever been immutable and ancient. To God belongeth all authority, both aforetime and hereafter, and God's command is ever near.

694 و الله نور السموات والارض و ما بينهما و كان الله ذا نور منيرا والله الامر من قبل و من بعد يرفع الله من يشاء بامر الله انه كان عليا عظيما والله لطائف السموات والارض و ما بينهما و كان الله ذا لطف عظيما والله يقين السموات والارض و ما بينهما و كان الله ثابتا قديما والله الامر من قبل و من بعد و كان الله ذا امر قريبا

695 To God belongeth all power in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God hath ever been possessed of ancient might. To God belongeth all authority, both aforetime and hereafter, and God's command is wondrous. To God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God is possessed of vast dominion. To God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and God hath ever been immutable and ancient. To God belongeth all mercy; He bestoweth it upon whomsoever He willeth among His servants. Verily He is the All-Encompassing, the All-Knowing. To God belongeth all authority, both aforetime and hereafter, and God's command is ever near.

695 و الله القوة في ملكوت السموات والارض و ما بينهما و كان الله ذا قوة قديما والله الامر من قبل و من بعد و كان الله ذا امر عجيبا والله ملك السموات والارض و ما بينهما و كان الله ذا ملك كبيرا والله يقين السموات والارض و ما بينهما و كان الله ثابتا قديما والله الرحمة كلها ينزلها على من يشاء من عباده انه كان واسعا عليما و لله الامر من قبل و من بعد و كان الله ذا امر قريبا

696 To God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is possessed of impregnable and majestic glory. To God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, that He may instill it into the heart of whomsoever He willeth among His servants. Verily His command is wondrous. To God belongeth the perpetuity of remembrance in the kingdoms of the heavens and the earth and whatsoever lieth between them, and God is eternal and ancient. To God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God is possessed of gracious beauty. To God belongeth the radiance of the heavens and

696 و الله سناء السموات والارض و ما بينهما و كان الله ذا سناء عز منيعا والله يقين السموات والارض و ما بينهما ليلتين في قلب من يشاء من عباده انه كان ذا امر عجيبا والله دوام الذكر في ملكوت السموات والارض و ما بينهما و كان الله دائما قديما والله حسن السموات والارض و ما بينهما و كان الله ذا حسن جميلا والله سناء السموات والارض و ما بينهما و كان الله و مضيا مضيا

the earth and whatsoever lieth between them, and God is luminous, most luminous.

697 To God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is resplendent, most resplendent. To God belongeth the glory of the heavens and the earth and whatsoever lieth between them, and God is possessed of majestic and mighty glory. To God belongeth the right hand of the heavens and the earth and whatsoever lieth between them, and God is the All-Encompassing, the All-Knowing. To God belongeth the beneficence of the heavens and the earth and whatsoever lieth between them, and God is possessed of near beneficence. To God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and God hath ever been immutable and ancient. To God belongeth every unique thing that hath no equal, and God is the Vigilant over all things.

698 To God belongeth all authority, both aforetime and hereafter, and God's command is ever near. To God belongeth the purity of the heavens and the earth and whatsoever lieth between them, and God is pure and gracious. To God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God is possessed of tremendous dominion. Unto God belongs guidance from before and after; He guideth whom He willeth through His command, for verily He is the All-Powerful Guide. Unto God belongs sovereignty over the heavens and the earth and whatsoever is between them, and God is nigh unto all things. Unto God belongs majesty in the kingdom of the heavens and the earth and whatsoever is between them, and God is a noble King.

699 Unto God belongs the glory of the heavens and the earth and whatsoever is between them; He sendeth down the wonders of His mercy at all times upon whomsoever He willeth among His creation, for verily He hath power over all things. Unto God belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. Unto God belongs the Command from before and after; God createth what He willeth through His command, and God is gracious and kind. Unto God belongs might in the heavens and the earth and whatsoever is between them, and God is the Almighty, the Powerful. Unto God belongs dominion over the heavens and the earth and whatsoever is between them; He bestoweth as He willeth through His grace, and God is the All-Bountiful, the All-Knowing.

700 Unto God belongs the kingdom of the heavens and the earth and whatsoever is between them, and God is possessed of great dominion. Unto God belongs all praise, the Lord of the heavens

697 و الله نور السموات و الارض و ما بينهما و كان الله منيرا منيرا و الله بهاء السموات و الارض و ما بينهما و كان الله ذا بهاء عز عظيم و الله يمين السموات و الارض و ما بينهما و كان الله واسعا عليما و الله بر السموات و الارض و ما بينهما و كان الله ذا بر قريبا و الله يقين السموات و الارض و ما بينهما و كان الله ثابتا قديما و الله كل فرد لم يكن له عدل و كان الله على كلشي رقيا

698 و الله الامر من من قبل و من بعد و كان الله ذا امر قريبا و الله طهر السموات و الارض و ما بينهما و كان الله طاهرا لطيفا و الله ملك السموات و الارض و ما بينهما و كان الله ذا ملك عظيم و الله الهداية من قبل و من بعد يهدي الله من يشاء بامرته انه كان هاديا منيعا و الله بر السموات و الارض و ما بينهما و كان الله ذا بر قريبا و الله الكبرياء في ملكوت السموات و الارض و ما بينهما و كان الله ملكا كريما

699 و الله مجد السموات و الارض و ما بينهما ينزل بدائع رحمته في كل حين على من يشاء من خلقه انه كان على كل شئ قديرا و الله الحمد رب السموات و رب الارض رب العالمين و الله الامر من قبل و من بعد يبدع الله ما يشاء بامرته و كان الله لطيفا لطيفا و الله جبروت السموات و الارض و ما بينهما و كان الله جبارا شديدا و الله يمين السموات و الارض و ما بينهما ينفق كيف يشاء بفضله و كان الله واسعا عليما

700 و الله ملك السموات و الارض و ما بينهما و كان الله ذا ملك كبيرا و الله الحمد رب السموات و

and the Lord of the earth, the Lord of all the worlds. His is the majesty in the kingdom of Command and Creation and whatsoever is between them, and verily He is the Most High, the Most Great. Unto God belongs the glory of the heavens and the earth and whatsoever is between them, and God is possessed of sublime glory. Unto God belongs the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever is between them, and God is eternal and ancient. Unto God belongs the kingdom of the heavens and the earth and whatsoever is between them, and God is a noble King.

رب الارض رب العالمين وان له الكبرياء في ملكوت الامر والخلق وما بينهما وانه هو العلي العظيم والله مجد السموات والارض وما بينهما وكان الله ذا مجد عليا والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما والله ملكوت السموات والارض وما بينهما وكان الله ملكا كريما

701 Unto God belongs guidance in the kingdom of the heavens and the earth and whatsoever is between them; He guideth whom He willeth through His command, and God is the All-Powerful Guide. Unto God belongs the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever is between them, and God is the All-Remembering, the All-Witnessing. Unto God belongs the certitude of the heavens and the earth and whatsoever is between them, and God is steadfast and ancient. Unto God belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. Unto God belongs the Command from before and after and at all times. Unto God belongs the bounty of the heavens and the earth and whatsoever is between them, and verily He is the First of the First.

701 والله الهداية في ملكوت السموات والارض وما بينهما يهدي من يشاء بامرہ وكان الله هاديا منيعا والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله ذا كرا شهيدا والله يقين السموات والارض وما بينهما وكان الله ثابتا قديما والله الحمد رب السموات ورب الارض رب العالمين والله الامر من قبل ومن بعد ثم في كل حين والله جود السموات والارض وما بينهما وانه هو اول الاولين

702 Unto God belongs the certitude of the heavens and the earth and whatsoever is between them, and verily He is the Last of the Last. Unto God belongs every unique thing that hath no equal; God numbereth all things through His command, and verily He is the Nearest of the Near. Unto God belongs the Command from before and after; He sendeth down the wonders of His mercy upon whomsoever He willeth among His servants, and verily He is the Most Merciful of the merciful. Unto God belongs the purity of the heavens and the earth and whatsoever is between them; He createth what He willeth through His command, and verily He is the Most Pure of the pure.

702 والله يقين السموات والارض وما بينهما وانه هو اخر الاخرين والله كل فرد لم يكن له عدل يحصى الله كلشي بامرہ وانه هو اقرب الاقربين والله الامر من قبل ومن بعد ينزل بديع رحمته على من يشاء من عبادہ وانه هو ارحم الراحمين والله طهر السموات والارض وما بينهما يدع ما يشاء بامرہ وانه هو اطهر الطاهرين

703 Unto God belongs the kingdom of the heavens and the earth and whatsoever is between them; He bestoweth as He willeth through His grace, and verily He is the Most Generous of the generous. To God belongs all guidance in the kingdoms of the heavens and the earth and whatsoever is between them, and verily He is the Most Witnessing of witnesses. To God belongs the glory of the heavens and the earth and whatsoever is between them, and verily He is the Most Luminous of the luminous ones. To God belongs the grandeur in the kingdoms of the heavens and the earth and whatsoever is between them,

703 والله ملك السموات والارض وما بينهما ينفق كيف يشاء بفضله وانه هو اكرم الاكرمين والله الهداية كلها في ملكوت السموات والارض وما بينهما وانه هو اشهد الشاهدين والله بهاء السموات والارض وما بينهما وانه هو انور الانورين والله الكبرياء في ملكوت السموات والارض وما بينهما وانه هو اعظم الاعظمين والله مجد السموات والارض

and verily He is the Most Great of the great ones. To God belongs the majesty of the heavens and the earth.

- 704 God sendeth down upon us the wonders of His mercy at all times; verily He is the Most Generous of the generous ones. To God belongs the Command from before and from after, and God is the Possessor of a proximate Command. To God belongs the power in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the Powerful, the Mighty. To God belongs the Command from before and from after; God createth what He willeth by His Command, and God is the Possessor of a wondrous Command. To God belongs the majesty of the heavens and the earth and whatsoever is between them, and God is the Possessor of transcendent majesty.

- 705 To God belongs the right hand of the heavens and the earth and whatsoever is between them; He bestoweth as He willeth through His grace, and God is the All-Encompassing, the All-Knowing. To God belongs all mercy; He sendeth it down upon whomsoever He willeth among His servants, and God is the Merciful, the Compassionate. To God belongs the Command from before and from after, and God is the Possessor of a wondrous Command. To God belongs might in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the Possessor of mighty strength. To God belongs loftiness in the kingdoms of the heavens and the earth and whatsoever is between them, and God is the Possessor of transcendent and majestic loftiness.

- 706 To God belongs the subtleties of the heavens and the earth and whatsoever is between them, and God is the Possessor of impregnable subtlety. To God belongs the certainty of the heavens and the earth and whatsoever is between them, and God is the Steadfast, the Ancient. To God belongs all mercy from before and from after, and God is merciful unto us. To God belongs the good-pleasure of the heavens and the earth and whatsoever is between them, and God is the Well-Pleased, the Pleasing. To God belongs the Command from before and from after; God createth what He willeth by His Command, and God is the Possessor of an exalted Command. To God belongs all praise, the Lord of the heavens and the earth and whatsoever is between them, and God is the Helper, the Beloved.

- 707 To God belongs the bounty of the heavens and the earth and whatsoever is between them, and God is the Bountiful, the Impregnable. To God belongs the certainty of the heavens and the earth and whatsoever is between them, and God is the Steadfast, the Ancient. To God belongs the Command from before and from after; He createth what He willeth by His

704 ينزل الله علينا بدائع رحمته في كل حين انه هو اجود الاجودين والله الامر من قبل و من بعد و كان الله ذا امر قريبا والله القوة في ملكوت السموات والارض و ما بينهما و كان الله قويا قديرا والله الامر من قبل و من بعد يبدع الله ما يشاء بامر و كان الله ذا امر عجيبا والله مجد السموات والارض و ما بينهما و كان الله ذا مجد عليا

705 والله يمين السموات والارض و ما بينهما ينفق كيف يشاء بفضله و كان الله واسعا عليما والله الرحمة كلها ينزلها على من يشاء من عباده و كان الله رحيمًا رحيمًا والله الامر من قبل و من بعد و كان الله ذا امر عجيبا والله العزة في ملكوت السموات والارض و ما بينهما و كان الله ذا عز عزيزا والله العلو في ملكوت السموات والارض و ما بينهما و كان الله ذا علو مجد عليا

706 والله لطائف السموات والارض و ما بينهما و كان الله ذا لطف منيعا والله يقين السموات والارض و ما بينهما و كان الله ثابتا قديما والله الرحمة كلها من قبل و من بعد و كان الله بنا رحيمًا والله رضاء السموات والارض و ما بينهما و كان الله رضاء رضاء والله الامر من قبل و من بعد يخلق الله ما يشاء بامر و كان الله ذا امر عليا والله الحمد رب السموات والارض و ما بينهما و كان الله معينا حبيبًا

707 والله جود السموات والارض و ما بينهما و كان الله جوادا منيعا والله يقين السموات والارض و ما بينهما و كان الله ثابتا قديما والله الامر من قبل و من بعد يبدع ما يشاء بامر و كان الله الها واحدا احدا صمدا فردا حيا قيوما مبدعا منيعا

Command, and God is the One God, the Single, the Eternal, the Unique, the Living, the Self-Subsisting, the Creator, the Impregnable. To God belongs the kingdom of the heavens and the earth and whatsoever is between them, and God is the Mighty Sovereign. To God belongs the right hand of the heavens and the earth and whatsoever is between them; He bestoweth as He willeth through His grace, and God is the All-Encompassing, the All-Bountiful.

و لله ملكوت السموات و الارض و ما بينهما
و كان الله سلطانا عظيما و لله يمين السموات
الارض و ما بينهما يتفق كيف يشاء بفضله و
كان الله واسعا كريما

708 To God belongs all mercy; He sendeth it down upon whomsoever He willeth among His servants, and verily He is gracious unto us. And unto God belongeth all glory in the dominions of the heavens and the earth and whatsoever is between them, and God is verily mighty and wise. And unto God belongeth all command, both before and after, and God sufficeth as a helper.

708 و لله الرحمة كلها ينزلها على من يشاء من عباده
انه كان بنا لطيفا و لله العزة كلها في ملكوت
السموات و الارض و ما بينهما و كان الله عزيزا
حكيمًا و لله الامر من قبل و من بعد و كفى
بالله ظهيرا

709 Say: God is my Lord, and He is indeed sufficient unto me. There is no God but Him, the Mighty, the Best-Beloved. Say: God is my Lord, and unto Him belongeth all praise in the dominions of the heavens and the earth and whatsoever is between them. There is no God but Him, the Supreme, the All-Glorious.

709 قل الله ربى و انه هو حسبي لا اله الا هو العزيز
المحجوب قل الله ربى و ان له الحمد في ملكوت
السموات و الارض و ما بينهما لا اله الا هو
المهيمن السبح

710 Say: God is my Lord, and He is my support. Within His grasp lie the kingdoms of the heavens and the earth and whatsoever is between them. There is no God but Him, the Supreme, the Self-Subsisting.

710 قل الله ربى و انه هو ظهري في قبضته ملكوت
السموات و الارض و ما بينهما لا اله الا هو
المهيمن القيوم

711 Say: God is my Lord, and He is my refuge. Within His grasp lie the circles of all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them. There is no God but Him, the Supreme, the Holy. And unto God belongeth all command, both before and after, and God is nigh unto all things. And unto God belongeth all power in the kingdoms of the heavens and the earth and whatsoever is between them. He aideth whom He willeth through His command. Verily, He is swift to help. And unto God belongeth all command, both before and after. He sendeth down the wonders of His mercy upon whosoever dwelleth in that House by night and by day. Verily, He is possessed of great bounty.

711 قل الله ربى و انه هو كهفي في قبضته دوائر من
في ملكوت السموات و الارض و ما بينهما و
انه لا اله الا هو المهيمن القدوس و لله الامر
من قبل و من بعد و كان الله ذا امر قريبا و لله
القوة في ملكوت السموات و الارض و ما بينهما
ينصر من يشاء بامره انه كان ذا نصر قريبا و لله
الامر من قبل و من بعد ينزل بدائع رحمته على
من يسكن ذلك البيت بالليل و النهار انه كان
ذا فضل عظيما

712 And unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of gracious dominion. And unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is eternal and ancient. And unto God belongeth all mercy, which He showereth upon whomsoever He willeth amongst His servants. Verily, He is nigh and ready to answer. And unto God belongeth all glory, both before and after, and

712 و لله ملك السموات و الارض و ما بينهما و
كان الله ذا ملك لطيفا و لله يقين السموات
الارض و ما بينهما و كان الله ثابتا قديما و لله
الرحمة كلها ينزلها على من يشاء من عباده انه كان
قريبا مجيبا و لله العزة من قبل و من بعد و كفى
بالله وكيلا و لله الامر من قبل و من بعد و كفى

God sufficeth as a guardian. And unto God belongeth all command, both before and after, and God sufficeth as a reckoner. And unto God belongeth the might of the heavens and the earth and whatsoever is between them, and God is bountiful and all-encompassing.

بالحسب و الله جبروت السموات و الارض و
ما بينهما و كان الله جوادا محيطا

713 And unto God belongeth all vicegerency, both before and after. He aideth whom He willeth through His command, and God sufficeth as a keeper. And unto God belongeth all command, both before and after. He sendeth down at every moment the wonders of His mercy upon whomsoever He willeth amongst His servants. Verily, He is possessed of great bounty. And unto God belong the circles of mercy, which He showereth upon whomsoever He willeth amongst His servants. Verily, He is the preserver of all things. And unto God belongeth all command, both before and after. He createth what He willeth through His command, and God is nigh unto all things. And unto God belongeth all power, both before and after. God createth what He willeth through His mercy. Verily, He is all-embracing and all-knowing.

713 و الله الولاية من قبل و من بعد ينصر من يشاء
بامرہ و كفى بالله رقيبا و الله الامر من قبل و من
بعد ينزل في كل حين بدائع رحمته على من يشاء
من عباده انه كان ذا جود عظيما و الله دوائر
الرحمة ينزلها على من يشاء من عباده انه كان على
كل شئ حفيظا و الله الامر من قبل و من بعد
يبدع ما يشاء بامرہ و كان الله ذا امر قريبا و الله
القوة من قبل و من بعد ينشئ الله ما يشاء برحمته
انه كان واسعا عليما

714 And unto God belongeth all command, both before and after, and God sufficeth as a witness. And unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of exalted dominion. And unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is eternal and ancient. And unto God belongeth all mercy, which He showereth upon whomsoever He willeth amongst His servants. Verily, He is possessed of great mercy, which He bestoweth upon whomsoever He willeth among His servants. Verily He is possessed of great mercy. And unto God belongeth all authority, both before and after. God exalteth whomsoever He willeth through this true Faith. Verily He is the Mighty, the Powerful.

714 و الله الامر من قبل و من بعد و كفى بالله شهيدا
و الله ملك السموات و الارض و ما بينهما و
كان الله ذا ملك عليا و الله يقين السموات و
الارض و ما بينهما و كان الله ثابتا قديما و الله
الرحمة كلها ينزلها على من يشاء من عباده انه كان
ذا رحمة عظيما و الله الامر من قبل و من بعد يعز
الله من يشاء بدين الحق هذا انه كان عزيزا عزيزا

715 And unto God belongeth all authority, both before and after. He createth what He willeth by His command, for God is the Creator, the All-Subtle. And unto God belongeth all glory in the kingdom of the heavens and the earth and whatsoever is between them, and God is verily the Mighty, the Powerful. And unto God belongeth the right hand of the heavens and the earth and whatsoever is between them. He bestoweth as He pleaseth through His grace, for God is the Creator, the All-Subtle. And unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is possessed of resplendent light. And unto God belongeth all authority, both before and after, and God sufficeth as a Helper.

715 و الله الامر من قبل و من بعد يبدع ما يشاء بامرہ
و كان الله مبدعا لطيفا و الله العزة في ملكوت
السموات و الارض و ما بينهما و كان الله عزيزا
عزيزا و الله يمين السموات و الارض و ما بينهما
ينفق كيف يشاء بفضلہ و كان الله مبدعا لطيفا
و الله نور السموات و الارض و ما بينهما و كان
الله ذا نور منيرا و الله الامر من قبل و من بعد و
كفى بالله ظهيرا

716 And unto God belong the subtleties of the heavens and the earth and whatsoever is between them, and God is possessed

of nearest grace. And unto God belongeth transcendent glory in the kingdom of the heavens and the earth and whatsoever is between them, and God is the Most High, the Exalted. And unto God belongeth all authority, both before and after, and God sufficeth as a Guardian. And unto God belongeth the glory of the heavens and the earth and whatsoever is between them, and God is possessed of glorious and radiant splendor. And unto God belongeth the everlasting remembrance in the kingdom of the heavens and the earth and whatsoever is between them, and God is the Everlasting, the Ancient.

716 و لله لطائف السموات و الارض و ما بينهما و كان الله ذا لطف قريبا و لله العلو في ملكوت السموات و الارض و ما بينهما و كان الله عاليا عليا و لله الامر من قبل و من بعد و كفى بالله رقبيا و لله بهاء السموات و الارض و ما بينهما و كان الله ذا بهاء عز بهيا و لله دوام الذكر في ملكوت السموات و الارض و ما بينهما و كان الله دائما قديما

717 And unto God belongeth the certainty of the heavens and the earth and whatsoever is between them, and God is the Creator, the Invincible. And unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God is possessed of resplendent light. And unto God belongeth all authority, both before and after, and God is possessed of nearest command. And unto God belongeth the power in the kingdom of the heavens and the earth and whatsoever is between them, and God is the Mighty, the Powerful. And unto God belongeth all authority, both before and after. God createth what He willeth by His command. Verily He is the Creator, the All-Wise.

717 و لله يقين السموات و الارض و ما بينهما و كان الله مبدعا منبع و لله نور السموات و الارض و ما بينهما و كان الله ذا نور منيرا و لله الامر من قبل و من بعد و كان الله ذا امر قريبا و لله القوة في ملكوت السموات و الارض و ما بينهما و كان الله قويا قديرا و لله الامر من قبل و من بعد يبدع الله ما يشاء بامرته انه كان مبدعا حكيما

718 And unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of exalted sovereignty. And unto God belongeth the certainty of the heavens and the earth and whatsoever is between them, and God is the Steadfast, the Ancient. And unto God belongeth all mercy in the kingdom of the heavens and the earth and whatsoever is between them, and God is the Creator, the All-Subtle. And unto God belongeth all glory, both before and after. And whomsoever God placeth in his hands the supreme turquoise, God will verily grant him the good of the hereafter and of this world. Verily He hath power over all things. And unto God belongeth all authority, both before and after.

718 و لله ملك السموات و الارض و ما بينهما و كان الله ذا ملك عليا و لله يقين السموات و الارض و ما بينهما و كان الله ثابتا قديما و لله الرحمة كلها في ملكوت السموات و الارض و ما بينهما و كان الله مبدعا لطيفا و لله العزة من قبل و من بعد و من يجعل الله في يديه من فيروزج الاعلى فان الله ليؤتينه خير الآخرة و الاولى انه كان على كل شيء قديرا و لله الامر من قبل و من بعد

719 And whomsoever God adorneth his hands with the Most Glorious White Pearl, God will surely cause him to enter into His mercy and will bestow upon him the good of the hereafter and of this world. Verily He is the All-Encompassing, the All-Bountiful. And unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God is possessed of great sovereignty. And unto God be praise, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. And unto Him belongeth glory in the kingdom of the heavens and the earth and whatsoever is between them, and verily He is the All-Wise Creator. Unto God belongeth

719 و من يجعل الله في يديه در الابيض الابهي فليدخلنه الله في رحمته و ينزل عليه خير الآخرة و الاولى انه كان واسعا كريما و لله ملك السموات و الارض و ما بينهما و كان الله ذا ملك كبيرا و لله الحمد رب السموات و رب الارض رب العالمين و ان له العز في ملكوت السموات و الارض و ما بينهما و انه هو المبدع الحكيم و لله مجد السموات و الارض و ما بينهما و كان الله ذا مجد عليا

the majesty of the heavens and the earth and whatsoever is between them, and God hath ever been possessed of transcendent majesty.

- 720 Unto God belongeth the perpetuity of remembrance in the kingdom of the heavens and the earth and whatsoever is between them, and God hath ever been eternal. Unto God belongeth exaltation in the kingdom of the heavens and the earth and whatsoever is between them, and God hath ever been supremely exalted. Unto God belong the subtleties of the heavens and the earth and whatsoever is between them, and God hath ever been possessed of surpassing grace. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, that He may bestow it upon whomsoever He willeth among His servants; verily He is the All-Knowing, the All-Powerful. Unto God belongeth the Command from before and after, and God hath ever been possessed of immediate authority.

720 والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائما قديما والله العلو في ملكوت السموات والارض وما بينهما وكان الله عليا عليا والله لطائف السموات والارض وما بينهما وكان الله ذا لطف عظيمما والله يقين السموات والارض وما بينهما ليلقينه في قلب من يشاء من عباده انه كان عليما قديرا والله الامر من قبل ومن بعد وكان الله ذا امر قريبا

- 721 Unto God belongeth power in the kingdom of the heavens and the earth and whatsoever is between them, and God is mighty and powerful. Unto God belongeth the Command from before and after, and God sufficeth as a Helper. Unto God belongeth the majesty of the heavens and the earth and whatsoever is between them, and God hath ever been possessed of transcendent majesty. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them; He bestoweth the dominion of the Hereafter and of the former life upon whomsoever He willeth; verily He is the All-Embracing, the All-Knowing. His is all mercy in the kingdom of the heavens and the earth and whatsoever is between them, and God hath ever been gracious and merciful unto us.

721 والله القوة في ملكوت السموات والارض وما بينهما وكان الله قويا قديرا والله الامر من قبل ومن بعد وكفى بالله ظهيرا والله مجد السموات والارض وما بينهما وكان الله ذا مجد عليا والله يقين السموات والارض وما بينهما يملك من يشاء ملك الآخرة والاولى انه كان واسعا عليما وله الرحمة كلها في ملكوت السموات والارض وما بينهما وكان الله بنا لطيفا وكان الله بنا رحيفا

- 722 Unto God belongeth might in the kingdom of the heavens and the earth and whatsoever is between them, and God is mighty and powerful.

722 والله العزة في ملكوت السموات والارض وما بينهما وكان الله عزيزا عزيزا

- 723 Say: God createth whatsoever He willeth through His Command; within His grasp is the kingdom of the heavens and the earth and whatsoever is between them, and God is the Creator, the All-Wise. Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God hath ever been possessed of abundant sovereignty. Praise be to God, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. His is the grandeur in the kingdom of the heavens and the earth and whatsoever is between them, and verily He is the Beloved, the Sovereign, the Inaccessible, the Most High. Unto God belong the spheres of might which He bestoweth upon whomsoever He willeth among His servants; verily He is possessed of great bounty.

723 قل الله يبدع ما يشاء بامره في قبضته ملكوت السموات والارض وما بينهما وكان الله مبدعا حكيما والله ملك السموات والارض وما بينهما وكان الله ذا ملك كثيرا والله الحمد رب السموات ورب الارض رب العالمين وان له الكبرياء في ملكوت السموات والارض وما بينهما وانه هو المحبوب المهيمن الممتع المنيع والله دوائر العزة ينزلها على من يشاء من عباده انه كان ذا فضل عظيمما

- 724 Unto God belongeth the repentance of those who seek forgiveness from God their Lord and then return not unto that which God loveth not; verily He is ever-Forgiving, Most Generous. Unto God belongeth power in the kingdom of the heavens and the earth and whatsoever is between them, and God is mighty and powerful. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God hath ever been possessed of ancient and steadfast certitude. Praise be to God, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds. His is the grandeur in the kingdom of the heavens and the earth and whatsoever is between them, and He is the Most Merciful, the Inaccessible, the Most High.
- و لله توبة الذين هم يتسغفرون الله ربهم ثم لا يرجعون الى ما لا يحب الله عنه انه كان توابا كريما و الله القوة في ملكوت السموات والارض وما بينهما و كان الله قويا قويا و الله يقين السموات والارض وما بينهما و كان الله ذا يقين ثابت قديما و الله الحمد رب السموات و رب الارض رب العالمين و ان له الكبرياء في ملكوت السموات والارض و ما بينهما و هو الرحمن الممتنع المنيع
- 725 Unto God belongeth the Command from before and after in the kingdom of the heavens and the earth and whatsoever is between them, and God hath ever been possessed of a mighty dominion. Unto God belongeth the omnipotence of the heavens and the earth and whatsoever is between them, and God is possessed of supreme might. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is eternally abiding. Unto God belongeth every unique being that hath no equal, and God is the guardian over all things. Unto God belongeth all authority from the past and the future, and God is near in His command. Unto God belongeth the purity of the heavens and the earth and whatsoever is between them, and God is pure and gracious.
- و لله الامر من قبل و من بعد في ملكوت السموات والارض و ما بينهما و كان الله ذا ملكوت عز عظيما و الله جبروت السموات والارض و ما بينهما و كان الله ذا جبروت حق عظيما و الله يقين السموات والارض و ما بينهما و كان الله ثابتا قديما و الله كل فرد لم يكن له مثل و كان الله على كل شئ رقيبا و لله الامر من قبل و من بعد و كان الله ذا امر قريبا و لله طهر السموات والارض و ما بينهما و كان الله طاهرا لطيفا
- 726 Unto God belongeth the glory of the heavens and the earth and whatsoever is between them, and God is possessed of transcendent glory. Unto God belongeth all guidance in the kingdom of the heavens and the earth and whatsoever is between them, and God is the All-Guiding, the Exalted. Unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God is possessed of glorious and mighty splendor. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is possessed of ancient and steadfast certitude. Unto God belongeth the righteousness of the heavens and the earth and whatsoever is between them, and God is nigh in His righteousness.
- و لله مجد السموات والارض و ما بينهما و كان الله ذا مجد عليا و لله الهداية كلها في ملكوت السموات والارض و ما بينهما و كان الله هاديا منيعا و لله بهاء السموات والارض و ما بينهما و كان الله ذا بهاء عز عظيما و الله يقين السموات والارض و ما بينهما و كان الله ذا يقين ثابت قديما و لله بر السموات والارض و ما بينهما و كان الله ذا بر قريبا
- 727 Unto God belongeth the power of the heavens and the earth and whatsoever is between them, and God is possessed of mighty and steadfast power. Unto God belongeth the righteousness of the heavens and the earth and whatsoever is between them, and God is nigh in His righteousness. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is eternally abiding. Unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God is resplendent,
- و لله يمين السموات والارض و ما بينهما و كان الله ذا يمين ثابت عظيما و لله بر السموات والارض و ما بينهما و كان الله ذا بر قريبا و الله يقين السموات والارض و ما بينهما و كان الله ثابتا قديما و لله بهاء السموات والارض و ما بينهما و كان الله بهيا بهيا و لله يمين السموات والارض و ما بينهما ينفق كيف يشاء بفضله و كان الله واسعا عليما

all-resplendent. Unto God belongeth the power of the heavens and the earth and whatsoever is between them, He bestoweth as He willeth through His grace, and God is all-embracing, all-knowing.

728 Unto God belongeth the righteousness of the heavens and the earth and whatsoever is between them, and God is nigh in His righteousness. Unto God belongeth the grandeur in the kingdom of the heavens and the earth and whatsoever is between them, and God is possessed of mighty and glorious grandeur. Unto God belongeth the glory of the heavens and the earth and whatsoever is between them - God sendeth down at all times the wonders of His mercy, for He is gracious unto us. Unto God belongeth all authority from the past and the future, and God sufficeth as reckoner. Unto God belongeth the power in the kingdom of the heavens and the earth and whatsoever is between them, and God sufficeth as guardian and helper.

729 Unto God belongeth all authority from the past and the future - God createth what He willeth by His command, for He is possessed of wondrous authority. Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them - He exalteth whom He willeth by His command and bestoweth the splendor of the heavens and the earth and whatsoever is between them upon whomsoever He willeth among His servants, singling out for His mercy and His command whomsoever He pleaseth among His creation, for He is possessed of mighty dominion. Unto God belongeth the certitude of the heavens and the earth and whatsoever is between them, and God is eternally abiding. Unto God belongeth all mercy which He bestoweth upon whomsoever He willeth among His servants, for He is nigh in His mercy.

730 Unto God belongeth all glory in the kingdom of the heavens and the earth and whatsoever is between them, and God was possessed of invincible might. To God belongeth the Command from before and after, and God was the Observer of all things. To God belongeth the Command from before and after, and God was the Preserver of all things. To God belongeth the Command in the kingdom of the heavens and the earth and whatsoever is between them, and God was the All-Glorious, the Inaccessible. To God belongeth power in the kingdom of the heavens and the earth and whatsoever is between them, and God was powerful over all things. To God belongeth the Command from before and after; God createth what He willeth by His Command; verily He was the Guardian of all things.

731 To God belongeth the Command from before and after, and God was near in His Command. To God belongeth power in the kingdom of the heavens and the earth, and God was from

728 والله بر السموات والارض وما بينهما وكان الله ذا بر قريبا والله الكبرياء في ملكوت السموات والارض وما بينهما وكان الله ذا كبرياء عز عظيما والله مجد السموات والارض وما بينهما ينزل الله في كل حين بدائع رحمته انه كان بنا لطيفا والله الامر من قبل ومن بعد وكفى بالله حسيبا والله القوة في ملكوت السموات والارض وما بينهما وكفى بالله وكلا وظهيرا

729 والله الامر من قبل ومن بعد بيدع الله ما يشاء بامرته انه كان ذا امر عجيبا والله ملك السموات والارض وما بينهما يعلمون يشاء بامرته وينزل بهاء السموات والارض وما بينهما على من يشاء من عبادته يختص برحمته وامره من يشاء من خلقه انه كان ذا ملك عظيما والله يقين السموات والارض وما بينهما وكان الله ثابتا قديما والله الرحمة كلها ينزلها على من يشاء من عبادته انه كان ذا رحمة قريبا

730 والله العزة في ملكوت السموات والارض وما بينهما وكان الله ذا عزة منيعا والله الامر من قبل ومن بعد وكان الله على كلشي رقيبا والله الامر من قبل ومن بعد وكان الله على كلشي مقيتا والله الامر في ملكوت السموات والارض وما بينهما وكان الله ذا كرا منيعا والله القوة في ملكوت السموات والارض وما بينهما وكان الله على كلشي قديرا والله الامر من قبل ومن بعد بيدع الله ما يشاء بامرته انه كان على كلشي وكلا

731 والله الامر من قبل ومن بعد وكان الله ذا امر قريبا والله القوة في ملكوت السموات والارض

ancient times possessed of power. To God belongeth the Command from before and after, and God was possessed of mighty Command. To God belongeth the glory of the heavens and the earth and whatsoever is between them, and God was possessed of tremendous glory. To God belongeth praise from before and after; God createth what He willeth by His Command; verily He was the All-Wise Creator. To God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God was possessed of great dominion.

- 732 To God belongeth the perpetuity of remembrance in the kingdom of the heavens and the earth and whatsoever is between them, and God was eternal from ancient times. To God belongeth the beneficence of the heavens and the earth and whatsoever is between them, and God was possessed of near beneficence. To God belongeth the Command from before and after, and God was possessed of wondrous Command. To God belongeth power in the kingdom of the heavens and the earth and whatsoever is between them, and God was mighty and powerful. To God belongeth the Command from before and after; God createth what He willeth by His Command, and God was the All-Wise Creator.

- 733 Say: God sendeth down not a letter but He hath ordained for it remembrance from before in the world of the invisible and the visible, returning unto those who are witnesses from God, and these shall return unto God if ye be of them that ponder. Glory be to Thee, O God! Send down upon us from Thy presence a helping sovereignty. Glory be to Thee, O God! Send down upon us from Thy presence a mighty dominion. Glory be to Thee, O God! Send down upon us from Thy presence a resplendent glory. Glory be to Thee, O God! Send down upon us from Thy presence a majestic grandeur. Glory be to Thee, O God! Send down upon us from Thy presence a beauteous beauty. Glory be to Thee, O God! Grant me from Thy presence a beauteous beauty.

- 734 Glory be to Thee, O God! Grant me from Thy presence a supreme greatness, whereby my essence, my reality, my identity, my substance, my being, and my abstract nature may be magnified. Thou, verily, art possessed of true greatness. Glory be to Thee, O God! Grant me a brilliant light. Glory be to Thee, O God! Grant me a mighty mercy. Glory be to Thee, O God! Grant me words that transcend the words of all who dwell in the kingdom of the heavens and the earth and whatsoever lieth between them, words that shall cause all others to vanish as though no word had ever been uttered by anyone before Thee. Glory be to Thee, O God! Grant me from Thy presence a beauteous perfection. Glory be to Thee, O God!

وكان الله ذا قوة قديما والله الامر من قبل ومن بعد وكان الله ذا امر عظيمًا والله مجد السموات والارض وما بينهما وكان الله ذا مجد عظيمًا والله الحمد من قبل ومن بعد يبدع الله ما يشاء بامرہ انه كان مبدعا حكيمًا والله ملك السموات والارض وما بينهما وكان الله ذا ملك كبيرًا

732 والله دوام الذكر في ملكوت السموات والارض وما بينهما وكان الله دائماً قديماً والله بر السموات والارض وما بينهما وكان الله ذا بر قريباً والله الامر من قبل ومن بعد وكان الله ذا امر عجيبياً والله القوة في ملكوت السموات والارض وما بينهما وكان الله قوياً قديراً والله الامر من قبل ومن بعد يبدع الله ما يشاء بامرہ وكان الله مبدعاً حكيماً

733 قل ما ينزل الله من حرف الا وقد قدر له ذكره من قبل في عالم الغيب والشهادة يرجع الى الذين هم شهداء من عند الله واولئك هم يرجعون الى الله ان اتم تتفكرون سبحانك اللهم فانزل علينا من عندك سلطاناً نصيراً سبحانك اللهم فانزل علينا من عندك ملكاً كبيراً سبحانك اللهم فانزل علينا من عندك بهاءً بهياً سبحانك اللهم فانزل علينا من عندك جلالاً جليلاً سبحانك اللهم فانزل علينا من عندك جمالاً جميلاً سبحانك اللهم هب لي من لذك جلالاً جميلاً

734 سبحانك اللهم هب لي من عندك عظمة عظيمة عظمت بها كينونتي ثم ذاتيتي ثم نفسانيتي ثم جوهريتي ثم انيتي ثم مجرديتي انك كنت ذا عظمة حق عظيمًا سبحانك اللهم هب لي نوراً منيراً سبحانك اللهم هب لي رحمة عظيمة سبحانك اللهم هب لي كلمات تعلو على كلمات من في ملكوت السموات والارض وما بينهما و تتعد من كلها كيوم لم تكن من كلمة لاحد من عندك مذكوراً سبحانك اللهم هب لي من عندك كمالاً جميلاً سبحانك اللهم هب لي من

Grant me from Thy presence a mighty name. Glory be to Thee, O God! Grant me from Thy presence a powerful glory.

لذلك اسما عظيما سبحانه اللهم هب لي من
لذلك عزرا عزيزا

735 Glory be to Thee, O God! Grant me from a will whereby I may illumine whatsoever I desire in the kingdom of the heavens and the earth and whatsoever lieth between them. Thou, verily, art possessed of mighty will. Glory be to Thee, O God! Grant me from Thy presence a potent volition. Glory be to Thee, O God! Grant me from Thy presence an ordained power. Glory be to Thee, O God! Grant me from Thy presence an irrevocable decree that Thou shouldst inscribe my name in the Supreme Paradise with Thee, and be well-pleased with me. Glory be to Thee, O God! Grant me a wondrous ear. Glory be to Thee, O God! Grant me a subtle term wherein I shall witness from Thy presence naught but spirit and nearby fragrance.

735 سبحانه اللهم هب لي من مشية يضي بها ما اشاء
في ملكوت السموات والارض وما بينهما انك
كنت ذا مشية عظيما سبحانه اللهم هب لي من
لذلك ارادة مريدا سبحانه اللهم هب لي من
لذلك قدرا مقدورا سبحانه اللهم هب لي من
لذلك قضاء محتموا ان تكتبن اسمي في الفردوس
الاعلى عندك و كنت عن رضا سبحانه اللهم
هب لي اذنا بديعا سبحانه اللهم هب لي اجلا
لطيفا ما اشهد من عندك الا روحا و ريحانا قريبا

736 Glory be to Thee, O God! Grant me from Thy presence a preserved book that shall enumerate what Thou hast created and shalt create. Thou art, verily, the Preserver of all things. Glory be to Thee, O God! Grant me all-encompassing knowledge. Glory be to Thee, O God! Grant me mighty strength. Glory be to Thee, O God! Grant me prevailing power whereby I shall not be powerless over anything. Thou art, verily, powerful over all things. Say: God hath granted me this power, and it is these verses that have determined the measures of all things by His command and shall determine as they will by God's leave. He is, verily, All-Knowing, All-Powerful. Glory be to Thee, O God! Grant me pleasing speech. Glory be to Thee, O God! Grant me intense love. Glory be to Thee, O God! Grant me lofty honor. Glory be to Thee, O God! Grant me mighty sovereignty. Glory be to Thee, O God! Grant me great dominion. Glory be to Thee, O God! Grant me transcendent exaltation. Glory be to Thee, O God! Grant me ancient bounty.

736 سبحانه اللهم هب لي من لذلك كتابا محفوظا
يحصي ما قد خلقت وتخلق انك كنت على كل
شيء حفيظا سبحانه اللهم هب لي علما محيطا
سبحانك اللهم هب لي قوة قويا سبحانه اللهم
هب لي قدرة مستطيلة لا اعجز بها عن شيء انك
كنت على كل شيء قديرا قل قد وهب الله لي هذه
القدرة و انها هي تلك الايات قد قدرت مقادير
كل شيء بامرته و تقدر كيف تشاء باذن الله انه كان
عليما قديرا سبحانه اللهم هب لي قولاً راضيا
سبحانك اللهم هب لي حبا شديدا سبحانه
الله هب لي شرفا منيعا سبحانه اللهم هب لي
سلطانا عظيما سبحانه اللهم هب لي ملكا كبيرا
سبحانك اللهم هب لي علاء عليا سبحانه اللهم
هب لي منا قديما

737 Glory be to Thee, O God! Grant me verses whereby I may subdue all who dwell in the kingdom of the heavens and the earth and whatsoever lieth between them. Thou art, verily, possessed of wondrous verses. Glory be to Thee, O God! Grant me exalted generosity. Glory be to Thee, O God! Grant me wholesome bounty. Glory be to Thee, O God! Grant me goodly character. Glory be to Thee, O God! Grant me abundant sustenance. Glory be to Thee, O God! Grant me a gentle death. Glory be to Thee, O God! Grant me mighty life. Glory be to Thee, O God! Grant me mighty grace. Glory be to Thee, O God! Grant me exalted gift. Glory be to Thee, O God! Grant me an inscribed book. Glory be to Thee, O God! Grant me an unfolded tablet. Glory be to Thee, O God! Grant me a heart wherewith I may glorify Thee at all times. Glory

737 سبحانه اللهم هب لي اياتا سخرت بها من في
ملكوت السموات والارض و ما بينهما انك
كنت ذا ايات حق عجيبا سبحانه اللهم هب لي
جودا منيعا سبحانه اللهم هب لي عطاء هنيئا
سبحانك اللهم هب لي خلقا جميلا سبحانه
الله هب لي رزقا مبسوطا سبحانه اللهم هب
لي موتا لطيفا سبحانه اللهم هب لي حياة عظيما
سبحانك اللهم هب لي فضلا عظيما سبحانه
الله هب لي موهبة منيعا سبحانه اللهم هب لي
كتابا مسطورا سبحانه اللهم هب لي لوحا منشورا

be unto Thee, O my God! Grant me a munificent bounty, and bestow upon me a bountiful gift. Grant me, O my God, a beauteous nature, and confer upon me abundant sustenance. Bestow upon me, O Lord, a gentle death, and vouchsafe unto me a mighty life. Grant me a tremendous grace, and confer upon me an impregnable gift. Bestow upon me an inscribed book, and grant me an unfurled tablet.

- 738 Grant me an inmost heart that I may glorify Thee at all times, before all times, and after all times, and be Thou well-pleased with me. Grant me, O my God, a spirit that I may praise Thee in every condition, before every condition, and after every condition, and be Thou well-pleased with me. Grant me a tranquil soul that I may testify to Thy oneness at all times, before all times, and after all times, and be Thou well-pleased with me. Grant me a gentle body that I may magnify Thee in every condition, before every condition, and after every condition, and be Thou well-pleased with me. Grant me, O my God, from the vesture of Thy divine unity that which hath no equal in Thy knowledge. Verily, Thou art powerful over all things. I shall adorn myself before Thee that Thou mayest look upon me with pleasure and be well-pleased with me. Grant me, O my God, numerous hosts that I may triumph on earth through Thy sovereignty. Verily, Thou art the Manifest, the Powerful. Grant me, O my God, from the means of the heavens and the earth and whatsoever is between them, that I may cause this true Faith with Thee to prevail throughout the whole earth until there remaineth not in Thy knowledge anything except that which hath been purified, and it beareth witness that there is no God but Thee, that Thou art One God, Single, Self-Subsistent, Living, Self-Subsisting, All-Subduing, Mighty, Best-Beloved.

- 739 God testifieth that there is no God but He, the Mighty, the Best-Beloved. God testifieth that there is no God but He, the All-Subduing, the All-Glorious. God testifieth that there is no God but He, the All-Subduing, the Self-Subsisting. God testifieth that there is no God but He, the All-Subduing, the Most Holy. God testifieth that there is no God but He, the Sovereign, the Inaccessible, the Most Exalted, the Mighty, the Best-Beloved.

- 740 Say: God is your King and your Master and your Sovereign. He giveth the kingdom of the heavens and the earth and whatsoever is between them unto whomsoever He willeth. Verily, He is a mighty King. Say: God is your Lord and your Creator. He createth whatsoever He willeth by His command. Verily, He is a mighty Creator. Say: God is your Ordainer and your Fashioner and the Director of the kingdom of the heavens and

738 سبحانک اللهم هب لی فؤادا لاسبحنک فی کل حین و قبل حین و بعد حین و کنت عنی رضیا سبحانک اللهم هب لی روحا لاحمدنک فی کل شأن و قبل شأن و بعد شأن و کنت عنی رضیا سبحانک اللهم هب لی نفسا مطمئنة لاوحدنک فی کل حین و قبل حین و بعد حین و کنت عنی رضیا سبحانک اللهم هب لی جسدا لطيفا لا کبرنک فی کل شأن و قبل شأن و بعد شأن و کنت عنی رضیا سبحانک اللهم هب لی من خلع سلطان فردائیک ما لم یکن له عدل فی علیک انک کنت علی کل شیء قدیرا لاستجملن لک بین یدیک لتحن ان تنظرن علی و کنت عنی رضیا سبحانک اللهم هب لی جندا کثیرا لاستظھرن علی الارض بسطانک انک کنت ظاهرا قدیرا سبحانک اللهم هب لی من اسباب السموات و الارض و ما بینهما لاستظھرن ذلک الدین الحق عندک علی الارض کلها حتی لم یکن فی علیک من شیء الا و قد طهرته و انه لیشهد علی ان لا اله الا انت انک کنت الها واحدا احدا صمدا فردا حیا قیوما مهیمنا عزیزا محبوبا

739 شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن السبوح شهد الله انه لا اله الا هو المهيمن القيوم شهد الله انه لا اله الا هو المهيمن القدوس شهد الله انه لا اله الا هو الملك الممتع المتعالی العزيز المحبوب

740 قل الله ملیکم و مالکم و سلطانکم یملک من یشاء ملکوت السموات و الارض و ما بینهما انه کان ملکا عظیما قل الله الهکم و بارئکم یدع ما یشاء بامرہ انه کان خلاقا عظیما قل الله مقدرکم و مصورکم و مدیر ملکوت السموات و الارض و ما بینهما و کان الله علی کل شیء قدیرا

the earth and whatsoever is between them, and God is powerful over all things.

741 Say: God createth you and sustaineth you and causeth you to die and maketh you to live. Is there any creator besides God that ye invoke? Say: Ye shall not witness anyone besides God except that he is created within God's grasp, and God is supreme above His servants, and He is the All-Subduing, the Best-Beloved. Say: God hath not created in the kingdom of the heavens and the earth and whatsoever is between them anything like unto this Tree which reciteth unto you from the verses of God, and verily it prostrateth itself and glorifieth and praiseth and sanctifieth and magnifieth and worshippeth God, its Lord, the Lord of the heavens and of the earth and of whatsoever is between them, the Lord of all worlds.

742 Say: Verily, I am a penitent servant, therefore do not seek to exploit me, for all that I have recited unto you from God was naught but from Him, and verily there is no God but Him, my Lord and your Lord, so worship Him, for I am the first of the worshippers. Thus doth God teach you the ways of righteousness that ye may become righteous. But whenever ye hasten, ye shall not comprehend aught of My verses. How could ye, when ye and the verses of your Lord - and none shall be able to comprehend the verses of God, for God comprehendeth all things by His command, and God hath power over all things. This is a Tree of God that glorifieth its Lord at morn and eventide. This is a Tree of God that magnifieth its Lord at eve and dawn. This is a Book wherein is mentioned that which ye love to hear.

743 This is a Book wherein is mentioned every good thing; God enricheth whom He willeth through His mercy and expandeth upon whomsoever He willeth among His servants by His command. Verily He is the All-Encompassing, the All-Knowing. This is a Book wherein is every good, if ye would but understand. This is a Book wherein is every remembrance, if ye would but remember. This is a mighty Book wherein are the measures of all things, that the mercy of your Lord may descend upon you at every time, and before time, and after time. This is a blessed Tree that groweth at every time with all manner of fruits that ye desire, then love, and that ye will, then command, and that ye crave, then ask, from the bounty of God. That is from God's bounty and His mercy, that ye may be thankful.

744 This is a mighty Tablet that recordeth what ye do and spreadeth over you the verses of God and His mercy, that ye may be thankful. This is a generous Book that spreadeth over you the verses of your Lord at every time, and before time, and after

741 قل الله يخلقكم ويرزقكم ويميتكم ويحييكم هل من خالق غير الله انتم تدعون قل لا تشهدون على من دون الله الا وانه هو خلق في قبضة الله والله قاهر فوق عباده وهو المهيمن المحبوب قل ما خلق الله في ملكوت السموات والارض وما بينهما مثل تلك الشجرة التي تتلو عليكم من ايات الله وانها لتسجدن ولتسبحن ولتحمدين ولتقدسن ولتعظمن ولتعبدن الله ربه رب السموات والارض وما بينهما رب العالمين

742 قل انني انا عبد منيب فلا تستغلواني فان كل ما تلوت عليكم من الله لم يكن الا من عنده وانه لا اله الا هو ربي وربكم فاعبدوه فاني انا اول العابدين كذلك يعلمكم الله سبل التقوى لعلمكم تتقون ولكن كلما انتم تستعرجون لن تدركوا شيئا من اياتي وكيف وانتم و ايات ربكم ولن يقدر احد ان يدرك ايات الله وكان الله يدرك كلشيئ بامرته وكان الله على كل شئ قديرا تلك شجرة لله تسبح ربها بالغدو والاصال تلك شجرة لله تكبر ربها بالعشي والابكار هذا كتاب يذكر فيه ما انتم تحبون ان تسمعون

743 هذا كتاب يذكر فيه كل خير يغني الله من يشاء برحمته ويوسع على من يشاء من عباده بامرته انه كان واسعا عليما هذا كتاب فيه كل خير ان انتم تذكرون هذا كتاب عظيم فيه مقادير كلشيئ لينزلن عليكم رحمة ربكم في كل حين وقبل حين وبعد حين هذا شجرة مباركة تنبت في كل حين من كل الثمرات ما انتم تشاؤون ثم تحبون وما انتم تريدون ثم تأمرون وما انتم تشتهون ثم تسألون من فضل الله ذلك من فضل الله ورحمته لعلمكم تشكرون

744 هذا لوح عظيم يحصى ما انتم تعملون وينشر عليكم ايات الله ورحمته لعلمكم تشكرون هذا كتاب كريم ينشر عليكم ايات ربكم في كل حين وقبل حين و

time. Therefore glorify God with His praise and thank God that He may increase His bounties upon you. Verily He is the All-Encompassing, the All-Bountiful. This is a Book wherein is recorded every good. That Tree beareth fruit by God's leave at every time, and before time, and after time. Glorified be He Who recompenseth every soul for what it hath earned. Verily He is swift to reckon.

بعد حين فلتسبحن الله بحمده ولتشكرن الله ليزيدن
عليكم الا انه كان واسعا كريما هذا كتاب فيه
كل خير معدود تلك شجرة تثمر باذن الله في كل
حين و قبل حين و بعد حين سبحان الذي يجزى
كل نفس بما كسبت انه لسريع الحساب

745 Glory be unto Thee, O God! Send down upon that Tree fruits that it may bear at every time, and before time, and after time. Verily Thou art the All-Encompassing, the All-Knowing, and verily Thou art possessed of great bounty, and verily Thou art possessed of great mercy. God bestoweth favor upon whomsoever He willeth among His servants. Verily He hath power over all things. That blessed Tree groweth with all manner of fruits by its Lord's leave. God provideth for whom He willeth through His mercy. Verily He is the All-Encompassing, the All-Knowing. Say: This is an ocean wherein God hath created every pearl. God ordaineth for whomsoever He willeth among His servants, and God rewardeth those who have believed with their reward at the time they desire to come forth. That Tree is blessed; it beareth all manner of fruits. God sendeth down upon it His mercy, for verily He is endowed with great mercy.

745 سبحانك اللهم فانزل على تلك الشجرة ثمرات
تثمر بها في كل حين و قبل حين و بعد حين انك
كنت واسعا عليما و انك كنت ذا فضل عظيم
و انك كنت ذا رحمة عظيم يمن الله على من
يشاء من عباده انه كان على كل شئ قديرا تلك
شجرة مباركة تثبت من كل الثمرات باذن ربها
يرزق الله من يشاء برحمته انه كان واسعا عليما قل
هذا بحر قد خلق الله فيه من كل لؤلؤ يقدر الله
لمن يشاء من عباده و يجزى الله الذين هم امنوا
جزائهم في حين الذي يريدون هم ان يخرجون
تلك الشجرة مباركة تثمر من كل الثمرات ينزل
الله عليها رحمته انه كان ذا رحمة عظيم

746 The mercy of my Lord hath encompassed all who dwell in the kingdoms of the heavens and the earth and whatsoever lieth between them. God rewardeth every soul according to its deserts, for God is indeed gracious, ever gracious. Blessed is He before Whom all who are in the heavens and all who are on earth bow down in adoration, for God is infinitely bountiful, all-generous. Blessed is He Whom all within the kingdoms of heaven and earth and whatsoever lieth between them do glorify, for God is verily all-hearing, all-seeing. God beareth witness that there is none other God but Him, the Supreme, the Best-Beloved. God beareth witness that there is none other God but Him, the Supreme, the All-Glorious. God beareth witness that there is none other God but Him, the Supreme, the Self-Subsisting. God beareth witness that there is none other God but Him, the Supreme, the Most Holy.

746 وسعت رحمة ربي من في ملكوت السموات
و الارض و ما بينهما يجزى الله كل نفس بما
كسبت و كان الله لطيفا لطيفا تبارك الذي
يسجد له من في السموات و من في الارض و
كان الله واسعا كريما تبارك الذي يسبح له من
في ملكوت السموات و الارض و ما بينهما
و كان الله سميعا بصيرا شهد الله انه لا اله الا
هو المهيمن المحبوب شهد الله انه لا اله الا هو
المهيمن السبوح شهد الله انه لا اله الا هو المهيمن
القيوم شهد الله انه لا اله الا هو المهيمن القدوس

747 Such is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Best-Beloved. Let the remembrance of God endure in your hearts. Deprive not yourselves of the remembrance of God if ye wish to enter the garden whose expanse is as the expanse of heaven and earth. God determineth the measure of all things therein through His mercy, for He is the Mighty, the Best-Beloved. Glory be unto Thee, O God! Verily Thou dost

747 ذلكم الله ربكم له الخلق و الامر لا اله الا هو العزيز
المحبوب فلتدومن ذكر الله في انفسكم الا تحجب
انفسكم عن ذكر الله ان انتم تحبون ان تدخلون
جنة التي عرضها كعرض اسماء و الارض يقدر
الله مقادير كل شئ فيها برحمته انه هو العزيز المحبوب
سبحانك اللهم انك انك تجزى كل نفس بما
كسبت و ان عليك كل يعرضون

reward every soul according to its deserts, and before Thee shall all be brought....

748 ...

... 748

749 God testifieth that there is none other God but Him. His are the kingdoms in the heavens and on the earth and all that is between them. He is exalted above the comprehension of all things, and is inscrutable to the mind of every created being; none shall be able to fathom the oneness of His Being or to unravel the nature of His Existence. No peer or likeness, no similitude or equal can ever be joined with Him. Yield ye praise then unto Him and glorify Him and bear ye witness to the sanctity and oneness of His Being and magnify His might and majesty with wondrous glorification. This will enable you to gain admittance into the all-highest Paradise. Would that ye had firm faith in the revelation of the signs of God.

749 شهد الله أنه لا إله إلا هو له ملك السموات والارض وما بينهما لن يدركه من شيء ولا يعرفه ولا يوحد من شيء فلا يوجد له من لم يكن له من مثل ولا شبه ولا من كفو ولا عدل فلتكبروا الله ولتعظموه ولتقدسوه ولتوحدوه ولتعزروه ولتعظموه تعظيماً عظيماً ذلك ما يدخلكم في الجنة ان انتم بآيات الله توقنون

750 This is the divinely inscribed Book. This is the outspread Tablet. Say, this indeed is the Frequented Fane, the sweet-scented Leaf, the Tree of divine Revelation, the surging Ocean, the Utterance which lay concealed, the Light above every light.... Indeed every light is generated by God through the power of His behest. He of a truth is the Light in the kingdom of heaven and earth and whatever is between them. Through the radiance of His light God imparteth illumination to your hearts and maketh firm your steps, that perchance ye may yield praise unto Him.

750 هذا كتاب مسطور هذا لوح منشور قل ان هذا هو البيت المعمور قل ان هذا هو الورقة الكافور قل ان هذا شجرة الظهور قل ان هذا بحر المسجور قل ان هذا ذكر مستور قل ان هذا نور فوق كل نور... يبدع الله كل نور بامر الله هو التور في ملكوت السموات والارض وما بينهما ينور الله قلوبكم ويثبت اقدامكم بنوره لعلمكم تشكرون

751 Say, this of a certainty is the Garden of Repose, the loftiest Point of adoration, the Tree beyond which there is no passing, the blessed Lote-Tree, the Most Mighty Sign, the most beauteous Countenance and the most comely Face.

751 قل ان هذا جنة المأوى قل ان هذا مسجد الاقصى قل ان هذا سدرة المنتهى قل ان هذا شجرة الطوبى قل ان هذا آية الكبرى قل ان هذا طلعة العظمى قل ان هذا وجهة الحسنی

752 ...

... 752

753 Say, verily any one follower of this Faith can, by the leave of God, prevail over all who dwell in heaven and earth and in whatever lieth between them; for indeed this is, beyond the shadow of a doubt, the one true Faith. Therefore fear ye not, neither be ye grieved.

753 قل ان احدا من اهل ذلك الدين ليغلب على من في السموات والارض وما بينهما باذن الله اذ انه الحق لا ريب فيه فلا تخافن ولا انتم تحزنون

754 Say, God hath, according to that which is revealed in the Book, taken upon Himself the task of ensuring the ascendancy of any one of the followers of the Truth, over and above one hundred other souls, and the supremacy of one hundred believers over one thousand nonbelievers and the domination of one thousand of the faithful over all the peoples and kindreds of the earth; inasmuch as God calleth into being whatsoever He willeth by virtue of His behest. Verily He is potent over all things.

754 قل ان الله ضمن على نفسه بما نزل في الكتاب بان يغلب احدا من اصحاب الحق على مائة نفس من دونهم ومائة منهم على الف من دونهم والف منهم على كل من على الارض كلها يخلق الله ما يشاء بأمره انه كان على كل شيء قديرا

- 755 Say, the power of God is in the hearts of those who believe in the unity of God and bear witness that no God is there but Him, while the hearts of them that associate partners with God are impotent, devoid of life on this earth, for assuredly they are dead. The Day is approaching when God will render the hosts of Truth victorious, and He will purge the whole earth in such wise that within the compass of His knowledge not a single soul shall remain unless he truly believeth in God, worshippeth none other God but Him, boweth down by day and by night in His adoration, and is reckoned among such as are well assured.
- 756 Say, God indeed is the Sovereign Truth, Who is manifestly Supreme over His servants; He is the Help in Peril, the Self-Subsisting.
- 757 ...
- 758 Glory be unto Thee, O Lord, Thou Who hast brought into being all created things, through the power of Thy behest.
- 759 O Lord! Assist those who have renounced all else but Thee, and grant them a mighty victory. Send down upon them, O Lord, the concourse of the angels in heaven and earth and all that is between, to aid Thy servants, to succor and strengthen them, to enable them to achieve success, to sustain them, to invest them with glory, to confer upon them honor and exaltation, to enrich them and to make them triumphant with a wondrous triumph.
- 760 Thou art their Lord, the Lord of the heavens and the earth, the Lord of all the worlds. Strengthen this Faith, O Lord, through the power of these servants and cause them to prevail over all the peoples of the world; for they, of a truth, are Thy servants who have detached themselves from aught else but Thee, and Thou verily art the protector of true believers.
- 761 Grant Thou, O Lord, that their hearts may, through allegiance to this, Thine inviolable Faith, grow stronger than anything else in the heavens and on earth and in whatsoever is between them; and strengthen, O Lord, their hands with the tokens of Thy wondrous power that they may manifest Thy power before the gaze of all mankind.
- 755 قل ان قوة الله في قلوب الذين وحد الله وقالوا انه لا اله الا هو ومن يشرك بالله فانه هو ميت في قلبه فلا ترونهم احياء على الارض فانهم اموات وسينصر الله جنود الحق ويظهر الله الارض كلها الا يكن في علم الله من احد الا وانه ليؤمن بالله ولا يدعو لها من دونه ويسجد لله بالليل والنهار وكان من الموقنين
- 756 قل ان الله لحق ظاهر فوق عباده وهو المهيمن القيوم قل ان الله لحق قاهر وهو المهيمن فوق عباده وهو المهيمن القيوم
- ... 757
- 758 سبحانك اللهم انك قد خلقت كل شيء بامرک
- 759 فانصر اللهم الذين قد انقطعوا اليك نصراً عزيزاً وانزل اللهم عليهم ملائكة السموات والارض وما بينهما كلهم اجمعون لينصروهم ولينصروهم وليظهرهم وليغلبهم وليقويهم وليعظمهم وليعززهم وليجللهم وليغنيهم لينصرتهم بنصر عظيم
- 760 انك انت ربهم رب السموات ورب الارض رب العالمين فاثبت اللهم ذلك الدين بهم واظهرهم على الارض كلها فانهم عبادك قد انقطعوا اليك وانت انت ولي المؤمنين
- 761 واجعل اللهم قلوبهم اثقل عمّا في السموات والارض وما بينهما في ذلك الدين المتين وانزل اللهم قوةً بديةً في ايديهم ليظهرنها على العالمين...

SWB#13 (p.153-154x), SWB#14 (p.154-155x), SWB#50 (p.192-193x), BPRY.231-232x

PR09.001-274x, PR40.099v-204vx, CMB_F23.190r10-199r12 (65)x, MKI4488.029r-133vx, MKI4500.001-119vx, MKI4517x, BYC_misc-a.001-203x, BYC_jazax, BYC_misc-b.130a05-162a03x, TZh3.070.12-072.21x, SWBP#13 (p.108-109x), SWBP#14 (p.109-109x), SWBP#49 (p.136-137x)

Study guide to this volume

Revealed at Chihriq in 1848, the Kitab-i-Jaza' – “the Book of the Reckoning” – belongs to the final, most concentrated period of the Bab's imprisonment, when His voice grew increasingly that of a Manifestation passing sentence on an age. Yet the recompense announced here is enacted in the moment of hearing rather than staged at the end of history. Every verse is at once revelation, judgment, and reward: a Balance that weighs the soul as soon as the soul encounters the Word. The book opens with serial invocations – protection, aid, sufficiency, victory, dominion, perfection, majesty, beauty, illumination, mercy, glory through God – and proceeds through hundreds of “Unto God belongeth...” litanies that gather creation under the divine names. Interwoven with these hymns are ordinances of testament-writing, pilgrimage, modesty, marriage, garments, sacred space, gem-engraving, and craftsmanship – the law of an eschaton already unfolding. To study this volume is to enter a chamber where the Day of Resurrection sounds like reading, and where every word recited becomes the soul's own reckoning.

Reckoning as Present Recognition

Key Passages

Say: He is the One Who standeth over every soul, knowing what it hath earned and witnessing what it earneth. There is no God but He, the Mighty, the Well-Beloved. — BB00004

Whomsoever God remembereth with good, verily he is of the believers if he altereth not the judgment of God, and verily We have power over all things. And whomsoever God remembereth not shall never enter Paradise. This is the Balance of guidance from His presence, would that ye might know. — BB00004

And when death approacheth any one of you, let him write a testament unto God wherein he recordeth what he desireth from God, for on the Day of Resurrection ye shall be reminded thereby. And let him write such a testament and place it with those who are witnesses in the presence of God. — BB00004

Say: The Day of Resurrection is like unto this day when the sun riseth and then setteth by God's leave, and its measure with God is as a thousand years of what ye witness on that day. — BB00004

Context for Study

The Bab's title for the volume – jaza', recompense, reckoning – belongs to the central vocabulary of Qur'anic eschatology, where the Day of Recompense (yawm al-din) is the great climacteric of human history. Here, however, recompense is hermeneutical and immediate. To be remembered by God is to be alive within divine recognition; to be unremembered is the only true Hell. The Bab's Balance is more than a scale weighing future actions; it is the very Word now reciting itself, in whose mirror the reader's response constitutes the reader's destiny. The instruction to write a final testament is an extraordinarily concrete enactment of this principle: at the threshold of death, the believer composes what amounts to a small revelation, a written self addressed to God, to be opened on the Day. Compare the Johannine claim that those who hear Christ's word "are passed from death unto life" (John 5:24), the Sufi insistence that the Day of Judgment is the moment the veil falls from the heart, or Heidegger's reading of authenticity as being-toward-death. Where Dante's *Inferno* externalizes recompense as geography, the Bab interiorizes it as recognition. The thousand-year measure of a single day is a quotation of Qur'an 22:47 and 32:5, but the Bab reads it less as cosmological arithmetic than as a hermeneutical key: an instant of recognition is worth a millennium of inattentive time.

Questions for Reflection

1. What changes for the spiritual life when "reckoning" is understood as present response to revelation rather than as a postponed verdict?
2. How does divine remembrance function as a form of being? What is exclusion from remembrance, theologically and existentially?
3. What might a contemporary believer place in a written testament addressed to God? What would be left unsaid?
4. Compare the Bab's "Balance of guidance" with Qur'anic imagery of scales and books, the Christian Book of Life (Rev. 20:12), and the Egyptian weighing of the heart against the feather of Ma'at.
5. How does the equation of one day with a thousand years reshape devotional time?

The Word as Balance, Proof, and Paradise

Key Passages

He it is Who hath made clear unto them their laws and hath sent down unto them the Book and the Balance, that they might judge with truth and rule with justice and be worshippers of God. — BB00004

One letter of what We have revealed is better than all that existeth in the latter and former worlds, could ye but know it. — BB00004

Whoso reciteth not from the Book of God nineteen verses each day and night hath not fulfilled God's covenant in this Book. This is from God's command that your hearts may be strengthened in His religion, that ye may attain certitude in God and His verses.
— BB00004

When ye tire of reading a verse from the Book of God a hundred times, then reduce it by ten and ten until there remaineth but nineteen. This sufficeth you before your Lord in the paths of goodness, if ye be of them that wish to act. — BB00004

And whosoever is saddened by anything, let him write from the Book of God or recite from the verses of God, for God will surely relieve him through His mercy and grace.—
BB00004

Context for Study

The Kitab-i-Jaza' is in large measure a sustained argument that the verses themselves are the proof, the balance, and the Paradise. The Bab repeatedly identifies the Bayan – the revealed Word – with the criterion by which souls are weighed; in the same breath He identifies it with the reward toward which they ascend. “These verses suffice you, if ye be of them that are assured” expresses a theology of revelation in which the medium is the destiny. Where medieval Islamic theology distinguished the kalam (divine speech) from its created vessels, and where Christian theology hesitated over whether Scripture itself was the Word or only its witness, the Bab collapses the distinction: the verse is the Tree, and the Tree is what one inherits. The ordinance of reciting nineteen verses each day translates this cosmology into discipline, much as the Benedictine *lectio divina* or the Jewish daily Shema bind a life to scripture by rhythm rather than by argument. The provision that one may scale a hundred recitations down to nineteen reveals a striking pastoral realism: God meets the reader at the level of capacity. And the counsel that sorrow is best dispelled by writing or reciting from the Book makes scripture into a therapy of grief – closer perhaps to the Psalms than to systematic theology.

Questions for Reflection

1. In what sense can a single letter of revelation be “better than all that existeth in the latter and former worlds”? Is this metaphor, ontology, or both?
2. How does the practice of reciting nineteen verses daily compare with monastic offices, Qur’anic recitation, or Vedic chanting? What does rhythmic scripture do to a life?
3. The Bab permits sorrowful readers to dispel grief by recitation. How does this reframe the relationship between revelation and emotion?
4. Compare the Bab’s claim that the verses themselves are Paradise with St. Augustine’s contemplation of the Word, or with the Sufi notion of *dhikr* as the goal as well as the means.
5. What is gained and what is risked when the criterion of judgment is identified with the believer’s response to a text?

The Divine Names and the Form of Praise

Key Passages

Glorified be He Who createth this, then this, then this, in a mighty Book. Say: These are six Names when they appear unto God, then ye shall bear witness... God beareth witness that there is no God but Him, Who was God – First, Last, Manifest and Hidden. That is the Lord of all worlds. — BB00004

Say: All these rivers flow through the verses of God, then through the Scriptures, then through the clear proofs, then through the Words, and in each one these rivers flow, would that ye might reflect. — BB00004

Glorified be He Who createth on the Day of Friday for those who have believed in God and His signs that which relieveth their hearts in all worlds. — BB00004

Glorified art Thou, O God! Verily, Thou art the First of the first. Glorified art Thou, O God! Verily, Thou art the Last of the last. Glorified art Thou, O God! Verily, Thou art the Most Manifest of the manifest. Glorified art Thou, O God! Verily, Thou art the Most Hidden of the hidden. — BB00004

Context for Study

A reader who has not encountered the Bab's later writings is often unprepared for the sheer hymnic momentum of this volume. Page after page consists of variations on the same four chords – “Unto God belongeth...”; “God beareth witness that there is no God but Him...”; “Say: All shall return unto Him”; “Glorified be He...” – arrayed according to the Qur’anic divine names of First, Last, Manifest, and Hidden. The effect is liturgical rather than discursive. Each name is shown to govern an aspect of creation; each aspect of creation is shown to return to the name. This is the form of a theophany. It resembles the Sufi practice of breath-coordinated dhikr, the Byzantine kontakion’s accumulation of refrains, the unending acclamations of the Sanctus in the Roman Mass, and the Kabbalistic ascent through the sefirot. The rivers of water, milk, wine, and honey from Qur’an 47:15 become here categories of revelation itself – the verses, the scriptures, the proofs, the words – through which the same single mercy flows in different intensities. To study this section is to recognize that the Kitab-i-Jaza’ is, formally, a hymn that thinks; its theology is performed before it is asserted.

Questions for Reflection

1. What does it mean to think theologically through litany rather than through argument? What does repetition disclose that proposition cannot?
2. How do the four names First, Last, Manifest, Hidden – so prominent here – map the relation between God and creation? Compare with Christian Trinitarian language, Hindu *sat-chit-ananda*, or Eriugena’s fourfold division of nature.

3. Read a sustained passage of the volume aloud. What experiential or contemplative shift emerges over time?
4. Why might Friday receive special grace in this text? What is the role of sacred time in a book that insists the Day of Resurrection is now?
5. Compare the rivers of water, milk, wine, and honey here with their treatment in Qur'an 47:15 and in Christian sacramental theology.

Sacred Space, Martyrs, and the Architecture of Memory

Key Passages

And verily we shall enter the houses wherein are the martyrs of God... and we shall pray for them and submit ourselves before them and spend our wealth in their path and compose verses in their praise and recite before them, hoping for what God our Lord hath promised us on the Day of Resurrection. — BB00004

Therefore raise ye up the places wherein are buried the martyrs of God, and magnify God and glorify Him at all times while ye act according to His command. This is the balance of guidance for those who have believed in God and His signs. — BB00004

Say: The Sacred Mosque is related to the Point, wherein is the Kaaba round which all circle. And for every Letter there is a mosque. — BB00004

Draw not nigh unto the Point save that ye maintain between you and it a distance of five cubits. This, that ye may revere God and glorify Him and magnify God and exalt Him and prostrate yourselves before God, the Lord of all worlds. — BB00004

This is a Temple unto God, the Lord of all worlds. This is a Temple unto Muhammad, the Apostle of God... This is a Temple unto Fatimah, the Primal Leaf, a mighty Book of truth. This is a Temple unto Hasan, an Imam of mighty truth. This is the Temple for Husayn, the Imam of supreme truth... — BB00004

Context for Study

The Kitab-i-Jaza' reorganizes the geography of the holy. The Sacred Mosque shifts from Mecca to wherever the Point reveals verses; the Kaaba is mapped onto the body of the Manifestation; each Letter of the Living receives a mosque. To enter the houses of the martyrs and recite verses in their praise becomes worship; raising up their tombs becomes obedience. Behind this stand a millennium of Shi'i devotion to the tombs of the Imams, particularly the ziyarāt of Husayn at Karbala, and the long history of pilgrimage to Najaf, Mashhad, and Qom. The Bab preserves and transposes that culture of sacred place onto the new dispensation. The litany of "Temples" – one for God, one for Muhammad, one for Fatimah, one for each of the twelve Imams, then one for each of the four Gates – functions as a verbal cathedral, an architecture built of names. Compare the medieval

Christian veneration of saints' relics, the Jewish memory of the Shekhinah dwelling at Sinai and then at the Temple, and Dante's celestial rose where the redeemed are arranged in tiered seats. The instruction to keep five cubits between oneself and the Point is liturgical etiquette as theology: distance preserves reverence, and reverence keeps the revelation from being domesticated.

Questions for Reflection

1. How does the Bab transfigure Shi'i pilgrimage culture? What is preserved, and what is reordered?
2. What is the spiritual significance of the twelve-Temple structure? Is it institutional, mnemonic, contemplative, or all three?
3. Compare the houses of the martyrs in this book with the role of martyrs' shrines in Eastern Christianity or with Sufi tomb-cult.
4. What does it mean for sacred space to migrate with revelation rather than to be fixed in a single geography?
5. How can communal remembrance of sacrifice inspire service without becoming triumphalism, sentimentality, or resentment?

Ordinances of Garment, Gem, and Body

Key Passages

Veil, then, your souls in modesty, and clothe yourselves with the garment of chastity to the utmost of your ability. For it is not seemly that one should look upon another save with affection and compassion such as God hath permitted among the maidens and the youths. — BB00004

Pray ye in the cloak, for that is the best garment before your Lord, if ye be able... Make ye the cloak such that your hands extend not beyond it in prayer save for the fingertips. — BB00004

Say: Verily, women are permitted to wear white silk in the presence of their husbands... Say: Verily, women shall wear yellow silk in the presence of those whom God hath ordained for them in the Book... Say: Verily, women shall wear green silk and shall unitedly glorify God... Say: Verily, women shall wear red silk and shall present themselves before those whom God hath permitted them. — BB00004

Say: They who hold in their hands white diamonds and engrave upon them "God is Most Glorious" are like unto those who glorify God, their Lord, the All-Merciful, and who never cease. Say: They who hold in their hands yellow topaz and engrave upon them "God is Most Exalted" are like unto those who thank God... they who possess a green emerald... they who possess a red ruby... — BB00004

Verily we shall bury the dead in marble stones and place upon their hands rings of carnelian.
— BB00004

Context for Study

The Kitab-i-Jaza' is unembarrassed by the body. Garments, prayer-cloaks, colored silks, engraved gems, the marble graves of the dead, the carnelian rings placed on their fingers – these belong to the same revelation that names God First, Last, Manifest, and Hidden. The four-color cycle of silk (white, yellow, green, red) recurs as a system of meaning: white for glorification, yellow for thanksgiving, green for unity, red for magnification. The same four colors govern the inscribed gems, the houris of Paradise, the youths who stand before the Manifestation, and the chambers in the eternal gardens. Color becomes a grammar of praise. Many of these ordinances belong to the Babi dispensation specifically and were not retained in the later Baha'i law; they should be studied as expressions of a particular sacramental imagination rather than as imported prescriptions. The deeper theological claim is that revelation lays hold of the body as well as the mind. Compare St. Paul's argument that the body is a temple of the Holy Spirit (1 Cor. 6:19), Jewish tefillin and tzitzit which bind scripture to body and clothing, or Confucian ritual dress as ethical discipline. The Bab participates in a long tradition that refuses to oppose spirit and matter, and in this volume that refusal is rendered as color.

Questions for Reflection

1. Why does an eschatologically charged text spend so much attention on cloaks, silks, gems, and burial customs?
2. How should students of Baha'i law distinguish Babi ordinances of the Bayan from later Baha'i practice while still hearing what these earlier ordinances reveal about a spiritual cosmos?
3. What is the function of the four-color system that links silks, gems, lights, and chambers of Paradise?
4. Compare the use of inscribed gems here with phylacteries in Judaism, prayer-beads in Catholicism and Buddhism, or amulets in folk Islam.
5. Can a believer today recover the underlying instinct – that bodily life participates in revelation – without literalizing every prescription?

Craft, Beauty, and the Paradise of Making

Key Passages

We shall, by God's grace and mercy, take possession of vessels of crystal... From them shall we drink, from them shall we eat, in every time, and before time, and after time. And verily we shall perfect our craftsmanship... Perchance God may love something of what we create and attribute it unto Himself, and thus shall we inherit the eternal gardens.
— BB00004

Verily the angels, by God's leave, do fashion, therefore be ye diligent in your crafts according to that which ye are able. God loveth what appeareth from your hands, perchance God may remember you thereby and be pleased with you, if ye work for God's sake. — BB00004

Say: Should any one of you in this Day create a wondrous creation and bequeath it to appear before Him Whom God shall make manifest with clear signs, verily God thy Lord shall preserve what hath been bequeathed, and We shall be watchful thereof. — BB00004

To God belongeth the dominion of whatsoever is fashioned in the land of Kashmir of excellent and gracious workmanship; He bestoweth its dominion upon whomsoever He willeth of His servants. — BB00004

Context for Study

Among the most distinctive features of this volume is its sanctification of making. The Bab speaks of crystal vessels, gardens, planted trees, refined script, beautiful paper, the workmanship of Kashmir, the leaves of China – and weaves them all into the language of recompense. Craftsmanship becomes a pathway into the eternal gardens whenever the maker works “for God's sake” and the work is such that “God may love something of what we create and attribute it unto Himself.” Especially striking is the instruction that wondrous creations may be bequeathed forward in time, to be laid before Him Whom God shall make manifest. The motif looks forward across decades to Baha'u'llah, and the principle anticipates the Baha'i teaching that work performed in the spirit of service is worship. In Western philosophy, students may compare Aristotle on *techne* as a virtue of the soul, Augustine's treatment of beautiful order as a mirror of divine intelligence, Ruskin on the moral life of craft, Heidegger on technology as a mode of unconcealment, and Hannah Arendt on the worker who fabricates a durable world. Where industrial modernity tends to alienate maker from object, the Bab restores making to its sacramental dimension: a teapot, a manuscript, a verse copied in fine script can be remembered by God.

Questions for Reflection

1. What does it mean for God to “love something of what we create” and “attribute it unto Himself”?
2. How does craftsmanship in this volume relate to worship, judgment, and the inheritance of Paradise?
3. The Bab refers explicitly to Kashmir and China as sites of exemplary workmanship. What does it suggest that an eschatological revelation names specific cultural traditions of art?
4. How might artists, builders, programmers, scholars, or teachers read their daily labor differently in light of this passage?
5. Compare this view of sacred making with Bezalel's craft of the Tabernacle (Exodus 31), with Buddhist monastic art, or with William Morris and the Arts and Crafts movement.

The Promise of Return: The Primal Tree and Him Whom God Shall Make Manifest

Key Passages

And when the days of your Lord, the Most Merciful, are ended, then will God manifest the Primal Tree, creating the latter creation, and on that Day ye shall all be brought into the presence of God. — BB00004

Verily God remembereth thee, O thou unto whom We have sent down Our verses. We shall surely bring thee back in this worldly life – a promise binding upon Us; verily We are able to do so. And the Letters of the Unity shall present themselves before thee, by Our command; verily We have power over them. — BB00004

When thou witnessest in thyself that which thou recitest from the Book of thy Lord, like unto the Bayan, then be thou assured by God that thou art the Primal Tree and all shall return unto thee... Thou art empowered by God to abrogate all that people have practiced, and to establish the religion whereby all shall act, for the Command of God is within thy grasp. — BB00004

Say: God originates creation, then reneweth it – will ye not then fear Him? Say: God originates religion, then reneweth it – will ye not then fear Him? Say: God sendeth down the Book, then reneweth it – will ye not then fear Him? — BB00004

Context for Study

The most theologically charged passages of the Kitab-i-Jaza' lie near its end, where the Bab speaks of a Day after His own days, when God will manifest the Primal Tree anew and bring forth “the latter creation.” The address to the Letters of the Unity is intimate and prophetic: they will present themselves before Him on that Day. The most striking passage of the volume promises return: “We shall surely bring thee back in this worldly life.” Whether read as the Bab’s own promised second appearance, as a vow concerning the Letters of the Living, or as anticipation of Baha’u’llah, the text refuses to let revelation collapse into finality. Renewal is intrinsic to the divine economy. God originates creation and renews it; sends down the Book and renews it; ordains the law and renews it. The criterion for recognizing the next Tree turns on inward witness rather than on lineage or institutional credential: when one finds in oneself what one recites in the Book, then one stands within the Primal Tree’s authority. This passage is unsettling and exhilarating. It places authority within recognition while simultaneously warning against premature claims. The motif of progressive revelation appears centuries after Joachim of Fiore’s age of the Spirit, in conversation with Mahdist expectation, and in anticipation of Baha’i universal eschatology. To compare: where Christian apocalyptic in Revelation 21 sees a new heaven and new earth at the end of time, the Bab announces that the end has already begun and will begin again.

Questions for Reflection

1. How does the promise that the Bab will be “brought back in this worldly life” function theologically? What different readings has the Baha’i tradition given to such promises?
2. What does it mean to recognize a new Manifestation by inward witness rather than by external lineage? What safeguards does the Bab also provide?
3. Compare the Bab’s pattern of origination-and-renewal with the Christian doctrine of new creation, with Hindu *yugas*, with Joachim of Fiore’s three ages, and with modern theological models of progressive revelation.
4. How should a believer hold simultaneously the conviction that the Day has arrived and the expectation that it shall arrive again?
5. How does this passage reshape one’s reading of the entire Kitab-i-Jaza’ once one knows that its reckoning is also a preparation?

The guiding question for the whole volume might be: **If the Day of Reckoning is the moment a soul recognizes the Word, and if every garment, gem, mosque, martyr’s tomb, and act of craft is folded into that single recognition, what does it mean for a reader today to read the Kitab-i-Jaza’ as the book that judges and rewards its own readers?**