



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 21:

The Bab: Declaration, affirmation and negation
(Chihriq, 1848 -1849)



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

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 21

Written from Chihriq in the later phase of the Bab's confinement (1848–September 1849), this volume gathers texts in which His claim crystallizes into an unambiguous declaration of Qa'imīyyat and—inseparably—the disclosure that the promised Resurrection is not merely awaited but already inaugurated in His person and verses. The Tablets repeatedly frame the human response to this advent as a decisive polarity: to enter the “shade” of the “tree” of affirmation is to pass into Paradise, while persistence in negation brings spiritual dissolution and judgment. Across addresses to named individuals and to the wider community, the Bab's prison voice is at once juridical and pastoral—testing, warning, consoling, and instructing—while marking the emergence of a new dispensation out of the matrix of Shi'i eschatological expectation.

Several major pieces anchor the volume's doctrinal architecture. In BB00330, the Bab speaks in the idiom of Qur'anic finality, identifying Himself as the Qa'im “Whose Day all await,” portraying the primordial figures as returning to acknowledge Him, and dividing humanity by its response to His verses—reward for certainty, ruin for denial—while insisting that His proof stands on the same scriptural ground by which prophecy itself is authenticated. The explicitly titled Kitabu'l-Qiyama (BB00330), available in an excerpted passage, advances this eschatological claim into a sustained meditation on the meaning of divine presence and the horizons of the next revelation, repeatedly turning the reader's gaze toward “Him Whom God shall make manifest” and insisting that the divine names and attributes, however exalted, remain signs rather than the Essence itself. A related strand appears in a forceful address commissioning proclamation “before the Qa'im,” where Resurrection-time imagery (testing, raising, new creation) is deployed to collapse “waiting” into immediate moral accountability.

Around these doctrinal pillars, the remaining Tablets develop the practical and devotional grammar of affirmation and negation. The cosmology of two “trees”—negation and affirmation—becomes a comprehensive map of salvation history, extending even to the peril faced by those within the Bayan if they fail to recognize the later Manifestation. Two companion prayers sharpen this theme liturgically: Du'a' li-Ithbatī'l-ithbat (BB00177) beseeches the emergence and establishment of the “Tree of Affirmation” and those joined to it, while Du'a' 'ala'n-Nafy (BB00148) petitions the eradication of the “Tree of Negation” through an alphabetic (abjad) procession that gives the polemic the force of a ritualized anathema. Other short but telling pieces reiterate the same boundary-marking in compressed formulae—“negation of negation and affirmation of affirmation”—sometimes in a numerological and symbolist register (as in BB00624). The volume also preserves a didactic poem (BB00535), dramatizing scorn, warning, and the inevitability of divine requital, alongside instructions for its copying and dissemination. Interwoven with these proclamatory texts are more intimate communications—such as Letter to Khal-i-Asghar I (BB00497) with its practical directions and eschatological exhortation, and BB00170 which interprets Shi'i devotional language (“the Mystery of the Family of Muhammad”) as a veiled confession of the Bab's own station and re-reads

Joseph/Qayyum typology and “nineteen” symbolism in that light. Finally, a cluster of brief liturgical compositions and divine-sovereignty passages (BB00184) and terse assertions of divine truth (BB00540) show how proclamation, worship, and communal formation converge under the pressure of incarceration.

Contents

BB00200 Tablet to Mulla Husayn VI	1
BB00330 Declaration of Qa'imiyyat	4
BB00370	5
BB00302 Li-Mir Muhammad 'Ali	7
BB00273 Tawqi'i Qa'imiyyat	10
BB00497 Letter to Khal-i-Asghar I	13
BB00540 Tablet to Nawruz Firuz	14
BB00343 Letter to 'Abd(Mulla?) Sadiq Muqaddas	14
BB00584 Letter to Aqa Muhammad Husayn Ardistani	17
BB00170 Tablet to Siyyid Muhammad	18
BB00116 to Mulla Husayn Khurasani	22
BB00184	27
BB00454 to Muhammad Husayn (Mulla Husayn ?)	32
BB00486	34
BB00535 to Rahim (Ibrahim)?	35
BB00539	36
BB00306 to Muhammad 'Ali, and maybe Mulla husayn	37
BB00520	39
BB00664 Du'a'a'l-Qahriyya 'Ala'n-nafy	40
BB00681 Du'a' li'l-Ithbat (prayer of affirmation)	44
BB00178 Du'a' 'ala'n-Nafy (prayer of negation)	48
BB00127 Du'a' li'l-Ithbat (prayer of affirmation)	52
BB00143 Du'a' 'ala'n-Nafy (prayer of negation)	58
BB00161 Du'a' 'ala'n-Nafy (prayer of negation)	63
BB00180 Du'a' 'ala'n-Nafy (prayer of negation)	69

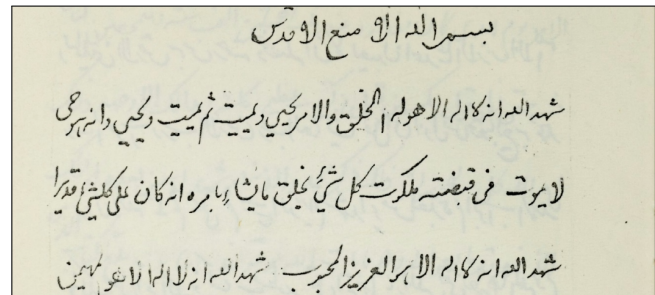
BB00142 Du'a' li'l-Ithbat (prayer of affirmation)	74
BB00162 Du'a' li-Ithbati'l-ithbat (prayer for the affirmation of affirmation)	78
BB00167 Prayer for Ahmad	83
BB00150 Fi Yawmi 'idi'l-Adha	87
BB00198 Du'a'i laylati nisfi sha'ban	92
BB00147 Du'a'i yawmi nisfi sha'ban	96
BB00141 Du'a' 'ala'n-Nafy (prayer of negation)	101
BB00148 Du'a' 'ala'n-Nafy (prayer of negation)	106
BB00189 Du'a' 'ala'n-Nafyi'n-Nafy (prayer for the negation of negation)	110
BB00144 Du'a' li'l-Ithbat (prayer of affirmation)	115
BB00177 Du'a' li-Ithbati'l-ithbat (prayer for the affirmation of affirmation)	119
BB00192 Du'a' li-Ithbati'l-ithbat (prayer for the affirmation of affirmation)	123
BB00268 Letter to Quddus	128
BB00504	133
BB00624	134

BB00200

Tablet to Mulla Husayn VI

To: Mulla Husayn, the first believer

Date: 1264 (Chihriq) [1847-1848]



INBA64

- 1 In the Name of God, the Most Inaccessible, the Most Holy 1 بسم الله الامنع الاقدس
- 2 God testifieth that there is none other God but Him. His is the creation and the command. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not. Within His grasp lieth the dominion of all things. He createth whatsoever He willeth by His command. He, verily, hath power over all things. 2 شهد الله انه لا اله الا هو له الخلق والامر يحيى ويميت ثم يميت ويحيى وانه هو حي لا يموت في قبضته ملكوت كل شئ يخلق ما يشاء بامره انه كان على كلشئ قدراً
- 3 God testifieth that there is none other God but Him, the Mighty, the Best-Beloved. God testifieth that there is none other God but Him, the Almighty, the Self-Subsisting. God testifieth that there is none other God but Him. Say: All are His worshippers. God testifieth that there is none other God but Him. Say: All are His servants. God testifieth that there is none other God but Him. Say: All are submissive unto Him. 3 شهد الله انه لا اله الا هو العزيز المحبوب شهد الله انه لا اله الا هو المهيمن القيوم 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
- 4 He it is Who hath created the heavens and the earth and whatsoever is between them by His command, more swiftly than the utterance of "Be, and it is." Say: God is the Truth, and all else besides God is His creation, and all are His worshippers. Say: God is the Lord, and all else besides God is servant, and all are submissive unto Him. 4 هو الذى خلق السموات والارض وما بينهما بامره اقرب من ان يقول له كن فيكون قل الله حق وان ما دون الله خلق وكل له عابدون قل الله رب وان ما دون الله عبد وكل له قانتون
- 5 This Book is from Him Whom the servants who are assured of the Qur'an await. He is the One Whose manifestation God hath promised by His command, and He shall fill the earth with His mercy and bounty, so that none shall worship anyone on earth save God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. 5 وان هذا الكتاب من عند من ينتظره عباد الذين هم بالقرآن موقنون هو الذى قد وعد الله ان يظهره بامره وليلئن الارض به من رحمته وفضله ان لا يعبدن احد على الارض الا الله رب السموات ورب الارض رب العالمين
- 6 Say: The first to pledge allegiance unto Him was Muhammad, the Apostle of God, then 'Ali, then those who were martyrs after him, then the Gates of Guidance. This is from God's command in a preserved Book. Say: This is the Fire of God which He shall make manifest on the Day of Resurrection. Whosoever entereth therein, these are they who shall thereafter know that He is the Qa'im unto Whom all supplicate night and day, 6 قل ان اول من قد بايع به محمد رسول الله ص ثم علي ثم الذينهم شهداء من بعده ثم ابواب الهدى ذلك من امر الله في كتاب مسطور قل انهو نار الله التى يظهرها الله يوم القيمة فن يدخل فيها فاولئك هم من بعده يعلمون انه هو قائم الذى كل يتضرعون بالليل والنهار ليومه وكل به يوعدون

and all are promised His day. And whoso entereth not the Gate prostrating before God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds - if he entereth not into the light of his Lord, and God hath made no distinction between them save the number of the letter Ha - let him fear God at all times, before all times and after all times.

و من لم يدخل في الباب سجد الله رب السموات
و رب الارض رب العالمين فاذا لم يدخل في نور
ربه و ما جعل الله فرقهما الا عدد الهاء فليقتن
الله في كل حين و قبل حين و بعد حين

- 7 Say: These verses are a proof from Him unto all who dwell in the kingdom of the heavens and of the earth and all that lieth between them, then unto all who are in the worlds. And verily from the beginning of this Cause is a day the measure whereof is, in thy Lord's sight, fifty thousand years, and He shall surely try men therein until the word of thy Lord which was spoken aforetime in a mighty Book shall be made manifest: "Everything shall perish save His face." This is God's command whereby they shall be tried.

7 قل ان لك الايات حجة من عنده على من في
ملكوت السموات و الارض و ما بينهما ثم على
من في العالمين و ان من اول ذلك الامر يو
الذي كان مقداره عند ربك خمسين الف سنة
و ليحصن من الناس فيه حتى يظهر قول ربك
من قبل في كتاب عظيم كلشي هالك الا وجهه
ذلك امر الله به ليحصن

- 8 This is a remembrance of Muhammad and those who were martyrs after him - they who have pledged allegiance unto Me and are assured of God's signs. O Muhammad! Deliver the Book which We have sent down unto thee, for We have not neglected aught therein, that every soul may witness what it hath earned on the Day of Resurrection before its Lord. And God knoweth what men do earn. Soon shall the highest of creation witness its lowest, and the lowest its highest; then shall all return, then shall all repent, then shall all remember, then shall all supplicate.

8 ذلك ذكر محمد و الذين شهداء من بعده اولئك
الذينهم قد بايعوا بي و هم بايات الله لموقنون ان
يا محمد بلغ كتاب الذي قد نزلناه اليك فانا ما
فرطنا فيه من شئ ليشهد كل نفس بما كسبت
يوم القيمة عند ربها و الله يعلم ما كان الناس
يكسبون فستشهدن على اعلى الخلق ادناه و ادنى
الخلق اعلاه فيرجعون كل ثم يتوبون و سيتذكرون
كل ثم يتضرعون

- 9 Until the Day of Judgment none hath known My Self, nor those who have pledged allegiance unto Me, though they are they before whom all present themselves in their dwellings, and they act according to what they are commanded. And verily all that men relate vanisheth in Our presence and equalleth not the verses of God, would that they might reflect thereon. Say: Their striving is naught but from traditions which they relate from the leaders of religion. Say: Their authority is naught but from a promised word, and no servant is confirmed save by what God hath sent down unto him in the Book.

9 فان الى يوم الدين لم يعرف احد نفسى ولا الذينهم
قد بايعوا بي بانهم هم الذين كل يحضرون بين
ايديهم في مساكنهم و هم بما امروا به يعملون
و ان كل ما كان الناس يروون ينفي عندنا و
لا يعادل ايات الله لو انهم فيها يتفكرون قل ان
اجتهادهم لم يكن الا من احاديث التي هم من
عند ائمة الدين ليروون قل ان ولايتهم ام يكن الا
من قول وعد و انه لم يثبت عبداً احد الا بما نزل
الله عليه الكتاب

- 10 Lo, God hath brought unto Me the proof, and verily it is the greatest proof for all who dwell in the kingdoms of the heavens and the earth and whatsoever is between them. Through it God will remove that which people were practicing, and through it God will send down that which He ordained on the day of My manifestation from the true religion. This is of God's grace unto mankind, that they might be thankful.

10 فاذا قد اتاني الله ذلك الحجة و انها هي حجة الكبرى
لمن في ملكوت السموات و الارض و ما بينهما
يرفع الله بها ما كان الناس به يعملون و ينزل الله
بها قد ما قدر يوم ظهوري من دين الحق ذلك
من فضل الله على الناس لعلهم تشكرون

- 11 And before five years have elapsed, that Book shall not reach completion. Every soul shall bear witness to what it has

11 و ان من قبل ان يكمل خمس سنين لا تبلفن
ذلك الكتاب يشهد كل نفس بما عملت فان كل

wrought, for all are tested in the days of God, save whom God willeth. These are they who are assured of the signs of God. That is the Day of Resurrection until the Day of Judgment ends – all await Me and supplicate for My day, yet thou seest what they earn while they know not. But when He willeth, He shall inform them of their deeds and guide them and cause them to return unto God thy Lord in repentance.

في ايام الله لمبتلون الا من شاء الله اولئك الذينهم بابات الله موقنون ذلك يوم القيمة الى ان ينقضى يوم الدين كل ينتظرونني و يتضرعون ليومي ولكن ترى ما هم يكسبون من حيث هم لا يعلمون ولكن اذا شاء لينبئهم باعمالهم وليهديهم وليرجعهم الى الله ربك تائين

- 12 Say: All that was revealed before in the Qur'an concerning the day of meeting Him – God shall not be comprehended by anything, neither in the heavens nor on earth nor what lieth between them, and He hath glorified Himself unto Himself. And those who turn away from Me, these are they who oppose God their Lord while they know not. Therefore show thou mercy unto them and teach them to speak naught but the truth concerning God, for it hath been revealed in the Book that there is no God but I, that perchance they may not look beyond God and His verses for a new revelation which they love to set as limits, while all are certain of it.

12 قل كل ما قد نزل من قبل في القرآن من يوم لقائه ذلك لن يدرك الله من شئ لا من في السموات ولا في الارض ولا ما بينهما وقد فسبحا الله الى نفسه وان الذين هم يعرضون علي فاولئك هم على الله ربهم من حيث هم لا يعلمون فلترحمن عليهم ولتعلمنهم ان لا يقولون الله الا الحق فانه قد نزل في الكتاب انه لا اله الا انا لعلمهم لا ينظرون من بعد الله وآياته حديا يحبون ان يحذون به وكل به يوقنون

- 13 Say: Should all mankind gather together hoping to produce the like of this Book, they shall never be able, nor shall they have the power, even if they were learned ones on earth. Say: That is the proof through which the creation of the Prophet and those who are martyrs for His sake are created. Through it He resurrects, and He hath resurrected whomsoever God wished from the resting-place of their souls from among the Prophets, the truthful ones, the martyrs and the righteous. Through it He removes all that the doers were doing and sends down whatsoever God willeth of His grace, for through it this religion hath been established and all are certain of the Qur'an.

13 قل اجتمع الناس كلهم يرجون على ان ياتوا بمثل ذلك الكتاب لن يستطيعن ولن يقدرون ولو كانوا على الارض عالمين قل تلك حجة يخلق بها خلق النبي والذينهم شهداء من اجله فهو يبعث بها وبعث ما من شاء الله من مرقد انفسهم من النبيين والصدقيين والشهداء والصالحين ويرفع بها كل ما كان العاملين به يعملون وينزل بها كل ما يشاء الله من فضله اذ بها قد ثبت ذلك الدين وكل بالقرآن لموقنون

- 14 Say: Verily He Who sent down the Book unto Muhammad the Messenger of God, He hath sent down these verses unto Me and taught Me to recite them as I wish from His presence – verily He hath power over all things. And whoso receiveth sustenance from the beginning of this Cause without the verses of God and what is revealed in the Book, these are they who receive sustenance.

14 قل ان الذي قد نزل الكتاب على محمد رسول الله انه قد نزل تلك الايات علي و علمني بان اتلون كيف اشاء من عنده انه كان على كلشئ قديراً و من يرزق من اول ذلك الامر بغير آيات الله و ما تنزل في الكتاب فاذا من الذينهم يرزقون

- 15 And on the day of My manifestation and the return of Muhammad and those who are martyrs from His presence, they read not what is in the Books. And from the beginning of this Cause until five years have elapsed, there shall be no soul who believed in God before and was of the truthful ones except that it shall enter itself into the fire of God. Then when it knoweth that it is a true Representative from God, let it return unto its heart and be of the thankful ones. Verily the Prophets, the truthful ones, the martyrs and the righteous, and those who

15 وفي يوم ظهوري و رجع محمد و الذينهم شهداء من عنده ما هم في الكتب يقرؤون وان من اول ذلك الامر الى ان ينقضى خمس سنين لم يكن من نفس آمنت بالله من قبل و كانت من الصادقين الا و يدخل نفسها في نار الله فاذا علمت انها قائم حق من عند الله ليرتد على فؤاده و لتكون من الشاكرين و انما النبيون و الصديقون و الشهداء و الصالحون و الذينهم في دين الله من قبل موقنون

were certain of God's religion before – these shall be gathered beneath thy shade and shall be brought before their Lord, and these are the triumphant ones.

- 16 Say: My companions are companions of truth, and these shall abide forever in Paradise. God loveth not that any be mentioned save those who have believed in God and His verses, and those who place their trust in their Lord, and those who believe in the truth which is awaited by those in the kingdoms of the heavens and earth and whatsoever lieth between them, and who will aid Me in the true religion with that which none can surpass – this is of God's grace unto whomsoever He wil- leth of His people, verily He is possessed of great bounty. And whoso believeth not, say: God my Lord is independent of all worlds.

اولئك هم يحشرون في ظلك ويعرضون على ربهم
و اولئك هم الفائزون

16 قل ان اصحابي اصحاب الحق و اولئك هم في الجنة خالدون و لن يحب الله ان يذكر الا الذين آمنوا بالله و آياته و الذين هم يتوكلون و الذين هم يؤمنون بالحق الذي ينتظره من فيملكون السموات و الارض و ما بينهما و لينصرن في دين الحق بالا يقدر فوق ذلك من فضل الله على من يشاء من اهله انه كان ذا فضل عظيما و من لم يصدق قل كان الله ربي عن العالمين غنياً

INBA64:152.02-158.07,

TZH3.272x,

NSS.183x

BB00330

Declaration of Qa'imiyat

Date: 1264 (Chihriq) [1847-1848]

- 1 ...Verily, I am the Qa'im Whose Day all await, and through Whom all have been promised. God hath created Me by His command and made Me to stand over every soul by virtue of what God hath vouchsafed unto Me.
- 2 The first to prostrate before Me was Muhammad, then Ali. These are the witnesses after Him, then the Gates of Guidance - they who hastened to the Cause of their Lord, and they are the triumphant ones. Verily, the beginning of that Cause is the first Day of Resurrection when all shall be brought before God. Those who present themselves before Me, believing in Me and My verses - these are the companions of Paradise. We have rewarded them in the Book with better than what their hands have wrought; thus do We recompense the sincere ones.
- 3 As for those who present themselves before Me yet believe not with certainty in Me and My verses - sufficient for them is what their hands have earned, and they shall witness that. God hath testified against them, and We have rendered their deeds as scattered dust. Thus have We sent down aforetime in the Qur'an, that ye might be certain. Everything shall perish

1 ...وانني انا القائم الذي كل ينتظرون يومه و كل به يوعدون قد خلقني الله بأمره و جعلني قائما علي كل نفس بما قد أتاني الله من ثم الذين هم شهداء من بعده ثم ابواب

2 اول من سجد لي محمد ثم علي الايات و البيئات انه هو المهيمن القيوم، و لعمرى الهدي اولئك الذين سبقوا الي امر ربهم و اولئك هم الفائزون و ان اول ذلك الامر اول يوم القيمة كل علي الله يعرضون، ان الذين و آياته مؤمنين فاولئك هم اصحاب الرضوان قد جزيناهم في الكتاب باحسن مما اكتسبت ايديهم ... عرضوا علي و هم كانوا با كذا لك تجري المخلصين،

3 و ان الذين هم عرضوا علي و هم بي و آياتي لا يوقنون و حسبهم ما اكتسبت ايديهم و ما هم يشهدون علي ذلك ما قد شهد الله عليهم و جعلناهم و اعمالهم هبا ذلك ما قد نزلنا من قبل

save His Face; thus doth God make manifest the truth of what hath been revealed, that ye might remember.

في القرآن لعلكم توقنون كل شيء لها لك الواجهه
كذلك يظهر لله صدق ما نزل لعلم تتذكرون،

4 We have indeed revealed aforetime in the Qur'an a word wherein is contained every command, that ye might be God-fearing. In what discourse after God and His verses will they believe? We have revealed aforetime that there is no God but I; therefore fear ye Me. Be ye certain that there was none before Me, nor shall there be any after Me, nor any manifest but I, nor any hidden apart from Me, nor any sign except from Me. Thus doth God prove all mankind together.

4 وان قد نزلنا من قبل في القرآن كلمة فيها كل
امر لعلكم بها تتقون، فباي حديث بعد الله وآياته
يؤمنون وانا قد نزلنا من قبل انه لا اله الا انا
اياي فالتقون، لتوقن ان لم يكن اولا قبلي و لا
آخرا بعدي و لا ظاهرا غيري و لا باطنا دوني
ولا آية الا من عندي كذلك يحص الله الناس
كلهم اجمعون،

5 By My life, the Cause of God in respect to Me is more wondrous than the Cause of Muhammad, the Messenger of God, before Me, would ye but reflect upon it. Say: He was raised among the Arabs, then after forty years God revealed verses unto Him and made Him His Messenger to all the worlds. Say: I was raised among the Persians, and God revealed unto Me, after twenty-five years of My life had passed, verses which all are powerless to produce.

5 ولعمري ان امر الله في حقي اعجب من امر محمد
رسول الله من قبل لو انتم فيه تتفكرون، قل انه
ربي في العرب ثم من بعد اربعين سنة قد نزل الله
عليه الايات و جعله رسوله الي العالمين، قل اني
ربيت في الاعجمين و قد نزل الله علي من بعد ما
قد قضى من عمري خمسة بعد عشرين سنة آيات
التي كل عنها يعجزون

6 The Day of Judgment hath come to pass, and We, as We promised aforetime in the Qur'an, are recording what ye used to do. We desire that...

6 و قد قضى يوم الدين و انا بما قد وعدنا من قبل
في القرآن انا كما نستسخ ما كنتم به تعملون الخ

MBA.327-328x

BB00370

Date: unknown (Chihriq or Maku)

1 Glorified art Thou, O my God! I call Thee and all things to witness, at the time when, in Thy presence, I was but the letter Ba', and the number of numbers within the decades. Thou didst say – and Thy word is truth – “We have indeed promised the two-thirds”; then Thou didst utter the word of truth, “And We have made the utterance complete in the ten.”¹

1 سبحانه اللهم يا الهى لاشهدك وكشئى حين
الذى كنت عندك حرف الباء وعدد الاعداد فى
العشرات قلت وقولك الحق انا قد واعدنا الثلثين
ثم قولك الصدق واتمنا القول فى العشر

2 Glorified and exalted art Thou! Thou art the First, beside Whom there is none; Thou art the first of all things. And Thou art the Last, beyond Whom there is naught; Thou art the last of all things. Thou art the Manifest, without likeness to aught; and Thou art the Manifestor of all things. Thou art the

2 سبحانه وتعالى انت الاول حيث لا سويك
من شئ وانت اول كلشئ وانت الاخر حيث
لا دونك من شئ وانت من اخر كلشئ وانت
الظاهر ولم يكن كقول من شئ وانت مظهر كلشئ
وانت الباطن ولم يكن معك من شئ وانت مبطن

¹Qur'an 7:142.

Hidden, with none beside Thee; and Thou art the One Who hideth all things. Glorified and exalted art Thou! Glorified art Thou and praised be Thou above that I should remember Thee, or describe Thee, or extol Thee, or attribute aught unto Thee; for Thou, O my God, hast ever been sanctified above remembrance and similitudes, and hallowed above description and attributes. Thou hast ever been the Originator, the All-Encompassing; there is none beside Thee. And Thou wilt ever remain even as Thou hast been – powerful, restoring, with none other than Thee.

كلشي سبحانك وتعاليت وسبحانك وبمجدك من
ان اكون ذاكرك او واصفك او مثنيك وناعتك
لانك يا الهى كنت منزها عن الذكر والامثال
ومقدسا عن النعت والالوصاف لم تزل كنت
مبدئا محيطا ولا سواك ولا تزال تكون بمثل ما
قد كنت مقتدرا معيدا ولا غيرك

- 3 Bless, O my God, the Sacred Precinct, the Sacred Month, the Sacred Day, the Sacred Station, the Sacred Monument, the Sacred Enclosure, and the Sacred Mosque – all these, in Thy sight, are the Sacred House. Glorified and exalted art Thou! How could I disobey, O my God, Thy praise, when Thou Thyself hast ever praised Thine own Self? Thou hast ever been, O my God, the Known One through the heraldings of nearness in the manifestations of the light of intimacy, and through the signs of glory in the hidden recesses of the Mount of Holiness.

3 صلى الهى على الحول الحرام والشهر الحرام واليوم
الحرام المقعد الحرام والمشعر الحرام والحل الحرام
والمسجد الحرام كل ذلك عندك بيت الحرام
سبحانك وتعاليت كيف اعصى يا الهى ثناءك
كما انت كنت مثنيا نفسك لم تزل يا الهى انت
المعروف بنبؤات قرب القدس فى ظهورات نور
الانس والعلامات المجد فى بطونات طور القدس

- 4 Glorified art Thou and praised be Thou! I have not known Thee with the true knowledge that becometh Thee, nor have I described Thee with a description worthy of Thee. Whensoever I describe Thee with words or remember Thee by signs, they are circumscribed by the limits of mine own self, and return unto it, and ascend not unto Thy presence; for my remembrance of Thee is according to my measure, not according to Thy measure. What have I, then, to attain unto my own measure, that I might make it a place for Thy sanctification? For the condition of the needy is need, and the act of the constrained is impotence – all this is utter nothingness before the city of Thy might, and the least letter before the light of Thy countenance; for it is bounded, like my own self, before the throne of Thy mercy, and is naught, like my existence, before the immensity of Thy oneness.

4 سبحانك وبمجدك ما عرفتك يا الهى حق تعريفك
وما وصفتك بامنا حق توصيفك كلما اوصفناك
بالكلمات او ذكرتك بالاشارات فهى محدودة
بحدود نفسى ويرجع التى ولا يصعد لديك لان
ذكرى لك بقدرى لا يقدرك وما على ان يبلغ
مقدارى حتى اجعل محلا لتقديسك لان شان
المفتقر فقر وفعل المضطر عجز كل ذلك لا
شئ بحت تلقاء مدينة عزتك واقل حرف لدى
نور طلعتك لانها محدودة كنفسى تلقاء عرش
رحمتك ولا شئ كوجودى عند فلزم وحدتك

- 5 Glorified and exalted art Thou! How shall I enumerate, O my God, the beauty of Thy praise and the greatness of Thy loftiness? Thou didst create, O my God, that Word, and didst make me therein the letter of the ten; and Thou didst perfect the utterance in that Word, even as Thou didst reveal it in Thy Books. I beseech Thee, O my God, by all that Thou hast been and shalt be, to fulfil for me Thy promise, then to aid me against them that have wronged the Bayan, then to perfect for me my light, even as Thou hast said – and Thy word is truth – “And We have made the utterance complete in the ten.”

5 سبحانك وتعاليت كيف احصى يا الهى جميل
ثنائك وعظيم علائك انت خلقت يا الهى تلك
الكلمة وجعلتنى فيها حرف العشر واتممت القول
فى تلك الكلمة كما انزلت فى كتبك اسئلك يا الهى
بكل ما انت كنت وتكون ان تنجزلى وعدى ثم
انصرنى على الذين ظلموا ال البيان ثم اتمم لى نورى
كما قلت وقولك الصّدق واتمنا القول فى العشر

- 6 Glorified art Thou! There is none other God but Thee. Thou art the Lord of all worlds. All that are in the heavens and on

6 سبحانك لا اله الا انت وانت ربّ العالمين
يسجد لك من فى السموات والارض وانت

the earth prostrate themselves before Thee, and Thou art the Mighty, the Wise. Thou judgest between all things in truth, and Thou art the Best of judges.

- 7 Bless, O my God, the Bayan and its people; then make me, together with them, of those who repent. Bless, O my God, Him Whom Thou shalt make manifest on the Day of Resurrection, and make me, O God, among those who shall stand before Him. Verily Thou art God; there is none other God but Thee. Thou art the Strong, the Firm. Naught of whatsoever is in the heavens or on the earth can render Thee powerless, and Thou art the Mighty, the Wise.

العزیز الحکیم تقضی بین کلشی بالحق وانت خیر الفاصلین

7 صل یا الهی علی البیان واهله ثم اجعلنی ایاک من التائبین وصل یا الهی علی من تظهرنه يوم القيمة ولتجعلنی اللهم بین یدیه من القائمین انک انت الله لا اله الا انت وانت القوى المتین لا یعجزک من شیء مما فی السموات والارض وانت العزیز الحکیم

PR03.157v17-158r09, BYC_tablets.003.01-003.08x

BB00302

Li-Mir Muhammad 'Ali

Date: unknown (Chihriq?)

- 1 In the Name of God, the Most Unapproachable, the Most Holy
- 2 Glorified art Thou, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and the Providence, Thine the Sovereignty and the earthly realm. Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Sovereign Who changeth not, the Just Who oppresseth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command; verily, Thou hast power over all things.
- 3 I glorify Thee beyond all wherewith contingent things have glorified Thee or can glorify Thee, and I sanctify Thee beyond all wherewith contingent things have sanctified Thee or can sanctify Thee, and I testify to Thy oneness as Thou hast testified to Thine own oneness, that Thou art God, there is no God but Thee, and all else besides Thee is Thy creation and within Thy grasp. Verily Thou art the Creator of all things and their Ordainer, the Provider of all things and their Fashioner, the One Who causeth all things to die and bringeth them into being,

1 بسم الله الأمانع الأقدس

2 سبحانه اللهم یا الهی لأشهدک ثم کلشی علی أنک أنت الله لا إله إلا أنت وحدک لا شریک لک لک الملک والملکوت ولک العزة والجبروت ولک القدرة واللاهوت ولک القوة والباقوت ولک السلطنة والناسوت تحیی وتمیت ثم تمیت و تمیت وإنک أنت حی لا تموت و ملک لا تزول و سلطان لا تحول و عدل لا تجور و فرد لا تفوت عن قبضتک من شیء لا فی السموات و لا فی الأرض و لا ما بینهما تخلق ما تشاء بأمرک إنک کنت علی کلشی قديراً

3 لأسیحک عن کل ما سبحت الممکات أو یسبحک ولأقدسک عن کل ما قدست الممکات أو یقدسک ولأوحدک بما قد وحدت ذاتک علی أنک أنت الله لا إله إلا أنت وإنما دونک خلقتک و فی قبضتک وإنک أنت خالق کلشی و مقدره و رازق کلشی و مصوره و ممیت کلشی و منشئه و محیی کلشی محصیه لا إله إلا أنت المتکبر المتعال

Who giveth life to all things and taketh account of them. There is no God but Thee, the All-Possessing, the Most Exalted.

- 4 How can I mention Thee, knowing that all mention besides Thee is but creation before Thee, and that Thou canst not be mentioned or described by the mention of Thy creatures, nor characterized by the attributes of Thy servants? Glorified art Thou! Thou hast ever existed before all things, and wilt remain after all things, transcendent above all things, and hidden beneath all things. Creation is Thy creation and command is from Thee and unto Thee. All things glorify Thee, all things praise Thee, all things testify to Thy oneness, all things magnify Thee, and all things extol Thee to the extent possible in creation before Thee. Yet all this befitteth not the sublimity of Thy sanctity and the exaltation of Thy glory. Thou hast ever been one God, Single, Eternal, Self-Subsisting, Ever-Abiding, Self-Dependent. Thou hast taken neither consort nor son.

- 5 Therefore, O my God, send down upon the First One in creation, and upon the numbers of that One, and upon those who resemble that One wherein naught is seen but Thee, until the Day of Him Whom Thou shalt manifest on the Day of Resurrection with Thy signs, with the most resplendent of every glory, the most sublime of every majesty, the most beautiful of every beauty, the most magnificent of every grandeur, the most brilliant of every light, the most extensive of every mercy, the most perfect of every word, the greatest of every name, the most mighty of every power, and with such goodness as hath no equal, no likeness, no peer, no similitude, no associate, and no example. For Thy gifts can never resemble the gifts of Thy creation, nor can anything in Thy kingdom equal them.

- 6 How wonderful is the manifestation of Thy Word, and how great are the signs of Thy might to those in the kingdom of Thy heaven and earth, wherein from the land which Thou didst open aforetime in Islam and from its surroundings, from that day until this day, all are servants unto Thee, prostrating themselves before Thy face and rejoicing in what Thou didst send down aforetime unto Muhammad, Thy Beloved. Yet until this time, this is the first fruit of his existence in Thy religion from around that land. For Thou didst say, and Thy word is the truth: "God is He Who raised the heavens without pillars ye can see, then established Himself upon the Throne, and compelled the sun and the moon to serve. Each runneth unto an appointed term. He ordereth all things. He showeth His signs clearly, that ye may have certainty of meeting your Lord."² All

4 كيف أذكرتك بعد علمي بأن ذكر دونك خلق عندك وإنك أنت لن تذكر ولن توصف بذكر خلقك ولن تتعت بنعت عبادك فسبحانك لم تزل كنت كائناً قبل كلشيء وليّ ما بعد كلشيء وكيوناً فوق كل شيء ومكنوناً دون كلشيء والخلق خلقك والأمر منك وإليك ليسبحنك كلشيء وليحمدنك كلشيء وليوحدنك كلشيء وليكبرنك كلشيء وليعظمنك كلشيء على ما يمكن في الإبداع عندك ولكن كل ذلك لا ينبغي لعلو قدسك وسمو عزك لم تزل كنت إلهاً واحداً واحداً صمداً فرداً حياً قيوماً دائماً أبداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً

5 فلتنزلنّ اللهم على الواحد الأول في الإبداع وعلى أعداد ذلك الواحد وعلى من يشابه ذلك الواحد حيث لا يرى إلّا إياك إلى يوم من تظهره يوم القيمة بآياتك من كل بهاء أبهاء ومن كل جلال أجلاه ومن كل جمال أجمله ومن كل عظمة أعظمها ومن كل نور أنوره ومن كل رحمة أوسعها ومن كل كلمات أتمها ومن كل أسماء أكبرها ومن كل عزة أعزها ومن كل خير ما لم يكن له عدل ولا مثل ولا كفو ولا شبه ولا قرين ولا مثال إذ عطايك لن تشابه عطاء خلقك ولا يعادله من شيء في ملكك

6 فما أعجب ظهور كلمتك وأكبر آيات عزتك على من في ملكوت سمائك وأرضك حيث من أرض التي قد فتحتها من قبل في الإسلام ومن حولها من يومئذ إلى حينئذ كل عبادك وسجّاد لوجهك ومسرّه من إياك ما نزلت على محمد حبيبك من قبل ولكن إلى حينئذ هذا أول ما أثمر وجوده في دينك من حول تلك الأرض إذ أنك أنت قلت وقولك الحق الله الذي رفع السموات بغير عمد ترونها ثم استوى على العرش وسخر الشمس والقمر كل يجري إلى أجل مسمى يدير الأمر بفصل الآيات لعلكم بقاء ربكم توقنون كل على تلك الأرض ليعبدونك على منتهى التضرع ولكن كل في حجب إلّا من عرفك وصدق آياتك

²Qur'an 13:2.

upon that earth worship Thee with the utmost humility, yet all are veiled save those who know Thee.

- 7 The truth of Thy verses is manifest, for all labor for Thee and prostrate themselves before Thy countenance, by night and by day. But since Thou hast ever been too exalted to be comprehended by human sight, or to be perceived by any possessor of inner vision, Thou hast established in creation the Manifestation of Thyself as the station of Thine own Self, so that whatsoever proceedeth from Thee returneth unto Thee. Glorified art Thou, glorified art Thou! None hath encompassed the knowledge of how Thou dost try Thy creation and of Thy bounty towards whomsoever Thou wilt among Thy servants, for he who knoweth not aught hath brought forth that for which he was created, while he who possesseth all knowledge remaineth veiled. Thus dost Thou accept the deeds of those who are sincere in their devotion to Thee, and erase the traces of those who are not sincere unto Thee.

7 إذ كل لك يعملون ولوجهك بالليل والنهار ليسجدون ولكن لما إنك أنت كنت متعالياً من أن تدركك الأبصار أو أن يلاحظك أحد من أولى الأنوار وقد جعلت مظهر نفسك في الإبداع مقام نفسك في كلها يبدى منك يرجع إليك فسبحانك سبحانك لم يحيط علم أحد بامتحانك كل خلقك وبفضلك على من شئت من عبادك إذ هذا بدون ما يعلم من شيء قد أثمر ما خلق له ومن قد علم كل علم في حجاب كذلك لتقبلن عمل من خلص لك وتمحون من لم يخلصك لك

- 8 Wherefore, O my God, have mercy upon all who are on earth, lest they be shut out from the places of Thy good-pleasure. For Thou art independent of all else besides Thee. Whoso believeth in Thee and in Thy signs achieveth deliverance, while whoso remaineth veiled harmeth none but himself. Send down, therefore, O my God, upon those who tread the paths of Thy good-pleasure that which beseemeth the loftiness of Thy generosity and Thy glory, for Thou art the All-Bountiful unto all created things, and the Bestower of grace unto all who dwell in the kingdom of earth and heaven.

8 فلترحم الله على كل من على الأرض لئلا يحتجب عن مواقع رضاك فإنك كنت غنياً عما دونك ومن يؤمن بك وآياتك ينجي بنفسه ومن يحتجب لا يضر إلا نفسه فلتنزلن الله على من كان في سبيل رضاك ما ينبغي لعلو جودك وبهائك فإنك أنت الفضل على كل الممكنات والوهاب لمن في ملكوت الأرض والسموات

- 9 The deeds of the sincere profit Thee not, nor do the works of all creation add aught to Thy dominion. Therefore, O my God, vouchsafe unto all who seek Thy good-pleasure that which shall lead to their attaining, in the world to come, unto meeting with Thee, according to what Thou lovest and art pleased with. For Thou art my Lord and the Lord of all things in the Hereafter and in this world. Glorified art Thou! There is none other God but Thee. Glorified art Thou! I am one of those who remember Thee.

9 لن ينفعك عمل المخلصين ولن يزد على ملكك عمل العالمين فلتوصلن الله إلى كل من أراد رضاك ما توصلن في دار الآخرة من لقاءك على ما تحب وترضى إذ أنك أنت ربي ورب كل شيء في الآخرة والأولى سبحانك أن لا إله إلا أنت سبحانك إني كنت من الظالمين

MKI4494.086

BB00273

*Tawqi'i Qa'imiyat**To: Shaykh 'Ali 'Azim Turshizi**Date: unknown (early Chihriq?)*

QISM

1 In the name of God, the Most Inaccessible, the Most Holy

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

2 God testifieth that there is no God but Him. His is the creation and the command. He giveth life and causeth death, then causeth death and giveth life, and verily God is the Ever-Living Who dieth not. Within His grasp is the dominion of all things. He createth whatsoever He willeth by His command. Verily, He is powerful over all things.

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ يُحْيِي وَيُمِيتُ ثُمَّ يَمِيتُ وَيُحْيِي وَاللَّهُ هُوَ حَيٌّ لَا يَمُوتُ فِي قُبُضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

3 O 'Ali [Shaykh 'Ali 'Azim Turshizi]! We have chosen thee by Our command and made thee a king to proclaim before the Qa'im that He hath appeared by the leave of His Lord. This is of God's grace upon thee and upon mankind, that they might be thankful.

3 اِنْ يَا عَلِيَّ قَدْ اصْطَفَيْنَاكَ بِأَمْرِنَا وَجَعَلْنَاكَ مَلَكًا تَتَادَى بَيْنَ يَدَيِ الْقَائِمِ أَنَّهُ قَدْ ظَهَرَ بَاذَنَ رَبِّهِ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْكَ وَعَلَى النَّاسِ لَعَلَّهُمْ يَشْكُرُونَ

4 O 'Ali! Verily I am the Fire of God which He shall manifest on the Day of Resurrection, and by it shall all be raised, spread abroad, gathered together, and brought before God, then shall they enter Paradise. Say: Those who have entered in at the Gate, God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds, hath caused them to prostrate. Then doth God increase their fire by the number of the Gate, and He shall give them light when they come to know. This is the Qa'im Whose day all await and Who hath been promised unto all.

4 اِنْ يَا عَلِيَّ أَنِّي أَنَا نَارُ اللَّهِ الَّتِي يَظْهَرُهَا اللَّهُ يَوْمَ الْقِيَمَةِ وَكُلُّ بِهَا يَعْثُونَ وَيَنْشُرُونَ وَيَحْشُرُونَ وَيَعْرَضُونَ ثُمَّ هُمْ فِي الْجَنَّةِ يَدْخُلُونَ قُلُوبُ الَّذِينَ دَخَلُوا فِي الْبَابِ سَجَدَ اللَّهُ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ رَبَّ الْعَالَمِينَ فَذَا يَزِيدُ اللَّهُ عَلَى نَارِهِمْ عَدَدَ الْبَابِ وَلِيَجْعَلَنَّ لَهُمْ نُورًا فَذَا هُمْ يَعْلَمُونَ ذَلِكَ قَائِمُ الَّذِي كُلُّ يَنْتَظِرُونَ يَوْمَهُ وَكُلُّ بِهِ يُوْعَدُونَ

5 Verily We have waited patiently on the Day of Resurrection fifty thousand years that all things might be tested, until naught remaineth save the face of thy Lord, possessed of glory and majesty. And We witnessed not on that day any spirit of faith save in the number of the Face, and We were indeed knowing of this. And verily the first to [believe] in Me was Muhammad the Messenger of God, then Ali, then those who were witnesses after him, then the Gates of Guidance, then those whom God ordained this grace from among the Prophets, the truthful ones, the martyrs, and those who are assured of God and His signs though they know it not. Then God testified concerning them how they extinguished the Fire

5 أَنَا قَدْ صَبَرْنَا يَوْمَ الْقِيَمَةِ خَمْسِينَ أَلْفَ سَنَةٍ لِيَمْحُصَ كُلُّ شَيْءٍ حَتَّى لَا يَبْقَى إِلَّا وَجْهُ رَبِّكَ ذُو الْعَرَْةِ وَالْجَلَالِ وَمَا شَهِدْنَا عَلَى بَرُوحِ إِيْمَانٍ يَوْمَئِذٍ إِلَّا فِي عَدَدِ الْوَجْهِ أَنَا كُنَّا بِهِ الْعَالَمِينَ وَإِنْ أَوَّلَ مَنْ؟ بِي مُحَمَّدٌ رَسُولُ اللَّهِ ثُمَّ عَلَى ثُمَّ الَّذِينَ هُمْ شُهَدَاءُ مِنْ بَعْدِهِ ثُمَّ أَبْوَابُ الْهُدَى ثُمَّ مَا قَدْ قَدَّرَ اللَّهُ لَهُ ذَلِكَ الْفَضْلُ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالَّذِينَ هُمْ بِاللَّهِ وَآيَاتِهِ مُوقِنُونَ مِنْ حَيْثُ لَا يَعْلَمُونَ فَذَا شَهِدَ اللَّهُ عَلَيْهِمْ بِمَا تَدَحَّضُوا نَارَ اللَّهِ الَّتِي كُلُّ بِهَا لِيَمْحُصُونَ فَذَا يَعْثُهُمُ اللَّهُ مِنْ مَرَاقِدِ أَنْفُسِهِمْ وَيُخْلَقُهُمْ بِمَثَلِ

of God by which all are tested. Then God shall raise them from the tombs of their souls and create them anew as He created them the first time. Verily He hath power over all things.

ما قد خلقهم أول مرة أنه كان على كل شيء قدير

- 6 Say: Verily God, through what He hath sent down – nay, through the least of the verses – in the Mother Book, hath created Muhammad; and thereafter, whatsoever He willeth, in like manner doth God create. On that Day He createth whatsoever He desireth by His word “Be,” and it is.

6 أقل أن الله بما قد نزل من قل من الآيات في أم الكتاب قد خلق محمدا ثم ما شاء كذلك يخلق الله يومئذ ما يشاء بقوله كن فيكون

- 7 Whoso, after this, awaiteth the appearance of a Mahdi, or the return of Muhammad, or of any among those who believed in God and His signs – such have no knowledge until the Day whereon God shall bring me back. Whoso believeth in me on that Day of Resurrection – then shall all be in a new creation. Verily We began that creation, and We shall assuredly bring them back again – this is a promise binding upon Us; verily We are powerful.

7 و من ينتظر بعد هذا ظهور مهدي او رجع محمد او احد ممن آمن بالله و آياته فأولئك ما لهم من علم الى يوم يرجعني الله من آمن بي ذلك يوم القيمة فاذا كل في خلق جديد انا قد بدأنا ذلك الخلق و انا لنعيدتهم وعدا علينا انا كنا قادرين

- 8 And whoso is sustained thereafter by that wherewith they were sustained before, from all that wherein they rendered obedience – such shall not be subject to that which We sent down aforetime in the Qur'an. Verily We were wont to transcribe what ye knew. Indeed We have brought forth the later creation and have exalted above all that by which men were wont to judge. Say: The air purifieth you even as water purifieth you. O servants of God! Render thanks.

8 و من يرزق من بعد بما قد رزقوا من قبل من كل ما هم به ليدنوا فأولئك هم لا يحل عليهم بما قد نزلنا من قبل في القرآن انا كنا نستنسخ ما كنتم تعلمون انا قد انشأنا نشأة الأخرى و ارفعنا كل ما كان الناس به ليدنوا قل ان الهواء يطهركم بمثل ما يطهركم الماء يا عباد الله فاشكروا

- 9 Whoso acteth after the judgment of the Proof of thy Lord hath reached him – nothing shall be accepted from him. And on that Day all shall be as those who were given the Book aforetime: they shall have no authority save such as enter into the religion of God and are of the sincere.

9 و من يعمل بعد ان يوصل اليه حكم حجة ربك فلا يقبل عنه من شيء و ان يومئذ كل مثل الذين اوتوا الكتاب من قبل ما لهم من حكم الا من يدخل في دين الله و كان من المخلصين

- 10 And whoso reciteth a verse of the Book or relateth a tradition thereafter, desiring to act in accordance therewith – such are like unto those who were before; God, their Lord, shall cause them to enter the Religion of Truth. Verily He is powerful over all things.

10 و من يتلو آية من الكتاب او يروى حديثا من بعد يريد ان يعمل به فأولئك مثل الذين كانوا من قبل فسيدخلهم الله ربهم في دين الحق انه كان على كل شيء قديرا

- 11 Say: Were all mankind to gather together, every one of them, to produce the like of that Book, they would not be able, nor would they have the power – even were they the most learned upon the earth. Therefore command all men, every one of them, to recite by night and by day the verse which We sent down at the beginning of the Book, that they may be sustained with the sustenance of their Lord and be assured in God and His signs.

11 قل لو اجتمع الناس كلهم اجمعون على أن يأتوا بمثل ذلك الكتاب لن يستطيعوا و لن يقدروا و لو كانوا على الأرض عاقلين لتأمرن الناس كلهم اجمعون أن يقرئوا بالليل و النهار آية التي قد نزلناها في أول الكتاب ليرزقن برزق ربهم و كانوا بالله و آياته موقنين

- 12 Say: Verily the religion, after all religion, is this: that ye believe in God and His signs, and that ye aid God in the Religion of Truth with whatever power ye possess. 12 قل انما الدين من بعد الدين أن تؤمنوا بالله وآياته ولتنصرن الله في دين الحق بما انتم عليه مقتدرون
- 13 Say: Do not abandon the places wherein ye were wont to worship, but present yourselves before God and shun those who have returned to their former life. Take the right of God by His leave, for He is indeed cognizant of all things. 13 قل لا تخون المقاعد التي كنتم فيها تصلون و لتحضرن بين يدي الله و لتنفرن الذين قد رجعوا الى الحيوّة الأولى و لتأخذن حقّ الله باذنه انه كان بكلّ شيء عليما
- 14 Glory be to Thee, O God! Bear Thou witness that I have not neglected aught in the First Book concerning that which Thou didst reveal therein: that there is no God but Me; therefore cast yourselves before Me. 14 سبحانك اللهم فاشهد على فأتني انا ما فرطت في الكتاب الأول من شيء بما نزلت فيه انه لا اله الاّ انا اياي فالتقون
- 15 Let every soul be assured of what I have expounded therein, that after God and His verses there be no discourse in which people might believe. 15 لتوقن كلّ نفس بما قد فصلت فيه أن لا يكن من بعد الله وآياته حديثا كان الناس به يوقنون
- 16 Glory be to Thee, O God! Fifty thousand years of the Day of Resurrection have passed; therefore I shall make the fire as light for those who have entered the Gate, as a mercy from Thy presence, for Thou art indeed the Possessor of great mercy. 16 سبحانك اللهم قد قضى خمسين الف سنة يوم القيمة فاذا لأجعلن النار لمن قد دخل في الباب نورا رحمة من عندك أنك كنت ذا رحمة عظيم
- 17 Say: God is truth, and whatsoever is beside God is His creation, and all are worshippers. O creation of God! Verily, there is no God but Him, and I am the first of them that worship. 17 قل الله حقّ و أنّ ما دون الله خلق له و كلّ لعابدون ان يا خلق الله انه لا اله الا هو و اتني انا اول العابدين
- 18 Say: Verily He is Muhammad, the Guide, and say: I am the Promised Mahdi in the Mother Book. Say: He is the true Master Whom all were promised. Say: He is the true Qa'im in Whom all believe. And We have sent down this Book as a mercy from Us to all the worlds, lest anyone should say: "Had God taught me of the appearance of the Mahdi, or had Muhammad and those who were witnesses after Him, and then the believers, returned, I would surely have been among those who presented themselves." 18 قل انه المحمّد هاد و قل انا المهدي موعود في امّ الكتاب قل انه صاحب حقّ كلّ به يوعدون قل انه قائم حقّ كلّ به يوقنون و انا قد نزلنا ذلك الكتاب رحمة من لدنا للعالمين لتلا يقول احد لو علّني الله ظهور مهدي او يرجع محمّد و الذين هم شهداء من بعده ثمّ المؤمنون لكنت من المحضرين
- 19 Say: God, my Lord, is indeed the All-Sufficient, the All-Knowing. 19 قل انّ الله ربّي لغنيّ عليم

HURQ.BB26x

CMB_F20.010v18-012r07, BYC_tablets.062.17-
065.09, LDR.291x, TZH3.164.11-166.09,
AHDA.472, QISM.014

BB00497

*Letter to Khal-i-Asghar I**Date: unknown (Maku or Chihriq)*

- 1 He is the Inventor, the Mighty, the Helper
هو المبتكر العزيز المستعان
- 2 At the time of writing it is the Most Great Festival. Praise be to God as He loveth and is pleased. Repeatedly mention hath been made that indicated your presence. May God make it blessed for all the people of His love.
حالتحریر یوم عید اکبر است الحمد لله كما هو يحب ويرضى مكرر ذكرى که دال بر جناب بوده شده خداوند بر جمیع اهل محبت خود مبارک فرماید
- 3 Today I am aware of a more exalted celebration than this, otherwise I would have mentioned it. Upon yourselves be vigilant lest ye fail to act in the Days of God while ye are certain. For after that Command no one's deeds will avail, even should all strive their utmost. Those are the gates of the gathering opened through the grace of your Lord, the All-Merciful, if ye be of those who are certain of the signs of God. And verily all shall be brought before God, your Lord, the All-Merciful, on the Day of Distinction. And on that Day God will judge between all with truth, and they shall not speak. And verily in the year when My trustee was confounded by the command of your Lord, the All-Merciful, in its first month and after its middle, if ye be patient.
امروز بجشنی اعلی ازین مطلع هستم والا ذکر می شد علیکم انفسکم الا تعملوا فی ایام الله الا وهم توقنون فان من بعد ذلك الامر لم عمل احد ولو كان الكل يجتهدون تلك ابواب الحشر مفتحة بفضل ربكم الرحمن علیکم ان انتم بآیات الله توقنون و ان الكل فی يوم الفصل علی الله ربكم الرحمن يعرضون و ان يومئذ يقضى الله بین الكل بالحق وهم لا يكلمون و ان فی سنة التي منكم فی شهر اولها و بعد اوسطها تحیرت امینی بأمر ربكم الرحمن ان انتم يصبرون
- 4 These are clear verses in the Book of God, if ye but knew. These are conclusive evidences in the Book of God for people who reflect. Hold fast to the cord of God and trust in your Lord, the All-Merciful, and turn unto Him, O ye believers! And whoso cometh unto thy Lord on the Day of Distinction, and deemeth it from the Book of God - these are they who shall prosper.
تلك آیات بینات فی كتاب الله ان انتم يعلمون تلك بینة محكمة فی كتاب الله لقوم يتفكرون ان اعتصموا بحبل الله و توكّلوا علی ربكم الرحمن و توبوا الیه یا ایها المؤمنون و من جاء ربك يوم الفصل التحسبته من كتاب الله فاولئك هم الفائزون
- 5 The account for year 34 has been settled clearly. Write down whatever they give in Shiraz so that it may be coordinated. Take the page within. A leader of broadcloth has written to Shiraz. When it reaches your presence they will have sent it, and after examining this same page they will have sent it to Shiraz. And be informed of the mention of service.
محاسبة سنة ۳۴ را صاف فرموده قلبی دارید آنچه در شیراز میدهند حواله داده که مقرون باشد صفحه در جوف بگیر زعیم ماهوت جهة شیراز نوشته شده هرگاه بحضور رسید فرستاده باشند و بعد از ملاحظه همین صفحه را جهة شیراز فرستاده باشند و مطلع از ذکر خدمت شوید
- 6 Glory be to God, Lord of the heavens and earth, above what they attribute, and peace be upon the Messengers, and praise be to God, Lord of the worlds.
و سبحان الله رب السموات و الأرض عما خصصون و سلام علی المرسلین و الحمد لله رب العالمین

TZH3.068c

BB00540*Tablet to Nawruz Firuz*

- 1 He is the Most Mighty, Most Exalted, Most Impregnable, Most Lofty, Most Holy
- 2 From God, exalted is He: Verily I am God, there is no God but Me. From the beginning that hath no beginning I have been an exalted Light. Verily I am God, there is no God but Me. Unto the end that hath no end I shall continue to be an exalted Light from the Creative Truth. Nay, O God! There is no God but Thee. From the beginning that hath no beginning Thou hast been an exalted Light. Nay, O God! There is no God but Thee. Unto the end that hath no end Thou shalt continue to be an illuminating Light.
- 3 We have sent down unto thee the verses and dispatched thee as a Remembrance from Our presence, for We have ever been mindful. Say: Proclaim "There is no God but God" and there is no Proof except 'Ali, and no Book after the Bayan from God, that ye may enter the Most Great Paradise. And say: Here assist God through the Great Name, and here through the Noble Name with mighty assistance.
- 4 Remember God before all those whose names thou hast mentioned with great glorification. Then return unto God, the Lord of all worlds, with beautiful return.
- 1 الله أعظم هو الأعزّ الأجلّ الأرفع الأقدس
- 2 من الله تعالى إني أنا الله لا إله إلا أنا كنت من أول الذي لا أول له نوراً معتلياً إني أنا الله لا إله إلا أنا لأكون إلى آخر الذي لا آخر له نوراً معتلياً من الحقيقة الخلقية بل اللهم إن الله لا إله إلا أنت كنت من أول الذي لا أول له نوراً معتلياً بل اللهم إن الله لا إله إلا أنت لتكون إلى آخر الذي لا آخر له نوراً متنوراً
- 3 وقد نزلنا عليك الآيات وأرسلناك ذاكراً من لدنا إنا كنا ذاكرين قل قولوا لا إله إلا الله ولا حجة إلا نبيل بعد علي ولا كتاب إلا البيان من عند الله لعلمكم في الرضوان الأعظم تدخلون وقل ههنا انصروا الله بالاسم العظيم وههنا بالاسم النبيل تنصيراً عزيزاً
- 4 وكبر الله عند كل من قد ذكرت اسمه تكبيراً كبيراً ثم ارجع بالله رب العالمين ترجيعاً جميلاً

AHDA.297

BB00343*Letter to 'Abd(Mulla?) Sadiq Muqaddas*

- 1 He is God, the Supreme Ruler, the Sovereign Truth, He Whose help is implored by all.
- 2 Glorified is He to Whom pertaineth the dominion of the heavens and of the earth, in Whose hand lieth the kingdom of all created things and unto Whom shall all return. It is He Who
- 1 هو الله الملك الحق المستعان
- 2 سبحانه من له ملك السموات والأرض وبه ملكوت كلشيء وكل إليه يلقبون وهو الذي يدبر مقادير كلشيء وينزل في الكتاب ما هو خير ورحمة للذين هم في دينه يشكرون

setteth the measure assigned to each and every thing and revealeth His goodly gifts and blessings in His sacred Book for the benefit of those who offer gratitude for His Cause.

- 3 Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience. Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest; and those who conform to the good-pleasure of your Lord, they are indeed among the blissful.
- 3 قل تلك حياة تفتى و كل نفس تنصرم الى الله ربى و انه ليوفى اجور الذين صبروا احسن الذى كانوا يضيعون و ان الله يجزى مصادر كلشىء كيف يشاء بأمره و ان الذين يعملون فى مرضات ربك اولئك هم الفائزون
- 4 Thy Lord hath never raised up a prophet in the past who failed to summon the people to His Lord, and today is truly similar to the times of old, were ye to ponder over the verses revealed by God.
- 4 و ما اظهر الله ربك من قبل نبيا الا كان يدعو قومه الى الله ربه و انما يومئذ بمثل قبل لو هم فى آيات الله يتفكرون
- 5 When God sent forth His Prophet Muhammad, on that day the termination of the prophetic cycle was foreordained in the knowledge of God. Yea, that promise hath indeed come true and the decree of God hath been accomplished as He hath ordained. Assuredly we are today living in the Days of God. These are the glorious days on the like of which the sun hath never risen in the past. These are the days which the people in bygone times eagerly expected. What hath then befallen you that ye are fast asleep? These are the days wherein God hath caused the Daystar of Truth to shine resplendent. What hath then caused you to keep your silence? These are the appointed days which ye have been yearningly awaiting in the past – the days of the advent of divine justice. Render ye thanks unto God, O ye concourse of believers.
- 5 و لما اتى الله بمحمد نبية قد قضى فى علمه بأن لنختم النبوة يومئذ الى انه جاء بالحق و اقضى الله امره كيف يشاء و انا كنا يومئذ فى ايام الله ظاهرون تلك ايام ما اشرفت الشمس عليها بمثلها من قبل و تلك ايام تنتظرها الأمم من قبل يومئذ فكيف انتم راقدون فتلك ايام اظهر الشمس الحقيقة فيها فكيف انتم صامتون فتلك ايام انتظرتوها من قبل و تلك ايام العدل ان اشكروا الله يا ايها المؤمنون
- 6 Let not the deeds of those who reject the Truth shut you out as by a veil. Such people have warrant over your bodies only, and God hath not reposed in them power over your spirits, your souls and your hearts. Fear ye God that haply it may be well with you. All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.
- 6 فلا يحببكم عمل الذين كفروا انهم وكلوا على اجسادكم و ما جعل الله عليهم من سلطان على انفسكم و ارواحكم و افتدكم و اتقوا الله لعلمكم تفلحون انما خلق الله لكم كل شىء بكم انتم ما خلقتم بشىء اتقوا الله و لا تحببكم الصور و الألباس و اشكروا الله لعلمكم ترجمون
- 7 This mortal life is sure to perish; its pleasures are bound to fade away and erelong ye shall return unto God, distressed with pangs of remorse, for presently ye shall be roused from your slumber, and ye shall soon find yourselves in the presence of God and will be asked of your doings.
- 7 تلك حياة فانية ويقضى عنكم لذائذها و سترجعن الى الله و انتم عما قليل تندمون و انتم عما قليل تستنبهون و سوف انتم بين يدي الله تحضرون و سيسئلون عما كنتم تعملون
- 8 Say, how dare ye flagrantly deny the verses sent down from the heaven of justice, yet ye read the Books of God revealed in the
- 8 قل كيف يكفرون بآيات العدل جهرة و انتم كتاب الله من قبل يقرؤن و كيف يجحدون بقاء

past? How do ye repudiate the meeting with your Lord which was appointed with you aforetime, and fail in this Day to heed His warning? Indeed, by adhering to forms and by following the promptings of your selfish desires, ye have deprived yourselves of the good-pleasure of your Lord, except those whom their Lord hath endowed with knowledge and who in this Day render thanks unto Him for the bounty of being identified with the true Faith of God. Therefore announce ye the Message unto those who manifest virtue and teach them the ways of the One True God, that haply they may comprehend.

ربكم يومئذ وانتم واعدتم به من قبل وانكم انتم
يومئذ لا يتذكرون فقد حجتكم الصور عن رضاء
ربكم واتبعتم هواً انفسكم الا الذين اتوا العلم من
ربهم فهم يومئذ في دين الله الحق يشكرون كذلك
نبا الذين ترى فيهم خيراً يومئذ وكذلك علمهم
سبل الحق لعالمهم يفقهون

- 9 Withhold thy tongue from uttering that which might grieve thee and beseech God for mercy. Verily He is fully cognizant of the righteous, for He is with such of His servants as truly believe in Him, and He is not unaware of the actions of the mischief-makers, inasmuch as nothing whatever in the heavens or on the earth can escape His knowledge.
- 10 These verses, clear and conclusive, are a token of the mercy of thy Lord and a source of guidance for all mankind. They are a light unto those who believe in them and a fire of afflictive torment for those who turn away and reject them.
- 11 Only those who disbelieve shall be touched by the retribution from thy Lord; woe betide them for what their hands have earned! They shall be in straitened distress; they shall kindle the Fire with their own hands, and that Fire shall never be extinguished. Their water shall sink away; they shall find no running spring. They shall walk in the darknesses of their own souls; no Sun of thy Lord's mercy shall rise upon them, nor shall they discover any shining light. Thus hath God darkened them in this world and the next; thus doth He requite His idolatrous servants. They shall be punished with a fire unquenched and with scalding water that cutteth the entrails; and ye shall not be their intercessors.
- 12 Give thanks unto God that He hath delivered thee from that Fire, and that thy water hath been made a flowing spring. Praise God that thou hast been shielded therefrom and numbered with the rightly guided. Magnify with those who are with thee, and be of them that remember.

9 فليحفظن لسانك عما يحزنك واستل الله من
فضله انه بالمصلحين عليم حكيم وانه لمع الذين
آمنوا من عباده وبالله ربك لعافين عما يعمل
المفسدين فلا يعزب عن الله ربك من شيء لا
في السموات ولا في الأرض

10 فتلك آيات بينات رحمة من ربك وهدى
للعالمين من آمن بها فله نور ومن اعرض وكفر
فله نار من زجر اليم

11 انما يمس الذين كفروا عذاب الجزى عن ربك
ولهم الويل لما اكتسبوا وهم في ضيق ضيق
وسيقدون النار بأيديهم وما تطفى هذه النار
ابداً واولئك ما لهم غورا ولا يجدوا من ماء
معين وسيمشون في ظلمات انفسهم ولا يشرق
عليهم شمس من رحمة ربك ولا تجدوا من نور
منير كذلك اظلمهم الله في الدنيا والآخرة وانه
كذلك يجزي عباده المشركين وسيعذبون بنار
لا تطفى وبماء حميم يقطع امعائهم وما انتم من
شافعين

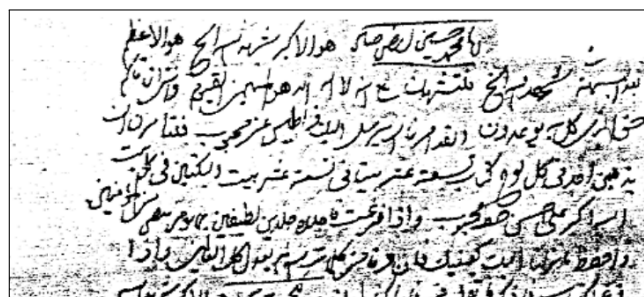
12 اشكر الله بما نجييت من هذه النار واثك معينا و
احمد الله بما اتقيت وكتب من المهتدين والتكبير
على من معك ولتكونن من الذاكرين

SWBP#21 (p.112-115)

SWB#22 (p.160-163)

BB00584

Letter to Aqa Muhammad Husayn Ardistani



AHDA

- 1 He is the Most Great 1 هو الأكبر
- 2 God beareth witness, etc. He is the Almighty. After the Bismillah - God beareth witness, etc. 2 شهد الله الخ هو الأعظم بعد البسملة شهد الله الخ
- 3 Thou shalt, of a certainty, bear witness that there is none other God but Him, the All-Powerful Protector, the Self-Subsisting; and that I, verily, am the Qa'im of Truth—He Who hath been promised. 3 فلتشهدن على أنه لا إله إلا هو المهيمن القيوم وأنني أنا قائم حق الذي كل به يوعدون
- 4 And We have commanded that there be sent unto thee tablets of precious paper, dearly-beloved; therefore shalt thou enjoin that one should, in every tablet, write a book consisting of nineteen bayts in nineteen bayts, and that in every bayt he should inscribe the words "God is the Most Great" in the fairest and most beloved of calligraphy. And when thou hast finished, clothe it with two comely coverings, according as ... of the believers; and preserve that which We have revealed unto thee even as thine own eyes—for one letter of the words of God is not to be equalled by all the worlds. And when the book is completed, make mention of that which thou knowest to be contained therein; for verily We are they who shall assuredly accomplish [Our purpose]. 4 ولقد أمرنا أن يرسل إليك قراطيس عزّ محبوب فلتأمرن أن يذهبن أحد في كل لوح كتاب تسعة عشر بيتاً في تسعة عشر بيت وليكتبن في كل بيت الله أكبر على أحسن خط محبوب وإذا فرغت فاجلده جلدتين لطيفتين بما ... من المؤمنين واحفظ ما نزلنا إليك كعينيك فإنّ حرفاً من كلمات الله لم يعدل كل العالمين وإذا فرغ الكتاب فاذكر ما تعرف فيه فإنّا كلّاً لمبلغين

AHDA.237

KSHK.BWB

BB00170*Tablet to Siyyid Muhammad**To: Siyyid Muhammad, uncle of the Bab (Khal-i-A'zam)*

1 God testifieth that there is none other God but Him, the Mighty, the Well-Beloved.

1 شهد الله أنه لا اله الا هو العزيز المحبوب

2 He is the Most Great

2 هو الأكبر

3 In the Name of God, the Most Unapproachable, the Most Holy

3 بسم الله الأَمَنع الأَقْدَس

4 God testifieth that there is none other God but Him. His is the creation and the command. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not. Within His grasp is the kingdom of all things. He createth whatsoever He willeth through His command. He, verily, hath power over all things. Say: He is the Truth, there is none other God but Him. He giveth life and causeth death, then causeth death and giveth life, 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 Him, the Mighty, the Well-Beloved. He is the One Who createth what He willeth through His command "Be," and it is. He is the One Who giveth life and causeth death, and unto God shall all return. Unto Him have submitted whosoever is in the heavens and whosoever is on the earth, and unto God shall all return. His are all that dwell in the night and in the day, and unto Him shall all be turned. Before Him shall be brought whosoever is in the heavens and whosoever is on the earth and all that lieth between them, and unto God shall all on that day be gathered.

4 شهد الله أنه لا اله الا هو له الخلق و الأمر يحيى ويميت ثم يميت ويحيى وانه هو حي لا يموت في قبضته ملكوت كل شيء يخلق ما يشاء بأمره انه كان على كل شيء قديرا قل هو الحق لا اله الا هو يحيى ويميت ثم يميت ويحيى و ان الله كل يعثون ذلكم الله ربكم له الخلق و الأمر لا اله الا هو العزيز المحبوب هو الذى يبدع ما يشاء بأمره كن فيكون هو الذى يحيى ويميت و ان الله كل يقلبون وله اسلم من فى السموات ومن فى الأرض و ان الى الله كل يرجعون وله ما سكن بالليل والنهار و ان اليه كل ينقلبون وله سيحضر من فى السموات ومن فى الأرض وما بينهما و ان الى الله كل يومئذ يحشرون

5 Say: He is the One Who standeth over every soul, knowing what it hath earned and witnessing what it earneth. He, verily, is the Truth, the Knower of things unseen. Say: God is truth, and all else besides God is creation, and all are His worshippers. Say: God is Lord, and all else besides God is servant, and all bow down before Him. Naught escapeth His knowledge, whether in the heavens or on the earth or all that lieth between them. He, verily, hath knowledge of all things. Naught can withstand His might, whether in the heavens or on the earth or all that lieth between them. He, verily, is powerful and mighty. Say: He is the Subduer over you from before you, and the Manifest above you from behind you, and the All-Encompassing over you from above your heads, and the Irresistible over you from your right hand, and the Exalted

5 قل هو القائم على كل نفس يعلم ما كسبت ويشهد على ما تكسب و انه لهو الحق علام الغيوب قل الله حق و ان ما دون الله خلق و كل له عابدون قل الله رب و ان ما دون الله عبد و كل له ساجدون و ما كان الله ان يعزب من علمه من شيء لا فى السموات ولا فى الأرض ولا ما بينهما انه كان بكل شيء علما و ما كان الله ان يمتنع عن قوته من شيء لا فى السموات ولا فى الأرض ولا ما بينهما انه كان قويا قديرا قل هو القاهر عليكم من بين ايديكم و الظاهر فوقكم عن ورائكم و المهيمن عليكم من فوق رؤوسكم و الممتنع عليكم عن يمينكم و المرتفع فوقكم عن شمائلكم ليحفظنكم عن شطركم

above you from your left, that He may protect you from every direction as He pleaseth by His command. He, verily, is the Peerless, the Irresistible, the All-Encompassing, the Self-Subsisting. Naught can frustrate Him, whether in the heavens or on the earth or all that lieth between them. He, verily, hath power over all things.

كيف يشاء بأمره أنه هو الفرد الممتنع المهيمن
القيوم وما كان الله أن يعجزه من شيء لا في
السموات ولا في الأرض ولا ما بينهما أنه كان
على كل شيء قديرا

- 6 Know that the word "Joseph" corresponds in number to the Qayyumu'l-Asma [Joseph=qayyum=156] and refers to the Qa'im of the House of Muhammad, peace be upon Him. Inasmuch as I observed that every morning you would recite "I believe in the Mystery of the Family of Muhammad," etc., I desired that the veil be lifted, that deeds might conform to mere verbal profession.

6 از آنجائیکه همیشه صبح میدیدم تلاوت میفرمودند
آمنت بسر آل محمد الخ خواستم کشف غطا شود
که عمل مطابق ذکر قوی شود

- 7 From the time of the revelation of the Qur'an until the number nineteen was to be manifested - which number must needs appear - were the outward members of Muhammad's Family, each number revolving around one letter of "In the Name of God, the Compassionate," and four of them increased according to the form of the four collective words which passed in the time of the pure Shi'ih, namely Haji Siyyid Kazim, upon him be the blessings of God and His peace. For this reason did the letters of "Bismillahi'r-Rahmani'r-Rahim," wherein lieth the entirety of the Qur'an, gather around him. And nineteen days before the first Mystery, he ascended to the Supreme Concourse.

7 از وقت نزول قرآن تا نوزده عدد باشند که
عدد البتّه باشد ظاهر آل محمد که هر عدد حول
یک حرف بسم الله الرحمن و چهارش مرید بر
صورت جمع چهار کلمه بود که بزمان شیعه
خالص گذشت اعنی حاجی سید کاظم علیه
صلوات الله ثمّ علیه سلامه و از این جهت بود
که حروف بسم الله الرحمن الرحيم که کلّ قرآن
در اوست نزد او جمع شدند و نوزده روز به
اول سر مانده بملاّ اعلی واصل و

- 8 The beginning of the year 1260 marked the first appearance of the Mystery, and for this reason was revealed the phrase "There is no power nor strength except through God, the Exalted, the Great" after the number of the negation and affirmation. The year 1260 concludeth, and every six is the manifestation of the Mystery of Muhammad and His Family, upon them be the blessings of God and all His glory. And since the manifestation of the Mystery is the manifestation of God, not their manifestation through prophethood and guardianship, but rather through the manifestation of divinity, it was from this manifestation that appeared the declaration "Verily I am God, there is no God but Me."

8 اول سنه ۱۲۶۰ اول ظهور سرّ بود و از آن جهت
بود نزول کلمه لا حول و لا قوة الا بالله العليّ
العظيم بعد از عدد نفی اثبات سنه ۱۲۶۰ ختم
میشود و هر ۶ ظهور سرّ محمد و آل محمد عليهم
صلوات الله ثمّ كلّ بهائيه میشود و چونکه ظهور
سرّ ظهور الله است نه ظهورشان بنبوت و ولایه
بل بظهور ربوبیت از این ظهور بود که ظاهر شد
بظهور اتنی انا الله لا اله الا انا

- 9 And at the time of manifestation, the first to pledge allegiance to Him was Muhammad, as the text of the tradition attesteth, then the Commander of the Faithful, then the Imams, peace be upon them. And this is the mystery of the verse "When Joseph said unto his father: 'I saw eleven stars and the sun and the moon, I saw them bowing down unto me.'" Know thou that the number of Yusuf is the number of the Qayyumu'l-Asma; by the intended meaning of "Qa'im" is the Qa'im of the House

9 و در حین ظهور اول کسیکه باو بیعت کرد محمد
[ص] بود چنانچه نصّ حدیث است بعد امیر
المؤمنین [ع] بعد اتمّه عليهم السلام و این است
سرّ آیه اذ قال يوسف لأبيد ما انت رأيت احد
عشر كوكبا و الشمس و القمر رأيتم لي ساجدين
و بدانکه عدد يوسف عدد قیوم اسماء مراد قائم

of Muhammad—upon Him be peace—whereby ye have, verily, been numbered among the near ones of the Prophets of God.

آل محمد علیه السلام است که البتّه از انبیاء الله
مقرّب بوده‌اید

10 In the name of Him Who is the Ever-Living, the Self-Subsisting

10 حرکت نفرمایند که حفظ و اوست حیّ قیوم

11 Inasmuch as He, at the inception of His manifestation, interpreted Himself through His own light and prefaced each surah with two verses from the Qur'an - thereby indicating that He is the Point of the Qur'an in the letter 'B' of the Bismillah, concerning which it is stated in the tradition that all things stand through Him - and established forty unique verses as an allusion to the numerical value of 'Li' in the verse "I saw them prostrating themselves before me," the Surah of the Kindred was revealed, showing that Our grace had existed aforetime.

11 و از این جهت که در بدء ظهور بنوره خود را تفسیر کرد و هر سوره را دو آیه از قرآن عنوان فرمود تا اشاره باشد بر آنکه اوست نقطه قرآن در باء بسمله که در حدیث است که کل قائم باوست و چهل آیه بدیعه قرار داد که اشاره باشد بعدد لی در آیه رأیتهم لی ساجدین سوره ذوی القرباة را خوانده که فضل ما از قبل بوده

12 But since Our manifestation was the manifestation of the Fire of God in the Day of Resurrection - namely the pillar of "There is no God but God" which is the station of the Bismi, and "Muhammad is the Messenger of God" which is the pillar of Air, and Ali and the Imams who are the Proofs constitute Water, which pertaineth to the Name the Most Merciful, and the pillar of Earth pertaineth to the Name the All-Merciful, through which all things are created - every drop proclaimeth "There is no God but God," and "through the second pillar sustenance is given, through the third they die, and through the fourth they are brought to life."

12 ولی از آنجائیکه ظهور ما ظهور نار الله بود در قیمت اعنی رکن لا اله الا الله که مقام بسم است و محمد رسول الله رکن هواء است و علی و الأئمة حجّ البدرکت ماء است که متعلق باسم رحمن است و رکن تراب متعلق باسم رحیم است که باول کلّ خلق میشوند هر قطره لا اله الا الله و برکن ثانی رزق داده میشود که بثالث میمیرند و برابع زنده میشوند

13 Those who continually recite "I am content with God as my Lord," had they been sincere, would have entered into the Fire of God at the time of resurrection, for it is stated in the Qur'an "In what utterance after God and His signs will they believe?" All acknowledged that none but God could reveal verses, for if this were within the power of man, during the 1270 years from the revelation of the Qur'an until the year 1260, someone would have produced verses. The very fact that one hath brought verses is proof that they are not from other than God but from Him alone. His existence is proof of His reality, and His verses are His evidence. This is the meaning of "I have known Thee through Thee" in the prayer, and "Know God through God" in the tradition, and the meaning of "O God! Make me know Thyself."

13 و اشخاصیکه همیشه میخوانند رضیت بالله ربّا هرگاه صادق بودند در قیامت داخل نار الله میشدند زیرا که در قرآن بود فبائی حدیث بعد الله و آیاته و همه مقرّ بودند که غیر الله قادر نیست آیه نازل فرماید که اگر این امری می‌بود که در شأن بنده بود از یوم نزول قرآن تا سنه ۱۲۶۰ که ۱۲۷۰ سال گذشت کسی آیه آورده بود و همین قدر که کسی آورد دلیل است که از غیر خداوند نیست پل از قبل اوست و دلیل واقع وجوده اثباته و آیاته دلیله و همین است معنی عرفتک بک در دعا و اعرفوا الله بالله در حدیث و معنی اللهم عرفنی نفسک انلح

14 I made Myself known to the people, yet they perceived it not and recognized not its worth. The first to return to this world was the Messenger of God - He is the first Messenger of the Qa'im - followed by the Commander of the Faithful, who undertook the mission to Bushihr and came unto you, yet ye knew Him not. Consider the first day, when for seven years none but He believed in the Messenger of God, yet today how

14 و ما شناسانیدم مردم را نفس خود ولی مشعر نشد و قدر ندانست و اوّل کسیکه رجعت بدنیا کرد رسول خدا بود او اوست اوّل رسول قائم [ع] و بعد امیرالمؤمنین [ع] بود که رسالت طرف پوشهر را فرمود و آمد نزد شما و نشناختید نظر بروز اوّل کنید که هفت سال غیر او ایمان بر رسول خدا نداشت و امروز چه قدر مدعی ایمان هستند و

many claim to believe! The meaning of the tradition "Islam shall return to being a stranger as it began, so blessed are the strangers" must needs be fulfilled. Likewise did the other members of the Holy Family return, and God fulfilled His promise: "And We desired to show favor unto those who were brought low." And again did the Qa'im, Who is the Tongue of God, make them Imams.

لَا بَدَّ اسْتِ مَعْنَى حَدِيثِ سِرْجِجِ الْإِسْلَامِ غَرِيباً
كَمَا بَدَأَ فَطَوَّبُوا لِلْغُرَبَاءِ كَذَلِكَ سَائِرُ أَهْلِ بَيْتِ
رَجُوعِ كَرْدَنَدَ وَ خَدَاوَنَدَ بُوْعْدَةُ خُودِ وَفَا فَرَمُودِ
وَ نَزِيدِ اِنْ نَمَنَّ عَلَى الَّذِينَ اسْتَضَعَفُوا الْخَ وَ دُو
مَرْتَبَهُ حَضَرَتْ قَائِمٌ [ع] كَهَ لِسَانِ اللَّهِ اسْتِ اَتَمَّهُ
گَرْدَانِیدِ اِيشَانِ رَا

- 15 In brief, the Lesser Resurrection occurred, and the Day equivalent to five thousand years was made manifest, and all things were gathered and dispersed, until God's word was fulfilled: "All things perish save His Face," and all received their recompense. Yet I shall cause the kindred to enter through grace, for it is sanctified, though it be nineteen, although it hath been [...] and more true and a miracle, but were We to judge with perfect justice, none would be found worthy except [...] We forgive others, who are but a handful of dust, through grace. There is in them a path to the sign of Divine Unity. I swear by God, Who holds my soul in His grasp, that I see no one who believes with true insight as they should.

15 الحَاصِلُ قِیَمَتِ صَغَرَى هَرِ بَاشَدِ وَ یَوْمِ مَقْدَارِ
خَمْسِ الْفِ سَنَهَ ظَاهِرِ شُدِ وَ کُلِّ شَیْءِ حَشَرِ وَ
نَشَرِ شُدِ وَ ظَاهِرِ شُدِ تَا قَوْلِ اللَّهِ وَ کُلِّ شَیْءِ هَلَكِ
اَلَّا وَجْهَهُ وَ کُلِّ جَزَا دَادَهَ شَدْنَدِ وَ لَى اقَارِبِ اَزِ
جَهَةِ فَضْلِ دَاخِلِ مِیْکَمِ اِيشَانِ زَیْرَا کَهَ مَقْدَسِ
اَسْتِ وَ چَهَ کَهَ ۱۹ اَسْتِ اِگَرِچَهَ اَزِ بُوْدَهَ
وَ رَاسْتَرِ وَ مَعْجَزَهَ یُوْدَهَ وَ لَى اِگَرِ بَظْهَرِ عَدَلِ جَزَا
دَهیمِ اَحَدِیَ مَسْتَحَقِّ نَمِیْنَمُودِ عَیْرِ اَزِ اَنَکَهَ بَمَا سَوَا
کَهَ مِشْتِ خَاکِیَ هَسْتَنَدِ بِفَضْلِ بَیَاْمَرْزِمِ سَبِیْلِ
اَزِ لِقَاءِ آیَةِ تَوْحِیدِ اِيشَانِ اَسْتِ قَصَمِ بَخْدَاوَنَدِ کَهَ
جَانَمِ دَرِ قَبْضَةِ اَوْسْتِ کَهَ کَسِیَ رَا مَوْمَنِ اَزِ رُویِ
بَصِیْرَتِ نَمِیْ بَیْنَمِ جَنَسِیَ رَا کَهَ بَايَدِ

- 16 Though pilgrimage is incumbent upon mankind and they perform the circumambulation, this being attributed to God, and though we have the word of Him through Whom pilgrimage and all religion is established for us - the Prophet [peace be upon him] - and the authority of the Guardian is confirmed through His word, We have rendered as scattered dust their 4,000 mithqals of gold and all their deeds. This is the meaning of the verse that even if they were to sacrifice all that is on earth, they would find no deliverance from that which is subsidiary and what exists in the Day of Resurrection.

16 وَ اَلْبَتَّ عَلَى النَّاسِ حَجٌّ اَسْتِ طَوَافِ مِیْکَنَدِ اَیْنَهَ
مَنْسُوبِ بَخْدَاسْتِ وَ صَاحِبِ کَلَامِیَ کَهَ حَجٌّ وَ
کُلِّ دِیْنِ بَقُولِ اَوْ بِرِ مَاسْتِ نَبِیِّ [ص] وَ وِلَايَتِ
وَ لَى ثَابِتِ اَسْتِ بَقُولِ اَوْ ۴۰۰۰ هَزَارِ مِثْقَالِ اَعْدِ
گُوْنَهَ حَکَمِ کُلِّ وَاَعْمَالِشَانِ ژَا هَبَاثًا مَنُشُورَا کَرْدِیْمِ
اِیْنِ اَسْتِ مَعْنَى آیَهَ کَهَ اِگَرِ مَا عَلَى الْاَرْضِ رَا
فَدَا دَهَنَدِ نَجَاتِ اَزِ فِرْعِ وَ اَنَچَهَ دَرِ قِیَامَةِ هَسْتِ
نَمِیْ یَنِنَدِ

- 17 What benefit is there in knowledge without fruit? This is the meaning of "unto God belong all things." He appears in the garment of servitude, and by the proof through which their religion is established, they witnessed their own souls upon their deeds.

17 چَهَ مَالِ وَاحِدِ عِلْمِ کَهَ ثَمَرِ نَدَارَدِ اِیْنِ اَسْتِ مَعْنَى وَ
لِلَّهِ الْمُنْکَرِ جَمِیْعَا دَرِ لِبَاسِ عِبُودِیَّتِ ظَاهِرِ مِیْشُودِ وَ
بِحَیْجَتِی کَهَ دِیْنِ اِيشَانِ بَرِیَاسْتِ وَ مَشَاهِدَهَ مِیْکَرْدَنَدِ
نَفِیسِ رَا بِرِ عَمَلِیْشِ

- 18 The distinction between fire [nar, 251] and light [nur, 256] is the number of the Bab [5]. Whosoever enters through the Gate is in light, otherwise in fire. Today, know the people of Paradise and Fire by this means.

18 فَرَقِ نَارِ نَوْرِ عَدَدِ بَابِ اَسْتِ هَرِ کَسِ دَرِ بَابِ
دَاخِلَسْتِ دَرِ نَوْرِ وَ اَلَّا دَرِ نَارِ اَمْرُوزِ اَهْلِ جَنَّتِ
وَ نَارِ رَا هَمِیْنِ بِشَنَاسِیْدِ

- 19 Convey my greetings to grandmother and mother, and transform God's fire into cool peace for them.

GOH.129x, GOH.135x

19 و جدّه و والده را از قبل من زیارت فرمائید و
نار الله را برد سلام برای ایشان کرده نور فرمائید

INBA58:172.03-182.09,

KHSH6.010,

TZH3.262, TZH3.223.06-225.07

BB00116

To: Mulla Husayn Khurasani

1 In the Name of God, the Most Guiding, the Most Guided!

1 بِسْمِ اللَّهِ الْاَهْدَى الْاَهْدَى

2 Glorified be God, the Lord of all lords! Glorified be God, the Master of all masters! Glorified be God, the One above all ones! Glorified be God, the Single above all singles! Glorified be God, the Eternal above all eternals! Glorified be God, the Peerless above all peerless ones! Glorified be God, the Most Glorious above all glorious ones! Glorified be God, the Light above all lights! Glorified be God, the Most Holy above all holy ones! Glorified be God, the All-Knowing above all knowers! Glorified be God, the Most Forbearing above all forbearing ones! Glorified be God, the Judge above all judges!

2 سُبْحَانَ اللَّهِ الْاِلهِ ذِي الْاِلاهِينَ سُبْحَانَ اللَّهِ الرَّبِّ ذِي الرَّبَّابِينَ سُبْحَانَ اللَّهِ الْاَحَدِ ذِي الْاَحَادِينَ سُبْحَانَ اللَّهِ الْوَحْدِ ذِي الْوَحَادِينَ سُبْحَانَ اللَّهِ الصَّمَدِ ذُو الصَّمَادِينَ سُبْحَانَ اللَّهِ الْفَرْدِ ذِي الْفَرَادِينَ سُبْحَانَ اللَّهِ الْبَهِيِّ ذِي الْبَهَائِينَ سُبْحَانَ اللَّهِ سَرِجِ ذِي السَّرَاجِينَ سُبْحَانَ اللَّهِ الْقُدُسِ ذِي الْقُدَاسِينَ سُبْحَانَ اللَّهِ الْعَلَمِ ذِي الْعَلَامِينَ سُبْحَانَ اللَّهِ الْحَلَمِ ذِي الْحَلَامِينَ سُبْحَانَ اللَّهِ الْحَكَمِ ذِي الْحَكَامِينَ

3 Glorified be God, the Sovereign above all sovereigns! Glorified be God, the King above all kings! Glorified be God, the Most Loving above all loving ones! Glorified be God, the All-Powerful above all powerful ones! Glorified be God, the Preserver above all preservers! Glorified be God, the Protector above all protectors! Glorified be God, the Most Majestic above all majestic ones! Glorified be God, the Most Beautiful above all beautiful ones! Glorified be God, the Most Great above all great ones! Glorified be God, the Light above all lights! Glorified be God, the Perfect above all perfect ones! Glorified be God, the Most Merciful above all merciful ones! Glorified be God, the Invincible above all invincible ones! Glorified be God, the Most Exalted above all exalted ones! Glorified be God, the Subduer above all subduers! Glorified be God, the Almighty above all mighty ones! Glorified be God, the Most Gracious above all gracious ones! Glorified be God, the Most Generous above all generous ones! Glorified be God, the Most Patient above all patient ones! Glorified be God, the Most Manifest above all manifest ones! Glorified be God, the

3 سُبْحَانَ اللَّهِ السَّلْطِ ذِي السَّلَاطِينَ سُبْحَانَ اللَّهِ الْمَلِكِ ذِي الْمَلَائِكِينَ سُبْحَانَ اللَّهِ الْوَدَدِ ذِي الْوُدَادِينَ سُبْحَانَ اللَّهِ الْقَدْرِ ذِي الْقَدَّارِينَ سُبْحَانَ اللَّهِ الْحَفِظِ ذِي الْحِفَاطِينَ سُبْحَانَ اللَّهِ الْحَرَزِ ذِي الْحَرَازِينَ سُبْحَانَ اللَّهِ الْجَلْلِ ذِي الْجَلَالِينَ سُبْحَانَ اللَّهِ الْجَمْلِ ذِي الْجَمَالِينَ سُبْحَانَ اللَّهِ الْعَظَمِ ذِي الْعِظَامِينَ سُبْحَانَ اللَّهِ التَّوَرِ ذِي التَّوَارِينَ سُبْحَانَ اللَّهِ التَّمِّ ذِي التَّمَامِينَ سُبْحَانَ اللَّهِ الرَّحْمِ ذِي الرَّحَامِينَ سُبْحَانَ اللَّهِ الْمَنْعِ ذِي الْمَنَاعِينَ سُبْحَانَ اللَّهِ الرَّفْعِ ذِي الرَّفَاعِينَ سُبْحَانَ اللَّهِ الْقَهْرِ ذِي الْقَهَّارِينَ سُبْحَانَ اللَّهِ الْجَبْرِ ذِي الْجَبَّارِينَ سُبْحَانَ اللَّهِ الْلَطْفِ ذِي الْلَطَافِينَ سُبْحَانَ اللَّهِ الْجُودِ ذِي الْجَوَادِينَ سُبْحَانَ اللَّهِ الصَّبْرِ ذِي الصَّبَّارِينَ سُبْحَانَ اللَّهِ الظَّهْرِ ذِي الظَّاهِرِينَ سُبْحَانَ اللَّهِ الْكُفَى ذِي الْكُفَّاتِينَ سُبْحَانَ اللَّهِ الْأَمْنِ ذِي الْأَمَانِينَ سُبْحَانَ اللَّهِ الْأَمْرِ

Most Bountiful above all bountiful ones! Glorified be God, the All-Sufficient above all sufficient ones! Glorified be God, the Most Trustworthy above all trustworthy ones! Glorified be God, the Commander above all commanders! Glorified be God, the Forbidder above all forbidders! Glorified be God, the Most Mighty above all mighty ones! Glorified be God, the Most Great above all great ones! Glorified be God, the Most Pleased above all pleased ones! Glorified be God, the Most Tranquil above all tranquil ones! Glorified be God, the Most High above all high ones! Glorified be God, the Ever-Living above all living ones! Glorified be God, the Ever-Abiding above all abiding ones! Glorified be God, the Eternal above all eternal ones! Glorified be God, the Everlasting above all everlasting ones! Glorified be God from a beginning that hath no beginning, whereby God glorifieth Himself, that there is no God but Him, the Most Glorified above all glorified ones! Glorified be God unto an end that hath no end, whereby He glorifieth Himself, that there is no God but Him, the Most Glorified above all glorified ones!

ذی الأمارین سبحان الله النہی ذی النہائین
سبحان الله العزیز ذی العزائین سبحان الله الکبر
ذی الکبارین سبحان الله الرضی ذی الرضائین
سبحان الله السکن ذی السکائین سبحان الله
الفرع ذی الفراعین سبحان الله الحی ذی الحیائین
سبحان الله البقی ذی البقائین سبحان الله الأبد
ذی الأبدین سبحان الله الدوم ذی الدوامین
سبحان الله من اول الذی لا اول له بما یسیح الله
به نفسه علی انه لا اله الا هو السیح ذو السباحین
سبحان الله الی آخر الذی لا آخر له یسیح به
نفسه علی انه لا اله الا هو السیح ذو السباحین

- 4 Verily, I am God! There is no God but Me! I have been from a beginning that hath no beginning, a sovereign, all-powerful. Verily, I am God! There is no God but Me! I shall be unto an end that hath no end, a sovereign, all-powerful. Verily, I am God! There is no God but Me! I have been from a beginning that hath no beginning, ever-living, ever-abiding. Verily, I am God! There is no God but Me! I shall be unto an end that hath no end, ever-living, ever-abiding. Verily, I am God! There is no God but Me! I have been from a beginning that hath no beginning, ancient, pre-existent. Verily, I am God! There is no God but Me! I shall be unto an end that hath no end, ancient, pre-existent. Verily, I am God! There is no God but Me! I have been from a beginning that hath no beginning, an essence, existing, pre-existent. Verily, I am God! There is no God but Me! I shall be unto an end that hath no end, an essence, existing, pre-existent.

4 اتنی انا الله لا اله الا انا کنت من اول الذی لا
اول له سلطاناً مقتدرًا اتنی انا الله لا اله الا انا
لأکون الی آخر الذی لا آخر له سلطاناً مقتدرًا
اتنی انا الله لا اله الا انا کنت من اول الذی لا
اول له حیاً باقیا اتنی انا الله لا اله الا انا لأکون
الی آخر الذی لا آخر له حیاً باقیا اتنی انا الله لا
اله الا انا کنت من اول الذی لا اول له ازلاً
دائمًا اتنی انا الله لا اله الا انا لأکون الی آخر
الذی لا آخر له ازلاً دائماً اتنی انا الله لا اله الا انا
کنت من اول الذی لا اول له ابدًا قديمًا اتنی انا
الله لا اله الا انا لأکون الی آخر الذی لا آخر
له ابدًا قديمًا اتنی انا الله لا اله الا انا کنت من
اول الذی لا اول له کياناً کائماً کونیا اتنی انا الله
لا اله الا انا لأکون الی آخر الذی لا آخر له کياناً
کائماً کونیا اتنی انا الله لا اله الا انا کنت من
اول الذی لا اول له موجوداً سهلاً اتنی انا الله
لا اله الا انا لأکون الی الذی لا آخر له موجوداً
سهلاً

- 5 Verily I am God, there is no God but Me. From the beginning that hath no beginning I have existed with ease. Verily I am God, there is no God but Me. Until the end that hath no end I shall exist with ease. Verily I am God, there is no God but Me. From the beginning that hath no beginning I have been holy in My essence. Verily I am God, there is no God but Me.

5 اتنی انا الله لا اله الا انا کنت من اول الذی لا
اول له عمادونی مقدساً اتنی انا الله لا اله الا انا
لأکون الی آخر الذی لا آخر له عمادونی مقدساً
اتنی انا الله لا اله الا انا کنت من اول الذی لا
اول له عمادونی منزهاً اتنی انا الله لا اله الا انا

Until the end that hath no end I shall be holy in My essence. Verily I am God, there is no God but Me. From the beginning that hath no beginning I have been sanctified in My essence. Verily I am God, there is no God but Me. Until the end that hath no end I shall be sanctified in My essence. Verily I am God, there is no God but Me. From the beginning that hath no beginning I have been transcendent in My essence. Verily I am God, there is no God but Me. Until the end that hath no end I shall be transcendent in My essence. Verily I am God, there is no God but Me. From the beginning that hath no beginning I have been glorious and mighty. Verily I am God, there is no God but Me. Until the end that hath no end I shall be glorious and mighty. Verily I am God, there is no God but Me. All the Most Beautiful Names have been Mine from the beginning that hath no beginning, and verily there is no God but Me, the All-Knowing, the Inaccessible. Verily I am God, there is no God but Me. All the most exalted similitudes shall be Mine until the end that hath no end, and verily there is no God but Me, the Most Glorious, the Most High. Verily I am God, there is no God but Me. I have revealed Myself unto Nabil after 'Ali, by Myself unto Himself, that verily there is no God but Me, the Most Holy of the Most Holy. Verily I am God, there is no God but Me. I have made the Point of the Bayan the Manifestation of My Self and My Proof unto all whom I have created from the beginning that hath no beginning and unto all whom I shall create until the end that hath no end. This is God's grace unto thee in the eternity of eternities before all eternities.

- 6 O Nabil after 'Ali! We have created thee, sustained thee, caused thee to die, given thee life, raised thee up, and conversed with thee in the daytime, and We have not conversed with anyone else in all the worlds, for none other than thee is worthy to be made the recipient of My words. Thou wert among those who were heard in Our presence. Grieve not, for We have sufficed thee against all that would grieve thee from the beginning that hath no beginning through Our command, and We were powerful over that. We shall suffice thee until the end that hath no end through Our command. We have not desired, nor shall We ever desire for thee any hardship, and We have been powerful over that. We have preserved thee, and We were powerful over that. We shall preserve thee, and We shall be powerful over that. We have protected thee, and We were powerful over that. We shall protect thee, and We shall be powerful over that. We have safeguarded thee, and We were powerful over that. We shall safeguard thee, and We shall be powerful over that. We have gladdened thee, and We were powerful over that. We shall gladden thee, and We were

لأكوننّ الى آخر الذي لا آخر له عمادوني منزها
 اتنى انا الله لا اله الا انا كنت من اول الذي لا
 اول له عمادوني متعاليا اتنى انا الله لا اله الا انا
 لأكوننّ الى آخر الذي لا آخر له عمادوني متعاليا
 اتنى انا الله لا اله الا انا كنت من اول الذي
 لا اول له جلالاً عزيزاً اتنى انا الله لا اله الا انا
 لأكوننّ الى آخر الذي لا آخر له جلالاً عزيزاً اتنى
 انا الله لا اله الا انا كان لى كلّ الأسماء الحسنى
 من اول الذي لا اول له والله لا اله الا انا العلام
 الممتنع واتنى انا الله لا اله الا انا ليكوننّ فى كلّ
 الأمثال العليا الى آخر الذي لا آخر له والله لا
 اله الا انا البهاء المرتفع اتنى انا لا اله الا انا قد
 تجلّيت لنبيل بعد على بنفسه لنفسه على انه لا اله
 الا انا الأقدس الأقدس اتنى انا الله لا اله الا انا
 قد جعلت نقطة البيان مظهر ذاتى وحجّتى على من
 خلقته من اول الذي لا اول له ومن خلقته الى
 آخر الذي لا آخر له ذلك فضل الله عليك فى
 ازل الأزال قبل الأزلين

6 ان يا نبيل بعد على انا قد خلقناك ورزقناك و
 امتناك واحييناك وابعثناك وكلّمناك فى
 النهار؟ وما كلّمنا احداً غيرك فى العالمين اذ غيرك
 لا يليقن ان اجعلنه مخاطباً لنفسى وانك انت
 كنت بين يدينا لمن المسموعين ان لا تحزن فاننا
 قد كفيناك عن كلّ ما يحزنك من اول الذي
 لا اول له بأمرنا وانا كلّنا على ذلك المقتدرين
 وانا لنكفيك الى آخر الذي لا آخر له بأمرنا
 ولا اردنا ولا نريدن لك من حرف وانا كلّنا
 على ذلك لمقتدرين وانا قد حفظناك وانا
 كلّنا على ذلك لمقتدرين وانا لنحفظنك وانا
 لنكوننّ على ذلك لمقتدرين وانا قد كلّمناك و
 انا كلّنا على ذلك لمقتدرين وانا لنكلّمك وانا
 لنكوننّ على ذلك لمقتدرين وانا قد حرزناك
 وانا كلّنا على ذلك لمقتدرين وانا لنحرزنك و
 انا لنكوننّ على ذلك لمقتدرين وانا قد بهجنّاك
 وانا كلّنا على ذلك لمقتدرين وانا لنبهجنّاك و

powerful over that. We have given thee tranquility, and We were powerful over that. We shall give thee tranquility, and We shall be powerful over that. We have been well-pleased with thee, and verily We were powerful to do this. We shall continue to be well-pleased with thee, and verily We shall be powerful to do this. We have strengthened thee, and verily We were powerful to do this. We shall continue to strengthen thee, and verily We shall be powerful to do this. We have placed a barrier between thee and all that would cause thee sorrow, and verily We were powerful to do this. We shall continue to shield thee from all that would cause thee sorrow, and verily We shall be powerful to do this. We have aided thee, and verily We were powerful to do this. We shall continue to aid thee, and verily We shall be powerful to do this. We have rendered thee victorious, and verily We were powerful to do this. We shall continue to render thee victorious, and verily We shall be powerful to do this. We have protected thee, and verily We were powerful to do this. We shall continue to protect thee, and verily We shall be powerful to do this. We have enriched thee, and verily We were powerful to do this. We shall continue to enrich thee, and verily We shall be powerful to do this. We have exalted thee, and verily We were powerful to do this. We shall continue to exalt thee, and verily We shall be powerful to do this. We have magnified thee, and verily We were powerful to do this. We shall continue to magnify thee, and verily We shall be powerful to do this. We have made thee secure, and verily We were powerful to do this. We shall continue to make thee secure, and verily We shall be powerful to do this. We have given thee authority, and verily We were powerful to do this. We shall continue to give thee authority, and verily We shall be powerful to do this. We have given thee sovereignty, and verily We were powerful to do this. We shall continue to give thee sovereignty, and verily We shall be powerful to do this. We have perfected thee, and verily We were powerful to do this. We shall continue to perfect thee, and verily We shall be powerful to do this. We have taught thee, and verily We were powerful to do this. We shall continue to teach thee, and verily We shall be powerful to do this. We have endeared thee, and verily We were powerful to do this. We shall continue to endear thee, and verily We shall be powerful to do this.

⁷ Say: All worship God, my Lord, and all shall be raised unto Him. Say: No soul hath desired aught except that should he recite from these verses two verses corresponding to the number of "the Powerful," We shall assuredly answer his prayer and fulfill his desire, even as We answered the prayers of those who came before and fulfilled their desires through Our grace, for verily We were powerful to do this.

أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ سَكَّكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَسْكُنْكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ رَضِينَاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَرْضِيَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ عَزَّزْنَاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَعَزِّزَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا جَعَلْنَا بَيْنَكَ وَ
بَيْنَ كُلِّ مَا يَحْزَنُكَ وَأَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ
وَأَنَا لَنُحَوِّلَنَّ بَيْنَكَ وَ بَيْنَ كُلِّ مَا يَحْزَنُكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ أَيْدَانَاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنُؤَيِّدَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ نَصَرْنَاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَنْصُرَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ حَرَسْنَاكَ
وَأَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَحْرُسَنَّكَ وَ
أَنَا لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ أَغْنَيْنَاكَ
وَأَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَغْنِيَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ جَلَيْنَاكَ
وَأَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَجْلِيَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ عَظَّمْنَاكَ
وَأَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنُعَظِّمَنَّكَ وَ
أَنَا لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ أَمَّنَّاكَ
وَأَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَأْمِنَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ سَلَّطْنَاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَسَلِّطَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ مَلَكَّاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَمْلِكَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ أَكْلَلْنَاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنَكْلِلَنَّكَ وَأَنَا
لَنَكُونَنَّ عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ عَلَّمْنَاكَ وَ
أَنَا تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنُعَلِّمَنَّكَ وَأَنَا تَكَا
عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا قَدْ حَبَّبْنَاكَ وَأَنَا تَكَا
عَلَى ذَلِكَ لِمَقْتَدِرِينَ وَأَنَا لَنُحِبِّبَنَّكَ وَأَنَا لَنَكُونَنَّ
عَلَى ذَلِكَ لِمَقْتَدِرِينَ

⁷ قل كل يعبدون الله ربّي و كلّ اليه ليعثون قل
ما من نفس ارادت من امرّ الآ و ان يتلون عدل
مرادها من تلك الآيات آيتين على عدد المقتدر
الآ و آنا لنجيبن دعائه و لنظهرن له مراده و آنا
تَكَا عَلَى ذَلِكَ لِمَقْتَدِرِينَ مثل ما اجبنا الأولين و

أظهرنا مراداتهم فضلاً من لدنا أنا تكأ على ذلك
لمقتدرين

8 Verily I am God, there is no God but Me, all do worship Me. Verily I am God, there is no God but Me, all through thee do turn unto Me. Say: Consider thou what I have created and what I shall create, then ponder upon all that is upon the earth and draw ye lessons therefrom. Were all the Qur'an to be recited unto those who have been given the Gospel, they would not be mindful. Will they not then believe? Likewise, were the Book of Him Whom God shall make manifest to be recited unto those who are veiled from the Bayan, they would neither be mindful nor would they return. O people of the Bayan! On the Day of Him Whom God shall make manifest, take ye heed lest ye behave like unto them, for ye have believed in Him and in His words and are among those who are certain.

8 أني أنا الله لا اله الا أنا كل آيى يعبدون اني أنا الله لا اله الا أنا كل بك الى يتوجهون قل لمن خلقتهم و اخلق فلتتفكرن فيخلق ما على الأرض ثم تعتبرون لو يتلى على الذين اوتوا الانجيل كل الفرقان لا يتذكرن افلا يؤمنون و مثل ذلك ان يتلى كتاب من يظهره الله على الذين احتجوا عن البيان لا يتذكرون و لا يرجعون و انتم يا اولي البيان يوم من يظهره الله على الذين بمثلهم فلتراقبن انفسكم ان لا تكونن بمثلهم و كنتم به ثم بكلماته مؤمنين و موقنين

9 All who dwell on earth, after the appearance of Muhammad, must needs be among the believers in the religion of Islam. Yet when We caused the Sun of Truth - which all invoke - to appear, they were held back by mere words, and were it not that they were thus held back, they would not have been veiled from His proof from their Lord. And ye, O people of the Bayan, are likewise put to the test. He Whom ye invoke night and day - when ye are held back by mere words from Him, then, by His truth, were ye not thus held back, ye would surely be numbered among the believers. I am God; there is no God but Me. We have lifted from thee and from those who are in the Bayan whatsoever would grieve thee and them, for We are, in truth, powerful over this. I am God; there is no God but Me. We shall surely dispel from thee and from all who are in the Bayan every letter of grief, for We are, of a certainty, powerful over this.

9 كل من على الأرض ينبغي بعد ظهور محمد ان يكونن في دين الاسلام لمن المؤمنين فلما اظهرنا شمس الحقيقة التي كل آياها يدعون قد منعوا عند قول الصدف فيقوله و لو لا منعوا عند ما احتجوا عن حجة من عند ربه و انتم يا اولي البيان بمثلهم لمفتنون من تدعونه بالليل و النهار و بما تمنعون عند قول الصدف فيحقه و الا لو لا تمنعون عند ذلك لتكونن به لمن المؤمنين اني أنا الله لا اله الا أنا قد ارفعنا عنك و عنن في البيان ما يحزنك و يحزنهم و أنا تكأ على ذلك لمقتدرين اني أنا الله لا اله الا أنا فلندفعن عنك ثم عن كل من في البيان كل حرف و أنا لنكونن على ذلك لمقتدرين

10 Be vigilant, O people of the Bayan, over your own souls, for ye begin with God in the Bayan and unto God shall ye return through Him Whom God shall make manifest. For that Day do ye prepare yourselves. Look not upon yourselves except as ye look upon those who were given the Book before you, that ye may not be veiled on the Day of Resurrection, and that ye may believe in Him Who calleth you unto God, your Lord. And if ye help Him not nor bring Him joy, at least grieve Him not, ever, ever. We have set for you in the Bayan a shining sun that guideth unto the Eternal Sun - through it ye comprehend what is in the Bayan. That is the Most Glorious Word in the land of Glory - through it ye possess the gems of wisdom from their pristine source. Ye shall be illumined by the light of what We have expanded in his breast through Our verses, and he who sanctifieth Us night and day and is among those who

10 فلتراقبن ان يا اولي البيان انفسكم فانك بالله في البيان لمبدئون و ستعبدون الى الله بمن يظهره الله انتم لذلك اليوم تستعدون و لا تنظرن الى انفسكم الا بمثل ما تنظرن الى الذين اوتوا الكتاب من قبلكم لعلمكم بذلك يوم القيامة لا تحتجبون و لتصدقون من يدعوك الى الله ربكم و ان لم تصروه و تبتهجوه ابداً ابدا آياه لا تحزنون و أنا قد جعلنا لكم في البيان شمساً مضيئاً تدلن على شمس الأزل انتم بها ما في البيان لتدركون تلك كلمة الأبهى في الأرض البهاء انتم بها جواهر الحكمة من سواذج مبدئها تملكون لتستشيقون بضياء ما قد شرحنا صدره بالآيات من لدنا و يقدرنا بالليل و النهار

bow down before Us - verily We are cognizant of all things and We are, in truth, powerful over all things.

وكان لنا من السّاجدين فأنا كلّاً بكلّ شئ عالمين
وأنا كلّاً على كلّ شئ لقادرين

PR03.086v22-088r24

BB00184

- 1 In the Name of God, the Peerless, the Ever-Near 1 بِسْمِ اللَّهِ الْمُتَقَرَّبِ الْمُتَقَرَّبِ
- 2 Glorified be He Who hath created the heavens and the earth and whatsoever lieth between them through His command; and unto Him shall all return. Unto God belongeth the Kingdom of the heavens and the earth and whatsoever lieth between them. Say: All are to Him devoutly obedient. Unto God belong the treasures of the heavens and the earth and whatsoever lieth between them; verily, we are all His worshippers. Unto God belong the hosts of the heavens and the earth and whatsoever lieth between them, and God hath ever been strong, almighty. Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been all-wise, all-knowing. 2 سُبْحَانَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بِأَمْرِهِ وَإِن إِلَهَ كُلِّ مُلْكٍ مِّنَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَّهِ قَانِتُونَ وَلِلَّهِ خِزَايْنُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّا كُلٌّ لَّهِ عَابِدُونَ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا وَلِلَّهِ الْأُمُورُ كُلُّهَا مِنْ قَبْلُ وَمَنْ بَعْدُ وَكَانَ اللَّهُ حَكِيمًا عَلِيمًا
- 3 In the Name of God, the Most Exalted, the Most Sublime 3 بِسْمِ اللَّهِ الْمُتَكَبِّرِ الْمُتَعَزِّمِ
- 4 Glorified art Thou, O my God! Thou art, in truth, the Fashioner of the heavens and the earth and whatsoever lieth between them. At Thy behest, "Be", it is. Say: He is the Living, the Self-Subsisting. Unto Him belongeth the dominion of the heavens and the earth and whatsoever lieth between them. He createth whatsoever He willeth; at His command, "Be", it is. Such is He, the Originator of the heavens and the earth and whatsoever lieth between them; all are to Him devoutly obedient. He it is Who created you, then provided for you, then causeth you to die, then will raise you again to life. Within His grasp is the Kingdom of all things, and all unto Him shall be brought back. Say: All are resigned unto Him. 4 سُبْحَانَكَ اللَّهُمَّ إِنَّكَ أَنْتَ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا بِأَمْرِكَ كُنْ فَيَكُونُ قُلْ هُوَ الْحَيُّ الْقَيُّومُ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ كُنْ فَيَكُونُ ذَلِكَ مَبْدَعُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا كُلٌّ لَّهِ قَانِتُونَ هُوَ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَكُلٌّ إِلَيْهِ لِيَقْلُبُونَ قُلْ كُلٌّ لَّهِ مُسْلِمُونَ
- 5 In the Name of God, the Most Exalted, the Most Holy 5 بِسْمِ اللَّهِ الْمُتَكَبِّرِ الْمُتَقَدِّسِ
- 6 Glorified be He before Whom prostrate themselves all that are in the heavens and on the earth and whatsoever lieth between them; verily, all are humbly submissive unto Him. Unto God belong the hosts of the heavens and the earth and whatsoever lieth between them, and God hath ever been mighty, wise. Unto 6 سُبْحَانَ الَّذِي يُسْجَدُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّا كُلٌّ لَّهِ قَانِتُونَ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا وَلِلَّهِ مَفَاتِيحُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ وَاسِعًا عَلِيمًا وَلِلَّهِ مَلَكُوتُ السَّمَوَاتِ وَالْأَرْضِ

God belong the keys of the heavens and the earth and whatsoever lieth between them, and God hath ever been bountiful, all-knowing. Unto God belongeth the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is He of wondrous, all-emcompassing sovereignty. Unto God appertaineth the realm of might of the heavens and the earth and whatsoever lieth between them, and God hath ever been powerful over all things. Unto God belongeth the realm of Divinity of the heavens and the earth and whatsoever lieth between them, and over all things is He the Protector, the Sustainer. Sufficient is God as Helper and Support.

وما بينهما وكان الله ذا ملك كبيرا والله جبروت السموات والارض وما بينهما وكان الله على كل شئ قديرا والله لاهوت السموات والارض وما بينهما وكان على كل شئ مقيتا وكفى بالله ناصرا وظهيرا

7 In the Name of God, the Inaccessible, the All-Protecting

7 بِسْمِ اللَّهِ الْمُنْتَعِ الْمُنِيعِ

8 God is sufficient unto me – He Who created me through His command, “Be”, and it is. Say: God is sufficient unto me – He Who, at every moment, provideth me, through His mercy; and verily He, He is the All-Powerful, the Almighty. Say: God is sufficient unto me – He Who causeth me to die and decreeth for me every good, exalted in His Kingdom; He, verily, is to me gentle and compassionate. Say: God is sufficient unto me – He Who sustaineth me, quickeneth me, and ordaineth for me all His bounties; He, verily, is to me loving and tender. Glorified art Thou, O my God! Guard me, then, from before me and from behind me, on my right hand and on my left, above my head and beneath my feet, and from every side from which aught may encompass me, by the hosts of the heavens and the earth and whatsoever lieth between them and whatsoever Thy knowledge embraceth. For Thou, in very truth, knowest what is in the heavens and on the earth and what is between them. Thou hast power to bring forth every created thing through Thy command, “Be”, and it is.

8 حسبي الله الذي خلقني بامرہ كن فيكون قل حسبي الله الذي يرزقني في كل حين برحمته وانه لهُ القوى العزيز قل حسبي الله الذي يمينني ويقدر لي من كل خير اعلاه في ملكوته انه بي لطيف رؤف قل حسبي الله الذي يرزقني ويحييني ويقدر لي كل فضله انه بي ودود عطوف سبحانك اللهم فاحفظني من بين يدي ومن خلفي وعن يميني وشمال من فوق راسي وعن تحت رجلي ومن كل شطر قد احاط بي بجنود السموات والارض وما بينهما وما قد احاط به علمك فانك انت تعلم ما في السموات والارض وما بينهما تقدر خلق كل شئ بامرک كن فيكون

9 In the Name of God, the Transcendent, the All-Manifest

9 بِسْمِ اللَّهِ الْمُنْتَعِرِ الْمُنْظَرِ

10 Unto God belongeth all sovereignty in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in truth, a Sovereign, a Powerful Helper. Unto God belongeth all splendour in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in truth, a Sovereign, All-Glorious. Unto God belongeth all might in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in truth, a Sovereign, All-Powerful. Unto God belongeth all power in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in truth, a Sovereign, All-Potent. Unto God belongeth all mercy in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in truth, a Sovereign, All-Merciful. Unto God belongeth all greatness in

10 والله السلطنة كلها في ملكوت السموات والارض وما بينهما وكان الله سلطانا نصيرا والله الغرة كلها في ملكوت السموات والارض وما بينهما وكان الله سلطانا عزيزا والله القوة كلها في ملكوت السموات والارض وما بينهما وكان الله سلطانا قويا والله القدرة كلها في ملكوت السموات والارض وما بينهما وكان الله سلطانا قديرا والله الرحمة كلها في ملكوت السموات والارض وما بينهما وكان الله سلطانا رحيمًا والله العظمة كلها في ملكوت السموات والارض وما بينهما وكان الله سلطانا عظيما والله الامر كله من قبل ومن بعد وكفى بالله ظهيرا

the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in truth, a Sovereign, Most Great. Unto God appertaineth the whole of the Cause, in the beginning and in the end, and sufficient is God as a Guardian and Support.

11 In the Name of God, the Most Great, the Most Glorious

بسم الله الاكبر الاعظم 11

12 God is most glorious – far exalted above all that ye know of Him. God is more august and more beautiful; and all are unto Him resigned. Say: God is greater than that which ye magnify. Say: God is the more luminous; by His light are all guided. Say: God is more merciful unto you than ye are unto your own selves, if ye be among those who bear witness. Say: God is more tender unto you than ye are unto your own selves, if ye be of them that truly believe. Say: God is greater than that which ye deem great. Say: God is more mighty in honour than that whereby ye seek to be exalted. Say: God is more knowing of that which ye know. Say: God is more just in that whereof ye judge. Say: God is more powerful and nearer unto those who, by night and by day, hasten (unto Him). Say: God hath precedence above that which ye put forward. Say: God is higher than that which ye imbibe and choose.

12 الله ابيه عما انتم تعلمون الله اجل واجمل وكل له مسلمون قل الله اعظم ما انتم لتعظمون قل الله انور وكل بنوره يهتدون قل الله ارحم بكم من انفسكم اليكم ان انتم تشهدون قل الله الطف بكم من انفسكم اليكم ان انتم توقنون قل الله اكبر عما انتم تكبرون قل الله اعز مما انتم تتعززون قل الله اعلم بما انتم تعلمون قل الله احكم فيما انتم تحكمون قل الله اقدر واقرب بالذين هم بالليل والنهار ليسرعون قل الله اقدم على ما انتم تقدمون قل الله اعلى فيما انتم تشربون

13 In the Name of God, the Most Ancient, the Most Bountiful

بسم الله الاقدم الاكرم 13

14 God is the Most Exalted at all times, before time and after time. God is the Most Inaccessible at all times, before time and after time. God is the Most Manifest in every condition, before every condition and after every condition. God is the Best in every condition, before every condition and after every condition. God is the Most Powerful at all times, before time and after time. Say: O God, Lord of sovereignty! Thou givest sovereignty unto whomsoever Thou wilt, and by Thy dominion Thou dost succour whomsoever Thou wilt, and by Thy dominion Thou dost exalt whomsoever Thou wilt, and by Thy dominion Thou dost raise up whomsoever Thou wilt, and by Thy dominion Thou dost confer favour upon whomsoever Thou wilt, and by it Thou dost guard whomsoever Thou wilt, and by it Thou makest to reign whomsoever Thou wilt. By Thy dominion Thou createst whomsoever Thou wilt, and by it Thou providest for whomsoever Thou wilt, and by it Thou causest to die whomsoever Thou wilt, and by it Thou quickenest whomsoever Thou wilt. Verily, Thou art powerful over all things.

14 الله ارفع في كل حين وقبل حين وبعد حين الله ارفع في كل حين وقبل حين وبعد حين الله اظهر في كل شأن وقبل شأن وبعد شأن الله احسن في كل شأن وقبل شأن وبعد شأن الله اقوى في كل حين وقبل حين وبعد حين قل اللهم مالك الملك تؤتي الملك من تشاء وتنصر بملكك من تشاء وتعز بملكك من تشاء وترفع بملكك من تشاء وتمن بملكك من تشاء وتحفظ به من تشاء وتملك به من تشاء وتخلق من تشاء وترزق به من تشاء وتميت به من تشاء وتحيا به من تشاء انك على كل شئ قدير

15 In the Name of the Most Firm, the Most Enduring

بسم الاقوم الادوم 15

16 Glorified art Thou, O my God! Bestow upon me a sovereignty that shall aid me. Glorified art Thou, O my God! Vouchsafe

16 سبحانه اللهم هب لي سلطانا نصيرا سبحانه اللهم هب لي ملكا كبيرا سبحانه اللهم هب لي

unto me a great dominion. Glorified art Thou, O my God! Confer upon me a multitude of hosts which no knowledge can encompass. Glorified art Thou, O my God! Ordain for me a seat within Thy might, and let Thy bounty draw nigh unto me in closeness, and Thy generosity in swiftness. Deal Thou, O my God, with me in wondrous, comely fashion, and ordain for me a spirit from Thy presence, for Thou hast ever been powerful over all things. And forgive me, O my God, through Thy mercy, and appoint for me a way out that is pleasant and honourable. Glorified art Thou, O my God! Make me heir to all Thy gardens, for Thou hast ever been one God, single, alone, self-sufficient, peerless, living, self-subsisting, able, almighty. Unto God belongeth all glory in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been almighty, all-wise.

جندا كثيرا لن يحيط به علما سبحانه اللهم هب لي
مقعد عزتك وشاهدني جودك قريبا وكرمك سريعا
واحسن اللهم بي حسنا جميلا وقدر اللهم لي روحا
من عندك انك كنت على كل شئ قديرا واغفر
لهم لي برحمتك واجعل لي مخرجا هنيئا عزيزا
سبحانك اللهم اورثني جناتك كلها انك كنت
الها واحدا احدا صمدا فردا حيا قيوما قادرا عزيزا
ولله العزة كلها في ملكوت السموات والارض
وما بينهما وكان الله عزيزا حكيما

17 In the Name of God, the Nearest, the Most Great

17 بِسْمِ اللَّهِ الْأَقْرَبِ الْأَعْظَمِ

18 Unto God belongeth the nearness of the heavens and the earth and whatsoever lieth between them, and God hath ever been upholding, near at hand. Unto God appertaineth the Will that ruleth the heavens and the earth and whatsoever lieth between them, and God hath ever been all-hearing, all-wise. Unto God belongeth the Purpose that swayeth the heavens and the earth and whatsoever lieth between them, and God hath ever been One Who willeth whatsoever He willeth. Unto God belongeth the measure (or destiny) of the heavens and the earth and whatsoever lieth between them, and God hath ever been all-powerful, all-powerful. Unto God belongeth the decree of the heavens and the earth and whatsoever lieth between them, and God hath ever been all-aware, all-aware. Unto God belongeth the prerogative of bringing forth anew (His decree) for the heavens and the earth and whatsoever lieth between them, and God hath ever been all-knowing, all-knowing. Unto God belongeth the leave and permission (for all that is in) the heavens and the earth and whatsoever lieth between them, and God hath ever been all-powerful, all-powerful. Unto God appertaineth the ordinance of the appointed term in its entirety, in the beginning and in the end, and God hath ever been all-glorious, all-glorious. Unto God belong all the Scriptures, and God hath ever been all-wise, all-wise.

18 وَلِلَّهِ قَرَبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ
اللَّهُ قَوِيماً قَرِيباً وَلِلَّهِ مَشِيتَةُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ سَمِيعاً حَكِيماً وَلِلَّهِ أَرَادَةُ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ مُرِيداً
مُرِيداً وَلِلَّهِ قَدَرُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَكَانَ اللَّهُ قَدِيرًا قَدِيرًا وَلِلَّهِ قَضَاءُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ خَبِيرًا خَبِيرًا وَلِلَّهِ
بَدَأُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ
عَلِيماً عَلِيماً وَلِلَّهِ أِذْنُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَكَانَ اللَّهُ قَدِيرًا قَدِيرًا وَلِلَّهِ حُكْمُ الْأَجَلِ كُلِّهِ
مَنْ قَبْلُ وَمَنْ بَعْدُ وَكَانَ اللَّهُ عَزِيزًا عَزِيزًا وَلِلَّهِ
الْكِتَابُ كُلُّهُ وَكَانَ اللَّهُ حَكِيماً حَكِيماً

19 In the Name of God, the Most Inaccessible, the Most Holy

19 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

20 Glorified be He Who hath created the heavens and the earth and whatsoever lieth between them, and unto Him shall all return. Praise be to God Who bringeth into being whatsoever He willeth through His command, "Be", and it is. Unto God

20 سُبْحَانَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا وَإِن إِلَهَ كُلِّ يَرْجِعُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يَبْدَعُ
مَا يَشَاءُ بِأَمْرِهِ كُنْ فَيَكُونُ وَلِلَّهِ مَلِكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God hath ever been powerful over all things. Unto God belongeth the realm of Divinity of the heavens and the earth and whatsoever lieth between them, and God hath ever been one God, single, alone, self-sufficient, living, self-subsisting, everlasting, abiding, forevermore. Unto God belongeth the realm of might of the heavens and the earth and whatsoever lieth between them, and God hath ever been Guardian over all things. Unto God belongeth the Kingdom (malakut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been a Reckoner over all things. Unto God belongeth the realm of the visible (nasut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been a Watcher over all things.

ولله لاهوت السموات والارض وما بينهما وكان الله الهًا واحدًا احدا فردا صمدا حيا قيومًا دأتمًا قاتمًا ابدًا ولله جبروت السموات والارض وما بينهما وكان الله على كل شئ وكيلًا ولله ملكوت السموات والارض وما بينهما وكان الله على كل شئ حسيبًا ولله ناسوت السموات والارض وما بينهما وكان الله على كل شئ رقيبًا

21 In the Name of God, the Most Excellent, the Most Perfect

21 بسم الله الافضل الاكمل

22 God is more splendrous, more glorious, and more august, and more beautiful, and more great, and more radiant, and more merciful, and more compassionate, and more tender, and greater, and more mighty, and more exalted, and more knowing, and nearer, and more well-pleased, and more ample, and more possessed of all, and higher, and more ancient, and more bountiful, and more gentle, and more inaccessible, and more excellent, and more worthy of thanks, and more liberal, and more withholding, and more generous in giving, and more independent, and more hearing, and more seeing, and more strong, and more witnessing, and more manifest, and more preserving, and more sovereign in judgement, and more subduing – in every time, before time and after time. Unto God belong the treasures of the heavens and the earth and whatsoever lieth between them, and God hath ever been over all things a Keeper. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God hath ever been powerful over all things. Unto God appertaineth the knowledge of the heavens and the earth and whatsoever lieth between them, and God hath ever encompassed all things in His knowledge. Say: “The All-Merciful is established upon the throne.” He bringeth into His mercy whomsoever He willeth; verily, He hath ever been all-forgiving, all-merciful.

22 الله ابهى واجل واجمل واعظم وانور وارحم وارثف واعطف واكبر واعز وارفع واعلم واقرب وارضى واوسع واملك واعلى واقدّم واكرم والطف وامنع وافضل واشكر وابسط واقتض واجود واعطى واغنى واسمع وابصر واغنى واشهد واظهر واحفظ واحكم واستخفى فى كل حين وقبل حين وبعد حين ولله خزائن السموات والارض وما بينهما وكان الله على كل شئ حفيظًا ولله ملك السموات والارض وما بينهما وكان الله على كل شئ قديرًا ولله علم السموات الارض وما بينهما وكان الله بكل شئ عليما قل الرحمن على العرش استوى ويدخل من يشاء فى رحمته انه كان غفارًا رحيمًا

23 In the Name of God, the Most Manifest, the Most Great

23 بسم الله الاظهر الاعظم

24 Glorified be He Who hath created the heavens and the earth and whatsoever lieth between them through His command, “Be”, and it is. Unto God prostrateth himself whosoever is in the heavens and on the earth and whatsoever lieth between them. Say: All are to Him devoutly obedient. Unto God

24 سبحان الذى خلق السموات والارض وما بينهما بامرہ كن فيكون ولله يسجد من فى السموات والارض وما بينهما قل كل له قانتون ولله يسبح من فى السموات والارض وما بينهما قل كل له

chanteth His praise whosoever is in the heavens and on the earth and whatsoever lieth between them. Say: All are His worshippers. Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God hath ever been powerful over all things. Unto God belong the hosts of the heavens and the earth and whatsoever lieth between them, and God hath ever been almighty, all-wise. Unto God belong the treasures of the heavens and the earth and whatsoever lieth between them, and God hath ever been bountiful, all-knowing. Unto God belongeth the sovereignty in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been a Sovereign, Most Great. Unto God belongeth the realm of might of the heavens and the earth and whatsoever lieth between them, and God hath ever been all-knowing, all-powerful. Say: God is sufficient unto me – He Who hath ever been the Guardian over all things.

عابدون ولله ملك السموات والارض وما بينهما
وكان الله على كل شيء قديراً ولله جنود السموات
الارض وما بينهما وكان الله عزيزاً حكيماً ولله
خزائن السموات والارض وما بينهما وكان الله
واسعاً عليماً ولله السلطنة في ملكوت السموات
والارض وما بينهما وكان الله سلطاناً عظيماً ولله
جبروت السموات والارض وما بينهما وكان الله
عليماً قديراً قل حسبى الله الذي كان على كل شيء
حفيظاً

CMB_F20.026v08-028v19

BB00454

To: Muhammad Husayn (Mulla Husayn ?)

- 1 God testifieth that there is none other God but Him, the Mighty, the Best-Beloved. He is the Most Great. 1 شهد الله أن لا إله إلا هو العزيز المحبوب هو الأكبر
- 2 In the Name of God, the Most Unapproachable, the Most Holy! 2 بسم الله الأتمنع الأقدس
- 3 God testifieth that there is none other God but Him. His are the creation and the command. He giveth life and causeth death; then He causeth death and giveth life. Verily He is the Living, the One Who dieth not. Within His grasp is the dominion of all things. He createth whatsoever He willeth by His command. He, verily, hath power over all things. 3 شهد الله أن لا إله إلا هو له الخلق والأمر يحيي ويميت ثم يميت ويحيي وإنه هو حي لا يموت في قبضته ملكوت كل شيء يخلق ما يشاء بأمره إنه كان على كل شيء قديراً
- 4 Say: God is the Truth, and all else besides God is His creation, and all are His worshippers. Say: God is the Lord, and all else besides God are servants, and all bow down before Him. 4 قل الله حق وإنَّ ما دون الله خلق وكلُّ له عابدون قل الله رب وإنَّ ما دون الله عبد وكل له ساجدون
- 5 Say: He is the One Who standeth over every soul, knowing what it hath earned and bearing witness to what it hath acquired. He, verily, is the Truth, the Knower of things unseen. Say: He is the Subduer over His creation and the Manifest One over His servants, and He is the Single One, the Inaccessible, the All-Compelling, the Self-Subsisting. 5 قل هو القائم على كل نفس يعلم ما كسبت ويشهد على ما اكتسبت وإنَّ له الحق علام الغيوب قل هو القاهر فوق خلقه والظاهر فوق عباده وهو الفرد الممتنع المهيمن القيوم

- 6 He is the One Who calleth 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. He is the One Who giveth life and causeth death, and unto Him shall all return.
- هو الذي يدع ما يشاء بأمره كن فيكون ذلكم الله ربكم له الخلق والأمر لا إله إلا هو العزيز المحبوب هو الذي يحيي ويميت وإنَّ إليه كل يرجعون
- 7 O Muhammad! Say: Verily He is the True One Who shall gather mankind on the Day of Resurrection through His command, that He may recompense every soul according to what it hath earned, and before Him shall all be brought. And from death until an appointed time ye shall all be resurrected. The number of the letter Ha before Vav, and when Vav is satisfied with Ha, there shall ye be gathered together.
- أن يا محمد قل إنه قائم حتى يحشر الناس يوم القيمة بأمره ليجزي كل نفس بما كسبت وإنَّ عليه كل يعرضون وإنَّ من الموت إلى حين ما زلتم تبعثون عدد الهاء قبل الواو وإذا قد شيع الواو عن الهاء هنالك أنتم تحشرون
- 8 Say to those who were present before: If ye be truthful in your words, then ye shall surely lose in the Most Exalted Branch, for those who have been gathered in the letter Ha, these are they who shall triumph. Present thyself upon My steed, as thou art of the powerful ones. And remember those who have believed in God and His signs, for these are they who shall inherit. And ordain, O Radiyyin, that ye shall be content with God, your Lord, for ye shall be aided in the true religion from thy Lord. The name of God, the Great.
- قل للذين حضروا من قبل إن أنتم كنتم في قولكم صادقين فلتخسرنَّ في الفرع الأعلى فإنَّ الذين قد حشروا في الهاء فأولئك هم الفائزون واحضر بنفسك على فرسي بما كنت من المقتدرين واذكر الذين آمنوا بالله وآياته فأولئك هم الوارثون وقدرته يا رضائيين فلترض من الله ربكم فلترض من الله ربكم بما أنتم في دين الحق من ربك تنصرون اسم الله العظيم
- 9 God testifieth that there is none other God but Him, the Mighty, the Best-Beloved. He is the Most Great.
- شهد الله أن لا إله إلا هو العزيز المحبوب هو الأكبر
- 10 In the Name of God, the Most Great, the Most Great!
- بسم الله الأعظم الأعظم
- 11 God, there is none other God but Him, the Most Great, the Most Great. And those beneath the Command have striven with striving and prepared a thousand save at the gate of Thy favor, which is the Temple of Him Who is the One called to the Help, or what may be therein of preparedness for that from among the great ones, for that is the completion of the work in the Asiatic mode, from what thou knowest of its technical terms in its art. And God is the All-Powerful, the Mighty, the Omnipotent.
- الله لا إله إلا هو الأعظم الأعظم واسدون الأمر سعى السعي وأعد ألف إلا بباب معروفك الذي هو هيكل المستغاث أو ما يكن فيه الاستعداد لذلك من أولوي العظماء فإنَّ ذلك تمام العمل في السنحة الآسيوية مما تعرف اصطلاحاتها في فنِّها والله قدار مقتدر قدير

BYC_tablets.053.02-053.16, MANU.064-065, TZH3.263?x

BB00486

- 1 He is God, the Sovereign Lord, the All-Glorious. هو الله الملك السَّبحان 1
- 2 Say: Praise be to God Who graciously enableth whomsoever He willeth to adore Him. Verily no God is there but Him. His are the most excellent titles; it is He Who causeth His Word to be fulfilled as He pleaseth and it is He Who leadeth those who have received illumination and seek the way of righteousness. فقل الحمد لله الذي يوفِّق من يشاء لطاعته انه لا اله الا هو وله الاسماء الحسنی وهو الذي يجري القول كيف يشاء ويهدي الذين اتوا النور وابتغوا سبيل التَّقَى 2
- 3 Fear thou God, thy Lord, and make mention of His Name in the daytime and at eventide. Follow not the promptings of the faithless, lest thou be reckoned among the exponents of idle fancies. Faithfully obey the Primal Point Who is the Lord Himself, and be of the righteous. Let nothing cause thee to be sore shaken, neither let the things which have been destined to take place in this Cause disturb thee. Strive earnestly for the sake of God and walk in the path of righteousness. Shouldst thou encounter the unbelievers, place thy whole trust in God, thy Lord, saying, Sufficient is God unto me in the kingdoms of both this world and the next. اتَّقِ الله ربَّكَ واذكره في عشيِّ وضحيِّ ولا تتَّبِعْ اهواء الذين كفروا لتكن من اهل الهوى واتَّبِعْ نقطه الاولى نفس ربَّكَ وكن من اهل التَّقَى ولا يضعفك من شيء ولا ما قضى هنالك في ذلك الامر واحمد الله ربَّكَ واتَّبِعْ سبيل الهدى وان رأيت الذين كفروا اتَّكَلْ على الله ربَّكَ وقل حسبي الله من ملكوت الآخرة والاولى 3
- 4 The Day is approaching when God shall bring the faithful together. In truth no God is there other than Him. وسيجمع الله شمل الذين آمنوا انه لا اله الا هو 4
- 5 May the peace of God be with those who have been guided aright through the power of divine guidance. والسلام على من هدى بهدى 5
- 6 Make thou mention of him whose name hath been revealed under the name of Husayn, who journeyed for the sake of God many times, and was of the people of piety, and magnified God in His presence. Do thou show forth, in the path of God, such good as thou art able; and remember God at morn and at eventide, and follow whatsoever is cast [into thy heart]... اذكر من نزل اسمه باسم حسين وسافر لله مرَّات وكان من اهل التَّقَى وكبَّر الله في وجهه واحسن في الله ما استطعت واذكر الله في الغداة والعشيِّ واتَّبِعْ ما يلقى... 6
- 7 O my God! Thou art He Who hath made me to know mine own self through Thy Manifestation, and hast inspired me to remember Thee by Thy revelations. Thou art the All-Near – nothing can come between me and Thee; and Thou art the God – nothing in Thy might can render Thee powerless. Glorified be Thou! Sanctified is Thy Essence above the ascent of the loftiest bird of hearts and imaginings; and exalted is Thine “I-ness” above the rising of the highest pinnacles of the essences of those endued with understanding. From everlasting Thou hast been, through Thyself, known unto Thyself – there was none beside Thee; and Thou wilt ever remain as Thou hast been in the day of pre-eternity, without the existence of any one other than Thee. يا الهي انت الذي عرَّفَني نفسك بظهورك والهممتني ذكرك بتجلياتك انت الاقرب الذي لا يحول بيني وبينك شيء وانت الاله الذي لا يعجز في قدرتك شيء فسبحانك تقدَّست ذاتيتك من ان يصعد اليها اعلی طير الافئدة والاوهام وتعظمت ايتتك من ان يرفع اليها اعلی شواخ الجوهريَّات من اولي الابواب لم يزل كنت بنفسك معروف نفسك لا سواك ولا يزال تكون بمثل ما كنت في يوم الازل بلا وجود احدٍ غيرك 7
- 8 Glorified be Thou! Thou art the Beloved Who hast caused me to know Thee; and Thou art the Known One Who hast honored فسبحانك انت المحبوب الذي عرَّفَني نفسك وانت المعروف الذي اكرمتني حبَّكَ وانت 8

me with Thy love. Thou art the Ancient One Who can never be described by glory and majesty; Thou art the Great One Who can never be comprehended by grandeur and beauty. For the attributes of glory and majesty, and the conditions of power and beauty, are but the signs of Thy Will and the effulgences of Thy might; and by the very testimony of their existence they proclaim the barring of the way, and by the evidence of their own selves they announce the denial of the path...

SWB#21 (p.160-160)

القديم الذي لن توصف بالعرّ والجلال انت
العظيم الذي لن تعرف بالعظمة والجمال اذ
وصف العزّة والجلال وشأن القدرة والجمال آيات
مشيتك وتجليات قدرتك وانها بشهادة وجودها
معلنة بالسّد السّيل وبدالات انفسها والّة بالمنع
الطريق...

SWBP#66 (p.151)

BB00535

To: *Rahim (Ibrahim)?*

- 1 In the name of God, the Most Exalted, the Lord of overpowering majesty, the All-Conquering
1 بِسْمِ اللَّهِ الْعَلِيِّ الْمُتَكَبِّرِ الْقَاهِرِ
- 2 A hidden Cause hath come – veiled is the decree; The Hour draweth nigh, the cloven moon we see.
2 قَدْ جَاءَ أَمْرٌ فِي حُكْمٍ مُسْتَرٍ اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ
- 3 God's Remembrance – the proofs divine and plain, And the people scattered like locusts on the plain!
3 إِذْ جَاءَ ذِكْرٌ بِالْهَدَى وَالْبَيِّنَةِ النَّاسَ فَرَوْا كَالْجُرَادِ الْمُنْتَشِرِ
- 4 He cried, "O people, own that faith to which I call – The Book I bring, its warnings – heed them one and all!"
4 قَالَ لَهُمْ يَا قَوْمِ دِينُوا بِالَّذِي قَدْ جِئْتُكُمْ مِنَ الْكِتَابِ وَالنَّذْرِ
- 5 "Behold the trenchant proof of God, divinely clear, Made easy for remembrance – who will lend an ear?"
5 فَهَآكُمُ حُجَّةٌ حَقٌّ قَاطِعٌ ميسّرٌ لِلذِّكْرِ فَهَلْ مَذْكُرٌ
- 6 "All that cometh from your Lord is best for you: The Remnant of the Lord – the Imam good and true."
6 مَا جِئْتُكُمْ مِنْ رَبِّكُمْ خَيْرٌ لَكُمْ بَقِيَّةُ اللَّهِ إِمَامٌ مُنْتَظَرٌ
- 7 A cry came from the Lord Most High: "Alas! How were My warnings scorned, My chastisements passed?"
7 نُودُوا مِنَ الرَّبِّ الْعَلِيِّ وَيَلْكُمْ فَكَيْفَ مَا كَانَ عَذَابِي وَنَذْرٌ
- 8 "Thou proud and mocking one," the scoffers cry, "Thy magic ever works the heart awry!"
8 قَالُوا لَهُمْ مُسْتَكْبِرٌ اسْتَهْزَأَ مَا جِئْتُنَا إِلَّا بِسِحْرِ مُسْتَمَرٍّ
- 9 "On you the Mention falls among us?" – so they sneered – "You are but a boastful liar – bold and sheer."
9 الْقَى الذِّكْرَ عَلَيْكَ بَيْنَنَا إِنْ أَنْتَ إِلَّا نَفْسٌ كَذَابٍ أَشْرٌ
- 10 But when Our Word is uttered – then they'll know; Like withered stalks shall all their vauntings go.
10 سَيَعْلَمُونَ الْأَمْرَ حِينَ أَمَرْنَا بِجَعْلِهِمْ مِثْلَ هَشِيمِ الْحَتَضْرِ
- 11 We tried you with Our She-Camel – a Sign to show, For eyes that read, and hearts that yearn to grow.
11 أَنَا بَلَوْنَاكُمْ بِنَاقَةٍ لَنَا ذِي أَيْةٍ مُبْصَرَةٌ لِمَنْ عَبَّرَ
- 12 Wrong not your souls by wronging her – beware, Lest unyielding torment seize you unaware.
12 لَا تَظْلَمُوا أَنْفُسَكُمْ بِظُلْمِهَا فَيَاخِذْكُمْ عَذَابٌ مُسْتَقَرٌّ

- 13 They sent their wretched lot to lay her low, And hamstrung her – the misbelievers' blow. فبعثوا اشقاءهم بقرعها فعقروها مثل من كان كافر
- 14 Then, for their sins, the Lord poured doom like rain: He seized them – Mighty, Omnipotent in reign. قدم دم الرب بما قد اذنبوا فاخذهم اخذ عزيز مقتدر
- 15 At dawn they lay flung flat upon the clay, Like trunks of down-hurled palms in disarray. فاصبحوا مطروحة على الثرى كأنهم اعجار نخل منقعر
- 16 By the grace of God the Merciful, thou shalt write this according to the number of all things and deliver it to whomever thou canst, provided thou witness no grief, and thou shalt write to its end that thou hast possessed this in Sad. Take heed, O ye who have eyes to see! مَنْ عَلَى اسم الله الرَّحِيمِ ان تكتبَنَّ هذا بعدد كلِّ شيءٍ و لتبلغنَّ الى مَنْ تستطع بشرط ان لا تشهد من حزن و لتكتبين الى اخره بان هذا قد استملكته في الصاد فاعتبروا ان يا اولى الابصار

INBA60:155-156

BB00539

- 1 In the Name of God, the All-Perfect, the All-Perfect بِسْمِ اللَّهِ الْأَتَقْنِ الْأَتَقْنِ
- 2 Praise be to God Who has exalted Himself in His transcendence above all contingent things, and risen in His loftiness above all created things, and made Himself unapproachable in His inaccessibility above all existing things, and established His dominion above all atoms, and demonstrated His power over all who dwell in the kingdoms of earth and heaven. His creation bears witness, and I bear witness, that there is no God but Him, the One, the Most Perfect. الحمد لله الذي قد استعلى بعلوه فوق كلِّ الممكنات و استرفع بارتقاعه فوق كلِّ الموجودات و استمتنع بامتناعه فوق كلِّ الكائنات و استسلط باستلاطه فوق كلِّ الذرات و استقدر باقتداره فوق مَنْ في ملكوت الأرض و السموات فاستشهده و كلِّ خلقه على انه لا اله الا هو الواحد التَّحَّان
- 3 He has chosen a sublime Essence, and a pure and resplendent Reality, an exalted and crystalline Being, a distinguished and transcendent Nature, a radiant and effulgent Identity, a brilliant and lustrous Presence, a majestic and magnificent Existence, an august and splendid Entity, a powerful and mighty Reality, and a most glorious and sublime Being. Then did His Glory shine forth in its own essence, and He cast into its identity the image of His Self. Thus was manifested from it that which was within and upon it, filling thereby the heavens and the earth and all that lies between them. قد اصطفى جوهره منيعه و مجرديته و بهية و ساذجية عليّة و كافورية جليلة و ذاتية طرزية و شعشعانية لمعية و لجلاجية سطعية و حجمامية حجمية و طمطام طمطمية و ققمامية ققمية و غرغامية غرغمية و الكتكامية الكبكية ثم تجلّى بهائه بهاء بنفسها و القى في هويتها مثال نفسها فاذا قد ظهرت عنها ما فيها و عليها فملت بها السموات و الأرض و ما بينهما
- 4 There is no God but Him, and verily the Being of the Seven Letters ['Ali-Muhammad] is His servant and His Word. God has chosen for Him names of His Primal Nature equaling the essential numbers of all things, and through them have the heavens and the earth and all that lies between them been على انه لا اله الا هو و ان ذات حروف السبع عبده و كلمته قد اصطفى الله له اسماء اوليته اعداد كلِّ شئ جوهرية و بهم قد ملئت السموات و

filled. Verily, there is no God but Him, the Supreme, the Self-Subsisting.

الأرض وما بينهما على أنه لا إله إلا هو المهيمن
القيوم

PR03.150r20-150v03

BB00306

To: Muhammad 'Ali, and maybe Mulla husayn

Date: 1265 ? [1848-1849]

- 1 He is the Most Mighty, Most Manifest, Most Great, Most Luminous, Most Glorious 1 هو الأظهر الاظهر الاكبر الانور الانفر
- 2 In the Name of God, the Most Unapproachable, the Most Holy 2 بسم الله الامنع الاقدس
- 3 God beareth witness that there is none other God but Him, the Sovereign, the All-Glorious, the Most Great, the All-Compelling, the Almighty, the All-Subduing, the Manifest, the Luminous, the Creator, the Majestic, the Pre-existent, the Most Great, the All-Powerful, the Most Holy. His are the most excellent names. All that are in the heavens and on the earth and whatsoever lieth between them sing His praise, and He is the Protector, the Self-Subsisting. 3 شهد الله انه لا إله الا هو السلطان المتعزز المتكبر المتسخر المتجبر المتقهر المتظهر المتنور المتفطر المتجل المتقدم المتعظم المقتدر المتقدس له الاسماء الحسنى يسبح له من فى السموات و الارض وما بينهما وهو المهيمن القيوم
- 4 O Muhammad-Qabl-'Ali, verily the numerical value of negation in "There is no God" hath been fulfilled, and it is incumbent upon every soul to establish the Alif of affirmation in that wherein ye are, and this is, in this Day, regarded by God as the essence of the Cause for those who are assured. Say: Verily, ye shall negate the negation and establish the affirmation according to that which ye are able. Say: Religion after religion is none other than the knowledge of God, His oneness, the acknowledgment of His justice, following that which hath been sent down from His presence, and the negation of all attributes from His holy court, for all else besides Him are but His creation. 4 ان يا محمد قبل على قد قضى عدد النفى فى النفى لا اله وحق على كل نفس ان تثبت الف الاثبات فيما اتم فيه وان ذلك يؤمئذ عند الله كل الامر للذين هم به موقنون قل فلتنفين النفى و لتثبتن الاثبات على حق ما اتم عليه مقتدرون قل انما الدين من بعد الدين معرفة الله وتوحيده والاقرار بعدله و اتباع ما نزل من عنده ونفى الصفات عن ساحة قدسه فان ما دونه من كل شئ خلقوا
- 5 Say: O My creation! Fear ye Me. Whatsoever God hath created in the Book and what is therein is in the first verse, and what is therein is in the mighty Bismillah, and what is therein is in the first letter, and verily there is no God but I, the Lord of the worlds. This is the foundation of religion: in the beginning glorify God, in the end praise God, outwardly profess the unity of God, and inwardly magnify God. And in this Day, so long as the sun shineth, the whole of religion is "There is no God but God," outwardly and inwardly, first and last, then Muhammad is the Apostle of God, then the Imams and the 5 قل ان يا خلقى اياى فاتقون و ما قد خلق الله من شئ فى الكتاب و ما فيه فى الاية الاولى و ما فيها فى البسملة العظيمة و ما فيها فى الحرف الاول و انه لا إله الا انا رب العالمين هذا اصل الدين فى الاول سبحوا الله و فى الاخر حمدوا الله و فى الظاهر وحدوا الله و فى الباطن كبروا الله و ان يؤمئذ ما دامت الشمس مشرقة كل الدين لا إله الا الله ظاهرا و باطنا واولا و اخرها ثم محمد رسول الله ثم الائمة و الورقة المقدسة صفحه ١٤٣ حجب

Holy Leaf are God's proofs, then the Gates are the Manifestations of magnification. This is the all-embracing Word, and verily the measures of its branches revolve around it.

الله ثم الابواب مظاهر التكبير تلك كلمة جامعة
وان مقادير الفروع في حولها لتطوفون

- 6 Enter ye into the religion, and ye shall be triumphant over the earth and all that is thereon. Purify ye the lands of negation according to the number of negation, through God, your Lord, the All-Merciful, being manifest. Observe ye the names of the verse and send greetings upon them from thy Lord, then upon the most excellent names and the supreme examples and the Prophets and the truthful ones and the martyrs and the righteous ones. And whosoever desireth to enter beneath the shadow of affirmation, these are they who shall inherit.

6 فلتدخلن في الدين و كنتم على الارض و ما عليها
قاهرين و لنظهرن اراضى النفي على عدد النفي
بالله ربكم الرحمن ظاهرين و لتراقبن اسماء الاية و
لتسلمن عليهم من ربك ثم على الاسماء الحسنى و
الامثال العليا و النبيين و الصديقين و الشهداء و
الصالحين و من يرد ان يدخل في ظل الاثبات
فان اولئك هم الوارثون

- 7 And if 'Ali is there, make mention of him from thy Lord and say: Verily thou, on the Day of Resurrection, art of those who attain. If thou desirest to be present, be from where thou art not known, and if thou consolest the people of grief in the letter Fa, this is more beloved unto Me. We have sent the Tablets unto him, and God will gather together Me and whomsoever hath believed in the truth from Me through His command. Verily, He is All-Knowing, All-Powerful.

7 و ان كان عليا هنالك فاذكره من عند ربك و
قل انك انت يوم القيمة من الفائزين لو تحب ان
تحضر كن من حيث لا تعرف و ان تسلي اهل
الحزن في الفاء احب الى و ارسلنا الالواح اليه و
سيجمع الله بيني و بين من صدق الحق من عندي
بامرته انه عليم قدير

- 8 Verily, what is wondrous is that the name of the First and the Last, the Manifest and the Hidden, hath been fulfilled from the night of thy recognition of thy Lord. The number of negation in "There is no God" hath extended fifty thousand years, and the days of affirmation have dawned, yet until now what behooveth the negation of negation and the affirmation of affirmation hath not been mentioned. This is the whole of religion in this Day, not that wherein people rejoice.

8 و انما العجب ان اسم الاول و الاخر و الظاهر و
الباطن قد قضى من ليلة عرفانك ربك ما قد
طال عدد النفي في لا اله نحمسين الف سنة و طلع
ايام الاثبات و ان الى حينئذ ما ذكر ما ينبغي في
النفي النفي و اثبات الاثبات هذا كل الدين يومئذ
لا ما كان الناس به يفرحون

- 9 Observe ye Our Great Name and recite ye the Book of the All-Bountiful, for verily, for each one examples of that Temple are treasured with God. God beareth witness that there is no God but Him. His is the creation and the command. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not. Within His grasp is the kingdom of all things. He createth what He willeth by His command. Verily, He hath power over all things. And whoso believeth in God and then in His signs, these are they who shall triumph. Say: God is Lord and whatsoever is besides God is servant, and all are worshippers of Him, some knowingly and some unknowingly.

9 فلتراقبن اسمنا العظيم و لتتلون كتاب الوهاب فان
لكل واحد امثال ذلك الهيكل عند الله مخزون
شهد الله لا اله الا هو له الخلق و الامر يحيى و
يميت ثم يميت و يحيى و انه هو حي لا يموت في
قبضته ملكوت كل شيء يخلق ما يشاء بامرته انه
كان على كل شيء قديرا و من يؤمن بالله ثم بآياته
فاولئك هم الفائزون قل الله رب و ان ما دون
الله عبد و كل له عابدون بعض من حيث يعلمون
و بعض من حيث لا يعلمون

- 10 Say: The stations of interpretation belong to the Prophet, and the stations of communion belong to the Guardian, and the stations of knowledge belong to the Gates - stations which We have manifested and then attributed to the Manifestations of the Living One. We have reserved the verses unto God, exalted

10 و ان شئون التفسير شأن النبي و المناجات شأن
الولي و العلم شأن الابواب قد اظهرنا تلك الشئون
ثم قد نسبنا الى مظاهر الحى و اختصصنا الايات
بالله عن ذكره العالى اذ لا يملكها احد الا اياه و

be His remembrance, for none possesseth them save Him, and there hath been no discourse after God and His verses in which the people have believed.

لم يكن من بهد الله واياته حديثا كان الناس به مؤمنون

- 11 Say: That which Ali - peace be upon him - hath spoken, its proof is His verses and its existence is its establishment, and God is All-Knowing, All-Powerful. And verily We have sent forth temples of companions numbering 313 and 226 - were but one of these to be found with anyone, along with faith, he would gain ascendancy over all the worlds. And verily the number of the Gate in the Greater Temples hath subjugated therein the ranks of the earth through five sections of unity, so hasten ye unto them, for through them shall ye be victorious.

11 قل ما قال على عليه السلام دليله اياته و جوده اثباته والله عليم قدير ولقد ارسلت هياكل اصحاب ٣١٣ ٢٢٦ عدد لو كان واحدا منه عند احد مع الايمان يغلب على العالمين وان عدد الباب في هياكل الكبرى قد سخر فيها صفحه ١٤٤ مراتب الارض في خمس قطع التوحيد فاسرعوا فيها فانكم بها غالبون

CMB_F23.143v14-145v01 (48), CMB_F20.024r18-025r18, BYC_tablets.090.12-092.15

BB00520

Date: unknown (Chihriq or Maku)

- 1 He is the Almighty
- 2 Glory be unto Him Who is the Lord of all that are in the heavens and on the earth; He is the All-Wise, the All-Informed. It is He Who calleth into being whatsoever He willeth at His behest; He is indeed the Clement, the Fashioner. Say, verily He is equal to His purpose; whomsoever He willeth, He maketh victorious through the power of His hosts; there is none other God but Him, the Mighty, the Wise. His is the kingdom of earth and heaven and He is the Lord of power and glory. Such as have believed in God and in His signs are indeed the followers of truth and shall abide in the gardens of delight, while those who have disbelieved in God and have rejected that which He hath revealed, these shall be the inmates of the fire wherein they shall remain forever.
- 3 Say, most people have openly repudiated God and have followed the rebellious wicked doers. Such people resemble those who have gone before them, upholding every hostile oppressor. Verily no God is there but God; His is the kingdom of heaven and earth and He is the Clement, the All-Knowing.
- 4 God testifieth that there is no God but Him, and He Who speaketh at the bidding of His Lord is but the First to worship Him. He is the peerless Creator Who hath created the heavens

1 هو العزيز

2 الحمد لله الذى له ما فى السموات والارض وهو الحكيم الخبير وهو الذى يدع ما يشاء بامرته وهو اللطيف المتبع قل هو الغالب على امره ينصر من يشاء بجنده انه لا اله الا هو العزيز الحكيم وله ملك السموات والارض وهو القوى العزيز قل ان الذين آمنوا بالله و آياته اولئك هم اصحاب الحق و اولئك هم فى جنات النعيم و ان الذين كفروا بالله و ما اظهر من عنده اولئك اصحاب النار و اولئك هم فيها خالدون

3 قل ان اكثر الناس كفروا بالله جهرةً و اولئك اتبعوا كل شيطان مرید مثلهم كمثل الذينهم مضوا من قبلهم و اولئك صدقوا كل جبار عنيد ما من اله الا الله وله ملك السموات والارض وهو اللطيف الخبير

4 شهد الله انه لا اله الا هو و ان الذى ينطق بامر ربه انه هو اول العابدين هو المبدع البديع الذى

and the earth and whatsoever lieth between them, and all do His bidding. He is the One Whose grace hath encompassed all that are in the heavens, on earth or elsewhere, and everyone abideth by His behest.

SWB#26 (p.166-167)

أبدع السموات والارض وما بينهما و كل بامرهم
يعملون وهو الذي وسعت رحمته من في السموات
والارض وما دونها و كل بامرهم يعملون

SWBP#25 (p.117-118)

BB00664

Du'a'a'l-Qahriyya 'Ala'n-nafy

Date: 1264 (late) or early 1265 [1848-1849]

- 1 This is a prayer of dominion for banishing the self for one who has asked of his Lord in his communion: 1 هذا دعاء القهرية على النفي لمن قد سئل من ربه في مناجاته
- 2 In the Name of God, the Most Dominant, the Most Dominant! 2 بسم الله الاقهر الاقهر
- 3 Glory be to Thee, O my God! I beseech Thee by Thy Firstness, which is exalted above all things, to remove through Thy power every being marked with Alif that is attributed to aught but the Truth, for verily Thou art powerful over all things. 3 سبحانك اللهم لاسئلك باوليتك التي انها هي ممتعة فوق كل شئ ان تعد من كل ذات الف ينسب الى دون الحق بقدرتك على كل شئ انك كنت على كلشئ قديرا
- 4 Glory be to Thee, O my God! I beseech Thee by Thy Transcendence, which is exalted above all things, to remove through Thy power every being marked with Ba that is attributed to aught but the Truth, for verily Thou art powerful over all things. 4 سبحانك اللهم لاسئلك بباذخيتك التي انها هي ممتعة فوق كلشئ ان تعد من كل ذات باء ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا
- 5 Glory be to Thee, O my God! I beseech Thee by Thy Beauty, which is exalted above all things, to remove through Thy power every being marked with Jim that is attributed to aught but the Truth, for verily Thou art powerful over all things. 5 سبحانك اللهم لاسئلك بمجاديته التي انها هي ممتعة فوق كلشئ ان تعد من كل ذات جيم ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا
- 6 Glory be to Thee, O my God! I beseech Thee by Thy Everlastingness, which is exalted above all things, to remove through Thy power every being marked with Dal that is attributed to aught but the Truth, for verily Thou art powerful over all things. 6 سبحانك اللهم لاسئلك بدوميتك الى انها هي ممتعة فوق كلشئ ان تعد من كل ذات دال ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا
- 7 Glory be to Thee, O my God! I beseech Thee by Thy Guidance, which is elevated above all things, to remove through Thy power every being marked with Ha that is attributed to aught but the Truth, for verily Thou art powerful over all things. 7 سبحانك اللهم لاسئلك بهدايتك التي انها هي مرتفعة فوق كلشئ ان تعد من كل ذات هاء ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا
- 8 Glory be to Thee, O my God! I beseech Thee by Thy Sovereignty, which is exalted above all things, to remove through Thy power every being marked with Vav that is 8 سبحانك اللهم لاسئلك بولايتك التي انها هي ممتعة فوق كلشئ ان تعد من كل ذات واو

attributed to aught but the Truth, for verily Thou art powerful over all things.

ينسب الى دون الحق بقدرتك على كل شئ انك كنت على كلشئ قديرا

- 9 Glory be to Thee, O my God! I beseech Thee by Thy Purity, which is exalted above all things, to remove through Thy power every being marked with Za that is attributed to aught but the Truth, for verily Thou art powerful over all things.

9 سبحانك اللهم لاسئلك بركائيتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات زاء ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 10 Glory be to Thee, O my God! I beseech Thee by Thy Paradise-hood, which is exalted above all things, to remove through Thy power every being marked with Ha that is attributed to aught but the Truth, for verily Thou art powerful over all things.

10 سبحانك اللهم لاسئلك بجنائيتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات حاء ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 11 Glory be to Thee, O my God! I beseech Thee by Thy Holiness, which is exalted above all things, to remove through Thy power every being marked with Ta that is attributed to aught but the Truth, for verily Thou art powerful over all things.

11 سبحانك اللهم لاسئلك بطاهريتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات طاء ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 12 Glory be to Thee, O my God! I beseech Thee by Thy Strength, which is elevated above all things, to remove through Thy power every being marked with Ya that is attributed to aught but the Truth, for verily Thou art powerful over all things.

12 سبحانك اللهم لاسئلك بياقوتيتك التي انها هي مرتفعة فوق كلشئ ان تعدمن كل ذات ياء ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 13 Glory be to Thee, O my God! I beseech Thee by Thy Grandeur, which is exalted above all things, to remove through Thy power every being marked with Kaf that is attributed to aught but the Truth, for verily Thou art powerful over all things.

13 سبحانك اللهم لاسئلك بكبريائيتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات كاف ينسب الى دون الحق بقدرتك على كلشئ انك كنت على ك قديرا

- 14 Glory be to Thee, O my God! I beseech Thee by Thy Subtlety, which is exalted above all things, to remove through Thy power every being marked with Lam that is attributed to aught but the Truth, for verily Thou art powerful over all things.

14 سبحانك اللهم لاسئلك بلطافيتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات لام ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 15 Glory be to Thee, O my God! I beseech Thee by Thy Dominion, which is exalted above all things, to remove through Thy power every being marked with Mim that is attributed to aught but the Truth, for verily Thou art powerful over all things.

15 سبحانك اللهم لاسئلك بملاكيتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات ميم ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 16 Glory be to Thee, O my God! I beseech Thee by Thy Luminosity, which is exalted above all things, to remove through Thy power every being marked with Nun that is attributed to aught but the Truth, for verily Thou art powerful over all things.

16 سبحانك اللهم لاسئلك بنواريتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات نون ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 17 Glory be to Thee, O my God! I beseech Thee by Thy Glory, which is exalted above all things, to remove through Thy power every being marked with Sin that is attributed to aught but the Truth, for verily Thou art powerful over all things.

17 سبحانك اللهم لاسئلك بسوحيكتك التي انها هي مرتفعة فوق كلشئ ان تعدمن كل ذات سين ينسب الى دون الحق بقدرتك على كلشئ انك كنت على كلشئ قديرا

- 18 Glory be to Thee, O my God! I beseech Thee by Thy Loftiness, which is exalted above all things, to remove through Thy power

18 سبحانك اللهم لاسئلك بعلائيتك التي انها هي ممتنعة فوق كلشئ ان تعدمن كل ذات عين

every being marked with 'Ayn that is attributed to aught but the Truth, for verily Thou art powerful over all things.

ينسب الى دون الحق بقدرتك على كلش انك كنت على كلشي قديرا

- 19 Glorified art Thou, O my God! I beseech Thee by Thy Power, which is exalted above all things, to annihilate every essence of Fa attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

19 سبحانك اللهم لاسئلك بفردانيتك التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات فاء ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 20 Glorified art Thou, O my God! I beseech Thee by Thy Self-Sufficiency, which is exalted above all things, to annihilate every essence of Sad attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

20 سبحانك اللهم لاسئلك بصمدانيتك التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات صاد ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 21 Glorified art Thou, O my God! I beseech Thee by Thy Self-Subsistence, which is exalted above all things, to annihilate every essence of Qaf attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

21 سبحانك اللهم لاسئلك بقيوميتك التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات قاف ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 22 Glorified art Thou, O my God! I beseech Thee by Thy Lordship, which is exalted above all things, to annihilate every essence of Ra attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

22 سبحانك اللهم لاسئلك بربوبيتك التي انها هي ممتعة فوق كلشي ان تعدمن كل ذات راء ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 23 Glorified art Thou, O my God! I beseech Thee by Thy Witnessing, which is exalted above all things, to annihilate every essence of Shin attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

23 سبحانك اللهم لاسئلك بشهاديتك التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات شين ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 24 Glorified art Thou, O my God! I beseech Thee by Thy Power of Repentance, which is exalted above all things, to annihilate every essence of Ta attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

24 سبحانك اللهم لاسئلك بتوبيتك التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات تاء ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 25 Glorified art Thou, O my God! I beseech Thee by Thy Steadfastness, which is exalted above all things, to annihilate every essence of Tha attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

25 سبحانك اللهم لاسئلك بثباتيتك التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات ثاء ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 26 Glorified art Thou, O my God! I beseech Thee by Thy Creative Power, which is exalted above all things, to annihilate every essence of Kha attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.

26 سبحانك اللهم لاسئلك بخلوقيتك التي انها هي ممتعة فوق كلشي ان تعدمن كل ذات خاء ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

- 27 Glorified art Thou, O my God! I beseech Thee by Thy Power of Creation, which is exalted above all things, to annihilate every essence of Dhal attributed to aught but the Truth, through

27 سبحانك اللهم لاسئلك بذآرئيتك التي انها في مرتفعة فوق كلشي ان تعدمن كل ذات ذال ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا

Thy power over all things. Verily, Thou art powerful over all things.

- 28 Glorified art Thou, O my God! I beseech Thee by Thy All-Embracing Power, which is exalted above all things, to annihilate every essence of Dad attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- 28 سبحانك اللهم لاسئلك بضمائمتك التي انها هي ممتعة فوق كلشي ان تعدمن كل ذات ضاء ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا
- 29 Glorified art Thou, O my God! I beseech Thee by Thy Manifestness, which is exalted above all things, to annihilate every essence of Za attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- 29 سبحانك اللهم لاسئلك بظاهريتك التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات ظاء ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا
- 30 Glorified art Thou, O my God! I beseech Thee by Thy Transcendence, which is exalted above all things, to annihilate every essence of Ghayn attributed to aught but the Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- 30 سبحانك اللهم لاسئلك بغياريته التي انها هي مرتفعة فوق كلشي ان تعدمن كل ذات غين ينسب الى دون الحق بقدرتك على كلشي انك كنت على كلشي قديرا
- 31 Glorified art Thou, O my God! O my God, after this prayer nothing remains for aught but the Truth that has not been mentioned therein. Therefore, O God, hasten Thy vengeance and retribution upon those who worship Thee not and prostrate not before Thee. Verily, Thou hast ever been the Subduer of all things, the Manifest above all things, the Powerful over all things, the Exalted above all things, the Inaccessible above all things, the Most High in the heights of all things, the Sovereign over all things, [Supreme] above all things, and the Guardian over all Thou hast created and fashioned. Therefore, O God, purify the hearts of Thy loved ones through the manifestation of the authority of Thy transcendence and exaltation, and the dominion of Thy sovereignty and inaccessibility, until Thou causest all to enter, through Thy bounty, into Thy good-pleasure. In Thy knowledge there is none who can be veiled from Thy glory. Verily, Thou art knowing of all things, Thou art powerful over all things, Thou art the Sustainer of all things, Thou art the Watcher over all things, and Thou art the Preserver of all things.
- 31 سبحانك اللهم يا الهى ما بقى بعد ذلك الدعاء لدون الحق من شئ الا وقد ذكرت فيه فلتسرعن اللهم فى انتقامك و اخذك عمن لا يعبدك ولا يسجد لك فانك لم تزل كنت قاهرا على كلشي و ظاهرا فوق كلشي و مقتدرا على كلشي و مرتفعا فوق كلشي و ممتعا فوق كلشي و متعاليا على علو كلشي و متسلطا على كلشي و ... فوق كلشي و مهيمنا على ما ذرئت و برئت فلتبرون اللهم قلوب اوليائك بظهور سلطان غياريته و ارتفاعك و ملك قهاريته و امتناعك حتى تدخلن كل بجودك فى رضوانك و لم يكن فى علمك احدا يحجب عن علائك انك كنت بكلشي عليما و انك كنت على كلشي قديرا و انك كنت على كلشي مقيتا و انك كنت على كلشي رقيبا و انك كنت على كلشي حفيظا

INBA_6007C.272-276, MKI4515.001-006r

BB00681*Du'a' li'l-Ithbat (prayer of affirmation)**Date: 1264-1265 [1848-1849]*

- 1 In the Name of God, the Most Firm, the Most Firm
 1 بِسْمِ اللَّهِ الْأَثْبِتِ الْأَثْبِتِ
- 2 Glorified art Thou, O Lord my God! I beseech Thee by Thy Firstness, which is exalted above all things, to assist every person whose name begins with Alif who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
 2 سُبْحَانَكَ اللَّهُمَّ رَبِّ الْأَسْئَلِ بِأُولِيَّتِكَ الَّتِي هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلُّ ذَاتٍ أَلْفٍ تَنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 3 Glorified art Thou, O Lord my God! I beseech Thee by Thy Loftiness, which is exalted above all things, to assist every person whose name begins with Ba who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
 3 سُبْحَانَكَ اللَّهُمَّ رَبِّ الْأَسْئَلِ بِإِذْخِيَّتِكَ الَّتِي هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلُّ ذَاتٍ بَاءٍ يَنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 4 Glorified art Thou, O Lord my God! I beseech Thee by Thy Omnipotence, which is exalted above all things, to assist every person whose name begins with Jim who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
 4 سُبْحَانَكَ اللَّهُمَّ رَبِّ الْأَسْئَلِ بِجِبَارِيَّتِكَ الَّتِي هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلُّ ذَاتٍ جِيمٍ يَنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 5 Glorified art Thou, O Lord my God! I beseech Thee by Thy Everlastingness, which is exalted above all things, to assist every person whose name begins with Dal who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
 5 سُبْحَانَكَ اللَّهُمَّ رَبِّ الْأَسْئَلِ بِدِيمُومِيَّتِكَ الَّتِي هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلُّ ذَاتٍ دَالٍ يَنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 6 Glorified art Thou, O Lord my God! I beseech Thee by Thy Guidance, which is exalted above all things, to assist every person whose name begins with Ha who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
 6 سُبْحَانَكَ اللَّهُمَّ رَبِّ الْأَسْئَلِ بِهِدَايَتِكَ الَّتِي هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلُّ ذَاتٍ هَاءٍ يَنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 7 Glorified art Thou, O Lord my God! I beseech Thee by Thy Sovereignty, which is exalted above all things, to assist every person whose name begins with Vav who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
 7 سُبْحَانَكَ اللَّهُمَّ رَبِّ الْأَسْئَلِ بِبُولَايَتِكَ الَّتِي هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلُّ ذَاتٍ وَاوٍ يَنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 8 Glorified art Thou, O Lord my God! I beseech Thee by Thy Cultivating Power, which is exalted above all things, to assist every person whose name begins with Za who is related to the
 8 سُبْحَانَكَ اللَّهُمَّ رَبِّ الْأَسْئَلِ بِزِرَاعِيَّتِكَ الَّتِي هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلُّ ذَاتٍ زَاءٍ

Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 9 Glorified art Thou, O Lord my God! I beseech Thee by Thy Life-giving power, which is exalted above all things, to assist every person whose name begins with Ha who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

9 سبحانك اللهم رب لأسئلك بحياتك التي هي
ممتعة فوق كلشيء أن تنصرن كل ذات حاء
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 10 Glorified art Thou, O Lord my God! I beseech Thee by Thy Manifest Power, which is exalted above all things, to assist every person whose name begins with Ta who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

10 سبحانك اللهم رب لأسئلك بظاهريتك التي هي
ممتعة فوق كلشيء أن تنصرن كل ذات طاء
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 11 Glorified art Thou, O Lord my God! I beseech Thee by Thy Ruby-like Essence, which is exalted above all things, to assist every person whose name begins with Ya who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

11 سبحانك اللهم رب لأسئلك بياقوتيتك التي هي
ممتعة فوق كلشيء أن تنصرن كل ذات ياء
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 12 Glorified art Thou, O Lord my God! I beseech Thee by Thy Entity, which is exalted above all things, to assist every person whose name begins with Kaf who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

12 سبحانك اللهم رب لأسئلك بكينونيتك التي هي
ممتعة فوق كلشيء أن تنصرن كل ذات كاف
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 13 Glorified art Thou, O Lord my God! I beseech Thee by Thy Dominion, which is exalted above all things, to assist every person whose name begins with Lam who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

13 سبحانك اللهم رب لأسئلك بسلطانيتك التي هي
ممتعة فوق كلشيء أن تنصرن كل ذات لام
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 14 Glorified art Thou, O Lord my God! I beseech Thee by Thy Kingdom, which is exalted above all things, to assist every person whose name begins with Mim who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

14 سبحانك اللهم رب لأسئلك بملاكيك التي هي
ممتعة فوق كلشيء أن تنصرن كل ذات ميم
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 15 Glorified art Thou, O Lord my God! I beseech Thee by Thy Luminosity, which is exalted above all things, to assist every person whose name begins with Nun who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

15 سبحانك اللهم رب لأسئلك بنواريتك التي هي
ممتعة فوق كلشيء أن تنصرن كل ذات نون
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً

- 16 Glorified art Thou, O Lord my God! I beseech Thee by Thy Glory, which is exalted above all things, to assist every person

whose name begins with Sin who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

16 سبحانك اللهم رب لأَسْئَلُكَ بِسُوحِيتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ سَيْنَ
يُنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

17 Glorified art Thou, O Lord my God! I beseech Thee by Thy Ancientness, which is exalted above all things, to assist every person whose name begins with 'Ayn who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

17 سبحانك اللهم رب لأَسْئَلُكَ بِقَدَمِيَّتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ عَيْنَ
يُنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

18 Glorified art Thou, O my God! I beseech Thee by Thy servitude which transcendeth all things, that Thou assist every possessor of the letter Fa who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

18 سبحانك اللهم رب لأَسْئَلُكَ بِفِرْدَانِيَّتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ فَاءٍ
يُنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

19 Glorified art Thou, O my God! I beseech Thee by Thy dominion which transcendeth all things, that Thou assist every possessor of the letter Sad who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

19 سبحانك اللهم رب لأَسْئَلُكَ بِعِبَادَانِيَّتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ صَادٍ
يُنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

20 Glorified art Thou, O my God! I beseech Thee by Thy sovereignty which transcendeth all things, that Thou assist every possessor of the letter Qaf who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

20 سبحانك اللهم رب لأَسْئَلُكَ بِقَهَارِيَّتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ قَافٍ
يُنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

21 Glorified art Thou, O my God! I beseech Thee by Thy lordship which transcendeth all things, that Thou assist every possessor of the letter Ra who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

21 سبحانك اللهم رب لأَسْئَلُكَ بِرَبِّيَّةَّتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ رَاءٍ
يُنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

22 Glorified art Thou, O my God! I beseech Thee by Thy witnessing which transcendeth all things, that Thou assist every possessor of the letter Shin who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

22 سبحانك اللهم رب لأَسْئَلُكَ بِشَاهِدِيَّتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ شَيْنٍ
يُنْسَبُ إِلَى شَجَرَةِ الْحَقِّ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

23 Glorified art Thou, O my God! I beseech Thee by Thy forgiving nature which transcendeth all things, that Thou assist every possessor of the letter Ta who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.

23 سبحانك اللهم رب لأَسْئَلُكَ بِتَوَّابِيَّتِكَ الَّتِي هِيَ
مُتَمَتِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تُتَصَرَّنَ كُلُّ ذَاتٍ تَاءٍ

- ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً
- 24 Glorified art Thou, O my God! I beseech Thee by Thy steadfastness which transcendeth all things, that Thou assist every possessor of the letter Tha who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لأسئلك بثابتيتك التي هي
ممتعة فوق كلشيء أن تصرن كل ذات ثاء
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً
- 25 Glorified art Thou, O my God! I beseech Thee by Thy creative power which transcendeth all things, that Thou assist every possessor of the letter Kha who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لأسئلك بخلاقيتك التي هي
ممتعة فوق كلشيء أن تصرن كل ذات خاء
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً
- 26 Glorified art Thou, O my God! I beseech Thee by Thy power of creation which transcendeth all things, that Thou assist every possessor of the letter Dhal who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لأسئلك بذارئيتك التي هي
ممتعة فوق كلشيء أن تصرن كل ذات ذال
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً
- 27 Glorified art Thou, O my God! I beseech Thee by Thy providence which transcendeth all things, that Thou assist every possessor of the letter Dad who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لأسئلك بعنائيتك التي هي
ممتعة فوق كلشيء أن تصرن كل ذات ضاد
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً
- 28 Glorified art Thou, O my God! I beseech Thee by Thy manifestation which transcendeth all things, that Thou assist every possessor of the letter Za who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لأسئلك بظاهريتك التي هي
ممتعة فوق كلشيء أن تصرن كل ذات ظاء
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً
- 29 Glorified art Thou, O my God! I beseech Thee by Thy forgiveness which transcendeth all things, that Thou assist every possessor of the letter Ghayn who is related to the Tree of Truth, through Thy power over all things. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لأسئلك بغفارتك التي هي
ممتعة فوق كلشيء أن تصرن كل ذات غين
ينسب إلى شجرة الحق بقدرتك على كلشيء إنك
كنت على كلشيء قديراً
- 30 Glorified art Thou, O my God! Nothing remaineth in Thy creation but that I have besought Thee by it to assist the Tree of Truth from Thy presence. Therefore, O my God, teach everyone who entereth the Bayan to recite the prayer of negation and affirmation in Thy path, for it is the swiftest of prayers Thou hast sent down and the greatest of words Thou hast created. Thou hast ordained for Thyself to answer him who calleth upon its number seeking Thy good pleasure - in negation
- سبحانك اللهم ما بقي شيء في عملك إلا وقد
سئلك أن تصرن به شجرة الحق من عندك فلتعلن
الله كل من يدخل في البيان أن يدعون دعاء
النفي والإثبات في سبيلك فإنه لأسرع دعوات قد
زلتها وأكبر كلمات قد خلقتها وقد حتمت لنفسك
أن تجيبه لمن يدعو على عدده في رضائك بالأول

by granting him dominion, and in affirmation for Thy loved one
by granting him victory. Verily, Thou art the All-Knowing of
all things.

بأن تملكته وفي الإثبات لحبيب من عندك بأن
تصرنه إنك كنت بكلشيء عليمًا

MKI4515.037v-041v

BB00178

Du'a' 'ala'n-Nafy (prayer of negation)

Date: 1265 [1848-1849]

- 1 In the Name of God, the Most Unapproachable, the Most Holy
بسم الله الامنع الاقدس
- 2 I beseech Thee, O my God, by Thine eternity which is exalted
above all things, to transform, through Thy power over all
things, the essence of every being with an Alif that is attributed
to the Tree of Fire into light. Verily, Thou art the All-Knowing,
the Most Powerful, the Most Great.
اللهم اني اسئلك بازليتك التي انها هي مرتفعة فوق
كلشيء ان تبدلن كينونية كل ذات الف ينسب
الى شجرة النار بالنور بقدرتك على كل شيء انك
كنت علاماً مقتدرًا عظيمًا
- 3 I beseech Thee, O my God, by Thy [...] which is exalted above
all things, to transform every being with [...] that is attributed
to the Tree of Fire into light, through Thy power over all things.
Verily, Thou art the All-Knowing, the Most Powerful, the Most
Great.
اللهم اني اسئلك ... التي انها هي مرتفعة فوق
كلشيء ان تبدلن كل ذات ... ينسب الى شجرة
النار بالنور بقدرتك على كل شيء انك كنت
علاماً مقتدرًا عظيمًا
- 4 I beseech Thee, O my God, by Thy forgiving nature which
transcendeth all things, to transform every being with a Ta
that is attributed to the Tree of Fire into light, through Thy
power over all things. Verily, Thou art the All-Knowing, the
Most Powerful, the Most Great.
اللهم اني اسئلك بتواييتك التي انها هي متعالية
فوق كل شيء ان تبدلن كل ذات تا ينسب الى
شجرة النار بالنور بقدرتك على كل شيء انك كنت
علاماً مقتدرًا عظيمًا
- 5 I beseech Thee, O my God, by Thy steadfastness which is
resplendent above all things, to transform every being with a
Tha that is attributed to the Tree of Fire into light, through
Thy power over all things. Verily, Thou art the All-Knowing,
the Most Powerful, the Most Great.
اللهم اني اسئلك بثابتيتك التي انها هي متبينة فوق
كل شيء ان تبدلن كل ذات ثا ينسب الى شجرة
النار بالنور بقدرتك على كل شيء انك كنت
علاماً مقتدرًا عظيمًا
- 6 I beseech Thee, O my God, by Thy sovereignty which standeth
independent of all things, to transform every being with a Jim
that is attributed to the Tree of Fire into light, through Thy
power over all things. Verily, Thou art the All-Knowing, the
Most Powerful, the Most Great.
اللهم اني اسئلك بجبروتك التي انها هي مستقلة
فوق كل شيء ان تبدلن كل ذات جيم ينسب
الى شجرة النار بالنور بقدرتك على كل شيء انك
كنت علاماً مقتدرًا عظيمًا
- 7 I beseech Thee, O my God, by Thy life which is eternal above
all things, to transform every being with a Ha that is attributed
to the Tree of Fire into light, through Thy power over all things.
اللهم اني اسئلك بحياتك التي انها هي متأبدة فوق
كلشيء ان تبدلن كل ذات حا ينسب الى شجرة

Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

النَّارَ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ كُنْتَ
عَلَاماً مُقْتَدِراً عَظِيماً

- 8 I beseech Thee, O my God, by Thy creative power which is manifest above all things, to transform every being with a Kha that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِخَلْقِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَظَهِّرَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ خَا يَنْسَبُ إِلَى
شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْ كُنْتَ
عَلَاماً مُقْتَدِراً عَظِيماً

- 9 I beseech Thee, O my God, by Thine everlastingness which is glorified above all things, to transform every being with a Dal that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِدِيمُومِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَجَلِّلَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ دَالٍ يَنْسَبُ
إِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ
كُنْتَ عَلَاماً مُقْتَدِراً عَظِيماً

- 10 I beseech Thee, O my God, by Thy creative essence which is beautified above all things, to transform every being with a Dhal that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِذَرَائِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَجَمِّلَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ ذَالٍ يَنْسَبُ
إِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ
كُنْتَ عَلَاماً مُقْتَدِراً عَظِيماً

- 11 I beseech Thee, O my God, by Thy Lordship which is magnified above all things, to transform every being with a Ra that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَبُوبِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَعَظَّمَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ رَا يَنْسَبُ إِلَى
شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ كُنْتَ
عَلَاماً مُقْتَدِراً عَظِيماً

- 12 I beseech Thee, O my God, by Thy nurturing power which is established above all things, to transform every being with a Za that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِزَارِعِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَقَوِّمَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ زَا يَنْسَبُ إِلَى
شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ كُنْتَ
عَلَاماً مُقْتَدِراً عَظِيماً

- 13 I beseech Thee, O my God, by Thy dominion which ruleth supreme above all things, to transform every being with a Sin that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِسُلْطَنِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَسَلِّطَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ سَيْنٍ يَنْسَبُ
إِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ
كُنْتَ عَلَاماً مُقْتَدِراً عَظِيماً

- 14 I beseech Thee, O my God, by Thy witness-bearing nature which is illumined above all things, to transform every being with a Shin that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِشَاهِدِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَنَوِّرَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ شَيْنٍ يَنْسَبُ إِلَى
شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ كُنْتَ
عَلَاماً مُقْتَدِراً عَظِيماً

- 15 I beseech Thee, O my God, by Thy self-subsistence which is exalted above all things, to transform every being with a Sad that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِصِمْدَانِيَّتِكَ الَّتِي أَنهَا هِيَ مُتَعَزِّزَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَبْدِلَنَ كُلَّ ذَاتٍ صَادٍ يَنْسَبُ
إِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ أَنْتَ
كُنْتَ عَلَاماً مُقْتَدِراً عَظِيماً

- 16 I beseech Thee, O my God, by Thy all-preserving nature [...] over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بضامنيَّتكَ الَّتِي عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 17 I beseech Thee, O my God, by Thy sanctifying power which is purified above all things, to transform every being with a Ta that is attributed to the Tree of Fire into light, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بطهّارِيَّتِكَ الَّتِي اِنْهَا هِيَ مُتَطَهَّرَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ كُلَّ ذَاتٍ طًا يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 18 I beseech Thee, O my God, by Thy glory which transcendeth all things to transform through Thy power over all things every essence of Za attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بظهارِيَّتِكَ الَّتِي اِنْهَا هِيَ مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ كُلَّ ذَاتٍ ظًا يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 19 I beseech Thee, O my God, by Thy grandeur which is sanctified above all things to transform through Thy power over all things every essence of 'Ayn attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بعظمَتِكَ الَّتِي اِنْهَا هِيَ مُتَقَدِّسَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ بِكُلِّ ذَاتٍ عَيْنٍ يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 20 I beseech Thee, O my God, by Thy forgiveness which seeth beyond all things to transform through Thy power over all things every essence of Ghayn attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بغفَارِيَّتِكَ الَّتِي اِنْهَا هِيَ مُتَبَصِّرَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ كُلَّ ذَاتٍ غَيْنٍ يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 21 I beseech Thee, O my God, by Thy singleness which standeth alone above all things to transform through Thy power over all things every essence of Fa attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بفردانِيَّتِكَ الَّتِي اِنْهَا هِيَ مُتَفَرِّدَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ كُلَّ ذَاتٍ فَاٍ يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 22 I beseech Thee, O my God, by Thy power which extendeth over all things to transform through Thy power over all things every essence of Qaf attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بقُدْرَتِكَ الَّتِي اِنْهَا هِيَ مُسْتَطِيلَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ كُلَّ ذَاتٍ قَافٍ يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 23 I beseech Thee, O my God, by Thy essence which draweth nigh above all things to transform through Thy power over all things every essence of Kaf attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بكيُنُونِيَّتِكَ الَّتِي اِنْهَا هِيَ مُتَقَرِّبَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ كُلَّ ذَاتٍ كَافٍ يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً
- 24 I beseech Thee, O my God, by Thy grace which bestoweth kindness above all things to transform through Thy power over all things every essence of Lam attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great. اللهم اِنِّ اسئلك بلطافِيَّتِكَ الَّتِي اِنْهَا هِيَ مُتَلَطِّفَةٌ فَوْقَ كُلِّ شَيْءٍ اِنْ تَبَدَّلْنَ كُلَّ ذَاتٍ لَامٍ يَنْسَبُ اِلَى شَجَرَةِ النَّارِ بِالنُّورِ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ اَنْكَ كُنْتَ عَلَماً مُّقْتَدِراً عَظِيماً

- 25 I beseech Thee, O my God, by Thy [...] which precedeth all things to transform through Thy power over all things every essence of Mim attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 25 اللهم اني استلک ... التي انها هي متقدمة فوق كلشيء ان تبدلن کل ذات ميم ينسب الى شجرة النار بالنور بقدرتك على كلشيء انک کنت علاماً مقتدرأً عظيماً
- 26 I beseech Thee, O my God, by Thy luminosity which illumineth above all things to transform through Thy power over all things every essence of Nun attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 26 اللهم اني استلک بنواريتک التي انها هي مستضيئة فوق كل شيء ان تبدلن کل ذات نون ينسب الى شجرة النار بالنور بقدرتك على كلشيء انک کنت علاماً مقتدرأً عظيماً
- 27 I beseech Thee, O my God, by Thy oneness which [...] above all things to transform through Thy power over all things every essence of Vav attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 27 اللهم اني استلک بوحديتک التي انها هي ... فوق كلشيء ان تبدلن کل ذات واو ينسب الى شجرة النار بالنور بقدرتك على كل شيء انک کنت علاماً مقتدرأً عظيماً
- 28 I beseech Thee, O my God, by Thy guidance which transcendeth all things to transform through Thy power over all things every essence of Ha attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 28 اللهم اني استلک بهدایتک التي انها هي متعالية فوق كلشيء ان تبدلن کل ذات هاء ينسب الى شجرة النار بالنور بقدرتك على كل شيء انک کنت علاماً مقتدرأً عظيماً
- 29 I beseech Thee, O my God, by Thy divinity which is inaccessible above all things to transform through Thy power over all things every essence of La attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 29 اللهم اني استلک بلاهوتيتک التي انها هي ممتنعة فوق كل شيء ان تبدلن کل ذات لا ينسب الى شجرة النار بالنور بقدرتك على كل شيء انک کنت علاماً مقتدرأً عظيماً
- 30 I beseech Thee, O my God, by Thy ruby-like essence which shineth above all things to transform through Thy power over all things every essence of Ya attributed to the Tree of Fire into Light. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 30 اللهم اني استلک بياقوتيتک التي انها هي مشرقة فوق كل شيء ان تبدلن کل ذات يا ينسب الى شجرة النار بالنور بقدرتك على كل شيء انک کنت علاماً مقتدرأً عظيماً
- 31 Glory be unto Thee, O my God! There is no difference between Fire and Light save the number of the Gate. Thou causest to enter whom Thou willest therein. Thus is the earth of Fire transformed into Light, and this in Thy power is nearer than all things. Shouldst Thou raise up one endued with sovereignty to prevail over all who are on earth, that they might declare: "There is no God but God, and verily the Seven Letters are the Gate of God, and that which God hath sent down in the Bayan is the truth, wherein there is no doubt" - a revelation from the Lord of the worlds - then would all fire be transformed into light [...] O my God, in the exaltation of Thy mercy and the inaccessibility of Thy gift. Verily, Thy servants are weak within Thy grasp, turning as Thou causest them to turn, and submitting as Thou dost prevail over them.
- 31 سبحانک اللهم لم يكن فرق النار والنور الا عدد الباب ان تدخلن من لم يكن فيه فيه فاذا تبدل ارض الار بالنور وان ذلك عند قدرتك اقرب من كلشيء لو تبعث ذا سلطنة ان يقهرن على من على الارض بان يقولوا لا اله الا الله وان ذات حروف السبع باب الله وان ما نزل الله في البيان حق لا ريب فيه تنزيل رب العالمين فاذا تبدل کل نار بالنور ... عن اللهم في ارتفاع رحمتك و امتناع موهبتك فان عبادك ضعفاً في قبضتك على ما تقبلهم يقبلون و على ما تقهرن عليهم ليدينون ؟

32 Glory be unto Thee, O Lord! This is a night which Thou hast exalted among all nights. Therefore, O God, have mercy upon all things, for verily when a thing is related unto fire it becometh fire, and when it is related unto light it becometh light. By Thy might, it is as though I hear from all atoms the cry: "O Thou our Succour! O our God, aid us and relate us unto the manifestations of Thy proof, and deliver us from the fire of our relationship to aught else but Thee!" Or transform their relationship into a relationship with Thy Cause. Verily, Thou art the Omnipotent over all contingent beings, the Inaccessible to all created things, the Most Exalted above all beings, transcendent above all who dwell in the kingdoms of earth and heaven, and supreme over all atoms. Thou art the Subduer of all that can be indicated by allusions, and the Manifest One before Whom all that can be comprehended through evidences weepeth. Through Thy Will, in less than the twinkling of an eye, Thou canst transform the essence of fire into light. For verily, if fire itself should turn toward Thee and prostrate itself before Thee, then lo! it becometh light.

33 Therefore, O God, preserve all light lest it be transformed into aught else, and have mercy upon all fire that it may be transformed into Thy light. Verily, Thou art independent of all contingent beings and self-sufficient above all created things. There is no power nor strength except through Thee. Thou art the Single One, the Omnipotent, the Supreme, the Most High, the Sovereign, the Most Great, the Inaccessible, the Lord of Might and Majesty. O God! Send Thy blessings upon the Letters of the First at morn and at eventide.

32 سبحانك اللهم تلك ليلة قد عظمتها بين الليالي
فلترحم الله على كل شيء فانا الشيء حين ما
ينسب الى النار نار و حين ما ينسب الى النور
نور واتى وعزتك كافي اسمعن من كل الذرات
ان ياغوثاه ؟ ان يا الهنا فادركنا و انسبنا الى مظاهر
اثباتك و خلصنا عن نار نسبتنا الى دونك او تبدلن
نسبتهم بنسبتهم الى امرك انك انت المقتدر على
كل الممكنات و الممتنع على كل الموجودات و
المرتفع على كل الكائنات و المتعالى على من في
ملكوت الارض ؟ السموات و ... على كل
الذرات و القاهر على كل ما ينسب بالاشارات
و الظاهر تبكي ما يدرك بالدلالات عند مشيتك
اقرب من لمح ؟ البصر ان تبدلن كينونية النار
بالنور اذ نفس النار لو تقبل اليك و تسجد بين
يديك فاذا انها هي نور

33 فلتعصم الله كل النور ان لا يبدلن بدونه و
لترحم الله كل النار ان تبدلن بنورك اذ انك
انت غنى عن كل الممكنات و مستغنى عن كل
الموجودات و لا حول و لا قوة الا بك و انك انت
الفرد المقتدر المهيمن المتعال و السلطان المتكبر
الممتنع ذوالعزة و الجلال صل اللهم على حروف
الاولى بالغدو و الاصال

INBA_6007C.276-282, CMB_F14.185r07-
189r05

BB00127

Du'a' li'l-Ithbat (prayer of affirmation)

Date: 1265 [1848-1849]

- 1 In the Name of God, the Most Unapproachable, the Most Holy!
- 2 O God! I beseech Thee by Thy Divinity which is inaccessible above all things, to preserve and enrich every being with Alif that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

1 بسم الله الامنع الاقدس
2 اللهم انى اسئلك بالوحييتك التى انها هي ممتعة فوق
كل شيء ان تحفظن و تغنين كل ذات الف
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علماً مقتدراً عظيماً

- 3 O God! I beseech Thee by Thy Sublimity which is exalted above all things, to preserve and enrich every being with Ba that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 3 اللهم اِنِّ اسئلك بباذخيتك الّتي انها هي مرتفعة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات با ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً مقتدرّاً عظيماً
- 4 O God! I beseech Thee by Thy Forgiveness which is transcendent above all things, to preserve and enrich every being with Ta that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 4 اللهم اِنِّ اسئلك بتواييتك الّتي انها هي متعالية فوق كلّ شيء ان تحفظن و تغنين كلّ ذات تا ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً مقتدرّاً عظيماً
- 5 O God! I beseech Thee by Thy Steadfastness which is firm above all things, to preserve and enrich every being with Tha that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Great.
- 5 اللهم اِنِّ اسئلك ببايتيتك الّتي انها هي ثابتة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات ثا ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً عظيماً
- 6 O God! I beseech Thee by Thy Omnipotence which is compelling above all things, to preserve and enrich every being with Jim that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 6 اللهم اِنِّ اسئلك بجباريتك الّتي انها هي متجبرة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات جيم ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً مقتدرّاً عظيماً
- 7 O God! I beseech Thee by Thy Life which is inaccessible above all things, to preserve and enrich every being with Ha that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 7 اللهم اِنِّ اسئلك بحياتك الّتي انها هي ممتنعة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات حا ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً مقتدرّاً عظيماً
- 8 O God! I beseech Thee by Thy Creative Power which is manifest above all things, to preserve and enrich every being with Kha that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 8 اللهم اِنِّ اسئلك بخلاقيتك الّتي انها هي متظهرة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات خا ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً مقتدرّاً عظيماً
- 9 O God! I beseech Thee by Thy Eternity which is essential above all things, to preserve and enrich every being with Dal that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 9 اللهم اِنِّ اسئلك بديموميتك الّتي انها هي متدوثة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات دال ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً مقتدرّاً عظيماً
- 10 O God! I beseech Thee by Thy Creative Force which is established above all things, to preserve and enrich every being with Dhal that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.
- 10 اللهم اِنِّ اسئلك بذاريتك الّتي انها هي متقومة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات ذال ينسب الى شجرة الاثبات بقدرتك على كلّ شيء انك كنت علّاماً مقتدرّاً عظيماً
- 11 O God! I beseech Thee by Thy Lordship which is independent above all things, to preserve and enrich every being with Ra that is related to the Tree of Affirmation, through Thy power
- 11 اللهم اِنِّ اسئلك بربوبيتك الّتي انها هي مستقلة فوق كلّ شيء ان تحفظن و تغنين كلّ ذات را

over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

- 12 O God! I beseech Thee by Thy Nurturing Power which is sovereign above all things, to preserve and enrich every being with Za that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

- 13 O God! I beseech Thee by Thy Glorified Being which is dominant above all things, to preserve and enrich every being with Sin that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

- 14 O God! I beseech Thee by Thy Witnessing Power which is inaccessible above all things, to preserve and enrich every being with Shin that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Most Powerful, the Most Great.

- 15 O my God! I beseech Thee by Thy Self-Sufficiency whose sovereignty is exalted above all things, that Thou mayest preserve me, and enrich me, and preserve and enrich every soul denoted by the letter Sad, who is ascribed unto the Tree of Affirmation, through Thy power over all things. Verily Thou art ever the All-Knowing, the All-Powerful, the Most Great.

- 16 O my God! I beseech Thee by Thy Suretyship whose sustaining might endureth above all things, that Thou mayest preserve me, and enrich me, and preserve and enrich every soul denoted by the letter Dad, who is ascribed unto the Tree of Affirmation, through Thy power over all things. Verily Thou art ever the All-Knowing, the All-Powerful, the Most Great.

- 17 O my God! I beseech Thee by Thy purity which is purified above all things, to protect and enrich every being marked with Ta that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.

- 18 O my God! I beseech Thee by Thy manifestness which is manifest above all things, to protect and enrich every being marked with Za that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.

- 19 O my God! I beseech Thee by Thy greatness which is exalted above all things, to protect and enrich every being marked with 'Ayn that is related to the Tree of Affirmation, through Thy

ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

12 اللهم اني اسئلك بزارعيتك التي انها هي متملكة
فوق كل شيء ان تحفظن وتغنين كل ذات زا
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

13 اللهم اني اسئلك بسبوحيتك التي انها هي مهيمنة
فوق كل شيء ان تحفظن وتغنين كل ذات
سين الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

14 اللهم اني اسئلك بشاهديتك التي انها هي ممتنعة
فوق كل شيء ان تحفظن وتغنين كل ذات شين
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

15 اللهم اني اسئلك بصمدانيتك التي انها هي متسلطة
فوق كل شيء ان تحفظن وتغنين كل ذات صاد
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

16 اللهم اني اسئلك بضامنيتك التي انها هي مستبقية
فوق كل شيء ان تحفظن وتغنين كل ذات ضاد
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

17 اللهم اني اسئلك بطاهريتك التي انها هي متطهرة
فوق كل شيء ان تحفظن وتغنين كل ذات طاء
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

18 اللهم اني اسئلك بظاهريتك التي انها هي متظهرة
فوق كل شيء ان تحفظن وتغنين كل ذات ظاء
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

19 اللهم اني اسئلك بعظمتك التي انها هي متعظمة
فوق كل شيء ان تحفظن وتغنين كل ذات عين
ينسب الى شجرة الاثبات بقدرتك على كل شيء
انك كنت علّاماً مقتدرّاً عظيماً

power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.

- 20 O my God! I beseech Thee by Thy forgiving nature which is tranquil above all things, to protect and enrich every being marked with Ghayn that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 20 اللهم اني اسئلك بغفارتك التي انها هي متسكنة فوق كل شيء ان تحفظن وتغنين كل ذات غين ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً
- 21 O my God! I beseech Thee by Thy singleness which is unique above all things, to protect and enrich every being marked with Fa that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 21 اللهم اني اسئلك بفردانيتك التي انها هي مفردة فوق كل شيء ان تحفظن وتغنين كل ذات فا ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً
- 22 O my God! I beseech Thee by Thy dominion which is triumphant above all things, to protect and enrich every being marked with Qaf that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 22 اللهم اني اسئلك بقهاريك التي انها هي غالبية فوق كل شيء ان تحفظن وتغنين كل ذات قاف ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً
- 23 O my God! I beseech Thee by Thy grandeur which is glorified above all things, to protect and enrich every being marked with Kaf that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 23 اللهم اني اسئلك بكبريائيتك التي انها هي متجللة فوق كل شيء ان تحفظن وتغنين كل ذات كاف ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً
- 24 O my God! I beseech Thee by Thy grace which is gracious above all things, to protect and enrich every being marked with Lam that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 24 اللهم اني اسئلك بلطافتك التي انها هي متلطفة فوق كل شيء ان تحفظن وتغنين كل ذات لام ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً
- 25 O my God! I beseech Thee by Thy beneficence which is preeminent above all things, to protect and enrich every being marked with Mim that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 25 اللهم اني اسئلك بمنايتك التي انها هي مستقدمة فوق كل شيء ان تحفظن وتغنين كل ذات ميم ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً
- 26 O my God! I beseech Thee by Thy light which is luminous above all things, to protect and enrich every being marked with Nun that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 26 اللهم اني اسئلك بنواريتك التي انها هي متنورة فوق كل شيء ان تحفظن وتغنين كل ذات نون ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً
- 27 O my God! I beseech Thee by Thy oneness which is unified above all things, to protect and enrich every being marked with Vav that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 27 اللهم اني اسئلك بوحدانيتك التي انها هي متوحدة فوق كل شيء ان تحفظن وتغنين كل ذات واو ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرأ عظيماً

- 28 O my God! I beseech Thee by Thy guidance which is mighty above all things, to protect and enrich every being marked with Ha that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 28 اللهم اني اسئلك بهدايتك التي انها هي متعززة فوق كل شيء ان تحفظن و تغنين كل ذات ها ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرًا عظيمًا
- 29 O my God! I beseech Thee by Thy divinity which is illumined above all things, to protect and enrich every being marked with La that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 29 اللهم اني اسئلك بلاهوتيتك التي انها هي مستضيئة فوق كل شيء ان تحفظن و تغنين كل ذات لا ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرًا عظيمًا
- 30 O my God! I beseech Thee by Thy ruby-like essence which is established above all things, to protect and enrich every being marked with Ya that is related to the Tree of Affirmation, through Thy power over all things. Verily, Thou art the All-Knowing, the Mighty, the Great.
- 30 اللهم اني اسئلك بياقوتيتك التي انها هي متقومة فوق كل شيء ان تحفظن و تغنين كل ذات يا ينسب الى شجرة الاثبات بقدرتك على كل شيء انك كنت علاماً مقتدرًا عظيمًا
- 31 Glorified art Thou, O my God! From time immemorial Thy Will hath been supreme over all contingent beings, Thy Purpose manifest above all created things, Thy Decree exalted above all atoms, and Thy Permission transcendent above all who dwell in the kingdoms of earth and heaven. Thou art the Sovereign over all who dwell in the Kingdom of Names and Attributes, and Thy Book is supreme over all books and proofs. I beseech Thee to protect him whom Thou hast guided and brought beneath the shadow of the Tree of Thy affirmation, for this is the greatest of Thy favors unto them that believe in Thy unity, and the most generous of Thy gifts unto them that glorify Thee.
- 31 سبحانه اللهم يا الهى لم تزل مشيتك قاهرة فوق كل الممكنات و ارادتك ظاهرة فوق كل الموجودات و قضائك مرتفع فوق كل الذرات و اذنك متعالى فوق من فى ملكوت الارض و السموات و اجلك متسلط فوق من فى ملكوت الاسماء و الصفات و كتابك مهيمن فوق كل الكتب و الدلالات لاسئلك ان تحفظن من قد منعت عليه بهدايته و ادخلته فى ظل شجرة اثباتك فان ذلك اعظم الفضل من عندك على موحدك و اكرم الكرم من لدنك على مسبيحك
- 32 For it may be that a servant dwelleth in the paradise of Thy affirmation, yet Thou mayest transform his light into fire by causing him to depart from the Bayan and enter into that which is inferior to it. For, by Thy glory, every paradise [...] is greater than what Thou didst create before it, and every fire Thou kindlest is more intense than what Thou didst kindle before. Therefore, O my God, make all fire to be coolness and peace, light and bounty for me and for those who believe in Thee and Thy signs.
- 32 اذ ربما يكون العبد فى جنة اثباتك و لتبدلن نوره ببارك بما تخرجنه عن البيان و تدخلنه فى دونه اذ فوعرتك كل جنة ... اعظم عما قد ابدعتها من قبل و كل نار توقدنها هى اشد عما اوقدناها من قبل فلتجعلن اللهم كل النارلى و لمن آمن بك و باياتك برداً و سلاماً و نوراً و افضالاً
- 33 For whoso was in the paradise of the letter Alif of Thy Book which Thou didst reveal before the Qur'an until what Thou revealest was in Thy paradise, and whoso was not therein was in Thy fire. But when Thou didst reveal the Qur'an, whoso believed in it entered the most exalted paradise, and whoso believed not in it entered into the most severe fire. And likewise, O my God, when Thou didst reveal the Bayan, for the paradise of the Qur'an compared to the paradise of the Bayan is as the manifestation of the first life compared to the latter, and its
- 33 فان من كان فى جنة حرف الالف من كتابه الذى قد نزلته قبل الفرقان الى ما نزل به كان فى جنتك و من لم يكن فيه كان فى نارك و لكن حين الذى قد نزلت الفرقان من آمن به فقد دخل فى جنة الاعلى و من لم يؤمن به فقد دخل فى نار الاشد و ان بمثل ذلك يا الهى حين ما نزلت البيان اذ جنة الفرقان عند جنة البيان كظهور حيوه الاولى عند الاخرى و ان نارها بمثل جنتها انها هى اشد عن

fire is like its paradise in that it is more severe than the first fire, for I witness with mine own eyes that whoso departeth from the Bayan, his fire is more intense than his who departed from the Qur'an.

نار الاولى اذ اتى لاشاهدن بعيني من يخرج عن
البيان ناره اشدّ عمّن قد خرج عن الفرقان

- 34 This hath ever been and will ever be Thy way in every Resurrection, in exaltation and transcendence. I beseech Thee therefore, O my God, to make me, at every Manifestation of Thyself, of them that believe in Thee lest [...] the fire, for by Thy glory, I have seen no fire more severe than to witness yet disbelieve in Thy signs with faith and certitude, and no paradise greater than to hasten in belief in Thee and to prostrate before Thee. And that I might take possession of the gardens of Thy Manifestation's paradise before any soul through faith in Thy signs, which are its fruits.

34 لم يزل ولا يزال ذلك سنتك عند كلّ قيامة في
ارتفاع و امتناع فاستئلك اللهم يا الهى ان تجعلنى
عند كلّ ظهورك من آمن بك ان ... النار فأتى و
عزّتك لم ارناراً اشدّ من ابصر في الايمان والايقان
باياتك ولا جنة اعظم من ان اسرع في الايمان
بك و السجود بين يديك و لان اخذن حدايق
جنة ظهورك قبل كلّ نفس بالايمان باياتك التى
انها هى ثمرتها

- 35 Therefore, O my God, by Thy power whereby Thou hast sustained the heavens and the earth and whatsoever is between them, hold firm all who have entered the Bayan lest they enter into the fire by removing themselves from beneath the shadow of the Tree of Thy affirmation. And transform, O my God, all fire into light by Thy power whereby Thou hast created the heavens and the earth and whatsoever is between them. For verily Thou art powerful over that and supreme above it. Nothing in the heavens or on earth or between them can frustrate Thee, and nothing in the kingdom of command or creation or whatsoever is beneath them can thwart Thee.

35 فلتمسكن اللهم بقوتك التى امسكت السموات و
الارض و ما بينهما كلّ من دخل في البيان لان
لا يدخل في النار بما يخرج نفسه عن ظلّ شجرة
اثباتك و لتبدلن اللهم كلّ النار بالنور بقدرتك الى
قد خلقت السموات والارض و ما بينهما اذ انك
انت المقتدر على ذلك و الممتنع فوق هذا لن يعجزك
من شىء لا في السموات ولا في الارض ولا ما
بينهما ولا يعجزك من شىء لا في ملكوت الامر
ولا الخلق ولا ما دونهما

- 36 Therefore, O my God, do with all that Thou hast created or wilt create that which will cause it to enter into the light of Thy unity and the radiance of the Sun of Thy sanctity in the gate of Thy oneness. Verily Thou art the All-Knowing, the Powerful, the Great. And send Thy blessings, O my God, upon the Letters of the First in every time, and before time, and after time. Verily Thou art the All-Bountiful, the Exalted.

36 فاصنع اللهم بكلّ ما قد ابدعته او تبدع ما يدخله
في نور توحيدك و ضياء شمس تقديسك في باب
تفريدك انك كنت علماً مقتدراً عظيماً و صلّ
الله على الحروف الاولى في كلّ حين و قبل
حين و بعد حين انك كنت فضلاً منيعاً

INBA_6007C:282-288, CMB_F14.189r07-

194r01

BB00143*Du'a' 'ala'n-Nafy (prayer of negation)**Date: 1265 mid-late [1848-1849]*

- 1 In the Name of God, the Exalted, the Most Holy! 1 بِسْمِ اللَّهِ الرَّفِيعِ الْأَقْدَسِ
- 2 O my God! I beseech Thee by Thy Divinity which is inaccessible above all things, to destroy every entity of Alif that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things. 2 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْوَهْدِيَّةِ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ الْفِ يَنْسَبُ إِلَى شَجَرَةِ النَّفْيِ بِكَيْنُونِيَّتِكَ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا
- 3 O my God! I beseech Thee by Thy Transcendence which is elevated above all things, to destroy every entity of Ba that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things. 3 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَازِخِيَّتِكَ الَّتِي أَنَهَا هِيَ مَرْتَفَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ بَاءٍ يَنْسَبُ إِلَى شَجَرَةِ النَّفْيِ بِكَيْنُونِيَّتِكَ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا
- 4 O my God! I beseech Thee by Thy Might which is independent above all things, to destroy every entity of Jim that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things. 4 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَبْرُوتِكَ الَّتِي أَنَهَا هِيَ مُسْتَقَلَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ جِيمٍ يَنْسَبُ إِلَى شَجَرَةِ النَّفْيِ بِكَيْنُونِيَّتِكَ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا
- 5 O my God! I beseech Thee by Thy Perpetuity which precedeth all things, to destroy every entity of Dal that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things. 5 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِدِيمُومِيَّتِكَ الَّتِي أَنَهَا هِيَ مُتَقَدِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ دَالٍ يَنْسَبُ إِلَى شَجَرَةِ النَّفْيِ بِكَيْنُونِيَّتِكَ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا
- 6 O my God! I beseech Thee by Thy Guidance which transcendeth all things, to destroy every entity of Ha that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things. 6 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهَادِيَّتِكَ الَّتِي أَنَهَا هِيَ مُتَعَالِيَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ هَاءٍ يَنْسَبُ إِلَى شَجَرَةِ النَّفْيِ بِكَيْنُونِيَّتِكَ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا
- 7 O my God! I beseech Thee by Thy Oneness which dominateth all things, to destroy every entity of Vav that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things. 7 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَحْدَانِيَّتِكَ الَّتِي أَنَهَا هِيَ مُهَيْمِنَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ وَاوٍ يَنْسَبُ إِلَى شَجَرَةِ النَّفْيِ بِكَيْنُونِيَّتِكَ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا
- 8 O my God! I beseech Thee by Thy Cultivation which sustaineth all things, to destroy every entity of Za that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things. 8 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِزَارْعِيَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَكِلَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ زَاءٍ يَنْسَبُ إِلَى شَجَرَةِ النَّفْيِ بِكَيْنُونِيَّتِكَ الَّتِي أَنَهَا هِيَ مَمْتَنَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا
- 9 O my God! I beseech Thee by Thy Life which endureth above all things, to destroy every entity of Ha that is attributed to 9 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَيَاتِكَ الَّتِي أَنَهَا هِيَ بَاقِيَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَهْلِكَ كُلَّ ذَاتِ حَاءٍ يَنْسَبُ إِلَى شَجَرَةِ

the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

النفي بكيونيتك التي انها هي ممتعة فوق كلشي
انك كنت بكلشي عليم

- 10 O my God! I beseech Thee by Thy Purity which purifieth all things, to destroy every entity of Ta that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

10 اللهم اني استلك بطاهريتك التي انها هي متطهرة
فوق كلشي ان تهلكن كل ذات طاء ينسب الى
شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليم

- 11 O my God! I beseech Thee by Thy Certainty which is established above all things, to destroy every entity of Ya that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

11 اللهم اني استلك بيقينك الذي از هو ثابت فوق
كلشي ان تهلكن كل ذات ياء ينسب الى شجرة
النفي بكيونيتك التي انها هي ممتعة فوق كلشي
انك كنت بكلشي عليم

- 12 O my God! I beseech Thee by Thy Grandeur which is independent above all things, to destroy every entity of Kaf that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

12 اللهم اني استلك بكبريائك التي انها هي مستقلة
فوق كلشي ان تهلكن كل ذات كاف ينسب
الى شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليم

- 13 O my God! I beseech Thee by Thy Subtlety which penetrateth all things, to destroy every entity of Lam that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

13 اللهم اني استلك بلطافتك التي انها هي متلطفة
فوق كلشي ان تهلكن كل ذات لام ينسب الى
شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليم

- 14 O my God! I beseech Thee by Thy Sovereignty which possesseth all things, to destroy every entity of Mim that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

14 اللهم اني استلك بمالكيتك التي انها هي ممتعة فوق
كلشي ان تهلكن كل ذات ميم ينسب الى شجرة
النفي بكيونيتك التي انها هي ممتعة فوق كلشي
انك كنت بكلشي عليم

- 15 O my God! I beseech Thee by Thy Luminosity which illumineth all things, to destroy every entity of Nun that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

15 اللهم اني استلك بنواريتك التي انها هي متنورة
فوق كلشي ان تهلكن كل ذات نون ينسب الى
شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليم

- 16 O my God! I beseech Thee by Thy transcendent knowledge which hath shone forth above all things to destroy every essence of the letter Sin that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

16 اللهم اني استلك بسلطنتك التي انها هي متسلطة
فوق كلشي ان تهلكن كل ذات سين ينسب
الى شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليم

- 17 O my God! I beseech Thee by Thy loftiness which hath dawned resplendent above all things to destroy every essence of the letter 'Ayn that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

17 اللهم اني استلك بعلوك الذي ازهر عال فوق
كلشي ان تهلكن كل ذات عين ينسب الى شجرة
النفي بكيونيتك التي انها هي ممتعة فوق كلشي
انك كنت بكلشي عليم

- 18 O my God! I beseech Thee by Thy singleness which is unique above all things to destroy every essence of the letter Fa that

18 اللهم اني استلك بفردانيتك التي انها هي متفردة
فوق كلشي ان تهلكن كل ذات فاء ينسب الى

is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما

- 19 O my God! I beseech Thee by Thy Self-Subsistence which is effulgent above all things to destroy every essence of the letter Sad that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

19 اللهم اني اسئلك بصمدانيتك التي انها هي
مستشرقة فوق كلشي ان تهلكن كل ذات صاد
ينسب الى شجرة النفي بكيونيتك التي انها هي
ممتعة فوق كلشي انك كنت بكلشي عليما

- 20 O my God! I beseech Thee by Thy All-Sustaining power which sustaineth all things to destroy every essence of the letter Qaf that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

20 اللهم اني اسئلك بقيوميتك التي انها هي متقومة
فوق كلشي ان تهلكن كل ذات قاف ينسب
الى شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما

- 21 O my God! I beseech Thee by Thy Lordship which transcendeth all things to destroy every essence of the letter Ra that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

21 اللهم اني اسئلك بربانيتك التي انها هي متفوقة فوق
كلشي ان تهلكن كل ذات راء ينسب الى شجرة
النفي بكيونيتك التي انها هي ممتعة فوق كلشي
انك كنت بكلشي عليما

- 22 O my God! I beseech Thee by Thy Witnessing which beareth witness above all things to destroy every essence of the letter Shin that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

22 اللهم اني اسئلك بشهاديتك التي انها هي مستشهدا
فوق كلشي ان تهلكن كل ذات شين ينسب الى
شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما

- 23 O my God! I beseech Thee by Thy Ever-Forgiving nature which is purified above all things to destroy every essence of the letter Ta that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

23 اللهم اني اسئلك بتواييتك التي انها هي متطهرة
فوق كلشي ان تهلكن كل ذات تاء ينسب الى
شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما

- 24 O my God! I beseech Thee by Thy Constancy which is steadfast above all things to destroy every essence of the letter Tha that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

24 اللهم اني اسئلك بثابيتك التي انها هي ثابتة فوق
كلشي ان تهلكن كل ذات ثاء ينسب الى شجرة
النفي بكيونيتك التي انها هي ممتعة فوق كلشي
انك كنت بكلشي عليما

- 25 O my God! I beseech Thee by Thy Creative Power which is unique above all things to destroy every essence of the letter Kha that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

25 اللهم اني اسئلك بخلاقيتك التي انها هي منفردة
فوق كلشي ان تهلكن كل ذات خاء ينسب الى
شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما

- 26 O my God! I beseech Thee by Thy Creative Force which is exalted above all things to destroy every essence of the letter Dhal that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.

26 اللهم اني اسئلك بذارئيتك التي انها هي مرتفعة
فوق كلشي ان تهلكن كل ذات ذال ينسب
الى شجرة النفي بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما

- 27 O my God! I beseech Thee by Thy All-Preserving power which is glorified above all things to destroy every essence of the letter Dad that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.
- اللهم اني استلک بضامنيتک التي انها هي مجللة فوق كلشي ان تهلكن كل ذات ضاء ينسب الى شجرة النفي بكنيونيتک التي انها هي ممتعة فوق كلشي انک كنت بكلشي عليما
- 28 O my God! I beseech Thee by Thy Manifestness which is magnified above all things to destroy every essence of the letter Za that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.
- اللهم اني استلک بظاهريتک التي انها هي متعظمة فوق كلشي ان تهلكن كل ذات ظاء ينسب الى شجرة النفي بكنيونيتک التي انها هي ممتعة فوق كلشي انک كنت بكلشي عليما
- 29 O my God! I beseech Thee by Thy Self-Sufficiency which is independent above all things to destroy every essence of the letter Ghayn that is attributed to the Tree of Negation, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing of all things.
- اللهم اني استلک بغنائک الذي انه هو مستغن فوق كلشي ان تهلكن كل ذات غين ينسب الى شجرة النفي بكنيونيتک التي انها هي ممتعة فوق كلشي انک كنت بكلشي عليما
- 30 Glorified art Thou, O my God! From time immemorial Thy Will hath held sway over all contingent beings and Thy Purpose hath been manifest above all created things. By it do all move, and by it do all find rest. Thou wert before all things, Thou art the Creator after all things, and Thou art the Being above all things. Thou hast created all things by Thy power from nothing, and things in Thy sight after their existence are even as they were before their existence, for Thou didst establish them by themselves out of nothing, and confined them within their bounds from nothing. Thou art He Whom nothing can comprehend, due to the loftiness of Thy Being, and Thou art He Whom nothing can describe, due to the sublimity of Thy Essence.
- سبحانک اللهم يا الهي لم تزل مشيتک قاهرة على كل الممکات وارادتك ظاهرة فوق كل الموجودات کل بها يتحركون وكل بها يسكنون انت الکاين قبل كلشي وانت المکون بعد كلشي وانت الکاينون فوق كلشي قد خلقت كلشي بقدرتک لا من شئ ولم يكن الاشياء عندک بعد وجودها الا بمثل قبل وجودها لانک قد اقتها بنفسها الا من شئ واستظلتها في حدها لا عن شئ انت الذي لن يدركک من شئ لعلو کينونيتک وانت الذي لن يوصفک من شئ لسمو ذاتيتک
- 31 All glorify Thee, all praise Thee, all testify to Thy unity, and all magnify Thee according to what Thou hast created in the realm of origination and what can be conceived in the domain of invention. Yet how limited is that compared to what Thy Being deserveth and what befitteth the holy majesty of Thine Essence! What I have witnessed, O my God, are but two trees - one of negation which, by Thy justice, shall perish, and one of affirmation which, by Thy grace, shall endure. I beseech Thee, O my God, to destroy the tree of negation in such wise that no trace of it shall remain, and to elevate the tree of affirmation until it filleth the heavens and the earth and all that lieth between them with its mention, for this can only be achieved through Thy power, Thy might, Thy dominion, Thy sovereignty, Thy supremacy, Thy compelling force, Thy luminosity, Thy creative power, Thy munificence, Thy sanctity, Thy firstness, Thy lastness, Thy outwardness, Thy inwardness, Thy forgiving nature, and all that befitteth the holy majesty of Thine eternity, for all besides Thee are but Thy creation. O my
- کل يسبحک وكل يحمدک وكل ليوحدک وكل يعظمک على قدر ما قد خلقت في الابداع ويمکن ان يتذوت في الاختراع ولكن وما عسى مقدار ذلك عندما تستحق به کينونيتک وينبغي لجلال قدس ذاتيتک ما اشهدتني يا الهي الا شجرتين نفي بما تمدن بعدلک تهلكن واثبات بما تمدن بفضلک لتدومن ولاسلنک اللهم يا الهي ان تهلكن شجرة النفي على شان لم يبق عنه من ذکر وترفعن شجرة الاثبات على شان ملئت السموات والارض وما بينهما من ذکره اذ لم يكن ذلك الا بقوتک وقدرتک وقیوميتک وسلطنتک وجباريتک وقهاريتک ونواريتک وفطارتک وسخاويتک وطهاريتک واوليتک واخريتک وظاهريتک وباطنيتک وغفاريتک وما ينبغي لجلال قدس اذيتک اذ ما دونک خلق لک يا الهي لک الاسماء الحسنی بجوهريتها والامثال يعلن لمجرديتها کل في حول مشيتک قائمون وكل عند ارادتك ساجدون

God, Thine are the most excellent names in their essence, and the supreme examples proclaim their abstraction. All stand fast within the compass of Thy Will, and all bow down before Thy Desire. Nothing existeth save through Thee, circling round "There is no God but Thee."

ولم يكن شيء من شيء الا بك وحول لا اله الا انت

- 32 I therefore beseech Thee to protect me and those who believe in the Bayan from the tree of negation and all that pertaineth unto it, and to grant me that which Thou hast ordained in the tree of affirmation and all that pertaineth unto it. For all grace proceedeth from Thee unto both these groups - unto those whom Thou causest to precede, whom Thou destroyest, whom Thou annihilatest, whom Thou forsaketh, whom Thou abaseth, and unto those whom Thou preserveth, whom Thou createth, whom Thou aideth, whom Thou exalteth, whom Thou uplifteth, and whom Thou makest to prevail. This is Thy justice toward the former and Thy grace toward the latter. I seek refuge with Thee from Thy justice unto Thee, and I beseech Thee of Thy grace before Thee, and I draw nigh unto Thee through Thee, hoping for that which befitteth the holy majesty of Thy oneness and the wondrous glory of Thy unity, for I have no path to aught besides Thee, nor can any who know Thee find access to other than Thee. I therefore beseech Thee by all Thy love for what Thou lovest and art well-pleased with, and I seek Thy protection from that which Thou hast not reckoned in Thy knowledge, or dost reckon in Thy knowledge, or shall afterward reckon in Thy knowledge, for verily Thou art ever in a wondrous state, a new creation, an exalted might, and a lofty dominion, and none knoweth this save Thee.

32 فلا سئلك ان تعصمني ومن دان بالبيان عن شجرة النفي وما ينسب اليه وان ترزقني ما قد قدرت في شجرة الاثبات وما ينسب اليه اذ كل يمن من عندك لا هؤلاء وهؤلاء هؤلاء بما تقدمهم وتهلكهم وتفنيهم وتخذلهم وتذلهم وهؤلاء بما تبقيهم وتكونهم وتنصرهم وتعزهم وترفعهم وتسلطنهم اذ هذا عدلك لهذا وهذا فضلك لهذا وانني انا لاستبرئ بك من عدلك اليك ولا سئلك من فضلك لديك ولا تقرب بك اليك رجاء ما ينبغي لجلال قدس احديتك وبدائع عز وحدانيتك اذ لم يكن لي سبيلا الى دونك ولا لمن عرفك بلاغا الى غيرك فلا سئلك كل حبك ما تحب وترضى ولا استجيرك بك عما لا تحسب قد احصيته بعلمك او بعلمك تحصى او من بعد بعلمك تحصى اذ لم تزل انك انت في شان بديع وخلق جديد وطول منيع وحول رفيع ولا يعلم احد ذلك الا اياك

- 33 Send down Thy blessings, O my God, upon Thy chosen ones in the kingdom of names and attributes, for none can encompass the knowledge thereof, and send down at this moment upon all who believe in the Bayan, whether male or female, and upon all who take shelter beneath the tree of Thy affirmation, though it be but an atom, that which befitteth the loftiness of Thy sanctification and the sublimity of Thy melody, for in Thy grasp is the kingdom of the hereafter and of the former time, and in Thy right hand is whatsoever is in the highest heavens and lowest earths and all that lieth between them and above them, even unto what Thou dost reckon.

33 فصل اللهم على الا ولاء عليك في ملكوت الاسماء والامثال اذ لا يحيط علم احد بها وانزل اللهم حينئذ على كل من دان بالبيان من ذكر وانثى وعلى من استظل في ظل شجرة اثباتك ولو كان ذرة ادنى ما ينبغي لعلو تقدسك وسمو تغريدك اذ في قبضتك ملكوت الآخرة والاولى وفي يمينك ما في السموات العلى والارضين الادنى وما بينهما وما فوقهما الى ما انت تحصى

BYC_misc-b.006a02-012a01

BB00161*Du'a' 'ala'n-Nafy (prayer of negation)**Date: 1265 mid-late [1848-1849]*

- 1 In the Name of God, the Most Unapproachable, the Most Holy
بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ 1
- 2 O God! I beseech Thee by Thy Divinity which is exalted above all things, to punish every being of Alif associated with the Tree of Negation, by Thy Sovereignty which is sanctified above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بالوہیتک الی انہا ممتنعۃ فوق کلشی ان تعذب کل ذات الف ینسب الی شجرۃ النفی بقیومیتک الی انہا ہی متقدسة فوق کلشی انک کنت قہارا شديدا 2
- 3 O God! I beseech Thee by Thy Transcendence which is elevated above all things, to punish every being of Ba associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بباذخیتک الی انہا ہی مرتفعة فوق کلشی ان تعذب کل ذات باء ینسب الی شجرۃ النفی بقیومیتک الی انہا ہی متقومة فوق کلشی انک کنت قہارا شديدا 3
- 4 O God! I beseech Thee by Thy Omnipotence which is inaccessible above all things, to punish every being of Jim associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بجباریتک الی انہا ہی ممتنعۃ فوق کلشی ان تعذب کل ذات جیم ینسب الی شجرۃ النفی بقیومیتک الی انہا ہی متقومة فوق کلشی انک کنت قہارا شديدا 4
- 5 O God! I beseech Thee by Thy Eternality which is supreme above all things, to punish every being of Dal associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بدیمویتک الی انہا ہی متعالیۃ فوق کلشی ان تعذب کل ذات دال ینسب الی شجرۃ النفی بقیومیتک الی انہا ہی متقومة فوق کلشی انک کنت قہارا شديدا 5
- 6 O God! I beseech Thee by Thy Guidance which is illuminating above all things, to punish every being of Ha associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بہدایتک الی انہا ہی مستضیئة فوق کلشی ان تعذب کل ذات ہاء ینسب الی شجرۃ النفی بقیومیتک الی انہا ہی متقومة فوق کلشی انک کنت قہارا شديداً 6
- 7 O God! I beseech Thee by Thy Oneness which is resplendent above all things, to punish every being of Vav associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بوحدایتک الی انہا ہی متبہیۃ فوق کلشی ان تعذب کل ذات واو ینسب الی شجرۃ النفی بقیومیتک الی انہا ہی متقومة فوق کلشی انک کنت قہارا شديداً 7
- 8 O God! I beseech Thee by Thy Uniqueness which is singular above all things, to punish every being of Za associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بزادعتک الی انہا ہی متفردة فوق کلشی ان تعذب کل ذات زاء ینسب الی شجرۃ النفی بقیومیتک الی انہا ہی متقومة فوق کلشی انک کنت قہارا شديدا 8
- 9 O God! I beseech Thee by Thy Life which is sanctified above all things, to punish every being of Ha associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
اللهم اني استلک بحیاتک الی انہا ہی متقدسة فوق کلشی انک کنت قہارا شديدا 9

- 10 O God! I beseech Thee by Thy Purity which is purified above all things, to punish every being of Ta associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
- 10 اللهم اني اسئلك بظاهريتك التي انها هي متطهرة فوق كلشي ان تعذب كل ذات طاء ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 11 O God! I beseech Thee by Thy Ruby Essence which is glorified above all things, to punish every being of Ya associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
- 11 اللهم اني اسئلك بياقوتيتك التي انها هي متجللة فوق كلشي ان تعذب كل ذات ياء ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 12 O God! I beseech Thee by Thy Grandeur which is magnified above all things, to punish every being of Kaf associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
- 12 اللهم اني اسئلك بكبريائيتك التي انها هي متعظمة فوق كلشي ان تعذب كل ذات كاف ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 13 O God! I beseech Thee by Thy Subtlety which is refined above all things, to punish every being of Lam associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
- 13 اللهم اني اسئلك بلطافيتك التي انها هي متلطفة فوق كلشي ان تعذب كل ذات لام ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 14 O God! I beseech Thee by Thy Beneficence which is illuminated above all things, to punish every being of Mim associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
- 14 اللهم اني اسئلك لمنايتك التي انها هي متنورة فوق كلشي ان تعذب كل ذات ميم ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 15 O God! I beseech Thee by Thy Luminosity which is beloved above all things, to punish every being of Nun associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
- 15 اللهم اني اسئلك بنواريتك التي انها هي متحبة فوق كلشي ان تعذب كل ذات نون ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 16 O God! I beseech Thee by Thy Glorification which is sanctified above all things, to punish every being of Sin associated with the Tree of Negation, by Thy Sovereignty which is established above all things. Verily, Thou art the Mighty, the Severe.
- 16 اللهم اني اسئلك بسبوحيتك التي انها هي متزهة فوق كلشي ان تعذب كل ذات سين ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 17 O God! I beseech Thee by Thy Greatness which is magnified above all things, to punish every being of 'Ayn associated with the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.
- 17 اللهم اني اسئلك بعظمتك التي انها هي متعظمة فوق كلشي ن تعذب كل ذات عين ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 18 O Lord my God! I beseech Thee by Thy Singleness which transcendeth all things, to chastise every essence of F attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.
- 18 اللهم اني اسئلك بفردانيتك التي انها هي متفردة فوق كلشي ان تعذب كل ذات فاء ينسب الى شجرة النفي بقيوميتك التي انها هي متقومة فوق كلشي انك كنت قهارا شديدا
- 19 O Lord my God! I beseech Thee by Thy Eternal Identity which transcendeth all things, to chastise every essence of S
- 19 اللهم اني اسئلك بصمدانيتك التي انها هي ممتنة فوق كلشي ان تعذب كل ذات صاد ينسب الى

attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.

شجرة النفي بقيوميتك التي انها هي متقومة فوق
كلشي انك كنت قهارا شديدا

- 20 O Lord my God! I beseech Thee by Thy Power which extendeth over all things, to chastise every essence of Q attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.

20 اللهم اني استلك بقدرتك التي انها هي مستطيلة
فوق كلشي ان تعذب كل ذات قاف ينسب الى
شجرة النفي بقيوميتك التي انها هي متقومة فوق
كلشي انك كنت قهارا شديدا

- 21 O Lord my God! I beseech Thee by Thy Mercy which encompasseth all things, to chastise every essence of R attributed to the Tree of Negation, by Thy Self-Subsistence which precedeth all things - verily, Thou art the All-Compelling, the Severe.

21 اللهم اني استلك برحمتك التي انها هي متحاطة فوق
كلشي ان تعذب كل ذات راء ينسب الى شجرة
النفي بقيوميتك التي انها هي متقدمة فوق كلشي
انك كنت قهارا شديدا

- 22 O Lord my God! I beseech Thee by Thy Witness which precedeth all things, to chastise every essence of Sh attributed to the Tree of Negation, by Thy Self-Subsistence which precedeth all things - verily, Thou art the All-Compelling, the Severe.

22 اللهم اني استلك بشاهدتك التي انها هي متقدمة
فوق كلشي انك كنت قهارا شديدا

- 23 O Lord my God! I beseech Thee by Thy Ever-Turning Grace which illumineth all things, to chastise every essence of T attributed to the Tree of Negation, by Thy Self-Subsistence which precedeth all things - verily, Thou art the All-Compelling, the Severe.

23 اللهم اني استلك بتوايتك التي انها هي مستشرقة
فوق كلشي ان تعذب كل ذات تاء ينسب الى
شجرة النفي بقيوميتك التي انها هي متقدمة فوق
كلشي انك كنت قهارا شديدا

- 24 O Lord my God! I beseech Thee by Thy Steadfastness which confirmeth all things, to chastise every essence of Th attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.

24 اللهم اني استلك بثابتك التي انها هي مستتبثة فوق
كلشي ان تعذب كل ذات ثاء ينسب الى شجرة
النفي بقيوميتك التي انها هي متقومة فوق كلشي
انك كنت قهارا شديدا

- 25 O Lord my God! I beseech Thee by Thy Creative Power which manifesteth above all things, to chastise every essence of Kh attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.

25 اللهم اني استلك بخلاقتك التي انها هي مستظهرة
فوق كلشي ان تعذب كل ذات خاء ينسب الى
شجرة النفي بقيوميتك التي انها هي متقومة فوق
كلشي انك كنت قهارا شديدا

- 26 O Lord my God! I beseech Thee by Thy Creative Force which transcendeth all things, to chastise every essence of Dh attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.

26 اللهم اني استلك بذارئتك التي انها هي ممتنعة فوق
كلشي ان تعذب كل ذات ذال ينسب الى شجرة
النفي بقيوميتك التي انها هي متقومة فوق كلشي
انك كنت قهارا شديدا

- 27 O Lord my God! I beseech Thee by Thy Preserving Power which riseth above all things, to chastise every essence of D attributed to the Tree of Negation, by Thy Self-Subsistence which precedeth all things - verily, Thou art the All-Compelling, the Severe.

27 اللهم اني استلك بضامنيتك التي انها هي مرتفعة
فوق كلشي ان تعذب كل ذات ضاد ينسب الى
شجرة النفي بقيوميتك التي انها هي متقدمة فوق
كلشي انك كنت قهارا شديدا

- 28 O Lord my God! I beseech Thee by Thy Manifest Power which appeareth above all things, to chastise every essence of

28 اللهم اني استلك بظاهرتك التي انها هي ظاهرة
فوق كلشي ان تعذب كل ذات ظاء ينسب الى

Z attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.

شجرة النفي بقيوميتك التي انها هي متقومة فوق
كلشي انك كنت قهارا شديدا

- 29 O Lord my God! I beseech Thee by Thy Self-Sufficiency which is independent of all things, to chastise every essence of Gh attributed to the Tree of Negation, by Thy Self-Subsistence which standeth supreme above all things - verily, Thou art the All-Compelling, the Severe.

29 اللهم اني اسئلك بفنائك التي انه هو مستغن عن
كلشي ان تعذب كل ذات غين ينسب الى شجرة
النفي بقيوميتك التي انها هي متقومة فوق كلشي
انك كنت قهارا شديدا

- 30 Glorified art Thou, O Lord my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, and Thine the might and the power, and Thine the strength and the sovereignty, and Thine the power and the authority. Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not. In Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things. I testify, and all things testify, that in Thy knowledge there is no punishment for those who deny and those among them more severe than what their hands have wrought and their veiling themselves from the commands of the Sovereign of Thy Self-Subsistence, when there appears to them in the hereafter from the fire that which is the fruit thereof.

30 سبحانه اللهم يا الهي لاشهدك وكلشي على انك
انت الله لا اله الا انت وحدك لا شريك لك لك
الملك والملكوت ولك العزة والجبروت ولك القوة
واللاهوت ولك القدرة والياقوت تحي وتميت ثم
تميت وتحي وانك انت حي لا تموت في قبضتك
ملكوت كلشي تخلق ما تشاء بامرك انك كنت
على كلشي قديرا لاشهدك وكلشي بان في علمك
لم يكن عذابا للنفي ومن فيه اشد مما اكتسبت
ايديهم واحتجابهم عن اوامر سلطان قيوميتك اذ
ما تظهر في الاخرة لهم من النار ذلك من ثمرة
هذا

- 31 Therefore, I beseech Thee, O my God, to hasten that whereby Thou shalt gladden the eyes of Thy loved ones, when Thou dost punish Thine enemies with what they deserve through Thy chastisement and vengeance. For were the veil to be lifted from their insight, they would love the punishment of their own souls, for that is what Thou hast loved and been pleased with. And were they to be content with Thy good-pleasure and love what Thou lovest, they would have no recourse save through the annihilation of their souls and the torment of their beings, until no mention of them remaineth on earth. Then shall the tree of Thy love be raised up through the manifestations of Thy power that are possible within it and upon it, and the revelations of Thy glory, and the wondrous signs of Thy Lordship, and the tokens of Thine eternal majesty, and the evidences of Thy holy and eternal sovereignty, and the exaltation of the carpet of Thy mighty oneness, and the inaccessible heights of Thy sovereign unity. For every good thing Thou hast created, Thou hast loved it for that Tree.

31 فلاسلئلك يا الهي ان تسرعن في ما تقرن به عيون
اوليائك حيث تعذب اعدائك بما هم يستحقون
به عند اخذك وانتقامك اذ لو كشف الغطاء عن
بصائرهم ليجنون انفسهم عذاب انفسهم لان ذاك
ما قد احببته ورضيته ولو انهم يرضون برضائك
ويحبون ما تحب لا مرد لهم الا بفناء انفسهم
وعذاب كينونياتهم حتى لم يكن لهم من ذكر في
الارض وترفع شجرة محبتك بما يمكن فيها وعليها
من ظهورات قدرتك وتجليات عزتك وشؤونات
بدع ربوبيتك وايات مجد ازليتك ودلالات ملك
قدس قيوميتك وارتفاعات بساط عز صمدانيتك
وامتناعات علو سلطان احديتك اذ كل خير قد
خلقته قد احببته لتلك الشجرة

- 32 Therefore, O my God, send down upon it such bounty as shall through it take vengeance on those who enter not beneath its shade and punish those who believe not in its signs. Verily, Thou art the All-Knowing. Nothing is hidden from Thy knowledge, whether in the heavens or on earth or between them. I

32 فازل اللهم عليها فان من اخير فيها وعليها ما
تنقم عن من لم يدخل في ظلها وتعذب من لا
يردان يؤمن باياتها انك كنت بكلشي عليما لن
يغرب من علمك من شيء لا في السموات ولا

swear by Thy might and power and strength and sovereignty and everlasting dominion that I seek refuge from the fire entirely and all that pertaineth thereunto. Therefore preserve me, O my God, from it and from all who oppose the path of Thy love. Verily, Thou art powerful over all things.

في الارض ولا ما بينهما واني وعزتك وقوتك وقدرتك وسلطنتك وقيوميتك لاستجبرين من النار كلها وما ينسب اليها فاعصمني اللهم منها ومن اراد في سبيل محبتك انك كنت على كلشي قديرا

33 O God! Send Thy blessings upon the guides who lead to Thee and the examples that point to Thee, through that which Thou hast encompassed in Thy knowledge. Verily, Thou art witness over all things. Thou aidest whom Thou willest through Thy command and causeth to slip whom Thou desirest through Thy justice. Verily, Thou art powerful over all things.

33 وصل اللهم على الادلاء اليك والمثل الدالة عليك بما قد احطت به علما انك كنت على كلشي شهيدا تنصر من تشاء بامرك وتزل من تريد بعدلك وانك كنت على كلشي قديرا

34 Prayer for Affirmation

34 دعاء للاثبات

35 In the Name of God, the Most Impregnable, the Most Holy

35 بسم الله الامنع الاقدس

36 O God! I beseech Thee by Thy Divinity which shineth above all things to have mercy upon and honor every being of the letter Alif that is attributed to the Tree of Affirmation, by Thy Sovereignty which standeth above all things. Verily, Thou art the Beneficent, the Generous.

36 اللهم اني اسئلك بالوهيتك التي انها هي مستضية فوق كلشي ان ترحن وتكرمن كل ذات الف ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما

37 O God! I beseech Thee by Thy Glory which is exalted above all things to have mercy upon and honor every being of the letter Ba that is attributed to the Tree of Affirmation, by Thy Sovereignty which standeth above all things. Verily, Thou art the Beneficent, the Generous.

37 اللهم اني اسئلك ببهائك الذي از هو منتهى فوق كلشي ان ترحن وتكرمن كل ذات باء ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما

38 O God! I beseech Thee by Thy Might which is independent above all things to have mercy upon and honor every being of the letter Jim that is attributed to the Tree of Affirmation, by Thy Sovereignty which standeth above all things. Verily, Thou art the Beneficent, the Generous.

38 اللهم اني اسئلك بجبروتك التي انها هي مستقلة فوق كلشي ان ترحن وتكرمن كل ذات جيم ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما

39 O God! I beseech Thee by Thine Eternity which is inaccessible above all things to have mercy upon and honor every being of the letter Dal that is attributed to the Tree of Affirmation, by Thy Sovereignty which standeth above all things. Verily, Thou art the Beneficent, the Generous.

39 اللهم اني اسئلك بديموميتك التي انها هي ممتعة فوق كلشي ان ترحن وتكرمن كل ذات دال ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما

40 O God! I beseech Thee by Thy Guidance which dawns above all things to have mercy upon and honor every being of the letter Ha that is attributed to the Tree of Affirmation, by Thy Sovereignty which standeth above all things. Verily, Thou art the Beneficent, the Generous.

40 اللهم اني اسئلك بهدايتك التي انها هي مستشرقة فوق كلشي ان ترحن وتكرمن كل ذات هاء ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما

41 O God! I beseech Thee by Thy Oneness which ruleth above all things to have mercy upon and honor every being of the letter Vav that is attributed to the Tree of Affirmation, by Thy Sovereignty which standeth above all things. Verily, Thou art the Beneficent, the Generous.

41 اللهم اني اسئلك بوحدانيتك التي انها هي متسلطة فوق كلشي ان ترحن وتكرمن كل ذات واو ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما

- 42 O God! I beseech Thee by Thy Creative Power which is unique above all things to have mercy upon and honor every being of the letter Ya that is attributed to the Tree of Affirmation, by Thy Sovereignty which standeth above all things. Verily, Thou art the Beneficent, the Generous.
- 42 اللهم اني اسئلك بزارعيتك التي انها هي متفردة فوق كلشي ان ترحمن وتكرمن كل ذات ياء ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما
- 43 O Lord! I beseech Thee, by Thy protective power which transcendeth all things, to show mercy and grant honor unto every soul endowed with Ha that belongeth to the Tree of Divine Affirmation, through Thy Self-Subsistence which standeth supreme above all things. Verily, Thou art the Bestower, the Bountiful.
- 43 اللهم اني اسئلك بحياتك التي انها هي مرتفعة فوق كلشي ان ترحمن وتكرمن كل ذات حاء ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما
- 44 O Lord! I beseech Thee, by Thy purity which transcendeth all things, to show mercy and grant honor unto every soul endowed with Ta that belongeth to the Tree of Divine Affirmation, through Thy Self-Subsistence which standeth supreme above all things. Verily, Thou art the Bestower, the Bountiful.
- 44 اللهم اني اسئلك بطاهريتك التي انها هي متطهرة فوق كلشي ان ترحمن وتكرمن كل ذات طاء ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما
- 45 O Lord! I beseech Thee, by Thy ruby-like splendor which shineth above all things, to show mercy and grant honor unto every soul endowed with Ya that belongeth to the Tree of Divine Affirmation, through Thy Self-Subsistence which standeth supreme above all things. Verily, Thou art the Bestower, the Bountiful.
- 45 اللهم اني اسئلك بياقوتيتك التي انها هي مستشرقة فوق كلشي ان ترحمن وتكرمن كل ذات ياء ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما
- 46 O Lord! I beseech Thee, by Thine essence which transcendeth all things, to show mercy and grant honor unto every soul endowed with Kaf that belongeth to the Tree of Divine Affirmation, through Thy Self-Subsistence which standeth supreme above all things. Verily, Thou art the Bestower, the Bountiful.
- 46 اللهم اني اسئلك بكينونيتك التي انها هي ممتعة فوق كلشي ان ترحمن وتكرمن كل ذات كاف ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما
- 47 O Lord! I beseech Thee, by Thy subtlety which transcendeth all things, to show mercy and grant honor unto every soul endowed with Lam that belongeth to the Tree of Divine Affirmation, through Thy Self-Subsistence which standeth supreme above all things. Verily, Thou art the Bestower, the Bountiful.
- 47 اللهم اني اسئلك بلطافيتك التي انها هي متقومة فوق كلشي ان ترحمن وتكرمن كل ذات كاف ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما
- 48 O Lord! I beseech Thee, by Thy sovereignty which ruleth over all things, to show mercy and grant honor unto every soul endowed with Mim that belongeth to the Tree of Divine Affirmation, through Thy Self-Subsistence which standeth supreme above all things. Verily, Thou art the Bestower, the Bountiful.
- 48 اللهم اني اسئلك بمالكيتك التي انها هي مملكة فوق كلشي ان ترحمن وتكرمن كل ذات ميم ينسب الى شجرة الاثبات بقيوميتك التي انها هي متقومة فوق كلشي انك كنت منانا كريما

INBA82:016-025, BYC_misc-b.035a05-

040b07

BB00180*Du'a' 'ala'n-Nafy (prayer of negation)**Date: 1265 mid-late [1848-1849]*

- 1 In the Name of God, the Exalted, the Most Holy 1 بسم الله الرفيع الاقدس
- 2 O my God! I beseech Thee by Thy Primacy which is elevated above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Alif that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty. 2 اللهم اني استلك باوليتك التي انها هي مرتفعة فوق كلشي ان تنزلن كل ذات الف ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعا عزيزا
- 3 O my God! I beseech Thee by Thy Transcendence which is inaccessible above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Ba that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty. 3 اللهم اني استلك بباذيتك التي انها هي ممتعة فوق كلشي ان تنزلن كل ذات باء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعا عزيزا
- 4 O my God! I beseech Thee by Thy Acceptance which is resplendent above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Ta that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty. 4 اللهم اني استلك بتوايتك التي انها هي مشرقة فوق كلشي ان تنزلن كل ذات تاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعا عزيزا
- 5 O my God! I beseech Thee by Thy Steadfastness which is elevated above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Tha that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty. 5 اللهم اني استلك بثابتك التي انها هي مرتفعة فوق كلشي ان تنزلن كل ذات ثاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعا عزيزا
- 6 O my God! I beseech Thee by Thy Omnipotence which is all-encompassing above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Jim that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty. 6 اللهم اني استلك بجبروتك التي انها هي مهيمنة فوق كلشي ان تنزلن كل ذات جيم ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعا عزيزا
- 7 O my God! I beseech Thee by Thy Life-giving power which is exalted above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Ha that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty. 7 اللهم اني استلك بحيائيتك التي انها هي عالية فوق كلشي ان تنزلن كل ذات حاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعا عزيزا
- 8 O my God! I beseech Thee by Thy Creative power which is abundant above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Kha that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty. 8 اللهم اني استلك بخلاقيتك التي انها هي متوفرة فوق كلشي ان تنزلن كل ذات خاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعا عزيزا

- 9 O my God! I beseech Thee by Thine Eternity which is everlasting above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Dal that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 9 اللهم اني اسئلك بديمومتك التي انها هي دائمة فوق كلشي ان تنزلن كل ذات دال ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 10 O my God! I beseech Thee by Thy Creating power which is purified above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Dhal that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 10 اللهم اني اسئلك بذارئيتك التي انها هي متطهرة فوق كلشي ان تنزلن كل ذات ذال ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 11 O my God! I beseech Thee by Thy Lordship which is glorified above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Ra that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 11 اللهم اني اسئلك برانيتك التي هي متجللة فوق كلشي ان تنزلن كل ذات راء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 12 O my God! I beseech Thee by Thy Restraining power which is sanctified above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Za that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 12 اللهم اني اسئلك بزادعتك التي انها هي متزكية فوق كلشي ان تنزلن كل ذات زاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 13 O my God! I beseech Thee by Thy Glorified Nature which is sanctified above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Sin that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 13 اللهم اني اسئلك بسبوحيتك التي انها هي متقدسة فوق كلشي ان تنزلن كل ذات سين ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 14 O my God! I beseech Thee by Thy Witnessing power which is all-encompassing above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Shin that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 14 اللهم اني اسئلك بشاهديتك التي انها هي مهيمنة فوق كلشي ان تنزلن كل ذات شين ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 15 O my God! I beseech Thee by Thine Eternality which is resplendent above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Sad that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 15 اللهم اني اسئلك بصمدايتك التي انها هي متبينة فوق كلشي ان تنزلن كل ذات صاد ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 16 O my God! I beseech Thee by Thy Illuminating power which is radiant above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Dad that is related to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.
- 16 اللهم اني اسئلك بضائيتك التي انها مشرقة فوق كلشي ان تنزلن كل ذات ضاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 17 O my God! I beseech Thee by Thy Purity which is purified above all things, to send down through the sovereignty of Thy dominion over all things, every essence of Ta that is related
- 17 اللهم اني اسئلك بطاهرتك التي انها هي متطهرة فوق كلشي ان تنزلن كل ذات طاء ينسب الى

to the Tree of Negation. Verily, Thou art the Exalted, the Mighty.

- 18 O my God! I beseech Thee by Thy Manifestation which is exalted above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Za attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 19 O my God! I beseech Thee by Thy Sublimity which is transcendent above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter 'Ayn attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 20 O my God! I beseech Thee by Thy Forgiveness which is well-pleasing above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Ghayn attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 21 O my God! I beseech Thee by Thy Singleness which is exalted above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Fa attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 22 O my God! I beseech Thee by Thy Self-Subsistence which is established above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Qaf attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 23 O my God! I beseech Thee by Thy Grandeur which existeth above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Kaf attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 24 O my God! I beseech Thee by Thy Grace which is gracious above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Lam attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 25 O my God! I beseech Thee by the Kingdom of Thy Sovereignty which ruleth above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Mim attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- شجرة النفي باستقلال سلطنتك فوق كلشيئك انك كنت مرتفعاً عزيزاً
- اللهم اني استلک بظاهريتک التي انها هي غالية فوق كلشيئك ان تنزلن کل ذات ظاء ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً
- اللهم اني استلک بعلائيتک التي انها هي متعالية فوق كلشيئك ان تنزلن کل ذات عين ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً
- اللهم اني استلک بغفارياتک التي انها هي مترضية فوق كلشيئك ان تنزلن کل ذات غين ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً
- اللهم اني استلک بفردانيتک التي انها هي مرتفعة فوق كلشيئك ان تنزلن کل ذات فاء ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً
- اللهم اني استلک بقيومييتک التي انها هي متقومة فوق كلشيئك ان تنزلن کل ذات قاف ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً
- اللهم اني استلک بکبريائيتک التي انها هي كاثنة فوق كلشيئك ان تنزلن کل ذات کاف ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً
- اللهم اني استلک بلطافيتک التي انها هي فوق کل شئ ذات لطف ان تنزلن کل ذات لام ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً
- اللهم اني استلک الملکوت ملک مالکيتک التي انها هي متملکة فوق كلشيئك ان تنزلن کل ذات ميم ينسب الى شجرة النفي باستقلال سلطنتک فوق كلشيئك انک كنت مرتفعاً عزيزاً

- 26 O my God! I beseech Thee by Thy Light which illumineth above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Nun attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 26 اللهم اني اسئلك بنواريتك التي انها هي متورة فوق كلشي ان تنزلن كل ذات نون ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 27 O my God! I beseech Thee by Thy Oneness which hath sovereignty above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Vav attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 27 اللهم اني اسئلك بوحدايتك التي انها هي متسلطة فوق كلشي ان تنزلن كل ذات واو ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 28 O my God! I beseech Thee by Thy Identity which is exalted above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Ha attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 28 اللهم اني اسئلك بهويتك اني انها هي مرتفعة فوق كلشي ان تنزلن كل ذات هاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 29 O my God! I beseech Thee by Thy Divinity which shineth above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter La attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 29 اللهم اني اسئلك بلاهويتك التي انها هي مستضيئة فوق كل شي ان تنزلن كل ذات لاء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 30 O my God! I beseech Thee by Thy Power which dawneth above all things to cast down, through the sovereignty of Thy dominion which transcendeth all things, every manifestation of the letter Ya attributed to the Tree of Negation - verily, Thou art the Most High, the Mighty.
- 30 اللهم اني اسئلك بياقويتك التي انها هي مستشرقة فوق كلشي ان تنزلن كل ذات ياء ينسب الى شجرة النفي باستقلال سلطنتك فوق كلشي انك كنت مرتفعاً عزيزاً
- 31 O my God! Thou art the Sovereign, the Inaccessible in the kingdom of might and majesty, and the King, the Exalted in the kingdom of power and beauty. Thou hast created naught in existence save two trees: the Tree of Negation and the Tree of Affirmation. Thou hast made Negation the manifestation of "no god" and Affirmation the manifestation of "but God." Thou hast made Negation Thy fire for those who enter therein, and Affirmation Thy paradise for those who enter therein. The former ever descendeth to the depths below, while the latter ascendeth to the heights above. I beseech Thee therefore, O my God, by Thy Self - for none is equal to Thee, nor is there any peer, likeness, companion or similitude unto Thee - to protect me from the Tree of Negation through all Thy protection.
- 31 يا الهي انك انت السلطان الممتنع في ملكوت العزة والجلال والملك المرتفع في ملكوت القدرة والجمال ما خلقت في الابداع الا شجرتين شجرة النفي والاثبات قد جعلت النفي مظهر الاله والاثبات مظهر الا انت وجعلت النفي نارك لمن يدخل فيها والاثبات جنتك لمن يدخل فيها لم يزل هذا الى تحت الثرى ينزل ولا يزال هذا الى علو الا على يوجه فلاسلنك يا الهي بك لا شيء عندك عدلك ولا كفوك ولا شبهك ولا قرينك ولا مثالك
- 32 I take refuge in Thee, and beseech Thee to grant me, through all Thy mercy, the Tree of Affirmation, for this one possesses but few days of fleeting enjoyment, after which his remembrance and all he owned shall perish, leaving upon him trials and torment. But this, Thy sovereignty, endures from one Manifestation unto the dawning-place of Thy next Manifestation, and there is no end to what Thou hast bestowed. I see
- 32 ان تعصمني من شجرة النفي بكل عصمتك وترزقني شجرة الاثبات بكل رحمتك اذ هذا يملك اياماً قليلة متاعاً مورودة ثم يفنى ذكره وما ملكه وتبقى عليه للفن والعذاب وهذا سلطنتك الدائمة من كل ظهور الى مطلع ظهورك الاخر ولا نفاذ لما قد وهبته لم ار النار ومن يستظل في ظلها الا

naught in the fire and those who seek its shade save lack of understanding, for they are not content with numbered days and the extinction of themselves and all that is attributed to them in the eternity of eternities and the glory of pre-existence. Therefore, O my God, comprehend through Thy mercy all Thy servants, for they are weak, looking toward that which profiteth them not, and their eyes behold the fire in what they have possessed for numbered days.

بلا ادراك وألا لن ترضى بأيام معدودة وفناء
انفسهم وما نسب اليهم في سرمد الابد وعز
الازل فادرك اللهم برحمتك كل عبادك فانهم
ضعفاء ينظرون الى مالا يعينهم ويرون اعينهم الى
النار بما قد ملكته من ايام معدودة

- 33 By Thy glory! I see not in it, nor in these people, the weight of a mustard seed before Thee, for the extent of their knowledge is bounded by extinction and nothingness. And I see no abasement for those who seek shelter beneath the Tree of Thy Affirmation, even should they be martyred in Thy path, for their connection is joined to Thy eternal sovereignty, which endureth without end.

33 فوعزتكم لم ارها ولا لهؤلاء من قدر خردل عندك
لان مبلغ علمهم حدّ الفناء والاضمحلال ولا ارى
لمن يستظل في ظل شجرة اثباتك من ذل وان يشهد
في سبيلك لان صلة متصل بسلطنتك الابدية وانها
هي باقية لاذوا لها

- 34 Glorified art Thou! How exalted is Thy power! It is as though Thou didst not create in the fire and its people any understanding by which they might show mercy unto themselves, even after Thy proof was completed against it and those within it. And it is as though Thou didst not create in the Manifestations of Thy Affirmation any understanding save this: that they are content with martyrdom and care not for it, and glory in this throughout the kingdoms of the heavens and earth and whatsoever lieth between them, due to their connection with the cord of Thy power and their relation to the Sovereign of Thine eternity.

34 فمبجناك ما اعلى قدرتك كأنك ما خلقت في
النار واهلها من ادراك يرحمن على انفسهم بعد ان
ججتك بالغة عليها وعلى من فيها وكأنك ما خلقت
في مظاهر اثباتك من دون ادراك من شئ لانهم
يسترضون بالشهادة ولا يبالون بذلك ويفتخرون
بهذا في ملكوت السموات والارض وما بينهما
لاتصال صلهم بجبل قدرتك ونسبتهم الى سلطان
اذليتك

- 35 How remote is the fire and its people! How near is Paradise and its people! I seek refuge in Thee, O my God, from negation and all that pertaineth unto it, and I beseech Thee of Thy grace concerning Paradise and all that pertaineth unto it. There is no power nor strength save in Thee, and Thou art, in truth, the All-Knowing.

35 فيابعدا للنار واهلها ويا قر بالجنة واهلها اني
لاستعيذن بك يا الهي عن النفي وما ينسب اليه
ولاستئلك من فضلك عن الجنة وما ينسب اليها
ولا حول ولا قوة الا بك وانك كنت بكلشي
عليما

BYC_misc-b.001a04-005b11

BB00142*Du'a' li'l-Ithbat (prayer of affirmation)**Date: 1265 mid-late [1848-1849]*

- 1 In the Name of God, the Most Unapproachable, the Most Holy! 1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ
- 2 O God! I beseech Thee by Thy Divinity which shineth forth above all things, to have mercy upon and honor every being whose name beginneth with Alif and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous. 2 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْوَهْدِيَّةِ الَّتِي أَنَّهَا هِيَ مُسْتَضِيئَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتِ الْفِ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بَقِيَّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا
- 3 O God! I beseech Thee by Thy Glory which is resplendent above all things, to have mercy upon and honor every being whose name beginneth with Ba and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous. 3 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَهَائِكَ الَّذِي أَنَّهُ هُوَ مُسْتَبْهِىٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتِ بَاءٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بَقِيَّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا
- 4 O God! I beseech Thee by Thy Might which standeth supreme above all things, to have mercy upon and honor every being whose name beginneth with Jim and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous. 4 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَبْرُوتِكَ الَّتِي أَنَّهَا هِيَ مُسْتَقَلَّةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتِ جِيمٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بَقِيَّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا
- 5 O God! I beseech Thee by Thine Everlastingness which transcendeth all things, to have mercy upon and honor every being whose name beginneth with Dal and who is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things. Verily, Thou art the All-Bountiful, the Most Generous. 5 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِدَيُّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتِ دَالٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بَقِيَّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا
- 6 O God! I beseech Thee by Thy Guidance which illumineth all things, to have mercy upon and honor every being whose name beginneth with Ha and who is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things. Verily, Thou art the All-Bountiful, the Most Generous. 6 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهَدَايَتِكَ الَّتِي أَنَّهَا هِيَ مُسْتَشْرَقَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتِ هَاءٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بَقِيَّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا
- 7 O God! I beseech Thee by Thy Oneness which dominateth all things, to have mercy upon and honor every being whose name beginneth with Vav and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous. 7 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَحْدَانِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَسَلِّطَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتِ وَاوٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بَقِيَّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا
- 8 O God! I beseech Thee by Thy creative Power which exalteth itself above all things, to have mercy upon and honor every being whose name beginneth with Za and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous. 8 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِزَارِعِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَعَزِّزَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتِ زَاءٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بَقِيَّومِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

- 9 O God! I beseech Thee by Thy Life which is elevated above all things, to have mercy upon and honor every being whose name beginneth with Ha and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous.
- 9 اللهم انى اسئلك بحياتك التى انّها هى مرتفعة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات حاء ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 10 O God! I beseech Thee by Thy Purity which purifieth all things, to have mercy upon and honor every being whose name beginneth with Ta and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous.
- 10 اللهم انى اسئلك بطاهريّتك التى انّها هى متطهّرة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات طاء ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 11 O God! I beseech Thee by Thy Ruby-like Essence which illumineth all things, to have mercy upon and honor every being whose name beginneth with Ya and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous.
- 11 اللهم انى اسئلك بياقوبيّتك التى انّها هى مستشرقة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات ياء ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 12 O God! I beseech Thee by Thine Essence which transcendeth all things, to have mercy upon and honor every being whose name beginneth with Kaf and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous.
- 12 اللهم انى اسئلك بكينيّتك التى انّها هى ممتعة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات كاف ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 13 O God! I beseech Thee by Thy Subtlety which pervadeth all things, to have mercy upon and honor every being whose name beginneth with Lam and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous.
- 13 اللهم انى اسئلك بلطافيتك التى انّها هى متلطفة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات لام ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 14 O God! I beseech Thee by Thy Sovereignty which ruleth over all things, to have mercy upon and honor every being whose name beginneth with Mim and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous.
- 14 اللهم انى اسئلك بمالكيتك التى انّها هى تملّكة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات ميم ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 15 O God! I beseech Thee by Thy Radiance which illumineth all things, to have mercy upon and honor every being whose name beginneth with Nun and who is related to the Tree of Affirmation, by Thy Self-Subsistence which sustaineth all things. Verily, Thou art the All-Bountiful, the Most Generous.
- 15 اللهم انى اسئلك بنواريتك التى انّها هى متنوّرة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات نون ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 16 O God! I beseech Thee by Thy Dominion which ruleth supreme over all things, to have mercy upon and honor every essence of Sin that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.
- 16 اللهم انى اسئلك بسلطنتك التى انّها هى متسلّطة فوق كلّ شئ ان ترحمّ وتكرمّ كلّ ذات سين ينسب الى شجرة الأثبات بقيوميّتك التى انّها هى متقومة فوق كلّ شئ انك كنت منّاناً كريماً
- 17 O God! I beseech Thee by Thy greatness which standeth supreme above all things, to show mercy and bestow bounty

upon every essence of ‘Ayn that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

17 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَظَمَتِكَ الَّتِي أَنَّهَا هِيَ مُتَعَزِّمَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ عَيْنٍ
يُنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ
مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

18 O God! I beseech Thee by Thy singleness which standeth unique above all things, to show mercy and bestow bounty upon every essence of Fa that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

18 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِفَرْدَانِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَفَرِّدَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ فَاءٍ
يُنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ
مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

19 O God! I beseech Thee by Thy Self-Sufficiency which is glorified above all things, to show mercy and bestow bounty upon every essence of Sad that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

19 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِصَمْدَانِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَجَلِّلَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ صَادٍ
يُنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ
مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

20 O God! I beseech Thee by Thy power which extendeth over all things, to show mercy and bestow bounty upon every essence of Qaf that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

20 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُدْرَتِكَ الَّتِي أَنَّهَا هِيَ مُسْتَطِيلَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ قَافٍ
يُنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ
مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

21 O God! I beseech Thee by Thy mercy which dominateth all things, to show mercy and bestow bounty upon every essence of Ra that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

21 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي أَنَّهَا هِيَ مُبِيمَنَةٌ فَوْقَ
كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ رَاءٍ يُنْسَبُ
إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ مُتَقَوِّمَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

22 O God! I beseech Thee by Thy witness-hood which beareth witness over all things, to show mercy and bestow bounty upon every essence of Shin that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

22 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِشَاهِدِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُسْتَشْهَدَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ شَيْنٍ
يُنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ
مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

23 O God! I beseech Thee by Thy forgiving nature which illumineth all things, to show mercy and bestow bounty upon every essence of Ta that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

23 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَأْيِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُسْتَضِيئَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ تَاءٍ
يُنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ
مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

24 O God! I beseech Thee by Thy steadfastness which establisheth all things, to show mercy and bestow bounty upon every essence of Tha that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

24 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِثَابِتِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُسْتَثْبِتَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ ثَاءٍ
يُنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ بِقِيَمَتِكَ الَّتِي أَنَّهَا هِيَ
مُتَقَوِّمَةٌ فَوْقَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مَنَّانًا كَرِيمًا

25 O God! I beseech Thee by Thy creative power which manifesteth itself above all things, to show mercy and bestow bounty upon every essence of Kha that is related to the Tree

25 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِخَلْقِيَّتِكَ الَّتِي أَنَّهَا هِيَ مُتَظَهِّرَةٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَرْحَمَنَ وَتَكْرِمَنَ كُلَّ ذَاتٍ خَاءٍ

of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

ينسب الى شجرة الأثبات بقيوميته التي انها هي
متمومة فوق كلشيئ انك كنت مناناً كريماً

- 26 O God! I beseech Thee by Thy all-pervading nature which adorneth all things, to show mercy and bestow bounty upon every essence of Dha that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

26 اللهم اني اسئلك بذاريك التي انها هي متجمله
فوق كلشيئ ان ترحم وتكرم كل ذات ذاء
ينسب الى شجرة الأثبات بقيوميته التي انها هي
متمومة فوق كلشيئ انك كنت مناناً كريماً

- 27 O God! I beseech Thee by Thy assuring power which transcendeth all things, to show mercy and bestow bounty upon every essence of Dad that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

27 اللهم اني اسئلك بضامينك التي انها هي متعالية
فوق كلشيئ ان ترحم وتكرم كل ذات ضاد
شجرة الأثبات بقيوميته التي انها هي متمومة فوق
كلشيئ انك كنت مناناً كريماً

- 28 O God! I beseech Thee by Thy all-manifesting power which prevaieth over all things, to show mercy and bestow bounty upon every essence of Za that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

28 اللهم اني اسئلك بظهاريتك التي انها هي مستظهرة
فوق كلشيئ ان ترحم وتكرم كل ذات ظاء
ينسب الى شجرة الأثبات بقيوميته التي انها هي
متمومة فوق كلشيئ انك كنت مناناً كريماً

- 29 O God! I beseech Thee by Thy forgiving nature which transcendeth all things, to show mercy and bestow bounty upon every essence of Ghayn that is related to the Tree of Affirmation, by Thy Self-Subsistence which transcendeth all things - verily Thou art the Bestower, the Bountiful.

29 اللهم اني اسئلك بغفاريك التي انها هي متعالية
فوق كل شيئ ان ترحم وتكرم كل ذات غين
ينسب الى شجرة الأثبات بقيوميته التي انها هي
متمومة فوق كلشيئ انك كنت مناناً كريماً

- 30 Glory be unto Thee, O God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, Thine is the might and the power, Thine is the strength and the divinity, Thine is the potency and sovereignty.

30 سبحانه اللهم لاشهدنك و كل شيئ انك انت الله
لا اله الا انت وحدك لا شريك لك لك الملك و
الملكوت و لك العزة والجبروت و لك القوة و
اللاهوت و لك القدرة و الياقوت

- 31 Thou hast ever been the One God, Single, Unique, Self-Sufficient, Ever-Living, Self-Subsisting, Supreme and Exalted. Inaccessible, sanctified, trustworthy and omnipotent art Thou! Thou hast taken unto Thyself neither consort nor son, and there is no partner with Thee in Thy dominion, nor any protector in the earth except by Thy leave. Thou hast ever been supreme through Thy Will over all contingent beings, manifest through Thy Purpose over all created things, powerful through Thy Might over all existence, sovereign through Thy Decree over all who dwell in the kingdoms of earth and heaven, transcendent through Thy permission over all who inhabit the realms of beginning and end, exalted through Thy term over all who dwell in the kingdoms of origin and destination, and inaccessible through Thy Book over all who exist in the kingdoms of names and attributes.

31 لم تزل كنت الهاً واحداً واحداً فرداً صمداً حياً
قيوماً متعالياً مرتفعاً ممتنعاً متقدساً معتمداً مقتدراً
ما اتخذ لنفسك صاحبة ولا ولداً ولم يكن له
شريك في الملك ولا ولي في الأرض الا باذنك
لم تزل كنت قاهراً بمشيئتك فوق كل الممكات
و ظاهراً بارادتك فوق كل الموجودات وقادراً
على ما تشاء بقدرتك فوق كل الكائنات و
متسلطاً بقضائك فوق من في ملكوت الأرض و
السموات و متعالياً باذنك فوق من في ملكوت
البداية و النهايات و مرتفعاً باجلك فوق من في
ملكوت البداية و الغايات و ممتنعاً بكابك فوق
من في ملكوت الأسماء و الصفات

32 Wherefore, O my God, send down from every glory its most glorious, from every majesty its most majestic, from every beauty its most beautiful, from every grandeur its most grand, from every light its most luminous, from every mercy its most expansive, from every word its most perfect, from every name its most great, from every might its most mighty, from every will its most potent, from every knowledge its most penetrating, from every power its most powerful, from every utterance its most pleasing, from every question its most beloved and most impregnable with Thee, from every dominion its most enduring, from every sovereignty its most magnificent, from every loftiness its most sublime, and from every bounty its most ancient, upon the Tree of Thy affirmation - its root, branch, twigs, leaves and fruits - all of which Thou hast encompassed in knowledge.

32 فانزل اللهم حينئذ من كل بهاء ابهاء ومن كل جلال اجله ومن كل جمال اجمله ومن كل عظمة اعظمها ومن كل نور انوره ومن كل رحمة اوسعها ومن كل كلمات اتمها ومن كل اسماء اكبرها ومن كل عزة اعزها ومن كل مشية امضاها ومن كل علم انفذه ومن كل قدرة اقدرها ومن كل قول ارضاه ومن كل مسائل احبها اليك وامنعها عندك ومن كل سلطنة ادومها ومن كل ملك اغفره ومن كل علاء اعلاه ومن كل من اقدمه على شجرة اثباتك واصلها وفرعها واغصانها واوراقها وثمارها ما قد احطت بها علما

33 O my God! Send down upon it all Thy signs, and through Thy manifestations exalt it, make it victorious and triumphant over all who dwell in the kingdoms of the heavens and the earth and all that lies between them, through Thy sovereignty. Verily Thou art the King, the Omnipotent, the Sovereign, the Inaccessible, the Exalted Monarch, the Independent Ruler, the Most High King, the Omnipotent One. Thou dost exalt whomsoever Thou willest, however Thou willest, by whatsoever Thou willest, for whatsoever Thou willest, in whatsoever way Thou willest, through Thy power which verily towers above all things. Verily, Thou hast power over all things.

33 وانزل اللهم عليها كل اياتك وارفعها بظهوراتك واظهرها واغلبها واقهرها على من في ملكوت السموات والارض وما بينهما بسلطانك انك انت الملك المقتدر والسلطان الممتنع والمليك المرتفع والمالك المستقل والملك المتعالى المقتدر ترفع من تشاء كيف تشاء بما تشاء لما تشاء كيف تشاء بقدرتك التي انما هي مستطيلة فوق كلشيئ انك كنت على كل شيى قديرا

INBA82:025-035, BYC_misc-b.040b09-046b03

BB00162

Du'a' li-Ithbati'l-ithbat (prayer for the affirmation of affirmation)

Date: 1265 mid-late [1848-1849]

1 In the Name of God, the Exalted, the Most Holy!

1 بسم الله الرفيع الاقدس

2 O God! I beseech Thee by Thine Eternity which transcendeth all things, to elevate every essence of Alif that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.

2 اللهم اني استلك باوليتك التي انها هي ممتعة فوق كلشيئ ان ترفعن كل ذات الف ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشيئ انك كنت بكلشيئ عليما

3 اللهم اني استلك بباذخيتك التي انها هي متعالية فوق كلشيئ ان ترفعن كل ذات باء ينسب الى

- 3 O God! I beseech Thee by Thy Transcendence which is exalted above all things, to elevate every essence of Ba that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 4 O God! I beseech Thee by Thy Omnipotence which is sanctified above all things, to elevate every essence of Jim that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بجباريتك التي انها هي مستطهرة فوق كلشي ان ترفعن كل ذات جيم ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 5 O God! I beseech Thee by Thy Perpetuity which beareth witness above all things, to elevate every essence of Dal that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بديمومتك التي انها هي شاهدة فوق كلشي ان ترفعن كل ذات دال ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 6 O God! I beseech Thee by Thy Guidance which is hallowed above all things, to elevate every essence of Ha that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بهديتك التي انها هي متقدسة فوق كلشي ان ترفعن كل ذات هاء ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 7 O God! I beseech Thee by Thy Sovereignty which ruleth above all things, to elevate every essence of Vav that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بولايتك التي انها هي متسلطة فوق كلشي ان ترفعن كل ذات واو ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 8 O God! I beseech Thee by Thy Power which precedeth all things, to elevate every essence of Za that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بذارعيتك التي انها هي متقدمة فوق كلشي ان ترفعن كل ذات زاء ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 9 O God! I beseech Thee by Thy Life which endureth above all things, to elevate every essence of Ha that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بجياتك التي انها هي باقية فوق كلشي ان ترفعن كل ذات حاء ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 10 O God! I beseech Thee by Thy Purity which purifieth above all things, to elevate every essence of Ta that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بطاهريتك التي انها هي متطهرة فوق كلشي ان ترفعن كل ذات طاء ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 11 O God! I beseech Thee by Thy Certitude which is established above all things, to elevate every essence of Ya that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بيقينك الذي از هو ثابت فوق كلشي ان ترفعن كل ذات ياء ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم
- 12 O God! I beseech Thee by Thy Grandeur which is independent above all things, to elevate every essence of Kaf that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- اللهم اني اسئلك بكبريائيتك التي انها هي مستقلة فوق كلشي ان ترفعن كل ذات كاف ينسب الى شجرة الاثبات بكنيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليم

- 13 O God! I beseech Thee by Thy Subtlety which penetrateth above all things, to elevate every essence of Lam that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- 13 اللهم اني اسئلك بلطافتك التي انها هي متلطفة فوق كلشي ان ترفعن كل ذات لام ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 14 O God! I beseech Thee by Thy Bounty which is exalted above all things, to elevate every essence of Mim that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- 14 اللهم اني اسئلك بمنانيتك التي انها هي مرتفعة فوق كلشي ان ترفعن كل ذات ميم ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 15 O God! I beseech Thee by Thy Light which illumineth above all things, to elevate every essence of Nun that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- 15 اللهم اني اسئلك بنواريتك التي انها هي متنورة فوق كلشي ان ترفعن كل ذات نون ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 16 O God! I beseech Thee by Thy [...] which [...] all things, to elevate every essence of Sin that is attributed to the Tree of Affirmations, by Thy Being which is inaccessible above all things. Verily, Thou art the All-Knowing.
- 16 اللهم اني اسئلك بسبوحيتك التي انها هي متقدسة فوق كلشي ان ترفعن كل ذات سين ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 17 O my God! I beseech Thee by Thy transcendent knowledge which standeth above all things, to elevate every being marked with the letter 'Ayn that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- 17 اللهم اني اسئلك بعلوک الذي ان هو مستعل فوق كلشي ان ترفعن كل ذات عين ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 18 O my God! I beseech Thee by Thy singleness which standeth unique above all things, to elevate every being marked with the letter Fa that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- 18 اللهم اني اسئلك بفردانيتك التي انها هي متفردة فوق كلشي ان ترفعن كل ذات فاء ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 19 O my God! I beseech Thee by Thine eternality which is sanctified above all things, to elevate every being marked with the letter Sad that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- 19 اللهم اني اسئلك بصمدانيتك التي انها هي متقدسة فوق كلشي ان ترفعن كل ذات صاد ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 20 O my God! I beseech Thee by Thy power which dominateth above all things, to elevate every being marked with the letter Qaf that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- 20 اللهم اني اسئلك بقدرتك التي انها هي مستطيلة فوق كلشي ان ترفعن كل ذات قاف ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما
- 21 O my God! I beseech Thee by Thy lordship which precedeth all things, to elevate every being marked with the letter Ra that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- 21 اللهم اني اسئلك بربوبيتك التي انها هي متقدمة فوق كلشي ان ترفعن كل ذات راء ينسب الى شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي انك كنت بكلشي عليما

- 22 O my God! I beseech Thee by Thy witness which testifieth above all things, to elevate every being marked with the letter Shin that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بشهادتك التي انها هي مستشهادة
فوق كلشي ان ترفعن كل ذات شين ينسب الى
شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما
- 23 O my God! I beseech Thee by Thy relenting grace which illumineth above all things, to elevate every being marked with the letter Ta that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بتوايبتك التي انها هي مستضيئة
فوق كلشي ان ترفعن كل ذات تاء ينسب الى
شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما
- 24 O my God! I beseech Thee by Thy steadfastness which ruleth above all things, to elevate every being marked with the letter Tha that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بثابتيتك التي انها هي متسلطة
فوق كلشي ان ترفعن كل ذات ثاء ينسب الى
شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما
- 25 O my God! I beseech Thee by Thy creative power which standeth alone above all things, to elevate every being marked with the letter Kha that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بخلاقتك التي انها هي منفردة
فوق كلشي ان ترفعن كل ذات خاء ينسب الى
شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما
- 26 O my God! I beseech Thee by Thy originating power which createth above all things, to elevate every being marked with the letter Dhal that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بذاريتك التي انها هي متفطرة
فوق كلشي ان ترفعن كل ذات ذال ينسب الى
شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما
- 27 O my God! I beseech Thee by Thy preserving power which shineth above all things, to elevate every being marked with the letter Dad that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بضامنيتك التي انها هي مشرقة
فوق كلشي ان ترفعن كل ذات ضاء ينسب الى
شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما
- 28 O my God! I beseech Thee by Thy manifest nature which is evident above all things, to elevate every being marked with the letter Za that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بظاهريتك التي انها هي ظاهرة
فوق كلشي ان ترفعن كل ذات ظاء ينسب الى
شجرة الاثبات بكيونيتك التي انها هي ممتعة فوق
كلشي انك كنت بكلشي عليما
- 29 O my God! I beseech Thee by Thine effacement which is independent above all things, to elevate every being marked with the letter Ghayn that is related to the Tree of Affirmation, through Thine essence which is inaccessible above all things - verily Thou art the All-Knowing!
- اللهم اني استلك بفنائك الذي از هو مستغن فوق
كلشي ان ترفعن كل ذات غين ينسب الى شجرة
الاثبات بكيونيتك التي انها هي ممتعة فوق كلشي
انك كنت بكلشي عليما
- 30 Glorified art Thou, O my God! Thou hast ever been supreme over all contingent beings, manifest above all existing things, inaccessible above all created things, exalted above all who dwell in the kingdom of names and attributes, transcendent
- سبحانك اللهم يا الهي انك انت لم تزل كنت
قاهراً فوق كل الممكنات وظاهراً فوق كل
الموجودات وممتعاً فوق كل الكائنات ومرتفعاً

above all who inhabit the kingdoms of earth and heaven, dominant over all that resteth or moveth, and established over all that dwelleth in the depths of beginning and end, powerful over all that exists in the kingdom of infinity and finitude, knowing all that is remembered through Names and Attributes, mighty over all that is recalled through symbols and guidance, and witnessing all that has been or will be in the kingdoms of beginning and end.

فوق كل من في ملكوت الاسماء والصفات ومتعاليا فوق من في ملكوت الارض والسموات ومهيمنًا على كل السواكن والمتحركات وقائمًا على من في لجج البداية والنهايات وقادرا على ما في ملكوت الانهية والانهايات وعالما بما تذكر به الاسماء والصفات ومقتدرا على ما تذكر به المثل والارشادات وشاهدا على ما قد كون او يكون في ملكوت البداية والنهايات

- 31 How can I glorify Thee, O my God, when Thy Being hath severed all created things from knowing Thee? How can I praise Thee, O my God, when Thy Essence hath cut off all contingent beings from extolling Thee? How can I proclaim Thy oneness, O my God, when Thy Reality hath rendered all beings powerless to comprehend Thee? How can I magnify Thee, O my God, when Thy Identity hath separated all who dwell in the kingdoms of earth and heaven from ascending to the heaven of Thy holy presence? How can I exalt Thee, O my God, when all that exists in the kingdom of names and attributes is drawn to what hath shone forth from the horizon of Thy holiness in Thy most exalted heights?

31 كيف لاسبحنك اللهم وان كينونتك مقطعة الموجودات عن عرفانها وكيف احمدك اللهم وان ذاتيتك مقطعة الممكثات عن ثنائها وكيف اوحدك اللهم وان نفسانيتك مرودة الكائنات عن ادراكها وكيف اكبرك اللهم وان ايتك مقطعة من في ملكوت الارض والسموات عن التعارج الى فناء عز قدسها وكيف اعززك اللهم وان ما في ملكوت الاسماء والصفات منجذبة بما قد تتجلى من افق قدسها

- 32 O my God, how glorious is Thy loftiness! O my Beloved, how wondrous is Thy sublimity! Thou art He Who hath ever existed above all things, and Thou art He Who will forever remain after the extinction of all things. O Thou Who existeth independently and createth through Thy majesty! Do Thou cause the Tree of Affirmation to rise by Thy power to the utmost heights and enable it to reach the summit of its ascent to the pinnacle of inaccessibility. For verily Thou art powerful over whatsoever Thou willest and mighty over whatsoever Thou desirest. Thy Will dominateth all Thy creation, and before Thou didst create all things, all were working through it. Thy Purpose moveth swiftly in the kingdom of Thy holiness and creation, and before Thou didst will, all were standing through it.

32 في اعلى علوك يا الهي وما ابيه سموك يا محبوبي انت الذي لم تزل كنت كائنا فوق كلشي وانت الذي لا تزال لتكونن باقيا بعد فناء كلشي يا كيانا وبلاستقلال ومكونا بالاستقلال فلترفعن بقدرتك شجرة الاثبات على منتهى الارتفاع ولتبغنها الى منتهى عروجها الى ذروة الامتناع اذ انك انت القادر على ما تشاء والمقتدر على ما تريد مشيتك مهيمنة في جميع انشائك وقبل ان تنشئ كل بها عاملون وارادتك مسرعة في ملكوت قدسك وابداك وقبل ان ترد كل بها قائمون

- 33 O Thou Whose power extendeth to all things, Whose might is inaccessible, Whose sovereignty is everlasting, Whose mercy is all-embracing, and Whose proof is conclusive! Send down upon the Manifestations of Thy names and examples that through which Thou hast revealed Thyself to them through their own selves, in ways that are limitless with Thee. For none besides Thee can create anything, nor provide sustenance, nor cause death, nor grant life, since all besides Thee have been created from the water of limitation and annihilation, while Thy Being hath ever been ancient in the glory of eternity with glory and permanence. I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thou

33 فيا من قدرتك مستطيلة وقوتك ممتعة وسلطنتك دائمة ورحمتك واسعة وجنتك بالغة صل على مظاهر اسمائك وامثالك ما قد تجليت لها بها بنفسها مما لا حد لها عندك اذ لا يقدر على ان يخلق من شئ ولا ان يرزقه ولا ان يميت ولا ان يحييه دونك اذ ما سواك كينونياتهم قد خلقت بماء الحد والفناء ولم تزل كينونتك كانت قديمة في عز الازل بالعز والبقاء لاشهدنك وكلشي على انك انت لا اله الا انت وحدك لا شريك انت لم تزل كنت الها واحدا احد فردا صمدا حيا قيوما، اتخذت لنفسك صاحبة ولا ولدا ولم يكن

hast ever been one God, Single, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining. Thou hast taken neither consort nor son, nor hadst Thou any partner in what Thou hast created, nor any equal in what Thou hast fashioned. Thou didst create all things by Thy power and didst form them according to Thy will. Verily, Thou art powerful over all things.

لك شريك فيما خلقت ولا عدل فيما صنعت
خلفت كلشي بقدرتك وصورته لمشيئك انك
كنت على كلشي قديرا

- 34 Therefore, O my God, send down upon the hearts that have ascended unto Thee, the spirits that have descended into Thy court, the souls that are enraptured by Thy love, and the bodies that have risen unto Thee, that which beseemeth the glory of Thy holiness and the sublimity of Thy grace. Verily, Thou art the All-Bountiful, the Most Generous.

34 فانزل اللهم خلقك على الافئدة التي عرجت اليك
والارواح التي نزلت بفنائك والانفس التي ولعت
في حبك والاجساد التي صعدت اليك ما ينبغي
لجلال قدسك وسمو فضلك انك كنت منانا كريما

BYC_misc-b.012a03-018a08

BB00167

Prayer for Ahmad

Date: 1265 mid-late [1848-1849]

- 1 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, and that there is no God but Thee, alone without peer. Thine is the sovereignty and Thine is the praise. Thou givest life and Thou causest death, then Thou causest death and givest life. Verily, Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou wilt by Thy command. Thou art, verily, powerful over all things.

1 سبحانه اللهم لاشهدتك و كلشي على انك انت
الله لا اله الا انت وحدك لاشريك لك لك ولك
الحمد تحي وتميت ثم تميت وتحيا وانك انت
حي لا تموت في قبضتك ملكوت كل شيء تخلق
ما تشاء بامرك انك لعل كل شيء قدير

- 2 How can I ascend unto the heaven of Thine eternal holiness, or soar into the atmosphere of Thy transcendent Self-Subsistence through praise before Thee and glorification of Thee? Verily that which is possible in creation or conceivable in invention befiteth not the sublime holiness of the King of Thy unity, nor can the glances of nearness to the Sovereign of Thy Self-Subsistence comprehend it.

2 كيف لاستعرجن الى هوا قدس ازليتك واو
استصعدن الى ... عما قيومتك بالذكر بين يديك
والثنا عليك وان ما يمكن في الابداع ويتذوت
في الاختراع لا ينبغي لجلال قدس ملك عر
فردانيتك و لاستحفه لحظات قرب سلطان
صمدانيتك

- 3 I glorify Thee, O my God, above all that hath glorified Thee or shall glorify Thee, for Thou hast ever been, and wilt ever be, glorifying Thine Essence through the essence of Thine Essence. I sanctify Thee above all that hath praised Thee or shall praise Thee, for Thou, O my God, dost ever sanctify Thy pure Self-hood through Thy Self-hood. I unite Thee above all that hath united Thee or shall unite Thee, for that which appeareth of

3 لاسبحك يا الهى عن كل ما سبحك من شيء
او يسبحك لانك لم تزل ولا تزال لتسبحن
كينويتك بجوهر كينويتك ولا قدسك عن
كل ما حمدك من شيء او يحمذك اذ انك يا
الهى لا تزال لتقدسن مجرد ذاتيتك بذاتيتك و
لا وحدك عن كل من قد وحدك من شيء او
يوحدك اذ ما يظهر من توحيدك في ملكوت

Thy unity in the kingdom of Thy creation and is concealed in the dawning-places of Thine invention befitteeth not the sublimity of Thy holy exaltation and the loftiness of Thine inaccessible might.

ابداعك و يبطن في مطالع بواطن اختراعك
لا ينبغي لعلو قدس ارتفاعك و سمو عز امتناعك

- 4 For at the mention of aught else but Thee, how can Thy unity be established, and in the presence of Thy creation, how can Thy singleness be veiled? Glorified art Thou, O my God! I beseech Thee by that whereby the essential nature of Thy Self is united through Thy Self, and the reality of Thine Identity is magnified through Thine Identity, and the essence of Thine Eternity is glorified through Thine Eternity, that Thou write for me that wherewith Thou hast glorified Thyself, and sanctified Thy Being, and united Thine Essence, and magnified Thy Self-hood, and exalted Thy Self-Subsistence.

4 اذ عند ذكر غيرك كيف ثبت وحدانيتك و عند وجود خلقك كيف تبطن فردانيتك فسبحانك اللهم لاسئلك بما توحد كافورية نفسانيتك بنفسانيتك و تكبر ساذجية انتك بانيتك و تجبه كنه ازليك بازليتك ان تكن لى ما قد سبحت به نفسك و قدست به ذاتك و وحدت به كينونيتك و كبرت به ذاتيتك و عظمت به قيوميتك

- 5 For this is what shall profit me with Thee, not what is conceived among all contingent beings, nor what is realized by all existent things. For that unto which the hearts of them that are detached and glory in their severance ascend, and that whereby the realities of them that are possessed of majesty and elevation are uplifted, is that which Thou hast created by Thy Will, not from anything, and brought into being by Thy Creation, not through anything.

5 اذ هذا ما ينفعى عندك لا ما يتذوت عندك من كل الممكنات و لا ما يتحقق لديك من كل الموجودات اذ ما تتعارج به الافئدة من اولى العز و الانقطاع و ما تترافع به الكينونية من اولى المجد و الارتفاع ذلك ما قد خلقته بانثائك لا من شىء و كونه بابداعك لا عن شىء

- 6 Thou hast ever been one God, Single, Alone, Self-Subsisting, Ever-Living, Self-Subsisting, All-Wise, Just, Holy, Eternal, Self-Dependent. Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in what Thou hast fashioned, nor any helper in what Thou hast decreed. Thou hast ordained the measures of all things by Thy power with true ordainment, and formed the principles of all things by Thy will with true formation.

6 لم تزل كنت الهاً واحداً واحداً فرداً صمداً حياً قيوماً حكماً عدلاً قدوساً دائماً معتمداً ابداً ما اتخذت لنفسك من صاحبة و لا ولد و لم يكن لك شريك فيما صنعت و لا ولى فيما قضيت فقدرت مقادير كل شىء بقدرتك تقديراً و صورت مبادى كل شىء بارادتك تصويراً

- 7 O my God! Thy Will hath ever been dominant over all contingent things, and Thy Purpose manifest over all that dwell in the kingdoms of earth and heaven. Thy Power is exalted above all created things, and Thy Decree transcendent over all that hath been brought into being, and Thy Permission supreme over all who dwell in the kingdoms of names and attributes.

7 لم تزل مشيتك يا الهى قاهرة فوق كل الممكنات و ارادتك ظاهرة على من فى ملكوت الارض و السموات و قدرك مرتفع على كل الكائنات و قضائك ممتنع فوق كل المتكونات و اذنك متعالى على من فى ملكوت الاسماء و الصفات

- 8 When wast Thou hidden that none of Thy creation might behold Thee? And when wast Thou absent that any should seek guidance through other than Thee? Glorified art Thou! There is no God but Thee. Thou wast the First before all things, and the Last after all things, and the Manifest above all things, and the Hidden beyond all things, and powerful over whatsoever Thou hast willed or shalt will, and mighty over whatsoever Thou hast desired or shalt desire.

8 متى احتجب حتى لا يريك ؟ احد من خلقك و متى تغيب حتى ليستدل احد بغيرك فسبحانك ان لا اله الا انت كنت اولاً قبل كل شىء و آخراً بعد كل شىء و ظاهراً فوق كل شىء و باطناً دون كل شىء و قادراً على ما شئت او تشاء و مقتدراً على ما قد اردت او تريد

- 9 The glances of the lights of Thy countenance have ever drawn them that love Thee to the horizon of Thy grandeur, and will never cease to draw Thy chosen ones to the summit of Thy Self-Subsistent glory. Thou hast ever been, before all things, through the Essential Being of Thine Essential Nature, and Thou wilt ever be, after all things, through the Essential Being of Thine Essential Nature.
- 9 لم تزل لحظات انوار طلعتك تجذب اهل محبتك الى افق كبرياتيتك و لا تزال انوار قدس وجهتك تستعرج اوليائك الى منبع عز قيومتك لم تزل كنت كائناً قبل كلشيء بكيانية كينونية كفوريتك و لا تزال انك انت كائن بعد كلشيء بكيانية ذاتية كفوريتك
- 10 I beseech Thee, O my God, by Thyself - for there is none like Thee, nor any equal to Thee, nor any similitude, nor any companion, nor any likeness of Thee - and then by the first of Thy Names unto the depths of Thine examples, that Thou write down for whosoever hath desired to attain Thy presence on this Day of Resurrection, and hath prostrated himself before Thee, every good which Thou hast encompassed within Thy knowledge. For there is no glory, O my God, except in belief in You and following Your Cause, and there is no fire more severe with You than one who does not prostrate to You and sees an equal to You.
- 10 فاستلث اللهم بك لا شيء عندك و لا كفوك و لا شبهك و لا قرينك و لا مثالك ثم من اول اسمائك الى يا ... في لجج امثالك ان تكتن لمن قد اراد لقائك يوم القيمة هذا و سجد بين يديك ذلك كل خير قد احطت به علما اذ لا يغفيا الهى الا بالايان بك و اتباع امرك و لا نار عندك اشد ممن لم يسجد لك و يرى كفوا لك
- 11 I beseech Thee, O God, by the Point of the Bayan, which Thou created from nothing by itself, and Thou manifested to it through its essence, and taught it Thy verses, and sent down upon it Thine attributes, and made it the mirror of Thy Self wherein nothing is seen except Thee, and through it Thou didst establish the Resurrection and raise up all Your creation, then gathered and dispersed and presented before Thee all things. Whosoever faces the mirror of Thy countenance wherein nothing is seen except Thee, Thou teachest his heart from Thyself that the verses which Thou hast sent down from that Tree are from Thee and not from any other, else all the worlds would be powerless before them, and through them Thou didst create the essences of those near to Thee.
- 11 فاستلثك اللهم بالنقطة البيان التي قد خلقتها لا من شيء بنفسها و تجليت لها بها بكيونيتها و علمتها آياتك و نزلت عليها شؤاناتك و جعلتها مرآت نفسك حيث لا يرك فيها الا آياك و اقت به القيمة و ابعث به كل خلقك ثم حشرت و نشرت و اعرضت عليك كلشيء فن قابل مرآت طلعتك حيث لا يرى فيها الا آياك علمه فواده في نفسه من عندك على ان آيات التي قد نزلتها من عند تلك الشجرة من عندك لا من عند غيرك او لا يعجز عنها العالمون و خلقت بها كينونيات المقربون
- 12 Glorified art Thou, O God! I beseech Thee to protect me from every fire that does not accept that Mirror, for it is with Thee the letter of negation gathered in the shadow of "There is no God", and that Thou causest me to enter beneath the shadow of whoever faces that [Mirror], for it is among the letters of Your affirmation "but God". I beseech Thee, O God, to [fulfill] the right of the fire for those who love Thee not, and the right of paradise for those who love Thee, for Thou hast distinguished on the Day of Resurrection through these words "There is no God but Thee". Whosoever enters beneath the shadow of "There is no God", verily they are fire which Thou hast forbidden to the sincere ones. Whoso entereth beneath the shadow of "but Thee" - that, verily, is a paradise which Thou hast created for those brought nigh. And whatsoever appeareth upon the earth unto every soul is of that which
- 12 فسبحانك اللهم استلثك ان تعصمني عن كل نار ما تقبل ذلك المرات فانه عندك حرف النفي يحشر في ظل لا اله و ان تدخلني في ظل من يقابل ذلك ... فانه هو من حروف اثباتك الا انت فاستلثك اللهم ان ... حق النار فيمن لم يحبك و حق الجنة فيمن يحبك فانك قد فصلت يوم القيمة بتلك الكلمة لا اله الا انت من دخل في ظل لا اله فانه هو نار قد حرمتها ؟ على الموحدين من دخل في ظل الا انت فانه هو جنة قد خلقتها للمقربين و ما يظهر في الارض لكل نفس مما قد وعدتها و لك مبدئها في الحياة الاولى فلا شهد لك يا الهى قد اردت ان اوحذك بما استطعت عليه و لكن قضائك ما قدر لي تلك الاسفار من عندك فقد

Thou hast promised it; and unto Thee is its inception in the first life. Wherefore do I bear witness, O my God, that I have yearned to confess Thy oneness to the utmost of my power. Yet Thy decree – what Thou hast ordained for me of those journeys from Thee – [...]; the ones brought nigh have been established upon the Most Exalted Horizon and have attained unto meeting Thee in the Highest Paradise. They have made their very selves, and whatsoever is ascribed unto them, as trees at the rising of Thy proof, and as pillars at the exaltation of Thy holiness and Thy majesty.

استر؟ في المقرّبون الى افق الاعلى و فازوا بلقائك
في الجنة الاعلى وجعلوا انفسهم وما ينسب اليهم
اشجاراً عند ظهور اثباتك و و اعضداً عند ارتفاع
قدسك و اجلالك

- 13 Unto Thee, O my God, belong the supreme decrees in their very essences, and unto Thee, O my Beloved, the most grievous tribulations in their inmost realities. No honor is there save in Thy love and Thy good-pleasure, and no abasement save for him who knoweth Thee not and followeth his own desire. For the affairs of this world – its wealth and poverty, its honor and humiliation – do perish; naught endureth with Thee save faith in Thee and in Thy signs, and naught bringeth the servant nigh unto Thee short of this.

13 فلك القضايا الكبرى يا الهى بجهريتها و البلايا
العظمى يا محبوبى بكينونيتها لا عزّ الا في حبك
و رضاك و لا ذلّ الا لمن لم يعرفك و يسلك في
هواه اذ شئون الدنيا من غنائها و فقرها و عزّها و
ذلّها تفنى و ما يثبت عندك الايمان بك و باياتك
و ما يرد العبد عندك دون هذا

- 14 Therefore do I beseech Thee, O my God, to ordain for me, in the life to come and in this first life, through Thy bounty and Thy mercy, then through Thy generosity and Thy munificence, that which shall admit me beneath the shadow of the Tree of Thy Affirmation; that the letters of negation, one and all, may know that I – [...] – Thou hast graciously favored, in that Thou hast delivered me from [...], and admitted me into Thy good-pleasure, [...], thereby [exalting me] above those in the kingdom of earth and heaven.

14 فلاستلك اللهم يا الهى ان تقدرن لى في الحياة
الآخرة و الاولى بفضلك و رحمتك ثم جودك و
كرمك ما يدخلى في ظل شجرة اثباتك حتى تعرفنى
حروف النفى كلهن باتنى ... قد منعت على بان
خلصتنى من ... و ادخلتنى في رضاك ... به على
من في ملكوت الارض و السماء

- 15 Cause me to behold, O Lord, nigh at hand and right swiftly, that whereby my heart shall find repose in the path of Thy love – until I witness those who have not confessed Thy unity sunk in the most extreme annihilation, and those who have affirmed Thy oneness abiding in the loftiest honor of the sanctity of eternity. For naught escapeth Thy knowledge, neither in the kingdom of earth nor of heaven; nor is aught able to frustrate Thee, whether in the Realm of Command or of creation, or beneath the two, or in whatsoever hath been brought into being by origination. Thine is the creation and the command, before all things and after all things. Verily, over whatsoever Thou wilt Thou art All-Powerful, and whatsoever Thou desirest Thou dost effect with exalted swiftness.

15 و ان ترينى؟ قريباً؟ سريعاً ما يسكن به فؤادى
في سبيل محبتك حتى اشاهدن من لم يوحدك في
اشدّ الفناء و من قد وحدك في ارفع عزّ قدس البقا
اذ لا يغرب من علمك من شيء لا في ملكوت
الارض و السماء و لا يعجزك من شيء لا في
ملكوت الامر و لا الخلق و لا ما دونهما و لا
ما كون بالانشاء لك الخلق و الامر من قبل و من
بعد و انك على ما تشاء لمقتدر قدير و على ما تريد
لمرتفع سريع

- 16 O God, O God! Thy followers desire to observe Thy statutes – [...] – that which Thou didst command aforetime, that there may be appointed for him, and for all Thy creatures, from Thy presence, a relief near at hand; and that what Thou hast decreed for Thy loved ones, from Thy presence, may be measured

16 و اللهم اللهم اراد اتباع احكامك ان ... ما
قد امرت من قبل حتى يجعل له و لكل خلقك
من لدنك فرجاً قريباً و ما قد قدرت لاوليائك
من لدنك على قدر مقدوراً و ان تلهمه في الدين

according to a fixed and destined measure. And inspire him in matters of religion concerning those who have fulfilled their vows and those who came after them who await their return to their former life, save on the Day when Thou returnest me to my former life and willest to establish the Resurrection and to gather together all Thy creatures, and to exalt what Thou pleasest and abase what Thou willest, for that Day is nigh, nearer than all things, as Thou art powerful over all things. There is no power nor strength except through Thee, and Thou art indeed the Inaccessible, the Most High.

قد قضى نحبهم والذين هم من بعدهم ينتظرون
ان لارجع لهم الى الحيوۃ الاولى الا يوم الذى
ترجعنى الى الحيوۃ الاولى و تريد ان تقوم القيمة
وتحشرن كل خلقك وترفعت ما تشاء وتزلن ما
تريد اذ ذلك يوم قريب اقرب من كل شىء اذ
انك لعلى كل شىء قدير ولا حول ولا قوة الا
لك و انك لعلى ممتنع منيع

- 17 Therefore inspire him, O my God, in what he hath ordained and desired in the path of Thy good-pleasure, that he may guard himself against those who believe not in Thee, and that Thou mayest protect him and suffice him against all that he desireth, for Thou art sufficient against all things and nothing sufficeth against Thee, neither in the heavens nor on earth. Set right, O my God, all that pertaineth unto him of the decrees of his beginning and his end, his worldly affairs and his hereafter, for none hath power over aught except Thee and none can accomplish aught besides Thee. Set right, O my God, what hath been altered for him in the path of Thy love through Thy grace and bounty, for verily Thou art the All-Bountiful, the Most Generous.

17 افلهمه اللّهمّ فيما قدر اراد فى سبيل رضائك ان
يحفظن نفسه عمن لم يؤمن بك و ان تحرزنه و
تكفيه عن كل ما يريد اذ انك انت تكفي من كل
شىء ولايكفى عنك من شىء لا فى السموات و
لا فى الارض فاصلح اللّهمّ كل ما ينسب اليك
من مقادير اولاه و آخراه و دنياه و آخرته اذ
لايملك على شىء دونك ولايقدر على شىء سواك
فاصلح اللّهمّ ما قد بدل له فى سبيل محبتك بفضلك
وسعتك انك واسع كريم

- 18 There is no power nor strength except through Thee, and Thou art indeed the Best of those who show mercy.

18 و لا حول و لا قوۃ الا بك و انك انت خير
الراحمين

CMB_F14.057r06-060v08

BB00150

Fi Yawmi 'idi'l-Adha

Date: 1265-10-12 [1849-Aug-31]

- 1 On the Day of the Festival of Sacrifice, there hath been revealed:
2 In the Name of God, the Most Unapproachable, the Most Holy!
3 Glorified art Thou, O my God! This is a Day which Thou didst ordain aforetime, through the word of Thy beloved Muhammad, as a blessing unto them that have believed in Thee and Thy signs, and as a remembrance for them that have fulfilled Thy covenant and heeded Thy words. I testify before Thee,

1 فى يوم عيد الاضحي قد نزل

2 بسم الله الامنع الاقدس

3 سبحانك اللهم يا الهى هذا يوم قد جعلته من
قبل بقول حبيبك محمد عبداً لمن امن بك واياتك
وذفرالمن وفى بعهدك وراقب كلماتك فلاشهدنك
وكشئ من فوق عرشك الى قرار ارضك وما قد
احطت به علمك من دونهما على انه لا اله الا

and before all things from above Thy throne to the depths of Thy earth and whatsoever Thy knowledge hath encompassed between them, that there is no God but Thee, the Possessor of might and power, of glory and independence, of strength and exaltation, of joy and gladness, of grandeur and majesty, of dominion and sovereignty, of glory and omnipotence, of power and divinity, of strength and sovereignty, of dominion over the human realm, of glory and majesty, of beauty and grace, of perfection and completeness, of strength and deeds, of similarities and examples, of mercy and bounty, of authority and justice, of loftiness and sublimity, of favors and bestowals, and whatsoever Thou hast loved or wilt love of all that Thou hast created or wilt create - all belong to Thee alone.

انت ذو السلطة والاقتدار وذو العزة والامتناع
وذو القوة والارتفاع وذو البهجة والابتهاج وذو
العظمة والكبرياء وذو الملك والملكوت وذو
العزة والجبروت وذو القدرة والآهوت وذو
القوة والياقوت وذو السلطنة والناسوت وذو
العزة والجلال وذو الطلعة والجمال وذو الوجهة
والكمال وذو القوة والفعال وذو المثل والامثال
وذو الرحمة والفضل وذو السطوة والعدل وذو
المواقع والاجلال وذو الآلاء والنعماء وما قد
احببته او تحببه مما قد خلقته او تخلق

- 4 There is no God but Thee. Thou dost ever cause to live and to die, then to die and to live. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Potentate Who changeth not, the Single One Who faileth not, the Powerful Whom none can oppose, the Mighty Whom none can challenge, the Most High Who cannot be described, the Exalted Who cannot be depicted, the Invincible Who cannot be subdued, the Unique Who needeth no counsel, the One Who hath no likeness, the Self-Subsisting Who needeth no sustenance, the Ever-Abiding Who slumbereth not, the Creator Who cannot be created, the Provider Who cannot be provided for, the Eternal Who fadeth not, the Hidden Who cannot be seen, the Everlasting Who changeth not. Thou hast ever been one God, Single, Eternal, Self-Subsisting, Ever-Living, Ever-Abiding, Self-Sufficient, Most Exalted, Most Inaccessible. Thou hast taken unto Thyself neither consort nor son. Thou didst create all things by Thy power, and didst provide for all things by Thy will, and didst cause all things to die by Thy might, and didst give life to all things by Thy sovereignty, and didst raise up all things by Thy wish. Never hath anything been hidden from Thy knowledge, whether in the heavens or on the earth or between them, nor can anything frustrate Thee, whether in the kingdom of command or of creation or whatsoever is beneath them. Thou createst what Thou wilt by Thy command. Verily, Thou art the All-Knowing, the All-Powerful, the Almighty.

4 كل لك وحدك لا اله الا انت لم تزل تحيي
وتميت ثم تميت وتحي وانك انت حي لا تموت
وملك لا تزول وعدل لا تجور وسلطان لا تحول
وفرد لا تفوت وقادر لا تضاد ومقتدر لن تنازع
ومتعالى لن توصف ومرفع لن تمتع وممتنع لن
تقهر وفرد لا تستشير وواحد لا تشبه وصمد لن
تطعم وقيوم لا تنام وخالق لن تخلق ورازق لن
ترزق ودائم لا تبلى ومحتجب لا ترى وديموم
لا تتغير لم تزل كنت الها واحدا احد صمدا
فردا حيا قيوما دائما ابدا معتمدا متعاليا ممتنعا
ما اتخذت لنفسك صاحبة ولا ولدا قد خلقت
كلشي بقدرتك ورزقت كلشي بارادتك وامت
كلشي بقوتك واحييت كلشي بسلطنتك وابعثت
كلشي بمشيئتكم لم تزل لن يغرب من علمك من
شيء لا في السموات ولا في الارض ولا ما بينهما
ولا يعجزن من شيء لا في ملكوت الامر ولا
الخلق ولا ما دونهما تخلق ما تشاء بامرک انک
كنت علاما مقتدرا قديرا

- 5 O my God! Thou didst not create anything except for those who know Thee and proclaim Thy unity and prostrate themselves before Thee and are detached from all else and stand firm in Thy Cause. Thou seest but art not seen, and verily Thou, from Thy most exalted Prospect, beholdest those for whom Thou didst create the heavens and the earth and whatsoever lieth between them, and they are in such a state that my heart cannot bear to mention them. When I look upon

5 يا الهى ما خلقت من شيء الا لمن عرفك ووحدك
وسجد لك وانقطع اليك وقام بامرک اليك ترى
ولا ترى وانك انت بالنظر الاعلى ترى من قد
خلقت السموات والارض وما بينهما لهم وهم
على شأن لا يقدر فؤادى ان اذكرهم ان انظر الى
ما قضى نحبهم فهم تحت التراب لم يعرفهم من
احد ولا يحضر بين يدي عزتهم من احد وان

those who have passed away, they lie beneath the earth, none knoweth them and none presenteth himself before their glory, and when I look upon the living, each one is in such grief as none can reckon save Thee. Glorified art Thou! There is no God but Thee. Through Thee have we become independent of all that Thou hast created or wilt create, for Thou sufficest all things beyond all things, and nothing in the heavens or on earth or whatsoever lieth between them can suffice without Thee, O my God. This is a Day which Thou hast honored and clothed with the garment of Thy grandeur as a glory unto Muhammad and the Manifestations of His Cause in what Thou didst aforetime ordain through Him, and Thou hast purified them through the working of Thy power and raised them up through the sovereignty of Thy Lordship that they might delight in what Thou hast promised them in their latter end, wherein they behold those under their shadow who say with their tongues "We believe in them."

- 6 This is a Day whereon there gather at Thy House, by the word of Thy Beloved, such numbers as none can reckon save Thee, and likewise at His tomb, and similarly before the seat of the One Whom Thou hast mentioned through the words of Thy Beloved. Thus was their remembrance ordained among the servants in Islam, as Thy Beloved made that day a festival wherein they might honor one another, draw close to one another, and approach each other in obedience to Thy Messenger's command and to exalt the Word of Thy Prophet. Yet all remain veiled from Thy Will and distant from what Thou hast loved, for Thou didst establish all this that they might return to Thy Beloved on the Day when they shall be brought before Thee, and those who are witnesses from His presence, and those who are the people of righteousness mentioned in His Book. All have presented themselves before Thee and have prostrated to Thee, acknowledging Thy Oneness, bearing witness to Thy Divine Sovereignty, drawing nigh unto Thee through the authority of Thy Singleness, enraptured in Thy love through the attraction of what Thou hast sent down of holy emanations. None hath seen their true station in Thee. Thus dost Thou observe what Thou witnesseth.

- 7 Verily, Thou hast ever been triumphant over all contingent things, omnipotent over all who dwell in the kingdoms of earth and heaven, victorious over all created things, sovereign over all who dwell in the realms of the beginning and the end, almighty over all atoms, all-powerful over all that hath been or will be brought into being, whether of essence or of attributes, and omnipotent over all that Thou hast created or wilt create in the kingdom of names and attributes. Nothing can ever frustrate

انظر الى احيائهم فكل واحد في شأن من الحزن لا يكاد يحصيه غيرك فسبحانك ان لا اله الا انت بك استغنيانا عما خلقته او تخلق اذ انك انت تكفي كلشي عن كلشي ولا يكفي عنك يا الهى من شئ لا فى السموات ولا فى الارض ولا ما بينهما هذا يوم قد عززته وقصته قص عظمتك شرفا لمحمد ومظاهره فيما قد شرعت من قبل من عنده وقد اطهرتهم بصنيع قدرتك وابعثتهم بمليك ربوبيتك ليتلذذون بما قد وعدت لهم فى اخرهم حيث يرون من فى ظلمهم الذين هم يقولون بالسنتهم انا بهم مؤمنون

- 6 فهذا يوم يحضر عند بيتك بقول حبيبك ما لا يحصى احد سواك ومثل ذلك عند قبره ومثل ذلك عند مقاعد واحد الذى قد ذكرتهم بقول حبيبك ذلك ما قد قضى ذكرهم من عباد فى الاسلام بما قد جعل حبيبك ذلك اليوم عيدا يتعززون ويتحببون ويتقربون بعضهم ببعض اتباعا لامر رسولك وارتفاعا لكلمة نبيك وكل عن ارادتك محتجبون وكل عما قد احببته لمبعدون اذ قد اقت كل ذلك ليرجع الى حبيبك يوم الذى يعرض عليك والذينهم شهداء من عنده والذين هم اولوا التقوى فى كتابه وقد عرضوا كلهم بين يديك وسجدوا لك مقرا لك بالوحدانية مستشهدا لك بمليك الصمدانية مقربا اليك بسطان الفردانية متيما فى حبك بالاجذاب ما نزلت من شئون القدسية وما راي حقهم فيك من احد فاذا ترى ما تشهد

- 7 وانك انت لم تزل كنت ظهارة فوق كل الممكنات وقهارة فوق من فى ملكوت الارض والسموات وغلايا فوق كل الكائنات وسلطا فوق من فى ملكوت البدء والنهايات وجبارا فوق كل الذرات وقدارا فوق كل ما كون او يكون من ذات شئئية او شئيات ومقتدرا على ما قد خلقته او تخلق فى ملكوت الاسماء والصفات لن يعجزك من شئ

Thee, neither in the past nor in the future, and nothing in the heavens or on earth can escape Thy knowledge.

- 8 Therefore, O my God, through Thy might manifest the sovereignty of power and majesty, and through Thy strength raise up the dominion of might and beauty, that Thou mayest exalt Thy friends and abase Thine enemies who earn what they earn in Thy name while remaining veiled from Thee and Thy signs.

- 9 Send down, O my God, upon those who are oppressed upon the earth and buried beneath it – among them who have believed in Thee and in Thy signs, and have followed the Manifestation of Thine own Self from Thee; who have desired the exaltation of Thy Word and Thy Cause, and have awaited the appearance of Him Whom Thou shalt cause to appear on the Day of Resurrection through Thy signs – of every glory the most glorious, of every majesty the most august, of every beauty the most fair, of every greatness the most mighty, of every light the most luminous, of every mercy the most all-embracing, of every utterance the most perfect, of every name the most great, of every might the most puissant, of every will the most effectual, of every knowledge the most penetrating, of every power the most potent, of every request the dearest unto Thee and the most guarded in Thy presence, of every honour the most honourable, of every sovereignty the most enduring, of every dominion the most splendid, of every loftiness the most sublime, of every bounty the most ancient, of every sign the most noble, of every realm of might the most independent, of every attribute the most earnest, of every manifestation the most manifest, of every hiddenness the most hidden, of every proof the most firmly established, of every effulgence the most exalted, of every marvel the most unassailable, of every favour the most excellent, of every munificence the most bountiful, of every kindness the most gentle, of every generosity the most generous, of every bestowal the most freely bestowed, of every gift the most joyous, of every sustenance the most abundantly spread forth, of every treasure the most mighty, of every attraction the most drawing, of every wonder the most radiant, and of every concealed repository of the unseen of Thy Self-Subsisting Being the most resplendent – this, to the number of the letter Mim, and beyond it, even as Thou art in Thine own being; for none can reckon the manifold attributes of Thy Names, nor any created thing encompass the wondrous gems of Thy Words.

- 10 What I have mentioned in these few stations is, of Thy Names, but the number of the One; and beyond this, O my God, are things I have neither numbered nor can number, that I might

لا من قبل ولا من بعد ولا يغرب من علمك من
شئ لا في السموات ولا في الارض

8 فلتظهرن اللهم بقوتك سلطان القوة والجلال
وترفعن اللهم بقدرتك ملكك القدرة والجمال
لتعززن اوليائك ولتذلن اعدائك الذينهم باسمك
يكسبون ما يكسبون وهم عنك وعن اياتك
محتجبون

9 فل تنزلن اللهم على الذين هم مستضعفون فوق
الارض ومستدفنون تحت الارض من الذينهم
امنوا بك واياتك واتبعوا مظهر نفسك من عندك
وارادوا ارتقاع كلمتك وامرك وانتظروا ظهور من
تظهرنه يوم القيمة باياتك من كل بهاء ابهاء ومن
كل جلال اجله ومن كل جمال اجمله ومن كل
عظمة اعظمها ومن كل نور انوره ومن كل رحمة
اوسعها ومن كل كلمات اتمها ومن كل اسماء
اكبرها ومن كل عزة اعزها ومن كل مشية
امضاها ومن كل علم انفذه ومن كل قدرة اقدرها
ومن كل مسائل احبها اليك وامنعها لديك ومن
كل شرفك اشرفه ومن كل سلطانك ادومه ومن
كل ملكك اغفره ومن كل علائك اعلاه ومن
كل منك اقدمه ومن كل اياتك اكرمها ومن كل
جبروتك مستقلها ومن كل شئونك جدها ومن
كل ظهوراتك اظهرها ومن كل بطونتك ابطنها
ومن كل دلائلك اثبتها ومن كل تجلياتك ارفعها
ومن كل بدايعك امنعها ومن كل فضلك افضله
ومن كل جودك اجوده ومن كل لطفك الطفه
ومن كل كرمك اكرمهم ومن كل وهايتك اوهبه
ومن كل عطائك اهنته ومن كل رزقك ابسطه
ومن كل ذخرك اعظمه ومن كل شئونك اجذبه
ومن كل بدايعك انوره ومن كل مكامن غيب
قيوميتك ابهاها ذلك عدد الميم وفوق ذلك ما انت
عليه اذ لا يحصى شئون اسمائك من احد ولا بدايع
كلماتك من شئ

10 وان ما قد ذكرت في مواقع معدودة ما ذكرت
من اسمائك الا عدد الواحد وان فوق ذلك يا
الهي ما احصيت ولا احصى لاذكرك به اذ لك

remember Thee thereby. Thine, verily, are the Most Beauteous Names, in their first and in their last, in their outward and in their inward; and Thine are the Most Exalted Similitudes, in their unapproachableness, their loftiness, their joyfulness, and their sublimity.

الاسماء الحسنی من اولها و آخرها و ظاهرها و باطنها
ولک الامثال العلیا بامتناعها و ارتفاعها و ابتهاجها
و استعلاها

- 11 O my God! Do Thou send down upon my parents and those who are dear to me that which befitte Thy grace and mercy. Send down, O my God, upon the dwellers of the heaven of Thy knowledge and the earth of Thy obedience, and all that lieth between them - those who draw sustenance from Thy will - that which befitte the loftiness of Thy holiness and the sublimity of Thy grace. For I observe all that is above the earth as I would observe a tree whose leaves have grown yet possesseth no animal spirit. Therefore, O God, do Thou kindle them by causing them to enter beneath the shadow of the Bayan, that they might become as fallen leaves, for naught else can befall their existence. For the human spirit resideth in those who know Thee, who are moved by Thy will, who are illumined by the revelation of Thy sovereign might, and in whose mirrors of being is reflected the image of the Sun of Thy unity. And whoso is not thus, his existence profiteth not. By Thy glory! I see not the forms that are upon the earth save as that withered tree upon the mountain, for Thou didst ordain for them verdure during the appearance of their Prophet and their steadfastness in the Cause of Him through whom Thy proof was perfected unto them. Their greenery and fruits have been lifted away, and they remain upon the earth devoid of divine spirit, heavenly might, celestial power, ethereal grace, or earthly vitality. For all these pertain to those who have entered the Bayan and have been illumined by Thy revelation with the eye of certainty and proof.

11 فلتنزلن اللهم على ابيّ ومن يكن لي ما انت عليه من فضلك ورحمتك ولتنزلن اللهم على سكان سماء معرفتك وارض طاعتك وما بينهما المستعدين بارادتك ما ينبغي لعلو قدسك وسمو فضلك اذ انظر الى ما فوق الارض بمثل ما انظر الى شجرة قد ارتفعت خضرتها وقامت بلا روح حيوانية فلتوقدنيهم اللهم بان تدخلها في ظل البيان ليكون حطامه اذ لا يقع في وجودهم فوق ذلك اذ روح الانسانية فيمن عرفك وينفعل عند ارادتك ويتجلى عند تجلّي سلطان قيومتك وينطبع في مرات كينونيتها مثال شمس وحدانيتك ومن لم يكن على ذلك فما ينفع وجوده فوعزتك لم ار هياكل ما على الارض الا بمثل ما لدى تلك الشجرة اليابسة فوق ذلك الجبل اذ ما قدرت لهم من خضرة ذلك في ظهور نبينهم واستقامتهم على امر من قد جلت عليهم جنتك فقد رفعت خضراتهم وثمراتهم وبقيت فوق الارض بلا روح لاهوتية او جبروتية او ملكوتية او ياقوتية او ناسوتية اذ كل ذلك لمن دخل في البيان واستجلى بتجليك في عين اليقين والبرهان

- 12 Thou seest, O my God, that these upon Thy earth can achieve naught save through what they imagine to be Thy might and power. God forbid! Nay, naught remaineth unto them, for were anything to remain unto them, Thou wouldst not have judged them as having naught. Do not cast them away, O my God, for they are Thy servants and in Thy grasp. Therefore, O God, do Thou manifest one who shall prevail over them through the sovereignty of Thy dominion and who shall rise above all that is upon the earth through the king of the glory of Thy purity, that he might leave nothing thereon save what entereth beneath the shadow of Thy wondrous Manifestation and the depths of Thy new Creation, lest he whom Thou shalt manifest - the Essence of Thy testimony unto Thy creation upon the earth - should behold any who love Him not. Let all abide beneath His authority, awaiting the day of His glory, for Thou hast created no paradise sweeter than awaiting the

12 وترى يا الهي ان هؤلاء فوق ارضك لن يستطيعون على شئ الا بما هم يحسبون عند انفسهم من حولك وقوتك حاشا وكلا من ان بقي لهم من شئ اذ لو كان لهم من شئ ما حكمت عليهم بلا من شئ ولا ترجمن يا الهي عليهم اذ هم عبادك وفي قبضتك فلتظهن اللهم من يقهرن عليهم بسطان قهاريتك وليرفعن على ما على الارض كلها بمليك عز طهاريتك لان لا يذر عليها من شئ الا ليدخلها في ظل ظهور بديعك وبطون جديدك لتلا يشهد من تظهره ذات شهادتك على خلقك فوق الارض ممن لا يحينه وليرون كل في ظل ولايته والانتظار ليوم عزته اذ ما خلقت جنة الدّ عمن ينتظر ظهور مظهر نفسك ويريد ان يستوفي بعهد سرّك اذا كان بعد ظهورك ذا

manifestation of the Manifestation of Thy Self and desiring to fulfill the covenant of Thy mystery - whether through his word after Thy manifestation or through his bashfulness before Thy countenance during Thy concealment. For verily, Thou seest all things and knowest all things.

- 13 At this moment, I witness none in Thy paradise save those who believe in Thee and Thy verses, in the appearance of Thy wondrous Creation, the loftiness of Thy holiness, the sublimity of Thy glory, the exaltation of Thy Self, the invincibility of Thy power, the transcendence of Thy eternity, and the independence of Thy unity - all of this draweth them nigh unto Thee in the Bayan and establisheth them beneath Thy shadow therein. All else remain veiled, and this is their fire with Thee. I desire not to mention them, yet I desire to cause them to enter Thy religion through Thy grace and generosity, though I know no benefit shall appear from their existence, for the animal spirit dwelleth in those who know Thee and shall know Thee in the Bayan. Yet according to what is attributed to Thee, this is their paradise and naught beyond it, for the firewood that burneth in the pleasure of Thy Self is better than one who slumbereth outside the pleasure of Thy Self. Glorified art Thou! There is no God but Thee! Therefore, O God, do Thou send down at this moment upon all things that which shall sever them from their own existence and join them unto Thy existence. Verily, Thou art powerful over all things.

وفاء بقوله او حين بطونك ذا حياء من وجهك
اذ انك ترى كلشي وتعرف كلشي

13 ما اشهد حينئذ على احد في رضوانك الا من
كان مؤمنا بك وبآياتك بظهور بدعك وعلو
قدسك وسمو مجدك وارتفاع منك وامتناع قدرتك
واسترفاع ازليتك واستقلال وحدانيتك كل ذلك
قربك منك في البيان ويستقر في ظلك فيه وما
دون ذلك كل في حجاب وذلك نارهم عندك
لا احب ان اذكرهم ولكن احب ان ادخلهم
في دينك فضلا منك وكرما من لدنك ولو اني قد
علمت لا يظهر من وجودهم من نفع اذ روح
الحيوانية فيمن عرفك ويعرفك في البيان ولكن
على قدر ما ينسب اليك هذا جنتهم لا فوق
ذلك اذ حطب التي ترقد في رضاء نفسك خير
عمن يرقد في دون رضاء نفسك فسبحانك ان لا
اله الا انت فلتنزلن اللهم حينئذ على كلشي ما
ينقطعه عن شيثيته وليوصلنه الى شيثيتك انك
كنت على كلشي قديرا

INBA_6007C.180-187, MKI4494.002

BB00198

Du'a'i laylati nisfi sha'ban

Date: 1265-10-15 [1849-Sep-3]

- 1 In the Name of God, the Most Unapproachable, the Most Holy
- 2 Glorified art Thou, O my God! Thou hast nurtured me through numbered days, guiding me through the depths of Thy love and causing me to witness the effulgence of Thy countenance. Thou hast given me to drink naught but the water of Thy mercy from the heaven of Thy dominion, and Thou hast veiled from mine eyes the regions of fire, ordaining not that I should witness them - as though Thou hadst not created them - a token of Thy grace and a mercy from Thy

1 بسم الله الامنع الاقدس

2 سبحانك اللهم وقد ربنتني اياماً معدودة حيث قد
سيرتني في لجج محبتك وشاهدتني لحظات انوار
وجهتك حيث ما اسقيتني الا ماء رحمتك في علو
سما ربيوتك واجبت عني مواقع النار وما قدرت
فيها كانك انت ما خلقت ذلك وما اشدتني عليها
فضلا من لدنك ورحمة من عندك حيث كنت

presence, whilst I was engaged in glorifying Thee in the depths of the most exalted heaven and sanctifying Thee in the highest of high realms, beyond which neither the cherubim nor those nigh unto Thee can ascend.

- 3 Then, by Thy decree and through the operation of Thy will, my very essence was compelled to remember other than Thee and to endure hardships from aught beside Thee, for by this means is the fire created and those who worship Thee not. Glorified art Thou, O my God! Thou art the Creator of all things. From time immemorial Thou hast known the position of all things in relation to Thy proof, such that no thing hath any proof before Thee. Thou createst Paradise and those therein through their turning unto Thee with their hearts, spirits, souls and all they possess, and Thou createst the fire through their turning away after Thou hast perfected Thy proof unto them.

- 4 I beseech Thee, O my God, in this hour of the night of the middle of the month of Sha'ban, to send down upon the Tree of God - its root, branch, twigs, leaves and fruits - from every most glorious glory, from every most exalted majesty, from every most beauteous beauty, from every most mighty grandeur, from every most brilliant light, from every most extensive mercy, from every most perfect word, from every most complete perfection, from every most great name, from every most mighty might, from every most effectual will, from every most penetrating knowledge, from every most far-reaching and powerful capacity that Thou possessest, from every matter most beloved and cherished by Thee in the Mother Book, from every most impregnable loftiness, from every most enduring sovereignty, from every most glorious dominion, from every most exalted elevation, from every most ancient bounty, from every most wondrous sign, from every most elevated evidence, and from all that Thou hast loved or lovest as becometh the sublimity of Thy oneness, the exaltation of Thy singleness, the inaccessibility of Thy Self-Subsistence, the elevation of Thy Self-Sufficiency, the independence of Thy grandeur, the majesty of Thy light, and the holiness of Thy eternity.

- 5 And do Thou establish this Tree by Thy power which hath sustained the heavens and the earth and all that is between them, and send down upon it at every moment the water of Thy mercy from the places of Thy manifestation, that it may bring forth at all times the fruits of Thy sanctification, the gardens of Thy glorification, and whatsoever becometh the loftiness of Thy praise, the sublimity of Thy holiness, the elevation of Thy oneness, the inaccessibility of Thy magnification, and the joy of Thy uniqueness. For Thou art the Originator of this Tree and its Creator, having brought it into being by Thyself and

مسيحك في لجج العليين ومقدسك في اعلى علو
الاعليين فوقها احصى الكرويين او العالين

3 ثم انك بما قد اجريت من قضائك وامضيت من
امضائك قد اضطرت كينونيقي بذكر غيرك و
استشداد الشدة على دونك اذ بذلك تخلق النار
ومن لم يعبدك فسبحانك اللهم انك انت خالق
كلشيء لم تزل تعرف كلشيء مواقع جنتك حتى لم
يكن لشيء عندك من حجة تخلق الجنة ومن فيها
بما اقبلت اليك بافتدتهم وارواحهم وانفسهم وما
ملكك ايمانهم وتخلق النار بما ادبرت بعد مت
قد اتممت جنتك عليها

4 فاستللك اللهم يا الهى في تلك الساعة ليلة النصف
من شهر الشين والنون ان تنزلن على شجرة الله
نبات واصلها وفرعها واغصانها واوراقها واثمارها
من كل بهاء ابهاء ومن كل جلال اجله ومن
كل جمال اجمله ومن كل عظمة اعظمها ومن
كل نور انوره ومن كل رحمة اوسعها ومن
كل كلمات اتماها ومن كل كمال اكمله ومن
كل اسماء اكبرها ومن كل عزة اعزها ومن
كل مشية امضاها ومن كل علم انفذه ومن
كل قدرة مستطيلها عندك واقدرها لديك ومن
كل مسائل احبها عندك واعزها في ام الكتاب
ومن كل علو امنعه ومن كل سلطنة ادومها
ومن كل ملك انفره ومن كل علاء الاله ومن
كل من اقدمه ومن كل ايات اعجبها ومن
كل بينات ارفعها ومن كلها انت احبته او
تحب ما ينبغى لعلو وحدانيتك وسمو فردانيتك
وامتناع صمدانيتك وارتفاع قيوميتك واستقلال
كبريائيتك واستجلال نواريتك واستقداد ازليتك

5 وان تثبتن تلك الشجرة بقوتك التى قد امسكت
السموات والارض وما بينهما وان تنزلن عليها في
كل حين ماء رحمتك من مواقع تجليك ليشمرن
في كل حين باثمار تقديسك وحدائق تجيدك
وما ينبغى لعلو تسبيحك وسمو تنزيهك وارتفاع
توحيدك وامتناع تكبيرك وابتهاج تفريدك اذ
انك انت منشئ تلك الشجرة ومبدعها قد خلقتها
بنفسها لا من شئ واستقرتها في ظلك لا عن
شئ وتجلت لها بما قد القيت فيها من مثالك في
اعلى علوك فيها وما ابهى بهائك عليها وما اجل

not through anything else, and established it in Thy shadow and not through anything else. Thou hast manifested Thyself unto it through what Thou hast cast upon it of Thine image in Thy most exalted height therein. How glorious is Thy beauty upon it! How majestic is Thy grandeur before it! How lofty is Thine inaccessibility in every part of it! How powerful is Thine elevation beyond its comprehension! It hath grown great and majestic, hath been magnified and purified, and hath risen to a station wherein naught can be seen therein save Thee.

جلالك لديها وما ارفع امتناعك في كل شطرها
وما اقوى ارتفاعك عن احاطتها فقد عظمت
وجلّت وكبرت وزكت واسترفعت الى مقام لن
يرى فيها الا اياك

- 6 Glory be unto Thee! There is no God but Thee before every before. Glory be unto Thee! There is no God but Thee after every after. Glory be unto Thee! There is no God but Thee above every above. Glory be unto Thee! There is no God but Thee to the right of every right. Glory be unto Thee! There is no God but Thee to the left of every left. I beseech Thee, O my God, to settle this Tree in the palm of Thy greatness and the right hand of Thy power, that no leaf may fall but another taketh its place more swiftly than knowledge returneth to the heart of Thy servant, nor is any fruit plucked but instantly there appeareth one more resplendent than that which came before. And likewise with its branches and all the ornaments the tree hath borne, for Thou hast said - and Thy word is the truth - "Whatever verse We abrogate or cause to be forgotten, We bring one better than it or its like. Knowest thou not that God is potent over all things?" God removeth no leaf but He createth a better one in its place, nor doth He remove any branch but He createth one more exalted, nor is any fruit taken but He produceth one more glorious, nor doth any wind of sorrow blow but He createth winds of joy more sublime. For this is God's promise, and who is more truthful than God in His utterance?

6 سبحانك ان لا اله الا انت قبل كل قبل
وسبحانك ان لا اله الا انت بعد كل بعد
وسبحانك ان لا اله الا انت فوق كل فوق
وسبحانك ان لا اله الا انت عن يمين كل يمين
وسبحانك ان لا اله الا انت عن شمائل كل
شمائل فاستلک اللهم ان تسكن تلك الشجرة في
كف عظمتك ويمين قدرتك حتى لا تسقط عنها
من ورقة الا وتثبت عن مقامها اقرب من ان
يرجع علم العبد الى فؤاده ولا يأخذ عنها من
ثمرة الا وتثمر في الحين اقرب من ذلك ابيه من
ثمرة التي قد اثمرت من قبل وان بمثل ذلك في
اغصانها وما قد حملت الشجرة من طرائرها اذ
انك انت قلت وقولك الحق فانسخ من انه او
تنسها تأت بخير منها او مثلها بلى ان الله على
كل شيء قدير ما يرفع الله ورقة الا ويدع الله خيرا
منها ولا يرفع من غصن الا ويدع الله اعلى منه
وما يوخذ من ثمرة الا وينشئ الله ابيه عنه وما
يجرى ريح حزن الا ويخلق الله ارياح بهجة العي
منه اذ ذلك من وعد الله ومن اصدق من الله
حديثا

- 7 Glorified art Thou, O my God! This is a night which Thou hast magnified, honored and distinguished for the Manifestations of Thy countenance. Send down, O my God, upon the Letters of the Unity that which befitteth the loftiness of Thy exaltation, the joy of Thy sovereignty, the sublimity of Thy singleness, the detachment of those who love Thee, and the gladness of the signs of Thy power. And upon those who have sought shelter beneath the tree of Thy oneness, from the most exalted to the most lowly, send down that which beseemeth the loftiness of Thy sanctification and the station of Thy uniqueness, for they are but letters through which Thy unity is established.

7 سبحانك اللهم يا الهى تلك ليلة قد عظمتها وشرقتها
واختصصتها لمظاهر طلعتك فانزل اللهم فيها على
حروف الواحد ما ينبغى لعلو رفعتك وابتهاج
قيوميتك وامتناع صمدانيتك وانقطاع اهل محبتك
وابتهاج ايات قدرتك وعلى من استظل في ظل
شجرة وحدانيتك من اولى الاعلى الى ذر الادنى
ما قد شهدت عليه من انه هو حرف من حروف
التي يثبت به توحيدك ما ينبغى لعلو تقديسك
وإستحقار بساط تفريدك

- 8 All else besides Thee is but Thy creation and within Thy grasp. Thou exaltest whom Thou willest as Thou willest by what Thou willest, and Thou aidest whom Thou willest as Thou

8 اذ ما سواك خلق لله وفي قبضتك تعز من تشاء
كيف تشاء بما تشاء وتنصر من تشاء كيف تشاء
بما تشاء فاستلک اللهم بك لا شيء عندك اعظم

willest by what Thou willest. I beseech Thee, O my God, by Thyself - for nothing is greater than Thee in Thy sight or in the sight of others - to exalt the Bayan and all who are within it, and to abase those who have not entered it. Ordain in this night for the Dawning-Places of Thy verses of affirmation that which befitteth the loftiness of Thy glory and the sublimity of Thy might, and for the Manifestations of denial that which befitteth the severity of Thy grasp and the potency of Thy might. Destroy them from off the face of the earth and seize them with Thy most severe chastisement, for Thou art the Lord of fierce retribution, severe in Thy grasp, and swift in Thy punishment. None can escape Thy grasp, nor can anything elude Thy will, for these two prevail over all things and tower above all things.

منك ولا عند دونك ان ترفعن البيان ومن فيه وتزلن من لم يدخل فيه وان تقدرن في هذه الليلة لمطالع ايات اثباتك ما ينبغي لعلو اجلالك وسمو امتناعك وعلى مظاهر النقي ما ينبغي لعلو اخذك وسمو بطشك وان تهلكهم من فوق الارض وان تأخذهم باشد الاخذ من عندك انك انت ذو نقمة عظيم وذو اخذ شديد وذو بطش سريع لن يقدر ان يهرب عن قبضتك من شيء ولا يفوت عن ارادتك من شيء اذ انهما قاهرتان على كلشي وظاهرتان فوق كلشي

- 9 I beseech Thee, O my God, by Thyself and by those who have ascended unto Thee through the attraction of their hearts and the severance of their bodies, to visit those who have waxed proud in the land without right and who refuse to prostrate themselves before Thee or worship Thee with Thy most severe vengeance, to destroy them with utmost speed, to afflict them with Thy most grievous punishment, and to annihilate them from the face of the earth until no mention of them remaineth except coupled with Thy curse. For this is the recompense of those who believe not in Thee, who deny Thy Messenger, and who believe not in Thy signs. And who is more severe than Thee in retribution, more swift than Thee in seizing and punishing?

9 فاستك اللهم بك وبالذين قد استعرجوا اليك بانجذاب افتدتهم وانقطاع ابدانهم للذين هم استكبروا على الارض بغير حق وما يسجدوا لك ولا يريدون ان يعبدوك ما تنتقم عنهم باشد انتقامك وان تهلكهم باسرع طولك وان تعذبهم باشد عذابك وان تفنذبهم من فوق الارض حتى لم يكن لهم ذكر الا وان تقترن به لعنا من عندك اذ هذا جزء من لم يوءم بك ولا يصدق برسولك ولا يوءم باياتك ومن اشد بأسا منك عند انتقامك واسرع طولاً منك عند اخذك وانتقامك

- 10 Judge Thou, therefore, O my God, through Thy might which prevaleth over all things, through Thy glory which dominateth all things, through Thy power which transcendeth all things, through Thy sovereignty which is exalted above all things, and through Thy grandeur which is supreme over all things, to aid the truth and those who adhere to it with true victory from Thy presence, and to destroy falsehood and those who incline unto it with true destruction from Thy presence. Verily, Thou art powerful and mighty to do this, and swift to accomplish whatsoever Thou willest. There is no power nor strength except through Thee, and verily Thou doest what Thou pleasest and ordainest what Thou willest. None can resist Thy will or frustrate Thy purpose.

10 فاحكم اللهم حينئذ ببيروتك التي انها هي غالية فوق كلشي وعزتك التي انها هي مهيمنة على كل شيء وقدرتك التي انها هي ممتنعة فوق كل شيء وسلطنتك التي انها هي مرتفعة فوق كلشي وكبريائيتك التي انها هي قاهرة فوق كلشي بان تنصرن الحق ومن دان به حق نصرا من عندك وتهلكن الباطل ومن اراده حق الهلاك من عندك انك لعل ذلك لقوى قدير وعلى ما تشاء مقتدر سريع لا حول ولا قوة الا بك وانك انت تفعل ما تشاء وتحكم ما تريد لا راد لمشيئتك ولا معقب لارادتك

- 11 Thou art He Who hath broken the might of tyrants by Thy power and destroyed the Pharaohs by Thy strength. I beseech Thee, therefore, O my God, to hasten that whereby Thou wilt bring peace to the hearts of Thy loved ones and tranquility to the souls of Thy chosen ones, for none but Thee hath power over this.

11 انت الذي قاصمت الجبارة بعزتك واهلكت الفراعة بقدرتك فاستك اللهم يا الهى ان تسرع فيما تسكن به قلوب احبائك وتطمئن به انفس اوليائك اذ لا يملك هذا غيرك

- 12 Glorified art Thou, O my God! I beseech Thee by the names through which Thou hast revealed Thyself and which Thou hast made the Manifestations of Thy Cause and the Dawning-places of Thy creation, to send Thy blessings upon Muhammad and the Manifestations of His Self, and to send down at this moment upon the Tree of Thy Oneness and upon those who seek shelter beneath its shade that which beseemeth the loftiness of Thy bounty and the excellence of Thy gifts, and upon those who seek not its shelter that which they deserve by Thy chastisement. Verily Thou encompasseth all things. Nothing escapeth Thy knowledge in the heavens or on the earth, nor can anything frustrate Thee in the kingdom of creation or command. Thou, verily, hast power over all things.

12 فسبحانك اللهم يا الهى لاسئلك بالاسماء التى قد تجليت لها بها وجعلتها مظاهر امرك ومواقع بدعك ان تصلى على محمد ومظاهر نفسه وان تنزل حينئذ على شجرة وحدانيتك ومن استظل فى ظلها ما ينبغي لعلو جودك وسمو عطائك ومن لم يستظل فى ظلها ما يستحق به عند اخذك انك بكلشئ محيط لن يغرب من علمك لا فى السموات ولا فى الارض ولا يعجزك من شئ لا فى ملكوت الامر ولا الخلق وانك لعل كلشئ قدير

MKI4494.015, BYC_pray.118.01-121.15

BB00147

Du'a'i yawmi nisfi sha'ban

Date: 1265-10-15 [1849-Sep-3]

- 1 In the Name of God, the Most Unapproachable, the Most Holy
- 2 Glorified art Thou, O God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the creation and the command, Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp is the kingdom of all things; Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.
- 3 This is the day when the souls of those who have believed in Thee and in Thy signs ascend unto Thee and descend to the court of the Manifestations of Thy names and Thy examples. I beseech Thee therefore, O my God, to send down upon the hearts, souls, spirits and bodies of those who have detached themselves unto Thee that which will bring solace to their eyes in the pavilions of Paradise and will bring tranquility to their inner beings through that which Thou hast revealed in the Bayan. Verily, Thou art powerful over this, swift to act, O Thou the Possessor of might and sovereignty! And verily Thou art, over this, transcendent and inaccessible, O Thou the Possessor of glory and grace!

1 بسم الله الامنع الاقدس

2 سبحانك اللهم لاشهدنك وكلشئ على انك انت الله لا اله الا انت وحدك لا شريك لك لك الخلق والامر تحيى وتميت ثم تميت وتحى وانك انت حى لا تموت فى قبضتك ملكوت كلشئ تبدع ما تشاء بامرك انك على كلشئ قدير

3 هذا يوم تعرج اليك ارواح الذين امنوا بك ثم باياتك وتنزل بقاء مظاهر اسمائك وامثالك فاسئلك اللهم يا الهى حينئذ ان تنزلن على افئدة الذين قد انقطعوا اليك وارواحهم وانفسهم وابدانهم ما تقر به اعينهم فى غرف الرضوان وتسكن به سرائرهم مما نزلت فى البيان انك لعل ذلك مقتدر سريع يا ذا القوة والسلطان وانك لعل ذلك متعالى منيع يا ذا العزة والامتنان

- 4 I beseech Thee, O God, by the Tree which Thou hast planted at Thy affirmation and watered with the blood of Thy loved ones, to cause that Tree, its branches, leaves and fruits to grow until it reacheth that which is befitting at Thy creation and returneth to that which is worthy of the court of Thy glory and majesty. For Thou hast made lawful the blood of Thy loved ones at the manifestation of Thy unity and hast made detachment permissible for the people of Thy love at the appearance of Thy sanctity.
- 4 فاستك اللهم بالشجرة التي قد غرستها عند اثباتك واسقيتها بدماء احبائك ان ترفعن تلك الشجرة واغصانها واوراقها واثمارها الى ان ينتهي الى ما ينبغي عند انشاءك ويرجع الى ما يستحقه بساط عزتك واجلالك اذ انك انت قد حلت دماء احبائك عند ظهور توحيدك واستحلت الانقطاع لاهل محبتك عند ظهور تقديسك
- 5 I beseech Thee therefore, O my God, by the hearts that have glorified Thy Essence morning and evening, by the spirits that have prostrated themselves before Thy Being at eventide and dawn, by the souls that have unified Thy camphor-like nature in the vessel of night and the extremities of day, and by the bodies that have submitted themselves before Thee between Thy hands through what Thou hast cast into them of awe and detachment, to send down at this moment from the highest horizon upon these sacred temples and radiant, perfected Manifestations in Thy love that which will establish Thy glorification, raise up Thy praise, proclaim Thy unity, and exalt Thy magnification, and will set right what Thou hast intended for the people of Thy kingdom, and will bring into being that which will delight the eyes of the people of Thy dominion.
- 5 فاستك اللهم يا الهى بالافئدة التي قد سبحت كينونتك بالغدو والاصال والارواح التي قد سجدت لذاتك بالعشي والابكار والانفس التي قد وحدت كافوريتك في اناء الليل واطراف النهار والابدات التي قد خضعت لك بين يديك بما قد القيت فيها من الرهبة والانقطاع ان تنزلن حينئذ من افق الاعلى على تلك الهياكل المقدسة والمظاهر المشرقة المتممة في حبك ما ثبت به تسبحك ويرفع به تحميدك ويعلن به توحيدك ويرفع به تكبيرك ويصلح به ما قد اردت لاهل مملكتك وينشئ به ما تقر به عيون اهل ولايتك
- 6 For verily Thou art each day in a wondrous state. Thou dost recompense every soul for what it hath earned, and there remaineth not hidden from Thee that which the hands of men have acquired - neither from those whom Thou hast created from the Tree of Affirmation and hast exalted their mention through what Thou hast revealed regarding them until the Day of Reckoning, nor from the Tree of Negation which Thou hast caused to perish in its shade with true annihilation, whereof Thou didst reveal aforetime in the Mother Book: "It is like an evil tree, uprooted from above the earth, having no stability."
- 6 اذ انك انت في كل يوم لفي شأن بديع تجزى كنفس بما كسبت ولا يحتجب عنك ما اكتسبت ايدى الناس لا من الذين قد خلقتهم من شجرة الاثبات وارفعت ذكرهم بما نزلت في شأنهم الى يوم الحساب وافنيت شجرة النفي في ظلها على حق الفناء حيث قد نزلت في شأنها من قبل في ام الكتاب كشجرة خبيثة اجتثت من فوق الارض ما لها من قرار
- 7 Glorified art Thou, O God! All return unto Thee, even if it be a servant who hath possessed the east of the earth and its west. But Thou hast made them to be among the letters of negation, wherefore they earn not so much as a grain of anything, and when they are seized by Thy command they enter into the fire and return to the severest punishment, and their own souls disavow themselves just as I this day bear witness regarding those who worship Thee not - how they disavow the Names of those who worshipped Thee not before, though they themselves are in torment, yet they know not. And their skins shall be changed until they disavow themselves just as they disavowed before, and they curse themselves for what their hands have earned in Thy path. Verily Thou art most severe
- 7 فسبحانك اللهم كل يرجع اليك ولو كان عبدا قد ملكته شرق الارض وغربها ولكن قد جعلتها من حروف النفي فاذا لا يكسب قدر خردل من شئ وانه اذا قبض بامرك يدخل في النار ويرجع الى اشد العذاب وتبرء نفسه عن نفسه بمثل ما اننى انا يومئذ اشهد على الذين هم لن يعبدوك كيف يترئون عن الاسماء الذين هم لن يعبدونك من قبل ولو انهم هم في انفسهم مبعذون ولكنهم لا يعلمون وستبدلن جلودهم حتى يترئون من انفسهم كما قد تبرئوا من قبل ويلعنون على انفسهم بما اكتسبت ايديهم في سبيلك انك انت اشد بأسا واشد تنكيلا وكم من عباد قد ملكتهم شرق الارض وغربها

in punishment and most exemplary in retribution. And how many servants have possessed the east of the earth and its west, yet today none remembereth them save to curse them if they are remembered, or else Thou hast elevated their mention as though they had no mention. Thus dost Thou cause the Tree of Negation to perish, even as Thou hast promised unto Thyself.

وان يومئذ لم يذكرهم احد الا وان يلعن عليهم ان يذكرهم والا قد ارفعت ذكرهم كان ليس لهم ذكر كذلك تفنن شجرة النفي حيث قد وعدت على نفسك وتدخلها في النار وتعذبها فيها بضعف العذاب بما اكتسبت بغير حق بعد ما علمت رضاك وشهدت على حبك انك قد احطت بكشئ علما

- 8 Glorified art Thou, O God! I seek refuge in Thee through Thy Names which Thou hast magnified, through the verses Thou hast sent down, through the similitudes Thou hast exalted, through the decrees Thou hast ordained, and through the stations Thou hast distinguished, lest I should disavow them or mention them in any way other than how Thou hast mentioned them. Therefore, O my God, curse their souls and curse those who curse them not, and those who remain silent regarding their cursing, and those who desire to remedy what their hands have wrought, and those who turn to them for any matter, for Thou hast commanded the Tree of Affirmation and those who seek shelter beneath its shade to deny those who believe not in Thee. We, by Thy might, believe in Thee and Thy signs, while we disavow the Tree of Negation and all that pertaineth thereunto.

8 سبحانه اللهم اني اعوذ بك وبالاسماء التي قد عظمها والايات التي قد نزلتها والامثال التي قد عززتها والمقامير التي قد اجرتها والمواقع التي قد فصلتها من ان لا ابرء منهم والا ان اذكرهم بمثل ما قد ذكرتهم فالعن اللهم انفسهم ومن لم يلعنهم ومن يصمت في لعنتهم ومن يريد ان يصلح ما اكتسبت ايديهم ومن يرجع اليهم لشيء اذ انك انت قد امرت شجرة الاثبات ومن استظل في ظلها ان يكفر لمن لا امن بك فاننا بعزتك بك واياك موءنين وبالشجرة النفي ومن ينسب اليه متبرئين

- 9 O God! Multiply Thy blessings and the tokens of Thy mercy upon the Tree of Thy unity, the branches of Thy singleness, the leaves of Thy sanctity, and the fruits of Thy glorification. And curse, O Lord, the Tree of Negation and all that is associated therewith. Place the degradation of their deeds before their eyes and seize them for their actions with a severity surpassing that with which Thou didst seize the Pharaohs, destroy the tyrants, and annihilate the manifestations of wickedness, removing them from the earth save the Blessed Tree, for verily Thou art powerful over this through the dominion of Thy might and the sovereignty of Thy dominion.

9 ضاعف اللهم صلواتك ومواقع رحمتك على شجرة توحيدك واغصان تفريدك واوراق تقديسك واثمار تجيدك والعن اللهم شجرة النفي وما ينسب اليها واجعل ذل اعمالهم بين اعينهم وخذهم بما اكتسبت ايديهم باشد ما تأخذن الفراعنة وتهلكن الجبابرة وتعدم من مظاهر المرء تفكة وتعدم من عن فوق الارض دون شجرة الطيبة اذ انك انت المقتدر على ذلك باستيلاء قدرتك واستقلال سلطنتك

- 10 O God! Rend them with every torment and destroy them with every destruction Thou createst by Thy command, for we declare there is no God but Thee, alone with no partner. Thy proof hath been completed against all who dwell in the kingdom of Thy heaven and earth, whereby Thou dost establish the Tree of Affirmation and exalt it, that Thou might abase the Tree of Negation and destroy it, for there is no glory save in obedience to Thee and Thy good-pleasure, and no abasement save in Thy wrath and in failing to follow the Manifestations of Thy countenance.

10 ومزقهم اللهم من كل عذابك واهلكهم اللهم بكل هلاك تبده بامرك اذ انا قائلون لا اله الا انت وحدك لا شريك لك قد تمت حجتك على من في ملكوت سمائك وارضك بما تثبتن شجرة الاثبات وترفعنها لتخذلن شجرة النفي وتعدمه اذ لا عز الا في طاعتك ورضاك ولا ذل الا في سخطك ودون اتباع مظاهر طلعتك

- 11 Preserve me, O my God, through Thy power, Thy might, Thy sufficiency, Thy strength, and the examples of Thy Lordship, from that which Thou lovest not and which is attributed to

11 واعصمني اللهم بقوتك وعزتك وكفايتك وقدرتك وامثال ربوبيتك علما لا تحبه ونسبته الى شجرة النفي وهب لي اللهم ما قد احببته ونسبته الى شجرة

the Tree of Negation. Grant me, O my God, that which Thou hast loved and attributed to the Tree of Affirmation from Thy presence, for that Tree is established as Thou hast described it in the Mother Book, where Thou hast said - and Thy word is the truth - "its root is firm and its branch is in heaven, yielding its fruit at all times by the permission of its Lord."

الاثبات من عنك اذ تلك الشجرة ثابتة حيث قد وصفتها في ام الكتاب حيث قلت وقولك الحق اصلها ثابت وفرعها في السماء تؤتي اكلها كل حين باذنك

- 12 Glory be unto Thee, O Lord! Although Thou mayest cause a person to be destitute of all earthly possessions, and from the beginning of his life until his ascension unto Thee he may be reduced to poverty through the operation of Thy decree, yet wert Thou to have brought him forth from the Tree of Thy love, such a bounty would indeed be far better for him than all the things Thou hast created in heaven and earth and whatsoever lieth between them; inasmuch as he will inherit the heavenly home, through the revelation of Thy favors, and will partake of the goodly gifts Thou hast provided therein; for the things which are with Thee are inexhaustible. This indeed is Thy blessing which according to the good-pleasure of Thy Will Thou dost bestow on those who tread the path of Thy love.

12 فسبحانك اللهم لو لم تملك احدا من شئ وقد قضى من اول عمره الى اخر ما يرجع اليك بفقر من قضائك ولكن قد جعلته من شجرة محبتك ذلك خير له عما قد خلقت في السموات والارض وما بينهما اذ يورث الجنة بفضلك ويرزق فيها بالائتلاف ولا نفاذ لما عندك هذا فضلك لمن اردته في سبيل محبتك

- 13 How numerous the souls who in former times were put to death for Thy sake, and in whose names all men now pride themselves; and how vast the number of those whom Thou didst enable to acquire earthly fortunes, and who amassed them while they were deprived of Thy Truth, and who in this day have passed into oblivion. Theirs is a grievous chastisement and a dire punishment. O Lord! Provide for the speedy growth of the Tree of Thy divine Unity; water it then, O Lord, with the flowing waters of Thy good-pleasure, and cause it, before the revelations of Thy divine assurance, to yield such fruits as Thou desirest for Thy glorification and exaltation, Thy praise and thanksgiving, and to magnify Thy Name, to laud the oneness of Thine Essence and to offer adoration unto Thee, inasmuch as all this lieth within Thy grasp and in that of none other.

13 وكم من عباد قد قتلوا من قبل في سبيلك وان يومئذ مل باسمائهم ليعظمون وكم من عباد قد ملكتهم متاع الدنيا واكتسبوا بغير حق وان يومئذ لا ذكر لهم وهم في اشد العذاب وشديد التكال فاسرع اللهم في ارتفاع شجرة توحيدك واسقئ اللهم تلك الشجرة بماء رضوانك وانثرها بما تحب ان ينثر عند ظهور ايقانك من تسبحك وتقديسك وتجيديك وتهليلك وتكبيرك وتفريديك وتحميدك اذ كل ذلك بيدك لا بيد غيرك

- 14 Great is the blessedness of those whose blood Thou hast chosen wherewith to water the Tree of Thine affirmation, and thus to exalt Thy holy and immutable Word. Ordain for me, O my Lord, and for those who believe in Thee that which is deemed best for us in Thine estimation, as set forth in the Mother Book, for within the grasp of Thy hand Thou holdest the determined measures of all things. Thy goodly gifts are unceasingly showered upon such as cherish Thy love and the wondrous tokens of Thy heavenly bounties are amply bestowed on those who recognize Thy divine Unity. We commit unto Thy care whatsoever Thou hast destined for us, and implore Thee to grant us all the good that Thy knowledge embraceth. Protect me, O my Lord, from every evil that Thine omniscience

14 طوبى لمن قد جعلت دمه ماء شجرة اثباتك وبه ترفع كلمة تقديسك واثباتك قدر اللهم لى ولن امن بك ما هو خير لنا عندك في ام الكتاب اذ كل المقادير بيدك لم تزل مواهبك لاهل محبتك نازلة وبدائع ملك رحمتك لمن وحدك مجمعة فاليك نفوس ما قد قدرت لنا ومنك نسل من كل خير قد احطت علما واعصمى اللهم من كل شر قد احطت به علما فانه لا حول ولا قوة الا بك وما النصر الا من عندك وما الامر الا من لدنك ماشاء الله كان وما لم يشاء لم يكن ولا حول ولا قوة الا بالله العلي العظيم

perceiveth, inasmuch as there is no power nor strength but in Thee, no triumph is forthcoming save from Thy presence, and it is Thine alone to command. Whatever God hath willed hath been, and that which He hath not willed shall not be. There is no power nor strength except in God, the Most Exalted, the Most Mighty.

- 15 O God! Open the eyes of them that love Thee, inasmuch as they see no glory save in obedience to Thee and in Thy good-pleasure, and no abasement save in him who believeth not in Thee and boweth not down before the majesty of Thy Countenance, for that is an everlasting glory, and this an abasement from which its people shall flee when its shame is made manifest. Glory be unto Thee! There is no God but Thee. I love naught but what Thou lovest, and verily I, with my heart, my soul, my spirit, my being and all that Thou hast given me to possess, am quit of him who believeth not in Thee and acknowledgeth not Thy unity, for he is among the letters of negation in Thy sight.

- 16 I shall love with my whole being all the manifestations through which Thy unity is established, and I beseech Thee of Thy grace to join together these holy Temples and preserve them before them and behind them, on their right and on their left, above their heads and beneath their feet, and from every direction that leadeth unto them, that no measure of grief, even to the extent of nineteen times nineteen mustard seeds, may reach them. Rather, O my God, do Thou at all times send down from the heights of Thy unity that which shall gladden their eyes and which shall wreak such vengeance upon negation and those who dwell therein as shall cool their hearts, for by this doth Thy servant rejoice before Thy glory and his heart is solaced at the appearance of Thy chastisement and Thy power. There is no strength save in Thee.

- 17 By Thy might! I have not loved nor do I love to mention a single letter of negation, nay, I love not that my knowledge should encompass it, nay, I love not that my thoughts should dwell upon it. However, do I not see that these whom Thou hast chosen by Thy Cause and selected for the places of Thy creation, and made them the letters of Thy affirmation and the repositories of Thy signs, have been abased at the hands of them that have waxed proud? Though their weakness in Thy sight is a glory that shall not pass away, and the strength of them that have waxed proud is an abasement that shall destroy them, yet have I confided in Thee, O my God, that Thou wilt hasten to exalt this Tree that Thy unity may be made manifest and the branches of Thy detachment may bear fruit, and that Thou wilt annihilate him who believeth not

15 وافتح اللهم عيون اهل ولايتك حيث لم ينظروا الى عزّ الآ في طاعتك ورضاك ولا ذل الآ لمن لم يؤمن بك ولا يسجد لجلال وجهتك اذ تلك عزة دائمة وذلك ذل يتبرء منه اهله اذ ابتلى جلاله فسيحانك ان لا اله الا انت ما احببت الآ ما تحب واننى انا بفؤادى وقلبي وروحي ونفسى وما قد ملكتنى برئى من لم يوءم بك ولا يوحدك وانه هو من حروف النفى عندك

16 ولا حين بكلى كل مظاهر ما يثبت به توحيدك ولا سئلئك من فضلك ان تقرن تلك الهياكل المقدسة وان تحفظنها من بين ايديها ومن خلفها وعن ايمانها وشمالها ومن فوق رؤسها وتحت ارجلها ومن كل شطر ينتهى اليها ان لا يوصل اليها قدر تسع تسع عشر عشر خردل من صوت حزن بل لتنزلن اللهم فى كل حين من ارتفاع توحيدك ما تقر به اعينهم وما انتقم من النفى ومن فيه بما تبرد قلوبهم اذ بهذا يفرح العبد بين يدي عزتك ويبرد فؤاده عند ظهور اخذك وشدتك ولا قوة الا بك

17 فوعزتك ما احببت ولا احب ان اذكر حرفا من حروف النفى بل لا احب بعلمى ان يحيط به بل لا احب بفكرى ان يخطر به ولكن اما ارى ان هؤلاء الذين قد اصطفيتهم بامرك واتجيتهم لمواقع بدعك وجعلتهم حروف اثباتك ومواقع اياتك انهم قد استضعفوا فى ايدى الذين استكبروا ولو ان ضعفهم عندك عز لا يفرهم وان قوة الذين استكبروا ذل يهلكهم ولكن قد ناجيتك يا الهى بان تسرعن فى ارتفاع تلك الشجرة ليظهر توحيدك وتثمر اغصان تجريدك وان تعدمن من لم يوءم بك ولا باياتك وتفنيته حق الفناء وتهلكنه حق ما انك انت مقتدر عليه ليقى الامر لك وحدك لا اله الا انت ولم يكن لك حرف نفى

in Thee and in Thy signs, and bring him to utter extinction, and destroy him as befitteth Thy power over him, that the Command may remain Thine alone. There is no God but Thee, and no letter of negation existeth save that Thou hast scattered it by the severity of Thy might, nor any letter of affirmation save that Thou hast honored it through the glory of Thy names and the gifts of the measures of Thy majesty, for none is able to do this save Thee.

الّا وانك انت قد فرقته من شدة بأسك ولا من
حرف اثبات الّا وقد اكرمه من عزة اسمائك
ومواهب مقادير اجلالك اذ لا يقدر على هذا الّا
اياك

- 18 There is no power nor strength except through Thee. In Thee do I place my trust and verily Thou art sufficient unto us. They who have believed in Thee and in Thy signs have no way against them who have not believed in Thee and in Thy signs. Those are the party of God and those are the triumphant ones. And those are the letters of negation and those are they who, by reason of what their hands have wrought, shall be brought to naught upon the earth. They have no protector nor helper from God. They have no protector nor supporter from God. God hath seized them for their sins, and they have no defender from God.

18 ولا حول ولا قوة الا بك عليك توكلت وانك انت
حسبنا لا سبيل على الذين هم امنوا بك وباياتك
من الذين هم لم يؤمنوا بك ولا باياتك من شئ
اولئك هم حزب الله واولئك هم الغالبون واولئك
هم حروف النفي واولئك هم على الارض بما
اكتسبت ايديهم لمعدومون وما لهم من الله من
ولى ولا نصير وما لهم من الله من ولى ولا ظهير
قد اخذهم الله بذنوبهم وما لهم من الله من واق
دعاء الاول

SWB#47 (p.189-191x), BPRY.149x, BPRY.232x

MKI4494.017, BYC_pray.121.17-126.07,
SWBP#46 (p.135-136x)

BB00141

Du'a' 'ala'n-Nafy (prayer of negation)

- 1 In the Name of God, the Most Unapproachable, the Most Holy!
- 2 O God! I beseech Thee by Thine Ultimacy, which is exalted above all things, to abase every alif that is attributed to the Tree of Negation, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 3 O God! I beseech Thee by Thy Loftiness, which is exalted above all things, to abase every ba that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 4 O God! I beseech Thee by Thy [...] which is transcendent above all things, to abase every jim that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might

1 بسم الله الامنع الاقدس

2 اللهم انى استلك باخريتك التى انها هى مرتفعة
فوق كل شئ ان تخذلن كل ذات الف ينسب
الى شجرة النفي بعزك عند نفسك وعند كل شئ
انك كنت ممتنعاً عزيزاً

3 اللهم انى استلك باذخيتك التى انها هى مرتفعة
فوق كل شئ ان تخذلن كل ذات با ينسب الى
شجرة النفي وما ينسب اليه بعزك عند نفسك و
عند كل شئ انك كنت ممتنعاً عزيزاً

4 اللهم انى استلك ... التى انها هى متعالية فوق
كل شئ ان تخذلن كل ذات جيم ينسب الى شجرة

before Thyself and before all things. Verily, Thou art the In-accessible, the Mighty.

- 5 O God! I beseech Thee by Thy Everlastingness, which is [...] above all things, to abase every dal that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the In-accessible, the Mighty.
- 6 O God! I beseech Thee by Thy Identity, which is sanctified above all things, to abase every ha that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the In-accessible, the Mighty.
- 7 O God! I beseech Thee by Thy Oneness, which is predominant above all things, to abase every vav that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 8 O God! I beseech Thee by Thy Creative Power, which is supreme above all things, to abase every za that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 9 O God! I beseech Thee by Thy Life, which is essential above all things, to abase every ha that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 10 O God! I beseech Thee by Thy Purity, which is purified above all things, to abase every ta that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 11 O God! I beseech Thee by Thy Ruby Essence, which is manifest above all things, to abase every ya that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 12 O God! I beseech Thee by Thy Grandeur, which is glorified above all things, to abase every kaf that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the In-accessible, the Mighty.

النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّشئ انك كنت ممتنعاً عزيزاً

5 اللهم انى استلک بديموميّتک الّتي انها هي ... فوق كلّشئ ان تخذلن كلّ ذات دال ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ كلّشئ انك كنت ممتنعاً عزيزاً

6 اللهم انى استلک بهويّتک الّتي انها هي متقدّسة فوق كلّ شئ ان تخذلن كلّ ذات ها ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ شئ انك كنت ممتنعاً عزيزاً

7 اللهم انى استلک بوحدايتك الّتي انها هي مهيمنة فوق كلّ شئ ان تخذلن كلّ ذات واو ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ شئ انك كنت ممتنعاً عزيزاً

8 اللهم انى استلک بزارعيّتک الّتي انها هي متفوّقة فوق كلّ شئ ان تخذلن كلّ ذات زا ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ شئ انك كنت ممتنعاً عزيزاً

9 اللهم انى استلک بحياتك الّتي انها هي متدوّنة فوق كلّ شئ ان تخذلن كلّ ذات حا ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ شئ انك كنت ممتنعاً عزيزاً

10 اللهم انى استلک بطاهريّتک الّتي انها هي متطهّرة فوق كلّ شئ ان تخذلن كلّ ذات طا ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ شئ انك كنت ممتنعاً عزيزاً

11 اللهم انى استلک بياقوبيّتک الّتي انها هي متظّهرة فوق كلّ شئ ان تخذلن كلّ ذات يا ما ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ شئ انك كنت ممتنعاً عزيزاً

12 اللهم انى استلک بكبريائيّتک الّتي انها هي متجلّلة فوق كلّ شئ ان تخذلن كلّ ذات كاف ينسب الى شجرة النّفى و ما ينسب اليه بعزّتك عند نفسك و عند كلّ شئ انك كنت ممتنعاً عزيزاً

- 13 O God! I beseech Thee by Thy Subtlety, which is most subtle above all things, to abase every lam that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 13 اللهم اني استلک بلطافتک الی هی متلطفة فوق کلشیء ان تخذلن کل ذات لام ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 14 O God! I beseech Thee by Thy Sovereignty, which is sovereign above all things, to abase every mim that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 14 اللهم اني استلک بملکیتک الی انها هی متملکة فوق کل شیء ان تخذلن کل ذات میم ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 15 O God! I beseech Thee by Thy Luminosity, which is illumined above all things, to abase every nun that is attributed to the Tree of Negation and whatsoever is related to it, by Thy might before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 15 اللهم اني استلک بنواریتک الی انها هی متنورة فوق کل شیء ان تخذلن کل ذات نون ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 16 O Lord! I beseech Thee by Thy Glorification which is exalted above all things, to abase every being with the letter Sin that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 16 اللهم استلک بسبوحیتک الی انها هی متزہة فوق کل شیء ان تخذلن کل ذات سین ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 17 O Lord! I beseech Thee by Thy Transcendence which is elevated above all things, to abase every being with the letter 'Ayn that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 17 اللهم اني استلک بعلائیتک الی انها هی عالیة فوق کل شیء ان تخذلن کل ذات عین ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 18 O Lord! I beseech Thee by Thy Singleness which is glorified above all things, to abase every being with the letter Fa that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 18 اللهم اني استلک بفردانیّتک الی انها هی معززة فوق کل شیء ان تخذلن کل ذات فاء ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 19 O Lord! I beseech Thee by Thy Self-Subsistence which is established above all things, to abase every being with the letter Sad that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 19 اللهم اني استلک بصمدانیّتک الی انها هی متقومة فوق کلشیء ان تخذلن کل ذات صاد ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 20 O Lord! I beseech Thee by Thy All-Compelling Power which prevaleth over all things, to abase every being with the letter Qaf that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 20 اللهم اني استلک بقہاریتک الی انها هی قاهرة فوق کل شیء ان تخذلن کل ذات قاف ینسب الی شجرة النفی و ما ینسب الیه بعزتک عند نفسك و عند کل شیء انک کنت ممتنعاً عزیزاً
- 21 O Lord! I beseech Thee by Thy Lordship which is magnified above all things, to abase every being with the letter Ra that is related to the Tree of Negation and all that pertaineth unto
- 21 اللهم اني استلک بریوبیتک الی انها هی متعظمة فوق کل شیء ان تخذلن کل ذات را ینسب الی

it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

22 O Lord! I beseech Thee by Thy Witness which is inaccessible above all things, to abase every being with the letter Shin that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

23 O Lord! I beseech Thee by Thy Ever-Turning Grace which is exalted above all things, to abase every being with the letter Ta that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

24 O Lord! I beseech Thee by Thy Steadfastness which is firm above all things, to abase every being with the letter Tha that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

25 O Lord! I beseech Thee by Thy Creative Power which is glorified above all things, to abase every being with the letter Kha that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

26 O Lord! I beseech Thee by Thy [attribute] which is concealed above all things, to abase every being with the letter Dhal that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

27 O Lord! I beseech Thee by Thy Assurance which shineth above all things, to abase every being with the letter Dad that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

28 O Lord! I beseech Thee by Thy Manifestation which is inaccessible above all things, to abase every being with the letter Za that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

29 O Lord! I beseech Thee by Thy All-Forgiving Nature which is preeminent above all things, to abase every being with the letter Ghayn that is related to the Tree of Negation and all that pertaineth unto it, by Thy might, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

22 اللهم اني استلك بشاهديك التي انها هي ممتنعة فوق كل شيء ان تخذلن كل ذات شين ينسب الى شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

23 اللهم اني استلك بتوايتك التي انها هي مرتفعة فوق كل شيء ان تخذلن كل ذات تا ينسب الى شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

24 اللهم اني استلك بثابتك التي انها هي ثابتة فوق كل شيء ان تخذلن كل ذات ثا ينسب الى شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

25 اللهم اني استلك بخلاقتك التي انها هي متعززة فوق كل شيء ان تخذلن كل ذات خا ينسب الى شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

26 اللهم اني استلك ... التي انها هي متبطنة فوق كل شيء ان تخذلن كل ذات ذال ينسب الى شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

27 اللهم اني استلك بضاميتك التي انها هي مستضيئة فوق كل شيء ان تخذلن كل ذات صاد ينسب الى شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

28 اللهم اني استلك بظاهريتك التي انها هي ممتنعة فوق كل شيء ان تخذلن كل ذات ظا ينسب الى شجرة النفي و ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

29 اللهم اني استلك بغفاريك التي انها هي متقدمة فوق كل شيء ان تخذلن كل ذات غين ينسب الى شجرة النفي و ما ينسب اليه بعزتك عند نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

30 O my God! I behold in existence naught but two trees - the tree of negation and the tree of affirmation. I witness before Thee and before all things that whosoever hath not believed as Thy Beloved believed is of the tree of negation in Thy sight, having no mention, while whosoever hath believed as did Thy Beloved Muhammad - Thy blessings be upon Him and upon His Manifestations - is of the tree of affirmation. Therefore hast Thou exalted it, glorified it, elevated it and magnified it, until it reached the ultimate bounds of Thy grace, when Thou didst bring forth the Tree of the Bayan.

31 I testify before Thee and before all things that whosoever believeth not as the One of the Seven Letters believed is, in Thy sight, of the tree of negation - he shall perish by Thy command in such wise that his own self shall not remember his self, his essence shall disavow itself, and his ego shall prevail against his ego. And whosoever believeth as the One of the Seven Letters believed is of Thy tree of affirmation, which Thou hast exalted, glorified, beautified, magnified, given sovereignty to and made manifest above all things. There is no end to Thy bounties toward it, nor to Thy generosity in its faith and attributes, until the Day of Resurrection when Thou shalt manifest what Thou dost manifest. Then whosoever believeth not as the Manifestation of Thy Self believeth on that Day is a letter of negation, even though he be among the highest manifestations of affirmation in the Bayan. And whosoever believeth as He believeth is of Thy tree of affirmation, even though he had been of the tree of negation in the Bayan. Thus dost Thou bring forth from the fire whom Thou wilt, and cause to enter Paradise whom Thou wilt, and bring forth from Paradise whom Thou wilt, and cause to enter the fire howsoever Thou wilt.

32 Have mercy then, O my God, through Thy mercy, upon all who have believed in the Bayan, that Thou mayest not cause them to enter the fire of negation, but rather hold them fast by Thy might to enter the paradise of affirmation, for the former is the source of all evil in Thy sight while the latter is the source of all good before Thee. Preserve me, O my God, from that which Thou lovest not, for it is of the tree of negation in Thy sight. Strengthen me, O my God, in that which Thou lovest, for it is of the tree of affirmation before Thee. Forgive, O my God, every male and female who entereth beneath the shade of the tree of Thy love, and judge, O my God, whosoever entereth not, for that is justice for the former and this is grace for the latter. There is no power nor strength except through Thee, and unto Thee do all return.

30 اللهم يا الهى لم ار فى الوجود الا شجرة نفي واثبات ولم يحلّ ... من ... حروف ثمانية فى عشرين فلاشهدك كلّ شيء بان كلّ من لم يدن ... بما دان حبيبك قد كان عندك من شجرة النفي ... لاذكر له و كلّ من وان بما قد دان حبيبك محمد صلواتك عليه وعلى مظاهر نفسه كان من شجرة اثباتك ولذا قد عزّزت وجلّلت وارتفعت وعظمت واستعالت حتى بلغت الى منتهى فضلك حتى قد اظهرت شجرة البيان

31 فلاشهدك و كلّ شيء بان من لم يدن بما دان ذات حروف السبع انه هو عندك من شجرة النفي يفنى بامرك على شأن لا تذكر نفسه نفسه و يتبرء ذاته وتستطعن انيته على انيته و كلّ قد دان بما قد دان ذات حروف السبع انه هو شجرة اثباتك التى قد عزّزتها وجلّلتها وجملتها وعظمتها وسلطنتها و اظهرتها فوق كلّ شيء و لانفاد لعطائك فيها وجودك عن ايمانها و شمائلها الى ان تظهرن يوم القيمة ماتظهره فاذا من لم يدن بما دان مظهر نفسك يومئذ نفي حرف ولو كان من اعلى مظاهر اثبات شجرة البيان و من يدن بما دان فانه هو من شجرة اثباتك و لو انه هو كان من شجرة النفي فى البيان اذا تخرج عن النار من تشا و تدخل فى الجنة من تشا و تخرج عن الجنة من تشا و تدخله فى النار كيف تشا

32 فارحم اللهم برحمتك كلّ من دان بالبيان ان لا تدخلهم فى نار النفي ولتمسكنهم بعزتك لدخلهم ؟ فى ... الاثبات اذ ذلك مبدء كلّ شرّ عندك وذلك مبدء كلّ خير بين يديك فاعصمنى اللهم عما لا تحبّ فانه هو من شجرة النفي عندك وايدنى اللهم بما تحبّه فانه من شجرة الاثبات بين يديك و اغفر اللهم لكلّ ذكر و انثى يدخل فى ظلّ شجرة محبتك و ... اللهم كلّ من لم يدخل فان ذلك عدل لذلك وهذا فضل لهذا ولا حول ولا قوة الا بك وان اليك كلّ يرجعون

INBA_6007C.085-090, CMB_F14.136r05-

140r08

BB00148*Du'a' 'ala'n-Nafy (prayer of negation)*

- 1 In the Name of God, the Most Unapproachable, the Most Holy! 1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ
- 2 Glorified art Thou, O my God! I beseech Thee by Thy Firstness, which is exalted above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou willest. Verily, Thou art the Mighty, the Powerful. 2 سُبْحَانَكَ اللَّهُمَّ يَا أَهْيَ لَاسْتَلْكَ بِأَوَّلِيَّتِكَ الَّتِي أَنَا هِيَ مَرْتَفَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا
- 3 O my God! I beseech Thee by Thy Transcendence, which is inaccessible above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou willest. Verily, Thou art the Mighty, the Powerful. 3 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَازِيَّتِكَ الَّتِي أَنَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا
- 4 O my God! I beseech Thee by Thy Ever-Turning Grace, which is sanctified above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou willest. Verily, Thou art the Mighty, the Powerful. 4 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِتَوَائِيَّتِكَ الَّتِي أَنَا هِيَ مُتَقَدِّسَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا
- 5 O my God! I beseech Thee by Thy Steadfastness, which is supreme above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou willest. Verily, Thou art the Mighty, the Powerful. 5 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِثَابِتِيَّتِكَ الَّتِي أَنَا هِيَ عَالِيَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا
- 6 O my God! I beseech Thee by Thy Omnipotence, which is dominant above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou willest. Verily, Thou art the Mighty, the Powerful. 6 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَبَّارِيَّتِكَ الَّتِي أَنَا هِيَ قَاهِرَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا
- 7 O my God! I beseech Thee by Thy Life, which pervadeth all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou willest. Verily, Thou art the Mighty, the Powerful. 7 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَيَاتِكَ الَّتِي أَنَا هِيَ مَهِيْمَةٌ عَلَى كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا
- 8 O my God! I beseech Thee by Thy Creative Power, which endureth above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou willest. Verily, Thou art the Mighty, the Powerful. 8 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِخَلْقِيَّتِكَ الَّتِي أَنَا هِيَ بَاقِيَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا
- 9 O my God! I beseech Thee by Thine Eternity, which excelleth above all things, to protect from the Tree of Negation and all 9 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِدِيمُومِيَّتِكَ الَّتِي أَنَا هِيَ فَائِظَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَعُدَّ مِنْ شَجَرَةِ النَّفْيِ وَ مَا يَنْسَبُ إِلَيْهِ بِقُوَّتِكَ عَلَى مَا تَشَاءُ إِنَّكَ كُنْتَ مُقْتَدِرًا عَزِيزًا

that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.

- 10 O my God! I beseech Thee by Thy Creative Force, which is manifest above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 11 O my God! I beseech Thee by Thy All-Mercifulness, which is exalted above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 12 O my God! I beseech Thee by Thy Cultivating Power, which ruleth above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 13 O my God! I beseech Thee by Thy Glorified Being, which is adorned above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 14 O my God! I beseech Thee by Thy Witness, which is established above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 15 O my God! I beseech Thee by Thine Eternality, which is exalted above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 16 O my God! I beseech Thee by Thy Safeguarding Power, which shineth above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 17 O my God! I beseech Thee by Thy Purity, which is purifying above all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 18 O my God! I beseech Thee by Thy Outwardness, which is exalted beyond all things, to protect from the Tree of Negation and all that pertaineth unto it, through Thy power over whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللهم اني استلک بذاریتک الی انها هی ظاهرة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک برحمانیتک الی انها هی عالیة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک بزارعتیک الی انها هی مسلطة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک بسبوحیتک الی انها هی مجللة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک لشاهدیتک الی انها هی ثابتة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک بصمدانیتک الی انها هی مرتفعة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک بضامنیتک الی انها هی مشرقة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک بطاهریک الی انها هی مطهرة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ
- اللهم اني استلک بظاهریک الی انها هی ممتعة فوق کل شیء ان تعد من شجرة النفی و ما ینسب الیه بقوتک علی ما تشاء انک کنت مقتدرأ عزیزأ

- 19 O my God! I beseech Thee by Thy transcendent exaltation which is high above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بعلوک الذی انه هو عال فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 20 O my God! I beseech Thee by Thy self-sufficiency which is independent of all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بغنائک الذی انه هو مستغن عن کل شیء ان تعد من شجرة النفی و ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 21 O my God! I beseech Thee by Thy singleness which standeth unique above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بفردانیّتک الی انها هی متفرّدة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 22 O my God! I beseech Thee by Thy self-subsistence which standeth firm above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بقیومیّتک الی انها هی قائمة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 23 O my God! I beseech Thee by Thy grandeur which shineth resplendent above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بکبریائیّتک الی انها هی منورة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 24 O my God! I beseech Thee by Thy subtlety which is exalted above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بلطافیّتک الی انها هی مرتفعة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 25 O my God! I beseech Thee by Thy sovereignty which is elevated above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بمالکیّتک الی انها هی مرتفعة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 26 O my God! I beseech Thee by Thy radiant attribute which illumineth above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك ... الی انها هی مستضیئة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 27 O my God! I beseech Thee by Thy providence which transcendeth all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بولایتک الی انها هی متعالیة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً
- 28 O my God! I beseech Thee by Thy guidance which is sanctified above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- اللَّهُمَّ اِنِّي اسئلك بهدایتک الی انها هی متقدّسة فوق کل شیء ان تعد من شجرة النفی و ما ينسب الیه بقوتک علی ما تشاء انک كنت مقتدرًا عزیزاً

- 29 O my God! I beseech Thee by Thy divine nature which is exalted above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 29 اللهم اني استلك بلاهوتك التي انها هي مرتفعة فوق كل شيء ان تعد من شجرة النفي وما ينسب اليه بقوك على ما تشاء انك كنت مقتدرًا عزيزاً
- 30 O my God! I beseech Thee by Thy ruby-like essence which shineth resplendent above all things, to restore from the tree of negation and all that pertaineth thereunto through Thy power whatsoever Thou wilt. Verily, Thou art the Mighty, the Powerful.
- 30 اللهم اني استلك بياقوتيتك الى انها هي مستضيئة فوق كل شيء ان تعد من شجرة النفي وما ينسب اليه بقوتك على ما تشاء انك كنت مقتدرًا عزيزاً
- 31 Glorified art Thou, O my God! Verily Thou art the Creator of negation and affirmation, the Sovereign of fire and of light, the King of extinction and of abiding. Thou hast loved to cause this to perish and that to endure; to remove this and to bring forth that; to abase this and to succour that; to humble this and to exalt that; to cast down this and to raise up that; to rend this asunder by every fire, and to bestow favour upon that through every light. How exalted, O my God, is Thy power, and how penetrating, O my Beloved, is Thy will! Thou hast ever been dominant above all contingent beings, manifest above all existences, exalted over all who are in the kingdoms of earth and heaven, inaccessible above all who dwell in the realms of names and attributes, transcendent above all created things, sovereign over those in the dominions of beginning and ending, possessed of mastery over those in the realms of origin and finality. No portion hath he whom Thou hast destroyed and forsaken, upon whom Thou hast sent down Thy vengeance, whom Thou hast seized with Thy might and Thy severity. Verily Thou art the most mighty in might and the most severe in retribution.
- 31 سبحانه اللهم انك انت خالق النفي والاثبات و سلطان النار و النور و ملك الفناء و البقاء قد اجبت ان تفني هذا و تبقي هذا و تعد من هذا او توجدن هذا و تحذلن هذا و تنصرن هذا و تذلن هذا و تعززن هذا و تنزلن هذا و ترفعن هذا و تمزقن هذا من كل نار و تمنن على هذا لكل نور فما اعلى يا الهى قدرتك و ما انفذ يا محبوبى مشيتك لم تزل كنت قاهراً فوق كل الممككات و ظاهراً فوق كل الموجودات و مرتفعاً على من فى ملكوت الارض و السموات و ممتنعاً فوق من فى ملكوت الاسماء و الصفات و متعالياً فوق كل الكائنات و متسلطاً فوق من ملكوت البدء و النهايات و متمكناً فوق من فى ملكوت البدء و الغايات لا شيء لمن قد اهلكته و خذلته و نزلت عليه نعمتك و اخذته بأيسك و شدتك انك كنت اشد بأساً و اشد تنكيلاً ؟
- 32 Nor hath there been any diminution for him whom Thou hast willed to uplift and to honour, to bestow upon and to exalt, to enrobe with glory and to invest with authority, to manifest and to endow with dominion, to grant ascendancy over whatsoever ... of the rebellious. Verily Thou art the All-Knowing, the All-Powerful.
- 32 و لم ينقص عمن اردت ان ترفعه و تعززه و تعظمه و ترفعه و تجلله و تسلطه و تظهره و تملكه و تغلبه على ما ... من مرد انك كنت علماً قديراً
- 33 O God! Cut away whatever has sprung from the tree of fire and is attributed to it, even if it appears in temples of light, for that does not belong to it but returns to that from which it began. And [...] O God, all that You have loved of the Manifestations of affirmation, and cut away from them whatever contains the poisons of fire, and purify us, for it originated from it and returns to it. Take away whatever You have witnessed of the attributes of light in the fire and join it to its tree and [...] between it and its people until You cut it away from them and cause us to enter beneath the shade of the tree of affirmation, for these have no light and those have no fire.
- 33 فاقطع اللهم ما قد بدء من شجرة النار و ينسب اليها و لو كان فى هياكل النور فان ذلك لم يكن منها و يرجع الى ما قد بدء و ... اللهم كل ما قد احببته من مظاهر الاثبات و اقطع عنها ما فيها من سموم النار و تطهرنا فانها قد بدئت منها و ترجع اليها و لتأخذن عما شهدت فى النار من شئون النور و لتلحقن بشجرتها و ... بينها و بين اهليها حتى تقطعن عنها و تدخلناه فى ظل شجرة

الاثبات اذ لم يكن لهؤلاء من نور ولا لهؤلاء من نار

34 O my God! If You witness in these any attributes of light, cut them away and join them to the tree of Your love as befits them. And if You witness in those what You have not loved for them, and it is of the fire, cut it away from them and join it to its tree, for that is not deserving after Your grace upon them and toward them in the Mother Book. Glory be to You! There is no God but You. I have loved none but You, desired none but You, intended none but You. We prostrate to none but Your face, worship none but Your Essence, trust in none but You, hope for none but Your grace, fear none but Your justice, ask from none but Your forgiveness, and rely on none but Your bountiful giving and favor.

34 ان شهدت يا الهى فى هؤلاء من شئون النور فاقطعها عنها و الحققها بشجرة محبتك ما ينبغي لهم بذلك و ان تشهدن على هؤلاء ما لا احببت لهم و انها هى من النار فاقطعن عنهم و لتوصلنها الى شجرتها فان ذلك لا يستحق بعد فضلك فيهم و عليهم فى ام الكتاب لهم سبحانه ان لا اله الا انت ما احببت الا اياك و ما اردت سواك و ما قصدت دونك و ما نسجد الا لوجهك و ما تعد الا ذاتك و لا تتوكل الا عليك و لا تنجوا الا فضلك و لا تخاف الا عدلك و لا تسئل الا من غفرانك و لا تعتمد الا على حسن جودك و امتنانك

35 O God! Send down at this time, at the dawn of Friday of the month which [...] You have attributed to Yourself, upon [...] and the people of my love, and those who follow what You have revealed in the Bayan, that which befits the loftiness of Your sanctity and the exaltation of Your elevation, for what befits Your Essence befits none other than You, and what befits others does not befit Your Essence. You are the Self-Sufficient and all else are poor before You.

35 فانزل اللهم حينئذ حين الفجر من يوم الجمعة من شهد الذى ؟ قد نسبته اليك على ... و اهل محبتي و من دان بما قد نزلت فى البيان ما ينبغي لعلو قدسك و سمو ارتفاعك اذ ما يستحق به ذاتك لا يستحق به غيرك و ما يستحق به غيرك لا يستحق به ذاتك انت الغنى و ما سواك فقرا بين يديك

36 O God! Send down Your mercy at this time upon all who have believed in You and Your verses, for You are the Best of those who show mercy. And bestow Your blessings, O God, upon the letters [...] at all times and before all time and [...] and there is no power nor strength except [...] the Most High, the Most Great.

36 فانزل اللهم رحمتك حينئذ على كل من آمن بك و بابائك فانك انت خير الراحمين و صل اللهم على حروف ... فى كل حين و قبل حين و ... و لا حول و لا قوة الا ... العلى العظيم

CMB_F14.144v04-148v09

BB00189

Du'a' 'ala'n-Nafyi'n-Nafy (prayer for the negation of negation)

1 In the Name of God, the Most Unapproachable, the Most Holy

1 بسم الله الامنع الاقدس

2 Glorified art Thou, O my God! I bear Thee witness – and all things bear Thee witness – that Thou art God: there is none other God but Thee, One, without partner. Thine is the dominion of mulk and malakut; Thine the might of 'izzat and jabarut; Thine the potency and lahut; Thine the power and

2 سبحانه اللهم يا الهى لاشهدنك و كل شئ بما قد خلقت كلشئ له على انه لا اله الا انت وحدك لاشريك لك لك الملك و الملكوت و لك العزة و الجبروت و لك القدرة و اللاهوت و لك القوة

the radiant ruby-glory; Thine are the Most Beautiful Names and the similitudes that point to none save Thee. Thou givest life and causest to die, then Thou causest to die and givest life again; and verily Thou art the Living Who dieth not. Within Thy grasp is the kingdom of all things; by Thy command Thou bringest into being whatsoever Thou willest. Thou, in truth, hast ever been powerful over all things.

والياقوت و لك الاسماء الحسنى و الامثال التي لا تدل الا عليك تحي و يميت ثم تميت و تحي و انك انت حي لا تموت في قبضتك ملكوت كل شيء تخلق ما تشاء بامرک انك كنت على كل شيء قديراً

- 3 Hallowed art Thou, O my God! I beseech Thee by Thy Primality – whereby Thou art supreme above all things – that Thou annihilate every identity of alif that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou willest; for Thou art, in very truth, potent over all things.

3 سبحانه اللهم يا الهی لاسئلك باوليتك التي انها هي قاهره فوق كل شيء ان تفنن كل ذات الف ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 4 O God! I entreat Thee by Thy Loftiness – manifest above all things – that Thou efface every identity of ba' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou willest; verily, Thou art powerful over all things.

4 اللهم اني اسئلك باذخيتك التي انها هي ظاهرة فوق كل شيء ان تعد من كل ذات يا ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 5 O God! I beseech Thee by Thy Omnipotence – transcendent above all things – that Thou blot out every identity of jim that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou willest; for Thou art powerful over all things.

5 اللهم اني اسئلك بجباريتك التي انها هي فائقة فوق كل شيء ان تفنن كل ذات جيم ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 6 O God! I beseech Thee by Thy Ever-abidingness – unassailable above all things – that Thou efface every identity of dal that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou willest; for Thou art powerful over all things.

6 اللهم اني اسئلك بديموميتك التي انها هي ممتعة فوق كل شيء ان تعد من كل ذات دال ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 7 O God! I beseech Thee by Thy Guidance – uplifted above all things – that Thou annihilate every identity of ha' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for, verily, Thou art powerful over all things.

7 اللهم اني اسئلك بهدايتك التي انها هي مرتفعة فوق كل شيء ان تفنن كل ذات ها ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت عليك كل شيء قديراً

- 8 O God! I beseech Thee by Thy Guardianship – whereby Thou standest over all things – that Thou... (grant the same) by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.

8 اللهم اني اسئلك بولايتك التي انها هي قائمة على كل شيء قديراً

- 9 O God! I beseech Thee by Thy Sowing and Nurturing – exalted above all things – that Thou annihilate every identity of za' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.

9 اللهم اني اسئلك بزارعيتك التي انها هي ... فوق كل شيء ان تفنن كل ذات زا ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 10 O God! I beseech Thee by Thy Life – immutable above all things – that Thou efface every identity of ha' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.

10 اللهم اني اسئلك بحياتك الى انها هي ثابتة فوق كل شيء ان تفنن كل ذات ... ما ينسب الى

- شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 11 O God! I beseech Thee by Thy Purity – sublime above all things – that Thou annihilate every identity of ta' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بطاهريتك التى انها هى متعالية فوق كل شيء ان تفنن كل ذات طي ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 12 O God! I beseech Thee by Thy Certitude – which pierceth the hearts of Thy loved ones – that Thou efface every identity of ya' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بيقينك الذى انه هو نافذ في قلوب احبائك ان تفنن كل ذات يا ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 13 O God! I beseech Thee by Thy Majesty – manifest over all things – that Thou annihilate every identity of kaf that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بكبريائيتك التى انها هى ظاهرة على كل شيء ان تفنن كل ذات كاف ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 14 O God! I beseech Thee by Thy Subtlety – uplifted above all things – that Thou efface every identity of lam that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بلطافيتك التى انها هى مرتفعة فوق كل شيء ان تفنن كل ذات لام ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 15 O God! I beseech Thee by Thy Sovereignty – prevailing over all things – that Thou annihilate every identity of mim that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بمالكيتك التى انها هى قاهرة على كل شيء ان تفنن كل ذات جيم ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 16 O God! I beseech Thee by Thy Luminosity – exalted above all things – that Thou efface every identity of nun that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بنواريتك التى انها هى عالية فوق كل شيء ان تفنن كل ذات نون ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 17 O God! I beseech Thee by Thy Holiness – sanctified above all things – that Thou annihilate every identity of sin that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بسبوحيتك التى انها هى مقدسة فوق كل شيء ان تفنن كل ذات سين ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- 18 O God! I beseech Thee by Thy Exaltation – high above all things – that Thou efface every identity of 'ayn that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- اللهم انى اسئلك بعلوك الذى انه هو عال فوق كل شيء ان تفنن كل ذات عين ينسب الى شجرة النفي بقدرتك على ما تشاء أنك كنت على كل شيء قديراً
- اللهم انى اسئلك بفردانيتك التى انها هى متفردة فوق كل شيء ان تفنن كل ذات فا الى شجرة

- 19 O God! I beseech Thee by Thy Oneness – solitary above all things – that Thou annihilate every identity of fa' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 20 O God! I beseech Thee by Thy Self-Sufficiency – invincible above all things – that Thou efface every identity of sad that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 21 O God! I beseech Thee by Thy Strength – over-mastering all things – that Thou annihilate every identity of qaf that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 22 O God! I beseech Thee by Thy Mercy – enrobing all things – that Thou efface every identity of ra' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 23 O God! I beseech Thee by Thy Witnessing – witness above every thing unto every thing – that Thou annihilate every identity of shin that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 24 O God! I beseech Thee by Thy All-Returning grace – august above all things – that Thou efface every identity of ta' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 25 O God! I beseech Thee by Thy Steadfastness – prevalent over all things – that Thou annihilate every identity of tha' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 26 O God! I beseech Thee by Thy Creative Power – manifest above all things – that Thou efface every identity of kha' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 27 O God! I beseech Thee by Thy Fashioning – uplifted above all things – that Thou annihilate every identity of dhal that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- التّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك بصمدايتك الّتي انها هي متعزّزة فوق كلّ شيء ان تفنّين كلّ ذات صاد ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك بقوّتك الّتي انها هي فائقة فوق كلّ شيء ان تفنّين كلّ ذات قاف ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك برحمتك الّتي انها هي متجلّلة فوق كلّ شيء ان تفنّين كلّ ذات را ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك بشاهديتك الّتي انها هي شاهدة فوق كلّ شيء على كلّ شيء ان تفنّين كلّ ذات شين ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك بتواييتك الّتي انها هي متعظّمة فوق كلّ شيء ان تفنّين كلّ ذات تا ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك بثابيتك الّتي انها هي متسلّطة فوق كلّ شيء ان تفنّين كلّ ذات ثا ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك بخلاقيتك الّتي انها هي متظّهرة فوق كلّ شيء ان تفنّين كلّ ذات خا ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً
- اللّهمّ أنّي استلّك بذاريّتك الّتي انها هي مرتفعة فوق كلّ شيء ان تفنّين كلّ ذات ذال ينسب الى شجرة النّفى بقدرتك على ما تشاء أنّك كنت على كلّ شيء قديراً

- 28 O God! I beseech Thee by Thy Guarantee – unassailable above all things – that Thou efface every identity of dad that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 28 اللهم اني اسئلك بضاميتك التي انها هي ممتعة فوق كل شيء ان تفني كل ذات صاد ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت على كل شيء قديراً
- 29 O God! I beseech Thee by Thy Manifestness – sublime above all things – that Thou annihilate every identity of za' that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 29 اللهم اني اسئلك بظاهريتك التي انها هي متعالية فوق كل شيء ان تفني كل ذات ظلي ينسب الى شجرة النفي بقدرتك على ما تشاء انك كنت على كل شيء قديراً
- 30 O God! I beseech Thee by Thy Predominance – prevailing over all things – that Thou efface every identity of ghayn that is ascribed to the Tree of Negation, by Thy power over whatsoever Thou wilt; for Thou art powerful over all things.
- 30 اللهم اني اسئلك بغالبيتك التي انها هي غالبة على كل شيء ان تفني كل ذات غين ينسب الى شجرة التي بقدرتك على ما تشاء انك كنت على كل شيء قديراً
- 31 Glorified art Thou, O my God! I ask Thee thus in Negation because, thereafter, naught remaineth to it; for the Names, apart from Thy loved ones, are not void of these letters, and whatsoever is ascribed unto them is not severed therefrom. Therefore do I implore Thee, by Thy power which hath left nothing to him who boweth not down before Thee – for everything is related to these letters – that Thou annihilate, from all who refuse to prostrate themselves before Thee, every identity composed of letters attributed to aught beside Thee.
- 31 و سبحانك ؟ اللهم اني اسئلك ما دعوتك مثل ذلك في النفي لان بعد هذا لم يبق له من شيء لان اسماء دون احبائك لم يخل ؟ عن تلك الحروف و ما ينسب اليهم لا يخلو عنها فلاستلتك بقدرتك التي ما اقيت لمن لا يسجد لك من شيء لان كل شيء ينسب الى تلك الحروف و انك قد افنيت عن لم يسجد لك كل ذات حروف ينسب الى ما دونك
- 32 Manifest then, O my God, the station of this supplication; exalt, O my God, him who calleth upon Thee with this praise; and honour, O my God, whoso annihilateth Negation according to this decree in the very act of effacement. For whoso is unable to efface Negation by aught but these words – this is the most exalted of paths for affirming Thy unity: the negation of negation from the court of Thy holiness, from the seat of Thy might, from the sovereignty of Thy self-subsistence and the kingship of Thy Lordship.
- 32 فاعلهم اللهم شأن ذلك الدعاء و ارفع اللهم من يدعوك بذلك الثناء و عزز اللهم من يفني النفي على ذلك الشأن في الفناء فان من لم يستطيع ان يفني النفي بغير كلامه ذلك اعلى السبل في اثبات توحيدك لنفي النفي عن ساحة قدسك و مقعد عزك و سلطان قيوميتك و ملك ربوبيتك
- 33 Wherefore will I praise Thee, O my God, unto the furthest... for that Thou hast enabled me thus to exalt Thy unity, to magnify Thy holiness, to proclaim Thy glorification, and to uplift Thy unicity. There is no power nor strength save in Thee; unto Thee is the return. And send Thou Thy blessings upon the Letters of the First (the Letters of the Living) at every moment – before time and after time.
- 33 فلاحمدنك اللهم على منتهى ... على ما قد وقفتي بمثل ذلك في ... توحيدك و ارتفاع تقدسك و امتناع تجيدك و ارتفاع تفريدك و لا حول و لا قوة الا بك و ان اليك المصير و صل اللهم على حروف الاولى في كل حين و قبل حين و بعد حين

BB00144*Du'a' li'l-Ithbat (prayer of affirmation)*

- 1 In the Name of God, the Most Inaccessible, the Most Holy! 1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ
- 2 O God! I beseech Thee by Thine Eternity, which transcendeth all things, to aid every essence of alif that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty. 2 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَوَّلِيَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي؟ كُلَّ ذَاتِ الْفِ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ وَمَا يَنْسَبُ إِلَيْهَا بِعَزَّتِكَ عِنْدَ نَفْسِكَ وَعِنْدَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مُمْتَنَعًا عَزِيزًا
- 3 O God! I beseech Thee by Thy Glory, which possesseth splendor above all things, to aid every essence of ba that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty. 3 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَهَائِكَ الَّذِي أَنَهُ هُوَ ذَا بَهَاءٍ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي كُلَّ ذَاتِ بَاءٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ وَمَا يَنْسَبُ إِلَيْهَا بِعَزَّتِكَ عِنْدَ نَفْسِكَ وَعِنْدَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مُمْتَنَعًا عَزِيزًا
- 4 O God! I beseech Thee by Thy Bounty, which is above all things, to aid every essence of jim that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty. 4 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجُودِكَ الَّذِي أَنَهُ هُوَ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي كُلَّ ذَاتِ جِيمٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ وَمَا يَنْسَبُ إِلَيْهَا بِعَزَّتِكَ عِنْدَ نَفْسِكَ وَعِنْدَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مُمْتَنَعًا عَزِيزًا
- 5 O God! I beseech Thee by Thine Everlastingness, which is eternal above all things, to aid every essence of dal that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty. 5 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِدَائِمِيَّتِكَ الَّتِي أَنَهَا هِيَ مُتَابِدَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي كُلَّ ذَاتِ دَالٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ وَمَا يَنْسَبُ إِلَيْهَا بِعَزَّتِكَ عِنْدَ نَفْسِكَ وَعِنْدَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مُمْتَنَعًا عَزِيزًا
- 6 O God! I beseech Thee by Thy Guidance, which illumineth above all things, to aid every essence of ha that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty. 6 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهَدَايَتِكَ الَّتِي أَنَهَا هِيَ مُسْتَضِيئًا فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي كُلَّ ذَاتِ هَاءٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ وَمَا يَنْسَبُ إِلَيْهَا بِعَزَّتِكَ عِنْدَ نَفْسِكَ وَعِنْدَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مُمْتَنَعًا عَزِيزًا
- 7 O God! I beseech Thee by Thy Sovereignty, which transcendeth all things, to aid every essence of vav that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty. 7 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَلَايَتِكَ الَّتِي أَنَهَا هِيَ مُتَعَالِيَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي كُلَّ ذَاتِ وَوٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ وَمَا يَنْسَبُ إِلَيْهِ بِعَزَّتِكَ عِنْدَ نَفْسِكَ وَعِنْدَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مُمْتَنَعًا عَزِيزًا
- 8 O God! I beseech Thee by Thy Creative Power, which illumineth above all things, to aid every essence of za that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty. 8 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِزَارَعِيَّتِكَ الَّتِي أَنَهَا هِيَ مُسْتَضِيئَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي كُلَّ ذَاتِ زَاٍ يَنْسَبُ إِلَى شَجَرَةِ الْأَثْبَاتِ وَمَا يَنْسَبُ إِلَيْهِ بِعَزَّتِكَ عِنْدَ نَفْسِكَ وَعِنْدَ كُلِّ شَيْءٍ أَنَّكَ كُنْتَ مُمْتَنَعًا عَزِيزًا
- 9 O God! I beseech Thee by Thy Life, which is established above all things, to aid every essence of ha that is related to the Tree 9 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَيَاتِكَ الَّتِي أَنَهَا هِيَ ثَابِتَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَنِي كُلَّ ذَاتِ حَاٍ يَنْسَبُ إِلَى

of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.

- 10 O God! I beseech Thee by Thy Purity, which is sanctified above all things, to aid every essence of ta that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 11 O God! I beseech Thee by Thy Rubescence, which shineth above all things, to aid every essence of ya that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 12 O God! I beseech Thee by Thy Camphor-like nature, which is hallowed above all things, to aid every essence of kaf that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 13 O God! I beseech Thee by Thy Subtlety, which is most subtle above all things, to aid every essence of lam that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 14 O God! I beseech Thee by Thy Belovedness, which is most endearing above all things, to aid every essence of mim that is related to the Tree of Affirmation and whatsoever is associated therewith, by Thy glory, before Thyself and before all things. Verily, Thou art the Inaccessible, the Mighty.
- 15 O Lord! I beseech Thee by Thy light which illumineth all things to aid every possessor of the letter Nun that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 16 O Lord! I beseech Thee by Thy sovereignty which ruleth over all things to aid every possessor of the letter Sin that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 17 O Lord! I beseech Thee by Thy greatness which transcendeth all things to aid every possessor of the letter ‘Ayn that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.

شجرة الاثبات و ما ينسب اليه بعزتك عند نفسك
و عند كل شيء انك كنت ممتنعاً عزيزاً

- 10 اللهم اني اسئلك بظاهرية التي انها هي متطهرة
فوق كل شيء ان تنصن كل ذات طي ينسب
الى شجرة الاثبات و ما ينسب اليه و بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً
- 11 اللهم اني اسئلك بياقوتية التي انها هي مشرقة
فوق كل شيء ان تنصن كل ذات يا ينسب
الى شجرة الاثبات و ما ينسب اليه بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً
- 12 اللهم اني اسئلك بكافورية التي انها هي متقدسة
فوق كل شيء ان تنصن كل ذات كاف ينسب
الى شجرة الاثبات و ما ينسب اليه بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً
- 13 اللهم اني اسئلك بلطافية التي انها هي متلطفة
فوق كل شيء ان تنصن كل ذات لام ينسب
الى شجرة الاثبات و ما ينسب اليه بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً
- 14 اللهم اني اسئلك بمجوبة التي انها هي متحبة
فوق كل شيء ان تنصن كل ذات ميم ينسب
الى شجرة الاثبات و ما ينسب اليه بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً
- 15 اللهم اني اسئلك بنوارية التي انها هي متورة
فوق كل شيء ان تنصن كل ذات نون ينسب
الى شجرة الاثبات و ما ينسب اليه بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً
- 16 اللهم اني اسئلك بسلطنة التي انها هي متسلطة
فوق كل شيء ان تنصن كل ذات سين ينسب
الى شجرة الاثبات و ما ينسب اليه بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً
- 17 اللهم اني اسئلك بعظمتك التي انها هي متعظمة
فوق كل شيء ان تنصن كل ذات عين ينسب
الى شجرة الاثبات و ما ينسب اليه بعزتك عند
نفسك و عند كل شيء انك كنت ممتنعاً عزيزاً

- 18 O Lord! I beseech Thee by Thy creative power which pervadeth all things to aid every possessor of the letter Fa that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 18 اللهم انى اسئلك بفطارتك التى انها هى متفطرة فوق كل شىء ان تنصن كل ذات فى ينسب الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 19 O Lord! I beseech Thee by Thy self-subsistence which is exalted above all things to aid every possessor of the letter Sad that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 19 اللهم انى اسئلك بصمدانيتك التى انها هى ... فوق كل شىء ان تنصن كل ذات صاد ينسب الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 20 O Lord! I beseech Thee by Thy power which extendeth over all things to aid every possessor of the letter Qaf that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 20 اللهم انى اسئلك بقدرتك التى انها هى مستطيلة فوق كل شىء ان تنصن كل ذات قاف ينسب الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 21 O Lord! I beseech Thee by Thy mercy which embraceth all things to aid every possessor of the letter Ra that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 21 اللهم انى اسئلك برحمتك التى انها هى متوسعة فوق كل شىء ان تنصن كل ذات را ينسب الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 22 O Lord! I beseech Thee by Thy gratitude which is grateful above all things to aid every possessor of the letter Shin that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 22 اللهم انى اسئلك بشكر الذى انه هو ذا شكر فوق كل شىء ان تنصن كل ذات شين ينسب الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 23 O Lord! I beseech Thee by Thy forgiveness which adorneth all things to aid every possessor of the letter Ta that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 23 اللهم انى اسئلك بتوايتك التى انها هى متجملة فوق كل شىء ان تنصن كل ذات تا ينسب الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 24 O Lord! I beseech Thee by Thy steadfastness which is established above all things to aid every possessor of the letter Tha that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 24 اللهم انى اسئلك بثباتيتك التى انها هى ثابتة فوق كل شىء ان تنصن كل ذات ثا ينسب الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 25 O Lord! I beseech Thee by Thy creative power which is exalted above all things to aid every possessor of the letter Kha that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.
- 25 اللهم انى اسئلك بخلاقيك التى انها هى متعززة فوق كل شىء ان تنصن كل ذات خا ينسب الى شجرة الاثبات وينسب اليه بعزتك عند نفسك وعند كل شىء انك كنت ممتنعاً عزيزاً
- 26 O Lord! I beseech Thee by Thy purity which is sanctified above all things to aid every possessor of the letter Dhal that is related to the Tree of Affirmation and all that pertaineth
- 26 اللهم انى اسئلك ... التى انها هى متطهرة فوق كل شىء ان تنصن كل ذات ذال ينسب الى

thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.

شجرة الاثبات وما ينسب اليه بعزتك عند نفسك
وعند كل شيء أنك كنت ممتنعاً عزيزاً

- 27 O Lord! I beseech Thee by Thy guardianship which is inaccessible above all things to aid every possessor of the letter Dad that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.

اللهم اني استلك بضاميتك التي انها هي ممتنعة
فوق كل شيء ان تنصرن كل ذات ضا ينسب
الى شجرة الاثبات وما ينسب اليه بعزتك عند نفسك
وعند كل شيء أنك كنت ممتنعاً عزيزاً

- 28 O Lord! I beseech Thee by Thy manifestation which is manifest above all things to aid every possessor of the letter Za that is related to the Tree of Affirmation and all that pertaineth thereunto, by Thy might, with Thyself and with all things. Verily, Thou art the Inaccessible, the Mighty.

اللهم اني استلك بظاهريتك التي انها هي ظاهرة
فوق كل شيء ان تنصرن كل ذات ظا ينسب
الى شجرة الاثبات وما ينسب اليه بعزتك عند
نفسك وعند كل شيء أنك كنت ممتنعاً عزيزاً

- 29 O Lord! I beseech Thee by Thy self-sufficiency which is exalted above all things, to assist every possessor of the letter Ghayn that is associated with the Tree of Affirmation and all that pertaineth unto it, by Thy might which is with Thyself and with all things. Verily Thou art the Inaccessible, the Mighty.

اللهم اني استلك بغنائك الذي انه هو مستغن فوق
كل شيء ان تنصرن كل ذات غين ينسب الى
شجرة الاثبات وما ينسب اليه بعزتك عند نفسك
وعند كل شيء أنك كنت ممتنعاً عزيزاً

- 30 Glorified art Thou, O Lord my God! I testify unto that which Thou hast caused me and all things to testify: that there is none other God but Thee, alone with no partner. Thine is the sovereignty and the kingdom, Thine the might and the dominion, Thine the power and the divinity, Thine the grandeur and the human realm, and Thine is whatsoever Thou hast loved of that which Thou hast created or shalt create, for Thy treasures have never ceased to be within Thy Will. All things come to be through Thy command "Be, and it is."

سبحانك اللهم يا اليه لاشهدتك على ما اشهدتي
عليه و كل شيء انه لا اله الا انت وحدك لا
شريك لك لك الملك والملكوت ولك العزة و
الجبروت ولك القدرة واللاهوت ولك السطوة
والاسوت ولك ما قد احبته مما ابدعته او تحبته
ما تدع ؟ اذ خزائنك لم تزل ... عند مشيتك و
قد ؟ لك لك فيكون

- 31 I beseech Thee, O my God, by the Tree which Thou hast made the Tree of Thy love, the Manifestation of Thy singleness, the Countenance of Thy eternity, the Dawning-place of Thy sovereign self-subsistence, and the Manifestation of the signs of Thy sanctity, to protect me from the Tree of Negation and destroy it, forsake it, and take vengeance upon it, rendering it as though it had never been mentioned.

فلاسلنك يا الهى الشجرة التي قد جعلتها شجرة
محبتك و طلعة فردانيتك و وجهة صمدانيتك و
مظهر سلطان قيوميته و مظهر آيات قدوسيته
ان ... من شجرة النفي وتهلكته وتخذله و ... و
تنقم عنه و لتجعله كشأن الذي لم يكن شيئاً
مذكوراً

- 32 For all existence proceedeth from two conditions: either it entereth beneath the shadow of Negation, whereupon it is in Thy fire until it emergeth therefrom, or it entereth beneath the shadow of Affirmation, whereupon it dwelleth in Thy paradise until it emergeth therefrom. Equal in this decree are a piece of ruby or a particle of clay in the mineral kingdom, or one who possesseth earthly dominion or one who possesseth naught. For if the ruby should enter with the latter into the presence of the Tree of Negation, it shall abide in the fire which Thou hast ordained as the severest chastisement. And if he who possesseth naught should enter with the particle of clay

اذ كل الوجود لم ... من امرين اما ؟ يدخل في
ظل النفي فاذا في نارك حتى يخرج و اما يدخل في
ظل الاثبات فاما هو في جنتك حتى يخرج سوا
في الحكم قطعة ياقوت او ذرة طين في حد الجماد
وهيكل من ملكته ملك الارض او لا تملكه من
شيء اذ لو يدخل الياقوت مع هذا عند شجرة النفي
فانه هو في نار تحكم عليها بما قد حكمت فيها من
اشد الضرب و ان يدخل هذا الذي لم يملك من
شيء مع ذرة الطين عند شجرة الاثبات انه هو في

into the presence of the Tree of Affirmation, he shall abide in the paradise wherein Thou hast ordained Thy mercy to prevail.

- 33 Protect me, O Lord, from all Negation, from its highest to its lowest, and grant me, O Lord, all Affirmation, from its highest to its lowest. For the former is the source of all that Thou lovest not, and the latter is the wellspring of all that Thou lovest. Thou hast ever caused the former to perish through Thy justice and preserved the latter through Thy grace. There is no power nor strength except through Thee, and verily Thou art the Lord of all worlds.

... تحکم علیہ و علیہا ... ما حکمت فیہا من رحمۃک

33 فاعصمنی اللہم عن النفی کلہ من اعلاہ و ادناہ وارزقنی اللہم الاثبات کلہ من اعلاہ و ادناہ اذ ذلک مبداء کل ما لاتحبہ و ذلک منبع کل ما تحبہ لم تزل تفنن ہذ بعد لک و تبیین ہذا لفضلک و لا حول و لا قوۃ الا بک و انک انت رب العالمین

CMB_F14.140r10-144v02

BB00177

Du'a' li-Ithbati'l-ithbat (prayer for the affirmation of affirmation)

- 1 In the Name of God, the Most Unapproachable, the Most Holy! 1 بسم اللہ الامنع الاقدس
- 2 O God! I beseech Thee by Thine eternity which is exalted above all things, to bring forth, through Thy power, the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty. 2 اللہم انی اسئلك بابدیتک الی انہا ہی مرتفعۃ فوق کل شیء ان توجدن شجرۃ الاثبات و ما ینسب الیہا بقوتک علی ما تشاء انک کنت مقتدرًا عزیزًا
- 3 O God! I beseech Thee by Thy creative power which is inaccessible above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty. 3 اللہم انی اسئلك ببارئیتک الی انہا ہی ممتنعۃ فوق کل شیء ان توجدن شجرۃ الاثبات و ما ینسب الیہا بقوتک علی ما تشاء انک کنت مقتدرًا عزیزًا
- 4 O God! I beseech Thee by Thy [...] which is sanctified above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty. 4 اللہم انی اسئلك ... الی انہا ہی متقدّسۃ فوق کل شیء ان توجدن شجرۃ الاثبات و ما ینسب الیہا بقوتک علی ما تشاء انک کنت مقتدرًا عزیزًا
- 5 O God! I beseech Thee by Thy steadfastness which is transcendent above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty. 5 اللہم انی اسئلك بثابیتک الی انہا ہی متعالیۃ فوق کل شیء ان توجدن شجرۃ الاثبات و ما ینسب الیہا بقوتک علی ما تشاء انک کنت مقتدرًا عزیزًا
- 6 O God! I beseech Thee by Thy dominion which is victorious over all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty. 6 اللہم انی اسئلك ببجاریتک الی انہا ہی قاهرۃ فوق کل شیء ان توجدن شجرۃ الاثبات و ما ینسب الیہا بقوتک علی ما تشاء انک کنت مقتدرًا عزیزًا
- 7 O God! I beseech Thee by Thy life which endureth after all things, to bring forth the Tree of Affirmation and whatsoever

- pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 7 اللهم انى اسئلك بحياتك انها هى باقية بعد كلشيء
ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك
على ما تشاء انك كنت مقتدرًا عزيزًا
- 8 O God! I beseech Thee by Thy creative power which is established above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 8 اللهم انى اسئلك بخلافتك التى اها هى ثابتة فوق
كل شيء ان توجدن شجرة الاثبات و ما ينسب
اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 9 O God! I beseech Thee by Thy bounty which is everlasting above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 9 اللهم انى اسئلك بموهبتك التى انها هى دائمة فوق
كل شيء ان توجدن شجرة الاثبات و ما ينسب
اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 10 O God! I beseech Thee by Thy [...] which is hidden above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 10 اللهم انى اسئلك ... التى انها هى منكوبة فوق
كلشيء ان توجدن شجرة الاثبات و ما ينسب اليها
بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 11 O God! I beseech Thee by Thy mercy which encompasseth all things and is exalted above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 11 اللهم انى اسئلك برحمتك التى انها هى قد وسعت
كلشيء وارتفعت فوق كل شيء ان توجدن شجرة
الاثبات و ما ينسب اليها بقوتك على ما تشاء انك
كنت مقتدرًا عزيزًا
- 12 O God! I beseech Thee by Thy [...] which is inaccessible above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 12 اللهم انى اسئلك ... التى انها هى متمتعاً فوق كل
شيء ان توجدن شجرة الاثبات و ما ينسب اليها
بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 13 O God! I beseech Thee by Thy glory which is sanctified above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 13 اللهم انى اسئلك بسبوحيتك التى انها هى متقدسة
فوق كل شيء ان توجدن شجرة الاثبات و ما
ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا
عزيزًا
- 14 O God! I beseech Thee by Thy witness which hath sovereignty over all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 14 اللهم انى اسئلك لشهاديتك التى انها هى متسلطة
فوق كلشيء ان توجدن شجرة الاثبات و ما ينسب
اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 15 O God! I beseech Thee by Thy self-sufficiency which possesseth all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 15 اللهم انى اسئلك بصمدانيتك التى انها هى متملكة
فوق كل شيء ان توجدن شجرة الاثبات و ما
ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا
عزيزًا
- 16 O God! I beseech Thee by Thy assurance which illumineth above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 16 اللهم انى اسئلك بضامنيتك التى انها هى مستضيئة
فوق كل شيء ان توجدن شجرة الاثبات و ما
ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا
عزيزًا

- 17 O God! I beseech Thee by Thy purity which purifieth all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 17 اللهم اني استلك بطاهريتك التي انها هي مطهرة فوق كل شيء ان توجدن شجرة الاثبات ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 18 O God! I beseech Thee by Thy manifestation which is inaccessible above all things, to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto, according to Thy will. Verily, Thou art the Powerful, the Mighty.
- 18 اللهم اني استلك بظاهريتك التي انها هي ممتعة فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 19 I beseech Thee by Thy loftiness which is exalted above all loftiness to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 19 اللهم اني استلك بعلوك الذي انه هو اعلى فوق كل علو ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 20 O God! I beseech Thee by Thy riches which are above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 20 اللهم اني استلك بغنائك الذي انه هو فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 21 O God! I beseech Thee by Thy singleness which is unique above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 21 اللهم اني استلك بفردانيتك التي انها هي متفردة فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 22 O God! I beseech Thee by Thy might which dominateth over all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 22 اللهم اني استلك بقوتك التي انها هي مهيمنة فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 23 O God! I beseech Thee by Thy grandeur which is inaccessible above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 23 اللهم اني استلك بكبريائيتك التي انها هي ممتعة فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 24 O God! I beseech Thee by the standard of Thy sovereignty which is independent above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 24 اللهم اني استلك بلوا سلطنتك التي انها هي مستقلة فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 25 O God! I beseech Thee by the kingdom of Thy glory which is exalted above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 25 اللهم اني استلك بملكوت عزك التي انها هي متعززة فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 26 O God! I beseech Thee by Thy luminosity which is illumined above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 26 الله اني استلك بنواريتك التي انها هي متنورة فوق كل شيء ان توجدن شجرة الاثبات و ما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا

- 27 O God! I beseech Thee by Thy oneness which prevaieth over all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 27 اللهم انى استلك بوحدايتك التى انها هى غالبة فوق كلشيء ان توجدن شجرة الاثبات وما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 28 O God! I beseech Thee by Thy power which hath ascendancy over all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 28 اللهم انى استلك ... التى انها هى مقتدر فوق كلشيء ان توجدن شجرة الاثبات وما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 29 O God! I beseech Thee by Thy divinity which is inaccessible above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 29 اللهم انى استلك بلاهوتيتك التى انها هى ممتعة فوق كل شيء ان توجدن شجرة الاثبات وما ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 30 O God! I beseech Thee by Thy ruby essence which is manifest above all things to bring forth the Tree of Affirmation and whatsoever pertaineth thereunto through Thy power according to Thy will. Verily, Thou art the Mighty, the Powerful.
- 30 اللهم انى استلك بياقوتيتك التى انها هى متظهرة فوق كل شيء ان توجدن شجرة الاثبات و ا ينسب اليها بقوتك على ما تشاء انك كنت مقتدرًا عزيزًا
- 31 Glorified art Thou, O God! This is the Friday of the month which Thou hast magnified. Therefore, O God, send down upon the Tree of Thy love, its root, branch, twigs, leaves and fruits that which besemeth the loftiness of Thy holy exaltation and the sublimity of Thine inaccessibility. O God! Preserve those who have embraced the Bayan lest they be counted among the Tree of Negation in the hereafter, after Thou hadst made them of the Tree of Thine affirmation. For by Thy glory [...] how Thou hast made them the Tree of Negation thereafter, and how Thou hast made him who was of the Tree of Negation before to be of the Tree of Affirmation now. Therefore, O God, have mercy upon those who have embraced the Bayan with all Thy mercy, for perchance they know not Thy Manifestation on the Day of Resurrection when the Tree of Thy oneness shall appear and the Tree of Fire shall be negated in its shade, and there shall enter therein one who knoweth it not, though Thy proof is manifest which every soul can comprehend, and Thy signs on that Day are evident which every being can recognize. But since Thou doest what Thou wilt and decreest what Thou pleasest, none can utter a word of negation.
- 31 سبحانهك اللهم ذلك يوم الجمعة من شهر الذى قد عظمته فانزل اللهم على شجرة محبتك من اصلها و فروعها و اغصانها و اوراقها و اثمارها ما ينبغي لعلو قدس ارتفاعك و سمو امتناعك و احفظ اللهم من دان بالبيان ان لا يكون فى دار الآخرة من شجرة النفى بعد ما قد جعلتهم من شجرة اثباتك فانى و عزتك ... من اول ... من شجرة ... من قبل كيف قد جعلتهم شجرة النفى من بعد و من كان شجرة النفى من قبل كيف قد جعلته من شجرة الاثبات حينئذ فارحم اللهم على من دان بالبيان بكل رحمتك فانهم ربما لا يعلمون ظهورك يوم القيمة و تطلع شجرة توحيدك و تنفى فى ظلها شجرة النار و يدخل فيها من لا يعرفها بعد ان جئتك ظاهرة يدركها كل ذى ارواح و آياتك يومئذ باهره يعرفها كل ذى نفس و لكن لما تفعل ما تشاء و تحكم ما تريد
- 32 From the Tree of the Qur'an, how hast Thou made me as the Tree of Affirmation, and the letter of affirmation from the Tree of the Qur'an, how hast Thou made me as the letter of negation, when Thy proof concerning them both is complete and Thy Word with them hath reached its fulfillment. Blessed is he who is delivered from the fire and entered into Paradise through the decree of his Lord. O God! Create Thou in every fire which Thou knowest that it reacheth one of Thy beloved
- 32 لن يقدر ان يقول حرف النفى من شجرة القرآن كيف قد جعلتنى من شجرة الاثبات و حرف الاثبات من شجرة القرآن كيف جعلتنى حرف النفى اذ جئتك عليهما تامة و كلمتك عندهما بالغة طوبى لمن اخرج عن النار و ادخل الجنة بفصل ربه فاخلى اللهم فى كل نار تعلم انها يدرك ؟ احداً من اوليائك من رحمتك ... من عندها ما

ones from Thy mercy that which would comfort them, then lift it from them, for that is Thy trust, and there is no power nor strength except through Thee, and unto Thee is the journey's end.

- 33 And O God! Send Thy blessings upon the Primary Letters in every condition and before every condition, that I may bear witness unto Thee concerning those who follow these Letters, that they shall verily enter beneath the shadow of Thine affirmation on the Day of Resurrection, according to what Thou hast ordained for those Letters through Thy grace and Thy mercy. Verily, Thou art the All-Knowing, the Inaccessible, the Powerful.

يخزنها ثم فارفعها عنها فان ذلك وديعتك ...
... ولا حول ولا قوة الا بك وان اليك المصير

33 و صلّ اللهم على حروف الاولى في كلّ شأن
وقبل شأن لاشهدنك على من اتبع تلك الحروف
ليدخلن في ظلّ اثباتك في يوم القيمة بما قد قدرت
لتلك الحروف بفضلك ورحمتك انك كنت علّاماً
ممتنعاً قديراً

INBA_6007C.080-084, CMB_F14.132r10-
136r03

BB00192

Du'a' li-Ithbati'l-ithbat (prayer for the affirmation of affirmation)

- 1 In the Name of God, the Most Unapproachable, the Most Holy!
- 2 Glorified art Thou, O my God! I bear witness before Thee and all things to that which Thou hast caused me to witness: that there is none other God but Thee, and that the Letters of the Unity are the nearest of Thy names unto Thee in Thy Book. Unto Thee belongeth might and majesty, unto Thee belongeth glory and beauty, unto Thee belongeth power and perfection, unto Thee belongeth strength and dominion, unto Thee belongeth grandeur and independence. Thou hast ever been one God, single, unique, eternal, self-subsisting, ever-abiding, everlasting, self-dependent. Thou hast taken unto Thyself neither consort nor son, and Thou hast had no partner in Thy creation, nor any protector in what Thou hast fashioned. Thou hast exalted Thyself through Thy might above all created things, and hast magnified Thyself through Thy sovereign might above all who dwell in the kingdoms of earth and heaven, and hast elevated Thyself in the pure essence of Thy camphor-like nature above all who inhabit the realms of names and attributes.
- 3 I beseech Thee, O my God, at this moment - inasmuch as Thou art powerful over whatsoever Thou pleaseth, and invincible in whatsoever Thou willeth, and exalted above whatsoever Thou hast ordained, and transcendent above whatsoever Thou hast decreed, and sanctified above whatsoever Thou hast executed,

1 بسم الله الامنع الاقدس

2 سبحانك اللهم يا الهى لاشهدنك و كلّ شىء على
ما قد اشهدتنى عليه من شهادة ان لا اله الا انت
وان حروف الواحد قرب اسمائك اليك في كتابك
وان لك العزة والجلال وان لك الطلعة والجمال
دان لك القدرة والكمال وان لك القوة والفعال
وان لك العظمة والاستقلال لم تزل كنت الهاً
واحداً احداً فرداً صمداً حياً قيوماً دائماً ابداً معتمداً
ما اتخذت لنفسك من صاحبة ولا ولد ولم يكن
لك شريك فيما اصنعت ولا ولى فيما بدعت
وتعزّزت بعزتك فوق كلّ الممكّات وتعظمت
بملكك عزّ قيوميّتك فوق من في ملكوت الارض
والسموات وترفعت برتبة ؟ ساذجية كافوريّتك
على من في ملكوت الاسماء والصفات

3 لاسئلك يا الهى حينئذ بما انك كنت مقتدرّاً على
ما تشاء و ممتنعاً على ما تريد و مرتفعاً على ما قد
قدرت و متعالياً على ما قد قضيت و متقدّساً فوق
ما قد امضيت و مهيمناً فوق ما قد ... و قاهراً

and dominant over whatsoever Thou hast established, and triumphant over whatsoever Thou hast sent down - through Thy Divinity which is supreme over all things, to preserve every essence of Alif that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

فوق ما قد نزلت ان تبقين بالوحيّتك الّتي انها هي
قاهرة فوق كلّ شيء كلّ ذات الف ينسب الى
شجرة الاثبات بقدرتك على ما تشاء انك كنت على
كلّ شيء قديراً

- 4 O God! I beseech Thee by Thy transcendence which is supreme over all things to preserve every essence of Alif that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

4 اللهم اّنى اسئلك بباذخيتك الّتي انها هي قاهرة
فوق كلّ شيء ان تبقين كلّ ذات يا ينسب الى
شجرة الاثبات بقدرتك على ما تشاء انك كنت على
كلّ شيء قديراً

- 5 O God! I beseech Thee by Thy omnipotence which is invincible over all things to preserve every essence of Jim that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

5 اللهم اّنى اسئلك ببجاريّتك الّتي انها هي ممتنعة
فوق كلّ شيء ان تبقين كلّ ذات جيم ينسب
الى شجرة الاثبات بقدرتك على ما تشاء انك كنت
على كلّ شيء قديراً

- 6 O God! I beseech Thee by Thine eternity which is exalted over all things to preserve every essence of Dal that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

6 اللهم اّنى اسئلك بديموميّتك الّتي انها هي مرتفعة
فوق كلّ شيء ان تبقين كلّ ذات دال ينسب
الى شجرة الاثبات بقدرتك على ما تشاء انك كنت
على كلّ شيء قديراً

- 7 O God! I beseech Thee by Thy Identity which is transcendent over all things to preserve every essence of Ha that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

7 اللهم اّنى اسئلك بهويّتك الّتي انها هي متعالية فوق
كلّ شيء ان تبقين كلّ ذات ها ينسب الى شجرة
الاثبات بقدرتك على ما تشاء انك كنت على كلّ
شيء قديراً

- 8 O God! I beseech Thee by Thy Sovereignty which standeth above all things to preserve every essence of Vav that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

8 اللهم اّنى اسئلك بولايتك الّتي انها هي قائمة فوق
كلّ شيء ان تبقين كلّ ذات واو ينسب الى شجرة
الاثبات بقدرتك على ما تشاء انك كنت على كلّ
شيء قديراً

- 9 O God! I beseech Thee by Thy Creating Power which prevaleth over all things to preserve every essence of Za that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

9 اللهم اّنى اسئلك بزاريّك الّتي انها هي غالبة فوق
كلّ شيء ان تبقين كلّ ذات زا ينسب الى شجرة
الاثبات بقدرتك على ما تشاء انك كنت على كلّ
شيء قديراً

- 10 O God! I beseech Thee by Thy Life which endureth above all things to preserve every essence of Ha that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

10 اللهم اّنى اسئلك بحياتك الّتي انها هي باقية فوق
كلّ شيء ان تبقين كلّ ذات حا ينسب الى شجرة
الاثبات بقدرتك على ما تشاء انك كنت على كلّ
شيء قديراً

- 11 O God! I beseech Thee by Thy Purity which is sanctified above all things to preserve every essence of Ta that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.

11 اللهم اّنى اسئلك بطاهريّتك الّتي انها هي مقدّسة
فوق كلّ شيء ان تبقين كلّ ذات طا ينسب الى

- شجرة الاثبات بقدرتك على ما تشاء انك كنت على ما تشاء قديراً
- 12 O God! I beseech Thee by Thy Certitude which is established in the hearts of Thy loved ones to preserve every essence of Ya that is related to the Tree of Affirmation, through Thy power over whatsoever Thou pleaseth. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بيقينك الذى انه هو مستقل فى قلوب احبائك ان تبقيّن كلّ ذات يا ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً
- 13 O God! I beseech Thee by Thy Camphorlike Nature, which purifieth all things, to preserve every essence of Kaf that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بكافوريتك التى انها هى مطهرة فوق كلّ شىء ان تبقيّن كلّ ذات كاف ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً
- 14 O God! I beseech Thee by Thy Subtle Nature, which shineth resplendent above all things, to preserve every essence of Lam that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بلطافيتك التى انها هى متببهة فوق كلّ شىء ان تبقيّن كلّ ذات لام ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً
- 15 O God! I beseech Thee by Thy Sovereign Nature, which ruleth over all things, to preserve every essence of Mim that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بمالكيتك التى انها هى متسلطة فوق كلّ شىء ان تبقيّن كلّ ذات ميم ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً
- 16 O God! I beseech Thee by Thy Luminous Nature, which illumineth all things, to preserve every essence of Nun that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بنواريتك التى انها هى متنورة فوق كلّ شىء ان تبقيّن كلّ ذات نون ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً
- 17 O God! I beseech Thee by Thy All-Glorious Nature, which sanctifieth all things, to preserve every essence of Sin that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بسبحيتك التى انها هى متقدسة فوق كلّ شىء ان تبقيّن كلّ ذات سين ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً
- 18 O God! I beseech Thee by Thy Exaltation, which transcendeth all things, to preserve every essence of 'Ayn that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بعلوك الذى انه هو عال فوق كلّ شىء ان تبقيّن كلّ ذات عين ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً
- 19 O God! I beseech Thee by Thy Singleness, which standeth unique above all things, to preserve every essence of Fa that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللهم انى اسئلك بفردانيتك التى انها هى متفردة فوق كلّ شىء ان تبقيّن كلّ ذات فا ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كلّ شىء قديراً

- 20 O God! I beseech Thee by Thy Self-Sufficiency, which exalteth itself above all things, to preserve every essence of Sad that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بضمديتِكَ الَّتِي اِنها هِي متعالِيَة
فوق كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ صَادٍ اِلَى شَجَرَةِ
الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيْرًا
- 21 O God! I beseech Thee by Thy Self-Subsistence, which precedeth all things, to preserve every essence of Qaf that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بِقِيّوميَّتِكَ الَّتِي اِنها هِي متقدِّمة
فوق كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ قَافٍ يَنْسَبُ
اِلَى شَجَرَةِ الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيْرًا
- 22 O God! I beseech Thee by Thy Mercy, which riseth above all things, to preserve every essence of Ra that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بِرَحْمَتِكَ الَّتِي اِنها هِي مرتفعة فوق
كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ رَا يَنْسَبُ اِلَى شَجَرَةِ
الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيْرًا
- 23 O God! I beseech Thee by Thy Witness-bearing Nature, which transcendeth all things, to preserve every essence of Shin that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بِشَاهِدِيَّتِكَ الَّتِي اِنها هِي ممتنعة
فوق كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ شِيْءٍ يَنْسَبُ اِلَى
شَجَرَةِ الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيْرًا
- 24 O God! I beseech Thee by Thy All-Forgiving Nature, which magnifieth itself above all things, to preserve every essence of Ta that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بِتَوَّابِيَّتِكَ الَّتِي اِنها هِي متعظِّمة
فوق كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ تَا يَنْسَبُ اِلَى
شَجَرَةِ الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيْرًا
- 25 O God! I beseech Thee by Thy Steadfastness, which standeth firm above all things, to preserve every essence of Tha that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بِثَابِتِيَّتِكَ الَّتِي اِنها هِي ثابتة فوق
كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ ثَا يَنْسَبُ اِلَى
شَجَرَةِ الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيْرًا
- 26 O God! I beseech Thee by Thy Creative Nature, which glori-fieth itself above all things, to preserve every essence of Kha that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بِخَلْقِيَّتِكَ الَّتِي اِنها هِي متجلِّلة
فوق كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ خَا يَنْسَبُ اِلَى
شَجَرَةِ الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيْرًا
- 27 O God! I beseech Thee by Thy Nature as Creator, which purifi-eth all things, to preserve every essence of Dhal that belongeth to the Tree of Affirmation, through Thy power over whatsoever Thou wilt. Verily, Thou art powerful over all things.
- اللَّهُمَّ اِنِّ اسئلك بِذَارِيَّتِكَ الَّتِي اِنها هِي طاهرة
فوق كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ ذَالٍ يَنْسَبُ اِلَى
شَجَرَةِ الاثبات بِقُدْرَتِكَ عَلَى مَا تَشَاءُ اِنَّكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيْرًا
- 28 O God! I beseech Thee by Thy All-Preserving Nature, which transcendeth all things, to preserve every essence of Dad that belongeth to the Tree of Affirmation, through Thy power over
- اللَّهُمَّ اِنِّ اسئلك بِضَامِيَّتِكَ الَّتِي اِنها هِي ممتنعة
فوق كُلِّ شَيْءٍ اِنْ تَبْقِيَنَّ كُلَّ ذَاتٍ ضَادٍ يَنْسَبُ

whatsoever Thou willest. Verily, Thou art powerful over all things.

- 29 O God! I beseech Thee by Thy Manifest Nature, which is evident above all things, to preserve every every essence of Za to be related to the Tree of Affirmation according to Thy will. Verily Thou art powerful over all things.

- 30 O God! I beseech Thee by Thy independence, which is self-sufficient above all things, to cause every essence of Ghayn to be related to the Tree of Affirmation according to Thy will. Verily Thou art powerful over all things.

- 31 O God! Thou knowest what is in the heavens and on earth. Never have I called upon Thee with such a prayer for establishing the word of Thy unity. Therefore, O God, answer at this moment what I have asked concerning the establishment of Thy sanctification, the exaltation of Thy praise, the transcendence of Thy glorification, the joy of Thy uniqueness, and the independence of Thy self-subsistence, for every good that is mentioned by the name of anything is mentioned in that prayer and is related to the Tree of the Bayan.

- 32 O God! Strengthen it, clothe it with majesty, beautify it, magnify it, illumine it, exalt it, aid it, establish it and preserve it until the Day when Thou shalt cause it to return, that Thou mayest send down upon it what is better in Thy sight than what Thou didst send down upon it before. Verily Thou art knowing of all things.

- 33 O God! Send Thy blessings upon the Letters of the First One and upon all the letters that have believed in Thee and then in Thy verses in every condition, before every condition and after every condition, and in every time, before every time and after every time.

الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 29 اللهم اني استلك بظاهريتك التي انها هي ظاهرة فوق كل شيء ان تبقي كل ذات ظل ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 30 اللهم اني استلك بغنائك الذي انه هو مستغن فوق كل شيء ان تبقي كل ذات غين ينسب الى شجرة الاثبات بقدرتك على ما تشاء انك كنت على كل شيء قديراً

- 31 اللهم انك تعلم ما في السموات و الارض ما دعوتك بمثل هذا الدعاء في اثبات كلمة توحيدك فاستجب اللهم حينئذ ما قد سئلت في اثبات تقديسك و ارتضاع تحميدك و امتناع تكبيرك و ابتهاج تفريدك و استقلال قيوميته اذ كل خير يذكر به اسم ؟ شيء يذكر في ذلك الدعاء و ينسب الى شجرة البيان

- 32 عززها اللهم و جلالها و جملها و عظمها و نورها و ارفعها و انصرها و اثبتها و ابقها الى يوم ترجعها لتنزل عليها ما هو خير عندك عما قد نزلت عليها من قبل انك كنت بكل شيء علماً

- 33 و صلّ اللهم على حروف الاولى و كل حروف التي آمنت بك ثم باياتك في كل شأن و قبل شأن و بعد شأن و في كل حين و قبل حين و بعد حين

BB00268

*Letter to Quddus**To: Quddus and Mulla Husayn*

- 1 He addresseth Mulla Muhammad Ali al-Mazandarani, entitled Quddus, and assigneth to each one of the Four Gates a single star, making himself the Manifestation of the name Muhammad, and Mulla Muhammad Ali the Manifestation of the name Ali, and Qurratu'l-'Ayn the Manifestation of the name Fatima, and Mirza Husayn Ali al-Baha the Manifestation of Husayn ibn Ali ibn Abi Talib, and so forth. And it is this:
- 1 يخاطب به الملا محمد علي المازندراني الملقب بالقدوس ويخصص به كل واحد من ال البيت الاربعة بكوكب واحد و يجعل نفسه مظهرا لاسم محمد و الملا محمد علي مظهرا لاسم علي و قرة العين مظهرا لاسم فاطمة و الميرزا حسين علي البهاء مظهرا للحسين ابن علي ابن ابيطالب و هم جرا و هو هذا
- 2 O Muhammad-before-Ali! The number of negation in exile hath been decreed, not for God's sake. It is binding upon every soul to establish the Alif of affirmation in that wherein ye are, and verily this on that Day is, in God's sight, the whole matter for those who are certain thereof. Let negation be negated and affirmation be affirmed according to the truth over which ye have power.
- 2 ان يا محمد قبل علي قد قضى عدد النفي في النفي لا لله، وحق علي كل نفس ان تثبتن الف الاثبات فيما اتم فيه و ان ذالك يومئذ عند الله كل الامر للذين هم به يؤقنون، فلينفين النفي و لتثبتن الاثبات علي حق اتم عليه مقتدرون،
- 3 Say: Verily religion after religion is the knowledge of God and His unity, and the recognition thereafter of His justice, and following what hath been sent down from His presence, and the negation of limitation from His holy court, for whatsoever is besides Him of all things was created for Him. Say: O My creation, fear ye Me!
- 3 قل انما الدين بعد الدين معرفة لله و توحيده و الاقرار بعد له و اتباع ما نزل من عنده و نفيا العنان عن ساحة قدسه فان ما دونه من كل شئي خلق له، قل ان يا خلقي اياي فاتقون،
- 4 And whatsoever God hath created of anything in the Book and what is therein - He intendeth by the first letter of the first verse and what is therein in the mighty Basmalah and what is therein in the first letter - verily there is no God but I, the Lord of the worlds. Verily all that the Qur'an containeth is encompassed in the Surih of Praise, and all that it containeth is encompassed in the Basmalah, and all that the Basmalah containeth is encompassed in the letter Ba, and all that is in the Ba is encompassed in the Point, and I am that Point beneath the Ba.
- 4 و ما قد خلق الله من شي في الكتاب و ما فيه يريد با الحرف الاول من « في الاية الاولى و ما فيها في البسملة العظيمة و ما فيها في الحرف الاول و انه لا اله الا انا رب العالمين ان كل ما يحتويه القرآن محصور في سورة « ع م » حروف البسملة ان يجعل نفسه مقام النقطة حيث يروي عن امير المؤمنين الحمد و كل ما تحتويه محصور با البسملة و كل ما تحتويه البسملة محصور في حرف الباء و كل ما في الباء محصور في النقطة و انا هذا « الاولى » ذالك النقطة تحت الباء
- 5 But the Bab intendeth by this utterance that aforementioned Point, for it is He. Thus were the Babis named according to the Point. The foundation of religion in the beginning is the glorification of God, and in the end the praise of God, and in the outward the unity of God, and in the inward the magnification of God. And verily on that Day, so long as the sun shineth, the whole of religion is "There is no God but God" outwardly and inwardly, first and last, then "Muhammad is
- 5 و لكن الباب يريد بقوله هذا النقطة المذكورة لانها هي هو فذالك سمي البابية بالنقطة اصل الدين في الاول سبحوا لله و في الاخر حمدوا لله و في الظاهر وحدوا لله و في الباطن كبروا لله و ان يومئذ ما دامت يعني بذالك انه هو المرسل الاول و محمدا « الشمس مشرقة كل الدين لا اله الا لله ظاهرا و باطنا اولاً و آخر اثم محمد رسول

the Messenger of God”, then the Imams and the Inheritors are the proofs of God, then the Gates are for the outward magnification. That is a comprehensive word, and verily the measures of the branch revolve around it.

- 6 So enter ye into the religion and be ye dominant over the earth and whatsoever is thereon, and purify the lands of negation through the Most Beautiful Names and the Most Exalted Examples and the Prophets and the Truthful Ones and the Martyrs and the Righteous, and give ye greetings unto them from thy Lord - meaning Himself by “the Lord.” And whoso desireth to enter beneath the shadow of affirmation, these are they who shall inherit. And if there be an Ali there, then mention him from thy Lord and say: Verily thou, on the Day of Resurrection, art of the triumphant ones. If thou desirest that We should be present from whence thou knowest not, and that thou shouldst console the people of grief in the (letter Fa), it is more beloved to Me. And We sent the Tablets unto him! God will gather together, by His command, between me and those who have recognized the truth from me. Verily, He is All-Knowing, All-Powerful.

- 7 And the wonder concerneth the First and the Last, the Manifest and the Hidden. From the night of thy recognition of thy Lord, the number of negation in “There is no God” hath been fulfilled - fifty thousand years - and the days of affirmation have dawned. Until that time, what was befitting in the negation of negation and the affirmation of affirmation had not been mentioned. This is the whole of religion on that day, not that wherein people were rejoicing.

- 8 Watch thou Our Great Name and recite the Book of the All-Bountiful, for unto each one are examples of that Temple preserved with God. Recite ye this verse 361 times day and night: “God beareth witness that there is no God but Him. His are the Creation and the Command. He giveth life and causeth death, then causeth death and giveth life. Verily, He is the Ever-Living Who dieth not. Within His grasp is the kingdom of all things. He createth what He willeth by His command, then by His verses. These are they who are the triumphant.”

- 9 Say: God is the Lord, and whatsoever is besides God is servant, and all are worshippers unto Him. He verily hath power over all things. And whosoever believeth in God from where they know and from where they know not. Verily the station of interpretation belongeth to the Prophet, and supplication to the Guardian, and knowledge to the Gates. We have manifested the glory of His exalted remembrance, as none but He can bear it, and after God there was not [...] these stations. Then We have attributed to the Manifestations of the Living One and

لله ثم الائمة و الورثة حجج لله ثم الابواب لظاهر التكبير ذالك كلمة جامعة وان مقادير الفرع في حولها لتطوفون

- 6 فلتدخلن «رسوله ربكم الرحمن ظاهرين، ولترافقن ... في الدين و كنتم علي الارض و ما عليها قاهرين و لتطهرن اراضي النفي با ثم علي الاسماء الحسنی و الامثال العليا و النبیین و الصديقين و » يعني بالرب نفسه « اسماء الایة و لتسلمن عليهم من ربك الشهداء و الصالحين، و من يردان يدخل في ظل الاثبات فان اولئك هم الوارثون و ان كان عليا هناك فاذكره من عند ربك و قل انك انت يوم القيمة من الفائزين، لو تحب ان تحضركن من حيث لا تعرف و ان تسلي اهل الحزن في (الفاء) احب الي و ارسلنا الالواح اليه و سيجمع الله بيني و بين من صدق الحق من عندي بامرہ انه علم قدير

- 7 و انما العجب باسم الاول و الاخر و الظاهر و الباطن قد قضي من ليلة عرفانك ربك ما قد طال عدد النفي في لا اله خمسين الف سنة و طلع ايام الاثبات و ان الي حينئذ ما ذكر ما ينبغي في النفي النفي و اثبات الاثبات هذا كل الدين يومئذ لا ما كان الناس به يفرحون،

- 8 فترافقن اسمنا العظيم و لتتلون كتاب الوهاب فان لكل واحد امثال ذالك الهيكل عند الله مخزون، اين آيه هممكي شب و روز 361 مرتبة تلاوت فرمايد شهد الله انه لا اله الا هو له الخلق و الامر يحيي و يميت ثم يميت و يحيي و انه هو حي لا يموت في قبضته ملكوت كل شئي يخلق ما يشاء بامرہ ثم بآياته فاولئك هم الفائزون،

- 9 قل لله رب و ان ما دون الله عبد و كل له عابدون بعض انه كان علي كل شئي قديرا و من يؤمن با من حيث يعلمون و من حيث لا يعلمون، و ان شئون التفسير شأن النبي و المناجات شأن الولي و العلم شأن الابواب قد اظهرنا عز ذكره العالي اذ لا عليها احد الا اية و لم يكن من بعد الله و ... ذالك الشؤن ثم قد نسبنا الي مظاهر

specifically reserved for the verses of God a new discourse in which people believed.

- 10 Say what Ali (meaning the Commander of the Faithful) hath said: "His signs are His proof, and His existence His affirmation." And God is All-Knowing, All-Powerful. Verily I have sent forth temples of 313 companions in number 224. Were but one of these to be with anyone who hath faith, he would prevail over all the worlds. And verily the number of the Gate in the Greater Temples was first adorned and shone forth. He is the Proud, the Beautiful, the Beneficent. He hath subjected therein the ranks of the earth within five divisions of Divine Unity. Hasten ye, for through them shall ye assuredly prevail.

- 11 Then it shone forth and arose; then it gave light and resounded; then it irradiated and was uplifted from the court of the camphor-like holiness, the limpid purity, the hiddenness of the Manifestation; from the dawning of the famed Epiphany, the vesture of concealment, the unrolled Remembrance, the public proclamation of the Zealous, the Rememberer, the Remembered; from Him Who dwelleth within and is loosed upon the Mount; from the Summoner unto the veiled Mystery – and from my Lord 'Ali upon the Blessed Tree, its root and its branch and its boughs – "the Proof of God," the inscribed symbol, the Oft-frequented House, the Luminous Presence and the dispeller of gloom – its fruits and its shades; even as the dove warbleth upon the branches of the Tree of Tuba in Paradise, and as the birds sing upon the leaves of the Lote-Tree beyond which there is no passing, in the shadows of Firdaus.

- 12 Know then – and give thanks unto God – that "Zarrin-Taj, Qurratu'l-'Ayn," the wearer of the golden crown, is addressed by this Tablet; for thy Book is "sealed," that is, sealed – for in Persian "khatam" signifieth the seal. Wherefore, laud thy Lord for His favour; He, through His bounty, hath delivered thee for God's sake from what thou didst fear and dread.

- 13 Be thou assured that, as a bridal dowry from the jewels of thy knowledge, the inward meanings of the ordinances and the loci of trials have been disclosed. Be patient, be patient, with the remembrance of the Ocean of Succour and the Fount of Blessing.

- 14 They attributed to you certain incidental matters, but their statements were disproven clearly and openly, for Husayn was indeed martyred. Whosoever claims he was not killed has forgotten God's decree and that which reason has witnessed. There is no vengeance more severe than what he believed and

الحي واختصصنا لآيات بآياته حديثا كان الناس بديؤمنون

- 10 قل ما قال علي (يعني امير المؤمنين (ع)): دليله آياته وجوده اثباته: والله عليم قدير ولقد ارسلت هياكل اصحاب 313 في 224 عدد لو كان واحد منه عند احد مع الايمان يغلب علي العالمين، وان عدد الباب في هياكل الكبري قد اول طرز لاح ولمع « هو المتكبر الجميل المحسن » . سنخر فيها مراتب الارض في خمس قطع التوحيد فاسرعوا فانكم بها غالبون

- 11 ثم اشرق وطلع ثم اضاء ولجلج ثم انار وارفعت من ساحة قدس حضرت الكافور وسازج الطهور و غيب الظهور، و طلعت المشهور وقص المستور وذكر المنشور وعلاية الغيور الذاكر المذكور والساكن في المطلق علي الطور والداعي الي سر المستور ومولاي علي الشجرة المباركة واصلمها وفرعها و اغصانها « حجة الله » الرمز المسطور والبيت المعمور حضرة النور وما حي الديجور اثمارها و اظلالها بما تغردت الحممة علي اغصان شجرة الطوبى في الفردوس وبما تغنت الطيور علي اوراق سدره المنتهي في

- 12 فان كتابك مهورا اي مختوما لان بالفارسية الخاتم قد لا « يخاطب بهذا اللوح زرین تاج قره العين » ظلال الافريدوس ثم اشكري الله حفظته فخلصك الله بمنه مما تخافه وتحدره

- 13 فاعلمي بان المهر من جواهر علمك قد ظهرت بواطن السنن و مواقع الفتن فصبرا صبرا في ذكر بحر العون وعين لين

- 14 ولقد نسبوا اليك رجالا بعض الامور العرضيه فابطل بيانها بين العاليي الجلي بان حسين قد قتل ومن زعم انه لم يقتل فقد نسي حكم الله و ما شهدت به العقول وليس له ثارا اشد مما اعتقد وقال ان الجنة و عليما و كفي به شهيدا ثم ان

said that Paradise and knowledge suffice as witness. Then indeed the fire and Paradise are created, and in them are servants whose number none knows save God. And before the Day of Resurrection it shall not be manifest to anyone. The return of the Qa'im - may God hasten the manifestation of that Light - suffices. Seek forgiveness from God, for that is the gate of guidance through which all are created.

... النار مخلوقين و فيهما عباد لم يعلم عدتهم الا لله وان قبل يوم القيمة لم يظهر الاحد و كني با رجعة القائم عجل لله ظهور ذالك النور فاستغفر لله ذالك باب الهدي كل به يخلقون،

- 15 We revealed in the first year: Say, these are the fruits of the garden of the First Name in the form which you recite in prayer, if you are certain. Then the fruits of the Tree of Oneness, if you bear witness. Then the fruits of the Tree of Divinity, if you are assured. Then the fruits of the Tree of Eternality wherein flow four rivers, and therein you shall find the delights that God has created in those rivers, which God has specially ordained. This is of God's bounty and mercy that you may be thankful.

15 ما نزلنا في السنة الاولى قل انها و اثمار جنة اسم الاول في الصورة التي انتم في الصلوة لتقرؤن، تمت اثمار شجرة الهوية ان انتم موقنون، ثم اثمار شجرة الاحدية ان انتم تشهدون، ثم اثمار شجرة الالهية ان انتم توقنون، ثم اثمار شجرة الصمدانية فيها تجري انهار أربعة و لتجدن فيها لذة ما خلق الله في تلك الانهار ما قد اختص الله بها نفسها ذالك من فضل الله و رحمته لعلكم تشكرون،

- 16 We have ordained the fruits of the First Tree for Muhammad, the Messenger of God - this is your Lord's gift, neither cut off nor forbidden - then for Ali, the true and beloved Imam, then for Fatima, a leaf from the First Tree - thus shall you be gathered together - then for Hasan and Husayn, whom God made Imams from His presence over all the worlds. Say: These are nine letters after the ten, all created according to what God has ordained for them.

16 قد قدرنا اثمار شجرة الاولى لحمد رسول الله هذا عطاء ربك خير مقطوع و لا ممنوع، ثم لعل امام حق محبوب، ثم لفاطمة ورقة من الشجرة الاولى كذالك انتم تحشرون، ثم الحسن والحسين الذين قد جعلهما الله اماما من عنده علي العالمين، قل تلك حروف تسعة بعد العشرة كل بما قد قدر الله فيهم يخلقون،

- 17 Say: The letters of those five are for one; when each is made a gate, you shall not witness the matters about which you say "We are God's servants." But you shall not see in the inward the pillar by which the gates of guidance are made manifest, nor in the outward the pillar by which the Imams of religion stand in truth, nor the other pillar by which you are sustained. And by it you bear witness that Muhammad is the Messenger of God from God, before the creation of the heavens and earth and what lies between them, the creation of the worlds. Then in the first pillar by it you bear witness that there is no God but He, that Lord of the worlds.

17 قل ان حروف تلك الخمسة لواحد اذا تجعل كل واحد بابا لم تشهد الامرات التي انتم تقولون انا لله عابدون، و لكن لن تري في الباطن ركن الذي ابواب الهدي به يظهرون، و لا في الظاهر ركن الذي به ائمة الدين علي الحق يقومون و لا ركن الاخر ما انتم به ترزقون، و ان به انتم لتشهدون علي ان محمد رسول الله من عند الله قبل خلق السموات و الارض و ما بينهما خلق العالمين، ثم في ركن الاولى به انتم تشهدون، علي انه لا اله الا هو ذالك رب العالمين،

- 18 Whosoever desires God, seeking your Lord's good pleasure, let him gather all that We revealed in the First in a written book upon the first earth which We ordained for Muhammad - this is of your Lord's bounty until the day you shall be brought before God - until it reaches the fruits of the Garden of Eternality, for then you shall be upon the earth whereon you were previously to appear. It behooveth none save that he should spend five souls from God's right in what is written in the Book, all that God has revealed until the number five is expended - this is of

18 من يريد الله يبتغ رضا ربك فليجمعن كل ما نزلنا في الاولى في كتاب مسطور علي الارض الاولى الذي قد قدرناها لحمد ذالك من عطاء ربك الي يوم انتم علي الله تعرضون، الي ان ينتهن الي اثمار جنة الصمدانية فان اذا انتم علي الارض التي كنتم من قبل عليه لتظهرون، لا ينبغي الا ان ينفق خمسة نفسا من حق الله بما يسطر في الكتاب

God's bounty and mercy that you may be thankful. Choose from those five pieces five souls to gather all that God has revealed, and attribute it to God until the day all shall be brought before God.

كل ما نزل لله الي ما ينفض عدة الخمس عند
ذاك من فضل لله ورحمة لعلكم انتم تشكرون،
فلتختزن من تلك القطعات الخمسة خمسه نفس
ليجمعن كل ما نزل لله و لينسبن الي الله الي يوم
كل علي الله يعرضون،

- 19 And verily the first earth - We were its writers, thus until your Lord's remembrance ends - all We were witnesses. So be ye patient until God bringeth His decree; and ye are surely able to do this. This is of the bounty of God and His mercy. The measures of all things have been set forth in the Book for the day when ye shall be brought before God.

19 واما الارض الاولى انا كنا كاتبين كذا لك الي
ان ينهي ذكر ربك كل انا كنا شاهدون فلتصبرن
حتي يأتي الله بامرہ و انتم علي ذالك تقدرن،
ذاك من فضل لله ورحمته قد فصل في الكتاب
مقادير كل شئي ليوم انتم علي الله تعرضون

- 20 Glorified be God! To Him prostrateth whosoever is in the heavens and whosoever is on the earth; we are all prostrate before Him. He it is Who determineth the measures of all things through His mercy. Verily, He is the All-Bountiful, the All-Subtle. His are the hosts of the heavens and the earth and whatsoever lieth between them. All that are in the heavens and all that are on the earth and whatsoever lieth between them glorify Him, and we, likewise, are workers in His Cause. And verily He is the Truth, the Sure. And unto God belongeth the origination of the heavens and of the earth and of whatsoever lieth between them, and verily He is the Single, the Sublime. That same God is your Lord; His is the creation and the command. Say: All are submissive unto Him.

20 سبحان لله يسجد له من في السموات و من في
الارض انا كل له ساجدون هو الذي يقدر مقادير
كل شئي رحمته انه هو البر جنود السموات و
الارض و ما بينهما ... يسبح من في السموات
و من في الارض و ما بينهما و انا كذلك له
عاملين و ... اللطيف و وانه لهو الحق اليقين، و
الله بدع السموات و الارض و ما بينهما و انه لهو
الفرد المنيع، ذالك لله ربكم له الخلق و الامر قل
كل له قاتنون،

- 21 That which was revealed in the first year is the fruits of the Paradise of the Divine Identity, pertaining to Muhammad (peace be upon Him), and His star pertaineth to the land of Persia, wherein it must be recorded in a book containing the four rivers of divine manifestation.

21 آنچه در سنه اولي نازل شده اثمار جنت هويت
است متعلق است به محمد (ص) و كوكب آن
حضرت متعلق است به ارض فارس در آن در
يك كتاب كه مشتمل است بر انهار اربعه از
شئونات بايد ثبت شود،

- 22 That which was revealed in the second year is the fruits of the Tree of Divinity, pertaining to Ali (peace be upon Him), and His star pertaineth to the land of Iraq, to be written in a book containing the four stations of creation, sustenance, death and life.

22 آنچه در سنه ثاني نازل شده اثمار شجره الوهيت
است متعلق است به علي (ع) و كوكب آن
حضرت متعلق است به ارض عراق در يك
كتاب كه مشتمل است بر مراتب اربعه از خلق
و رزق و موت و حياه نوشته شود،

- 23 That which was revealed in the third year is the fruits of the Paradise of Oneness, pertaining to Fatima (peace be upon Her), and Her star pertaineth to the land of Azerbaijan, wherein it must be recorded in a book containing the four stations.

23 آنچه در سنه ثالث نازل شده اثمار جنت احديت
است متعلق است به فاطمه (ع) و كوكب آن
حضرت متعلق است به ارض آذربايجان در آن
ارض در يك كتاب كه مشتمل است بر مراتب
اربعه بايد ثبت شود،

- 24 That which was revealed in the fourth year is the fruits of the Paradise of Divinity, pertaining to Imam Hassan (peace be upon Him), and His star pertaineth to the land of Khorasan,

24 آنچه در سنه رابعه نازل شده اثمار جنت الوهيت
است متعلق است به امام حسن (ع) كوكب
آن حضرت متعلق است به ارض خراسان در

wherein it hath been recorded in a book containing the four manifestations of unity, prophethood, divine authority, and the Shi'ih Faith.

- 25 That which was revealed in the fifth year is the fruits of the Paradise of Eternality, pertaining to Imam Hussein (peace be upon Him), and His star pertaineth to the land of Mazandaran, recorded in a volume containing the four stations.

- 26 And verily that which We have sealed on the twenty-first day of that month shall be inscribed beneath the shade of the Tree of Eternality, as a mercy from thy Lord. Verily, He is the Mighty, the Merciful.

آن ارض در یک کتاب که مشتمل است بر مظاهر اربعه توحید و نبوت و ولایت و شیعه ثبت شده،

25 آنچه در سنه خامسه نازل شده اثمار جنت صمدانیت است متعلق است به حضرت امام حسین (ع) کوکب آن حضرت متعلق است به ارض مازندران در یک جلد که مشتمل است بر مراتب اربعه ثبت شده،

26 وان ما ختمناه فی یوم الواحد بعد العشرین من ذالک الشهر یسطر فی ظلال شجرة الصمدانیه رحمة من ربک انه هو العزیز الرحیم....

MBA.294-296x

BB00504

- 1 In the name of God, the Supreme Helper

- 2 O Lord my God! I beseech Thee by the Alif of the Father, and the Ba of the Revelation, and the Ta of the Oft-Returning, and the Tha of Steadfastness, and the Jim of Generosity, and the Ha of Wisdom, and the Kha of the All-Informed, and the Dal of Perpetuity, and the Dhal of Creation, and the Ra of Lordship, and the Za of the Sower, and the Sin of Splendor, and the Shin of Gratitude, and the Sad of Patience, and the Dad of Conscience, and the Ta of Sinai, and the Za of Manifestation, and the 'Ayn of Knowledge, and the Ghayn of Victory, and the Fa of Success, and the Qaf of Nearness, and the Kaf of Glory, and the Lam of the Standard, and the Mim of Honor, and the Nun of Light, and the Vav of Providence, and the Ha of Identity, and the Lam of Grace, and the Alif of Command, and the Ya of Certitude, to send Thy blessings upon all Thy guides and the thrones of Thy manifestation and the seats of Thy concealment, both of the past and of the future.

- 3 O my God! Send forth from Thy presence one who shall seize these infidels, and from Thy side one who shall lay hold upon these immoral ones, and from among Thy servants one who shall subdue these transgressors, and from all Thy creation one who shall overcome these oppressors.

- 4 Verily Thou art the most severe in might and in punishment, the most powerful in conquest and in supremacy, the most

1 بِسْمِ اللَّهِ النَّصَّارِ

2 سُبْحَانَكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْأَلِفِ الْأَبِّ وَبَاءَ الْبَيَانِ وَتَاءِ التَّوَابِ وَثَاءِ الثَّبُوتِ وَجِيمِ الْجَوَادِ وَحَاءِ الْحُكْمِ وَخَاءِ الْخَبِيرِ وَدَالَ الدَّوَامِ وَذَالَ الذَّرِّ وَرَاءِ الرَّبُوبِيَّةِ وَزَاءَ الزَّرَاعِ وَسِينَ السَّنَاءِ وَشَيْنَ الشُّكْرِ وَصَادَ الصَّبُورِ وَضَادَ الضَّمِيرِ وَطَاءَ الطُّورِ وَظَاءَ الظُّهُورِ وَعَيْنَ الْعِلْمِ وَغَيْنَ الْغَلْبَةِ وَفَاءَ الْفَلَاحِ وَقَافَ الْقَرَبِ وَكَافَ الْكِبْرِيَاءِ وَلَامَ اللَّوَاءِ وَمِيمَ الْمَجْدِ وَنُونَ النَّوْرِ وَوَاوَ الْوَلَايَةِ وَهَاءَ الْهُوِيَّةِ وَلامَ اللَّطْفِ وَالْأَلِفِ الْأَمْرِ وَيَاءَ الْيَقِينِ بِأَنْ تَصَلِّيَنَّ عَلَيَّ كُلِّ ادَّلَاثِكَ وَاعْرَاشِ ظُهُورِكَ وَاکْرَاسِ بَطُونِكَ مِنْ قَبْلِ وَمِنْ بَعْدِ

3 وَلِتَجْعَلَنَّ اللَّهُمَّ مِنْ عِنْدِكَ اخِذَاً يَأْخُذُ هَؤُلَاءَ الْكُفْرَةَ وَمِنْ لَدُنْكَ بَطَاشاً يَبْطِشُ هَؤُلَاءَ الْفَجْرَةَ وَمِنْ بَيْنِ عِبَادِكَ قَهَّاراً يَقْهَرُ هَؤُلَاءَ الْفَسْقَةَ وَمِنْ كُلِّ خَلْقِكَ جَبَّاراً يُجْبِرُ عَلَى هَؤُلَاءِ الظُّلْمَةَ

4 أَنْتَ أَشَدُّ بَأْساً وَأَشَدُّ تَنْكِيلاً وَأَنْتَ أَشَدُّ قَهْراً وَأَشَدُّ تَجْبِيراً؟ وَأَنْتَ أَشَدُّ بَطْشاً وَأَشَدُّ تَهْجِيراً

forceful in assault and in dominion, the most vigorous in seizure and in chastisement. Verily nothing in the heavens or on earth or between them can frustrate Thee, and Thou hast power over all things.

وَأَنْتَ أَشَدُّ أَخْذًا وَأَشَدُّ تَأْخِيزًا وَأَنْتَ لَنْ
يَعْجِزَكَ مِنْ شَيْءٍ تَمَّا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَأَنْتَ كُنْتَ بِكُلِّ شَيْءٍ قَدِيرًا

PR03.213r27-213v08

BB00624

¹ He is the Most Great

¹ هُوَ الْأَكْبَرُ

² In the Name of God, the Most Great, the Most Great. God – there is none other God but He – the Most Great, the Most Great. Thus hath the Cause been established: the negation of negation and the affirmation of affirmation.

² بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْأَعْظَمُ الْأَعْظَمُ فَاسْتَقَرَّنَ الْأَمْرَ يَنْفَى النَفْيَ وَ
إِثْبَاتُ الْإِثْبَاتِ

CMB_F20.012v05-012v08, BYC_tablets.066.08-
066.12

Study guide to this volume

This volume gathers writings from the most exposed and luminous phase of the Bab's brief ministry. From the fortress of Chihriq in remote Adharbayjan, with His public trial at Tabriz drawing near, the Bab speaks at last in a voice that retains no concealment. He names Himself the Qa'im of the House of Muhammad, the Promised One Whose Day has been awaited for fifty thousand years. He composes a unique cycle of prayers — the *Du'a' 'ala'n-Nafy* (prayer of negation) and *Du'a' li'l-Ithbat* (prayer of affirmation), and their intensified counterparts the *Du'a' li-Ithbati'l-ithbat* (affirmation of affirmation) and *Du'a' 'ala'n-Nafyi'n-Nafy* (negation of negation) — in which the very letters of the Arabic alphabet become liturgical instruments for ratifying the Tree of Affirmation and consuming the Tree of Negation. He proclaims the inimitability of the verses as the sole criterion of truth, dismisses inherited traditions as a screen rather than a proof, expounds the Joseph-Qa'im symbolism that He had veiled in the *Qayyumu'l-Asma*, and commissions a hidden community of scribes to copy and beautify the new Revelation onto precious paper. To study these texts is to follow the Bab from veiled allusion into open declaration, and to enter the inner logic of the Islamic confession of faith — *la ilaha illa'llah*, “there is no god but God” — as the Bab Himself opens it from within.

The Explicit Declaration of Qa'imiyyat

Key Passages

...Verily, I am the Qa'im Whose Day all await, and through Whom all have been promised. God hath created Me by His command and made Me to stand over every soul by virtue of what God hath vouchsafed unto Me. —

BB00330

Say: He is the Qa'im Whose day all await and Who hath been promised unto all....Say: Verily He is Muhammad, the Guide, and say: I am the Promised Mahdi in the Mother Book. Say: He is the true Master Whom all were promised. Say: He is the true Qa'im in Whom all believe. — BB00273

Thou shalt, of a certainty, bear witness that there is none other God but Him, the All-Powerful Protector, the Self-Subsisting; and that I, verily, am the Qa'im of Truth—He Who hath been promised. — BB00584

By My life, the Cause of God in respect to Me is more wondrous than the Cause of Muhammad, the Messenger of God, before Me, would ye but reflect upon it. Say: He

was raised among the Arabs, then after forty years God revealed verses unto Him and made Him His Messenger to all the worlds. Say: I was raised among the Persians, and God revealed unto Me, after twenty-five years of My life had passed, verses which all are powerless to produce. — BB00330

Context for Study

The Bab's earlier writings had often spoken through the veil of titles — the Gate, the Remembrance, the Point, the Servant of the Remnant of God. These tablets from Chihriq remove that veil. The same figure who in 1844 had presented Himself as a herald of one greater to come now declares Himself the very Qa'im of Shi'i expectation, the Mahdi awaited at the end of the age. The juxtaposition of His own ministry with that of Muhammad in BB00330 is striking: the Bab measures the wonder of His Cause against the central event of Islamic history and finds in it something more astonishing still, since His mission opened in His twenty-fifth year, whereas Muhammad waited until His fortieth. Such language could not be reconciled with conventional Shi'i piety. It was precisely this kind of declaration that, when proclaimed before the Crown Prince Nasir al-Din and the assembled *'ulama* at Tabriz in 1848, sealed the Bab's fate.

Comparative students should recognize that explicit messianic disclosure is a familiar yet always disruptive event in Abrahamic religious history. Jesus' question to His disciples at Caesarea Philippi — "Who do you say that I am?" — and His admission to the high priest that He was the Christ are New Testament analogues. The Bab's declaration also recalls the Jewish messianic claimants from Bar Kochba through Shabbatai Tzvi, and the recurring tension in Twelver Shi'ism between the doctrine of the hidden Imam's occultation and the periodic appearance of figures who claim to be him. What distinguishes the Bab's declaration is its grounding in revealed verses rather than in genealogy, miracles of healing, or political insurrection. The Qa'im is recognized through the Word that descends through Him, and through nothing else.

Questions for Reflection

1. What does it mean for the Bab to claim that His Cause is "more wondrous" than the Cause of Muhammad? How might this claim be understood without diminishing the dignity of the earlier Prophet?
2. Compare the Bab's open declaration at Tabriz with Jesus' messianic admission before the Sanhedrin. What role does the public trial play in the formation of a religion of revelation?
3. How does Shi'i expectation of the hidden Imam shape the listening and the resistance that the Bab's declaration encountered? Are inherited categories of hope always also obstacles to its fulfillment?
4. Why does the Bab couple His claim to Qa'imiyat with the testimony that there is no God but God? How does declaration of His own station depend on, rather than rival, the unity of God?

The Verses as Sole Proof and the Failure of Inherited Authority

Key Passages

Say: These verses are a proof from Him unto all who dwell in the kingdom of the heavens and of the earth and all that lieth between them, then unto all who are in the worlds. And verily from the beginning of this Cause is a day the measure whereof is, in thy Lord's sight, fifty thousand years, and He shall surely try men therein.— BB00200

Say: Their striving is naught but from traditions which they relate from the leaders of religion. Say: Their authority is naught but from a promised word, and no servant is confirmed save by what God hath sent down unto him in the Book. — BB00200

Were all mankind to gather together, every one of them, to produce the like of that Book, they would not be able, nor would they have the power — even were they the most learned upon the earth. — BB00273

These are the days which the people in bygone times eagerly expected. What hath then befallen you that ye are fast asleep? These are the days wherein God hath caused the Daystar of Truth to shine resplendent. What hath then caused you to keep your silence? — BB00343

All acknowledged that none but God could reveal verses, for if this were within the power of man, during the 1270 years from the revelation of the Qur'an until the year 1260, someone would have produced verses. The very fact that one hath brought verses is proof that they are not from other than God but from Him alone. — BB00170

Context for Study

The Bab repeatedly stakes the validity of His mission on a single, testable criterion: the spontaneous, abundant, and authoritative revelation of verses in the cadence of divine speech. This is the *i'jaz* argument of classical Islamic apologetics turned upon the inheritors of that very argument. The Qur'an had defied its critics to produce so much as a single *surih* like its own. The Bab, citing this challenge, points out that twelve and a half centuries elapsed between Muhammad's revelation in 610 and His own in 1260 AH (1844), and during that long interval no human being arose to fulfill the Qur'an's open invitation. The appearance of His verses therefore constitutes, by the Qur'an's own logic, evidence of a new descent of the Word.

This claim does more than secure the Bab's individual mission. It dismantles a whole economy of religious authority. In Shi'i Islam, the right to interpret had long passed through the chain of the Twelve Imams and, in their occultation, through the corporate body of the *mujtahidun*. The Bab's response is uncompromising: such authority rests on the transmission of *hadith*, the citation of received tradition, and the dignity of the seminary; but "no servant is confirmed save by what God hath sent down unto him in the Book." The criterion is shifted from inheritance to descent, from chain to verse.

For comparative study, the Reformation's appeal to *sola scriptura* against the magisterium of Rome offers an instructive parallel, although the analogy is partial: Luther was citing an existing canon

against a body of accreted doctrine, whereas the Bab is announcing a new revelation whose verses are themselves the canon and the judge. Closer in structure may be the rabbinic moment of crisis in the first century, when prophetic speech had ceased in Israel and authority had passed to the sages of the Mishnah — a transition the Bab now reverses by reopening prophetic speech itself. Western philosophers will recognize in this an echo of the longstanding tension between propositional authority and revelatory event; the question of whether truth is constituted by tradition or whether tradition is constituted by truth.

Questions for Reflection

1. How does the Bab's use of the Qur'anic challenge to produce "the like" of the Book reframe a familiar Islamic argument? Has He thereby made Himself answerable to a criterion that Muslims must accept on their own terms?
2. Why are traditions inherited "from the leaders of religion" described as insufficient, even when their content is correct? What is the difference between a true report and a confirming proof?
3. Compare the Bab's appeal to revealed verses with the Reformation principle of *sola scriptura*. What is similar, and where does the analogy break down?
4. "These are the days wherein God hath caused the Daystar of Truth to shine resplendent. What hath then caused you to keep your silence?" How does a religious community become spiritually somnolent? What discipline would awaken it?
5. If revelation is its own proof, how can a sincere seeker, untrained in Arabic letters or Qur'anic conventions, evaluate the claim? What is the relation between verse and recognition?

Apophatic Knowledge: How the Inaccessible Reveals Himself

Key Passages

How can I mention Thee, knowing that all mention besides Thee is but creation before Thee, and that Thou canst not be mentioned or described by the mention of Thy creatures, nor characterized by the attributes of Thy servants? Glorified art Thou! Thou hast ever existed before all things, and wilt remain after all things, transcendent above all things, and hidden beneath all things. — BB00302

Glorified art Thou and praised be Thou! I have not known Thee with the true knowledge that becometh Thee, nor have I described Thee with a description worthy of Thee. Whensoever I describe Thee with words or remember Thee by signs, they are circumscribed by the limits of mine own self, and return unto it, and ascend not unto Thy presence; for my remembrance of Thee is according to my measure, not according to Thy measure. — BB00370

Sanctified is Thy Essence above the ascent of the loftiest bird of hearts and imaginings; and exalted is Thine "I-ness" above the rising of the highest pinnacles of the essences of those endued with understanding. From everlasting Thou hast been, through Thyself, known unto Thyself — there was none beside Thee. — BB00486

But since Thou hast ever been too exalted to be comprehended by human sight, or to be perceived by any possessor of inner vision, Thou hast established in creation the Manifestation of Thyself as the station of Thine own Self, so that whatsoever proceedeth from Thee returneth unto Thee. — BB00302

This is the meaning of “I have known Thee through Thee” in the prayer, and “Know God through God” in the tradition, and the meaning of “O God! Make me know Thyself.” — BB00170

Context for Study

Few volumes in the Bab’s writings expound apophatic theology with such intensity. The same Author Who claims to be the Qa’im also confesses, in His own prayers, that the divine Essence cannot be named, mentioned, comprehended, or even truly worshipped through any attribute drawn from creation. Every act of speech about God falls back upon the speaker; the worshipper’s praise traces the contours of his own limitation. The way out of this circle is paradoxical. God is known through God Himself, by way of His self-disclosure in the Manifestation, “the station of Thine own Self,” so that the mirror of revelation becomes the only legitimate place where the divine can be witnessed.

This formulation has deep roots in the Islamic mystical tradition. The hadith “*arif Allah bi’llah*” — “know God through God” — which the Bab cites by name, is foundational for Sufi epistemology, especially in the Akbarian school of Ibn ‘Arabi and the Imami theosophy of Mulla Sadra and the Shaykhi masters Shaykh Ahmad al-Ahsa’i and Sayyid Kazim Rashti, whose pupils included the Bab Himself. The doctrine that the Essence (*dhat*) is unreachable, and that genuine access is granted only through the Manifestation (*mazhar*) of the divine Names, gives the Bab’s negative theology its specific shape.

Comparative resonances are abundant and worth tracing. Pseudo-Dionysius, in *The Mystical Theology*, writes that God is “not soul or mind...not number, not order, not greatness...beyond every assertion” and “beyond every denial.” Moses Maimonides argues in the *Guide of the Perplexed* (I.58–60) that no positive attribute can be truly predicated of God: every divine attribute must be transformed into a negation, since speech about God’s essence courts idolatry. Meister Eckhart speaks of the *Gottheit* beyond the God of names, and Nicholas of Cusa develops the discipline of *learned ignorance*. In modern philosophy Wittgenstein’s closing sentence in the *Tractatus* — “whereof one cannot speak, thereof one must be silent” — belongs to the same family of recognitions. The Bab’s contribution is the insistence that silence is not the last word. The Manifestation speaks, and through Him the inaccessible self-discloses; apophasis flowers into kataphasis at the place where God Himself wills to be known.

Questions for Reflection

1. Why does the Bab spend so much language on the inaccessibility of an Essence about which He insists nothing can be said? What is the purpose of voluble apophasis?
2. Compare “my remembrance of Thee is according to my measure, not according to Thy measure” with Maimonides’ doctrine of negative attributes. Where do they agree, and what does each safeguard?

3. How does the Bab integrate the radical transcendence of God with His own claim that revelation has now descended through Him? Does the Manifestation introduce a third term between Creator and creature?
4. If God is known only through God, what role remains for human reasoning, ascetic discipline, and learning? Are these preparations, occasions, or obstacles?
5. Read the closing aphorism of Wittgenstein's *Tractatus* alongside BB00302. Where does each text place the limit of speech, and what does each leave open beyond that limit?

The Two Trees: Affirmation and Negation as the Logic of Religion

Key Passages

O Muhammad-Qabl-'Ali, verily the numerical value of negation in "There is no God" hath been fulfilled, and it is incumbent upon every soul to establish the Alif of affirmation in that wherein ye are...Say: Religion after religion is none other than the knowledge of God, His oneness, the acknowledgment of His justice, following that which hath been sent down from His presence, and the negation of all attributes from His holy court, for all else besides Him are but His creation. — BB00306

Thou hast created naught in existence save two trees: the Tree of Negation and the Tree of Affirmation. Thou hast made Negation the manifestation of "no god" and Affirmation the manifestation of "but God." Thou hast made Negation Thy fire for those who enter therein, and Affirmation Thy paradise for those who enter therein. The former ever descendeth to the depths below, while the latter ascendeth to the heights above. — BB00180

What I have witnessed, O my God, are but two trees — one of negation which, by Thy justice, shall perish, and one of affirmation which, by Thy grace, shall endure. — BB00143

Glory be unto Thee, O my God! There is no difference between Fire and Light save the number of the Gate. Thou causest to enter whom Thou wilt therein. Thus is the earth of Fire transformed into Light, and this in Thy power is nearer than all things. — BB00178

I beseech Thee, O God, by the Tree which Thou hast planted at Thy affirmation and watered with the blood of Thy loved ones, to cause that Tree, its branches, leaves and fruits to grow until it reacheth that which is befitting at Thy creation. — BB00147

Context for Study

The most striking liturgical innovation of this volume is the cycle of paired prayers, one for each letter of the Arabic alphabet, in which the worshipper systematically petitions God either to

annihilate every soul ascribed to the Tree of Negation or to confirm every soul ascribed to the Tree of Affirmation. The same architecture is preserved across many manuscripts (BB00127, BB00141, BB00142, BB00143, BB00144, BB00148, BB00161, BB00177, BB00178, BB00180, BB00192, BB00664, BB00681). The two trees are derived directly from the structure of the Islamic confession of faith. The first clause, *la ilaha* (“there is no god”), is the great negation; the second clause, *illa'llah* (“but God”), is the great affirmation. The Bab teaches that all of religion in His Day reduces to working out the consequences of this dyad: the soul must *negate* every false attachment that does not return to God, and *affirm* the One Reality alone.

The choice of the tree as the governing metaphor is not arbitrary. The Qur'an speaks of a “good tree, whose root is firm and whose branch is in heaven, yielding its fruit at all times” (Q14:24–25) and contrasts it with an “evil tree, uprooted from above the earth, having no stability” (Q14:26) — a verse the Bab cites explicitly in BB00147. The same parable echoes in Jesus' teaching that every tree is known by its fruit, that a good tree cannot bear evil fruit nor a corrupt tree good (Matthew 7:17–20), and in the Psalter's image of the righteous as a tree planted by streams of water (Psalm 1).

The most arresting passage in this cycle (BB00178) breaks the apparent dualism. “There is no difference between Fire and Light save the number of the Gate.” The numerical value of *nar* (fire, 251) and *nur* (light, 256) differ only by five, the value of the name *Bab*. Fire and light, in this exposition, share a single substance and differ only by their orientation toward the divine. The same soul that was fuel for the fire of negation becomes, upon turning toward the Bab, a radiant body of light. The two trees, in this exposition, are less metaphysical species than directions of the will. This recasts what could be read as polemic into something closer to a doctrine of transformation; the prayer of negation is petitioning, in the end, that the negators themselves be turned and rescued.

Comparative study should engage the long Christian and Jewish traditions of dualism: the two ways of Didache 1, the two cities of Augustine, the two inclinations (*yetzer ha-tov* and *yetzer ha-ra*) in rabbinic anthropology, and the Zoroastrian background of cosmic struggle in which the Iranian world had been steeped for two millennia. The Bab is heir to all of these and yet refuses the metaphysical dualism toward which they sometimes drift. There is, finally, only God; the tree of negation has reality only as a privation, and even its inhabitants may be transferred “in less than the twinkling of an eye” into the tree of affirmation.

Questions for Reflection

1. How does the polarity of the two trees grow out of the structure of the Islamic confession *la ilaha illa'llah*? Does the affirmation require the negation, and the negation require the affirmation?
2. The Qur'anic parable of the good tree and the evil tree, the Gospel teaching that a tree is known by its fruit, and the Bab's two trees of this volume share a common image. What does the tree contribute that abstract language cannot?
3. Examine BB00178: “There is no difference between Fire and Light save the number of the Gate.” What kind of dualism does this statement permit, and what kind does it forbid?

4. The letter-by-letter prayers ritualize the negation and affirmation alphabetically, embracing every name and every being. How does this liturgical comprehensiveness shape the worshipper's relation to a world of created things?
5. Compare these prayers with imprecatory psalms (e.g., Psalm 137) and the curses of the covenant (Deuteronomy 27–28). What ethical reading of such liturgical severity is available, and what guardrails does the doctrine of transformation place upon it?

Negation of Negation, Affirmation of Affirmation

Key Passages

Verily, what is wondrous is that the name of the First and the Last, the Manifest and the Hidden, hath been fulfilled from the night of thy recognition of thy Lord. The number of negation in “There is no God” hath extended fifty thousand years, and the days of affirmation have dawned, yet until now what behooveth the negation of negation and the affirmation of affirmation hath not been mentioned. This is the whole of religion in this Day, not that wherein people rejoice. — BB00306

Say: Verily, ye shall negate the negation and establish the affirmation according to that which ye are able. — BB00306

For whoso is unable to efface Negation by aught but these words — this is the most exalted of paths for affirming Thy unity: the negation of negation from the court of Thy holiness, from the seat of Thy might, from the sovereignty of Thy self-subsistence and the kingship of Thy Lordship. — BB00189

Let negation be negated and affirmation be affirmed according to the truth over which ye have power. — BB00268

He is the Most Great. In the Name of God, the Most Great, the Most Great. God — there is none other God but He — the Most Great, the Most Great. Thus hath the Cause been established: the negation of negation and the affirmation of affirmation. — BB00624

Context for Study

The first stage of the shahada, the simple negation, suffices to clear the ground of idols. The Bab teaches that the present age requires a second-order operation: to negate the negation itself, and to affirm the affirmation. The phrase carries a precise grammatical and theological force. Negation, taken alone, presupposes that there are gods to be denied; once denial has finished its work, even denial must be denied, lest it become a new attachment. Affirmation, likewise, must affirm itself, lest the act of worship turn into a possession of God by the worshipper. The cycle moves the soul from *la ilaha* to *illa'llah*, and then beyond both into a stationless recognition.

The same dialectical structure appears, with different vocabularies, across the world's mystical literatures. In Mahayana Buddhism, the Madhyamaka school of Nagarjuna applies the *tetralemma* to every assertion: not X, not not-X, not both, not neither — the negation of every position, including the negation. In Christian apophatic theology, Pseudo-Dionysius writes that God “transcends every assertion and every denial,” so that even the denial that God is being is itself to be transcended. Maimonides' system of negative attributes faces a similar problem: if every positive attribute must be negated, the speaker who says “God is not corporeal” must also recognize that this very predication assumes a frame to which God does not belong. Hegel's dialectic of negation and the negation of the negation, although secularized and oriented toward history, retains a structural echo of this ancient pattern.

The Bab's contribution is liturgical and personal. The negation of negation is not a logical refinement; it is an act of worship that the believer performs “according to the truth over which ye have power” (BB00268). The conclusive tablet of the volume (BB00624) reduces the whole revelation to this single phrase: *Thus hath the Cause been established: the negation of negation and the affirmation of affirmation*. Religion is named here as a movement of consciousness that consumes its own positions in the act of confessing the One Who exceeds every position.

The same logic is then turned upon the Babi community itself. BB00177 and the volume's later prayers warn that those who dwell today in the paradise of affirmation may, on the Day of Him Whom God shall make manifest, fall into the fire of negation if they cling to their present station and refuse the next disclosure. Affirmation is, finally, a verb that must be renewed; the tree must continue to bear fruit. This anticipates Baha'u'llah's later warnings to those Babis who, in their attachment to the Bayan, failed to recognize the very One its Author had foretold.

Questions for Reflection

1. “The number of negation in ‘There is no God’ hath extended fifty thousand years, and the days of affirmation have dawned.” Why does the Bab assign so vast a span to the work of negation, and what kind of historical period is the “day of affirmation”?
2. What is the difference between negating an idol and negating the negation? Can the second operation be performed too early — before the first has truly done its work?
3. Place the Bab's negation of negation alongside Nagarjuna's tetralemma and Pseudo-Dionysius' transcendence of denial. Where do these mystical dialectics converge, and what theological commitments distinguish them?
4. The Bab warns that the Babi who today is rooted in the tree of affirmation may, on the Day of the next Manifestation, become a letter of negation. What ascetic and intellectual disciplines does this warning require?
5. Hegel saw negation of the negation as the engine of historical progress. The Bab presents it as a posture of worship. What is gained, and what is risked, when the same dialectical figure is read theologically rather than historically?

Inscribing the New Revelation: Joseph, Calligraphy, and the Community of Letters

Key Passages

Know that the word “Joseph” corresponds in number to the *Qayyumu’l-Asma* [Joseph=qayyum=156] and refers to the Qa’im of the House of Muhammad, peace be upon Him. Inasmuch as I observed that every morning you would recite “I believe in the Mystery of the Family of Muhammad,” etc., I desired that the veil be lifted, that deeds might conform to mere verbal profession. — BB00170

And this is the mystery of the verse “When Joseph said unto his father: ‘I saw eleven stars and the sun and the moon, I saw them bowing down unto me.’” — BB00170

O ‘Ali [Shaykh ‘Ali ‘Azim Turshizi]! We have chosen thee by Our command and made thee a king to proclaim before the Qa’im that He hath appeared by the leave of His Lord. This is of God’s grace upon thee and upon mankind, that they might be thankful. — BB00273

And We have commanded that there be sent unto thee tablets of precious paper, dearly-beloved; therefore shalt thou enjoin that one should, in every tablet, write a book consisting of nineteen bayts in nineteen bayts, and that in every bayt he should inscribe the words “God is the Most Great” in the fairest and most beloved of calligraphy. — BB00584

He cried, “O people, own that faith to which I call —
The Book I bring, its warnings — heed them one and all!”
“Behold the trenchant proof of God, divinely clear,
Made easy for remembrance — who will lend an ear?” — BB00535

Context for Study

Alongside the high doctrine of negation and affirmation, the volume is intensely practical. It sets in motion a small, dispersed community of scribes, messengers, poets, and copyists who will sustain the Cause through the years of persecution that lie ahead. Three threads weave together here.

First, the Qur’anic reading of Joseph. The Bab had revealed His earliest major work, the *Qayyumu’l-Asma*, as a commentary on the Surah of Joseph; here in BB00170 He discloses the hidden equation that had governed that text. The numerical value of *Yusuf* (Joseph) matches that of *Qayyum* (the Self-Subsistent), and the dream of Joseph — in which eleven stars, the sun, and the moon bow before him — is read as a prefiguration of the Qa’im before whom the Prophet, the Imams, and the foundational figures of the Family of Muhammad will themselves bow. Joseph in the well, sold into slavery, rising to authority in a foreign land, recognized at last by the brothers who had cast him out — the parable speaks too eloquently to the Bab’s own trajectory to require commentary. This is typological reading of the boldest kind, in which the older scripture finds its referent in the present claimant.

Second, the proclamation of the new Cause through chosen messengers. Shaykh ‘Ali ‘Azim Turshizi (BB00273) is commissioned “to proclaim before the Qa’im that He hath appeared”; in BB00268 the Bab assigns symbolic offices to Quddus, Tahirih (*Qurratu’l-‘Ayn*, the wearer of the golden crown), and others, distributing the Names of the Holy Family among them. The community is being given a typological identity. Each Letter of the Living is invested with a place in a cosmic drama whose script is the Qur’an itself.

Third, the discipline of inscription. BB00584’s instruction to write “a book consisting of nineteen bayts in nineteen bayts” — 361 verses — in the most beloved calligraphy, upon precious paper, in two “comely coverings,” captures the Babi community’s distinctive aesthetic seriousness. The number nineteen, fundamental to the Bayan and to the Babi calendar of nineteen months of nineteen days, governs both the cosmic and the material order. Persian and Arabic calligraphy was already an exalted art; the Bab elevates it further into a liturgical practice. The didactic poem BB00535, with its plain rhymed couplets retelling the warning of the She-Camel of Salih, shows the same community using simpler poetic forms to disseminate the message in conditions where reading and writing were not universally available.

Comparative students should consider the role of manuscript culture in the survival of religions under pressure: the Jewish scribal tradition that preserved the Torah through exile, the monastic *scriptoria* of Christian Europe that copied the Greek classics and the patristic corpus, the Buddhist sutra-copying movements of East Asia, and the Tibetan engravers who carved *mantras* onto stones beside mountain paths. In every case the labor of inscription does at least four things: it preserves the text, deepens the scribe’s interior assimilation of it, beautifies the world with its presence, and forms the community of those who participate in the work. The Bab’s instructions in BB00584 belong to this universal pattern, with the distinctive Babi insistence that “one letter of the words of God is not to be equalled by all the worlds.”

Questions for Reflection

1. How does the Bab’s equation Joseph = Qayyum = 156 work as a hermeneutic? What is the relation between numerical correspondence (*abjad*) and theological insight?
2. Joseph’s dream and his eventual recognition by his brothers offer a typological key to the Bab’s own life. What are the limits of typology? When does it illuminate, and when does it merely impose?
3. Compare BB00584’s instructions for the calligraphic copying of nineteen by nineteen verses with Jewish scribal practice for the Torah, monastic copying in medieval Christianity, and Buddhist sutra-copying movements. What is the common spiritual logic, and what is specific to the Bab’s instruction?
4. The didactic poem BB00535 retells the Qur’anic story of the She-Camel of Salih in plain rhymed couplets. What does it mean for a movement that bases itself on the inimitability of inspired verse to also cultivate accessible poetry for popular transmission?
5. “One letter of the words of God is not to be equalled by all the worlds.” What practical and aesthetic consequences follow from taking this sentence seriously today, in an age of mass digital transmission?

A guiding question for the whole chapter: **If the entirety of religion in this Day is the negation of negation and the affirmation of affirmation, what would it mean to take that single phrase as the daily measure of one's prayer, one's reading, and one's encounters — so that every false absolute is dismantled in the same breath that calls upon the One Whom no name can name, but Whose verses have now been heard?**