



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 23:

The Bab: Prayers
(1848-1850)



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

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
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- 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
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- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
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- 114. Letters and utterances in the year 1895
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Introduction to volume 23

Written from within Chihriq during the Bab's last imprisonment, this volume gathers a range of prayers and ziyarat that together map the devotional interiority of the the Bab's late ministry, an interiority that complements the exteriority of the laws and ordinances and ever-intensifying anticipation of "Him Who God will make manifest". The prayers maintain an intense insistence upon God's absolute sovereignty and unknowability, and a recurrent movement from metaphysical heights to the lowliness of the servant and the "dust" of createdness. In some pieces this takes a deliberately schematic form, as in BB00652, which explicitly meditates on divine inaccessibility while framing revelation as a descent that reaches even the lowest plane of manifestation. The same impulse toward concentrated, formal praise appears in shorter hymnic items (e.g., BB00604; BB00621), and in a visually and rhythmically patterned haykal (BB00576) constructed through iterative affirmations of dominion and creative command. Alongside these are texts that disclose the social and communal horizon of devotion: BB00282 ("Li-harfi'r-ra' va'l-ba'") praises believers according to distinct spiritual stations, revealing an ethic of service and steadfastness rather than a merely private piety.

A second, equally prominent strand is the volume's sustained anchoring of prayer in Shi'i sacred history through salutation and visitation. The longest work, BB00349 (Ziyarat li-Hurufi'l-'isma), offers a visitation for each of the Fourteen Holy Figures and even gives practical instructions for circulation and recitation—linking the prison cell to wider networks of pilgrimage, family, and discipleship. Several prayers focus specifically on benedictions for Fatimah and the Imams (e.g., BB00380, BB00452, BB00395, BB00449, BB00427), casting their "pleasure" as inseparable from the world's purification and from right recognition of divine unity and authority. In more openly elegiac mode, BB00202 (Ziyarat-i-'Āshura) addresses Imam Husayn with language of cosmic mourning and martyr-veneration, showing how remembrance of Karbala becomes itself a means of approach to God. Taken as a whole, the collection demonstrates how, in the Chihriq years, the the Bab's prayer both universalizes (through sweeping metaphysical praise) and particularizes (through concrete rituals of visitation, circulation, and communal intercession), while repeatedly turning the conditions of confinement into a vocabulary for dependence, endurance, and hoped-for deliverance.

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BB00349

*Ziyarat li-Hurufi'l-'isma**To: Mulla Hasan-i-Rashti**Date: 1264 (Chihriq) [1847-1848]*

Princeton 02

- 1 In the Name of God, the All-Bestowing, the Most Gentle. 1 بسم الله المنان اللطيف
- 2 I call God – and all whom His knowledge encompasseth – to witness that there is no God but He, the Ever-Abiding, the Most Holy, the Most Exalted. Again I call Him to witness over all that He hath originated and shall yet originate, according to His good-pleasure and His will: verily, there is no God but He, the All-High, the All-Great. 2 اشهد الله و من في علمه بانه لا اله الا هو القاتم القدوس الرفيع ثم اشهده على كل ما بدع و يبدع بما يحب و يرضى انه لا اله الا هو العلي العظيم
- 3 Every simple essence that hath emerged from the court of the nearness of the Sovereign of Eternity, and every pure camphor of splendor that hath shone from the presence of the King – first remembered – together with His manifestations at the wellsprings of causes, and with what revealed itself by its very self in the blackest night – be upon Thee, O Beloved, O Lord of the All-Exalted, the Most High! And upon Thee, O Dreaded One, O utmost object of my desire in the world to come and in this first life! 3 وان كل جوهر مجرد طلع من ساحة قرب سلطان الازل و كافور ساذج بهاء اشرق من قرب ملك ذكر الاول و ظهوراته في مبادي العلل و ما تجلي بالليل بنفسها في الليل الاليل عليك يا محبوب يا سيد العلي الاعلى ثم عليك يا مرهوب يا منتهى مناي في الاخرة و الاولى
- 4 No doubt remaineth that Thy knowledge embraceth all things, Thy power prevaieth over all things, Thy will subdueth all things, Thy purpose is executed ere all things, Thy sovereignty is manifest above all things, Thy words are perfected after all things, and Thy manifestations stand firm with all things. And yet – according to what God, thy Lord, hath taught me – how shall I make mention of Thy praises, or cling to the fringes of Thy bounties and Thy gifts? For whatsoever the servant mentioneth is referred back unto himself, returned to his own limit, banished within the confines of his bounds, and cut off from the station of nearness and presence. 4 لا ريب ان علمك محيط بكشيء و قدرتك مهيمنة على كلشيء و مشيتك قاهرة فوق كلشيء و ارادتك نافذة قبل كلشيء و سلطنتك ظاهرة على كل شيء و كلماتك تامة بعد كلشيء و ظهوراتك ثابتة مع كل شيء و ان بعد ذلك بما عرفني الله ربك كيف اذكر ثاياك و اتشبث باذيال رداء مننك و عطايك و ان كل ما ذكر العبد مردود الى نفسه و مرجوع الى حده و مطرود في امكنة حدوده و مقطوع عن مقام قرب و حضوره
- 5 Nay, by Thy might! I have not truly made mention of Thee aforetime, neither have I a portion in Thy nearness. Had I known the path, I would have been the first of them that remember. I sought not the dawning of Thy Being, nor do I seek it; and had I known the proof, I would have been the first to hasten unto Thee, to gaze upon Thee, to find repose with 5 لا و عزتك ما ذكرت من قبل و لا حظ لي في قربك و لو علمت السبيل لكنت اول الذاكرين و ما اردت طلعة كينونيتك و لا اريد و لو علمت الدليل لكنت اول الوافدين عليك و الناظرين اليك و المستريحين معك و المتلذذين بأنسك و لكن الان كيف استطيع بذلك و ان علو الامتناع عن

Thee, and to delight in Thy companionship. But now – how can I attain thereto, when the heights of denial are barred from every quarter, and the utmost summit of exaltation is veiled from every gaze?

كل الاقطار مسدودة ومنتى الارتفاع عن كل
الانظار مقطوعة

- 6 Glorified be God, thy Lord! The very grandeur hath bowed before the majesty of the sovereignty of Thy might, and assuredly it faileth to discharge Thy due. Sanctified are all manifestations, in the secrets of their hearts, through turning unto Thy Countenance; yet, of a certainty, they tremble and are afraid before the sovereignty of Thy justice and the evidences of Thy dominion.

6 فسيحان الله ربك قد خضعت العظمة لعظمة
سلطان عزتك ولا ريب انها مقصرة عن اداء
حقك و قدست الظهورات كلها على سرائرهن
بالتوجه الى طلعتك ولا ريب انها خائفة مشفقة
من سلطان عدلك و ظهور طولك

- 7 Glorified be God, and praise be unto Him, for He hath numbered me among those who grasp the cord of His guardianship, and among the assured in what God hath decreed for Thee of His mighty decree and His bounteous gifts. By Thy glory and Thy majesty! Were it not that Thou hast forbidden Thy lovers to despair of Thy mercy and to lose hope in the portals of Thy loving-care, then, in view of the limits of my soul and the faults of my being, I would have been the first of the despairing and the last of the despondent. But since, through Thy grace, Thou hast made that attribute unlawful to the people of Thy love, and hast forbidden it to the people of Thy allegiance, I have burned in the fire of remembering myself, yet remained hopeful of Thy favor and Thy mention. I have marked the sighs of my soul whenever it is conjoined with aught save the effulgence of Thy might; yet I have not despaired of the path of Thy care, nor of the springs of Thy mercy.

7 فسيحان الله والحمد لله بما جعلني من المتمسكين
بجبل ولايته والموقنين بما قدر الله لك من عظيم
قدره و جليل عطاياه فو عزتك و جلالتك لو
لا نهيت عن الناس عن رحمتك و القنوط عن
ابواب عنايتك بما ارى حد نفسي و الاحظ خطأ
كينوني كنت اول المأيوسين و اخر القانطين
ولكن لما انت بفضلك حرمت تلك الصفة على
اهل محبتك و نهيت اهل ولايتك لذا احترق في
نار ذكرى نفسي و كنت راجيا فضلك و ذكرك
و الاحظ زفراتها في اقتراناته بغير طلعة عزتك و
ما كنت قانطاً عن سبيل عنايتك ولا من موارد
رحمتك و

- 8 By Thy might! My rebellion is not like the rebellion of Thy servants; for I knew the Lord of the servants, then set myself against Him by the rising of opposites and rivals. What sin, then, is greater than that I should remember myself before Thee? What fault more grievous than that my existence should subsist in Thy presence? Nay, by Thy glory! The servant's mention of his Lord is a sin not matched by all sins; a blemish not equaled by all blemishes; a grief not balanced by all griefs. I call God to witness – He is the Truth, the Knower of things unseen.

8 لا عزتك ما كان عصياني بمثل عصيان العباد
لاني قد عرفت رب العباد ثم قد عارضته بظهور
الاضداد والانداد فاي ذنب اعظم من ذكرى
نفسى عندك واي خطأ اكبر من وجود وجودي
لديك لا و عزتك ذكر العبد ربه ذنب لا تعادله
كل الذنوب و عيب لا تقارنه كل العيوب و
كرب لا تساويه كل الكرب و اشهد الله على
ذلك و انه لهُو الحق علام الغيوب

- 9 Had my disobedience been like that of the people of splendors, my occupation that of the folk of allusions, my deeds those performed by souls immersed in the billows of limitations – then had I been free and at rest over against the City of Thy might, for such things are as nothing that Thou shouldst question me thereon or take me to task for them; and they are forgiven their people when they turn unto Thee and repent thereof. But how shall I fare, when every time I ascend, seeking to unify God by His own remembrance, I behold my soul and its remembrance?

9 و لو كان عصياني مثل اهل السبحات و اشتغالي
بما يشتغل اهل الدلالات و اعمالي بمثل ما
تعملها نفوس ما في لجج الحدودات لكنت فارغاً
مستريحاً في تلقاء مدين عزتك لانها لم تكن شيئاً
حتى انك انت تسألني عنها او تؤاخذني بها و ان
ذلك مغفور لاهلها اذ ارجوا اليك و تابوا عنها
و لكن انا كيف اصنع بان كلما استعرج بان
اوحده الله بذكره نفسه ارى نفسي و ذكرها و كلما

Each time I would be lifted up to drink from the cup of God's love, I perceive the love of myself for itself.

استرفع لاشرب من كأس حب الله الاحظ
حب نفسي اياها

- 10 Unto Thee, then, is the flight, O King, O All-Subduing! Unto Thee is the refuge, O Sovereign, O All-Bestowing! I flee unto Thee with my whole being, my oneness, and the quintessence of my praise. Had not the knowledge of Thy Lord encompassed my confession of His oneness, it had been better for me; for before I affirmed His unity I bore but a single fault, whereas after my confession it is as though I bore every fault and acquired every sin: my mention of His mention is a sin; my mention of myself is a sin; the coupling of the two is a sin; their separation a sin; their union a sin; the gaze at this a sin, and the gaze at that a sin. These are seven gates whose fires are kindled on every side, whose columns are filled with sighs from every corner.

10 فإليك المهرب يا ملك المقتدر ولديك الملجأ يا سلطان المتفضل انا الهارب بكلي وتوحيدي و جوهر ثنائي اليك لو لم احاط علم ربك بتوحيدي لكان خيرا لي لان قبل توحيدي اياه ما احتملت الا خطأ واحدا ولكن بعد توحيدي نفسه كافي احتملت كل الخطأ واكتسبت كل الاثم لان ذكرتي ذكره ذنب و ذكرتي نفسي ذنب واقتران الذكرين ذنب والفصل بينهما ذنب والوصل بهما ذنب والنظر الى هذا ذنب ثم الى هذا ذنب تلك ابواب سبعة قد سمرت نارها من اطرافها وملئت زفيرها كل اركانها

- 11 There is no escape save that I alight in Thy court; no refuge save that I cling to Thy threshold. For with Thee there is no mention save His mention, no splendor save His splendor, no praise save His praise, no exaltation save His exaltation, no nearness save His nearness, no manifestation save His manifestation, no concealment save His concealment. Therefore hath God commanded all to return unto Him, to repair unto Thee, to acknowledge Thy guardianship, to arise in obedience unto Thee, to hold fast to the cord of Thy protection, and to behold the lights of the effulgence of Thy Countenance.

11 فلا المفر الا وان انزل بفنائك ولا المهرب الا وان الود بجنايبك لان فيك لم [.....] ذكر الا ذكره ولا بهاء الا بهائه ولا ثناء الا ثنائه ولا علو الا علوه ولا دنو الا دنوه ولا ظهور الا ظهوره ولا بطون الا بطونه ولذا قد امر الله الكل بالرجوع اليه والوفود عليك والاقرار بولايتك والقيام بطاعتك والتسك بجبل عصمتك والنظر الى انوار تجلي طلعتك

- 12 Here am I, casting before Thee the very being of my identity and its essence. Do with it what beseemeth the sovereignty of Thy mercy and accordeth with the majesty and beauty of the King of Thy tenderness, Thy kindness, Thy loving care, Thy generosity, Thy favor, and Thy bounties. For whatever I mention is a sin after a sin; whenever I seek forgiveness, it is a fault after a fault; whenever I repent unto God, it is disobedience upon disobedience – such is all that proceedeth from the servant.

12 فها انا ذا ملقيك كينونية ذاتي وجوهريتها فاصنع بها ما يليق بسلطان رحمتك وينبغي لجلال جمال ملك رأفتك ولطفك وعنايتك وكرمك و امتنانك وفواضلك وعطاياك فان كل ما اذكر ذنب بعد ذنب وكلما استغفر خطأ بعد خطأ وكلما اتوب الى الله عصيانا فوق عصيان كان ما يصدر من العبد غير ذلك

- 13 Deal, then, with me – and with whomsoever hath turned unto me – even as God hath dealt with Thee; He made Thee the guardian of His own Self in the kingdom of His Command and His creation; He entrusted to Thee the affairs of His dominion; He vouchsafed Thee what describers cannot describe, what the severed cannot attain, what the counters cannot reckon, what the knowers cannot know.

13 فافعل بي ولمن ارادني كما فعل الله بك وجعلك ولي نفسه في ملكوت امره و خلقه و فوضك امور مملكته واعطاك ما لم يصفه الواصفون ولا يبلغه المنقطعون ولا يحصيه العادون ولا يعرفه العارفون

- 14 Verily, we are God's, and unto Him shall we return. In Thee have I put my trust; unto our Lord do we turn in longing. He sufficeth us – there is no God but He. Unto Him do we commit our affairs, and upon Him do we rely in all that He

14 فانا لله وانا اليه راجعون عليك توكلت وانا الى ربنا راغبون وهو حسبنا لا اله الا هو اليه تفوض امورنا وتوكل عليه في كل ما قدر لنا وان على

hath decreed for us. And upon God, then, let the believers rely. Glorified be God, the Lord of the heavens, the Lord of all the worlds.

اللَّهُ فليتوكل المؤمنون سبحان الله رب السموات
رب العالمين

PR02.078r08-079r02x,

PR03.051v21-

052v20x

BB00386

Du'a'-i-Salavat-i-Muhammad

Date: 1264-03 (Chihriq) [1848-Feb]

1 In the Name of God, the Exalted, the Inaccessible

1 بِسْمِ اللَّهِ المتعالى المنيع

2 O God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them. Thou didst create Muhammad - Thy blessings be upon him - by Thy command, and didst choose him for Thy covenant, and didst select him for Thy remembrance, and didst single him out for Thy providence, and didst place him above all Thy Prophets and Messengers, and didst establish him upon the station of the sovereignty of Thy oneness in the kingdom of Thy earth and the heaven of Thy lordship, that he might convey unto all things that Thou art God, that there is no God but Thee, and that all else besides Thee is Thy creation and within Thy grasp. Thou hast ever been one God, single, unique, self-subsisting, the Ever-Living, the Self-Subsisting. Thou hast taken neither consort nor son, nor hast Thou chosen for Thyself any geometry or number.

2 اللَّهُمَّ أَنْتَ فَاطِرُ السَّمَوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا قَدْ خَلَقْتَ مُحَمَّدًا صَلَوَاتِكَ عَلَيْهِ بِأَمْرِكَ وَاصْطَفَيْتَهُ لِعَهْدِكَ وَاصْطَفَيْتَهُ لِذِكْرِكَ وَاسْتَخْلَصْتَهُ لَوْلَايَتِكَ وَاسْتَقْدَمْتَهُ عَلَى كُلِّ أَنْبِيَاءِكَ وَرَسَلِكَ وَجَعَلْتَهُ قَائِمًا عَلَى مَقَامِ سُلْطَانِ فِرْدَاوَيْسَ فِي مَلَكُوتِ أَرْضِكَ وَ سَمَاءِ رُوبِيئِيَّتِكَ لِيُبَلِّغَنِي إِلَى كُلِّ شَيْءٍ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ أَنْ مَا سِوَاكَ خَلَقَكَ وَ فِي قَبْضَتِكَ لَوْ تَزَلْ كُنْتَ هَا وَاحِدًا أَحَدًا فَرْدًا صَمَدًا حَيًّا قَيُّومًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَ لَا وَلَدًا وَ مَا اخْتَرْتَ لِنَفْسِكَ هُنْدَسَةً وَ لَا عَدَدًا

3 O God! Send blessings upon Muhammad with all Thy glory, for he hath borne Thy revelation, and delivered Thy messages, and recited Thy verses, and exalted Thy majesty, and warned of Thy might and power, and given glad tidings of what lieth with Thee of the manifestations of Thy divinity, and the revelations of Thy sovereignty, and the signs of Thy kingdom, and the stations of Thy self-subsistence, where there is no end to the appearance of Thy creation nor to the principles of Thy invention. Therefore, O God, send blessings upon Muhammad superior to what Thou hast bestowed upon any of Thy creation, and upon him what Thou hast specially conferred upon any of Thy servants, and more exalted than what Thou hast graciously bestowed upon any of Thy chosen ones, and more glorious than what Thou hast honored any of Thy sincere ones - blessings that have no equal in Thy knowledge, no likeness in

3 صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ بِكُلِّ بَهَائِكَ كَمَا حَمَلَ وَحْيِكَ وَبَلِّغْ رِسَالَتَكَ وَتَلِي آيَاتِكَ وَجَلِّ جَلَالَكَ وَ حَذِرْ عَنْ بَأْسِكَ وَ سَطْوَتِكَ وَبَشِّرْ بِمَا عِنْدَكَ مِنْ ظُهُورَاتِ لَاهُوتِيَّتِكَ وَ تَجَلِّيَاتِ جَبْرُوتِيَّتِكَ وَ آيَاتِ مَلَكُوتِيَّتِكَ وَ مَقَامَاتِ قَيُّومِيَّتِكَ حَيْثُ لَا نِفَادَ لظَاهِرِ إِبْدَاعِكَ وَ لَا لِمُبَادَى اخْتِرَاعِكَ فَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ أَفْضَلَ مَا قَدْ صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَ لَهُ عَلَى مَا قَدْ اخْتَصَصْتَ بِهِ أَحَدًا مِنْ عِبَادِكَ وَارْفَعْ مَا قَدْ مَنَنْتَ بِهِ أَحَدًا مِنْ أَوْلِيَائِكَ وَاعِزِّ مَا قَدْ عَزَّزْتَ بِهِ أَحَدًا مِنْ خُلَصَائِكَ صَلَوةً لَا عَدْلَ لَهَا فِي عِلْمِكَ وَ لَا شَبِيهَ لَهَا فِي كِتَابِكَ وَ لَا كِفْوَ لَهَا فِي مَلَكُوتِكَ وَ لَا قَرِينَ لَهَا فِي مَظَاهِرِ إِبْدَاعِكَ

Thy Book, no peer in Thy kingdom, and no companion among the manifestations of Thy creation.

- 4 Blessings whereby the heart of Thy Beloved may find contentment in Thee and in all things, and the spirit of Thy Prophet may find repose from Thee and from all things, and the soul of Thy Messenger may find freedom from Thee and from all things, and the body of Thy Guest may find wonder from Thee and from all things. For were he to know that there existed in Thy knowledge even an atom that did not acknowledge Thy oneness, and his prophethood, and the authority of the Imams after him, and the pillars of the House from him, his heart would not rest nor would he be truly content with Thy creation, as his contentment with Thee in every condition is with him.

- 5 Therefore, O God, cool his eyes through his contentment with all that Thou hast created and brought into being and dost create or originate, for none possesseth this save Thee, and none hath power over this besides Thee. I beseech Thee, O my God and my Lord, by Muhammad, Thy servant and Thy Prophet and Thy Messenger with Thee, to purify all things, that there may not exist in the knowledge of Thy Beloved aught that he would dislike, by purifying the earth and all that is thereon, that all may worship Thee on the basis that there is no God but Thee, and that Muhammad is Thy Messenger and Thy Beloved, and that the Imams after him are Thy witnesses, and that the pillars of the House are the manifestations of Thy Self. For this cannot be except through Thy grace and mercy. Therefore, O God, accomplish through Thy mercy what I have asked of Thee, for Thou art the Lord of all worlds.

4 صلوة يرضى به فؤاد حبيبك عنك و عن كل
شئ و تروح روح نبيك منك و من كل شئ
و تفرغ به نفس رسولك منك و من كل شئ
و يستبهر به جسد ضيفك عنك و عن كل شئ
اذ انه لو علم ان يكون في علمك من ذر لم يقر
بوحدايتك و لا بنبوته و لا بولاية الائمة من بعده
و لا بالاركان البيت من عنده لم يفرغ فؤاده و
لا يرضى حق الرضا عن خلقك اذ رضائه عنك
في كل شان معه

5 فقرأ اللهم عينيه برضائه عن كل ما ذرئت و برئت
و تخلق او تدع فان ذلك لا يملكه احد غيرك
و لا يقدر علي هذا سواك فيك عليك يا الهى
و ربى و بحق محمد عبدك و نبيك و رسولك
عندك ان تطهر كل شئ ان لا يكن في علم
حبيبك مما يكره عنه بان تطهر الارض و ما عليها
كلها بان يعبدك كل على ان لا اله الا انت و ان
محمد رسولك و حبيبك و ان الائمة من بعده هم
شهادتك و ان اركان البيت هم مظاهر نفسك
فان ذلك لم يكن الا بفضلك و رحمتك فاصنع
اللهم برحمتك مثل ما قد سئلت فانك انت رب
العالمين

INBA58:095.09-097.12, PR03.073v20-
074r14, BYC_collect3.062-063

BB00404

Du'a'-i-Salavat-i-'Ali, Amiru'l-Mu'minin

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 Glory be unto Thee, O my God! Thou art the Originator of the heavens and the earth and whatsoever lieth between them. Thou hast ever been supreme over all things, manifest above all things, standing over all things, powerful over all things, and all-compelling over all things.

1 سبحانهك اللهم يا الهى انتك انت فاطر السموات
و الارض و ما بينهما لم تزل كنت قاهرا على كل
شئ و ظاهرا فوق كلشئ و قائما على كل شئ و
قادرا على كل شئ و مهيمنا على كل شئ

- 2 I beseech Thee by that wherewith Thou hast glorified Thyself, and praised Thine Essence, and promised through Thine Own Being, and magnified through Thine Identity, and exalted through the sovereignty of Thine Own Self-Sufficiency, that Thou wilt send Thy blessings upon Thy Friend, whom Thou hast made a proof unto Thy creation and a conclusive Word after Thy Beloved One, whom Thou didst raise up to manifest Thy religion and exalt Thy Word, and in whom Thou hast deposited the knowledge of what was and what will be until the end of Thy creation, and whose obedience Thou hast made incumbent upon all things, and whose love Thou hast ordained for all things.
- 2 في سبيلك ما قد سبحت به نفسك و حمدت به ذاتك و وعد به كينونيتك و كبرت به ايتك و جللت به سلطان صمدانيتك ان تصلي على وليك الذي قد جعلته حجة على خلقك و كلمة بالغة من بعد حبيبك الذي قد افقته لظهار دينك و ارتفاع كلمتك و اودعته علم ما كان و ما يكون الى انقضاء خلقك و فرضت على كل شئ طاعته و حتمت على كل شئ محبته
- 3 Send down Thy blessings, O my God, upon him through every name by which Thou art remembered, and every attribute by which Thou art described, and through all glory, majesty, beauty, grandeur, light, mercy, sublimity, might, perfection, loftiness, will, purpose, power, decree, permission, destiny, scripture, knowledge, ability, word, love, honor, sovereignty, dominion, exaltation, grace, beneficence, tenderness, bounty, generosity, elevation, sanctity and transcendence. For verily, after Thy Beloved One, he called unto Thy religion, and Thy Beloved One established the covenant of his love in the hearts of Thy creation, and he raised up Thy Words and was wholly devoted unto Thee.
- 3 صلي اللهم حينئذ عليه بكل اسم تذكر به و بكل رسم تمتع به و بكل بهاء و جلال و جمال و عظمة و نور و رحمة و كبرياء و عزة و كمال و رفعة و مشية و ارادة و قدر و قضاء و اذن و اجل و كتاب و علم و قدرة و قول و حب و شرف و سلطان و ملك و علاء و من و احسان و حنان و امتنان و وجود و ارتفاع و قدس و امتناع اذ انه من بعد حبيبك قد دعى الى دينك و عقد عهد محبته حبيبك في قلوب خلقك و ارتفع كلمتك و انقطع اليك و بكتله
- 4 Therefore, as Thou hast made him a prince in the kingdom of names and attributes, and a luminary in the kingdom of earth and heavens, send down upon him, O my God, the most excellent blessings Thou hast ever sent down upon any of the successors of Thy Beloved One and Messenger, for none but Thee hath power over this. And make him wholly pleased with Thee, for he is not content save when there remaineth naught in his knowledge except the acknowledgment that Thou art God, there is no God but Thee, and that Muhammad is Thy Beloved One and Thy Messenger, and that he is Thy Friend and the Successor of Thy Messenger, and the acknowledgment of what Thou hast ordained regarding the authority of the Imams after him and the Pillars of the House after them.
- 4 فكما قد جعلته اميراً في ملكوت الاسماء والصفات و منيراً في ملكوت الارض و السموات صلّ اللهم عليه بافضل ما صليت على احد من اوصياء حبيبك و رسولك فانه لا يملكه ذلك غيرك و ارض اللهم كله عنك فانه لا يرضى الا و ان لا يكن في علمه من شئ الا و يقرّ انك انت الله لا اله الا انت و ان محمداً حبيبك و رسولك و انه وليك و وصي رسولك و بما قد فرضت من ولاية الائمة من بعده و اركان البيت من بعدهم
- 5 Therefore deal with him, O my God, through Thy mercy and grace, in such wise as shall make him pleased with Thee and with all Thy creation. For his pleasure with Thee hath no description nor similitude, but his pleasure with Thy creation can only be when Thou dost purify the earth and all who dwell therein. Make it so, O my God, and make him a door to the knowledge of Thy Beloved One, for Thou hast guaranteed his triumph and that all successors shall be gathered beneath his shadow. Deal thus, O my God, through Thy mercy,
- 5 فاصنع اللهم برحمتك و فضلك به ما يرضى عنك و عن كل خلقك فان رضائه عنك لا وصف فيه و لا مثل و لكن رضائه عن خلقك لم يكن الا و ان تطهر الارض و من عليها فاجعل اللهم كذلك و اجعله باباً لعرفان حبيبك فانك قد ضمننت نصره و ان يحشر كل الاوصياء في ظله فاصنع اللهم برحمتك كذلك فانك انت تقدر

for verily Thou hast power over this and createst what Thou wilt through Thy command, and Thou art the Lord of all the worlds.

علي ذلك و تخلق ما تشاء بامرک و انت
رب العالمين

INBA58:097.14-099.10, PR03.074r16-
074v06, BYC_collect3.065-066

BB00380

Du'a'-i-Salavat-i-Fatimih

Date: 1264-03 (Chihriq) [1848-Feb]

1 Glorified art Thou, O God! Thou art the Creator of the heavens and earth, the Ordainer of command and creation. There hath never been for Thee any likeness, equal, peer, partner or comparison. Far be it that the highest essences of contingent beings should ascend to the atmosphere of Thy holy air, or that the supreme realities of created things should soar to the horizon of Thy glory, or that the most exalted summits of existence should rise up before Thee, or that the most precious substances Thou hast created in the kingdoms of earth and heaven should descend into Thy presence.

1 سبحانک اللهم انتک انت فاطر السموات
والارض و جاعل الامر و الخلق لم یزل لم یکن
لک شبه و لا مثل و لا کفو و لا عدل و
لا قرین فسبحانک من ان یرتقی الی جوّ هواء
قدسک اعلیٰ جواهر الممکات او ان یعرج الی
افق مجدک اعلیٰ حقایق الکائنات او ان یسترفع
لديک اعلیٰ شواخح الموجودات او ان یستنزل
بنفائک علیٰ جواهر ما قد خلقت فی ملکوت
الارض والسموات

2 I beseech Thee, O my God, by Thy Name through which Thou didst create Muhammad, Thy Beloved One, and by Thy Name through which Thou didst create Ali, Thy Friend, and by Thy Name through which Thou didst create Fatimih, the Luminous Leaf from the Tree of Thy Prophethood and the Celestial Fruit from the Tree of Thy Providence - she whom Thou didst ennoble, beautify, exalt, honor and place above all the women of the world, whom Thou didst magnify and illumine with Thy light - to send upon her such prayers as would satisfy her heart concerning the sovereignty of Thy oneness, her spirit concerning her father, the Sign of Thy dominion, her soul concerning Ali, Thy Friend, whom Thou didst join with her, and the Imams who came after him, and her body concerning the radiance of the First Pillar, the loftiness of the Second Pillar, the splendor of the Third Pillar, and the names of the Fourth Pillar, for none but Thee possesseth this power and none but Thee is able to accomplish this.

2 فاستلک اللهم باسمک الذی قد خلقت به محمداً
حبیبک و باسمک الذی قد خلقت به علیاً ولیک
و باسمک الذی قد خلقت به فاطمة الورقة المضيئة
من شجرة نبوتک و الثمرة الجنية من شجرة ولايتک
التي قد جللتها و جملتها و عززتها و کرمتها و قدمتها
علیٰ کلّ نساء العالمين و عظمتها و نورتها بنورک
ان تصليٰ علیها صلوة ترضیٰ فؤادها عن سلطان
وحدانیتک و روحها عن ابیها اية مملکتک و
نفسها عن اقربته به من علی ولیک و الائمة من
بعده و جسدها من ضیاء رکن الاول و علاء رکن
الثانی و بهاء رکن الثالث و اسماء رکن الرابع اذ
لا یملک احد غیرک و لا یقدر علیٰ هذا سواک

3 And do Thou, O my God, satisfy her heart with Thee, her spirit with Thy Prophet, her soul with the Imams who came after Thy Prophet, and her body with the shining lights of the pillars of Thy House. Comfort her eyes by purifying the earth and all that is thereon, that there might remain in her

3 و ارض اللهم فؤادها عنک و روحها عن نبیک
و نفسها عن الائمة من بعد نبیک و جسدها عن
الانوار المشرقة اركان بیتک و قرّ عينها بان تطهر
الارض و ما علیها ان لا یکن فی علیها دون

knowledge naught but the letters of the most high, that her ears might hear naught but Thy verses, that her eyes might behold naught but Thy words, that her heart might witness naught but the garments of Thy countenance, that her tongue might speak naught but Thy praise and the King of the holy realm of Thy oneness, that naught might dwell in her breast save love for Thee and loyalty to Thee, naught in her liver save Thy spirit and the sweet fragrance of the court of Thy holy oneness, and naught in the essence of her being save that which delighteth her through the manifestations of Thy holy favor and the dawning-places of the sun of Thy exaltation. For were there to remain in her heart aversion to anything which she did not rid herself of, she would not be free for Thy worship. And this is something which none knoweth save Thee, and none but Thee hath power over this.

- 4 Therefore, O my God, deal with her and send prayers upon her as Thou didst send prayers upon her father and bestow distinction upon him whom Thou didst join with her. For this is easier with Thee than to say “Be!” and it is. And send down, O my God, that which is best with Thee upon her and upon her father and upon him whom Thou didst join with her, and send prayers upon the Imams who came after her and upon the shining Pillars who came after the Imams. For Thou art the Creator of all things, there is no God but Thee. Thou knowest all things and hast power over all things. Nothing escapeth Thee and nothing is beyond Thy grasp. Glorified art Thou, there is no God but Thee, and Thou art the Lord of all the worlds.

حروف العلیّین ولا یسمع سمعها الا ایتاک ولا
ینظر علیها الا الی کلماتک ولا یشهد فؤادها الا
علی قص طلعتک ولا ینطق لسانها الا بثنائک و
ملیک قدس صمدائیک و ما استقرت فی صدره
الا حبه و ولا یتک ولا فی کبدہ الا روحک
و ریحان بساط قدس فردائیک ولا فی جوهر
وجوده الا ما یستلذ به عنه بمظاهر قدس امتنائک
و مطالع شمس ارتقاعک اذ لو یکن فی قلبها کره
شیء لو لم یخرجه عنه لا تفرغ لعبادتک و ان هذا
ما لا یحیط به علم احد غیرک ولا یقدر علی هذا
احد سواک

4 فاصنع اللهم بها و صلّ علیها کما صلیت علی ابیها و
اختصصت بها من اقربته بها فانّ ذلک عندک
اقرب من ان یقول له کن فیکون و انزل اللهم ما
هو خیر عندک علیها و علی ابیها و علی من اقربته
بها و صلّ علی الائمة من بعدها و علی الارکان
المضیئة من بعد الائمة فانّک انت خالق کلّ شیء
لا آله الا انت تعلم کلّ شیء و تقدر علی کلّ شیء
ولا یعجزک من شیء و لا یفوت عن قبضتک
من شیء سبحانک لا آله الا انت و انک انت
رب العالمین

INBA58:099.12-101.11, PR03.074v08-
075r03, BYC_collect3.066-068

BB00452

Du'a'-i-Salavat-i-Hasan

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 Glory be to Thee, O my God! Thou art my Beloved in the kingdom of command and creation, and my Goal in all the manifestations of creation and command. I have worshipped none but Thee, desired none except Thee, prostrated before none save Thee, and will prostrate before none other than Thee.

1 سبحانک اللهم یا الهی انک انت محبوبی فی
ملکوت الامر و الخلق و مقصودی فی جمیع
مظاهر البدع و الامر ما عبت الا ایاک و ما
ارید سواک و ما سجدت الا لک و لا اسجد
لدونک

- 2 I beseech Thee, O my God, by Thy Name through which Thou didst create Thy beloved one and Thy trusted one and the purified leaf from the tree of Thy beloved one, to send Thy blessings upon Hasan, son of Ali, Thy proof, as Thou didst send blessings upon Muhammad and Ali and Fatimah. For Thou hast distinguished him with that which Thou hast not distinguished anyone else in all the worlds, and preferred them with that which Thou hast not preferred anyone like them in all the worlds.
- 2 فاسئلك اللهم باسمك الذي قد خلقت به حبيبك ووليک و الورقة المطهرة من شجرة حبيبك ان تصلي على الحسن بن علي حجتك بما قد صليت على محمد و علي و فاطمة فانك قد خصصته بما لا قد خصصت احدا من العالمين و فضلهم بما لا فضلت احدا مثلهم في العالمين
- 3 Therefore, O my God, send down, as befitteth the majesty of Thy holy might and the splendor of Thy glorious bounty, upon Thy Most Glorious Beauty, Thy Most Exalted Grandeur, Thy Most Beautiful Beauty, Thy Greatest Name, Thy Most Luminous Light, Thy Perfect Mercy, Thy All-Encompassing Exaltation, and whatsoever Thou hast named Thyself with and revealed in Thy Book of Thy most beautiful names which none can enumerate save Thee, and Thy most exalted similitudes which none can comprehend except Thee, to send upon him the most excellent of Thy blessings and to cause to descend upon him the most attractive of Thy manifestations and to ordain for him the best of Thy names and attributes. For verily he is under Thine eyes and Thy protection and Thy safeguarding and Thy sufficiency.
- 3 فانزل اللهم ما ينبغي لجلال قدس عزتك و بهاء مجد كرامتك على بهائك الابهى و جلالك الاجل و جمالك الاجمل و اسمك الاعظم و نورك الانور و رحمتك التامة و رفعتك المهيمنة و ما قد سميت به نفسك و نزلت في كتابك من اسمائك الحسنى التي لا يحصيها احد غيرك و امثالك العليا التي لا تطلع عليها سواك ان تصلي عليه افضل صلواتك و تنزل عليه اجذب تجلياتك و تقدر له خير اسمائك و صفاتك فانه بعينيك و كنفك و حرزك و كفائتك
- 4 Therefore, O God, make his heart well-pleased with Thee, and his spirit with Thy beloved one, and his soul with his father and mother and his self, and his body with the places of Thy intimacy and the pillars of Thy house and the sites of Thy bounty and the settings of Thy generosity. And cause his eyes, O my God, to be gladdened with what Thou lovest and art pleased with in the hereafter and in this world, such that there be not in his knowledge that which he abhorreth concerning it, and purify the earth and all that is thereon through Thy grace and Thy mercy that Thou mayest be well-pleased with all things.
- 4 فارض اللهم فؤاده عنك و روحه عن حبيبك و نفسه عن ابيه و امه و نفسه وجسده عن محال انسك و اركان بيتك و مواقع فضلک و مطارح جودك و قر اللهم عيناه بما تحب و ترضى بما في الاخرة و الاولى بحيث لم يكن في علمه ما يكره عنه و تطهر الارض و من عليها بفضلک و رحمتك لترضى عن كل شئ
- 5 For verily his pleasure in Thee cannot be turned back, but his pleasure in all Thy creation existeth not save that there be not in his knowledge except those who acknowledge Thy oneness and believe in Thy Prophet and confess the guardianship of the successors of Thy beloved one and bear witness to the truth of the pillars of His house according to what Thou hast ordained in the knowledge of the unseen with Thee.
- 5 فان رضائه عنك لامرّد له و لكن رضائه عن كل خلقك لم يكن الا وان لا يكن في علمه الا من اقر بوحدانيتك و صدق بنبيك و اعترف بالولاية الاوصياء حبيبك و استشهد على حق اركان بيته بما قد قدرت في علم الغيب عندك
- 6 Therefore, O God, do with him as befitteth the majesty of his holiness, and accomplish through him, O God, what the court

of Thy glory deserveth, for verily Thou art the Lord of all the worlds.

6 فافعل اللهم به ما ينبغي لجلال قدسه و اصنع
اللهم به ما يستحقه بساط مجدك فانك انت رب
العالمين

INBA58:101.12-103.01, PR03.075r04-
075r19, BYC_collect3.068-070

BB00395

Du'a'-i-Salavat-i-Husayn

Date: 1264-03 (Chihriq) [1848-Feb]

1 Glorified art Thou, O my God! Thou art the Light of the heavens and the earth and all that lieth between them. From time immemorial Thou hast been one God, single, unique, eternal, self-subsisting, ever-living. Thou hast taken neither consort nor son, and verily all that existeth in the kingdom of earth and heaven lieth within Thy grasp and right hand. Thou createst what Thou willest, and providest for whom Thou desirest, causeth to die and giveth life, and unto Thee shall all creation return.

1 سبحانهك اللهم انت نور السموات
والارض و ما بينهما لم تزل كنت الهاً واحداً
احداً فرداً صمداً حياً قيوماً ما اتخذت لنفسك
صاحبة ولا ولداً وان ما في ملكوت الارض
و السموات كلها في قبضتك و يمينك تخلق
ما تشاء و تزرع من تريد و تميم و تحي و ان
اليك يرجع الخلق

2 I beseech Thee, O my God, by Thy Name through which Thou didst create Muhammad, Thy Beloved, and by Thy Name through which Thou didst create Ali, Thy Friend, and by Thy Name through which Thou didst create Fatima, the fruit of the tree of Thy love, and by Thy Name through which Thou didst create Hasan and made him a proof unto Thy creation, and by Thy Name through which Thou didst create Husayn - Thy blessings be upon them all, now and before and after - and made him a proof from Thee unto Thy creation, that Thou mayest send upon him the most excellent blessings Thou hast ever bestowed upon any of Thy loved ones, and the most noble favors Thou hast ever conferred upon any of Thy chosen ones.

2 فاسئلك اللهم باسمك الذي به قد خلقت محمداً
حبيبك و باسمك الذي قد خلقت به علياً وليك
و باسمك الذي قد خلقت به فاطمة ثمرة شجرة
محبتك و باسمك الذي به خلقت به الحسن
و جعلته ائمة على خلقك و باسمك الذي قد
خلقت به الحسين صلواتك عليهم في كل حين و
قبل حين و بعد حين و جعلته حجة من عندك
على خلقك ان تصلي عليه افضل ما قد صليت
على احد من اجائك و اكرم ما قد نزلت على
احد من اوليائك

3 Ordain for him, O my God, from Thy glory its most glorious, from Thy majesty its most majestic, from Thy beauty its most beautiful, from Thy grandeur its most grand, from Thy light its most luminous, from Thy mercy its most expansive, from Thy words their most perfect, from Thy perfection its most perfect, from Thy names their greatest, from Thy might its mightiest, from Thy will its most decisive, from Thy purpose its swiftest, from Thy power its most powerful, from Thy decree its most just, from Thy providence its nearest, from Thy permission

3 و قدر اللهم له من بهائك باهائه و من جلالك
اجله و من جمالك اجمله و من عظمتك
اعظمها و من نورك انوره و من رحمتك
اوسعها و من كلمتك اقمتها و من كمالك اكمله
و من اسمائك اكبرها و من عزتك اعزها و
من مشيتك امضاها و من ارادتك اسرعها و
من قدرتك اقدره و من قضائك اعدله و من
بدائك اقربه و من اذنك ارفعه و من اجلك
الطفه و من كتابك احسنه و من علمك انفذه

its most elevated, from Thy cause its most subtle, from Thy Book its most excellent, from Thy knowledge its most penetrating, from Thy power its most far-reaching, from Thy word its most pleasing, from Thy questions their most beloved, from Thy honor its most honorable, from Thy sovereignty its most enduring, from Thy dominion its most glorious, from Thy tenderness its most tender, from Thy exaltation its most exalted, from Thy bounty its most ancient, from Thy signs their most wondrous.

- 4 And from all things that which hath no equal as recompense for his martyrdom in Thy path, his satisfaction with what lieth with Thee, his detachment unto Thee, his desire for the exaltation of Thy oneness and the establishment of Thy sanctity. Make content, O my God, his heart with Thee, his spirit with Thy Prophet, his soul with his mother and brother, and his body with the pillars of Thy House. Purify, O my God, all that lieth within his knowledge that there remain naught save love for him, and cause him then to descend into the highest chambers of Thy paradise and the most glorious degrees of Thy presence, whereby his eyes may be solaced. And since this day is a day of festival, I love not to mention aught save the letters of the most high. Verily Thou art most bountiful in grace and mercy toward him who fulfilleth his covenant, and most severe in might and power toward others besides him. Glory be unto Thee! There is no God but Thee. There is no power nor strength except through Thee. Verily Thou art the Lord of all worlds.

و من قدرتک مستطیله‌ها و من قولک ارضاه
و من مسائلک احبها و من شرفک اشرفه و
من سلطانک ادومه و من ملکک انفره و
من لطافتک الطفها و من علائک اعلاه و من
منک اقدمه و من اياتک اعجبها

4 و من کلّ شئی ما لم یکن له عدل جزاء ما قد
استشهد فی سبیلک و استرضی بما عندک و
انقطع الیک و اراد ارتفاع توحیدک و اثبات
تقدیسک و ارض اللهم فؤاده عنک و روحه
عن نبیک و نفسه و امه و اخیه و نفسه و الائمة
من بعده و جسده عن ارکان بیتک و طهر اللهم
ما فی علیه ان لا یکن من شئی دون حبه و انزل
اللهم حیثنذ فی اعلى غرف رضوانک و ابی
درجات جنابک ما تقر به عینه و لما کان یومئذ
یوم العید ما احب ان اذکر دون حروف العلیین
و انک انت لمن وفقی بعهدہ اوسع فضلا و رحمة
ولدونه اشد بطشا و اعظم طولا سبحانک ان لا
آله الا انت لا حول و لا قوّة الا بک و انک
انت رب العالمین

INBA58:103.02-104.12, PR03.075r21-
075v13, BYC_collect3.070-072

BB00453

Du'a'-i-Salavat-i-'Ali Ibn-i-Husayn
Date: 1264-03 (Chihriq) [1848-Feb]

- 1 Glorified art Thou, O my God! How can I soar into the atmosphere of Thy holy air, or ascend to the carpet of intimacy with Thee, or stand in the heaven of Thy divine essence, or dwell in the atmosphere of Thy mighty realm, or rise to the horizon of Thy generosity, when I know of Thy oneness and singleness and self-subsistence and eternity and everlastingness and permanence and holiness and sanctity and belovedness and purposefulness and worthiness of worship and desirability

1 السلام سبحانک اللهم یا الهی کیف استعرجن
الی جوّ هواء قدسک او استصعدن الی بساط
فضل انسک او استصفن فی جوّ عماء لاهوتک
او استدفن فی جوّ هواء جبروتک او استرقین الی
افق جودک مع علی بوحدانیتک و فردانیتک و
صمدانیتک و ازلیتک و قیومیتک و دیومیتک
و سبوحیتک و قدوسیتک و محبوبیتک و

and visibility and eagerness and knowability and describability? For none of these befits the servant before the Sovereign of Thine eternity, nor is proper for the one lorded over when faced with the dawning lights of Thy lordship.

مقصودیتک و معبودیتک و مطلوبیتک و
منظوریتک و مرغوبیتک و معروفیتک و
موصوفیتک و انّ کلّ ذلک لا ینبغی للعبد بین
یدی سلطان ازلیتک و لا یلیق بالمریوب عند
طلوع انوار ربوبیتک

- 2 Therefore, O my God, send Thy blessings upon Thy friend and son of Thy friends, 'Ali ibn al-Husayn, Thy proof unto Thy creation and Thy sign in the kingdom of Thy earth and heaven, the light of Thy countenance in the manifestations of Thy creation and the garment of Thy face in the inner realities of Thy invention, and the expression of the sovereignty of Thy oneness in the kingdom of Thy sanctity and majesty. For verily Thou, O my God, hast ever distinguished the people of Thy Cause with wondrous conditions and bestowed upon the people of Thy love sublime and glorious favors.

2 فصل اللّٰهم علی ولّیک و ابن اولیائک علی بن
الحسین حجتک علی خلقک وایتک فی ملکوت
ارضک و سمائک و نور طلعتک فی مظاهر
ابداعک و قص و جهتک فی بواطن اختراعک
و اداء سلطان وحدانیتک فی ملکوت قدسک
و اجلالک اذ انک یا الهی لم تزل و لا تزال
تختص اهل ولایتک بشئون بدیعه و تفضل علی
اهل محبتک ببدایع منیعة

- 3 Therefore, O my God, send upon him the most excellent blessings Thou hast ever sent upon any of Thy friends, and the most resplendent that Thou hast ever caused to descend upon any of Thy loved ones. And make content, O my God, his heart with Thee, and his spirit with Thy Prophet, and his soul with the Imams who came before him and after him, and his body with the pillars of the veils of Thy holy might and the suns of the glory of Thy exaltation and the sanctified Manifestations that prove Thy oneness and the shining stars in the kingdom of Thy sovereignty - such that his knowledge encompasses nothing except what He loves, being certain of Thy oneness, believing in Thy self-subsistence, acknowledging the prophethood of Thy Beloved, confirming the authority of Thy friends, and awaiting the manifestations of Thy gates. For none but Thee can do this, and Thy command is closer than saying to a thing "Be" and it is.

3 فصل اللّٰهم علی ذلک افضل ما صلیت علی احد
من اولیائک و ابی ما قد نزلت علی احد من
احبائک و ارض اللّٰهم فؤاد ولّیک عنه و روحه
عن نبیک و نفسه عن الائمه من قبله و نفسه و
الائمة من بعده و جسده علی الارکان حجب قدس
عزّتک و شمس مجد رفعتک و المظاهر المقدسه
المدله علی وحدانیتک و الکواکب اللائحه فی
ملکوت سلطنتک بحيث لم یحط علیه بشئ الاّ
بما یحبّه من ان یكون موقفاً بوحدانیتک و مؤمناً
بصمدانیتک و مقراً بنبوة حبیبک و مصداقاً ولایة
اولیائک و منتظراً مظاهر ابوابک اذ لا یقدر علی
ذلک احد غیرک و ان امرک اقرب من ان
تقول لشيء کن فیکون

- 4 Therefore, O my God, send down upon him that which will bring comfort to his eyes before God and the Imams from his lineage. For Thou knowest what is in the heavens and what is on earth, and Thou hast power over all things, and Thou art the Lord of all the worlds.

4 فانزل اللّٰهم حیثنذ علیه ما تقرّ به عینه عند الله و
الائمة من ولده فانک انت تعلم ما فی السموات و
ما فی الارض و تقدر علی کلّ شیء و انک انت
رب العالمین

INBA58:104.14-106.05, PR03.075v15-
076r04, BYC_collect3.077-073

BB00449

*Du'a'-i-Salavat-i-Baqir**Date: 1264-03 (Chihriq) [1848-Feb]*

1 Prayer of Muhammad ibn 'Ali, peace be upon him:

2 Glorified art Thou, O my God! Thou art the Originator of the heavens and earth, possessed of might and splendor, of majesty and radiance, of grandeur and glory, of loftiness and names, of dominion and attributes. Through Thy camphor-like essence Thou hast sanctified Thyself above the recognition of all created things, and through Thine own Being Thou hast exalted Thyself above the praise of all existences. Through the glory of Thy holy Personality, Thou art beyond what any bird of the hearts can attain in the kingdom of names and attributes. Through the sublimity of Thy Self-Subsistence, Thou art exalted in such grandeur that the hands of the essences among the possessors of abstraction in the kingdom of earth and heavens cannot reach Thee. Thou art safeguarded in such an impregnable manifestation that none among all beings can know Thee.

3 I beseech Thee, O my God, by Thy splendor which is more splendorous than all splendor, and Thy majesty which is more majestic than all majesty, and Thy beauty which is more beautiful than all beauty, and Thy grandeur which is greater than all grandeur, and by Thy light which is more luminous than all light, and by Thy mercy which hath encompassed all atoms, and by Thy perfection which is more perfect than all perfection in the kingdom of earth and heavens, to send Thy blessings upon Muhammad ibn 'Ali, Thy Proof and son of Thy Proof, with the most excellent blessings Thou hast ever sent upon any of Thy chosen ones or bestowed upon any of Thy sincere ones. And cause, O my God, his heart to be well-pleased with Thee, his spirit with Thy Prophet, his soul with his chosen forefathers and then with the Imams after him, the pure ones, and his body with the pillars of Thy Sacred House, for verily none but Thee possesseth this, nor can any besides Thee accomplish it.

4 Make his eyes, O my God, to be gladdened by there being naught in his knowledge that he would dislike, that all things may bear witness to that for which Thou didst create them - the testimony that there is no God but God and that Muhammad is the Messenger of God and that the Imams are the Proofs of God and that the Gates of the House are the Manifestations of God's Mystery. For this is that for which Thou hast

1 صلوة محمد بن علي عليه السلام

2 سبحانك اللهم انتك انت بديع السموات والارض ذو القوة والبهاء وذو العزة والضياء وذو العظمة والكبرياء وذو الرفعة والاسماء وذو الهيمنة والامثال قد تقدست بكافورييتك عن عرفان كل الممكنات وترفعت بكيونتك عن ثناء كل الموجودات واستحالت بجلال قدس نفسانيتك عما يمكن لطير طير الافئدة في ملكوت الاسماء والصفات واستعظمت بعلو قيوميته على عظمته لا تال اليها ايدي الجواهر من اولى الامتناع من في ملكوت الارض والسموات واستمنعت على ظهور منيع لا يمكن ان يعرف احدا من الكائنات

3 فاستلک اللهم ببهائك الذي هو ابيه من كل بهاء و جلالک الذي هو اجل من كل جلال و جمالک الذي هو اجل من كل جمال وعظمتک التي هي اعظم من كل عظمة ومن نورک الذي هو انور من كل نور ومن رحمتک التي هي قد وسعت كل الذرات و کمالک الذي هو اكمل من كل کمال في ملکوت الارض والسموات ان تصلي على محمد بن علي حجتک ابن حجتک بافضل ما قد صليت على احد من اوليائك و نزلت على احد من اصفياک و ارض اللهم فؤاده عنک و روحه عن نبیک و نفسه عن آياته المصطفين و نفسه ثم الائمة من بعده الائمة الصافين ثم جسده من اركان بيتک الحرام فان ذلك لا يملكه احد غيرک و لا يقدر على ذلك سواک

4 و قر اللهم عيناه بان لا يكن في علمه ما يكرهه عنه ليشهدن كل شيء على ما قد خلقته من شهادة ان لا اله الا الله و محمدا رسول الله و الائمة هم حجج الله و ابواب البيت هم مظاهر سر الله فان ذلك ما قد خلقت كل شيء و رزقته و امته و احييته و لا حول و لا قوة الا بك بك استغثيت عن

created, sustained, caused to die and given life to all things. There is no power nor strength except through Thee. Through Thee have I become independent of all else but Thee, and have hoped for Thy grace and beneficence, being certain that Thou art God, there is no God but Thee, the Lord of all worlds.

دونک و استرجیت فضیلتک و احسانک موقنا
بانک انت الله لا آله الا انت رب العالمین

INBA58:106.07-107.13, PR03.076r05-
076r23, BYC_collect3.073-075

BB00427

Du'a'-i-Salavat-i-Sadiq

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 The Prayer of Ja'far ibn Muhammad, peace be upon him: 1 صلوة جعفر بن محمد عليه السلام
- 2 Glorified art Thou, O my God! Thou art the Originator of the heavens and the earth and whatsoever is between them, Who maketh the angels messengers having wings, two, three and four, Who increaseth in creation what He pleaseth. Nothing can frustrate Thee, neither in the heavens nor on earth. Nothing escapeth Thy knowledge, neither in the kingdom of command nor creation. 2 سبحانک اللهم یا الهی انتک انت فاطر السموات و الارض و ما بینهما جاعل الملائكة رسلا اولی اجنحة مثنی و ثلاث و رباع یزید فی الخلق ما یشاء لا یعجزک من شیء ولا فی السموات و لا فی الارض لا یعزب من علمک من شیء لا فی ملکوت الامر و الخلق
- 3 I bear witness unto Thee, O my God, with that wherewith Thou hast testified concerning Thyself, that Thou art God, there is no God but Thee. Thou hast ever been, existing before all things, and Thou wilt ever be, existing after all things. None knoweth Thee save Thyself, none can describe Thee save Thyself, and none can worship Thee as befitteth Thy worship save Thyself. 3 و لاشهدنک یا الهی بما انت قد شهدت علی نفسک بانک انت الله لا آله الا انت لم تزل کنت کائما قبل کل شیء و لا تزال انتک انت کائن بعد کل شیء لن یعرفک غیرک و لن یوصفک دونک و لن یعبدک حق العبادة سواک
- 4 Thou art the Subduer Who cannot be subdued, the Manifest Who cannot be manifested, the Dominator Who cannot be prevented, the Inaccessible from Whose grasp nothing can escape, and the Ever-Standing Whom nothing can rival. 4 انت القاهر الذی لن تقهر و الظاهر الذی لن تظهر و المهیمن الذی لا تمنع و الممتنع الذی لا یفوت عن قبضتک من شیء و القائم الذی لن یقارنک من شیء
- 5 I beseech Thee by the greatest of all Thy names, by the nearest of all Thy symbols, by the most manifest of all Thy revelations, by the most attractive of all Thy effulgences, by the most exalted of all Thy attributes, by the most perfect of all Thy words, by the most wondrous of all Thy signs, by the most elevated of all Thy stations, by the most radiant of all Thy tokens, and by the most resplendent of all Thy evidences, that Thou send Thy blessings upon Ja'far ibn Muhammad, Thy Proof and son of Thy Proof, whom Thou hast made a sign of the sovereignty 5 لاسئلتک من کل اسمائک اکبرها و من کل امثالک اقربها و من کل ظهوراتک اظهره و من کل تجلیاتک اجذبها و من کل صفاتک اعلاها و من کل کلماتک اتمها و من کل ایاتک اعجبها و من کل مقاماتک ارفعها و من کل علاماتک اسناها و من کل دلالاتک ابهاها ان تصلى علی جعفر بن محمد حجتک ابن حجتک الذی قد جعلته اية سلطان فردائیک ووجهة للمیک صمدائیک

of Thy oneness, a focal point for the King of Thy eternality, a sacred tree for the exaltation of Thy self-subsistence, a sanctified leaf for the establishment of Thy unity, and an originated sign for the elevation of the wondrous lights of the garments of Thy countenance.

- 6 Send down upon him, O Lord, all Thy sweet fragrances, and cause me, O Lord, to receive from all Thy creation Thy remembrance and praise. Grant, O Lord, that his body be well-pleased with Thee with true pleasure and above it, and Thyself with Thy Prophet with true pleasure and above pleasure, and his spirit with the Imams after Thy Beloved and his self, and the Imams after him, and his heart with the pillars of Thy House. For I have besought Thee, O my God, concerning seven whom Thou hast designated for the manifestation of the descent of Thy mercy upon Muhammad and the family of Muhammad unto Thee in the world of Thy testimony, for the Command with Thee is one.
- 7 Comfort his eyes, O Lord, with that which was not in his knowledge besides what he loveth not, for Thou hast power over this and none other than Thee, and Thou createst all things by Thy command. I call upon none save Thee, and I ask not from other than Thy grace and mercy, being certain that there is no God but Thee, the Lord of the worlds.

و شجرة مقدسة لارتفاع قیومیته و ورقة متزهة
لأثبت صمدانیتک و اية مبتدعة لارتفاع بدايع
انوار قص وجهتک

6 فانزل اللهم له من عندك كل نفحاتك و ابغني
اللهم من جميع خلقك ذكرک و وثنائك و ارض
اللهم جسمه عنك حق الرضا و فوقه و نفسک
عن نبيک حق الرضا و فوق الرضا و روحه عن
الائمة من بعد حبيبک و نفسه و الائمة من بعده
و فؤاده عن اركان بيتک اذ اتى قد سئلتک يا
الهي في سبعة عينته على ظهور نزول رحمتک على
محمد و آل محمد اليک في عالم شهادتک فان الامر
عندک واحد

7 قر اللهم عينيه بما لا يكن في علمه دون ما لا
يحب فانک تقدر على ذلك لا دونک و تخلق
كل شئ بامرک لا ادعوا سواک و لا اسئل من
فضلك و رحمتک موقنا بان لا اله الا انت رب
العالمين

INBA58:107.15-109.08, PR03.076r24-
076v16, BYC_collect3.075-077

BB00451

Du'a'-i-Salavat-i-Kazim

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 The prayer of Musa ibn Ja'far, peace be upon him
- 2 Glory be to Thee, O my God! Thou art the One Who illumineth all things with Thy light and draweth all things through the glances of Thy nearness. I beseech Thee, by the manifestations of the glory of Thy divine Unity, the revelations of the sanctity of Thy divine Oneness, and the wondrous lights of the holy kingdom of Thy grandeur, that Thou send Thy blessings upon Thy trusted one, Musa ibn Ja'far, Thy proof whom Thou hast made the manifestation of Thy splendor, Thy majesty, Thy beauty, Thy greatness, Thy light, Thy mercy, Thy words,

1 صلوة موسي بن جعفر

2 سبحانک اللهم انک انت مجلي كل شئ بنورک
و مجذب كل شئ بلحظات قریبک لاسئلك
من ظهورات مجد لاهوت فردانیتک و تجليات
قدس جبروت صمدانیتک و بدايع انوار قدس
ملکوت کبريائیتک ان تصلي على وليک موسي
بن جعفر جنتک الذي قد جعلته مظهر بهائک
و جلالک و جمالک و عظمتک و نورک
و رحمتک و کلماتک و کمالک و اسمائک و

Thy perfection, Thy names, Thy might, Thy will, Thy purpose, Thy decree, Thy permission, Thy term, Thy Book, Thy knowledge, Thy power, Thy strength, Thy station, Thy honor, Thy sovereignty, Thy dominion, Thy exaltation, Thy grace, Thy signs, Thy bounty and Thy examples. For verily Thou, O my God, knowest all things, hast power to create all things, and dost witness the creation of all things.

- 3 Therefore, O my God, send down upon Thy proof from every good its swiftest portion, from every grace its most excellent part, from every generosity its nearest measure, from every mercy its most expansive measure, and from all that Thou hast specially reserved for Thyself its highest and most protected portion with Thee. And cause, O my God, his body to be content with Thee alone, there is no god but Thee, his soul with Thy Prophet, his spirit with the Imams who are the successors of Thy Beloved, his self with the best of Thy trusted ones, and the Imams after him who are Thy witnesses over the people of Thy kingdom, and his heart with the pillars of Thy House. For verily Thou art the First in the first, the Last in the second, the Manifest in the third, and the Hidden in the fourth. Thy firstness is none other than the essence of Thy hiddenness, and Thy lastness is none other than the essence of Thy manifestness, for the Manifestations have shone forth with the lights of the mantles of Thy revelation as Thou willest, through what Thou willest.

- 4 Therefore, O my God, bless Thy trusted one with the most excellent blessings Thou hast ever bestowed upon any of Thy trusted ones, and the nearest bounties Thou hast ever sent down upon any of Thy chosen ones. And gladden, O my God, his eyes with what Thou lovest and art pleased with, and above pleasure, and above above pleasure, unto the uttermost height of the highest pavilion, for Thou art the Lord of the Last and the First. I beseech Thee by all Thy grace and mercy that Thou send down upon Thy trusted one according to the measure of Thy grace and mercy, for Thou art the Lord of all the worlds.

عزّتک و مشیتک و ارادتک و قدرک و اذنتک و اجلک و کتابک و علمک و قدرتک و قوتک و شأنک و شرفک و سلطانک و ملکک و علائک و منک و ایاتک و فضلک و امثالک اذ انتک یا الهی تعلم کلّ شیء و تقدر خلق کلّ شیء و تشهد علی خلق کلّ شیء

3 فانزل اللهم علی حجّتک من کلّ خیر اعجله و من کلّ فضل افضله و من کلّ جود اقربه و من کلّ رحمة اوسعها و من کلّ ما اختصصت به نفسك اعلاها عندک و امنعها لדיک و ارض اللهم جسده عنک وحدک لا اله الا انت و نفسه عن نبیک و روحه عن الائمة اوصیاء حبیبک و نفسه خیر ولیک و الائمة من بعده شهادتک علی اهل مملکتک و فؤاده عن ارکان یتک فانک انت الاول فی الاول و الاخر فی الثانی و الظاهر فی الثالث و الباطن فی الرابع لم یکن اولیتک الا عین باطنیتک و لا اخریتک الا عین ظاهریّتک لان المظاهر قد اشرقت بانوار قص تجلیک کیف تشاء بما تشاء

4 فصل اللهم علی ولیک افضل ما قد صلیت علی احد من اولیائک و اقرب ما قد نزلت علی احد من اصفیائک و قرّ اللهم عینه بما تحبّ و ترضی و فوق الرضا و فوق فوق الرضا الی منتهی رفرف الاعلی فانک انت ربّ الاخرة و الاولى لاسئلک من کلّ فضلک و رحمتک بان تنزلن علی ولیک بما انت علیه من فضلک و رحمتک فانک انت ربّ العالمین

INBA58:109.09-110.16, PR03.076v17-077r07, BYC_collect3.077-078

BB00435

*Du'a'-i-Salavat-i-Rida'**Date: 1264-03 (Chihriq) [1848-Feb]*

- 1 The prayer of 'Ali ibn Musa, peace be upon him
- 2 Glory be to Thee, O my God! Thou art the Originator of the heavens and earth and whatsoever lieth between them. Thou hast brought into being through Thy creative power all that Thou hast created, and through Thy generative act hast originated all that Thou hast originated. Thou dost ever create what Thou willest as Thou willest, and wilt forever fashion what Thou desirest as Thou desirest.
- 3 Glory be to Thee and exalted art Thou! Glory be to Thee and holy art Thou! Glory be to Thee and sanctified art Thou! Glory be to Thee and magnificent art Thou! Glory be to Thee and majestic art Thou! Glory be to Thee and mighty art Thou! Glory be to Thee and sovereign art Thou! Glory be to Thee and supreme art Thou! Glory be to Thee and all-commanding art Thou! None knoweth how Thou art save Thyself alone.
- 4 I beseech Thee, O my God, at this moment, by the radiant lights of Thy countenance and the dawning-places of the Sun of Thy oneness, that Thou send Thy blessings upon Thy Proof, son of Thy Proof, Ali ibn Musa, Thy chosen one among Thy loved ones and Thy pure one among Thy near ones, whom Thou hast made the gate of knowledge of Thee and the path of approach unto the sacred carpet of Thy exaltation.
- 5 I beseech Thee, O my God, at this moment to send down upon him from Thy glory its most glorious, from Thy majesty its most majestic, from Thy beauty its most beauteous, from Thy grandeur its most grand, from Thy light its most luminous, from Thy mercy its most expansive, from Thy words their most perfect, from Thy perfection its most complete, from Thy names their most great, from Thy might its most mighty, from Thy will its most decisive, from Thy purpose its swiftest, from Thy power its most powerful, from Thy decree its most just, from Thy creative power its most impregnable, from Thy majesty that which is most dignified through Thy decisive will, from Thy Book that which was sent down through Thy creative power, from Thy knowledge its most penetrating, from Thy power its most far-reaching, from Thy word its most pleasing, from Thy questions their most beloved, from Thy nobility through Thee its most noble, from Thy sovereignty its most enduring, from Thy dominion its most illustrious, from Thy
- 1 صلوة علي بن موسي عليه السلام
- 2 سبحانك اللهم انتك انت فاطر السموات و الارض و ما بينهما قد اخترعت ما قد اخترعت باحداثك لم تزل تدع ما تشاء كما تشاء ولا تزال تخترع ما تريد كما تريد
- 3 سبحانك و تعاليت سبحانك و تقدست سبحانك و تزهت سبحانك و تعظمت سبحانك و تجللت سبحانك و تعززت سبحانك و تملكك سبحانك و تسلطت سبحانك و تحكمت لا يعلم احد كيف انت الا انت
- 4 اسئلك اللهم حينئذ بسبحات انوار وجهتك و مطالع شمس احديتك ان تصلي على حجتك ابن حجتك علي بن موسي خيرتك من احبائك و صفوتك من اوليائك الذي قد جعلته باب عرفانك و سبيل الوفود على بساط قدس ارتفاعك
- 5 اسئلك اللهم حينئذ ان تنزل عليه من بهائك ابهاه و من جلالك اجله و من جمالك اجمله و من عظمتك اعظمها و من نورك انوره و من رحمتك اوسعها و من كلماتك اتمها و من كمالك اكمله و من اسمائك اكبرها و من عزتك اعزها و من مشيتك امضاها و من ارادتك اسرعها و من قدرتك اقدره و من قضائك اعدله و من بداعك امنعه و من اجلك ما توجل فيه بامضائك و من كتابك ما نزل بابداعك و من علمك انفذه و من قدرتك مستطيلها و من قولك ارضاه و من مسائلك احبها و من شرفك منك اشرفه و من سلطانك ادومه و من ملكك اغفره و من علائك اعلاه و من منك اقدمه و من اياتك اعجبها و من ظهوراتك اظهرها

loftiness its most elevated, from Thy favors its most ancient, from Thy signs their most wondrous, from Thy manifestations their most manifest.

- 6 And that Thou bless him as Thou hast blessed any of the successors of Thy Prophets, and that his body be pleased with Thee, and his soul with Thy Prophet, and his spirit with his forebears and himself, then the Imams from his progeny, and his heart with the gates of Thy presence and the shirts of the sun of Thy divinity, and that Thou cause his eyes to be gladdened that there be not in his knowledge save what Thou lovest and art pleased with, and above pleasure unto what Thou hast encompassed in the summit of glory even unto the matter reaching the lowest atom, for none is able to do this besides Thee and none hath power over that save Thee, and verily Thou art the Lord of all the worlds.

6 وان تصلي عليه بما صليت على احد من اوصياء
انبيائك وان يرضى جسده عنك و نفسه عن
نبيك و روحه عن ابائه و نفسه ثم الائمة من
ذريته وفؤاده عن ابواب طلعتك وقص شمس
صمدانيتك وان تقر عينيه بان لا يكن في علمه
الا بما تحب و ترضى و فوق الرضا الى ما انت
قد احصيت في ذروة العلى الى ان ينتهي الامر
الى الذرة الادنى اذ لا يقدر على هذا غيرك و
لا يستطيع على ذلك سواك وانك انت رب
العالمين

INBA58:111.01-112.10, PR03.077r08-
077r26, BYC_collect3.078-080

BB00450

Du'a'-i-Salavat-i-Javad

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 Prayer of Muhammad ibn 'Ali
- 2 Glorified art Thou, O my God! Verily Thou art the Originator of the heavens and earth and whatsoever lieth between them, and the Ordainer of all that existeth in the kingdom of creation and command and all that lieth beneath them. From time immemorial Thou hast been one God, single, unique, eternal, self-subsisting, ever-living, ever-abiding. Thou hast taken neither consort nor son, nor hath Thy Essence been joined with any manifestation of Thy creation such that it could be numbered with Thee.
- 3 I beseech Thee, O my God, at this moment to send Thy blessings upon Thy Proof, the son of Thy Proof, Muhammad ibn 'Ali, the mine of Thy revelation, the wellspring of Thy glory, the tongue of Thy oneness, the repositories of the command of the kingdom of Thy sanctity, the wonders of the signs of Thy lordship, and among the manifestations of Thy detachment, Thy light whom Thou hast established in Thy own station and chosen for the manifestation of Thy justice and favor, and to whom Thou hast specially given that which is best with Thee

1 صلوة محمد ص بن علي ع

2 سبحانك اللهم انك انت مبدع السموات
والارض و ما بينهما و مقدر ما في ملكوت
الامر و الخلق و ما دونهما لم تزل كنت الها
واحدا احدا فردا صمدا حيا قيوما دائما ابدما
اتخذت لنفسك صاحبة و لا ولدا و ما اقترنت
ذاتك بشئ من مظاهر ابداعك مما يذكر به
عندك عدداً

3 اسئلك اللهم حينئذ ان تصلي على حجتك ابن
حجتك محمد بن علي معدن وحيك و منبع
عزك و لسان توحيدك و مواقع امر ملكوت
تقديسك و بدائع اثار ربوبيتك وفي مظاهر
تجريدك نورك الذي قد افته مقام نفسك و
اخترته لظهور عدلك و طولك و خصصت به
ما هو خير عندك من لحظات انوار وجهتك و
تجليات سبحات نور طلعتك

of the glances of the lights of Thy countenance and the effulgences of the glory of Thy face.

- 4 For verily Thou, O my God, art at every moment engaged in a wondrous work and a new creation. Thou bestowest upon whomsoever Thou wilt whatsoever Thou wilt as Thou wilt. Thy bounty hath no equal, Thy sovereignty no peer, Thy dominion no likeness, Thy exaltation no companion, and Thy signs no similitude. I beseech Thee, O my God, at this moment to send Thy blessings upon Thy Friend in a manner worthy of Thee, for none other than Thee is capable of this, nor doth any besides Thee deserve this. I beseech Thee, O my God, by virtue of Thy very Essence, to bless Thy Friend in a manner befitting the majesty of Thy holy might and the glory of Thine eternal splendor.

- 5 For verily Thou, O my God, dost stand over every soul, art manifest above all things, art triumphant over Thy servants, art exalted above the praise of Thy creation, and art sanctified from that which is affirmed in creation to exist. Therefore, O my God, make the body of Thy Friend well-pleased through the manifestation of Thy oneness, and the soul of Thy Proof through Thy Prophet, and his spirit through his chosen forebears, and his self then through the rightly-guided Imams after him, and his heart through the gates of Thy loving-kindness and the dawning-places of the sun of Thy uniqueness. For verily Thou art powerful over this, none other than Thee, and dominant over that, none besides Thee. There is no command except from Thee and no bounty except from Thy presence. Glorified art Thou, there is no God but Thee. Glorified art Thou, verily Thou art the Lord of all the worlds.

4 اذ انتك يا الهى فى كل حين لفى شان بديع و خلق جديد تم على من تشاء كما تشاء بما تشاء عطائك لا عدل له و سلطانك لا كفوله و ملكك لا مثل له و علائك لا قرين له و اياتك لا مثل لها استلك اللهم حينئذ ان تصلى على وليك بما انت مستحق به اذ لا يقدر على هذا غيرك و لا يستحق ذلك سواك استلك اللهم بما انت انت ان تصلى على وليك بما ينبغي لجلال قدس عزتك و بهاء مجد ازليتك

5 اذ انتك يا الهى قائم على كل نفس و ظاهر فوق كل شئ و قاهر فوق عبادك و متعال عن ثناء انشائك و مقدس عما يتذوت فى الابداع اثباته فارض اللهم جسد وليك عن ظهور توحيدك و نفس حجتك عن نبىك و روحه عن ابائه المصطفين و نفسه ثم الائمة المهتدين من بعده و فواده عن ابواب عنايتك و مطالع شمس فردانيتك اذ انتك مقتدر على هذا لا دونك و مهيمن على ذلك لا سواك لا امر الا من عندك و لا فضل الا من لدنك سبحانك ان لا اله الا انت سبحانك انك انت رب العالمين

INBA58:112.11-114.01, PR03.077r28-
077v16, BYC_collect3.080-081

BB00444

Du'a'-i-Salavat-i-Naqi

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 Prayer of 'Ali ibn Muhammad, peace be upon him:
- 2 Glorified art Thou, O God! Verily Thou art the Originator of the heavens and earth and whatsoever is between them. Thou ordainest the creation of all things as Thou wilt, through

1 صلوة علي بن محمد عليه السلام

2 سبحانك اللهم انك انت مبدع السموات والارض و ما بينهما تقدّر خلق كل شئ كيف تشاء بما تشاء و تصور خلق كل شئ كيف تريد بما تريد

whatsoever means Thou willest, and Thou fashionest the creation of all things as Thou desirest, through whatsoever means Thou desirest.

3 Thy decree penetrateth the atoms of Thy creation, and Thy Will holdeth sway throughout all the kingdoms of Thy earth and heaven. Thy Purpose moveth swiftly through all created things by Thy power of invention, and Thy might extendeth over all beings according to what Thou hast ordained in Thy actions.

4 Thou art the Creator Who was never created, the Provider Who was never provided for, the One Who causeth death yet never dieth, and the Ever-Living Who shall never perish. Protection is sought from Thee while none can protect against Thee. Thou decreest while none can decree against Thee. Thou judgest while none can judge against Thee. Thou ordainest while none can ordain except by Thy leave.

5 I beseech Thee, O God, to send Thy blessings upon Thy Friend and the son of Thy friends, Thy Chosen One and the son of Thy chosen ones, Thy Beloved and the son of Thy beloved ones, Thy Elect and the son of Thy friends, with the most excellent blessings Thou hast ever bestowed upon any among Thy creation, and the nearest blessings Thou hast ever sent down upon any among those Thou hast brought into being.

6 Glory be unto Thee! Glory be unto Thee! All prostrate themselves before Thee through what Thou hast bestowed upon them, and all seek union with Thee through the splendor that is Thine. All besides Thee are but bondsmen in Thy kingdom and are poor before the court of Thy holy might. Therefore, O God, send down that which befiteth the glory of Thy holy might upon Thy Friend and the son of Thy friends.

7 Verily none can reckon Thy names save Thee, and none can describe Thy attributes save Thee. Thou indeed dost witness the creation of all things and dost encompass all things. Therefore, O God, cause the body of Thy Friend to be well-pleased with the Dayspring of the horizon of Thy oneness - glorified be Thou, there is no God but Thee - and the soul of Thy Proof to be well-pleased with the Dawning-Place of the manifestation of Thy praise, Muhammad Thy Messenger, through what Thou hast ordained for him - glorified be Thou, there is no God but Thee - and his spirit to be well-pleased with the Manifestations of Thy oneness, the Imams of the Faith, his forefathers and himself and those whom Thou hast ordained for authority after him, and his heart to be well-pleased with the gates of Thy favors and the dawning-places of the sun of Thy uniqueness. Verily Thou art powerful over that and dominant over

3 حَكَمَكَ النَّافِدُ فِي ذَرَاتِ اِبْدَاعِكَ وَ مَشِيَّتِكَ
الْقَاهِرَةَ فِي جَمِيعِ مَلَكُوتِ اَرْضِكَ وَ سَمَائِكَ وَ
ارَادَتِكَ مُسْرِعَةً فِي كُلِّ الْمَوْجُودَاتِ بِاِحْدَاثِكَ وَ
قُدْرَتِكَ مُسْتَطِيلَةً عَلَى كُلِّ الْكَائِنَاتِ بِمَا قَدْ قُدِّرَتْ
فِي فِعَالِكَ

4 اَنْتَ الْخَالِقُ الَّذِي لَنْ تَخْلُقَ وَ الرَّازِقُ الَّذِي لَنْ
تَرْزُقَ وَ الْمُمِيتُ الَّذِي لَنْ تَسْغِيْرَ وَالْحَيُّ الَّذِي لَنْ
تَمُوتَ يَجَارُ وَ لَا يَجَارُ عَلَيْكَ وَ تَقْضِي وَ لَا يَقْضِي
عَلَيْكَ وَ تَحْكُمُ وَ لَا يَحْكُمُ عَلَيْكَ وَ تَقْدِرُ وَ لَا تَقْدِرُ
اِلَّا بِاِذْنِكَ

5 اسْأَلُكَ اَللّٰهُمَّ اِنْ تَصَلَّى عَلٰى وَلِيِّكَ وَ ابْنِ اَوْلِيَائِكَ
وَ صَفِيِّكَ وَ ابْنِ اَصْفِيَائِكَ وَ حَبِيْبِكَ وَ ابْنِ
اَحْبَائِكَ وَ خَيْرَتِكَ وَ ابْنِ اَوْلِيَائِكَ اَفْضَلَ مَا قَدْ
صَلَّيْتَ عَلٰى اَحَدٍ مِنْ اَهْلِ اِبْدَاعِكَ وَ اقْرَبَ مَا قَدْ
نَزَلْتَ عَلٰى اَحَدٍ مِنْ اَهْلِ اخْتِرَاعِكَ

6 سُبْحَانَكَ سُبْحَانَكَ كُلُّ يَسْجُدُ لَكَ بِمَا عِنْدَكَ
وَ كُلُّ يَطْلُبُ وَصْلَكَ بِمَا اَنْتَ عَلَيْهِ مِنْ بَهَائِكَ
مَا سِوَاكَ اَرْقَاءَ فِي مَمْلَكَتِكَ وَ فَقَرَاءَ عِنْدَ بَسَاطِ
قُدْسِ عَرْتِكَ فَانْزِلِ اَللّٰهُمَّ مَا يَنْبَغِيْ لَجَلَالِ قُدْسِ
عَرْتِكَ عَلٰى وَلِيِّكَ وَ ابْنِ اَوْلِيَائِكَ

7 فَانَّ اسْمَائِكَ لَا يَحْصِيْهَا اَحَدٌ غَيْرُكَ وَ امْثَالُكَ لَا
يُصِفُهَا اَحَدٌ سِوَاكَ وَ اَنْتَ اَنْتَ تَشْهَدُ خَلْقَ كُلِّ
شَيْءٍ وَ تَحِيطُ بِكُلِّ شَيْءٍ فَارْضِ اَللّٰهُمَّ جَسَدَ وَلِيِّكَ
عَنْ مَطْلَعِ افْقِ تَوْحِيدِكَ سُبْحَانَكَ اِنْ لَا اِلٰهَ اِلَّا
اَنْتَ وَ نَفْسُ حُجَّتِكَ عَنْ مَطْلَعِ ظُهُورِ تَحْيِيدِكَ
مُحَمَّدَ رَسُوْلِكَ بِمَا قَدْ قُدِّرَتْ لَهُ سُبْحَانَكَ اِنْ لَا
اِلٰهَ اِلَّا اَنْتَ وَ رُوحَهُ عَنْ مَظَاهِرِ تَوْحِيدِكَ اِثْمَةَ
الدِّينِ اِبَائِهِ وَ نَفْسَهُ وَ الَّذِيْنَ قَدْ قُدِّرَتْ لَهُمُ الْوَلَايَةُ
مِنْ بَعْدِهِ وَ فُؤَادَهُ عَنْ اَبْوَابِ عَنَاتِيْكَ وَ مَطَالِعِ
شَمْسِ فِرْدَاوَيْسِيَّتِكَ فَانْتَ اَنْتَ الْمُقْتَدِرُ عَلَى ذَلِكَ
وَ الْمُهْمِنُ عَلَى هَذَا لَا رَادَّ لَامْرَكِ وَ لَا مَرَدَّ
لِتَقْدِيرِكَ

this. None can resist Thy command and none can reverse Thy decree.

- 8 Therefore, O God, send down upon Thy Friend that which shall bring solace to his eyes in the worlds of Thy Command and Thy creation. Verily Thou art the Lord of all the worlds.

8 فانزل اللهم على وليك ما تقر به عينيه في عوالم
امرک و خلقک فانک انت رب العالمين

INBA58:114.02-115.09, PR03.077v17-
078r06, BYC_collect3.081-082

BB00438

Du'a'-i-Salavat-i-'Askari

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 The prayer of Hasan ibn 'Ali, peace be upon them
- 2 Glorified art Thou, O my God! Thou art the God of all gods in the kingdoms of earth and heaven, and Thou art the Lord of all lords in the realms of names and attributes.
- 3 Thou hast ever existed before all things, and Thou wilt forever remain before all things. Thou createst what Thou willest through Thy creation and Thou bringest into being what Thou desirest through Thy origination. Thou hast no equal, no likeness, no similitude, no peer and no partner. Thou createst what Thou willest through Thy creation and Thou originatest what Thou desirest through Thy innovation.
- 4 The gates of Thy holy might have ever been opened to them that love Thee, and the wondrous signs of Thy Lordship have ever been manifest to them that are devoted to Thee. Thou art the Beloved Who hath ever been and will ever be, Who cannot be known except through Thyself. Thou art the Intended One Who hath ever been and will ever be, Who cannot be described save by Thyself. Thou art indeed the Worshipped One before Whom all else boweth down and unto Whom all returneth.
- 5 Thou hast been exalted in Thy quintessence above all created things, and sanctified in Thy pure essence above all existing things, and elevated in Thy reality above all who dwell in the kingdoms of earth and heaven, and glorified in Thy identity above all who exist in the realms of beginning and ending. Glory be unto Thee! Glory be unto Thee! Thou art the Exalted One Who cannot be known through exaltation, and Thou

1 صلوة حسن بن علي عليهما صلعم

2 سبحانک اللهم انک انت آله کلّ الهة في
ملکوت الارض والسموات وانک انت ربّ
کل الارباب في ملکوت الاسماء والصفات

3 لم تزل کنت کائما قبل کلّ شئ ولا تزال انک
انت کائن قبل کلّ شئ تبتدع ما تشاء بابداعک
وتخترع ما تريد بانشاءک لم یکن لک عدل و
لا مثل ولا شبه ولا کفو ولا قرین تبتدع ما
تشاء بابداعک وتخترع ما تريد باحداثک

4 لم تزل ابواب قدس عزّتک لاهل محبتک
مشرقة و بدایع اثار ربوبیتک لاهل ولايتک
لايحة انت المحبوب الذی لم تزل ولا تزال لن
تعرف بغيرک وانت المقصود الذی لم تزل و
لا تزال لن توصف بسواک وانک انت معبود
الذی ما سواک ساجد لک و راجع الیک

5 قد تعظمت بکافوریتک علی کلّ الممکات
وتقدست بساذجیتک علی کلّ الکائنات و
ترفعت بنفسایتک علی من فی ملکوت الارض
والسموات وتعزّزت بانیتک علی من فی ملکوت
البدء والنهایات سبحانک سبحانک انت العالی
الذی لن تعرف بالعلو وانک انت المتعالی الذی
لن توصف بالسّمو

art the Most High Who cannot be described through transcendence.

- 6 I beseech Thee at this moment to send down Thy mercy and the blessings of Thy sovereign oneness upon Hasan ibn 'Ali, Thy proof and the son of Thy proof, Thy friend and the son of Thy friends, Thy chosen one and the son of Thy chosen ones, whom Thou hast made the manifestation of Thy unity and the door of Thy oneness and the proof from Thee unto all Thy creation. Be Thou pleased, O my God, with his soul, through the Dawning-Place of the appearance of the Sun of Thy unity, and with his self, through Thy beloved one whom Thou hast made the best of Thy Prophets and the choicest of Thy chosen ones, and with his spirit, through his forebears the Imams of the Chosen One who bore witness to the truth and acted accordingly, and with himself and with him whom Thou didst make Thy proof after him, for none but Thee is able to do this.

- 7 Send down therefore upon him, O my God, from Thy glory and exaltation, Thy favors and bounties, Thy grace and beneficence, Thy signs and manifestations, Thy Word and revelations, Thy grandeur and elevation, that which will please the essence of his soul, the quintessence of his being, the pure substance of his reality, and the abstraction of his identity. Verily, Thou hast power over this and none besides Thee.

- 8 Glory be unto Thee! There is no God but Thee. Thou art, in truth, the Lord of all worlds.

6 اسئلك حينئذ ان تنزل رحمتك و صلوة سلطان
احديتك على الحسن بن عليّ حجتك ابن حجتك
و وليك ابن اوليائك و صفوتك ابن اصفياك
الذي قد جعلته مظهر توحيدك و باب تفريديك
و الحجة من عندك على كل خلقك فارض اللهم
نفسه عن مطلع ظهور شمس توحيدك و نفسه
عن حبيبك الذي قد جعلته خير انبيائك و صفوة
اصفيائك و روحه عن ابائه ائمة المصطفى الذينهم
شهدوا بالحق و هم يعملون و عن نفسه و عن
قد جعله حجتك من بعده اذ لا يقدر على ذلك
احد دونك

7 فانزل اللهم عليه من بهائك و علائك و منك
و امتنانك و فضلك و احسانك و اياتك و
ظهوراتك و كلمتك و تجلياتك و عظمتك و
ارتفاعك ما يرضى جوهر نفسه و كافر ذاته و
ساذج كينونته و مجرد ذاتيته انك تقدر على هذا
لا احد سواك

8 سبحانك ان لا اله الا انت انك انت ربّ
العالمين

INBA58:115.11-117.06, PR03.078r07-
078r27, BYC_collect3.083-084

BB00257

Du'a'-i-Salavat-i-Qa'im

Date: 1264-03 (Chihriq) [1848-Feb]

- 1 Prayer of Muhammad ibn al-Hasan, peace be upon them both:
- 2 Glorified art Thou, O my God! Verily, Thou art the Creator of the heavens and the earth and whatsoever is between them by Thy command, not from anything. And verily Thou art the Fashioner of all things by Thy command, not from anything. Thou hast ever been, existing before all things, and Thou wilt

1 صلوة محمد بن الحسن عليهما السلام

2 سبحانك اللهم انك انت خالق السموات
والارض و ما بينهما بامرک لا من شئ و انت
انت فاطر كل شئ بامرک لا من شئ لم تزل
كنت كائنا قبل كل شئ و لا تزال انك انت

ever be, existing after all things, and Thou art at all times the Maker of all things.

- 3 Glory be unto Thee, that I should describe Thee through other than Thyself, or that I should describe Thee apart from Thyself, for verily Thou art manifest above all things, and powerful over all things, and dominant over all things, and standing over every soul. Thou knowest what it hath earned and barest witness unto what it earneth. Thou art supreme over what Thou hast created and wilt create. Not an atom escapeth Thy knowledge, nor doth anything elude Thy grasp, nor is anything impossible before Thy power. Thou art the Manifest One Who will never be manifested, and the Supreme One Who hath never been surpassed, and the Ever-Living Who dieth not, and the Self-Subsisting Who cannot be hindered, and the All-Encompassing from Whose grasp nothing can escape. And there is nothing in the heavens or on earth or whatsoever is between them but glorifieth Thee with Thy praise, and prostrateth itself before Thee through Thy sovereignty, and submitteth to Thy will through Thy proof. Thy signs have filled the kingdoms of Thy earth and heaven, and through them it hath become manifest that there is no God but Thee, and Thy proof hath been perfected unto all who dwell in the kingdom of creation and command.

- 4 Wherefore, O my God, send down every good thing encompassed by Thy knowledge upon Thy servant who standeth by Thy Cause, who awaiteth Thy promise, who expecteth Thy decree, who anticipateth Thy hosts, and who subdueth all things to Thy sovereignty, in such wise as none knoweth save Thee. Protect him, O my God, from before him and from behind him, from his right and his left, from above his head and beneath his feet, and from every quarter that pertaineth unto him, even as Thou hast protected the word of Thy unity and whatsoever Thou hast created from that Word, from the prophethood of Thy Beloved and the guardianship of Thy chosen ones and the love of Thy pure ones, for verily Thou, O my God, hast power over all things and dominion in Thy sovereignty over all things.
- 5 Thou hast never been known by the names of Thy kingdom, nor described by what Thou hast created from the manifestations of the kingdom of Thy sovereignty. Thou art He Who cannot be known through aught else but Thyself, and Thou art He Who cannot be described through aught else but Thyself.

- 6 Wherefore, O my God, send down all Thy glory and majesty and beauty and grandeur and light and mercy and perfection and words and names and might and will and purpose and decree and judgment and manifestation and permission and term

كائن بعد كل شيء و انتك انت في كل حين
مكون كل شيء

3 سبحانك من ان اصفك بغيرك او ان اصفك بدونك اذ انتك انت الظاهر فوق كل شيء و القادر على كل شيء و المهيمن على كل شيء و القائم على كل نفس تعلم ما كسبت و تشهد على ما تكسب و القاهر على ما قد خلقته و تخلق لا يعزب من علمك من شيء و لا يفوت عن قبضتك من شيء و لا يعجز عند قدرتك من شيء انت الظاهر الذي لن تظهر و القاهر الذي لم تقهر و الحى الذي لا يموت و القائم الذي لا تمنع و المهيمن الذي لا يفوت عن قبضتك من شيء و ما من شيء لا في السموات و لا في الارض و لا ما بينهما الا وانه ليسبحك بحمدك و يسجد لك يسطانيك و يتقاد لارادتك بيرهانك قد ملئت آياتك في ملكوت ارضك و سمائك و بها ظهرت ان لا اله الا انت و تمت حجتك على من في ملكوت الامر و الخلق

4 فانزل اللهم كل خير قد احاط به علمك على وليك القائم بامرک و المنتظر لوعدک و المرتقب لحكمک و المنتظر لجندک و المستملک کل شيء لسلطانک بما انت عليه حيث لا يحيط به علم احد غيرک و احفظه اللهم من بين يديه و من خلفه و عن يمينه و شماله و من فوق رأسه و تحت قدميه و من کل شطر ينسب اليه بما قد حفظت كلمة التوحيد و ما قد خلقت عن تلك الكلمة من نبوة حبيبک و ولاية اوليائك و محبة اصفياک اذ انتک يا الهی تقدر على كل شيء و ملک في سلطانک فوق كل شيء

5 لم تزل لن تعرف باسماء مملکتک ولن توصف بما قد خلقته من ظهورات ملکوت سلطنتک انت الذي لن تعرف بدونک و انت الذي لن توصف بسواک

6 فانزل اللهم كل بهائك و جلالک و جمالك و عظمتک و نورک و رحمتک و کالک و کلماتک و اسمائك و عزک و مشيتک و ارادتک و قدرک و قضاوک و بدائک و

and book and knowledge and power and utterance and questions and honor and sovereignty and dominion and exaltation and grace and signs and revelations and bounties and effulgences and favors and evidences and bestowals and stations and gifts and whatsoever Thou, O my God, lovest to be remembered by, upon Thy servant and the son of Thy servants, who remindeth of Thy Prophet in the manifestation of Thy Cause and Thy signs. Make his body, O my God, a dawning-place for the sun of Thy unity.

7 Glory be unto Thee! There is no God but Thee, before all things and after all things and above all things and beneath all things and to the right of all things and to the left of all things and from every direction of all things and encompassing all things and in relation to all things and that whereunto relation returneth, and by his soul for Thy Prophet, and his spirit for Thy chosen ones, and his self and heart for the gates of Thy guidance in the beginning and the end.

8 O God! Ordain for him from every good that which Thou hast specially reserved for Thyself, for none other than Thee hath power over this. O God! Let his eyes be gladdened that his knowledge encompasseth not aught that he abhorreth. And O God! Send down upon them that love him that which becometh the glory of Thy holy might and the splendor of Thine eternal majesty.

9 For Thou, O my God, knowest his station and his resting-place, and that he was, at that moment, manifest through Thy manifestation, ascendant through Thine ascendancy, standing firm over all things through Thy Self-Subsistence, powerful over all things through the dominion of Thy power, and exalted above all things through the glory of Thy sovereign majesty. For Thou, O my God, hast ever sent down upon him in the most elevated chambers of Thy paradise and the most resplendent sanctuaries of Thy holy exaltation that which will raise him to the court of Thy glorious might and the wellspring of Thine eternal joy, until the day when Thou givest leave for the establishment of Thy Cause and the exaltation of Thy Word, and manifestest through him all things by virtue of what Thou hast placed with him of Thy most great signs, Thy most exalted manifestations, Thy most beautiful names, Thy most sublime examples, and Thy ultimate revelations.

10 For from him originateth all that hath been originated in the kingdom on high down to the first atom, and unto him shall all return in the last and the first. Glorified art Thou, O God! Thou art He Who splitteth the grain and the date-stone, and ordaineth all things through the manifestations of Thy Will in

اذنك واجلک و کتابک و علیک و قدرتک و قولک و مسائلک و شرفک و سلطانک و ملکک و علائک و منک و ایاتک و ظهوراتک و فواضلک و تجلیاتک و نوافلک و دلالاتک و عطایاک و مقاماتک و مواهبک و ما انت تحب یا الهی ان تذكر به علی ولیک و ابن اولیائک المذکر نبیک فی ظهور امرک و ایاتک فارض اللهم جسده عن مطلع شمس توحیدک

7 سبحانه ان لا آله الا انت قبل کل شیء و بعد کل شیء و فوق کل شیء و دون کل شیء و عن یمن کل شیء و شمائل کل شیء و من شطر کل شیء و احاطته کل شیء و من نسب کل شیء و ما يرجع النسب الیه فو نفسه عن نبیک و روحه عن اولیائک و نفسه و فؤاده عن ابواب هدایتک فی الاول و الآخر و الظاهر و الباطن

8 و قدر اللهم له من کل خیر ما انت قد اختصاصته لنفسک فانه لا یملک علی هذا غیرک و قرّ اللهم عیناه ان لا یحیط علمه بشیء یکرهه و انزل اللهم علی اهل محبته ما ینبغی لجلال قدس عزّتک و بهاء مجد ازلیتک

9 فانک یا الهی تعلم مقرّه و مستقرّه و ان حیثک کان عندک ظاهراً بظهورک و مہیماً بارتفاعک و قائماً علی کل شیء بقیومیتک و مقتدراً علی کل شیء باستیطال قدرتک و مرتفعاً فوق کل شیء بعزّة سلطان کبریائتک اذ انک یا الهی لم تزل تنزل علیہ فی اعلی غرف جنتک و اہی سرائر قدس رفعتک ما ترفعه الی بساط مجد عزّتک و منبع ابتہاج ازلیتک الی یوم تأذن فی اقامة امرک و ارتفاع کلمتک و تظهر به کل شیء بما قد جعلت عنده من ایاتک الکبری و ظهوراتک العلیا و اسمائک الحسنی و امثالک العلیا و تجلیاتک القصوی

10 اذ منه تدع ما بدع فی ملکوت العلی الی ذرّة الاولى والیہ یرجع فی الآخرة و الاولى سبحانه اللهم انک انت فائق الحبّ والنوی و مقدر کل شیء بظهورات مشیتک فی ملکوت السموات

the kingdom of the heavens and of the earth and whatsoever is between them, until the Cause returneth unto Thee in the most exalted horizon.

والارض و ما بينهما الى ان يرجع الامر اليك
في افق الاعلى

- 11 Glorified art Thou therefore, O God, my God! Ordain for him from Thy presence that which is pleasing and above that which is pleasing, and for the first pillar of his household from among them the manifestation of Thy glorification, then Thy praise, then Thy unity, then Thy magnification. For there is no one manifest but Thee, no one hidden but Thee, no first one save Thee, no last one except Thee, and no Lord but Thee.

11 فسبحانك اللهم يا الهى قدر له من عندك من
الرضا و فوق الرضا و لركن بيته الاول منهم مظهر
تسبيحك ثم تحميدك ثم توحيدك ثم تكبيرك اذ
لم يكن ظاهرا دونك ولا باطنا غيرك ولا اولاً
سواك ولا اخراً الا اياك ولا رباً الا انت

- 12 Glory be to God, and praise be to God, and there is no God but God, and God is Most Great, and there is no power nor strength except through God, the Most High, the Most Great. Glorified be thy Lord, the Lord of Glory, above that which they describe. And peace be upon the Messengers. And praise be to God, the Lord of all the worlds.

12 سبحان الله والحمد لله ولا آله الا الله والله اكبر
ولا حول ولا قوة الا بالله العلي العظيم سبحان
ربك رب العزة عما يصفون و سلام على المرسلين
والحمد لله رب العالمين دعاء متصل بصلوة من
يريد يقرء

INBA58:117.08-121.03

BB00565

Date: 1264-06-01 [1848-May-5]

- 1 Glorified be Thy Name, O Lord! In whom shall I take refuge while Thou art in truth my God and my Beloved; unto whom shall I turn for shelter while Thou art my Lord and my Possessor; and towards whom shall I flee while Thou art in truth my Master and my Sanctuary; and whom shall I implore while Thou art in truth my Treasure and the Goal of my desire; and through whom shall I plead before Thee, while Thou art in truth my highest aspiration and supreme desire? Every hope hath been frustrated save the yearning for Thy heavenly grace, and every door is barred except the portal leading to the well-spring of Thy blessings.

1 سبحانك رب الى من الود وانك انت الهى ومحوبى
والى من استجير وانك انت ربى ومالكي والى
من اهرب وانك انت مولاي وكنفى والى من
استغيت وانك انت ذخري ومنتهى املي وبمن
استشفع عندك وانك انت غاية رجائي ومنتهى
مطلبي سبحانك رب قد انقطع الرجاء الا من
فضلك وسددت الابواب الا من معادن رحمتك

- 2 I beseech Thee, O my Lord, by Thy most effulgent splendour, before whose brightness every soul humbly boweth down and prostrateth itself in adoration for Thy sake – a splendour before whose radiance fire is turned into light, the dead are brought to life and every difficulty is changed into ease. I entreat Thee by this great, this wondrous splendour and by the glory of Thine exalted sovereignty, O Thou Who art the Lord of indomitable power, to transform us through Thy bounty into that which

2 فاستك اللهم رب بنورك الانور الذي كل
يخضع له به وكل يسجد لوجهك به واذا وضعته
على النار يجعله نوراً وعلى الاموات يجعله احياء
على كل عسر يجعله يسراً استك بذلك النور
الاكبر العظيم وبهاء سلطان جبروتك يا ذا القوة
المتين ان تبدلنا بما انت عليه من فضلك وتجعلنا
معادن نورك وتهب لنا ما ينبغي لجلال سلطان

Thou Thyself dost possess and enable us to become fountains of Thy light, and graciously vouchsafe unto us that which becometh the majesty of Thy transcendent dominion. For unto Thee have I raised my hands, O Lord, and in Thee have I found sheltering support, O Lord, and unto Thee have I resigned myself, O Lord, and upon Thee have I placed my whole reliance, O Lord, and by Thee am I strengthened, O Lord.

كبريائيتك اذ اليك بسطت يداي ربّ والجات
ظهري ربّ واسلمت نفسي ربّ وتوكلت عليك
ربّ وانتصرت بك ربّ

3 Verily there is no power nor strength except in Thee....

3 ولا حول ولا قوّة الا بك...

4 ...

4 ...

5 I implore Thee by the splendor of the light of Thy glorious face, the majesty of Thine ancient grandeur and the power of Thy transcendent sovereignty to ordain for us at this moment every measure of that which is good and seemly and to destine for us every portion of the outpourings of Thy grace. For granting of gifts doth not cause Thee loss, nor doth the bestowing of favors diminish Thy wealth.

5 فاستاك اللهم بنور وجهك العظيم وجلال
كبريائك القديم وسلطان ربوبيتك المنيع ان تقدّر
لنا في ذلك الحين مواقع الخير كلّها ومعادن
الفضل بأسرها اذ العطاء لا يضرّك والموهبة لا
تنقص من ملكك

6 Glorified art Thou, O Lord! Verily I am poor while in truth Thou art rich; verily I am lowly while in truth Thou art mighty; verily I am impotent while in truth Thou art powerful; verily I am abased while in truth Thou art the most exalted; verily I am distressed while in truth Thou art the Lord of might.

6 سبحانك ربّ اني انا فقير وانك انت غنيّ وانني
انا حقير وانك انت كبير وانني انا عاجز وانك
انت مقتدر وانني انا ذليل وانك انت عزيز وانني
انا مضطّر وانك انت قدير...

SWB#38 (p.179-180x), SWB#44 (p.186-187x)

SWBP#37 (p.127-128x), SWBP#43
(p.132-133x)

BB00218

Answer to Hasan

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

1 This is what was revealed in response to Hasan when he communed with his Lord on that great night which God had magnified aforetime. I beseech God his Lord that he may recite it in all his prayers during his devotions until he beholds what God hath intended for him in all his affairs and conditions, and that he may thank his Lord at all times, before all times and after all times, and send a copy after transcription to his honor the Scribe. 'Ali.

1 هذا ما نزل في جواب الحسن لما قد ناجى ربه في
ليلة العظيمة التي قد عظمها الله من قبل أسئل
الله ربه يقرئه في كل صلوته في قنوته حتى يرى
ما أراد الله منه في كل شؤناته وأحواله ويشكر
ربه في كل حين وقبل حين وبعد حين ويرسل
النسخة بعد الاستنساخ إلى حضرت الكاتب على

2 In the Name of God, the Most Unapproachable, the Most Holy!

2 بسم الله الأَمَنع الأَقْدَس

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

alone with no partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and divinity, Thine the force and sovereignty, Thine the grandeur and majesty, Thine the countenance and beauty, Thine the direction and perfection, Thine the mercy and bounty, Thine the authority and justice, Thine the likeness and examples, Thine the station and glory, Thine the greatness and pride, Thine the proofs and names, Thine the glory and inaccessibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and detachment. Thine is whatsoever Thou lovest in the kingdom of Thy command and creation, for all belongeth to Thee and is within Thy grasp. Thou dost ever give life and cause to die, then cause to die and give life, and verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who oppresseth not, the Ruler Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command; verily, Thou art powerful over all things.

3 سبحانك اللهم يا إلهي لأشهدنك و كلشي على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت و لك القدرة و اللاهوت و لك القوة والياقوت و لك السلطنة والناسوت و لك العزة والجلال و لك الطلعة والجمال و لك الوجهة والكمال و لك الرحمة والفضل و لك السطوة والعدل و لك المثل والأمثال و لك المواقع والإجلال و لك العظمة والكبرياء و لك الأدلاء والأسماء و لك العزة والامتناع و لك القوة والارتفاع و لك البهجة والابتهاج و لك الولاية والانتفاع و لك ما أحببت من ملكوت أمرك و خلقتك إذ كل لك وفي قبضتك لم تزل تحيي وتميت ثم تميت وتحيي وإنك أنت حي لا تموت وملك لا تزول وعدل لا تجور و سلطان لا تحول وفرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بأمرك إنك أنت كنت على كلشي قديراً

4 Sanctified are Thy names, O my God, and exalted are Thine examples, O my Beloved! Thou hast ever been one God, Single, Alone, Eternal, the Ever-Living, the Self-Subsisting, the Just, the Holy, the Everlasting, the Eternal, the Most Exalted. Thou hast taken neither consort nor son, nor hath there been any partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast created all things by Thy power with precision, and formed all things by Thy will with perfection.

4 تقدست أسمائك يا إلهي وتولت أمثالك يا محبوبي لم تزل كنت إلهاً واحداً أحداً فرداً صمداً حياً قيوماً عدلاً قدوساً دائماً أبداً متعالياً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد خلقت كلشي بقدرتك تقديراً وصورته كلشي بمشيتك تصويراً

5 Thou art the One Who existed before all things, and Thou art the Being after all things, and Thou art the Creator through all things, and Thou art the Essence apart from all things, and Thou art the Hidden above all things. All are Thy servants and within Thy grasp. The dwellers of Thy heaven and earth and all between them from among the varieties of Thy creation prostrate before Thee, and all within the kingdom of Command and Creation and whatsoever lieth between them glorify Thee according to what Thou hast ordained.

5 أنت الكائن قبل كلشي وأنت الكيان بعد كلشي وأنت المكون بكلشي وأنت الكينون دون كلشي وأنت المكنون فوق كلشي كل عبادك وفي قبضتك ليسجدن لك سكان سمائك وأرضك وما بينهما من أصناف خلقتك وليسبحن لك من في ملكوت الأمر والخلق وما بينهما بما قد قدرت من عندك

6 Glory be unto Thee! There is no God but Thee. Thou wert the First and there was nothing before Thee, and Thou art the Last and there is nothing after Thee, and Thou art the Manifest and there is nothing above Thee, and Thou art the Hidden and there is nothing beneath Thee, and Thou art powerful over all things.

6 فسبحانك أن لا إله إلا أنت كنت أولاً وليس قبلك من شيء وكنت آخراً وليس بعدك من شيء وكنت ظاهراً وليس فوقك من شيء وكنت باطناً وليس دونك من شيء وكنت مقتدراً على كلشي

- 7 Thou hast made Thyself known through all Thy creation, whereupon those who recognize have recognized and prostrated before Thy face, while those who are veiled remained veiled, glorifying Thy countenance without truly knowing Thee. Glory be unto Thee! There is no God but Thee. I know no paradise save the knowledge of Thee and Thy good-pleasure, and no fire save being veiled from Thee and that which encompasseth not the knowledge of Thy good-pleasure.
- 8 O God! Cause all things to enter into the knowledge of Thyself and to seek shelter under the shadow of the places of Thy Command, for without this there would be no bounty for contingent beings nor glory for created things, for without this all that is on earth, each according to their stations, though existing and mentioned according to their degrees, would benefit them not, and how could it be otherwise?
- 9 Glory be unto Thee and exalted art Thou! Through Thee have I become independent of all Thy creation, through Thee have I gained sovereignty over all Thy servants, and through Thee have I become well-pleased with all that Thou hast created or wilt create by Thy command, being certain of this and acting according to what Thou hast taught me thereof.
- 10 Glory be to Thee! Thine is the most glorious exaltation above all exaltation and splendor. Glory be to Thee, O Revealer! Thou wert manifest above all contingent beings, dominant above all created things, transcendent above all who dwell in the kingdoms of earth and heaven, inaccessible above all beings, sovereign above all who dwell in the kingdoms of earth and heaven, all-subduing over all things and all-powerful over all things. Thou didst not create the heavens and the earth and whatsoever is between them save in truth, that all Thy creation might glorify Thee with all that the glorifiers have glorified, that all Thy servants might sanctify Thee above all that the sanctifiers have sanctified, that all Thy servants might unite in oneness with Thee above all that the unifiers have united, that all things might magnify Thee above all that the magnifiers have magnified, and exalt Thee above all that the exalters have exalted. For none of these can attain unto the summit of Thy majesty and the height of Thine inaccessibility. Rather, this is the portion of Thy creation and the share of Thy servants from Thee. He who knoweth Thee seeketh none other than Thee, and how can one who seeketh other than Thee claim to know Thee?
- 11 Glory be to Thee! Glory be to Thee! Were anyone to possess all that is on earth from the beginning that hath no beginning to the end that hath no end, and were he given choice between
- 7 قد عرفت نفسك بكل خلقك فإذا تعرفت المتعرفات وسجدوا لوجهك واحتجبت المحتجبات وهم سبجاً دون لوجهك من دون أن يعرفوك فسيحانك أن لا إله إلا أنت ما علمت جنته دون عرفانك ورضاك ولا ناراً دون احتجاب أحد عنك وما لم يحيط بعلم رضاك
- 8 فلتدخلنَّ اللهم كلشيء في عرفان نفسك والاستظلال في ظل مواقع أمرك إذ دون ذلك لم يكن فضلاً للممكات ولا عزاً للموجودات إذ دون ذلك عند من على الأرض كل على مراتبهم لموجود وعلى درجاتهم المذكور لا ينفعهم وكيف ودونهم
- 9 فسيحانك وتعاليت بك استغنيت عن كل خلقك وبك استسلطت على كل عبادك وبك استرضيت عن كل ما قد أبدعته أو تبدع بأمرك موقناً على هذا عاملاً بما قد عرفتنى من ذلك
- 10 فلك العلو الأعلى فوق كل ذا علو وعلاء ولك السمو الأبهى فوق كل سمو وبهاء فسيحانك المنزل كنت ظاهراً فوق كل الممكات وقاهراً فوق كل الموجودات ومتعالياً فوق من في ملكوت الأرض والسموات وممتنعاً فوق كل الكائنات ومتسلطاً فوق من في ملكوت الأرض والسموات ومهيمناً على كلشيء ومقتدراً على كلشيء ما خلقت السموات والأرض وما بينهما إلا بالحق ليسبحنك كل خلقك من كل ما قد سيحت المتسبحات وليقدسنك كل عبادك عن كل ما قد قدست المتقدسات وليوحدنك كل عبادك عن كل ما قد وحدت المتوحدات وليكبرنك كلشيء فوق كل ما كبرت المتكبرات وعظمتك فوق كل ما عززت المعززات إذ كل ذلك لن يصل إلى عليّ جلالك وسمو امتناعك بل ذلك حظ خلقك وتصيب عبادك من عندك فمن عرفك لا يقصد سواك ومن يقصد سواك فكيف قد عرفك
- 11 فسيحانك سيجانك لتلكنَّ أحداً كل ما على الأرض من أول الذي لا أول له إلى آخر الذي

gazing upon Thy countenance or eternal life throughout all eternity with all that Thou hast bestowed upon him of Thy dominion, should he choose the latter he would not be worthy to be mentioned before Thee. For all this is but that the servant might draw nigh unto Thee and seek Thy nearness. How great is Thy bounty unto him whom Thou hast favored with eternal service to Thee and with beholding Thy Beauty in the glory of eternity and with abiding before Thy presence unto the heights of perpetuity!

لا آخر له وتختارته بين نظره إلى وجهك ودوام
حيوته في أزل الأزال بما قد ملكته من كل
ملكك لو يختارون هذا لم يكن ممن ينبغي أن
يذكر بين يديك إذ كل ذلك لأن يوصلن العبد
نفسه إليك وليتقربن بك لديك فما أعلى فضلك
لمن وقفته بخدمتك سرمداً أبداً والنظر بطاعتك
في عز الأزل والاستقرار بين يدي طاعتك إلى
علو القدم

- 12 Praise be to Thee, O my God, for the wonders of Thy grace. Thou didst create me, sustain me, cause me to die, and give me life. Were it not for Thy protection, who would protect me besides Thee? Were it not for Thy exaltation, who would exalt me other than Thee? Were it not for Thy causing me to return unto Thee, who would cause me to return? For all besides Thee are but Thy creation and within Thy grasp. If they possess any good, it is from Thee, and if they possess aught else, it is by Thee and because Thou hast permitted it, else all are Thine, from Thee, and unto Thee; there is no God but Thee. Thou hast not created anything save for Thy knowledge, and all else are but changing conditions that pass away from their people, whether they be in the highest heights or the lowest depths. For the spirit of divinity belongeth to him who beholdeth Thee with Thine eye and seeth what is among Thy creation, standing by Thy command. All else are but veils for the dwellers of Thy realm.

12 فلك الحمد يا إلهي على بدايع فضلك أنت قد
خلقتني ورزقتني وأمتني وأحييتني ولولا أمسكتني
فمن يمسكني غيرك ولولا رفعتني فمن يرفعني سواك
ولولا ترجعني إليك فمن يرجعني إذ كل ما دونك
خلق عندك وفي قبضتك إن يستملكون من
خير فذلك من عندك وإن يستملكون دون هذا
فذلك بك ولما ما أذنت لم يذكر بمثل ما يذكر هذا
والأكل لك ومنك وإليك وحدك لا إله إلا أنت
ما خلقت من شيء لعرفانك وإن دون ذلك من
شئون المتغيرة تقضي عن أهلها عن أهلها سوء
هم في علو العلو ودنو الدنو إذ روح الإلهية لمن
ينظر إليك بعينك ويرى ما هو فلا خلقك وقائماً
بأمرك ودون ذلك جيب لسكان مملكتك

- 13 O God! Make known to all Thy creation the sweetness of knowing Thee and the joy of what hath been sent down from Thee of the signs of Thy power, the manifestations of Thy might, the evidences of Thy oneness, and the tokens of Thy singleness. Thou hast ever been forgiving to those who turn to Thee, generous to those who glorify Thee, bountiful to those who sanctify Thee, bestowing to those who exalt Thee, gracious to those who magnify Thee, and beneficent to those who extol Thee. Forgiveness diminisheth Thee not, nor doth disobedience harm Thee.

13 فلتعرفنَّ اللهم كل خلقك لذة عرفانك والتلذذ
بما نزل من عندك من آيات قدرتك وشئونات
عزتك ودلالات وحدانيتك وشئونات صمدانيتك
لم تزل كنت غفاراً على مقبليك وجواداً على
مسيحك وعداداً للمقدسيك ووهاباً لمنزهيك
وفضالاً لمكبريك ومناناً لمعظميك إذن تنقصك
المغفرة ولا تغرك المعصية

- 14 Glory be to Thee! There is no God but Thee. Glory be to Thee! I am of those who remember Thee. O God! Gather together the means of what he hath desired of Thy grace through Thy power. Verily, Thou art the All-Knowing, the All-Powerful. I seek Thy forgiveness, O God, my Lord, morning and evening, and we bow down before Thee, O Lord, in willing submission, bearing witness that Thy mercy hath encompassed all atoms and Thy bounty hath surrounded all contingent beings. None can be veiled from Thee by any veil, nor can any who know

14 سبحانه أن لا إله إلا أنت سبحانه إني كنت
من الذاكرين فلتجمعنَّ اللهم أسباب ما قد أراد
من فضلك بما أنت عليه من قدرتك إنك كنت
علاماً قديراً ولاستغفرنك اللهم رب بكرة وعشيا
ولا ترين اللهم إليك رب سجداً رضيعاً مستقيماً
مستشهداً على أن رحمتك قد وسعت على كل
الذرات وموهبتك قد أحاطت على كل الممكآت
وليس يحتجب عنك من حجة ولا لمن يعرفك

Thee find another path. All stand by Thy command, worship Thy Being, bow before Thy countenance, and draw nigh unto Thee through Thyself. O God! Clothe all atoms in the garments of Thy knowledge and love, and array all contingent beings in the robes of Thy love and favor, until they see nothing save in Thy dominion, standing by Thy command, and glorify Thee in every condition through what Thou hast revealed unto it of Thyself, that there is no God but Thee, the Supreme, the Self-Subsisting.

من محجة كل قائماً بأمرك وعابد ذاتك وساجد وجهك ومتقرب إليك بنفسك فلتقمصن اللهم كل الذرات قص معرفتك وحبك ولتلبس اللهم كل الممكّات رداء محبتك وودك حتى لا يرون شيء شيئاً إلا في ملكك قائماً بأمرك وليسبحك في كل شأن بما قد تجليت له به بنفسه على أنه لا إله إلا أنت المهيمن القيوم

MKI4494.095

BB00543

Date: 1265-01 [1848-Nov]

¹ Glory be unto Thee, O Lord my God! Nothing whatsoever escapeth Thy knowledge, nor is there anything that could slip from Thy grasp, or anything that could thwart Thy Purpose, whether in the heavens or on the earth, of the past or of the future. Thou seest Paradise and the inmates thereof; Thou beholdest the realm below and the dwellers thereof. All are but Thy servants and are held within Thy grasp.

¹ سبحانه اللهم يا الهي لا يعزب من علمك من شيء ولا يفوت عن قبضتك من شيء ولا يعجزك من شيء لا في السماء ولا في الأرض ولا من قبل ولا من بعد ترى الجنة واهلها وتشهد على ما دونها واهلها وكل عبادك وفي قبضتك

² O Lord! Render victorious Thy forbearing servants in Thy days by granting them a befitting victory, inasmuch as they have sought martyrdom in Thy path. Send down upon them that which will bring comfort to their minds, will rejoice their inner beings, will impart assurance to their hearts and tranquility to their bodies and will enable their souls to ascend to the presence of God, the Most Exalted, and to attain the supreme Paradise and such retreats of glory as Thou hast destined for men of true knowledge and virtue. Verily Thou knowest all things, while we are but Thy servants, Thy thralls, Thy bondsmen and Thy poor ones. No Lord but Thee do we invoke, O God our Lord, nor do we implore blessings or grace from anyone but Thee, O Thou Who art the God of mercy unto this world and the next. We are but the embodiments of poverty, of nothingness, of helplessness and of perdition, while Thy whole Being betokeneth wealth, independence, glory, majesty and boundless grace.

² فانصر اللهم عبادك الصّابرين في أيامك على حقّ النصر بما استشهد في سبيلك وانزل عليهم بما تفرغ به افتدتهم وتروح به سريرتهم وتطمئن به قلوبهم وتسكن به ابدانهم وتعرج به ارواحهم الى الله الاعلى والجنة الاقصى والمقاعد التي قد قدرتها لاولي العلم والتقوى انك تعلم كل شيء نحن عبادك وارقاتك وعبادك وفقرائك لا ندعوا دونك يا الهنا ربّاً ولا نرجوا من سواك يا رحمن الدنيا والآخرة ورحيمهما رحمةً وفضلاً كلنا فقر وفناء وعجز واضمحلال كلك غناء واستقلال وبهاء واجلال وافضال

³ Turn our recompense, O Lord, into that which well beseemeth Thee of the good of this world and of the next, and of the manifold bounties which extend from on high down to the earth

³ بدل اللهم ما كآ به مستحقّين بما انت تستحقّ به من خير الآخرة والاولى ومن فضلك من العلى

below. Verily Thou art our Lord and the Lord of all things. Into Thy hands do we surrender ourselves, yearning for the things that pertain unto Thee.

الى تحت الترى انت ربنا ورب كل شيء
القينا انفسنا بين يديك رجاء ما انت عليه...

SWBP#36 (p.126-127)

SWB#37 (p.178-179), BPRY.233-234x

BB00202

Ziyarat-i-'Ashura

Date: 1265-01-10 [1848-Dec-6]

1 In the name of God, the Ever-Watchful, the Near!

1...بسم الله الرقيب القريب

2 The peace of God - the Single, the One, the Unique, the Self-Subsisting, the Most Great, the Trusted One - and the peace of His first mention in the realm of eternity, and the manifestation of that Single, Unique Soul, and that which is associated with the third number, be upon thee, O Abu Abdullah! I bear witness before God and those who are possessed of His knowledge that thou didst attain on that Day when thy name was inscribed and thou didst join the Concourse on High. I testify before God that through thy tragedy were the gardens of Paradise created and adorned, and the fires were ignited and kindled. Verily, those who visit thee are the visitors of God, and those who seek forgiveness before thee are those who seek forgiveness before God. Those who were martyred before thee on that Day have indeed descended upon God and entered the gardens of a Mighty, Omnipotent Sovereign, where they are provided for in Paradise in the presence of their Lord, abiding eternally in His mercy.

2 سلام الله الفرد الاحد الواحد الصمد المتكبر
المعتمد و سلام اول ذكره في عالم الابد و ظهور
ذلك النفس الواحد الاحد و ما اقترن بالثالث
العدد و عليك يا ابا عبد الله فاشهد الله و من
هو في علمه بانك فزت في ذلك اليوم بما كتب
اسمك و اتصلت بالملا الاعلى اشهد الله بان من
مصيبتك خلقت الجنان و زينت و وجدت
النيران و سرعت و ان الوافدين عليك هم
الوافدون على الله و المستغفرين بين يديك هم
المستغفرون بين يدي الله و ان الذين استشهدوا
بين يديك في ذلك اليوم هم زلوا على الله و
دخلوا في روضات اتوب على ملك مقتدر و
هم يرزقون في الجنة عند ربهم و هم في رحمة
ربهم خالدون

3 May God's blessings be upon thee! How can I mention thee when my mention of thee cannot reach thee or guide to thee, nor is it befitting that it should approach thy presence or be annihilated before thy countenance? I beseech thee by thy grace to remember me, for through thy remembrance of me would I be honored, and through thy glance toward me would I be exalted. I bear witness before God that at that moment when thou wast established upon thy throne above the earth, nothing in the kingdoms of earth and heaven could frustrate thee. Verily, thou wast then a sovereign of truth from God and a king of grace from His presence. All within His knowledge is owned by thee, and all within His grasp is before thee as a mere shadow.

3 فصلي الله عليك كيف اذكرك و ان ذكرى اياك
لم يرفع اليك و لم يدل عليك و لا يليق ان يفد
لساحتك و لا ان يفنى في بين يدي طلعتك
اسئلك بفضلك ان تذكرني اذ بذكرك اياي
لكنك شريفا و بنظرتك الى لكنت عزيزا فاشهد
الله ذلك حين الذي استقررت على عرشك
فوق التراب لم يعجزك شيء في ملكوت الارض
و السموات و انك انت حينئذ سلطان حق من
عند الله و ملك فضل من لدنه كمل في علمه
هو عندك مملوك و كلها في قبضته لديك كظل
فتي موجود

- 4 Glorified be God! How great is thy station, how sublime thy rank, how momentous thy tragedy, how grievous thy affliction! By what measure shall I weep for thee, and for which of thy calamities shall I lament? Were I to weep with the waters of all the seas of creation and lament with all that is possible in invention, it would not equal an atom of what God decreed for thee of tribulation. Indeed, all others perceive the magnitude of thy tragedy according to the limitations of their own existence, yet they cannot truly know its reality as thou hast experienced it in the path of thy Lord.
- 5 Even as I know that my very being is as nothing before Thee, and that it is perished within Thy dominion, therefore do I not desire to weep over Thee, nor to cry aloud in Thy presence. For whatever is ascribed to sin is more base than the basest of it; and whatsoever is realized of the perishing, its perishing is yet greater than itself. And though all should draw nigh unto Thee by their coming before Thee, by their recounting of Thy calamity, by their weeping over Thy affliction, and by their standing before the hands of Thy mercy – yet I swear by Thy might, I have desired none of this, nor have I claimed any share therein; for all these things are attributed unto me, and have not been lifted up unto Thee, being characterized by the measure of my own being, and are not accounted in Thy presence. What have I to do with weeping over Thee? What have I to do with crying out before Thee? I beseech Thy forgiveness for all this, and I repent unto Thee for whatsoever Thou hast numbered in Thy knowledge.
- 6 I call Thee to witness – and all who are in Thy presence – that all things are through Thy Will, and that none hath any grasp within the kingdom of governance, nor any release within the realm of decree, save by Thy volition, which is the very essence of the volition of thy Lord throughout the worlds of His command and His creation. How great is Thy call against the enemies – greater than Thy patience in affliction! The wrath of the All-Merciful hath been naught but Thy turning away from these unbelieving transgressors; for there is no anger of God but Thy anger, and no good-pleasure but Thy good-pleasure.
- 7 They who sought Thy love and offered up their lives in the path of Thy affection – these are they who have been well-pleased with the good-pleasure of God, and have attained unto that which their Lord hath ordained for them in the Mother Book. And they who waxed arrogant against Thee – at the very hour of their arrogance they were tormented by the fire of their unbelief and requited with the chastisement of their association. Naught have they more grievous than that as a summons, nor more mighty than that as vengeance and wrath.
- 4 فسبحان الله ما اكبر شأنك و ما اعظم قدرک و ما جلت مصيبتك و ما كبرت رزيتك على اى شأن ابكى عليك و على اى مصيبتك اضح لديك ان ابكى بماء بحور الابداع و اضح عليك بما يمكن فى الاختراع لم يعدل ذرة مما قضى الله عليك من مصيبت كلان مادونك هم يدركون شأن مصيبتك فى هندسة وجودهم و لا يستطيعون ان يعرفوا حقها كما انت ذقت فى سبيل ربك
- 5 فكما انى عالم بان كينونيتى هى معدومة عندك و فانية فى ملكك لذا ما احب ان ابكى عليك و لا ان اضح لديك اذ ما يتذدن (؟) من الذنب و نب ادنى منه و ما يتحقق من الفانى فثأته اكثر منه و لو كان الكل يتقربون اليك يوفودهم عليك و ذكرهم مصيبتك و بكائهم على رزيتك و قيامهم بين يدى رحمتك فانى وعزتك ما اردت شيئاً من ذلك و لا ادعيت شيئاً منه لان كل ذلك منسوب الى و لم يرفع اليك و منعوت بهندسة كينونيتى و لم يوصف لديك ما لى و بكأتى عليك ما لى و ضيحيى لديك استغفرک من كل ذلك و اتوب اليك مما انت احصيت بعلمك
- 6 فاشهدک و من هو عندک ان الكل شئ بمشيئتک و ليس لاحد قبض فى ملكوت التدبير و لا بسط فى ملك التقدير الا بارادتك التى هى ذات ارادة ربك فى عوالم امره و خلقه فما اكبر ناداً للاعداء اكبر من صبرک فى البلاء و ما كان سنخ الرحمن الا اعراضك عن هؤلاء الكفرة من اهل الطغيان و ليس لله غضب الا غضبك و ليس رضاء الا رضاك
- 7 و ان الذين هم طلبوا حبك و فادوا انفسهم فى سبيل محبتك اولئك هم رضوا برضاء الله و فازوا بما قدر الله لهم ربهم فى ام الكتاب و ان الذين استكبروا عليك غهم حين استجارهم كانوا معذبين بنار كفرهم و منتقمين بعذاب شرکهم ما لهم اشد من ذلك نادا و لا اكبر من ذلك نقمة و سنخا

- 8 I bear witness before God that Thou and those who were martyred with Thee have come unto Thy Lord. Blessed are ye, for ye have originated from Him. Let not the deeds of the unbelievers grieve you, nor let the actions of the most wicked ones alter you, for ye are in the coolness of your Lord's mercy and ye have ever been in your innermost hearts before your King. Verily, woe, all woe, unto those who wronged you and forgot the remembrance of their Lord and followed Satan and were among the wrongdoers.
- 8 فاشهد الله بانك والذين استشهدوا معك وفدتم على ربكم فطوبى لكم بدثتم من عنده لا يحزنكم ما اكتسبت ايدي الكفار ولا يغيركم ما فعلوا اشر الاشرار لانكم في برد من رحمة ربكم وكنتم في كل حين على سرائركم عند مليكم انما الويل لكل الويل للذين هم ظللوا عليكم ونسوا ذكر ربهم واتبعوا الشيطان وكانوا من الظالمين
- 9 I bear witness, O Beloved of all and their Gift, that Thy tribulation is renewed at every moment to renew the outpouring of creation, and Thy calamity in even less than that is elevated through the manifestation of Thy Lord's grace in invention. Through it, in every moment, the ascending ones have ascended to the sacred precincts of Glory, and the proud ones have descended to the uttermost punishment of the fire.
- 9 فاني انا اشهد يا محبوب الكل و موهوبهم بان مصيبتك في كل حين تتجدد لتجدد فيض الابداع و رزيتك في كل اقل من ذلك تترقى بظهور فضل ربك في الاختراع وان بها في كل حين عرجت المتعارجون الى ساحة قدس الجلال و نزلت المستكبرون الى منتهى عذاب النار
- 10 And verily, I send greetings upon Thee and upon all who were martyred on that Day before Thee, hoping for Thy support and bounties, and relying upon Thy mercy and favor – not from the perspective that it is attributed to me, but from whence it descended upon Thee and came unto Thee.
- 10 و اني انا اذا اسلم عليك وعلى كل من استشهد في ذلك اليوم بين يديك رجاء وفداك وفواضلك واعتمادي برحمتك وامتنانك لا من حيث انه ينسب الى بل من حيث انه نزل بك و وفد عليك
- 11 From Thee do I beseech, as I have besought Thee from the beginning of my existence until what God, my Object of Worship, hath ordained for me: Increase my sorrow for Thee, teach me good concerning Thee, raise me in nearness unto Thee, and make me from Thy presence a sovereign. Verily, Thou art the Master of Bounty and the King of Creation.
- 11 وان منك اسئل كما كنت سائلك من اول وجودي الى ما كتب الله لي معبودي زدني فيك حزنا و علمني فيك خيرا وارفعني اليك قربا واجعلني من لدنك سلطانا انك انت مالک العطاء و مليک الانشاء
- 12 By Thy Will was creation dissolved, and by Thy Purpose is realized what God, my Lord, originates through invention. Nothing exists in Thy Lord's knowledge except that it is obedient to Thee and swift to Thy will. Verily, those who gaze upon God are those who come unto Thee, and verily those who show pride against God are those who move by Thy leave.
- 12 بمشيئتك ذوت الابداع و بارادتك يتحقق ما يبدع الله ربي بالاخترع لم يكن شئ في علم ربك الا و هو لك مطيع و في ارادتك سريع انما الناظرون الى الله هم الوافدون عليك و انما المستكبرون على الله هم المتحركون باذنك
- 13 I praise my Lord for Thy tribulation at every moment and thank Him for His decree concerning Thee, by what is recorded in a Clear Book. And I bear witness that Thou art the Sovereign, the Powerful, the Firm, and the King, the Proud, the Manifest.
- 13 احمد ربي على مصيبتك في كل حين واشكره على قضائه فيك بما يحصى كتاب مبين واشهد انك السلطان المقتدر المكين و المليك المتكبر المبين
- 14 Thou takest vengeance on Thine enemies through their turning away from Thy countenance, and Thou bestowest favor upon Thy loved ones through Thy remembrance of them and their remembrance of Thee in Thy path. All grace is from Thee, and all evil is by Thy command – it is not attributed to Thee, nor dost Thou love it.
- 14 تنتقم من اعدائك باعراضهم عن طلعك و تمن على اوليائك بذكرك اياهم و ذكرهم اياك في سبيلك كل الفضل من عندك ز كل الشر بامرک لا ينسب اليك و لا انت تحبه

- 15 Praise be to God in the heavens and the earth, and I thank Him for Thy afflictions in the kingdom of command and creation. And I place my trust in Him and in Thee and in Thy grandfather and Thy father and Thy mother and Thy brother, then the Imams from Thy descendants, that God may grant me a matter whereby I might seek and take vengeance upon Thine enemies.
- 16 If God decrees this, then praise be to God and grace be from Thee, and if my Lord God does not decree it, then unto Him returns all command and creation. There is no God but He; in Him have I placed my trust and unto Him do I turn. But I have no doubt that God's promise shall be fulfilled and God's command shall come to pass, and verily the decree is from His presence.
- 17 There is no God but He; He doeth what He willeth. Glorified and exalted is He! There is none other God but Him, the One, the Proud, the All-Compelling. I seek His forgiveness in the watches of the night and at the break of day, and I remember Him through that which hath been revealed in the Book. Verily, He is the King, the All-Forgiving.
- 18 I beseech of His grace that He may shelter me beneath His mercy. He is, verily, the Sovereign, the Concealer. There is none other God but Him. His is the dominion in the heavens and on earth, and He, verily, is the One, the All-Subduing.
- 19 Glory be to thy Lord, the Lord of Glory, above that which they attribute unto Him, and peace be upon the Messengers, and praise be to God, the Lord of all the worlds.
- 15 فله الحمد في السموات والارض واشكره على مصابك في ملكوت الامر والخلق واتوكل عليه وعلى جدك وابيك وامك واخيك ثم الائمة من بنيك بان يجعل الله الى امر استطيع ان اطلب وانتقم من اعدائك
- 16 فان قضى الله في ذلك فله الحمد ومنك الفضل وان لم يقض الله ربي فاليه يرجع الامر والخلق لا اله الا هو عليه توكلت واليه انيب ولكن لا شك لي ان وعد الله كان مقضيا وامر الله كان مائتيا وان الحكم من عنده
- 17 لا اله الا هو يفعل ما يشاء سبحانه وتعالى لا اله الا هو الواحد المتكبر الجبار استغفره في اناء الليل واطراف النهار واذكره بما نزل في الكتاب انه هو المليك الغفار
- 18 واسئل من فضله بان يستر على من رحمته انه هو السلطان الستار لا اله الا هو له الملك في السموات والارض وانه هو الواحد القهار
- 19 وسبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

PR03.056r19-057v03

BB00011

Kitab-i-Si Du'a (Book of 30 prayers)

Date: 1265-02 and 03 [1848-Dec]

- 1 (The Wondrous Traces of the Point – exalted and glorified be the Bayan – concerning the manners of supplications, from the Book of God, mighty is His state. This is the first prayer of the Letters; before it is the Prayer of the Qur'an; and before that, a prayer revealed in the first month of Sad.)
- 1 اثار النقطة جل وعز البيان في شئون الدعوات من كتاب الله عز شأنه [هذا أول دعاء الحروف وقيله دعاء القرآن وقيله دعاء نزل في أول شهر الصاد]

- 2 A prayer of the Point for the first year of the life of [the Primal Will] – exalted be His state and great be His proof. 2 دعاء النقطة للحول الأول من عمر [مشيّه] عزّ شأنه وعظم برهانه
- 3 In the Name of God, the Most Beneficent, the Most Merciful 3 بسم الله الرحمن الرحيم
- 4 1. In the Name of God, the Unique, the Most Holy 4 بسم الله المتفرد المتقدّس
- 5 Glorified art Thou, O my God! I would ascend unto Thee through the essence of the camphor of my inner being and whatsoever Thou hast ordained in my outward manifestation. I would rise unto Thy presence through what Thou hast ordained in the purity of my reality and the camphor-like nature of my outer being, and through whatsoever Thy knowledge hath encompassed of my beginning and my end. There would I cast myself before Thee in hope of what Thou art. I would speak before Thee in praise of Thyself and bear witness to Thy oneness even as Thou hast borne witness to Thine own Reality. I would praise Thee in truth for what Thou hast ordained in the kingdom of Thy earth and Thy heaven. 5 سبحانك اللهم يا الهى لاحبّ ان اعرجنّ اليك بجوهر كافور سرى وما قد قدّرت فى علانيتى ولاصعدنّ ليدىك بما قد قدّرت فى سازج[ساذج] كينويتى وكافورية ظاهريتى وما قد احاط به عليك من اوليتى واخريتى لانّ القينّ هنالك نفسى بين يديك رجاء ما انت عليه لانطقنّ بين يديك بشائك على نفسك ولاشهدنّك على وحدانيتك بما قد شهدت على كينويتك ولانّ احمدنّك على حقّ ما قد قدّرت فى ملكوت ارضك وسمايك
- 6 Glorified art Thou, O my God! First, I praise Thee for what Thou art, that Thou art God, there is no God but Thee, alone with no partner. Thine is the creation and the command, both before and after. Thou art in truth the One worthy of worship and the One worthy of praise through certitude. Thou hast never been and will never be known as Thou deservest to be known, nor worshipped as Thou deservest to be worshipped, nor described by what Thou hast created in existence, nor characterized by what Thou hast brought into being in the realities of contingent things. For Thy Reality, as it is in itself, severs all created things from the paths of knowledge and recognition, and Thy pure Essence, as it is in itself, separates all existent things from mention of nearness and expression. 6 فسبحانك اللهم يا الهى اولا لاثنينّ عليك بما انت عليه بانّك انت الله لا اله الا انت وحدك لا شريك لك لك الخلق والامر من قبل ومن بعد انّك انت المعبود بالاستحقاق والمحمود بالايقان لم تزل لن تعرف على حقّ العرفان ولن تعبد على حقّ البيان ولن توصف بما قد خلقت فى الاكوان ولن تنعت بما قد ابدعت فى حقايق الامكان اذ كينويتك بما هى عليها مقطّعة الممكات عن سبل العلم والعرفان وانّ ساذجيتك بما هى عليها مفرّقة الموجودات عن ذكر القرب والبيان
- 7 Glorified art Thou, O God! Thou art the Manifest One in the kingdom of Thy earth and Thy heaven, and Thou art the Dominant One in all the manifestations of Thy creation over the sources of Thy mighty invention. Thou art the Powerful over what Thou willest, the Knower of all things before their existence in creation, and the Guardian over all things after their realization through origination. 7 فسبحانك اللهم انت الظاهر فى ملكوت ارضك وسمايك وانت القاهر فى جميع مظاهر ابداعك على مبادى عزّ اختراعك وانت القادر على ما تشاء والعالم بكلّ شئ قبل وجوده فى الانشاء والمهيمن على كلّ شئ بعد تحقّقه بالاحداث
- 8 Glorified art Thou, O God! Every mention is unworthy to be uttered in the presence of the splendor of Thy countenance's light, and every abstract manifestation is unworthy to be described before the radiance of Thy face. The highest essences of creation acknowledge their nothingness before the court of Thy nearness, and the loftiest heights of invention confess their severance from the station of the manifestation of Thy creation. 8 فسبحانك اللهم كلّ ذكر عند بهاء نور طلعتك لا ينبغى ان يذكر وكلّ مجرد ظهور عند ضياء وجهتك لا ينبغى له ان ينعت وانّ اعلى جواهر الابداع مدلّة بانعدامها عن ساحة قربك وانّ اعلى شواخ الاختراع مدلّة بانّها هى منقطعة عن مقام ظهور اشائك

9 Glory be unto Thee! Glory be unto Thee! Thou art He Who hath never been known, neither before nor after, and Thou art He Who hath never been worshipped, neither in the kingdom of heaven nor on earth, and Thou art He who cannot be praised, neither in the kingdoms of creation nor in the realms of invention, by anything to which the name of a thing can be applied, from the heights of transcendence to the mention of nearness. Thou art He who cannot be truly described, neither in the summit of detachment nor in the midst of the glory of abstraction. Thou art He who cannot be characterized, neither in the dominion of origination nor in the heaven of glory. Thou art He who cannot be glorified by any praise from Thy loved ones. Thou art He who cannot be lauded by any tribute from Thy chosen ones. Thou art He who cannot be found through any expression of unity from Thy pure ones. Thou art He who cannot be magnified by any exaltation from Thy trusted ones. Thou art He who cannot be sanctified by any mention of holiness and glory from all the dwellers of Thy heaven and from those Thou hast created on Thy earth.

10 Glorified art Thou, O my God! Every object of worship acknowledgeth before Thee its servitude, and every beloved one is severed from all save Thee through the essence of Thy transcendence. All that Thou hast created in Thy dominion and exempted from the mention of similitude draweth nigh unto Thee through effacement before Thee and arrival at Thy presence. Everything that Thou hast stripped of the mention of abstraction and made a mirror wherein naught is seen except the appearance of Thy countenance - it is what it is in its essence and upon it and before it and after it and in its outward and inward aspects and on its right and its left and above it and beneath it and in its manifest and hidden dimensions and in its beginning and its end and in the height of its commencement and the ultimate manifestation of its consummation, in its journey to itself and in its circling around its own sphere and in its establishment upon the throne of its revelation and in its settling upon the seat of its joy and in the loftiness of its essential nature and the transcendence of its pristine state and the elevation of its reality and the abstraction of its pure being, and in what Thou hast ordained therein of the likeness of its essence and the names of its identity and the manifestations of its being and the conditions of its nature, and what Thou hast numbered in it and upon it and through it and from it and unto it and before it, and that which no one's knowledge can encompass within it.

11 For Thou hast created therein what Thou hast created, and originated therein what Thou hast originated, and brought into being therein what Thou hast brought into being, and

9 فسبحانك سبحانك انت الذي لن تعرف من قبل ولا من بعد وانت الذي لن تعبد في ملكوت السماء ولا في الارض وانت الذي لن تثني لا في مظاهر الابداع ولا الاختراع بما يقع عليه اسم شئ من علو العلو الى ذكر الدنو وانت الذي لن توصف حق الوصف لا في ذروة الانقطاع ولا في مجبوحة عز الامتناع وانت الذي لن تمتع لا في ملكوت الانشاء ولا في جبروت البهاء وانت الذي لن تسبح بشئ من التسبيح من عند احبائك وانت الذي لن تحمد بشئ من التحميد من عند اوليائك وانت الذي لن توجد بشئ من التوحيد من عند اصفياك وانت الذي لن تكبر بشئ من الكبرياء من امناك وانت الذي لن تقدس بشئ من ذكر القدس والبهاء من جميع سكان سمائك ومن قد خلقته في ارضك

10 فسبحانك اللهم يا الهى كل معبود مقرر عندك بالعبودية وكل محبوب منقطع اليك بجوهر العلية وكل ما قد خلقته في ملكوتك وزهته عن ذكر المثلية متقرب اليك بالفناء لديك والوفود عليك وكل شئ قد جردته عن ذكر التجرد وجعلته مرآة لم ير فيها الا ظهور طلعتك انها هي بما هي فيها وعليها وقبلها وبعدها وفي ظاهرها وباطنها وعن يمينها وشمالها ومن فوقها وتحتها وظاهرها وباطنها واولها وآخرها وذروة بدئها ومنتهى ظهور ختمها في سيرها الى نفسها وفي وقوفها حول منطقتها وفي استقلالها على كرسي تجليها وفي استقرارها على مقعد ابتهاجها وفي علو كافوريته وسمو ساجيته [ساذجيتها] وارتفاع جوهرية وامتناع مجرديتها وما قدرت فيها من امثال كينونيتها واسماء ذاتيتها وظهورات انيتها وشئون نفسانيتها وما انت قد احصيته فيها وعليها وبها ومنها واليها ولديها وما لا يحيط علم احد فيها

11 حيث قد خلقت فيها ما قد خلقت وابدعت فيها ما قد ابدعت والانشأت فيها ما قد انشأت

invented therein what Thou hast invented, and caused therein what Thou hast caused, and ordained therein what Thou hast ordained, and decreed therein what Thou hast decreed, and executed therein what Thou hast executed, and formed therein what Thou hast formed, and adorned therein what Thou hast adorned, and preferred therein what Thou hast preferred, and honored therein what Thou hast honored, and glorified therein what Thou hast glorified, and magnified therein what Thou hast magnified, and subjected therein what Thou hast subjected, and manifested therein what Thou hast manifested, and forgiven therein what Thou hast forgiven, and sent down therein what Thou hast sent down, and determined therein what Thou hast determined, and caused to flow therein what Thou hast caused to flow, and inscribed therein what Thou hast inscribed, and numbered therein what Thou hast numbered, and preserved therein what Thou hast preserved, ascending unto Thee through what Thou bestowest of Thy grace, and whereby Thou hast filled the kingdom of Thy names and Thy earth with what Thou hast originated therein of the likeness of Thy countenance, until everything hath testified by its very essence that there is no God but Thee. Glory be unto Thee! I am indeed of those who remember.

- 12 Glory be unto Thee, O my God! How can I mention Thee and thank Thee for having created me and made me the Point before the Letters, and numbered within it all that Thou hast numbered in the kingdom of the heavens and the earth and whatsoever lieth between them, for by it were created the letters and were sent down all that was sent down in the written scrolls which Thou didst send down unto Thy trusted ones, and wherein Thou didst detail all that Thou didst desire from the people of Thy creation, until the matter reached unto the Qur'an wherein Thou didst expound in most excellent utterance all that Thou didst create in the realm of possibility until the Day when Thou didst establish the Hour and sent down the creative Word to distinguish between the letters and differentiate between their people, that Thou mightest cause the exalted ones to enter their appointed seats and those beneath them to their destined place.

- 13 Therefore, O my God, I flee unto Thee from letters that befit Thee not, nay rather I beseech Thee by the totality of Thy grace, and the repositories of Thy bounty, and the treasures of Thy favor, and the keys of Thy mercy, and the measures of Thy gifts, and by what Thou possessest of Thy most exalted similitudes and Thy most beauteous names, that Thou make every Point, in itself and in its manifestations, twenty-eight letters, and in the Book of the Gathering mention their primacy and the degrees of their specification in twenty-eight

واخترت فيها ما قد اخترت واحدثت فيها ما قد احدثت وقدرت فيها ما قد قدرت وقضيت فيها ما قد قضيت وامضيت فيها ما قد امضيت وصورت فيها ما قد صورت وطرزت فيها ما قد طرزت وفضلت فيها ما قد فضلت وكرمت فيها ما قد كرمت وعززت فيها ما قد عززت وعظمت فيها ما قد عظمت وسخرت فيها ما قد سخرت واظهرت فيها ما قد اظهرت وغفرت فيها ما قد غفرت ونزلت فيها ما قد نزلت وحتمت فيها ما قد حتمت واجريت فيها ما قد اجريت وسطرت فيها ما قد سطرت واحصيت فيها ما قد احصيت وحفظت فيها ما قد حفظت متصاعدة اليك بما انت عليه من امتنانك وبها قد ملئت ملكوت اسمائك وارضك بما قد ابدعت فيها من مثال طلعتك حتى شهد كلشيئ بشيئته ان لا اله الا انت سبحانك اني كنت من الظالمين

12 سبحانك اللهم يا الهى كيف اذكرتك واشكرتك على ما قد خلقتني وجعلتني نقطة قبل الحروف واحصيت فيها كل ما قد احصيت في ملكوت السموات والارض وما بينهما اذ بها قد خلقت الحروف ونزلت كل ما نزلت في صحف المسطورة التي قد نزلتها على امثالك وفضلت فيها جميع ما قد اردت من اهل انشاءك الى ان ينتهى الامر الى القران وفضلت فيه على احسن البيان كل ما قد خلقت في الامكان الى يوم قد اقتت الساعة ونزلت كلمة المبدعة لتفصل بين الحروف وتبين بين اهلها لتدخلن العليين في مقاعدها وما دونها في مقر الذي قد قدرت لها

13 فانا ذا يا الهى هارب اليك من دون حروف التي تنبغى لك بل استلكت من جوامع فضلك ومواقع طولك ومعادن فضلك ومفاتيح رحمتك ومقادير موهبتك وما انت عليه من امثالك العليا واسمائك الحسنى بان تجعل كل النقطة في نفسها وفي مظاهرها ثمانية وعشرين حرفا وفي كتاب الجمع ذكر اوليتها ومراتب تعيينها في ثمانية وعشرين صورة وهيكل كليتها في الثلاثين

forms, and make the temple of their totality in the thirty, all of them mirrors reflecting, speaking forth Thy praise, content with what proceedeth from Thy decree, enamored of Thy remembrance and Thy glory, prostrate before the sublimity of Thy grandeur and Thy proof, abiding within Thy grasp, drawing near unto Thee through what Thou hast cast into it of Thy Will, befitting the majesty of the holy exaltation of Thy sovereignty and the beauty of the splendor of the might of Thy divine self-subsistence. For naught besides Thee, O my God, even if Thou didst create it through the Point, sufficeth me, O my God, for all are, like myself, poor before Thee and slaves in Thy presence. Should the servant look to aught besides Thee, it beseemeth him not to be mentioned before Thee, for the turning of one who is poor unto another who is poor is poverty without justice, and the independence of the servant from aught besides Thee is poverty without riches. Through Thee, O my God, have I become independent of all created things, and through Thee, O my Lord, have I become well-pleased with all contingent beings, and through Thee, O my Beloved, have I become lowly before all manifestations of existence, and through Thee have I found stability with Thee, O my Desire, in all mirrors of creation, and through Thee have I become independent of all else besides Thee in all that the names and attributes have encompassed.

- 14 Therefore, O my God, my first hope from Thee is that Thou make me a mirror of Thy countenance wherein none shall see aught but Thee. Then preserve these mirrors through what Thou possesseth of Thy power, might, grandeur, self-subsistence, exaltation, everlastingness, eternity, glorification, oneness, and holiness, and through what I have witnessed with Thee of Thy most beautiful names and Thy most exalted examples. For Thou hast no beginning and Thy bounty hath no end. Thou hast ever sustained me through myself, as Thou didst create me from naught through Thy grace and mercy, without Thy Essence being associated with anything or transcending the Point beyond the limits of its contingency from the plane of its boundaries.

- 15 Glorified art Thou, O God, my God! Make me in myself a door for the arrival unto Thee and a mirror for turning toward Thee, whereby Thy unity is established and whatsoever Thou lovest not in the kingdom of Thy holiness and uniqueness is negated, where it hath become manifest in all things that there is no God but He, the Lord of the Hereafter and the Former times. For verily Thou art the First and the Last, and the Manifest in the Letters and the Hidden in them. None besides Thee hath remembrance or loftiness, nor is there any sovereignty or sublimity other than Thee.

كلها مرآة مدلة منطقة بشألك راضية بما انت عليه من فضائك مولعة بذكرك وبهائك ساجدة لعلو عظمتك وبرهانك مستقرة في قبضتك متقربة اليك بما قد القيت فيها من مشيتك ما ينبغي لجلال قدس ارتفاع سلطنتك وجمال بهاء عز سلطان قيومتك اذ ما سواك يا الهى ولو قد خلقته بالنقطة لكن لا يكفيني يا الهى لان كل بمثل نفسى فقراء اليك وارقاء لديك وان نظر العبد الى دونك لا ينبغي ان يذكر بين يديك لان رجوع المفتقر الى المفتقر افتقار لا عدل له واستغناء العبد عن دونك فقر لا غناء له فيك استعنت يا الهى عن كل الموجودات وبك استرضيت ربى عن كل الممكات وبك استدلت يا محبوبى في جميع مظاهر الكائنات وبك استقررت عندك يا مقصودى في جميع مرآيات الكائنات وبك استغنيت عن دونك في كل ما وقع عليه الاسماء والصفات

14 فانا ذا يا الهى اول رجائى عنك بان تجعلنى مرآت طلعتك ان لا ير احد فى الا اياك ثم ان تستحفظ تلك المرات بما انت عليه من قوتك وقدرتك وعظمتك وقيومتك ورفعتك وديمومتك وصمدانيتك وسبوحيتك وفردانيتك وقدوسيتك وما قد شهدت عندك من اسمائك الحسنى وامثالك العليا اذ لم يكن لك بدء ولا لعطائك فناء لم تزل تمدنى بنفسى كما قد خلقتنى لا من شئ بفضلك ورحمتك من دون ان يقترن ذاتك بشئ او انت تتجاوز النقطة عن حد امكانها عن صقع حدودها

15 فسبحانك اللهم يا الهى فاجعلنى فى نفسى بابا للوفود عليك ومرآة بالتوجه اليك الذى به يثبت توحيدك وينفى عنك ما لا تحب فى ملكوت قدسك وتفريدك حيث قد ظهر فى كل شئ بان لا اله الا هو رب الاخرة والاولى اذ انك انت الاول والاخر والظاهر فى الحروف والباطن فيها لم يكن غيرك ذا ذكر ولا علو ولا دونك ذا سلطنة ولا سمو

16 Therefore, O God, make me in all manifestations of the Letters mirrors wherein none shall see aught but Thee in the station of the Fruit before Thee, and in the station of the mystic He which circleth round itself, and the Gate which in all its conditions pointeth unto Thee. Then, O my God, in the twenty-eight Letters, I am well-pleased that Thou make me Muhammad and Ali and Fatima and Hasan and Husayn and Ali ibn Husayn and Muhammad ibn Ali and Jafar ibn Muhammad and Musa ibn Jafar and Ali ibn Musa and Muhammad ibn Ali and Ali ibn Muhammad and Hasan ibn Ali and Muhammad ibn Hasan in fourteen letters of the Letters - that in the world of the Unseen, then in the visible world like the Unseen in fourteen letters until the Command terminateth in the Point at thirty, just as it began in the first mention of the Identity in the Point before the Letters.

17 Glorified art Thou, O God, my God! I am well-pleased with utmost pleasure that Thou make all the Letters like unto Muhammad and the family of Muhammad in the kingdom of the Unseen and the visible, and in the dominion of Command and Creation, for they desire none but Thee, love naught but Thy love, will naught but by Thy will, and judge not save by Thy command. They have no remembrance except for the exaltation of Thy Word, no purpose save in proving Thy oneness and eternity, no pleasure but in Thy good-pleasure, no love but Thy love, no obedience but obedience to Thee, and naught is attributed to them save what is attributed to Thee. Therefore, O my God, I have placed the Point around the First in what has passed of my life, at the time when Thou didst cause the water of my reality to descend from the heaven of Thy grace and mercy upon the earth of Thy generosity and bounty. Confirm me then, O Lord, in what Thou hast mentioned in the Book of the Most High, and bear witness to this, O Lord, and let the angels drawn nigh, the sincere prophets, and the assured trustees from among Thy chosen ones and all Thy creation bear witness to it, O my God. When all are sheltered beneath the shade of that Tree, nothing diminishes from its shadows, and if none seek shelter beneath it, nothing diminishes from its glory, for its glory exists only through its indication of Thee alone, there is no God but Thee, for Thou art sufficient for it apart from all else, and all else is not sufficient for it in any way. Verily Thou art, O my God, sufficient unto me.

18 Guard me, O Lord, in my journey from Thee unto all the manifestations of Thy creative power, until I return again unto Thee. Protect me from before me and from behind me, from my right and from my left, from above my head and beneath

16 فاجعلني اللهم في جميع مظاهر الحروف مرات التي لم ير فيها الا اياك في مقام الثمرة بين يديك وفي مقام الغيب الهاء الذي يطوف في حول نفسه والباب الذي يدل عليك في كل شأنه ثم يا الهى في الحروف الثمانية والعشرين قد رضيت بان تجعلني محمدا وعليا وفاطمة والحسن والحسين وعلي ابن الحسين ومحمدا بن علي وجعفر بن محمد وموسى ابن جعفر وعلي ابن موسى ومحمد بن علي وعلي ابن محمد والحسن بن علي ومحمد بن الحسن في اربعة عشر حرف من الحروف ذلك في عالم الغيب ثم في الشهادة بمثل الغيب في اربعة عشر حرفا الى ان ينتهى الامر في النقطة الى الثلاثين كما بدء في الاول ذكر الهوية في النقطة قبل الحروف

17 فسبحانك اللهم يا الهى قد رضيت حق الرضا بان تجعل كل الحروف امثال محمد وال محمد في ملكوت الغيب والشهادة وفي جبروت الامر والخلق اذ انهم لا يريدون الا اياك ولا يقصدون سواك ولا يحبون الا حبك ولا يشاؤون الا بمشيئتك ولا يحكمون الا بارادتك وليس لهم ذكر الا لارتفاع كلمتك ولا لهم قصد الا في اثبات توحيدك وازليتك ولا لهم رضا الا برضاك ولا حب الا بحبك ولا طاعة الا بطاعتك ولا ما ينسب اليهم الا بما ينسب اليك فانا ذا يا الهى قد جعلت النقطة في حول الاول مما قد قضى من عمرى حين الذى قد نزلت ماء حقيقتى من سماء فضلك ورحمتك على ارض جودك وموهبتك فاثبت اللهم على ما قد ذكرتك في كتاب العليين واشهد اللهم على ذلك واشهد عليه ملائكة المقربين والانبياء المخلصون والامناء الموقنون من اهل صفوتك وكل خلقك يا الهى اذ كان الكل يستظل في ظل تلك الشجرة لن ينقص عن ظلالها من شئ وان لم يستظل فيها احد لن ينقص عن بهائها من شئ لان بهائها لم يكن الا بدالتها عليك وحدك لا اله الا انت لانك لتكفيها عن غيرك وغيرك لا يكفيها بشئ فانك انت يا الهى حسبي

18 فاحفظني اللهم في سفرى منك الى جميع مظاهر ابداعك الى ان يرجع اليك من بين يدي ومن خلقى وعن يمينى وشمالى ومن فوق رأسى ومن تحت قدمائى ومن كل شطرى وما ينسب الى بما

my feet, and from every side and all that pertaineth unto me, even as Thou hast safeguarded the Tree of the Bayan in Thy presence, and hast preserved the Qur'an through that Name of Dominion which Thou hast created therein – a Name mighty over all things, exalted above all things, established over all things, manifest over all things, triumphant over all things, powerful over all things, supreme over all things, witness over all things, knowing of all things, and encompassing all things.

- 19 I beseech Thee, O my God, by Thyself, to ordain for the Point, through Thee and unto Thee, since there is none like Thee, nor any peer unto Thee, nor any equal unto Thee, nor any comparable unto Thee, nor any associate with Thee; and by the right of Muhammad and the family of Muhammad; and by the Name through which Thou didst bring the universe into being; and by the Name that vibrateth between the Kaf and the Nun; and by the hidden Name through which the universe is brought into being; and by the Name that existed before every created thing was created. All these names, O my God, were I to mention them, would be numberless. Unto Thee belong the heavens and whatsoever is therein, and the earth and whatsoever is thereon, and whatsoever is between them and whatsoever is beneath them. Thou hast taken account of all this and encompassed it with Thy knowledge, and Thou hast established all this by Thy command, not from anything. Glorified art Thou, O my God!

- 20 Purify all that Thou hast created through the Point from aught else but the indication of Thee, and from taking up its abode save with Thee, and from drawing nigh save through that which is beloved by Thee, and from being content save with what Thou hast ordained in Thy wisdom, and from following aught but what Thou hast sent down of the ways of Thy religion, and what Thou hast ordained of the stations of Thy Cause, and what Thou hast revealed of the places of Thy prohibition. For all things, verily Thou art their Creator and Thou art their Expositor. None hath anything save through what Thou hast made it to be, nor any religion save what Thou hast prescribed, nor any decree save what Thou hast decreed, nor any execution save what Thou hast executed, nor any that is lawful save what Thou hast made lawful, nor anything besides that save what Thou hast forbidden. For all things with Thee are by measure.

- 21 No vision can grasp Thee, O Beloved One, Single, All-Compelling, but Thou graspest all vision, O Intended One, Almighty, All-Subduing. Through Thy remembrance I have become independent of my seeking, and through Thy knowledge and what Thou art of Thy grace, I have become

قد حفظت شجرة البيان عندك وحفظت القرآن بما قد خلقت فيه من اسماء السلطان الذي هو غالب على كل شيء وعال على كل شيء وقائم على كل شيء وظاهر على كل شيء وقاهر على كل شيء وقادر على كل شيء ومهيمن على كل شيء وشاهد على كل شيء وعالم بكل شيء ومحيط بكل شيء

- 19 فاسئلك اللهم بك ان تقدر للنقطة بك عليك اذ لا شيء عندك مثلك ولا شبيهك ولا عدلك ولا كفوك ولا قرينك وبحق محمد وآل محمد والاسم الذي به كونت الكون وبالاسم المتردد بين الكاف والنون وبالاسم الغامض الذي به يكون الكون وبالاسم الذي هو كائن قبل ان يتكون كل مكون ذلك الاسماء كلها يا الهى لو اريد ان اذكرتها لا عدد لها لك السموات وما فيها والارض وما عليها وما بينهما وما دونهما قد احصيت كل ذلك واحطت به علما واقفت كل ذلك بامرک لا من شيء فسبحانک اللهم يا الهى

- 20 طهر كل ما خلقت بالنقطة عن دون الدلالة عليك والاستقرار لديك والتقرب بما هو المحبوب عندك والرضا بما انت قضيت بحكمتك واتباع ما قد نزلت من منهاج دينك وقدرت من مواقع امرک ونزلت من مواضع نبيک اذ كل شيء انک انت مكوته وانک انت مبيته وما لاحد من شيء الا بما قد شبيته ولا من دين الا بما قد شرعته ولا من قضاء الا بما قد قضيته ولا من امضاء الا بما قد امضيته ولا من حلال الا بما قد حللته ولا من دون ذلك الا بما قد نهيت عنه اذ كل شيء عندک بمقدار

- 21 لن تدركك الابصار يا محبوب المتفرد القهار وانک انت تدرك الابصار يا مقصود المتجبر الجبار وبذكرک قد استغنيت عن طلي وبعلک وما انت عليه من فضلک قد استرضيت عن منای وما يهوى اليه هواى اذ لك السموات

content beyond my desire and what my passion yearneth after. For unto Thee belong the highest heavens and whatsoever is therein, and the lowest earths and whatsoever is thereon, and whatsoever is between them, all within Thy grasp.

- 22 Grant me, O my God, from what Thou hast loved therein, and ordain for me, O my God, what Thou art pleased with thereof, and bestow upon me, O my God, from all Thy grace its most excellent, and from all Thy mercy its most vast, and from all Thy sovereignty its most potent, and from all Thy might its most mighty, and from all Thy grandeur its most grand, and from all Thy light its most luminous, and from all Thy majesty its most majestic, and from all Thy beauty its most beautiful, and from all Thy glory its most glorious, and from all Thy words their most perfect, and from all Thy signs their most impregnable, and from all Thy names their most great, and from all Thy examples their most holy, and from all Thy knowledge its most penetrating, and from all Thy power its most powerful, and from all Thy strength its most strong, and from all Thy utterance its most pleasing, and from all Thy questions their most beloved, and from all Thy favors their most enduring, and from all Thy loftiness its most exalted, and from all Thy manifestations their most manifest, and from all Thy revelations their most upright, and from all the subtleties of the kingdom of Thy oneness their most subtle, and from all the wonders of the heaven of Thy singleness their most enduring and most wonderful, and from all that hath no equal in Thy knowledge, for naught else beseemeth Thee, and verily Thou art powerful over all things and knowest all things.

- 23 Not an atom escapeth Thy knowledge, nor can aught elude Thy grasp. Write down, then, O my God, every point revolving around the First, from what Thou hast ordained of my life, and be Thou well-pleased with me, and pardon what I have wrought for Thee from the time of conception and thereafter in the first revolution. I have indeed witnessed against mine own self all possibilities that could exist, yet I desire not to mention before Thee what Thou lovest not to hear. Here am I, assured of what I am, and acknowledging that which I deserve. Do Thou with me, O my God, as befitteth Thee, not as befitteth me, for verily Thou art my Lord. In Thee have I placed my trust, and unto Thee is the return.

- 24 By Thee do I seek protection and refuge, through Thee do I seek help and concealment, by Thee do I seek elevation and shelter, through Thee do I seek triumph and victory, by Thee do I seek dominion and assistance, and through Thee do I attain every good. There is no bounty save from Thee, no power

العلي وما فيهن والارضين الادنى وما عليهن وما بينهما كل في قبضتك

22 هب لي اللهم بما قد احببت فيها وقدّر الله لي ما قد رضيت عنها وهب لي اللهم من كل فضلك افضله ومن كل رحمتك اوسعها ومن كل سلطنتك اذوتها ومن كل عزّتك اعزّها ومن كل عظمتك اعظمها ومن كل نورك انورها ومن كل جلالك اجلها ومن كل جمالك اجملها ومن كل بهائك ابهاها ومن كل كلمتك اتمها ومن كل اياتك امنعها ومن كل اسمائك اكبرها ومن كل امثالك اقدسها ومن كل عليك انفذه ومن كل قدرتك اقدرها ومن كل قوتك اقواها ومن كل قولك ارضاه ومن كل مسألتك احبها ومن كل منك ادومها ومن كل علوك اعلاه ومن كل ظهوراتك اظهرها ومن كل تجلياتك اقومها ومن كل لطائف ملكوت فردائيتك الطفها ومن كل بدايع جبروت صمدائيتك ابقاها وابدعها ومن كل ما لم يكن له عدل في علمك اذ غير ذلك لا ينبغي لك وانت انت قادر على كل شيء وعالم بكل شيء

23 لا يعزب من علمك من شيء ولا يفوت عن قبضتك من شيء فاكتب اللهم كل النقطة في حول الاول بما قد قضى من عمري عندك واسترضي عني واعف عن ما قد عملت لك في حين النطفة وما من بعدها في حول الاولى او قد شهدت على نفسي كل ما يمكن في الامكان تذوّته ولكن لن احين ان اذكر بين يديك ما لا تحب ان تسمع فيها انا ذا بما انا عليه لموقن وبما انا مستحق به لمعترف فاصنع اللهم بي ما انت انت لا بما انا فانك انت ربّي عليك توكلت وانّ اليك المصير

24 بك اعتصمت واستجرت وبك استعنت واحتجيت وبك استرفعت واستترت وبك استظهرت واستغلبت وبك استملكست واستنصرت وبك استدركت كل خير ولا فضل الا من عندك ولا قوة الا بسلطانك كل

except through Thy sovereignty. All are within Thy grasp, Thou turnest them as Thou pleasest, how Thou pleasest. All are in Thy right hand, Thou ordainest them as Thou pleasest, how Thou pleasest. Make me then, O my God, according to what beseemeth Thee, and deal with me according to what Thou deservest, for verily Thou art the Lord of righteousness and the Lord of forgiveness.

- 25 Thou hast said – and Thy word is the truth – “Or shall man have what he wisheth in both the latter and the former life?” Glory be to Thee, O my God! I have naught, nor hath anyone aught, save through Thy grace, Thy generosity, Thy bounty and Thy loving-kindness. Send down, then, O my God, upon the Point and those who circle round it that which shall enable them to attain the good of the latter and the former life, and cause them to reach the most exalted degrees of nearness in the All-Highest Paradise. May there descend upon those who dwell in its precincts – luminous shadows and holy manifestations – that which befitteth the majesty of Thy sanctified glory and the splendor of Thy sovereign might; for within Thy grasp is all mercy and in Thy right hand all bounty, which Thou dost bestow upon whomsoever Thou pleasest and vouchsafe unto whomsoever Thou wilt.

- 26 Verily I am, O my God, the first of them that worship, and verily I am, O my Lord, the first of them that bow down, and verily I am, O my Beloved, the first of them that are devoted, and verily I am, O my Desire, the first of them that are humble, and verily I am, O my Adored One, the first of them that are lowly, and verily I am, O my King, the last of them that implore Thy grace, and verily I am, O my Master, the last of them that are impassioned by Thy love, and verily I am, O my Sovereign, the last of them that long for Thy countenance, and verily I am, O my Ordainer, the last of them that are blessed by Thy favor, and verily I am, O my Fashioner, the last of them that are detached unto Thee.

- 27 Verily Thou art the Originator of the first and no first was before Thee, and verily Thou art the Creator of the last and no last was after Thee. All within Thy grasp are poor before Thee, and all within Thy right hand are servants in Thy presence, O Thou the Most Mighty on high, and O Thou the All-Compelling in surpassing beauty.

- 28 Send down, then, upon me the wonders of Thy mercy and ordain for me that which befitteth the majesty of Thy holy bounty and sovereignty, for verily Thou art my Creator and I have witnessed none other besides Thee, and unto Thee shall return the affairs of my transformation and my abode, and I have known none save Thee. Here am I, wholly, and what Thou

في قبضتك تقلبه كيف تشاء بما تشاء وكل في يمينك تقدّره كيف تشاء بما تشاء فاجعلني اللهم بما انت اهله واصنع اللهم بي بما انت مستحقّه فانك انت اهل التقوى واهل المغفرة

- 25 قلت وقولك الحق ام للانسان ما تمّنى [في] الآخرة والاولى سبحانه اللهم ما لي ولاحد من شئ الا بفضلك وكرمك وجودك وعنايتك فانزل اللهم على النقطة ومن حولها ما يبلغها الى خير الآخرة والاولى ويوصلها الى اعلى درجات القرب في الرفرف الاعلى ولترحم على الذين هم في حولها من اشباح النورانية وظهورات المقدسة ما ينبغي لجلال قدس عزّتك وبهاء مجد سلطنتك اذ في قبضتك كل الرحمة وفي يمينك كل الموهبة تختص بها من تشاء وتتفضل بها من تريد

- 26 فاتّني انا اول العابدين يا الهى واتّنى انا اول الساجدين يا ربّى واتّنى انا اول القانتين يا محبوبى واتّنى انا اول الخاشعين يا مقصودى واتّنى انا اول الخاضعين يا معبودى واتّنى انا اخر السائلين من فضلك يا مليكى واتّنى انا اخر المتيممين في حبك يا مالكي واتّنى انا اخر المشتاقين طلعتك يا سلطانى واتّنى انا اخر الفائزين بكرامتك يا مقدرى واتّنى انا اخر المنقطعين اليك يا مصورى

- 27 انك انت منشئ الاول ولا اول لك وانك انت مبدع الاخر ولا اخر لك كل في قبضتك فقرآ اليك وكل في يمينك ارقآ لديك يا جبار الاعلى ويا قهار الابهى

- 28 فانزل على بدايع رحمتك واكتب لى ما ينبغي لجلال قدس عطائك وسلطنتك فانك انت خالقي ما شهدت دونك وان اليك يرجع امر منقلي ومثواى وما علمت سواك ها انا بكلّى وما قد شهدت على لائقين بين يديك رجآ رفدك

hast witnessed in me, casting myself before Thee in hope of Thy sustenance and Thy grace, Thy generosity and Thy favors, and what Thou possessest of Thy names and attributes, Thy likenesses and conditions.

- 29 Wherefore, O God, send blessings upon Muhammad and the family of Muhammad at all times, and before time, and after time – blessings that have no equal in the kingdom on high, nor any likeness in the empire of surpassing beauty, nor in what lieth between them from the loftiest heights to the lowest depths. For through Muhammad and the family of Muhammad hath appeared the splendor of the Point in the kingdom of earth and heaven, and its praise in the manifestations of the dawning-places of names and attributes, and its radiance in all contingent beings, and its light in all atomic realities and what they contain in all manifestations of creation, and what God hath enumerated therein in all existences of beings.

- 30 Therefore, O God, send blessings upon Muhammad and the family of Muhammad with true blessings, and send down upon them, O God, wondrous revelations with true revelations, and new conditions with true conditions, and sublime wonders with the truth of Thy bounty in the depths of origins, and sublime traces with the truth of Thy creation in the seas of ends. For were it not for them, none would have professed Thy unity, and none would have acknowledged Thine eternity, and were it not for them the word of Thy oneness would not have been established, and were it not for them the manifestations of Thy sanctity would not have been raised up, and were it not for them the signs of Thy sovereignty would not have been realized in the kingdom of Thy might and Thy sanctification.

- 31 For through them hath been made manifest in the height of manifestation that there is no God but Thee, the Ever-Living Who dieth not, and in the depth of concealment that there is no God but Thee, the Single One from Whose grasp nothing escapeth. Thine is the creation and the command, before and after. Thou hast never ceased to create what Thou pleasest how Thou pleasest, and to ordain what Thou wilt how Thou wilt. None hath anything save through Thy will, nor any bounty except what Thou hast sent down in the Mother Book through Thy mercy. Therefore, O God, send down upon Muhammad and His family all Thy bounty until no bounty remains, and all mercy until no mercy remains, and all generosity until no generosity remains, and all divine gifts until no gift remains, and all light until no light remains, and all glory until no glory remains, and all radiance until no radiance remains, and all dominion until no dominion remains, and all might until no might remains, and all that Thou lovest in the kingdom

وفواضلك وجودك ونوافلك وما انت عليه من اسمائك وصفاتك وامثالك وشئونك

29 فصل اللهم على محمد وال محمد في كل حين وقبل حين وبعد حين صلوة ليس لها عدل في ملكوت العلى ولا لها شبه في جبروت الابهى ولا ما بينهما من ذروة العلى الى درة الادنى اذ بمحمد وال محمد قد ظهرت بهاء النقطة في ملكوت الارض والسموات وثنائها في مظاهر مواقع الاسماء والصفات وضيائها في جميع ذوات الممكات ونورها في جميع حقائق الذرات وما هى عليها في كل مظاهر الكائنات وما قد احصى الله فيها في كل كينونات الكائنات

30 فصل اللهم على محمد وال محمد حق الصلوة وانزل اللهم عليها تجلياتا بدیعة على حق التجليات وشئونا جديدة على حق الشئون وبداع منیعة على حق عطاك في لجج البدايات واثار منیعة على حق انشائك في ابجر الغايات اذ لولاهم لن يوحّدك احد ولن يقرّ بازليتك احد ولولاهم لم تثبت كلمة توحيدك ولولاهم لن ترفع ظهورات تقديسك ولولاهم لن تتحقق ايات سلطنتك في ملكوت عزرك وتقديسك

31 اذ بهم قد ظهر في على الظهور بان لا اله الا انت الحى الذى لا يموت وفي دنوالبطون بان لا اله الا انت الفرد الذى لا يفوت عن قبضتك من شئ لك الخلق والامر من قبل ومن بعد لم تزل تبدع ما نشاء كيف نشاء وتقدير ما تريد كيف تريد وما لاحد من شئ الا بمشيئتكم ولا من فضل الا بما قد نزلت في ام الكتاب برحمتك فانزل اللهم على محمد وال محمد كل فضل حتى لا يبقى من الفضل من شئ وكل الرحمة حتى لا يبقى من الرحمة من شئ وكل الجود حتى لا يبقى من الجود من شئ وكل الموهبة حتى لا يبقى من الموهبة من شئ وكل النور حتى لا يبقى من النور من شئ وكل البهاء حتى لا يبقى من البهاء من شئ وكل الضياء حتى لا يبقى من الضياء من شئ وكل الملك حتى لا يبقى من الملك من شئ وكل

of the heavens and earth until nothing remains with Thee. For hadst Thou not created Muhammad and the family of Muhammad, none would have known Thy truth, or acknowledged Thy oneness, or been assured of Thy eternality, or proven the signs of Thy divinity, or realized the manifestations of Thy power. I beseech Thee by Thyself, O my God, and by Thy truth, O my Lord, to grant unto Muhammad and the family of Muhammad until their hearts are well-pleased - yea, beyond well-pleased - through Thy bounty and Thy mercy. For verily Thou didst say, and Thy word is the truth: "And soon will thy Lord give thee so that thou shalt be well-pleased."

32 Therefore, O God, fulfill what Thou hast promised, and send down upon me what Thou hast ordained, for I am the most submissive of servants at Thy gate, and the poorest of the poor at Thy threshold. Wherefore, O God, send Thy blessings upon Muhammad and the family of Muhammad, and upon all the Manifestations of Thy creation and the expressions of Thy handiwork, and send down upon the Point, through the seven Manifestations, in the four complete pillars of Thy Sacred House, that which befiteth the majesty of Thy bounty, O Thou the Lord of grace and bounty, and O Thou the Lord of mercy and favor! Verily, Thou art the Most Merciful of the merciful ones, verily Thou art the Most Generous of the generous, and verily Thou art the Most Bountiful of the bountiful, and verily Thou art the Greatest of bestowers, and verily Thou art the Most Excellent of the excellent, and verily Thou art the Most Magnificent of givers, and verily Thou art the Most Manifest of the manifest. Bless Muhammad and the family of Muhammad in every time, and before time, and after time.

33 Glory be to Thy Lord, the Lord of might, above what they describe, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.

34 2. Prayer of Unity for the Second Year of the Life of [His Scribe]

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

36 O God! I beseech Thee by Thy grace and mercy to grant me success in praising Thee with true praise and in remembering Thee throughout the watches of the night and the ends of the day with true remembrance, for Thou art, O my God, my Lord and there is no Lord for me but Thee, and Thou art my Beloved and there is no beloved for me besides Thee. Through Thee have I known Thee - there is no God but Thee. Through Thy Lordship have I recognized Thy oneness - there is no God but Thee. Through Thee have I sanctified Thee - there is no God

العزّ حتّى لا يبقى من العزّ من شئ وكلّ ما انت تحبه في ملكوت السموات والارض حتّى لا يبقى عندك من شئ اذ لو لا خلقت محمداً وال محمد لم يكن احد يعرف حقك او يقرّ بوحدايتك او يوقن بصمدايتك او تثبت ايات لاهوتيتك او تحقّق ظهورات جبروتيتك فيك عليك يا الهى وبحقّك عليك يا ربّى ان تؤتّى محمداً وال محمد حتّى ترضى افتدتهم حقّ الرضا وفوق الرضا من فضلك ورحمتك اذ انك قلت وقولك الحقّ ولسوف يعطيك ربّك فترضى

32 فاوف اللهم بما قد وعدت وانزل اللهم علىّ بما قد نزلت فأتني انا ارقّ الارقاء ببابك وافقر الفقراء عند جنابك فصل اللهم على محمد وال محمد وجميع مظاهر ابداعك وشئون اختراعك وانزل على النقطة بمظاهر السبعة في اربعة تأمة اركان بيتك الحرام ما ينبغي لجلال فضلك يا ذا الفضل والاكرام ويا ذا الرحمة والامتنان انك انت ارحم الراحمين وانك انت اكرم الاكرمين وانك انت اجود الاجودين وانك انت اكبر الوهابين وانك انت افضل الفاضلين وانك انت اعظم المعطين وانك انت اظهر الظاهرين صل على محمد وال محمد في كلّ حين وقبل حين وبعد حين

33 سبحان ربك ربّ العزة عما يصفون وسلام على المرسلين والحمد لله ربّ العالمين

34 دعاء الالف للحول الثّاني من عمر [منشيه]

35 بسم الله الرحمن الرحيم

36 اللهم انّى اسئلك بما انت عليه من فضلك ورحمتك بان توقّفتني بان اثبتّ عليك على حقّ الثناء ولاذكرتك في اناء الليل واطراف النهار على حقّ ذكرك اذ انك يا الهى ربّى لا رب لى سواك وانك انت محبوبى لا محبوب لى دونك بك عرفتك لا اله الا انت ربّى وحدتك لا اله الا انت وبكى قدستك لا اله الا انت وبكى عبدتك لا اله الا انت وبكى

but Thee. Through Thee have I worshipped Thee - there is no God but Thee. And through Thee have I prostrated myself before the majesty of Thy countenance, not through anything besides Thee, for all things besides Thee are Thy creation and within Thy grasp.

سجّدت لجلال وجهك لا بشئ دونك اذ كلّشئ
سواك خلقك وفي قبضتك

- 37 Thou art He Who cannot be worshipped with true worship, neither in the kingdom of the heavens and the earth nor in what lieth between them. Thou art He Who cannot be remembered with true remembrance, neither in the kingdom of the heavens and the earth nor in what lieth beneath them. Thou art He Who cannot be known with true knowledge, neither from before nor from after. Thou art He Who cannot be described with true description, neither in the heaven of invention nor at the apex of creation. Thou art He Who cannot be characterized with true characterization, neither in the heights of detachment nor in the summit of abstraction, for Thy essence, as it is in itself, hath severed all created things from the paths of ascent unto Thee, of attaining Thy presence, of abiding before Thee, and of delighting in what Thou art. And verily Thy reality, as it is in itself, hath separated all created things from every remembrance and utterance, from every description that could be realized in contingent existence, and from every mention that could be tasted in expression.

37 انت الذى لن تعبد حقّ العبادة لا فى ملكوت
السّموات والارض ولا ما بينهما وانت الذى لن
تذكر حقّ الذّكر لا فى ملكوت السّموات والارض
ولا ما دونهما وانت الذى لن تعرف حقّ العرفان
لا من قبل ولا من بعد وانت الذى لن تتعت حقّ
النّعت لا فى سماء الاختراع ولا ذروة الابداع
وانت الذى لن توصف حقّ الوصف لا فى على
الانقطاع ولا سمو الامتناع اذ كينونيتك بما هى
عليها مقطّعة الموجودات عن سبل الصّعود اليك
والوفود عليك والاستقرار لديك والتلذذ بما انت
عليه وانّ ذاتيتك كما هى عليها مفرّقة الموجودات
عن كلّ ذكر وبيان وعن كلّ وصف يمكن تحقّقه
فى الامكان وعن كلّ ذكر يمكن تذوّته فى البيان

- 38 Glorified art Thou, O my God! Whenever I ascend to the atmosphere of Thy holiness, rise to the seat of Thy intimacy, soar to the station of Thy revelation and light, and settle near the manifestations of Thy countenance and remembrance, I witness naught but what Thou hast caused me to witness in the camphor of my essence and the purity of my reality: that Thou art Thou and I am I. No mention have I that I should say I am I, for Thou, O my God, art the One manifest in the kingdom of the heavens and the earth and what lieth between them. Thou art the One omnipotent over all the manifestations of Command and Creation and what lieth beneath them. Thou art the One powerful over whatsoever Thou willest through what Thou createst by origination. Thou art the One dominant over whatsoever Thou desirest through what Thou inventest by innovation.

38 فسبحانك اللهم يا الهى كلّما استعرجن الى هواء
قدسك واستصعدن الى مقعد انسك واسترفعن
الى مقام تجلّيك ونورك واستقرن الى عند مظاهر
طاعتك وذكرك لم استشهد الا على ما استشهدتنى
فى كافور كينونيتى وساذج ذاتيتى بانك انت
انت وانّنى انا لا ذكر لى بان اقول انّنى انا انا
اذ انك انت يا الهى انت الظاهر فى ملكوت
السّموات والارض وما بينهما وانك انت القاهر
فى جميع مظاهر الامر والخلق وما دونهما وانك
انت القادر على ما تشاء بما تبدع بالانشاء وانك
انت المهيمن على ما تريد بما تخترع بالاحداث

- 39 Thou hast ever been, existing before all things when naught was with Thee, and Thou wilt ever be, existing after all things when naught shall be beside Thee. Thou art the Creator of all things. All those near to Thee delight in Thy vicinity, all the sincere ones stand before Thy sovereignty, all those who have attained completion are exalted through Thy remembrance, all those who are detached find intimacy in Thy love, and all Thy servants act according to what Thou hast ordained for them

39 لم تزل كنت كائنا قبل كلّشئ ولم يكن معك
شئ ولا تزال انك انت كائن بعد كلّ شئ ولم
يكن عندك شئ وانك انت مكوّن الاشياء كلّ
المقربون فى جوارك يستلذّون وكلّ المخلصون بين
يدى سلطنتك قائمون وكلّ المتممون بذكرك
يستعلون وكلّ المنقّطون بحبك يستأنسون وكلّ
عبادك بما قد قدرت فيهم من مواقع الامر

of the stations of command and prohibition by Thy leave. Glorified art Thou, O God! Verily Thou art in the Most Exalted Perspective and the Most Impregnable, Most Glorious Realm. Thou seest and art not seen. Verily, Thou hearest every whispered secret. Thou ordainest whatsoever Thou willest without any will besides Thine own, and Thou sendest down mighty signs, and bringest to pass whatsoever Thou desirest through the wondrous tokens of Thy Lordship in the kingdom on high, until the matter reacheth down to the lowest atom.

- 40 Glory be unto Thee, O my God! Thou beholdest the station of those who have believed in Thee and in Thy signs, and Thou witnesseth their abode, and in Thy grasp lieth their final return. Send down, therefore, O my God, upon Muhammad and the family of Muhammad in Thy most exalted gardens and in the most holy, most glorious chambers of Thy good-pleasure that which will bring solace to their eyes. For verily Thou, O my God, art at every moment engaged in a wondrous work, with fresh manifestations and sublime revelations. Thine is the creation and the command. Thou singlest out for Thy mercy whomsoever Thou willest and bestowest Thy bounty upon whomsoever Thou desirest. All Thy servants are within Thy grasp, and all Thy bondsmen are in Thy right hand, and all Thy poor ones stand before the sovereignty of Thy grace and the dominion of Thy transcendent power.

- 41 Heal then, O my God, our brokenness through Thy riches and might, and transform our condition through Thy nearness and the permanence of Thy sovereignty. Ordain for us from Thy presence the most exalted station in Thy most glorious gardens and the most impregnable realm in the loftiest chambers of Thy good-pleasure, for within Thy grasp lies the kingdom of grace and bounty, and in Thy right hand are the measures of glory and delight. Thou ordainest as Thou pleaseth for whatsoever Thou pleaseth through whatsoever Thou pleaseth. Nothing exists for anyone save through Thy will, nor anything save what Thou hast established through Thy purpose.

- 42 Glory be unto Thee, O my God! Thou hast created the Alif and made it to be with Thee before it reached ten in the form of the letter Hamza, and Thou didst prepare it as an Alif that the people of Thy love might recognize it in the station of the Alif and that the people of Thy creation might bear witness unto Thee in the station of its manifestation. Then from the first mention of the tens unto one hundred and eleven thousand, thou hast indeed ordained that the degrees of His Manifestation, within the very essence of manifestation itself, should be fourteen in number. And thou hast decreed that the numbers

والنبي باذنك يعملون سبحانك اللهم انك انت بالمنظر الاعلى والرفرف الامنع الابهى ترى ولا ترى انك انت تسمع الله والنجوى تقدر ما تشاء بلا مشية ولا ان تنزل اية كبرى وتحدث كل ما تريد بما انت عليه من بدائع اثار ربوبيتك في ملكوت العلى الى ان ينتهى الامر الى الذرة الادنى

40 فسبحانك اللهم يا الهى انك انت ترى مقعد الذين هم امنوا بك واياتك وتشهد مقرهم وفى قبضتك منقلبهم فانزل اللهم على محمد وال محمد فى جناتك الاعلى وغرفات رضوانك الاقدس الابهى ما تقر به اعينهم اذ انك يا الهى فى كل حين لفى شأن بديع وظهورات جديدة وتجليات منيعة لك الخلق والامر تختص برحمتك من تشاء وتتفضل بموهبتك من تريد كل عبادك وفى قبضتك وكل ارقائك وفى يمينك وكل فقرائك عند سلطان فضلك ومليك قيوميتك

41 فاجبر اللهم كسرنا بغنائك وقوتك وبدل اللهم ما كنا فيه بقربك ودوام سلطنتك وقدر اللهم لنا من عندك مقعد الاعلى فى جناتك الابهى والرفرف الامنع فى غرفات رضوانك الاعلى اذ فى قبضتك ملكوت الفضل والافضال وفى يمينك مقادير العز والابتهاج تقدر كيف تشاء لما تشاء بما تشاء وما لاحد من شئ الا بمشيئتكم ولا من شئ الا بما انت قد حققته بارادتك

42 سبحانك اللهم انك انت قد خلقت الالف وجعلتها عندك قبل ان تصل الى العشرة على هيكل الهزمة واعدتها الفا ليعرفنه فى مقام الالف اهل محبتك وليشهدن عليك فى مقام ظهوره اهل بريتك ثم قد قدرت من اول ذكر العشرات الى احدى عشر ومائة والى ان تنتهى مراتب ظهوره فى نفس الظهور مراتب اربعة عشر حيث قد قدرت اعداد الالف فى تلك المراتب احدى وثلاثين عدد

of the thousand, within those same degrees, should be thirty and one in count.

- 43 I beseech Thee, O my God, by Thy uniqueness, Thy creativity, Thy might, Thy dominion, Thy radiance, Thy concealment, Thy aid, Thy bestowal, Thy forgiveness, Thy creation, Thy eternality, Thy oneness, Thy self-subsistence, and Thy sanctity, that Thou mayest cause to descend upon all the stages of the “alif” - from the beginning of its mention after the Point until the matter endeth at the Point - that which befitteth the majesty of Thy holy exaltation and the sovereign might of Thy glorious rapture. For all bounty, O my God, lieth within Thy grasp; Thou dost specially favor with it whomsoever Thou willest among Thy servants. And all mercy lieth within Thy Book; Thou dost graciously bestow it upon whomsoever Thou pleasest among the people who love Thee.

43 فاسئلك اللهم بفردانيتك وفطارتك وجباريتك وقهاريتك ونواريك وستارتك ونصارتك وسخاريتك وغفارتك وياريتك وصمدانيتك ووحدانيتك وقيوميتك وقدوسيتك ان تنزل علي كل مراتب الالف من مبدء ذكره بعد النقطة الى ان ينتهي الامر الى النقطة ما ينبغي لجلال قدس ارتفاعك ومليك عز ايتهاجك اذ كل الفضل يا الهى في قبضتك تختص به من تشاء من عبادك وكل الرحمة في كتابك تتفضل به من تريد من اهل محبتك

- 44 Here am I, O my God, beseeching Thee by the hamza of the first alif, that Thou mayest cause to descend upon me the most manifest seats of Thy revelation, the most enduring treasures of Thy divine manifestation, the most perfect keys to the wondrous effects of Thy Lordship, the most glorious stations of the sovereignty of Thy uniqueness, the nearest tokens of the King of Thy oneness, the most generous of Thy signs, the most excellent of Thy favors, the most perfect of Thy mercies, the most enduring of Thy blessings, the most resplendent of Thy prayers, the nearest of Thy most beautiful Names, the most subtle of Thy most exalted similitudes, the greatest of Thy supreme Kingdom, the most impregnable of Thy most exalted Dominion, and that which Thou art in the highest heavens in accordance with what Thou lovest to be praised by and art pleased with, and in Thy nearest dominion in accordance with what Thou lovest to be witnessed and then reckoned.

44 فانا ذا يا الهى سائلك من الهمزة الف الاول بان تنزل على مواقع ظهوراتك اظهرها ومعادن تجلياتك ادومها ومفاتيح بدايع اثار ربوبيتك اتمها ومقامات سلطان فردانيتك ابهاها وكرامات ملك فردانيتك اقربها وما انت عليه من اياتك اكرمها ومن فواضلك افضلها ومن رحمتك اتمها ومن بركاتك ابقاها ومن صلواتك اسنها ومن اسمائك الحسنى اقربها وامثالك العليا الطفها وملكوتك الكبرى اكبرها وجبروتك العليا امنعها وما انت عليه في السموات العلى بما انت تحب ان تثني ثم به ترضى وفي جبروتك الادنى بما تحب ان تشهد عليه ثم تحصى

- 45 For unto Thee belongeth creation and command, O my God, in the Last and in the First. Through Thee do I seek protection and shelter, through Thee do I seek refuge and guidance, through Thee do I seek concealment and victory, through Thee do I seek conquest and stability, through Thee do I seek help and satisfaction, and upon Thee do I rely in every condition. Verily, Thou art sufficient unto me in the station of the Point through what Thou hast created therein and reckoned upon it, then in the station of the alif through what Thou hast ordained therein and caused to descend upon it. For Thou hast made its outward appearance the station of ones, its end the station of thousands, and its middle the station of hundreds - all of this Thou hast created in the form of the alif, for Thou hast made its meaning to be the alif, and the number of its letters to be the number of Thy Most Exalted Name.

45 اذ لك الخلق والامر يا الهى فى الاخرة والاولى بك استعصمت واستجرت وبك استحصنت واستخرت وبك استجبت واستظهرت وبك استغلبت واستقرت وبك استعنت واسترضيت وعليك فى كل شأن توكلت وانك انت حسبي فى مقام النقطة بما قد خلقت فيها واحصيت عليها ثم فى مقام الالف بما قد قدرت فيه ونزلت عليه اذ جعلت ظاهره مقام الاحاد واخره مقام الالوف ووسطاه مقام المئات قد خلقت كل ذلك فى صورة الالف اذ جعلت معناه الالف وعدد حروفه عدد اسمك العلى الاعلى

46 Its beginning is the temple of unity in all the manifestations of reality, indicating that there is no God but Thee. For Thou knowest, O my God, what Thou hast created thereby in Thy most beautiful Names, Thy most exalted similitudes, the highest heavens, the supreme horizon, the most exalted Paradise, the Furthest Mosque, the Tree of Tuba, the Lote-Tree of the Uttermost Boundary, and what Thou hast ordained within the space of two bow-lengths or closer, and what Thou hast sent down in Thy greatest signs, and what Thou hast reckoned in Thy mightiest manifestations, and what Thou hast witnessed in Thy ultimate revelations, and what Thou hast known from the highest heights to the lowest atom. For there is nothing except that within it is an aspect of the alif, whether in its manifestation or its concealment, its beginning or its end.

47 Therefore, O God, make all of this a light for whosoever seeketh Thy good-pleasure, and a door of guidance for whosoever seeketh Thy guidance. For verily, Thou dost create whatsoever Thou willest through whatsoever means Thou willest. Wherefore, O God, send Thy blessings upon Muhammad in the station of tens, then upon Ali, Fatima, Hasan, Husayn, Ali son of Husayn, Muhammad son of Ali, Ja'far son of Muhammad, Musa son of Ja'far, Ali son of Musa, Muhammad son of Ali, Ali son of Muhammad, Hasan son of Ali, and Muhammad son of Hasan - the final stages of the alif in the number of Thy Name, manifest in manifestation and hidden in concealment, the First in all beginnings and the Last in all endings. No limit is there to Thy bounties, no end to Thy gifts, no diminution and no decrease. The abundance of giving increaseth Thee only in generosity and grace.

48 Glorified art Thou, O my God! Do Thou ordain at this moment, through every thousand which Thou hast numbered in the kingdom of the heavens and earth and all that lieth between them, that which shall purify them for the establishment of Thy Cause, the victory of Thy Faith, the exaltation of Thy Word, the rejoicing of the measures of Thy gladness, the ascendancy of the appearance of Thy divine sovereignty, and the impregnable, wondrous exaltation of Thy Lordship. For Thou art the Ordainer of all things through what Thou hast ordained in them of Thy manifestations, and the Essence of all essences through what Thou hast created in them of Thy revelations. For every thing, O my God, Thou art its Originator, and there is no glory save in Thy good-pleasure, no honor save in obedience unto Thee and in what Thou hast ordained in Thy decree. Do Thou preserve me, O my God, from all that would remove me from Thy nearness, and send down upon me that which will draw me nigh unto Thee. For verily the servant's attention to aught else but Thee is his veil, and the needy one's satisfaction

46 وأوله هيكل الوحدة في جميع مظاهر الحقيقة مدلة بان لا اله الا انت اذ انتك يا الهى تعلم ما قد خلقت به في اسمائك الحسنى وامثالك العليا والسموات العلى والرفرف الاعلى والجنة الاعلى والمسجد الاقصى والشجرة الطوبى والسدرة المنتهى وما قد قدرت في قاب قوسين او ادنى وما نزلت في اياتك الكبرى وما قد احصيت في تجلياتك العظمى وما قد شهدت في ظهوراتك القصوى وما قد علمت من فوق العلى الى الذرة الادنى اذ لم يكن من شئ الا وفيه شأن من الالف او في ظهوره او في بطونه او في اوله او في اخره

47 فاجعل اللهم كله نورا لمن اراد رضاك وباب هدى لمن اراد هداك اذ انتك تخلق ما تشاء بما تشاء فصل اللهم على محمد في مقام العشرات ثم على علي وفاطمة والحسن والحسين وعلي ابن الحسين ومحمد ابن علي وجعفر ابن محمد وموسي ابن جعفر وعلي ابن موسى ومحمد ابن علي وعلي ابن محمد والحسن ابن علي ومحمد ابن الحسن اخر مراتب الالف في عدد اسمك الظاهر في الظهور والباطن في البطون والاول في الاوائل والاخر في الاواخر اذ لم يكن لعطائك حد ولا فناء ولا لواهبك اضمحلال ولا انتقاص لم تزدك كثرة العطاء الا جودا واكراما

48 فسبحانك اللهم قدر حينئذ بكل الف قد احصيته في ملكوت السموات والارض وما بينهما ما يخصه لاقامة امرك ونصرة دينك وارتفاع كلمتك وابتهاج مقادير بهجتك واسترفاع ظهور قيومتك واستمتاع منيع بديع ربييتك اذ انتك انت مقدر الاشياء بما قد قدرت فيها من ظهوراتك ومذوت الذوات بما انشأت فيها من تجلياتك اذ كلشي يا الهى انتك انت مبدعه وما لاحد عز الا في رضاك ولا شرف الا في طاعتك وما قد قدرت في امضائك فاعصمني اللهم عن كل ما يبعدني عن جوارك وانزل اللهم علي ما يقربني اليك فان نظر العبد الى دونك حجاب واستلذاذ المفتقر بغيرك ذلك حد انعدامه فسبحانك اللهم انا ذا عبدك وفي قبضتك بك استغنيت عن

with other than Thee is the limit of his extinction. Glorified art Thou, O my God! Here am I, Thy servant, in Thy grasp. Through Thee have I become independent of all else but Thee, and I desire naught save Thy good-pleasure. Do Thou assist me, O my God, through Thy power, over all the kingdoms of Thy earth and heaven, and ordain for me from Thy presence that which is best for me in Thy Book. For in Thy hands are all means. Thou hast named Thyself the All-Bountiful. How exalted art Thou in generosity, O Lord of Lords!

49 I said - and Thy word is the truth, and God provides for whomsoever He willeth without measure - O my God! I beseech Thee by Thy Divinity through which Thou hast manifested Thyself to all contingent beings, and hast exercised dominion over all atoms, and hast shown Thy power over all created things, and hast shown Thy might in the kingdom of names and attributes; and by Thy Firstness, for Thou wert before all things and after them, and above all things and to the right and to the left of all things, encompassing them, transforming them as Thou willest and how Thou willest; and by Thy Eternality, O Thou Beloved One; and by Thy Lastness through which Thou hast possessed all that is in the heavens and earth through Thy power, and hast risen above all the people of Thy kingdom through what Thou hast ordained in the centers of Thy Cause and decreed in the sources of Thy might; then by Thy Most Exalted, Most Glorious, Most Manifest, Most Beautiful, Most Great, Most Luminous, Most Merciful, Most Supreme, Most Perfect, Most Complete, [Most Treasured], Most Mighty, Most Impregnable, Most Enduring, Most Eternal, Most Knowing, Most Powerful, Most Truthful, Most Loving, Most Noble, Most Sovereign, Most Elevated, Most Generous, Most Bountiful, Most Near, Most Subtle, Most Compassionate, Most Kind, Most Manifest, Most Powerful, Most Unifying Nature, and by all that Thou hast numbered in the degrees from the letter Hamza until it reaches nine, which none can encompass in knowledge.

50 Verily, Thine is the dominion and the kingdom and the might and the power and the strength and the divinity, and whatsoever Thou hast loved in the manifestations of beginnings, and attributed to Thyself in the depths of endings, and revealed its names in the manifestations of souls and horizons, and ordained that Thou wouldst raise them unto Thyself in the realities of essences and abstract beings and primordial substances and camphor-like entities, and whatsoever Thou hast numbered in Thy knowledge in the kingdom of earth and heavens, and attributed to Thyself in the dominion of names and attributes. For verily, O my God, Thou canst not be comprehended by any manifestation of Thy creation, nor praised by any appearance of Thy invention, nor known by any marvel of

دونك ولا اريد الا رضاك فانصرني اللهم بقوتك على جميع ملكوت ارضك وسمائك وقدر اللهم لي من عندك ما هو خير لي في كتابك فان بيدك الاسباب قد سميت نفسك الوهاب فما اعلى منك كرما يا رب الارباب

49 قلت وقولك الحق والله يرزق من يشاء بغير حساب اللهم اني اسئلك بالوحيات التي بها تظهرت على كل الممككات وتقهّرت على كل الذرات وتجبرت على كل الكائنات وتعزّزت في ملكوت الاسماء والصفات ثم بالوليتك الذي انك كنت قبل كلشي وبعدّه وفوق كلشي وعن يمينه وعن شمائل كلشي واحاطته تقبله كيف تشاء بما تشاء وبابديتك يا محبوب وباخريتك التي بها قد ملكت ما في السموات والارضين بقوتك واسترفعت على جميع اهل مملكتك بما قد قدرت في مواقع امرك وحكمت في مبادى قدرتك ثم بارفيعتك وابهايتك واجليتك واجمليتك واعظمتك وانوريتك وارحمتك واكبريتك واكليتك واتميتك و[اكزيتك] واعزيتك وامنعيتك وابقائيتك وادوميتك واعلميتك واقدريتك واصدقيتك واحبيبتك واشرفيتك واملكيتك واعلايتك واكرميتك واجوديتك واقربيتك والطفيتك واعظمتك وارفعيتك واطهرتكم واقوائيتك واجمعيتكم وما قد احصيت في مراتب الهمة الى اتصال الى التسعة حيث لن يحيط بعلها احد

50 وان لك الملك والملكوت والعزة والجبروت والقدرة واللاهوت وما قد احببت في مظاهر البدايات ونسبت الى نفسك في لجج النهايات ونزلت اسمائه في مظاهر الانفس والافاق واحتمت بان ترفعه اليك في حقايق الجوهريات وذوات المجرديات وكيونيات الساذجيات وانبات الكافوريات وما قد احصيت بعلبك في ملكوت الارض والسموات ونسبت الى نفسك في جبروت الاسماء والصفات اذ انك يا الهى لن تدرك بشئ من مظاهر ابداعك ولن تثنى بشئ من ظهورات اختراعك ولن تعرف بشئ من بدايع الشائك اذ انك انت مبدع الاول لن

Thy formation. For Thou art the Originator of the First, Who cannot be known through firstness; and the Creator of the Last, Who cannot be described through lastness; and the Ordainer of Oneness, Who cannot be worshipped through it; and the Essence of Eternity, Who cannot be remembered through it. But when Thou hast elevated these realities to the ultimate station of Thine eternality, wherein naught is seen save Thy countenance and naught is told save of the glory of Thy face, therefore hast Thou named Thyself the First and the Last and the One and the Eternal, and whatsoever Thou hast loved of the manifestations of the Alif at the beginning of names and in all its degrees before every letter and after it, and to the right of every letter and to its left, and above every letter and below it, and from the direction of every letter and its encompassment.

تعرف بالاولية ومنشئ الاخر لن توصف بالآخرة
ومقدر الاحدية لن تعبد بها ومدوت الابدية
لن تذكر بها ولكن لما رقيت تلك الحقائق على
منتهى مقام ازليتك حيث لم ير فيها الا طلعتك
ولا تحكى الا عن بهاء وجهتك لذا قد سميت به
نفسك بالاول والاخر والاحد والابد وما قد
احببت من مظاهر الالف في اول الاسماء وفي
جميع مراتبها قبل كل حرف وبعده وعن يمين
كل حرف وشماله ومن فوق كل حرف وتحت
ومن شطر كل حرف واحاطته

- 51 For verily I, O my God, do acknowledge that the reality of the Alif, which Thou hast made the mirror of Thy Name the First, is the highest degree of the Alif, and it cannot be mentioned by the Alif which Thou hast made in the station of Thy creation, for Thou art the Originator of creation and the Inventor of invention and the Creator of formation. Thou hast ordained for all things a measure and a limit, but Thou hast been and wilt ever be. Vision comprehendeth Thee not. Thou hast manifested Thyself to the Point through it, and through it Thou hast made Thyself inaccessible to it, and Thou hast cast in it Thine image; therefore Thy deeds appear through it. Then Thou didst manifest Thyself to the letters through them and unto them, ruling over them.

51 اذ اتنى انا يا الهى مقرّ بان حقيقة الالف الذى
قد جعلته مرات اسمك الاول هو اعلى مراتب
الالف وانه لن يذكر بالف الذى قد جعلته فى مقام
ابداعك لانك مبدع الابداع ومخترع الاختراع
ومنشئ الانشاء قد جعلت لكل شئ قدرا ومقدارا
وانك انت لم تزل ولا تزال لن تدركك الابصار
قد تجلّيت بالنقطة لها بها وبها امتنعت عليها والقيت
فيها مثالك لذا تظهر عنها افعالك ثم قد تجلّيت
بالحروف لها بها واليها حاكمها

- 52 Glory be unto Thee, O God! Even as Thou hast caused these letters to ascend unto Thee, there is no doubt that Thou wilt cause me to return unto Thee through them. Therefore, O God, preserve me from looking unto them, or relying upon them, or depending on them, or finding rest in them, for they are all mirrors Thou hast purified for the glory of Thy countenance, and manifestations Thou hast sanctified for the beauty of the majesty of Thy face, even though through them I may enter into Thy presence and make mention of Thee and establish Thy unity and abide with Thee through Thy remembrance and glorification. I would assuredly return, through Thy might and power, by means of it unto Thee, without regarding it or relying upon it, for verily it is but a creation with Thee which Thou hast subjected for the manifestation of Thy signs and hast invested with all the tokens of Thy creation.

52 فسيحانك اللهم كما صعدت بتلك الحروف
اليك لا ريب بانك لترجعننى اليك بها
فاحفظنى اللهم عن النظر اليها والاتكال عليها
والاعتماد بها والاستقرار لديها اذ كلها مرات
قد صفيته لبهاء طلعتك وظهورات قد جردتها
لجمال جلال وجهتك ولو اتنى انا بها لادخلن
عليك ولاذكرنك ولاثبتن توحيدك ولاستقرن
لديك بذكرى و تقدسك لارجعن بحولك
وقوتك بها اليك من غير النظر اليها والاعتماد
عليها اذ انها خلق عندك قد سخرتها لظهور اياتك
وجعلت فيها جميع مظاهر اختراعك

- 53 How exalted is Thy handiwork, O my God, inasmuch as Thou hast fashioned it by the hand of Thy power in the most excellent form and ordained it through the measures of Thy glory in the most excellent measure. How exalted is Thy bounty, O

53 فما اعلى صنعك يا الهى حيث قد صورتها بيدي
قدرتك على احسن الصنع وقدرتها بمقادير
عزتك على احسن القدر فما اعلى فضلك يا الهى
فى حقائق الالف وظهوراتها وتجلياتها وشئونها

my God, in the realities of the Alif and its manifestations and its effulgences and its conditions and its symbols and its meanings and its stations and its signs and whatsoever is attributed unto it, for there is no end to Thy bestowal and no cessation to Thy favors. Every day Thou art engaged in a fresh creation. I beseech Thee, O God, by the Alif and the Lam in Thy Name of Divinity, and by the Ha which appeareth from Thy Countenance whereby the Hamza is realized, for when Thou didst send down the Ha and ordained for it five aspects, then verily was realized the Vav, and it hath appeared in the Kingdom of origination and creation, and in the depths of the oceans of ultimates and invention, that there is no God but Him.

54 Therefore I beseech Thee, O my God, by Thyself and by Thy Name of Divinity through which Thou hast prevailed over all things minute and great, and hast risen above all things small and large, that Thou send blessings upon Muhammad and the family of Muhammad - such blessings as befit none among Thy creation and which none among Thy trusted ones deserve. For verily Thou hast ordained for him and for those who are witnesses from Thy presence a station in the Letters that none other than they deserve, and it is the station of the Alif in its manifestation in four ranks after ten, where nothing can be realized above or below it. Therefore hast Thou sanctified them from all likeness, purified them from all similarity, and sent down upon them the Letter Ha on the Night of Power, making it better than a thousand months, where Thou didst say - and Thy Word is the Truth - in what Thou didst reveal in the Qur'an. So here am I, O my God, testifying that Thy Name of Divinity is the greatest of all Names with Thee and the mightiest of attributes before Thee, for through it is Thy unity realized and all that Thou lovest not is negated from Thee in the kingdom of Thy might and sanctity.

55 Glorified art Thou, O God! I beseech Thee by how Thou hast divided all the Points and made them five, then through it manifested Thy Creator-ship after Thy Oneness, when Thou didst take from it the Vav, and through it appeared in the five ranks Thy Name the Living, whereby was realized among Thy six Names, Thy Name the Truth. By Thy truth upon Thyself, O my God, there is no truth like unto it, and by Thy truth upon Muhammad and the family of Muhammad there is no truth resembling it, and by their truth in Thy Book - for there is no truth equal to it - that Thou ordain through all the ranks of the Alif in the highest degrees of the Supreme Concourse what befiteth the majesty of Thy sanctity and exaltation, and in the shade of the Supreme Concourse that which purifieth it and maketh it a light before Thee for Thy loved ones, and according to what Thou lovest, as Thou lovest, for what Thou

ودلالاتها ومعانيها ومقاماتها وعلاماتها وما ينسب اليها اذ لا غاية لعطائك ولا نفاذ لامتناك انك انت في كل يوم لفي شأن بديع فاسئلك اللهم بالالف واللام في اسم الوهيتك والهاء الظاهر عن طلعتك الذي به تتحقق الحمزة لان الهاء لما قد نزلته وقدرت له جهات خمسة فاذا قد تتحقق الواو وظهر في ملكوت البدء والانشاء وغايات لجج النهايات والاختراع ان لا اله الا هو

54 فاسئلك اللهم بك عليك وباسم الوهيتك التي بها استوليت على كل دقيق وجليل واسترفعت على كل صغير وكبير ان تصلي على محمد وال محمد صلو لا ينبغي لاحد من خلقك ولا يستحقها احد من امتائك اذ انك انت قد قدرت له وللذين هم شهداء من عندك مقاما في الحروف لن يستحق احدا غيرهم وهو مقام الالف في الظهور في مراتب اربعة بعد العشرة حيث لا يمكن ان يتحقق فوق ذلك ولا دون ذلك لذا قد قدسهم عن الامثال وطهرتهم عن الاشباه ونزلت عليهم الهاء في ليلة القدر وجعلتها خيرا من الف شهر حيث قلت وقولك الحق فيما نزلته في القرآن فانا ذا يا الهي لاصدقك بان اسم الوهيتك هي اكبر الاسماء عندك واعظم الصفات لديك لان به يتحقق توحيدك وتنفي عنك جهات ما لا تحب في ملكوت عزك وتقديسك

55 فسبحانك اللهم لاسئلك بما قد قسمت النقاط كلها وجعلت كلها خمسة ثم قد اظهرت به فاطرتك بعد فردانيتك حيث قد اخذت عنها الواو وبه قد ظهر في مراتب الخمسة اسمك الحي حيث قد تتحقق به في اسمائك الستة اسمك الحق فيحقق عليك يا الهي ان لا حق مثله ويحقق على محمد وال محمد ان لا حق شبهه ويحققهم في كتابك اذ لا حق عدله ان تتدبر بجميع مراتب الالف في اعلى درجات العلين ما ينبغي لجلال قدسك وارتفاعك وفي ظلي العلين ما يطهرها ويجعلها نورا بين يديك لاجباتك وعلى ما تحب كما تحب لما تحب اذ انك انت الجبار ذو البطش الشديد والقهار ذو الطول السريع

lovest. For verily Thou art the Compeller possessed of severe might, and the Subduer possessed of swift bounty.

- 56 If Thou hadst not brought forth manifestations for the Alif in the shade of Paradise, from where would Thy compelling power appear and upon what thing would Thy subduing force be realized? Glorified, glorified art Thou! Verily Thou art just in what Thou hast decreed and a righteous Judge in what Thou decreest. Therefore, O God, make all the ranks of the Supreme Concourse for the people of Thy love, and what is beneath them for what Thou lovest for the people of Thy Cause, that their inhabitants and those within them may bow down before the Manifestations of Thy sovereignty and the signs of Thy Self-Subsistence. For verily Thou, O my God, hast ever been and wilt ever be a Sovereign possessed of dominion and majesty, possessed of awe and beauty, prevailing over all that Thou hast brought into being through creation, supreme over all that Thou hast given existence through invention, and manifest over all that Thou hast realized through origination.

- 57 Glorified art Thou, O God! My heart findeth no rest save in Thee alone, no partner hast Thou; and my spirit findeth no peace save in Thee alone, no partner hast Thou; and my inner being findeth no tranquility save in Thee alone, no partner hast Thou; and my soul findeth no satisfaction save in Thee alone, no partner hast Thou; and my body findeth no repose save in Thee alone, no partner hast Thou. For verily Thou, O my God, dost suffice me against all things, while nothing sufficeth me against Thee, neither before nor after. Through Thee, O my God, have I become independent of all created things, and through Thee have I drawn strength to prevail over all atoms, and through Thee have I sought help against all beings, and through Thee have I triumphed over all existence, and through Thee have I grown mighty over all upon which names and attributes have fallen. For Thou, verily, hast ever been and shall forever remain the All-Subduing Who cannot be subdued, the All-Manifest Who cannot be compelled, the All-Powerful Who cannot be rendered powerless, the Ever-Vigilant Who neither slumbers nor sleeps, the All-Knowing from Whose knowledge nothing escapes, the Guardian over all things, and the Exalted One Whom nothing can comprehend. All seek union with Thee and Thy presence, all beseech Thy grace and bounty, all stand before Thy might and grandeur, all seek refuge in Thy protection and sufficiency, all draw victory from Thy power and stability.

- 58 Therefore, by that Name through which Thou didst establish Thyself upon the throne of Thy Self-Subsistence, and through

56 لو لم تبدع للاف مظاهرا في ظل الجنة من اين تظهرن جباريتك وعلى اى شئ تحقق قهاريتك فسبحانك سبحانك انك انت عادل فيما قضيت وقاض بالحق فيما يقضى فاجعل اللهم كل مراتب العليين لاهل محبتك وما دونها لما تحب لاهل ولايتك بان يخضعن اهلها ومن فيها بين يدي مظاهر سلطنتك وايات قيوميتك اذ انك يا الهى لم تزل ولا تزال كنت سلطانا ذا مملكة وجلال وذا هيبة وجمال وقاهرا على جميع ما انشأت بالانشاء وميمنا على ما قد ذوت بالاختراع وظاهرا على ما تحققت بالابداع

57 فسبحانك اللهم لا يسكن فوادى الا بك وحدك لا شريك لك ولا روحى الا بك وحدك لا شريك لك ولا قلبى الا بك وحدك لا شريك لك ولا نفسى الا بك وحدك لا شريك لك ولا جسدى الا بك وحدك لا شريك لك اذ انك يا الهى لتكفني عن كلشئ ولا يكفين عنك شئ من شئ لا من قبل ولا من بعد فبك استغنيت يا الهى عن كل الممكات وبك استظهرت يا الهى على كل الذرات وبك استعنت يا الهى على كل الكائنات وبك استغلت يا الهى على كل الموجودات وبك استعززت يا الهى على كل ما وقع عليه الاسماء والصفات اذ انك انت لم تزل ولا تزال قاهر لن تقهر وظاهر لن تجبر وقادر لن تعجز وقائم لا تسبو وعالم لا يعزب من علمك من شئ ومهيمن على كلشئ ومتعال ممتنع من ان يدركك من شئ كل يريد وصلك ولقائك وكل يطلب منك من فضلك وامتناك وكل قائم بين يدي عزتك وارتفاعك وكل مستجير بذمتك واستغناك وكل منتصر بقوتك واستقرارك

58 فبالاسم الذى قد استويت به على عرش قيوميتك واستقلت به على كرسي سبوحيتك واستعززت به على سرير قدوسيتك واستولت [واستوليت] به

which Thou didst seat Thyself upon the chair of Thy Glorification, and through which Thou didst exalt Thyself upon the seat of Thy Holiness, and through which Thou didst assume dominion upon the throne of Thy Eternity, and through which Thou didst elevate Thyself to the source of Thy glorious Beauty - do Thou send Thy blessings upon Muhammad and the family of Muhammad, and ordain for me, O my God, through Thy grace and mercy, that which befitteth Thee. For verily, I have reached the station of the first letter in the second cycle of my life to seek Thy forgiveness for what Thou hast witnessed in me, and to turn in repentance unto Thee for what Thou hast reckoned from me. For on that day I do acknowledge Thy supreme decree and confess Thy greatest judgment, since at the time of my existence with Thee is realized through me that which Thou hast ordained in the greater world.

- 59 Glorified art Thou, O Lord! As Thou art what Thou art, I beseech Thee, and as I am what I am, I implore Thy forgiveness, and I cast myself before Thy mercy, O my God and my Lord, which Thou canst transform through Thy bounty, Thy mercy, Thy generosity, Thy munificence, and the sovereignty of Thy favor. Verily, I do not wish to make mention of that which I deserve. O God, transform all mention of the Point into Thy mention and Thy dominion over all contingent beings, and transform mention of the Alif into Thy mention and Thy sovereignty over all created things, through Muhammad and the family of Muhammad, through the Manifestations of Thy names and Thy likenesses in the kingdom of earth and heaven, in every time, before time, and after time. O God of gods! O Lord of lords! Glorified be Thy Lord, the Lord of Glory, above what they describe, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.

- 60 3. Prayer of the Letter Ba for the Third Year of the Age of its Founder, exalted be His mention:

- 61 In the Name of God, the Merciful, the Compassionate!

- 62 O God! I beseech Thee by Thy transcendence, O Thou besides Whom there is no God, for there is no God but Thee. From time immemorial Thou hast been the One Who praiseth Thy Essence through Thy Essence, Who sanctifieth Thy Being through Thy Being, Who uniteth Thy Identity through Thy Identity, Who magnifieth Thy Self through Thy Self. Thou lovest not to be praised except by what Thou art through Thy power, Thy sovereignty, Thy loftiness, and the signs of Thy subsistence. For verily Thou, O my God, hast ever been my Beloved and my Hope, and Thou wilt ever be my Goal and the Object of my desire. I have witnessed from Thee naught but

على مقعد ديمويتك واسترفعت به على منبع عزّ
محبوبيتك ان تصلي على محمد وال محمد وان تقدر
لي يا الهى بما انت عليه من فضلك ورحمتك فانى
قد جعلت مقام الالف في حول الثاني من عمري
لاستغفرك مما قد شهدت على ولاتوبن اليك مما
قد احصيت منى اذ اتنى انا يومئذ مقر بقضايى
الكبرى ومعترف بقضاراي العظمى لان حين
وجودى عندك متحقق بى ما قد حقت في
العالم الاكبر

59 فسبحانك اللهم بما انت انت لارجوك وبما انا
انا لاستغفرك ولالقين نفسى بين يدي رحمتك
تقلبا يا الهى وربى بفضلک ورحمتک وكرمک
وجودک وسلطان عنايتک فاننى انا لا احب
ان اذكرته ما اتنى انا اهل به دل اللهم ذكر النقطة
كلها بذكرك اياك واستقهارك على كل
الممكات وذكر الالف اياك واستقرارك على
كل الموجودات بمحمد وال محمد بمظاهر اسمائك
وامثالک في ملکوت الارضين والسموات في
كل حين وقبل حين وبعد حين يا اله الالهة
يا رب الارباب سبحان ربك ورب العزة
عما يصفون وسلام على المرسلين والحمد لله رب
العالمين

60 دعاء الباء للحول الثالث من عمر منشيء جل ذكره

61 بسم الله الرحمن الرحيم

62 اللهم انى اسئلك بباذخيتك يا لا اله الا انت
اذ لا اله الا انت لم تزل كنت مثنى ذاتك
بذاتك ومقدس كينويتك بكينويتك وموحد
نفسانيتك بنفسانيتك ومكبر انيتك بانيتك وما
تحب ان تثنى بما انت عليه من قوتك وسلطنتك
وعلائک وايات قيومتك اذ انك انت يا الهى
لم تزل كنت محبوبى ومناى ولا تزال انك انت
مقصودى وغاية رجاى ما شهدت من عندك
في حين الا ما ينبغي لجلال قدس بهائك
وامتنانك ولن اشهد الا بمثل ما شهدت على

what befitteth the majesty of Thy holy glory and Thy favor, and I shall never witness aught save what I have witnessed of the truth of Thy bestowal, Thy grace, Thy generosity, Thy beneficence, Thy munificence, and Thy favor.

- 63 By Thy glory, O God, my God! I have desired naught at any time save Thy love and reunion with Thee, and I have intended naught in any state save Thy glory and Thy favor. Nay, I beg Thy forgiveness, O my God, for all of that. Thou, Thou art my quest and my desire, not any of the manifestations of Thy most beautiful names. Thou, Thou art my goal and my hope, not any of Thy most exalted examples. Rather, through them shall I ascend unto Thee, yearning for what Thou art; shall I rise up before Thee, yearning for what Thou art; shall I be elevated unto Thee, yearning for what Thou art; shall I be established before Thee, yearning for what Thou art; shall I find delight in Thee through what Thou art; shall I seek reunion with Thee through what Thou art; shall I take pleasure in Thy remembrance through what Thou art; shall I find tranquility in Thy love through what Thou art; shall I triumph over all things besides Thee through what Thou art; shall I attain unto all that Thou lovest through what Thou art, O my God and my Lord, O my Beloved and my King, O my Goal and my Sovereign, O my Worshipped One and my Companion!

- 64 Therefore, glory be unto Thee, O God, my God! Thou hast ever been and wilt ever be. I beseech Thee to clothe me in a garment wherewith Thou hast clothed none among Thy creation, to attire me in a robe wherewith Thou hast attired none among Thy servants, to distinguish me with wonders of Thy power wherewith Thou hast distinguished none among Thy chosen ones, and to send down upon me from the gardens of Thy singleness, Thy self-subsistence, Thy oneness, Thy subsistence, and what Thou art upon the throne of glory and bestowal, the seat of grandeur and exaltation, the couch of holiness and elevation, the seat of might and joy, and the source of grace and exaltation, that which Thou hast not sent down upon any among Thy loved ones. For just as I have declared Thy unity and have not associated anything with Thee, I would not love that Thou associate anyone with me in Thy bestowal.

- 65 Therefore, by Thee, upon Thee, O my God! As Thou hast sanctified Thyself from having any like, grant me a sign that hath no likeness; and as Thou hast exalted Thyself above having any resemblance, grant me a sovereignty that hath no semblance; and as I have magnified Thee through Thine Own magnification, grant me all the signs of Thy generosity, such as have no equal in Thy earth and heaven. And as Thou hast glorified Thy Self-Sufficiency, glorify me in all the manifestations of Thy

حقّ عطائك وافضالك وكرمك واحسانك
وجودك وامتنانك

63 فوَعَرْتِكَ اللَّهُمَّ يَا إِلَهِي مَا أَرَدْتُ فِي حِينِ الْآ
حَبِّكَ وَوَصْلِكَ وَمَا قَصَدْتُ فِي شَأْنِ الْآ
بِهَاتِكَ وَمَنْكَ بَلِ اسْتَغْفِرُكَ يَا إِلَهِي مِنْ
كُلِّ ذَلِكَ أَنْتَ أَنْتَ مَطْلَبِي وَمَنَائِي
لَا شَيْءَ مِنْ مَظَاهِرِ اسْمَائِكَ الْحُسْنَى وَأَنْتَ
أَنْتَ مَقْصُودِي وَرَجَائِي لَا شَيْءَ مِنْ أَمْثَالِكَ
الْعَلِيَّا بَلِ بِهَا لَا اسْتَعِجَنْ إِلَيْكَ رَجَاءً مَا أَنْتَ
أَنْتَ وَلَا اسْتَعِجِدَنَّ لَدَيْكَ رَجَاءً مَا أَنْتَ أَنْتَ
وَلَا اسْتَرْفَعَنَّ إِلَيْكَ رَجَاءً مَا أَنْتَ أَنْتَ وَلَا اسْتَقِرَّ
لَدَيْكَ رَجَاءً مَا [أَنْتَ] أَنْتَ أَنْتَ وَلَا اسْتَلْذَنَنَّ
بِكَ بِمَا أَنْتَ أَنْتَ وَلَا طَلِبَنَّ وَصْلَكَ بِمَا أَنْتَ
أَنْتَ وَلَا اسْتَلْذَنَنَّ بِذِكْرِكَ بِمَا أَنْتَ أَنْتَ وَلَا سَكِنَنَّ
بِحَبِّكَ بِمَا أَنْتَ أَنْتَ وَلَا اسْتَظْهَرَنَّ عَلَى كُلِّ مَا
يَقَعُ عَلَيْهِ شَيْءٌ دُونَكَ بِمَا أَنْتَ أَنْتَ وَلَا اسْتَدْرَكَ
كُلَّ شَيْءٍ أَنْتَ تَحِيَّهُ بِمَا أَنْتَ يَا إِلَهِي وَرَبِّي
وَيَا مَحْبُوبِي وَمِلِكِي وَيَا مَقْصُودِي وَمِلِكِي وَيَا
مَعْبُودِي وَأَنْبِيَا

64 فَمَسْجِدُكَ اللَّهُمَّ يَا إِلَهِي لَمْ تَزَلْ وَلَا تَزَالُ
لَا سَائِلُكَ بَانَ تَقْصِصُنِي قِيصًا مَا قَصَصْتَهُ أَحَدٌ
مِنْ خَلْقِكَ وَلِتَلْبِسَنِي رَدَاءَ مَا الْبَسْتَهُ أَحَدًا
مِنْ عِبَادِكَ وَلِتَخْتَصِنِي بِبِدَائِعِ مِنْ قُدْرَتِكَ
مَا اخْتَصَصْتَ بِهِ أَحَدًا مِنْ أَوْلِيَائِكَ وَلِتَنْزِلَنَّ
عَلَيَّ آلَاءَ مِنْ جَنَّاتِ فِرْدَاوَيْتِكَ وَصِدَائِيَّتِكَ
وَوَحْدَانِيَّتِكَ وَقِيُومِيَّتِكَ وَمَا أَنْتَ عَلَيْهِ فَوْقَ
عَرْشِ الْبَهَاءِ وَالْعَطَاءِ وَكَرْسِيِّ الْعِظَمَةِ وَالْإِمْتِنَاعِ
وَسِرِيرِ الْقُدْسِ وَالْإِرْتِفَاعِ وَمَقْعَدِ الْعِزِّ وَالْإِبْتِهَاجِ
وَمَنْعِ الْفَضْلِ وَالْإِمْتِنَاعِ مَا لَا تَزَلْتُ عَلَى أَحَدٍ مِنْ
أَحِبَّائِكَ إِذْ كَمَا قَدْ وَحَدْتِكَ وَمَا أَشْرَكَتْ بِكَ
شَيْئًا لَنْ أَحِبَّ أَنْ تُشْرِكَ بِي فِي عَطَائِكَ أَحَدًا

65 فَبِكَ عَلَيْكَ يَا إِلَهِي كَمَا قَدَّسْتِكَ عَنِ الْمَثَلِيَّةِ هَبْ
لِي آيَةً لَمْ يَكُنْ لَهَا مِثْلٌ وَكَأَنَّهُ تَزَهَّوْتُكَ عَنِ الشَّبَهِيَّةِ
هَبْ لِي سُلْطَنَةً لَمْ يَكُنْ لَهَا شَبَهٌ وَكَأَنَّهُ كِبَرْتِكَ
بِمَا أَنْتَ عَلَيْهِ مِنْ كِبَرِيَّائِيَّتِكَ هَبْ لِي آيَاتٍ
كَرَامَاتِكَ كُلَّهَا مَا لَمْ يَكُنْ لَهَا عَدْلٌ فِي أَرْضِكَ
وَسَمَائِكَ وَكَأَنَّهُ عَظَمْتَ صِدَائِيَّتِكَ عَظَمْتَنِي فِي
جَمِيعِ مَظَاهِرِ أَمْرِكَ وَخَلَقْتَ بَعْدَ مَا قَدْ أَشْهَدْتَنِي

Cause and creation, after Thou hast shown me mine own abasement before Thee and my poverty in relation to Thee, for that indeed is the most glorious honor of my reality and the most exalted pride of my being. Through my poverty before Thee have I gloried above all things possible, through my powerlessness before Thee have I triumphed over all things possible, through my abasement before Thee have I been exalted above all atoms, and through my annihilation in Thy holy court have I endured throughout all the kingdoms of earth and heaven. Through my confession that I am I and Thou art Thou, I shall seek aid through Thee from all created things.

- 66 Glorified art Thou, O God! How lofty is Thy transcendence and elevation! How impregnable is Thy sublimity and joy! How exalted are the manifestations of Thy holiness and splendor! How subtle are the wondrous expressions of the kingdom of Thy Self-Subsistence and might! How resplendent are the dawning-places of the sun of Thy oneness and power! How magnificent are the signs of Thy holy Self-Subsistence and dominion! How glorious are the mines of might of Thy oneness and majesty! How beautiful is the loveliness of Thy countenance and attraction! Were it not that Thou drawest me unto Thee, who would draw me to Thee? And were it not that Thou settlest me near Thee, who would settle me near Him? Nay, by Thy might! Were all that is in Thy kingdom to turn toward me, from the Most High to the lowest atom, I stand before Thee in prostration, beseeching the loftiness of Thy majesty in my behalf, and petitioning from the heights of Thy grace and bounty concerning my station. My heart shall not be content, for all this was created by Thy command and existed not with Thee save through Thy word "Be!" and it is. And were I to possess naught of this and were I alone with Thee, my heart would be content therewith, and nothing would diminish from Thy bounty toward me, for Thou dost suffice me against all Thy creation. But Thou, O my God, art powerful over all things.

- 67 Gather unto me, O my God, all of this and whatsoever Thou art powerful over through Thy grace and mercy, for I am the most abject of the abject at Thy gate, and the poorest of the poor before Thy presence. Clothe me, O my God, with the robe of Thy sovereign grandeur, and grant me, O my God, the blessings of the paradise of Thy Self-Subsistence, and bestow upon me, O my God, that which becometh the glory of Thy holy grace and the favor of Thy Self-Sufficiency. Give me to drink, O my God, of the cool waters of Thy mercy and that which becometh the glory of Thy holy bountifulness, for verily Thou art at every moment in a wondrous state, in sublime creation, in new bestowal, in impregnable dominion, and in fresh favor.

ذَلَّ وجودي في نفسي عندك وافتقار كينوني
اليك اذ ذلك هو العز الابهى لذاتي وافتخار
الامنع الاعلى لكينوني بفقرى اليك استغفرت
على كلِّ الممكنات وبعجزى لديك لاستظهرت
على كلِّ الممكنات وبذلِّي لديك لاستعززت
على كلِّ الذرات وبانعدامي في ساحة قدسك
لاستبقيت في كلِّ ملكوت الارضين والسموات
وباقراري باتي انا انا وانك انت انت لاستعن
بك عن كلِّ الكائنات

66 فسبحانك اللهم ما اعلى علوك وارتفاعك وما
امنع سموك وابتهاجك وما ارفع مظاهر قدسك
واستبهاجك وما اللطيف بدائع ظهورات ملكوت
قيوميته واستعزازك وما ابهى تجليات مطالع
شمس فردانيتك واستجبارك وما اعظم ايات
قدس قيوميته واستبهارك وما اجل معادن
عز فردانيتك واستجلالك وما احسن جمال
طلعة وجهتك وانجذابك لولا تجذبي اليك فن
يجذبني لديك ولو لم تستقرني عندك فن يستقرني
عنده لا وعزتك لو اقبل على كل ما في ملكوتك
من على العلوى ذرة الادنى قائما بين يدي ساجدا
لعلو جلالتك في حق سائلا من علو فضلك
وعطائك في شأني لن يسترضي فوادي لان كل
ذلك قد خلق بامرک ولم يكن عندك الا عند
قولك كن فيكون وان لم يكن لي ذلك وكنت
عندك وحده ليرضي بذلك فوادي وما ينقص
عن عطائك في حق من شئ لانك لتستكفي
عن جميع خلقك ولكنت يا الهى على كلشي
لمقتدر

67 فاجمع اللهم لي كل ذلك وما انت مقتدر عليه
بفضلک ورحمتک فانت انا ارق الارقاء ببابک
وافقر الفقراء عند جنابک فالبسني اللهم خلع
سلطان كبريائيتك وارزقني اللهم بالاء جنة
صدائيتك وهب لي اللهم ما ينبغي لجلال قدس
فضلك وامتنان قيوميته واشربني اللهم ماء
برد رحمتك وما ينبغي لجلال قدس وهائيتك
اذ انت في كل حين لفي شأن بديع وفي
صنع منبع وفي عطاء جديد وفي ملك منبع وفي
امتنان حديث ف

68 Glorified art Thou, O my God! Make me one who is exposed to Thy loving-kindness at every moment, and who seeks assistance from the manifestations of Thy Self-Sufficiency in every matter. For Thou, O my God and my Lord, hast been One God, Single, Self-Subsistent, Alone, Ever-Living, Self-Sufficient, Independent. Thou hast taken neither consort nor son. To Thee belong all sovereignty and dominion, all might and power in their entirety, all force and divinity in their essence.

69 Glorified art Thou, O my God! Verily, Thou art the Fashioner of the universe through its essence, the Endower of all beings with their reality, the Upholder of the heavens and earth and all that is between them through what Thou hast ordained therein of Thy power.

70 Glorified art Thou, O my God! I beseech Thee by the splendor of "There is no God but Thee," and the majesty of "There is no God but Thee," and the beauty of "There is no God but Thee," and the grandeur of "There is no God but Thee," and the light of "There is no God but Thee," and the mercy of "There is no God but Thee," and the words of "There is no God but Thee," and the perfection of "There is no God but Thee," and the names of "There is no God but Thee," and the glory of "There is no God but Thee," and the will of "There is no God but Thee," and the knowledge of "There is no God but Thee," and the power of "There is no God but Thee," and the utterance of "There is no God but Thee," and the questions of "There is no God but Thee," and the examples of "There is no God but Thee," and the sovereignty of "There is no God but Thee," and the dominion of "There is no God but Thee," and the exaltation of "There is no God but Thee," and the signs of "There is no God but Thee," and the traditions of "There is no God but Thee," and the generosity of "There is no God but Thee," and the grace of "There is no God but Thee," and the loftiness of "There is no God but Thee," and the dawning-place of "There is no God but Thee," and the direction of "There is no God but Thee," and the kingdom of "There is no God but Thee," and the might of "There is no God but Thee," and whatsoever Thou lovest, O "There is no God but Thee," by "There is no God but Thee," that Thou wilt bless Muhammad and the family of Muhammad upon the throne of grandeur, and that Thou wilt bless Muhammad and the family of Muhammad upon the Throne of Awe, and bestow Thy blessings upon Muhammad and the family of Muhammad upon the Seat of Exaltation, and bestow Thy blessings upon Muhammad and the family of Muhammad upon the Carpet of Glory, and bestow Thy blessings upon Muhammad and the family of Muhammad upon the holy and sovereign Seats, and bestow Thy blessings

68 سبحانك اللهم فاجعلني متعرّضا لمعروفك في كلّ حين ومستعنا بظهورات قيوميّتك في كلّ شأن فانك يا الهى وربى كنت الها واحدا احدا صمدا فردا حيا قيّما معتمدا ما اتّخذت لنفسك صاحبة ولا ولدا وان لك الملك والملكوت كلّها والعزّ والجبروت بأسرها والقوة واللاهوت بكنهها

69 سبحانك اللهم انك انت مكوّن الكون بكيّونيّته ومدوّت الذّوات بذاتيّته وممسك السموات والارض وما بينهما بما قد قدرت فيه من قدرتك

70 فسبحانك اللهم يا الهى لا ستلتك بيّاء لا اله الا انت وجلال لا اله الا انت وجمال لا اله الا انت وعظمة ان لا اله الا انت ونوران لا اله الا انت ورحمة ان لا اله الا انت وكلمات ان لا اله الا انت وكال ان لا اله الا انت واسماء ان لا اله الا انت وعزّة ان لا اله الا انت ومشية ان لا اله الا انت وعلم ان لا اله الا انت وقدرة ان لا اله الا انت وقول ان لا اله الا انت ومسائل ان لا اله الا انت وامثال ان لا اله الا انت وسلطان ان لا اله الا انت وملك ان لا اله الا انت وعلاء ان لا اله الا انت وايات ان لا اله الا انت وسنن ان لا اله الا انت وجود ان لا اله الا انت وفضل ان لا اله الا انت ورفعة ان لا اله الا انت وطلعة ان لا اله الا انت ووجهة ان لا اله الا انت وملكوت ان لا اله الا انت وجبروت ان لا اله الا انت وما تحب يا لا اله الا انت بلا اله الا انت ان تصلي على محمد وال محمد على عرش العظمة وان تصلي على محمد وال محمد على كرسي الهيبة وان تصلي على محمد وال محمد على سرير الرفعة وان تصلي على محمد وال محمد على بساط العزة وان تصلي على محمد وال محمد على مقاعد القدس والهيمنة وان تصلي على محمد وال محمد على مقر السلطنة وان تصلي على محمد وال محمد فى ذروة الكرامة وان تصلي على محمد وال محمد فى عماء الدلالة عليك وان تصلي على محمد وال محمد فى سماء القدس وان تصلي على محمد وال محمد فى بحبوحة الانس وان تصلي على محمد وال محمد فى غرفات الرضوان وان تصلي على محمد وال محمد فى درجات الجنان وان تصلي على محمد وال محمد فى انوار قدسك فى حقائق الروحانية من الحور والولدان وان تصلي على محمد

upon Muhammad and the family of Muhammad in the Seat of Dominion, and bestow Thy blessings upon Muhammad and the family of Muhammad at the Summit of Honor, and bestow Thy blessings upon Muhammad and the family of Muhammad in the Cloud of Guidance unto Thee, and bestow Thy blessings upon Muhammad and the family of Muhammad in the Heaven of Holiness, and bestow Thy blessings upon Muhammad and the family of Muhammad in the midst of intimate communion, and bestow Thy blessings upon Muhammad and the family of Muhammad in the chambers of Paradise, and bestow Thy blessings upon Muhammad and the family of Muhammad in the degrees of Heaven, and bestow Thy blessings upon Muhammad and the family of Muhammad in the lights of Thy holiness among the spiritual realities of the houris and youth of Paradise, and bestow Thy blessings upon Muhammad and the family of Muhammad among the fruits of the Garden of Refuge, and bestow Thy blessings upon Muhammad and the family of Muhammad at the Lote-Tree beyond which there is no passing, and bestow Thy blessings upon Muhammad and the family of Muhammad at the descent of Thy greatest verses, and bestow Thy blessings upon Muhammad and the family of Muhammad at Thy mightiest manifestations, and bestow Thy blessings upon Muhammad and the family of Muhammad at Thy most glorious revelations, and bestow Thy blessings upon Muhammad and the family of Muhammad in the Most Remote Mosque, and bestow Thy blessings upon Muhammad and the family of Muhammad and upon whosoever seeketh the good-pleasure of Muhammad and the family of Muhammad at the distance of two bow-lengths or closer, and bestow Thy blessings upon Muhammad and the family of Muhammad and upon whosoever seeketh love for Muhammad and the family of Muhammad in all the manifestations of Thy mercy in the Hereafter and in this world. For verily, O my God, within Thy grasp are all grace and mercy, and in Thy right hand are all munificence and honor. Thou hast ever bestowed Thy favors upon all the manifestations of Thy creation through Thy loftiness and Thy glory, and shown Thy loving-kindness unto all the sources of Thy invention through Thy generosity and Thy bounty.

- 71 Here am I, then, O my God, imploring Thee, seeking Thy presence, descending upon Thee, abiding before Thee, and being enriched through Thee, independent of all else but Thee. Grant me, O Lord, that which will draw me nigh unto Thee, and ordain for me from Thy presence that which will glorify Thee in Thy presence, for verily I have witnessed, during the time I was with Thee, the manifestation of the letter Ba in all Thy grace, Thy generosity, Thy mercy and Thy favors. How can I ever

وال محمد في اثمار جنة المأوى وان تصلي على محمد
وال محمد عند سدره المنتهى وان تصلي على محمد
وال محمد عند نزول اياتك الكبرى وان تصلي على
محمد وال محمد عند ظهوراتك العظمى وان تصلي
على محمد وال محمد عند تجلياتك القصوى وان
تصلي على محمد وال محمد في المسجد الاقصى وان
تصلي على محمد وال محمد ومن اراد رضا محمد
وال محمد عند قاب قوسين او ادنى وان تصلي
على محمد وال محمد ومن اراد حب محمد وال محمد
في جميع مظاهر رحمتك في الآخرة والاولى اذ
انك يا الهى في قبضتك كل الفضل والرحمة
وفي يمينك كل الجود والكرامة لم تزل تتفضل
على جميع مظاهر ابداعك بما انت عليه من علوك
وابهائك وتعطف على جميع مبادئ اختراعك
بما انت عليه من كرمك وامتنانك

- 71 فها انا ذا يا الهى سائلك ووافدك والتازل عليك
والمستقر ليدك والمستغنى بك عن غيرك هب لى
اللهم ما يقربنى اليك وقدر اللهم لى من عندك
ما يزلبنى ليدك فانى قد شهدت فى حين الذى
كنت عندك مظهر اليا كل فضلك وكرامتك
ورحمتك ومننك كيف اشكرنك يا الهى على
شئ من الاثك او لايجدن ليدك جزاء شئ من

thank Thee, O my God, for any of Thy bounties, or prostrate myself before Thee in gratitude for any of Thy blessings? I am utterly powerless to fathom even a single trace of Thy mercy and Thy bounties, and all things render me helpless to grasp anything of the praise due to Thy generosity, and that which befitteth the sanctified glory of Thy exaltation.

نعمائک وقد فهمتني [القصارای/القصارى] عن استقصاء بلوغ شئ من اثار رحمتک وامتنانک وعجزتني القضايا كلها عن الاستدراک بشئ من محامد طولک وما ينبغى لجلال قدس ارتفاعک

- 72 Thou art indeed, O my God, my witness that in the moment of remembering Thee, I have remembered none but Thee, and by Thy might and power, I shall never remember anyone besides Thee, nor seek any but Thee, nor turn to any except Thee, nor hope for aught save Thy grace, nor fear anything but Thy justice. Therefore, by Thee and upon Thee, treat me with Thy grace and reckon not with me through Thy justice, for neither I nor anyone in Thy heavens and earth hath the strength to bear it.

72 وانتک يا الهی لشاهد علیّ فی حین ذکرک آیای ما ذكرت الا ایاک وانّ بحولک وقوتک لن اذکر سواک ولا اطلب دونک ولا اقصد غیرک ولا ارجو الا فضلک ولا اخش الا من عدلک فبک علیک عاملنی بفضلک ولا تحاسبنی بشئ من عدلک فانه لا طاقة لی ولا لاحد من اهل سمائک وارضک

- 73 O my God, Thou knowest my secret and my manifest self, and witnesseth the essence of my pure nature and the absolute simplicity of my being in the heights of my essence and the depths of my identity, that I have been content with what Thou hast named in the manifestation of the third letter Ba, and with what Thou hast clothed with the garment of Thy transcendence in all the manifestations of creation and Thy creative power in all the mirrors of invention.

73 وانتک يا الهی تعلم سرّی وعلانیّتی وتشهد جوهر کافوریتّی ومجرد ساذجیتّی فی علو کینونیتّی ودنوّ اثبتّی بانّی قد رضیت بما قد سمیت فی ظهور الثالث حرف الباء وما قد قصّته قیص باذخیّتک فی جمیع مظاهر الانشاء وبارئیتک فی جمیع مرایا الاختراع

- 74 However, O my God, I have loved to mention naught but Thy remembrance of Thyself, and if Thou witnesseth in me anything else, then forgive me, O Lord, through Thy mercy, for from the first mention of the Point to its final course, I have intended none but Thee alone, there is no God but Thou. Transform, O Lord, all that indicates other than this into that which indicates Thee alone, Who hath no partner, O Thou Who art the Possessor of sovereignty and the kingdom, of might and dominion, of power and divinity.

74 ولكن يا الهی ما احببت ان اذکر الا ذکرک ایاک وان شهدت علیّ دون ذلک فاغفر اللّهم لی برحمتک فانّی ما اردت من اول ذکر النقطّة الی اخر سیرها الا ایاک وحدک لا اله الا انت بدل اللّهم کل ما يستدل علی غیر ذلک بما يستدل علیک وحدک لا شریک لک یا ذا الملک والمملوک ویا ذا العزّة والجبروت ویا ذا القدرة واللاهوت

- 75 I beseech Thee, O Lord, O Ever-Living, O Self-Subsisting, by what Thou hast ordained in the ranks of the Ba, and by what Thou hast created through the letters Kaf and Nun in Thy word "Be! and it is," for Thou art the Wise One in the heavens and earth, and the Just One in the kingdom of command and creation. Therefore, O God, send Thy blessings upon Muhammad and the family of Muhammad in the seven ranks of the manifestations of Ba, wherein Thou hast distinguished it after the Alif and joined it thereto, making it the most primary of letters before the Waw, Mim, and Fa, as a grace from Thee and a mercy from Thy presence.

75 فاستلک اللّهم یا حی یا قیوم بما قد قدرت فی مراتب الباء وخلقت به احرف الکاف والنون فی قولک کن فیکون فانّک انت حکم فی السموات والارضین وعدل فی ملکوت الامر والخلق فصلّ اللّهم علی محمد وال محمد فی مراتب السبعة من تجلیات الباء حیث قد اخصصته من بعد الالف وقرنته به وجعلته ابکر الاحرف عندک قبل الواو والمیم والفاء فضلا من عندک ورحمة من لدنک

- 76 By this Thou hast created the spirits of the sanctified ones, the souls of the exalted ones, and the hearts of the cherubim,

76 فیما قد خلقت به ارواح المقدّسین وانفس العالین وافتدة الکروبیّین وما قد خلقت به المسبحین

and by this Thou hast created those who glorify Thee night and day, who celebrate Thy praise in the kingdom of earth and heaven, and who magnify Thee at all times through the supreme evidence of Thee, wherein Thou hast distinguished it with what Thou hast not distinguished any other letter, revealing it at the beginning of the Qur'an and specifying for it what Thou hast not ordained for any other letter.

- 77 Thou hast chosen from among the letters the letter Ra, then joined it with Ba, for their form in geometry is one shape, befitting none but itself and itself befitting none but it. Thou hast established between them affection, mercy, love, and gift, and that which befitteeth the sanctified glory of Thy might from the bounties of Thy Lordship's bestowal, the sacred mines of Thy grace, the wondrous measures of Thy oneness, and the mighty treasures of Thy unity. For verily, O my God, Thou hast ever been and will ever be, standing over all things, ruling over all things, manifest over all things, powerful over all things, dominant over all things, transcendent above all things, knowing all things, and extending over all things through Thy bounties which none can reckon and Thy favors which none can count. For Thou, O my God, art at all times engaged in a wondrous work.

- 78 Therefore, O Lord, make the Point a sign of Thy handiwork through Thy uniqueness, Thy creative power, Thy luminosity, Thy might, Thy dominion, Thy righteousness, Thy aid, Thy sovereignty, Thy manifestation, Thy forgiveness, and the thousand names among Thy names, and make it the locus of light from Thy revelations. For Thou art the Living One when there was no life, and the Living One before all life, and the Living One after all life, and the Living One when no life existed beside Thee, and the Living One when none but Thee was living, and the Living One Who hath possessed all living things through Thy power and Who causeth the living to die as Thou wilt, through what Thou wilt, by Thy might. And it behooveth the glory of the sanctity of the splendor of Thy sovereignty and the splendor of the exaltation of the Sovereign of Thy Self-Subsistence that Thou shouldst make me the Letter Ba, as one of Thy most beautiful examples in the kingdom of Thy earth and heaven. For Thou, O my God, hast created within Him all that Thou hast created in the Kingdom of the Most High, down to the lowest atom. Thou hast encompassed all these with Thy knowledge, and numbered them according to what Thou hast decreed therein of Thy command, a measure; and of Thy will, a condition; and of Thy judgment, a decree; and of Thy behest, a command; and of Thy bounty, a favor; and

بَالِيلِ وَالنَّهَارِ وَالْمَهْلَلِينَ فِي مَلَكُوتِ الْأَرْضِ
وَالسَّمَاءِ وَالْمَكْبَرِينَ فِي كُلِّ حِينٍ مِنْ أَعْلَى دَلَالَتِهِ
عَلَيْكَ حَيْثُ قَدْ خَصَّصْتَهُ مَا لَا خَصَّصْتَهُ أَحَدًا
مِنَ الْحُرُوفِ وَنَزَلْتَهُ عَلَى أَوَّلِ الْقُرْآنِ وَاخْتَصَّصْتَ
بِهِ مَا لَا قُدْرَتَ لِأَحَدٍ مِنَ الْحُرُوفِ

77 وَاتَّخَذْتَ مِنْ بَيْنِ الْحُرُوفِ حَرْفَ الرَّاءِ ثُمَّ قَدْ
اقْتَرَبْتَهُ بِالْبَاءِ لِأَنَّ صَوْرَتَهُمَا فِي الْهَنْدَسَةِ شَكْلٌ
وَاحِدٌ لَا يَنْبَغِي لَهُ إِلَّا لَهُ وَلَا لَهُ إِلَّا لَهُ وَجَعَلْتَ
بَيْنَهُمَا مَوَدَّةً وَرَحْمَةً وَحُبَّةً وَمَوْهَبَةً وَمَا يَنْبَغِي لِجَلَالِ
قُدْسِ عَزَّتِكَ مِنْ فَوَاضِلِ عَطَاءٍ رُبِّيَّتِكَ
وَمَعَادِنِ قُدْسِ مَنَائِيَّتِكَ وَمَقَادِيرِ بَدْعِ فِرْدَاوَيْسَتِكَ
وَمَعَادِنِ عَزِّ صَمْدَانِيَّتِكَ إِذْ أَنْتَ يَا إِلَهِي لَمْ تَزَلْ
وَلَا تَزَالُ كُنْتَ قَائِمًا عَلَى كُلِّ شَيْءٍ وَحَاحِكًا عَلَى
كُلِّ شَيْءٍ وَظَاهِرًا عَلَى كُلِّ شَيْءٍ وَقَادِرًا عَلَى كُلِّ شَيْءٍ
وَمُهَيْمِنًا عَلَى كُلِّ شَيْءٍ وَفَائِزًا فَوْقَ كُلِّ شَيْءٍ وَعَالِمًا
بِكُلِّ شَيْءٍ وَبَاسِطًا عَلَى كُلِّ شَيْءٍ بِمَنْتِكَ الَّتِي لَا يَحْصِيهَا
الْعَادُونَ وَفَوَاضِلِكَ الَّتِي لَا يَسْتَطِيعُ احْصَائُهَا
الْحَافِظُونَ إِذْ أَنْتَ يَا إِلَهِي فِي كُلِّ حِينٍ لَفِي
شَأْنٍ بَدِيعٍ

78 فَاجْعَلِ اللَّهُمَّ النِّقْطَةَ مِنْ شَأْنِكَ بِمَا أَنْتَ عَلَيْهِ مِنْ
فِرْدَاوَيْسَتِكَ وَفَطَارِيَّتِكَ وَنَوَارِيَّتِكَ وَجِبَارِيَّتِكَ
وَقَهَارِيَّتِكَ وَبَارِيَّتِكَ وَنَصَارِيَّتِكَ وَسَخَارِيَّتِكَ
وِظْهَارِيَّتِكَ وَغَفَارِيَّتِكَ وَالْأَلْفَ اسْمًا مِنْ
أَسْمَائِكَ وَمَحَلَّ نَوْرِ مِنْ تَجَلِّيَاتِكَ إِذْ أَنْتَ يَا إِلَهِي
حَيٌّ حِينَ لَا حَيٍّ وَحَيٌّ قَبْلَ كُلِّ حَيٍّ وَحَيٌّ
بَعْدَ كُلِّ حَيٍّ وَحَيٌّ حِينَ لَمْ يَكُنْ حَيًّا مَعَكَ
وَحَيٌّ حِينَ لَمْ يَكُنْ غَيْرَكَ حَيٍّ وَحَيًّا قَدْ مَلَكَتِ
الْأَحْيَاءُ كُلُّهَا بِقُوَّتِكَ وَتَمِيتِ الْأَحْيَاءَ كَيْفَ
تَشَاءُ بِمَا تَشَاءُ بِعِزَّتِكَ وَمَا يَنْبَغِي لِجَلَالِ قُدْسِ
بَهَاءِ سُلْطَنَتِكَ وَبَهَاءِ رَفْعَةِ سُلْطَانِ قِيَوْمِيَّتِكَ
وَأَنْ تَجْعَلَ الْبَاءَ مِثْلًا مِنْ أَمْثَالِكَ الْحَسَنَى فِي
مَلَكُوتِ أَرْضِكَ وَسَمَائِكَ إِذْ أَنْتَ يَا إِلَهِي
قَدْ خَلَقْتَ فِيهِ كُلَّ مَا قَدْ خَلَقْتَ فِي مَلَكُوتِ
الْعُلَى إِلَى ذَرَّةِ الْإِدْنِ وَاحْطَتِ بِكُلِّ ذَلِكَ عِلْمًا
وَاحْصِيَتْ كُلَّ ذَلِكَ بِمَا قَدْ قُدِّرَتْ فِيهِ مِنْ
أَمْرٍ قَدَرًا وَمِنْ شَأْنِكَ شَأْنًا وَمِنْ حَكْمٍ
حَكْمًا وَمِنْ أَمْرٍ أَمْرًا وَمِنْ فَضْلِكَ فَضْلًا
وَمِنْ عِلْمِكَ عِلْمًا وَمِنْ نُورِكَ نُورًا وَمِنْ عِزَّتِكَ
عِزًّا وَمِنْ قُوَّتِكَ جَنْدًا وَمِنْ عِظَمَتِكَ سُلْطَانًا
وَمِنْ مَا أَنْتَ عَلَيْهِ بِفَضْلِكَ أَمْتَانًا إِذْ لَا أَمْدَ

of Thy knowledge, a knowledge; and of Thy light, a light; and of Thy might, a power; and of Thy strength, an army; and of Thy greatness, a sovereignty; and of that which Thou art, through Thy grace, a bestowal. For there is no limit to Thy bounty, nor any cessation to Thy beneficence. The wondrous signs of Thy Lordship have ever descended upon the dwellers of Thy Kingdom, and the outpourings of the sovereignty of Thy Self-Subsistence have ever shone resplendent upon all the manifestations of Thy creation.

- 79 Glorified art Thou, O my God! Whenever I claim knowledge, it is no knowledge before Thee; whenever I make request, it betokens no poverty before Thee; and whenever I persist in showing need and weakness, it falls short of what my soul deserves in its weakness and evanescence. But Thou, O my God, to the utmost extent of my capacity and the ultimate limit of my strength, and the final purpose for which Thou hast created my essence - I would verily seek Thy good-pleasure, and circle round Thy contentment, and perform pure and sincere deeds for Thee at all times, and praise Thee as Thou hast praised Thyself, and remember Thee at all times, having no occupation save Thy remembrance, no life except through intimacy with Thee, no death save through Thy spirit and nearness, no movement except in obedience to Thee, no rest except in Thy service, no stability except before Thee, no delight except in the beauty of Thy countenance and in gazing upon the veils of Thy face, and no shelter except beneath the shade of the tree of Thy grace and care and the dominion of Thy power and Self-Subsistence. I testify that in every instant of my existence, in all that can be called a thing, I have witnessed all Thy bounty and favors, all Thy generosity and gifts. Were I not to witness this, I would not be certain of Thy knowledge nor acknowledge Thy power.

- 80 Glory be unto Thee! Glory be unto Thee! Nothing escapeth Thy knowledge and Thou givest unto each his due right. Nothing is beyond Thy power and Thou grantest unto everything its reality. Praise be unto Thee, O my God, before and after, and thanks be unto Thee, O my Lord, in the kingdom of the heavens and earth. Though my glorification of Thy Self, my praise of Thy Essence, my unity with Thy Being, my magnification of Thy Reality, my prostration before the light of Thy countenance, and all that is attributed to me in relation to Thee, is less than an ant's recognition of Thy grandeur - nay, I ask Thy forgiveness, O my God, for this comparison, for its magnitude is greater than all that is in the heavens and earth and what lieth between them, and its greatness exceedeth all

لعطائك ولا اضمحلال لانعامك لم تزل بدائع
اثار ربوبيتك على اهل ملكوتك نازلة ولا
تزال فواضل سلطان قيوميته على جميع مظاهر
ابداعك مشرقة لائحة

79 فسبحانك اللهم يا الهى كلها اتنى انا اعلم لم يكن
عندك بعلم وكلها اتنى انا اسئل لم يكن عندك
بفقر وكلها انا الخ فى الافتقار والعجز لم يكن
عندك بما تستحق به نفسى من عجزها وفنائها
ولكنك يا الهى على منتهى قدرى وغاية قوتي
ومنتهى امر الذى قد خلقت فى كينونيتى لاحين
ان اطلبين رضاك ولاطوفين فى حول مرضاتك
ولاعملن لك خالصا مخلصا فى كل حين ولاثنين
عليك بما انت قد اثبتت على نفسك وبان
اذكرتك فى كل حين حيث لم يكن لى شأن
الا بذكرى ولا حياة الا بانسكى ولا ممت الا
بروحك وقربك ولا حركة الا فى طاعتك
ولا سكون الا فى خدمتك ولا استقرار الا
لديك ولا استلذاذ الا ببهاء طاعتك والنظر الى
قص وجهتك ولا استظلال الا فى ظل شجرة
فضلك وعنايتك ومليك قدرتك وقيوميته
لاشهدتك باننى قد شهدت فى كل حين من
وجودى بما يطلق عليه اسم الشئيه كل فضلک
وفواضلك وكل جودک ومواهبک اذ لو لم
اشهد على ذلك ما كنت موقنا بعلمک ولا مقرا
بقدرتك

80 فسبحانک سبحانک لن يعزب من علمک من
شئ وتوتى کل ذى حق حقه ولا يعجزک
من شئ وتبلغ الى کل ذى شئ شئيته فلک
الحمد يا الهى من قبل ومن بعد ولك الشکر يا
ربى فى ملکوت السموات والارض ولو اتى
تسبيحي نفسك وتحميدى ذاتک وتوحيدي
كينونيتک وتکبيرى نفسانيتک وسجودى لنور
طاعتک وما ينسب الى بما ينسب اليک لم يكن
الا اقل من عرفان التلة عظمتک بل استغفرک
اللهم يا الهى من ذلك لان کبر ذلك لاکبر
عما فى السماء والارض وما بينهما وعظم هذا
لاعظم عما قد خلقت فى ملکوت الامر والخلق

that Thou hast created in the kingdom of Command and Creation and what lieth beneath them. By Thee, through Thee, and by the right of Muhammad and the family of Muhammad before Thee, deal not with the Point nor the Alif nor the Ba according to their desert before Thee, but deal with them according to Thy grace, generosity, mercy and bounty. I ask Thy forgiveness for mentioning them in Thy remembrance, I turn unto Thee from their existence through Thy existence, and I cast myself and all that is attributed to me unto Thee. Transform me then in the Point, the Alif and the Ba however Thou wilt, through what Thou wilt, for what Thou wilt.

وما دونهما فيك عليك وبحق محمد والا محمد
لديك ان لا تصنع بالنقطة ولا الالف ولا الباء
باستحقاقها عندك بل لتصنع بها بما انت عليه
من فضلك وكرمك ورحمتك وجودك اذ
انتى لاستغفرتك من ذكرها بذكرى ولا توبن
اليك من وجودها بوجودك ولا لقين نفسى وما
نسب الى اليك فانقلني فى النقطة والالف والباء
كيف تشاء بما تشاء لما تشاء

- 81 Verily Thou wilt not deal with me except with what is best for me in Thy knowledge of all things. There is no might nor power except through Thee, and no mercy save from Thee. Therefore, O God, send Thy blessings upon Muhammad and the family of Muhammad, and inscribe the letter Ba in the third cycle of my life, for I shall surely testify to Thy unity after my certitude in Thy glorification.

81 فانك لن تصنع بى الا بما هو خير لى فى علمك
عن كل شئ ولا حول ولا قوة الا بك ولا رحمة
الا من عندك فصل اللهم على محمد وال محمد

- 82 Write the letter Ba in the third circle of my life, for I verily testify to Thy unity after my certitude in Thy glorification and my acknowledgment of Thy praise, that there is no God but Thee. Glory be unto Thee! I have been among those who assert Thy unity. Glory be to Thy Lord, the Lord of Glory, above that which they attribute, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.

82 واكتب حرف الباء فى حول الثالث من عمرى
فانى لاشهدن على توحيدك بعد ايقانى بتسبيحك
واعترافى بتحميدك بان لا اله الا انت سبحانك
انى كنت من الموحدين سبحان ربك رب العزة
عما يصفون وسلام على المرسلين والحمد لله رب
العالمين

- 83 4. This is the prayer of the letter Jim from the fourth circle of the life of its revealer, exalted be His light:

83 ان هذا دعاء الجيم من حول الرابع من عمر منشيه
جل نوره

- 84 In the Name of God, the Merciful, the Compassionate.

84 بسم الله الرحمن الرحيم

- 85 Praise be to God Who created all things by His command and ordained for all things the measures of creation from His presence, so that all things might testify in all things to the manifestation of His countenance, outwardly before all things, and to the concealment of His face, inwardly in all things, and to the exaltation of His self-subsistence, standing before all things, and to the inaccessibility of the manifestations of His sovereign unity after all things. For He is the Outward, there is no manifestation except through His manifestation, and He is the Inward, there is no concealment except through His concealment. He hath never been known through anything, nor will He ever be comprehended through anything. He hath brought into being the faculties of perception in His servants that all created things might testify to what He hath ordained therein from His presence, that there is no God but Him. And He hath realized the wondrous essences in the abstractions of beings that

85 الحمد لله الذى خلق كلشئ بامرہ وقدّر لكلشئ
مقادير البدع من عنده ليشهدن كلشئ فى كل
شئ ظهور طلعه ظاهرا قبل كلشئ وبطن وجهته
باطنا فى كلشئ وارتفاع قيوميته قائما قبل كلشئ
وامتناع مظاهر سلطان احديته بعد كلشئ اذ هو
الظاهر لا ظهور الا بظهوره وهو الباطن لا بطون
الا ببطونه لم يزل لن يعرف بشئ ولا يزال لن
يدرك بشئ قد ابداع المشاعر فى العباد لتستشهدن
كل الممكّات بما قد قدر فيه من عنده بانه لا
اله الا هو وحقق بدايع الجواهر فى المجرديات من
الكائنات لينطقن كل شئ بشائه بما نزل فى الكتاب

all things might speak His praise according to what hath been revealed in the Book.

- 86 Therefore, glory be unto Thee, O my God! How can I praise Thee after my knowledge that my praise, like my existence, is as nothing before Thee? And how can I remember Thee, O my Lord, after my certitude in what Thou art, that Thou canst not be known through other than Thyself, nor described save through Thyself, nor characterized except by Thyself, nor unified through Thy creation, nor worshipped through anything in Thy kingdom, nor praised through anything in Thy dominion? Thou hast brought things into being without thingness by Thy command, and hast given existence to beings without anything from Thy essence, save that Thy command is “Be” and it is, and Thy word is closer than saying to it “Be” and it is.

- 87 Glory be unto Thee, O my God! How can I testify to Thy oneness at the moment when I was the letter Jim in Your presence, O Compeller of the heavens and earth and O Munificent One of the kingdom of command and creation and what lies between them through both commands! Nay, by Your glory, I desired naught there save what I desire now: Your love and good-pleasure, and that wherewith You are possessed of Your command and Your glory, and of the loftiness of Your sanctity and Your praise, and the exaltation of Your Word, and that wherewith You are described in the heights of the Throne of Inaccessibility and in the elevation of the Seat of Detachment. For all that my heart makes mention of is unworthy of the court of Your sanctity, cannot ascend to the atmosphere of Your companionship, cannot reach the shore of Your mercy, cannot rest before the glory of the garments of Your countenance, and cannot dwell in the presence of the revelations of the manifestation of Your oneness.

- 88 Therefore, glory be unto Thee, O my God! I know nothing and have no power over anything, except that I am certain of Your knowledge, Your power, Your self-subsistence, Your sovereignty, Your omnipotence, Your munificence, Your bountifulness, Your luminosity, Your subjugating power, Your aid-giving power, Your creative power, Your forgiving nature, Your originating power, and that which befits the majesty of the sanctity of the transcendence of Your sovereignty and the glory of the might of Your novel and wondrous Lordship.

- 89 I have desired naught but Thee, O my God, in any condition, and have intended naught but Thee, O my Lord, at any time. You are He Who created me through Your mercy after I was nothing, and You are He Who provided for me through Your grace after I drew near to You in a matter. How can I thank

86 فسبحانك اللهم يا الهى كيف اثبتت عليك بعد علمي بان ثنائى مثل وجودى لم يكن عندك شيئاً وكيف اذكرتك يا ربى بعد ايقانى بما انت عليه بانك لن تعرف بغيرك ولن توصف بدونك ولن تنعت بسواك ولن توحد بخلقك ولن تعبد بشئ من ملكوتك ولن تثنى بشئ من جبروتك قد شئت الشئيات بلا شئية بامرک وذوت [ذوت] الكينويات بلا شئ من ذاتک الا ان امرک هو کن فيكون وقولک اقرب من ان يقول له کن فيكون

87 فسبحانك اللهم كيف اشهدن على وحدانيتك فى حين الذى كنت عندک حرف الجيم يا جبار السموات والارضين ويا جواد ملكوت الامر والخلق وما بينهما بالامر لا وعزتك ما اردت هنالك الا ما اريد حينئذ حبك ورضياك وما انت عليه من امرک وبهاك ومن علو قدسک وثناک وارتفاع كلمتك وما انت توصف به فى علو عرش الامتناع وفى سمو كرسى الانقطاع اذ كل ما يذكر به فوايدى لن يليق لساحة قدسک ولن يستخرج الى هواء انسک ولن يفد بساحل رحمتک ولن يستقر عند بهاء قصص طلعتک ولا يسكن عند تجليات ظهور فردانيتک

88 فسبحانك اللهم يا الهى لا اعلم من شئ ولا اقدر على شئ غير انى موقن بعلمک وقدرتك وقبوميتک وسلطنتک وجبريتک وجواديتک وفضاليتک ونواريتک وسخاريتک ونصارتک وفطارتک وغفارتک وباريتک وما ينبغى لجلال قدس علو سلطنتک وبهاء مجد منبع بديع ربوبيتک

89 ما اردت دونک يا الهى فى شأن وما قصدت دونک يا ربى فى حين انت الذى قد خلقتنى برحمتک بعد ما كنت شيئاً وانت الذى رزقتنى بلطفک بعد ما قربت لک امرأ كيف اشکرتک

You that You have made me the manifestation of Your omnipotence and the focus of Your munificence? And indeed the Jim fell upon Paradise, and therein You created what You created, originated what You originated, brought into being what You brought into being, caused to happen what You caused to happen, and determined what You determined. For all Your gifts have no likeness, and all Your bestowals have no equal.

بأنك قد جعلتني طلبة جبارتيك ووجهة
جواديتك وقد وقعت الجيم على الجنة وفيها
قد خلقت ما قد خلقت وأبدعت ما أبدعت
وانشأت ما قد انشأت وأحدثت ما قد أحدثت
واحتمت ما قد احتمت اذ كل عطائك لا
مثل له وكل منفك لا عدل له

- 90 O my God! You know what You have created through me in the kingdom on high down to the lowest atom. Glory be unto Thee, O God! In Your grasp is the kingdom of command and creation, and in Your right hand are the places of might and victory. I love not to mention anything except through Your mention of it. Glory be unto Thee, O God! None can enumerate what You have created through me save You alone. And here am I, O my God, beseeching You to show me what You have created through the letter Jim in the highest heaven, that I may thank You according to the measure of my powerlessness, my nothingness, my poverty, and my extinction before the city of Your holiness and the place of the exaltation of Your glory.

يا الهى انت تعلم ما قد خلقت بى فى ملكوت
العالى الى الذرة الادنى سبحانه اللهم ان فى
قبضتك ملكوت الامر والخلق وفى يمينك مواقع
العز والتصر لن احب ان اذكرن شيئاً الا بذكرك
ايه فسبحانك اللهم لن يحصى خلق الذى خلقت
بى الا اياك واتنى انا ذا يا الهى لاسئلك يان
ترينى ما قد خلقت بالحرف الجيم فى العليين
لان اشكرتك على حد عجزى وانعدامى وفقرى
واضحلالى فى تلقاء مدين قدسك ومحل ارتفاع
مجدك

- 91 I beseech You, O God, to place a barrier between me and what You have created through that letter in the shade of the highest heaven, through Your mercy, Your grace, Your generosity, Your bounty, and through what You possess of Your exalted names, Your subtle similitudes, Your ancient manifestations, Your wondrous revelations, Your noble signs, and what You are above the throne of might, the seat of sovereignty, the stations of awe, and the manifestations of loftiness and elevation. For none encompasses Your conditions save You. You have ever been and will ever be existing without the mention of anything, and You will never cease to be existing without the existence of anything before You. All in Your kingdom are slaves before You and destitute at Your gate.

واسئلك اللهم ان تحول بينى وبين ما قد خلقت
بذلك الحرف فى ظل العليين برحمتك وفضلك
وجودك وكرمك وما انت عليه من اسمائك
المنبئة وامثالك اللطيفة وظهوراتك القديمة
وتجلياتك البديعة واياتك الكريمة وما انت
عليه فوق عرش العزة وكبرى السلطنة ومقاعد
الهيبة وظهورات العلو والرفعة اذ لا يحيط احد
بشئونك غيرك لم تزل ولا تزال انتك كنت
كائنا بلا ذكر شئ ولم تزل انتك انت كائن بلا
وجود شئ عندك كل فى ملكك ارقاء عندك
وفقراء ببابك

- 92 Therefore, here am I, O my God, turning to You:
- 93 Through the glory of "There is no god but Thee," O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the manifestations of "There is no god but Thee";
- 94 Through the majesty of "There is no god but Thee," O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the revelations of "There is no god but Thee."
- 95 Through the beauty of "There is no God but Thee," O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the signs of "There is no God but Thee."

فانا ذا يا الهى لاتوجهن اليك

93 بيهاء لا اله الا انت يا لا اله الا انت ان تصلى
على محمد وال محمد فى ظهورات لا اله الا انت

94 ثم بجلال لا اله الا انت يا لا اله الا انت ان تصلى
على محمد وال محمد فى تجليات لا اله الا انت

95 ثم بجمال لا اله الا انت يا لا اله الا انت ان تصلى
على محمد وال محمد فى دلالات لا اله الا انت

- 96 Through the grandeur of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the stations of “There is no God but Thee.”
 96 ثُمَّ بِعِظْمَةِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي مَقَامَاتِ لَا إِلَهَ إِلَّا أَنْتَ
- 97 Through the light of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the tokens of “There is no God but Thee.”
 97 ثُمَّ بِنُورِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي عِلَامَاتِ لَا إِلَهَ إِلَّا أَنْتَ
- 98 Through the mercy of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the conditions of “There is no God but Thee.”
 98 ثُمَّ بِرَحْمَةِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي شَوْنَاتِ لَا إِلَهَ إِلَّا أَنْتَ
- 99 Through the words of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the verses of “There is no God but Thee.”
 99 ثُمَّ بِكَلِمَاتِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي آيَاتِ لَا إِلَهَ إِلَّا أَنْتَ
- 100 Through the perfection of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the kingdom of “There is no God but Thee.”
 100 ثُمَّ بِكِبَالِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي مَلَكُوتِ لَا إِلَهَ إِلَّا أَنْتَ
- 101 Through the names of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the realm of might of “There is no God but Thee.”
 101 ثُمَّ بِأَسْمَاءِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي جَبَرُوتِ لَا إِلَهَ إِلَّا أَنْتَ
- 102 Through the glory of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the manifestations of “There is no God but Thee.”
 102 ثُمَّ بِعِزَّةِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي مَظَاهِرِ لَا إِلَهَ إِلَّا أَنْتَ
- 103 Through the will of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the inner meanings of “There is no God but Thee.”
 103 ثُمَّ بِمُشِيَّةِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي بَوَاطِنِ لَا إِلَهَ إِلَّا أَنْتَ
- 104 Through the power of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the beginnings of “There is no God but Thee.”
 104 ثُمَّ بِقُدْرَةِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي أَوَائِلِ لَا إِلَهَ إِلَّا أَنْتَ
- 105 Through the knowledge of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the endings of “There is no God but Thee.”
 105 ثُمَّ بِعِلْمِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي أَوَاخِرِ لَا إِلَهَ إِلَّا أَنْتَ
- 106 Through the good-pleasure of “There is no God but Thee,” O Thou Who art the One besides Whom there is no God, send

- Thy blessings upon Muhammad and the family of Muhammad in the names of "There is no God but Thee." 106
 107 Through the questions of "There is no God but Thee," O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the similitudes of "There is no God but Thee." 107
 108 Through the nobility of "There is no God but Thee," O Thou Who art the One besides Whom there is no God, send Thy blessings upon Muhammad and the family of Muhammad in the seats of "There is no God but Thee." 108
 109 Then, by the sovereignty of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Throne of "There is no God but Thee." 109
 110 Then, by the dominion of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Seat of "There is no God but Thee." 110
 111 Then, by the loftiness of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Couch of "There is no God but Thee." 111
 112 Then, by the signs of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Remembrances of "There is no God but Thee." 112
 113 Then, by the favors of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Lights of "There is no God but Thee." 113
 114 Then, by the bounty of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the wondrous traces of "There is no God but Thee." 114
 115 Then, by the grace of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Books of "There is no God but Thee." 115
 116 Then, by the generosity of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings 116

upon Muhammad and the family of Muhammad in the Cloud of "There is no God but Thee."

- 117 Then, by the exaltation of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Praise of "There is no God but Thee." 117 ثُمَّ بِرَفْعَةِ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي ثَنَاءِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
- 118 Then, by the majesty of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the Mysteries of "There is no God but Thee." 118 ثُمَّ بِهَيْبَةِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي اسْرَارِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
- 119 Then, by the countenance of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the heights of holiness of "There is no God but Thee." 119 ثُمَّ بِطَلْعَةِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي عُلُوِّ قُدْسِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
- 120 Then, by the presence of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in the mines of generosity of "There is no God but Thee." 120 ثُمَّ بِوُجْهِهِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي مَعَادِنِ الْكَرَامَةِ مِنْ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
- 121 Then, by the self-subsistence of "There is no God but Thee," O Thou Who art "There is no God but Thee," send Thy blessings upon Muhammad and the family of Muhammad in all that by which the name of anything is remembered that is attributed to "There is no God but Thee." 121 ثُمَّ بِقَيُّومِيَّةِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ مَا يَذْكُرُ بِهِ اسْمُ شَيْءٍ مِمَّا يَنْسَبُ إِلَى أَنْ لَا إِلَهَ إِلَّا أَنْتَ
- 122 Then, by what Thou lovest, that "There is no God but Thee," O Thou Who art "There is no God but Thee," to remember in the height of heights and the depth of depths, bless Muhammad and the family of Muhammad in all of that, and before it, and beneath this, and after it, for nothing exists except through Thy remembrance of it, and nothing comes from anything except through what Thou hast ordained for it of Thy bounty and Thy glory. By the Name through which Thou hast created all things, and by which Thou hast raised Thyself above all things, and by which Thou hast manifested Thyself over all things, and gained ascendancy over all things, and obtained power over all things, and prevailed over all things, and dominated all things, and triumphed over all whom I have triumphed over, and overcome all whom I have overcome, and elevated all whom I have elevated. 122 ثُمَّ بِمَا تَحِبُّ أَنْ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَذْكُرَهُ فِي عُلُوِّ الْعُلُوِّ وَدُنُوِّ الدُّنُوِّ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ ذَلِكَ وَقَبْلَهُ وَدُونِ هَذَا وَبَعْدَهُ إِذْ لَمْ يَكُنْ شَيْءٌ إِلَّا بِذِكْرِكَ أَيَّاهُ وَلَا شَيْءٌ مِنْ شَيْءٍ إِلَّا بِمَا قَدْ قَدَّرْتَ لَهُ مِنْ عَطَائِكَ وَابْهَاطِكَ فَبِالْإِسْمِ الَّذِي قَدْ خَلَقْتَ بِهِ كُلَّ شَيْءٍ وَبِهِ قَدْ اسْتَرْفَعْتَ عَلَى كُلِّ شَيْءٍ وَبِهِ قَدْ اسْتَظْهَرْتَ عَلَى كُلِّ شَيْءٍ وَبِهِ قَدْ اسْتَقْدَرْتَ عَلَى كُلِّ شَيْءٍ وَبِهِ قَدْ اسْتَقْبَرْتَ عَلَى كُلِّ شَيْءٍ وَبِهِ قَدْ اسْتَجَبَرْتَ عَلَى كُلِّ شَيْءٍ وَبِهِ قَدْ اسْتَنْصَرْتَ كُلَّ مَا اسْتَنْصَرْتَ وَاسْتَغْلَبْتَ كُلَّ مَنْ اسْتَغْلَبْتَ وَاسْتَرْفَعْتَ كُلَّ مَنْ اسْتَرْفَعْتَ
- 123 And Thou, O my God, hast not enumerated all, for there is no end to Thy signs, as Thou hast said - and Thy word is the truth - in describing Thy words which are the oceans of creation and invention. Then Thou hast raised Thy signs through eternity and caused the oceans to pass away through Thy decree of origination. 123 وَمَا أَنْتَ قَدْ أَحْصَيْتَ يَا إِلَهِي حَيْثُ لَا نِفَادَ لِيَاثَانِكَ حَيْثُ قُلْتَ وَقَوْلُكَ الْحَقُّ عَلَى مَا قَدْ وَصَفْتَ بِهِ كَلِمَاتِكَ [وَمَا تَلِيهَا/وَقَاتِلَهَا] ابْجَرِ الْإِبْدَاعَ وَالْإِخْتِرَاعَ ثُمَّ قَدْ أَرْفَعْتَ آيَاتِكَ بِالْبَقَاءِ وَفَنَيْتَ الْإِبْجَرَ بِمَا قَدْ حَكَمْتَ عَلَيْهِ بِالْإِنْشَاءِ

- 124 Glory be unto Thee! Glory be unto Thee! I would fain glorify Thee, yet I find no way, for my words about Thee are naught but Thy creation, which Thou hast brought into being through Thy Will and established through Thy Purpose. How then can I glorify Thee with what is created by Thee and sustained in Thy kingdom, knowing that Thou art the Creator Who createth not, and the Sustainer Who sustaineth not, and the Living One Who causeth not the living to die by Thy power, and there is no decree except by Thy sanction, and no bounty except by Thy sovereignty?
- 125 Glory be unto Thee, O my God, with whatsoever Thou lovest to be glorified before all things and after them, and from the right of all things and their left, and from before all things and behind them, and above all things and beneath them, and from the direction of all things and their encompassment - a glorification wherewith none hath ever glorified Thee before, nor shall anyone glorify Thee hereafter with its like; a glorification whereby they who glorify Thee may ascend to the summit of detachment, and whereby the sincere ones may rise unto the heights of inaccessibility; a glorification which Thou hast sanctified from comparison and purified from similitude; a glorification befitting the majesty of Thy holiness and the exaltation of Thy glory and the loftiness of Thy sovereignty and the splendor of Thy light and grandeur and the elevation of Thy Word and grace.
- 126 A glorification that filleth the highest heavens through Thy bounty and the lowest earth through Thy mercy, and that filleth Paradise with the manifestations of the wondrous signs of Thy Self-Subsistence, and the fire with what Thou lovest in the kingdom of Thy might and the dominion of Thy power - that Thou mayest make it a light for those who believe in Thee and Thy signs, and glory for those who triumph through Thee and Thy sovereignty, and what Thou lovest, O my God, to be praised in the heaven of praise and the summit of glory. For this can only be according to my poverty and need and remoteness and powerlessness. How can the servant truly glorify Thee, or how can true sanctification of Thee be realized in creation? Nay, by Thy might! Should those who strive to know aught of the blessings of Thy kingdom, they would never attain knowledge thereof nor encompass it in remembrance. How then can they reach the heaven of Thy praise or arrive at the seat of Thy transcendence?
- 127 I bear witness, O my God, that according to the strength of my essential camphor-like nature and the might of my innate pristine being, I shall surely glorify Thee while confessing that I cannot truly glorify Thee, for that is less in Thy sight than
- فَسُبْحَانَكَ سُبْحَانَكَ لَا حِينَ أَنْ سُبْحَانَكَ وَلَكِنْ لَا أَجِدُ السَّبِيلَ إِذْ قَوْلِي أَنَّكَ لَمْ يَكُنْ إِلَّا مِنْ خَلْقِكَ حَيْثُ قَدْ ذُوَّتْ بِمَشِيَّتِكَ وَحَقَّقَتْهُ بَارَادَتِكَ فَكَيْفَ لَأَسُبِّحَنَّكَ بِمَا هُوَ مَخْلُوقٌ عِنْدَكَ وَمَرْزُوقٌ فِي مَمْلَكَتِكَ بَعْدَ إِيقَانِي بِأَنَّكَ أَنْتَ الْخَالِقُ الَّذِي لَنْ يَخْلُقَ وَالرَّازِقُ الَّذِي لَنْ تَرْزُقَ وَالْحَيُّ الَّذِي لَا تَمُوتُ [تَمُوتُ] الْأَحْيَاءُ بِقُدْرَتِكَ وَمَا لِأَحَدٍ مِنْ قَضَاءٍ إِلَّا بِأَمْرٍ مِنْكَ وَلَا مِنْ عَطَاءٍ إِلَّا بِسُلْطَانِكَ
- فَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي بِمَا أَنْتَ تَحِبُّ أَنْ تُسَبِّحَ مِنْ قَبْلِ كُلِّ شَيْءٍ وَبَعْدَهُ وَعَنْ يَمِينٍ كُلِّ شَيْءٍ وَشِمَالِهِ وَمِنْ بَيْنِ يَدَيِ كُلِّ شَيْءٍ وَمِنْ خَلْفِهِ وَمِنْ فَوْقِ كُلِّ شَيْءٍ وَتَحْتَهُ وَمِنْ شَطْرِ كُلِّ شَيْءٍ وَاحَاطَتِهِ تَسْبِيحًا مَا سَبَّحَكَ أَحَدٌ مِنْ قَبْلِ مِثْلِهِ وَلَنْ يُسَبِّحَكَ أَحَدٌ مِنْ بَعْدِ شَبْهِهِ تَسْبِيحًا يُسْتَعْرَجُ بِهِ الْمُسَبِّحُونَ إِلَى ذُرْوَةِ الْإِنْقِطَاعِ وَيُسْتَصْعَدُ بِهِ الْمُخْلِصُونَ إِلَى عُلُوِّ الْأَمْتِنَاعِ تَسْبِيحًا قَدْ نَزَّهْتَهُ عَنِ الْعَدْلِيَّةِ [الْعَدْلِيَّةِ] وَقَدَّسْتَهُ عَنِ الْمَثَلِيَّةِ تَسْبِيحًا يَنْبَغِي لِجَلَالِ قُدْسِكَ وَارْتِفَاعِ مَجْدِكَ وَعُلُوِّ سُلْطَانِكَ وَاسْتِبْهَاجِ بَهَاءِ نُورِكَ وَجَلَالِكَ وَاسْتِرْفَاعِ رَفْعَةِ كَلِمَتِكَ وَامْتِنَانِكَ
- تَسْبِيحًا عِنْدَ السَّمَوَاتِ الْعُلَى مِنْ فَضْلِكَ وَالْأَرْضِينَ السُّفْلَى مِنْ رَحْمَتِكَ وَيَمْلَأَنَّ الْجَنَّةَ مَظَاهِرَ بَدَائِعِ آثَارِ قِيَمِيَّتِكَ وَالنَّارَ مَا أَنْتَ تَحِبُّ فِي مَلَكُوتِ جَبَّارِيَّتِكَ وَجَبْرُوتِ قَهَّارِيَّتِكَ بَانَ تَجَعُّلُهُ نُورًا لِمَنْ أَمِنَ بِكَ وَبَيَّاتِكَ وَعِزًّا لِمَنْ انْتَصَرَ بِكَ وَسُلْطَانِكَ وَمَا أَنْتَ تَحِبُّ يَا إِلَهِي أَنْ تُثْنِيَ فِي سَمَاءِ الثَّنَاءِ وَذُرْوَةِ الْبَهَاءِ إِذْ ذَلِكَ لَمْ يَكُنْ إِلَّا عَلَى قَدْرِ مَسْكِنَتِي وَفَقْرِي وَبَعْدِي وَعَجْزِي فَكَيْفَ يُمْكِنُ لِلْعَبْدِ حَقَّ تَسْبِيحِكَ أَوْ يَتَحَقَّقَ فِي الْإِبْدَاعِ عَلَى حَقِّ تَقْدِيرِكَ لَا وَعِزَّتِكَ لَوْ اجْتَهَدَ الْمُجْتَهِدُونَ عَلَى عِرْفَانِ شَيْءٍ مِنَ الْآءِ مَمْلَكَتِكَ لَنْ يَبْلُغُوا بِهِ عِلْمًا وَلَنْ يَحِيطُوا [يَحِيطُوا] بِهِ ذِكْرًا فَكَيْفَ الْبُلُوغُ إِلَى سَمَاءِ تَسْبِيحِكَ وَالْوُصُولُ إِلَى مَقْعَدِ تَنْزِيهِكَ
- فَاشْهَدَ اللَّهُمَّ يَا إِلَهِي بِأَنِّي عَلَى قَدْرِ قُوَّةٍ كَيْنُونِيَّةٍ كَافُورِيَّةٍ وَعِزَّةٍ سَازِجِيَّةٍ [سَازِجِيَّةٍ] ذَاتِيَّةٍ لَأَسُبِّحَنَّكَ مَعْتَرِفًا بِأَنْ لَأَسُبِّحَنَّكَ وَلَنْ أَقْدِرَ وَلَا

what an ant hath known of Thy grandeur or hath witnessed of Thy sovereignty. Glorified art Thou! Glorified art Thou! After confessing my poverty before Thee and my powerlessness to render that which is due unto Thee, I yet love to praise Thee. How could I hope to attain unto anything of the signs of Thy sovereignty or to exhaust a single blessing from among the blessings of the Sovereign of Thy oneness? And whenever I praise Thee, this very act obligeth me to praise my praise of Thee, and whenever I thank Thee, gratitude becometh incumbent upon me for my thanksgiving unto Thee. Glorified art Thou, O my God! None hath a way to render due praise unto Thee or offer fitting thanks. Nay, it is impossible that there should exist in the realm of possibility the true praise of Thee or the rendering of Thy glory.

- 128 Glorified art Thou, O my God! In that hour when I was in Thy presence, possessed of four aspects, I witnessed naught but Thy grace, Thy mercy, Thy generosity, Thy bounty, Thy gift, and what Thou art in the names of Thy oneness and the exemplars of Thy unity. Praise be unto Thee, O my God, with praise resplendent, gleaming, hallowed, radiant, transcendent, ascending in the company of the Sovereign of Thy oneness and the King of Thy self-subsistence – praise wherewith Thou art well-pleased with all created things, wherewith Thou sendest down mercy upon all atoms, wherewith Thou causest the essences of all substances to ascend to the horizon of the glory of their beginnings, and elevatest the essences of camphor to the horizon of the glory of Thy manifestation in the heaven of infinitude – praise that filleth all the heavens with Thy grace, and the earth and all that is thereon with the length of Thy bounty, and Paradise and whatsoever is therein with the wondrous signs of Thy mercy, and whatsoever lieth in its shade with that which beseemeth the sovereignty of Thy might and the dominion of Thy power, for those whom Thou lovest as Thou lovest, and for the people of Thy love as Thou lovest, in the way that Thou lovest.

- 129 For with Thee is a Name which, if Thou placest it upon fire, verily transmuteth it into light, and upon that which Thou lovest not into that which Thou lovest – and it is Thy Name, the Hidden, the Treasured, the Preserved, the Pure, the Cleansed, the Sanctified, the Lofty, the Exalted, the Most High, the Most Impregnable, the Most Elevated, the Most Wondrous, the Most Manifest, the Most Powerful, the Most Mighty, the Most Glorious, the Most Beautiful, the Most Splendid, the Most High – which Thou hast preferred above all Thy names and made to be sovereign over all Thy examples, manifest in the kingdom of Thy earth and Thy heaven, and dominant over all the origins of Thy creation. And it is the Name whereby Thy unity is

استطيع لأن ذلك ادنى عندك مما عرفت الثمة من عظمتك او ما شهدت عليها من سلطنتك فسبحانك سبحانك بعد اقرارى بفقري عندك وعجزى عن اداء حقك لاحب ان احمذك وما عسى ان ابلغ الى شئ من الآء سلطنتك او استقضاء نعمة من نعماء سلطان فردانيتك وكلها احمذك يوجب لى بذلك حمدا على حمدى اياك وكلها اشكرتك يلزمنى الشكر شكرا على شكرى اياك فسبحانك اللهم ما لاحد سبيل الى حق حمدك واداء شكرك بل لا يمكن ان يتدوت فى الامكان حق تحميدك واداء مجدك

128 فسبحانك اللهم ما شهدت عليك فى حين الذى كنت عندك ذا حول اربعة الآ كل فضلك ورحمتك وكرمك وجودك وموهبتك وما انت عليه من اسماء فردانيتك وامثال صمدانيتك فلك الحمد يا الهى حمدا شعشعانيا لامعا متقدسا متلامعا [متلائما] متزها مترافعا برفقه [برفقه] مليك وحدانيتك وسلطان قيوميتك حمدا ترضى به عن كل الممكات وتنزل الرحمة على كل الذرات وتستعرج كينونيات الجوهريات الى افق عرّ البدايات وتستصعدن جواهر الكافوريات الى افق مجد ظهورك فى سماء الانهايات حمدا يملأ السموات كلها فضلك والارض وما عليها طولك وجودك والجنة وما فيها بدايع اثار رحمتك وما فى ظلها ما ينبغى لسلطان جباريتك ومليك قهاريتك لمن تحب كما تحب ولاهل محبتك بما تحب كيف تحب

129 اذ عندك اسم لو تجعله على النار لبيدته نورا وعلى ما لا تحب بما تحب وهو اسمك المكنون المخزون المصون الطهر الطاهر المطهر العالى العلى الاعلى الامنع الارفع الابدع الاظهر الاقدر الاعز الاجل الاجمل الابهى الاعلى الذى قد فضله على جميع اسمائك وجعلته مهيما على كل امثالك وظاهرا فى ملكوت ارضك وسمايك وقاهرا فى جميع مبادئ اختراعتك وهو الاسم الذى به ثبت توحيدك وينفى عنك ما لا تحب ان تذكره فى ملكوت تقديسك والله هو هو

established and there is negated from Thee whatsoever Thou lovest not to be mentioned in the kingdom of Thy sanctity. And verily He is that He is.

- 130 I beseech Thee by it to ordain for me, in that hour when I was in Thy presence the manifestation of that Letter, that which beseemeth the majesty of Thy holy exaltation and the glory of Thy mighty inaccessibility. For I, O my God, am certain that my praise of Thee, coming from one such as I, is not worthy to be mentioned before Thee. But such is the condition of one in need that I have found no other way to approach Thee, O Thou Who art the Possessor of power and might! And this is the ultimate ascent of my praise unto the heaven of Thy glorification, and the final rising of my extolment unto the cloud of Thy magnification, whilst acknowledging that I have witnessed something of the signs of Thy Paradise yet have not thanked Thee for any of the blessings of Thy gardens. Therefore, O my God, send down upon those whom Thou hast placed in the orbit of that Letter that which pleaseth Thee and transcendeth pleasure.

- 131 Verily, Thou art the Lord of grace and majesty, of bounty and action, of mercy and light, of grandeur and invincible might, of power and independence. Nothing escapeth Thy knowledge, nothing eludes Thy grasp, nothing is withheld from Thee, nothing is impossible before Thy power, nothing is beyond Thy power, and naught can escape Thy dominion. Therefore, I beseech Thee, O my God, to ordain for me what pleaseth Thee, not what pleaseth me, for I know not what is good for me. In Thy hands lie my destiny and my abode. I testify, O Lord, with all my being that glorification befiteth none but Thee, and praise belongeth to none except Thee. I would fain extol Thy unity with an exalted love, and sanctify Thee with a sublime manifestation, and magnify Thee as befiteth Thee, O Thou Who art the Lord of grandeur and greatness and swift bounty.

- 132 Glorified art Thou! There is no God but Thee – before every before, after every after, above every above, beneath every beneath, before all things, behind all things, and from every direction of all things – with a unity that hath no equal in Thy knowledge, no peer in Thy kingdom, no likeness in Thy dominion, no similitude in the affairs of Thy divinity, and no companion in all that which Thy holy and eternal names encompass. For the true understanding of Thine unity is impossible for Thy servants, and at the mention of aught else but Thee there ariseth the reality of the impossibility of truly understanding Thine unity, O Thou Who art the Lord of might and transcendence, the Lord of holiness and inaccessibility. All the great

130 استلک به ان تکتب لی فی حین الذی كنت عندک مظهر ذلک الحرف ما ینبغی لجلال قدس ارتفاعک وبهاء عز امتناعک اذ اتنی انا یا الهی موقن بانّ حمدی ایاک بمثل ذاتی لا یلیق ان اذکره بین یدیک ولكن شأن المفتقر الافتقار ما شهدت دون ذلک سبیلاً بالوفود علیک یا ذا القدرة والاقتدار وانّ هذا غایة عروجی الی سماء تجیدک ومنتهی صعودی الی عماء تجیدک مقراً بانّی انا شهدت شیئاً من الآء فردوسک وما شکرک بشئ من نعماء جناتک فانزل اللهم علی الدّین هم قد جعلتهم فی حول ذلک الحرف ما ترضی وفوق الرضا

131 انک ذو الفضل والاجلال وذو الطول والفعال وذو الرّحمة والنوار وذو العظمة والکید المحال وذو القدرة والاستقلال لن یعزب من علمک من شیء ولن یفوت عن قبضتک من شیء ولا یمتنع عنک من شیء ولا یعجز عند قدرتک شیء ولا ینخرج عن سلطانتک من شیء فیک علیک یا الهی ان تکتب لی ما هو رضاک لا ما هو رضای لانی لا اعلم خیری وان یدک منقلبی ومثوای فاشهدک اللهم بکلی بان لا ینبغی التّسبیح الا لک ولا التّحمید الا لک ولا حبّ منیع ولا قدسک علی ظهور رفیع ولا کبرتک بما انت علیه یا ذا الکبریاء والعظمة والطول السّریع

132 سبحانک ان الا اله الا انت من قبل کلّ قبل ومن بعد کلّ بعد ومن فوق کلّ فوق ومن تحت کلّ تحت ومن بین یدی کلّشیء ومن خلف کلّشیء ومن جهات کلّشیء توحیداً لم یکن له عدل فی علمک ولا کفو فی ملکوتک ولا شبه فی جبروتک ولا مثل فی شئون لاهوتک ولا قرین فی کلّ ما یقع علیه اسماء قدسک ودیومک اذ حقّ توحیدک لا یمکن للعباد وانّ عند ذکر غیرک یتحقّق وجود الامتناع عن حقّ توحیدک یا ذا العزّ والارتفاع ویا ذا القدس والامتناع کلّ الکبراء عند کبریائتک خاضعة

ones bow down in prostration before Thy grandeur, and all the mighty ones submit in humility before Thy greatness.

- 133 Therefore, glory be unto Thee, O Lord my God! Whenever I would magnify Thee, I but diminish Thy power in relation to myself, for Thou canst not be described by grandeur. And whenever I would extol Thy greatness, I but belittle it in my own essence. For Thou shalt not be known through grandeur. All the most beautiful names are in Thy grasp; Thou dost turn them how Thou pleaseth, with what Thou pleaseth, for what Thou pleaseth. And all Thy sublime examples are in Thy right hand; Thou dost turn them how Thou pleaseth, with what Thou pleaseth, for what Thou pleaseth. By the Name through which Thou dost gather all things, O Gatherer of spirits, I beseech Thee to send blessings upon Muhammad and the family of Muhammad, and to gather together all Thy loved ones, every one of them, and to send down upon them such measure of Thy help and mercy as shall suffice them. For verily I, O my God, through Thee have become independent of all else but Thee, and unto Thee have I cast the letter Jim, that Thou mayest do with it as befitteth Thee, O Thou Who art the Lord of grace and bounty, and the Lord of generosity and beneficence.

- 134 Send blessings upon Muhammad and the family of Muhammad in every time, and before time, and after time, and in every moment. Glorified be thy Lord, the Lord of Glory, far above what they describe.

- 135 5. This is the prayer of Dal for the fifth year of the age of its Originator, exalted and mighty be He.

- 136 In the Name of God, the Compassionate, the Merciful.

- 137 Glory be unto Thee, O God, my God, my Lord, my Beloved, my King, and my Sovereign! How can I make mention of Thee at this moment through my remembrance of Thee, when the very existence of remembrance itself prevents all from attaining the seats of Thy glory and from reaching the manifestations of Thy revelation and Thy command? Glory be unto Thee, O God, my God! I would fain praise Thee to the utmost of my power, though there is no might nor strength except through Thee, no grace save from Thee, no mercy save in Thy Book. Thou art He Who hath ever been, existing before all things, and Thou art He Who will never cease to be, existing after all things. Thou hast ever been one God, Single, Unique, Independent, Self-Subsisting, Self-Sufficient. Thou hast taken neither consort nor offspring, nor hath there been any partner with Thee, neither before nor after.

ساجدة وكلّ العظماء عند عظمتك منقادة خاضعة

- 133 فسبحانك اللهم يا الهى كلّما لاكبرتك لاصغرّ قدرتك فى حقّى لانّك انت لن توصف بالكبرياء وكلّما اعظمّ عظمتك لاستصغرّتها فى كينونيتى لانّك لن تعرف بالعظمة لك الاسماء الحسنى كلّها فى قبضتك تقلّبها كيف تشاء بما تشاء لما تشاء وكلّ امثالك العليا فى يمينك تقلّبها كيف تشاء بما تشاء لما تشاء بالاسم الذى به تجمع كلّشئ يا جامع الارواح اسلك ان تصلّى على محمّد وال محمّد وان تجمع بين اوليائك كلّهم اجمعون وتنزلّ عليهم من نصرک ورحمتک ما هم به يستغنون اذ اتى انا يا الهى بك قد استغنيت عن دونک واليك القيت حرف الجيم بان تصنعن به ما انت اهله يا ذا الفضل والامتان ويا ذا الجود والاحسان

- 134 صلّ على محمّد وال محمّد فى كلّ حين وقبل حين وبعد حين ثمّ فى كلّ اوان سبحان ربّك ربّ العزة عمّا يصفون الخ

- 135 هذا دعاء الدالّ للحول الخامس من عمر منشيّه جلّ وعزّ

- 136 بسم الله الرحمن الرحيم

- 137 سبحانک اللهم يا الهى وربّى ومحبوبى ومليکى وسلطانى كيف اذکرتک حينئذ يذکرى اياک وانّ وجود الذکر بنفسه مقطّع الكلّ عن الورد الى مقاعد عزّک والوفود على مجالى تجليک وامرک فسبحانک اللهم يا الهى لاحبّ ان اثنىّ عليك على احسن ما اقدر عليه ولا حول ولا قوة الاّ بک ولا فضل الاّ من عندک ولا رحمة الاّ فى کتابک انت الذى لم تزل کنت کائما قبل كلّشئ وانت الذى لا تزال انک کائن بعد كلّشئ لم تزل کنت الها واحدا احدا فردا صمدا حيا قيّوما معتمدا ما اتّخذت لنفسک صاحبة ولا ولدا ولم يكن لک شریک لا من قبل ولا من بعد

138 All are in Thy grasp, glorifying Thee with praise and prostrating themselves before Thee in hope of Thy grace, the beauty of Thy countenance, Thy glory, the lights of Thy face, and what Thou art in the kingdom of names and the dominion of attributes, for none besides Thee can comprehend Thy knowledge, O Lord of Lords and Creator of attributes. Thou art He Who can never be known in the eternity of eternities, and Thou art He Who can never be described in what Thou createst at every instant, and Thou art He Who can never be mentioned in what Thou hast created, nor characterized in what Thou bringest to pass, and Thou art He Who can never be worshipped, before or after, with the worship due unto Thee. For how could this be possible for the servant when the clay of his existence hath been kneaded with the water of limitation and need, and his essence hath been mixed with the signs of impotence and brokenness?

139 Glory be unto Thee, O God, my God! Thou art He Who cannot be described by what the servants describe, nor praised by what the people of creation praise. Thine is the most exalted transcendence above every transcendence, and the most glorious and resplendent majesty above every elevation. Every splendor compared to the splendor of the light of Thy countenance is but a fleeting shadow, and every magnificence compared to the holy majesty of Thy greatness is but a strange shade, and every beauty compared to the beauty of Thy face is as naught to mention, and every grandeur before the grandeur of Thy might boweth down in prostration before the glory of Thy countenance. Every luminous thing hath been illumined by the lights of the heavenly realm of Thy majestic oneness, and every mercy exists through that wherewith Thou hast shown mercy unto all created things and hast revealed in the verses.

140 For hadst Thou not created mercy and ordained love therein, there would exist naught among the chain of contingent beings and the depths of essential paths whereby one might find repose in another. Glorified art Thou, glorified art Thou! All are from Thee and within Thy grasp. Thine is the creation and the command. By Thy words, through which Thou hast raised up the heavens without pillars and spread out the earth upon the face of frozen water and created whatsoever is between them by Thy command without limit or number, cause me at all times, as Thy knowledge encompasseth me, to be exposed to Thy favors, Thy bounties, Thy grace, Thy kindnesses, Thy beneficence, Thy gifts, Thy generosity, Thy wonders, Thy munificence and Thy bestowals.

138 كُلِّ فِي قَبْضَتِكَ يَسْبَحُونَ بِمَجْدِكَ وَيَسْجُدُونَ
لَكَ رَجَاءً مَا أَنْتَ عَلَيْهِ مِنْ فَضْلِكَ وَبِهَاءِ
طَلْعَتِكَ وَمَجْدِكَ وَأَنْوَارِ وَجْهِكَ وَمَا أَنْتَ عَلَيْهِ
فِي مَلَكُوتِ الْأَسْمَاءِ وَجَبْرُوتِ الْأَمْثَالِ إِذْ لَمْ يَحِطْ
بِعِلْمِكَ أَحَدٌ دُونَكَ يَا رَبَّ الْأَرْبَابِ وَ مَنْشَأِ
الْصِّفَاتِ أَنْتَ الَّذِي لَنْ تَعْرِفَ فِي أَزْلِ الْأَزَالِ
وَأَنْتَ الَّذِي لَنْ تُوصَفَ فِيمَا تَبْدَعُ فِي كُلِّ أَنْ
وَأَنْتَ الَّذِي لَنْ تَذْكَرَ فِيمَا أَبْدَعْتَ وَلَنْ تَمُتَ فِيمَا
تُحَدِّثُ وَأَنْتَ الَّذِي لَنْ تَعْبُدَ مِنْ قَبْلِ وَلَا مِنْ
بَعْدِ حَقِّ عِبَادَتِكَ فَكَيْفَ يُمْكِنُ ذَلِكَ لِلْعَبْدِ
وَأَنْ طَيْنَ وَجُودَهُ قَدْ ذُوتَ بِمَاءِ الْحَدِّ وَالْإِفْتِقَارِ
وَكَيْنُونِيَّتِهِ قَدْ ذُوتَ بِأَثَارِ الْعِجْزِ وَالْإِنْكَسَارِ

139 فَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَنْتَ الَّذِي لَنْ تُوصَفَ بِمَا
يُصَفُّ بِهِ الْعِبَادُ وَلَنْ تُثْنَى بِمَا يُثْنَى بِهِ أَهْلُ الْإِيحَادِ
فَلَكَ الْعُلُوُّ الْأَعْلَى فَوْقَ كُلِّ عُلُوٍّ وَالْجَلَالُ الْأَرْفَعُ
الْأَبْهَى فَوْقَ كُلِّ سَمَوٍّ كُلِّ بَهَاءٍ عِنْدَ بَهَاءِ نُورِ
طَلْعَتِكَ ذَا ظِلٍّ ظَلِيلٍ وَكُلِّ جَلِيلٍ عِنْدَ جَلَالِ
قُدْسِ كِبْرِيائِيَّتِكَ ذَا ذَلٍّ [ظَلٍّ] بَدِيعٍ وَكُلِّ جَمِيلٍ
عِنْدَ جَمَالِ وَجْهِكَ لَمْ يَكُنْ بَشْيٌ لَنْ أَذْكَرَنَّهُ
وَكَُلِّ عَظِيمٍ عِنْدَ عَظَمَةِ كِبْرِيائِيَّتِكَ سَاجِدٍ لَجَلَالِ
طَلْعَتِكَ وَكُلِّ مَنِيرٍ قَدْ تَوَّارَ بِأَنْوَارِ لَاهُوتِ مَجْدِ
أَحَدِيَّتِكَ وَكُلِّ رَحْمَةٍ بِمَا أَنْتَ قَدْ رَحِمْتَ بِهِ عَلَى
كُلِّ الْمَمَكَّاتِ وَتَزَلَّتْ فِي الْآيَاتِ

140 إِذَا أَنْكَ لَوْلَا خَلَقْتَ الرَّحْمَةَ وَقَدَّرْتَ فِيهَا
مِنَ الْحُبَّةِ لَمْ تَكُنْ [يَكُنْ] بَيْنَ سُلْسَلَةِ الْمَمَكَّاتِ
وَغِيَاظِ طَرَقِ الْجَوْهَرِيَّاتِ شَيْئًا يَسْكُنُ هَذَا بِهَذَا
فَسُبْحَانَكَ سُبْحَانَكَ كُلِّ مِنْكَ وَفِي قَبْضَتِكَ
لَكَ الْخَلْقُ وَالْأَمْرُ فَكَلِمَاتِكَ الَّتِي بِهَا قَدْ أَقْتِ
السَّمَوَاتِ بِلَا عَمَدٍ وَسَطَحْتَ الْأَرْضَ عَلَى وَجْهِ
مَاءٍ جَمَدٍ وَخَلَقْتَ مَا بَيْنَهُمَا بِأَمْرِكَ بِلَا حَدٍّ وَلَا
عَدَدٍ إِنْ تَجْعَلْنِي فِي كُلِّ حِينٍ قَدْ أَحَاطَ عَلَيْكَ بِي
مَتَعَرِّضًا لِمَعْرُوفِكَ وَنَوَافِلِكَ وَفَضْلِكَ وَلَطَائِفِكَ
وَبِرِّكَ وَمَوَاهِبِكَ وَجُودِكَ وَبَدَائِعِكَ وَكَرَمِكَ
وَمُنَّتِكَ

- 141 For the servant hath no portion save through knowing Thee, no tranquility save through beholding Thy presence, no delight save through drawing nigh unto Thee, no decree save what Thou hast decreed for him, no bounty save what Thou hast sent down upon him, and no generosity save what Thou hast ordained for him. Glorified art Thou, O God, with the true glorification above all wherewith I desire to glorify Thee, and with true sanctification above all wherewith I desire to sanctify Thee, and with true praise above all wherewith I desire to thank Thee, and with true worship above all wherewith I desire to worship Thee, and with true obedience above all wherewith I desire to obey Thee.
- 142 Glorified art Thou! All seek Thy good-pleasure and to attain the carpet of Thy nearness and Thy favors, and to delight in what lieth with Thee of the manifestations of Thy glory and Thy bounties and the signs of Thy holiness and Thy exaltation. None hath any way save through what Thou hast permitted, nor dost Thou enable anyone, for the poor one hath no power save through Thy strength, and the servant hath no way to anything from the channels of Thy will save through Thy commands which Thou hast commanded and Thy decrees which Thou hast ordained.
- 143 From Thee unto Thee, O my God, shall I ascend, and through Thee shall I find stability with Thee, and through what Thou posseseth of Thy grace and Thy mercy shall I surely take refuge in Thee, being certain that Thou art the Self-Sufficient above all created things and the Exalted above the praise of all existing things. Glorified art Thou, O God, O my God! Verily Thou art my Beloved before and after, and verily Thou art my Goal at all times. I testify to Thy independence of me and of all things, and I acknowledge Thy oneness before all things and after all things and above all things and beneath all things and to the right of all things and to the left of all things, that Thou hast ever been and wilt ever be free from the praise of any besides Thee and sanctified from that which Thy creation may acclaim.
- 144 Glorified, glorified art Thou! All seek Thy good pleasure and obedience, and none hath knowledge save that which Thou hast taught them. All desire to draw nigh unto Thee and attain Thy presence, and none hath any path except that which Thou hast guided them to follow. Praise be unto Thee, O my God, to the number of all things. I beseech Thy forgiveness, O my God, should anyone praise Thee by number or should I attempt to sanctify Thy glory through any manifestation of limitation in number.
- 141 اذ لم يكن للعبد حظًا إلا بعرفانك ولا يكون
إلا بالنظر إلى لقاءك ولا لذة إلا بالتقرب إليك
ولا حكم إلا بما قد حكمت عليه ولا فضل إلا
بما قد نزلت عليه ولا جود إلا بما قد قدرت له
فسبحانك اللهم حق التسبيح عن كل ما أريد
أن أسبحك وحق التقديس عن كل ما أريد
أن أقديسك وحق التحميد عن كل ما أريد أن
أشكرك وحق العبادة على ما أريد أن أعبدك
وحق الطاعة على ما أريد أن أطاعك
- 142 فسبحانك كل يريد رضائك والوفود على بساط
قربك وامتنانك والتلذذ بما عندك من ظهورات
مجدك وكراماتك وآيات قدسك وارتفاعك وما
لاحد سبيل إلا بما قد اذنت أو وقفت احدا اذ لا
استطاعة للمفتقر إلا بقوتك ولا سبيل للعبد بشئ
من مجارى ارادتك إلا بأوامرك التي قد امرت
ومقاديرك التي قد قضيت
- 143 فنك اليك يا الهى لاصعدنّ لديك وبك استقرّ
لديك وبما انت عليه من فضلك ورحمتك
لالتجان اليك موقنا بانك انت غنى عن كل
الممكّنات ومتعال عن ثناء كلّ الموجودات
سبحانك اللهم يا الهى انك انت محبوبى من
قبل ومن بعد وانك انت مقصودى فى كلّ
حين لاشهدتك على غنائك عنى وعن كلّ شئ
ولا اعترفنّ على وحدانيتك قبل كلّ شئ وبعد
كلّ شئ وفوق كلّ شئ ودون كلّ شئ وعن يمين
كلّ شئ وعن شمائل كلّ شئ بانك لم تزل ولا تزال
كنت خلوا عن ثناء دونك ومقدّسا عما يثنى
خالقك
- 144 فسبحانك سبحانك كل يريد طاعتك ورضاك
وما لاحد علم إلا بما قد علمته وكلّ يريد وصلك
ومناك وما لاحد سبيل إلا ما قد هديته فلك
الحمد يا الهى بعدد كلّ شئ فاستغفرك اللهم يا الهى
من احد وحمدك بالعدد او ان اقدس مجدك بشئ
من مظاهر الحد فى العدد

145 Unto Thee, O my God, and Thee alone, there is no God but Thee, have I turned my face. Unto Thee, O my God, and Thee alone, there is no God but Thee, have I committed my affairs. Unto Thee, O my God, and Thee alone, there is no God but Thee, have I turned. Thee alone do I fear, there is no God but Thee. In Thee alone do I hope, O my God, there is no God but Thee. Thee alone do I watch, O my God, there is no God but Thee. Thee alone do I seek, O my God, there is no God but Thee. Thee alone do I desire, O my God, there is no God but Thee. Thee alone do I worship, O my God, there is no God but Thee. Before Thee alone do I bow down, O my God, there is no God but Thee. Upon Thee alone do I rely, there is no God but Thee. Through Thee alone am I made great, O my God, there is no God but Thee. Unto Thee belongeth my life, O my God, there is no God but Thee. Unto Thee belongeth my death, O my God, there is no God but Thee. Unto Thee belongeth my night, O my God, there is no God but Thee. Unto Thee belongeth my day, O my God, there is no God but Thee. Unto Thee belongeth my submission, O my God, there is no God but Thee. Unto Thee belongeth my humility, O my God, there is no God but Thee. Unto Thee belongeth my prayer, O my God, there is no God but Thee. Unto Thee belongeth my remembrance, O my God, there is no God but Thee. Unto Thee belongeth my glorification, O my God, there is no God but Thee. Unto Thee belongeth my exaltation, O my God, there is no God but Thee. Unto Thee belongeth my praise, O my God, there is no God but Thee. Unto Thee belongeth my testimony to Thy unity, O my God, there is no God but Thee. Unto Thee belongeth my sanctification, O my God, there is no God but Thee. Unto Thee belongeth my movement, O my God, there is no God but Thee. Unto Thee belongeth my stillness, O my God, there is no God but Thee. Unto Thee belongeth my hearing, O my God, there is no God but Thee. Unto Thee belongeth my sight, O my God, there is no God but Thee. Unto Thee belongeth my heart, O my God, there is no God but Thee. Unto Thee belongeth my tongue, O my God, there is no God but Thee. Unto Thee belongeth the seat of glory, O my God, there is no God but Thee. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, the abode of intimacy. Thou art One besides Whom there is none other God, and unto Thee belongeth all that Thou hast given me possession of, O my God. Thou art One besides Whom there is none other God, and unto Thee belongeth my standing. Thou art One besides Whom there is none other God, and unto Thee belongeth my bowing down. Thou art One besides Whom there is none other God, and unto Thee belongeth my prostration, O my God. Thou art One besides Whom there is none other God, and unto Thee

145 فإليك يا الهى نصبت وجهى وحدك لا اله الا انت واليك فوضت امرى يا الهى وحدك لا اله الا انت واليك اقبلت يا الهى وحدك لا اله الا انت واياك اخاف وحدك لا اله الا انت واياك ارجو يا الهى وحدك لا اله الا انت واياك اراقب يا الهى وحدك لا اله الا انت واياك اطلب يا الهى وحدك لا اله الا انت واياك اقصد يا الهى وحدك لا اله الا انت واياك اعبد يا الهى وحدك لا اله الا انت واياك اسجد يا الهى وحدك لا اله الا انت وعليك اتكل وحدك لا اله الا انت وبك اعظم يا الهى وحدك لا اله الا انت وان لك حيوتى يا الهى وحدك لا اله الا انت وان لك مماتى يا الهى وحدك لا اله الا انت وان لك ليلى يا الهى وحدك لا اله الا انت وان لك نهارى يا الهى وحدك لا اله الا انت وان لك خضوعى يا الهى وحدك لا اله الا انت وان لك خشوعى يا الهى وحدك لا اله الا انت وان لك صلوتى يا الهى وحدك لا اله الا انت وان لك ذكرى يا الهى وحدك لا اله الا انت وان لك تسبيحى يا الهى وحدك لا اله الا انت وان لك تمجيدى يا الهى وحدك لا اله الا انت وان لك تمجيدى يا الهى وحدك لا اله الا انت وان لك توحيدى يا الهى وحدك لا اله الا انت وان لك تقديسى يا الهى وحدك لا اله الا انت وان لك حركتى يا الهى وحدك لا اله الا انت وان لك سكونى يا الهى وحدك لا اله الا انت وان لك سمعى يا الهى وحدك لا اله الا انت وان لك بصرى يا الهى وحدك لا اله الا انت وان لك فوادى يا الهى وحدك لا اله الا انت وان لك لسانى يا الهى وحدك لا اله الا انت وان لك مقعد العزى الهى وحدك لا اله الا انت وان لك محل الانس يا الهى وحدك لا اله الا انت وان لك ما ملكتنى يا الهى وحدك لا اله الا انت وان لك قيامى وحدك لا اله الا انت وان لك ركوعى يا الهى وحدك لا اله الا انت وان لك سجودى يا الهى وحدك لا اله الا انت وان لك قعودى يا الهى وحدك لا اله الا انت وان لك رقدى يا الهى وحدك لا اله الا انت وان لك يقظتى يا الهى وحدك لا اله الا انت وان لك شربى يا الهى وحدك لا اله الا انت وان لك اكلى يا الهى وحدك لا اله الا انت وان لك ما قدرت

belongeth my sitting, O my God. Thou art One besides Whom there is none other God, and unto Thee belongeth my slumber, O my God. Thou art One besides Whom there is none other God, and unto Thee belongeth my wakefulness, O my God. Thou art One besides Whom there is none other God, and unto Thee belongeth my drink, O my God. Thou art One besides Whom there is none other God, and unto Thee belongeth my food, O my God. Thou art One besides Whom there is none other God, and unto Thee belongeth whatsoever delights Thou hast ordained for me, O my God. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever bounties Thou hast ordained. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever signs Thou hast bestowed upon me. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever words Thou hast taught me. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, all my conditions. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, all my manifestations. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, all my evidences. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, all my thoughts. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, all my stations. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, all my tokens. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever I have written. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever I have originated. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever I have preserved. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever I have spent. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever Thou hast willed. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever Thou hast desired. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever Thou hast ordained. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever Thou hast decreed. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever wherein Thou hast manifested change. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever wherein fate hath been sealed. Thou art

لى من لذاتك يا الهى وحدك لا اله الا انت
وان لك يا الهى ما قدرت من الاثك وحدك
لا اله الا انت وان لك يا الهى ما وهبتى من
اياك وحدك لا اله الا انت وان لك يا الهى ما
علمتني من كلماتك وحدك لا اله الا انت وان
لك يا الهى شئوناتي كلها وحدك لا اله الا انت
وان لك يا الهى ظهوراتي كلها وحدك لا اله
الا انت وان لك يا الهى دلالاتي كلها وحدك
لا اله الا انت وان لك يا الهى خطراتي كلها
وحديك لا اله الا انت وان لك يا الهى مقاماتي
كلها وحدك لا اله الا انت وان لك يا الهى
علاماتي كلها وحدك لا اله الا انت وان لك
يا الهى ما قد سطرت وحدك لا اله الا انت وان
لك يا الهى ما قد انشأت وحدك لا اله الا انت
وان لك يا الهى ما قد حفظت وحدك لا اله الا
انت وان لك يا الهى ما قد انفقت وحدك لا اله
الا انت وان لك يا الهى ما قد شئت وحدك
لا اله الا انت وان لك يا الهى ما قد اردت
وحديك لا اله الا انت وان لك يا الهى ما قد
قدرت وحدك لا اله الا انت وان لك يا الهى
ما قد قضيت وحدك لا اله الا انت وان لك يا
الهى ما قد اظهرت فيه البدء وحدك لا اله الا
انت وان لك يا الهى ما قد احتمت فيه القضاء
وحديك لا اله الا انت وان لك يا الهى ما قد
امضيت في رضاك وحدك لا اله الا انت وان
لك يا الهى ما قد صبرت في سبل مرضاتك
وحديك لا اله الا انت وان لك يا الهى ما قد
اجلت وحدك لا اله الا انت وان لك يا الهى
ما قد احصيت وحدك لا اله الا انت وان لك
يا الهى ما قد المست وحدك لا اله الا انت وان
لك يا الهى ما قد قبلت وحدك لا اله الا انت
وان لك يا الهى ما قد لبست وحدك لا اله الا
انت وان لك يا الهى ما قد سترت وحدك لا اله
الا انت وان لك يا الهى ما سطرت وحدك لا
اله الا انت وان لك يا الهى طينتي ونطفتي وعلقتي
ومضعتي وعظامي ولحمي ودمي وجلدي وشعري
وروحى وجسدى ولبي وسريري واوليبي واخريتي
وظاهريتي وباطنيتي وكيونيتي ونفاسيتي وذاتيبي
وايتي وجوهريتي ومجديتي وكافوريتي وساذجيتي
وقربي وبعدي وعلوي ودنوي ويميني وشمالي ومن
بين يدي ومن خلفي ومن فوقي ومن تحتي ومن
كل شطر قد احطت به علما مني

One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever Thou hast executed according to Thy good-pleasure. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever patience I have shown in the paths of Thy good-pleasure. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever Thou hast postponed. Thou art One besides Whom there is none other God, and unto Thee belongeth, O my God, whatsoever Thou hast numbered. Thou art One, there is none other God but Thee, and unto Thee, O my God, belongeth whatsoever I have touched. Thou art One, there is none other God but Thee, and unto Thee, O my God, belongeth whatsoever I have accepted. Thou art One, there is none other God but Thee, and unto Thee, O my God, belongeth whatsoever I have worn. Thou art One, there is none other God but Thee, and unto Thee, O my God, belongeth whatsoever I have concealed. Thou art One, there is none other God but Thee, and unto Thee, O my God, belongeth whatsoever I have inscribed. Thou art One, there is none other God but Thee, and unto Thee, O my God, belongeth my clay, my sperm, my clot, my flesh, my bones, my blood, my skin, my hair, my spirit, my body, my essence, my inner being, my beginning, my end, my outward self, my inward self, my reality, my identity, my being, my ego, my substance, my abstraction, my camphor-like purity, my pristine nature, my nearness, my remoteness, my loftiness, my lowliness, my right, my left, my front, my back, my above, my below, and every direction which Thou hast encompassed with knowledge from me.

- 146 My life is Thine, O my God, and what Thou hast witnessed thereof concerning me, for there is no limit to Thy bounty towards me, nor any cessation of Thy favors regarding my station. Thou dost ever increase what Thou bestowest upon me according to what Thou art, and Thou dost shower upon me according to what Thou art. The ultimate ends have made me understand that I cannot investigate even the least of the bounties of the Sovereign of Thy unity, and circumstances have rendered me powerless to enumerate any of the manifestations of forgiveness of the King of Thy holiness.

- 147 To Thee belong my wakefulness and my sleeplessness, my paradise and my world, my quest and my desire, my purpose and my hope in my return and my abode. To Thee, O my God, belong my refuge and my commerce, my selling and my buying, my days of solitude and abundance, my wealth and my independence, my delights and my strength, my sovereignty and my exaltation, and what Thou hast clothed me with from

146 وَأَنَّ لَكَ حَيَاتِي يَا إِلَهِي وَمَا قَدْ أَشْهَدْتُ بِهِ فِيهِ
عَلَيَّ حَيْثُ لَا غَايَةَ لِعَطَائِكَ فِي حَقِّي وَلَا اِضْمِحْلَالَ
لِأَنْعَامِكَ فِي شَأْنِي لَمْ تَزَلْ لِتَزِيدَنَّ عَلَيَّ بِمَا أَنْتَ عَلَيْهِ
وَتَنْزِلُ عَلَيَّ بِمَا أَنْتَ عَلَيْهِ وَقَدْ فَهِمْتَنِي الْقَصَارَى
عَنْ اسْتِقْضَاءِ بُلُوغِ أَدْنَى شَيْءٍ مِنَ الْآءِ سُلْطَانِ
فِرْدَايَتِكَ وَعَجَّزْتَنِي الْقَضَايَا عَنْ احْصَاءِ شَيْءٍ مِنْ
مَطَارِحِ عَفْوِ مَلِيكَ قَدُّوسِيَّتِكَ

147 فَلَكَ سَهْرِي وَسَهَادِي وَجَنَّتِي وَدُنْيَايَ وَمَطْلَبِي
وَمَنَايَ وَمَقْصِدِي وَرَجَائِي فِي مَنْقَلَبِي وَمُتَوَايَ
فَلَكَ يَا إِلَهِي مَتَجَرِّي وَتِجَارَتِي وَبَيْعِي وَشِرَائِي
وَأَيَّامِي وَحَدَقِي وَكَثْرَتِي وَغَنَائِي وَاسْتِغْنَائِي وَلَذَائِي
وَاسْتَظْهَارِي وَسُلْطَنَتِي وَاسْتِرْفَاعِي وَمَا قَدْ قَصَصْتَنِي
مِنْ قِصَصِ رَبِّيَّتِكَ حَيْثُ لَا نَفَادَ لِمُظَاهَرِ

the garments of Thy lordship, for there is no end to the manifestations of Thy names regarding me, and what Thou hast arrayed me with from the mantle of Thy examples, for there is no limit thereto regarding my station.

- 148 I have made all of it for Thee, and all of all for Thee, and part of all for Thee, and above all for Thee, and below all for Thee, and right of all for Thee, and left of all for Thee, and from every direction all for Thee. Glorified art Thou, O God! How can I thank Thee for having created me and made me all of all before Thee? Send down, O God, my God, what is Thy good-pleasure, not what is my pleasure, and make, O God, my pleasure Thy pleasure, for I am not pleased except with Thy pleasure, and my will is Thy will, for I will not except what Thou willest, and my desire is Thy desire, for I desire not except what Thou hast desired, and my power is Thy power, for I do not act except by what Thou doest, nor do I create except by what Thou createst, nor am I able except by what Thou art able, and my decree is the essence of Thy decree, and my beginning is the essence of Thy beginning, and my execution is the essence of Thy execution, and my permission is the essence of Thy permission, and my term is the essence of Thy term, and my book is the essence of Thy Book.

- 149 Glorified art Thou, glorified art Thou! The sphere of veils burns me from beholding the countenance of Thy beauty through my clinging to the hem of Thy traces. Otherwise, what am I and the mention of Thy most exalted names, Thy greatest attributes, Thy most beautiful signs, Thy most sublime examples, and Thy most glorious conditions? For these are veils that have concealed Thy countenance behind them from those who take delight in them.

- 150 Nay, by Thy might! I have sought shelter only in Thee alone, there is no God but Thee, and I have sought satisfaction only in Thee alone, there is no God but Thee, and I have found stability only with Thee alone, there is no God but Thee, and I have wept only for Thee alone, there is no God but Thee, and I have found joy only in Thee alone, there is no God but Thee. My glory has been only in Thy glory, my majesty only in Thy majesty, my beauty only in Thy beauty, my grandeur only in Thy grandeur, my light only in Thy light, my mercy only in Thy mercy, my perfection only in Thy perfection, my greatness only in Thy greatness, my might only in Thy might, my will only in Thy will, and my knowledge only in Thy knowledge. I have no power save in Thy power, no contentment save in Thy good-pleasure, no love save in Thy love, no honor save in Thy honor, no sovereignty save in Thy sovereignty, no dominion save in Thy dominion, no exaltation save in Thy exaltation,

اسمائک فی حقّی وما قد البستنی ردّاء امثالک
حيث لا غاية لها بها في شأني

148 فقد جعلت كلّ لك وكلّ الكلّ لك وبعض
الكلّ لك وفوق الكلّ لك ودون الكلّ لك
ويمين الكلّ لك وشمائل الكلّ لك ومن شطر
الكلّ لك فسبحانك اللهم كيف اشكرتك على
ما قد خلقتني وجعلتني كلّ كلّ عندك فانزل
اللهم يا الهى ما هو رضاك لا ما هو رضى
واجعل اللهم رضى رضى رضاك ان لا ارضى الا
برضاك ومشيتي مشيتك ان لا اشاء الا بما
شئت واراني [ارادتي] ارادتك ان لا اريد الا
بما قد اردت وقدرى قدرك ان لا افعل الا بما
تفعل ولا ان اصنع الا بما تصنع ولا ان اقدر
الا بما تقدر وقضائي ذات قضائك وبدائي ذات
بدائك وامضائي ذات امضائك واذا في ذات
اذنك واجلى ذات اجلك وكنابي ذات كتابك

149 فسبحانك سبحانك تحرقني كرة الحجب عن
مشاهدة طلعة جمالک بالتشبيث باذبال اثارک
والا ما انا وذكر اسمائك العليا وصفاتک الكبرى
واياتک الحسنى وامثالک العليا وشئونک
الابهى اذ تلك حجاب قد غيبت طلعتک
ورائها عن المتلذذين بها

150 لا وعزّتک ما استظلت الا بك وحدک لا اله
الا انت وما استرضيت الا بك وحدک لا اله
الا انت وما استقررت الا عندک وحدک لا
اله الا انت وما استبکيت الا عليك وحدک لا
اله الا انت وما استفرحت الا فيک وحدک لا
اله الا انت وما كان بهائي الا في بهائک
ولا جلالى الا في جلالک ولا جمالى الا في
جمالک ولا عظمتى الا في عظمتک ولا نورى
الا في نورک ولا رحمتى الا في رحمتک ولا کمالى
الا في کمالک ولا کبريائى الا في کبريائک
ولا عزّتى الا في عزّتک ولا [فى] مشيتى الا
فى مشيتک ولا [فى] علمى الا فى علمک ولا
قدرتى الا فى قدرتك ولا رضى الا فى رضاك
ولا حجبى الا فى حجبك ولا شرفى الا فى شرفك
ولا سلطانى الا فى سلطانك ولا ملكى الا فى

no bounty save in Thy bounty, no signs save in Thy signs, no words save in Thy words, no names save in Thy names, no similitudes save in Thy similitudes, no mysteries save in Thy mysteries, no manifestations save in Thy manifestations, no effulgences save in Thy effulgences, no attributes save in Thy attributes, no might save in Thy might, no kingdom save in Thy kingdom, and no strength save in Thy strength alone. There is no God but Thee.

- 151 Glorified art Thou, O my God! O my God, whenever I make mention of the attributes of Thy kingdom and the manifestations of Thy might, I intend none but Thee, and if I should testify to aught else, then pardon me, O my God, forgive me, O my God, turn unto me, O my God, pass over my transgression, O my God, and transform it into that which becometh the wondrous creation of Thy Lordship. O my God, verily that which is attributed unto me is that which is attributed unto Thee, not that which is attributed unto myself, for it becometh not that aught be attributed unto Thee. Therefore, O my God, I beseech Thee by Thy presence that Thou wouldst burn away between me and Thee the veils of names and similitudes, and the pavilions of sanctity and glory, that I may behold Thee at all times in Thine own condition of might and beauty, of sanctity and deeds, for I have desired none but Thee, O my God, at any time, nor do I desire aught else. Preserve me, O God, that I may desire none save Thee and seek none except Thee.

- 152 O my God! Thou knowest that in the time when I was with Thee as the letter Dal, I performed no deed to draw me nigh unto Thee save testifying with my being to Thy Identity, with my essence to Thy Divinity, with my soul to Thy Unity, and with my self to Thy Oneness, and bearing witness with all of me and all that pertaineth unto me to Thy Self-Subsistence. For verily Thou, O my God, hast ever been and wilt ever be the One God, Single, Self-Subsisting, Ever-Living, Self-Sustaining, Standing, Powerful, Manifest, All-Knowing, All-Subduing, Supreme, Mighty, Most High, Inaccessible, Glorious, Most Holy, Most Generous, Most Ancient, Most Pure, Most Great, Most Beautiful, Most Bountiful, All-Compelling, All-Subduing, All-Conquering, All-Vanquishing, All-Manifesting, Most Near, and whatsoever Names from Thy celestial Names and divine Attributes Thou lovest to be called by, for none can comprehend their knowledge save Thee, nor is it befitting that any should discover their essence besides Thee.

- 153 O my God and my Lord! Glory be unto Thee! Through Thee have I detached myself from all else but Thee, and through

ملكك ولا علالى الا فى علائك ولا منى الا فى منك ولا اياتى الا فى اياتك ولا كلماتى الا فى كلمتك ولا اسمائى الا فى اسمائك ولا امثالى الا فى امثالك ولا اسرارى الا فى اسرارك ولا ظهوراتى الا فى ظهوراتك ولا تجلياتى الا فى تجلياتك ولا شئونائى الا فى شئونتك ولا جبروتى الا فى جبروتك ولا ملكوتى الا فى ملكوتك ولا قوتى الا فى قوتك وحدك لا اله الا انت

- 151 فسبحانك اللهم يا الهى كلما ذكرت من شئون ملكوتك وظهورات جبروتك ما قصدت منها الا اياك وان شهدت على دون ذلك فاعف عني واغفر لي يا الهى وتب علي يا الهى وتجاوز عني يا الهى وتبدل مكانه ما ينبغي لبديع صنيع ربوبيتك يا الهى فان ما ينسب الي هو ما ينسب اليك لا ما ينسب الي لانه لا ينبغي ان ينسب اليك فيك يا الهى لديك ان تحرق بيني وبينك حجب الاسماء والامثال وسراقات القدس والجلال لاشاهدتك في كل حين بما انت عليه من العز والجمال والقدس والفعال اذ ما اردت دونك يا الهى في حين ولا اريد فاعصمني اللهم ان لا اريد الا اياك ولا اقصد سواك

- 152 وانك يا الهى لتعلم في حين الذي كنت عندك حرف الدال هنالك ما علمت عملا يقرب اليك الا شهادة كينوني على هويتك وايقان ذاتيتي على الوهيتك واعتراف نفسانيتي على احديتك واثبات انيتي على وحدانيتك وما قد شهدت على من كل ومن كل ما ينسب الي على ما انت عليه من صمدانيتك اذ لم تزل انك يا الهى انك انت كنت اله احد افراد صمدا حيا قيوما قائما قادرا ظاهرا عالما مهيما قاهرا معتمدا متعاليا ممتنعا متعززا متفطرا مقدسا متكرما متقدما متزها متجللا متجملا متفضلا متقدرا متجبرا متفهورا متنصرا متسخرا متظهورا متقربا وما تحب ان تدعو به من اسمائك الملكوتية وامثالك الجبروتية اذ لا يحيط علم احد بها سواك ولا ينبغي ان يطلع على خصائلها دونك

- 153 يا الهى وربي سبحانك اللهم بك انقطعت اليك وبك استعنت عن دونك لم يزل لن يرضى

Thee have I sought help from all besides Thee. Never shall my heart be content with aught else but Thee, nor shall my being find rest in aught except Thee. Thine is the creation and the command, both before and after. Thou art nearer to me than my own self, more merciful to me than my own self, more compassionate to me than my own self, more kind to me than my own self, more generous to me than my own self, and more protective of my soul than my own self. Glory be unto Thee! Glory be unto Thee! Thine is the creation and the command, both before and after.

154 At that moment I bore witness before Thee to that which Thou didst cause me to witness then, that Thou hadst indeed borne witness to all that I had witnessed of my greatest trials and supreme ordeals, when Thou didst will at that time to judge me with justice while I was as nothing. Glory be unto Thee, O God! Thy forbearance was naught but what I ought not mention, Thy pardon naught but what I care not to recall, Thy concealment naught but what I love not to utter, Thy forgiveness naught but what I wish not to remember, and Thy acceptance of repentance like unto what I had witnessed of Thee aforetime, for these Names did not emerge from the precincts of Thy nearness save through that which I deserved.

155 Glory be unto Thee, O God, that I should testify before Thee to the manifestations of what beseemeth me! Rather, Thou hast ever been and wilt ever be, acting only in accordance with what Thou art worthy of. In the station of pardon and mercy, none is like unto Thee in kindness and generosity, and in the realms of might and grandeur, none is like unto Thee in loftiness and majesty.

156 Therefore, O God, write down for me at that moment in the scroll of my deeds what beseemeth the wondrous creation of Thy Lordship. For verily, O my God, I am well-pleased with Thee as my Lord, with Muhammad as Prophet, with Ali, Fatima, Hasan, Husayn, Ali ibn Husayn, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Hasan ibn Ali, and Muhammad ibn Hasan as Imams, and with those who through their good-pleasure are my brethren in Thy religion, for I know of none besides them nearer to Thee in the world of Command and Creation, of the Unseen and the Visible. Therefore, I beseech Thee by Thyself, O my God, to shower Thy blessings upon Muhammad and the family of Muhammad in the Kingdom of Command and the Realm of Creation, through Thy grace and mercy. And I implore Thee to bear witness to me in my fifth year that which befitteeth the Sovereign of Thy generosity and the King of Thy grace. Verily, I am one who clingeth to the

فوادى بشئ من دونك ولن تستقرّ كينونتي بشئ
سواك فلك الخلق والامر من قبل ومن بعد
انت الذى اقرب بي من نفسي الى وارحم بي من
نفسى على وارثف بي من نفسي الى واعطف بي
من نفسي بي واكرم على من نفسي بها واحفظ
بي من نفسي نفسي فسبحانك سبحانك لك
الخلق والامر من قبل ومن بعد

154 هنالك قد شهدت عندك بما قد اشهدنّ حينئذ
بانك حينئذ قد شهدت على كلّ ما قد شهدت
من قضاياى الكبرى وقصاى العظمى حيث قد
اردت حينئذ ان تحكم لى بالعدل ما كنت شيئا
فسبحانك اللهم لم يكن حلك الا بما لا ينبغي
ان اذكره ولا عفوك الا بما لا احب ان اذكره ولا
سترى الا بما لا احب ان انطقن به ولا غفرانك
الا بما لا احب ان اذكره ولا توأيتك بمثل ما
قد شهدت عليك من قبل لان تلك الاسماء لم
تطلع عن ساحة قربك الا بما اتى انا مستحق به

155 فسبحانك اللهم من ان اشهد بين يديك
بظهورات ما ينبغي لى بل لم تزل ولا تزال لن
تعمل بشئ الا بما انت مستحق به فى موضع العفو
والرحمة لم يكن مثلك ذا عطف ولا كرامة
وفى مواقع العزّ والعظمة لم يكن مثلك ذا علو
وكبرياء

156 فاكتب اللهم هنالك عندك فى صحيفة اعمالى
ما ينبغي لبدع صنع ربوبيتك فأتى قد رضيت
يا الهى بكلّى لك رباً وبمحمد نبياً وبعلى وفاطمة
والحسن والحسين وعلى ابن الحسين ومحمد ابن
على وجعفر ابن محمد وموسى ابن جعفر وعلى ابن
موسى ومحمد ابن على وعلى ابن محمد والحسن ابن
على ومحمد ابن الحسن ائمة وبمن اراد برضايتهم
اخوانا فى دينك اذ ما علمت دونهم احدا
اقرب بهم اليك فى عالم الامر والخلق والغيب
والشهادة فبك عليهم يا الهى ان تصلى على محمد
وال محمد فى ملكوت الامر وجبروت الخلق بما
انت عليه من فضلك ورحمتك وان تشهد علىّ
فى سنة الخامس من عمرى ما ينبغي لسلطان
كرمك ومليك فضلك فأتى انا المتشبت باذيان

hem of Thy pardon and bounty, who standeth between Thy Will and Purpose, and who waiteth at the gate of Thy leave and favor. I have cast my all and whatsoever is attributed unto me towards Thee. Therefore, O Lord, send down upon my parents and those who have nurtured me from childhood and shown kindness to me in maturity until this day that which befitteth the majesty of Thy holy gifts and the wondrous sublimity of Thy glory and exaltation. Verily, Thou hast power over whatsoever Thou wilt, Thou encompasseth all things, art independent of all things, and art the Guardian over all things, and the Observer of all things. There is no might nor strength except through Thee. Thou art my Lord, in Thee do I place my trust, and Thou art the Lord of the Mighty Throne. Glorified be Thy Lord, the Lord of Glory, from that which they describe, etc.

157 6. This is the prayer of the letter Ha for the sixth year of the life of its Revealer, may He be glorified and exalted. It was revealed on the sixth night of the month of Sad.

158 In the Name of God, the Most Great, the Most Glorious!

159 Glorified art Thou, O Lord my God! Thine is the creation and the command in every time, and before time, and after time. Thou hast never ceased to praise Thine Essence through Thine Essence, to glorify Thy Being through Thy Being, to unite Thy Spirit through Thy Spirit, to magnify Thy Reality through Thy Reality, to sanctify Thy Identity through Thy Identity, to exalt Thy Camphor-like Nature through Thy Camphor-like Nature, to extol Thy Pure Essence through Thy Pure Essence, to elevate Thy Abstract Nature through Thy Abstract Nature, and to laud Thy Substance through Thy Substance, inasmuch as no servant is worthy to praise Thee, nor any created being capable of extolling Thy glory - for the glory of Thine Own Self transcendeth the limitations of all things' glory, and the glory of all things in themselves is severed from Thy Self - how then can I ascend thereby unto Thee, or mount up thereby into Thy presence, or raise myself thereby unto Thee, or cast myself before Thee, or make mention of Thee as Thou art, O my Beloved and my Goal, O my Adored One and my Desire! Through Thee have I known Thee - there is no God but Thee. Through Thee have I found Thee - there is no God but Thee. Through Thee have I been guided to Thee - there is no God but Thee. Through Thee have I drawn near unto Thee alone - there is no God but Thee. Through Thee have I ascended to what lieth with Thee alone - there is no God but Thee. Through Thee have I become independent of all save Thee alone - there is no God but Thee.

عفوك وكرمك والمتردد بين مشيتك وارادتك
والواقف على باب اذنك وكرامتك قد القيت
كلّي وما نسب الى اليك فانزل اللهم على ابي
ومن قد رباني صغيرا واحسن بي في كبري
عندك الى يومئذ ما ينبغي لجلال قدس عطائك
وبديع سموك وعلو رفعتك واجلالك فانك
علي ما تشاء قدير وبكشئي محيط وعن كلشي
غني وعلى كل شي وكيل وبكشئي بصير لا حول
ولا قوة الا بك وانت ربّي عليك توكلت
وانك انت ربّ العرش العظيم سبحان ربّي
ربّ العزة عما يصفون الخ

157 هذا دعاء الهاء للول السّادس من عمر منشيّه جلّ
وعزّ قد انشأ في ليلة السّادس من شهر الصّاد

158 بسم الله المتكبر المتعظم

159 سبحانك اللهم يا الهى لك الخلق والامر في
كلّ حين وقبل حين وبعد حين لم تزل انك
انت تسبح ذاتك بذاتك وتحمّد كينونيتك
بكينونيتك وتوحد نفسانيتك بنفسانيتك وتكبر
كينونيتك يكينونيتك وتقّس انيتك بانيتك
وتحمّد كافوريتك بكافوريتك وتعظم ساذجيتك
بساذجيتك [بساذجيتك] وترفع مجرديتك
بمجرديتك وتثني جوهريتك بجوهريتك اذ
لا ينبغي للعبد ثنائك ولا لاهل الانشاء ذكر
لهائك اذ بهاء نفسك نفسك مقطّع الاشياء
عن حدّ بهائها وبهاء الاشياء بما هي عليها بنفسها
مقطّعة نفسها عن نفسك فكيف استعرجني به
اليك او لاستصعدنّ به لديك او لاسترفعنّ به
اليك او لالقينّ نفسي بين يديك او لاذكرنك
بما انت عليه يا محبوبى ومقصدى ويا معبودى
ومطلبي بك عرفتك لا اله الا انت وبك
وجدتك لا اله الا انت وبك استدلت عليك
لا اله الا انت وبك استقرت اليك وحدك
لا اله الا انت وبك استرفعت الى ما عندك
وحداك لا اله الا انت وبك استغنيت عن
دونك وحدك لا اله الا انت

160 Through Thee have I journeyed from Thy presence to myself alone - there is no God but Thee; and from myself unto Thee alone - there is no God but Thee; and from Thy presence to Thy creation alone - there is no God but Thee; and from Thy creation unto Thee alone - there is no God but Thee. For the paths of journeying have no end through the manifestations of Thy Kingdom, and the ways of ascending unto Thee have no termination through the revelations of Thy Dominion. Yet Thou, through the wondrous workings of Thy wisdom and the exalted sovereignty of Thine eternal might, hast confined all journeying to two journeys: from Thee to creation and from creation to Thee, as there is no third between. If I make mention of Thee, Thy remembrance transcendeth all else from the highest heights to the lowest depths. And if I make mention of Thy creation as being in Thy grasp - verily Thou didst create it, sustain it, cause it to die, give it life, and raise it up unto Thee. No partner hast Thou in Essence, nor in Attributes, nor in Acts, nor in worship, nor in the manifestation of every manifestation of Thine, nor in the concealment of every concealment of Thine, nor in the beginning of Thine exaltation, nor in the end of Thy transcendence, nor in the seat where all Thy manifestations gather, nor in the source where all Thy revelations rejoice, nor in the ocean leading to the fountainhead of Thy bounty and bestowal, nor in the surging seas of unity in the heights of Thy glory and the rising of the dawning-places of the lights of Thy Dominion.

161 Glorified art Thou, O my God! My mention of Thy Kingdom or Thy Dominion is, before Thee, but as a bird that alighteth for a moment upon one branch of Thy tree, then flieth from that branch to rest upon another. Glorified, glorified art Thou! Both branches are Thy creation, both kingdoms are Thy sign, both dominions are like unto Thy will. Glorified, glorified art Thou! How sublime is the sublimity of Thine exaltation and favor! How resplendent is the splendor of the glory of Thy glory and Thy transcendence!

162 By Thee and through Thee, O my God, join me to the place of Thy sanctity and Thy presence, and enable me to thank Thee for Thy favors and to speak of Thy bestowals according to the loftiness of Thy giving and Thy grace, not according to the way of Thy servants, for they have belittled Thy greatness and turned aside from Thy will, and their only concern hath been to acknowledge their powerlessness before Thy bounty and their shortcoming in rendering thanks for Thy favors.

163 Glorified, glorified art Thou! Far be it that such a thought should enter my heart or such words pass from my tongue! The oceans of Thy bestowal to the people of Thy Kingdom

وبك استسمرت من عندك الى نفسي وحدك 160
لا اله الا انت ومن نفسي اليك وحدك لا
اله الا انت ومن عندك الى خلقك وحدك
لا اله الا انت ومن خلقك اليك وحدك
لا اله الا انت اذ سبل الاسفار لا انقطاع لها
بظهورات ملكوتك وطرق الصعود اليك لا
ابدلها بظهورات جبروتك ولكن انك ببيد
صنيع حكمك وعلو سمو ديموم قیوم قدرتك قد
انقطعت الاسفار كلها في السفيرين منك الى
الخلق ومن الخلق اليك اذ لا ثالث في البين
ان اذكرك ذكرك مقطوع ما سواك من علو
العلو الى ذرة الدنو وان اذكر خلقك بانه هو
في قبضتك انك انت قد خلقته ورزقته وامته
واحبيته وابعته اليك لم يكن لك شريك في
الذات ولا في الصفات ولا في الافعال ولا في
العبادة ولا في ظهور كل ظهورك ولا في بطون
كل بطونك ولا في اول علوك ولا في اخر
سموك ولا في مقعد اجتماع كل ظهوراتك
ومنع ابتهاج كل تجلياتك وبحر الاتصال الى
منبع جودك واعطائك وطماطم بياض الاتحاد
في علو مجدك وارتفاع سبجات انوار جبروتك

فسبحانك اللهم يا الهی ذکرى ملکوتک او 161
جبروتک لم يكن عندك الا بمثل طير تجلس
مرة على غصن من اغصان شجرتك ثم تطير عن
ذلك الغصن وتستقر على غصن اخر فسبحانك
سبحانك كلتا الغصنين خلقك وكلتا الملكوتين
ايك وكلتا الجبروتين مثل ارادتك فسبحانك
سبحانك ما اعلى علو علوك وامتناك وما ابقى
بهاء استبهاء بهائك واسترفاعك

فبك عليك يا الهی الحقنى الى محل قدسك 162
ولقائك واوزعني ان اشكر الآتيك وان احدثن
بنعمائك على علو عطائك وامتناك لا على شأن
عبادك فانهم قد صغروا عظمتك واعزلوا عن
ارادتك وما كان همهم الا الاعتراف بالعجز عن
عطائك والتقصير في نعمائك

فسبحانك سبحانك من ان يخطر بقلبي هذا او 163
ينطق لساني بهذا لم تزل البحر اعطائك لاهل
ملكوتك مكفوفة مسجورة ولا تزال طماطم

have ever been confined yet overflowing, and the surging seas of Thy giving to the people of Thy Dominion shall forever remain billowing and waving. Glorified art Thou! How transcendent is the loftiness of Thy bounty, which hath no equal in Thy knowledge, and how exalted is the sublimity of Thy favors and the like thereof, which have no peer in Thy kingdom.

- 164 By Thy might, and the sovereignty of Thy Self-Subsistence, and Thy generosity, and the dominion of Thy munificence, I have witnessed naught save that which befitteeth the wondrous and inaccessible loftiness of Thy exaltation and Thy Self-Subsistence, and the sublime ascendancy of the eternity of Thy divinity and Thy sanctity. I bear witness unto this, and Thou sufficest as a witness over me, for the testimony of Thy creation is like unto the testimony of an ant before Thee. If they confirm it, it returneth unto themselves, and if not, nothing shall be diminished from the kingdom of Thy creation, nor shall aught be added unto the dominion of Thy favors. For verily Thou art the Creator of creation out of nothing, and the Fashioner of testimony from naught. The testimony wherewith the servants bear witness unto Thee is but what Thou hast created within themselves as a sign of Thy power. Thus do they bear witness unto Thee thereby, and the existence of such testimony is naught but a sign from the Book which Thou hast made the source of their existence and the ultimate aim of their witness to the loftiness of Thy glory and the fulfillment of Thy right. Nay, by Thy might, I have not borne witness save unto Thyself, for I have wrought for none other than Thee, nor can any besides Thee profit me.

- 165 Verily, Thou art my Creator and my Provider, the One Who causeth me to die and giveth me life, my Fashioner and my Ordainer, my Beloved and my Goal, my King and my Object of worship, and my Sovereign. I have desired none other than Thee, nor shall I ever desire any, through Thy might and Thy power. And if Thou shouldst bear witness against me, O my God, contrary to this, it would not be from my love for it, but I do verily swear truthfully before Thee that this was not from me, for in my first remembrance of Thee unto the last I have witnessed concerning Thee – since there is no beginning to the first of Thy bestowals towards me, nor any end to the ultimate of Thy grace regarding my station – I have desired none but Thee and acted for naught but Thee. Thus all that I have done was solely through Thy Will concerning me, and it is the essence of Thy Will in Thy Book. I have comprehended naught save through Thy knowledge in my heart, and it is the essence of Thy knowledge in Thy Book. How then could there be any path other than love from the lover to the Beloved, or

يمايم اعطائك لاهل جبروتك متلاطمة متموجة
فسبحانك ما اعلى علو عطائك لم يكن له عدل
في عليك وما اسنى سمو منك وامثالك لم يكن
له كفوف في مملكتك

164 فوعزتک و سلطان صمدائيتک و کرمک و مليک
منائيتک ما شهدت في حين الا ما ينبغي ليدع
منيع علو رفعتک و قيوميتک و سمو نمو علو ديموم
لا هوتيتک و قدوسيتک لاشهدتک على ذلك
و کفی بک على شهيدا لان شهادة خلقتک
کشهادة التلمة عندک ان صدقوا فترجع الى
انفسهم والا لن ينقص من ملکوت ابداعک
من شئ ولا يزيد على جبروت افضالك من
شئ لانک انت مکون الکل لا من شئ
و مبدع الشهادة لا عن شئ ان شهادتک التي
يستشهدن [يستشهدک] العباد هو لما خلقت في
انفسهم اية من قدرتک فاذا انهم بها يستشهدوا
عليک ولم يكن وجود تلك الشهادة الا بآية
من کتاب التي قد جعلتها مبدء وجودهم و غاية
شهادتهم في علو مجدک و اداء حقک لا وعزتک
ما استشهدت الا نفسك لاني ما عملت لغيرک
ولا ينفعني سواک

165 انک انت خالقی و رازفی و مبینی و محیی و مصوری
و مقدری و محبوبی و مقصودی و مليکی و معبودی
و سلطانی ما اردت غيرک ولن اريد بحولک
و قوتک و ان استشهدت علی يا الهي دون ذلك
لم يكن من حی اياه بل لاقسم صادقاً بين
يديک لم يكن ذلك مني لاني في اول ذکرى
اياک الى اخر ما قد شهدت علی حيث لا بدء
لاول عطائك في حقى ولا غاية لمتنى فضلك
في شأنى ما اردت الا اياک و ما عملت الا
لک فکل ما عملت هو لم يكن الا بمشيئتک
في نفسى و هو ذات مشيئتک في کتابک و ما
احصيت شيئاً الا بعلمک في فوادى و هو ذات
علمک في کتابک فکيف يمكن غير سبيل الحجة
عن الحبيب للمحبيب او غير ادلاء الدلالة عليك
من العبد المفوض اليک کله

any evidence of guidance to Thee other than from the servant who has wholly committed himself to Thee?

- 166 Glory be unto Thee! Glory be unto Thee! Through Thee shall I ascend unto Thee at every moment, and through Thee shall I soar towards Thee in every condition, and through Thee shall I find repose in Thy presence, and through Thy grace and mercy shall I drink the water of life from the cup of Thy bounty, and through Thy grace and mercy shall I attain all that draweth me nigh unto Thee. For Thou didst not create the highest heavens and the lowest earth, nor what lieth between them, except for those who desire Thee or desire Thy love. And who can love Thee as I do, O my God? Who can be as vigilant of Thee as I am, O my Beloved? Who can find intimacy with Thee like unto me, O my Lord? Who can draw nigh unto Thee as I do? And who can find independence through Thee from all else as I do?

166 فسبحانك سبحانك بك لاستصعدنّ اليك في كل حين وبك لاستعرجنّ لديك في كل شأن وبك لاستقرنّ في جوارك وبفضلك ورحمتك لاستشربنّ ماء الحيوان في كأس عنايتك وبما انت عليه من فضلك ورحمتك لاستدركنّ كل ما يقربني لديك اذ ما خلقت السموات العلى والارضين السفلى ولا ما بينهما الا لمن ارادك او اراد حبك ومن يحبك مثلي يا الهى ومن يراقبك مثلي يا محبوبى ومن يستأنس بك شبيهى يا مالكي ومن يستقربك عدلى ومن يستغنى بك عن غيرك كفى

- 167 Nay, by Thy glory! There existeth not in Thy knowledge a servant like unto me, and were Thou to witness this in another, the sanctification of Thy Self from similitude and the unity of Thy Essence from likeness would not be established. Glory be unto Thee! Glory be unto Thee! As Thou hast sanctified Thyself from all things, I am certain of my own sanctification from all things, for if Thou shouldst create for me a likeness, I would not be able to deny similitude from Thee, as my nature with Thee was created upon the nature of Thy love, and my form before Thee was fashioned upon the form of Thy authority.

167 لا وعزتك لم يكن في علمك عبد لك مثلي ولو تشهد على غيري لم يثبت تقديس نفسي عن المثلية وتوحيد ذاتك عن الشبيهة فسبحانك سبحانك بما قد نهتكم عن كلشي لكنك موقنا بتنزيهك اياي عن كلشي لانك لو خلقت لى مثلا ما استطعت ان انفى عنك المثل لان فطرتى عندك قد خلقت على فطرة محبتك وهيكلى لديك قد صور على هيكل ولايتك

- 168 Glory be unto Thee! Glory be unto Thee! Thou art the Creator Who createth not, the Provider Who provideth not, the Living Who dieth not, the Sovereign Who perisheth not, the Eternal Who changeth not, the Subduer Who is not subdued, the Manifest Who manifesteth not, the All-Knowing from Whose knowledge nothing escapeth, the All-Powerful Whom nothing frustrateth, the Victorious from Whose grasp nothing fleeth, the All-Compelling from Whose dominion nothing departeth, and the King Who ruleth over all things.

168 فسبحانك سبحانك انت الخالق الذى لن تخلق والرازق الذى لن ترزق والحى الذى لن تموت والمليك الذى لن تزول والصمد الذى لن تحول والقاهر الذى لن تقهر والظاهر الذى لن تظهر والعالم الذى لن يعزب عن علمك من شئ والقادر الذى لن يعجزك من شئ والغالب الذى لن يفوت عن قبضتك من شئ والمهيمن الذى لن يخرج عن سلطانك من شئ والسلطان الذى هو على كلشي

- 169 O my God! All are Thy bondsmen in Thy Kingdom, and all, O my God, are Thy poor ones in Thy Dominion. And verily, I am the most abject of the abject in the kingdom of Thy heaven and Thy earth and what lieth between them, and the poorest of the poor unto Thee in the kingdoms of Command and Creation and what lieth beneath them. Through my bondage to Thee, I have possessed all loftiness and whatsoever Thou hast ordained in the heaven of glory and majesty, and through my poverty unto Thee, I shall enrich Thy servants through Thy paramount

169 كل يا الهى ارقائك في ملكوتك وكل يا الهى فقرائك في جبروتك واتنى انا ارق الارقاء في ملكوت سمائك وارضك وما بينهما وافقر الفقراء اليك في ملكوت الامر والخلق وما دونهما برقيتي لك لاستملكك كل العلو وما قد قدرت في سماء الرقة والجلال وبافتقارى اليك لاستغنين عبادك باباتيك الممتعة في بحبوحة قدس المجد والكمال وان بهذين الجناحين لا طيرن الى هواء مجدك ولاستصفن في جو فضلك

signs in the sanctified midst of glory and perfection. And verily, with these two wings shall I soar to the atmosphere of Thy glory, and shall ascend to the air of Thy grace, and shall glide in the cloud of Thy generosity and bounty, and shall move in the kingdom of Thy creation and favor, and shall dwell in the dominion of Thy holiness and might.

- 170 O my God! Thou knowest my resting-place and my transition, and what I have been and shall be, for all Thy decrees have been enacted concerning me. Therefore, O Lord, have mercy upon me at every moment through Thy mercy, and send down, O Lord, upon all the gardens the sublimity of Thy gifts and bounties, and in all the chambers the manifestations of Thy holiness and loving-kindness, and in every place of recognition are the lights of Thy sanctity and the might of Thy sovereignty, and in every station are the people of Thy holiness and honor, and in every place are the manifestations of Thy power and lordship, and in every mountain are the pathways of Thy generosity and bounty, and in every dwelling are the treasuries of Thy grace and Thy gift. For verily, O my God, Thou hast ever been and wilt ever be praised in every time and worshipped in every age. Therefore, O my God, magnify me through Thy greatness in all the gardens of Paradise, and clothe me, O my God, with the robes of Thy honor in all the chambers of Ridvan, and establish me, O my God, upon the throne of Thy sovereignty and the seat of Thy self-subsistence and the station of Thy holy sanctity and the couch of intimate fellowship with Thy eternity and the seat of Thy glorious oneness and the pavilion of Thy holy unity and the sublime place of dwelling wherein Thy grandeur is manifested. For verily, O my God, Thou hast ever been and wilt ever be mighty in all Thy paradises and beloved in all Thy similitudes and sought after in all Thy names and thanked for all Thy bounties and praised in all Thy deeds and desired in all the manifestations of Thy similitudes and worshipped in all Thy earth and Thy heaven. For beside Thee, O my God, every worshipped one is but a servant before Thee, and verily besides Thee every mighty one is abased before Thee, and verily all besides Thee from every great one is small before Thee.

- 171 Nay, I beseech forgiveness of Thee, O my God, for whatsoever hath been conjoined with Thy might – the abasement of the mighty; and with Thy wealth – the poverty of the saints; and with Thy greatness – the lowliness of the beloved; and with Thy majesty – the annihilation of whatsoever is in the kingdoms of earth and heaven. Nay, by Thy glory! Thou art alone in all Thy names and attributes, and sanctified in all Thy manifestations and examples. The effect which proceedeth from the

ولاستدقن في عماء كرمك وجودك ولا تحركن
في ملكوت بدعك وامتنانك ولا سكنن في
جبروت قدسك واعزازك

يا الهى تعلم مقرى ومنقلى وما كنت عليه او
اكون لان مقاديرك كلها قد جرت في حقى
فارحمى اللهم في كل حين برحمتك وانزل اللهم
على كل الجنات علو عطائك وكرامتك وفي
كل الغرفات مظاهر قدسك وعطوفتك وفي
كل العرفات انوار قدسك وجبروت سلطنتك
وفي كل المقاعد اهل قدسك وكرامتك وفي
كل الامكنة مظاهر قدرتك وربوبيتك وفي
كل الجبال مطارج جودك وكرامتك وفي كل
المساكن معادن فضلك وموهبتك فانك يا
الهى لم تزل ولا تزال كنت محمودا في كل اوان
ومعبودا في كل زمان فعظمنى اللهم بعظمتك
في كل الجنان والبسنى اللهم خلع كرامتك
في كل غرفات الرضوان واستقرنى اللهم على
عرش سلطنتك وكرسى قيوميته ومقعد قدس
قدوسيتك وسرير انس ديموميتك وكرسى مجد
فردانيتك ورفرف قدس صمدانيتك ومحل علو
مسكن تجلى كبريائيتك اذ انك يا الهى لم تزل
ولا تزال كنت عزيزا في كل جناتك ومحبوبا
في كل امثالك ومقصودا في كل اسمائك
ومشكورا في كل الاثك ومحمودا في كل فعالك
ومقصودا في جميع مظاهر امثالك ومعبودا
في كل ارضك وسمائك اذ دونك يا الهى
كل معبود عندك عبد وان سواك كل عزيز
عندك خاضع وان ما دونك من كل عظيم
عندك صغير

بل استغفرن يا الهى من انت اقترن بعزتك ذلة
الاعزاء او بغنائك فقر الاولياء او بعظمتك
صغر الاحياء او بكبريائيتك فناء ما في ملكوت
الارض والسّموات لا وعزتك انت المتفرد
في كل اسمائك وصفاتك والمتقدس في جميع
ظهوراتك وامثالك وان اثر الذى يصدر عن
افق لسانك انه خلق لو اجتمع الناس كلهم ان
يقابلوه فقد هزموا كلهم بقوتهم فكيف صفاتك

horizon of Thy tongue is verily creation itself - were all people to gather together to oppose it, they would all be routed by their own power, how much more Thy attributes which are treasured with Thee and cannot be drawn forth save by Thee. And that which draweth this forth - its loftiness and exaltation, its sublimity and inaccessibility - is such that every possessor of power before it is powerless, every possessor of grandeur acknowledges it, every possessor of glory before it is humbled, every possessor of sovereignty before it is submissive, every possessor of knowledge before it is without mention of knowledge, and every eloquent one before it is struck dumb. Nay, when the mystics who have attained desire to adduce proof of anything, they adduce proof through Thy Word, and when the philosophers who have ascended desire to establish anything, they establish it through Thy verses.

- 172 How great, O my God, is Thy right! How immense, O my God, are Thy manifestations! How glorious, O my Beloved, are Thy revelations! Blind is the eye that seeth Thee not, though Thou hast never ceased nor wilt Thou ever cease to be the All-Seeing. Non-existent is the being that loveth Thee not, though Thou hast never ceased nor wilt Thou ever cease to remember it. Glory be unto Thee! Glory be unto Thee! Thou alone dost fulfill Thy right, none besides Thee, and Thou alone dost witness the greatness of Thy signs, none but Thee. For through them the best of Thy creation hath been invested with the mantle of messengership unto all created things, and through Thy remembrance the successors of Thy Beloved have donned the robe of succession in the kingdoms of earth and heaven. Through what Thou hast permitted in the Book, all existing things have placed around their necks the cord of obedience, and through what Thou hast forbidden in the Book, Thy sincere servants have fled from it in fear of Thy justice and dread of Thy decree, for Thou hast never ceased nor wilt Thou ever cease to watch over them and observe them. No obedient one hath any exaltation in following Thee apart from his obedience, for what Thou hast promised in Thy paradise is realized through his following; and for him who followeth not, there is no greater severity than that Thou shouldst not love to remember him or attribute his deed to Thyself, for what Thou hast promised in Thy justice is realized through his turning away from fulfilling Thy obligations or distancing himself from the sources of Thy prohibition.

- 173 Glory be unto Thee! Glory be unto Thee! None hath any glory save in Thy good-pleasure and fear of Thee, nor any obedience save in following Thy obligations and laws. Thou ordainest as Thou pleasest through what Thou pleasest for what Thou pleasest, and none can say regarding Thy decree "how"

التي هي مكنونة عندك ولا يمكن ان تستخرج الى غيرك وان الذي يستخرج هذا علوه وارتفاعه وذاك سموه وامتناعه حيث كلّ ذا قوة عنده عاجز وكلّ ذا عظمة به مؤمن وكلّ ذا عزّة لديه خاشع وكلّ ذا سلطنة لديه خاضع وكلّ ذا علم لديه بلا ذكر علم وكلّ فصيح عنده ذا كلّ بل انما العرفاء البالغون لما ارادوا ان يستدلوا بشئ يستدلون بكلامك وان الحكماء المتعارجون اذا ارادوا ان يثبتوا شيئا ليستدلوا بآياتك

- 172 فما عظمت يا الهى حقك وما كبرت يا الهى ظهوراتك وما جلّت يا محبوبى تجلياتك عمت عين لا تراك وانتك انت لم تزل ولا تزال ناظرة وانعدمت كينونية لا تحبك وانتك انت لم تزل ولا تزال ذاكره فسبحانك سبحانك انتك انت توفّر حقك لا دونك وانتك انت تشهد عظمة آياتك لا سواك لان بها قد تقيّم خبر خلقك قص الرسالة الى كل الممكّات وبذكرك اوصياء حبيبك قد تلبّسوا رداء الوصاية في ملكوت الارض والسموات وبما قد جلّت في الكتاب قد جعلوا في اعناقهم حبل الطاعة كل الموجودات وبما قد نهيت في الكتاب قد فروا عنه عبادك المخلصين خشية من عدلك وخوفا من حكمك اذ انتك انت لم تزل ولا تزال مراقبهم وناظرهم لم يكن لمطيع دون طاعته علوّ في اتباعك لانّ ما قد وعدته في جنانك يتحقّق باتباعه ولم يكن لمن لا يتبع اشد ان لا تحب ان تذكره او لن تنسب فعله الى نفسك لانّ ما قد وعدته في عدلك انه هو يتحقّق بامتناعه عن اداء فروضك او البعد عن موارد نهيك

- 173 فسبحانك سبحانك لم يكن لاحد عزّ الا في رضاك وخشيتك ولا طاعة الا في اتباعك فروضك وشرايعك تحل كيف تشاء بما تشاء لما تشاء ولم يكن لاحد ان يقول في حكمك كيف

or “that” or “when” or “where” or “whenever” or “why” or “if” or “whereby”, for all of these Thou hast not attributed even to those of Thy servants who are nigh unto Thee - how then could creation attribute them to Thee? Glory be unto Thee! Glory be unto Thee! Thy decree is truth wherein there is no doubt, and Thy judgment is justice which cannot be reversed. Thou art He Who decreeth and none decreeth concerning Thee, and Thou art He Who judgeth and none judgeth concerning Thee. Therefore, O my God, send down from Thy presence certainty into our hearts and fear of Thee into our breasts until we behold Paradise in obedience to Thee and Thy good-pleasure, and what Thou hast promised in its shade by its shade, for verily I, O my God, love not to mention aught save the letters of the most exalted ones, else would I lament over what I have done and grieve for what I have wrought, and seek forgiveness for all that I have committed, and turn in repentance unto Thee for all that Thou hast witnessed in me. And I shall cast myself down in my present state like one in whom there is naught that draweth nigh unto Thee, abased, broken, seeking aid, and ascending through Thy grace and mercy.

- 174 Glorified art Thou, O God! Thy way is grace and bounty, and Thy custom is munificence and majesty. Forgive me then, O Lord my God, for what Thou hast reckoned from me, for by Thy glory, I have done nothing that would draw me nigh unto Thee. Rather, my hope hath been but in Thy grace, my support but in Thy forgiveness, my covering but in Thy protection, and what I am able to mention but through Thy generosity, and what I cling to but through Thy mercy, and that through which I seek intercession with Thee is naught but Thyself, then Muhammad and the family of Muhammad before Thee, for these are the ways of grace from Thee, as Thou hast taught me in Thy Book and shown me in the kingdom of Thy earth and heaven. Therefore, O my God, unto Thee shall I detach myself, and through Thee shall I cast myself down before Thee.

- 175 Transform me then, O God, through Thy mercy, Thy grace, Thy generosity, Thy bounty, and what beseemeth the loftiness of the growth of the glory of the Everlasting, the Self-Subsisting, the All-Glorious, the Most Holy, the Sovereign of Thy Divine Unity, and the Inaccessible, the Wondrous, the Exalted, the Mighty King of Thy Divine Oneness. For verily I, O my God, do acknowledge what Thou lovest to hear from all created things, and do confess what Thou lovest to witness from all existing beings. By Thy might and Thy majesty, by the sovereignty of Thy Self-Subsistence, by the dominion of Thine Everlasting Kingdom, and by the exaltation of the might of the Kingdom of Thy wisdom, I desire naught but Thy love

او ذاك او متى او اين او متى او مهما او انى او
لم او بم لان كل ذلك انك انت ما نسبت الى
المقربين من عبادك فكيف ينسب الخلق اليك
فسبحانك سبحانك قضائك حق لا ريب فيه
وحكمك عدل لا مرد له انت الذى تقضى ولا
يقضى عليك وانت الذى تحكم ولا يحكم عليك
فانزل اللهم يقينا من عندك فى قلوبنا وخشية
منك فى صدورنا حتى [لاعاينن] الجنة فى
طاعتك ورضاك وما وعدت فى ظلها بظلمها اذ
اتنى انا يا الهى لا احب ان اذكرن دون حروف
العليين والا لا ضجج على ما قد عملت ولا لحن
على ما قد كسبت ولا ستغفرن من كل ما قد
عملت ولا توين اليك من كل ما قد شهدت على
ولا لقين نفسى بما هى عليها كحالة من لم يكن
فيها شئ مما يقر بها اليك ذليلة منكسرة مستجيرة
متصاعدة بما انت من فضلك ورحمتك

174 فسبحانك اللهم عادتك الفضل والافضل
وستك الجود والاجلال فاغفر لى اللهم يا الهى
ما احصيت منى فاني فوعزتك ما عملت لك
شيئا مما يقربنى اليك بل لم يكن رجائى الا
فضلك ولا ظهري الا عفوك ولا حاجي الا
سترك ولا ما اقدر ان اذكره الا كرمك ولا
ما اثبتت به الا رحمتك ولا ما اشفع به دون
نفسك اليك ثم محمد وال محمد لديك اذ ذلك
سبل الفضل من عندك حيث قد علمتني فى
كتابك واشهدتنى فى ملكوت ارضك وسمائك

175 فاليك يا الهى لانقطعن اليك وبك لالقين
نفسى بين يديك فانقلبها اللهم برحمتك وفضلك
وكرمك وجودك وما انت عليه من علوك ما
ينبغى لسمو علو ديموم قيوم سبوح قدوس
سلطان فردائيتك ومنيع بدیع رفيع عظمة مليك
صمدائيتك اذ اتنى انا يا الهى مقر بما انت تحب
ان تسمع من كل الممكنات ومعترف بما انت
تحب ان تشهد عن كل الموجودات فوعزتك
وجلائتك وسلطان قيوميته ومليك ملك
ديموميته وعلاء علو جبروت ملكوت حكمتك

and the love of that which draweth me nigh unto Thee. Aid me, O my God, to fulfill what is due unto Thee and to render thanks for Thy bestowals in a manner befitting the loftiness of Thy sovereignty, not according to my worthiness, for verily my desert and all that pertaineth unto me is as naught before Thee. Rather, it is according to what beseemeth Thy Lordship, and the effulgence of the splendor of Thy Self-Subsistence, and the exaltation of the glory of Thy sanctity, and the beauty of the light of Thy countenance, and the greatness of the sovereignty of Thy Self-Sufficiency, and the radiance of the lights of the face of the King of Thy oneness, and that wherewith Thou hast described Thyself from the highest Kingdom to the lowest atom.

176 For verily I, O my God, at the time when I was but the letter Ha in my sixth year of life, do testify to Thy oneness, acknowledging that there is no God but He before all things, and there is no God but He after all things, and there is no God but He above all things, and there is no God but He beneath all things, and there is no God but He in the height of all heights, and there is no God but He in the exaltation of all exaltations, and there is no God but He in the growth of all growth, and there is no God but He in the glory of all glory, and there is no God but He in the majesty of all majesty, and there is no God but He in the beauty of all beauty, and there is no God but He in the grandeur of all grandeur, and there is no God but He in the light of all light, and there is no God but He above all light, and there is no God but He from the direction of all light, and there is no God but He to the right of all light, and there is no God but He to the left of all light, and there is no God but He in all mercy, and there is no God but He in all words, and there is no God but He in all signs, and there is no God but He in all conditions, and there is no God but He in all manifestations, and there is no God but He in all stations, and there is no God but He in all evidences, and there is no God but He in all tokens, and there is no God but He in all camphor-like essences, and there is no God but He in all essentialities, and there is no God but He in all abstractions, and there is no God but He in all pristine things, and there is no God but He in all existences, and there is no God but He in all identities, and there is no God but He in all ego-related matters, and there is no God but He in all ipseities, and there is no God but He in all perfections, and there is no God but He in all written inscriptions, and there is no God but He in all books and psalms, and there is no God but He in all scriptures and signs, and there is no God but He in all mercy and might, and there is no God but He in all will and purpose, and there is no God but Him in every knowledge and power, and there is

ما اردت الا حبك او حب ما يقربني اليك فوقني اللهم على اداء حَقِّك وشكر آلائك على ما ينبغي لعلو سلطانك لا ما اتنى انا اهله فان استحقاقى وما ينسب الى لم يكن عندك بشئ بل على استحقاق ربوبيتك واستبهاء بهاء قيوميته واستجلال جلال سبوحيتك واستجمال جمال نور طلعته واستعظام عظمة سلطان صمدانيتك واستنوار انوار وجهة مليك فردانيتك وما قد وصفت به نفسك في ملكوت الاعلى الى الذرة الادنى

176 اذ اتنى انا يا الهى فى حين الذى كنت عندك حرف الهاء فى حول السادس من عمرى لاستشهدن على وحدانيتك مقرا بان لا اله الا هو من قبل كلشئ وان لا اله الا هو من بعد كلشئ وان لا اله الا هو من فوق كلشئ وان لا اله الا هو من دون كلشئ وان لا اله الا هو فى علو كل علو وان لا اله الا هو فى سمو كل سمو وان لا اله الا هو فى غمو كل غمو وان لا اله الا هو فى بهاء كل بهاء وان لا اله الا هو فى جمال كل جمال وان لا اله الا هو فى عظمة كل عظمة وان لا اله الا هو فى نور كل نور وان لا اله الا هو فى شطر كل نور وان لا اله الا هو عن يمين كل نور وان لا اله الا هو عن شمائل كل نور وعن لا اله الا هو فى كل رحمة وان لا اله الا هو فى كل الكلمات وان لا اله الا هو فى كل الايات وان لا اله الا هو فى كل الشئون وان لا اله الا هو فى كل التجليات وان لا اله الا هو فى كل المقامات وان لا اله الا هو فى كل الدلالات وان لا اله الا هو فى كل العلامات وان لا اله الا هو فى كل الجوهريات وان لا اله الا هو فى كل المجرديات وان لا اله الا هو فى كل السازجيات [الساذجيات] وان لا اله الا هو فى كل الكينويات وان لا اله الا هو فى كل الذاتيات وان لا اله الا هو فى كل النفسانيات وان لا اله الا هو فى كل الكالات وان لا اله الا هو فى كل رقوم المسطرات وان لا اله الا هو فى كل الكتب والزبرات وان لا اله الا هو فى

no God but Him in every contentment and awe, and there is no God but Him in every matter and honor, and there is no God but Him in every dominion and sovereignty, and there is no God but Him in every kingdom and might, and there is no God but Him in every divinity and precious gem, and there is no God but Him in all that God loveth to be attributed unto Him, of that which hath no equal in the kingdom of the heavens and the earth and whatsoever is between them. None knoweth, O my God, the true essence of Thy unity besides Thee.

كَلَّ الْكُتُبِ وَالْعَلَامَاتِ وَإِنَّ إِلَهَ الْآ هُوَ فِي كُلِّ رَحْمَةٍ وَعِزَّةٍ وَإِنَّ إِلَهَ الْآ هُوَ فِي كُلِّ مَشِيَّةٍ وَإِرَادَةٍ وَإِنَّ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ عِلْمٍ وَقُدْرَةٍ وَإِنَّ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ رِضَاءٍ وَرَهْبَةٍ وَإِنَّ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ مَسْأَلٍ وَشَرَفٍ وَإِنَّ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ سُلْطَانٍ وَمُلْكٍ وَإِنَّ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ مَلَكُوتٍ وَجَبْرُوتٍ وَإِنَّ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ لَاهُوتٍ وَبَاقُوتٍ وَإِنَّ لَا إِلَهَ إِلَّا هُوَ فِي كُلِّ مَا يَحِبُّهُ اللَّهُ أَنْ يَنْسَبَ إِلَيْهِ تَمَّا لَمْ يَكُنْ لَهُ عَدْلٌ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِذْ لَا يَعْلَمُ يَا إِلَهِي حَقَّ تَوْحِيدِكَ دُونَكَ

- 177 Therefore, I beseech Thee, O God, to inscribe for me the testimony that there is no God but Him in my heart, my spirit, my mind, my soul, and my body, and in all that possesseth me from the highest heights to the lowest depths. For Thou didst not create me save through the testimony that there is no God but Him, nor dost Thou sustain me save through the testimony that there is no God but Him, nor wilt Thou cause me to die save through the testimony that there is no God but Him, nor wilt Thou give me life save through the testimony that there is no God but Him, nor wilt Thou raise me unto Thee through Thy supreme bounties, Thy most excellent favors, Thy greatest gifts, Thy ultimate bestowals, and Thy most glorious blessings save through the testimony that there is no God but Him. I bear witness, O my God, that I do call Thee to witness the testimony that there is no God but Him, the First of all first, the Last of all last, the Manifest of all manifest, the Hidden of all hidden, without number or limit - not to the number of ocean drops, nor glances of eyes, nor thoughts of minds, nor what alternates between night and day, nor what is created through ages, nor what occurs in cycles, nor what is named in the kingdom of the unseen and the manifest, and the realm of might and lights, and the heaven of mystery and secrets - or I would say according to the drops of rain or the number of leaves on trees, I would have limited what hath no limit set for it.

177 فاشهدك اللهم ان تكتب لي من شهادة ان لا اله الا هو في فوادي وروحي وعقلي ونفسي وجسدي وما قد ملكني من اعلى العلو الى ذروة الدنو اذ انك ما قد خلقتني الا بشهادة ان لا اله الا هو ولا ترزقني الا بشهادة ان لا اله الا هو ولا تميتني الا بشهادة ان لا اله الا هو ولا تحييني الا بشهادة ان لا اله الا هو ولا تبعثني اليك بفواضلك العليا ولطائفك الحسنى ونوافلك الكبرى وعطايك القصوى ومنتك الكبرى الا بشهادة ان لا اله الا هو فاشهد اللهم يا الهي بانى لاستشهدتك على شهادة ان لا اله الا هو اول كل اول واخر كل اخر وظاهر كل ظاهر وباطن كل باطن بلا عدد ولا امد لا عدد قطرات الابحار ولا لحظات الانظار ولا خطرات الافكار ولا ما يقلب بالليل والنهار ولا ما يبدع بالادوار ولا ما يحدث في الاكوار ولا ما يطلق عليه الاسم في ملكوت الغيب والاجهار وجبروت العز والانوار ولاهوت السر والاسرار ولا قولن على مطر الامطار او عدد اوراق الاشجار قد احدثت ما لا قد قدرت له حد

- 178 Glorified art Thou above this, and I turn unto Thee in repentance from this, and I seek Thy forgiveness from this, O Lord, before Thy chosen ones who have unified Thee beyond all number or absence thereof - for both number and its absence are as one number before Thee, and both finitude and infinitude befit not the majesty of Thy glory - I beseech Thee, O my God, by the right of Muhammad and the family of Muhammad, the quintessence of Thy creation and Thy witnesses in Thy earth and heaven, to record for me all that Thou hast

178 فسبحانك عن ذلك واتوب اليك عن هذا ولا استغفرك من عند اوليائك الذين هم قد وحدوك بعدد شئ او لا عدده اذ العدد ولا عدد كليهما عدد عندك والنهاية ولا التباية كتبيهما لا ينبغي لجلال عزك فاسئلك اللهم بحق محمد وال محمد صفوة خلقك وشهادتك في ارضك وسمائك ان تكتب لي كل ما شهدت علي او تشهد وعلمت مني وتخصي ذكرك ان لا

witnessed concerning me or shalt witness, and all that Thou knowest of me, and to reckon my testimony that there is no God but Him. For Thou hast decreed in the Mother Book concerning my station naught save the declaration of Thy unity, after I had effaced from myself all save the remembrance of Thine Identity. And I am content with this, O my God, above all names and attributes, and I testify that He hath no peer, nor equal, nor likeness, nor similitude, nor companion. Verily my skin, my blood, my marrow, my bones, my veins, my hair, my hearing, my sight, my heart, my motion, my stillness, and whatsoever may be ascribed or attributed unto me - all of these shall I make into remembrance of Thee, that there is no God but Him, even as God hath testified concerning Himself. And I call to witness thereof all that He hath created or shall create, that there is no God but Him, the Lord of the heavens and of the earth and of whatsoever lieth between them, the Lord of all worlds.

اله الا هو لا نك ما قدرت في ام الكتاب في شأني الا سورة توحيدك بعد ما قد اخرجت كله من نفسي الا ذكر هويتك وقد رضيت بذلك يا الهى عن كل الاسماء والصفات وما اشهد له مثالا ولا له كفوا ولا له عدلا ولا له مثالا ولا له قرينا وان جلدى ودمى ومغنى وعظامى وعروقى وشعرى وسمعى وبصرى وفوادى وحركتى وسكونى وما يرجع الى ذكره او ما ينسب الى حكمه لاجعلن كله ذكرى اياك ان لا اله الا هو بما قد شهد الله على نفسه واشهد على ذلك كل ما خلق ويخلق بان لا اله الا هو رب السموات والارض وما بينهما رب العالمين

- 179 Write down, O my God, this testimony in the sixth year of my life, for I do seek Thy forgiveness for the letter Ha and I do turn in repentance unto Thee from whatsoever Thou didst witness concerning me on that day. Glory be unto Thee! There is no God but Thee, and there is no God save Thee, and verily my remembrance of Thee preceded my remembrance of it, for the unseen with Thee is the manifest. Glory be unto Thee! There is no God but Thee. Glory be unto Thee! Verily, I am of them that believe in Thy unity. Wherefore, O God, send Thy blessings upon Muhammad and his pure family in every time, and before time, and after time. And glory be to thy Lord, the Lord of glory, above all that they attribute unto Him.

179 فاكذب اللهم ذلك الكتاب في حول السادس من عمرى فأتى لاستغفرك عن الهاء ولا توبن اليك مما قد شهدت على يومئذ سبحانه ان لا اله الا انت وما من اله الا اياك وان ذكرى اياك لم يكن الا قبل ذكرى اياه لان الغيب عندك الشهادة سبحانه ان لا اله الا انت سبحانه انى كنت من الموحدین فصل اللهم على محمد واله الصافين فى كل حين وقبل حين وبعد حين وسبحان ربك رب العزة عما يصفون الخ

- 180 7. This is the prayer of the Letter Waw, revealed for the seventh year of the life of its Creator – exalted be His remembrance.

180 هذا دعاء الواو للحول السابع من عمر منشيه جل ذكره

- 181 In the Name of God, the Inaccessible, the All-Protecting!

181 بسم الله الممتنع المنيع

- 182 Glorified art Thou, O my God! Thou hast ever been and will ever be. Verily, Thou art far exalted above the praise of Thy creation and sanctified beyond the glory of Thy servants. I would fain praise Thee, O my God, in the most excellent way within my power and the loftiest manner within my grasp. Yet how can I attain unto Thee when I know that Thou art who Thou art, and I am who I am? Therefore, glory be unto Thee!

182 سبحانه اللهم يا الهى لم تزل ولا تزال اناك انت متعال عن ثناء خلقك ومقدس عن بهاء عبادك لاحين يا الهى ان اثنين عليك على احسن ما كنت مقتدرا عليه واعلى ما كنت محيطا به ولكن كيف الوصول اليك بعد على بانك انت انت وانا انا

- 183 Thy Camphorlike Essence, in its reality, severs all camphorlike things from the paths of remembrance and utterance. Thy Pure Essence, in its reality, separates all pure things from the heights of praise and knowledge. Thy Beingness, in its reality, cuts off all being from what hath been revealed in the Furqan.

183 فسبحانك سبحانك كافر يتك بما هي عليها مقطعة الكافوريات عن سبل الذكر والبيان وان ساذجيتك بما هي عليها مفرقة الساذجيات [الساذجيات] من علو الثناء والعرفان

Thy Identity, in its reality, makes all identities inaccessible to what Thou hast enumerated in the Furqan. Thy Selfhood, in its reality, renders all selfhoods as naught before what Thou hast brought into being in the realm of possibility. Thy Ipseity, as it is in itself, severs all ipseities from what Thou hast caused to exist in the universes. Thy Essential Nature, as it is in itself, cuts off all essential natures from what Thou hast created in the Ridvan. Thy Abstract Reality, as it is in itself, severs all abstract realities from what Thou hast brought into being in Paradise.

- 184 Thy Self-Subsistence, in its reality, severs all self-subsistent things from what Thou hast originated in existence. Thy Sanctity, as it is in itself, severs all holy things from what hath been witnessed in the Bayan. Thy Everlastingness, as it is in itself, severs all perpetual things from all that Thou hast invented in creation. Thy Glory, as it is in itself, severs all glorified things as Thou hast established in invention. Thy Belovedness, as it is in itself, severs all beloved things through that which Thou hast revealed unto them at the summit of inaccessibility. Thy Awesomeness, as it is in itself, severs all awesome things from what Thou hast brought into being in the midst of detachment. Thy Singleness, as it is in itself, severs all singular things from what Thou hast enumerated in the heights of exaltation. Thy Eternal Self-Sufficiency, as it is in itself, severs all self-sufficient things from what Thou hast known in the ultimate realities of creation.

- 185 Glory be unto Thee, O my God! Thy Kingdom, as it is in itself, severs all kingdoms in the heaven of dominion and sovereignty. Thy Omnipotence, as it is in itself, severs all powers in the cloud of holiness and might. Thy Divinity, as it is in itself, severs all divine things in the thrones of power and divinity. Thy Ruby Essence, as it is in itself, severs all ruby-like things in the mysteries of sovereignty and the human realm.

- 186 Glory be unto Thee! Glory be unto Thee! By what sign shall I ascend unto Thee? By what direction shall I be guided to Thee? By what countenance shall I recognize what Thou art? By what attribute shall I describe Thee? By what quality shall I characterize Thee? By what remembrance shall I remember Thee? How should I praise Thee, and on what wings shall I soar into the atmosphere of Thy holiness, and with what glorification shall I glorify Thee, and with what tribute shall I praise Thee, and for which of Thy bounties shall I thank Thee, and for which of Thy favors shall I acknowledge the abundance of Thy bestowals, and with what sanctification shall I sanctify Thee, and through which Manifestation of Thy oneness shall I assert Thy unity, and with what word of magnification shall I

وَأَنَّ كَيْنُونِيَّتِكَ بِمَا هِيَ عَلَيْهَا مَقْطُوعَةُ الْكَيْنُونِيَّاتِ
عَمَّا قَدْ نَزَلَتْ فِي الْفَرْقَانِ وَأَنَّ ذَاتِيَّتِكَ بِمَا هِيَ
عَلَيْهَا مَمْتَنَّةُ الذَّاتِيَّاتِ عَمَّا قَدْ أَحْصِيَتْ فِي الْفَرْقَانِ
وَأَنَّ نَفْسَانِيَّتِكَ بِمَا هِيَ عَلَيْهَا مَسْوَدَةُ النِّفْسَانِيَّاتِ
عَمَّا قَدْ أَحْدَثَتْ فِي الْإِمْكَانِ وَأَنَّ أَنْيَّتِكَ كَمَا هِيَ
عَلَيْهَا مَقْطُوعَةُ الْأَنْيَّاتِ عَمَّا قَدْ ذَوَّتْ فِي الْإِكْوَانِ
وَأَنَّ جَوْهَرِيَّتِكَ كَمَا هِيَ عَلَيْهَا مَقْطُوعَةُ الْجَوْهَرِيَّاتِ
عَمَّا قَدْ خَلَقَتْ فِي الرِّضْوَانِ وَأَنَّ مَجْرَدِيَّتِكَ كَمَا هِيَ
عَلَيْهَا مَقْطُوعَةُ الْمَجْرَدِيَّاتِ عَمَّا قَدْ انْشَأَتْ فِي الْجَنَانِ

وَأَنَّ قِيَوْمِيَّتِكَ بِمَا هِيَ عَلَيْهَا مَقْطُوعَةُ الْقِيَوْمِيَّاتِ 184
عَمَّا قَدْ أَبْدَعَتْ فِي الْأَعْيَانِ وَأَنَّ قَدُوسِيَّتِكَ كَمَا
هِيَ عَلَيْهَا مَقْطُوعَةُ الْقَدُوسِيَّاتِ عَمَّا قَدْ شَهِدَتْ
فِي الْبَيَانِ وَأَنَّ دِيْمُومِيَّتِكَ كَمَا هِيَ عَلَيْهَا مَقْطُوعَةُ
الدِّيْمُومِيَّاتِ عَنْ كُلِّ مَا قَدْ اخْتَرَعَتْ فِي الْإِبْدَاعِ
وَأَنَّ سُبُوحِيَّتِكَ كَمَا هِيَ عَلَيْهَا مَقْطُوعَةُ السُّبُوحِيَّاتِ
كَمَا قَدْ حَقَّقَتْ فِي الْإِخْتِرَاعِ وَأَنَّ مَحْبُوبِيَّتِكَ كَمَا
هِيَ عَلَيْهَا مَقْطُوعَةُ الْمَحْبُوبِيَّاتِ بِمَا قَدْ تَجَلَّيَتْ لَهَا بِهَا
فِي ذُرْوَةِ الْإِمْتِنَاعِ وَأَنَّ مَرْهُوْمِيَّتِكَ كَمَا هِيَ عَلَيْهَا
مَقْطُوعَةُ الْمَرْهُوْمِيَّاتِ عَمَّا قَدْ أَحْدَثَتْ فِي بَحْبُوحَةِ
الْإِنْقِطَاعِ وَأَنَّ فَرْدَانِيَّتِكَ كَمَا هِيَ عَلَيْهَا مَقْطُوعَةُ
الْفَرْدَانِيَّاتِ عَمَّا قَدْ أَحْصِيَتْ فِي عُلُوِّ الْارْتِفَاعِ وَأَنَّ
صَمْدَانِيَّتِكَ كَمَا هِيَ عَلَيْهَا مَقْطُوعَةُ الصَّمْدَانِيَّاتِ عَمَّا
قَدْ عَلِمَتْ فِي مَتْنِي حَقَائِقِ الْإِنْشَاءِ

فَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي مَلِكُوتِكَ بِمَا هِيَ عَلَيْهَا 185
مَقْطُوعَةُ الْمَلِكُوتِيَّاتِ فِي سَمَاءِ الْمَلِكِ وَالْمَلِكُوتِ
وَأَنَّ جَبْرُوتِيَّتِكَ بِمَا هِيَ عَلَيْهَا مَقْطُوعَةُ الْجَبْرُوتِيَّاتِ
فِي عَمَاءِ الْقُدْسِ وَالْجَبْرُوتِ وَأَنَّ لَاهُوتِيَّتِكَ كَمَا
هِيَ عَلَيْهَا مَقْطُوعَةُ اللَّاهُوتِيَّاتِ فِي أَعْرَاشِ الْقُدْرَةِ
وَاللَّاهُوتِ وَأَنَّ يَاقُوتِيَّتِكَ كَمَا هِيَ عَلَيْهَا مَقْطُوعَةُ
الْيَاقُوتِيَّاتِ فِي سَرَائِرِ السُّلْطَنَةِ وَالنَّاسُوتِ

فَسُبْحَانَكَ سُبْحَانَكَ بَايَ آيَةِ أَصْعَدَنَّ إِلَيْكَ 186
وَبَايَ وَجْهَةِ اسْتَدْلَنْ عَلَيْكَ وَبَايَ طَلْعَةِ لَاعْتَرَفَنَّ
بِمَا أَنْتَ عَلَيْهِ وَبَايَ صِفَةِ لِأَصْفَنِكَ وَبَايَ نَعْتِ
لَا نَعْتَنُكَ وَيَايَ ذِكْرٍ لِذِكْرِنِكَ وَبَايَ ثَنَاءٍ لِأَثْنَيْنِ
عَلَيْكَ وَبَايَ جَنَاحٍ لِطَيْرِنِ إِلَى هَوَاءٍ قَدْسِكَ
وَبَايَ تَسْبِيحٍ لِأَسْبَحْنِكَ وَبَايَ تَحْمِيدٍ لِأَحْمَدْنِكَ
وَبَايَ الْآءِ لِأَشْكُرْنِكَ وَبَايَ نِعْمَاءٍ لِأَعْتَرَفَنَّ
بِسُبُوحِ نِعْمَاتِكَ وَبَايَ تَقْدِيسٍ لِأَقْدَسْنِكَ وَبَايَ
مَظْهَرٍ لِتَوْحِيدِكَ لِأَوْحَدْنِكَ وَبَايَ كَلِمَةٍ لِتَكْبِيرِكَ
لَاكْبَرْنِكَ وَبَايَ طَلْعَةِ عَظِيمَةٍ لِأَعْظَمْنِكَ وَبَايَ
نِعْمَةٍ مِنْ نِعْمَاتِكَ لِأَعْتَرَفَنَّ بِالْإِسْتِقْضَاءِ عَنْ

magnify Thee, and through which majestic countenance shall I exalt Thee, and for which of Thy favors shall I confess my inability to count and comprehend them, for they, O my God, are more numerous than can be numbered by those who count or fathomed by those who reckon.

- 187 Glorified art Thou, O my God! Thine are the drinks of Paradise and its roasted meats, Thine are the bounties of the Ridvan and its fruits, Thine are the holy manifestations and their conditions, Thine are the intimate revelations and their beginnings, Thine are the seats of command and their effulgences, Thine are the places of wisdom and their treasures, Thine are the mines of grandeur and their heights, Thine are the keys of mercy and their vastness.

- 188 Glorified art Thou, O my God! Thine are the lawful and the forbidden, the sacred shrine and the station. Thou hast ever called Thyself the All-Bountiful, O Lord of Lords! Thou hast given Thy loved ones to drink and fed Thy chosen ones roasted meats by the rivers and beneath the shade of trees, in seats of verdure before Thee, O Almighty One, and in the innermost sanctuaries of honor before Thee, O All-Compelling One!

- 189 Glorified art Thou, O my God! Praise be to Thee for all my eating and drinking, my sleep and wakefulness, my movement and stillness, my night and day, my speech and silence, my pen and writing, my trace and discourse, my ink and what Thou hast witnessed in its place and its manifestations, and what Thou hast ordained in its conditions, for none can comprehend Thy knowledge and none has access to knowing Thy essence. All seek Thy reunion and grace, yet none has a way; all desire Thy good-pleasure and meeting, yet none has any proof save what Thou hast revealed in the Book, O Beloved Majestic One, O Beautiful Intended One, O Trusted Worshipped One, O Guardian Beheld One!

- 190 Thou knowest what Thou hast ordained for me in my return and abode. In Thy grasp lie my glory and honor, in Thy right hand my victory and exaltation, and in Thy word all my desire and hope, for when Thou willest a thing, it becomes existent before Thee, prostrating before Thy countenance. Glory be to Thee! Glory be to Thee! All my poverty I cast upon the court of Thy riches, all my powerlessness I bring to the fountain of Thy power, all my lowliness I lay upon the sacred carpet of Thy might, all my wealth I dispatch before the sovereign of Thy grandeur.

- 191 For Thou, O my God, hast ever clothed and continue to clothe the people of Thy love with the garment of might and glory, and Thou arrayest Thy chosen ones in the robe of bounty and

احصائها والبلوغ الى عرفانها وهي يا الهى اكثر من ان يحصيا العادون او يبلغ بها علما الحاسبون

187 فسبحانك اللهم يا الهى لك شراب الجنة وكبابه ولك الآء الرضوان وثمراته ولك ظهورات القدس وشئوناته ولك تجليات الانس وبدائياته ولك مواقع الامر وتجلياته ولك مواضع الحكم وخزائنه ولك معادن العظمة وارتفاعاتها ولك مفاتيح الرحمة وسعتها

188 فسبحانك اللهم يا الهى لك الحل والحرام والمشعر والمقام لم تزل انك قد سميت نفسك الوهاب يا رب الارباب واسقيت احباك الشراب واءكلت اولياك الكباب فى حول الانهار وتحت ظلال الاشجار وفى مقاعد الخضره بين يديك يا جبار وفى سرائر الكرامة بين يديك يا قهار

189 فسبحانك اللهم يا الهى لك الحمد على كل اكل وشربى ونومى ويقظتى وحركتى وسكونى وليلى ونهارى ونطقى وصمتى وقلبى وكلامى واثرى وخطابى ومدادى وما قد شهدت فى محله وظهوراتى وما قد قدرت فى شئوناتها حيث لن يحيط احد بعلمك ولا سبيل لاحد الى عرفان كنهك كل يطلب وصلك ومناك ولا لاحد سبيل وكل يريد رضاك ولقاك وما لاحد الى ذلك من دليل الا بما قد نزلت فى التنزيل يا محبوب الجليل ويا مقصود الجميل ويا معبود الوكيل ويا منظور الكفيل

190 تعلم ما قد قدرت لى فى منقلبى ومثواى وفى قبضتك عزى واعزازى وفى يمينك نصرى وارتفاعى وفى قولك كل مطلبى ورجائى اذ انه اذا اردت ليكون كائنا بين يديك وساجدا بين يدي طلعتك فسبحانك سبحانك كل فقر قد القيته الى عرصه غنائك وكل عجز قد اوردته على شريعة قدرتك وكل ذل قد نزلته ببساط قدس عزتك وكل غناء قد اوفدته بين يدي سلطان عظمتك

191 اذ انك يا الهى لم تزل ولا تزال تتمص اهل محبتك قيص العزة والجلال وتلبس اصفياك

beauty. Glorified art Thou, O God, before all things and after all things, above all things and below all things, to the right of all things and to the left of all things. For Thou, O my God, hast ever raised and will continue to raise the people of Thy Kingdom to the summit of Thy love to establish Thy wealth and self-subsistence, and Thou wilt ever cause the people of Thy dominion to ascend to the wellspring of Thy might and power, manifesting the independence of Thy eternal sovereignty and the exaltation of Thy Kingdom.

- 192 How then can I mention Thee, O God, my Lord, when my remembrance befits not Thy gate nor is worthy to approach Thy presence? What am I and what is my station before Thee? What am I and what is my remembrance before Thee? What am I and what is my glory before Thy glory? What am I and what is my majesty before Thy majesty? What am I and what is my beauty before Thy beauty? What is my grandeur compared to Thy grandeur? What is my light compared to Thy light? What is my mercy compared to Thy mercy? What is my perfection compared to Thy perfection? What are my words compared to Thy words? What is my glory compared to Thy glory? What is my will compared to Thy will? What is my knowledge compared to Thy knowledge? What is my power compared to Thy power? What is my contentment compared to Thy contentment? What are my questions compared to Thy questions? What is my honor compared to Thy honor? What is my sovereignty compared to Thy sovereignty? What is my dominion compared to Thy dominion? What is my exaltation compared to Thy exaltation? What are my favors compared to Thy favors? What are my utterances compared to Thy utterances? What are my manifestations compared to Thy manifestations? What are my revelations compared to Thy revelations? What are my proofs compared to Thy proofs? What are my signs compared to Thy signs? What is my might compared to Thy might? What is my kingdom compared to Thy kingdom? What is my remembrance compared to Thy remembrance? What is my life compared to Thy life? Replace, through Thee and for Thy sake, all that is attributed to me with what is attributed to Thee. Make Thy radiance my radiance, Thy majesty my majesty, Thy beauty my beauty, Thy grandeur my grandeur, Thy light my light, Thy mercy my mercy, Thy words my words, Thy names my names, Thy glory my glory, Thy will my will, Thy power my power, Thy knowledge my knowledge, and Thy utterance my utterance. Your problems are My problems, Your nobility is My nobility, Your sovereignty is My sovereignty, Your dominion is My dominion, Your favor is My favor, Your exaltation is My exaltation, Your signs are My signs, Your manifestations are My manifestations,

رداء الموهبة والجمال فسبحانك اللهم من قبل كل شيء ومن بعد كل شيء ومن فوق كل شيء ومن دون كل شيء وعن يمين كل شيء وعن شمائل كل شيء اذ انتك يا الهى لم تزل ولا تزال لترفعن اهل ملكوتك الى ذروة محبتك لاثبات غنائك وقيومتك ولا تزال لتصعدن اهل ولايتك الى منبع عزتك وجبروتك اظهارا لاستغناء صمدانيتك وارتفاع ملكوتيتك

فكيف اذكرک اللهم يا الهى وان ذکرى لا يلىق ببابک ولا ينبغى ان افده بجنابک ما لى وما قدرى عندک ما لى وما ذکرى ليدک وما لى وما بهائى عند بهائک ما لى وما جلالى عند جلالک ما لى وما جمالى عند جمالک ما لى وما عظمتى عند عظمتک ما لى وما نورى عند نورک ما لى وما رحمتى عند رحمتک ما لى وما کالى عند کالک ما لى وما کلماتى عند کلماتک ما لى وما عزى عند عزتک ما لى وما مشيتى عند مشيتک وما لى علم عند علمک وما لى قدرة عند قدرتک وما لى رضا عند رضائک وما لى مسائل عند مسائلک وما لى شرف عند شرفک وما لى سلطان عند سلطانک وما لى ملک عند ملکک وما لى علاء عند علائک وما لى من عند مننک وما لى کلمات عند کلماتک وما لى ظهورات عند ظهوراتک وما لى تجليات عند تجلياتک وما لى دلالات عند دلالاتک وما لى علامات عند علاماتک وما لى جبروت عند جبروتک وما لى ملکوت عند ملکوتک وما لى ذکر عند ذکرک وما لى حیات عند حیاتک فیک عليك بدل ما ينسب الى بما ينسب اليک واجعل بهائک بهائى وجلالک جلالى وجمالک جمالى وعظمتک عظمتى ونورک نورى ورحمتک رحمتى وکلماتک کلماتى واسمائک اسمائى وعزتک عزتى ومشيتک مشيتى وقدرتک قدرتى وعلمک علمى وقولک قولى ومسائلک مسائلى وشرفک شرفى وسلطانک سلطانى وملكک ملکى ومنک منى وعلائک علائى واياتک اياتى وظهوراتک ظهوراتى وتجلياتک تجلياتى وعلاماتک علاماتى ودلالاتک دلالاتى وكافورياتک كافورياتى [سازجياتک] ساذجياتک ساذجياتى ومجردياتک مجردياتى وجواهراتک جواهراتى اذ کل ذلک بمثل الکعبة يبتک قد نسبته الى نفسک اعظاما واکراما واسترفعا واستبهاً واستمنا

Your effulgences are My effulgences, Your tokens are My tokens, Your proofs are My proofs, Your camphor-like essence is My camphor-like essence, Your pristine nature is My pristine nature, Your abstractness is My abstractness, Your gems are My gems, for all these, like unto the Kaaba, Thy House, Thou hast attributed to Thyself for magnification, honor, exaltation, glory and grace.

193 And I, by Thy glory, am certain before Thee that I am less than any atom before Thee, and lower than the creation of clay in Thy presence. Yet through Thy generosity I beseech Thee, through Thy grace I approach Thee, through Thy mercy I seek Thy help, through Thy might I seek Thy protection, and through Thy sovereignty I face Thee.

194 Therefore, O my God, forgive my companionship, send down upon me my certitude and my petition, and ordain for me from Thy presence that which will gladden my inmost being and my outward self, for in Thy grasp are the means of the heavens and the earth and what lies between them, and in Thy right hand are the keys of the kingdom of creation and command and what lies between them. Thou hast said - and Thy word is the truth, and who is more truthful than Thee in speech - Say: O God! Master of sovereignty! Thou givest sovereignty to whom Thou willest and takest sovereignty from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. In Thy hand is all good. Verily, Thou art powerful over all things. Thou mergeth night into day and mergeth day into night. Thou bringeth forth the living from the dead and bringeth forth the dead from the living, and Thou giveth sustenance to whom Thou willest without measure. Grant me, O God, through Thy sovereignty and dominion and exaltation and favor and signs, and through Thy mastery alone over all affairs and might alone, and ordain for me from Thy presence a great kingdom. They shall wear fine silk and brocade, reclining therein upon thrones, seeing there neither sun nor bitter cold, its shade near above them and its fruits made easy to reach. They shall be given to drink of a cup whose mixture is of ginger, and there shall wait upon them immortal youths whom, when thou seest them, thou wouldst think them scattered pearls.

195 For all this, O my God, is in Thy grasp, and beyond that in Thy right hand. Thou createst in every moment whatsoever Thou willest, for whatsoever Thou willest, as Thou willest, for whom Thou willest, how Thou willest. Thou art He Who hath possessed the kings through Thy power, and owned the sovereigns through Thy might, and enslaved the hearts through Thy glory, and humbled the spirits through Thy awe, and subdued the

193 وَأَنِّي فَوْعَزْتُكَ لِمَوْقِنٍ عِنْدَكَ بِأَنِّي أَقَلُّ مِنْ كُلِّ ذَرَّةٍ عِنْدَكَ وَأَدْنَى مِنْ خَلْقِ الطِّينِ لَدَيْكَ وَلَكِنْ بِكَرَمِكَ سَأَلْتُكَ وَبِفَضْلِكَ وَأَفْذَكَ وَبِرَحْمَتِكَ مُسْتَعِينُكَ وَبِعِزَّتِكَ مُسْتَجِيرُكَ وَبِسُلْطَنَتِكَ مُسْتَقْبَلُكَ

194 فَاقْلَنِي يَا إِلَهِي عَشْرَتِي وَأَنْزِلْ عَلَيَّ يَقِينِي وَمُسْتَلْتِي وَقَدِّرْ لِي مِنْ عِنْدِكَ مَا تَقَرُّ بِهِ سِرِّي وَعَلَانِيَتِي إِذْ فِي قَبْضَتِكَ أَسْبَابُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَفِي يَمِينِكَ مَفَاتِيحُ مَلَكُوتِ الْخَلْقِ وَالْأَمْرِ وَمَا بَيْنَهُمَا قُلْتُ وَقَوْلُكَ الْحَقُّ وَمَنْ أَصْدَقُ مِنْكَ قِيلًا قُلْ اللَّهُمَّ مَا لَكَ الْمَلِكُ تَوْفَى الْمَلِكِ مِنْ تَشَاءٍ وَتَنْزِعَ الْمَلِكِ مِنْ تَشَاءٍ وَتَعَزَّ مِنْ تَشَاءٍ وَتَذَلَّ مِنْ تَشَاءٍ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ تَوَلَّجَ اللَّيْلُ فِي النَّهَارِ وَتَوَلَّجَ النَّهَارُ فِي اللَّيْلِ وَتَخْرُجُ الْحَيُّ مِنَ الْمَيِّتِ وَتَخْرُجُ الْمَيِّتُ مِنَ الْحَيِّ وَتَرْزُقُ مِنْ تَشَاءٍ بِغَيْرِ حِسَابٍ هَبْ لِي اللَّهُمَّ سُلْطَانًا نَصِيرًا بِسُلْطَانِكَ وَمُلْكِكَ وَعِلَائِكَ وَمِنْكَ وَإِيَاتِكَ وَمَالِكَ الشُّنُونِ وَحَدَهُ وَالْجَبُرُوتِ وَحَدَهَا وَقَدِّرْ لِي مِنْ لَدُنْكَ مَلَكًا كَبِيرًا عَلَيْهِمْ سَبَابُ سِنْدَسٍ وَاسْتَبْرِقٍ مَتَكِّينَ فِيهَا عَلَى الْإِرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا ذَهَبًا [زَهْرِيًّا] وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذَلَّلَتْ قَطُوفُهَا تَذَلِيلًا يَسْقُونَ مِنْ كَاسٍ كَانَ مَزَاجُهَا زَنْجَبِيلًا وَيَطُوفُ عَلَيْهِمْ وَلَدَانٌ مَخْلُودُونَ فَإِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لَوْ لَوْ مَنْشُورًا

195 إِذْ كُلُّ ذَلِكَ يَا إِلَهِي فِي قَبْضَتِكَ وَفَوْقَ ذَلِكَ فِي يَمِينِكَ تَخْلُقُ فِي كُلِّ حِينٍ بِمَا تَشَاءُ لِمَا تَشَاءُ كَمَا تَشَاءُ لِمَا تَشَاءُ كَيْفَ تَشَاءُ أَنْتَ الَّذِي قَدْ مَلَكَتِ الْمُلُوكَ بِقُدْرَتِكَ وَاسْتَمْلَكْتَ السُّلَاطِينَ بِقُدْرَتِكَ وَاسْتَعْبَدْتَ الْإِفْتِدَاءَ بِعِزَّتِكَ وَاسْتَخْشَعْتَ الْأَرْوَاحَ بِهَيْبَتِكَ وَاسْتَخْضَعْتَ النُّفُوسَ لِنُورِ طَلْعَتِكَ وَاسْتَسْجَدْتَ الْأَجْسَادَ لَجَلَالِ هَيْبَتِكَ وَاسْتَسْخَرْتَ كُلَّ مَا وَقَعَ عَلَيْهِ

souls to the light of Thy countenance, and prostrated the bodies before the majesty of Thy grandeur, and subjected all upon which anything hath fallen to Thy sovereignty and might and dominion and rule, and what Thou art in Thy signs, before which hearts are powerless to fully comprehend any of their meanings, and spirits fail to contemplate what Thou hast ordained therein of the origins of Thy will, and souls are unable to fathom what Thou hast created therein of the seas of the heavens and the earth and what lies between them in their encompassment, and bodies are incapable of producing a single letter of their outward forms, just as Thou art the One Who hath sent them down through Thy strength and power. For verily Thou art, as Thou hast ever been, the Creator of all things through Thy power, that Thou mightest purify the letters through Thy grandeur and cause them to descend from above Thy highest heavens through the tongue of whomsoever Thou wilt among Thy loved ones, by Thy glory. Glorified art Thou therefore,

- 196 O God, my God! I do indeed bear witness concerning Thee in the manifestation of the Point as befitteeth the majesty of Thy holiness, for none possesseth it save Thee, neither any Prophet, nor successor, nor king, nor believer, nor truthful one, nor martyr, nor learned one, nor person of excellence, nor glorious one, for Thou hast reserved this unto Thyself, and through it Thou hast gained mastery over all things minute and great, and risen above all things mighty and grand, for verily Thou art the Outward One therein and the Inward One therein, and the First therein and the Last therein, without Thy Essence being joined thereto. Thou didst create it from no thing, by it, through itself, and Thou didst manifest Thyself unto it, through it, by casting therein its likeness. Thus it is a sanctified countenance, an illumined visage, a primal tree, an ultimate leaf, essential branches, abstract fruits, gleaming signs, radiant manifestations, resplendent revelations, transcendent tokens, holy emblems, mighty essences, exalted realities, dominating selves, supreme identities, camphor-like compelling powers, gracious pristine qualities, abstract essences, and praiseworthy abstractions, and whatsoever Thou hast numbered of the striking of such similitudes in the Kingdom of Glory and Majesty, and whatsoever Thou hast caused to be witnessed of such names in the pavilions of sanctity and perfection.

- 197 Then, O my God, after my certitude in the Manifestation of the Point as the revelation of Thine own Essence, I shall assuredly beseech Thee, in the manifestations of that same Point, within the eight and twenty letters – the mystery of Muhammad and the family of Muhammad, the testimony of Muhammad and

شئ لسلطانك وعزتك وملكك وحكومتك وما انت عليه من اياتك التي عجزت الافئدة عن استقضاء ادراك بلوغ شئ من معانيها والارواح عن التفكير فيما قدرت فيه من مبادى ارادتك فيها والنفوس عن التعمق في ما قد خلقت فيها من ابحر السموات والارض وما بينهما باحاطتها والاجساد عن الاتيان بحرف من ظواهرها كما انت منزلها بقوتك وقدرتك اذ انك انت كما كنت خالق كلشئ بقدرتك لتخلص الحروف بعظمتك ولتنزلها من فوق سمواتك العلى عن لسان من تريد من احبائك بعزتك

196 فسبحانك اللهم يا الهى اتى لاشهد عليك فى ظهور النقطة كما ينبغى لجلال قدسك اذ لا يملكها احد غيرك لا من نبى ولا وصى ولا ملك ولا مؤمن ولا صديق ولا شهيد ولا عالم ولا فاضل ولا بهى اذ قد اختصت ذلك لنفسك وبها قد استولت [استوليت] على كل دقيق وجليل واسترفعت على كل عظيم وكبير اذ انك انت الظاهر فيها والباطن فيها والاول فيها والاخر فيها من دون ان يقترب ذاتك بها قد خلقتها لا من شئ لها بها بنفسها وتجليت لها بها بما قد القيت فيها من مثالها فى طلعة متقدسة ووجهة متورة وشجرة اولية وورقة اخيرة واغصان جهرية وثمار مجردية وايات [متلاحة] وظهورات مشرقة وتجليات متلاحة ودلالات متزعة وعلامات متقدسة وكيونيات متقدرة وذاتيات مترقعة ونفسانيات متجبرة وانيات متكبرة وكافوريات متقهرة وسازجيات [ساذجيات] متكزمة وجوهريات متجردة ومجرديات متحمدة وما قد احصيت من ضرب تلك الامثال فى ملكوت العز والجلال واشهدت مثل تلك الاسماء فى سرادقات القدس والكمال

197 ثم يا الهى بعد ايقانى فى طلعة النقطة مرات ذاتك لاسئلك فى مظاهر تلك النقطة فى حروف الثمانية والعشرين غيب محمد وال محمد وشهادة محمد وال محمد ان تصلى على محمد وال

the family of Muhammad – that Thou wouldst send down Thy blessings upon Muhammad and the family of Muhammad, in the splendor of the splendor of Thy Divine Identity, the majesty of the majesty of Thy Divinity, the beauty of the beauty of Thy Oneness, the grandeur of the grandeur of Thy Singleness, the lights of the light of Thy Self-Subsistence, the mercy of the mercy of Thy Mercifulness, the perfection of the perfection of Thy Sanctity, the words of the words of Thy Glorification, the names of the names of Thy Kingdom, the might of the might of Thy Dominion, the will of the will of Thy Divine Realm, the power of the power of Thy Sovereignty, the knowledge of the knowledge of Thy Essence, the utterance of the utterance of Thy Purity, the questions of the questions of Thy Substance, the nobility of the nobility of Thy Detachment, the sovereignty of the sovereignty of Thy Self-Subsistence, the dominion of the dominion of Thy Everlastingness, and the exaltation of the exaltation of the loftiness of Thy Unity.

مُحَمَّدٌ فِي بَهَاءِ بَهَاءِ هَوَيْتِكَ وَجَلالِ جَلالِ
الوَهَيْتِكَ وَجَمالِ جَمالِ اِحدِيَّتِكَ وَعِظْمَةِ عِظْمَةِ
فِرْدَايَتِكَ وَاِنوارِ نورِ [انوار] صِمدايَتِكَ وَرَحْمَةِ
رَحْمَةِ رَحمانِيَّتِكَ وَكَمالِ كَمالِ قَدوسِيَّتِكَ وَكَلِماتِ
كَلِماتِ سُبُوحِيَّتِكَ واسْماءِ اسْماءِ مَلِكوتِيَّتِكَ
وَعِزَّةِ عِزَّةِ جَبَروتِيَّتِكَ وَمَشِيَّةِ مَشِيَّةِ لاهوتِيَّتِكَ
وَقُدْرَةِ قُدْرَةِ ياقوتِيَّتِكَ وَعِلْمِ عِلْمِ ساذجِيَّتِكَ وَقَوْلِ
قَوْلِ كافورِيَّتِكَ وَمَسائِلِ مَسائِلِ جَوْهرِيَّتِكَ
وَشَرَفِ شَرَفِ مَجَرديَّتِكَ وَسُلطانِ سُلطانِ
قِيومِيَّتِكَ وَمَلِكِ مَلِكِ دِيومِيَّتِكَ وَعِلَاءِ عِلَاءِ
عِلوِ وِحدانِيَّتِكَ

198 Through the signs of the signs of the might of Thy sovereignty, through the favors of the favors of the manifestations of Thy Oneness, through what Thou art in the conditions of the conditions of Thy Singleness, and from the might of the might of Thy Self-Subsistence, and from the kingdom of the kingdom of Thy Omnipotence, and from the realm of the realm of Thy All-Subduing Power, and from the wonders of the manifestations of Thy Forgiveness, and from the holy traces of Thy Creation, and from the veils of the pavilions of the unseen of Thy Concealment, and from the wonders of the traces of Thy Lordship, and what Thou lovest to be described in the highest heights of Thy Light, and in the loftiest heights of Thy Generosity, and in the fullest growth of Thy Aid, and in the nearest nearness of Thy Forgiveness.

198 بَيّاتِ اَياتِ جَبَروتِ سُلطانَتِكَ بِمَنِّ مَنِّ مَظاهِرِ
اِحدِيَّتِكَ بِما اَنْتَ عَلَيْهِ مِنْ شُؤْنِ شُؤْنِ فِرْدَايَتِكَ
وَمِنْ جَبَروتِ جَبَروتِ صِمدايَتِكَ وَمِنْ مَلِكوتِ
مَلِكوتِ جَبّارِيَّتِكَ وَمِنْ لاهوتِ لاهوتِ
قَهّارِيَّتِكَ وَمِنْ بَدايِعِ ظُهوراتِ غَفارِيَّتِكَ وَمِنْ
اِثارِ قُدسِ فِطّارِيَّتِكَ وَمِنْ حِجَباتِ سِرادِقاتِ
غَيْبِ سِتّارِيَّتِكَ وَمِنْ بَدايِعِ اِثارِ رِبوِيَّتِكَ وَمَا
اَنْتَ تَحِبُّ اِنْ تَوْصَفُ فِي عِلوِ الْعِلوِ مِنْ نَوارِيَّتِكَ
وَفِي سَموِ السَموِ مِنْ سِخارِيَّتِكَ وَفِي غَموِ الْغَموِ مِنْ
نِصارِيَّتِكَ وَفِي دَنوِ الدَنوِ مِنْ غَفارِيَّتِكَ

199 For unto Thee, O my God, belongeth creation, before and after, and unto Thee belongeth command in the kingdom of heaven and earth. Thou createst what Thou willest, how Thou willest, through what Thou willest; and Thou judgest how Thou willest, through what Thou willest; and Thou ordainest how Thou willest, through what Thou willest; and Thou permittest how Thou willest, through what Thou willest; and Thou sendest down how Thou willest, through what Thou willest. None hath anything save through Thy will, and none hath any power save through Thy might.

199 اِذْ لَكَ الْخَلْقُ يا اِلهي مِنْ قَبْلِ وَمِنْ بَعْدِ وَلَكِ
الْاَمْرُ فِي مَلِكوتِ السَّماءِ وَالْاَرْضِ تَخْلُقُ ما تَشاءُ
كَيْفَ تَشاءُ بِما تَشاءُ وَتَحْكُمُ كَيْفَ تَشاءُ بِما تَشاءُ
وَتَقْضِي كَيْفَ تَشاءُ بِما تَشاءُ وَتَحْلِلُ كَيْفَ تَشاءُ
بِمَا تَشاءُ وَتَنْزِلُ كَيْفَ تَشاءُ بِما تَشاءُ وَمَا لَاحِدٍ مِنْ
شَيْءٍ اِلَّا بِاِرادَتِكَ وَمَا لَاحِدٍ مِنْ جَنْدٍ اِلَّا بِقُوَّتِكَ

200 O God! Send down upon me, at the time when I was with Thee the letter Vav, and from my Lord on that day from Thy presence, whose name was blessed, that which befiteth the majesty of Thy holy exaltation and the wonders of the might of Thy manifestations. And what was fashioned there for me was

200 فَانْزِلِ اللَّهُمَّ عَلَيَّ فِي حِينِ الَّذِي كُنْتُ عِنْدَكَ
حَرْفَ الْواوِ وَمِنْ رَبِّانِي يَوْمَئِذٍ مِنْ عِنْدِكَ
الَّذِي كَانَ اسْمُهُ مَبْارَكٌ ما يَنْبَغِي لَجَلالِ قُدسِ
ارْتِفاعِكَ وَبَدايِعِ عَرِّ ظُهوراتِكَ وَمَا قَدْ صَنَعَ

the arrow and bow when I was occupied with what beseemeth Thee through Thy grace and mercy. Verily, Thou art my Lord and the Lord of my forefathers. The glances of the eyes of Thy tenderness have ever been fixed upon me, and the wonders of the traces of Thy forgiveness through Thy trustees have ever ascended unto me, and the robes of the sovereignty of Thy Singleness from Thy chosen ones have ever descended upon me, and the fruits of all Thy gardens at all times from Thy servants have been present before me.

- 201 Therefore, praise be unto Thee, O my God, at the time when seven years of my life have passed. O God! Bless me at all times and send down upon me the letters of my name from the Ayn, Lam, Ya, Mim, Ha, then Mim and Dal - seven letters that befit the loftiness of the sovereignty of Thy might and Thy exaltation, and the dominion of the holiness of Thy Self-Subsistence and Thy favor. As my vessel is empty of all things, fill it, O God, through Thy grace and mercy and generosity and bounty and gift and pardon and forgiveness, and through what Thou art, wherein none of Thy creation can comprehend Thy knowledge, through what beseemeth Thee, not what beseemeth me.

- 202 O Thou whose worthiness passeth not beyond Thyself to another, and my worthiness is not fit to be mentioned before Thy mercy! The evanescent hath no mention before the Everlasting, and the servant hath no station before the Lord. Thou wilt ever be the Lord and I the servant, and Thou wilt ever be the Sovereign and I the subject, and in every condition Thou art the King and I am Thy bondsman and slave. Transform, O my God, that which is attributed to me into that which is attributed to Thee, and send down upon us, O my God, all Thy grace and mercy that hath been encompassed by Thy knowledge. Verily Thou hast encompassed all things with knowledge and hast embraced all things with mercy and grace. Therefore, O my God, bless Muhammad and the family of Muhammad morning and evening. Glorified be Thy Lord, the Lord of Glory, above that which they describe.

- 203 8. This is a prayer for the eighth year of the age of its writer, peace be upon himself from himself.

- 204 In the Name of God, the Compeller, the All-Subduing!

- 205 Glorified art Thou, O my God! I would fain praise Thee to the highest degree that the bird of my heart can soar in the atmosphere of the heaven of Thy Divinity, and the essence of my thoughts can ascend in the atmosphere of the heaven of Thy Might. But when I look upon my being and its poverty,

هنالك لي السهم والقوس لما اشتغلن به ما انت
اهله من فضلك ورحمتك انتك انت ربّي
وربّ ابائي الاولين لم تزل لحظات عين رأفتك
الى ناظرة وبدائع اثار مغفرتك في ايدي امنائك
الى متصاعدة وخلع سلطان فردانيتك من عند
اصفيائك على نازلة واثمار جناتك كلها في كلّ
حين من عند عبادك بين يدي حاضرة

- 201 فلك الحمد يا الهى في حين الذى قد قضى من
عمرى سبع سنين بارك اللهم لي في كلّ حين
وانزل اللهم على احرف اسمي من العين واللام
والياء والميم والحاء ثم الميم والدال احرفا سبعة
ما ينبغي لعلو سلطان عزّتك وارتفاعك ومليك
قدس صمدانيتك وامتنانك اذ كفاى خلوّ عن
كلّ شئ فاملئه اللهم بفضلك ورحمتك وكرمك
وجودك وموهبتك وعفوك ومغفرتك وما انت
عليه حيث لا يحيط بعلبك احد من خلقك بما
انت اهله لا ما انا اهله

- 202 يا من اهليتك لا تتجاوز عنك الى غيرك واهليتي
لا تنبغى ان اذكرها بين يدي رحمتك وما للفانى
عند الباقي ذكر وما للعبد عند الرب شأن لم تزل
انت الرب وانا العبد ولا تزال انتك انت المليك
وانا المملوك وفي كل شأن انتك انت السلطان
وانني انا عبدك الرقّ بدل اللهم ما ينسب الى
بما ينسب اليك وانزل اللهم علينا كلّ فضلك
ورحمتك ما قد احاط به عليك انتك قد احطت
بكل شئ علما واوسعت كلّ شئ رحمة وفضلا فصل
اللهم على محمد وال محمد بكرة وعشيا سبحان ربك
ربّ العزة عما يصفون الخ

- 203 هذا دعاء للحول الثامن من عمر منشيء سلام نفسه
على نفسه

- 204 بسم الله المتجبر المتقهر

- 205 سبحانك اللهم يا الهى لاحب ان اثنى عليك
باعلى ما تطير طير فوادى في جوّ عماء لاهوتك
ويستخرج منتهى جوهر افكارى في جوّ عماء
جبروتك ولكن لما انظر الى كينونيّتي وافتقارها
وذايتي وانكسارها تحجبنى بيني وبين طلعتك

and my reality and its brokenness, I am veiled between myself and Thy countenance, and am kept far from the court of Thy nearness and Thy glory. Glorified art Thou, O my God! Thou hast ever been and wilt ever be One God, Single, Alone, Self-Subsisting, the Ever-Living, the Self-Sufficient, the Self-Dependent, the outwardly and inwardly manifest, transcendent and inaccessible art Thou! And Thou wilt ever remain as Thou hast been. Thou createst what Thou willest at every moment without intention or agency, and Thou bringest into being what Thou desirest in every condition without design or innovation. Glorified art Thou, O Lord! Thine is the might and the majesty, Thine the strength and the beauty, Thine the creation and the deed. Within Thy grasp lie all gifts and bounties. Thou clothest whom Thou willest with the garment of Thy glory and arrayest whom Thou desirest in the robe of Thy grandeur. Thou exaltest whom Thou willest through the signs of Thy power and Thou abasest whom Thou desirest through the manifestations of Thy Self-Subsistence. For within Thy grasp are the kingdom of earth and heaven, and in Thy right hand lie might and dominion.

206 None hath any knowledge save what Thou hast taught, nor any obedience save what Thou hast enjoined, nor any lawful thing save what Thou hast made lawful, nor any religion save what Thou hast ordained, nor any path save what Thou hast made clear, nor any book save what Thou hast revealed, nor any justice save what Thou hast decreed, nor any power save what Thou hast established, nor anything save that for which Thou hast sent down a decree. Let none say: "Had God taught me the wisdom of that thing, I would have been among the guided ones."

207 I bear witness, O my God, that Thou hast ever been and wilt ever be. At no time can there be separated from Thee what befitteth Thy creation or beseemeth Thy handiwork. Thy dominion in Thy kingdom and the manifestations of Thy creation in Thy dominion have ever existed and will ever endure. Were I to say at any time that Thou art Thou and hadst no creation, I would negate my knowledge of Thy power and certainty of Thy Lordship. Glorified, glorified art Thou! Rather, my knowledge of Thee in Thy Essence is that Thou wert alone, there is no God but Thee. None was with Thee besides Thee, and Thou wilt ever remain as Thou hast been - none beside Thee save Thyself. Yet Thou hast brought into being all that can be created through Thy Will, from nothing, else my heart would be compelled to acknowledge a suspension of Thy Command and alteration in the manifestations of Thy creation.

وتبعدني عن ساحة قريبك وعزتك فسبحانك اللهم لم تزل ولا تزال كنت الها واحدا احدا فردا صمدا حيا قيوما معتمدا اولا اخر اظاهرا باطنا متعاليا ممتعا ولا تزال انك انت كائن بمثل ما قد كنت تبدع ما تشاء في كل حين بلا مشية ولا انشاء وتخترع ما تريد في كل شأن بلا هندسة ولا احداث فسبحانك اللهم لك العزة والجلال ولك القوة والجمال ولك الصنع والفعال وفي قبضتك المهبة والنوال تميم من تشاء قيص عزتك وتلبس من تريد رداء عظمتك وترفع من تشاء بايات قدرتك وتنزل من تريد بظهورات قيومتك اذ في قبضتك الملك والملكوت وفي يمينك العزة والجبروت

206 لم يكن لاحد علم الا بما علمته ولا طاعة الا قد فرضتها ولا من حاك الا بما قد حللته ولا من دين الا بما قد شرعته ولا من منهاج الا بما قد بينته ولا من كتاب الا بما قد نزلته ولا من عدل الا بما قد حكمته ولا من طول الا بما قد شدته ولا بشئ الا وقد نزلت فيه حكما من عندك ان لا يقول احد لو علمني الله حكم ذلك الشئ لكنت من المهتدين

207 فانا ذا يا الهى لاشهدتك بانك كنت لم تزل ولا تزال ولا يمكن في حين ان يفارق عنك ما ينبغي لاداعك او يليق باختراعك لم يزل ولا يزال ملكك في ملكوتك ومظاهر ابداعك في جبروتك ان اقولن في حين انك انت انت ولم يكن لك خلق فقد نقضت علي بقدرتك وما ايقنت بما انت عليه من ربوبيتك فسبحانك سبحانك بل على بك في ذاتك كنت وحدك لا اله الا انت لم يكن معك غيرك ولا تزال انك انت بمثل ما قد كنت لم يكن معك سواك ولكن قد ابدعت كل ما يمكن ان تبدع بمشيتك لا من شئ والا ليلزميني فوادي بالاقرار للتعطيل عن مواقع امرك والتحويل عن مظاهر بدعك

208 Glorified, glorified art Thou! While I affirm Thy oneness and am certain of Thy creation and dominion, I associate nothing with Thee, for that would belong to the realm of limitations and creation, while Thou art in the heights of grandeur and Lordship. Glorified, glorified art Thou! As Thou hast caused me to witness Thy oneness and the sources of Thy power's effects, I testify that in every condition Thou hast manifested to the people of Thy creation Thy unity and justice, and made known to the dwellers of Thy dominion and kingdom the manifestations of Thy deeds in every age by a name and in every era by a sign, from the beginning of Thy creation which hath no beginning.

209 In every cycle and age Thou hast ordained a religion for the people of that time and a path for those who desire to ascend unto Thee, until all religions were abrogated and all paths led to the time of Muhammad, Thy Beloved, may God's blessings be upon him and his family. There didst Thou make all the Prophets as the self of Thy Beloved and all books as the Book of Thy Beloved. Thou didst call all from the most exalted heights to the lowest horizon to Thy unity, even as Thou hast unified Thine Essence in that there is no God but Thee. Thou didst send down the effect of that unity to whoever was called to Thy oneness in that there is no Prophet but Muhammad, Thy Beloved. Then didst Thou manifest the effect of that unity in the Book which Thou didst reveal to Thy Beloved in that there is no Book but the Qur'an, and Thou didst make it the guardian over all books. From that day the signs of unity were established in the realities of multiplicity in all regions and souls, that there is no God but Thee, no Messenger of God but Muhammad, and no Book but the Qur'an. And Thou didst choose for the manifestation of Thy Beloved's religion and the exaltation of Thy Book thirteen souls, whom Thou didst select for Thyself, and chose them for Thy remembrance, and appointed them for Thy revelation when Thou didst reveal in Thy Book, and Thou didst place them before all Thy creation and raised them above all the dwellers of Thy heaven and earth. Until this day we have believed in this and have had faith in that which Thou didst take from us as a covenant: that there is no God but Thee, and that Muhammad is Thy Beloved, and that Ali, Fatima, Hasan, Husayn, Ali ibn Husayn, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Hasan ibn Ali, and Muhammad ibn Hasan are the successors of Thy Beloved, and that verily the Book is the Qur'an wherein there is no doubt, which was revealed from Thy presence, containing the detailed explanation of all things, and wherein Thou hast revealed the

208 فسبحانك سبحانك على ما كنت مقراً
بوحدايتك موقن بخلقك وملكتك لكن
لا اقترن بك لانه في صقع الحدود والخلقية
وانك انت في علو العظمة والربوبية فسبحانك
سبحانك بما قد اشهدتك على وحدانيتك
وموارد اثار قدرتك لاستشهدتك بانك في كل
شأن قد اظهرت لاهل ابداعك واختراعك
توحيدك وعدلك وعرفت اهل جبروتك
وملكوتك مظاهر فعلك في كل قرن باسم وفي
كل دهر برسم من اول بدیع ابداعك الذي لا
اول له

209 وقد شرعت في كل كور ودور دينا لاهل
ذلك الزمان ومنها [جا] لمن اراد الصعود اليك
للبيان حتى نسخت الاديان كله واتصلت المنهاج
كلها الى زمان محمد حبيبك صلى الله عليه واله
من عندك هنالك قد جعلت كل الانبياء
نفس حبيبك وكل الكتب كتاب حبيبك وقد
دعوت الكل من علو الاعلى الى افق الادنى
بتوحيديك كما قد وحدت ذاتك بان لا اله الا
انت قد نزلت اثر ذلك التوحيد لمن دعى الى
توحيديك بان لا نبي الا محمدا حبيبك ثم قد
اظهرت اثر ذلك التوحيد في كتاب الذي نزلته
على حبيبك بان لا كتاب الا القرآن وجعلته
مهيمناً على كل الكتب فمن يومئذ قد ثبتت
ايات الوحدة في حقائق الكثرة من الافاق
والانفس بان لا اله الا انت ولا لله رسول
الا محمداً ولا كتاب الا القرآن وقد اختصت
لاظهار دين حبيبك وارتفاع كتابك ثلاثة عشر
نفساً حيث قد اصطنعتهم لنفسك واستخلصتهم
لذكرك واصطنعتهم لوحيك لما نزلت في كتابك
واستقدمتهم على كل خلقك واسترفعتهم على
جميع اهل سمائك وارضك الى يومئذ كتاباً
معتقدين على ذلك ومؤمنين بما قد اخذت عنا
العهد بان لا اله الا انت وان محمداً حبيبك وان
علياً وفاطمة والحسن والحسين وعلي ابن الحسين
ومحمد ابن علي وجعفر ابن محمد وموسى ابن جعفر
وعلي ابن موسى ومحمد ابن علي وعلي ابن محمد
والحسن ابن علي ومحمد ابن الحسن هم اوصياء
حبيبك واتما الكتاب هو القرآن لا ريب فيه قد
نزل من عندك فيه تفصيل كلشي وقد نزل فيه
حكم كلشي بظهوره وبطونه واوله واخره وغيبه

decree of all things in its outward and inward meanings, its beginning and its end, its unseen and its manifest aspects. Were it not for this, Thy proof would not have been perfected upon Thy servants, and Thy Word would not have been exalted in all lands.

- 210 Glorified art Thou, O my God! In that moment I shall assuredly bear witness unto Thee with the same testimony where-with the Tree of Primordial Reality once shone forth before, for I have beheld naught for myself save that Tree alone. And from the day when the waters of existence of Thy Beloved descended from the heaven of Thy Lordship until now, one thousand three hundred and fifteen years have elapsed since the point of Aries returned to Aries. All praise be unto Thee, O my God, from that day until this day, for Thou hast preserved me in the heights of the manifestations of Thy glory, given me to drink from the chalice of Thy Paradise, nourished me with the fruits and bounties of Thy Ridvan, and clothed me with the garments of Thy grace in their most exalted and lofty form. From that day until now I have witnessed naught from Thee save Thy grace and mercy, and through Thy might and power I have witnessed naught but Thy bounty and generosity. I testify that there is none other God but Thee, alone with no partner, and that Thou hast no Messenger save Him upon Whom Thou didst send down the Bayan wherein Thou didst confirm all that was in the Qur'an, and that Thou hast no Messenger but this One and no Book but this Book. Even as we proclaim Thy oneness and that Thou hast no partner, we sanctify Thy Messenger as having no peer, and Thy Book as having no likeness, and those whom Thou hast specially chosen as the Successors of Thy Messenger as having no equal. And whatsoever Thou hast ordained as truth from Thy presence cannot be altered. The lawful is what Thou hast made lawful, religion is what Thou hast ordained, the decree is what Thou hast decreed, the command is what Thou hast commanded, and the prohibition is what Thou hast forbidden, for all are Thy creation and within Thy grasp. Thou rulest as Thou pleasest through what Thou pleasest, and Thou decreest as Thou desirest through what Thou desirest. Thou art not questioned about what Thou doest, but all shall be questioned about what Thou hast revealed, all shall be questioned about what Thou hast decreed, all shall return unto Thee, all shall be brought before Thee, and all shall be resurrected unto Thee.

- 211 Therefore, O my God, I testify to Thy unity in the station of my heart, that there is no God but Thee; and to the effect of that unity in the station of my mind, that Thou hast no Book except the Bayan; and in the station of my soul, that Thou hast no Messenger except the First of Thy creation upon

وشهادته ولو لم يكن ذلك لم تكمل حجّتك على العباد ولم ترفع كلمتك في البلاد

210 فسبحانك اللهم لاشهدنك حينئذ بمثل ما قد اشرفت شجرة الاولى من قبل لاني لم ارى لنفسى غيرها وقد قضى من يوم الذي نزلت ماء وجود حبيبك من سماء ربوبيتك الى حينئذ ثلثمائة وخمسة عشر بعد الالف مما يدور الحول من نقطة الحمل الى الحمل فلك الحمد يا الهى من ذاك الى يومئذ فقد حفظتني في علو ظهورات مجدك واسقيتني من شراب جنتك وارزقتني من ثمرات رضوانك والآءها والبستني خلع كرامتك باعلى علوها وارفعها من ذلك اليوم الى حينئذ ما شهدت عليك الا فضلك ورحمتك ولم اشهد بحولك وقوتك الا على فضلك وكرامتك فاننا ذا لاشهدنك بان لا اله الا انت وحدك لا شريك لك وان لا رسول لك الا ما نزلت عليه البيان واثبت فيه كل القرآن ولا لك رسول الا هذا ولا كتاب الا هذا فكلها اوحدتك بان لا شريك لك لا قدس رسولك بان لا مثل له وكتابك بان لا شبه له وبما قد خصصت لرسولك من الاوصياء بان لا كفولهم وبما قد قضيت بانه حق من عندك لا مرد له انما الحلال ما حلت والدين ما شرعت والحكم ما قضيت والامر ما قد امرت والنهي ما قد نهيت لان كل خلقك وفي قبضتك تحكم كيف تشاء بما تشاء وتقضى كيف تريد بما تريد لا تسئل عما تفعل وكل عما قد نزلت يستلون وكل عما قد حكمت ليستلون وكل اليك ليرجعون وكل عليك ليعرضون وكل اليك ليعتدون

211 فاشهد اللهم توحيد في مقام فوادي بان لا اله الا انت واثرت ذلك التوحيد في مقام عقلي بان لا كتاب لك الا البيان وفي مقام نفسي بان لا رسول لك الا اول خلقك الذي قد نزلت عليه

Whom Thou didst send down the Book; and in the station of my body, that Thou hast no witnesses on earth except the Successors of Thy Beloved, for Thou hast made the testimony like the unseen. Unto Thee belongeth creation and command, both before and after. Thus do I believe in this, and I call to witness my whole being and every part of me, and all the signs of my beginning and my end, my outward and my inward, my blood and my hair, my marrow and my veins and my bones, that Thou hast manifested the Primal Tree in its manifestation and its concealment, its beginning and its end, and Thou hast given life to the Qur'an through what Thou hast revealed in the Bayan. There is nothing except by Thy Will and no decree except by Thy Purpose. I testify that they who are assured of Thee and Thy signs and Thy Messenger and the Successors of Thy Messenger - these are they who are nigh unto Thee and chosen by Thee.

212 And verily, O my God, I testify unto Thee that I have witnessed the Day of Resurrection, the Day whereon Thou didst establish the Hour and perfect Thy bounty and decree what Thou hadst revealed in guidance - that unto Thee belong all the Messengers together, and unto Thee belong all the Successors together, and unto Thee belong all the witnesses and the truthful ones together. And since it hath ever been and will ever be Thy way to show grace and mercy by causing Thy servants to ascend to the horizon of unity and to sever from their thoughts the veils of multiplicity, therefore Thou didst not ordain for mankind the recognition of any of Thy Messengers save through the recognition of Thy Messenger, nor of their successors save through His successors, nor of their paths save through His path, nor of their books save through the Book which Thou didst send down to Thy Messenger. Through this the servants shall draw nigh unto the highest degrees of sanctity and glory, and every servant shall attain unto that which Thou hast ordained of grace and favor. For verily Thou, O my God and my Purpose, none other than Thee - when the Messenger calleth unto Thy unity, I shall surely obey Him, and when His successors call the people unto Thy justice and sanctification, I shall surely obey them. And as for the Book, inasmuch as it establisheth Thy proof and Thy power over all that Thou hast created and brought into being, I shall touch it only in purity and recite it night and day with utmost grace, and shall preserve it as the apple of mine eye, for therein are the manifestations of Thy glory, Thy holy names, the ordinances of Thy religion, the ways of Thy law, the gates of Thy grace and bounty, and all things wherein lieth Thy good-pleasure, which Thou hast sent down therein, wherein Thou hast said - and Thy word is the truth, and who is more truthful than Thee in

الكتاب وفي مقام جسدی بان لا شهداء لك في الارض الا اوصياء حبيبيك لانك قد جعلت الشهادة مثل الغيب لك الخلق والامر من قبل ومن بعد فانا ذا موقن بذلك ولاستشهدتك كلّي وجزئي وما قد شهدت على من اثار اوليتي واخريتي وظاهريتي وباطنيتي ودعوى وشعري ومخّي وعروقي وعظامي بانك قد اظهرت شجرة الاولى بظهورها وبطونها واولها واخرها واحييت القرآن بما نزلت في البيان فلا شيء الا بمشيئتك ولا حكم الا بارادتك فاشهد ان الموقنين بك واياك ورسولك واوصياء رسولك اولئك هم المقربون عندك والمصطفون لديك

212 وَاَنَا يَا اَلٰهِي لَا شَهِدَتَكَ بَأَنِّي قَدْ شَهِدْتُ يَوْمَ الْقِيَمَةِ يَوْمَ الَّذِي قَدْ أَقْبَتَ فِيهِ السَّاعَةُ وَاتَّمَمَتْ فِيهِ الْكَرَامَةُ وَقَضِيَّتْ فِيهِ بِمَا قَدْ نَزَلَتْ فِي الْهُدَايَةِ بِأَنَّ لَكَ الرِّسْلَ كُلَّهُمْ أَجْمَعُونَ وَأَنَّ لَكَ الْأَوْصِيَاءَ كُلَّهُمْ أَجْمَعُونَ وَأَنَّ لَكَ الشُّهَدَاءَ وَالصَّدِّيقِينَ كُلَّهُمْ أَجْمَعُونَ وَلَمَّا كَانَ لَمْ تَزَلْ وَلَا تَزَالُ عَادَتَكَ الْفَضْلَ وَالرَّحْمَةَ بِأَن تَعْرِجَنَّ عِبَادَكَ إِلَى أَفْقِ الْوَحْدَةِ وَلِتَقْطَعَنَّ عَنْ أَفْكَارِهِمْ حِجْبَ الْكَثْرَةِ لِذَا مَا فَضَضْتَ عَلَى النَّاسِ عِرْفَانَ كُلِّ رَسُلِكَ إِلَّا بِعِرْفَانِ رَسُولِكَ وَلَا أَوْصِيَاءِهِمْ إِلَّا بِأَوْصِيَاءِ رَسُولِكَ وَلَا مَنَاجِيهِمْ إِلَّا بِمَنَاجِيهِ رَسُولِكَ وَلَا كُتُبِهِمْ إِلَّا بِكُتُبِكَ الَّتِي قَدْ نَزَلَتْ عَلَى رَسُولِكَ لِتَقَرَّبَنَّ بِذَلِكَ الْعِبَادُ إِلَى أَعْلَى دَرَجَاتِ الْقُدُسِ وَالْجَلَالِ وَلِيَسْتَدْرِكَنَّ كُلَّ عَبْدٍ مَا قَدْ قَدَّرْتَ عِنْدَكَ مِنَ الْفَضْلِ وَالْفِعَالِ إِذْ أَنْتَ يَا اَلٰهِي وَمَقْصُودِي لَا غَيْرَكَ إِنَّمَا الرَّسُولُ لَمَّا يَدْعُو إِلَى تَوْحِيدِكَ لَا طِيعَنَهُ وَأَنَّ أَوْصِيَاءَهُ لَمَّا يَدْعُونَ النَّاسَ إِلَى عَدْلِكَ وَتَقْدِيرِكَ لَا طِيعَنَهُمْ وَإِنَّمَا الْكِتَابُ لَمَّا يَثْبُتَ حُجَّتُكَ وَقُدْرَتُكَ عَلَى مَا ذَرَعْتَ وَبَرِئْتَ لِذَا إِنْ لَا أَمْسَنَهُ إِلَّا بِالطَّهَارَةِ وَلَا تَلَوْنَهُ فِي أَنْاءِ اللَّيْلِ وَالنَّهَارِ بِأَحْسَنِ اللَّطَافَةِ وَلَا حَفْظَنَهُ كَعَيْنِي لَمَّا فِيهِ مِنْ ظُهُورَاتِ مَجْدِكَ وَأَسْمَاءِ قُدْسِكَ وَفَرَائِضِ دِينِكَ وَمَنَاجِي شَرِيعَتِكَ وَأَبْوَابِ فَضْلِكَ وَكَرَامَتِكَ وَكُلِّ شَيْءٍ لَكَ فِيهِ رِضَى قَدْ نَزَلَتْ فِيهِ حَيْثُ قُلْتُ وَقَوْلِكَ الْحَقُّ وَمَنْ أَصْدَقُ مِنْكَ

speech: "Is it not enough for you what God hath sent down unto you of the Book? Therein is the judgment of all things, that ye may be thankful."

- 213 Yea, by Thy glory, Thy Book sufficeth me and those possessed of knowledge among Thy creatures, nor do I associate with it any proof or sign, for through the letters of the alphabet which all do utter, Thou hast revealed it in such wise that all mankind together are powerless to produce the like of a single verse thereof, or to comprehend its meanings, or that which Thou hast encompassed therein of knowledge and caused to flow through power, and within it the Divine Will took refuge, and in it every decree and purpose was confirmed. It is, O my God, Thy supreme testimony and Thy most great sign. Through Thy signs have I recognized that there is no God but Thee, and have testified to Thy oneness, and have followed Thy commandments and the paths of Thy law. Through its blessings did Thy Beloved One don the garment of authority over all atoms, and by its grace did the successors of Thy Beloved One wear the robe of guardianship over all who dwell in the kingdom of earth and heaven. How exalted it is as a favor from Thee, O my God, how great it is as a proof from Thee, O my Sovereign, and how precious it is in Thy sight, O my King and my Ordainer! By Thy glory, O Lord, a single letter thereof is more precious to me and to those endowed with knowledge among Thy creation than all that Thou hast fashioned in the kingdom of Thy names and Thy earth. For hadst Thou not revealed it unto me, Thy will would not have been established over all contingent things, nor would Thy good-pleasure have been confirmed in the kingdom of earth and heaven. Through it Thou hast glorified Thyself that all created things might glorify Thee, and through it Thou hast praised Thy Being that all contingent things might praise Thee, and through it Thou hast asserted Thy unity that all in the kingdom of earth and heaven might assert Thy unity, and through what Thou hast revealed therein of Thy glorification that all beings might glorify Thee, and through what Thou hast sanctified therein of Thy purity that all atoms might sanctify Thee.

- 214 Through it, O my God, have I become content and submitted myself to Thee, turned my face toward Thee, and committed my affairs unto Thee, trusting in Thee, clinging to Thy cord, seeking protection in Thy custody, seeking exaltation through Thy loftiness, seeking strength through Thy power, seeking glory through Thy majesty, seeking beauty through Thy beauty, seeking grandeur through Thy grandeur, seeking illumination through Thy light, seeking mercy through Thy mercy, seeking greatness through Thy greatness, seeking

قيلا ان يكفيكم ما نزل الله عليكم من الكتاب فيه حكم كلشي لعلكم تشكرون

213 بلى وعزتك ليكفيني واولو العلم من خلقك كتابك ولا اقترن به حجة ولا اية لان بالحروف الهجائية التي كل ينطقون بها قد نزلتها على شأن قد عجزت الناس كلهم اجمعون عن اتيان اية من مثلها او ادراك معانيها او ما قد احطت فيها علما واجريت فيها قدرة واحتمت فيها المشية وايرمت فيه كل قضاء وارادة وهي يا الهى حجتك الكبرى وايتك العظمى باباتك قد عرفتكم بان لا اله الا انت واشهدت على وحدانيتك واتبعت فرائضك ومناهج شريعتك وان ببركتها قد تميم حبيبك فيص الولاية على كل الذرات وبفضلها قد تلبست اوصياء حبيبك رداء الوصاية على من فى ملكوت الارض والسموات فما اعلاها منك فضلا يا الهى وما اكبرها من عندك حجة يا سلطانى وما اعزها عندك يا مليكى ومقدرى فوعزتك اللهم حرفا منها لاعر عندى وعند اولو العلم من خلقك مما قد ابدعت فى ملكوت اسمائك وارضك لانك لولا نزلتها على لم تثبت ارادتك على كل الممكآت ولم يثبت رضائك فى ملكوت الارض والسموات بما قد سبحت فيها نفسك لتسبحك كل الموجودات وبما قد حمدت فيها ذاتك لتحمدنك كل الممكآت وبما قد وحدت فيها نفسانيتك ليوحدنك ما فى ملكوت الارض والسموات وبما قد نزلت فيها من تكبيرك لتكبرنك كل الكائنات وبما قد قدست فيها كافوريتك لتقدسك كل الذرات

214 فيها قد رضيت يا الهى واسلمت لك ووجهت وجهى اليك وفوضت امرى ليدك متوكلا عليك معتمدا بجلبك مستجيرا بذمتك مسترفعا برفعتك مستقويا بقوتك مستجلا بجلالتك مستجلا بجمالك مستعظما بعظمتك مستنورا بنورك مسترحما برحمتك مستكبرا بكبريائيتك مستعززا بعزتك مستنشأ [مستنشا] بانشاءك مستقدرا بقدرتك مستعلما بعلمك مستنطقا بعلمك مسترضيا برضائك مستشرفا

might through Thy might, seeking creation through Thy creation, seeking power through Thy power, seeking knowledge through Thy knowledge, seeking utterance through Thy justice, seeking satisfaction through Thy good-pleasure, seeking honor through Thy honor, seeking perpetuity through Thy sovereignty, seeking dominion through Thy dominion, seeking transcendence through Thy transcendence, seeking precedence through Thy eternity, seeking bounty through Thy generosity, seeking grace through Thy grace, seeking kindness through Thy kindness, seeking might through Thy might, seeking conquest through Thy conquest, seeking glory through Thy glory, seeking wealth through Thy wealth, seeking wisdom through Thy wisdom, seeking holiness through Thy sanctity, seeking strength through Thy self-subsistence.

- 215 I have not sought victory except through Thee, nor shall I seek it; I have not taken proof except through Thy signs, nor shall I take it; I have not become independent except through Thee, nor shall I become independent except through Thy grace; I have not feared except Thy justice, nor have I sought satisfaction except in Thy good-pleasure; I have not sought might except through Thy sovereignty, nor have I sought triumph except through Thy hosts and Thy proof; I have not sought conquest except through Thy kingdom and Thy signs, nor have I sought manifestation except through Thy dominion and Thy revelations; and I have not been drawn to anything except through Thy love and the holy splendors of the lights of Thy glory and beauty, and the manifestations of the dawning-places of Thy might and power.

- 216 Therefore, O my God, be Thou unto me a support, a refuge, a strength, a pillar, and a protection, and whatsoever Thou lovest to be attributed unto Thee of Thy most beautiful names and Thy most exalted attributes. For verily Thou art the support of him that hath no support, the refuge of him that hath no refuge, the protection of him that hath no protection, the strength of him that hath no strength, the sovereign of him that hath no sovereign, the glory of him that hath no glory, the majesty of him that hath no majesty, the beauty of him that hath no beauty, the grandeur of him that hath no grandeur, the light of him that hath no light, the mercy of him that hath no mercy, the names of him that hath no attribute, the qualities of him that hath no description, the might of him that hath no might, the support of him that hath no support, the knowledge of him that hath no knowledge, the power of him that hath no power, and the word of him that hath no word, and the questions of one who has no questions, and the nobility of one who has no nobility, and the sovereignty of one

بشرفک مستودما بسلطانک متملکا بملکک
مستعلیا بعلوک مستقدما بقدماک مستکرما
بکرمک مستفضلا بفضلک مستعظما بعظمتک
مستجبرا بجبرک مستفہرا بقہرک مستمجدا
بجحدک مستغیا بغنائک مستحکا بحکمتک
مستقدسا بقادوسیئتک مستقویا بقیومیئتک

215 ما انتصرت بغیرک ولا انتصر وما استدلت
الا باباتک ولن استدلل وما استغیت الا بک
ولن استغنی الا بفضلک وما استخشیت الا
من عدلک وما استرضیت الا رضائک وما
استعززت الا بسلطانک وما استظهرت الا
بجندک وبرهانک وما استغلبت الا بملکوتک
واياتک وما استظهرت الا بجبروتک وظهوراتک
وما استجدت شيئا الا بحیک وسجات انوار
قدس جلالک وجمالک وتجليات مظاهر عزک
واقدارک

216 فیک یا الهی کن لی ظہرا وکھفا وعضدا ورکا
وحرزا وما تحب ان تنسب الیک من اسمائک
الحسنی وامثالک العلیا فانک انت عماد من لا
عماد له وکھف من لا کھف له وحرز من لا
حرز له وقوة من لا قوة له وسلطان من لا سلطان
له وبهاء من لا بهاء له وجلال من لا جلال له
وجمال من لا جمال له وعظمة من لا عظمة له
ونور من لا نور له ورحمة من لا رحمة له واسماء
من لا سمة له وامثال من لا صفة له وعزة من
لا عزة له وظہر من لا ظہر له وعلم من لا علم
له وقدره من لا قدره له وقول من لا قول له
ومسائل من لا مسائل له وشرف من لا شرف
له وسلطان من لا ناصر له وملک من لا ملک له
وعلاء من لا علاء له وسنن من لا سنن له وايات
من لا ايات له وظهورات من لا ظهورات له

who has no helper, and the dominion of one who has no dominion, and the loftiness of one who has no loftiness, and the traditions of one who has no traditions, and the verses of one who has no verses, and the manifestations of one who has no manifestations.

- 217 For I, O my God, bear witness unto Thee that I have naught save Thee, for Thou didst create me alone and raised me up by Thy Command and revealed unto me Thy verses. Through Thee I gained ascendancy over all who dwell in the kingdom of Thy earth and heaven, and I found evidence of Thy oneness and that which Thou hast joined therewith of what Thou hast specially favored me with through Thy verses. Thou art the Perfecter of Thy favors and the Completer of Thy bounties and the Manifester of Thy clear proofs and the Establisher of Thy signs and the Inspirer of Thy chosen ones with the ways of Thy good-pleasure. None is more exalted than Thee in sovereignty, none mightier than Thee in hosts, none greater than Thee in proof, none nearer than Thee in bounty, none more elevated than Thee in beneficence, and none more glorious than Thee in honor. And verily in the tradition which was with Thee concerning the letter Za, I have done nothing for Thee, therefore write down, O my God, in that place what becometh the sublimity of Thy grace and bestowal, and the exaltation of Thy generosity and favor. For verily, I am the most abject of the abject at Thy gate, and the poorest of the poor at Thy threshold.

- 218 Bestow upon me, O my God – upon my parents, upon him who taught me Thy Book, upon him who nurtured me, and upon him who dealt kindly with me in the paths of Thy good-pleasure – that which becometh the majesty of the sanctity of Thy bounty, the exaltation of Thy grandeur, and the graciousness of Thy favor. For verily, all that is attributed to me, O my God, shall perish, and all that is attributed to Thee, O my Lord, shall endure. Therefore, O God, attribute my soul and all that pertaineth unto me unto Thyself, for Thou art better for me than I am to myself, and better than all that Thou hast created in the kingdom on high down to the lowest atom. And send Thy blessings, O God, upon Muhammad and the family of Muhammad, the Manifestations of Thy holiness in the hereafter and in the former times. Glorified be Thy Lord, the Lord of might, above what they describe.

- 219 9. Written on the ninth night of the month of Safar 1260. This is the prayer of Ha for the ninth year of the age of its revealer, exalted be His holiness.

217 فأتني انا يا الهى لاشهدتك بان لا شئ لى
الا اياك لانك قد خلقتنى فردا وبعثتنى
بامرک وتزلت على اياتک فبک استظهرت على
من فى ملکوت ارضک وسماک واستدللت
على وحدانيتک وما قرنت به مما اختصصتنى
به باياتک وانک انت متمم الاک ومکمل
نعمائک ومظهر بيناتک ومثبت اياتک وملهم
اوليائک سبل مرضاتک فما اعلى منک سلطانا
وما اعز منک جندا وما اکبر منک برهانا وما
اقرب منک امتنانا وما ارفع منک احسانا وما
اعظم منک اکراما وان فى سنة التى کنت
عندک حرف الزاء ما عملت لک من شئ
فاکتب اللهم هنالك ما ينبغى لعلو فضلک
وعطائک وسمو کرمک وافضالك فأتني انا ارق
الارقاء ببابک وافقر الفقراء عند جنابک

218 هب لى اللهم وابوى ومن علتى کتابک ومن
ربانى واحسن بى فى سبل مرضاتک ما ينبغى
لجلال قدس عطائک وعلو کبرياتک وامتنانک
فان ما ينسب الى يا الهى يفتى وما ينسب اليک يا
ربى يبقى فانسب اللهم نفسى وما نسب الى اليک
فانک انت خير لى عن نفسى الى وعما قد خلقت
فى ملکوت العلى الى ذرة الادنى وصل اللهم على
محمد وال محمد مظاهر قدسک فى الاخرة والاولى
سبحان ربک رب العزة عما يصفون الخ

219 حرر فى ليلة التاسع من شهر صفر ١٢٦٠ هذا
دعاء الحاء للحول التاسع من عمر منشييه جل قدسه

220 بسم الله الرحمن الرحيم

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

221 Glorified art Thou, O God, my God! I testify to Thy oneness, that there is no God but Thee, alone with no partner. Thou hast ever been, and wilt ever be. Verily, Thou art without anything existing beside Thee, and Thou wilt forever remain with nothing mentioned alongside Thee. Thou hast ever been singular in the sovereignty of eternity, and sanctified in the dominion of antiquity, far above the most exalted birds of the camphor realms soaring into the atmosphere of Thy holiness, or the most subtle essences of pure spirits descending into the precincts of Thy intimacy.

222 Glorified art Thou, O God, my God! I would love to praise Thee as Thou art, but whenever I strive with my understanding and ascend through the power of my essence and my manifestations, I cannot comprehend anything of the expressions of Thy dominion or recognize anything of the signs of Thy divinity. How then could I possibly succeed in praising Thee or be capable of knowing Thee as Thou art? Nay, by Thy might! All paths are barred to me and to those who are certain of Thee, and all ways are forbidden to me and to those who are attracted by Thy love, save what Thou hast brought into being through Thy creation, originated through Thy origination, invented through Thy invention, caused through Thy causation, and created through Thy acts. Beyond this there is no way for anyone, nor any proof other than this.

223 Through Thee, O my God, I have known Thee, that there is no God but Thee. Through Thee I have professed Thy unity, O my God, that there is no God but Thee. Through Thee I have sanctified Thee, O my God, that there is no God but Thee. Through Thee I have found Thee, O my God, that there is no God but Thee. Through Thee I have magnified Thee, O my God, that there is no God but Thee. Through Thee I have glorified Thee, O my God, that there is no God but Thee. Through Thee I have exalted Thee, O my God, that there is no God but Thee. Through Thee I have beautified Thee, O my God, that there is no God but Thee. Through Thee I have extolled Thee, O my God, that there is no God but Thee. Through Thee I have illumined Thee, O my God, that there is no God but Thee. Through Thee I have honored Thee, O my God, that there is no God but Thee.

224 Through Thee I have known that nothing escapeth Thy knowledge, for hadst Thou not taught me in this Book, I would not have known anything of the manifestations of Thy kingdom.

221 سبحانك اللهم يا الهى لا شهدتك على وحدانيتك بان لا اله الا انت وحدك لا شريك لك لم تزل ولا تزال انتك انت بلا وجود شئ معك ولا تزال انتك انت كائن بلا ذكر شئ معك لم تزل كنت متفردا فى سلطان الازل ومتقدسا فى ملكك القدم من ان تطير الى هواء قدسك اعلى اطيار الكافوريات او تنزل يفتاء انسك الطف جواهر الساجيات [الساجيات]

222 فسبحانك اللهم يا الهى لاحب ان اثبت عليك بما انت عليه ولكن كلما استجهدت فى عرفانى واستعرجت بقوة كينونتي وظهوراتي لن استطيع ان ادرك شيئا من مظاهر ملكوتك او ان اعرف شيئا من ايات لاهوتك فكيف وذلك الشأن لا قدرن على ثنائك او ليكنن فى حق عرفانك بما انت عليه لا وعزتك كل السبل الى وللموقنين بك لمسدودة وكل الطرق الى وللمتيمين فى حبك ممنوعة الا ما قد انشأت بانشائك وابدعت بابداعك واخترعت باختراعك واحداثك باحداثك وخلقت بافعالك اذ دون ذلك لم يكن لاحد سبيل ولا غير هذا دليل

223 فبك يا الهى عرفت ان لا اله الا انت وبك وحدتك يا الهى ان لا اله الا انت وبك قدستك يا الهى ان لا اله الا انت وبك وجدتك يا الهى ان لا اله الا انت وبك كبرت يا الهى ان لا اله الا انت وبك سبحتك يا الهى ان لا اله الا انت وبك جلتك يا الهى ان لا اله الا انت وبك عظمتك يا الهى ان لا اله الا انت وبك نورتك يا الهى ان لا اله الا انت وبك عززت يا الهى ان لا اله الا انت

224 وبك عرفت ان لا يعزب من علمك من شئ لانك لولا علمتي فى كتابك هذا ما استعليت شيئا من ظهورات ملكوتك وبك لايقنت على قدرتك بانك لن يعجزك من شئ لا

Through Thee I have become certain of Thy power, that nothing can frustrate Thee, neither in the kingdom of Thy earth nor of Thy heaven. And hadst Thou not shown me this, I would not have witnessed anything of the expressions of Thy might in the kingdom of Thy command and creation. And through Thee I have sought Thy good-pleasure, O my God, alone, there is no God but Thee, and through Thee do I glorify Thee. Thou alone, there is none other God but Thee, and I testify before Thee that the most noble are humbled and abased before Thy nobility, and the mystics are detached and withdrawn before the Dayspring of Thy light. Through Thy sovereignty have I recognized Thy dominion, assured that all the monarchs prostrate themselves before Thy grandeur and stand in awe of Thy justice and might. Verily all kings are cut off from the seats of Thy glory, seeking shelter at the gate of Thy power. Through Thy kingdom have I become certain of Thy independence from all created things, for whatsoever beareth the name of a thing in Thy kingdom, Thou art powerful over it and mighty through it. Nothing escapeth Thy grasp, nor can anything elude Thy right hand. Thou hast ever been, and wilt ever be, bestowing as Thou pleaseth, whatsoever Thou pleaseth, upon whomsoever Thou pleaseth. The abundance of Thy giving increaseth naught in Thy kingdom save through Thy grace and bounty, nor doth anything diminish therefrom, for Thou hast deposited therein the example of Thy sovereignty. Through Thy exaltation, O my God, have I testified to Thy oneness - there is none other God but Thee. Thine is the might and the majesty, Thine the strength and the beauty, Thine the deed and the action, Thine the stratagem and the unconquerable power. Thou hast ever been, and wilt ever be, the manifestations of Thy Will shining forth unto the people of Thy kingdom, and the evidences of Thy Purpose appearing unto the denizens of Thy dominion.

225 Praised be Thou, O my God, in the heights of exaltation, the summits of ascendancy, the pinnacle of growth, and the depths of nearness - praise resplendent, brilliant, holy, gleaming, manifest, luminous, majestic, beauteous, mighty, perfect, glorious, loving, powerful, merciful, compassionate, sovereign, commanding, transcendent, inaccessible, omnipotent, compelling, elevated, drawing near - by virtue of what Thou deserveth in the kingdom of exaltation and the dominion of transcendence. For Thou, O my God, hast ever been, and wilt ever be. Verily Thou art in wondrous creation and new manifestation, creating as Thou pleaseth, whatsoever Thou pleaseth. The gates of Thy mercy have ever been and shall ever remain open to them that love Thee, and the measures of Thy grace apportioned

في ملكوت ارضك وسمائك ولولا اشهدتي ذلك ما استشهدت شي من مظاهر جبروتك في ملكوت امرك وخلقك وبك استرضيت يا الهى وحدك لا اله الا انت وبك اسبحتك يا الهى وحدك لا اله الا انت وبك لاستشهدت بين يديك بان الشرفاء عند شرفك خاضع خاشع وان العرفاء عند مطلع نورك منقطع ممنوع وبسلطانك استدلت على سلطنتك موقنا بان السلاطين كلهم ساجدين لعظمتك وخائفين من عدلك وهيتك وان الملوك بكلهم منقطعين الى مقاعد عزتك والمتظللين عند باب قدرتك وبملكك قد ايقنت على غنائك عن كل الذرات بان كل ما يقع عليه اسم شي في مملكته انت القادر عليه والمقتدر به لن يخرج عن قبضتك من شي ولا يفوت عن يمينك من شي لم تزل ولا تزال تنفق كفاء تشاء بما تشاء لما تشاء لن تزيد كثرة العطاء من ملكك الا فضلك وكرمك ولا ينقص عنه من شي لما استودعت فيه من مثال سلطنتك وان بعلوك يا الهى قد استشهدت عليك وحدك لا اله الا انت لك العزة والجلال ولك القوة والجمال ولك الفعل والفعال ولك المكر والكيد المحال لم تزل ولا تزال ظهورات مشيتك لاهل مملكته مشرقة وتجليات ارادتك لاهل ملكوتك لائحة

225 فلك الحمد يا الهى فى علو العلو وسمو السمو ونمو التقو وذنو الدنو حمدا شعشعانيا لامعا متقدسا متلامعا متلائحا متنورا متجللا متجملا متعظما متكاملا متعززا متجيبا متقدرا مترجما متعطفا متملكا متسلطا متعاليا ممتنعا متجبرا متقهورا مترفعا متقربا بما انت تستحقه فى ملكوت العلو وجبروت السمو اذ انك انت يا الهى لم تزل ولا تزال انك انت فى خلق بديع وظهر جديد تبدع كيف تشاء بما تشاء وتخترع كيف تريد بما تريد لم تزل ولا تزال ابواب رحمتك لاهل محبتك مفتوحة ومقادير كرامتك لاهل ولايتك مقسومة بتفضل من تشاء بما تشاء كيف تشاء لك الخلق والامر كله تقدر

among them that are loyal to Thee. Thou dost favor whomsoever Thou wilt with whatsoever Thou wilt as Thou wilt. Thine is all creation and command. Thou dost ordain as Thou pleasest for the people of Thy dominion and might, as a token of Thy grace and mercy, that thereby all created things may ascend to the summit of Thy gifts and bounties, and all existing things may rise to the source of Thy bestowals and favors. Were Thou not to teach any of Thy creatures the ways of ascent unto Thee and of recognizing what Thou art, who then could sanctify Thee or bear witness to Thy unity as behooveth Thee? Glorified, glorified art Thou! All poverty shall I cause to be enriched through Thy wealth, all abasement exalted through Thy glory, all transience made everlasting through Thy eternity, and all sorrow gladdened through Thy spirit and fragrance. For Thou hast ever clothed the people of Thy realm in the garment of Thy love and arrayed the denizens of Thy kingdom in the robe of Thy glory. How exalted is Thy bounty and grace, O my God! How near is Thy command, O my Lord! How supreme is Thy sovereignty, O my Master! How mighty is Thy dominion, O my King! How transcendent is Thy favor, O my Sovereign!

- 226 I beseech Thee by Thyself, O my God, to deprive me not in any way of the breezes of Thy holiness, the manifestations of Thy nearness, the attractions of Thy grace, the revelations of Thy creation, the signs of Thy divinity, the tokens of Thy kingdom, the evidences of Thy might, the aspects of Thy glory, and the stations wherein Thou hast manifested Thyself in the realm of Thy majesty. For all things belong to Thee, O my God, from the highest heaven to the lowliest atom. Fill then my heart, O Lord, with Thy love, my spirit with Thy spirit, my heart with fear of Thee, my soul with Thy tranquility, and my body with such trembling that I may ascend unto Thee and rise before Thee, speak through Thee, delight in Thy remembrance, repose on the couch of Thy security, drink from the chalice of Thy paradise, taste the fruits of Thy good-pleasure, be established upon the throne of Thy bounty, be raised unto the seat of Thy favors, be settled upon the chairs of Thy glory and generosity, be seated upon the couches of Thy grace and beneficence, recline upon carpets raised to the highest degrees of Thy gardens, and glorify Thee night and day with what Thou hast inspired me through Thy verses.

- 227 May I hear from Thy words that which shall sever me from all else save Thee and draw me through Thy grace to the horizon of Thy favor and bounty. May I gaze upon precious books whose revelations attract me to the wellspring of Thy union and

كيف تشاء لاهل ملكوتك وجبروتك تفضلاً منك ورحمة لتستعرجن به الممكات الى غاية وعطائك وانعامك ولتستصعدن به الموجودات الى منبع اعطائك وافضالك ولو لا تعلم احداً من خلقك سبل الصعود اليك والاقرار بما انت عليه فن يقدر ان يقدر ان يقدر ان يشهد على وحدانيتك بما انت عليه فسبحانك سبحانك كلّي فقر لاستغنيها بغنائك وكلّي ذل لاستعزّزها بعزّتك وكلّي فناء لاستبقينه ببقائك وكلّ حزن لاستروحه بروحك وربحانك اذ لم تزل ولا تزال تميم اهل مملكتك قبض محبتك وتلبس اهل ملكوتك رداء عزّتك فما اعلى منك كرمًا وفضلاً يا الهى وما اقرب منك امرًا يا ربّي وما اعلى منك سلطاناً يا مالكي وما اشدّ منك ملكاً يا مليكي وما اعلى منك فضلاً يا سلطان[سلطاني]

226 فيك عليك يا الهى ان لا تحرمني في شأن من نفحات قدسك وظهورات انسك وجذبات فضلك وتجليات بدعك وايات لاهوتيتك وعلامات ملكوتيتك ودلالات جبروتيتك وشئونات ياقوتيتك ومقامات التي قد تجليت لها بها في ناسوت عزّتك اذ كلّشي لك يا الهى من علو الاعلى الى الذرة الادنى فاملاً اللهم فوادي من حبك وروحي من روحك وقلبي من خشيتك ونفسي من سكينتك وجسدي من وجل الذي به لاستعرجن اليك ولاستصعدن ليدك ولانطقن بك ولاستلذن بذكرك ولارقدن على مهد امنك ولاسقين من شراب جنتك ولاتلذذن بثمرات رضوانك ولاستقرن على عرش عطائك ولاستقلن على كرسي انعامك ولاستولن على مقاعد عزّتك وامتنانك ولاستجلسن على سرائر فضلك وافضالك ولاستعندن على فرش مرفوعة في اعلى درجات جنانك ولاسبحنك في الليل والنهار بما انت قد اهتمتي في اياتك

227 ولاستسمعن من كلماتك ما تقطعني عن دونك وتجنّبي بفضلك الى افق فضلك وافضالك ولاستظرن الى كتب قيمة تجذبني ظهوراتها الى منبع وصلك وامتنانك والى مظاهر لطيفة

generosity, and upon subtle manifestations in the kingdom of Thy Command and Creation that remind me of the beauty of Thy beauty and the sublimity of Thy creative artistry. May my heart bear witness to what Thou hast caused it to witness, that it may inhale naught but the sweet fragrances of Thy divinity and the breezes of Thy paradise and might, and the sweet scents of the gardens of Thine eternity and kingdom. May my tongue speak naught but Thy praise, glorification, unity, exaltation, magnification, veneration, and whatsoever words draw me near unto Thee - words wherein Thou hast created attractive spirits and invested with jewel-like qualities, such that when I hear them, tears flow down my cheeks in rapture before Thee, in trembling from fear of Thee, in yearning to attain Thy presence, and in finding rest before the Sovereign of Thy holy oneness, as befitteth the exaltation of Thy sovereign eternal dominion. May I be seated upon subtle seats, raised to noble horizons, and elevated upon mighty manifestations, that my private and public self may dwell in the paths of Thy good-pleasure, and my outer and inner being may find solace in all the blessings Thou hast bestowed upon me from the Manifestations of Thy creation, and I shall surely treasure what Thou hast ordained for me until the Day when I shall lay it before Thy mercy.

228 I shall preserve all that Thou hast given me in trust for those Manifestations of Thy Kingdom and Revelations of Thy Divine Realm which Thou hast ordained for me, and that which no one but Thee can comprehend. And I shall surely cause the tender mercies of Thy glory to descend from the heaven of Thy holiness upon the hearts of Thy chosen ones and trusted servants. I shall spend what Thou hast given me and prescribed for me in Thy Book in ways that will exalt Thy remembrance and elevate Thy Word. I shall transcribe Thy words in the most excellent manner, and I shall surely partake of the fruits of Thy gardens which Thou hast created and wilt create in the heaven of the Kingdom and the earth of might. I shall draw nigh unto Thee at all times - before and after - until the Day when Thou shalt manifest Thyself in Thy singleness upon the throne of the Point. On that Day I shall sacrifice myself and all I possess for love of Thee, not out of fear of Thee, for Thou art too glorious and exalted to deal with anything in a manner unbecoming the sovereignty of Thy justice and grace, and the dominion of Thy generosity and mercy. Verily by Thy justice, I was and shall ever be in fear and dread, while my reliance on Thy grace hath, at all times and before all time, been a source of tranquility through Thy mercy.

في ملكوت امرک وخلقتک ما یذکرنی جمال
جمالک وعلو صنع ابداعک ویشهدن فوادی
علی ما قد اشهدته بان لا یشمن الا من عواطر
لاهوته واریاح جنتک وجبروتک وریاحین
جنان ازلیتک وملکوتک وان لا انطقن لسانی
الا بتسبیحک وتحمیدک وتوحیدک وتکبیرک
وتجلیلک وتعظیمک وتوقیرک وتعزیزک وما
یقربنی الیک من کلمات الی قد خلقت فیها
ارواح المجاذبة وادعت فیها امثال الجوهریة ان
اسمعنها تجری دمی علی خدی فی وله منک
ووجل من خشیتک وشوقا الی لقاء ربوبیتک
واستقرارا عند ملیک قدس فردانیتک وما ینبغی
لعلو سلطان قیومیتک ولاستقعدن علی مقاعد
لطیفة ولاستقلن علی افق منیفة ولاسترفعن علی
ظهورات منیعة لتسکن به سری وعلائق فی
سبل رضائک وتروح به ظاهرتی وباطنیتی فیما
قد انعمت علی من مظاهر ابداعک ولاستخزنن
لما قد فرضت علی ما قد حتمت لیوم القینها بین
یدی رحمتک

228 ولاستحفظن کل ما ملکتنی لمن قد فرضت علی
من ظهورات ملکوتک وتجلیات لاهوتک وما
لا یحیط به علم احد سواک وان استزلن من سماء
قدسک عواطف مجدک علی قلوب صفوتک
وامنائک ولاستنفقن ما ملکتنی وکتبت
علی فی کتابک فی سبل ارتفاع ذکرک وعلو
کلمتک ولاستکتبن علی احسن صنع کلماتک
ولاستأخذن ثمرات جنانک ما قد خلقت وتخلق
فی سماء الملکوت وارض الجبروت ولاستجلبن
ما یقربنی الیک فی کل حین وقبل حین وبعد
حین لیوم تظهر بظهور فردانیتک علی عرش
النقطة لافدینک یومئذ بکلی وما ملکتنی علی
حی ایاک لا خشية منک لانتک انت اجل
واعلی من ان تصنع بشئ دون ما ینبغی لسلطان
عدلک وفضلک وملیک طولک ورحمتک
وان باقانی عدلک لم یزال ولا یزال فی وج
وخشية واعتمادی بفضلک فی کل حین وقبل
حین فی سکينة من رحمتک

229 Glorified art Thou, O my God! Thou art the Subduer Who shall never be subdued, the Manifest Who shall never be manifested, the Vanquisher Who shall never be vanquished, the Established Who shall never decline, the Sovereign Who shall never pass away, and the Ruler Whom nothing can impede. Thou art the Almighty Whom nothing can frustrate, and the All-Knowing from Whose knowledge nothing is hidden. None can be Thy peer, nor Thy opponent, nor Thy like, nor Thy similitude, nor Thy equal, nor Thy partner. All Thy creation is within Thy grasp. Thou hast created them in such wise that were the veils to be rent asunder between Thee and them, they would all prostrate themselves before Thee and would beseech Thy favors. But since Thou hast placed between Thyself and Thy creation veils of Thy might, pavilions of Thy grandeur, hosts of Thy sovereignty, power from the kingdom of Thy mysteries, and barriers from the seats of Thy command and bounty, therefore none among the dwellers of Thy kingdom, from the highest heights to the lowliest atom, can attain to Thy presence, or ascend to the horizon of Thy holiness and bounty, or abide near Thee in sweet communion and recognition.

230 Glorified, glorified art Thou! All seek union with Thee and Thy favor, and all seek from Thee what Thou possessest of Thy glory. Grant unto me, O my God, and unto them that love Thee, that which becometh the loftiness of Thy gifts and the sublimity of Thy favors, for we are all poor at Thy gate and slaves before Thy sovereignty. Send down, O my God, mighty strength into my hands and delicate lights into my vision, that I may write what I write with the utmost splendor, majesty, beauty, grandeur, light, mercy, perfection, glory, might, excellence, knowledge, power, good-pleasure, love, nobility, dominion, sovereignty, exaltation, proof, radiance, praise, elevation, grace, sublimity, honor, growth, and transcendence, and whatsoever becometh Thy most excellent Names, Thy most exalted Attributes, Thy furthest Manifestations, Thy greatest Revelations, Thy most mighty Signs, and the subtle craftsmanship of the wondrous, exalted, and lofty manifestations of Thy Unity in the most holy precincts of the most glorious and most sublime Paradise, and whatsoever becometh Thee, O my Beloved, my God, my Lord, my Goal, my Adored One, my King, my Sovereign, my Creator, my Ordainer, my Fashioner, and my Strengtheners, in the highest degrees of the most sublime heights.

231 For none besides Thee, O my God, can bestow anything. If Thou givest unto me, who can prevent me? And if Thou givest not unto me, who can grant unto me? Glorified, glorified art Thou! All are within Thy grasp and in Thy right hand. Thou doest what Thou wilt and ordainest what Thou pleasest.

229 فسبحانك اللهم يا الهى انت القاهر الذى لن تقهر والظاهر الذى لن تظهر والغالب الذى لن تغلب والقائم الذى لن تحول والملك الذى لا تزول والسلطان الذى لا يمنع عنك من شئ والقادر الذى لن يعجزك من شئ والعالم الذى لا يعزب من علمك من شئ لم يكن لك كفو ولا ضد ولا مثل ولا شبه ولا عدل ولا قرين كل خلقك وفي قبضتك قد خلقتهم على شأن لو تحرق الحجب عن بينك وبينهم فاذا كلهم يسجدون بين يديك ومن فضلك يستلون ولكن لما قد جعلت بينك وبين خلقك حجابا من عزتك وسرادقاتا من عظمتك وجندا من سلطانك وقوة من ملكوت اسرارك وسدا من مواقع امرك وامتنانك لذا لن يستطيع اهل ملكوتك من علو الاعلى الى الذرة الادنى ان يستنزلوا بفنائك او يستعرجوا الى افق قدسك وامتنانك او ان يستقروا لديك بلديذ مناجاتك وعرفانك

230 فسبحانك سبحانك كل يريد وصلك ومناك وكل يطلب من عندك ما انت عليه من بهائك هب لى اللهم واهل محبتك ما ينبغى لعلو عطائك وسمو انعامك فاننا كل فقراء بياك وارقاء عند سلطانك فانزل اللهم قوة عظيمة فى يدي وانوارا لطيفة فى بصرى لان اكتب ما اكتب على احسن بهاء وجلال وجمال وعظمة وانوار ورحمة وكمال وكبرياء وعزة وامثال وعلم وقدره ورضاء وحب شرف وسلطان وملك وعلاء وبرهان وضياء وثناء ورفعة وافضال وعلو واجلال وسمو واكرام ونمو وامتناع وما ينبغى لاسمائك الحسنى وامثالك العليا وظهوراتك القصوى وتجلياتك العظمى واياتك الكبرى ولطائف صنائع بديع منبع رفيع تجليات صمدانيتك فى بحبوحة القدس فى رفرق الامنع الابهى وما ينبغى لك يا محبوبى والهى وربى ومقصودى ومعبودى ومليكى وسلطانى وخالقى ومقدرى ومصورى ومعزى فى اعلى درجات الامنع الاعلى

231 اذ غيرك يا الهى لن يقدر على عطاء شئ فان تؤتيني فمن يمننى وان لا تؤتيني فمن يقدر ان يؤتيني سبحانك سبحانك كل فى قبضتك وفى يمينك تفعل ما تشاء وتحكم ما تريد وما لاحد قبض

None can withhold save by Thy will, none can bestow save by Thy desire, none can decree save by Thy power, none can judge save by Thy judgment, none can originate save by what Thou art, for every day Thou art engaged in a wondrous work, and none can execute save what Thou hast executed, none can permit save what Thou hast ordained, none can postpone save what Thou hast postponed, and there is no book save what Thou hast revealed. Enable me, O my God, to take possession of all that Thou hast sent down in a mighty Book, that not a single letter of Thy Book or Thy Words may escape me, and that nothing may diminish from Thy bounty towards me. Enable me, O my God, to expound Thy verses and interpret Thy words with the utmost power of my being and the glory of my essence, that I may glory therein in the kingdom of Thy heaven and earth amidst all Thy creation, for there is no excellence save in the knowledge of Thy Book, and no honor save in understanding Thy words, and no treasure like unto one who possesses all that Thou hast sent down.

- 232 Glorified art Thou, O my God! Thou knowest my love for Thee and for Thy Messenger and for those who were witnesses after Thy Messenger, and those who are the pillars of Thy throne in the most exalted heights. Therefore, O my God, unite me with them in Thy lofty gardens and the sublime chambers of Thy paradise. Grant, O my God, between me and them affection, mercy, tranquility, glory, serenity, honor, bounty and care, for this can only come through Thy grace. Glorified art Thou, O my God! However much I remember Thee, my heart will not be satisfied except through Thy remembrance of me, for my remembrance, like myself, is not worthy to be offered before the Sovereign of Thy might and favor, nor to be brought down to the threshold of the King of Thy holiness and exaltation. Remember me, then, O my God, through Thy remembrance of me, for that is an impregnable glory and a sublime elevation. What is attributed to Thee endureth, and what is attributed to me perisheth.

- 233 I beseech Thee, O my God, by the splendor of the radiance of the light of the Sinai of Thy glory, and by the majesty of the deeds of the bounties of Thy grandeur, and by the beauty of the garments of Thy countenance and Thy lights, and by the greatness of the awe of the appearance of Thy holiness and Thy exaltation, and by the illumination of the lights of the light of the countenance of Thy mercy and Thy favors which Thou hast ordained for such of Thy servants as are nigh unto Thee, and hast specially destined for the believers among Thy creation, and by the names whereby all Thy servants call upon Thee in the watches of the night and at the break of day, and by that Name which none knoweth save Thyself, and by that hidden

الآ بمشيئتک ولا بسط الآ بارادتک ولا قدر الآ بقدرتک ولا قضاء الآ بحکمک ولا بداء الآ بما انت فی کل یوم لفی شأن بدیع ولا امضاء الآ بما امضیت ولا اذن الآ بما قد قضیت ولا اجل الآ بما قد اجلت ولا کتاب الآ بما قد نزلت وفقنی اللهم یا الهی بان استملکن کل ما نزلت من عندک فی کتاب عظیم ان لا یفوت منی حرفا من کتابک ولا من کلماتک ان لا ینقص من عطائک فی حق من شیء وفقنی اللهم لان افضل ایاتک ولا فسر کلماتک باعلی قوة کینونیتی وعزة ذاتیتی لان افترحن به فی ملکوت سمائک وارضک بین جمیع خلقک اذ لا فضل الآ فی علم کتابک ولا شرف الآ فی عرفان کلماتک ولا خزينة [مثل] من یملک کل ما نزلت من عندک

232 سبحانک اللهم یا الهی تعلم حیّ لک ولرسولک وللذین هم شهداء من بعد رسولک والذین هم ارکان عرشک فی علو الاعلی فاجمع اللهم بینی وبینهم فی جناتک المنیفة وغرفات رضوانک العظيمة واجعل اللهم بینی وبینهم مودة ورحمة وطمانينة وعزة وسکينة وكرامة وموهبة وعناية اذ لم یکن ذلک الآ بفضلک فسبحانک اللهم کلّ ما اذکرک لن یفرغ فوادی الآ بذکرک ایّی لان ذکرى بمثل نفسى لا ینبغى ان اقدمه بین یدى سلطان عزّتک وامتنانک ولا ان استنزلہ علی فناء ملیک قدسک وارتفاعک فاذکرنی اللهم بذکرک ایّی فانّ ذلک عزّ منیع وعلو رفیع ما ینسب الیک یبقی وما ینسب الی یفنى

233 فاستلک اللهم باستبهاء بهاء ثناء ضیاء سیناء بهائک واستجلال جلال فعال افضال اجلالک واستجمال جمال قص طلعتک وانوارک واستعظام عظمة هیبة طلعة سبوحیتک واسترفاعک واستنوار انوار نور وجهة رحمتک وامتنانک ورحمة التی قد کتبتها علی المقربین من عبادک واختصاصها المؤمنین [المؤمنین] من خلقک واسمائک الّتی بها یدعوک فی اناء اللیل واطراف النهار کلّ عبادک وبالاسم الذی لا یطلع علیه احد غیرک وبالاسم الغامض الذی به

Name through which the universe taketh shape ere Thou sayest unto it "Be!" and it is, and by that Name which Thou hast treasured in the pavilions of glory, and by that Name which Thou hast preserved within the tabernacles of grandeur, and by that Name through which Thou answerest those who call upon Thee, and by that Name which Thou lovest to remember at all times, and by that Name which, when placed upon fire, transformeth it into light, and when placed upon night, transformeth it into day - pray bestow Thy blessings upon Muhammad and the family of Muhammad, through the sublimity of Thy names, the loftiness of Thy parables, the growth of Thy signs, the exaltation of Thy manifestations, and the greatness of Thy power, as befitteth Thee, O my God, for every matter is determined by Thy decree concerning Muhammad and the family of Muhammad, through whom Thou hast guided all servants and sent down Thy mercy upon all lands.

234 Glory be unto Thee, O my God! Send down upon him who seeketh Thee that which befitteth Thy grace. Verily Thou, O my God, knowest whatsoever is in the heavens and on earth and all that lieth between them. And verily, within the realm that is with Thee, concerning the letter Ha, I have performed no deed to draw me nigh unto Thee except that I was in that day assured of Thy oneness, acknowledging Thy unity, illumined by the lights of the effulgences of the kingdom of Thy glory, and submissive to Muhammad and the family of Muhammad - the Manifestations of Thy power in the kingdom of Thy Cause and sovereignty - and submissive to the command of those whom Thou hast appointed to authority, the trustees of the knowledge of Thy proofs, and the guardians of the religion of Thy trusted ones who, in the absence of Thy Friend, desire naught but Thee, have detached themselves wholly from all else but Thee, and have devoted their efforts to the exaltation of Thy Word and the establishment of Thine eternity over all created things.

235 Glory be unto Thee, O God, from the First that hath no first and the Last that hath no last, from one who seeketh Thee and loveth Thee and desireth naught but Thy good-pleasure, and hopeth for naught but Thy grace, and feareth naught but Thy justice, and findeth peace in naught but Thy transcendent station. Send down upon such a one that which befitteth the excellence of Thy mercy. Verily, Thou knowest all who seek Thee and follow Thy good-pleasure. How many are the servants who think they desire Thee, yet Thou dost not bear witness unto them. Make me, O God, of those unto whom Thou bearest witness of Thy love and good-pleasure, who have descended through Thy self-sufficiency and followed Thy good-pleasure, who have taken their stand before the throne of Thy

يتكوّن منه الكون قبل ان تقول له كين فيكون وبالاسم الذي قد اخزته في حجب العز وبالاسم الذي قد حفظته في سرادقات العظمة وبالاسم الذي تجيب من يدعوه به وبالاسم الذي تحب ان تذكره في كلّ حين وبالاسم الذي قد وضعته على النار فجعلته نورا وعلى الليل فجعلته نهارا ان تصلي على محمد وال محمد بما انت عليه في علو اسمائك وسمو امثالك ونمو اياتك ورفعة ظهوراتك وعظمة امتناعاتك بما انت عليه يا الهى اذ كل امر يقضى عندك بقضائك على محمد وال محمد حيث قد هديت بهم كلّ العباد ونزلت بهم رحمتك على كلّ البلاد

234 فسبحانك اللهم يا الهى فازل على من ارادك ما انت عليه من فضلك انك انت يا الهى تعلم ما فى السموات وما فى الارض وما بينهما وان فى حول الذى كنت عندك حرف الحاء ما عملت لك عملا يقربنى اليك الا وكنت يومئذ موقنا بوحدانيتك ومعترفا بصمدانيتك ومستورا بانوار سبجات ملكوت عزّتك ومستسلما على محمد وال محمد مظاهر قدرتك فى ملكوت امرك وسلطنتك ومستسلما امر ولاية امرك ونحزان علم حجبك وحفاظ دين امانتك الذين هم فى غيبة وليك ما ارادوا الا اياك وانقطعوا بكلمهم عن سواك وجعلوا همّهم لارتفاع كلمتك واستقرار ازيلتك على كلّ الممكنات

235 فسبحانك اللهم من اول الذى لا اول له واخر الذى لا اخر له من ارادك واحبك ولا يريد الا رضاك ولا يرجو الا فضلك ولا يخش الا من عدلك ولا يطمئن الا بما انت عليه من علوك فازل عليه ما ينبغى لعلو رحمتك انك انت تعلم كلّ من ارادك واتبع مرضاتك وكم من عباد يحسبون انهم يريدوك وانك لن تشهد عليهم فاجعلنى اللهم من تشهد عليه حبك ورضاك الذى نزل بغنائك واتبع مرضاتك واستقرّ عند بساط قدسك وامتنانك واستنصر

holiness and favor, who have championed Thy Faith, sought to exalt Thy Word, become wholly detached unto Thee, and have spent what they possess in Thy path.

- 236 For verily, O my God, every day Thou art engaged in a fresh creation, and none hath knowledge of the stations of Thy Command nor of Thy wondrous purposes in Thy creation. Therefore inspire me, O God, at all times with Thy Will, and establish me, O God, at every moment through Thy Purpose, and place me, O God, in every condition beneath Thy Power, Thy Decree, Thy Leave, Thy Term, and Thy Book. For through these Thou createst what Thou wilt and confirmest what Thou desirest. Let not my fear in obeying Thee, through my acknowledgment of Thy creativity, cause me to falter, nor let my deeds in any matter cause me to despair, through my acknowledgment of Thy forgiveness, Thy pardon, Thy mercy, Thy grace, and Thy favor. Therefore make me, O God, one who is exposed to Thy bounties and favors, and who taketh shelter beneath the shade of the tree of Thy grace and mercy, and by that wherewith Thou hast named Thyself through Thine everlastingness, Thy self-subsistence, Thy sanctity, Thy glorification, Thy belovedness, Thy sovereignty, Thy dominion, Thy divinity, Thy sublimity, Thy quintessence, Thy essence, Thy radiance, Thy detachment, Thy being, Thy reality, Thy identity, Thy selfhood, and by that whereby Thou lovest to be mentioned in the heights of transcendence and the summit of nearness - for verily Thou art the Most High in Thy loftiness and there is none like unto Thee in elevation, and verily Thou art near in Thy loftiness and there is none like unto Thee in nearness to Thy creation.

- 237 Glorified art Thou, O my God! Sever me from my will by Thy will, and from my desire by Thy desire, and from what is attributed to me by what is attributed to Thee. Raise me up at all times through the attraction of the glory of the lights of Thy countenance and what Thou inspirest within my inmost heart from the manifestations of Thy power, that I may act for Thee at every moment only through Thy inspiration and direction. For verily Thou art powerful over this and none beside Thee, and mighty unto this and none other than Thee. Send down then, O my God, through Thy mercy upon me in the ninth year of my life, and upon those who have shown kindness to me therein from among all who are near and far, for verily Thou art witness over all things. O God! Send blessings upon Muhammad and the family of Muhammad, who glorify and praise Thee at every moment, and before every moment, and after every moment.

دينك واسترفع كلمتك واستقطع بکله اليک
واستنفق ما ملکتہ فی سبيلک

236 اذ انک يا الهی فی کلّ يوم لفي شأن بديع لم
يکن لاحد علم بمواقع امرک ولا باراداتک
المبدعة فی خلقک فاهمّنی اللهم فی کلّ حين
مشيتک وثبتنی اللهم فی کلّ حين بارادتک
واجعلنی اللهم فی کلّ شأن من شأن قدرتک
وقضائک واذنک واجلک وکتابک اذ انک
بذلک تخلق ما تشاء وتثبت ما تريد لا
یراملنی خوفی فی طاعتک باقراری لبدائک
ولا تقنطنی اعمالی فی شأن باقراری لغفوک
وغفرانک ورحمتک وفضلک وامتنانک
فاجعلنی اللهم متعرضاً لنوالک ومعروفک
ومستظلاً فی ظل ظلال شجرة فضلک ورحمتک
وما قد سميت به نفسك من ديموميّتك
وقيوميّتك وقدوسيتک وسويحيّتك ومحبوبيّتك
وملكوبيّتك وجبروتيّتك ولاهوتيّتك
وباقوتيّتك وسياذجيتک وجوهريّتك
وکافوريّتك ومجديّتك وکينونيّتك وذاتيّتك
وايتک ونفسانيّتك وما تحب ان تذكّر به فی علو
العلو وسمو الدنو اذ انک انت العالی فی علوک
ولم یکن بمثلک عال وانک انت قريب فی
علوک ولم یکن بمثلک ذا قرب بخلقک

237 فسبحانک اللهم فانقطعني عن مشيتی بمشيتک
وعن ارادتی بارادتک وعمّا ينسب الیّ بما ينسب
اليک وارفعني فی کلّ حين بالنجذاب سبحات
انوار وجهتک وما تلهمني فی سرى من ظهورات
قدرتک ان لا اعمل لک فی حين الا بالهامک
وتدبيرک اذ انک قادر علی ذلک لا سواک
ومقتدر علی هذا لا دونک فانزل اللهم برحمتک
علیّ فی حول التاسع من عمري ومن احسن بي
هنالك من کلّ قريب وبعيد اذ انک علی کلّ
شیء شهيد وصلّی اللهم علی محمد وال محمد الصّافين
المسبحين فی کلّ حين وقبل حين وبعد حين

- 238 Glory be to thy Lord, the Lord of Glory, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of all worlds. 238 وسبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين
- 239 10. This is the tenth prayer, the Prayer of Ta, for the tenth year in the life of its revealer, exalted be His glory. 239 هذا دعاء العاشر دعاء الطالحول العاشر من عمر منشيء عز شأنه
- 240 In the name of God, the Most Holy, the Most Impregnable! 240 بسم الله المتقدس المنيع
- 241 Glory be to Thee, O my God! This is a night of Friday wherein are opened the gates of heaven to the people of Thy dominion, and wherein descend upon those who love Thee the breezes of Thy holiness and bounty and the effulgences of the light of Thy countenance and Thy divine lordship. We are all poor at Thy door and bondsmen before Thy presence. I would fain praise Thee with the praise wherewith Thou hast praised Thyself, not that I desire to praise Thee, for my praise is according to my measure, O my God, and my remembrance is according to my station, O my Beloved! Glory be unto Thee, glory be unto Thee, from my praising Thee with praise other than Thy Self's Self, or from my remembering Thee with remembrance other than Thine Essence's Essence. Glory be unto Thee, glory be unto Thee! Glorification befiteth none but Thee. 241 سبحانك اللهم يا الهى ان هذه ليلة الجمعة تفتح فيها ابواب السماء لاهل ولايتك وتنزل فيها على اهل محبتك نفحات قدسك وكرامتك وسبحات انوار طاعتك وروبييتك وانا كل فقراء ببابك وارقاء عند جنابك لاحبين ان اثني عليك بما اثنت على نفسك لا ما اتى اريد ان اثني اذ ثنائى هو بقدرى يا الهى وذكرى هو بشأنى يا محبوبى سبحانك سبحانك من ان اثني عليك بشاء دون ذاتك ذاتك او اذكرتك بذكر دون كينونيتك كينونيتك فسبحانك سبحانك لا ينبغي التسبيح الا لك
- 242 Grant me, O my God, that wherewith Thou hast glorified Thyself, and praised Thine Essence, and unified Thy Being, and magnified Thy Self, and exalted Thine Entity, and honored Thy Purity, and elevated Thy Pristine Nature, and that which becometh the majesty of Thy holy splendor, and that which Thou art in the heights of Thy favors and signs. Thou, verily, O my God, hast ever been and wilt ever be in a wondrous remembrance and a new creation. Thou createst as Thou pleasest what Thou pleasest, and Thou originatest as Thou desirest what Thou desirest. 242 هب لى اللهم ما سبحت به نفسك وحمدت به ذاتك ووحدت به كينونيتك وكبرت به نفسانيتك وعظمت به ايتيك ومجدت به كافريرتك ورفعت به ساذجيتك وما ينبغي لجلال قدس بهائك وما انت عليه من علو مننك واياتك وانك يا الهى لم تزل ولا تزال فى ذكر بديع وخلق جديد تدع كيف تشاء بما تشاء وتخترع كيف تريد بما تريد
- 243 Here am I, Thy supplicant, Thy guest, Thy poor one, Thy petitioner, Thy fugitive, and Thy refuge-seeker. Through Thee have I detached myself, through Thee have I become enriched in Thy presence, through Thee have I sought aid in all things, through Thee have I become mighty over all things, through Thee have I become honored above all things, through Thee have I become exalted above all things, through Thee have I become illumined over all things, through Thee have I become glorified above all things, through Thee have I become beautified above all things, through Thee have I become magnified above all things, through Thee have I become greater than all things, through Thee have I become merciful to all things, through Thee have I become powerful over all things, through Thee have I become knowledgeable of all things, through Thee 243 فها انا ذا وافدك ونازلك وفقيرك وسائلك وهاربك ومستجيرك بك انقطعت اليك وبك استغنيت بك لديك وبك استعنت على كلشئ وبك استقويت على كل شئ وبك استعززت على كلشئ وبك استرفعت على كلشئ وبك استنورت على كل شئ وبك استجللت على كلشئ وبك استجملت على كلشئ وبك استعظمت على كلشئ وبك استكبرت على كلشئ وبك استقدرت على كلشئ وبك استعلمت على كلشئ وبك استسحطت على كلشئ وبك استسجبت على كلشئ وبك استشرفت على كلشئ وبك استسلطت على كلشئ وبك استملك على كل شئ وبك

have I encompassed all things, through Thee have I answered all things, through Thee have I become noble above all things, through Thee have I become sovereign over all things, through Thee have I become master over all things, through Thee have I become attracted to all things, through Thee have I become transcendent above all things, through Thee have I become generous to all things, through Thee have I become firm in all things, through Thee have I become victorious over all things, through Thee have I become mighty over all things, and through Thee have I found repose in every condition and at every moment. I have no tranquility, O my God, except through Thee, and no strength, O my Beloved, except through Thee, and no glory, O my Beloved, except Thee, and no helper, O my God, other than Thee, and no refuge, O my God, besides Thee. I am indeed certain that whosoever trusteth in Thee, all seek his shade, and whosoever is enriched by Thee, all become poor unto him, and whosoever seeketh Thy good-pleasure, all become pleased with him, and whosoever ascendeth unto Thee, all rise towards him, and whosoever findeth rest with Thee, all soar unto him.

استجذبت كلشي وبك استعاليات على كلشي
وبك استكرمت على كلشي وبك استثبتت
على كلشي وبك استقهرت على كلشي وبك
استجبرت على كلشي وبك استسكنت في كل
شأن وفي كل حين لا سکون لي يا الهي الا بك
ولا قوة لي يا محبوبي الا بك ولا عزة لي يا
محبوبي الا انت ولا ناصر لي يا الهي غيرك ولا
كهف لي يا الهي دونك واني لعل يقين بان من
يتوكل عليك كل في ظله ومن استغنى بك كل
يفتقر اليه ومن استرضي بك كل يرضى عنه
ومن استرفع اليك كل يصعد اليه ومن يستقر
لديك كل يعرج اليه

244 For Thou, O my God, didst create me by Thyself and didst make me with Thee the Manifestation of Thy Will and the Focal Point of the Tree of Thy Primal Oneness. Then didst Thou create through it all things. Glorified art Thou, O God! Unto Thee be praise - praise that is exalted through Thy exaltation, manifest through Thy manifestation, hidden through Thy concealment, first through Thy firstness, last through Thy lastness, pure through Thy purity, pristine through Thy pristine nature, essential through Thine essentiality, abstract through Thine abstraction, existing through Thine existence, sanctified through Thy sanctity, preceding through Thy precedence, self-subsisting through Thy self-subsistence, and transcendent through the transcendence of Thine eternity - praise that befiteth Thine Essence and deserveth Thy Reality and pleaseth Thy Self, and through which descend from Thy presence the treasures of Thy mercy and the mines of Thy bounty, and that which beseemeth the sovereignty of Thy Will and the dominion of Thy self-subsistence. O my God, in Thy grasp is the kingdom of might and exaltation, and in Thy right hand the dominion of power and authority, and before Thee shine forth the lights of Thy sanctity amidst the depths of mystery, while from every quarter of Thy house there stream forth the signs of Thy bounty by night and by day.

244 اذ انتك يا الهي قد خلقتني بنفسي وجعلتني عندك
طلعة مشيتك ووجهة النقطة شجرة اوليتك ثم
خلقت بها كل شي فسبحانك اللهم لك الحمد
حمدا عاليا يعلوك وظاهرا يظهر لك وباطنا
ببطونك واولا باوليتك واخرا باخريتك وكافورا
بكافوريتك وسازجا [ساذجا] بساذجيتك
وجوهرا بجوهريتك ومجردا بمجرديتك وكائنا
بكينونيتك ومقدسا بقُدوسيتك ومتقدما
بقدمك ومتقويا بقيومييتك ومترافعا برفعة
ديومييتك حمدا تليق كينونيتك وتستحق
ذاتيتك وترضى به نفسانيتك وتنزل به من
عندك مواقع رحمتك ومعدان كرامتك وما
ينبغي لسلطان ارادتك وملك ملك قيومييتك
فيا الهي في قبضتك ملكوت العز والاعزاز
وفي يمينك جبروت القدرة والاقطار وبين
يديك انوار قدسك في لجج الاسرار وعن كل
شطرييتك مواقع فضلك بالليل والنهار

245 How surpassing is Thy grace, O King of names and attributes! How surpassing is Thy generosity, O Lord of earth and heaven! O Thou Who art nearer to me than all else, and Who art sovereign over all things from beginning to end! I testify to

245 فما اعلى فضلا منك يا ملك الاسماء والصفات
وما اعلى جودا منك يا مالک الارضين
والسموات ويا من هو اقرب بي من كل

Thy oneness with the trueness of testimony it behooveth Thee, and I render thanks to Thee at all times for Thy favors and bounties, Thy manifestations and revelations, Thy conditions and stations, Thy signs and Thy words, and for all that Thou hast associated with Thyself in the heights of the heights – the throne of grandeur and majesty – and in the depths of depths – the seat of glory and beauty – with the trueness of gratitude and the rendering of praise which befitteth Thee.

شئ وهو سلطان على ما في البداية والنهايات
لاشهادتك يا الهى على وحدانيتك حق شهادتك
ولا شكرتك في كل حين جزاء الاثك ونعمائك
وظهوراتك وتجلياتك وشئونك ومقاماتك
واياتك وكلباتك وما قد نسبته الى نفسك في
علو العلو عرش العظمة والجلال وفي دنو الدنو
كرسى الرقعة والجمال على حق شكرك واداء
مجدك

246 For verily, O my God, I was as nothing when Thou didst create me through Thy grace and mercy, and didst nurture me in Thy paradise with the most perfect of Thy favors and most gentle of Thy bounties, until there came to pass from Thee the command unto that most exalted seat and most glorious horizon. Wherefore unto Thee be praise through all the hours of my nights and their minutes, and all the hours of my days and their moments, for Thou hadst caused me to move among those who are nigh unto Thee from among Thy servants – the chosen ones among Thy friends, the sincere ones among Thy loved ones, those who are steadfast among Thy trusted ones, those who are detached unto Thee from among Thy intimates – and among those who glorify Thee in ranks: the sanctified prostrating ones, the sincere ones who profess Thy unity, the detached ones who magnify Thee, and the honored ones who extol Thy greatness – they who are in Thy grasp throughout the watches of the night and the hours of the day, and in Thy right hand in the kingdom of the manifest and the hidden.

246 اذ اتيت يا الهى ما كنت شيئاً قد خلقتني بفضلك
ورحمتك وربيتني في جناتك باكل الاثك
والطف نعمائك الى اتصال الامر من عندك الى
ذلك المقعد الاعلى والرفرف الابهى فلك الحمد
في كل ساعات ليل ودقائقها وساعات نهاري
ودقائقها حيث قد قلبتني من قبل ان اظهرتني
في المقربين من عبادك والمصطفين من اوليائك
والخلصين من احبائك والمتممين في امنائك
والمنقطعين اليك من اخلائك والمسبحين
الصافين والمقدسين الساجدين والموحدين المخلصين
والمكبرين المنقطعين والمعظمين المتكرمين الذين
هم في قبضتك في اثناء الليل اطراف النهار وفي
يمينك في ملكوت الجهر والاسرار

247 Send down then, O my God, through Thy mercy upon the dead and the living, that which Thy knowledge hath encompassed in the kingdom of earth and heaven, as befitteth the majesty of Thy holy mercy and the sublimity of Thy grace and bounty. For verily Thou didst address Thy beloved Muhammad – peace be upon him and his family – in the Qur'an with what Thou didst reveal concerning movement among those who prostrate. Yea, that was from Thee: Thou didst cause me to move among those who are nigh unto Thee.

247 فانزل اللهم حينئذ برحمتك على الاموات
والاحياء ما قد احاط به علمك في ملكوت
الارض والسماء ما ينبغي لجلال قدس رحمتك
وعلو فضلك وكرامتك اذ انك قد خاطبت
حبيبك محمد صلى الله عليه واله في القران بما
نزلت على الحمل البيان وتقلبك في الساجدين بلى
ذلك من عندك قد قلبتني في المقربين

248 Preserve me, O my God, after Thou causest me to return unto Thee, within the veils of Thy bounty above the throne of Thy grandeur, and in the pavilions of the heaven of Thy power upon the seat of Thy favors and gifts, until the Day when Thou givest leave to the Point for what Thou hast ordained for it – when Thy loved ones shall delight in Thy paradise and find pleasure in Thy remembrance in the highest heavens. Thou dost not cause them to descend to earth except that Thou sendest down upon them at every moment the tokens of Thy mercy and the treasures of Thy bounty.

248 واحفظني اللهم من بعد ان ترجعني اليك
في حجب كرامتك فوق عرش عظمتك وفي
سرادقات لاهوت قدرتك على كرسى منك
وموهبتك الى يوم تأذن للنقطة ما قد قدرت لها
اذ اوليائك في جنتك متنعمون وهم في سموات
العلي بذكرك يستلذون ما تنزلهم الى الارض
وتنزل عليهم في كل حين مواقع رحمتك ومعادن
كرامتك

249 I am indeed certain, O my God, that Thou hast appointed for those who believe in Thee and in Thy signs a seat of truth with Thee in Paradise, which Thou hast created in the heavens, not on earth, and wherein Thou hast created that which no one's knowledge among all created things can encompass. For Thou hast described it for its people – and who is more truthful in speech than Thee? – saying they shall have therein all that they desire. Yea, by Thy truth, Thy promise is living and Thy word is truth, but I desire none except Thee, and I wish to find solace in none but Thee, to take pleasure in none save Thee, to find rest in none except with Thee, and to be enriched by none other than Thee.

250 How many bounties, O my God, have I witnessed in this worldly life, of which now no trace remains, and how many favors hast Thou specially conferred upon me, of which now no mention remains. Rather, my repose in all things is through Thee alone, O my God, there is no God but Thee; and my stability is with Thee alone, O my God, there is no God but Thee; and my glory is through Thee alone, O my God, there is no God but Thee; and my majesty is through Thee alone, O my God, there is no God but Thee; and my beauty is through Thee alone, O my God, there is no God but Thee; and my grandeur is through Thee alone, O my God, there is no God but Thee; and my light is through Thee alone, O my God, there is no God but Thee; and my loftiness is through Thee alone, O my God, there is no God but Thee; and my might is through Thee alone, O my God, there is no God but Thee; and my perfection is through Thee alone, O my God, there is no God but Thee; and my independence is through Thee alone, O my God, there is no God but Thee.

251 I have no station, O my God, except through Thee alone, there is no God but Thee; and I have no dominion, O my God, except through Thee alone, there is no God but Thee; and I have no power, O my God, except through Thee alone. Thou art One besides Whom there is none other God, and there is no glory save through Thee, O my God. Thou art One besides Whom there is none other God, for all these names, O my God, with Thee are but like unto my existence, for the glory which is attributed to me is, like my existence before Thy glory, as nothing, even as my existence before Thee is as nothing.

249 فانا ذا يا الهى لموقن بانك قد جعلت لمن امن بك وبآياتك مقعد صدق عندك فى الجنة وقد خلقتها فى السموات لا فى الارض وخلقنا فيها ما لا يحيط به علم احد من الخلق اذ وصفت لاهلها ومن اصدق منك قولا فلهم فيها ما يشتهون بلى وحقق وعهدك الحى وقولك الصدق ولكننى ما اردت الا اياكى وما احب ان استأنس الا بك ولا استلذن الا بك ولا استقرن الا لديك ولا استغنين الا بك

250 فكم من الآء يا الهى قد شهدتها فى الحيوۃ الدنيا وان حينئذ لم يبق لها اثر وكم من نعماء قد اختصاصتني بها ولم يكن لها حينئذ من ذكر بل ان سكونى فى كل شأن بك يا الهى وحدك لا اله الا انت واستقرارى لديك يا الهى وحدك لا اله الا انت واستبهاى بك يا الهى وحدك لا اله الا انت واستجلالى بك يا الهى وحدك لا اله الا انت واستجمالى بك يا الهى وحدك لا اله الا انت واستعظامى بك يا الهى وحدك لا اله الا انت واستوارى بك يا الهى وحدك لا اله الا انت واسترفاعى بك يا الهى وحدك لا اله الا انت واستعزازى بك يا الهى وحدك لا اله الا انت واستكالى بك يا الهى وحدك لا اله الا انت واستقلالى بك يا الهى وحدك لا اله الا انت

251 وما لى يا الهى من شأن الا بك وحدك لا اله الا انت ولا لى يا الهى من ملكوت الا بك وحدك لا اله الا انت وما لى يا الهى من جبروت الا بك وحدك لا اله الا انت وما لى من ياقوت الا بك وحدك لا اله الا انت وما لى من جند يا الهى الا بك وحدك لا اله الا انت وما لى من قوة الا بك وحدك لا اله الا انت وما من عزة الا بك يا الهى وحدك لا اله الا انت اذ كل تلك الاسماء يا الهى عندك لم تكن الا بمثل وجودى لان بهاء الذى ينسب الى بمثل وجودى عند بهائك لم يكن شيئا كما ان وجودى عندك لم يكن شيئا

252 Likewise, O my God, all my names and attributes – my power before Thee is sheer impotence, and my wealth before Thee is absolute poverty. How then, O my God, can I point to Thy names through my names, or to Thy likeness through my likeness? Thou hast ever been, and wilt ever be, known through none save Thyself and described by none save Thyself. Thou hast created all that Thou hast created through Thy Will, and brought into being all that Thou hast brought into being through Thy Purpose, and originated all that Thou hast originated through Thy Power, and invented all that Thou hast invented through Thy Sovereignty, and caused to exist all that Thou hast caused to exist through Thy Lordship.

253 Therefore unto Thee belongs all of me and whatsoever is attributed to me, assured that there is no God but Thee, alone with no partner. Verily all creation is Thy creation and within Thy grasp, and verily religion is what Thou dost ordain, and the path is what Thou dost make manifest to creation, and the permitted is what Thou dost permit, and the laws are what Thou dost decree, and the traditions are what Thou dost command – all are within Thy grasp. Thou dost rule as Thou pleasest, through what Thou pleasest, for what Thou pleasest, for whom Thou pleasest, over whom Thou pleasest.

254 Thou hast ever been and wilt ever be – Thy proof is manifest and cannot be hidden, and Thy sovereignty is triumphant and cannot be resisted. All Thy servants are but poor supplicants at the threshold of Thy mercy and grace, and all are servants before the revelations of Thy gift and bounty. Thou art the Creator Who hath never been created, the Provider Who hath never been provided for, the Quickener Whom nothing can frustrate, and the Giver of life from Whom naught can be withheld. Thou art the First in Thy lastness and the Last in Thy firstness, the Manifest in Thy hiddenness and the Hidden in Thy manifestness.

255 Thou art, O my God, nearer to me than my life-vein, and verily Thou, O my God, art the One, the Peerless, the All-Glorious. The mention of Thy nearness being closer than the life-vein, in the eyes of them that gaze upon Thy loftiness and exaltation, is naught but as the distance between heaven and earth. Glorified art Thou! Glorified art Thou! This is according to my measure, as revealed in Thy Book, else Thou art He Whose nearness none can know but Thee, and Whose remoteness none can fathom but Thee. Thou art the Most Beloved on high, besides Whom there is no observer, and the Most Glorious Object of all desire, besides Whom there is no one present. Thou seest all things while nothing beholdeth Thee, and Thou dost witness all things while nothing beareth witness to Thee, for all have

252 وكذلك يا الهى كل اسمائى وصفائى قدرتى عندك عجز بحت وغنائى عندك فقر صرف فكيف استدلت يا الهى باسمائى على اسمائك او بامثالى على امثالك وانك لم تزل ولا تزال لن تعرف بغيرك ولن توصف بسواك قد خلقت كل ما قد خلقت بمشيئتك وانشأت كل ما انشأت بارادتك وابدعت كل ما ابدعت بقدرتك واخترعت كل ما قد اخترعت بسلطنتك واحداث كل ما احداثت بربوبيتك

253 فلک يا الهى کلّی وما ينسب الی موقنا بان لا اله الا انت وحدک لا شریک لک اتما الخلق کلّه خلقتک وفى قبضتک واتما الدین ما انت تدین به والمنهاج ما انت تبين للخلق والحلال ما تحلل والاحکام ما تقضى والسّن ما تأمر کلّ فى قبضتک تحکم كيف تشاء بما تشاء لما تشاء لمن تشاء على من تشاء

254 لم تزل ولا تزال حجتک ظاهرة لا تحتجب وسلطنتک قاهرة لا تمتنع کلّ عبادک فقراء بباب رحمتک وکلّ ارقاء عند ملک فضلک وموهبتک انت خالق الذی لن تخلق والرازق الذی لن ترزق والممیت الذی لا يعجزک من شئ والحی الذی لا یمتنع عنک من شئ انت الاول فى اخریتک والاخر فى اولیتک والظاهر فى باطنیتک والباطن فى ظاهریتک

255 انت يا الهى اقرب لى من حبل الوريد وانک انت يا الهى فرد واحد مجید ذکرى اقریتک عن الحبل الوريد عند الناظرین الى علوک وارتفاعک لم یکن بعده الا کبعد السماء والارض فسبحانک سبحانک هذا على قدرى حيث قد نزلت فى کتابک والا انت الذی لن یعرف قربک غیرک ولا بعدک دونک انت المحبوب الاعلى الذی لیس دونک ناظر والمقصود الابهى الذی لیس دونک حاضر ترانى ولا یراک شئ وتشهد على کلّ شئ ولا یشهد علیک شئ اذ کلّ قد خلقوا بامرک لا من شئ وانت الذی مکنون الکلون عن شئ

been created by Thy command out of nothingness, and Thou art He Who hath brought the universe into being from naught.

256 However much I might refine my vision, or sharpen my sight, or soar in the atmosphere of divine destiny, I shall witness naught save the limits of my nothingness, the extremity of my poverty, and my utter effacement. What am I to attain unto Thee, O my God and my Beloved? What am I to ascend unto Thy presence, O my Lord and my Heart's Desire? What am I to know Thee, O my King and my Sovereign? What am I to proclaim Thy oneness, O my Adored One and my Ruler? Glorified art Thou! Glorified art Thou! What am I to render due thanks unto Thee, O Ultimate Hope of my heart and Furthermost Object of my desire?

257 Nay, by Thy glory, I shall love Thee alone – there is no God but Thee – even though I may never attain to Thy knowledge. Yet what am I to do with myself? Verily it is poor in Thy dominion and powerless in Thy realm. Its knowledge before Thee is less than what an ant knoweth of Thy grandeur or perceiveth of Thy power. Nay, by Thy glory, I am less than it in what Thy knowledge encompasseth, and more lowly than it in what Thy Book recordeth. If Thou hadst not created me, would I have been anything? And if Thou hadst not nurtured me to this day, would I have chosen any path?

258 Glorified art Thou! Glorified art Thou! Thou hast strengthened my weakness through Thy power, mended my brokenness through Thy might and sovereignty, elevated my abasement through Thy glory and oneness, empowered my helplessness through Thy power and self-subsistence, and calmed my heart through Thy grace and favor. For whomsoever Thou dost exalt, none can abase; whomsoever Thou dost raise up, none can bring low; whomsoever Thou dost quicken, none can cause to die; and whomsoever Thou dost cause to die, none can bring to life. Thine is the creation and the command, O my God. All are within Thy grasp, and all are prostrate before Thy will.

259 Verily I, O my God, beseech Thee on this night which Thou hast honored, magnified, glorified, sanctified and blessed, and which Thou hast made a festival night for Thy beloved Muhammad – Thy blessings be upon him and his family – by all Thy grace and mercy, and all Thy glory and majesty, and all Thy beauty and grandeur, and all Thy perfection and greatness, and all Thy words and might, and all Thy will and purpose, and all Thy knowledge and power, and all Thy utterance and attributes, and all Thy honor and sovereignty, and all Thy dominion and exaltation, and all Thy signs and favors, and all

256 فكلما الطفن النظر اودقن البصر او اطينن في جو
عماء القدر لن اشد الا حد انعدامي ومنتى فقرى
واضحلالى وما انا والوصول اليك يا الهى ومحبوبى
وما انا والعروج لديك يا ربى ومقصودى وما انا
وعرفانك يا مليكى وسلطانى وما انا وتوحيديك
يا معبودى ومليكى فسبحانك سبحانك وما انا
وحق شكرك يا غاية رجاى ومنتى مطلوبى

257 لا وعزتك لاحب وحديك لا اله الا انت ولو لم
اقدر على ان اعرفك ولكن كيف اصنع بنفسى
انها فقيرة فى ملكك وعاجزة فى مملكتك لم
يكن عرفانها عندك الا اقل مما عرفت القلة
من عظمتك او ما شهدت عليها من قدرتك لا
وعزتك اتى لاقل عنها بما يحيط به علمك وادنى
عنها بما يحصى كتابك لو لا تخلفنى هل كنت شيئا
ولو لا تربيتنى الى يومئذ هل اخترت امرا

258 فسبحانك سبحانك قد استقويت ضعفى
بقدرتك واستجبرت كسرى باقتدارك
وسلطنتك واستعززت ذلى بعزتك وفردانيتك
واستقدرت عجزى بقدرتك وقيوميتك واسكنت
فوادى بفضلك وعنايتك اذ من انت قد عززته
لا يقدر احد ان يذله وما قد رفعته لن يقدر احد
ان يضعه وما قد احييته لن يقدر احد ان يميته
وما قد امته لن يقدر احد ان يحييه لك الخلق
والامر يا الهى كل فى قبضتك وكل ساجد عند
ارادتك

259 اتى انا ذا يا الهى لاسئلك فى هذه الليلة التى قد
شرفتها وعظمتها وعززتها وكرمها وقدستها وجعلتها
ليلة عيد حبيبك محمد صلواتك عليه واله من كل
فضلك ورحمتك وكل بهائك وجلالتك وكل
جمالك وعظمتك وكل كمالك وكبريائيتك
وكل كلماتك وعزتك وكل مشيتك وارادتك
وكل علمك وقدرتك وكل قولك ومسائلك
وكل شرفك وسلطانك وكل ملكك وعلائك
وكل اياتك وامتنانك وكل فضلك والآنك
وكل كرمك ونعمائك وكل اسمائك وصفاتك

Thy bounty and bestowals, and all Thy generosity and blessings, and all Thy names and attributes, and all Thy examples and manifestations, and all Thy revelations and stations, all Thy loftiness and heights, and all Thy manifestations and signs, and all Thy stations and tokens, and all Thy divine dominion and exaltation, and all Thy celestial sovereignty and power, and all Thy heavenly might and grandeur, and all Thy ruby-like glory and majesty, and whatsoever Thou lovest in the realm of Thy mercy and perfection – for Thy bestowal, O my God, hath no equal, and Thy gift, O my God, hath no likeness.

260 Do Thou therefore send down at this moment all Thy grace and mercy, Thy favors and bounties, Thy blessings and bestowals, Thy beneficence and gifts, Thy glory and generosity, Thy tokens of honor, Thy manifestations, the evidences of Thy will and Thy revelations upon Muhammad and the family of Muhammad, the best of Thy loved ones, and upon them who have believed in God and His signs and in what God hath revealed in the Bayan, and who desire none except Thee, O Lord of Lords and Ordainer of means, O Opener of doors, O Causer of causes, O Thou Who hast named Thyself the Mighty, the All-Bountiful, and the Wondrous, the Oft-Forgiving!

261 Send down, then, upon me and upon them who have believed in Thee and in Thy signs, and have testified to Thy Messenger and Thy trusted ones, and have followed Thy religion and Thy good-pleasure, and have sought Thy satisfaction and the exaltation of Thy sovereignty, that which beseemeth the wondrous nature of Thy mercy and the sublimity of Thy generosity. Send down, O my God, all Thy mercy and grace upon my parents and upon those who have nurtured me in Thy path and upon those who have shown kindness to me in Thy days, and send down, O my God, all Thy gifts, and tranquility, and glory, and forgiveness, and might, and bounty upon the houses whose occupants have believed and shown patience in Thy days!

262 Verily Thou, O my God, art the Most Generous of the generous, the Most Bountiful of the bountiful, the Greatest of bestowers, the Most Liberal of the liberal, the Most Merciful of the merciful, and the Nearest of the near ones. Write down then, O my God, for this day when ten years have passed from my life, that which befitteth the wonders of Thy mercy and the sublimity of Thy grace. For I have performed no deed for Thee on this day, and my hope hath been in naught save Thy grace, and my support in naught save Thy power, and my guardian in naught save Thy might, and my shelter in naught save Thy sovereignty, and naught befitteth me save that which befitteth

وكلّ امثالك وتجلياتك وكلّ ظهوراتك ومقاماتك وكلّ تجلياتك ودلالاتك وكلّ مقاماتك وعلاماتك وكلّ لاهوتك وارتفاعك وكلّ ملكوتك وامتناك وكلّ جبروتك واقتدارك وكلّ ياقوتك واستعزازك وما تحب في ناسوت رحمتك واستكمالك اذ عطائك يا الهى لا عدل له وموهبتك يا الهى لا مثل لها

260 فانزل اللهم حينئذ كلّ فضلك ورحمتك ومنك والائك وفواضلك واعطائك ونعمائك وكراماتك ومواقع عزّتك وتجلياتك ومظاهر ارادتك وظهوراتك على محمد وال محمد خير احبائك وعلى الذين هم امنوا بالله واياته وبما نزل الله في البيان وما ارادوا الا اياك يا رب الارباب ومقدر الاسباب يا مفتاح الابواب ويا مسبب الاسباب ويا من قد سميت نفسك العزيز الوهاب والبدیع التواب

261 فانزل علىّ حينئذ وعلى الذين هم امنوا بك وبياتك وشهدوا على رسولك وامنائك واتبعوا دينك ومرضااتك وارادوا رضااتك وارتفاع سلطانك ما ينبغي لبديع رحمتك وعلو كرامتك وانزل اللهم كلّ رحمتك وفضلك على ابوي وعلى من رباني في سبيلك وعلى من احسن بي في ايامك وانزل اللهم كلّ موهبتك وسكينتك وعزّتك ومغفرتك وقدرتك وكرامتك على البيوت التي امنت اهلها وصبرت في ايامك

262 انك يا الهى الكرم الاكرمين وانك انت اجود الاجودين وانك انت اكبر الوهابين وانك انت اوسع المعطين وانك انت ارحم الراحمين وانك انت اقرب الاقربين فاكتب اللهم يومئذ الذي قد قضى من عمري عشر سنين ما ينبغي لبديع رحمتك وعلو كرامتك فاني ما عملت لك يومئذ عملا وما كان رجائي الا فضلك ولا ظهري الا قوتك ولا ولي الا عزّتك ولا كهفي الا سلطنتك ولا ما ينبغي لي الا ما ينبغي لك اذ لم يزل شأن العبد عجز وافتقار وشأنك يا الهى لم يزل ولا يزال غناء وافتخار

Thee, for the station of the servant hath ever been one of impotence and poverty, while Thy station, O my God, hath been and shall ever be one of wealth and glory.

- 263 Transform then, O my God, my station into Thy station, and ordain my destiny according to Thy destiny. Send down Thy blessings, O my God, upon Muhammad and 'Ali and Fatimih and Hasan and Husayn and upon the son of Husayn and Muhammad son of 'Ali and Ja'far son of Muhammad and Musa son of Ja'far and 'Ali son of Musa and Muhammad son of 'Ali and 'Ali son of Muhammad and Hasan son of 'Ali and Muhammad son of Hasan, Thy Friend, for whom Thou hast ordained a mighty occultation wherein Thou shalt bear witness unto Thy servants and distinguish Thy chosen ones from others than them, and perfect Thy favors, and establish Thy signs, and make manifest Thy words, until the day when Thou shalt permit Thy Friend to manifest that which Thou hast ordained for him of Thy grace and Thy glory and Thy mercy and Thy majesty and Thy sovereignty and Thy might, and that which befiteth the loftiness of Thy sanctity and Thy exaltation, that he may fill the earth with bounty and grace and generosity and favor.

- 264 Verily Thou art powerful over all things, and knowing of all things, and witness to all things, and independent of all things, and encompassing all things. There is no power nor strength save in Thee. In Thee do I place my trust, and unto Thee is the return. Glorified be Thy Lord, the Lord of Glory, from that which they describe!

- 265 11. This is a prayer of supplication for the eleventh year of the life of its author - may his light be exalted!

- 266 In the Name of God, the Merciful, the Compassionate!

- 267 O God, send down Thy blessings upon Muhammad and the family of Muhammad. Raise me up unto Thee and establish me before Thee and make me intimate with Thee and detach me from all else but Thee and grant me what is with Thee, for Thou, O my God, hast ever been and shalt ever be exalted above the praise of Thy creation and sanctified beyond the description of any but Thee. Thou shalt never be known through other than Thyself, nor described by aught save Thyself, nor characterized by any but Thee, nor worshipped through any manifestation of Thy dominion, nor praised by any sign of Thy kingdom. For whatsoever hath been designated by the name of a thing besides Thee is Thy creation, prostrate within Thy grasp, submissive before the majesty of Thy sovereignty, humble before the grandeur of Thy glory, yielding to Thy power,

263 بَدِّلَ اللَّهُ شَأْنِي بِشَأْنِكَ وَاصْبِرْ اللَّهُمَّ قَدْرِي
بِقَدْرِكَ وَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَعَلَى وَفَاطِمَةَ
وَالْحَسَنِ وَالْحُسَيْنِ وَعَلَى ابْنِ الْحَسَنِ وَمُحَمَّدِ ابْنِ
عَلِيٍّ وَجَعْفَرِ ابْنِ مُحَمَّدٍ وَمُوسَى ابْنَ جَعْفَرٍ وَعَلَى ابْنِ
مُوسَى وَمُحَمَّدِ ابْنِ عَلِيٍّ وَعَلَى ابْنِ مُحَمَّدٍ وَالْحَسَنِ ابْنَ
عَلِيٍّ وَمُحَمَّدِ ابْنَ الْحَسَنِ الْوَلِيِّ الَّذِي قَدْ قَدَّرْتَ
لَهُ غَيْبَةَ مَنِعَةٍ لِتَشْهَدَنَّ فِيهَا عَلَى عِبَادِكَ وَلِتَمَيِّزَنَّ
اصْفِيَاءَكَ عَنْ غَيْرِ اصْفِيَاءِكَ وَلِتَكْمُلَنَّ الْآتَكَ
وَلِتُثَبِّتَنَّ آيَاتَكَ وَلِتُظْهِرَنَّ كَلِمَاتَكَ إِلَى يَوْمِ تَأْذَنَ
لِوَلِيِّكَ بِمَا قَدْ قَدَّرْتَ لَهُ مِنْ فَضْلِكَ وَبِهَائِكَ
وَرَحْمَتِكَ وَاجْلَالِكَ وَسُلْطَنَتِكَ وَامْتِنَاعِكَ وَمَا
يَنْبَغِي لَعُلَّوْ قَدْسِكَ وَارْتِفَاعِكَ لَتَمْلَأَنَّ الْأَرْضَ
جُودًا وَفَضْلًا وَكَرَمًا وَامْتِنَانًا

264 أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَبِكُلِّ شَيْءٍ عَلِيمٌ وَعَلَى كُلِّ
شَيْءٍ شَهِيدٌ وَعَنْ كُلِّ شَيْءٍ غَنِيٌّ وَبِكُلِّ شَيْءٍ مُحِيطٌ لَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ عَلَيْكَ تَوَكَّلْتُ وَإِنَّ إِلَيْكَ
الْمَصِيرَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ الْحَمْدُ

265 هَذَا دَعَاءُ الْيَاءِ لِلْحَوْلِ الْحَادِي وَالْعِشْرَ مِنْ عَمْرِ
مَنْشِيهِ عَزَّ نَوْرُهُ

266 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

267 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَارْفَعْنِي إِلَيْكَ
وَاسْتَقِرَّنِي لَدَيْكَ وَأَنْسِنِي بِكَ وَافْرغْنِي عَنْ
دُونِكَ وَهَبْ لِي مَا عِنْدَكَ إِذْ أَنْتَ يَا إِلَهِي لَمْ
تَزَلْ وَلَا تَزَالُ كُنْتَ مَتَعَالِيًا عَنْ ثَنَاءِ خَلْقِكَ
وَمُتَقَدِّسًا عَنْ وَصْفِ دُونِكَ لَمْ تَزَلْ لَنْ تَعْرِفَ
بِغَيْرِكَ وَلَنْ تُوصَفَ بِسِوَاكَ وَلَنْ تَتَّعَدَ بِدُونِكَ
وَلَنْ تَعْبُدَ بِشَيْءٍ مِنْ مَظَاهِرِ مُلْكِكَ وَلَنْ تُثَنَّى
بِأَيَّةٍ مِنْ آيَاتِ مُلْكِكَ إِذْ مَا وَقَعَ عَلَيْهِ اسْمُ
شَيْءٍ غَيْرِكَ خَلَقَكَ وَفِي قَبْضَتِكَ سَاجِدَ لِعَظَمَةِ
سُلْطَانِكَ خَاضِعَ لِهَيْبَةِ جَلَالِكَ خَاشِعَ لِمُلْكِكَ
قَدَرْتِكَ مُنْقَادَ لِمَشِيَّتِكَ وَلَا لِأَحَدٍ مِنْ شَيْءٍ إِلَّا
بِمَا أَنْتَ قَدْ قَدَّرْتَ بِأَمْضَائِكَ أَوْ مَا أَذْنَتْ لَهُ
بِامْتِنَانِكَ

subject to Thy Will; and none hath aught save that which Thou hast ordained by Thy decree or permitted by Thy bounty.

268 O my God and my Beloved! Thou art manifest and naught is manifest save Thee, and O my King and my Master! Thou art hidden and there is no hidden one besides Thee, and all things are hidden in Thy concealment. Glorified art Thou, O my God, O my Worshipped One and my Goal! Thou art the First and there was nothing before Thee, and O my God and my Lord! Thou art the Last and there shall be nothing after Thee. All things are brought into being by Thy Will and are given existence by Thy Purpose.

269 I beseech Thee, O my God, by Thy glory wherewith Thou hast illumined all things, and by Thy majesty wherewith Thou hast manifested Thyself to all things; by Thy beauty, with which Thou hast adorned all things; by Thy grandeur, with which Thou hast magnified all things; by the light of Thy countenance, which hath illumined all things; by Thy mercy, with which Thou hast shown compassion unto all things; by Thy words, through which Thou hast favored the denizens of the kingdoms of Thy heavens and earth as Thou willest, with what Thou willest, for what Thou willest; by Thy perfection, through which Thou hast perfected all things in the heights of height, the sublimity of sublimity, the growth of growth, and the nearness of nearness; by Thy names, with which Thou hast filled the pillars of all things; by Thy examples, through which Thou hast excelled all things; by Thy might, with which Thou hast shown Thy power in the kingdom of earth and heaven; by Thy knowledge, from which nothing escapeth; by Thy power, from which nothing is withheld; by Thy strength, which is swifter than saying "Be!" and it is; by Thy questions which Thou hast loved; by Thy nobility which Thou hast attributed to Thyself; by Thy sovereignty, through which Thy triumph hath been known throughout the ages of ages and by which all affairs are set aright; by Thy dominion which transcendeth all things and through which Thou hast gathered together the means of the heavens and the earth and whatsoever lieth between them for whomsoever seeketh Thee and followeth Thy good-pleasure; by Thy loftiness which is exalted above every exaltation; by Thy signs through which Thou hast perfected Thy proof unto all who dwell in Thy heaven and on Thy earth; by Thy favors through which Thou hast shown grace unto the people of Thy dominion; by Thy grace, through which Thou causest whomsoever Thou willest of Thy creation to enter Paradise, and by Thy wondrous manifestations whereby Thou drawest unto Thee the spirits of those who are nigh unto Thee among Thy chosen ones, and by Thy revelations through which Thou teachest the ordinances of Thy Faith, and by Thy stations

268 يا الهى ومحبوبى انك ظاهر ولا ظهور لشيء سواك ويا مليكى ومالكى انت الباطن لا باطن دونك وكلشي باطن بيطونك فسبحانك اللهم يا معبودى ومقصودى انت الاول ولم يكن قبلك شيء ويا الهى وربى انت الاخر ولم يكن بعدك شيء كلشي بمشيئتكم منجعة وبارادتك منذوة

269 فاسئلك اللهم ببهائك الذى به قد نورت كلشي وبجلالك الذى به قد تجللت على كل شيء وبجمالک الذى به قد تجللت على كل شيء وبعظمتک التى بها قد تعظمت على كل شيء وبنور وجهک الذى به اضاء كل شيء وبرحمته التى بها ترحمت كلشي وبكلماتک التى بها تفضلت اهل ملکوت سماءک وارضک كيف تشاء بما تشاء لما تشاء و[و] بکمالک الذى به تکلمت فى علو العلو وسمو السمو وسمو القو ودنو الدنو على كل شيء وباسمائک التى ملئت بها اركان كلشي وبامثالک التى بها قد تفوقت على كل شيء وبعزتك التى بها قد تعززت فى ملکوت ارضک وسمائك وبعلک الذى لا يعزب عنه من شيء وبقدرتك التى لا يمتنع عنها من شيء وبقوتک الذى هو اقرب من ان تقول له كن فيكون وبمسائلک التى قد احببها وبشرفک الذى قد نسبته اليک وبسلطانک الذى به عرفت لك الغلبة دهر الدهور وتصلح به كل الامور وبملكک الذى علا كلشي وبه قد جمعت اسباب السموات والارض وما بينهما لمن ارادک واتبع مرضاتک وبعلائک الذى هو عال فوق كل علو وبایاتک التى بها قد اتممت حجتک على من فى سمائك وارضک وبمنتک التى بها تفضلت على اهل مملکتک وبفضلک الذى به تدخل فى الرضوان من شئت من خلقک وبتجلياتک البديعة التى بها تجذب ارواح المقرين من اوليائك وبظهوراتک التى بها تعلم اوامر دينک وبمقاماتک التى لا تعطيل لها فى حين ولا فى شأن وان بها يتعرفک اهل مملکتک موقنا بان لا اله الا انت

which know no cessation at any time or under any condition - through which the people of Thy realm recognize Thee - I testify that there is none other God but Thee.

- 270 Through what Thou hast created, O my God, where I have no knowledge of the spheres of Thy conditions, nor any judgment concerning the spheres of Thy decree and Thy hiddenness, Thou art ever engaged in a new creation and a wondrous crafting. Thou createst as Thou wilt whatsoever Thou wilt, and none among all created things possesseth aught except through Thy bounty, O Thou Who art the Lord of might and majesty, and the Lord of power and beauty. Thou hast ever been independent of all that Thou hast created and wilt create, and all are poor before Thee and servants in Thy presence. Wert Thou to withhold Thy sustaining grace from aught for less than a moment, it would cease to exist - how then could its qualities be proven?

- 271 Glory be unto Thee! Glory be unto Thee! Thou hast created me and sustained me, Thou hast made excellent my creation and perfected my sustenance. Unto Thee be praise, O my God, in my turning and my resting place, and unto Thee be glory, O my Beloved, in my earthly life and my hereafter, until the end of what Thou beholdest in me of the ultimate of my desire and my hope. My heart findeth no rest save in Thee, nor my spirit without Thee, nor my soul apart from Thee, for all else besides Thee are poor at Thy gate and servants before Thy presence.

- 272 Therefore, O Lord, send down the holy fragrances of Thy divine realm upon the people of Thy love, and the manifestations of the glory of Thy Kingdom upon the people of Thy Cause, and the conditions of the King of Thy Self-Subsistence upon the people of Thy might, and the favors of the Sovereign of Thy generosity upon the people of Thy ruby, and the stations of the commands of the court of Thy holy eternity upon the people of Thy human realm. For verily, O my God, Thou hast assigned to all things a portion from Thee and a share from Thy presence. Therefore, O Lord, make my portion from Thee that which becometh Thee, not that which I deserve, and my share from Thy presence that which Thou art worthy of, not that which I am worthy of.

- 273 Glory be unto Thee! Glory be unto Thee! What have I to do with asking about Thy portion or seeking Thy share? For Thou art far too exalted and high to be questioned about anything, and too great and generous to be thanked for anything. Thy custom hath ever been to bestow favor and grace without mention of anyone or explanation, and Thy way shall ever be to grant favor and beneficence without anyone's knowledge or recognition. Hadst Thou not revealed book after book since

270 وَاَنْتَ بِمَا اَنْتَ قَدْ خَلَقْتَ يَا اِلٰهِيْ حَيْثُ لَيْسَ لِيْ عِلْمٌ بِمَوَاقِعِ شُؤْنَاتِ [شُؤْنَاتِكَ] وَلَا حَكْمٌ بِمَوَاقِعِ تَقْدِيرِكَ وَبَطْنُكَ لَمْ تَزَلْ فِيْ خَلْقٍ جَدِيدٍ وَصَنَعَ بِدِيْعٍ تَخْلُقُ كَيْفَ تَشَاءُ بِمَا لَشَاءُ وَمَا لَاحِدٌ مِنْ اَهْلِ الْاِنْشَاءِ شَيْءٌ اِلَّا بِعَطَائِكَ يَا ذَا الْعِزِّ وَالْجَلَالِ وَيَا ذَا الْقُدْرَةِ وَالْجَمَالِ لَمْ تَزَلْ اَنْتَ غَنِيٌّ عَمَّا قَدْ خَلَقْتَ وَتَخْلُقُ وَاَنْ كُلَّ فَقْرَاءَ إِلَيْكَ وَارْقَاءَ لَدَيْكَ لَوْ تَمَسَّكَ عَنْ شَيْءٍ مَّدَدَكَ فِيْ اَقَلِّ مِنْ حِيْنَ لَمْ تَكُنْ لَهُ شَيْئَةً فَكَيْفَ الْاَثْبَاتُ بِهِ عَلٰى شُؤْنِهِ

271 فَسُبْحَانَكَ سُبْحَانَكَ اَنْتَ اَنْتَ قَدْ خَلَقْتَنِيْ وَرَزَقْتَنِيْ وَاحْسَنْتَ خَلْقِيْ وَاجْلَسْتَ رِزْقِيْ فَلَكَ الْحَمْدُ يَا اِلٰهِيْ فِيْ مَنْتَلَبِيْ وَمَثْوَايَ وَلَكَ الْمَجْدُ يَا مَحْبُوْبِيْ فِيْ دُنْيَايَ وَآخِرَتِيْ اِلَى اٰخِرٍ مَا تَشْهَدُ عَلَيَّ مِنْ مَّنْتَهَى رَغْبَتِيْ وَتَمَنَّاىَ لَا يَسْكُنُ بِغَيْرِكَ فُرَادَى وَلَا بِدُونِكَ رَوْحِيْ وَلَا بِسِوَاكَ نَفْسِيْ اِذْ مَا دُونَكَ فَقْرَاءَ بِيَابِكَ وَارْقَاءَ عِنْدَ جَنَابِكَ

272 فَانْزِلِ اللّٰهَمَّ حَيْثُ نَفَحَاتُ قُدْسٍ لَّا هَوْتَكَ عَلٰى اَهْلِ مَحَبَّتِكَ وَظَهَوْرَاتُ مَجْدٍ مَّلَكُوتِكَ عَلٰى اَهْلِ وِلَايَتِكَ وَشُؤْنَاتُ مَلِكِ قِيَوْمِيَّتِكَ عَلٰى اَهْلِ جَبَرُوتِكَ وَمَنْ سُلْطَانُ وَهَّايَّتِكَ عَلٰى اَهْلِ يَاقُوتِكَ وَمَوَاقِعُ اَوَامِرٍ بِسَاطِ قُدْسٍ اَزْلِيَّتِكَ عَلٰى اَهْلِ نَاسُوتِكَ اِذْ اَنْتَ يَا اِلٰهِيْ قَدْ جَعَلْتَ لِكُلِّ شَيْءٍ حَقًّا مِنْ عِنْدِكَ وَنَصِيْبًا مِنْ لَدُنْكَ فَاجْعَلِ اللّٰهَمَّ حَقِّيْ مِنْ عِنْدِكَ مَا اَنْتَ اَهْلُهُ لَا مَا اَنْتٰ اَنَا اَهْلُهُ وَنَصِيْبِيْ مِنْ لَدُنْكَ مَا اَنْتَ اَنْتَ مُسْتَحَقُّهُ لَا مَا اَنْتٰ اَنَا مُسْتَحَقُّهُ

273 فَسُبْحَانَكَ سُبْحَانَكَ مَا لِيْ وَالسَّوَالُ عَنْ حَقِّكَ اَوْ الطَّلَبُ عَنْ نَصِيْبِكَ وَاَنْتَ اَنْتَ اَجَلٌّ وَاَعْلٰى مِنْ اَنْ تَسْأَلَ فِيْ شَيْءٍ وَاَعْظَمُ وَاَكْرَمُ مِنْ اَنْ تَشْكُرَ بَشَيْءٍ لَمْ تَزَلْ عَادَتُكَ الْفَضْلُ وَالْاِمْتِنَانُ مِنْ دُونَ ذِكْرِ اَحَدٍ وَلَا بَيَانٍ وَلَا تَزَالُ عَادَتُكَ الْفَضْلُ وَالْاِحْسَانُ مِنْ دُونَ عِلْمِ اَحَدٍ وَلَا عِرْفَانٍ لَوْ لَا نَزَلَتْ كِتَابًا بَعْدَ كِتَابٍ اَدَمَ وَمَا نَسَخْتَ دِيْنَ الَّذِي

the Book of Adam, and hadst Thou not abrogated the religion which Thou hadst ordained, all would still be following that religion. Therefore, I am certain that the sources of Thy grace have never been from Thy creation.

قد امرت به فإلى حينئذ كل على ذلك الدين
لذا إيقنت ان موارد فضلك لم تكن من عند
خلقك

- 274 In every condition Thou bestowest favor upon the people of Thy Kingdom through what Thou art worthy of, whether it be the elevation of a decree or the revelation of another decree, or the effacement of a command or the establishment of another command. And if Thou didst not do so, who could have power over that, O my God? And if Thou didst not command, who could have power to escape from Thy sovereignty, O my Beloved? By Thy might! It is not possible for anything to flee from Thy dominion, for all have around their necks the cord of attachment to Thee and certitude in what Thou hast ordained for them of Thy command.

274 في كل شأن تنفضل على اهل ملكوتك بما انت
مستحق به من ارتفاع حكم او نزول حكم اخر او
محو امر او اثبات امر اخر ولو لم تفعل فن يقدر
على ذلك يا الهى ولو لم تأمر فن يقدر ان يخرج
من سلطانك يا محبوبى فوعزتك ما يمكن ان يفر
من حكومتك من شئ فكل في اعناقهم حبل
التمسك بك والايقان بما انت قد قدرت لهم من
الامر

- 275 Glory be unto Thee! Glory be unto Thee! Unto Thee be the most exalted sovereignty throughout all ages and times, and Thine the most resplendent dominion in every seat and place. From time immemorial Thou hast been and wilt ever remain beyond description through words or characterization by any souls in the realm of creation. How many are Thy attributes, O my God, which none of Thy creatures hath discovered, and how many manifestations whose knowledge none but Thee can encompass, and how many expressions of might which none but Thee should comprehend, and how many kingdoms to which no one hath found the way to know, and how many dawning-places of the unseen which Thou hast concealed behind veils of glory and which none in Thy realm hath perceived, and how many rising-places which Thou hast hidden in pavilions of grandeur and which none but Thee hath witnessed!

275 فسبحانك سبحانك لك العلو الاعلى في كل
دهر وزمان ولك السمو الابهى في كل مقعد
ومكان لم تزل ولا تزال لن تذكر بالبيان ولن
توصف بذكر اهل الامكان فكم لك من شئون
يا الهى لم يطلع عليها احد من خلقك وكم من
ظهور لمن [لن] يحيط بعلمه احد من دونك وكم
من جبروت لا ينبغي ان يطلع عليها سواك وكم
لك من ملكوت لا سبيل لاحد في عرفانها
وكم لك من مطالع غيبية قد حجبها في حجب
العزة ولم يطلع عليها احد من اهل مملكته وكم لم
مشارك قد سترتها في سرادقات العظمة ولم يشهد
عليها احد سواك

- 276 Unto Thee, O my God, belong my remembrance and my life; unto Thee, O my God, my praise and my death; unto Thee, O my God, my glory in this world; unto Thee, O my God, my radiance in my next life; unto Thee, O my God, my recognition at the ultimate heights of Thy creation and the furthest horizon of Thy bounty. Thou dost ever cause Thy chosen ones to ascend to the seats of Thy sanctity and honor, and Thou causest those who love Thee to rise unto the horizon of Thy glory and generosity, and Thou raisest those loyal to Thee to the depths of the apex of nearness to Thy singleness and Thy sovereignty.

276 فلك يا الهى ذكرى وحياتى ولك يا الهى ثنائى
ومماتى ولك يا الهى علوى في دنياى ولك يا
الهى بهائى في اخرتى ولك يا الهى عرفانى في
منتبى ذروة ابداعك ومنتبى افق امتنانك لم
تزل تستعرجن خاصيتك الى مقاعد قدسك
وكرامتك وتستصعدن اهل محبتك الى افق
مجدك وكرامتك وتسترفعين اهل ولايتك الى
حضيض اوج قرب فردائيتك وقيوميتك

- 277 Therefore, O my God, make me that which befitteth the sovereignty of Thy dominion and the kingdom of Thy glorification and the dawning-place of the might of Thy eternity and the exaltation of the inaccessibility of the signs of Thy sovereignty and the favors which none but Thee can

277 فاجعلنى اللهم ما ينبغي لسلطان قيوميتك ومليك
ملك سيوحياتك ومطلع عز علاء ازليتك وعلو
امتناع ايات قيوميتك ومن التى لا ينبغي ان
يحيط بعلمها احد سواك اذ عطايك يا الهى

comprehend. For Thy bestowals, O my God, have no equal, and Thy favors no likeness, and Thy bounties no parallel, and that which Thou sendest down hath no comparison with what is attributed to Thee of the manifestations through which essences gained their essence, and Thy revelations through which realities became real, and Thy stations through which the exalted were elevated, and Thy attributes through which the magnificent were magnified in the creation of Thy invention and the confines of Thy creation, for the needy one cannot transcend the bounds of Thy handiwork, nor can the helpless one ascend beyond the limits of Thy creation.

278 Exalted art Thou, O my God! Thou knowest what I was doing in that year when, in Thy presence, I was represented by the letter Ya, when eleven years of my life had passed. I bear witness before Thee and before all that Thou hast created and wilt create, that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and the Ruby, Thine the Majesty and the jewels of the human realm. Thou givest life and causest death, causest death and givest life, then bringest forth as Thou pleasest. Verily, Thou art powerful over all things.

279 I testify that the Book which Thou hast revealed, the Religion which Thou hast ordained, the lawful which Thou hast made lawful, the decree which Thou hast decreed, the command which Thou hast commanded, the Messengers whom Thou hast sent, and the witnesses whom Thou hast raised up - in Thy grasp are the measures of all things. Thou judgest but none can judge Thee, Thou protectest but none can protect against Thee, Thou decreest but none can decree against Thee. Thou doest what Thou willest by Thy command. Thou art not questioned about what Thou doest, while all are questioned by Thy command.

280 I bear witness that Muhammad, peace be upon him and his family, was the first of Thy creation in the midst of origination and the first of Thy light in the heaven of invention, when Thou didst say unto him "Am I not your Lord?" and he replied "Yea, by Thy truth, there is no God but Thee, Lord of the Last and the First." And Thou didst call to witness Ali, Fatima, Hasan, Husayn, Ali son of Husayn, Muhammad son of Ali, Ja'far son of Muhammad, Musa son of Ja'far, Ali son of Musa, Muhammad son of Ali, Ali son of Muhammad, Hasan son of Ali, and Muhammad son of Hasan - they are the successors of Thy Messenger and Thy proofs unto all Thy creation.

لا عدل لها ومنك لا شبه لها وفواضلك لا مثل لها وما انت تنزله من عندك لا كفو له لما تنسب اليك من ظهورات التي بها تذوت المتذوتات وتجلياتك التي بها تحققت المتحققات ومقاماتك التي بها ترفعت المترفعات وشؤونك التي بها تعظمت المتعظلمات في صنع ابداعك وحدود اختراعتك اذ لا يمكن للمفتقر ان يتجاوز عن حد انشاءك ولا سبيل للعاجز ان يستصعد عن حد ابداعك

278 فسبحانك اللهم يا الهى تعلم ما كنت عامله في حول الذى كنت عندك حرف الياء وقد قضى يومئذ من عمرى احدى عشر سنة واتى لاشهدتك يومئذ وجميع ما خلقت وتخلق بانك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القوة واللاهوت ولك القدرة والياقوت ولك الهيبة وجواهر الناسوت تحي وتميت وتميت وتحي ثم تبعث كيف تشاء انك لعل كل شئ قدير

279 واشهد ان الكتاب ما نزلت والدين ما قد شرعت والحلال ما قد حلت والحكم ما قد حكمت والامر ما قد قضيت والرسل ما قد ارسلت والشهداء ما قد اشهدت في قبضتك مقادير كل شئ تقضى ولا يقضى عليك وتجير ولا يجار عليك وتحكم ولا يحكم عليك وتفعل كيف تشاء بما تشاء لا تسئل بما تفعل وكل بامرک يستلون

280 واشهد ان محمدا صلى الله عليه واله كان اول خلقك في مجبوحه الابداع واول نورك في سماء الاختراع حيث لما قلت له الست بربك قال بلى وحقك ان لا اله الا انت رب الانخرة والاولى واشهدت عليا وفاطمة والحسن والحسين وعلى ابن الحسين ومحمد ابن علي وجعفر ابن محمد وموسى ابن جعفر وعلى ابن موسى ومحمد ابن علي وعلى ابن محمد والحسن ابن علي ومحمد ابن الحسن هم اوصياء رسولك وججك على جميع خلقك

281 Verily, O my God, unto Thee belong all the Most Beautiful Names and the Most Exalted Examples in their essence. I beseech Thee, O my God, by Thy Name that is hidden with Thee, and Thy Name that is preserved before Thee, and Thy mysterious attribute in Thy Book, and Thy manifest description in Thy heaven and earth, that Thou send blessings upon Muhammad and the family of Muhammad in the highest heights with all Thy glory, and in the most exalted heaven with all Thy majesty, and on the throne of Thy grandeur with all Thy beauty, and on the seat of Thy honor with all Thy light and lights, and in the kingdom of Thy might with what befitteth Thy mercy, and with what is worthy of Thy praise of Thyself through Thy perfection, Thy greatness, Thy names, Thy might, Thy will, Thy knowledge, Thy power, Thy word, Thy questions, Thy nobility, Thy sovereignty, Thy dominion, Thy loftiness, Thy signs, Thy favors, Thy evidences, Thy manifestations, Thy conditions, Thy bounties, Thy examples, Thy gifts, Thy bestowals, and what belongeth unto Thy station alone in its essence, and unto majesty alone in its purity, and by every question Thou lovest to be asked, and by everyone who hath asked of Thee and Thou lovest to answer him - that Thou send blessings upon Muhammad and the family of Muhammad through Thy sublime manifestations and wondrous revelations, through Thy lofty favors and exalted gifts, through Thy magnificent bestowals and what beseemeth the majesty of Thy holy exaltation and the court of Thy glorious favor.

282 For all that occureth to my heart is, before Thee, but as what occureth to the heart of an ant in its minuteness before Thy grandeur, and all that I know of Thy knowledge is but as the knowledge of an ant concerning Thy oneness and eternity, and all that I am certain of regarding Thy power is but as the ant's creation within itself of its recognition of Thy power. Glorified, glorified art Thou! What have I to do with praising and mentioning Thee? What have I to do with Thy glory and describing Thee? And what deed have I that would draw me nigh unto Thee except through Thy grace? And verily it is attributed to Thee, not to me. Nay, even that which is attributed to me profiteth me not, as much as my very existence, for all besides Thee, O my God, are poor before Thee, and all except Thee are powerless in Thy presence.

283 Make me, O my God, the target of Thy address and manifestation, and the dayspring of my discourse and of that wherewith Thou hast described Thyself in the heights of heights, in the summits of summits, and in the growth of growth. For all wherewith I have praised Thee, O my God, are but examples of Thy dominion and the conditions of Thy sovereignty. Thou art the Subduer above all this, the Manifest above all this, and

281 وَأَنَّ لَكَ يَا أَلْهِ الْأَسْمَاءِ الْحُسْنَى كُلَّهَا وَالْأَمْثَالَ الْعُلْيَا بِكُنْهَا اسْتَطَلَّكَ اللَّهُمَّ يَا أَلْهِ بِاسْمِكَ الْمَكُونُ عِنْدَكَ وَاسْمِكَ الْمَصُونُ لَدَيْكَ وَوَصْفِكَ الْغَامِضُ فِي كِتَابِكَ وَنَعْتِكَ الظَّاهِرُ فِي سَمَائِكَ وَارْضُكَ أَنْ تَصِلَى عَلَى مُحَمَّدٍ وَالْمُحَمَّدِ فِي عُلُوِّ الْأَعْلَى بِكُلِّ بَهَائِكَ وَفِي سَمَوِّ الْأَبْيَ بِكُلِّ جَلَالِكَ وَفِي عَرْشِ عَظَمَتِكَ بِكُلِّ جَمَالِكَ وَفِي كَرْسِيِّ كَرَامَتِكَ بِكُلِّ نُورِكَ وَأَنْوَارِكَ وَفِي مَلَكُوتِ عَزَّتِكَ بِمَا أَنْتَ عَلَيْهِ مِنْ رَحْمَتِكَ وَبِمَا يَنْبَغِي أَنْ تُثْنِيَ بِهِ نَفْسُكَ مِنْ كَمَالِكَ وَكِبَرِيَايَتِكَ وَأَسْمَائِكَ وَعَزَّتِكَ وَمَشِيَّتِكَ وَعِلْمِكَ وَقُدْرَتِكَ وَقَوْلِكَ وَمَسَائِلِكَ وَشَرْفِكَ وَسُلْطَانِكَ وَمُلْكِكَ وَعِلَائِكَ وَإِيَاتِكَ وَمُنَنِكَ وَبَيْنَاتِكَ وَتَجَلِّيَاتِكَ وَشُؤْنَاتِكَ وَفَوَاضِلِكَ وَأَمْثَالِكَ وَمَوَاهِبِكَ وَأَمْتَانِكَ وَمَا لَكَ الشَّانُ وَحَدَهُ بِكَافُورِيَّتِهِ وَالْجَبُورُوتِ وَحَدَهُ بِسَازِجِيَّتِهِ وَبِكُلِّ مُسْأَلَةٍ تُحِبُّ أَنْ تُسْأَلَ وَبِكُلِّ مَنْ قَدْ سَأَلَكَ وَأَنْتَ تُحِبُّ أَنْ تُسْتَجِيبَ لَهُ أَنْ تَصِلَى عَلَى مُحَمَّدٍ وَالْمُحَمَّدِ بِظُهُورَاتِكَ الْعُلْيَا وَتَجَلِّيَاتِكَ الْبَدِيعَةِ وَبِكَرَامَاتِكَ الْمُنِيعَةِ وَمَوَاهِبِكَ السَّنِيَّةِ وَعَطَايَاكَ الْعَظِيمَةِ وَمَا يَنْبَغِي لَجَلَالِ قُدْسِ ارْتِفَاعِكَ وَبَسَاطَةِ مَجْدِ امْتِنَانِكَ

282 إِذْ كُلُّ مَا يَخْطُرُ بِقَلْبِي لَمْ يَكُنْ عِنْدَكَ إِلَّا بِمَثَلٍ مَا يَخْطُرُ عَلَى قَلْبِ النَّمْلَةِ مِنْ صَغَرِهَا عِنْدَ عَظَمَتِكَ وَكُلُّ مَا اسْتَعْلَمُ مِنْ عِلْمِكَ لَمْ يَكُنْ عِنْدَكَ إِلَّا بِمَثَلِ عِلْمِ النَّمْلَةِ عَلَى تَوْحِيدِكَ وَازِلَّتِكَ وَكُلُّ مَا اسْتَيْقَنَ بِقُدْرَتِكَ لَمْ يَكُنْ عَلَى حَدِّ خَلْقِ النَّمْلَةِ فِي نَفْسِهِ عَلَى عِرْفَانِهَا قُدْرَتِكَ فَسُبْحَانَكَ سُبْحَانَكَ مَا لِي وَثَنَاتِكَ وَذِكْرُكَ مَا لِي وَبَهَائِكَ وَوَصْفِكَ وَمَا لِي عَمَلٍ يَقْرِبُنِي إِلَيْكَ إِلَّا فَضْلُكَ وَأَنَّهُ هُوَ مَنْسُوبٌ إِلَيْكَ لَا مَنْسُوبٌ إِلَيَّ بَلَى وَأَنَّ مَا يَنْسَبُ إِلَيَّ لَا يَنْفَعُنِي بِمَثَلِ وَجُودِي لِأَنَّ مَا دُونَكَ يَا أَلْهِ فَقِيرٌ عِنْدَكَ وَمَا سِوَاكَ عَاجِزٌ لَدَيْكَ

283 فَاجْعَلْنِي اللَّهُمَّ وَجْهَةً خُطَابِكَ وَتَجَلِّيِكَ وَطَلْعَةً خُطَابِي وَمَا قَدْ وَصَفْتَ بِهِ نَفْسُكَ فِي عُلُوِّ الْعُلُوِّ وَسَمَوِّ السَّمَوِّ وَنَمُوِّ النَّمُوِّ إِذْ كُلُّ مَا قَدْ ذَكَرْتُكَ يَا أَلْهِ أَمْثَالَ مُلْكِيَّةٍ [مُلْكِيَّتِهِ] وَشُؤْنَاتٍ مُلْكِيَّةٍ [مُلْكِيَّتِهِ] أَنْتَ الْقَاهِرُ فَوْقَ ذَلِكَ وَالظَّاهِرُ فَوْقَ كُلِّ ذَلِكَ وَالْمُسْتَغْنَى عَنْ كُلِّ ذَلِكَ وَلَكِنْ كُلُّ ذَلِكَ فَقَرَاءٌ

the Self-Sufficient beyond all this. Yet all these are poor before Thee at all times and circumstances, and are bondslaves before Thee in every place and season.

284 By Thy might, O my God, bestow upon me Thy good-pleasure and sever me from all else save Thee through union with Thee, O Lord of Lords, Ordainer of means, Master of earth and heaven, Sovereign of beginning and end, and King of the kingdoms of earth and heaven. Create then for me at this moment, O my God, in the Most Exalted Paradise and the Most Great All-Glorious Pavilion, from Thy glory its most glorious, from Thy majesty its most majestic, from Thy beauty its most beautiful, from Thy grandeur its most grand, from Thy light its most luminous, from Thy mercy its most vast, from Thy perfection its most perfect, from Thy names its greatest, from Thy might its most mighty, and from Thy bounty its most bountiful. From Thy knowledge, cause it to penetrate; from Thy power, make it potent; from Thy word, establish it; from Thy questions, make it beloved; from Thy nobility, ennoble it; from Thy sovereignty, make it enduring; from Thy dominion, make it glorious; from Thy loftiness, exalt it; from Thy favors, make it preeminent; from Thy signs, make it noble; from Thy manifestations, make it manifest; from Thy revelations, make it sublime; from the fragrances of Thy holiness, make it most holy; from Thy stations, make it most impregnable; from Thy proofs, make it most just; from Thy tokens, make it most luminous; from Thy bounty, make it most bountiful; from Thy generosity, make it greatest; from Thy gift, make it most resplendent; from Thy good-pleasure, make it most pleasing; from the Throne whereon Thou art established, make it most mighty; from the Seat whereon Thou art settled, make it most impregnable; from the places wherein Thou art stationed, make them most exalted and above the most exalted; from the robe of Thy glory and majesty, make it most gracious and most holy; from the fruits of Thy paradise, make them most wondrous and fresh; from the rivers which Thou hast caused to flow before Thy chosen ones, that which flows with the water of life in every moment, before every moment and after every moment; from the houris and youths whom Thou hast formed in the most perfect fashion and perfected in the most perfect fashion; from written books, that which delights mine eyes; from beloved voices, that which causes my tears to flow upon my cheeks; from the fragrances of glory, that which revives my spirit and my manifest being; from Thy holy words, that which establishes the loftiness of Thy station and the sublimity of Thy rank; and from all things, that which calms my heart in seeking Thy good-pleasure and the ways of Thy favor, for

اليك في كل حين وشأن وارقاء لديك في كل مكان وزمان

284 فبِعِزَّتِكَ اللَّهُمَّ هب لي رضاك وانقطعني عن دونك بالوصل اليك يا رب الارباب ومقدّر الاسباب ومالك الارضين والسموات ومليك ما في البداية والنهايات وسلطان ما في ملكوت الارض والسموات فاخلق اللهم لي حينئذ في الجنة الاعلى والزفر الرفيع الامنع الابهى من بهائك اباه ومن جلالك اجله ومن جمالك اجمله ومن عظمتك اعظمها ومن نورك انوره ومن رحمتك اوسعها ومن كمالك اكمله ومن اسمائك اكبرها ومن عزتك اعزها ومن غنائك اغناه ومن عليك انفذه ومن قدرتك اقدرها ومن قولك اثبتته ومن مسألك احبه ومن شرفك اشرفه ومن سلطانتك ادومه ومن ملكك اغفره ومن علائك اعلاه ومن منتك اقدمه ومن اياتك اكرمها ومن ظهوراتك اظهرها ومن تجلياتك ارفعها ومن نفحات قدسك اقدسها ومن مقاماتك امنعها ومن دلائلك اعدلها ومن علاماتك انورها ومن فضلك افضلها ومن جودك اكبره ومن موهبتك اسناه ومن رضائك ارضاه ومن عرش الذي قد استويت عليه اعظمه ومن كرسي الذي قد استقلت عليه امنعه ومن مقاعد التي استقررت عليها اعلاها و فوق اعلاها ومن رداء عزتك وكبريائيتك الطفها واقدسها ومن ثمرات جنتك ابدعها وابكرها ومن انهار التي قد اجريتها من بين يدي اولياؤك المقربين ما يجري فيه من ماء الحيوان في كل حين وقبل حين وبعد حين ومن الحور والولدان ما قد صورت على احسن الصنع واحسنت على احسن الصنع ومن كتب مسطورة ما تستلذ به عيناى ومن اصوات محبوبة ما تجرى دمعى على خدائى ومن عواطر المجد ما يروح به روحى وعلايتى ومن كلماتك القدوسية ما يثبتن به علو شأنك وسمو مكانك ومن كل شئ ما يسكن به فوادى لابتغاء مرضاتك وسبل امتنانك اذ لم يكن لعطائك من حد ولا عدد ولا لما تتفضل به على اهل محبتك من تعطيل ولا امد

there is no limit or number to Thy gifts, nor any impediment or end to what Thou dost bestow upon the people of Thy love.

285 I am certain, O my God, that at every moment Thou art engaged in a wondrous work and possessed of an impregnable sovereignty. Therefore, O God, make me part of Thy work and ordain, O Lord, what Thou hast ordained for me aforetime in such wise as Thou wilt create hereafter, for Thy wondrous favors are sweeter to them that are nigh unto Thee, and Thy new manifestations more delectable to the sincere ones. For if, on any day, Thou shouldst create what Thou hadst created before, through what means wouldst Thou reveal the wonders of Thy power and the varieties of the expressions of Thy will? Nay, by Thy might! There is no condition but that creation and command are Thine in a wondrous gathering and a new creation and a wondrous innovation and a new grace. Were it not for this, the people of slumber would not be drawn to the source of Thy glory, O Thou Who art adored, nor would the people of ascent soar unto the places of Thy bounty, O Thou Who art desired!

286 I beseech Thee then, O my God, by Thyself, to ordain for me at every moment that which is best for me in Thy sight, for Thou knowest the stations of every matter and all that pertains to every affair. Make me independent, O my God, of my independence through Thy independence, for it is sheer poverty, and make my power Thy power, for it is pure abasement. What Thou chooseth for me is the most exalted glory, and what I choose for myself is naught - indeed, I say it is the lowest abasement. Unto Thee have I committed my cause, O my God, in my journey and my dwelling-place, and unto Thee have I entrusted my back, O my Beloved, in my world and my hereafter, and through Thee have I become independent of all else in my beginning and my end, my outward and my inward, my original and derivative states, my essence and my identity, my abstraction and my ego, and all that possesseth me, inasmuch as none other than Thee can comprehend the knowledge of my conditions, for unto Thee belong the most excellent similitudes wherewith Thou hast named Thyself, and unto Thee belong the Most Great Names which Thou hast revealed in Thy Book.

287 I beseech Thee, O my God, by Thy wondrous names, for they are the sweetest and most delectable, and by Thy new similitudes, for they are the nearest and most precious. Unto Thee belongs creation and command, O my God, before and after, and unto Thee belongs might and power in the kingdom of heaven and earth. Unto Thee have I cast myself and all that is attributed to me. Forgive then, O my God, what I have

285 اِنِّي مَوْقِنٌ يَا اَلْهٰى اَنْتَ كَلَّ حِيْنَ لَفِي شَأْنٍ بَدِيعٍ وَسُلْطَانٍ مَنِيعٍ فَاجْعَلْنِي اَللّٰهُمَّ مِنْ شَأْنِكَ وَاجْعَلِ اَللّٰهُمَّ مَا قَدْ قَدَّرْتَ لِيْ مِنْ قَبْلِ عَلٰى شَأْنٍ مَا اَبَدْتَ مِنْ بَعْدٍ فَاِنَّ فَوَاضِلَكَ الْبَدِيعَةَ اَحَلِّى عِنْدَ الْمُقَرَّبِيْنَ وَظُهُورَاتِكَ الْجَدِيْدَةَ اَلَّذِىْ عِنْدَ الْمُخْلِصِيْنَ لَانَكَ فِيْ كُلِّ يَوْمٍ لَوْ تَخْلُقُ مَا قَدْ خَلَقْتَ مِنْ قَبْلِ فَنِ اَيُّ شَيْءٍ تَظْهَرُ بِدَايِعِ قَدْرَتِكَ وَاصْنَافِ بَرُوْزَاتِ اِرَادَتِكَ لَا وَعَزَّتْكَ لَمْ يَكُنْ فِيْ شَأْنٍ اِلَّا وَاِنْ لَكَ الْخَلْقُ وَالْاَمْرُ فِيْ حَشْرِ بَدِيعٍ وَصَنَعَ جَدِيْدٍ وَبَدَعَ بَدِيعٍ وَلَطْفٍ جَدِيْدٍ وَلَوْ لَمْ يَكُنْ ذٰلِكَ لَمْ يَسْتَرْقِ اَهْلُ الرَّقُوْدِ اِلَى مَنِيعٍ عَزَّتْكَ يَا مَعْبُوْدٌ وَلَنْ يَسْتَعْجِلَ اَهْلُ الصَّعُوْدِ اِلَى مَوَاقِعِ فَضْلِكَ يَا مَقْصُوْدٌ

286 فَبِكَ عَلَيْكَ يَا اَلْهٰى اِنْ تَقَدَّرَ لِيْ فِيْ كُلِّ حِيْنَ مَا هُوَ خَيْرٌ لِّيْ عِنْدَكَ فَانْكَ تَعْلَمُ مَوَاقِعَ الْاَمْرِ كُلِّهِ وَمَا يَرْجِعُ اِلَى الْاَمْرِ بِاَسْرِهِ فَاغْنِنِيْ يَا اَلْهٰى عَنْ غِنَايَ بِغِنَاكَ فَانَّهُ فَقْرٌ بَحْتٍ وَاجْعَلْ اجْتِبَارِيْ اجْتِبَارَكَ فَانَّهُ ذَلٌّ صَرَفٌ مَا تَخْتَارُ لِيْ هُوَ الْعُلُوُّ الْاَعْلٰى وَمَا تَخْتَارُ نَفْسِيْ لَمْ يَكُنْ بَشَيْءٍ لَّانِ اَقُوْلُ اَنَّهُ دَنُوُّ الْاَدْنٰى فَالِيْكَ فَوَضْتُ اَمْرِيْ يَا اَلْهٰى فِيْ مَنْقَلَبِيْ وَمُثْوَايَ وَاِلَيْكَ الْجَاؤُ ظَهَرِيْ يَا مَحْبُوْبِيْ فِيْ دُنْيَايَ وَاٰخِرَتِيْ وَبِكَ اسْتَغْنَيْتُ عَنْ دُونِكَ فِيْ اَوَّلِيَّتِيْ وَاٰخِرِيَّتِيْ وَظَاهِرِيَّتِيْ وَبَاطِنِيَّتِيْ وَكَافُوْرِيَّتِيْ وَسَاوِجِحِيَّتِيْ [سَادِجِيَّتِيْ] وَكِيْنُوْنِيَّتِيْ وَآيِنِيَّتِيْ وَمُجَرَّدِيَّتِيْ وَنَفْسَانِيَّتِيْ وَمَا قَدْ مَلَكَتْنِيْ حَيْثُ لَنْ يَحِطَ بِعَلَمِ شَيْئَاتِكَ فِيْ حَقِّيْ اَحَدٌ غَيْرُكَ اِذْ لَكَ الْاَمْثَالُ الْحَسَنٰى قَدْ سَمَّيْتُ بِهَا نَفْسَكَ وَلَكَ الْاَسْمَاءُ الْعَظْمٰى قَدْ نَزَّلْتُهَا فِيْ كِتَابِكَ

287 فَاسْأَلُكَ اَللّٰهُمَّ مِنْ اَسْمَائِكَ الْبَدِيعَةِ فَانَّهَا اَحَلِّى وَالَّذِىْ مِنْ اَمْثَالِكَ الْجَدِيْدَةِ فَانَّهَا اَقْرَبُ وَاعَزُّ لَكَ الْخَلْقُ وَالْاَمْرُ يَا اَلْهٰى مِنْ قَبْلِ وَمِنْ بَعْدٍ وَلَكَ الْحَوْلُ وَالطَّوْلُ فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ فَالِيْكَ الْقِيَتُ نَفْسِيْ وَمَا نَسَبُ اِلَى فَاغْفِرْ اَللّٰهُمَّ مَا قَدْ عَمَلْتُ لَكَ فِيْ مَظَاهِرِ حَرْفِ

wrought for Thee in the manifestations of the letter Ya, for in the manifestations of the most exalted ones it hath no end. Cool it, O my God, beneath the manifestations of the most exalted ones, and make it, O my God, from among the manifestations of the most exalted ones, for Thou art powerful over that and none besides Thee hath power over it, for with Thee is the Mother Book - Thou dost efface what Thou wilt and confirm what Thou desirest. If Thou sayest to a thing "Truth," then Thy decree is a name which transformeth its essence and causeth it to enter among the most exalted ones, and if Thou sayest to a thing other than that, then that is a name which causeth it to enter beneath the stations of the most exalted ones. Unto Thee belongs creation and command, and unto Thee belongs power and glory.

- 288 Send down upon me, O my God, at that time, what befitteth Thy bounty and Thy grace; and send down, likewise, upon him who reared me in my childhood, through Thy tenderness, Thy love, Thy compassion, and Thy generosity. And upon those who have dealt kindly with me - my parents and those beside them - recompense them, O my God, on my behalf with the most excellent recompense and the most perfect praise; for in Thy grasp are the measures of creation. Create, then, O my God, at that time, that whereby their hearts may be tranquillized and their souls may be well-pleased, within the degrees of nearness and honour, and in the seats of bounty and gift. Verily, O my God, in Thee have I put my trust, and in Thee let the believers put their trust. And send down, O my God, Thy mercy upon Muhammad and the family of Muhammad, and upon those who cleave unto them. Glorified be thy Lord, the Lord of might, above that which they ascribe... and so forth.

- 289 12. This is the Prayer of Kaf for the twelfth year of the cycle of its Originator - exalted be His light.

- 290 In the Name of God, the Most Great, the Most Magnificent.

- 291 Glorified art Thou, O my God! To Thee belongeth creation and command. I bear witness at this moment to what Thou hast caused me to witness of Thy oneness and singleness, Thy Lordship and self-subsistence, Thy creative power and radiance, Thy might and omnipotence, Thy aid and generosity, Thy forgiveness and supremacy, Thy fashioning power and whatsoever Thou lovest to be mentioned by in the highest heaven and the lowest earth. None other than Thee is manifest, O my God, in the kingdom on high nor in the lowest realms below. Through Thy manifestation do they who profess Thy unity prove that there is no God but Thee, and through Thy concealment do

الْيَاءَ فَانَّهُ فِي ظَهْرَاتِ الْعَلِيِّينَ لَا غَايَةَ لَهَا وَإِذَا
اللَّهُ عَلَيْهِ فِي دُونَ ظَهْرَاتِ الْعَلِيِّينَ وَاجْعَلْهُ اللَّهُمَّ
مِنْ ظَهْرَاتِ الْعَلِيِّينَ فَانَّكَ قَادِرٌ عَلَى ذَلِكَ
وَلَا يَقْدِرُ عَلَى ذَلِكَ أَحَدٌ غَيْرُكَ إِذَا عِنْدَكَ أَمُّ
الْكِتَابِ تَحْمُو مَا تَشَاءُ وَتَثْبِتُ مَا تَرِيدُ أَنْ تَقُولَ لَشَيْءٍ
حَقٌّ فَحُكْمُكَ اسْمُ الَّذِي يَبْدُلُ كَيْنُونِيَّتَهُ وَيُدْخِلُهُ
فِي الْعَلِيِّينَ وَأَنْ تَقُولَ لَشَيْءٍ دُونَ ذَلِكَ فَذَلِكَ
اسْمُ الَّذِي يَدْخُلُهُ فِي دُونَ مَقَاعِدِ الْعَلِيِّينَ فَلِكِ
الْخَلْقِ وَالْأَمْرِ وَلِكِ الطَّوْلِ وَالْمَجْدِ

288 فَاَنْزِلِ اللَّهُمَّ عَلَيَّ حِينَئِذٍ مَا يَنْبَغِي بِكَرَمِكَ
وَفَضْلِكَ وَعَلَى مَنْ رَبَّنِي فِي صَغَرِي بِعَطْفَتِكَ
وَحُبِّكَ وَرَأْفَتِكَ وَجُودِكَ وَمَنْ أَحْسَنَ بِي
مِنْ أَبِي وَدُونِهِمَا فَاجْزِمَا يَا هِيَ عَنِّي أَفْضَلَ
الْجَزَاءِ وَأَكْلِ الثَّنَاءِ إِذَا فِي قَبْضَتِكَ مَقَادِيرُ الْإِنْشَاءِ
فَاخْلُقِ اللَّهُمَّ حِينَئِذٍ مَا تَسْكُنُ بِهِ قُلُوبُهُمَا وَيَرْضَى
بِهِ فُؤَادُهُمَا فِي دَرَجَاتِ الْقَرَبِ وَالْكَرَامَةِ وَمَقَاعِدِ
الْفَضْلِ وَالْمَوْجِبَةِ أَنْكَ يَا هِيَ عَلَيْكَ تَوَكَّلْتُ وَأَنْ
عَلَيْكَ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ وَأَنْزِلِ اللَّهُمَّ رَحْمَتَكَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَالَّذِينَ هُمْ إِلَيْهِمْ يَنْتَقِطُونَ سُبْحَانَ
رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ أَلْحِ

289 هَذَا دَعَاءُ الْكَافِ لِلْحَوْلِ الثَّانِي وَالْعِشْرَ مِنْ حَوْلِ
مَنْشِيهِ عَرَّ نَوْرِهِ

290 بِسْمِ اللَّهِ الْمُتَكَبَّرِ الْمُتَعَزِّمِ

291 سُبْحَانَكَ اللَّهُمَّ يَا هِيَ لَكَ الْخَلْقُ وَالْأَمْرُ
لَا شَهِدَ نَعْلَمُ حِينَئِذٍ عَلَى مَا أَشْهَدْتَنِي مِنْ
وَحْدَانِيَّتِكَ وَفِرْدَانِيَّتِكَ وَرَبَّيَانِيَّتِكَ وَصِدْقَانِيَّتِكَ
وَقَطَارِيَّتِكَ وَنَوَارِيَّتِكَ وَجِبَارِيَّتِكَ وَقَهَّارِيَّتِكَ
وَنَصَارِيَّتِكَ وَسَخَارِيَّتِكَ وَغَفَارِيَّتِكَ وَقَهَّارِيَّتِكَ
وَبَارِيَّتِكَ وَمَا أَنْتَ تَحِبُّ أَنْ تَذْكُرَ بِهِ فِي عُلُوِّ
الْأَعْلَى وَالذُّنُو الْأَدْنَى إِذَا لَمْ يَكُنْ غَيْرُكَ ظَاهِرًا
يَا هِيَ فِي مَلَكُوتِ الْعِلَى وَلَا فِي أَرْضِينَ الْأَدْنَى
بِظُهُورِكَ يَسْتَدِلُّ الْمُوَحِّدُونَ عَلَى أَنْ لَا إِلَهَ إِلَّا

they who seek proof demonstrate that there is no God but Thee.

292 Through Thee have I known Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I loved Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I glorified Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I praised Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I extolled Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I sanctified Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I exalted Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I magnified Thee, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I declared Thy greatness, O my God, Thou Who alone art, there is no God but Thee. Through Thee have I endeared Thee, O my God, Thou Who alone art, there is no God but Thee.

293 Through Thee, O my God, have I become independent of Thy creation. Through Thee, O my God, have I prevailed over Thy servants. Through Thee, O my God, have I sought help against all them that Thou hast brought into being. Through Thee, O my God, have I gained ascendancy over all who dwell in Thy earth and heaven. Through Thee, O my God, have I drawn all things to the court of Thy nearness and bounty. Through Thee, O my God, have I triumphed over all things through Thy hosts and victory and might. Through Thee, O my God, have I taken possession of what I desire from the treasures of Thy grace and inspiration. Through Thee, O my God, have I found shelter beneath all the atoms of contingent being. Through Thee, O my God, have I preserved my soul from what would grieve it in the hours of Thy night and the moments of Thy day, and from all that Thy knowledge encompasseth, even less than this. Through Thee, O my God, have I gazed upon the manifestations of Thy creation. Through Thee, O my God, have I called down the signs of Thy power and sovereignty. Through Thee, O my God, have I ascended to the horizon of Thy holiness and glory. Through Thee, O my God, have I mounted to the lowest point of the summit of Thy nearness and favor. Through Thee, O my God, have I drunk the living waters from the chalice of Thy loving-kindness and bounty. Through Thee, O my God, have I guided all Thy servants. Through Thee, O my God, have I shown mercy to all Thy poor ones. Through Thee, O my God, have I freed all who are in bondage. Through Thee, O my God, have I gained honor over all Thy creation. Through Thee, O my God, shall

انت وبيطونك يستدلّ المستدلّون على ان لا اله الا انت

292 فبك عرفتک يا الهی وحدک لا اله الا انت
وبک احببتک يا الهی وحدک لا اله الا انت
وبک سبحتک يا الهی وحدک لا اله الا انت
وبک حمدتک يا الهی وحدک لا اله الا انت
وبک سبحتک يا الهی وحدک لا اله الا انت
وبک قدستک يا الهی وحدک لا اله الا انت
وبک جلالتک يا الهی وحدک لا اله الا انت
وبک عظمتک يا الهی وحدک لا اله الا انت
وبک کبرتک يا الهی وحدک لا اله الا انت
وبک حبيبتک يا الهی وحدک لا اله الا انت

293 وبک يا الهی قد استغنيت عن خلقک وبک يا
الهی قد استظهرت على عبادک وبک يا الهی
قد استعنت على جميع اهل انشائک وبک يا
الهی قد استغلبت على من في ملکوت ارضک
وسمائک وبک يا الهی قد استجذبت کلّ شئ
الى ساحة قربک وافضالك وبک يا الهی
قد انتصرت على کلّ شئ بجندک ونصرک
واعزازک وبک يا الهی قد استملکت ما اريد
من خزائن فضلک والهامک وبک يا الهی قد
استظلمت على جميع ذرات امکانک وبک يا
الهی قد استحفظت نفسی عما يحزنها في ساعات
ليلک ودقائق نهارک وما قد احطت به علما من
اقلّ هذا وبک يا الهی لاستنظرت الى مظاهر
ابداک وبک يا الهی لاستنزلت ايات قدرتک
وسلطانک وبک يا الهی لاستعرجت الى افق
قدسک واجلالک وبک يا الهی لاستصعدت
الى حضيض اوج قربک وامتنانک وبک يا
الهی لاستسقيت ماء الحيوان في کاس برک
وانعامک وبک يا الهی لاستهديت کلّ عبادک
وبک يا الهی قد استرحمت على کلّ فقرائک
فبك يا الهی قد استخلصت کلّ ارقائک وبک
يا الهی قد تعزّزت على کلّ ابداعک وبک
يا الهی لاستجلبت کلّ الخیر بحولک وقوتک
وامتنانک وبک يا الهی قد استملکت جوامع
الفضل کلّه ومقادير رحمتک واستبائک

I attract all good through Thy might and power and favor. Through Thee, O my God, have I attained unto the fullness of all grace and the measure of Thy mercy and resplendence.

- 294 By Thy glory and splendor, O my God, I beseech Thee not to abandon me to myself for the duration of a single eye's twinkling, nor for less than that, for verily Thou art, O my God, the Light of the heavens and the earth, and the God of all things, the All-Merciful and All-Compassionate in this world and the next. Thou dost illumine whomsoever Thou wilt, howsoever Thou wilt, for Thou, O my God, hast been the Light in the kingdom of earth and heaven, and the Guardian in the realm of names and attributes, and the Lord of all who dwell in the kingdom of beginning and end, and God over all atoms, and the All-Merciful throughout all manifestations of humanity, and the All-Compassionate over all created things.

- 295 O Thou Who is known to none save Himself, O Thou Whose nature none knoweth save Himself, O Thou Whose whereabouts none knoweth save Himself, O Thou Whose existence none knoweth save Himself, O Thou Whose essence none knoweth save Himself, O Thou Whose time none knoweth save Himself, O Thou Whose glory none knoweth save Himself, O Thou Whose majesty none knoweth save Himself, O Thou Whose radiance none knoweth save Himself, O Thou Whose praise none knoweth save Himself, O Thou Whose beauty none knoweth save Himself, O Thou Whose perfection none knoweth save Himself, O Thou Whose grandeur none knoweth save Himself, O Thou Whose light none knoweth save Himself, O Thou Whose mercy none knoweth save Himself, O Thou Whose words none knoweth save Himself, O Thou Whose might none knoweth save Himself, O Thou Whose knowledge none knoweth save Himself, O Thou Whose power none knoweth save Himself, O Thou Whose utterance none knoweth save Himself, O Thou Whose matters none knoweth save Himself, O Thou Whose nobility none knoweth save Himself, O Thou Whose sovereignty none knoweth save Himself, O Thou Whose dominion none knoweth save Himself, O Thou Whose exaltation none knoweth besides Him! O Thou the One Whom none knoweth His bounties save Him! O Thou the One Whom none knoweth His signs save Him! O Thou the One Whom none knoweth His manifestations save Him! O Thou the One Whom none knoweth His revelations save Him! O Thou the One Whom none knoweth His evidences save Him! O Thou the One Whom none knoweth His attributes save Him!

- 296 O Thou Who knoweth all things through His glory and majesty! O Thou Who knoweth all things through His

وبك يا الهى عليك ان لا تكفى الى نفسى 294
 طرفة عين ولا اقل من ذلك فانك يا الهى نور
 السموات والارض واله كل شئ ورحمان الدنيا
 والاخرة ورحيمها تتور من تشاء كيف تشاء اذ
 انك يا الهى كنت نورا فى ملكوت الارض
 والسموات وكنت وليا فى ملكوت الاسماء
 والصفات وربا لمن فى ملكوت البداية والنهايات
 والها على كل الذرات ورحمانا فى جميع مظاهر
 الانسانات ورحيما على كل الممكنات

يا من لا يعلم الا هو يا من لا يعلم كيف هو الا 295
 هو يا من لا يعلم حيث هو الا هو يا من لا يعلم
 اتى هو الا هو يا من لا يعلم مهما هو الا هو يا من
 لا يعلم متى هو الا هو يا من لا يعلم احد بهائه الا
 هو يا من لا يعلم احد جلاله الا هو يا من لا يعلم
 احد ضيائه الا هو يا من لا يعلم احد ثائه الا هو
 يا من لا يعلم احد جماله الا هو يا من لا يعلم احد
 كاله الا هو يا من لا يعلم احد عظمته الا هو يا
 من لا يعلم احد نوره الا هو يا من لا يعلم احد
 رحمته الا هو يا من لا يعلم احد كلماته الا هو يا
 من لا يعلم احد عزته الا هو يا من لا يعلم احد
 علمه الا هو يا من لا يعلم احد قدرته الا هو يا من
 لا يعلم احد قوله الا هو يا من لا يعلم احد مسائله
 الا هو يا من لا يعلم احد شرفه الا هو يا من لا
 يعلم احد سلطانه الا هو يا من لا يعلم احد ملكه
 الا هو يا من لا يعلم احد علوه الا هو يا من لا
 يعلم احد منته الا هو يا من لا يعلم احد اياته الا
 هو يا من لا يعلم احد ظهوراته الا هو يا من لا
 يعلم احد تجلياته الا هو يا من لا يعلم احد دلالاته
 الا هو يا من لا يعلم احد شؤناته الا هو

يا من يعلم كل شئ بهائه وجلاله يا من يعلم كل شئ 296
 سنائه وضيائه يا من يعلم كل شئ كاله واثاره يا من

radiance and effulgence! O Thou Who knoweth all things through His perfection and traces! O Thou Who knoweth all things through His grandeur and power! O Thou Who knoweth all things through His light and mercy! O Thou Who knoweth all things through His might and creation! O Thou Who knoweth all things through His knowledge and power! O Thou Who knoweth all things through His Word and His pronouncements! O Thou Who knoweth all things through His nobility and sovereignty! O Thou Who manifesteth His dominion and kingdom over all things! O Thou Who prevaileth over all things through His signs and manifestations! O Thou Who proclaimeth over all things His bounties and grace! O Thou Who establisheth in the realities of all things the signs of His power and attributes! O Thou Who admitteth whom He willeth into His mercy! O Thou Who teacheth whom He willeth His knowledge and wisdom! O Thou Who is independent of the obedience of His creation! O Thou Who is the Helper of whomsoever doeth good works through His grace! O Thou Who inspireth whomsoever seeketh the glory of His good-pleasure within himself! O Thou Who is the Subduer over all His dominion! O Thou Who is manifest over all things through the sovereignty of His Self-Subsistence! O Thou Who standeth over every soul, knowing what it hath earned and witnessing what it shall earn! O Thou Who hath power over that which others are powerless! O Thou Who sustaineth all things that His sovereignty hath possessed!

297 O Thou Who createth at every instant through His creation! O Thou Who seizeth at every moment through His proof! O Thou Who causeth at every instant through His innovations! O Thou Who bestoweth at every moment through His gifts! O Thou Who hath no equal save Himself! O Thou Who hath no peer save Himself! O Thou Who hath no likeness save Himself! O Thou Who hath no similitude save Himself! O Thou Who hath no companion save Himself! O Thou Who created all things through His power! O Thou Who sustaineth all things through His mercy! O Thou Who causeth all things to die through His awe! O Thou Who giveth life to all things through His mercy! O Thou Who raiseth all things through His wisdom! O Thou Who is near in His remoteness! O Thou Who is exalted in His nearness! O Thou Who is mighty throughout all His dominion! O Thou Who heareth throughout all the manifestations of His creation! O Thou Who seeth that which the hidden thoughts of His servants cannot perceive! O Thou Who is gracious unto all things! O Thou Who is aware of all things! O Thou Who is the Single One, the Ever-Living, the Self-Subsisting, Whom neither slumber seizeth, nor can the geometry of mortal minds ascend to His holy atmosphere, nor can

يعلم كل شئ عظمته واقتداره ويا من يعلم كل شئ نوره ورحمته يا من يعلم كل شئ عزته وانشائه يا من يعلم كل شئ علمه وقدرته يا من يعلم كل شئ قوله ومسائله يا من يعلم كل شئ شرفه وسلطانه يا من يظهر على كل شئ سلطانه وملكه ويا من يغلب على كل شئ اياته وظهوراته ويا من يعلن على كل شئ مننه وافضاله ويا من يثبت في حقايق كل شئ ايات قدرته وشئونه ويا من يدخل من يشاء في رحمته ويا من يعلم من يشاء علمه وحكمته ويا من هو الغنى عن طاعة خلقه ويا من هو المؤيد لمن عمل صالحا بمته ويا من هو الملهم لمن اراد عز رضاء في نفسه ويا من هو القاهر على جميع مملكته ويا من هو الظاهر على كل شئ بسلطان قيوميته ويا من هو القائم على كل نفس يعلم ما كسبت ويشهد على ما تكسب ويا من هو القادر على ما يعجز دونه ويا من هو القائم بكل شئ قد ملكه سلطانه

297 ويا من هو الفاطر في كل حين بانشاءه ويا من هو القايض في كل شأن ببرهانه ويا من هو الجاعل في كل حين باحدائه ويا من هو الفاضل في كل شأن باعطائه ويا من ليس له عدل الا هو ويا من ليس له كفو الا هو ويا من ليس له مثل الا هو ويا من ليس له شبه الا هو ويا من ليس له قرين الا هو ويا من خلق كل شئ بقدرته ويا من رزق كل شئ برحمته ويا من يميت كل شئ بهيبته ويا من يحيي كل شئ برحمته ويا من يبعث كل شئ بحكمته يا من هو قريب في بعده يا من هو على في دونه يا من هو العزيز في جميع ملكوته ويا من هو السميع في جميع مظاهر خلقه ويا من هو البصير على ما لا تدركه خفيات عبادته ويا من هو اللطيف بكل شئ ويا من هو الخبير بكل شئ ويا هو الفرد المحي القيوم الذي لا تأخذه سنة ولا ترفع الى هواء قدسه هندسة ولا تنزل بفناؤه اشارة ولا تدركه صفة ولا تعرفه سمه ويا من هو الحاكم على كل شئ ويا من هو العادل في حكمه

any sign descend to His precincts, nor can any attribute comprehend Him, nor can any characteristic define Him! O Thou Who ruleth over all things, and O Thou Who art Just in Thy decree as ordained by Thy command, and O Thou Who art the All-Glorious, the Most Holy, the Self-Subsisting, the Everlasting, the Beloved, Who draweth the realities of the sincere ones to the horizon of His intimacy and grace, and uplifteth the hearts of those who have attained unto the court of His glory and will! O Thou Who art the Dreaded One, possessed of might and power; O Thou Who art the Worshipped One, possessed of grandeur and majesty; O Thou Who art the Desired One, possessed of sovereignty and grace; O Thou Who art the Loving One in all the manifestations of Thy creation; O Thou Who art the Thanked One in all Thy deeds; O Thou Who art the Praised One in all Thy attributes; O Thou Who determineth the creation of all things by Thy will; O Thou Who eraseth what Thou willeth by Thy wisdom; O Thou Who confirmeth what Thou desirest by Thy power; O Thou Who art independent of all things in Thine essence; O Thou Who art powerful over all things through Thy sovereignty and might; O Thou Who art near unto whoso calleth Thee and answering unto whoso invoketh Thee; O Thou Who hast the most gracious names; O Thou Who hast the most exalted attributes in the kingdom of earth and heaven; O Thou Who hast the most sublime mention in all the manifestations of creation; O Thou Who art He, none knoweth but He; O Thou Whose right none knoweth save He; O Thou Who answereth whoso calleth upon Thee and none witnesseth what He witnesseth save He!

298 O God, Lord of the heavens and earth! O God, God of gods and Lord of lords, and Ordainer of attributes! I beseech Thee at this moment by the totality of Thy names and the stations of Thy symbols, for everything upon which the name of a thing falleth hath been brought into being by Thy will, realized through Thy purpose, and given essence through Thy power. I see naught, O my God, but Thee, outwardly and inwardly, standing, mighty, conquering, owning, creating, knowing, making, bountiful and perfect, for whatsoever is besides Thee, O my God, is Thy creation and within Thy grasp, destitute before Thee and enslaved unto Thee. And verily I, O my God, am the most enslaved of slaves before Thy presence and the most destitute of the destitute at Thy gate. Therefore enrich me, O God, through Thy wealth, and uplift me, O God, through Thy glory and sovereignty, for unto Thee belong creation and command, and within Thy grasp lie the kingdoms of the heavens and earth. None can flee from Thy dominion nor can anyone escape Thy sovereignty, for in all things their

بما قدّر بامرّه ويا من هو السّبح القدّوس القيّوم الديموم المحبوب يجذب حقائق الموحّدون الى افق انسه وكرامته ويرفع افئدة المتممين الى بساط عزّه وارادته ويا من هو المرهوب ذا بطش وقوّة يا من هو المعبود ذا هيبة وجلالة يا من هو المقصود ذا سلطنة وكرامة ويا من هو الودود في جميع مظاهر ابداعه ويا من هو المشكور في جميع افعاله ويا من هو الحمود في كلّ شؤوناته ويا من هو الذي يقدر خلق كلّ شيء بارادته ويا من هو الذي يحو ما يشاء بحكمته ويا من هو الذي يثبت ما يريد بقوّته يا من هو الغني عن كلّ شيء بذاته لذاته ويا من هو المقدر على كلّ شيء بسلطانه واقتداره ويا من هو قريب لمن يدعوه ومحبيب لمن يناديه ويا من له اكرم الاسماء ويا من له علو الوصف في ملكوت الارض والسماء ويا من له سموّ الذّكر في جميع مظاهر الانشاء ويا من هو لا يعلم الا هو ويا من لا يعلم احد حقّه الا هو ويا من هو يحجب من يدعوه ولا يشهد احد على ما يشهده الا هو

298 يا الله يا ربّ السموات والارض يا الله يا اله الالهة ويا ربّ الارباب ومقدّر الصفات اسئلك حينئذ بجوامع اسمائك ومواقع امثالك اذ كلّ شيء ما يقع عليه اسم شيء قد شيء بمشيئتك وحقّق بارادتك وذوّت بقدرتك لم اري اله الا اياك ظاهرا وباطنا وقائما وقادرا وقاهرا ومالكا وفاطرا وعالما وجاعلا وفاضلا وكاملا اذ ما سواك يا الهى خلقك وفي قبضتك فقرآء اليك وارقاء لديك واننى انا يا الهى ارقّ الارقاء عند جنابك وافقر الفقراء ببابك فاغنى اللهم بغنائك وارفعنى اللهم بعزّتك وسلطانك فانّ لك الخلق والامر وفي قبضتك ملكوت السموات والارض لا يقدر ان يفر احد من حكومتك ولا ان يخرج احد من سلطانك اذ في كلّ شيء شيئته بمشيئتك ذلك في مبدء وجوده وانّ في ظهورات حدوده ما من شيء الا وقد اختار لنفسه حكما من احكامه ولو لم يدخل

very essence exists through Thy Will. This is true from the beginning of their existence. And in the manifestations of their limitations, there is nothing that hath not chosen for itself one of Thy commandments, and even if it entereth not into the second commandment, Thy first decree remaineth binding upon its neck. Therefore it worshippeth Thee and calleth upon Thee, standing before the Sovereign of Thy glory and entering beneath the extensive shade of Thy dominion.

299 O my God! Cause me to enter beneath a wondrous shade and into an exalted state, for verily Thou, O my God, art each day engaged in a fresh creation. Look not upon me, O my God, with the gaze of those who wear about their necks the cord of servitude to Thee from before. Grant me, O Lord, by Thy grace, a wondrous state and through Thy bounty an exalted night. Make me, O God, one of Thy wondrous creation and among those who enter beneath the shadow of Thy dominion with mighty sovereignty, for verily Thou art the First and the Last, the Manifest and the Hidden.

300 I have no servants before Thee save what I love not to mention, for whoso entereth not beneath the shadow of Thy wondrous conditions and Thy mighty manifestations, it behooveth me not to refer to him with any description, near or remote. Glory be unto Thee! Glory be unto Thee! I am he who holdeth fast to the cord of obedience unto Thee and who cleaveth to the hem of the conditions of Thy Will. I shall verily glory before Thee in that I am the one who prostrated before all who prostrate, who worshipped before all who worship, who glorified before all who glorify, who praised before all who praise, who declared Thy unity before all who declare Thy unity, and who sanctified before all who sanctify. This was solely through Thy abundant grace upon me and Thy perfect favor toward me, else what am I to warrant entry upon the carpet of Thy holiness and to cleave to the conditions of Thy wondrous creation?

301 Glory be unto Thee! Glory be unto Thee! Thou art the Worshipped One, there is none other besides Thee, and Thou art the Desired One, there is none other save Thee. And verily whatsoever is designated by the name of a thing other than Thee prostrateth before Thee and is brought to naught before the Sovereign of Thy power and dominion.

302 Glory be unto Thee, O Lord my God! Send Thy blessings upon Muhammad and the family of Muhammad in the Most Glorious Beauty as Thou lovest, and in the Most Exalted Majesty as Thou lovest, and in the Most Beauteous Beauty as Thou lovest, and in the Most Great Grandeur as Thou lovest, and in the Most Brilliant Light as Thou lovest, and in the All-Encompassing Mercy as Thou lovest, and in the Perfect Words

في حكم الثاني في عنقه ثابت حكمك الاول
ولذا يسجدك ويدعوك وقائم بين يدي سلطان
عزتك وداخل في ظل ظليل حكومتك

299 فادخلني اللهم في ظلّ بديع وشأن منيع فانك
انت يا الهى في كلّ يوم في شأن فلا تنظريا الهى
الى نظر الذين هم في اعناقهم حبل عبوديتك من
قبل وهب لى اللهم شأن البديع من عندك وعزّ
المنيع من فضلك واجعلنى اللهم من خلقك
البديع والذين هم يدخلون في ظلّ حكومتك
بسلطان منيع اذ انك انت الاول والاخر والظاهر
والباطن

300 لم يكن عندى ارقاء قلبك الا ما لا احب
ان اذكره اذ من لا يدخل في ظلّ شئونك
البديعة ومظاهرك المنيعه فلا ينبغي ان اشيره
بذكر هندسة قريية او بعيدة فسبحانك سبحانك
انا المتمسك بجبل طاعتك والمتشبث باذيال
شئون ارادتك ولافتخرن من بين يديك بائى
انا الساجد قبل الساجدين والعابد قبل العابدين
والمسيح قبل المسبحين والحمد قبل الحامدين
والموحد قبل الموحدين والمقدس قبل المقدسين
لم يكن ذلك الا بفضلك الواسع على ومنك
البالغ الى والا ما انا والوفود على بساط قدسك
والتشبث بشئون بدعك

301 فسبحانك سبحانك انت المعبود لا غيرك
وانت المقصود لا دونك وانّ اما يقع عليه اسم
شئ غيرك ساجد لك ومضمحل عند مليك
قدرتك وسلطانك

302 فسبحانك اللهم يا الهى صلّ على محمد والا محمد
في بهاء الابهى ما انت تحبه وفي جلال الاجل
ما انت تحبه وفي جمال الاجمل ما انت تحبه وفي
عظمة الاعظم ما انت تحبه وفي نور الانور ما
انت تحبه وفي رحمة الواسعة ما انت تحبه وفي
كلمات التامة ما انت تحبها وفي كمالك الاكل

as Thou lovest them, and in Thy Most Perfect Perfection as Thou lovest, and in Thy Most Great Names as Thou lovest, and in Thy Most Mighty Glory as Thou lovest, and in Thy Most Ancient Will as Thou lovest, and in Thy Most Penetrating Knowledge as Thou lovest, and in Thy Far-Reaching Power as Thou lovest, and in Thy Well-Pleasing Word as Thou lovest, and in Thy Beloved Matters as Thou lovest them, and in Thy Most Noble Honor as Thou lovest, and in Thy Most Enduring Sovereignty as Thou lovest, and in Thy Most Glorious Dominion as Thou lovest, and in Thy Most Exalted Loftiness as Thou lovest, and in Thy Most Elevated Favors as Thou lovest, and in Thy Greatest Signs as Thou lovest them, and in Thy Mightiest Manifestations as Thou lovest them, and in Thy Ultimate Conditions as Thou lovest them, and in Thy Countless Blessings as Thou lovest them, and in all that Thou hast created in the highest heavens as Thou lovest, and in all that Thou hast created in the lowest earths as Thou lovest, and in all that lieth between them as Thou lovest, for verily, O my God, whomsoever Thou hast loved Thou hast drawn nigh unto him, and whomsoever Thou hast drawn nigh unto Thou hast exalted, and whomsoever Thou hast exalted Thou hast caused to be detached from all else save Thee, and whomsoever Thou hast caused to be detached from all else save Thee Thou hast drawn to the atmosphere of Thy reunion, and whomsoever Thou hast drawn to the atmosphere of Thy reunion Thou hast removed all separation between him and Thee, except that he is Thy servant and Thy creation. Therefore, by the right of him with whom Thou hast dealt thus, make me to be of the people of that most exalted Paradise and that most noble and lofty seat. For Thou, O my God, didst not create me except for Thy worship, as Thou hast said - and Thy word is the truth, and who is more truthful than Thee in speech - "I have not created the jinn and humans except that they may worship Me." Therefore, O my God, I worship Thee in the watches of the night and the ends of the day, though I am certain that my worship befitteth not Thy holy court, nor is it possible that Thou shouldst be worshipped as Thou deservest to be worshipped through any of the manifestations of Thy creation. Yet, despite my poverty and need, my powerlessness and lowliness, I shall surely worship Thee, and remember Thee, and glorify Thee, and thank Thee, and proclaim Thy oneness, and sanctify Thee, and magnify Thee at all times, before all times, and after all times. O my God, Thou knowest my station with Thee, that on the day when I was with Thee as the letter Kaf, all the addresses from all contingent beings and all the manifestations from among existing things were raised unto me. Yet, O my God, I was naught at that time save a mirror of Thy countenance and an expression of Thy Face, being certain and acknowledging that

ما انت تحبه وفي اسمائك الاكبر ما انت تحبه وفي عزتك الاعز ما انت تحبه وفي مشيتك الاقدم ما انت تحبه وفي علمك الانفذ ما انت تحبه وفي قدرتك المستطيلة ما انت تحبه وفي قولك الرضى ما انت تحبه وفي مسائلك الحبيبة ما انت تحبها وفي شرفك الاشرف ما انت تحبه وفي سلطانك الادوم ما انت تحبه وفي ملكك الانفر ما انت تحبه وفي علائقك الاعلى ما انت تحبه وفي مننك الارفع ما انت تحبه وفي اياتك الكبرى ما انت تحبها وفي ظهوراتك العظمى ما انت تحبها وفي شئونتك القصوى ما انت تحبها وفي نعمائك التي لا تحصى ما انت تحبها وما قد خلقت في السموات العلى ما انت تحبه وما قد خلقت في الارضين الادنى ما انت تحبه وفي ما بينهما ما انت تحبه اذ انك يا الهى من قد احبته قد قربته وكل ما قد قربته قد رفعته وكل ما قد رفعته قد انقطعت عن دونك وكل ما قد انقطعت عن دونك قد انجذبه الى هواء وصلك وكل ما قد انجذبه الى هواء وصلك قد ارفعت الفرقى عن بينه وبينك الا انه عبدك وخلقك فيحق من قد صنعت به كذلك ان تجعلنى من اهل ذلك الرفرف الاعلى والمقعد الاكرم الاعلى اذ انك يا الهى ما خلقتنى الا لعبادتك حيث قلت وقولك الحق ومن اصدق منك قيلا وما خلقت الجن والانس الا ليعبدون فانا ذا يا الهى عابذك فى اثناء الليل واطراف النهار بعد ايقانى بان لا تليق عبادتى لساحة قدسك ولا يمكن ان تعبد حق العباد بشئ من مظاهر انشائك ولكن على فقرى وفاقتى وعجزى ومسكنتى لاحب ان اعبدنك ولا ذكرك ولا سبحنك ولا شكرتك ولا وحننك ولا قدسك ولا كبرتك فى كل حين وقبل حين وبعد حين يا الهى تعلم مقامى عندك بان يوم الذى كنت عندك حرف الكاف قد رفعت الى كل الخطابات من كل الممكات وكل الظهورات من عند الموجودات ولكننى يا الهى لم اكن حينئذ الا مرات طلعتك والظاهر عن وجهتك موقنا مقرا بان كل معبود دونك باطل مضمحل ما عبدت الا اياك ولن اعبد سواك وما اشركت بعبادتك احدا من خلقك اذ لا يستحق العباد الا انت وحدك لا شريك لك

every object of worship besides Thee is false and evanescent. I have worshipped none but Thee and will worship none but Thee, and I have not associated anyone from among Thy creation in my worship of Thee, for none deserveth worship except Thee alone, Who hast no partner.

- 303 O my God, Thou knowest that on that day when twelve years of my life had passed, I had not worshipped Thee as Thou deservest to be worshipped, nor had I obeyed Thee as is meet for Thine obedience. And verily, O my God, I do confess unto the gravest of my shortcomings and the greatest of my failings. To the extent of my knowledge have I worshipped Thee - how much more regarding that which I know not, for Thou art worthy of far more than that. I have not obeyed Thee according to what I have known - how much more regarding that which I know not, for Thou art worthy of far more than that. Therefore, glory be unto Thee, O my God! Transform, O Lord, what Thou hast witnessed in me into that which befits Thy grace, Thy generosity, Thy mercy and Thy bounty. For the condition of the servant has ever been and shall ever remain that which I would rather not mention, while Thy condition, O my God, is forgiveness and pardon, and Thy attribute, O my God, is grace and mercy.

- 304 Send Thy blessings, O Lord, upon Muhammad and his family through all Thy manifestations, for they are complete and perfect; and through all Thy revelations, for they are established and penetrating; and through all Thy glory, for it is more glorious than can be described by glory; and through all Thy majesty, for it is more majestic than can be described by majesty; and through all Thy beauty, for it is more beautiful than can be described by beauty; and through all Thy grandeur, for it is more grand than can be praised by grandeur and exaltation; and through all Thy light, for it is more luminous than can be described by light and transcendence.

- 305 By Thy mercy which embraceth all atoms, and by Thy signs which fill all created things, and by Thy perfections which permeate the realities of all essences, and by Thy might which hath become established upon the throne of the hearts of all beings, and by Thy Will which is triumphant and cannot be overcome, and by Thy Purpose which is fixed and cannot be repelled, and by Thy penetrating knowledge, and by Thy all-encompassing and all-pervading power over all things, and by Thy true Word, and by Thy just causes, and by the manifestations of Thy Command, and by the totality of Thy grace, and by the sovereignty of Thy dominion, and by the kingdom of Thy might, and by the sublimity of Thy grandeur, and by the signs of Thy divine unity, and by the wondrous favors of

يا الهى تعلم ان يومئذ الذى قد قضى من عمري
اثنى عشر سنة وما عبدتك حق العبادۃ وما
اطعتك حق الطاعة وانا يا الهى معترف بقضاياى
الكبرى وقصارى العظمى وان على قدر علمى
ما قد عبدتك فكيف على ما لا اعلم وانك
اهل لفوق ذلك واننى انا ما قد اطعتك لما قد
عرفت فكيف على ما لا اعرف وانك انت
اهل لفوق ذلك فسبحانك يا الهى بذل اللهم
ما قد شهدت على بما يليق بفضلك وكرمك
ورحمتك وموهبتك فان شأن العبد لم يزل ولا
يزال ما لا احب ان اذكره وان شأنك يا الهى
العفو والمغفرة وان قدرك يا الهى الفضل والرحمة

فصل اللهم على محمد واله بكل ظهوراتك اذ
انها تامة كاملة وبكل تجلياتك اذ انها ثابتة
نافذة وبكل بهائك اذ انه ابي من ان يذكر
بالباء وبكل جلالك اذ انه اجل من ان ينعت
بالجلال وبكل جمالك اذ انه اجمل من ان
يوصف بالجمال وبكل عظمتك اذ انه اعظم من
ان يثنى بالعظمة والارتفاع وبكل نورك اذ انه
انور من ان يذكر بالنور والامتناع

وبرحمتك التى وسعت كل الذرات واياتك التى
ملئت كل الكائنات وكلماتك التى ذوت فى
حقائق الجوهريات وعزتك التى قد استقرت
على عرش افئدة الكائنات وبمشيتك اذ انها
قاهرة لا تغلب وبارادتك اذ انها ثابتة لا ترد
وبملكى النافذ وبقدرتك المهيمنة المستطيلة
على كل شئ وبقولك الحق ومساالك العدل
ومواقع امرك وجوامع فضلك وسلطان
قهاريتك وملك مليك جباريتك وعلاء علو
كبريائيتك وايات قدس لاهوتيتك ومنن بدايع
سلطان احديتك ومالك الشئون يا الهى اذ لا
يحيط بعلمها احد غيرك ومالك الجبروت يا

the sovereignty of Thy oneness, and by the possessor of all affairs, O my God, for none can comprehend their knowledge save Thee, and by the possessor of might, O my Beloved, for none can encompass their condition except Thee - do Thou ordain for me and for those who have shown kindness to me that which befitteth the wonders of Thy mercy and the exaltation of Thy generosity. For Thou art the Most Generous of the generous, the Most Bountiful of the bountiful, the Most Liberal of the bestowers, the Greatest of all givers, and the Most Merciful of the merciful. Thy mercy and knowledge embrace all things.

محبوبی اذ لا یحیط بشأنها احد سواک ان تکتب
لی ولن احسن بی ما ینبغی لبديع رحمتک وعلو
کرامتک اذ انک انت اکرم الاکرمین واجود
الاجودین واوسع المعطین واکبر الوهابین واقرب
الراحمین وسعت کل شیء رحمة وعلما

- 306 Send Thy blessings, O Lord, upon Muhammad and his family, morning and evening. Glorified be thy Lord, the Lord of might, above that which they describe.
- 307 13. This is the Prayer of Lam for the thirteenth year of the age of its Revealer, may His glory be exalted.
- 308 In the Name of God, the Merciful, the Compassionate!
- 309 Glory be unto Thee, O Lord my God! Verily Thou knowest what is in the heavens and what is on earth, and Thou ordainest the creation of all things through Thy command. Thou hast ever been without the existence of anything with Thee, and Thou wilt ever be, verily Thou art existent without the presence of anything before Thee.
- 310 Glory be unto Thee and exalted art Thou! Glory be unto Thee and magnificent art Thou! Glory be unto Thee and generous art Thou! Glory be unto Thee and majestic art Thou! Glory be unto Thee and beautiful art Thou! Glory be unto Thee and merciful art Thou! Glory be unto Thee and perfect art Thou! Glory be unto Thee and just art Thou! Glory be unto Thee and mighty art Thou! Glory be unto Thee and knowing art Thou! Glory be unto Thee and powerful art Thou! Glory be unto Thee and loving art Thou! Glory be unto Thee and noble art Thou! Glory be unto Thee and sovereign art Thou! Glory be unto Thee and kingly art Thou! Glory be unto Thee and loving art Thou! Glory be unto Thee and pre-existent art Thou! Glory be unto Thee and transcendent art Thou! Glory be unto Thee and mighty art Thou! All Thy creation is in Thy grasp, and verily my remembrance of Thee proceedeth only from the depths of my poverty and the utmost limit of my lowliness and contrition.
- 311 Therefore, glory be unto Thee, O Lord! I testify that Thou art God, there is no God but Thee, alone without partner. Thine is the creation and the command. Thou art He Who createth what He pleaseth by Thy command, and Thou art
- 306 وصلّ اللهم على محمد واله بكرة وعشیا سبحان ربک ربّ العزة عما یصفون الح
- 307 هذا دعاء آلام للحول الثالث عشر من عمر منشیه عزّ شأنه
- 308 بسم الله الرحمن الرحيم
- 309 سبحانک اللهم یا الهی انک انت تعلم ما فی السموات وما فی الارض وتقدر خلق کل شیء بامرک لم تزل کنت بلا وجود شیء معک ولا تزال انک انت کائن بلا وجود شیء لדיک
- 310 سبحانک وتعالیت سبحانک وتعظمت سبحانک وتکرمت سبحانک وتجلت سبحانک وتجلت سبحانک وترحمت سبحانک وتکلمت سبحانک وتعذلت سبحانک وتعززت سبحانک وتعلبت سبحانک وتقدرت سبحانک وتجببت سبحانک وتشرفت سبحانک وتسلطت سبحانک وتملکت سبحانک وتجببت سبحانک وتقديمت سبحانک وترفعت سبحانک وتعززت کل خلقک وفي قبضتک وان ذکرى ایاک لم یکن الا من حدّ افتقاری ومنتی حدی وانکساری
- 311 فسبحانک اللهم لاشهدتک بانک انت الله لا اله الا انت وحدک لا شریک لک لک الخلق والامر انت الذى تخلق ما تشاء بامرک وانت

He Who sustaineth whom Thou wilt by Thy command, and Thou art He Who causeth to die whom Thou pleaseth by Thy power, and Thou art He Who giveth life to whom Thou wilt by Thy mercy, and Thou art He Who raiseth whom Thou pleaseth by Thy will. Glorified and exalted art Thou! Thy Will is supreme and cannot be overcome, and Thy Purpose is penetrating and cannot be frustrated. I beseech Thee, O my God, at this moment, by that which Thou lovest to hear from the verses of the heaven of Thy glory, and the manifestations of the kingdom of Thy power, and the revelations of the lights of Thy creation, and what Thou hast created of the subtle wonders of the effects of Thy Lordship, and the comprehensive meanings of the spirits which Thou hast established in the essences of hearts through Thy camphor-like purity. For Thou, O my God, hast ever been and wilt ever be the Hearer of every voice and the Answerer of every servant, and if an ant should call upon Thee in its heart beneath a rock in the depths of the sea, verily Thou wouldst hear its voice and answer it through Thy mercy. Glory be to Thee, O my God! Thou art the Just in Thy judgment and the Gracious in Thy bounty. Thy Essence, as it is in itself, hath ever been beyond the boundaries of mention and exposition, and verily Thy Reality, as it is in itself, transcendeth all limits of praise and knowledge.

الَّذِي تَرْزُقُ مَا تَرِيدُ بِأَمْرِكَ وَأَنْتَ الَّذِي تَمِيتُ مَا تَشَاءُ بِقُوَّتِكَ وَأَنْتَ الَّذِي تُحْيِي مَنْ تَشَاءُ بِرَحْمَتِكَ وَأَنْتَ الَّذِي تَبْعَثُ مَنْ تَشَاءُ بِمَشِيئَتِكَ سُبْحَانَكَ وَتَعَالَيْتَ مَشِيئَتُكَ قَاهِرَةٌ لَا تَغْلِبُ وَإِرَادَتُكَ نَافِذَةٌ لَا تَرُدُّ اسْئَلُكَ اللَّهُمَّ حِينَئِذٍ بِمَا أَنْتَ تُحِبُّ أَنْ تَسْمَعَ مِنْ آيَاتِ لَاهُوتِ مَجْدِكَ وَظُهُورَاتِ مَلَكُوتِ قُدْرَتِكَ وَتَجَلِّيَاتِ أَنْوَارِ بَدْعِكَ وَمَا قَدْ خَلَقْتَ مِنْ لَطَائِفِ بَدَائِعِ آثَارِ رُبُوبِيَّتِكَ وَجَوَامِعِ مَعَانِي أَرْوَاحِ الَّتِي قَدْ حَقَّقْتَ فِي جَوَاهِرِ الْإِفْتِدَاءِ بِكَافُورِيَّتِكَ إِذْ أَنْتَ يَا إِلَهِي لَمْ تَزَلْ وَلَا تَزَالُ تَسْمَعُ كُلَّ صَوْتٍ وَتُجِبُ كُلَّ عَبْدٍ وَإِنْ تَدْعُوكَ ثَمَلَةٌ بِقَلْبِهَا فِي تَحْتِ صَخْرَةٍ فِي قَعْرِ بَحْرِ الْإِلَهِ وَأَنْتَ أَنْتَ تَسْمَعُ صَوْتَهَا وَتُجِيبُهَا بِرَحْمَتِكَ سُبْحَانَكَ اللَّهُمَّ أَنْتَ الْعَادِلُ فِي حُكْمِكَ وَأَنْتَ الْفَاضِلُ فِي مَنْكَ لَمْ تَزَلْ كَيُنُونِيَّتِكَ بِمَا هِيَ عَلَيْهَا [مَسُودَةٌ] الْأَشْيَاءِ عَنْ حَدِّ الذِّكْرِ وَالْبَيَانِ وَإِنَّ ذَاتِيَّتِكَ بِمَا هِيَ عَلَيْهَا مَفْرُقَةُ الْمَوْجُودَاتِ عَنْ حَدِّ النِّشَاءِ وَالْعُرْفَانِ

312 How can I prove Thy existence when it is itself cut off from Thee by its very being? And how can I not prove Thy existence when it is in very truth the proof of the wondrous tokens of Thy Will, inasmuch as thy will hath encompassed all other wills at all times in ways none can fathom, and Thine are all decrees in every circumstance which no book can reckon.

312 بَاقِي شَيْءٍ اسْتَدَلَّ عَلَيْكَ وَأَنَّهُ هُوَ بِنَفْسِهِ مُقَطَّعٌ عَنْكَ بِوُجُودِهِ وَكَيْفَ لَا اسْتَدَلَّ عَلَيْكَ وَأَنَّهُ هُوَ بِنَفْسِهِ دَلِيلٌ عَلَى بَدَائِعِ أَصْنَافِ إِرَادَتِكَ إِذْ لَكَ الْإِرَادَاتُ فِي كُلِّ حِينٍ لَمْ يَحِطْ بِعِلْمِهَا أَحَدٌ وَلَكِ الْقَضَايَا فِي كُلِّ شَأْنٍ لَنْ يَحْصِيَهَا كِتَابٌ

313 Glorified and exalted art Thou! I would fain praise Thee, yet how can I attempt this when the utmost extent of my being betokens naught but sheer poverty, and the very source of my existence attesteth to nothing but utter evanescence? How then, with such limited means, could I soar into the atmosphere of Thy remembrance, wing my flight through the heavens of Thy wisdom, and ascend to the realm of Thy glorious might?

313 سُبْحَانَكَ وَتَعَالَيْتَ لَاحِبٌّ إِنْ أَثْنَيْتَ عَلَيْكَ وَلَكِنْ كَيْفَ أَقْدِرُ عَلَى ذَلِكَ وَإِنْ مَبْلَغُ وَجُودِي لَمْ يَدِلْ إِلَّا عَلَى الْفَقْرِ الْبَحْتِ وَمَنْعِ كَيُنُونِيَّتِي لَنْ يَدِلَّ إِلَّا عَلَى فَنَاءِ الصَّرْفِ فَكَيْفَ وَذَلِكَ الْمَبْلَغُ الْإِدْنِي لَا طَيْرٌ إِلَى هَوَاءِ ذِكْرِكَ وَلَا اسْتَدْقَنَ فِي جَوْ عَمَاءِ حُكْمِكَ وَلَا اسْتَصَفَّنَ فِي هَوَاءِ مَجْدِ عَرْكِ

314 Nay, by Thy glory! I desire not to praise Thee, nor shall I ever desire it. I seek not Thy majesty, nor do I seek it. I wish not for Thy glory, nor do I wish it. I want not Thy beauty, nor do I want it. I desire not Thy grandeur, nor do I desire it. I crave not Thy light, nor do I crave it. I seek not Thy mercy, nor do I seek it. I desire not Thy words, nor do I desire them. I want not Thy perfection, nor do I want it. I seek not Thy will, nor do I seek it. I desire not Thy knowledge, nor do I desire it. I crave not Thy power, nor do I crave it. I want not Thy utterance, nor do I want it. I seek not Thy questions,

314 لَا وَعَرْيَتِكَ مَا أَرَدْتَ ثَنَائِكَ وَلَنْ أَرِيدَ وَمَا أَرِيدُ جَلَالِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ بَهَائِكَ وَمَا أَرِيدُ وَمَا أَرَدْتَ جَمَالِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ عَظَمَتِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ نُورِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ رَحْمَتِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ كَلَامَتِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ كَمَالِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ مَشِيئَتِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ عِلْمِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ قُدْرَتِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ قَوْلِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ مَسَائِلِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ شَرْفِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ سُلْطَانِكَ وَلَا أَرِيدُ وَمَا أَرَدْتَ

nor do I seek them. I desire not Thy honor, nor do I desire it. I want not Thy sovereignty, nor do I want it. I wish not for Thy dominion, nor do I wish it. I seek not Thy transcendence, nor do I seek it. I desire not Thy signs, nor do I desire them. I want not Thy words, nor do I want them. I crave not Thy manifestations, nor do I crave them. I seek not Thy revelations, nor do I seek them. I desire not what is attributed to Thee, nor do I desire it - for I am but a servant in desperate need of Thee.

- 315 How could I aspire to desire Thy glory when it is more glorious than any glory in all creation could attain? Thy majesty is more sublime than any being could comprehend. Thy beauty is more beauteous than any crystalline substance could behold. Thy grandeur is more magnificent than any essence could bow before. Thy light is more radiant than anything in the kingdoms of earth and heaven could be illumined by. Thy mercy is more vast than any created thing could be veiled from. Thy words are complete and Thy perfections are sanctified - minds cannot attain to the knowledge of even the least sign of their manifestation, nor can hearts comprehend aught that shineth forth from the horizon of Thy perfections in their revelation. Thy might is more exalted and powerful than any among the mighty and honored could know of its expressions. Thy will is more sublime and glorious than anything could resist. Thy knowledge is more exalted than the existence of the known could comprehend or precede, for Thou wert, before Thou didst create creation, knowing all things and sovereign over all things. Thy power is all-pervading - nothing can escape it. Thy word is swifter than saying "Be!" and it is. Thy questions are beloved - no essence existeth that loveth them not. Thy honor is honor itself, more exalted than the honored could bow before. Thy sovereignty is more ancient than aught could escape its grasp in the kingdom of names and attributes. Thy dominion is supreme over all things, and Thy transcendence is elevated above all things. All that is attributed to Thee, O my God, is an essential and fundamental relationship that severeth all relationships from all things.

- 316 Therefore, glory be unto Thee, O my God! This remembrance of mine is according to my poverty and need, yet when I contemplate Thy generosity and bounty, my hope in Thee and in Thy mercy encourageth me, for Thy dealings with Thy servants have ever been naught but grace and beneficence, and

ملكك ولا اريد وما اردت علائك ولا اريد
وما اردت اباتك ولا اريد وما اردت كلمائك
ولا اريد وما اردت ظهوراتك ولا اريد وما
اردت تجلياتك ولا اريد وما اردت ما ينسب
اليك ولا اريد لاني انا العبد المفتقر اليك

315 كيف اطمع ان اريد بهائك وانه هو ابيه من
ان ينال اليه بهاء من كل الممكنات وان جلالك
اجل من ان يعرفه احد من الكائنات وان
جمالك اجل من ان تنظر اليه كل الكافريات
وان عظمتك اعظم من ان تخضع لديه كل
الجوهريات وان نورك انور من ان يستضي به
ما في ملكوت الارض والسموات وان رحمتك
اوسع من ان تحتجب عنها كل الكائنات وان
كلماتك هي تامة وكلماتك هي مقدسة لن تبلغ
العقول الى عرفان ادنى اية من ظهوراتها ولن
تعرف الافئدة شيئاً بما يطلع عن افق كلماتك
بما يظهر من ظهورها وان عزتك اعلى واعز من
انت يعرف شيئاً من مظاهره احد من اهل العز
والشرف وان مشيتك هي اعلى واجل من ان لا
ينقاد لها شيء وان عليك هو اعلى من ان يفترفه
وجود المعلوم او يسبقه اذ انك انت قبل انت
تخلق الخلق كنت عالماً بكل شيء ومهيماً بكل شيء
وان قدرتك هي مستطيلة لا يمتنع عنها شيء وان
قولك هو اقرب من ان تقول له كن فيكون
وان مسائلك هي حبيبة عدمت كينونية لن
تحبها وان شرفك هو الشرف واعلى من ان لا
تخضع لديه الشرفاء وان سلطانك هو اقدم من
من ان يخرج عن قبضته من شيء في ملكوت
الاسماء والصفات وان ملكك هو عال علي كل
شيء وان علوك هو ارفع فوق كل شيء وان كل
ما ينسب اليك يا الهى نسبته حقيقة جوهرية
تقطع النسب كله عن كل شيء

316 فسبحانك اللهم يا الهى ان ذكرى هذا هو على قدر
ممكنتي وافتقاري ولكن لما انظر الى كرمك
وفضلك فيطمعني رجائي فيك وفي رحمتك
لان معاملتك لم تزل مع العباد ما كانت الا

Thy way with all created things hath never been aught but pardon and bestowal.

317 Glorified art Thou, O Lord! I am he who desired Thy splendor before all things, and I am he who desireth Thy splendor after all things. I am he who desired Thy majesty before all things, and I am he who desireth Thy majesty after all things. I am he who desired Thy beauty before all things, and I am he who desireth Thy beauty after all things. I am he who desired Thy grandeur before all things, and I am he who desireth Thy grandeur after all things. I am he who desired Thy light before all things, and I am he who desireth Thy light after all things. I am he who desired Thy mercy before all things, and I am he who desireth Thy mercy after all things. I am he who desired Thy words before all things, and I am he who desireth Thy words after all things. I am he who desired Thy perfection before all things, and I am he who desireth Thy perfection after all things. I am he who desired Thy names before all things, and I am he who desireth Thy names after all things. I am he who desired Thy glory before all things, and I am he who desireth Thy glory after all things. I am he who desired Thy will before all things, and I am he who desireth Thy will after all things. I am he who desired Thy knowledge before all things, and I am he who desireth Thy knowledge after all things. I am he who desired Thy power before all things, and I am he who desireth Thy power after all things. I am he who desired Thy good-pleasure before all things, and I am he who desireth Thy good-pleasure after all things. I am he who desired Thy questions before all things, and I am he who desireth Thy questions after all things. I am he who desired Thy glory before all things, and I am he who desireth Thy glory after all things. I am he who desired Thy sovereignty before all things, and I am he who desireth Thy sovereignty after all things. I am he who desired Thy dominion before all things, and I am he who desireth Thy dominion after all things. I am he who desired Thy loftiness before all things, and I am he who desireth Thy loftiness after all things. I am he who desired Thy signs before all things, and I am he who desireth Thy signs after all things. I am he who desired Thy favors before all things, and I am he who desireth Thy favors after all things. I am he who desired Thy gifts before all things, and I am he who desireth Thy gifts after all things. I am he who desired Thy bounties before all things, and I am he who desireth Thy bounties after all things. I am he who desired Thy blessings before all things, and I am he who desireth Thy blessings after all things. I am he who desired Thy generosity before all things, and I am he who desireth Thy generosity after all things. I am he who desired Thy munificence before

الفضل والافضال وسنتك مع الممكنات لم تكن في شأن الآ بالعفو والنوال

317 فسيحانك اللهم انا الذي اردت بهائك قبل كل شيء وانا الذي اردت جلالك قبل كل شيء وانا الذي اردت جلالك بعد كل شيء وانا الذي اردت جلالك قبل كل شيء وانا الذي اردت جلالك بعد كل شيء وانا الذي اردت عظمتك قبل كل شيء وانا الذي اردت عظمتك بعد كل شيء وانا الذي اردت نورك قبل كل شيء وانا الذي اردت نورك بعد كل شيء وانا الذي اردت رحمتك قبل كل شيء وانا الذي اردت رحمتك بعد كل شيء وانا الذي اردت كلمتك قبل كل شيء وانا الذي اردت كلمتك بعد كل شيء وانا الذي اردت اسمائك قبل كل شيء وانا الذي اردت اسمائك بعد كل شيء وانا الذي اردت عزتك قبل كل شيء وانا الذي اردت مشيتك قبل كل شيء وانا الذي اردت مشيتك بعد كل شيء وانا الذي اردت علمك قبل كل شيء وانا الذي اردت قدرتك قبل كل شيء وانا الذي اردت قدرتك بعد كل شيء وانا الذي اردت رضاك قبل كل شيء وانا الذي اردت رضاك بعد كل شيء وانا الذي اردت شرفك قبل كل شيء وانا الذي اردت شرفك بعد كل شيء وانا الذي اردت سلطانك قبل كل شيء وانا الذي اردت سلطانك بعد كل شيء وانا الذي اردت ملكك قبل كل شيء وانا الذي اردت ملكك بعد كل شيء وانا الذي اردت علائقك قبل كل شيء وانا الذي اردت علائقك بعد كل شيء وانا الذي اردت اياتك قبل كل شيء وانا الذي اردت اياتك بعد كل شيء وانا الذي اردت مننك قبل كل شيء وانا الذي اردت مننك بعد كل شيء وانا الذي اردت مواهبك قبل كل شيء وانا الذي اردت مواهبك بعد كل شيء وانا الذي اردت نوافلك قبل كل شيء وانا الذي اردت نوافلك بعد كل شيء وانا الذي اردت كرمك قبل كل شيء وانا الذي اردت كرمك بعد

all things, and I am he who desireth Thy munificence after all things. I am he who desired Thy forgiveness before all things, and I am he who desireth Thy forgiveness after all things. I am he who desired Thy worship before all things, and I am he who desireth Thy worship after all things. I am he who desired Thy obedience before all things, and I am he who desireth Thy obedience after all things. I am he who desired Thy most beautiful examples before all things, and I am he who desireth Thy most exalted examples after all things.

كُلُّ شَيْءٍ وَاَنَا الَّذِي أَرَدْتُ جُودَكَ قَبْلَ كُلِّ شَيْءٍ
وَاَنَا الَّذِي أَرِيدُ جُودَكَ بَعْدَ كُلِّ شَيْءٍ وَاَنَا الَّذِي
أَرَدْتُ مَغْفِرَتَكَ قَبْلَ كُلِّ شَيْءٍ وَاَنَا الَّذِي أَرِيدُ
مَغْفِرَتَكَ بَعْدَ كُلِّ شَيْءٍ وَاَنَا الَّذِي أَرَدْتُ عِبَادَتَكَ
قَبْلَ كُلِّ شَيْءٍ وَاَنَا الَّذِي أَرِيدُ عِبَادَتَكَ بَعْدَ كُلِّ
شَيْءٍ وَاَنَا الَّذِي أَرَدْتُ طَاعَتَكَ قَبْلَ كُلِّ شَيْءٍ وَاَنَا
الَّذِي أَرِيدُ طَاعَتَكَ بَعْدَ كُلِّ شَيْءٍ وَاَنَا الَّذِي أَرَدْتُ
أَمْثَالَكَ الْحَسَنَى قَبْلَ كُلِّ شَيْءٍ وَاَنَا الَّذِي أَرِيدُ
أَمْثَالَكَ الْعُلْيَا بَعْدَ كُلِّ شَيْءٍ

- 318 Glorified art Thou, O my God! All these are manifestations whereby my heart findeth tranquility, and revelations whereby my inmost being findeth peace, and words which free me from that which Thou hast ordained that I should recite from Thee. Otherwise, what am I and what are these paths, and what am I and what are these ways? Far be it from him who hath known Thee to look upon aught else but Thee, and far be it from him who hath found Thee to fear anyone but Thee, and far be it from him who hath believed in Thee to hope for anyone save Thee.

318 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي كُلُّ ذَلِكَ ظُهُورَاتٍ
يَسْكُنُ بِهَا فُؤَادِي وَتَجَلِّيَاتٍ يَسْكُنُ بِهَا سِرِّي
وَكَلِمَاتٍ تَفْرِغُنِي عَمَّا قَدْ قَدَّرْتَ بِأَنِ اتَّلَوْتُهَا مِنْ
عِنْدِكَ وَالْأَمَّا أَنَا وَذَلِكَ السَّبِيلُ ثُمَّ مَا أَنَا
وَذَلِكَ الطَّرِيقُ حَاشَا لِمَن عَرَفَكَ أَن يَنْظُرَ إِلَى
غَيْرِكَ وَحَاشَا لِمَن وَجَدَكَ يَخَافُ مِنْ دُونِكَ
وَحَاشَا لِمَن آمَنَ بِكَ أَن يَرْجِيَ سِوَاكَ

- 319 Glorified, glorified art Thou! Through Thee have I become independent of all things - Thou alone, there is none other God but Thee. Through Thee have I triumphed over all things - Thou alone, there is none other God but Thee. Through Thee have I prevailed over all things - Thou alone, there is none other God but Thee. Through Thee have I been assisted against all things - Thou alone, there is none other God but Thee. Through Thee have I gained ascendancy over all things - Thou alone, there is none other God but Thee.

319 فَسُبْحَانَكَ سُبْحَانَكَ بِكَ اسْتَعْنَيْتَ عَنْ كُلِّ
شَيْءٍ وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَبِكَ اسْتَنْصَرْتُ
عَلَى كُلِّ شَيْءٍ وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَبِكَ
اسْتَظْهَرْتُ عَلَى كُلِّ شَيْءٍ وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ
وَبِكَ اسْتَعْنَيْتَ عَلَى كُلِّ شَيْءٍ وَحَدَكَ لَا إِلَهَ إِلَّا
أَنْتَ وَبِكَ اسْتَغْلَبْتَ عَلَى كُلِّ شَيْءٍ وَحَدَكَ لَا إِلَهَ
إِلَّا أَنْتَ

- 320 Glorified, glorified art Thou! I implore Thy forgiveness for my mention of anything, or before anything, or after anything, or to the right of anything, or to the left of anything, or in any direction of anything, for this is not the way of Thy love for him who hath found Thee, nor the proof of Thy knowledge for him who hath known Thee, since the mention of a thing in its thingness veileth me from Thee and from that which Thou art.

320 فَسُبْحَانَكَ سُبْحَانَكَ لَا اسْتَغْفِرُكَ مِنْ ذِكْرِي عَلَى
شَيْءٍ أَوْ قَبْلَ شَيْءٍ أَوْ بَعْدَ شَيْءٍ أَوْ يَمِينِ شَيْءٍ أَوْ شِمَالِ
شَيْءٍ أَوْ شَطْرِ شَيْءٍ أَذْ هَذَا لَمْ يَكُنْ سَبِيلَ مَحَبَّتِكَ لِمَن
وَجَدَكَ وَلَا دَلِيلَ مَعْرِفَتِكَ لِمَن عَرَفَكَ أَذْ ذِكْرُ
الشَّيْءِ بِشَيْئِهِ يَحْجِبُنِي عَنْكَ وَعَمَّا أَنْتَ عَلَيْهِ

- 321 Glorified, glorified art Thou! These are the conditions of dominion whereby I would repel the people of Thy kingdom. Otherwise, what am I and what are these remembrances, and what am I and what are these manifestations? Thou art the Manifest One - Thou alone, there is none other God but Thee. Thou art the Omnipotent One - Thou alone, there is none other God but Thee. Thou art the Subduer in Thy singleness, there is no God but Thee; Thou art the Hidden in Thy singleness, there is no God but Thee; Thou art the Bountiful in Thy singleness,

321 فَسُبْحَانَكَ سُبْحَانَكَ ذَلِكَ شُؤْنَاتُ مَلَكِيَّةِ الْآتِي
بِهَا لَا اسْتَدْفَعَنَّ [لَا اسْتَرْفَعَنَّ] أَهْلَ مَمْلَكَتِكَ وَالْأَمَّا
مَا أَنَا وَتِلْكَ الْأَذْكَارُ وَمَا أَنَا وَتِلْكَ الظُّهُورَاتُ
أَنْتَ الظَّاهِرُ وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ الْقَادِرُ
وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ الْقَاهِرُ وَحَدَكَ
لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ الْبَاطِنُ وَحَدَكَ لَا إِلَهَ إِلَّا
أَنْتَ وَأَنْتَ الْفَاضِلُ وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ
الْجَاعِلُ وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ الْفَاعِلُ
وَحَدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ الْكَامِلُ وَحَدَكَ لَا

there is no God but Thee; Thou art the Creator in Thy singleness, there is no God but Thee; Thou art the Doer in Thy singleness, there is no God but Thee; Thou art the Perfect in Thy singleness, there is no God but Thee; Thou art the First in Thy singleness, there is no God but Thee; Thou art the Last in Thy singleness, there is no God but Thee; Thou art the All-Knowing in Thy singleness, there is no God but Thee; Thou art the All-Gathering in Thy singleness, there is no God but Thee; Thou art the Gracious in Thy singleness, there is no God but Thee; Thou art the Just in Thy singleness, there is no God but Thee; Thou art the Ruler in Thy singleness, there is no God but Thee; Thou art the One Who Reacheth in Thy singleness, there is no God but Thee; Thou art God in Thy singleness, there is no God but Thee; Thou art the All-Merciful in Thy singleness, there is no God but Thee; Thou art the Ever-Merciful in Thy singleness, there is no God but Thee; Thou art the Sovereign in Thy singleness, there is no God but Thee; Thou art the Holy One in Thy singleness, there is no God but Thee; Thou art the Peace in Thy singleness, there is no God but Thee; Thou art the Faithful in Thy singleness, there is no God but Thee; Thou art the Guardian in Thy singleness, there is no God but Thee; Thou art the Mighty in Thy singleness, there is no God but Thee; Thou art the Almighty in Thy singleness, there is no God but Thee; Thou art the Most Great in Thy singleness, there is no God but Thee; Thou art the All-Glorious in Thy singleness, there is no God but Thee; Thou art the All-Wise in Thy singleness, there is no God but Thee; Thou art the Creator in Thy singleness, there is no God but Thee; Thou art the Maker in Thy singleness, there is no God but Thee; Thou art the Fashioner in Thy singleness, there is no God but Thee. Thine are the most beautiful names in Thy singleness, there is no God but Thee; and Thine are the most exalted attributes in Thy singleness, there is no God but Thee. All that is in the heavens and on the earth and whatsoever lieth between them bow down in adoration before Thee, and all that is in the kingdom of creation and command and beneath them praise Thee. Verily, Thou art the Mighty One in Thy singleness, there is no God but Thee. Thou art verily the All-Wise, there is no God but Thee, and verily Thou art He Who was before and after, alone, there is no God but Thee. Glorified art Thou, O my God! All are within Thy grasp, prostrate before Thy grandeur, humble before the sovereignty of Thy Self-Subsistence. Thou hast ever been and wilt ever be manifest above Thy throne and steadfast in Thy service. Who can escape from Thy grasp or refuse to submit to Thy sovereignty? Thou hast placed upon the neck of every soul a collar of the ordinances of Thy Lordship, that they may prostrate themselves before Thee, glorify

اله الا انت وانت الاول وحدك لا اله الا انت وانت الاخر وحدك لا اله الا انت وانت العالم وحدك لا اله الا انت وانت الجامع وحدك لا اله الا انت وانت الفاضل وحدك لا اله الا انت وانت العادل وحدك لا اله الا انت وانت الحاكم وحدك لا اله الا انت وانت الله وحدك لا اله الا انت وانت الرحمن وحدك لا اله الا انت وانت الرحيم وحدك لا اله الا انت وانت الملك وحدك لا اله الا انت وانت القدوس وحدك لا اله الا انت وانت السلام وحدك لا اله الا انت وانت المؤمن وحدك لا اله الا انت وانت المهيمن وحدك لا اله الا انت وانت العزيز وحدك لا اله الا انت وانت المتكبر وحدك لا اله الا انت وانت السبحان وحدك لا اله الا انت وانت العالم وحدك لا اله الا انت وانت الخالق وحدك لا اله الا انت وانت البارئ وحدك لا اله الا انت وانت المصور وحدك لا اله الا انت لك الاسماء الحسنى وحدك لا اله الا انت ولك الامثال العليا وحدك لا اله الا انت يسجد لك ما في السموات والارض وما بينهما ويسبح لك ما في ملكوت الامر والخلق وما دونهما وانك انت العزيز وحدك لا اله الا انت وانك انت الحكيم وحدك لا اله الا انت وانك انت هو من قبل ومن بعد وحدك لا اله الا انت سبحانك اللهم يا الهى كل فى قبضتك ساجد لعظمتك خاشع لسلطان قيومتك وانت لم تزل ولا تزال ظاهر فوق عرشك وقائم على خدمتك من يقدر ان يخرج عن قبضتك او لا يخضع لسلطنتك وقد جعلت فى عنق كل نفس طوقا من احكام ربوبيتك لتسجدتك ولتسبحتك به ولتدعونك به ولتخضعن بين يديك به من اول دهر الدهور الى ما يبدع من كل الامور فكل من لم يذعن لربوبيتك فى تجليك البدع فى عنقه ثابت تجليك القبل بحيث تراه يسجد لك ويسبح لك ويقوم لك ويركع لك ويعمل لك ولو لم يشعر بنفسه ولكن انك تشهد على كل شىء فى قبضتك تخلق ما تشاء من يقدر ان يهرب عن ملك فردانيتك او ان يخرج عن تحت لواء قيومتك

Thee, call upon Thee, and bow before Thee, from the beginning of endless time unto the creation of all things. All who do not acknowledge Thy Lordship in Thy wondrous manifestation bear in their necks Thy previous manifestation, such that Thou seest them prostrating before Thee, glorifying Thee, standing for Thee, bowing to Thee, and working for Thee, even if they perceive it not. Yet Thou witnesseth all things - all are within Thy grasp. Thou createst what Thou willest. Who can flee from the King of Thy unity or escape from beneath the banner of Thy Self-Subsistence?

- 322 Glorified, glorified art Thou! Nay, by Thy glory! Despite my poverty and need, I testify concerning all things that they prostrate before Thee and are humbled before Thy grandeur. How much more so given Thy power, might, glory and exaltation! Glorified, glorified art Thou! Thou seest what every thing does and witnesseth what every soul earns. Make me, O my God, among those whom Thou lovest and whose deeds Thou lovest to remember. For how many servants do I see prostrating before Thee night and day, yet Thou dost not love to remember them, much less their elevated selves and deeds. And how many who prostrate before Thee night and day from various religions and sects which none can count save Thee, yet Thou acceptest only from those whom Thou knowest.

- 323 Glorified, glorified art Thou! Thy Self is independent of Thy Self, how much more so the souls of Thy creation or the deeds of Thy servants! Glorified art Thou, O my God! I acknowledge and confess that Thou can never be worshipped as befits true worship, nor obeyed as befits true obedience, nor remembered as befits true devotion, nor praised as befits true glorification. Yet O my God, despite the uttermost depths of my poverty, need and lowliness before Thee, I would love to perform for Thee what Thou lovest to remember or to say "Yea, this is Mine." For this is the ultimate attainment to the wellspring of Thy glory and the highest ascent to the horizon of Thy holiness.

- 324 I desire not Thy creation nor what their souls incline toward, but I desire Thee and what Thou lovest. Through Thee shall I be independent of all things, for Thou didst create me and there is no creator for me besides Thee, Thou didst provide for me and there is no provider for me other than Thee, Thou dost raise me to Thee through Thy favors and there is no uplifter for me but Thee. Thou givest me life, O my God, in the gardens of Thy mercy and the chambers of Thy eternity through Thy favor, mercy, generosity and bounty, and none possesses this save Thee.

322 فسبحانك سبحانك لا وعزتك اتى مع فقرى
وفاقتى [وفاقتى] لاشهدن على كل شئ بانه
ساجد لك وخاضع لعظمتك فكيف وانت
مع قدرتك واقتدارك وعزتك واستعزازك
فسبحانك سبحانك ترى ما يعمل كلشئ وتشهد
على ما تكسب كلنفس فاجعلنى اللهم من تحبه
وتحب ان تذكر ما قد عمل فكم من عباد اتى اراه
يسجد لك بالليل والنهار وانك انت لا تحب ان
تذكرهم فكيف بارتفاع انفسهم واعمالهم وكم من
يتجاد لك بالليل والنهار من ملل شتى والفرق
التي لا يحصيها غيرك وانت لا تقبل الا ممن تعلم

323 فسبحانك سبحانك ذاتك غنى عن ذاتك
فكيف وانفس خلقك او اعمال عبادك
فسبحانك يا الهى اتى مقرر معترف بانك لن تعبد
حق العباد ولا تطع حق الطاعة ولن تذكر حق
الولاية ولن تثنى حق الجلالة ولكننى يا الهى مع
منتهى فقرى وفاقتى وغاية ذللى لك ومسكنتى
لاحب ان اعلمن لك بما تحب ان تذكر او تقول
بلى ذلك لى فان ذلك منتهى الوصول الى منبع
عزتك وغاية الصعود الى افق قدسك

324 ما اريد خلقك ولا ما تهوى اليه انفسهم بل
اريدك وما تحب وبكى لاستغنين عن كلشئ
لانك قد خلقتنى ولا خالق لى دونك وانك
قد رزقتنى ولا رازق لى سواك وانك ترفعنى
اليك بمننك ولا رافع لى غيرك وانك تحيينى
يا الهى فى جنات رحمتك وغرفات صمدانيتك
بمنك ورحمتك وكرمك وجودك ولا يملك
ذلك غيرك

325 Glorified art Thou, O my God! I desire nothing besides Thee. If I cling to the hem of verses, words, remembrances, acts of obedience, or whatsoever devotions may occupy my heart night and day, it is only that Thou might accept my extinction and thereby perhaps draw me near and remember me with a remembrance from Thee. Otherwise, what am I to cling to the manifestations of Thy kingdom or dwell in the seats of Thy dominion, when what was decreed of my life has already passed, and in every matter I have witnessed what Thou didst ordain for me. All praise be unto Thee, O my God, in all conditions, for Thou dost not decree for me save that which is best for me in Thy sight, even though my essential nature be not known to Thee, nor my reality witnessed by Thee, nor my personality affirmed by Thee, nor my identity recognized by Thee. For verily, O my God, I acknowledge before Thee that whatsoever revolves around my will and follows my desire - when my soul is content therewith - far be it from being among Thy decrees or among Thy ordinances. Rather, all that Thou lovest is attributed to Thee, and all that Thou lovest not exists for me only through Thy power. I intended by this naught but to manifest Thy justice and exalt Thy Self-Subsistence.

326 Here am I, O my God, fleeing from Thy justice unto Thee and beseeching Thy grace before Thee, certain that there is no path for me, O my God, except unto Thee, and acknowledging that there is no refuge for me save what Thou hast ordained. Therefore, by Thee and through Thee, O my God, make me content with Thy decree and destiny, and with the excellence of Thy grace and Thy dealings, for verily I possess nothing over myself.

327 Wherefore, O God, send blessings upon Muhammad and the family of Muhammad, and resurrect me on the Day Thou shalt resurrect me with faith in Thee and certitude in Thy justice, power, sovereignty, dominion, might and Self-Subsistence, and in what Thou hast prescribed for me in Thy Book concerning my certitude in the Message of Thy Beloved One and allegiance to the Imams after Thy Beloved One, and that I should desire naught save what Thou desirest. For this is the best of all objects, before and after, in attaining unto Thee and reaching Thy presence, O Best of all Beloved Ones and Ordainers, O Best of all Desired Ones and Fashioners!

328 Write down for me, at the time I am with Thee, in the letter Lam, that which befitteth the loftiness of Thy majesty, the eternity of Thy sovereignty, and the exaltation of Thy station. And write for me therein, in the letter Lam, and send down thereby upon me the subtle tokens of Thy bounty which Thou hast created by Thy command and dost create by Thy power.

325 فسبحانك اللهم يا الهى ما اريد شيئاً دونك وان
التشبث باذيال الايات او الكلمات او الاذكار او
الطاعات او ما يفرغ به فوادي بالليل والنهار من
العبادات لم يكن الا لما تقبل منى فنائى ولعل
بذلك تقربنى وتذكرنى بذكر من عندك والا ما
انا والتشبث بظهورات ملكوتك والتسكن بمواقع
جبروتك وقد قضى من عمرى ما قد قضى وقد
شهدت فى كل شأن شأن الذى قدرت لى فلك
الحمد يا الهى على كل الشئون اذ انتك ما تقدر لى
الا ما هو خير لى عندك ولو لم تعرف كينونيتى
ولا تشهد ذاتيتى ولا توقن نفسانيتى ولا تسكن
انيتى لانى يا الهى مقرر لديك بانى كلها يحول
حول ارادتى ويتبع هواى فاذا نفسى ترضى به
فسبحانك من ان ذلك من تقاديرك او هذا من
تدابيرك بل كلها انت تحب ينسب اليك وكل
ما لا انت تحب لم يكن لى الا بقدرتك ما اردت
بذلك الا اظهار عدلك وارتفاع قيومتك

326 فانا ذا يا الهى هاربك من عدلك اليك
وسائلك من فضلك لديك موقناً بان لا
سبيل لى يا الهى الا اليك ومقرراً بان لا ملجأ لى
سواك الا بما قد قدرت لديك فبك عليك يا
الهى رضى بقضائك وقدرك وحسن فضلك
ومعاملتك فانى لا املك على نفسى من شئ

327 فصل اللهم على محمد وال محمد وابعثنى يوم
تبعثنى على الايمان بك والتصديق بما انت عليه
من عدلك وقدرتك وسلطنتك وحكومتك
وعزتك وقيومتك وعلى ما قد فرضت على فى
كتابك من ايقانى على رسالة حبيبك والولاية
للائمة من بعد حبيبك وبان لا اريد الا بما
تريد فان ذلك خير المطلب من قبل ومن بعد
بالوصول اليك والوفود عليك يا خير محبوب
ومقدر ويا خير مقصود ومصور

328 فاكتب لى فى حين الذى كنت عندك حرف
اللام ما ينبغى لعلو جلالك وقدم سلطانك وعلو
مكانك واكتب لى هنالك فى حرف اللام وانزل
به على لطائف كرامتك مما قد خلقتها بامرک
وتخلقها بقدرتك وقدر لا بوى ومن ربانى يومئذ

And ordain for my parents, and for those who reared me, and for those who showed kindness to me, that which is worthy of Thee. For verily Thou art the Lord of righteousness and the Lord of forgiveness. There is no power nor strength except through Thee. In Thee do I place my trust, and in Thee let those who trust place their trust.

ومن احسن بي ما انت اهلہ فانك انت اهل
التقوى واهل المغفرة ولا حول ولا قوة الا بك
عليك توكلت وان عليك فليتوكلن المتوكلون

- 329 Glorified be thy Lord, the Lord of Glory, above that which they attribute unto Him. And peace be upon the Messengers. And praise be to God, the Lord of all worlds....

329 سبحان ربك رب العزة عما يصفون وسلام على
المرسلين والحمد لله رب العالمين ...

330 ...

... 330

- 331 Thou art aware, O My God, that since the day Thou didst call Me into being out of the water of Thy love till I reached fifteen years of age I lived in the land which witnessed My birth [Shiraz]. Then Thou didst enable Me to go to the seaport [Bushahr] where for five years I was engaged in trading with the goodly gifts of Thy realm and was occupied in that with which Thou hast favored Me through the wondrous essence of Thy loving-kindness. I proceeded therefrom to the Holy Land [Karbila] where I sojourned for one year. Then I returned to the place of My birth. There I experienced the revelation of Thy sublime bestowals and the evidences of Thy boundless grace. I yield Thee praise for all Thy goodly gifts and I render Thee thanksgiving for all Thy bounties. Then at the age of twenty-five I proceeded to thy sacred House [Mecca], and by the time I returned to the place where I was born, a year had elapsed. There I tarried patiently in the path of Thy love and beheld the evidences of Thy manifold bounties and of Thy loving-kindness until Thou didst ordain for Me to set out in Thy direction and to migrate to Thy presence. Thus I departed therefrom by Thy leave, spending six months in the land of Sad [Isfahan] and seven months in the First Mountain [Mah-Ku], where Thou didst rain down upon Me that which beseemeth the glory of Thy heavenly blessings and befitteth the sublimity of Thy gracious gifts and favors. Now, in My thirtieth year, Thou beholdest Me, O My God, in this Grievous Mountain [Chihriq] where I have dwelt for one whole year.

331 يا الهي تعلم ان من اول يوم الذي قد خلقتني
من ماء محبتك الى ان قضي من عمري خمس
وعشر سنة لقد كنت في ارض التي قد شهدت
على خلقي عليها ثم قد اصعدتني على جزيرة البحر
هنالك اتجرت بالاء مملكتك وما قد خصصتني
من جواهر بدايع عنايتك الى ان قضي خمسة
هنالك قد صعدت الى ارض المقدسة وقد قضي
عني حولاً هنالك ثم قد رجعت الى ارض التي
قد شهدت خلقي عليها واستشهدت فواضلك العليا
ومواهبك العظمى هنالك فلك الحمد على كل
آلائك ولك الشكر على كل نعمائك ثم قد صعدت
الى بيتك الحرام في حول الخامس بعد العشر
الثاني وقد قضي عني حولاً هنالك ثم رجعت الى
ارض الاولى التي قد شهدت خلقي هنالك ثم
قد صبرت هنالك في سبيل محبتك واستشهدت
موارد جودك وعنايتك الى ما قدرت لي الصعود
اليك والتهاجر لديك فخرجت باذنك من هنالك
وقد قضي عني نصف حول على ارض الصاد ثم
سبعة شهر على جبل الاول الذي قد نزلت علي
فيه ما ينبغي لجلال قدس عطاك وعلو فضلك
وامتنانك ثم هذا سنة الثلاثين حيث لتشهدن علي
على ذلك الجبل الشديد وقد قضي حولاً يا الهي
لاكونن عليها

- 332 Praise be unto Thee, O My Lord, for all times, heretofore and hereafter; and thanks be unto Thee, O My God, under all conditions, whether of the past or the future. The gifts Thou hast bestowed upon Me have reached their fullest measure and the blessings Thou hast vouchsafed unto Me have attained their consummation. Naught do I now witness but the manifold evidences of Thy grace and loving-kindness, Thy bounty and

332 فلك الحمد يا الهي في كل حين وقبل حين وبعد
حين ولك الشكر يا ربي في كل شأن وقبل
شأن وبعد شأن قد تمت آلائك في حقّي وكملت
نعمائك في شأني وما شهدت في حين الا كل
فضلك واحسانك وجودك وامتنانك وكرمك
وارتفاعك وسلطانك واعزازك ونورك وابهائك

gracious favors, Thy generosity and loftiness, Thy sovereignty and might, Thy splendor and Thy glory, and that which befit-teth the holy court of Thy transcendent dominion and majesty and beseemeth the glorious precincts of Thine eternity and exaltation.

SWB#39 (p.180-182x)

وما ينبغي لبساط قدس قيوميّتك واجلالك
وبساط مجد ديموميّتك وارتفاعك...

PR03.004r17-038v18x, SWBP#38 (p.128-129x)

BB00295

To: *Haji Shakh*

Date: 1265 [1848-1849]

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

1 بِسْمِ اللَّهِ الْأَمْنِ الْأَقْدَسِ

2 Glorified art Thou, O Lord my God! I bear witness, and all things testify, that Thou art God, there is no God but Thee, alone without peer or partner. Thine is the Kingdom and the dominion, the might and the grandeur, the power and the divinity, the force and sovereignty, the strength and the realm of humanity, the glory and the majesty, the countenance and the beauty, the face and the perfection, the greatness and the independence, the inaccessibility and the sublimity, the transience and the self-sufficiency, the power and the deeds, the likeness and similitudes, the grandeur and the pride, the proofs and the names, the glory and the invincibility, the might and the exaltation, the joy and the gladness, the love and detachment. Thine is all that is seen and unseen, from the highest heights to the lowliest atom. All are Thy creation and within Thy grasp. Thou givest life and death, then death and life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدَنَّكَ وَكُلُّ شَيْءٍ عَلَى
أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
لَكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزَّةُ وَالْجَبْرُوتُ
وَلَكَ الْقُدْرَةُ وَالْإِلَهِوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ
وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ
وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوَجْهَةُ وَالْكَامِلُ وَلَكَ
الْعِظْمَةُ وَالْإِسْتِقْلَالُ وَلَكَ الْمَنَاعَةُ وَالْإِسْتِجْلَالُ
وَلَكَ الْفَنَاءُ وَالْإِسْتِغْنَاءُ وَلَكَ الْقُوَّةُ وَالْفِعَالُ وَلَكَ
الْمِثْلُ وَالْأَمْثَالُ وَلَكَ الْعِظْمَةُ وَالْكِبَرِيَاءُ وَلَكَ
الْأَدَلَةُ وَالْأَسْمَاءُ وَلَكَ الْعِزَّةُ وَالْأَمْتَنَانُ وَلَكَ الْقُوَّةُ
وَالْإِرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ الْحُبَّةُ
وَالْإِنْقِطَاعُ وَلَكَ مَا يَرَى وَمَا لَا يَرَى مِنْ فَوْقِ
الْعُلَى إِلَى الذَّرَّةِ الْأَدْنَى كُلِّ خَلْقِكَ وَفِي قَبْضَتِكَ
تَحْيَى وَتَمِيتُ ثُمَّ تَمِيتُ وَتَحْيَى وَأَنَّكَ أَنْتَ حَيٌّ لَا
تَمُوتُ وَمَلِكٌ لَا تَزُولُ وَعَدْلٌ لَا تَجُورُ وَسُلْطَانٌ لَا
تُحُولُ وَفَرْدٌ لَا تُفَوِّتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا
تَشَاءُ بِأَمْرِكَ أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

3 From everlasting Thou hast been one God, single, eternal, self-subsisting, living, unchanging, sovereign, supreme, holy, everlasting, eternal, self-dependent, transcendent, inaccessible, sanctified, exalted, unique. Thou hast taken neither consort nor son. Thou hast ever been the Being before all things, the Essence after all things, the Reality with all things, the Creator through all things, and the One above all things. Before

3 لَمْ تَزَلْ كُنْتَ الْهَاءُ وَاحِدًا وَاحِدًا صَمَدًا فَرْدًا حَيًّا
قَيُّومًا سُلْطَانًا مِهْمِنًا قُدُّوسًا دَائِمًا أَبَدًا مُعْتَمِدًا
مُتَعَالِيًا مُمْتَنِعًا مُتَقَدِّسًا مُرْتَفَعًا مُتَفَرِّدًا مَا اتَّخَذْتَ
لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا لَمْ تَزَلْ كُنْتَ كَائِنًا قَبْلَ
كُلِّ شَيْءٍ وَكَائِنًا بَعْدَ كُلِّ شَيْءٍ وَكَيْنُونًا مَعَ كُلِّ شَيْءٍ وَمَكُونًا
بِكُلِّ شَيْءٍ وَمُنْكَونًا فَوْقَ كُلِّ شَيْءٍ لِيَسْجُدَنَّ لَكَ مِنْ
فِي مَلَكُوتِ أَرْضِكَ وَسَمَائِكَ وَلِيَعْبُدَنَّكَ سَكَّانُ

Thee bow down in worship all who dwell in the kingdom of Thy earth and heaven, and unto Thee do worship the inhabitants of the kingdom of Thy Cause and glory, and unto Thee are severed the chosen ones of Thy Cause and Thy foes. Thou art the Subduer over all contingent beings, the Manifest above all existing things, the Most Exalted above all who dwell in the kingdoms of earth and heaven, the Most High above all created things, the Most Elevated in all atoms, the Sovereign over all symbols and guidance, the One preeminent over all who dwell in the kingdom of the highest and ultimate ends.

ملكوت امرك وبهائك ولينقطعن اليك اولاء
امرك وعدائك انت القاهر فوق كل الممككات
والظاهر فوق كل الموجودات والمتعالى فوق من
في ملكوت الارض والسموات والمترفع فوق
كل الكائنات والمتعال في كل الذرات والمتسلط
على كل المثل والارشادات والمتقدم على من في
ملكوت العلى والنهائيات

- 4 The sweet-scented breezes of Thy holy glory have ever been wafting over them that glorify Thee, and the outpourings of Thy sovereign might have ever been shining upon them that acknowledge Thy unity. Thou hast created all things by Thy power, sustained all things by Thy might, caused all things to die by Thy glory, given life to all things by Thy greatness, and ordained the measures of all things through the wondrous craftsmanship of Thy oneness. Thine is the most exalted elevation, O my God, above every elevation and exaltation, and Thine is the most resplendent sublimity, O my God, above every sublimity and glory. I shall sanctify Thee beyond all that hath sanctified Thee or shall sanctify Thee, and I shall glorify Thee beyond all that hath glorified Thee or shall glorify Thee, and I shall unite Thee beyond all that hath united Thee or shall unite Thee, and I shall magnify Thee beyond all that hath magnified Thee or shall magnify Thee, and I shall exalt Thee according to Thy greatness and loftiness and glory and invincibility.

4 لم تزل نفحات عز قدسك لمسيحيك مشرقة
وفواضل مليك عزك لموحديك مضيئة قد خلقت
كلشي بقدرتك ورزقت كلشي بقوتك وامت
كلشي بعزتك واحييت كلشي بعظمتك وقدرت
مقادير كلشي بصنيع بديع فردانيتك فك العلو
الاعلى يا الهى فوق كل علو وعلاء ولك السمو
الابهى يا الهى فوق كل سمو وبهاء لاقدسنك عن
كل ما قدسك من شئ او يقدسنك ولاسبحنك
عن كل ما سبحك من شئ او يسبحنك
ولاوحدنك فوق كل ما وحدك من شئ او
يوحدنك ولاكبرنك فوق كل ما كبرك من شئ
او يكبرنك ولاعظمنك على ما انت عليه من
العظمة والاستراف والعزة والاستمتاع

- 5 Thou hast never desired for Thy creation aught save Thy grace, Thy generosity, Thy bounty, Thy kindness and Thy favor. Had Thou desired otherwise, who could have taken shelter beneath Thy shade or found rest in Thy love? Thy favors are more than any can reckon, and Thy blessings more abundant than any can enumerate. Praise be unto Thee, praise radiant and brilliant, sanctified and gleaming, pure and exalted, filling Thy heaven with Thy generosity, Thy earth with Thy bounty, and what lieth between them with Thy kindness, and Paradise with the holy effulgences of the light of Thy countenance, and the fire with what purifieth those therein through the dawning splendors of the sun of Thy forgivingness. Thou art He Whom nothing can comprehend, while Thou comprehendest all things. Thou hast ever been independent of all that hath been or shall be created, and self-sufficient beyond all that hath existed through Thee and by Thee. Thou hast clothed Thy creation in the garments of Thy glory and majesty, that Thy loved ones might sanctify Thee beyond all glory and majesty. And Thou hast attired Thy chosen ones in the garments of glory.

5 لم تزل ما اردت لخلقك الا فضلك وجودك
وكرمك ولطفك ومنك ولو اردت دون ذلك من
يقدر ان يستظلل في ظلك او يستقرن في حبك
نعمائك اكثر من ان يحصيا العادون والآت
اجزل من ان يبلغ باحصائها البالغون فك الحمد
حمدا شعشعانيا لامعا متقدسا متلامعا متنزه
مترافعا يملأ سماءك من جودك وارضك من
فضلك وما بينهما من لطفك والجنة من سبحات
انوار طلعتك والنار ما يخلص من فيها الى شوارق
اشراق شمس غفارتك انت الذي لن يدركك
من شئ وانك انت تدرك كلشي لم تزل كنت
غنيا عن كل ما قد خلق ويخلق ومستغنيا عن
كل ما قد بك وبك قد قصت خلقك قص
عزتك وجلالك لينزهك اوليائك عن كل عز
وجلال

6 And all praise be unto Thee Who hast purified Thy chosen ones from the sublimity of glory and beauty, and enriched Thy loved ones through Thine Own wealth and self-sufficiency, that they might sanctify Thee beyond mention of holiness and glory. How exalted is Thy grace unto them that praise Thee, Thy generosity unto them that sanctify Thee, and Thy kindness unto them that proclaim Thy transcendent unity! Thou didst create the heavens and the earth and whatsoever lieth between them in truth, and didst favor them that know Thee with Thy knowledge. Were it not for Thy making Thyself known unto them, they would be as dead upon Thy earth. Through Thy grace Thou didst deliver Thy chosen ones on the Day of Resurrection; were it not for Thy dealing with them through Thy bounty, who could be saved on that Most Great Day through Thy justice?

7 Glorified art Thou, O God! Send down, therefore, upon that Name whom Thou hast made to know Thyself, whom Thou hast guided to Thy good-pleasure and Thy Command, that which befitteth the sublimity of Thy holiness and the exaltation of Thy glory. Nothing in the heavens or on earth or in between them can approach Thy knowledge, and naught in the kingdom of command or creation or below them can frustrate Thee. Therefore, O my God, fulfill his needs in this world and the next, for himself and for those who respond through him, in accordance with what Thou lovest and art well-pleased with. Verily, Thou art the All-Powerful, possessed of supreme might, and the Most Exalted, possessed of the Most Great Sign. Thou doest what Thou willest and ordainest what Thou pleasest. Glorified art Thou! There is no God but Thee.

8 Glorified am I, for I am among those who praise Thee. O God! Inspire him to seek sustenance for his being through the subtle wonders of Thy handiwork and the lofty, impregnable gifts of Thy grace. Verily, Thou hast ever been the Bestower, the Subtle One. Say: God is the Most Praiseworthy, above all who possess praise. None in the heavens or on earth or between them can withhold himself from the dominion of His sovereign praise. He createth what He willeth through His command, for He hath ever been the All-Praising, the Praiser, the All-Praised.

6 و البست اوليائك قمص المجد والبهاء لينزهنك
خلصائك عن سمو المجد والجمال واغنيت اوليائك
بغناء نفسك واستغناء ذاتك ليقدرسك عن ذكر
القدس والبهاء فما اعلى فضلك لمسيحيك وجودك
لمقدسك ولطفك لمنزهيك ما خلقت السموات
والارض وما بينهما الا بالحق ومننت على
عارفيك بمعرفتهم ولولا عرفتهم نفسك ليكون
امواتا فوق ارضك ونجيت يوم القيمة خالصائك
بمنك ولولا عاملت بهم من دون فضلك فمن ينجي
يوم الاكبر بعدلك

7 فسبحانك اللهم فانزل على ذلك الاسم الذي قد
عرفته نفسك ووفقته برضائك وامرك ما ينبغي
لعلو قدسك وسمو عزك اذ لا يقرب من علمك
من شئ لا في السموات ولا في الارض ولا ما
بينهما ولا يعجزك من شئ لا في ملكوت الامر
لولا الخلق ولا ما دونهما فلتقتضين اللهم حوائج
دنياه واخريه لنفسه ولمن يجيب من عنده على
ما تحب وترضى انك انت المتقدر ذو القدرة
الكبرى والمرتبعة ذو الاية العظمى تفعل ما تشاء
وتقدر ما تريد سبحانك ان لا اله الا انت

8 سبحانك اني كنت من الخاملين ولتلهمنه اللهم
ان يسترزقن كينونته بلطيف بديع صنعك ورفيع
منيع منك انك كنت وهابا لطيفا قل الله احمد
فوق كل ذا حمد لن يقدر ان يتمتع عن ملكك
سلطان حمده من احد لا في السموات ولا في
اراض ولا ما بينهما يخلق ما يشاء بامرته اذ كان
حامدا حامدا حميدا

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BB00217*Kitabu'l-Sayyah**To: Muhammad-'Ali (Sayyah)**Date: 1265 [1848-1849]*

- 1 In the Name of God, the Most Unapproachable, the Most Holy 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ
- 2 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without peer. Thine is the Kingdom and the Dominion, Thine the Glory and the Might, Thine the Power and the Divinity, Thine the Strength and the Chrysolite, Thine the Sovereignty and the Human Realm, Thine the Glory and the Majesty, Thine the Countenance and the Beauty, Thine the Direction and the Perfection, Thine the Greatness and the Grandeur, Thine the Strength and Independence, Thine the Joy and the Gladness, Thine the Glory and the Invincibility, Thine the Loftiness and Exaltation, Thine the Awe and the Impenetrability, Thine the Uniqueness and the Opening, Thine the First and the Names, and Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Command and creation. 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدُكَ وَكُلَّ شَيْءٍ عَلَى أَنْكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزَّةُ وَالْجَبَرُوتُ وَلَكَ الْقُدْرَةُ وَالْإِلَافُوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَنَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَالْكَ الْطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوَجْهَةُ وَالْكَامَالُ وَلَكَ الْعِظَمَةُ الْكِبَرِيَاءُ وَلَكَ الْقُوَّةُ وَالْإِسْتِقْلَالُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ الْعِزَّةُ وَالْإِمْتِنَاعُ وَلَكَ الرِّفْعَةُ وَالْإِرْتِفَاعُ وَلَكَ الْمَهَابَةُ وَالْإِمْتِنَاعُ وَلَكَ التَّنْفِيدُ وَالْإِفْتِتَاحُ وَلَكَ الْأَوَّلَاءُ وَالْأَسْمَاءُ وَلَكَ مَا أَحْبَبْتَهُ أَوْ تَحَبَّ مِنْ مَلَكُوتٍ أَمْرِكَ وَخَلْقِكَ
- 3 Thou hast ever been One God, Single, Eternal, Living, Self-Subsisting, Wise, Just, Holy, Sovereign, Inaccessible, Transcendent, Exalted, Resplendent, Glorious, Praised, Illumined, Mighty, Supreme, Sovereign, Ruling, Pure, Hidden, Powerful, Forever and Always. Thou hast taken neither consort nor son, nor hath there been any partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou didst create by Thy power whatsoever Thou didst ordain, and formed by Thy will whatsoever Thou didst desire to form. 3 لَمْ تَزَلْ كُنْتَ هَلْهَا وَاحِدًا أَحَدًا صَمَدًا فَرْدًا حَيًّا قَيُّومًا حَكِيمًا عَدَلًا قَدُّوسًا سُلْطَانًا مُمْتَنِعًا مُتَعَالِيًا مُرْتَفَعًا مُتَبَهِّجًا مُتَجَلِّيًا مُتَحَمِّدًا مُتَنَوِّرًا مُتَعَزِّيًا مُتَكَبِّرًا مُتَسَلِّطًا مُتَمَلِّكًا مُتَطَهِّرًا مُتَبَطِّنًا مُتَقَوِّيًا دَائِمًا أَبَدًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيَّ فِيمَا صَنَعْتَ نَخَلَقْتَ بِقُدْرَتِكَ مَا شِئْتَ تَقْدِيرًا وَصَوْرَتَ بَارَادَتِكَ مَا قَدْ أَرَدْتَ تَصَوِيرًا
- 4 Thou hast ever been the Being before all things, the Creator of all things, the Essence after all things, the Reality above all things, the Generator at the height of all things, the Subduer of whatsoever Thou willest, the Manifester of whatsoever Thou desirest, the Vanquisher over whatsoever Thou hast ordained, the Ruler over whatsoever Thou hast loved, the Almighty above whatsoever Thou hast brought into being, the Forgiver unto the dwellers of Thy kingdom, the Illuminator unto those in the dominion of Thy will, the Ordainer of all things through the power of Thy Self-Subsistence, the All-Knowing above all things through the penetration of Thy Lordship's knowledge, Greatest above all the great, Mightiest above all the mighty, Most Merciful above all the merciful, Most Generous above all the generous, Most Powerful above 4 لَمْ تَزَلْ كُنْتَ كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَمَكُونًا بِكُلِّ شَيْءٍ وَكَيُونًا بَعْدَ كُلِّ شَيْءٍ وَكَيَانًا فَوْقَ كُلِّ شَيْءٍ وَمَنْكُونًا عَلَى عُلُوِّ كُلِّ شَيْءٍ وَقَهَارًا عَلَى مَا شِئْتَ وَظَهَارًا عَلَى مَا أَرَدْتَ وَغَلَايَا عَلَى مَا قُدِّرْتَ وَسُلَاطَا عَلَى مَا قَدْ أَحْبَبْتَ وَجِبَارًا فَوْقَ مَا قَدْ أَنْشَأْتَ وَغَفَارًا عَلَى سَكَنِ مَمْلَكَتِكَ وَنَوَارًا عَلَى مَنْ فِي مَلَكُوتِكَ مَشِيتِكَ وَقَادِرًا عَلَى كُلِّ شَيْءٍ بِأَقْدَارِ قَيُّومِيَّتِكَ وَعَلَامًا فَوْقَ كُلِّ شَيْءٍ بِنَفُوذِ عِلْمِ رَبُّوبِيَّتِكَ وَبِكِبَرَا فَوْقَ كُلِّ الْكِبَرَاءِ وَعِظَامًا فَوْقَ كُلِّ الْعِظَمَاءِ وَرَحَامًا فَوْقَ كُلِّ الرَّحَمَاءِ وَكَرَامًا فَوْقَ كُلِّ الْكَرَمَاءِ وَعِزَازًا فَوْقَ كُلِّ الْعِزَّاءِ وَحَلَامًا فَوْقَ كُلِّ الْحِكَمَاءِ وَعَلَامًا فَوْقَ كُلِّ الْعِلْمَاءِ وَمَلَاكَ فَوْقَ كُلِّ الْمَلَكَاءِ وَقَدَامًا فَوْقَ كُلِّ الْقَدَمَاءِ وَقَوَامًا فَوْقَ كُلِّ الْقَدَمَاءِ

all the powerful, Most Wise above all the wise, Most Knowing above all the knowers, Most Sovereign above all sovereigns, Most Ancient above all the ancient, Most Enduring above all the enduring.

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

6 And I testify, O my God, that he who hath attained unto the sublime seats in the Ridvan and the exalted stations in Paradise, and followed Thy good-pleasure in the Furqan, and descended upon the place of the throne of the manifestation of Thy Name, the Most Merciful, and ascended by Thy leave to the highest pinnacle of existence - this one who hath come to Thy court, approached Thee, drawn near through Thy light, submitted to Thy Beloved, and prayed for what Thou hast chosen from Thy creation and bestowed upon him - O God, do Thou magnify his reward in Thee and in the Point of the Bayan and in the First One who was wholly severed unto Thee at the highest pinnacle of possibility, and in those who are the branches of the Tree of Thy love and its leaves and fruits, through Thy bounty and grace and favor and kindness and generosity and bestowals, for that which Thou hast specially designated for him is too exalted for any recompense to equal it, and that which Thou hast particularly chosen for him in obedience to Thee is too sublime for any glory to match it.

7 Praise be to Thee, O my God, with such praise that things fall short of attaining unto it, and the heavens and the earth and all that is between them shine with the first rays of its light - praise that filleth Thy names and Thy earth and what lieth between them from the pillars of all things, that there is no God but Thee, the Possessor of Most Splendid Glory, of Most Sublime Majesty, of Most Beautiful Beauty, of Most Great Grandeur, of Most Brilliant Light, of All-Encompassing Mercy, of Perfect Words, of Most Great Names, the One possessed of Supreme Might, and the One endowed with Purpose in all things, and the One with All-Conquering Dominion, and the One with Far-Reaching Power, and the One whose Word is Well-Pleasing, and the One with Unshakeable Proofs, and the One with Everlasting Sovereignty, and the One with Glorious Dominion, and the One with Exalted Grace, and the One with Lofty Praise - for no one can enumerate the manifestations of

5 لم تزل تحي وتميت ثم تميت وتحي وانك انت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا في السموات ولا في الارض ولا ما بينهما تخلق ما تشاء بامرك انك كنت على كلشي قديرا

6 ولاشهدنك يا الهي بان من قد وفد على علو مقاعدك في الرضوان وسمو منازلك في الجنان واتبع مرضاتك في الفرقان ونزل على محل استواء ظهور اسمك الرحمن وارتيق باذنك الى اعلى ذروة الكيان هذا النازل بفنائك والوافد عليك والمتقرب بنورك لديك والمسلم لحبيبك لديك والمصلي على ما اخترته من خلقك وحطيت عليه لديك فلتعظمن اللهم ثوابه فيك وفي نقطة البيان وفي اول من انقطع بكه اليك في اعلى ذروة الامكان وفي الذين هم اغصان شجرة محبتك واوراقها واثمارها ما انت عليه من جودك وفضلك ومنك ولطفك وكرمك وامتنانك اذ ما خصصت به نفسه اعلى من ان يساويه جزاء وما قد اختصصت به عند طاعتك اعلى من ان يعادله بهاء

7 فلك الحمد يا الهي حمدا اسقطت الاشياء عن دون بلوغه واشرقت السموات والارض وما بينهما باول نوره حمدا يملأ اسمائك وارضك وما بينهما من اركان كلشي على انه لا اله الا انت ذو البهاء الابهي وذو الجلال الاجل وذو الجمال الاجمل وذو العظمة العظمى وذو النور الانور وذو الرحمة الواسعة وذو الكلمات التامات وذو الاسماء الكبرى وذو العزة العليا وذو المشية لما فيه وذو الاحاطة الغالبة وذو القدرة المستطيلة وذو القول الرضى وذو الدلائل الثابتة وذو السلطنة الدائمة وذو الملك الفاهر وذو المن الباذخ وذو الثناء الشاخي اذ لا يحصى احد مظاهر اسمائك ولا يحيط علم احد بشئون امثالك ما اختصصت احدا من سكان مملكته الا بمعرفتك وطاعتك اذ دون ذلك صنعه المشتركة بين كل عبادك وسمة المجتمعة بين كل خلقك

Thy names, nor can anyone's knowledge encompass the conditions of Thy likenesses. Thou hast not distinguished any among the dwellers of Thy kingdom save through Thy knowledge and obedience to Thee, for less than that is the common creation shared among all Thy servants and the attribute gathered among all Thy creatures.

- 8 Glorified art Thou! There is no God but Thee. Send Thy blessings upon him who hath borne from Thy light, from the clay which Thou hast attributed to Thyself, and whom Thou hast adorned, exalted, beautified, magnified, illumined, honored, ennobled, strengthened, taught, empowered, formed, made well-pleasing, given sovereignty, given dominion, made manifest and kept hidden. For all this was naught but from Thy Command, as all Thy creation circles round Thy Will and follows Thy Purpose, even as they circle round Thy House yet circle only round Thy Command through Thy Beloved - Thy blessings be upon him and upon those near to him.

8 فسبحانك ان لا اله الا انت صل على من قد حمل من عند نورك من طين الذي قد نسبته اليك وبهيته وجلته وجلته وعظمته ونورته وشرفته واكرمه وعززه وعلمته وقدرته وصورته وارضيته وسلطه واملكته واظهرته وابطنته اذ كل ذلك لم يكن الا من عند امرك اذ كل خلقك طائفون في حول مشيتك ومتبعون ارادتك اذ طوافون حول بيتك لم يطوفون الا حول امرك من عند حبيبك صلواتك عليه وعلى اولاء نفسه

- 9 Were the Cause to be severed, who then could desire it? Praised be Thou, praised be Thou! Thou hast not assigned to any thing a share of Thy Will save by Thy command; for it is but a living being from Thee, and a bird soaring in the atmosphere of the cloud of Thy holiness, through Thy might. I bear Thee witness that this is dearer in Thy sight, and more mighty with Thee, than those who, from aforetime, have been ascending unto the stations of Thy command, and mounting unto the seats of Thy glory. For Thou hast ever been, and wilt ever be, loving that Thou shouldst be worshipped, and looking toward the wondrous effulgences of the manifestations of Thy primal handiwork, and the penetration of Thy marvellous decree.

9 والا لو ينقطع الامر فن يريده فسبحانك سبحانك ما جعلت لشيء من مشيئته الا بامرک اذ انه حيوان من عندك وطيران في جو عماء قدسك بعزك فلا شهدتك بان هذا اكرم عندك واعز لديك عن الذين هم يتصاعدون الى مواقع امرک من قبل ويتعارجون الى مقاعد عزک اذ انک لم تزل ولا تزال قد احببت ان تعبد وتطلع الى بدائع ظهور بدعك ونفاذ بديع امرک

- 10 And whatsoever hath been veiled from the knowledge of Thee and love of Thee - from the perfection of Thy wondrous creation - until that time hath been only by this, and by none other. Is there, then, aught that doth not worship Thee and prostrate itself before Thee, or doth not obey Thee and turn toward Thee, or doth not thank Thee and remember Thee? Glorified and exalted art Thou! Thou hast raised up, in every Revelation of Thine, whatsoever Thou didst send down - raising it up for the exaltation of Thy Word, and the strengthening of Thy Wisdom - that Thou mightest bear witness unto Thy creatures that they are obedient to Thy command and glorifiers of Thine Essence; that they desire naught save what Thou hast desired, and will not save what Thou hast loved.

10 و كل ما احتجب من معرفتك وحبك من بديع فطرتك الى حينئذ لم يكن الا بهذا والا هل من شيء لا يعبدك ولا يسجدك او لا يطيعك ولا يقصدك الا يشكرک ولا يذكرک فسبحانک وتعاليت قد ارفعت في كل ظهورک ما قد نزلت ارتفاعا لکلمتک واتقاناً لحکمتک لتشهدن على خلقک بانهم مطيعون امرک ومسبحون ذاتک لا يريدون الا ما قد اردت ولا يشاؤون الا ما قد احببت

- 11 Glorified, glorified art Thou, in the loftiest of Thy bounty unto whomsoever Thou hast ordained for him this; and in Thy generosity unto whomsoever Thou hast willed for him that. For

11 فسبحانک سبحانک في اعلى فضلك لمن قد قدرت له هذا وجودک لمن قد اردت له ذلك اذ سبب مواهبک هي جودک وعدلك وفضلک بهاک والا

the cause of Thy bestowals is Thy munificence, and Thy justice, and Thy grace, through Thy splendour. Otherwise, who is worthy of Thy remembrance and Thy praise, and who is fit for Thy glory and Thy beauty?

- 12 And I bear Thee witness, O my God, concerning that which hath been mentioned from Thee in the Book: that Thy measures for all things proceed through means; that with Thee are the reins of ordained affairs, and the fashioning of wondrous things from their beginnings; and that the end of Thy creation is the exaltation of Thy Cause and the deliverance of Thy Word. No doubt is there that Thy command – its first is even as its last, and its outward is even as its inward. Yet, because the people are nurtured little by little, there appeareth in them that which can appear, through means which Thou hast created and measures which Thou hast brought into being.
- 13 Send down, therefore, O God, that whereby the hearts of Thine loved ones may be made steadfast, and lift away sorrow from the souls of Thy chosen ones. Verily, Thou art powerful to do what Thou willest, and mighty to accomplish what Thou desirest. Nothing escapeth Thy knowledge – neither in the heavens, nor in the earth, nor between them – and nothing can frustrate Thee, neither in the kingdom of command, nor of creation, nor in whatsoever is beneath them both. Thou requitest every soul for that which it hath earned; and verily Thou art All-Knowing, All-Powerful; and verily Thou art the Bestower, the Gentle; and verily Thou art the Most Exalted, the Great; and verily Thou art the Ancient, the Luminous. All are equal in Thy sight.
- 14 Whoso pointeth to Thee is a herald of the leaders of Thy Cause; and whoso attaineth unto Thee is sheltered beneath the shadow of the names of Thy might. Glorified art Thou! There is no God but Thee. Glorified art Thou! Verily I have been of them that prostrate themselves before Thee.

من يستحق بذكرك وثناك ومن يليق بمجداك وبهاك

12 ولاشهدنك يا الهي فيما ذكر من عندك في الكتاب بان مقاديرك لكلشي تجري بالاسباب وان ما عندك تقدير الامور بازمتها وتصنيع البدايع باوليها وان ما خلقك ارتفاع امرك وانقاذ كلمتك ولا ريب ان امرك اوله مثل اخره وظاهره مثل باطنه ولكن لما كان الخلق يتربون شيئا فشيئا فتظهر فيهم ما يمكن ان تظهر باسباب قد خلقتها ومقادير قد انشأتها

13 فتنزلن اللهم ما تستقرن به قلوب اوليائك وترفعن الحزن عن انفس خلصائك اذ انك انت القادر على ما تشاء والمقتدر على ما تريد لن يغرب عن علمك من شيء لا في السموات ولا في الارض ولا ما بينهما ولا يعجزك من شيء لا في ملكوت الامر ولا الخلق ولا ما دونهما تجزي كلنفس بما كسبت وانك كنت علاما قديرا وانك كنت وهابا لطيفا وانك كنت علاء عظيما وانك كنت نوارا قديما كل عندك سواء

14 ومن يدل عليك ذلك متنجي عن اولاء امرك ومن يكن لك ذلك مستظل في ظل اسماء عزك سبحانك ان لا اله الا انت سبحانك اني كنت من الساجدين

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*Kitabu'l-Taqavi**Date: 1265 [1848-1849]*

- 1 The Book of Piety, dwelling in the Exalted Land, for the noble Scribe of the Post
- 2 In the Name of God, the Most Powerful, the Most Holy.
- 3 Glorified art Thou, O my God! I bear witness unto Thee – and unto all things – that Thou art God; there is no God but Thee, the One, without peer or partner. Thine is the kingdom and the dominion; Thine is the might and the majesty; Thine is the power and the sapphire glory; Thine is the sovereignty and the world of man; Thine is the grandeur and the glory; Thine is the countenance and perfection; Thine is the direction and beauty; Thine is the mercy and bounty; Thine is the dominion and justice; Thine is the likeness and the exemplars; Thine is the station and the exaltation; Thine is the glory and the inaccessibility; Thine is the loftiness and the elevation; Thine is the sovereignty and the independence; Thine is the greatness and the transcendent majesty.
- 4 Thou hast ever been One, Self-subsistent, Peerless, Living, Eternal, Just, Holy, Abiding, Everlasting, Self-dependent, and All-Glorious. Thou hast taken unto Thyself neither consort nor son. Thou hast ever quickened and caused to die, then caused to die and quickened again. Verily, Thou art the Living One Who dieth not, the King Whose dominion perisheth not, the Judge Who dealeth not unjustly, the Sovereign Whose power is unchanging, the Peerless Who escapeth not aught from His grasp – neither in the heavens nor in the earth, nor in whatsoever lieth between them. By Thy command Thou createst whatsoever Thou wilt, for Thou art, in truth, potent over all things.
- 5 Thou hast ever been existent before all things, the Reality above all things, the Being after all things, the Creator with all things, the Fashioner beyond all things. Thou hast created me, provided for me, caused me to die, and raised me to life. Thou hast sent down upon me Thy words, exalted me through Thy manifestations, conferred upon me Thy signs, and lifted me up unto Thee. Thou hast drawn me near in Thy supreme bounty – how resplendent Thy beauty, how pure Thy light, how hidden Thy loftiness! I bear witness before Thee that every object of worship from above Thy throne to beneath Thy earth is false, and that naught is real save Thee, the One, the Incomparable.
- 1 كتاب التقوى الساكن في أرض العلى لجناب كاتب بريد
- 2 بسم الله الأيمن الأقدس
- 3 سبحانك اللهم يا إلهي لأشهدنك و كل شيء على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القوة والياقوت ولك السلطنة والناسوت ولك العزة والجلال ولك الطلعة والكمال ولك الوجهة والجمال ولك الرحمة والفضال ولك السطوة والعدل ولك المثل والأمثال ولك المواقع والإجلال ولك العزة والامتناع ولك الرفعة والارتفاع ولك السطوة والاستقلال ولك الكبرياء والاستجلال
- 4 لم تزل كنت واحداً صمداً فرداً حياً قيوماً حكماً عدلاً قدوساً دائماً أبداً معتمداً متعالياً مرتفعاً ما اتخذت لنفسك صاحبة ولا ولداً لم تزل تحيي وتميت ثم تميت وتحيي وإنك أنت حي لا تموت ومليك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بأمرك إنك أنت على كل شيء قدير
- 5 لم تزل كنت كائناً قبل كل شيء وكائناً فوق كل شيء وكيوناً بعد كل شيء ومكوناً مع كل شيء ومتكوناً وراء كل شيء قد خلقتني ورزقتني وأمتني وأحييتني وتزلت علي كلماتك ورفعني بظهوراتك ومننت علي بآياتك ورفعني إليك وصعدتني لديك في أكبر عطائك وما أبهى بهائك وما أظهر ضيائك وما أبطن علائك فلاشهدنك على أن كل معبود من فوق عرشك إلى تحت أرضك باطل لا شيء إلا

Exalted art Thou beyond the reach of vision, and beyond the grasp of the imaginings of men! There is no God but Thee, the One, the All-Manifest.

إِيَّاكَ وحدك لا إله إلا أنت تعاليت من أن تدركك
الأبصار أو من أن يقع عليك ما يخطر بالأفكار ولا
إله إلا أنت الواحد الظهَّار

- 6 I bear witness before Thee concerning him who is recorded in the Book, that he hath conveyed that which he bore from Thy servant upon whom Thou didst send down Thy verses and exalt by Thy words to a station no soul could reach save by Thy leave. Thou didst lay no burden upon him beyond what Thou hadst decreed, for Thou hast ever been praised in Thy deeds and sought in Thy exalted station.

6 فلاشهدنَّكَ على من كُتِبَ في الكتاب بأنَّه قد بلغ
ما حمل من عند عبدك الذي قد نزلت عليه آياتك
وارفعته بكلماتك ما لم يوصل إليه بأمرك لم يكن
عليه من شيء إذ ذلك ما قد قدرْت وقضيت لم
تزل كنت محموداً في صنيع فعالك ومقصوداً في
علوِّ مكانك

- 7 He who hath been mentioned hath made himself as one with those who believed in Thy guardianship – how great the bounty of this for him who hath known Thee and discerned the worth of Thy names! How sublime the grace of this for him who hath found Thee and desired Thy likenesses! Do Thou, O my God, recompense him for every atom's weight according to the height of Thy bounty and the sublimity of Thy grace. Empty then his heart of all desire save Thy wondrous command, for exaltation is for him who is content with Thee alone, and the hidden act is for him who hath known Thee and found Thee in Thy Manifestation.

7 ثم ما قد ذكر بأنَّه قد ساوى بنفسه مع الذين هم
آمنوا بولايتك فما أعظم من هذا فضلاً لمن عرفك
وعرف قدر أسمائك وما أكبر من هذا كرمًا لمن
وجدك ثم أراد أمثالك فلتؤتيته اللهم جزاء كل
خردل ما ينبغي لعلوِّ جودك وسموِّ فضلك ولتفرغن
فؤاده عما يريد من صنيع بديع أمرك إذ العلوُّ لمن
يستغني بك عن غيرك وصنيع المكنون لمن عرفك
ثم وجدك في ظهورك

- 8 I know of no bounty above this, nor of any justice beneath it. Though a man be given dominion over all the earth, it availeth him naught without knowledge of Thee and the vision of Thy countenance. Yet if he possess naught but know Thee and follow what Thou hast revealed through Thy Proof, that shall suffice him, for all else is transient contingency. True wealth is knowledge of Thee, of Thy signs, and steadfastness beneath the shadow of Thy love and glory. Inspire him, O my God, with what he desireth of Thy bounty and grace; gladden his eyes with what Thou lovest and approvest from Thy presence; and send down upon him, in place of what he hath offered in Thy path, whatsoever Thou willest, howsoever Thou willest, wheresoever Thou willest, and by whatsoever Thou willest – for Thou art the Omnipotent, the All-Sufficient, the Most Exalted.

8 ما علمت فوق ذلك فضلاً ولا دون هذا عدلاً إذ
لو يملك أحداً ما على الأرض كلّها لن يكفيه عن
معرفتكَ وطلعتكَ وإن لم يملك من أحد من شيء
ويعرفكَ ويتبع ما قد نزلت على حجَّتكَ فذلك
يكفيه إذ دون ذلك شئون محدثة فكلُّ على حدٍّ
وإن يستغني العبد هو العلم بك وبآياتك والاستقرار
في ظلِّ محبتك وبهاك فلتلهمه اللهم ما قد أراد
من فضلك وجودك ولتقرن عيناه بما يحب
ويرضى من عندك ولتنزلنَّ اللهم مكان ما قد أتى
في سبيلك كيف شئت وأتَى شئت وحيث شئت
وبما شئت إذ أنكَ أنت القادر الكافي والمقتدر
المتعالي

- 9 Even as Thou hast created all things from naught, so shalt Thou create whatsoever Thou wilt from naught. Glorified art Thou! There is no God but Thee. Glorified art Thou – I am indeed of them that remember Thee.

9 كما قد خلقت كلّ شيء لا من شيء لتخلقنَّ ما تشاء
لا من شيء سبحانك أن لا إله إلا أنت سبحانك
إني كنت من الذاكرين

- 10 And if he desire a home, Thou art too exalted to withhold him from Thy good-pleasure; and if he desire aught beneath that,

10 وإن أراد بيته فإنَّكَ أنت أعلى وأجلُّ من أن
تمنعه عن رضاه وإن أراد دون ذلك فلتحفظنه

then guard him, O my God, from before and behind, from his right and his left, from above his head and beneath his feet, upon a land which Thou hast set apart for Thy chosen ones and loved for Thy witnesses. Verily, Thou art the All-Knowing, the All-Wise.

- 11 If what he desireth first be mentioned before Thee, Thou knowest, O my God, that this is of what no servant can dispense with. And if he desire the third, bring it nigh unto him; but if Thou sever him from it, as was the custom of Thy beloved and Thy chosen ones of old, that is nearer to silence and higher than disclosure. For none of Thy creatures is independent of Thee; shouldst Thou but manifest Thy grace, Thou wouldst perfect all that is meet from Thy presence; otherwise, none attaineth save by what Thou ordainest. The tokens of Thy bounty shine forth self-subsistent, and the evidences of Thy grace beam forth luminous and radiant.
- 12 There is no power nor strength save in Thee. Thou art sufficient for me; on Thee do I rely; and upon Thee let Thy faithful servants put their trust. Send Thou, O my God, Thy blessings upon Him Whom Thou shalt make manifest, with all the glory of Thy beauty, the majesty of Thy greatness, the perfection of Thy loveliness, the grandeur of Thy might, the light of Thy mercy, the completeness of Thy words, the power of Thy names, the splendor of Thy might, the efficacy of Thy will, the reach of Thy knowledge, the potency of Thy power, the good-pleasure of Thy decree, the nobility of Thy honor, the endurance of Thy sovereignty, the excellence of Thy dominion, the loftiness of Thy station, and all that Thou possessest of bounty, grace, and beneficence, and Thine eternity without beginning.
- 13 Thou art the Peerless, the Inaccessible, the Single, the Most Exalted. Thou hast been magnified above all things by Thy greatness, and hast made all Thy servants independent through the sufficiency of Thine eternal wealth. Ordain then, O my God, for him whom Thou hast admitted into Thy Paradise, that he may enter into the Manifestation of Him Whom Thou shalt make manifest on the Day of Resurrection, through the signs of Thy power, that the fruits of that Paradise which Thou hast created may be revealed on the Day when all shall be presented before Thee, in Thy most exalted Paradise and Thy most glorious Manifestations. For Thou art my Lord and the Lord of the hereafter and of this world alike.
- 14 And if he desire the Land of Knowledge, establish him there that he may abide in serenity if Thou wilt it for him; otherwise, ordain for him what is best in this world and in the next,

اللهم من بين يديه ومن خلفه وعن يمينه وشماله ومن فوق رأسه وتحت رجله على أرض قد اختصتها لأولياك وأحببتها لأدلائك إنك كنت علاماً حكيماً

11 وإن ما قد أراد من الأول قد ذكرت يا إلهي من قبل بأن هذا مما لم يستغن العبد مما لم يستغن العبد وإن أراد الثالث أقرب له ولكن لو يقطع عن ذلك كما كان سنة حبيبك وأوفياك من قبل لأقرب بالسكوت وأعلى من البطون إذ ما يستغني كل خلقك إن تظهر طولك لتستوفي كل ما يستحق من عندك والآن دون ذلك أن تظهر لمن أراد إذ شئونات فضلك لائحة مستغنية ودلالات جودك مستشرقة مستنيرة

12 لا حول ولا قوة إلا بك إنك أنت حسي عليك توكلت وإن عليك فليتوكلن عبادك المؤمنون ولتصلين اللهم على من تظهره بما أنت عليه من بهائك وجلالك وجمالك وعظمتك ونورك ورحمتك وكلماتك وأسماك وعزتك ومشيتك وعلمك وقدرتك وقولك ومسائك وشرفك وسلطانك وملكتك وعلائك وما أنت عليه من جودك وعطائك ومنك وأفضالك وأزليتك

13 أنت الفرد الممتنع والوتر المرتفع قد تعظمت فوق كل شيء بعظمتك واستغنيت كل عبادك بغناء أزليتك فلتقدرن اللهم لمن أدخلته في جنتك بأن تدخله في ظهور من تظهره يوم القيمة بآيات قدرتك لتظهر ثمرات ما قد خلق في تلك الجنة ليوم الذي يعرض عليك في جنتك الأعلى وظهوراتك الأبهى إذ أنك أنت ربّي وربّ الآخرة والأولى

14 وإن أراد أرض العلم أقام ليكون أقرب للاستقرار إذا أراد هذا من عندك والآن فأجّر اللهم ما هو خير له في الحياة الآخرة والأولى إنك كنت علاماً

for Thou art the All-Knowing from of old, the All-Powerful, the Mighty, the Sanctified, the All-Exalted. Thine are the creation and the command, before all things and after all things.

قديمًا وإنَّكَ كُنتَ علامًا مقتدرًا منيعًا تَقَدَّسْتَ
أَسْمَائُكَ وَتَعَالَتْ أَمْثَالُكَ لَكَ الْخَلْقُ وَالْأَمْرُ مِنْ قَبْلِ
وَمِنْ بَعْدِ

- 15 There is no God but Thee. Glorified art Thou! Verily, I am of those who remember Thee.

15 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الذَّاكِرِينَ

MKI4515.075r-78r

BB00599

Du'a' fihī ismu'l-A'zam

Date: 1265 mid-late [1848-1849]

- 1 In the name of God, the Most Unapproachable, the Most Holy
- 2 O my God! I beseech Thee by Thy Name - O God, O Lord, O All-Merciful, O Inaccessible, O Holy, O He, O Mighty, O Beloved, O Subduer, O Manifest, O Single, O Unapproachable, O All-Encompassing, O Self-Subsisting, O Self-Sustaining, O Truth, O All-Knowing, O Ever-Living, O All-Powerful - to send Thy blessings upon the Letters of the Unity, and to raise me up from my resting-place on the Day of Resurrection, believing in Thee and in Thy signs, loving what Thou lovest, and abstaining from that which Thou lovest not. Verily, Thou art powerful and mighty over all things.

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

2 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا اللَّهُ يَا رَبَّ يَا رَحْمَنَ
يَا مَنِيْعَ يَا قُدُّوسَ يَا هُوَ يَا عَزِيزَ يَا مَحْبُوبَ يَا قَاهِرَ
يَا ظَاهِرَ يَا فَرْدَ يَا مُمْتَنِعَ يَا مَهِيْمَ يَا قَيُّوْمَ يَا قَائِمَ يَا
حَقَّ يَا عَلَامَ يَا حَيَّ يَا قَدِيرَ أَنْ تَصَلِّيَ عَلَى حُرُوفِ
الْوَحْدَانِ وَأَنْ تَبْعَثَنِي يَوْمَ الْقِيَمَةِ عَنْ مَرْقَدِي مُؤْمِنًا
بِكَ وَبَايَاتِكَ وَمُحِبًّا مَا تُحِبُّهُ وَمُحْتَجِبًا عَمَّا لَا تُحِبُّهُ
أَنَّكَ كُنْتَ عَلَى ذَلِكَ مُقْتَدِرًا قَدِيرًا

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Du'a' li-Hurufi Bismillahi'l-Amna'i'il-Aqdas

Date: 1265 mid-late [1848-1849]

- 1 In the Name of God, the Most Unapproachable, the Most Holy!
- 2 Glorified art Thou, O my God! From time immemorial Thou hast been alone in the realm of holiness and grandeur, and unto eternity wilt Thou remain exalted in the heaven of sanctity and glory. Thou hast ever drawn those who love Thee

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَمْ تَزَلْ كُنْتَ مُنْفَرِدًا فِي
مَلِكِ الْقُدُسِ وَالْجَلَالِ وَلَا تَزَالْ كُنْتَ مُرْتَفَعًا
فِي عُلُوِّ سَمَاءِ الْقُدُسِ وَالْإِجْلَالِ لَمْ تَزَلْ تُجَذِّبُ
أَهْلَ مُحِبَّتِكَ إِلَى أَفْقِ جُودِكَ وَعَنَائِكَ وَتَرْفَعُ

unto the horizon of Thy bounty and favor, and raised those who are devoted to Thee unto the wellspring of Thy holiness and majesty. Thou art He Who existed before all things in the eternity of Thine essence, and Thou art He Who will endure after all things in the everlastingness of Thine existence. Through that which the Point of the Bayan hath manifested do men attain to the knowledge of Thy unity, and through him who hath guided those of ancient and recent times, both outward and inward, are Thy names and attributes, the manifestations of Thy signs and conditions made known. For whoso knoweth him hath known Thee, and whoso knoweth Thee hath known him, inasmuch as Thou didst create him as a mirror of Thyself, for the knowledge of Thine own Self, as a manifestation for those who would turn unto Thee, as a sign for those who would prostrate before Thee, and as a path for those who would follow the ways of Thy sovereignty before Thee.

- 3 How can I thank Thee, O my God, for having recognized him, and how can I praise Thee, O my God, for his appearance? Through him Thou hast filled Thy heaven and established the truth that there is none other God but Thee, alone with no partner. Thine is the creation and the command. Thou givest life and causest death, then causest 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 wilt by Thy command 'Be,' and it is. Yea, by Thy might! Had Thou not manifested that Point, none would have known Thy unity through Thyself alone, there being no God but Thee, nor would the mirrors of Thy names and attributes have been known through him, for he hath naught save through his manifestation of Thee, through Thee, unto Thee. I have known Thee through Thee, that there is no God besides Thee and no Lord except Thee, and I have known that Point as Thy servant, in Thy grasp.

- 4 Whosoever hath been illumined by Thy signs, O my God, seeth naught but Thee therein, for these are but tokens of Thy Lordship and attributes of Thine eternity. All who have been guided by that Point are assuredly among Thy near ones or among Thy pure ones who stand in ranks before Thee. The wondrous varieties of those guided by him are beyond counting by Thy angels or by those who have believed in Thee. Thine are the most excellent names in the kingdom on high even unto the primal atom, and Thine are the supreme stations in the hereafter and in the former time.

اهل ولايتك الى منبع قدسك و كبرياتك
انت الذي كنت كائناً قبل كل شيء بكنونية
ازليتك وانت الذي لتكون باقياً بعد كل شيء
بكائنة ابديتك لاستدلت على عرفان وحدانيتك
بما قد اظهرت نقطة البيان وعلى كل اسمائك و
امثالك و مظاهر آياتك و شؤوناتك بمن اهتدى
من الاولين والآخرين والظاهرين والباطنين اذ
من يعرفه فقد عرفك و من عرفك فقد عرفه
حيث قد خلقته مرآة لنفسك ... لعرفان ذاتك
و طلعة لمن اراد ان يتوجه بها اليك و آية لمن
اراد ان يسجد بها لديك و منهاجاً لمن اراد ان
يتبع منهاج قيوميتك بين يديك

- 3 كيف اشكرك اللهم على عرفانها و كيف ...
اللهم على ظهورها فيها قد ملئت ؟ سماءك و ...
بواطن ؟ ... و ... على ان لا اله الا انت وحدك
لا شريك لك لك الخلق و الامر تحي و تميت ثم
تميت و تحي و انت انت حتى لا تموت في قبضتك
ملكوت كل شيء تخلق ما تشاء بامرک کن فيكون
بلى و عزتك لو لا اظهرت تلك النقطة ما يعرفن
احد وحدانيتك بنفسك وحدك لا اله الا انت و
لا مرايا اسمائك و امثالك بانها هي لم يكن لها من
شيء الا بظهورها لها بها اليها فقد عرفتك بك بان
لا اله غيرك و لا رب سواك و عرفت تلك النقطة
بانه عبدك و في قبضتك

- 4 فكل من قد تجلى بآياتك يا الهى و لا يرى فيها الا
اياك فلا رب انها سمة من امثال ربوبيتك و صفة
من امثال ازليتك و كل من اهتدى بتلك النقطة
لا ريب انه احد من اوليائك المقربين او من بشرك
الصابين اذ اصناف بدائع من اهتدى به لاحد له
من يقدر ؟ ان يحصى ؟ ملائكتك او ... من
امنت بك من ... لك الاسماء الحسنى في ملكوت
العلى الى الذرة الاولى و لك المواقع العظمى في
الآخرة و الاولى

- 5 فلو لا اظهرت يا الهى تلك النقطة فمن يوحدهك على
حق توحيدك و من يقدر على حق تقديسك و
من يكبرك على حق تكبيرك و من يعظمك على

5 Had Thou not manifested that Point, O my God, who would have unified Thee as befitteth Thy unity, who would have sanctified Thee as befitteth Thy sanctity, who would have magnified Thee as befitteth Thy magnificence, and who would have glorified Thee as befitteth Thy glory? Though the essences of all created things were far removed from the dawning-place of Thy knowledge and veiled from the light of Thy presence, yet through him Thou hast given life to all lands, created all servants, freed all things from the manifestations of limitations and numbers, and caused all things to ascend unto a horizon without bounds or end. Though I behold Thy servants in their veils, I testify that before his appearance none had truly unified Thee and none had verified Thy signs. Praise be unto Thee, O my God, for this, in that Thou hast manifested the Countenance of Thy Self on the Day of Resurrection through the appearance of Thine essence, and hast sent down the signs of Thy power openly before all Thy servants, revealing the loftiness of Thy sovereignty and self-sufficiency, and concealing the inaccessibility of Thy divinity and majesty. Thine is the creation and the command, O my God, in all that Thou hast created or wilt create. Glorified art Thou, O my God! Thy manifestation in whatsoever Thou dost manifest is solely for the exaltation of Thy unity and the inaccessibility of Thy sanctity.

6 Glorified art Thou, O my God! No affair can there be that originates not from Thee to serve as proof unto those who dwell in the kingdom of Thy heaven and earth. Nay, by Thy might! Thy proof hath ever been and shall continue to be inaccessible and exalted. Whether Thou chooseth to manifest it - that is of Thy grace unto all Thy servants; or whether Thou keepest it hidden - that is of Thy justice unto the dwellers of Thy earth and heaven.

7 Glorified art Thou, O God! The manifestation of Thy proof in every age hath been solely due to what beseemeth Thine eternity and becometh the exaltation of Thy Self-Subsistence. Wert Thou to regard what Thy servants deserve, or what befitteth the dwellers of Thy earth and heaven, then verily Thou wouldst not raise up any proof. Yet Thou makest it a mirror of Thy Self, reciting Thy verses from Thy presence. Every one of Thy commands is but a beginning and a bounty, and every manifestation of Thy generosity is but a favor and a blessing.

8 Thou hast never been veiled from Thy creation, and Thou givest unto everyone his due portion whereby he may uphold his own essence through certitude in Thy unity and assurance of Thy oneness, for this is what hath been established with Thee from before and will be till after.

حقّ تعظيمك وان كينونيات الممكنات قد بعدت عن مطلع عرفانك واحتجبت عن نور لقاءك فقد احيت به كلّ البلاد و خلقت به كلّ العباد و خلصت كلّ شيء عن مظاهر الحدّ و الاعداد و اعرجت كلّ شيء الى افق لا حدّ بلا حد و لا نفاذ و لو ارى عبادك في الحجب لاستشهدتك على ان قبل ظهوره ما وحدك احد و لا صدق آياتك من احد فلك الحمد يا الهى على ذلك حيث قد اظهرت طلعة نفسك يوم القيمة بظهور كينونيتك و نزلت آيات قدرتك ظاهراً بين يدي كلّ عبادك اظهراً لعلو قيوميّتك و غنائك و ابطاناً لامتناع صمدانيّتك و اجلالك ... الخلق و الامر يا الهى فيما خلقت او تبدع

6 فسبحانك اللهم يا الهى لم ... ظهورك فيما تظهر لم يكن الا لارتفاع توحيدك و امتناع تقديسك هل يكن من شأن لم يكن من عندك على من في ملكوت سمائك و ارضك من حجة لا و عزّتك لم تزل حجتك متمعة مرتفعة ان تظهرنها فذلك من فضلك على كلّ عبادك و ان تبطنها ؟ فذلك من عدلك على سكّان ارضك و سمائك

7 فسبحانك اللهم لم يزل ظهور حجتك في كلّ كور لم يكن الا لاستحقاق ازليّتك و ارتفاع قيوميّتك و لو شئت ان تنظر الى ما يستحقّ به عبادك او ما ينبغي به سكّان ارضك و سمائك فاذا ما ابعثت من حجة تجعلها مرآت نفسك تتلوا آياتك من عندك كلّ امرك ابتداء و افضال و كلّ مواقع طولك امتنان و احسان

8 لم تزل لاحتجب عن خلقك و تؤقّى كلّ ذى حقّ ما يمسك به ذاته من ايقان توحيدك و اتقان تفريدك اذ هذا ما ينبت ؟ عندك من قبل و من بعد

9 Send down, then, O my God, at that time, from the all-embracing treasures of Thy bounties and the abodes of Thy favours, upon that Branch whom Thou hast made a mirror unto the Point – wherein naught is seen save Him alone – whatsoever beseemeth the loftiness of Thy exaltation and the sublimity of Thine unapproachableness. And raise up ... and cause him to follow Thy command therein, and ... the Fire which Thou hast created beneath his shadow, by reason of the exaltation of his remembrance and the unassailability of his praise. Verily Thou, O my God, hast ever clothed whom Thou wilt with the robe of Thy love, that all things may bear witness unto Thy independence of all beside Thee, and unto the poverty of all things before Thee. Hadst Thou not sent forth the Messengers and revealed the Scriptures, who could withstand Thee in Thy acts, saying: “Wherefore?” or “For what cause?” And after Thou hast revealed them, who is able to make himself equal with Thee in Thy deeds, saying: “How is this?” or “When shall this be?” Glorified art Thou: there is none other God but Thee. From everlasting Thou hast been praised in what Thou hast done and doest, and beloved in what Thou hast decreed and dost decree. Thou art not to be asked concerning what Thou doest, but all shall be asked concerning what they do. There is no power save through Thee, and no command save from Thy presence. Thou art, in truth, powerful and mighty to do whatsoever Thou wilt; swift and exalted to accomplish whatsoever Thou desirest; able and mighty to establish whatsoever Thou lovest; and, as Thou wilt, to blot out whatsoever Thou lovest not. In Thy grasp is the dominion of all things, and verily Thou art powerful over all things.

10 In the name of God, the Most Exalted, the Most Holy

11 Glorified art Thou, O my God! Verily Thou hast ever been the Being before all things, and Thou shalt ever be the Being after all things. None of Thy creatures shall know Thee according to the rightful due of Thine eternal pre-existence, nor shall any of Thy servants know Thee according to the rightful due of Thy singleness. And lo, I bear witness unto Thee – and unto all things – that Thou art God; there is none other God but Thee, alone, without partner. Thine is the sovereignty and Thine the praise; Thine are might and glory; Thine are splendour and majesty; Thine are radiance and beauty; Thine are laudation and action; Thine are power and ...; Thine are grace and bounties; Thine are gifts and exaltation; Thine are munificence and bestowal; Thine are power and independence; Thine are greatness and sovereignty; Thine are light and exaltation; Thine are mercy and detachment; Thine are might and

9 فانزل اللهم حينئذ من جوامع افضالك و مواقع افضالك على ذلك الغصن الذي قد جعلته مرآة للنقطة حيث لا يرى فيها الا اياها ما ينبغي لعلو ارتفاعك و سمو امتناعك و ان ترفعن من ... و يتبعن امرك فيه و ... نار التي قد خلقت في ظله لارتفاع ذكره و امتناع ثنائه اذ انت يا الهى لم تزل تتمصص من ثنيا قيص محبتك ليستشهدن كل شئ غنائك عن دونك و فقر كل شئ اليك لو لا بعث الرسل و نزلت الصحف من يقدر ان يقابلنك في فعلك يقول لم اوبم و بعد ما نزلت من يقدر ان يساوينك في فعلك يقول كيف هذا او متى ذلك فسبحانك ان لا اله الا انت لم تزل كنت محموداً فيما فعلت او تفعل و محبوباً فيما قضيت او تقضي لا تسئل في شأن عما تفعل و كل يستلن عما يفعلن و لا قوة الا بك و لا امراً الا من عندك و انت على ما تشاء لمقتدر قدير و على ما تريد لمرتفع سريع و على ما تحب لمقتدر قدير و على ما لاتحب كيف تشاء ان تحونه اذ في قبضتك ملكوت كل شئ و انت على كل شئ قدير

10 بسم الله الامنع الاقدس

11 سبحانه اللهم يا الهى انت لم تزل كائناً قبل كل شئ و لا تزال انت كائن بعد كل شئ لن يعرفك احد من خلقك على حق استحقاق ازليتك و لن يعرفك احد من عبادك على حق استحقاق فردانيتك و انتى انا ذا لاشهدنك و كل شئ على انت انت لا اله الا انت وحدك لاشريك لك لك الملك و لك الحمد و لك العز و لك المجد و لك البهاء و لك الجلال و لك الضياء و لك الجمال و لك الثناء و لك الفعال و لك القوة و لك ... و لك المن و لك الافضال و لك الموهبة و لك الاجلال و لك الجود و لك النوال و لك القدرة و لك الاستقلال و لك العظمة و لك الكبرياء و لك النور و لك الارتفاع و لك الرحمة و لك الانقطاع و لك العز و لك الامتناع و لك المشيئة

unapproachableness; Thine are will and names, in their essential reality; and Thine is whatsoever Thou hast encompassed in the loftiness of its own being, unto the uttermost limit of its subtle abstraction within it....

- 12 O my God! Thine are the beginnings, O my Beloved, through what Thou hast originated and brought into being; and Thine are the proofs, O my Desired One, through what Thou hast brought to pass and devised. Thine is the Most Exalted Height above every height and loftiness; and Thine is the Most Glorious Sublimity above every sublimity and radiance. Thine is sovereignty, O my God, from everlasting and to everlasting; and Thine is dominion, O my Lord, from before and from after, in the kingdoms of earth and heaven. Thine are the Most Exalted Words, in their essence, their camphor-sweetness, their abstraction, and their pristine simplicity; and Thine are the Most Great Signs, O my Beloved, in their being, their selfhood, their soul, and their "I-ness." Thine are the manifestations, O my God, in their firstness and their lastness, their outwardness and their inwardness; and Thine are the attributes ... my yearning ... in their exaltation, their unapproachableness, their detachment, and their joyfulness.

- 13 Were I to desire, O my God, to remember the first beginnings of the pathways of the might of Thy bounties and the wondrous lights of the holiness of Thy majesty, my spirit would be severed from me ere I could number them; and the waters of the oceans would be exhausted before ... O my God! I glorify the essence of Thy being above what Thou lovest not; and I praise Thee, O my Beloved, for what Thou hast loved and lovest; and I beg Thy forgiveness, O my God, for what Thou lovest not, and turn in repentance unto Thee, O my Desired One, for what Thou lovest not.

- 14 Thou hast ever desired to bear witness unto nothing save Thy glorification, Thy praise, Thy sanctification, and Thy magnification; and the voices are uplifted unto Thee, and the tongues ascend unto Thee, from them that know Thy right and sanctify Thee above the sons of Thy names and Thy similitudes. For, O my God, Thou hast ever loved not to hear save that which besemeth the loftiness of Thy holiness and the sublimity of Thy exaltation. Nay, Thou hast ordained for all things Thine unity – that none should hear Thee save in Thy remembrance, nor should any associate aught with Thine essence; otherwise the confession of Thy unity would not profit in the kingdom of Thy wondrous creation.

- 15 Therefore, glorified art Thou, O my God! I beseech Thee by Thy bounty that Thou mayest hear from me whatsoever Thou lovest to hear from all the manifestations of Thy names and

و لك الاسماء لجوهريتها و لك ... ما قد احطت به في علو ذاته الى منتهى تجرد لطافته فيه نجيب ...

يا الهى ما احببتا او تحبها و لك الاوائل يا محبوبى بما قد ابدعتها و انشأتها و لك الدلائل يا مقصودى ما قد احدثتها و اخترعها و لك العلو الاعلى فوق كل علو و علا و لك السموات الابهى فوق كل سمو و ضياء و لك السلطنة يا الهى لم تزل و لا تزال و لك الملك يا ربى من قبل و من بعد ثم فى ملكوت الارض و السماء و لك الكلمات العليا بجوهريتها و كافوريتها و مجرديتها و ساذجيتها و لك الايات العظمى يا محبوبى بكينونيتها و ذاتيتها و نفسانيتها و انيتها و لك الظهورات يا الهى باوليها و آخريتها و ظاهريتها و باطنيتها و لك الشؤون ... رغبناى بارتفاعها و امتناعها و انقطاعها و ابتهاجها

ان اريد ان اذكرك يا الهى مبادئ ثنائيا عز افضالك و بدايع انوار قدس اجلالك لينقطع الروح عنى و لا احصى و ينفذ؟ ما الابحر من قبل ان ... يا الهى كينونيتك عما لا تحبه و ... لك يا محبوبى ما احببته او تحبته و لاستغفرك يا الهى عما لا تحبته و لاتوبن اليك يا مقصودى عما لا تحب

ان تشهدن عليه اذ سمعت لا يزال لا يحب ان يشهد الا تسبيحك و تحميدك و تقديسك و تحميدك و ما ترفع اليك الاصوات و تصعد اليك اللغات من الذين يعرفون حقك و يقدسونك عن ابنائهم مثل اسمائك و امثالك اذ يا الهى انك انت لم تزل لاتحبن ان تسمعن الا ما ينبغى لعلو قدسك و سمورفتك بل قد فرصت على كل شئ توحيدك ان لا يسمعك احد دون ذكرك و لا يقترب احداً بذاتك و الا ما ينفع توحيدك فى ملكوت بدع ابداعك

فسبحانك اللهم لاسئلك بفضلك ان تسمعن منى كل ما تحب ان تسمعه من كل مظاهر اسمائك

Thy similitudes, befitting the loftiness of Thy exaltation and the sublimity of Thine unapproachableness. For I, O my God – despite what I have known or heard of my praise from hour to hour – my heart accepteth it not... and how could it be, when Thou, O my God, through the independence of Thy Self-Subsisting Being and the unassailability of the dominion of Thine eternity... in every moment it behoveth... that Thou shouldst... love to hear that which Thou hast heard before of Thy praise.

و امثالك لعلّوا ارتفاعك و سمو امتناعك اذ انى انا يا الهى مع ما قد عرفت او سمعت من ثنائى ساعة من قبل ساعة حينئذ لا يقبله فؤادى و ... يسمعه و كيف و انك انت يا الهى باستقلال قيوميّتك و امتناع جبروت ازلّيتك مع ... فى كلّ حين ينبغي ... ان ... تحب ان تسمع ما قد سمعت من قبل من ثنائك

- 16 Had it not been so, O my God, Thou wouldst not have taken the Messengers unto Thyself, nor raised up the Books, nor established what Thou hast ordained as the path of Thy love. Glorified art Thou: there is none other God but Thee. I shall call upon Thee, O my God, at that time, by Thy signs – the most wondrous of them, and the most wondrous of the wondrous – and... O my Beloved, by Thy words – the newest of them, and the newest of the new.

16 و لو ... هذا يا الهى ما قبضت الرّسل و لا رفعت الكتب و لا تسبّحت ما قد اقته من منهاج محبتك فسبحانك ان لا اله الا انت لادعوك يا الهى حينئذ باياتك ابداعها و ابداع ابداعها و ... يا محبوبى بكلماتك احدثها و احدث احدثها

- 17 O God! Make known to me in every condition that which proceedeth from the Point of the Bayan in its beginning and on the day of its return, for thereby are manifested the wondrous signs of Thy creation wherein I dwell, as naught else is befitting to serve as proof of Thee or to speak from Thy presence. For Thou art He Who hath not revealed His verses of power to any besides Him, that I might deduce through His conditions Thy conditions in that which Thou hast specially favored with this mighty bounty and this supreme gift.

17 عرفنى اللهم فى كلّ شأن ما يظهر من عند نقطة البيان فى مبدئه و يوم رجعه اذ بذلك تظهر شئون بدعك ما كنت فيه اذ غير هذا الا ينبغي ان يستدل عليك او ان ينطق من عندك ؟ اذ انك انت ما نزلت آياته قدرتك على دونه لان استدلت بشئونه على شئونك فيما قد اختصصته على هذه النعمة العظمى و الموهبة الكبرى

- 18 I beseech Thee to send Thy blessings upon this Branch from the branches of the Tree of Thy love, and cause me, O my God, to believe in His manifestation in this world and the next, and to drink the water of His love from the cups of His bounty, and protect me from the fire which Thou hast created in His shadow for the exaltation of His remembrance and the elevation of His station, through Thy power, might, glory, grandeur and majesty. For verily Thou art the One Who hath ever been and shall ever be powerful over whatsoever Thou wilt, in every wondrous condition.

18 ان تصلين على هذا الغصن من اغصان شجرة محبة و لتؤمننى يا الهى بظهوره فى دنياه و آخرته و لتشربنى ما يحبته فى كئوس عنايته و لتعصمنى عن نار التى قد خلقت فى ظله لارتفاع ذكره و امتناع قدره بقوتك و قدرتك و عزّتك و عظمتك و كبريائك اذ انك انت القادر على ما تشاء لم تزل لاتزال المقتدر على ما تريد فى كلّ شأن بديع

- 19 There is no power nor strength save in Thee. Thine is the creation and the command, both before and after. Thou givest life and causeth death, and verily Thou art the Ever-Living Who dieth not. Within Thy grasp lies the kingdom of all things. Thou hast no partner in sovereignty, nor any protector in the earth save by Thy leave. Thou createst what Thou wilt by Thy command and ordainest it as Thou plearest by Thy permission. Verily, Thou art powerful over all things.

19 و لاحول و لا قوة الا بك لك الخلق و الامر من قبل و من بعد تحيى و تميت و انك انت حي لا تموت فى قبضتك ملكوت كلّ شئ لم يكن لك شريك فى الملك و لا ولى فى الارض الا باذنك تخلق ما تشاء بامرك و تقدره كيف تشاء باذن من عندك انك كنت على كلّ شئ قدير

- 20 In the name of God, the Most Exalted, the Most Holy

20 بسم الله الامنع الاقدس

21 Glorified art Thou, O my God! I shall not begin Thy praise save with Thy Name: O our Lord, the All-Merciful, and with Thy remembrance: O our Beloved, the Most Exalted. For, O my God, whoso beginneth not with Thy praise in any matter hath no living spirit; and whoso ascendeth not unto Thee through Thee hath no heart in the Bayan. By Thee have I begun, O my God, with Thy remembrance and Thy praise; by Thee have I opened, O my Beloved, through the loftiness of Thy remembrance and Thy praise; and by Thee have I been veiled, O my Beloved, through the wondrousness of my thanksgiving. With the all-embracing treasures of Thy bounties, and with those letters wherein naught is seen save Thee, do I turn my face unto Thee with Thy face; and I long to extol Thee before the King of Thy holiness and the sublimity of ... –

22 ...He Who from everlasting hath been the Being, through the essential reality and the camphor-sweetness of Thine eternal pre-existence; and Thou shalt assuredly abide after all things, through the pristine, essential, immaterial simplicity of the reality of Thy being.

23 I beseech Thee, O my God, by that which Thou hast brought into being and dost bring into being by Thy will; and by that which Thou hast established and dost establish by Thy desire; and by that which Thou hast made to pass and dost cause to pass by Thy power; and by that which Thou hast originated and dost originate by Thy decree; and by that which Thou hast devised and dost devise by Thy leave; and by that which Thou hast brought forth and dost bring forth through Thy most august command; and by that which Thou hast revealed and dost reveal in Thy Books: draw me, in every state, unto Thee by the fragrances of the holiness of the might of Thy singleness; raise me up unto Thee through the wondrous things of the might of Thy Lordship; cause the lights of Thy countenance to watch over me; sever from me whatsoever hindereth me from rendering thanks for Thy Lordship; and strengthen me with that whereby I may arise to fulfil the stations of Thy command, in the hidden treasury of Thine unseen will and the wondrous things of the might of Thy Lordship. For this is that wherefor Thou hast created me, O my God, and hast sustained me, and ... and quickened me ... that I may bear witness that there is none other God but Thee, alone, without partner. Thine are creation and command, from before and from after. Not, O my God, was Thy creation created because Thou didst stand in need of anything; nor was that which Thou hast enjoined upon them of worship for ... their hearts in Thy sight. Otherwise, what would profit Thee, O my God, if all things should address Thee saying, "Thee do we worship,"

21 سبحانك اللهم لا تبدئن بثنائك باسمك اللهم ربنا الرحمن وذكرك اللهم محبوبنا المتعال اذ يا الهى من لم يبدء بثنائك فى امر لم تكن له روح حيوان و من لم يعرج بك اليك لم يكن له فؤاد فى البيان بك استبدئت؟ يا الهى بذكرك و ثنائك و بك استفحت؟ يا محبوبى بعلو ذكرك و ثنائك و بك استحجبت يا محبوبى ببديع شكرك جوامع افضالك و بالحروف التى لا يرى فيها الا اياك استقبله اليك بوجهك و لاحبن ان ائتمن بك على ملك قدسك و سموان ...

22 ... الذى لم تزل كنت كائناً بكيانية جوهرية كافورية ازلتلك و انت الذى لتكونن باقياً بعد كلشئ بساذجية جوهرية مجردية كينونيتك

23 اسئلك اللهم بما كونت اذ تكون بمشيئك و بما قد حققت او تحقق بارادتك و بما قد ذوتت او تذوت بقدرت و بما قد ابدعت او تبدع بقضائك و بما اخترعت او تخترع باذنك و بما احدثت او تحدث باجلك و بما انشأت او تنشئ بما قد نزلته فى كتبك ان تجذبني فى كل شأن اليك بنفحات قدس عزّ فردانيتك و لترفعني اليك ببدايع عزّ ربوبيتك و ان تلاحظني انوار طلعتك و ان تنقطعن عني ما يحجبني عن ادلّ شكر ربوبيتك و لتؤيدني بما يقومني على مواقع امرك فى ممكن غيب مشيئتك و بدايع عزّ ربوبيتك اذ هذا ما قد خلقتني له يا الهى و رزقتني و ... و احيتني؟ ... على ان لا اله الا انت وحدك لا شريك لك لك الخلق و الامر من قبل و من بعد لم يكن يا الهى خلقتك ذلك الخلق لما تريد من شئ بل ما فرضت عليهم من عبادتك لم يكن ... افئدتهم عندك و الا ما ينفعك ان يا الهى ان يخاطبك كلشئ اياك نعبد اذ ما ينقصك لو لا يخاطبك

– for naught would diminish Thee were they not to address Thee.

- 24 Glorified art Thou: there is none other God but Thee. I call Thee to witness, and all Thy creation, that Thou hast created all things only for the portion of their own essence and the share of their being. Yet, since not all Thy creatures apprehend the portion of their hearts, nor attain unto the utmost of Thy outpouring upon them, Thou hast sent forth the Messengers by Thy munificence and revealed the Books by Thy bounty, that every soul may learn the share of its being through Thy glorification and sanctification; that every soul may know Thy oneness and magnify Thee; and that all things may recognize Thy independence and that which becometh the horizon of the holiness of Thy majesty and the marvels of the might of Thine unapproachableness. Otherwise, as Thou wast, O my God, from before, with none beside Thee, so shalt Thou remain thereafter even as Thou wast, with none beside Thee. Nay, all things besides Thee are within the bounds of their existence, turning unto Thee in their reality and in need of Thee in their very selves, even as they were in need at the beginning of their existence and ... before their appearance.

- 25 Therefore, glorified art Thou, O my God! I bear witness unto Thee, and unto all things, that Thou hast created me only that I might delight in Thy bounties and behold within my own self the wondrous things of Thy creative power. Thou hast not imposed upon any soul that which is hard for its being, nor laid upon any spirit that which it cannot bear at the rising of Thy will. Nay, the paths of the way of Thy love for Thy loved ones are but from the vastness of Thy bounty and the all-encompassing reach of Thy generosity. For none laboreth for Thee that he may enter the stations of Thy love; nor is any saddened save for his ignorance of the paths of Thy guardianship. Otherwise, what profit is there to Thee in the obedience of all who obey Thee, or what benefit to Thee in the disobedience of all who disobey Thee?

- 26 Glorified art Thou, O my God! I beseech Thee by Thy knowledge – wherefrom nothing escapeth, and which penetrateth all things; whose existence was before all things and after all things and above all things, and to the right of all things and to the left of all things and on every side of all things – that Thou mayest teach me, in every state, the stations of Thy love and Thy good-pleasure. For I, O my God, behold with mine own eyes that Thy good-pleasure, before that Day, is not as the good-pleasure in Thy presence; otherwise religions would not have been glorified, nor would the measures have been revealed in the Furqan.

سبحانك ان لا اله الا انت لا تستشهدك و كل
خلقك بانك انت ما خلقت من شيء الا لنصيب
ذاته و حظ كينونته و لكن لما لن يدرك كل
خلقك حظ افتدتهم و لن يبلغوا الى غاية فيضك
في شأنهم قد ابعثت الرسل بجودك و نزلت الكتب
بفضلك لتعلمن كل نفس حظ كينونتها بتسبيحك
و تقديسك و لتعرفن كل نفس توحيدك و تكبيرك
و ... كل شيء غناك و ما ينبغي لافق قدس
اجلالك و بدائع عز امتناعك و الا كما كنت يا اليه
من قبل و لم يكن معك من شيء لتكون من بعد
بمثل ما كنت و لم يكن معك من شيء بل كل
شيء دونك في حدود وجوده ... اليك بكينونته
و محتاج اليك بذاتيته كاحتياجه بدء وجوده و ...
قبل ظهوره

فسبحانك اللهم يا الهى لاشهدك و كل شيء
بانك خلقتنى الا لالتذدن بالائك و لاشاهدن من
فضلك على نفسى بدائع ابداعك ما امرت عما احد
بما صعبت على كينونته و ما فرضت على نفس ما
لا تقدر ان تحملها عند طلوع ارادتك بل ما كان
سبل منهاج محبتك لاولياك الا من سعة فضلك
و احاطة جودك لان يحسن ان يعملن لك من
احد ليطلعن مواقع محبتك و لا يحزن ما لا يعلم من
عندك سبل ولايتك و الا ما ينفعك من كل من
اطاعك و ينفعك من كل من لم يطيعك

فسبحانك اللهم لاسئلنك بعلمك الذى لن يغرب
عنك من شيء و انه هو نافذ في كل شيء و كان
وجوده قبل كل شيء و بعد كل شيء و فوق كل شيء
و عن يمين كل شيء و عن شمائل كل شيء و
من شطر كل شيء ان تعلمنى في كل شأن مواقع
حبك و رضاك فاتنى لاشاهدن بعينى يا الهى
رضاك من قبل يومئذ لم يكن رضا عندك و الا
ما نسبحت الاديان

- 27 Bestow upon me, O my God, Thy good-pleasure in every state, and protect me that I be not veiled by aught besides Thy good-pleasure in any condition; for this cometh only by Thy command and appeareth only by Thy power. How many are the servants for whom Thou hast established a path, and they have followed the ways of Thy good-pleasure; then hast Thou lifted up that path and established another path, even as Thou didst will – while they, until that time, in their remoteness, imagine they seek Thy good-pleasure.
- 27 وما نزلت المقادير في الفرقان هب لي اللهم رضائك في كل شأن واعصمني بان لا احتجب برضايتك في شأن فان ذلك لم يكن الا بامرك ولا يظهر الا بقوتك وكم من عباد قد اقمتم لهم منهاجاً واتبعوا سبل مرضاتك ثم ارفعت ذلك المنهاج واقمت منهاجاً آخر كيف شئت واثمهم الى حينئذ في بعدهم يعلمون رجاء رضائك
- 28 Therefore do I beseech Thee, O my God, that Thou mayest cause to appear, in every one of Thy Revelations, the earth and whatsoever is upon it; that Thou mayest cause the former revelation to perish with true perishing, and establish Thy Revelation in every state with true establishment from Thy presence. For the stations of Thy command in every condition are only according to what Thou seest to be meet for the hearts of Thy servants, that Thy Cause and Thy loftiness may be made manifest. Thou hast not permitted a child of but two years to drink of Thy sustenance in the first year of his life. Even so, O my God, are the provisions of the hearts of them that proclaim Thy oneness, within the paths of Thy wondrous creation: Thou dost raise up in every cycle that which Thou didst send down before, and dost cause to grow that which Thou dost reveal thereafter. There is no end to Thy affairs, nor exhaustion to Thy Manifestation.
- 28 فلا سئلتك اللهم يا الهى ان تظهرن في كل ظهورك الارض وما عليها ان تفنين ظهور الاول حق الفناء وتثبتن ظهورك في كل شأن حق الاثبات من عندك اذ مثل مواقع امرك في كل شأن لم يكن الا لما ترى مما تصلح افئدة عبادك وليظهرن امرك وعلائك فما قد بلغت عمره الى سنتين ما اذنت له بان يشرب من رزقك في السنة الاولى من عمره فان بمثل ذلك يا الهى ارزاق افئدة الموحدين في منهاج ابداعك ولنا ترفع في كل كور ما قد نزلت من قبل وتنب ما تنزل من بعد ولا غاية لشئونك ولا نفاذ لظهورك
- 29 Therefore do I beseech Thee, O my God, by the Point of the Bayan, that Thou mayest establish the love of him who hath known ... among ... His loved ones; that Thou mayest plant the love of that Branch within the hearts of Thy saints; and that Thou mayest protect all Thy creatures from that which perisheth at the appearance of its establishment, in the stations of Thy command and Thy creation – through Thy bounty and that which beseemeth the loftiness of Thy generosity, Thy favour, Thy munificence, and Thy bestowals. Verily Thou art powerful, mighty, and able to do this; there is no power and no might save through Thee; and Thou art, of all things, All-Knowing.
- 29 فلا سئلتك اللهم بالنقطة البيان ان تثبتن ؟ حب ذلك من اعرف في ... حبايه ؟ ولتغرسن حب ذلك الغصن في قلوب اوليائك ولتعصمن كل خلقك عما يفنى عند ظهور اثباته في مواقع امرك وانشائك بفضلك وما يستحق به علو جودك وامتنانك وكرمك وافضالك انك لعل ذلك لقوى مقتدر قدير ولا حول ولا قوة الا بك وانك انت لكل شىء عليم
- 30 In the name of God, the Most Exalted, the Most Holy
- 30 بسم الله الامنع الاقدس
- 31 Glory be unto Thee, O my God! Thou art the Creator of the heavens and the earth, the Knower of the unseen and the seen. Nothing escapeth Thy knowledge in the heavens or on earth, and nothing can frustrate Thee in the kingdom of creation and command. From everlasting Thou hast been alone in the sovereignty of might and independence, and unto everlasting Thou wilt continue to be sanctified in the dominion of glory
- 31 سبحانه اللهم انك انت فاطر السموات والارض عالم الغيب والشهادة لن يغرب من علمك من شىء لا في السموات ولا في الارض ولا يعجزك من شىء لا في ملكوت الامر والخلق لم تزل كنت منفرداً في سلطان العز والاستقلال ولا تزال كنت ممتعاً في ملك العز والاجلال انت الذى

and majesty. All that is in the kingdom of earth and heaven boweth down in adoration unto Thee, and all that is in the realm of creation and invention is sanctified unto Thee. Thou art He Who existeth before all things through Thy Being, and art the King of all things through the essence of Thy Self, and art the One Who remaineth after all things through the sublimity of Thine eternity.

- 32 Nothing existeth for anyone save through what Thou hast ordained, decreed, or permitted when Thou didst give leave. Glory be unto Thee! How can I soar unto the heaven of Thy holy Lordship, and ascend to the atmosphere of Thine eternity, and rise unto the carpet of Thy holy Oneness, and stand before the throne of Thy glorious Lordship, and range myself in the presence of the sanctuary of Thy Self-Subsistence? Thou art He Whom none of Thy servants can comprehend, and Thou art He Whom none of those whom Thou hast created through Thy creative power can describe according to the reality of Thy Being. Thou art the One Who is sanctified in the sovereignty of holiness and independence, and Thou art the Exalted One in the kingdom of glory and majesty. The oceans of Thy love have ever been surging with the wondrous favors of Thy Self-Subsistence, and the rain-clouds of the heaven of Thy Lordship have ever been pouring upon the realities of those whose clay Thou hast kneaded with the water of Thy love. Thou art the Exalted One Whose exaltation knoweth no decline, and the Most High One Whose sublimity knoweth no end.

- 33 Through the measures of Thine eternal creation, O my God, Thou hast ever been bringing into being that which Thou hast loved through the sovereignty of Thy creative power, and Thou wilt ever raise whom Thou wilt from among the dwellers of the heaven of Thine eternity unto the horizon of the holy kingdom of Thy Divinity. Thou art the One Who hath brought all things into being through Thy Will, and Thou art the One Who hath created everything through Thy Purpose, and Thou art the Almighty Who hath ordained the measures of all things through Thy power, and Thou art the Manifest One Who hath decreed the measures of all things through Thy decree, and Thou art the Exalted One Who hath permitted in Thy Book those whom Thou hast created in the likeness of Thy glory to that which Thou hast loved from the Daysprings of the Sun of Thy unity and eternity. Thou art He Who is elevated above what Thou hast manifested and sanctified above what Thou hast written.

- 34 Is there anyone besides Thee, O my God, through whose mention I may mention Thee? Is there anyone other than Thee, O my Beloved, through whose praise I may praise Thee? Is

يسجد لك ما في ملكوت الارض و السماء و
انت الذي اقدس لك من في ملكوت البدع و
الانشاء انت الكائن و قبل كل شيء بوجوده
كينونيتك و انت الملوك بكل شيء بجوهر ذاتيتك
و انت الكيان بعد كل شيء بامتناع ازليتك

32 لم يكن لاحد من شيء الا بما قد قدرت او
قضيت او امضيت اذ اذنت فسبحانك اللهم
كيف استعرجن الى هولاء قدس ربوبيتك و
استصعدن الى جو هولاء ازليتك و استرفعن الى
بساط قدس وحدانيتك و استدفن بين يدي
ملك عر ربوبيتك و استصفن في تلقاء مدين
قدس قيوميتك انت الذي لن يدرك احد من
عبادك و انت الذي لن يوصفك احد على حق
كينونيتك ممن قد خلقته بانشاءك انت المنفرد
في سلطان القدس و الاستقلال و انت المتعالى
في ملك العز و الاستجلال لم تزل ابجر محبتك
متلاطمة بالطفاد بدائع قيوميتك و لاتزال اقطار
امطار سما ربوبيتك منزله على كينونيات مبادى
من قد عجت طين كينونيته بما محبتك انت العالى
الذي لا اضمحلال لعلوك و انت المتعالى الذي لا
زوال السموك لم تزل

33 تبعد يا الهى بمقادير بدع ازليتك ما قد احبته
بملك عر انشاءك و لاتزال ترفع من تريد من
سكان جبروت ازليتك الى افق قدس ملكوت
لاهوتيتك انت الكائن الذي قد كونت الاشياء
بمشيتك و انت الكيان الذي قد ابدعت كل شيء
بارادتك و انت القاهر الذي قد قدرت مقادير
كل شيء بقدرتك و انت الظاهر الذي قد قضيت
مقادير كل شيء بقضائك و انت المتعالى الذي قد
اذنت في كتابك من قد خلقته بامثال عرّتك بما
قد احبته من مطالع شمس توحيدك و ازليتك و
انت المرتفع فوق ما قد اجلت و الممتنع فوق ما
كتبت

34 هل لغيرك يا الهى من ذكر لاذكرتك به و هل
لدونك يا محبوبى من ثناء لاثنين به عليك و هل
لغيرك من شيء به اتوجهن اليك و هل لدونك

there anything besides Thee whereby I may turn unto Thee? Is there anything other than Thee whereby I may be guided unto Thee? Glory be unto Thee above that, and glory be unto Thee beyond that, and glory be unto Thee beneath that, and glory be unto Thee to the right of that, and glory be unto Thee to the left of that ... Who hath manifested Thyself unto the dwellers of Thy earth and heaven. O My God! Thou art He Who hath brought forth the manifestations of Thy dominion through the breezes of the sanctity of Thy unity, and Thou art He Who hath created the manifestations of Thy Will at the dawning-places of the command of Thy dominion. Thou art He Who hath ordained the measures of all things in the Bayan by Thy command, that whomsoever Thou willest might follow Thy good-pleasure and that Thy loved ones might obey Thee in whatsoever Thou hast decreed by Thy sanction. Glory be unto Thee, O my God! Should every soul be clothed with the garment of Thy love and obedience, how could the fire be mentioned or have any reality? Nay, by Thy glory! Thou hast not singled out for Thy love and obedience any save the people of Thy Paradise and those whom Thou hast aided through Thy guidance. Were anyone to desire to expend all that is on earth, he would have no way to attain unto this except by Thy leave, for every soul within itself desires the good-pleasure of its Lord. Yet despite this, how many souls have veiled themselves from meeting Thee, and how many eyes have turned away from the glances of Thy nearness and Thy glory! To this I bear witness, and all things bear witness, that this hath not come to pass except by Thy leave, and as a bounty from Thee unto whomsoever Thou hast singled out through Thy guidance and drawn unto Thyself through the sanctity of Thy dominion.

- 35 Thine is the most sublime exaltation, O my God, for having guided me unto the Point of the Bayan and preserved me through Thy power from every fire that believeth not in Him in the realm of possibilities. This indeed is Thy grace in the divine decree. Whoso adhereth unto it is among those in Paradise, and whoso adhereth not unto it - Thou hast ordained the fire for him, for the exaltation of Thy power and the invincibility of Thy divine sovereignty, O Thou Who art the Lord of glory and invincibility, the Lord of might and exaltation, the Lord of grandeur and invincibility, the Lord of sovereignty and joy, the Lord of loftiness and power, the Lord of bounty and majesty, the Lord of mercy and grace!

- 36 Sanctified is Thy Being from the ascent unto it of the most exalted bird of all created things, and exalted is Thy Self from the soaring unto it of the most elevated essences of all realities. I beseech Thee, O my God, by Thy power in the creation of the Bayan and the spirits of its letters, whereby Thou didst

من سمة به استدللن عليك فسبحانك عن ذلك و سبحانك عن فوق ذلك و سبحانك عن دون ذلك و سبحانك عن يمين ذلك و سبحانك عن شمال ذلك ... الذي قد تجلّيت لسكان ارضك و سما ربوبيتك بنفحات قدس وحدانيتك و انت الذي قد ابدعت مظاهر ارادتك بمواقع امر ربوبيتك و انت الذي قد حددت مقادير كلشيء في البيان بامرك ليتبعن مرضاتك من يشاءك و ليطيعنك اوليائك فيما قضيت بامضائك فسبحانك اللهم يا الهى ان نقمص كلنفس قيص حبك و طاعتك فكيف تذكر النار اويكون له من شيء لا وعزتك ما اختصاصت بحبك و طاعتك الا اهل رضوانك و من قد ابدته بهدايتك و لو اراد احد و ينفق ما على الارض لم يكن له الى هذا من سبيل الا باذنك لان كل نفس عند نفسها تريد رضا ربها و ان مع ذلك لم من نفوس قد حجت انفسهم عن لقاءك و كم من عيون قد بعدت عن لحظات قربك و اجلالك على هذا قد استشهدتك و كل شيء بان لم يكن هذا الا باذنك و منك على من قد اختصصته بهدايتك و انجذبته اليك ... قدس ربوبيتك

- 35 فلك العلو الاعلى يا الهى على ما قد هديتني الى نقطة البيان و عصمتني بقوتك عن ؟ كل نار لا تؤمن به في الامكان اذ هذا فضلك في القضاء من يدن به ... من في الرضوان و من لم يدن به قد قدرت له النيران لارتفاع قدرتك و امتناع قيومتك يا ذا العزة و الامتان و يا ذا القوة و الارتفاع و يا ذا العظمة و الامتناع و يا ذا السلطنة و الابتهاج و يا ذا الرفعة و الاقتدار و يا ذا الموهبة و الاجلال و يا ذا الرحمة و الافضال

- 36 تقدّست كينونيتك من ان يصعد اليها اعلى طير الممكّات و تعالت ايتك من ان يطيرن اليها اعلى جواهر الجوهريات فاسئلك اللهم بقدرتك في خلق البيان و ارواح حروفه حيث قد اخرجت

bring forth from the Furqan the bodies of those spirits and their hearts, through Thy power which none besides Thee can match and Thy sovereignty which none besides Thee can attain - for were all on earth to gather together to alter a single letter of Thy Book, they would be powerless, let alone to remove it. Glory be unto Thee, O God! There is no doubt that this is not of the station of creation, rather this is of Thy praise through the King of the handiwork of His dominion and the Numberer of all things through the sovereignty of His might and His divine sovereignty.

- 37 I beseech Thee, O God, by the spirits which Thou hast sent forth in the Letters of the One from among Thy near ones who bear witness and the knowing humans, then those who encompass, then those who stand in ranks, that Thou send blessings upon that Branch from the Tree of Thy love and plant His love in the hearts of all who dwell in Thy earth and heaven of dominion, and preserve everyone who hath acknowledged Thy oneness and believed in the signs of Thine eternity and [...] through His being the Primary Letters of Thy Book from every fire that loveth not that Letter. For none hath power over this save Thee - the fire and the light are in Thy grasp. Should this one accept, it becometh light, and should this one turn away, it becometh fire by Thy leave. Thou art exalted above this and above that. Rather, through turning unto Thee, Thou createst Paradise and its people, and without this Thou createst the fire and those who dwell therein.

- 38 Therefore preserve me, O my God, through Thy might, from whatsoever veils me from Thy good-pleasure in every condition, and aid me in whatsoever elevateth me in every condition through Thy being well-pleased with me at all times. For verily Thou art powerful over this through the power of the King of Thy eternal sanctity and the exaltation of the love of the Sovereign of Thy dominion. And there is no power except through Thee, before and after.

- 39 In the name of God, the Most Exalted, the Most Holy

- 40 Glorified art Thou, O Lord! Verily, Thou art the Upholder of the heavens and earth and whatsoever is between them, and the Creator of all things visible and invisible. From time immemorial Thou hast been alone in Thy Being above all things, and wilt forever remain exalted in Thine eternity above the loftiness of all things. Thou art He Whom none of Thy creation can comprehend in the reality of Thy Being, and Thou art He Whom none of Thy servants can unify in the truth of Thine eternity. All are poor before Thee, and all are evidence of the

عن الفرقان اجساد تلك الارواح و افئدتهم بقدرتك التي لا يقدر عليها سواك و سلطنتك التي لا يستطيع عليها دونك اذ لو اجتمعن من على الارض كلهن على ان يغيرن حرفاً من كتابك لن يستطعن و كيف و ان يرفعوا فسبحانك اللهم لاريب ان هذا لم يكن من شأن الخلق بل ان هذا من ثنائك بمليك صنع ربوبيته و محصى كلشيء بسلطان عز قيوميته

37 استلك اللهم بالارواح التي قد بعثتها في الحروف الواحد من حججك المقربين و البشر العالمين ثم الحافين ثم الصافين ان تصلي على ذلك الغصن عن شجرة محبتك و تفرس حبه في قلوب جميع سكان ارضك و سما ربوبيتك و تعصمن كل من اقر بوحدانيك و صدق آيات ازليتك و ... بكيونيته حروف الاولى من كتابك عن كل نار لالتحيز ذلك الحرف اذ لا يقدر على هذا احد غيرك النار و النور في قبضتك لو يقبل هذا انور و لو يعرض هذا نار اذنك انت متعالى عن هذا و عن هذا بل بالتوجه اليك تخلق الجنة و اهلها و بدون هذا تخلق النار و من فيها

38 فاعصني اللهم يا الهى بعزتك عما يحجبني عن رضائك في كل شأن و تؤيدني بما يرفعني في كل شأن برضائك عني في كل حين اذ انك انت القادر على هذا باقتدار ملك قدس ازليتك و ارتفاع محبة ؟ سلطان ربوبيتك و لا قوة الا بك من قبل و من بعد سبقت رحمتك عبادك المقربين فارحمي اللهم بعلو رحمتك فانك انت خير الراحمين

39 بسم الله الامع الاقدس

40 سبحانك اللهم انك انت ممسك السموات و الارض و ما بينهما و مبدع الخلق و الامر و ما دونهما لم تزل قد تفردت بكيونيتك فوق كل شيء و لا تزال قد تعظمت بازليتك فوق علو كل شيء انت الذي لن يدركك احد من خلقك على حق كيونيتك و انت الذي لن يوحذك احد من عبادك على حق ازليتك كل فقرا عندك و كل ادلا على علو سلطنتك لم يكن بشيء من شيء

sublimity of Thy sovereignty. Nothing exists except through the decree of Thy judgment, and nothing subsists save through the power of Thy command.

- 41 Thou hast sanctified Thyself in Thy Being above all things, magnified Thyself in Thine Essence above the loftiness of all things, transcended in Thy Self-Subsistence above all things, and glorified Thyself in Thy grandeur above the elevation of all things. Thou hast ever been one God, Single, Unique, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining. Thou hast taken neither consort nor son, and Thou hast had no partner in Thy creation nor any associate in Thy invention. Thou hast ordained all things by Thy Will and fashioned all things by Thy Purpose.

- 42 To Thee be all praise, O my God, as befitteth Thy Being, and to Thee be all glory, O my Beloved, as beseemeth the loftiness of Thy sacred Unity. Can any possess aught except through Thy bestowal? Can anything exist save through Thy manifestation thereof in the kingdom of creation and command, according to what Thou hast ordained in similitudes? Thou art He Who hath possessed the essences of hearts in their reality, made spirits to worship in their pure abstraction, defined souls in their crystal nature, brought bodies into being in their simplicity, and caused all things to be realized according to the wondrous manifestations of Thy power and the domains of Thy eternal glory.

- 43 Thou art He Who, at every moment, bringest into being whatsoever Thou wilt, and in every state ordainest whatsoever Thou desirest. Perfect is Thy proof, O my God, over all things; exalted is Thy Word above the height of all things; firmly established is the dominion of Thy Lordship above the independence of all things; irresistible is the sovereignty of Thy might above the might of all things; and all-compelling is the kingship of Thy subduing power above the loftiness of all things. None can will in Thy names, nor can any resemble Thee in Thy similitudes. Should any one know aught, it is of the knowledge Thou hast created; and should any one encompass aught, it is of the encompassing power Thou hast bestowed; and should any one be able to do aught, it is of the power Thou hast conferred; and should any one possess aught, it is of that which Thou hast brought into being. Thine, therefore, are creation and command, O my God; and Thine, O my Beloved, are things seen and unseen. Glorified art Thou above my remembering Thee by the remembrance of any thing, or my praising Thee with the praise of any thing. Is there any mark besides Thee whereby I might infer Thee? Or is there any might apart from Thee wherewith I might seek refuge with Thee? Thine are

الآ بملك قضائك ولا بشيء من شيء الآ بملك امضائك

41 قد تقدست بكنونيتك فوق كل شيء وتعظمت بذاتيتك على علو كل شيء وتفوقت بقيوميتك فوق كل شيء وتعززت بكبريائيتك على علو كل شيء لم تزل كنت الهاً واحداً واحداً فرداً صمداً حياً قيوماً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما صنعت ولا ولي فيما بدعت فقدرت كل شيء بمشيئتك تقديراً وصورته كل شيء بارادتك تصويراً

42 فلك المحامد يا الهى على ما تستحق به كينونيتك ولك الثنا يا محبوبى على ينبغى لعلو قدس احديتك هل لاحد من شيء الا بتليك اياه وهل بشيء من شيء الا بتجليك له به فى ملكوت الامر و الخلق بما قدرت فى الامثال انت الذى قد تملك كينونات الافئدة بجوهريتها وتعبدت الارواح بمجديتها وتحدت الانفس بكافوريتها وتذوت الاجساد بساذجيتها وتحققت كل شيء بما هو فيه او عليه من بدايع ظهورات قدرتك ومواقع عز ازلتتك

43 انت الذى تدع فى كل حين ما تشاء وتكون فى كل شأن ما تريد قد تمت حجتك يا الهى فوق كل شيء وارتفعت كلمتك على علو كل شيء واستقلت سلطان ربوبيتك فوق استقلال كل شيء واستعززت سلطان عزتك على عزة كل شيء واستقهرت ملك قهاريتك على علو كل شيء انت الذى لن يشأ كل احد فى اسمائك ولن يشابهك احد فى امثالك لو يعلم انه من خلقك علم شيء فذلك من علم الذى قد كوته وان يحط احد من خلقك بشيء فذلك من احاطة التى قد ذوته وان استطاع على شيء فان ذلك من قدرة التى قد ... وان يملك احد من شيء فان ذلك مما قد خلقته فلك الخلق والامر يا الهى ولك ما يرى وما لا يرى يا محبوبى سبحانه من ان اذكرك بذكر شيء او اسبحك بشئ شيء هل بغيرك من سمة حتى استدل بها عليك وهل لدونك من عز لا تستعزن به اليك لك الملك والملكوت من قبل ومن بعد ذلك العزة والجبروت فى السماء والارض ولك

the Kingdom and the dominion from before and from after; Thine are might and the realm of omnipotence in heaven and on earth; Thine are power and divinity on the right hand and on the left; Thine are strength and the ruby of glory in the first and the last.

القدرة واللاهوت عن اليمين والشمال و لك
القوة والياقوت في الاول والاواخر

44 Thou art He Who hath taken possession of all things through Thy power; Who hath made souls and spirits subservient through Thy might; Who hath subdued rulers through Thy all-compelling force; Who hath constrained kings through Thy sovereignty; Who hath established justice among Thy creatures through the gracious workmanship of Thy Lordship; and Who hath preferred among Thy servants, through the affairs of the wondrous things of Thine eternity. Glorified art Thou, O my God, above my remembering Thee with the remembrance of association, or describing Thee by the mention of association! For Thou art the First before all things – yet not by the “firstness” which any beside Thee can name; and Thou art the Last after all things – yet not by the “lastness” which any save Thee can comprehend; and Thou art the Manifest above all things – yet not by the outwardness which any of Thy creatures can know; and Thou art the Hidden beneath all things – yet not by the inwardness which any of Thy servants can find. Thou art He Who hath ever been the Being before all things, and Thou shalt ever abide above all things. Thy independence of all things is a truth unassailable and without doubt; and the need of all things for Thee is a truth unassailable and without doubt.

44 انت الذى قد تملك كلشيء بقدرتك و
استعبدت الانفس والرواح بعزتك واستقهرت
السلطين بقهاريتك واستجبرت الملوك بجباريتك
واستعدلت بين خلقك بالظاف صنع ربوبيتك
واستفضلت بين عبادك لشئون بدع ازليتك
فسبحانك اللهم يا الهى ان اذكرك بذكر الاقتران
او ان اصفتك بذكر الاقتران اذ انك انت الاول
قبل كلشيء الا بالاولية التى يذكرها دونك و
انك انت الاخر بعد كلشيء لا بالاخريه التى
يدركها سواك وانك انت الظاهر فوق كل شيء
لا بالظاهرة التى يعرفها احد من خلقك وانك
انت الباطن دون كل شيء لا بالباطنية التى
يجدها احد من عبادك انت الذى لم تزل كنت
كائناً قبل كلشيء ولا تزال انك انت لتكون
باقياً فوق كل شيء غنائك عن كلشيء لا مرد له
ولا ريب فيه وافتقار كل شيء اليك مرد له و
لا ريب فيه

45 Glorified art Thou, O my God! Thou hast created me, sustained me, ... and quickened me, and hast made me to possess whatsoever Thou hast made me to possess. Should I withhold from Thee aught of that which Thou hast given me, and should my heart incline unto any thing of that wherewith Thou hast endowed me – would I have any fair path unto the path of the knowledge of Thee, or any guide unto the guides of thanksgiving and gratitude? Nay, by Thy might! This is not of the attribute of them that turn toward Thee, nor of the description of them that bear witness before Thee; for Thou hast created the heavens and the earth and whatsoever lieth between them for them that proclaim Thy unity, and hast established the path of Thy Lordship for them that have believed in Thy signs.

45 فسبحانك اللهم قد خلقتنى و رزقتنى و ... و
احييتنى و املكتنى كل ما قد املكتنى فاذا لو
امنن عنك من شيء ما اعطينى و ... فؤادى
الى شيء قد ملكتنى هل لى حسنت سبيل الى
سبيل عرفانك او دليل على ادل شكري وامتنانك
لا وعزتك لم يكن هذا من صفة المستغبلين اليك
ولا من نعت المستشهدين لديك اذ انك قد خلقت
السعوات والارض وما بينهما لمن وحدك واقت
منهاج ربوبيتك لمن قد صدق باياتك

46 How many are the servants whom Thou hast made to possess ... of what Thou hast created on the earth, yet at that time they have had no remembrance in the kingdom of command and creation! And I too have been made to possess even as they. Then, when it is decreed – according as bones are changed

46 فكم من عباد قد ملكتهم ... مما قد خلقت فى
الارض وان حينئذ لم يكن لهم ذكر فى ملكوت
الامر والخلق و كائناً تملكتنى مثلهم فاذا قضى
على قدر ما يتبدل العجم بالطين فاز من يذكرنى

into dust – who shall remember me, that Thy servant may be remembered, until I ascend unto Thee? Nay rather do night and day turn, as Thou dost ordain and will: one hour a man possesseth a thing, and another hour he possesseth it not.

- 47 Glorified art Thou, O my God, above my knowing the due of Thy Lordship, or my being veiled by any of the bounties of Thy realm, or my confessing Thine oneness for that Thou admit me into Thy paradise, or my sanctifying Thee for that Thou protect me from the Fire... For all these are the ways of such as behold not the ways of the self-subsistence of the reality of Thy being through itself, nor observe the hallowing of Thine eternity through Thine own Self. The loftiest that Thou hast created in paradise is, in the hearts of them that proclaim Thy unity, but the lowest; how much more, then, the bounties of that world beyond! Glorified art Thou, O my God, above my being veiled by aught of my knowledge, or relying on aught of my praise, or being satisfied with what Thou hast caused me to possess, or seeking strength in what Thou hast bestowed upon me; for Thine are affairs at every moment, and Thou mayest bring forth, above those affairs, other affairs. If Thou shouldst cause me to behold that Thou hast created me, then shall I not return unto...

- 48 ...Therefore, glorified art Thou, O my God! By Thee shall I ascend unto Thee; by Thy power shall I draw nigh – turning from all that draweth me nigh unto Thee; and by Thy protection shall I go forth with Thee from all that veileth me from Thee. All this, O my God, is in Thy grasp and in the right hand of the might of Thine eternity: Thou spreadest it forth for whom Thou willest of Thy creatures, and withholdest it from whom Thou willest of Thy servants. None hath any portion of aught save by Thy gift. Thine are the Most Great Decrees in their essential reality, and Thine are the Most Great praises in their abstraction. Plant, then, O my God, ... that letter in the hearts of all things by Thy power and Thy might, and that Branch of the Tree of Thy love by Thy sovereignty and Thy Lordship; and protect all things from the Fire of him who followeth not Thy command concerning Him, nor observeth Thy signs in His presence. Verily Thou art powerful over all things.

- 49 In the name of God, the Most Exalted, the Most Holy

- 50 Glorified art Thou, O my God! I bear witness unto Thee, and unto all things, that Thou art God; there is none other God but Thee, alone, without partner. Thine are creation and command. Thou givest life and Thou causest death, and verily Thou art the Living Who dieth not. In Thy grasp is the

عبدك ذلك و يبقى ذلك الى ان امرج اليك و
الا يتقلب الليل و النهار بما تقدر و تشاء ربما تملك
احد من شيء و لا تملكه ساعة اخرى

47 فسبحانك اللهم من ان اعرف حق ربوبيتك او
ان احتجج بشيء من آلاي ملكتك او ان اوجدنك
بما تدخلني في جنتك او ان اقدسك بما تعصمني
عن نار التي ... اذ كل ذلك سبيل من لا يرى
سبل استقلال كينونيتك بكينونيتك و لا يلاحظ
سبوحية ازليتك بذاتيتك اذ اعلى ما قد خلقت في
الجنة من قبل حينئذ في الافئدة الموحدين ادنى
فكيف و آلاي تلك الشئاة فسبحانك اللهم من ان
احتجج بشيء من عرفاني او اعتمدن على شيء
من ثنائى او استغنين بما ملكتنى او ان استعزن بما
قد اعطيتنى اذ لك بشئون في كل حين ربما تدع
فوق تلك الشئون شئونا فاذا اشهدتنى خلقتن فاذا
لا ارجع الى ...

48 فسبحانك اللهم بك لاستعرجن اليك و بقوتك
لا تقربن عن كل عن كل ما يقربني اليك و
بعصمتك لاستعرجن بك عن كل ما يحجبني
اليك اذ كل ذلك يا الهى في قبضتك و يمين عز
ازليتك تبسط لمن تشاء من خلقك و يمنع ممن تشاء
من عبادك و ما لاحد من شيء الا بعبطائك فلك
القضايا الكبرى بجوهريتها و لك الثنايا العظمى
بمجرديتها فاغرس اللهم ... ذلك الحرف في قلوب
كل شيء بقوتك و قدرتك و ذلك الغصن من شجرة
محببتك بعزتك و ربوبيتك و لتعصمن كل شيء عن
نار من لا يتبعن امرك فيه و لا يراقب آياتك لديه
انك على كل شيء قدير

49 بسم الله الامنع الاقدس

50 سبحانك اللهم لا شهدنك و كل شيء على انك
انت الله لا اله الا انت وحدك لا شريك لك لك
الخلق و لك الامر نحي و تمت و انك انت حي
لا تموت في قبضتك ملكوت كل شيء تخلق ما تشاء
بامرك انك لعل كل شيء قدير

dominion of all things. Thou createst whatsoever Thou wilt by Thy command. Verily Thou art powerful over all things.

- 51 O Thou Who art the Most Exalted above every exaltation and loftiness! O Thou Who art the Most Glorious above every sublimity and splendour! O Thou Who art the Most Unapproachable above every height of unapproachableness! O Thou Who art the Most Holy above every sublimity and exaltation!

51 يا من هو الاعلى فوق كلّ ذا علوّ و علاّ و يا من هو الابهى فوق كلّ ذا سموّ بها و يا من هو الامنع فوق كلّ ذا علوّ امتناع و يا من هو الاقدس فوق كلّ ذا سموّ و ارتفاع

- 52 And O Thou from Whose will all realities of being proceed; and O Thou from Whose purpose all essential natures are derived; and O Thou through Whose power is established whatsoever is in the kingdoms of earth and heaven; and O Thou from Whose manifestation is made known whatsoever is in the realm of names and attributes; and O Thou from Whose hiddenness is concealed whatsoever is in the domains of beginnings and endings! Thou art He Who hath been exalted above contingent beings, and He Who hath been sanctified above all atoms. Ever have the traces of the wonders of Thy power shone forth upon them that dwell in the kingdoms of Thine earth and heaven, and ever have the marvels of the effects of Thy Lordship been harmonized for them that abide in the depths of Thine unseen and Thy visible realms. Thou art the Being, independent; Thou art the Creator, majestic; Thou art the Transcendent in the sovereignty of glory; Thou art the Exalted through the King of bounties; Thou art the Inaccessible through the dominion of ... Thy handiwork... Thy servants... Thy act is without peer among the dwellers of Thine earth and heaven. Thou hast stood alone, in the reality of Thy being, beyond likeness and resemblance; and Thou hast sanctified Thine own Self above union and separation. Hearing itself is cut off from Thee in Thy reality; eyes are withheld from Thee in Thy essential nature. What Thou dost witness hath no equal; what Thou dost utter hath no peer; what Thou dost write hath no likeness. Thy decrees are exalted above all things, and Thy wondrous gifts shine upon the heights of all things. Thou art He from Whose knowledge nothing escapeth, and from Whose grasp nothing can elude.

52 و يا من تكون عنه مشيئة كلّ الكينونات و يا من يدوت عنه ؟ ارادته كلّ الجوهريات و يا من تحقّق عنه قدرته ما في الملكوت الارض و السموات و يا من يعلن عنه ظهوره ما في ملكوت الاسماء و الصفات و يا من يبطن عنه بطونه ما في محجج البدء و النهايات انت الذي كنت مرتفعاً عن الممكّات و انت الذي كنت متقدّساً عن فوق كلّ الذرّات لم تزل آثار بدايع قدرتك لمن في ملكوت ارضك و سمائك مشرقة و بدايع آثار ربوبيتك لمن في لجج غيبك و شهادتك مؤلفة انت الكائن بالاستقلال و انت المكون بالاستجلال و انت المتعالى في سلطان الجلال و انت المرتفع بملك الافضال و انت الممتع بسلطان ... صنعك ... عبادك و فلكك لا يعدل سكان ارضك و سمائك قد تفرّدت بكيونيتك عن الامثال و الاشباه و تقدّست بذاتيتك عن الاقتران و الافتراق سمعك ؟ يا الهى مقطعة الاسماع بكيونيته و عينيك متمتعة العيون بجوهريته و ما قد تشهد لاعدل له و ما تنطق لا كفوله و ما تكتب لا مثل له قضايك مرتفعة فوق كلّ شيء و بداياك مشرقة على علوّ كلّ شيء انت الذي لن يغرب من علمك من شيء و لا يفوت عن قبضتك من شيء

- 53 Thou hast reared up the heavens and the earth and whatsoever lieth between them by Thy word ... and Thou hast brought command and creation into being by Thine ordinance – Be, and it is. Naught that Thou hast brought into existence is save at Thy will; nor aught that Thou hast originated save at Thy desire; nor aught that Thou hast caused to appear save by Thy measure; nor aught that Thou hast ordained save by Thy decree; nor aught that Thou hast devised save by Thy confirmation.

53 قد اقمّت السموات و الارض و ما بينهما بقولك ... الامر و الخلق بامرّك فيكون لم يكن ما قد انشأت الا عند مشيئتك و لا لم قد ابدعت الا عند ارادتك و لا ما قد احدثت الا عند قدرتك و لا ما قد انشأت الا عند قضائك و لا ما اخترعت الا عند امضاءك

- 54 Hadst Thou not manifested Thyself, who could know Thee? Hadst Thou not sent down the signs of Thy power, who would bow down before Thee with assurance in Thy Lordship? And hadst Thou not established the path for the people of Thy guardianship, who could lighten from his back, even by the weight of a mustard-seed, the burdens of Thy judgments? ... Thou didst cause me to witness, in that hour, that I might call Thee to witness concerning what Thou didst decree aforetime, even as in that hour, and concerning what shall come hereafter, even as in that hour. For none but Thee, O my God, possesseth power, and none beside Thee owneth a will. Thou art He Who hath stood alone in the dominion of might and majesty, and hast been made mighty in the sovereignty of greatness and beauty.
- 54 لو لا اظهرت نفسك فمن يعرفك و لو لانزلت آيات قدرتك فمن يسجد لك لويوقن ربوبيتك و لو لا اقامت المنهاج لاهل ولايتك فمن يقدر ان يخفف عن ظهره قدر خردل من مواقع حكمك من قبل ... اشهدتني حينئذ لاستشهدتك على ما قد قضى من قبل مثل حينئذ وعلى ما سيأتين من بعد مثل حينئذ اذ ليس لغيرك يا الهى من قدرة ولا لدونك من مشيئة انت الذى قد تفردت فى سلطان العزة والجلال وتعززت فى ملكك العظمة والجمال
- 55 Create, then, O my God, at that time, that whereby the Manifestations of Thy names may draw nigh – Thy similitudes unto the horizon of Thy holiness and Thy majesty; and create, O my God, at that time, that whereby the hearts of them that proclaim Thy unity may find rest in Thy chosen ones, and the bodies of them that are wholly detached ... For in Thy grasp is the King of holiness and majesty, and in Thy right hand are the measures of might and glory. Never cease the signs of Thy Lordship to shine upon all things, nor do the wonders of the King of Thine eternity cease to blaze upon the loftiness of all things. Thou art He Who hath created all things by Thy will, and hast upheld whatsoever is in the heavens and the earth and whatsoever lieth between them by Thy desire.
- 55 افخلق اللهم حينئذ ما تقربن به مظاهر اسمائك لامثالك الى افق قدسك واجلالك و اخلق اللهم حينئذ ما تسكن به افئدة الموحدين فى اصفياك و ابدان المنقطعين من ... اذ فى قبضتك ملك القدس و الاجلال و فى يمينك مقادير العزة و الجلال ما تزل آيات ربوبيتك على كل شىء مشرقة و بدائع ملكك ازلت على كل شىء مولعة انت الذى قد خلقت كل الاشياء بمشيئك و اقم ما فى السموات و الارض و ما بينهما بارادتك
- 56 Never hast Thou been known by any beside Thyself, nor shalt Thou ever be described by Thy creatures. Is there, for him who is veiled by aught from Thy good-pleasure, any portion? Or for him who seeketh proof of Thee through other than Thee any...? Or for him who would be independent of Thee any independence...? Or for him who would turn unto Thee without Thee any ascent? Nay, by Thy might! I seek refuge in Thee from those conditions which Thou hast not loved, and from those stations which Thou hast not established; and I beseech Thee, by the loftiness of Thy bounty and the abodes of Thy wondrous gifts, to clothe all atoms with the robe of the essence of Thy munificence and the pure raiment of Thy favour, that every soul may, thereby, apprehend what is due to it in worshipping Thee, and that all Thou hast created may arise to Thy right through the sovereignty of the might of Thy Lordship.
- 56 لم تزل لمن تعرف بغيرك و لا تزال لمن توصف بخلقك هل لمن يحتجب بشىء عن رضائك من شىء او لمن يستدل بغيرك عليك من ... لمن يستغنى بدونك من فى غنى ... او لمن يتوجه اليك بدونك من علا لا و عزتكم اتى لاستجيرن بك عن شئون التى ما احببتها و عن مواقع التى ما اقتبها و لاسئلتك عن علو فضلك و مواقع بدعك ان تقمصن كل الذرات قميص جوهر جودك و مجرد فضلك لتدركن عنه نفسه ما تستحق له من عبادتك و لتقومن على حقك مما قد خلقته بملكك عز ربوبيتك
- 57 Thine, O my God, are creation from before and from after; and Thine, O my Beloved, is command in the kingdoms of heaven and earth. Send down, then, O my God, at that time, upon the Tree of Thy unity what beseemeth the loftiness of the
- 57 فلك الخلق يا الهى من قبل و من بعد و لك الامر يا محبوبى فى ملكوت السمى و الارض فانزل اللهم حينئذ على شجرة وحدانيتك ما ينبغى

holiness of Thy singleness, the sublimity of the joy of Thy self-subsistence, the might of the power of Thy all-subduing One, the unapproachableness of the exaltation of Thy manifestness, and the independence of the strength of the power of the King of the might of Thy protecting guardianship. In Thy grasp are the abodes of holiness and similitudes; in Thy right hand are the wonders of might and majesty. Thou ever bringest into being whatsoever Thou wilt, as Thou wilt; and Thou dost ever devise whatsoever Thou desirest, as Thou desirest. Thine are the essential decrees in their abstraction, and Thine are the camphor-sweet praises in their pristine simplicity.

58 Single out, then, O my God, that Letter through the bounty that is Thine; and ordain, O my God, for that Branch what becometh the dawning-place of Thy generosity; and plant, O my God, in all things the tree of his love; and protect, O my God, all things from the fire of aught that is other than Thy good-pleasure in him and obedience to Thy command in him. Verily Thou art powerful, exalted, and mighty to do whatsoever Thou wilt; swift, unapproachable, and exalted to accomplish whatsoever Thou desirest; dominant, compelling, and firm to execute what Thou hast ordained; manifest, sublime, and invincible in what Thou hast brought into being.

59 Sanctified are Thy similitudes; exalted are Thy names; magnified are all Thy attributes; and consummate are all Thy signs. Thine be praise for what Thou hast created and wilt create; Thine be glory for what Thou hast originated and wilt originate. There is no power and no might save through Thee; no command save from Thy presence; no honour save in Thy good-pleasure; and no abasement save for him who is veiled from the dawning-place of Thy unity. Protect me, then, O my God – and all whom Thou hast created – from this; for verily Thou art powerful over all things.

60 In the Name of God, the Most Exalted, the Most Holy

61 Glorified art Thou, O my God! Thou art the Creator of the heavens and the earth, the Knower of the unseen and the seen. Nothing escapeth Thy knowledge, neither in the heavens nor on the earth nor whatsoever lieth between them; nor can aught in the realm of command or of creation, or in whatsoever is beneath them, frustrate Thy power. From everlasting Thou hast been made mighty through the King of might and majesty, and unto everlasting Thou hast stood alone through the Sovereign of power and independence. All things worship Thee, prostrate themselves before Thee, proclaim Thine oneness, sanctify Thee, glorify Thee, magnify Thee, strengthen Thee, and

لعلّو قدس فردائيتك و سمو بهجة صمدائيتك و اقتدار قدرة قهاريتك و امتناع رفعة ظهاريتك و استقلال قوة قدرة ملك عز نصاريتك اذ في قبضتك مواقع القدس والامثال وفي يمينك بدايع العز والاجلال لم تزل تدع ما تشاء كيف تشاء ولا تزال تخترع ما تريد كيف تريد لك القضايا الجوهرية بجزائرها والنايا الكافورية بساذجيتها

58 و اخصص اللهم ذلك الحرف بما انت عليه من فضلك و قدر اللهم لذلك الغصن بما لا تستحق به عند مطلع جودك و اغرس اللهم في كل شيء شجرة حبه و اعصم اللهم كل شيء عن نار دون رضائك فيه و امثال امرك عنده انك على ما تشاء لمقتدر متعالى قدير و على ما تريد لمرتفع ممتنع سريع و على ما قدرت لمهيمن قاهر متين و على ما قد كونت لمرتفع ظاهر منيع

59 تقدست امثالك و تعالت اسمائك و عظمت كل صفاتك و صلت كل آياتك فلك الحمد على ما خلقت او تخلق و لك الحمد فيما قد بدعت او تدع و لا حول و لا قوة الا بك و الامر الا من عندك و لا عز الا في رضاك و لا ذل الا لمن احتجب عن طاعة توحيدك فاعصمني اللهم و كل خلقت عن هذا فانك لعلي كلشيء قدير

60 بسم الله الامنع الاقدس

61 سبحانك اللهم انك انت فاطر السموات والارض عالم الف ؟ و الشهادة لن يغرب من علمك من شيء لا في السموات و لا في الارض و لا ما بينهما ولا يعجزك من شيء لا في ملكوت الامر و لا الخلق و لا ما دونهما لم تزل قد تعززت ملكك العزة والجلال ولا تزال قد تفردت بسلطان القوة والاستقلال كل بعيدك ويسجدك ويوحذك و يقديسك ؟ و يجللك ويعظمك ويعززك ويكلمك بما قد نزلت في كتاب من اعظم آياتك و اكرم بيناتك

address Thee with that which Thou hast revealed in a Book among Thy greatest signs and Thy most precious evidences.

62 Thy servants who ascend unto Thee find not delight in Thy signs, nor plunge into the sea thereof, even as they ponder Thy words; for Thou, O my God, hast ordained for every soul that which it loveth in Thy signs and in the gems of the wonders of Thy similitudes. Therefore do I beseech Thee, O my God, to teach me the mysteries of Thy words, to show me the stations of Thy signs, to make me to know the marvels of Thy manifestations, and to aid me that I may keep safe a verse from Thy Book, whereby I may shield myself by night and by day from them whom Thou hast created after Thy similitudes. For, O my God, Thou hast not created any negation save that Thou hast created a light over against it; nor hast Thou devised any night save that Thou hast devised a day over against it; nor hast Thou sent down any death save that Thou hast brought forth life.

63 And even thus, O my God, if the sovereignty and manifestation of the recognition of Thy unity be not established save through negation and affirmation, how could aught be essentialized without this? Therefore I beseech Thee, O my God, by the glory of "There is none other God but Thee," to make me as one of Thy names – "There is none other God but Thee." Then I beseech Thee by the majesty of "There is none other God but Thee," O God – "There is none other God but Thee," to make me as one of Thy similitudes – "There is none other God but Thee." Then I beseech Thee by the beauty of "There is none other God but Thee," O Thou Who art "There is none other God but Thee," to make me as one of Thy proofs – "There is none other God but Thee." Then I beseech Thee by the greatness of "There is none other God but Thee," to make me as one of the abodes of Thy favour and the wondrous things of the King of Thy perfection. Then I beseech Thee by the light of "There is none other God but Thee," O Thou Who art "There is none other God but Thee," to make me of the chosen of Thy similitudes and among the nearest of Thy saints.

64 Then I beseech Thee by the mercy of "There is none other God but Thee," O God – "There is none other God but Thee," to have mercy upon me and upon all who are in the Bayan. For there is none other God but Thee: none possesseth forgiveness save Thee, and none bestoweth mercy besides Thee. The forgiveness of all Thy creatures is in Thy word ... and, apart from this, in Thy word ... Therefore bestow upon us, O my God, that vastness, and cause us to enter the abodes of Thy mercy and the wonders of Thy forgiveness. In Thy grasp are ... holiness and majesty, and in Thy right hand are the measures of

62 اذ عبادك الذين يتعارجون اليك لا يستلذون بآياتك ولا ينغمسون في بحر مثل ما يتفكرون في كلماتك اذ انك انت يا الهى قد حتمت لكل نفس لها ما تحبها في آياتك و جواهر بدايع امثالك فاسئلك اللهم يا الهى ان تعلمنى اسرار كلماتك و تشهدنى مواقع آياتك و تعرفنى بدايع ظهوراتك و ... على ان استحفظ آية من كتابك لاحترز بها بالليل و النهار و عمن قد خلقته بامثالك اذ يا الهى انك انت ما خلقت من نفى الا و قد خلقت نوراً في تلقائه و ما ابدعت من ليل الا و قد ابدعت نهراً في تلقائه و ما نزلت من موت الا و قد خلقت من حيوة

63 و ان بمثل ذلك يا الهى لو لم يستقل و لا يظهر عرفان توحيدك الا بالنفى و الاثبات فكيف يتدوت دون ذلك بدون هذا فلا سئلكتك اللهم يا الهى بيها ان لا اله الا انت اذ لا اله الا انت ان تجعلنى من مثل اسمائك بلا اله الا انت ثم اسئلك اللهم بجلال ان لا اله الا انت يا اله الا انت ان تجعلنى مني مثل امثالك بلا اله الا انت ثم لاسئلك اللهم بجمال ان لا اله الا انت يا لا اله الا انت ان تجعلنى من مثل ادلائك بلا اله الا انت ثم اسئلك اللهم يعظمت ان لا اله الا انت بلا اله الا انت ان تجعلنى من مثل مواقع امتنانك و بدائع عجايب ملك اتقانك ثم اسئلك اللهم بنور ان لا اله الا انت يا لا اله الا انت بلا اله الا انت ان تجعلنى من اخص امثالك و اقرب اوليائك

64 ثم اسئلك اللهم برحمة ان لا اله الا انت يا اله الا انت بلا اله الا انت ان ترحنى على و على كل من و ان بالبيان اذ لا اله الا انت لا يملك المغفرة سواك و لا الرحمة دونك غفران كل خلقك في قولك ... دون هذا في قولك لا فامنن اللهم علينا بتلك السعة و ادخلنا في مواقع رحمتك و بدايع مغفرتك اذ في قبضتك ... القدس و الاجلال و في يمينك مقادير العزة و الجلال لم تزل تبديع ما تشاء بملك قيومتك و تخترع ما تريد ببدايع عز

might and glory. Ever dost Thou originate whatsoever Thou wilt through the King of Thy Self-Subsisting Being, and ever dost Thou devise whatsoever Thou desirest through the wonders of the might of Thine eternity. Thy gifts, O my God, are prepared and exalted for the denizens of Thine earth in Thy names; and Thy bounties, for them whom Thou holdest fast beneath the heaven of the might of Thy Lordship, are ordained and unapproachable.

- 65 Thou art He Who hath brought all things into being out of nothing, and hath upheld all things with nothing; Who hath sent down the stations of all things through Thy power; Who hath made known all things through the risings of Thy power; and Who hath caused all things to witness the settings of Thine eternity – so that nothing may be veiled from Thy dawning-place. Thus doth every thing behold Thee manifest above all things, subduing all things, hidden beneath all things, powerful over all things, upholding whatsoever Thou wilt of a matter that was not, governing whatsoever Thou desirest of a matter that is, exalted above what Thou hast originated, unapproachable above what Thou hast devised – First before all things, Last after all things, Self-Subsisting over all things, and Beloved of all things. The measures of obedience to Thy Lordship have ever been kindled from the horizon of the holiness of Thine unseen realm, and the marvels of the traces of Thine eternity... the holiness of Thy oneness... No one among Thy creatures hath, in respect of Thy good-pleasure, any proof against Thee, nor any plea besides that; yet Thy proof, O my God, is complete over all things through that which Thou hast created in the heart: the fire of negation and the light of affirmation – whereby it may deny all beside Thee through the reality of its own self, and affirm Thee alone through the reality of its own being – without following what the Messengers proclaim, nor pondering what Thou hast sent down in the Scriptures. Thus doth it attain unto what Thou hast created within it, become aware of what Thou hast deposited therein, rise to that which Thou hast willed for it, and ascend unto that which Thou hast decreed concerning it.

- 66 This is the first to attest Thy Messengers by the very reality of its heart and the knowledge of its own being; and to recite Thy Books through the essence of the abstraction of its self and the camphor-sweetness of its pristine simplicity. Glorified art Thou: there is none other God but Thee; there is no power save through Thee. Create me, then, O my God, in such wise that I may deny negation from Thee without my knowing it, and affirm affirmation without my knowing it, through the essence of my being – for this is the nature of God wherewith Thou hast created souls and endowed hearts; and it is that whereunto

ازليتك مواهبك يا الهى لسكان ارضك اسمائك
معدة مرتفعة و الاثبات لمن قد امسكته فى سما
عزك و ربوبيتك مقضية ممتعة

65 انت الذى قد كونت كل شىء لا من شىء و
اقت كل شىء بلا شىء و نزلت مواقع كل شىء
بقدرتك و عرفت كل شىء متشارك قدرتك و
اشهدت كل شىء مغارب ازليتك حتى لا يحتجب
عن طلعتك من شىء و يريك كل شىء ظاهراً
فوق كل شىء و قاهراً على كل شىء و باطناً دون
كل شىء و قادراً على كل شىء و قائماً على ما
نشأ من امر لم يكن و مهيئاً على ما تريد من امر
يكن و مرتفعاً على ما ابدعت و ممتنعاً على ما قد
اخترعت و اولاً قبل كل شىء و آخراً بعد كل شىء
و قيوماً على كل شىء و محبوباً عند كل شىء اذ
مقادير امثال ربوبيتك لم تزل و لا تزال عمن افق
قدس غيبك مولعة و بدائع آثار ازليتك ...
قدس احديتك ... لم يكن ... من خلقتك
عليك من حجة فى شىء من رضاك او دون هذا و
قد تمت حجتك يا الهى على كل شىء بما قد خلقت
فى فؤاده من نار النفى و نور الاثبات من نفن
عك بكيونية نفسه و ليثبتن لك الاثبات بكيونية
ذاته من دون ان يتبع ما يبلغن الرسل و يتفكرن
فيما قد نزلت فى الصحف فاذا انه هو قد استدرك
ما قد خلقت فيه و استشعر بما قد اودعت فيه و
استعلى بما قد اردت له و استعرج بما قد قضيت
فيه

66 هذا اول من يصدق رسلك بكيونية فؤاده و
عرفان ذاتيته و ليتلون كتبك بجوهر مجردية ذاتيته
و كافرورية ساذجته سبحانه ان لا اله الا انت
لا قوة الا بك فاخلفنى اللهم على ذلك بان انفين
النفى عنك من دون علمي به و لاثبتن الاثبات
من دون علمي بجوهر كينونيتي اذ تلك فطرة الله
التي قد خلقت بها الآ نفس و ذوت بها الافتدة
و ما تستعرج اليه الموجودات الى علو الامتناع

created things ascend, unto the heights of unapproachableness. This, verily, is the greatest of Thy bounties, O my God, and the most mighty of Thy favours, O my Beloved... upon any one thereby.

فان ذلك اعظم نعمائك يا الهى واكبر آلائك يا
محبوبى ... على احد بذلك

67 Therefore I beseech Thee, O my God, to plant the love of that Letter of Thy Book and that Branch of the Tree of Thy love in all things, that they may follow Him on the Day of Resurrection at Thy manifestation, and be guided by His guidance at His hiddenness. Verily Thou art powerful over all things.

67 فلا سئلتك يا الهى ان تغرس حب ذلك الحرف
من كتابك و ذلك الغصن من شجرة محبتك في
كل شىء ليتبعنه يوم القيمة عند ظهورك وليتدن
بهده عند بطونه انك على كل شىء قدير

68 In the Name of God, the Most Exalted, the Most Holy

68 بسم الله الامنع الاقدس

69 Glorified art Thou, O my God! Verily Thou art the Creator of the heavens and the earth and whatsoever lieth between them – the Fashioner of them, the Ordainer of them, the Originator of them, and the Bringer of them into being. From everlasting Thou hast been the Being before all things, through the reality of Thine own Self; and unto everlasting Thou art the Being after all things, through the reality of Thine own Essence. From everlasting Thou hast stood apart from likeness and resemblance, and unto everlasting Thou hast been exalted above whatsoever is in the kingdoms of earth and heaven.

69 سبحانك اللهم انك انت خالق السموات و
الارض و ما بينهما و مصورها و مقدرهما
و منشئهما و محدثهما لم تزل كنت كائناً قبل
كل شىء بكنيوية نفسك و لاتزال انك انت كائن
بعد كل شىء بكنيوية ذاتك لم تزل كنت منفرداً
عن الامثال و الاشباه و لاتزال كنت مرتفعاً
عماً في ملكوت الارض و السما

70 Glorified art Thou above the worship of any of the contingent; exalted art Thou above the sanctification of any of the created; magnified art Thou above the confession of unity by any of the beings; and uplifted art Thou above the magnifying of any in the kingdoms of earth and heaven. Ever dost Thou suffice unto Thyself by Thy glorification of Thine own Self, needing not the glorification of Thy servants; and ever dost Thou suffice unto Thyself by the praise of the reality of Thy being, needing not the praise of Thy servants. In every state Thou affirmest Thine essential reality by Thine essential reality, and at every moment Thou magnifiest Thine eternity by Thine eternity; for what appeareth from all possible beings in Thy presence is as nothing, and what is essentialized of all created things is unworthy of the majesty of Thy holiness.

70 سبحانك من ان يعبدك احد من الممكات و
تعاليت من ان يقدسك احد من الموجودات و
تعظمت من ان يوحذك احد من الكائنات و
ترفعت من ان يكبرك ... في ملكوت الارض
و السموات لم تزل تستغنى بتسبيح ذاتك ذاتك
... تسبيح عبادك و لاتزال تستغنى عن تحميد
كينويتك كينويتك عن تحميد عبادك و في
كل شأن توحد جوهريتك بجوهريتك و في كل
حين تكبر ازليتك بازليتك اذ ما يظهر من كل
الممكات عندك لم يكن شىء و ما يتذوت من
كل الكائنات لا ينبغي لجلال قدسك

71 Thou art He Who hath ever been God – One, Single, Incomparable, the Living, the Self-Subsisting – Who hath taken unto Himself neither consort nor son; Who hath no partner in the Kingdom and no guardian upon the earth save by Thy leave. Thou hast created all things through the loftiness of Thy power, and hast upheld the heavens and the earth and whatsoever lieth between them through the exaltation of Thy Self-Subsisting Being. Thou art He Whom nothing can ..., Whom nothing can describe, and for Whose right nothing can arise; for whatsoever is apprehended besides Thee is a creation Thou hast created out of nothing by Thy command, and whatsoever

71 انت الذى لم تزل كنت الهاً واحداً فرداً صمداً حياً
قيوماً ما اتخذت لنفسك من صاحبة و لا ولد و لم
يكن بك شريك في الملك و لم يكن بك ولى في
الارض الا باذنك قد خلقت كل شىء بعلو قدرتك
وامسكت السموات و الارض و ما بينهما بعلو
قيوميتك انت الذى لن ... من شىء و لا يوصفك
من شىء و لا يقوم بحقق من شىء اذ ما يدرك
دونك خلق قد خلقته لا من شىء بامرک و ما و
يظهر من عند عبادك امر قد ذوته بانشاءك

appeareth from Thy servants is an affair Thou hast bestowed through Thy creative act.

- 72 Therefore glorified art Thou, O my God, above every name wherewith any thing is named, from ... unto the Day of Resurrection; and I will glorify Thee above ... for this is what Thou hast appointed unto the Day of Resurrection. Blessed art Thou, O my God! From everlasting I have yearned to glorify Thee with that which befitteth the loftiness of Thy glorification, and to sanctify Thee with that which Thy reality deserveth from the pavilion of the holiness of Thy singleness.

- 73 Thou hast created hearts within the essences of essential realities that they may glorify Thee thereby; Thou hast brought spirits into being in the abstraction of the immaterial that they may praise Thee thereby; Thou hast caused souls to arise in the pristine simplicity of souls that they may proclaim Thine oneness thereby; and Thou hast fashioned bodies in the camphor-sweetness of all Thy creation that they may magnify Thee thereby. Is there any who can withhold Thee from what Thou hast created in Thy presence, or any who can veil himself from that which Thou hast bestowed? Glorified art Thou: there is none other God but Thee. From everlasting Thou hast stood alone in the sovereignty of might and independence, and unto everlasting Thou hast been made mighty through the King of power and action.

- 74 Send down, then, O my God, at that time, from the oceans of Thy love that whereby all Thy servants may be made independent; and from the billowing sea of Thy mercy that whereby they who dwell in the kingdoms of Thine earth and heaven may be made independent. For in Thy grasp, O my God, are the measures of all things in their very reality, and in Thy right hand are the wondrous things of all things in their pristine simplicity. Thou art He Who hath clothed all things with the robe of existence and life, whereas before that nothing was mentioned in Thy presence, nor was anything existent in Thy dominion.

- 75 Send down, then, O my God, from the treasures of the unseen of Thine eternity, from the abodes of the holiness of Thy singleness, and from the hidden stores of the unseen of Thy self-subsistence, that which shall draw all things nigh unto the share Thou hast ordained for them in existence, and enable every thing to attain unto that whereunto it can be brought from the limit of its appearance. For the relation of Thy active power unto all atoms is one and the same, and the wonders of the lights of Thine eternity are, toward all possible beings, according to the measure of creation. None hath any proof

72 فسبحانك اللهم عن كل ما يطلق اسم شيء ممن كان ... الى يوم القيمة ولا سبحك عن ... اذ هذا ما حددته الى يوم القيمة فتبارك يا الهى لم يزل لاحب ان اسبحك بما ينبغي لعلو تسبيحك ولا قدستك بما تستحق به كينونيتك من بساط قدس تفريدك

73 قد خلقت الافئدة في جواهر الجوهريات ليسبحك بها و ابدعت الارواح في مجردية المجرديات ليحمدنك بها و احدثت الانفس في ساذجيات الانفس ليوحدنك بها و انشأت الاجساد في كافوريات كل خلقك ليكبرنك بها هل لمن يمنك عما قد خلقته قد عندك او لمن قد ذوته ان يحتجب لشيء عندك سبحانك ان لا اله الا انت لم تزل قد تفردت بسلطان العزة و الاستقلال و لاتزال قد تعززت بمليك القدرة و الفعال

74 فانزل اللهم حينئذ من اجر محبتك يستغنى به كل عبادك و من طمطمهم رحمتك ما يستغنى به من في ملكوت ارضك و سمائك اذ في قبضتك يا الهى مقادير كل شيء بكينونيتها و في يمينك بدايع كل شيء بساذجيتها انت الذى قد تعمصت كل شيء تمص الوجود الحيات و لم يكن قبل ذلك مذكوراً عندك من شيء و لا موجود ؟ في ملكك من شيء .

75 .. اللهم حينئذ من مكامن غيب ازلتك و مواقع قدس فردائيتك و مكامن غيب صمدائيتك ما يقربن كل شيء الى حظ ما قد قدرت له في الوجود و ليبلغن كل شيء الى ما يمكن ان يوصل اليه من حد ظهوره اذ نسبة فعاليتك الى كل الذرات سوا و بدايع انوار ازلتك الى كل الممكنات على حد الانشأ لم يكن للفى عليك من حجة قدر خردل و لا من الاثبات عليك دون هذا بل حجتك تمت و كملت على من في

against Thee, neither from negation so much as a mustard-seed, nor from affirmation any less than that. Nay, Thy proof is complete and perfected over them that are in the kingdoms of Thine earth and heaven – for him who would worship Thee or proclaim Thy unity according to the rightful due of Thine eternity. And Thy will hath been exalted and raised above them that are in the realm of Thy wondrous creation and Thy similitudes. For hadst Thou not created fire and light, who could create them, O my God, in their very reality? ... turning unto Thee and imploring Thee for that which they have in Thy presence.

76 Thou art He Who wast rich above all beside Thee, through the annihilation of Thine own Self in Thine own Self; and Thou art He Who art exalted above every thing by which any thing is named... by reason of the loftiness of Thine Essence above all mention. Therefore do I beseech Thee, O my God, at that time, by Thy mercy which hath encompassed all atoms, and by the sovereignty of the kingdom of Thy gift which hath surrounded all created things – for if any thing be named by a name, that is from Thy mercy upon it and Thy bestowal upon it. For all things are disposed by Thy will, created by Thy desire, exalted by Thy measure, made unapproachable by Thy decree, confirmed by Thy leave, gathered by Thy appointed term, and numbered by Thy Book. Thine, therefore, are creation and command, O my God, from before and from after.

77 Deal, then, O my God, with what Thou hast brought into being – even as it is brought into being – according to that which beseemeth the exaltation of Thy will and the unassailability of Thy desire; for Thy Self deserveth generosity and splendour, while my own self and all things deserve naught but non-being and extinction.

78 ...O my God, grant me to be worthy through the worthiness of Thy Lordship; and send down, O my God, upon that Letter among the letters of the Book of Thine eternity, and upon that Branch among the branches of the Tree of Thy love, that which every soul shall remember and wherewith it shall invoke blessings upon him. And protect me, O my God, from him whom Thou lovest not. Verily Thou art powerful over all things.

79 In the name of God, the Most Exalted, the Most Holy

80 Glorified art Thou, O my God! Exalted is Thy Being above my ... with the loftiest ... of essential realities; sanctified is Thine Essence above my praising it with the highest pinnacles of the immaterial; singled out is Thy Soul above my proclaiming its oneness with the most adorned embroideries of the adorned; and uplifted is Thine “I-ness” above my magnifying it with the

ملكوت ارضك و سمائك لمن اراد ان يعبدك او يوحدك باستحقاق ازليتك و مشيك قد علت و رفعت على من في ملكوت بدعك و امثالك اذ لو لاخلقت النار و النور فمن يخلقهما يا الهى بكيونيتيهما ... اليك و متملقان ما عندهما لديك

76 انت الذى كنت غنياً عما دونك بفناء نفسك عن نفسك و انت الذى كنت متعالياً عن كلشيء يذكر به ... شيء لعلو ذاتك عن انك فاسئلنك اللهم يا الهى حينئذ برحمتك التى قد وسعت كل الذرات و ملكوت ملك موهبتك التى احاطت كل الموجودات اذ لو يكن من شيء له اسم شيء ذلك من رحمتك عليه و موهبتك اياه اذ كل شيء بمشيئتك منجعة و بارادتك منخلقة و بقدرك مرتفعة و بقضائك ممتعة و باذنك مقضية و باجلك مجتمعة و بكتابك محصية فلك الخلق و الامريا الهى من قبل و من بعد

77 فاصنع اللهم بما قد كوته اذ تكون بما ينبغي عند ارتفاع مشيتك و امتناع ارادتك اذ ما تستحق به نفسك الجود و البها و ما تستحق به نفسى و كلشيء العدم و الفناء

78 ... اللهم استحقا؟ فى باستحقاق ريويتك و انزل اللهم على ذلك الحرف من حروف كتاب ازليتك و على ذلك الغصن من اغصان شجرة محبتك ما تذكرته كل نفس و تصلين عليه و لتعتصمن بك يا الهى عمن لائحته انك انت عليك شيء قدير

79 بسم الله الامنع الاقدس

80 سبحانهك اللهم قد تعالت كيونيتك من ان باعلى ... الجوهريات و تقدست ذاتيتك من ان احمد لها باعلى شواخ المجرديات و تفردت نفسانيتك من ان اوحدها باعلى طرائز الطرزيات و ترفعت انتيتك من ان اكبرنها باعلى بواذخ

most soaring splendours of the camphor-sweet realities. Thou art He Who, from everlasting, doth glorify Thy Being by Thy Being, and praise Thine Essence by Thine Essence, and affirm the oneness of Thy Soul by Thy Soul, and magnify Thine “I-ness” by Thine “I-ness”; for the praise of any beside Thee befitteth not the loftiness of Thy station and Thine exaltation, nor can the splendour of Thy creation attain the pavilion of Thy might and majesty.

الكافوريات انت الذى لم تزل لتسبحن كينويتك
بكينويتك ولتحمدين ذاتيتك بذاتيتك ولتوحدن
نفسانيتك بنفسانيتك ولتكبرن اينتك بايتك اذ
ثما دونك لا ينبغي لعلو قدرك وارتفاعك وبها
خلقك لا يستحق ببساط عزك واجلالك

- 81 Thou art He Who hath stood alone, in the kingdom of might and glory, beyond semblance and likeness; and Thou art He Who hath sanctified, in the reality of Thine Essence, that aught – whether breath, or image – should be associated with Thee. Thou art the Being before all things, and the Sustainer above all things; and Thou hast made Thyself known unto all things, so that nothing is ignorant of Thee; and Thou hast subdued all things through the Sovereign of Thy power over all things. Thou art the Peerless in the dominion of glory, and Thou art the Most Exalted in the kingdom of holiness and beauty. Ever hath all Thy creation worshipped Thee, sanctified Thee, glorified Thee, affirmed Thine oneness, magnified Thee, strengthened Thee, and turned unto Thee through the names of Thy will, and entered by Thee through the similitudes of Thy Lordship. Thou art He Who hath raised up the heavens and the earth and whatsoever lieth between them by Thy command, and hast exalted Thyself above all things through the King of Thy might, and hast made Thyself unapproachable above all things through the unassailability of Thy holiness.

81 انت الذى قد تفردت في ملكوت العز والجلال
عن الاشباه والامثال وانت الذى قد تقدست
بكينوية ذاتك من ان يقارنك شيء نسمة ؟ او
مثال انت الكائن قبل كل شيء وانت الكيان فوق
كل شيء وقد تعرفت نفسك كل شيء حتى لم يجهلك
من شيء واستقهرت فوق كل شيء بملك قوتك
على كل شيء انت المنفرد في سلطان الجلال و
انت المتعالى في ملك القدس والجمال لم يزل
كل خلقك ليعبدك وليقدسك وليجللك و
ليوحدنك وليكبرنك وليعززنك ولتوجهن اليك
باسم مشيتك وليدخلن بك بامثال ربويتك انت
الذى قد اقلت السموات والارض وما بينهما
بامرك واسترفعت فوق كل شيء بملك عزك و
استمعت فوق كل شيء بامتناع قدسك

- 82 Who is able, O my God, to remember Thee – when the remembrance of all besides Thee is but sheer annihilation before the court of Thy holiness? And how can Thy creatures proclaim Thine oneness, when their very existence is severed from the knowledge of the inmost truth of Thy Being? Thou art He Who hath clothed all things with the robe of Thy bounty and Thy mercy, and ... all things with the mantle of Thy generosity and Thy care. The worship of all who worship Thee profiteth Thee not, nor doth the neglect of them that worship Thee not harm Thee; for all, from the beginning of their existence unto the utmost Thou hast ordained for them, are but manifestations of the similitudes of Thy Lordship and mere shadows at the dawning of Thy power. Thou art the Most High, Whose loftiness suffereth no decline; and Thou art the Most Exalted, Whose exaltation knoweth no Thou art He Who hath taken possession of Thy creation through the wondrous things of the King of Thy Lordship, as a manifestation of Thine exaltation, Thy Self-Subsisting might, Thy independence, and Thine eternity.

82 من يقدر يا الهى ان يذكرك وان ذكر ما دونك فنيا
بحث عند ساحة قدسك وكيف يوحدك خلقك
وان وجود مقطعة عن عرفان كنهك انت الذى
قد قصت كل شيء قيص فضلك ورحمتك و...
كل شيء ردإ جودك وعنايتك لم ينفعك كل من
قد عبدك ولن يضرک من لم يعبدك اذ كل من
مبدء وجودهم الى آخر ما قد قدرت لهم من
بطونهم شئون لامثال ربويتك واشباح عند تجلی
قدرتك انت العالی الذى لا اضحلال لعلوك و
انت المتعالى الذى لا اقران بعلوك انت الذى قد
ملكك خلقك من بدايع ملك ربويتك اظهاراً
لارتفاعك وقیومتك واستقلالك وازليتك

- 83 Thine are, therefore, creation and command; Thine are splendour and glory; Thine are majesty and beauty; Thine are greatness and similitudes; Thine are wonders and lights; Thine are names and proofs; Thine are power and affairs; Thine are sovereignty and independence; Thine are dominion and majesty; and Thine are things seen and unseen – from the highest height unto the uttermost depth. Blessed is he who hath known Thee through Thyself, O my God, and is not veiled by Thy creation from Thine Essence. And no portion hath he who riseth not to Thy right, or boweth not down before the loftiness of Thy station; for Thou, O my God, hast ever made all things to know Thee through the wondrous traces of Thy manifestation and the abodes of the similitudes of Thy nurture, that none may be veiled from Thy countenance on the Day of Thy Manifestation, nor associate any partner in Thy worship at the hour of Thy concealment.
- 84 I will glorify Thee, O my God, in the exaltation of the Essence as becometh Thee; and I will praise Thee, O my God, in the exaltation of the attributes with that which is worthy of Thee; and I will affirm Thy unity, O my God, in the exaltation of the acts with that which is due to Thee; and I will magnify Thee, O my God, in the exaltation of worship with that which befiteth Thee. Thou art the Manifest, O my God, above all things; and Thou art the Hidden, O my Beloved, beneath all things; and Thou art the First, O my Desired One, before all things; and Thou art the Last, O my Vision, after all things. All names point unto the loftiness of Thy station and Thy power; and all similitudes bear witness unto the exaltation of Thy bounty and Thy favours. Thou art He Who hath mastered the tyrants through Thy power, and raised up whomsoever Thou wilt through the King of Thy care. Thine, O my God, are the wondrous beginnings from the highest horizon unto the lowest atom; and Thine, O my Beloved, are the decrees from the realm of the Most High unto the least mote.
- 85 I beseech Thee, O my God, that Thou ... the Tree of Thy unity – its branches, its leaves, and its fruits – after ... the negation with what is in it and upon it; for none but Thee can do this, and none besides Thee is able thereto. And I beseech Thee to plant, according to that Letter, in the hearts of all Thy loved ones, and the guardianship of that Branch in the hearts of all Thy trusted ones. There is no power save through Thee. Thou givest life and Thou causest death; then Thou causest death and givest life; and verily Thou art the Living Who dieth not, the Single One from Whose grasp nothing escapeth.
- 86 Thou hast taken unto Thyself neither consort nor son; Thou hast no partner in the Kingdom, and no guardian upon the
- 83 فلك الخلق و الامر و لك البها و المجد و لك الجلال و الجمال و لك العظمة و الامثال و لك البدايع و الانوار و لك الاسماء و الادلّ و لك القوة و الشّونات و لك السّلطنة و الاستقلال و لك الهيمنة و الاستجلال و لك ما يرى و ما لا يرى من فوق العلى الى ذروة الادنى طوبى لمن قد عرفك يا الهى بنفسك و لا يحتجب بخلقك عن ذاتك و لا شئ لمن لا يقوم بحقك او لا يسجدن لعلو شأنك اذ انك انت يا الهى لم تزل قد عرفت كلّ شئ بدايع آثار تجلّيك و مواقع امثال تربيك ان لا يحتجب احد عن طاعتك يوم ظهورك و لا يشركن احد من عبادتك حين بطونك
- 84 لاسبحنك اللهم في علو الذات حق ما تستحق به و لاحمدنك اللهم في علو الصفات بما تستحقن به و لا وحدثنك اللهم في علو الافعال بما تستحقن به و لا كبرنك اللهم في علو العبادة بما تستحقن به انت الظاهري الهى فوق كل شئ و انت الباطن يا محبوبى دون كل شئ و انت الاول يا مقصودى قبل كل شئ و انت الاخرى منظورى بعد كل شئ كل الاسماء مدلّة على علو قدرك و اقتدارك و كل الامثلة مستدلّة على علو فضلك و افضالك انت الذى قد ملكت الجبابة بقوتك و ارفعت ما قد شئت بمليك عنايتك فلك البدايا يا الهى فى الافق الاعلى الى الذرة الادنى و لك القضايا يا محبوبى فى ملكوت العلى الى ذرة الادنى
- 85 لاسئلك اللهم يا الهى ان ... شجرة وحدانيتك باغصانها و اوراقها و اثمارها بعد ما ... النفي بما فيه عليه اذ غيرك لا يقدر على هذا و دونك لا يستطيع على هذا و ان تغرس اللهم حسب ذلك الحرف فى قلوب كل احبائك و ولاية ذلك الغصن فى افئدة كل امنائك اذ لا قوة الا بك تحيى و تميت ثم تميت و تحيى و انت حى لامتوت و فرد لا يفوت عن قبضتك من شئ
- 86 ما اتخذت لنفسك من صاحبة و لا ولد و لم يكن لك شريك فى الملك و لا ولى فى

earth save by Thy leave. Sanctified are all the affairs of Thy Lordship in their essential reality; magnified are the wonders of the traces of Thy Self-Subsisting Being in their camphor-sweetness. Thou art He Who hath no equal, no peer, no likeness, no companion, no example. Thou choosest from among Thy servants whom Thou wilt; and Thou wilt cause all the letters of the former to be brought into Thy presence with power and independence, then with might and majesty – for Thy will is all-compelling over all contingent beings, and Thy purpose is manifest over all created things. Thou art He for Whose words of might there is no alteration, and for the affairs of the wonders of Thy purpose there is no change.

الأرض ألا ياذنك تقدست شئون ربوبيتك
كلهن بجوهريتها وتعظمت بدائع آثار قيوميتك
بكافوريتها أنت الذي لم يكن لك من عدل ولا
كفو ولا من شبه ولا قرين ولا مثال تصطفني
من عبادك من تشيأ ولتحضرن كل حروف
الأولى بين يديك بالقوة والاستقلال ثم العزة و
الاستجلال اذ مشيتك قاهرة فوق كل الممكنات
وارادتك ظاهرة على كل الموجودات أنت الذي
لا تبدل لكلمات عزتك ولا تحويل لشئونات
بدع ارادتك

- 87 Send down blessings, then, O my God, upon the letters – one and nineteen – before ... in the Most Exalted Concourse, then in the greatest horizon, and in the lowest station, then in what hath been ordained by the decree. Verily, on the Day of Resurrection, Thou shalt question all things concerning this, and Thou art, of all things, a Witness. Thou createst whatsoever Thou wilt by Thy command, and verily Thou art powerful over all things. There is no power and no might save through Thee, and Thou art the Best of the merciful. Succour me, then, O my God, and all who have believed in Thee, with all Thy mercies; verily Thou art the Bestower, the All-Encompassing, the Generous.

87 فصل اللهم على الحروف الواحد تسعة قبل ... في
المنظر الاعلى ثم افق الاكبر وفي المقعة الادنى
ثم ما قدر بالقدر أنك تسأل يوم القيمة كل شيء
عن هذا وأنت لعل كل شيء شهيد تخلق ما تشيأ
بأمرك وأنت لعل كل شيء قدير ولا حول ولا قوة
إلا بك وأنت أنت خير الراحمين فادركني
اللهم وكل من آمن بك رحمتك كلهن أنك منان
واسع كريم

CMB_F14.060v10-083v08

BB00347

Du'a'i istidhan mina'l-jannah

Date: 1265 mid-late [1848-1849]

- 1 Prayer for Permission During Absence
- 2 In the Name of God, the Most Unapproachable, the Most Holy
- 3 O God! I beseech Thee by the sovereignty wherein Thou art unique, O Most Merciful, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 4 O God! I beseech Thee, O First One in Thy uniqueness, O Last One, to grant permission unto me and unto them that

1 دعاء استيدان من الغيبة

2 بسم الله الامنع الاقدس

3 اللهم اني اسئلك بالسلطان تفردت يا رحمن
فأذن ومن امن بك ثم بآياتك لان تدخلن جنتك
بفضلك ثم رحمتك أنك كنت وهابا لطيفا

have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

4 اللهم اني استلك يا اول تفردت يا اخر فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 5 O God! I beseech Thee, O Most Glorious in Thy uniqueness, O Hidden One, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

5 اللهم اني استلك يا فاخر تفردت يا باطن فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 6 O God! I beseech Thee, O Most Majestic in Thy uniqueness, O Most Beautiful, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

6 اللهم اني استلك يا جليل تفردت يا جميل فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 7 O God! I beseech Thee, O Most Exalted in Thy uniqueness, O my God, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Generous.

7 اللهم اني استلك يا علي تفردت يا الهي فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا كريما

- 8 O God! I beseech Thee, O Single One in Thy uniqueness, O Truth, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

8 اللهم اني استلك يا فرد تفردت يا حق فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 9 O God! I beseech Thee, O Most High in Thy uniqueness, O Most Impregnable, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

9 اللهم اني استلك يا رفيع تفردت يا منيع فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 10 O God! I beseech Thee, O All-Sufficient in Thy uniqueness, O my Benefactor, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

10 اللهم اني استلك يا غني تفردت يا منعمي فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 11 O God! I beseech Thee, O Possessor of Majesty in Thy uniqueness, O Possessor of Beauty, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

11 اللهم اني استلك يا ذا الجلال تفردت يا ذا الجمال فأذن لي ومن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 12 O God! I beseech Thee, O Creator in Thy uniqueness, O Provider, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.

12 اللهم اني استلك يا خالق تفردت يا رازق فأذن لي ولن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا

- 13 O God! I beseech Thee, O King in Thy uniqueness, O Beloved, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 13 اللهم اني استلك يا ملك تفردت يا محب فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا
- 14 O God! I beseech Thee, O Light-Giver in Thy uniqueness, O Creator of all things, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 14 اللهم اني استلك يا نوار تفردت يا فطار فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا
- 15 O God! I beseech Thee, O Almighty in Thy uniqueness, O All-Compelling, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the Most Munificent, the Most Generous.
- 15 اللهم اني استلك يا جبار تفردت يا قهار فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت جوادا كريما
- 16 O God! I beseech Thee, O Manifest One in Thy uniqueness, O All-Forgiving, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 16 اللهم اني استلك يا ظاهر تفردت يا غفار فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا
- 17 O God! I beseech Thee, O Most High in Thy uniqueness, O Self-Subsisting, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 17 اللهم اني استلك يا عالي تفردت يا قيوم فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا
- 18 O God! I beseech Thee, O All-Knowing in Thy uniqueness, O Most Powerful, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 18 اللهم اني استلك يا علام تفردت يا قداد فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا
- 19 O God! I beseech Thee, O Most Great in Thy uniqueness, O Most Generous, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 19 اللهم اني استلك يا عظيم تفردت يا كريم فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا
- 20 O God! I beseech Thee, O Most Wondrous in Thy uniqueness, O Most Swift, to grant permission unto me and unto them that have believed in Thee and in Thy signs, to enter Thy paradise through Thy bounty and Thy mercy. Verily, Thou art the All-Bountiful, the Most Subtle.
- 20 اللهم اني استلك يا بديع تفردت يا سريع فأذن لي ولمن امن بك ثم باياتك لان تدخلن جنتك بفضلك ثم رحمتك انك كنت وهابا لطيفا
- 21 O God! I beseech Thee by Thy name, O Help in Peril, Thou Who art peerless, O Refuge, to grant permission unto me and unto them that have believed in Thee and in Thy signs, that we may enter Thy paradise through Thy grace and Thy mercy.
- 21 اللهم اني استلك يا غياث تفردت يا مستغاث فأذن لي ولمن امن بك ثم باياتك لان تدخلن

Verily, Thou art the All-Bountiful, the All-Gentle. This is what Thy Lord willeth for Himself and for the Manifestation of His Essence.

جنتك بفضلك ثم رحمتك انك كنت وهاباً لطيفاً
هذا ما تشاء ربك من نفسه وطلعة ذاته

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BB00369

Du'ay'i Istijari'l-'abd mina'n-nar

Date: 1265 mid-late [1848-1849]

- | | | | |
|---|--|---|--|
| 1 | A Prayer for Protection from the Fire | 1 | دعاء استيجار العبد من النار |
| 2 | In the Name of God, the Most Invincible, the Most Holy! | 2 | بسم الله الامنع لاقدس |
| 3 | Glory be unto Thee, O my God! O Lord! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous. | 3 | سبحانك اللهم يا الله تقدست يا ربه اجرني ومن امن بك واياتك من النار كلها بجودك ثم كرمك انك كنت جواداً كريماً |
| 4 | O my God! I beseech Thee, O Mighty One, O Exalted One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous. | 4 | اللهم اني استلك يا عزيز تقدست يا منيع اجرني ومن امن بك واياتك من النار كلها بجودك ثم كرمك انك كنت جواداً كريماً |
| 5 | O my God! I beseech Thee, O Wondrous One, O Most High! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous. | 5 | اللهم اني استلك يا بديع تقدست يا رفيع اجرني ومن امن بك واياتك من النار كلها بجودك ثم كرمك انك كنت جواداً كريماً |
| 6 | O my God! I beseech Thee, O All-Compelling One, O Holy One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous. | 6 | اللهم اني استلك يا مهيمن تقدست يا مقدس اجرني ومن امن بك واياتك من النار كلها بجودك ثم كرمك انك كنت جواداً كريماً |
| 7 | O my God! I beseech Thee, O Beloved One, O All-Glorious! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous. | 7 | اللهم اني استلك يا محبوب تقدست يا سبوح اجرني ومن امن بك واياتك من النار كلها بجودك ثم كرمك انك كنت جواداً كريماً |
| 8 | O my God! I beseech Thee, O Self-Subsisting One, O Most Holy! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous. | 8 | اللهم اني استلك يا قيوم تقدست يا قدوس اجرني ومن امن بك واياتك من النار كلها بجودك ثم كرمك انك كنت جواداً كريماً |
| 9 | O my God! I beseech Thee, O Inaccessible One, O Most Exalted! Through Thy bounty and generosity, protect me and | | |

- those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 9 اللهم اني استلک يا ممتنع تقدست يا مرتفع اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 10 O my God! I beseech Thee, O Single One, O Self-Sufficient! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 10 اللهم اني استلک يا احد تقدست يا صمد اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 11 O my God! I beseech Thee, O Peerless One, O Just One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 11 اللهم اني استلک يا فرد تقدست يا عدل اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 12 O my God! I beseech Thee, O Subduing One, O Manifest One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 12 اللهم اني استلک يا قاهر تقدست يا ظاهر اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 13 O my God! I beseech Thee, O Unique One, O Equitable One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 13 اللهم اني استلک يا واحد تقدست يا عادل اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 14 O my God! I beseech Thee, O Bestower, O Munificent One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 14 اللهم اني استلک يا وهاب تقدست يا جواد اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 15 O my God! I beseech Thee, O Thou Who art, O Single One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 15 اللهم اني استلک يا من تقدست يا واحد اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 16 O my God! I beseech Thee, O All-Hearing One, O Wondrous One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 16 اللهم اني استلک يا سمیع تقدست يا بديع اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 17 O my God! I beseech Thee, O Worshipped One, O Desired One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 17 اللهم اني استلک يا معبود تقدست يا مقصود
اجرني ومن امن بك وایاتک من النار کلها بجودک
ثم کرمک انک کنت جوادا کریم
- 18 O my God! I beseech Thee, O All-Knowing One, O All-Wise! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.
- 18 اللهم اني استلک يا علیم تقدست يا حکیم اجرني
ومن امن بك وایاتک من النار کلها بجودک ثم
کرمک انک کنت جوادا کریم
- 19 O my God! I beseech Thee, O Succorer, O Help in Peril! Through Thy bounty and generosity, protect me and those
- 19 اللهم اني استلک يا غياث تقدست يا مستغاث
اجرني ومن امن بك وایاتک من النار کلها بجودک
ثم کرمک انک کنت جوادا کریم

who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.

- 20 O my God! I beseech Thee, O All-Seeing One, O Subtle One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.

20 اللهم اني استلک يا بصير تقدست يا لطيف اجرني
ومن امن بك واياتك من النار كلها بجودك ثم
كرمك انك كنت جوادا كريما

- 21 O my God! I beseech Thee, O Magnificent One, O Generous One! Through Thy bounty and generosity, protect me and those who believe in Thee and Thy verses from all fire, for verily Thou art the Bountiful, the Generous.

21 اللهم اني استلک يا عظيم تقدست يا كريم اجرني
ومن امن بك واياتك من النار كلها بجودك ثم
كرمك انك كنت جوادا كريما

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BB00188

Prayer for Siyyid Husayn

To: Siyyid Husayn Yazdi

Date: 1265 mid-late [1848-1849]

- 1 In the Name of God, the Most Inaccessible, the Most Holy

1 بسم الله الامنع الاقدس

- 2 Glorified art Thou, O my God! I bear witness – yea, and all things bear witness – that Thou art God: there is none other God but Thee, One, without peer or partner. Thine is the kingdom and the dominion; Thine the might and the power; Thine the strength and the divinity; Thine the sovereignty and the realm of creation; Thine the glory and the unapproachableness; Thine the sway and exaltation; Thine the splendor and rejoicing; Thine the bounty and detachment; Thine the grandeur and majesty; Thine are the similitudes and the Names; Thine the might and the glory; Thine the Countenance and the beauty; Thine the orientation and perfection; Thine the power and the act; Thine the potency and independence; Thine the awe and justice; Thine the mercy and bounty; Thine the similitude and exemplars; Thine the design and the deeds; Thine the sovereignty and the reverence; and Thine whatsoever Thou hast loved from the treasures of Thy command.

2 سبحانک اللهم لا شہدک و کلّ شئ على انک
انت الله لا اله لا انت وحدک لا شریک لک لک
الملک و الملکوت و لک العزة و الجبروت و لک
القوة و الالهوت و لک السلطنة و الناسوت و
لک العزة و الامتناع و لک السطوة و الارتفاع و
لک البهجة و الابتهاج و لک الاموہبة و الانقطاع
و لک العظمة و الکبریا و لک المثل و الاسما و
لک العزة و الجلال و لک الطلعة و الجمال و لک
الوجهة و الکمال و لک القوة و الفعال و لک القدرة
و الاستقلال و لک الهیبة و العادل و لک الرحمة
و الفضل و لک المثل و الامثال و لک الهندسة
و الافعال و لک السلطنة و الاجلال و لک ما
احببته من خزائن امرک

- 3 Thou hast ever been a God one, single, peerless, self-subsisting, everlasting, eternal, self-reliant – Who hast taken unto Thyself neither consort nor child. Thou givest life and causest to die and givest life again; and Thou, verily, art the Living Who dieth not, the King Who passeth not away, the Sovereign Who

3 لم تزل كنت الها واحداً واحداً صمداً فرداً قیوماً
دائماً ابداً معتمداً ما اتخذت لنفسک صاحبة ولا
ولداً تحبی و تمیت و تحبی و انک انت حی لا تموت
و ملک لا تزول و سلطان لا تحول و فرد لا یفوت

is not displaced, the Single Who is not outstripped, the Just ... In Thy grasp is the malakut of all things, and in Thy right hand the reins of all things. By Thy command Thou bringest into being whatsoever Thou willest; verily, Thou hast ever been powerful over all things.

- 4 Glorified art Thou, O my God! We have ever loved that Thou shouldst cause the Concourse on high to bear witness unto Thy creatures to the loftiness of Thy love and good-pleasure, to the sublimity of Thy ... and Thy comeliness, to the elevation of Thy bounty and Thy highness, to the inviolability of Thy favour and Thy abiding, to the rapture of Thy Manifestation and the meeting with Thee. And I – hedged about by the bounds of my poverty and the limitations of my soul – desire that none be made present before Thy face save such as have followed me in Thy command and obeyed me in Thy love. Short of this, let there appear ... repentance for what hath been committed, and seeking forgiveness for what hath been veiled.

- 5 Never would I don the vesture of pardon and forgiveness save after I behold, as I have rehearsed before Thee, their tokens. And if the Tree of Negation should stand before me, it must needs ask forgiveness of Thee – then ... And if I seek Thy forgiveness on its behalf, then indeed have I clothed myself in the robe of Thy All-Forgivingness; and if I turn in repentance for it, then verily am I invested with Thy All-Returning grace. But if the Tree of Affirmation be made present before me, then do I array myself in the garment of Thy Munificence and am clothed in the mantle of Thy Bountiful Bestowal; for all that I have acquired is beneath Thy love and Thy good-pleasure, and I am ashamed to utter, in the presence of Thy Countenance, the word of repentance and of seeking pardon. Yet of necessity there must be repentance for what I have wrought and seeking forgiveness for what hath been concealed.

- 6 Thus, if I implore Thy pardon for it, I am indeed robed in Thy forgiveness – or else in the garment of Thy justice and Thy retribution. And if I repent for it, I am verily clothed in Thy clemency – or else invested with the raiment of Thy taking and Thy severity. Glorified, glorified art Thou! Were this but the limit of my own self within the bounds of mine identity – when I would fain be clothed in naught but the garment of Thy bounty and in what beseemeth the loftiness of Thy attributes and Thy names – how then, when Thy independent majesty and Thy pre-eternal beingness will that Thou Thyself shouldst bear witness concerning a servant apart from Thy love, that there may be manifested from Thee the modes of Thy All-Forgivingness, Thy All-Returning mercy, Thy clemency and Thy decree? For all this would follow ... after the veils of the

و عدل ... في قبضتك ملكوت كل شيء وفي
يمينك ... كل شيء تخلق ما تشاء بامرک انک
كنت على كل شيء قديراً

- 4 فسيحانك اللهم لم نزل؟ ما احببت ان تشهدن على
خلقك الاعلى علو حبك و رضاك و سمو ... و
بهاك و ارتفاع جودك و علاك و امتناع فضلك و
بقاك و ابتهاج طلعك و لقاك و اتنى انا مع حد
فقرى و حدود نفسى لا احب ان يحضرن بين
يدي الا ما قد اتبعنى فى امرک و اطاعنى؟ فى
حبك و دون هذا ان يحضر ... الاستغفار عما
اكتسب و التوبة عما قد احتجب

- 5 و اتنى انا لا اتمص قيص العفو و الغفران الا
بعد ما اشاهدن من مثل ما قد ذكرت بين يديك
و ان حضر بين يدي شجرة النفي لابد ان تستغفر
الى ثم ... و اذا لو استغفرن عنه فاذا قد تميمت
قيص غفارتك و ان اتوبن عليه فاذا قد تميمت
... توابيتك و ان تحضر بين يدي شجرة اثباتك فاذا
قد تميمت قيص منانيتك و تلبست رد و هابتك
اذ هذا ما اكتسبت الا دون حبك و رضاك و
استحي من ان اذكر فى تلقا وجهه كلمة التوبة و
الاستغفار و لكن هذا لابد له التوبة عما اكتسبت
و الاستغفار عما احتجب

- 6 فاذا ان استغفرن عنه قد قصت قيص غفرانك
و الا قيص عدلك و انتقامك و ان اتوبن عنه
قد قصت قيص عفوك و الا قد تلبست لباس
اخذك و شدتك فسيحانك سبحانك لو كان هذا
حد نفسى فى حدود ذاتى حيث لا احب ان
اتمص الا قيص منانيتك و ما ينبغي به علو
صفاتك و اسمائك فكيف و كبرياتك المستقلة
و كينونتك الازلية تحب على ان تشهد على عبد
بدون حبك لتظهرن من عندك شئون غفارتك و
توابيتك و عفوك و حكمك اذ كل ذلك من بعد
... و حجب؟ المحتجبين و ما لا تحب على ... بل
لم نزل قد احببت ان تشهدن على كل شيء فى علو
حبك و رضاك و سمو طاعتك و بهاك لتظهرن من

veiled ones – things Thou lovest not to be manifested ... Nay rather, Thou hast ever loved to bear witness, for all things, to the elevation of Thy love and good-pleasure, to the sublimity of Thy obedience and Thy comeliness, that there may shine forth from Thee the modes that befit the loftiness of Thy holiness – of Thy good-pleasure, Thy exaltation, Thy self-subsistence and Thy beauty.

عندك شئون ما ينبغي من علوّ قدسك من رضاك
و علاك و استقلالك و بهاك

- 7 Glorified, glorified art Thou! For the veiled ones, the sun of Thy Name, the All-Forgiving, hath a setting-place; and for the obedient, the sun of Thy Name, the Munificent, shineth resplendent. For Thou art exalted above being described by this or by that – since in both is naught beheld but Thee, and perforce there must be a negation for all beside Thee. For Thou art the Forgiver when Thou art the Manifest; and Thou art the Bestower when Thou art the All-Returning. Thy decree is only that which Thou lovest to witness – and not that Thou shouldst witness aught save what Thou lovest, for therein lieth Thy good-pleasure.

7 فسيحانك سبحانك لم تزل للمحتجبين شمس اسم
غفاريتك منزلة و للمطيعين شمس اسم منانيتك
مضيئة فانك انت متعال من ان تذكر بهذا او هذا و
لو ان لا يرى فيهما الا اياك و لا بد لان علي سواك
اذ انك انت الغفار حين ما كنت ظهاراً و انك
كنت مناناً حين ما كنت تواباً لم يكن حكمك الا
بما لا تحب ان تشهد و الا ان تشهد على ما تحب
فانه هو رضاك

- 8 And as for me, within the bounds of my low estate, when I behold one who treadeth the path of Thy good-pleasure, how could I fail to manifest toward him the modes of mercy? For from me he hath acquired naught that would call forth My judgment upon him, but rather pardon from My presence. And when I behold one bereft of the modes of Thy love and good-pleasure, needs must I robe myself in the garment of decree and of forgiveness – albeit this proceedeth from the repugnance of my heart and from what Thy beingness would fain not witness concerning him.

8 و اتني انا في حدود دنياي لاشاهدن من يسلك
على سبيل رضاي كيف لا اظهرن شئون الحكم
في حقّه لانه ما اكتسب ؟ ما يضطره الحكم مني
و العفو من لدی و ان اشاهدن من احد دون
شئون ؟ حتي ؟ و رضاك لا بد ان اقص قيص
الحكم و العفو و ذلك لم يكن الا من كره فؤادي
و ما لا تحب ان تشهد كينونتي عليه

- 9 How then – when the sovereignty of Thy self-subsistence and the kingship of Thy sanctity prevail? By Thy might! The Manifestation of Thy Self – which is the Point – and whoso is invested with Its attributes would not desire to bear witness save for those who obey Thee and voyage upon the ocean of Thy good-pleasure, nor to testify against any save those who obey Thee not and turn aside from the sea of Thy acceptance. If they draw near, no doubt will they be clothed with Thy severity, Thy taking, Thy long-suffering and Thy dominion; and no created being in the heavens or on earth or between them hath any strength before this.

9 فكيف و سلطان قيوميّتك و ملك قدّوسيتك لا و
عزّتك مظهر نفسك التي هي النقطة و من يتصف
بصفاتنا لن يحين ان يشهدن الا على من يطيعنك
و يسلكن في بحر رضاك و ان يشهدن على من لم
يطيعنك و يسلكن في دون بحر رضاك فلا ريب
انه ان يقبل اليه يتقمص قيص شدتك و اخذك
و طولك و قهرك فاذا لا طاقة لاحد من اهل
السموات و الارض لا بينهما

- 10 Wherefore, O my God, I verily intercede with Thee by Thyself unto Thyself. For if all should acquire what they cannot bear of what is not their right ... by interceding one with another – and if they should renounce intercession and turn with their whole beings unto whom they wish – Thou wouldst accept on their behalf. But how could any be accepted as a mediator before the sovereignty of Thy self-subsistence? There is no doubt

10 لهذا فاتي يا الهی لاشفعن بك اليك و لو ان كلّ
اذا اكتسبوا ما احتملوا من دون حقّ ... بشفعاً
بعضهم الى بعض و لو انهم ينقطعوا عن الشفعاء
و يقبلون الى من يريدون بكلهم يقبلون عنهم و
كيف سلطان قيوميّتك من يقبل اليك ... شفيع

that Thou Thyself art the Intercessor above every intercessor. Through Thee am I made independent of all besides Thee, and by Thee do I seek intercession with Thee. There is no power nor strength save in Thee.

- 11 My course, O my God, hath ever been – and shall remain – in the ocean of Thy love and Thy good-pleasure, that none among Thy witnesses may testify concerning Thy servants save to the exaltation of their love and the perfection of their comeliness – around me and upon me, before me and behind me, above me and beneath me, on my right hand and on my left. And if Thou cause me to move in aught short of the ocean of Thy love and Thy good-pleasure, then do Thou take me by the hand, that I may return unto Thee; I will seek Thy forgiveness, then turn repentant unto Thee – for Thou hast named Thyself the All-Forgiving, and hast numbered among Thy Names the All-Returning; Thou hast sent down Thy pardon in the Book and enjoined forbearance upon him who oversteppeth the bounds, in the Bayan. Thou hast appointed unto all things their measures.

- 12 If anyone come unto Thee, then – when a single leaf from the Tree of Thy Affirmation turneth toward Thee – doth it not bear witness against whatsoever is beneath it? How, then, couldst Thou be pleased ...? And if Thou art well-pleased with whom ..., what should hinder Thee? For Thou art verily independent of all things and exalted above all things: the obedience of the obedient profiteth Thee not, nor doth the disobedience of the rebellious harm Thee. Yet the sign of Thy Self, in every Manifestation, is this: Thou art pleased with him who rendereth due obedience, and art averse from him who withholdeth it – although Thou art, indeed, independent of ... and beyond need of whatsoever beareth the name of a thing.

- 13 O my God, permit me, in every age, the courtesies that are known among its people – for Thou art the Most High, the Most Lofty, the Inaccessible – so that, when the Manifestation of Thy Self appeareth, none shall bear witness concerning it save at that time. And verily Thou dost raise the Pen from whom Thou wilt, and Thou wilt assuredly raise it; none can hinder Thy bounty. Thou hast aforetime sent down that whereby Thy Paradise is entered; but how shall he enter who believeth not, though Thou shouldst give him leave? For when a thing is Negation, Thou dost not judge it by the decree of Paradise, albeit Thou art able so to judge; and when a thing is Affirmation, Thou dost not judge it by the decree of Fire, albeit Thou art powerful so to command – since their measures are, by Thy command, whensoever Thou wilt, whether from

فلأريب أنك انت بنفسه شفيع فوق كل شفيع
بك استغيت عن دونك و بك استشفعت لديك
ولا حول ولا قوة الا بك

11 سیرتی اللهم لم تزل ولا تزال في بحر حبك و
رضاك لئلا يشهدن على شهداء خلقك الا بعلو حبيهم
و منتهى بهائم في و على و لدى و قبلى و بعدى و
امامى و فوق و تحتى و عن يمينى و شمالكى وان
سیرتتى في دون بحر حبك و رضاك فلتأخذن
يدى بان ارجعن اليك ولاستغفرنك ثم لاتوبن
اليك فانك قد سميت نفسك الغفار و اعددت في
اسمائك اسمك التواب و نزلت العفو في الكتاب و
امرت بالحلم لمن يتجاوز عن حد في البيان و قد
قدرت لكل شىء مقاديراً

12 ان اقبل اليك من احد فانه اذا حين ما يقبل
ورقة من ورقة اثباتك ... تشهد على دون ذلك
كيف ترضى و كيف ... و ان ترضى عمن ...
فما يمنعك اذ أنك انت غنى عن كل شىء و متعال
فوق كل شىء تنفك طاعة المطيعين و لاتضررك
معصية العاصين و لكن آية نفسك في كل ظهور
ترضى عمن يطيعه حق طاعته و تكره عمن لايطيعه
حق طاعته و لو أنك غنى عن ... و مستغنى عن
كل ما يذكر عليه اسم شىء

13 و لكن اللهم اذننى في كل زمان باداب ما هو
المعروف بين اهلها من اذ أنك العالیه الرفیعة
الممتعة حتى ان ظهر مظهر نفسك لم تشهد عليها
دون حينئذ و أنك ان ترفعن القلم عمن تشاء
لترفعنه و لا يمنعك عن عطائك من احد بحيث
أنك قد نزلت من قبل ما يدخل به جنتك و
لكن من لم يؤمن كيف يدخل و لو أنك قد
اذنت له لان الشىء حين الذى يكون نفيًا لم تحكم
عليه بحكم الجنة و لو أنك قادر على ان تحكم و
ان الشىء حين ما يكون اثباتاً لن تحكم عليه بحكم
النار و لو أنك انت تقدر اذ مقدارهما بامرک متى
... امرک سواء كان من قيامة الى ... و ما بينهما

the Resurrection unto ... and what lieth between them. Thus is fire changed into light, and light into fire – so that he who aforetime was in the loftiest height of Paradise may come to the lowest nearness of the Fire.

فاذا يبدل النار بالنور والنور بالنار بمثل من كان
من قبل في اعلى علو الجنة في ادنى دنو النار

- 14 And Thou hast lifted the Pen from him who writeth the verses before Thy presence – for Thou hast ever been the All-Bountiful, the All-Generous.

14 وقد ارفعت القلم عمن يكتب الايات من بين
يديك انك كنت جواداً كريماً

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Du'a' fi avvali kulli laylin min shahri'llah

Date: 1265-09 [1849-Jul]

- 1 In the Name of God, the Most Inaccessible, the Most Holy [al-amna' al-aqdas]
- 2 O God! I beseech Thee, O Thou besides Whom there is none other God, by the splendor of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Ba, through that which Thou art of the splendor of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 3 O God! I beseech Thee, O Thou besides Whom there is none other God, by the majesty of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Sin by the majesty of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 4 O God! I beseech Thee, O Thou besides Whom there is none other God, by the beauty of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Mim by the beauty of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 5 O God! I beseech Thee, O Thou besides Whom there is none other God, by the grandeur of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Alif by the grandeur of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 6 O God! I beseech Thee by the light of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Lam by the light of "There is no God but Thee." Verily, Thou art the Lord of great bounty.

1 بسم الله الامنع الاقدس

2 اللهم اني اسئلك يا لا اله الا انت بيهي لا اله الا
انت اذ لا اله الا انت ان تصلين على حرف الباء
بما انت عليه من بهي لا اله الا انت انك كنت ذا
فضل عظيماً

3 اللهم اني اسئلك يا لا اله الا انت بجلال لا اله الا
انت اذ لا اله الا انت ان تصلين على حرف السين
بجلال ان لا اله الا انت انك كنت ذا فضل
عظيماً

4 اللهم اني اسئلك يا لا اله الا انت بجمال ان لا اله
الا انت اذ لا اله الا انت ان تصلين على حرف
الميم بجمال ان لا اله الا انت انك كنت ذا فضل
عظيماً

5 اللهم اني اسئلك يا لا اله الا انت بعظمة ان لا اله
الا انت اذ لا اله الا انت ان تصلين على حرف
الالف بعظمة ان لا اله الا انت انك كنت ذا
فضل عظيماً

6 اللهم اني اسئلك (؟) بنور ان لا اله الا انت اذ
لا اله الا انت ان تصلين على حرف اللام بنور ان
لا اله الا انت انك كنت ذا فضل عظيماً

- 7 O God! I beseech Thee, O Thou besides Whom there is none other God, by the mercy of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Lam by the mercy of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 7 اللهم اِنِّي اسئلك يا اله الا انت برحمة ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف اللام برحمة ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 8 O God! I beseech Thee, O Thou besides Whom there is none other God, by the words of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Ha by the words of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 8 اللهم اِنِّي اسئلك يا لا اله الا انت بكلمات ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف الهاء بكلمات ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 9 O God! I beseech Thee, O Thou besides Whom there is none other God, by the perfections of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Alif by the perfections of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 9 اللهم اِنِّي اسئلك يا لا اله الا انت بكالات ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف الالف بكالات ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 10 O God! I beseech Thee, O Thou besides Whom there is none other God, by the names of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Lam by the names of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 10 اللهم اِنِّي اسئلك يا لا اله الا انت باسمي ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف اللام باسمي ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 11 O God! I beseech Thee, O Thou besides Whom there is none other God, by the might of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Alif by the might of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 11 اللهم اِنِّي اسئلك يا لا اله الا انت بعزة ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف الالف بعزة ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 12 O God! I beseech Thee, O Thou besides Whom there is none other God, by the grace of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Mim by the grace of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 12 اللهم اِنِّي اسئلك يا لا اله الا انت بمن ؟ ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف الميم بمن ؟ ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 13 O God! I beseech Thee, O Thou besides Whom there is none other God, by the knowledge of "There is no God but Thee," to send Thy blessings upon the letter Nun by the knowledge of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 13 اللهم اِنِّي اسئلك يا اله الا انت بعلم ان لا اله الا انت ان تصلين على حرف النون بعلم ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 14 O God! I beseech Thee, O Thou besides Whom there is none other God, by the power of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter 'Ayn by the power of "There is no God but Thee." Verily, Thou art the Lord of great bounty.
- 14 اللهم اِنِّي اسئلك يا اله الا انت بقدرة ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف العين بقدرة ان لا اله الا انت انك كنت ذا فضل عظيمًا
- 15 O God! I beseech Thee, O Thou besides Whom there is none other God, by the utterance of "There is no God but Thee," as there is no God but Thee, to send Thy blessings upon the letter Alif by the utterance of "There is no God but Thee..."
- 15 اللهم اِنِّي اسئلك يا اله الا انت بقول ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف

- الالف بقول ان لا اله الا انت انك كنت ذا فضل عظيماً
- 16 O Lord! I beseech Thee, by virtue of “There is no God but Thee”, to send blessings upon the letter Lam through the power of “There is no God but Thee.” Verily, Thou art the Lord of great bounty.
- اللهم اتي اسئلك يا اله الا انت بقوة ان لا اله الا انت ان تصلين على حرف اللام بقوة ان لا اله الا انت انك كنت ذا فضل عظيماً
- 17 O Lord! I beseech Thee, by the sovereignty of “There is no God but Thee”, when there is no God but Thee, to send blessings upon the letter Alif through the sovereignty of “There is no God but Thee.” Verily, Thou art the Lord of great bounty.
- اللهم اتي اسئلك يا اله الا انت بسلطنة ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف الالف بسلطنة ان لا اله الا انت انك كنت ذا فضل عظيماً
- 18 O Lord! I beseech Thee, by the dominion of “There is no God but Thee”, when there is no God but Thee, to send blessings upon the letter Qaf through the dominion of “There is no God but Thee.” Verily, Thou art the Lord of great bounty.
- اللهم اتي اسئلك يا اله الا انت بملك ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف القاف بملك ان لا اله الا انت انك كنت ذا فضل عظيماً
- 19 O Lord! I beseech Thee, by the exaltation of “There is no God but Thee”, when there is no God but Thee, to send blessings upon the letter Dal through the exaltation of “There is no God but Thee.” Verily, Thou art the Lord of great bounty.
- اللهم اتي اسئلك يا اله الا انت بعلا ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف الدال بعلا ان لا اله الا انت انك كنت ذا فضل عظيماً
- 20 O Lord! I beseech Thee, by the signs of “There is no God but Thee”, when there is no God but Thee, to send blessings upon the letter Sin through the signs of “There is no God but Thee.” Verily, Thou art the Lord of great bounty.
- اللهم اتي اسئلك يا اله الا انت بآيات ان لا اله الا انت اذ لا اله الا انت ان تصلين على حرف السين بآيات ان لا اله الا انت انك كنت ذا فضل عظيماً
- 21 O my God! Were I to attempt to mention Thee through all the letters of the Bayan, I would be powerless to do so. Therefore, O Lord, recompense each letter with the most excellent reward wherewith Thou dost recompense any letter in Thy presence, for all point to a single Point, which hath no equal, no likeness, no peer, no similitude, and no companion. For verily it is as a single Sun, and all else are but mirrors wherein is reflected the image of its revelation, each according to its capacity.
- يا الهى لو اريد ان اذكرنك بحروف البيان كله لا اقدرن عليه فاجز اللهم كل حرف باحسن ما تجزى ذات حرف عندك اذ كل ادل على نقطة واحدة على ان لا عدل لها ولا مثل ولا كقولها ولا شبه ولا قرين لها ولا عدل اذ انها هي شمس واحدة وما دونها مرايا ينطبع فيها مثال تجليها كل على قدر ما انطبع فيها
- 22 I beseech Thee by these mirrors which are present [...] O my God, unto a day that hath no end, that I may remember them. Send down, O Lord, upon every embodied soul that hath believed in Thee and every being that hath prostrated before Thee that which befitteth the loftiness of Thy generosity, the sublimity of Thy grace, the elevation of Thy bounty, and the transcendence of Thy bestowals. Verily, Thou art the All-Bountiful, the All-Powerful.
- لا سئلكنك بالمرايا التي قد حضرت بين ... ان ... تلك المرايا ... ذلك يا الهى الى يوم لاحد لها لا ذكرنها فانزل اللهم على كل ذات هيكل آمن بك وذات نفس سجدت لك ما ينبغي لعلو جودك وسمو فضلك وارتفاع كرمك وامتناع وهابيتك انك كنت وهاباً قديراً

CMB_F14.156r10-158v03

BB00391

*Du'ayi Sahar-i-mukhtasar**Date: 1265-09 [1849-Jul]*

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

1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ

2 O my God! I beseech Thee by Thyself - for nothing can be compared to Thy justice, nor is there any equal to Thee, nor any likeness, nor companion, nor similitude - and I call to witness that which Thou hast caused me to witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine is might and omnipotence, Thine is power and divinity, Thine is strength and majesty. Thou hast ever been one God, single, unique, eternal, self-subsisting. Thou hast taken neither consort nor son, nor hast Thou manifested this through any of Thy creation, and Thou hast ordained all things by Thy power.

2 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَ لَأَشِيءَ عِنْدَكَ عَدْلَكَ وَ لَا كُفُوكَ وَ لَا شَبَهَكَ وَ لَا قَرِينَكَ وَ لَا مِثْلَكَ مَسْتَشْهَدٍ أَعْلَى مَا شَهِدْتَنِي وَ كُلِّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَ الْمُلْكُوتُ وَ لَكَ الْعِزَّةُ وَ الْجَبْرُوتُ وَ لَكَ الْقُدْرَةُ وَ الْأَوهُوتُ وَ لَكَ الْقُوَّةُ وَ الْيَاقُوتُ لَمْ تَزَلْ كُنْتَ الْهَاءَ وَاحِدًا وَاحِدًا فَرْدًا صَمَدًا قَيُّومًا مَا اتَّخَذْتَ لِنَفْسِكَ مِنْ صَاحِبَةٍ وَ لَا وَلَدٍ وَ مَا ... ذَلِكَ بَشِيءٌ مِنْ مَظَاهِرِ خَلْقِكَ وَ ... كُلِّ شَيْءٍ بِقُدْرَتِكَ تَقْدِيرًا وَ صُورَتِ كُلِّ شَيْءٍ بِمَشِيَّتِكَ تَصْوِيرًا

3 Thou hast fashioned all things according to Thy will. Ever do the manifestations through which Thy loved ones draw nigh unto Thee change, through the revelation of one Book and the withdrawal of another, save that whereby Thou dost describe Thyself - the exaltation of Thy praise, the transcendence of Thy sanctification, the elevation of Thy oneness, the inaccessibility of Thy glorification, and the independence of Thy grandeur. Therefore I beseech Thee, O my God, by the letters which in every Revelation Thou hast clothed with the garment of Thy love and authority, and which Thou shalt attire in every concealment with the robe of Thy might and sovereignty - from the lights of Muhammad and the manifestations of His countenance, since these spirits have ever prostrated themselves before Thy throne and these hearts have ever been enraptured by Thy love. Thou dost manifest them in every age as Thou pleasest and conceal them in every cycle as Thou wilt, for these are the signs that prove Thy oneness. None is seen in them save Thee, and if any other is seen therein, it changes when it changes and is transformed when it is transformed.

3 لَمْ تَزَلْ تَتَبَدَّلُ مَظَاهِرُ مَا تَتَقَرَّبُ بِهِ أَوْلِيَائِكَ مِنْ نَزُولِ كِتَابٍ وَ ارْتِفَاعِ كِتَابٍ إِلَّا مَا تَوْصَفُ بِهِ نَفْسُكَ مِنْ عُلُوِّ تَسْبِيحِكَ وَ سَمُوِّ تَقْدِيرِكَ وَ ارْتِفَاعِ تَوْحِيدِكَ وَ امْتِنَاعِ تَكْبِيرِكَ وَ اسْتِقْلَالِ كِبَرِيَّاتِكَ فَلَا سَائِلَ لَكَ يَا إِلَهِي بِالْحُرُوفِ الَّتِي تَقْمِصُنَهَا فِي كُلِّ ظَهْوٍ قِصَصَ مَحَبَّتِكَ وَ وَلَايَتِكَ وَ تَلْبَسُنَهَا فِي كُلِّ بَطُونٍ رِدَا عِزَّتِكَ وَ وَلَايَتِكَ مِنْ أَنْوَارِ مُحَمَّدٍ وَ مَظَاهِرِ طَلْعَتِهِ حَيْثُ لَمْ تَزَلْ تَلْبَسُ تِلْكَ الْأَرْوَاحَ سَاجِدَةً عِنْدَ عَرْشِكَ وَ لَا تَزَالُ تَلْبَسُ تِلْكَ الْإِفْتِدَاءَ مَتِيْمَةً بِحَبْلِكَ تَظْهَرُهَا فِي كُلِّ دَهْرٍ كَيْفَ تَشَاءُ وَ تَبْطِنُهَا فِي كُلِّ كَوْرٍ كَيْفَ تَرِيدُ إِذْ تَلْبَسُ آيَاتِ الَّتِي تَسْتَدِلُّ عَلَى وَحْدَانِيَّتِكَ لَا يَرَى فِيهَا دُونَكَ وَ إِنْ يَرَى فِيهَا غَيْرَكَ فَإِذَا يَتَغَيَّرُ وَ عِنْدَ مَا يَتَغَيَّرُ وَ يَتَبَدَّلُ عِنْدَ مَا يَتَبَدَّلُ فَاسْأَلُكَ

4 I beseech Thee therefore by that which has ever dwelt beneath Thy shadow and goes not forth from Thee to another and points to none save Thee. I remember Thee not through mention of what Thou hast created, for that refers only to the time when Thou dost manifest in a new creation. Rather do I call upon Thee through that which has ever indicated Thee and made known what befits Thee of the exaltation of Thy majesty

4 ... وَ الَّتِي لَمْ تَزَلْ مُسْتَقَرَّةً فِي ظِلِّكَ وَ لَا تَخْرُجُ مِنْكَ إِلَى غَيْرِكَ وَ لَا تَدُلُّ عَلَى سِوَاكَ لِأَذْكُرَنَّكَ بِذِكْرِ مَا قَدْ أَبْدَعْتَهُ لِأَنَّ ذَلِكَ يُرْفَعُ إِلَى حَيْنٍ مَا تَتَجَلَّى فِي خَلْقٍ بِدِيْعٍ بَلْ لَا دَعْوَتَكَ بِمَا لَمْ يَزَلْ يَدُلُّ عَلَيْكَ وَ يُسْتَنْبِئُ عَمَّا يَنْبَغِي لَكَ مِنْ عُلُوِّ جَلَالَتِكَ وَ سَمُوِّ كِبَرِيَّاتِكَ لِيَتَوَجَّهَنَّ بِذَلِكَ الدِّعَاءِ كُلِّ خَلْقِكَ فِي

and the transcendence of Thy grandeur, that thereby all Thy creation may turn toward that prayer in the infinite seas and fathomless oceans for which Thou hast set no limit. For Thou hast ever been God, there is no God but Thee, alone with no partner. In Thy grasp lies the kingdom of all things and in Thy right hand the destinies of all things. Thou chooseth from Thy creation whom Thou pleasest, for in every Revelation there hath been none chosen in Thy knowledge nor approved in Thy Book save whom Thou hadst chosen before and approved before, through the name of Thy loved one and Thy friend, the manifestations of Thy countenance and the dawning-places of the sun of Thy essence. All names rest therein, attesting that Thou art God, there is no God but Thee, possessed of the most excellent similitude and the most beauteous names. In Thy right hand lies authority from first to last, and in Thy dominion from the highest heaven to the lowest depth. No command is there save from Thee, and unto Thee is the ultimate return and end.

ابحر اللآنهاية وطماطم يم التي ما قدرت لها غاية
اذ لم تزل أنك انت الله لا اله الا انت وحدك لا
شريك لك وان في قبضتك ملكوت كل شيء
وفي يمينك مقادير كل شيء تصطفني من خلقك ما
تشأ فني كل ظهور لم يكن مصطفاك في علمك
ولا مرتضاك في كتابك الا ما قد اصطفيته من
قبل وارتضيته من قبل باسم حبيبك ووليک و
مظاهر طلعتك و مطالع شمس هويتك كل الاسماء
مستقرة في ذلك على أنك انت الله لا اله الا انت
ذو المثل الاعلى والاسماء الحسنی وان في يمينك
في الامر والاولی وان في ... في ملكوت العلی
الى الدرة الادنى ولا امر الا من عندك وان
اليك ارجعی والمنتهی

CMB_F14.178v05-180r01

BB00163

Du'ayi Layliyy-i-thaniyyih

Date: 1265-09-02 [1849-Jul-22]

- 1 In the Name of God, the Most Unapproachable, the Most Holy 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ
- 2 O my God! I beseech Thee by the splendor of the heaven of Thy good-pleasure, and by the majesty of the beauty of Thy holiness, and by the wonders of the measures of Thy mighty Self-Subsistence, and by the independence of Thy exalted grandeur, and by the elevation of the inaccessibility of Thy eternal joy, to ordain at this moment from the treasures of Thy wonderful Will and the repositories of the mystery of Thy Desire that which befitteth the loftiness of Thy sanctity for one who hath recognized Thy unity and ascribeth no partner unto Thee, and for one who worshipping Thee and is not veiled by aught from Thy worship. 2 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَهَاءِ رُضِيَا عَلَيَّ رُضِيَا رَبِّيَّتِكَ وَ جلال جمال ... فعال سبوحيتك و بدایع مقادير عز قیومیّتك و استقلال سمو كبريائيتك و ارتفاع امتناع ابتهاج ازليتك ان تقدرن حينئذ من خزائن بدع مشيتك و مكامن غيب ارادتك ما ينبغي لعلو قدسك لمن وحدك ولا يشرك بك شيئاً و لمن عبدك ولا يوجب بشيء عن عبادتك
- 3 For Thou hast ever been, O my God, exalted above Thy creation and elevated above all Thy servants. Thou dost shower in every state the wonderful tokens of Thy Lordship upon him who hath detached himself unto Thee in his inmost essence, 3 اذ لم تزل يا الهی كنت متعالياً فوق خلقك و مرتفعاً فوق كل عبادك تنزل في كل شأن بدایع آثار ربويّتك على من انقطع اليك ... كينونيته و

and Thou wilt ever manifest the signs of Thy mighty Self-Subsistence unto him who seeth naught but Thee save as in the day of his nothingness and desireth none but Thee. For Thou hast ever been independent of all that Thou hast created or wilt create, sanctified above all that Thou hast brought into being or wilt bring into being, exalted above all that Thou hast fashioned or wilt fashion, and transcendent above all that Thou hast ordained or wilt ordain.

4 Were no soul to testify to Thy unity, Thou wouldst not have revealed Thyself to anyone as Thou wert, and there would be naught with Thee; and wert no soul to testify to worship of Thee, the signs of Thy sovereignty would still endure, for Thou wouldst be as Thou hast ever been, and there would be naught with Thee. Thou art He Who existeth through the existence of Thine Essence and abideth in the purity of Thine Own Being.

5 Can there be a heart wherein dwelleth not Thy love, or a thing whose very existence floweth not from Thy Will? Nay, by Thy glory! Were this not so, it would not have been created, and were it not for Thee, it would have no essence. Thou art He Who hath ever been independent of all things through the transcendent independence of Thine Essence, and Thou wilt ever remain independent of all things through the pristine independence of Thy Self.

6 Thou didst not create that creation save that all things might attain, to the extent possible, unto that which is manifested at the revelation of Thy power and the exaltation of Thy Will. Perished be the essence that glorifieth not Thy Being, and annihilated be the reality that praiseth not Thine Essence. Extinguished be the spirits that recognize not the Sovereign of Thy holy Oneness, and abolished be the bodies that prostrate not before the Monarch of Thy Unity.

7 These have no spirit nor worth with Thee, for worth belongeth unto him who knoweth Thee, recognizeth Thy unity, worshipeth Thee, and turneth unto Thee, as apart from these conditions I behold with mine own eyes those who are on earth. Glory be unto Thee! Glory be unto Thee from my heart turning to any but Thee or to one whose heart turneth to aught else but Thee! Glory be unto Thee! Glory be unto Thee from my spirit being attached to any but Thee or to that which is veiled from meeting Thee! Glory be unto Thee! Glory be unto Thee from intending any save Thee, or seeking any besides Thee, or worshipping other than Thee, or recognizing any but Thee!

8 For those endued with power are all prostrate before Thee, and those possessed of grandeur are all fearful of Thy glory. Glory be unto Thee! How exalted is the loftiness of Thy station, and

لا تزال تتجلى بآيات عزّ قيوّمتك لمن لا يرى غيرك
ألا كيوم عدمه ولا يردّ دونك إذ لم تزل كنت
غنياً عما خلقت أو تخلق و متقدّساً عما ابدعت
أو تبدع و مرتفعاً فوق ما قد انشأت أو تنشئ و
متعالياً فوق ما قد قدرت أو تقدر

4 لو لم تشهد من نفس توحّدك لن تتجلى لاحد بمثل
ما كنت و لم يكن معك من شيء و لا تزال لو
لم تشهد من نفس تعبدك لم تزل آيات سلطنتك
لأنك لتكون كما كنت و لم يكن معك من شيء
انت الكائن بوجود كينونيتك و الباقي لساذجية
ذاتيك

5 هل بقلب لم يكن فيه من حبّك و ... بشيء لم
تكن له شيئته من مشيتك لا وعزّتك لو لم يكن
هذا لم يخلق و لو لم يكن و لك لم يتدوّت انت
الذي لم تزل كنت غنياً عن كل شيء بغنى كاهورية
ذاتك و لا تزال أنك انت لتكون غنياً عن كلّ
شيء بغنى ساذجية نفسك

6 ما خلقت ذلك الخلق الا ليوصلن كل شيء على
قدر ما يمكن ان يوصل اليه عند ظهور قدرتك و
ارتفاع مشيتك عدمت كينونية لن تسبح ذاتك و
فنت ذاتية لم تعبد كينونيتك و انقطعت ارواح ما
وحدت عليك قدس وحدانيتك و ارتفعت ابدان
ما تسجد عند سلطان احديتك

7 لم يكن هؤلاء من روح و لا قدر عندك اذ لقدّر لمن
عرفك و وحدك و عبدك و اقبل اليك اذ دون
تلك الشئون اتني بعيني ارى عند من على الارض
فسبحانك سبحانك من ان ... فؤادي الى غيرك او
الى من ... فؤاده الى دونك فسبحانك سبحانك
من ان يتعلق روعي بغيرك او يتعلق بما ... عن
لقاتك و سبحانك سبحانك من ان قصد سواك او
طلب دونك او اعبد غيرك او اوحّد دونك

8 اذ اولوالعزّ كلّهم بين يديك ساجدون و
اولوالعظمة كلّهم من خشيتك مشفقون
فسبحانك ما اعلى علوّ قدرك و ما ارفع سموّ

how elevated the summit of Thy majesty! Thou hast clothed the dwellers of Thy kingdom with the garments of might and independence that all things might be convinced that these are as nothing before Thee.

جلالك قد قمصت قمص العزّ و الغنا سكّان
مملكك ليوقن كلّ شيء على ان ذلك لم يكن
عندك بشيء

- 9 Glory be unto Thee! Glory be unto Thee! How many servants hast Thou endowed with manifestations of Thy kingdom, yet they imagined they could possess something and were thereby veiled from Thy good-pleasure - that good-pleasure which, were all on earth to come seeking Thy satisfaction without prostrating before Thee, Thou wouldst never be pleased with them.

9 فسيحانك سبّحانك كم من عباد قد ملكتهم من
ظهورات مملكك وزعموا ان يستملكوا من شيء
و قد احتجبوا بذلك عن رضائك الذي لو يأتي
من على الارض كلّها ان ترضى عنه من دون ان
يسجد لك لن ترضى عنه

- 10 Glory be unto Thee! Glory be unto Thee! I shall surely detach myself from all Thy servants as from the state of everything Thou hast created, and I shall ascend unto Thee through attaining unto that which is with Thee in such wise as Thou didst desire to create anything.

10 فسيحانك سبّحانك لانقطعن عن كلّ عبادك
كشأن ما خلقت من شيء ولاستعرجن اليك
بالوصل الى ما عندك على شأن ما اردت ان
تخلق من شيء

- 11 And were all Thy creation to desire me while Thou desirest me not, would it profit me, O my God, even were I possessed of knowledge? Nay, by Thy glory! I am the one who knoweth Thee [...] There is no God but Thee, detached from all else.

11 او لو يريدني كلّ خلقك ولم تردني هل ينفعني يا
الهي ان كنت ذا علم لا وعزّتك وان لم يردني
احد من خلقك وانت تردني هل ... عن
... من شيء لا وعزّتك انا العارف بك ...
لا اله الا انت مستغنياً عن كلّ شيء

- 12 I am the one who prostrateth before Thee alone, Who hath no partner, turning unto Thee with the essence of my being, my pure reality, the camphor of my soul, and the simplicity of my self.

12 وانا السّاجد لك وحدك لا شريك لك مستقبلاً
اليك بجوهر كينونيّ و مجرد ذاتي و كافور
نفسانيّ و ساذج انبي

- 13 I shall thank Thee for what Thou hast bestowed upon me of Thy guidance, and I shall praise Thee for having caused me to know Thyself.

13 ولاشكرتك على ما قد مننت عليّ من هدايتك و
لاحمدتك على ما قد عرفتنى نفسك

- 14 For if all the kingdoms of earth and whosoever dwelleth therein were to come unto me, but Thou hadst not caused me to know Thyself, I would be as one among those on earth who are possessed of the letters K and Sh.

14 اذ لو اتيتني ملك الارض و من عليها و لم تعرفني
نفسك لكنت احداً بمثل من على الارض من
اولى الكاف و الشين

- 15 No, by Thy glory! I have not sought from Thee aught save Thyself, nor have I desired from Thee aught besides Thee, though none can comprehend this save Thee, and none can know its measure except Thee.

15 لا وعزّتك ما طلبت منك دونك و ما اردت
من عندك سواك و لو ان هذا لن يدركه الا اياك
وقدر ذلك لن يعرفه سواك

- 16 For all else besides Thee, were Thou to send down unto them whatsoever their desires crave from the realms of Thy dominion, they would be content therewith and would be veiled from Thyself.

16 لان ما دونك ان تنزل عليهم ما تهوى اليه اهوائهم
من شئون مملكك فاذا يطمثون بها و يحتجبون
عن نفسك

- 17 I, by Thy glory, desire not this, nor do I desire those who desire such things. I see them not except as on the day when Thou didst create them, and I perceive in them neither station nor worth, for they have been veiled by the affairs of Thy kingdom

17 واتي وعزّتك ما اردت هذا و لا اريد من يرد
ذلك و لا انظر اليهم الا كيوم الذي ما خلقتهم و
لا ارى لهم من شأن ولا قدر لانهم قد احتجبوا

from the presence of Thy Self-Subsistence, and they seek to glorify Thee [...] whom Thou hast created from the likes of [...]

- 18 They thank Thee for what Thou sendest down unto them from the gifts of Thy paradise, yet when their pleasures are cut off from them, they become veiled from Thy countenance, and when Thou bestowest upon them that which giveth tranquility to their hearts, they turn unto Thee with Thy clear proof.
- 19 Glory be unto Thee! Glory be unto Thee! I have at this moment become detached from all things through my connection with Thee, and have become established before Thee in such wise that I find no rest in what Thou hast created or wilt create, for all these are but creatures before Thee and have no worth before Thy worth.
- 20 Glory be unto Thee! Glory be unto Thee! Thou art indeed far more exalted, more glorious, more sublime, more impregnable, and more sanctified than that the highest essences of all possible beings should attain unto Thy love, or that the realities of the abstract entities should be capable of rendering thanks unto Thee.
- 21 The mention of all created things befiteth not the sublimity of Thy station, nor is the carpet of Thy majesty worthy of the praise of Thy servants, even were they to turn wholly unto Thee and worship none besides Thee with the pure essence of their being – how much less when they are veiled by aught else!
- 22 Glory be unto Thee! Glory be unto Thee! I shall cut myself off from my glorification and the glorification of all things through that wherewith Thou hast glorified Thyself. I shall cut myself off from my praise and the praise of all things through that wherewith Thou hast praised Thy Essence. I shall cut myself off from my unity and the unity of all things through that wherewith Thou hast unified Thine Own Being. I shall cut myself off from my magnification and the magnification of all things through that wherewith Thou hast magnified Thine Own Reality. I have become detached from my sanctification and the sanctification of all things through that wherewith Thou hast sanctified the Sovereign of Thy Self-Subsistence.
- 23 Should no one recognize Thy worth, verily Thou knowest Thine Own worth. Should no one be illumined by Thy signs, verily Thou art too exalted to send them down upon one who is not illumined at the appearance of Thy signs. Should no one be convinced of Thy oneness, verily Thou art convinced of Thine Own oneness. Should no one worship Thee as befiteth Thy Godhead, Thy Self knoweth that Thou art independent of all else, that Thou art God, there is no God but Thee, alone with no partner. Thine is the creation and the command, before and

بشئون مملكتك عن لقاء صمدانيتك و ارادوا ان يعظمونك ... قد خلقت من امثال ..

18 ... يشكرونك بما تنزل عليهم من آلا جنتك اذا تنقطع عنهم نعيمهم فاذا يحتجبون عن طلعك و اذا مننت عليهم بما تسكن به قلوبهم ليتوجهون اليك ببينتك

19 فسبحانك سبحانك قد انقطعت حينئذ عن كل ذي شئيته بالوصل اليك و استقرت لديك على شأن لا اسكن بما قد خلقته او تخلق اذ كل ذلك خلق عندك و لا لهم قدر عند قدرك

20 فسبحانك سبحانك انك انت اعلى و اجل و ارفع و امنع و اقدس من ان ينال حبك اعلى جواهر الممككات او ان تقدر على ادراك شكر كينويات المجردات

21 لا ينبغي لعلو شأنك كل ذكر خلقك و لا يستحق بساط مجدك كل ثناء عبادك اذا انقطعوا اليك بكلمهم و لن يعبدوا احداً دونك بصافي كينوياتهم و كيف اذا احتجبوا بشيء

22 فسبحانك سبحانك انقطعن عن تسبيحي و تسبيح كل شيء بما قد سبحت به نفسي و لانقطعن عن تجميدي و تجميد كل شيء بما حمدت به ذاتك و لانقطعن عن توحيد كل شيء بما وحدت به كينوياتك و لانقطعن عن تجميدي و تجميد كل شيء بما قد مجدت به ذاتيتك و قد انقطعت عن تقديسي و تقديس كل شيء بما قد قدست به سلطان قيوميتك

23 لو لم يعرف احد قدرك فانك انت تعرف قدرك و لو لم يتجلى احد باياتك فانك انت اعلى من ان تنزلها على من لم يتجلى عند ظهور آياتك و ان لم يوقن احد على وحدانيتك فانك انت كنت موقناً بوحدانية نفسك و ان لم يعبدك احد على حق الوهيتك فيعلمك نفسك قد استغنيت عن كل ما دونك على انك انت الله لا اله الا انت وحدك

after. Thou givest life and causest death, then causest 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 wilt by Thy command. Verily, Thou art powerful over all things [...]

لا شريك لك لك الخلق و الامر من قبل و من بعد تحي و تميت ثم تميت و تحي و انك انت حي لاتموت في قبضتك ملكوت كل شيء تخلق ما تشاء بامرک انک کنت على كل شيء قديراً

- 24 O My God! Far above comparison are the manifestations of Thy Lordship, and sanctified, O my Beloved, are the daysprings of Thy holiness, and exalted, O my Heart's Desire, are the dawning-places of the Sun of Thy Self-Subsistence above being comprehended by any dwellers of Thy realm or having their rights fulfilled by the highest essence of the inhabitants of the kingdom of Thy sovereignty.

24 ... يا الهی امثال ربوبيتک و تقدست يا محبوبی مظاهر سبوحيتک و ارتفعت يا مقصودی مطالع شمس قيوميتک من ان يدركها احد من سکان مملکتک او يقوم بحققها اعلی جوهر سکان ملکوت سلطنتک

- 25 At this moment, I seek Thy forgiveness for all else but Thee, and I turn in repentance unto Thee from all except Thee, and I cast myself before Thy presence, O Thou Lord of might and majesty.

25 فأتني انا حينئذ لاستغفرنک عما دونک و لاتوبن اليک عما سواک و لالقي نفسی بين يديک يا ذا العزة و الجلال

- 26 I shall find sufficiency in Thee apart from all others, O Thou Possessor of beauty and glory, and I shall find contentment in Thee apart from Thy creation, O Thou Lord of power and perfection, and I shall find satisfaction in Thee apart from all else, O Thou Lord of strength and action.

26 و لاستغنين بك عن غيرک يا ذا الوجهة و الجمال و لاستکفين بك عن خلقک يا ذا القدرة و الکمال و لاسترضين بك عن دونک يا ذا القوة و الفعال

- 27 I desire naught but Thee in my remembrance, and I want none other than Thee. When wert Thou ever hidden, that anyone should be compelled to love aught else but Thee? And when wert Thou ever absent, that anyone should need to turn to other than Thee?

27 ما اردت في ذکرى سواک و لا اريد دونک متى احتجبت حتى يضطر احد بحب دونک و متى تغيبت ؟ حتى يحتاج احد الى غيرک

- 28 Glorified art Thou! There is no God but Thee. Thou hast ever been manifest above all things, present with all things, triumphant over all things, and powerful over whatsoever Thou wilt with wondrous sovereignty, and mighty over whatsoever Thou desirest with swift dominion.

28 فسبحانک ان لا اله الا انت لم تزل کنت ظاهراً فوق کلشيء و قائماً مع کلشيء و قاهراً فوق کلشيء و قادراً على ما تشاء من ... بديع و مقتدر على ما ... من طول سريع

- 29 Grant me, O my God, a desire for Thee that is pure and sincere, free from all things through Thy power and the sublimity of Thy might.

29 هب لي اللهم من ارادک خالصاً مخلصاً من ... شيء ... اقتدارک و سمو

- 30 I have indeed withheld my supplication from those who have worshipped other than Thee and turned to aught else but Thee, or who have been veiled by anything from Thy countenance, even though there be no self that hath found satisfaction in self apart from my supplication before Thee.

30 ... فأتني قد حرمت دعائي عن من قد عبد غيرک و توجه بدونک او يحتجب بشيء عن طلعته و ان لم يكن لذلك من نفس قد استرضيت بنفس عن دعائي عندک

- 31 I associate no partners with Thee, for verily I call upon Thee purely and sincerely, attesting that Thou art God, there is no God but Thee, and that all else besides Thee was nothing, even

31 و لا اشرك بك شيئاً لآتني انا قد دعوتک خالصاً مخلصاً على انک انت الله لا اله الا انت و ان ما

as before it was nothing, and verily Thou art the Strong, the Most High.

دونك لم يكن من شيء بمثل ما كان من قبل من
شيء وأنت أنت القوى المتعال

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Du'a' li's-Sab'a

To: Seven believers: Hasan-i-Bajistani, Mirza Karim, et al.

Date: unknown (Chihriq or Maku)

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Glorified be He Who creates whatsoever is in the heavens and whatsoever is on earth by His command, and He is the Mighty, the Wise.

2 سُبْحَانَ الَّذِي يَبْدَعُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ بِأَمْرِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

3 O my God! Verily Thy existence is the most exalted existence, which nothing can resemble, and verily my existence is the lowliest existence, which nothing can equal. How then can I desire to make mention of Thee when Thou hast ever been, while I have never been anything? Should I desire to make mention of Thee, the limitations of my own self frighten me, for how can nothingness make mention of the Lord of eternity? And should I remain silent before Thy countenance and not praise Thee with the praises which Thou hast taught me, I am moved by Thy dealings with the sinners and encouraged by Thy bounty toward the faithful.

3 يَا هِيَ أَنْ وَجُودَكَ أَعْلَى وَجُودٍ لَا يُشَابِهُهُ شَيْءٌ وَأَنْ وَجُودِي أَدْنَى وَجُودٍ لَا يُسَاوِيهِ شَيْءٌ فَكَيْفَ أُرِيدُ أَنْ أَذْكُرَكَ وَأَنْتَ لَمْ تَزَلْ كُنْتَ وَأَنْتَ أَنَا مَلِيزَالٍ مَا كُنْتُ شَيْئًا أَنْ أُرِيدُ أَنْ أَذْكُرَكَ يَخُوفُنِي حَدٌّ ذَاتِي بِأَنْ الْعَدَمَ كَيْفَ يَذْكُرُ رَبَّ الْقَدَمِ وَأَنْ أَصَمْتُ فِي تَلَقَّاءٍ طَلَعْتُكَ وَلَمْ أَذْكُرْ بَثْنِيَايَ الَّتِي عَرَفْتُهَا بِتَعْلِيمِكَ يُشَوِّقُنِي مَعَامَلَتِكَ مَعَ الْمُسِيئِينَ وَوَيْشَجْعُنِي سَبِيكَ مَعَ الْمُؤْمِنِينَ

4 Therefore, O my God, I make mention of Thee in the way Thou lovest, and I thank Thee in the way that pleaseth Thee, and I bear witness that the ultimate extent of my remembrance of Thee is my inability to remember Thee, and that the utmost of my effort in thanking Thee is my poverty in offering thanks unto Thee. I know no other way for myself, nor can I bring forth any proof thereof, save that I behold Thee through Thine own eyes and declare: Thou art, Thou art my Beloved; Thou art, Thou art my Worshipped One; Thou art, Thou art my Quest; Thou art, Thou art my Sovereign; Thou art, Thou art my King; Thou art, Thou art my Possessor; Thou art, Thou art the Ultimate Goal of my hopes.

4 فَلَا جُلَّ ذَلِكَ يَا هِيَ أَذْكُرَكَ بِمَا أَنْتَ تَحِبُّ وَأَشْكُرَكَ بِمَا أَنْتَ تَرْضَى وَأَشْهَدُكَ بِأَنْ مَتْنِي مَبْلَغُ ذِكْرِي هُوَ عَجْزِي عَنْ ذِكْرِكَ وَأَنْ غَايَةَ جَهْدِي فِي شُكْرِكَ هُوَ افْتِقَارِي إِلَى شُكْرِكَ مَا أَعْلَمُ دُونَ ذَلِكَ لِنَفْسِي مِنْ سَبِيلٍ وَلَا اسْتَطِيعُ أَنْ أَذْكُرَ لَذَلِكَ مِنْ دَلِيلٍ غَيْرِ أَنْ أَنْظُرَ إِلَيْكَ بِعَيْنِكَ وَأَقُولُ أَنْتَ أَنْتَ مُحِبُّونِي وَأَنْتَ أَنْتَ مَعْبُودِي وَأَنْتَ أَنْتَ مَقْصُودِي وَأَنْتَ أَنْتَ سُلْطَانِي وَأَنْتَ أَنْتَ مَلِكِي وَأَنْتَ أَنْتَ أَمَلِي

5 Should I make mention of Thee through my remembrance, and my declaration "Thou art, Thou art" through the permanence of Thy Being, then by Thy might and Thy majesty, my soul

5 لَوْ أَذْكُرُ بِذِكْرِي آيَاكَ وَقَوْلِي أَنْتَ أَنْتَ بَدَوَامَ ذَاتِكَ فَبِعِزَّتِكَ وَجَلَالَتِكَ لَمْ تَكِرْهُ نَفْسِي مِنْ ذِكْرِكَ وَلَا

shall never weary of remembering Thee, nor shall the sweetness in my heart ever be exhausted by Thy grace, even though in all my conditions my atoms proclaim that "Thou art, Thou art," and they never rest in less than what Thy knowledge encompasseth. And if they should rest, their repose is in declaring "Thou art, Thou art." They shall never choose aught else, nor are they capable of anything else, as though it is He, He; Thou art, Thou art, and Thou art, Thou art He, He - except that Thou art its Lord and Creator, and it is Thy servant and creation.

- 6 Nothing resembleth Thee in elevation, and it hath no likeness in lowliness. Verily Thou art the Exalted in Glory, and it is the abased in hope. Verily Thou art the Generous in bounty, and it is the supplicant in entreaty. Thou hast ever been Thou art, Thou art, and it shall ever remain it is, it is. None knoweth how it is save Thee, and none knoweth how Thou art save Thee. The word "Thou" appeareth not except through Thee, and the word of action is not complete except through it.

- 7 This hath ever been Thy way with those possessed of insight among them that profess Thy unity, and Thy gift to those possessed of understanding among them that know Thee. It is as though at every moment I witness the suns of Thy grace rising from my right hand in numbers which none save Thee can reckon - nay, they have no number in Thy knowledge - and I behold with mine own eyes the magnitude of each one of them to be greater than all that is in the heavens and all that is on the earth and whatsoever lieth between them.

- 8 Therefore, O God, forgive me and let no eclipse descend upon them through my change, and pardon me and alter them not through my deeds. Make their light for me the light of Thy countenance, and their radiance for me the radiance of the lights of Thy face, and their splendor for me the splendor of the beauty of Thy glory. Glorified art Thou! Unto Thee be praise for what cannot be counted, and from me be powerlessness for what cannot be numbered, and from Thee be grace for what Thou bestowest.

- 9 Shouldst Thou make all that is within Thy knowledge a tongue within my tongue and cause it to speak in every language over which Thou hast power - and verily I would thank Thee through them all throughout the eternity of Thy Being - it would not equal the payment of the right of even one of Thy favors. Glorified art Thou! How can one whose measure is such powerlessness and whose station is such poverty be capable of thanking Thee when he is but a thing brought forth through Him?

تفنى حلاوة فؤادي من فضلك مع اتى في كل شأني تنطق ذراتي بانك انت انت ولا تسكن في اقل ما يحصى عليك و ان سكنت فسكونها هو قولها انت انت لن تختار دون ذلك شيئاً ولا تستطيع لغير ذلك كانه هو هو انت انت وانت انت هو هو الا انك انت ربّه و بارئّه و أنّه هو عبدك و خلقتك

6 ليس كمثلك شيء في العلوّ و ليس له مثل في الدنوّ و أنّك انت المتعالى بالجلال و أنّه هو المتدّل بالأمال و أنّك انت المتكّرّم بالأفضال و أنّه هو المشفق في السّؤال لم تزل انت انت ولا تزال أنّه هو هو لا يعلم كيف هو الا انت ولا يعلم كيف انت الا انت ولا تظهر كلمة انت الا بك ولا يتمّ كلمة الفعل الا به

7 لم يزل هذا سيبك للموحّدين من اولى الأنظار و موهبتك للعارفين من اولى الأبصار كأنّ في كلّ حين ا شاهد شمس فضلك تطلع عن يميني بعدة ما لا يعلمها احد سواك بل ليس لها عدّة في عليك و ارى بعيني كبر كلّ واحد منها اكبر عمّا في السموات و عمّا في الأرض و ما بينهما

8 فاغفر اللهم لي و لا تنزل عليها كسوفاً بتغيّري و اعف لي و لا تغيّر بها اعمالى و اجعل نورها لي نور طلعتك و ضياءها لي ضياء انوار وجهتك و بهائها لي بهاء جمال عرّتك فسبحانك لك الحمد بما لا يحصى و منى العجز بما لا يعدّ و منك الفضل بما انت تعطى

9 لو تجعل كلّما في عليك لساناً في لساني و تنطقه بكلّ لغة انت قادر عليها و اتنى انا اشكرك بكلّها بدوام ذاتك سرمد الابد لم تعدل اداء حق شيء من الاثك فسبحانك من كان هذا مبلغه من العجز و مقامه من الفقر كيف يقدر بشكرك و هو شيء تحدث به

10 Verily Thou art more glorious than the mention of aught else, and more exalted than giving thanks to any besides Thee. By Thy might! Were it not for reciting a verse from Thy Book, I would not have ventured to thank Thee. Yet because of what Thou hast promised to those who give thanks unto Thee, my soul was encouraged thereby to barter my goods of nothingness for thanksgiving unto Thee, O Ancient of Days! Glory be unto Thee! Glory be unto Thee! No trade can equal my trade among all that are in the heavens and the earth. This was naught but through Thy grace, for what am I - whose utmost attainment is utter evanescence and whose very existence is pure nothingness - yet when Thou didst cause me to know that Thou art Who Thou art, I attained unto all good through saying "Thou art Who Thou art." Nothing remained in Thy treasures that I did not gather into my treasures. Nay rather, I possessed all that Thou Thyself possessed through my thanksgiving unto Thee and my remembrance of Thee, for how couldst Thou withhold from him whom Thou thankest anything from Thy treasures, when Thy thanks are higher and more glorious than all things, and Thy praise is greater and more ancient than all things? Nay, by Thy might! Thou hast withheld no good thing from me except that Thou hast honored me with Thy remembrance of me, which is all good. This is a matter without equal, a bounty without likeness, a being without similitude, and a gift which no other gift in Thy knowledge can match.

11 Unto Thee be thanks with my whole being, though this is but the recompense for Thy thanking Thy servant. Unto Thee be praise with my whole being, though this is but the recompense for Thy praising Thy servant. Unto Thee be glory with my whole being, though this is but the recompense for Thy glorifying Thy servant. Unto Thee be remembrance with my whole being, though this is but the recompense for Thy remembering me. Unto Thee be all knowledge, though this is but the knowledge with which Thou hast favored me. My whole being is for Thee in love, though this is but Thy love for me. In all wherewith Thou hast honored me, I proclaim this. Therefore bear witness unto this for me, hear this from me, exalt this for me, record this for me, treasure this for me, and conceal this from the eyes of all else, for by Thy might! I love not that any should know of my love for Thee. This is not from any measure of miserliness before Thee, but rather I love this and strive for this lest any but I should know my Beloved, or any save myself take delight in the mention of my Goal, or any besides me be refreshed by gazing upon the countenance of my King, or any except myself alone find solace in the presence of my Sovereign.

10 و انتك انت الأجل من ذكر غيرك و شكر دونك فوعزت لك لو لا قراءات اية من كتابك ما جترحت بشكرك و لك لما وعدت لشاكرك شكرك بذلك فبجعتني نفسي لأبيع متاعى العدم بشكرك يا قديم الأكرام فسبحانك سبحانك لم تعدل تجارتي تجارة احد ما فى السموات و ما فى الأرض و لم بك ذلك الا من فضلك و الا ما انا و مبلغى الذى هو فناء بحت و حد وجودى الذى هو عدم صرف و لكن لما عرفتني بانك انت انت قد استدركت كل الخير بقولى انت انت و ما بقى لى شئ من خزانك الا و قد جعلته فى خزانى بل ملكت كلها ملكته نفسك بشكرك نفسى و بذكرى اياك لأن من انت تشكره فكيف تمنعه من كل ما فى خزانك مع ان شكرك هو اعل و ابع و ابع من كل شئ و ثنائك اعظم و اقدم من كل شئ لا و عزتك ما منعت منى خيراً الا و قد اكرمتنى بذكرك اياى كل خير و ان ذلك امر لا عدل له و فضل لا شبه له وجود لا مثل له و موهبة لا يساويها موهبة فى علمك

11 فلك الشكر بكلى و لم يك ذلك الا جزاء شكرك عبدك فلك الحمد بكلى و لم يك ذلك الا جزاء حمدك عبدك و لك الثناء بكلى و لم يك ذلك الا جزاء ثناءك عبدك و لك الذكر بكلى و لم يك ذلك الا جزاء ذكرك اياى و لك المعرفة كلها و لم يك هذه الا معرفتك التى مننت بها على و كل لك المحبة و لم يك هذه الا حبك اياى و انا فى كل ما اكرمتنى ناطق بذلك فاشهد لى على ذلك و اسمع لى ذلك و ارفع لى ذلك و اكتب لى ذلك و اخزن لى ذلك و استر عن عيون غيرك ذلك فانتى و عزتك ما احب ان يطلع احد بحبى اياك و ما كان ذلك من مبلغ بخلى عندك بل احب ذلك و اجهد على ذلك لئلا يعرف محبوبى غيرى و لا يتلذذ بذكر مقصودى دونى و لا يتروح بنظر طلعة مليكى سوى و لا يستأنس بحضرة سلطانى الا نفسى وحده

- 12 Glory be unto Thee! If I say none hath loved Thee as I have loved Thee, by Thy might I speak true, and if Thou sayest none hath loved Me as Thou hast loved Me, I would believe Thee, O Beloved! For Thy love for me is my love for Thee, as I was nothing until through Thy love I became a lover, and had Thou not created me, Thy love would not have been manifest, for how could Thy love be shown if there were no other existence? Yea, Thy love in Thy Self is Thy Self - none in the heavens or earth knoweth it. But the love of Thine that is possible for others, and to which creation can relate, is my love for Thee which is identical to Thy love for me. Glory be unto Thee! How sweet are such words as these, how exalted their like, how glorious their similitude, how just their comparison! That I attribute them to Thee is through Thy grace upon them, like the relation of the Kaaba to Thee. Otherwise, glory be unto Thee! That I should forget the limitations of my being or be heedless of the station of my essence - nay, by Thy might! Thy primordial, camphorated Being hath severed all existences from loving It through It, and Thy eternal, pure Essence hath separated the realities of the abstract entities among contingent beings.
- 12 فسبحانك لو اقول لم يحبك احد مثلي فوعزتك قد صدقت و ان انت تقول لم يحبني احد مثلك فاصدقك يا محبوب لان حبك اياي هو حبي اياك لاني ما كنت شيئاً بحبك كنت محباً ولولا خلقتني لم يظهر حبك لأن لو لم يك وجود الغير كيف يظهر حبك بلي ان حبك في نفسك هو نفسك لا يعلمه احد في السموات و لا في الأرض و لكن حبك الذي يمكن لغيرك و يمكن ان يتعلق الأبداع به هو حبي لك الذي هو بعينه حبك اياي فسبحانك ما احلى مثل تلك الكلمة و ما اسنى مثلها و ما ابهى مثلها و ما اعدل شها و ان نسبتها اليك هي من فضلك عليها كنيسة الكعبة اليك و الا سبحانك ان انسى حد كينونيي او اغفل عن رتبة ذاتي لا و عزتك كينونيتك الكافوريه الارزلية مقطعة الموجودات كلها عن حبها بها و ان ذاتيتك السازجية الأبدية مفرقة الجواهريات من ذوات المجردات من الممكنات
- 13 Glorified and exalted art Thou! Ever hath Thy remembrance of Thyself transcended not Thine Essence, and Thy love is Thine Own Being, proceeding not from other than Thy Self. That which those who remember call to mind is but the remembrance of Thy creation, and that which those who know recognize is but the love of Thy invention, which Thou didst bring into being from naught through their own selves. These two bear witness to utter and absolute powerlessness, and to pure and complete poverty in the essence of being and attributes.
- 13 فسبحانك و تعاليت لم يزل هو ذكرك نفسك لم يتجاوز من ذاتك و حبك هو كينونيتك لم يخرج من اينتك و ان ما يتذكر الذا كرون هو ذكر ابداعك و ان ما يتعرف العارفون هو حب اختراعك الذي انت ابدعتهما لا من شيء بانفسهما و انهما دالان على العجز البحت البات و الفقر الصّرف في كينونية الذات و الصفات
- 14 Glorified art Thou! How wondrous is Thy handiwork! At times Thou dost shower upon my heart the suns of grace as though they would never set, and at times Thou dost rend my very being and seize me with might, as though the suns of grace would never rise upon me. Glorified art Thou! I see no straight path in Thy handiwork, nor any clear way in Thy Cause. How can one who is inspired to say "Thou art Thou" be tormented to say "I am I"?
- 14 فسبحانك ما اعجب صنعك مرة تمطر على فؤادي شمس الأفضال كأنها هي لا افول لها و مرة يقطع امعائي و تأخذني بالسطوات كأن شمس الأفضال لا تطلع على فسبحانك لم ار صراط قيم في صنعك و لا سبيل واضح في امرك من يلهم احدا بان يقول انت انت فكيف يعذبه بان يقول انا انا
- 15 Glorified, glorified art Thou! Were it not for my fear of distant hearts and weak souls, I would cry out in this my station before Thee for what Thou hast done unto me. My cry is not for what people have done to me, for by Thy glory they are to me but as a passing shadow, nay, all my crying out is from Thy deed. If Thou hadst not ordained it, who could have acted? If Thou hadst not decreed it, who could have done aught?
- 15 فسبحانك سبحانك لولا خوفا من افتدة البعيدة و نفوس الضعيفة لأضحين في مقامى هذا بين يديك بما فعلت لى و ليس ضييجي من عمل الناس معي لانهم فوعزتك ليس لدى الا كشبح ظل فاني بل كل ضييجي من فلك لو لم انت تقدر من يقدر ان يفعل و لو لم انت تقضى فمن يقدر ان يعمل

- 16 Nay, by Thy glory, my cry is not for the conditions of this world or the next, rather my cry is because of how decree hath passed that I should say "I am I" after Thou didst cause me to know that "Thou art Thou." This is the utmost of my torment, O my Beloved! Otherwise what have I to do with the terrors of this world and the next? It hath never occurred to my heart whether they exist or not. Rather, I see them as non-existent as before their existence, through Thine eye that slumbereth not, and I have forgotten them through Thy power that cannot be assailed.
- 16 لا وعزتك ليس ضييجي من احوال الدنيا و
الأخرة بل إنما ضييجي هو من اجل الذي كيف
يمضي القضاء بان اقول انا انا بعد ما عرفتنى بانك
انت انت وان ذلك منتهى عذابي يا محبوبي و
الآ مالى و احوال الدنيا و الاخرة لم يخطر بقلبي
انها موجودة او معدومة بل اراها معدومة كقبل
وجودها بعينك التي لا تنام و نسيته سلطانك
الذي لا يضام
- 17 Indeed, all my fear is because after Thou didst cause me to know Thyself, that "Thou art Thou," I said "I am I." And I know that Thou hast not asked me why I said this, nor dost Thou call me to account for it, yet I am ashamed of my deed and tormented by the fire of my words. How could I not be tormented by my remembrance of myself when Thou didst remember it through Thy remembrance of it, and Thou hast ever been, while it hath never been anything?
- 17 بل ان كل خوفي هو من اجل الذي بعد ما
عرفتنى نفسك بانك انت انت انا قلت انا انا و اني
لأعلم بانك لم تقل لي لم قلت هذا ولا تحاسبني
لهذا ولكن انا في نجلي من عملي و معذب بنار
قولي و كيف ما كنت معذباً بذكرى نفسي و انت
قد ذكرتها بذكرك نفسها و انت لم تزل كنت و هي
لا يزال لم يك شيئاً
- 18 Glorified art Thou! Thou art Thou, until the spirit departeth from me and my breath returneth not to myself. Were it not that Thou hadst imposed upon me the commands of this world, I would not have chosen aught but saying "Thou art Thou" until death overtaketh me, and I would have been as nothing. But now I have no recourse except to seek Thy forgiveness and turn unto Thee in repentance until death overtaketh me, saying: "Would that I had been dust!"
- 18 فسبحانك انت انت حتى ينقطع الروح مني و لا
يرجع نفسي الى نفسي ولولا افترضت على اوامر
الدنيا ما اخترت عن قولي انت انت حتى يدر كني
الموت و كنت نفياً ولكن الآن لا سبيل لي الا
ان استغفرك و اتوب اليك حتى يدر كني الموت
و كنت قائلاً يا ليتني كنت تراباً
- 19 Glorified, glorified art Thou! Thou didst not impose upon me the commands of this world except because of my remoteness from Thy nearness. Otherwise, what have I to do with being independent of Thee, taking pleasure in aught but Thee, finding intimacy with any save Thee, or finding rest in other than Thy Self alone? There is no God but Thee. I seek Thy forgiveness for all that and turn unto Thee in repentance. Then upon Thee do I rely and unto Thee do I turn. And I bear witness that whenever I have stood, I have desired naught but Thy countenance and Thy face. And I know that when the servant is in the state of descent or ascent, or when something entereth into him or proceedeth from him, he is not worthy to be Thine alone - there is no God but Thee - for Thou art the Eternal, and Thou lovest not for one who loveth Thee to be aught but a sign of Thy Self. I bear Thee witness that whatsoever hath proceeded from my self of the manifestations of dominion and the modes of justice are, in my sight, rejected as my very self, and are cut off from the court of Thy nearness by reason of their remoteness and their indication of aught beside Thyself.
- 19 فسبحانك سببحانك ما فرضت على اوامر الدنيا الا
لأجل بعدى عن قربك و الا ما انا و استغنائي
بغيرك و استلذادي بدونك و استيناسي بسواك
و استراحتي بغير ذاتك و حدك لا اله الا انت
استغفرك من كل ذلك و اتوب اليك ثم عليك
توكلت و انيب و اشهدك بأنني متى كنت واقفا
ما اردت الا طاعتك و وجهتك و اعلم بأن العبد
متى كان في مقام النزول او الصعود او يدخل
عليه شيء او يخرج منه شيء لم يلق بان يكون لك
و حدك لا اله الا انت لأنك صمد لا تحب لمن
بحبك الا ان يكون اية نفسك و اشهدك بان كل ما
خرج من نفسي من ظهورات الملكية و شئون
العدلية كلها مردودة لدى بمثل نفسي و مقطوعة
عن ساحة قربك بعدها و دالاتها على غير نفسك

20 Thou verily knowest that whenever I dwelt in contemplation of conjunction or separation, I was not Thy servant, but rather I was servant to that with which I was conjoined, and I loved what I made separate from it. For among those who disbelieved are they who worship the sun instead of Him, and I made my sun the remembrance of conjunction. And among those who associated partners are they who worship the moon instead of Him, and I made my moon the station of separation. Glory be unto Thee! Glory be unto Thee! I see no difference between myself and them before Thee. Nay, by Thy might, I witness my punishment to be greater and more severe than theirs, for the more subtle the matter, the more refined the fire of Thy justice. Alas! Alas for what I have borne before Thee! By Thy might, I acknowledge my grievous sins and confess my great transgressions, knowing that he who seeks union with Thee, were his aim to unite with his own self, would be consumed by the fire of Thy union more severely than one who burns in the fire of limitations and bodies. And he who would unify Thee, were he to desire the tranquility of his essence by not associating his being with Thee, would likewise, as with the first, find his fire more intense and his torment greater. Yea, the path is that which Thou hast made known to all, and the proof is that which Thou hast taught all: that Thou art Thou, there is none besides Thee, and that the first mention of other than Thee is the first punishment of the one who mentions before Thee, and no fire in Thy knowledge nor torment in Thy power can compare to it.

21 Glory be unto Thee! Glory be unto Thee! Write for me by Thy grace, as Thou art Thou, without mention of the existence of otherness before Thee, and without the possibility of mentioning the impoverished in Thy presence. For when I return to the station of the camphor of my being and the rank of my essential purity, I love none but Thee, and I desire from love none but Thee, and I behold in Thee none but Thee. If I love love for the sake of reaching Thee, then by Thy might I am among the polytheists, and if I seek unity for knowing Thee, then by Thy might I am among those who are far removed. I loved not that, nor do I love it, and if my hands acquired and my soul bore such deeds, by Thy might it was not the deed of my essence nor did my being love it. Rather, that was a sin that proceeded from me, and my soul enticed me, and Thou didst extend the decree for the execution of this judgment to multiply my punishment and intensify my fires. Nay, through this I flee from it and return to Thee, escape from it and arrive before Thee.

22 By Thy might - and Thou art witness over me and aware of me - I desired from the mention of my sin nothing but to say

20 وَاَنْتَ لِتَعْلَمَ بِأَنِّي مَتَى كُنْتُ فِي مَشْعَرِ الْأَقْتِرَانِ وَ مِلَاحِظَةِ الْأَقْتِرَاقِ لَمْ أَكْ عَبْدًا لَكَ بَلْ أَنَا عَبْدٌ لِمَا كُنْتُ مُقْتَرَنًا بِهِ وَ أَحَبُّ مِنْ جَعَلْتَهُ مُفْتَرَقًا بِهِ لِأَنَّ مِنَ الَّذِينَ كَفَرُوا يَعْبُدُونَ الشَّمْسَ مِنْ دُونِهِ وَ أَنَا جَعَلْتُ شَمْسِي ذِكْرَ الْأَقْتِرَانِ وَ أَنَّ مِنَ الَّذِينَ اشْرَكُوا يَعْبُدُونَ الْقَمَرَ مِنْ دُونِهِ وَ أَنَّ قَدْ جَعَلْتُ قَمْرِي مَقَامَ الْأَقْتِرَاقِ فَسُبْحَانَكَ سُبْحَانَكَ لَمْ أَرِ فَرْقًا بَيْنِي وَ بَيْنِهِمْ عِنْدَكَ بَلْ فَوْعَرْتُكَ أَشْهَادَ شِدَّةِ عَذَابِي أَكْبَرَ عَنْهُمْ وَ أَشَدَّ مِنْهُمْ لِأَنَّ كُلَّهَا لَطْفُ الْأَمْرِ تَلَطَّفَ نَارَ عَذَابِكَ فَاهْ آهَ مِمَّا احْتَمَلْتُ بَيْنَ يَدَيْكَ فَوْعَرْتُكَ إِنِّي مُعْتَرِفٌ بِخَطَايَايَ الْعَظِيمَى وَ مُقَرَّبٌ بِقَضَايَايَ الْكَبِيرَى وَ عَلِمْتُ أَنَّ الطَّالِبَ وَصْلَكَ لَوْ كَانَ قَصْدُهُ وَصَلَ نَفْسُهُ لِيَحْرَقَ بِنَارِ وَصْلِكَ أَشَدَّ مِمَّنْ هُوَ يَحْرَقُ بِنَارِ الْخِلْدُودِ وَ الْأَجْسَادِ وَ أَنَّ الَّذِي يُوحِدُكَ لَوْ أَرَادَ سُكُونَ ذَاتِهِ بَانَ لَا يَشْرِكُ كَيُنَوِّتَهُ بِكَ فَهُوَ كَذَلِكَ بِمِثْلِ الْأَوَّلِ كَانَ نَارُهُ أَشَدَّ وَ عَذَابُهُ أَكْبَرَ بَلَى إِنَّ السَّبِيلَ هُوَ الَّذِي عَرَّفْتَ الْكُلَّ وَ أَنَّ الدَّلِيلَ هُوَ الَّذِي عَلَّمْتَ الْكُلَّ بَانَكَ أَنْتَ أَنْتَ لَمْ يَكْ دُونَكَ وَ أَنَّ أَوَّلَ ذِكْرٍ غَيْرِكَ هُوَ أَوَّلُ عَذَابٍ الذَّاكِرُ عِنْدَكَ وَ لَا يَشَابُهُ نَارٌ فِي عِلْمِكَ وَ لَا عَذَابٌ فِي قُدْرَتِكَ

21 فَسُبْحَانَكَ سُبْحَانَكَ فَاصْتُبْ لِي بِمَنْكَ كَمَا أَنْتَ أَنْتَ غَيْرُ ذِكْرٍ وَ جُودًا غَيْرُ عِنْدَكَ وَ دُونَ امْكَانِ ذِكْرِ الْمُنْفِقِ لَدَيْكَ فَإِنِّي لَمَّا أَرَجَعْتُ إِلَى مَقَامِ كَافُورِيَّةِ كَيُنَوِّتُنِي وَ رَتَبَةِ ذَاتِيهِ سَارِجِيَّتِي لَمْ أَحَبِّ إِلَّا أَنْتَ وَ لَمْ أَرِدْتُ مِنْ الْحَبِّ إِلَّا أَنْتَ وَ مَا أَشْهَدُ فِي أَنْتَ إِلَّا أَنْتَ وَ إِنْ أَحَبُّ الْحَبِّ لَوْصَلْتُكَ فَأَنَا وَ عَزَّتْكَ مِنَ الْمُشْرِكِينَ وَ إِنْ أَرِيدُ التَّوْحِيدَ لَعَرَفْتُكَ فَإِنِّي وَ عَزَّتْكَ مِنَ الْمُبْعِدِينَ لَا أَحْبَبْتُ ذَلِكَ وَ لَا أَحْبَبُهُ وَ إِنْ أَكْتَسَبْتُ يَدَايَ وَ احْتَمَلْتُ نَفْسِي مِثْلَ تِلْكَ الْأَعْمَالِ فَوْعَرْتُكَ مَا كَانَ عَمَلُ ذَاتِي وَ لَا أَحْبَبُهُ كَيُنَوِّتُنِي بَلْ ذَلِكَ خَطِيئَةُ صَدْرَتِ مَنِي وَ سَوَّلَتْهُ نَفْسِي وَ أَنْتَ مَدَدْتَ الْقَضَاءَ لِحَرْيَانِ هَذَا الْأَمْضَاءِ لَتَضَاعَفَ عَذَابِي وَ تَشَدَّدَ نِيرَانِي بَلْ بِذَلِكَ أَفْرَمْتُهَا وَ أَرَجَعْتُ إِلَيْكَ وَ أَهْرَبْتُ عَنْهَا وَ أَصَلَ لَدَيْكَ

“Thou art Thou,” for just as that distinction emerged from myself, likewise what entered upon me through its like - all that is rejected and all that is limited. Thou art more glorious than all that and greater than to be mentioned by that. All my remembrance of Thee is all Thy punishment for me, and all Thy remembrance of me is Thy good-pleasure in myself. By Thy might, cut off from me the remembrance of other than Thee such that the remembrance of myself does not occur to me, and I become as the day when I was nothing. Remember me as Thou wilt, how Thou wilt, where Thou wilt, when Thou wilt, and where Thou wilt. Nay, I seek Thy forgiveness for what I asked of Thee, for the mention of other than Thee is a creation that has found existence for itself by itself, and it is the greatest fire in Thy knowledge. Nay, I know nothing but Thy Essence, and none but Thee can enable Thy remembrance, for when the mention of otherness exists, conjunction exists, and Thou art exalted above that. Thou hast ever been Thou, and there was nothing beside Thee, and Thou shalt ever be, and there shall be nothing - that most exalted pavilion.

23 Nearness and the ultimate station of intimacy is where there is no mention of others and no existence of self, such that there would need to be association or the servant's need for expression. Glory be unto Thee and exalted art Thou above any likeness to this - nay, there is no likeness to it nor to this. Before my existence I was pure nothingness, and Thou wert as Thou hast ever been, pure Life.

24 Glory be unto Thee and exalted art Thou! I beseech Thee as Thou art Thou, and I seek intercession through Thee as Thou art Thou, and I flee unto Thee as Thou art Thou, and I take flight unto Thee as Thou art Thou, and I am in awe of Thee as Thou art Thou, and I seek refuge in Thy presence as Thou art Thou, and I seek protection in Thy care as Thou art Thou.

25 Alas, alas for how I have sought Thee! Alas, alas for how I have beseeched Thee! Alas, alas for how I have known Thee! Alas, alas for how I have unified Thee! Alas, alas for how I have worshipped Thee! Alas, alas for how I have answered Thee! Alas, alas for how I have feared Thee! For there have arisen against me a thousand of my own selves. I am ashamed before Thee and witness all the torment that lieth within Thy knowledge thereof. By Thy glory! It is as though I see in my words “Thou art Thou” one whose body is transformed in fire. Nay, by Thy glory, my fire is greater than his and my torment more severe, for he burneth his body with the fire of his limitations while I burn my heart with the fire of Thine infinitude.

22 فو عزتك وانت شاهد على ومطلع بي ما اردت من ذكر خطيئتي الا قولي انت انت لان كما ذلك فصل خرج من نفسي فكذلك ما ادخل على بمثله كل ذلك مردود وكل ذلك محدود وانك انت اجل من كل ذلك واكبر من ان تذكر بذلك فكل ذكرى اياك كل عذابك لي وكل ذكرى اياي رضوانك في نفسي فو عزتك اقطع عني ذكر غيرك بحيث لم يتوبى ذكر نفسي وكنت كيوم الذي لم اك شيئا وتذكرني لما شئت وكيف شئت واتى شئت ومتى شئت وحيث شئت بل استغفرك مما سئلتك لان ذكر غيرك هو ابداع قد وجد لنفسه بنفسه وهو اعظم نار في علمك بل لا اعلم الا ذاتك ولا تمكن ذكرك غيرك لان اذا وجد ذكر الغير وجد الاقران وانت متعال من ذلك لم تزل انت انت ولم يك عندك شيء ولا يزال انك كائن ولم يك شيء

23 ذلك اعلى رفرف القرب ومنتهى مقام الانس حيث لم يك ذكر للغير ولا وجود للعين حتى يلزم الاقران وتفكير العبد الى البيان فسبحانك وتعاليت كل مثل هذا بل لا مثل له ولا هذا وانا قبل وجودي منسى بحت وانت كما كنت حتى صرف

24 سبحانك وتعاليت اسئلك كما انت انت واستشفع بك كما انت انت واهرب اليك كما انت انت وافر اليك كما انت انت واشفق منك كما انت انت والوذ بجناحك كما انت انت واستجير بدمتك كما انت انت

25 فاه آه مما طلبتك فاه آه مما سئلتك فاه آه مما عرفتك فاه آه ومما وحدتك فاه آه مما عبدتك فاه آه مما اجبتك فاه آه مما اشفقتك لما كان قد قام على كلى الف انبى انا في نخل منك و اشاهد كل عذاب ما في علمك فيه فو عزتك كأتى ارى في قولى انت انت مثل الذى يتبدل جسده فى النار بل وعزتك ان نارى اعظم منه وعذابى اكبر عنه لانه هو يحرق جسده بنار حدوده وانا احرق فوادى بنار لانهايتك

- 26 Glory be unto Thee! Glorified art Thou! How can I say “Thou art Thou,” and how can I apologize for saying “Thou art Thou”? For in both stations I am tormented by Thy fire and am in severe affliction by Thy decree.
- 27 Alas, alas for him who is pure nothingness before Thee yet saith in Thy presence “I am”! By Thy glory, he deserveth punishment for this, and were Thou to make me a judge over myself, I would surely torment it with all that Thou art able to decree as recompense for its mention when it grew proud beyond its bounds and recognized not its own nonexistence.
- 28 What right hath absolute nothingness to turn toward Thy pure Living Self? By Thy glory, had I a perceptive spirit, I would have burst asunder before mentioning Thee more quickly than an egg would crack upon a rock or glass would shatter from the heaviest iron.
- 29 Glory be unto Thee, glory be unto Thee! My likeness is as the likeness of the people of the fire, with no difference between me and them except that they are tormented by the fire of limitations and flee from the punishment of the limited, while I am consumed in a torment that hath no beginning and no end, in a fire whose burning hath no extinction, whose sighing no cessation, whose essence no ashes, and whose heat no diminishment.
- 30 Alas, alas, O my God! To whom shall I flee? Have regard for me! If Thou dost not deliver me, who is able to deliver me? If Thou dost not have mercy upon me, who is able to show me mercy?
- 31 Glory be unto Thee and exalted art Thou! I know not how to speak, for by my words my fire is doubled, and I know not how to keep silent, for the severity of the torment hath caused me to protest against One like Thee, the Almighty Sovereign of the heavens and earth, and the All-Compelling King of the kingdoms of Command and Creation, by my mention of Thee and by saying “Thou art the Lord of the heavens and the earth.”
- 32 By Thy glory! I have found none as shameless as myself before Thee, and I have known none as rebellious as myself in Thy presence, for one who acknowledgeth his own nonexistence and then turneth back and saith “Thou art Thou” is like one purely mad and utterly confounded, who knoweth not what he saith nor is affected by what he doeth and what shall become of him.
- 33 Glory be unto Thee, glory be unto Thee! I acknowledge what Thou lovest and confess what pleaseth Thee. I have no refuge save in this, no path except this, no escape but this, and no salvation apart from this.
- 26 فسبحانك سبحان كيف اقول انت انت وكيف اعتر من قولي انت انت واتى في كلتا المقامين معذب بنارك وفي شديد بلاء بامضاءك
- 27 فاه آه من يكون هو عدم بحت عندك ويقول في تلقاء انا فو عزتك يستحق بذلك العذاب ولو انك جعلتني حاكما من عندك على نفسي لأعذبها بكل ما انت تقدر رلها جزاء ذكرها لما استكبر عن حدها وعرفت عدم ذاتها
- 28 فما للمعدم الصّرف التوجّه الى نفسك الحىّ البحت فو عزتك لو كان لى روح شعور لأنفطرت قبل ذكرى اياك اقرب من ان تنفطر البيضة على الصفا او تتكسر الزجاجاة بالحديد الاثقل
- 29 فسبحانك سبحانك مثلى كمثل اهل النار لا فرق بينى وبينهم الا وانهم يعدّون بنار الحدود ويفرون من عذاب المحدود واتنى انا محترق فى عذاب لا بدء له ولا ختم وفى نار لا فناء لحرقها ولا زوال لظفبرها ولا رماد لذاتها ولا اضمحلال لحرّها
- 30 فاه اه يا الهى الى من افروا لى انظر لولم تخلّصنى فمن يقدر بخلاصى ولو لم ترحمنى فمن يقدر ان يرحمنى
- 31 فسبحانك وتعاليت لم اقدر كيف اقول وان بقولى تضاعف نارى ولم ادر كيف اصمت وان شدة العذاب قد انطقنى بان احترج على مثلك سلطان جبار السموات والأرض ومليك قهار ملكوت الأمر والخلق بذكرى اياك وان اقول انت رب السموات والأرض
- 32 فو عزتك ما وجدت مثلى بلا حياء عندك وما علمت مثلى ذا عصيان لديك لأنّ من هو يعترف بعدم نفسه ثم يرجع ويقول انت انت كأنه هو مجنون صرف ومبهوت بحت بات لا يدرك ما يقول ولا يتأثر بما يفعل واليه يؤل
- 33 فسبحانك سبحانك اتنى معترف لما انت تحبّ ومقر بما انت ترضى ولا ملجأ لى دون ذلك ولا سبيل لى غير ذلك ولا مهرب لى دون ذلك ولا نجاة لى سوى ذلك

34 Glorified art Thou, O my Beloved! I see some who are wise and others who are bereft of understanding, for I behold some who neglect Thy remembrance, take their delight in aught save Thee, and people this world albeit they know it shall pass away. Some worship Thee for that which Thou bestowest upon them; some beseech Thee for the fulfillment of their desires and needs. Some have forsaken the world and detached themselves from its delights, yet have abandoned Thy good-pleasure in the hereafter. Some obey Thee out of fear, some worship Thee out of love, some profess Thy unity because Thy oneness is more glorious than all else, and some remember Thee because Thy remembrance is sweeter than all else. Yet when I look deeply into their souls and unveil the reality of their deeds, I see them as polytheists before Thee, remote from Thy presence. For even the greatest among them is he who loves Thy remembrance because it is sweeter than all else, that he might possess something incomparable - yet in truth he desires only to worship himself and fulfill his own portion, making Thy remembrance a means for his need and Thy Being a resting place for his motion.

35 Glory be unto Thee! Glory be unto Thee! Should one seek other than One like Thee? Glory be unto Thee! How far have people strayed, asking One like Thee for the sake of their own selves, forgetting the greatness of Thy Being, and beseeching Thee for their needs though they know that all else besides Thee is as nothingness before Thee. The servant's petition to Thee should be because he sees Thee as greater than himself and his request; yet after this he forgets that greatness and asks Thee for that which perishes in numbered days or endures in the infinite world - both alike are nothingness before Thee. Glory be unto Thee! Glory be unto Thee! By Thy might, I am bewildered in Thy Cause, knowing not by what path I should remember Thee or by what proof I should remain silent before Thy countenance, save to cast myself before Thee and say what Thou hast taught me: "I commit my cause unto God, verily God is watchful over His servants."

36 O God! Letters have descended upon this mountain from those whom Thou knowest better than I. Grant then, O God, to each of these seven what they desire in Thy path. Verily Thou art the Generous, the All-Bestowing. Glory be to Thy Lord, the Lord of Glory, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

34 فسبحانك يا محبوبي لم ادر اني عاقل و ما سواى مجنون بائن ارى بعضا يغفلون ذكرك ويتلذذون بغيرك ويعمرون الدنيا بعدما هم يعملون انها تفنى وبعض يعبدونك لما تعطيتهم وبعض يسئلونك لما يريدون من حوائجهم بعض ترك الدنيا وانقطعوا عن لذاتها وتركوا رضائك فى الآخرة وبعض من خوفك يطيعونك وبعض لحبك يعبدونك وبعض لأن توحيدك اشرف من كل شئ يوحّدونك وبعض بأن ذكرك احلى من كل ذكر يذكرونك و انى لما اذق نظرى الى انفسهم واكشف قناع اعمالهم اريهم مشركين عندك ومعبودين عن قربك لأن اعظمهم هو الذى يحب ذكرك لما هو احلى من كل شئ لئلا يملك نفسه ما ليس مثله شئ و انه فى الحقيقة ما اراد الا ان يعبد نفسه ويعطيه حظّ و جعل ذكرك عرضا لحاجته و ذاتك محل سكون لحرته

35 فسبحانك سبحانك آمن مثلك يطلب غيرك فسبحانك ما ابعد حدّ الناس يسئلون مثلك لأجل نفوسهم وينسون عظمة نفسك و يسئلون منك حوائجهم بعد ما هم يعملون بأن كل ما دونك معدوم عندك و انّ سؤال العبد منك هو لما كان ناظر اليك اعظم من نفسه و مسئلته ثم بعد ذلك ينسى عظم ذلك و يسئلك بما هو يفنى فى ايام معدودة او يبقى فى عالم اللانهاية كليهما عندك سواء و عدم فسبحانك سبحانك انى فبعتك حيارى فى امرك لم ادر باى سبيل اذكرك او باى دليل اصمت فى تلقاء طاعتك غير ان القى نفسى بين يديك و اقول بما علّمتنى فافوض امرى الى الله ان الله بصير بعباده

36 اللهم و قد نزل على ذلك الجبل كتب من الذين انت اعلم بهم منى فهب لى اللهم لكل واحد من هؤلاء السبعة ما هم يريدون فى سبيلك انك انت الجواد الوهاب سبحانك ربك رب العزة عما يصفون و سلم على المرسلين و الحمد لله رب العالمين

INBA67:109-121, INBA78:105-138,
INBA82:035-053, INBA98:001.03-011.02,
PR03.043v-043vx, BN_6518 p.320v,

BB00282*Li-harfi 'r-ra' va 'l-ba'**To: Muhammad 'Ali ?**Date: unknown (Chihriq or Maku)*

1 In the Name of God, the Most Great, the Most Great

2 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, Thine the might and the power, Thine the strength and the divinity, Thine the force and sovereignty, Thine the majesty and the glory, Thine the countenance and the beauty, Thine the face and the perfection, Thine the similitude and all similitudes, Thine the loftiness and exaltation, Thine the grandeur and independence, Thine the greatness and transcendence, Thine the glory and inaccessibility, Thine the power and sublimity, Thine the joy and gladness, Thine the sovereignty and dominion, and Thine is whatsoever Thou hast loved and lovest in the kingdom of Thy Cause and creation.

3 Thou hast ever been sanctified above all names and exalted beyond all similitudes. Thou didst make Thyself known unto all created things, and thus did the Exponents of Thy Names recognize Thee in the Bayan, whereby Thou didst cause them to enter the pavilions of Thy holiness in the Ridvan, while denying whomsoever Thou willest from knowing Thee and attaining Thy presence - a just decree from Thee wherein there is no wrong, and an expression of Thy Will wherein there is no deviation.

4 Glorified, glorified art Thou! All, in their places of existence and essence of their being, do sanctify Thee, glorify Thee, unite with Thee, magnify Thee, exalt Thee and extol Thee - a glory from Thee upon them, inasmuch as Thou hast moved them to answer Thy call, guided them to Thy Cause, sheltered them beneath the shadow of Thy love, and chosen them from among all created things in relation to the Sovereign of the might

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدَنَّكَ وَكُلِّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمَلَكُوتُ وَلَكَ الْعِزَّةُ وَالْجَبْرُوتُ وَلَكَ الْقُدْرَةُ وَاللَّاهُوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوُجْهَةُ وَالْكَامَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْإِجْلَالُ وَلَكَ الْعِظْمَةُ وَالْإِسْتِقْلَالُ وَلَكَ الْكِبَرِيَاءُ وَالْإِسْتِجْلَالُ وَلَكَ الْعِزَّةُ وَالْإِمْتِنَاعُ وَلَكَ الْقُوَّةُ وَالْإِرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ السُّلْطَانَةُ وَالْإِقْتِدَارُ وَلَكَ مَا أَحْبَبْتَهُ وَتَحَبَّهُ مِنْ مَلَكُوتٍ أَمْرِكَ وَخَلْقِكَ

3 لَمْ تَزَلْ كُنْتَ مَقْدَساً مِنْ كُلِّ الْأَسْمَاءِ وَمَنْزَهاً عَنْ كُلِّ الْأَمْثَالِ تَعَرَّفَتْ نَفْسُكَ كُلَّ الْمَمَكَّاتِ فَإِذَا قَدْ عَرَفُوكَ أَدْلَاءَ أَسْمَائِكَ فِي الْبَيَانِ وَبِذَلِكَ قَدْ أَدْخَلْتَهُمْ فِي رِفَافِ قَدْسِكَ فِي الرِّضْوَانِ وَمَنْعْتَ مِنْ شَيْءٍ عَنْ عَرَفَانِكَ وَلِقَائِكَ عَدَلاً مِنْ قَضَائِكَ لَا حَيْفَ فِيهِ وَإِمضاءً مِنْ مَشِيئَتِكَ لَا مِيلَ فِيهِ

4 فَسُبْحَانَكَ سُبْحَانَكَ كُلِّ فِي أَمَاكِنِ وَجُودِهِمْ وَمَكَامِنِ كَيُونِيَّاتِهِمْ لِيَقْدِسُونَكَ وَلِيَسْبِحُونَكَ وَلِيُجَدِّدُونَكَ وَلِيُحَمِّدُونَكَ وَلِيُعْظِمُونَكَ عَزّاً مِنْكَ عَلَيْهِمْ بِمَا قَدْ دَفَعْتَهُمْ لِإِجَابَتِكَ وَسَدَّدْتَهُمْ لَوْلَايَتِكَ وَأَسْكَنْتَهُمْ فِي ظِلِّ مَحَبَّتِكَ وَاصْطَفَيْتَهُمْ

of Thy oneness - a bounty from Thee and a favor from Thy presence.

- 5 Otherwise, glorified, glorified art Thou beyond being known through Thy creation, or being exalted through the worship of those Thou hast created or wilt create, or being praised by the praise of those Thou hast brought into being or wilt bring into being, for all these are Thy creation and within Thy grasp. How exalted is Thy bounty unto them that confess Thy oneness, and how loftily doth Thy grace descend upon those who glorify Thee - inasmuch as Thou hast led them forth from the broad expanse of contingent being, invested them with Thy proof and Thy tokens, and dealt with each one of them in such wise as will enable him to attain - by Thy leave - unto that measure of Thy bounty and exaltation which Thou hast ordained.

- 6 Some - when Thou didst behold their hearts conformed to the pattern of Thy unity and the manifestation of Thy singleness - Thou didst gather for them the means and cut off from them the props, that they might become a sign of the sovereignty of Thy oneness and a qiblah for the dominion of Thy solitariness. Some did Thy proofs take shelter beneath their shade, that they might exalt Thy Cause, proclaim Thy decree, and judge by Thy command. Some Thou hast made as luminaries for those whom Thou didst bring forth through origination. Some Thou hast lodged as intimates behind the veils of shadow, forasmuch as they succour Thy proofs in the darkness. Some Thou hast caused to dwell in the citadel of Thy remembrance and Thy testimony. Some Thou hast empowered by Thy angels and Thy hosts. Some Thou hast set free for Thy worship and Thy praise. Some Thou hast tried in the path of exalting Thy Word and establishing Thy justice. All these are but degrees of Thy bounty among such of Thy creatures as know Thee, and dawning-places of Thy favour among Thy servants who do celebrate Thy praise.

- 7 Glorified art Thou! Thine is the power, before and after; Thou bestowest upon whom Thou wilt as Thou wilt. Thine is the might in heaven and on earth; Thou exaltest whom Thou pleasest as Thou pleasest. Thine is the greatness in the kingdoms of Command and creation; Thou doest with whom Thou pleasest as Thou pleasest. Ever hast Thou been all-knowing of all things and potent over whatsoever Thou desirest. Whatsoever Thou mayest bring forth from the treasures of Thy unseen and the dawning-places of Thy holiness, Thou wilt assuredly manifest even as Thou hast heretofore manifested it - perfect in the impregnable conclusiveness of Thy decree and complete in the amplitude of Thy bounteous favour.

عن بحبوحة الممكآت بالنسب إلى ملك عرّ
أحدثك جوداً من عندك فضلاً من لدنك

5 وإلاّ سبحانك سبحانك من أن تعرف بخلقك
أو تعزّ بعبادة من قد خلقته أو تخلق أو تثنى
بثناء من قد بدعته أو تدع إذ كل ذلك خلقك
وفي قبضتك فما أجلّ فضلك لموحدك وما أرفع
جودك لمسيحيك حتى قد أخرجتهم من بحبوحة
الموجودات وألقيت عليهم حجّتك ودلائلك
وتعاملت بكل واحد منهم ما يُبلغه إلى ما يمكن
من عندك من جودك وعلاك

6 فبعض لما قد رأيت أن أثبتهم قد تماثلت بمثال
توحيدك وتشاكلت بظهور تفريدك قد جمعت لهم
الأسباب وانقطعت منهم أدلّائهم ليكونون آية
لسلطان فردانيتك ووجهة للكان أحدثك وبعض
قد استظلت في ظلّهم أدلّائك ليرفعون أمرك
ويعلنون قضائك ويحكمون من عندك وبعض قد
جعلتهم النوراء لمن قد خلقتهم بالإشياء وبعض قد
بطناء في حجب الظلال لأنهم ينصرون أدلّائك
في الظلواء وبعض قد أسكنتهم بذكرك وحجّتك
وبعض أملكهم بملائكتك وجندك وبعض
قد فرغتهم لعبادتك وذكرك وبعض قد ابتليتهم
في سبيل ارتفاع كلمتك وعدلك كل ذلك من
مراتب جودك في عارفيك من خلقك ومطالع
فضلك في مسيحيك من عبادك

7 وسبحانك سبحانك لك القوّة من قبل ومن بعد
تؤتي من تشاء كيف تشاء ولك العزّة في السماء
والأرض تؤتي من تشاء كيف تشاء ولك العظمة
في ملكوت الأمر والخلق تؤتي من تشاء وكيف
تشاء لم تزل كنت عالماً بكل شيء ومقتدراً على ما
تشاء ما يمكن أن تظهر من مكامن غيبك ومطالع
قدسك لتظهره مثل ما قد أظهرته إتقاناً من منيع
حكمك وإتماماً لجليل نعمتك

8 Glorified, glorified art Thou! How wondrous the one whom Thou didst cause, amidst the broad gloom, to speak Thy unity, exclaiming: "Glorified art Thou! There is none other God but Thou." And how marvellous that by the manifestation of Thy oneness and the conveyance of Thy decree, he who had not confessed Thy unity affirmed himself to be among the guides to Thy oneness and the witnesses to the proofs of Thy sanctity. Even thus dost Thou, by Thy bounty, exalt whom Thou wilt and by Thy Spirit confirm whom Thou pleasest.

9 Wherefore, O God, send down all Thy might upon them that champion Thy friends and exalt Thy evidences. Bring all into Thy religion; grant unto all success in Thy love, Thy good-pleasure, Thy affection, and the meeting with Thee. Verily, ever hast Thou been God – One, Alone, Eternal, Single, Living, Self-Subsisting, Sovereign, All-Dominating, Most Holy – ever and forever, the Reliant, the Most Exalted, the Most High, the Inaccessible, the Invested with majesty, the All-Powerful. Thou hast taken unto Thyself neither consort nor son; no partner hast Thou in what Thou hast created, nor any helper in what Thou hast wrought. Thou hast been the refuge of him that findeth no refuge, the stronghold of him that findeth no stronghold, the pillar of him that hath no pillar, the support of him that hath no support, the guardian of him that hath no guardian. Thine be praise for what Thou hast created and wilt yet create; Thine the glory for what Thou hast originated and wilt yet originate.

10 Hallowed and exalted art Thou! On the Day of Thy Manifestation Thou didst judge between all Thy creatures, and didst shew unto every multitude the proofs of Thy unity – each calling upon Thee thereby, each prostrating himself thereby, each confessing Thy oneness thereby, each sanctifying Thee thereby, each magnifying Thee thereby – till Thou madest them testify, through the creation of their own selves, that they revolve about the dawning-places of Thy unity, and that they possess naught save what is from Thee. Exalted and glorified art Thou! Ever hast Thou been self-sufficient, inaccessible, lifted above similitudes, august, all-subduing, the Possessor, exalted above names. Thou givest life and causest death; then Thou causest death and givest life. Verily, Thou art the Living Who dieth not, the King Who passeth not away, the Justice Who doth not wrong, the Sovereignty that suffereth no change, the Single One Who faileth not. From Thy grasp there escapeth naught – in the heavens, on the earth, or between them. Thou createst whatsoever Thou wilt by Thy command; verily, Thou ever hast been potent over whatsoever Thou desirest.

8 فسبحانك سبحانك ما أعجب من قد نطقته في
بجوحة الظلمات بتوحيدك حيث قال سبحانك
أن لا إله إلا أنت وإني بإظهار توحيدك وإبلاغ
تقديرك من لم يوحدك وأثبت نفسه بأنه من أدلاء
توحيدك وشهداء لحجج تقديسك مثل ذلك ترفع
من تشاء بفضلك وتؤيد من تشاء بروحك

9 فلتنزلن اللهم كل عرك على من ينصر أوليائك و
يعز أدلائك ولتدخلن اللهم كل في دينك ولتوفقن
الله كل لحبك ورضاك وودك ولقائك إنك لم تزل
كنت إلهاً واحداً أحداً صمداً فرداً حياً قيوماً سلطاناً
مهيماً قدوساً دائماً أبداً معتمداً متعالياً مرتفعاً ممتنعاً
مجتلاً مقتدراً ما اتخذ لنفسك صاحبة ولا ولداً
ولم يكن لك شريك فيما خلقت ولا ولي فيما
صنعت كنت كهف من لا كهف له وحرز من
لا حرز له وعماد من لا عماد له وظهر من لا
ظهر له وحفظ من لا حفظ له لك الحمد على ما
قد خلقته أو تخلق ولك المجد على ما قد بدعته أو
تبدع

10 سبحانك وتعاليت قد فصلت في يوم ظهورك
بين كل خلقك وأريت كل الكثرات أدلاء
توحيدك حيث كل يدعوئك بها وكل يسجدون
لك بها وكل يوحدونك بها وكل يقدسونك بها
وكل يعظمونك بها لتشهدتهم خلق أنفسهم بأنهم
طائفون في حول مطالع توحيدك وما لهم من
شيء إلا من عندك سبحانك وتعاليت لم تزل
كنت غنياً ممتنعاً مرتفعاً عن الأمثال وجليلاً
مستلطاً مملكاً متعالياً عن الأسماء تحيي وتميت ثم
تميت وتحيي وإنك أنت حي لا تموت وملك لا
تزول وعدل لا تجور وسلطان لا تحول وفرد لا
تفوت عن قبضتك من شيء لا في السموات ولا
في الأرض ولا ما بينهما تخلق ما تشاء بأمرك
إنك كنت على ما تشاء مقتدراً

MKI4494.057

BB00149

Prayer for the beginning of the month of Safar

Date: unknown (Chihriq or Maku)

- 1 A Prayer revealed at the beginning of the month of Sad. 1 دعاء نزل في أول شهر الصّاد
- 2 In the Name of God, the Most Compassionate, the Most Merciful 2 بسم الله الرحمن الرحيم
- 3 Glorified art Thou, O my God! I testify before Thee on this day, the first day of the Month of the Letter Sad in the Badi' calendar, even as Thou hast testified concerning Thine own Self, that Thou art God, and that there is none other God but Thee, alone with no partner. Thine is the creation and the command, both before and after. No descriptions offered by Thy servants can rightly describe the manifestations of Thy celestial dominion, no attributes ascribed by Thy chosen ones can properly characterize the revelations of Thy might, no mention made by Thy pure ones can adequately express the signs of Thy divinity, and none of Thy trusted ones can offer true worship befitting the manifestations of Thy attributes in the realities of the ruby-realm. 3 سبحانك اللهم يا الهى لأشهدنّ عليك يومئذ أول شهر البديع شهر الصّاد عندك بما قد شهدت على نفسك بأنك انت الله لا اله الا انت وحدك لا شريك لك لك الخلق والأمر من قبل و من بعد لن توصف بشئ من ظهورات ملكوتك حق الوصف من عبادك و لن تمتع بشئ من تجليات جبروتك حق النّعت من اوليائك و لن تذكر بشئ من آيات لاهوتك حق الذّكر من عند احد من اصفيائك و لن تعبد حق العبادة بشئ من مظاهر شؤوناتك في حقايق الياقوت من عند احد من امنائك
- 4 Glorified art Thou, O Lord! All seek Thy good-pleasure, though none has knowledge of it save through what Thou hast taught. All beseech from Thee what flows from Thy grace and mercy, and none of Thy servants can truly witness the reality of Thy bounty. All are poor before Thee and are Thy bondsmen. Thou hast created what Thou hast created through Thy Will, originated what Thou hast originated through Thy Purpose, invented what Thou hast invented through Thy Power, brought into being what Thou hast brought into being through Thy Permission, caused to happen what Thou hast caused to happen through Thy Decree, and established what Thou hast established through Thy Command. What Thou hast ordained is sealed by what Thou hast revealed in Thy Book. Nothing exists save through what Thou hast willed by Thy wisdom, and nothing has essence save through what Thou hast endowed by Thy might. 4 فسبحانك اللهم كلّ يريد رضاك و ما لأحد علم به الا بما علمته و كلّ يطلب من عندك ما انت عليه من فضلك و رحمتك و لا يشهد على حق عطائك احد من عبادك كلّ فقرآ اليك و ارقآ لديك قد خلقت ما قد خلقت بمشيئتك و ابدعت ما قد ابدعت بارادتك و اخترعت ما قد اخترعت بقدرتك و انشأت ما انشأت باذنك و احدثت ما احدثت بقضائك و اثبت ما اثبت بامضاءك و صمت ما قضيت بما قد نزلت في كتابك و ما لأحد من شئ الا بما انت قد شئته بحكمتك و لا لشي من شئ الا بما قد ذوته بقوتك
- 5 Thou art the Subduer Who cannot be subdued, the Vanquisher Who cannot be vanquished, the Manifest Who cannot be manifested, the One Who standeth firm Who cannot be comprehended, the All-Knowing Who cannot be described, and the All-Powerful from Whose grasp nothing can escape, the Single One from Whose right hand nothing can slip away. Thou 5 انت القاهر الذى لن تقهر و الغالب الذى لن تغلب و الظاهر الذى لن تظهر و القائم الذى لن تدرك و العالم الذى لن توصف و المهيمن الذى لا يمتنع عن قبضتك من شئ و الفرد الذى لا يفوت عن يمينك من شئ قد خلقت السموات العلى بأمرك و اقمتها لا من شئ بسلطانك ثم قد خلقت فى

hast created the highest heavens by Thy Command and established them from nothing by Thy Sovereignty. Then didst Thou create beneath them the earth and sustained it upon the face of frozen water by what Thou didst ordain through Thy Authority.

- 6 Glorified art Thou, O Lord! How lofty is Thy transcendence and elevation! How resplendent is the beauty of Thy countenance and Thy majesty! How subtle are the measures of the wonders of Thy Will and Thy favor! I shall surely praise Thee with fresh praise and ascend unto Thee with manifest glorification which Thou hast ordained for me. I shall surely delight in what Thou hast decreed for me in truth, for Thou art our Lord, the Lord of the heavens and the earth and whatsoever is between them, the Most Exalted above Whom there is no observer, the Beloved, the Supreme, the Most Impregnable beneath Whom there is no manifestation, the Almighty, the Compeller, the Subduer, the All-Conquering, the Helper, the Self-Subsisting, the Most High, the Most Manifest, beneath Whom there is none possessed of authority and majesty, the All-Compelling, the Illuminating, the All-Powerful, the Most Holy, beneath Whom there is none possessed of awe and beauty. Every object of worship besides Thee, O my God, is false before Thee and abject in submission, and every mighty one before the threshold of Thy powerful glory is humble and seeking protection.

- 7 Glorified art Thou, O my God, above all praise that can be uttered in the realm of possibility, above all glorification that can exist in the highest heavens, above all praise whose essence can be manifested in the nether worlds, above all praise that can be joined with praise, above all praise that can equal praise, above all praise that can match praise, above all praise that has a likeness, above all praise that has a peer, above all praise that has an equal, above all praise that has an attribute, above all praise that has a description, above all praise that has an extolment, and above all praise that has a glory - for all these Thou hast created in the Kingdom on high through Thy creative power and hast brought into being in the realms below through Thy commanding will.

- 8 Glorified, glorified art Thou from my ascending to the atmosphere of Thy holiness and praise, or my rising to the horizon of Thy glory and sanctification, or my mounting to the heaven of Thy Lordship and what Thou hast described for Thyself of glorification, or my soaring to the atmosphere of Thy divine realm with what is with Thee of the sublimity of Thy splendor

تلقائها الأرض وامسكتها على وجه ماء جمد بما
قد قدرت فيه من امضائك

6 فسبحانك اللهم ما اعلى علوك وارتفاعك و
ما ابهى بهاء طلعك و اجلالك و ما الطف
مقادير بدع مشيتك و امتنانك لأحبين لأثنين
بين يديك بشاء طرى و لأصعدين اليك بما قد
قدرت لى من ثناء جلى و لاستلذن بما قد قدرت
لى من عندك بشأن حتى اذ انك انت ربنا
رب السموات و الأرض و ما بينهما العلى الأعلى
ليس فوقك ناظر و المحبوب المتعالى الأرفع الذى
ليس دونك ظاهر الجبار المتجبر المتفهم المتسخّر
المتنصر المتظهر الأرفع الأظهر الذى ليس دونك
ذا حكم و لا جلال و القهار المتفطر المتقدّر
المتقدس الذى ليس دونك ذو الهية و الجمال
كل معبود يا الهى دونك باطل عندك و خاضع
حقير و كل عزيز عند بساط عزّ قدرتك خاشع
مستجير

7 فسبحانك اللهم حق التسبيح عن كل تسبيح
يمكن فى الامكان ذكره عن كل تسبيح يتحقق فى
السموات العلى وجوده و عن كل تسبيح تنذوت
فى الأرضين السفلى كينونته و عن كل تسبيح
يقترنه تسبيح و عن كل تسبيح يعادله تسبيح و
عن كل تسبيح يساويه تسبيح و عن كل تسبيح
له شبه و عن كل تسبيح له كفو و عن كل
تسبيح له عدل و عن كل تسبيح له نعت و عن
كل تسبيح له وصف و عن كل تسبيح له ثناء و
عن كل تسبيح له بهاء اذ كل ذلك انك انت
قد خلقتة فى ملكوت العلى بانشاءك و ذوته فى
جبروت الأدنى بامضائك

8 فسبحانك سبحانك من ان استعرجن الى هواء
قدسك و تسبيحك او استرقين الى افق مجدك
و تقدسك او لاستصعدن الى سماء ربوبيتك و
ما قد وصفت به نفسك من تحيدك او لأطيرن
الى جو هواء لاهوتك بما هو عندك من علو
بهائك و تكبيرك اذ ما يمكن فى الابداع و اهله

and magnification. For whatever is possible in creation and its people, or exists in invention and all else, or is realized in the heights of origination in its essence, or is determined in the names of creation in its reality - these are but signs indicating that Thou art free from them through what Thou hast cast therein of Thy similitude, and manifestations testifying that they are prevented from comprehending even the least thing of the revelations of the glory of Thy might through what Thou hast created by Thy sovereignty.

- 9 Glorified art Thou, O my God! All that ascends can never attain to anything of the reality of Thy praise, or what Thou hast described for Thyself of Thy sanctification, or what Thou hast testified to Thine Essence of Thy unity, or what is hidden and treasured with Thee in the knowledge of the unseen which none of Thy servants hath discovered. I can find no way and see no evidence. Through Thee have I turned unto Thee, O Beloved Exalted One, and through Thee have I become independent of all else save Thee, O Beautiful Desired One. Thine is the creation and the command, and verily Thou art the Praised, the Guardian. Thine is the judgment and the power, O Thou Who art feared at noontide. All names are signs of Thy Will, for Thou hast no sign, and all manifestations are examples of Thy Purpose, for Thou hast no likeness. After my certitude that unto Thee belong all the most excellent names and my acknowledgment that unto Thee belong all the most exalted similitudes in their essence, I have witnessed none beside Thee and known none other than Thee. For Thou hast ever been and wilt ever be, existing before all things when naught was with Thee, and Thou wilt continue to be even as Thou wert, remaining after the passing of all things when naught shall be with Thee.

- 10 Glorified, glorified art Thou! Verily, Thou art my Beloved in every time, before time and after time, and verily Thou art my Desired One in every condition, before condition and after condition. The signs of the sovereignty of Thy mercy have ever been realized from Thee, and the manifestations of the wonders of the dominion of Thy oneness have ever existed through Thy creation. So whenever a wondrous verse descendeth upon me or Thou causest me to ascend to the horizon of a new reality, I find from Thee only what Thou hast testified of Thyself, not what Thou hast caused me to witness of that which Thou art worthy and which befitteth the majesty of Thy holiness and the exaltation of Thy glory. If I desire to thank Thee, O my God, for anything from the manifestations of the kingdom of Thy creation or for anything from the revelations of the dawning-places of Thy origination, thanksgiving requireth thanksgiving, for there is no end to Thy bounties and no limit to Thy favors.

او يتدوّت في الاختراع و دونه او يتحقّق في علوّ الاحداث يكنه او يتعيّن في اسماء الانشاء بحقيقته آيات مدلّة بانك انت خلو عنها بما قد القيت فيها من مثالك و ظهورات شاهدة بانها ممتنعة عن ادراك ادنى شئ من ظهورات مجد عزّتك بما قد ابدعته بسلطانك

9 فسبحانك اللهم كلّ ما استعرج لن استدرك شيئاً من حقيقة تسبيحك او ما قد وصفت به نفسك من تقدّيسك او ما قد شهدت على كينونيتك من توحيدك او ما هو في علم الغيب مكنون مخزون عندك و ما اطّلت عليه احد من عبادك لن اجد السبيل و لم ار الدليل بك انقطعت اليك يا محبوب الجليل و بك استغنيت عن دونك يا مقصود الجميل لك الخلق و الامر و انتك انت المحمود الكفيل و لك الحكم و الطول يا مرهوب المقيّل كلّ الاسماء سمة مشيتك بأن لا سمة لك و كلّ الظهورات امثلة ارادتك بأن لا مثل لك بعد ايقاني بأن لك الاسماء الحسنی كلّها و اقراري بأن لك الأمثال العليا بكنهها ما شهدت معك غيرك و لا علمت معك دونك اذ كنت لم تزل و لا تزال كائن قبل كلّشئ و لم يكن معك شئ و انتك لا تزال بمثل ما كنت لتكون باقياً بعد فناء كلّ شئ و لم يكن عندك شئ

10 فسبحانك سبحانك انك انت محبوبي في كلّ حين و قبل حين و بعد حين و انتك انت مقصودي في كلّ شأن و قبل شأن و بعد شأن لم تزل آثار سلطان رحمانيتك محققة من عندك و تجليات بدائع مليك فردانيتك متدوّنة بانشائك فكلّ ما تنزل على آية بديعة او تستعرجني الى افق حقيقة جديدة لم اجد من عندك الا ما قد شهدت على نفسك لا ما قد اشهدتني عليه ممّا انت تستحق به و ينبغى لجلال قدسم و ارتفاع مجدك ان اردت بأن اشكرّك يا الهى على شئ من ظهورات ملكوت انشائك او بشئ من تجليات مظاهر ابداعك يلزمني الشكر شكراً و لا غاية لعطائك و لا امد لانعامك

11 Glorified art Thou, O my God! Through Thee do I remember Thee, not through aught else besides Thee. Through Thee do I praise Thee, not through any of the manifestations of Thy creation. Through Thee have I found stability before Thee, become enriched with what lieth with Thee, detached myself unto Thee, and ascended unto Thy presence. Make me, O my God, what beseemeth the glory of Thy sanctity, not what I deserve, for my first remembrance is nothingness and evanescence. Fashion me, O my God, according to what beseemeth the sublime loftiness of Thy exaltation and the eternal, self-subsisting glory of Thy sanctified grandeur. For if Thou shouldst deal with me according to my deserving, I would have no mention before Thee whereby to utter this or that. Rather, as Thou didst create me aforetime when I was nothing, and didst nourish me through Thy mercy after I drew near unto Thy Cause, I do in every instant testify unto Thee - and sufficient art Thou as witness over me - that Thou dost assuredly send down what beseemeth the glory of Thy sanctity, the splendor of Thy mighty majesty, the exaltation of Thy word of justice, the effulgence of Thy beauteous countenance, and the sublimity of Thy sovereign glory.

12 Yet when those sacred tokens, radiant manifestations, resplendent revelations, sanctified signs, and exalted emblems were sent down, they transformed my nature as it was transformed before Thee. Therefore, O my God, make right my inner and outer being, and preserve me, O my God, that I may follow naught save what draweth me nigh unto Thee, and that Thou mayest stand between me and whatsoever veils me from Thee. For Thou hast ever been, and wilt ever be, pleased only through Thy power and averse only through Thy will. Join me, O my God, to the light of Thy most exalted might, and raise me up unto Thee through Thy greatest signs, and cause me to pass away, O my God, and create me anew, for within Thy grasp lie the destinies of the first and the last.

13 The gates of Thy mercy are resplendent for the people of Thy love, and the manifestations of the dominion of Thy celestial kingdom are evident unto the people of Thy guidance. I turn unto Thee, O my God, through Muhammad and 'Ali and Fatimih and Hasan and Husayn and 'Ali son of Husayn and Muhammad son of 'Ali and Ja'far son of Muhammad and Musa son of Ja'far and 'Ali son of Musa and Muhammad son of 'Ali and 'Ali son of Muhammad and Hasan son of 'Ali and Muhammad son of Hasan - Thy proofs unto all Thy creation and Thy trustees throughout all the kingdoms of Thy earth and heaven - and through Thy names which Thou hast treasured with Thee and reserved unto Thyself, being certain and assured that there is no glorification except unto Thee, no praise except unto

11 فسبحانك اللهم بك اذكرك لا بشئ من دونك
و بك اثني عليك لا بشئ من مظاهر ابداعك
و بك استقررت لديك و استغنيت بما عندك
و انقطعت اليك و استصعدت لديك فاجعلني
اللهم ما ينبغي لجلال قدسك لا ما اتني انا
استحقته لان اول ذكرى العدم و الفناء و اصنع
اللهم بي ما ينبغي لبديع سمو علو رفعتك و ديموم
قيوم جلال قدس عظمتك فانك ان اردت
ان تصنع بي باستحقاق فلم يكن لي ذكر عندك
بان افول هذا او ذاك بل كما قد خلقتني من
قبل و ما كنت شيئاً و رزقتني برحمتك بعد ما
قربت لك امرا و ان في كل حين لأشهدتك و
كفى بك على شهيدا بانك لتنزلن على ما ينبغي
لجلال قدسك و بهاء عز مجدك و ارتفاع كلمة
عدلك و استبهاء بهاء طلعتك و استجلال
جلال قيومتك

12 ولكن لما نزلت تلك الآثار المقدسة و الظهورات
المشرقة و التجليات اللائحة و الآيات المنتزهة و
العلامات المتعالية كأنها غيرت بما غيرت عندك
فطرتني فاعدل اللهم سريري و علايتي و اعصمني
اللهم ان لا اتبع الا ما يقربني اليك و ان تحول
بيني و بين ما يحجبني لديك فانك لم تزل و لا
تزال لن ترضي الا بقوتك و لن تكره الا بمشيئتك
فالحقني اللهم بنور عزرك الأعلى و ارفعني اللهم
اليك بآياتك الكبرى و اعدمني يا الهى و انشأني
خلقاً أخرى فان في قبضتك مقادير الآخرة و
الأولى

13 ابواب رحمتك لأهل محبتك مشرقة و ظهورات
جبروت ملكوت سلطنتك لأهل ولايتك لائحة
فاتوجه اليك يا الهى بمحمد و علي و فاطمة و
الحسن و الحسين و علي ابن الحسين و محمد ابن علي
و جعفر ابن محمد و موسى ابن جعفر و علي ابن
موسى و محمد ابن علي و علي ابن محمد و الحسن ابن
علي و محمد ابن الحسن حجبك على جميع خلقك
و امناك في جميع ملكوت ارضك و سمائك
و اسمائك التي قد اخزنتها عندك و اختصاصتها
لنفسك موقناً مقراً بأن لا تسبيح الا لك و ان
لا تحميد الا لك و ان لا توحيد الا لك و ان

Thee, no unity except unto Thee, and no magnification except unto Thee, and that unto Thee belong creation and command, and that Thou art independent of all things while all things are dependent upon Thee through their reality and through what Thou hast established therein of the manifestation of Thy will.

لا تكبير إلا لك وإن لك الخلق والأمر و
أنك لغنى عن كل شيء وكل مفتقر اليك بشيئته
وما قد حققت فيه من ظهور مشيئتك

- 14 I beseech Thee, O my God, to send Thy blessings upon Muhammad and the family of Muhammad, and to do with me what is worthy of Thee, for Thou art the Lord of righteousness and the Lord of forgiveness, and to cause all who have believed in Thee and in Thy signs and who seek Thy good-pleasure to enter the kingdom of Thy grace and Thy glory. Verily Thou art our Lord, the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. Through Thee have we become independent of all else besides Thee, through Thee have we taken refuge in all that hath been sent down unto us from Thee, upon Thee do we rely in our journey's end and our abode, unto Thee do we commit ourselves and what Thou hast given us to possess, and unto Thee do we entrust our affairs which Thou hast numbered in the Mother Book. We have naught save through Thy grace and Thy bounty. Therefore, O God, send Thy blessings upon Muhammad and the family of Muhammad, who stand in ranks at all times, before time and after time. Glory be to thy Lord, the Lord of might, above what they describe.

14 فأسألك اللهم أن تصلي على محمد وآل محمد وإن
تصنع بي ما أنت أهله فإنك أنت أهل التقوى
وأهل المغفرة وإن تدخل كل من آمن بك و
بآياتك وأراد رضائك في ملكوت فضلك و
أبهائك أنك أنت ربنا رب السموات والأرض
وما بينهما رب العالمين بك استغينا عن دونك
وبك اعتصمنا في كل ما نزل علينا من عندك
وعليك توكلنا في منقلبنا ومثوانا واليك نلقى
انفسنا وما ملكتنا واليك نفوض أمورنا ما
قد احصيته في أم الكتاب وما لنا من شيء إلا
بفضلك وعطائك فضل اللهم على محمد وآل
محمد الصّافين في كل حين وقيل حين وبعد حين
وسبحان ربك رب العزة عم يصفون الخ

PR03.001v10-003r02, MKI4511.001-008a

BB00326

To: Mulla Husayn al-Khurasani, Ismu'llahu'n-Nazi'

Date: unknown (Chihriq or Maku)

- 1 In the name of God, the Most Great, the Most Great

1 بسم الله الاعظم الاعظم

- 2 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without peer. Thine is the Kingdom and the Kingdom of Heaven, Thine the might and the dominion, Thine the power and the divinity, Thine the strength and sovereignty, Thine the majesty and glory, Thine the countenance and beauty, Thine the cup and the vessel, Thine the face of perfection, Thine the parables and similitudes, Thine the barriers and grandeur, Thine the glory and invincibility, Thine the greatness and independence,

2 سبحانه اللهم يا الهى لاشهدك وكل شيء بانك
أنت الله لا اله الا أنت وحدك لا شريك لك
لك الملك والملكوت ولك العز والجبروت و
لك القدرة واللاهوت ولك القوة والياقوت
ولك السلطنة والناسوت ولك العزة و
الجلال ولك الطلعة والجمال ولك الكأس
والبشقاب (*البلدان) ولك الوجهة الكمال
ولك المثل والامثال ولك الموانع والاجلال
ولك العزة والامتناع ولك العظمة والاستقلال

Thine the might and transcendence, Thine the strength and exaltation, Thine the joy and gladness, Thine the sovereignty and power, and Thine the scrolls that have no equal, no peer, no likeness, no companion, and no similitude. And Thine is all that hath no equal, no peer, no likeness, no companion, and no similitude among all that Thou hast created.

ولك العزة والامتناع ولك القوة والارتفاع ولك
البهجة والابتهاج ولك السلطنة والاقتدار ولك
القراطيس التي لا مثل لها ولا عدل ولا شبه
ولا قرين ولا مثال ولك كل ما لم يكن له من
عدل ولا كفو ولا شبه ولا قرين ولا مثال عما
قد خلقت

- 3 Glorified and exalted art Thou! Thou art independent of all things, and self-sufficient above all things, while all are poor before Thee in love and knowledge, and are servants unto Thee in obedience and faith. I shall glorify Thee beyond all that contingent beings have glorified or shall glorify Thee, and I shall sanctify Thee beyond all that atoms have sanctified or shall sanctify Thee, and I shall exalt Thee beyond all that atoms have exalted or shall exalt Thee, and I shall unite Thee beyond all that atoms have united or shall unite Thee, and I shall magnify Thee beyond all that atoms have magnified or shall magnify Thee, and I shall extol Thee beyond all that atoms have extolled or shall extol Thee, and I shall praise Thee beyond all that atoms have praised or shall praise Thee, and I shall thank Thee beyond all that atoms have thanked or shall thank Thee, and I shall empower Thee beyond all that atoms have empowered or shall empower Thee, and I shall glorify Thee beyond all that atoms have glorified or shall glorify Thee.

3 سبحانك وتعاليت كنت غنيا عن كلشي ونستغنيا
عن كلشي وكل فقراء اليك بالحب والعرفان
وارقاء اليك بالطاعة والايمان لاسيحتك عن كل
ما سبحت الممككات او تسبحتك ولا قدسك
عن كل ما قد قدست الذرات او تقدسك
ولا تزهك عن كل ما زهت الذرات او تزهك
ولا وحدثك فوق كل ما وحدت الذرات او
توحدتك ولا عظمك فوق كل ما عظمت
الذرات او تعظمك ولا جللك فوق كل ما
جلت الذرات او تجللك ولا حمدك فوق كل
ما حمدت الذرات او تحمدك ولا شكرك فوق
كل ما شكرت الذرات او تشكرك ولا سلطتك
فوق ما سلطت الذرات او تسلطك ولا مجدك
فوق ما مجدت الذرات او تمجدك

- 4 All this is far beneath ascription to Thee, for verily Thou art sanctified above all names and attributes, and exalted above all similitudes and indications. Glorified and exalted art Thou! Thou art glorified in every place, sanctified in every time, exalted in every moment, resplendent in every paradise, and transcendent above all heavens.

4 كل ذلك عز من نسبتي اليك والا انك انت
مقدس عن كل الاسماء والصفات ومنزه عن
كل الامثال والدلالات سبحانك وتعاليت انت
المسيح من كل مكان وانت المقدس من كل
زمان وانت المنزه في كل اوان وانت المتباهي في
كل الرضوان وانت المتعالي من كل الجنان

- 5 If I say Thou art knowing, verily Thou art the Creator of knowledge by Thy power. If I say Thou art powerful, verily Thou art the Originator of power by Thy all-encompassing might. If I say Thou art hearing, verily Thou art the Bestower of hearing by Thy lordship. If I say Thou art seeing, verily Thou art the Creator of sight by Thy self-subsistence. If I say Thou art ruling, verily Thou art the Originator of rule by Thy oneness. If I say Thou art witnessing, verily Thou art the Establisher of all things by Thine eternity. If I say Thou art subtle, verily Thou art the Doer of subtlety by Thy wisdom. If I say Thou art present, verily Thou art the Creator of presence by Thy self-subsistence. If I say Thou art manifest, verily Thou art the Manifester of manifestation by Thy manifestation. If I say Thou art the Creator, verily Thou art the Originator of creation by Thy attraction. If I say Thou art omnipotent, verily Thou art the Subduer of all by Thy omnipotence.

5 ان اقول انك انت عالم فانك انت موجد العلم
بقدرتك وان اقول انك انت قادر فانك انت
منشي القدرة باحاطتك وان اقول انك انت
سامع فانك انت مذوت السمع بريبيتك وان
اقول انك انت ناظر فانك انت محدث الانظار
بصمدانيتك وان اقول انك انت حاكم فانك انت
مبدع الحكم بفردانيتك وان اقول انك انت شاهد
فانك انت محقق كلشي بابديتك وان اقول انك
انت لطيف فانك انت فاعل اللطف بحكمتك
وان اقول انك انت حاضر فانك انت مكنون
لخضور بقيوميتك وان اقول انك انت ظاهر
فانك انت مظهر الاظهار بظهاريتك وان اقول
انك انت فاطر فانك انت مفطر الافطار بجذبتك
وان اقول انك انت قاهر فانك انت قاهر القهراء
بقهاريتك

6 O Thou Who wert before all things, and shall be after all things, Who existeth with all things, and shall remain after all things! Send Thy blessings upon the Point of the Bayan, then upon the First One in that paradise, then upon that which multiplieth that Unity in Thy love and Thy good-pleasure, Thy affection and Thy glory. And I praise Thee for having created the letters of the Gospel-bearers with true praise from their scrolls. O God, rear and train all Thy creatures that they may perfect their handiwork, each after its own kind; that every thing may enter the garden into which, by Thy bounty, it may fittingly enter – the pearl into its pearliness, the mote into its moteness – and all that lieth between them within the bounds of its being and the precinct of its created nature.

7 O God! Preserve everyone who preserves the Bayan with all its letters, even to a single point, and cast away anyone who casts away the Bayan, even if his veiling be from a single point thereof, and he fails to preserve it, for this is Thy sustenance for all Thy creation until the next Resurrection. I have witnessed no glory except in Thy love and Thy good-pleasure, and I would not exchange Thy love for all the kingdoms of the world and their riches multiplied, for these in Thy sight are as nothing in truth. Therefore, O God, strive to bring all to Thy religion lest any soul be consumed by the fire of being veiled from Thee, through might and glory from Thee and through force and conquest from Thy presence, not through what the weak are guided by and what they call to without power and authority, for this befits not the majesty of Thy countenance nor the beauty of Thy presence. Glory be unto Thee! There is no God but Thee. Verily Thou art the Most Powerful of the powerful.

6 يا مكنونا قبل كلشيئ وكنانا بعد كلشيئ ومكنونا مع كلشيئ وكنوننا بعد كلشيئ صل على نقطة البيان ثم حى الاول في ذلك الرضوان ثم بما يكثر ذلك الواحد في حبك ورضاك وودك وبهاك ولاحمدنك على ما خلقت حروف الانجيليون حق حمدك من قرطيسهم (**) فلتربين اللهم كل خلقك ان يكملون صنعهم بمثلهم حتى يدخل كلشيئ في جنة ما يمكن ان يدخل من جودك الدر في دريته والذر في ذريته وما بينهما في حد وجوده وصقع خلقيته

7 ولتحفظن اللهم من يحفظن البيان بكل حروفه حتى النقطة ولتضيعن اللهم من ضيع البيان ولو كان باحتجابه عن نقطة منه ودون حفظه اياها اذ هذا رزقك لكل خلقك الى قيامة الاخرى واني ما شهدت عزا الا في حبك ورضاك والا ادلو الا نحبك اكثر من كلامك وغنائهم اكثر وانهم عندك لم يكن بشئ على حق فلتجهدن اللهم كل الى دينك لئلا يحرق بنار حجابك عنك من احد بعز واعتزاز من عندك وقهر واقتهار من لدنك لا بما يهتدى الضعفاء ويدعو بلا قدرة واقتدار فان هذا لا ينبغي لجلال وجهك ولا لجلال طاعتك سبحانه ان لا اله الا انت انتك انت اقدر الاقدرين

PR03.086r16-086v21

BB00500

Date: unknown (Chihriq or Maku)

1 He is the Single One of God, the Most Manifest. He is the Self-Subsisting, the Most High. He is the Just One, the Most Beautiful. He is the Most Holy, the Most Beautiful. He is the All-Wise, Fatima. He is the Ever-Living, Muhammad.

2 Glorified be He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them, and verily He is the Originator, the

1 هو فرد الله اظهر هو قيوم على هو عدل حسن هو قدوس حسين هو حكم فاطمه هو حى محمد

2 سبحانه الذى يسجد له من فى السموات و من فى الأرض و ما بينهما و انه لهو المبدع المنيع هو

Inaccessible. He it is unto Whom singeth praise whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them, and verily He is the Single One, the Inaccessible, the Wondrous. He it is Who is established upon the throne. He knoweth what descendeth from heaven to earth and what ascendeth to heaven and what is created between them by His command. All are within His grasp. He ordaineth the night and the day and bestoweth bounty upon whomsoever He willeth among His servants. Verily He is the All-Powerful, the Inaccessible.

- 3 Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them. He shall spend as He willeth through His mercy. Verily He is the Best-Beloved, the Luminous, the Most Exalted. And unto God belongeth all authority in the kingdom of command and creation and whatsoever lieth between them. He createth what He willeth by His command "Be" and it is. He it is Who createth what He willeth by His command in the heavens and earth and whatsoever lieth between them more swiftly than to say unto it "Be" and it is. Say: Unto God belongeth all might. He aideth whom He willeth by His command, and God hath power over all things.
- 4 And say: Praise be to God Who hath taken unto Himself neither consort nor son, and all are submissive unto Him. His is the origination of the heavens and earth and whatsoever lieth between them, and we are all worshippers before Him. He it is Who is established upon the throne. He spendeth as He willeth through His mercy, and God is indeed All-Encompassing, All-Knowing.

الَّذِي يَسْبَحُ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَهُوَ الْفَرْدُ الْمَمْتَنِعُ الْبَدِيعُ هُوَ الَّذِي قَدْ
اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَنْزِلُ مِنَ السَّمَاءِ إِلَى
الْأَرْضِ وَمَا يَعْرَجُ إِلَى السَّمَاءِ وَمَا يَخْلُقُ بَيْنَهُمَا
بَأَمْرِهِ كُلِّ فِي قَبْضَتِهِ يَقْدِرُ اللَّيْلَ وَالنَّهَارَ وَيُؤْتِي
الْفَضْلَ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِنَّهُ هُوَ الْمُقْتَدِرُ الْمُنِيعُ

3 اللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا سَيَنْفِقُ
كَيْفَ يَشَاءُ بِرَحْمَتِهِ إِنَّهُ هُوَ الْحَبِيبُ الْمُنْتَوِرُ الرَّفِيعُ
وَاللَّهُ الْأَمْرُ كُلُّهُ فِي مَلَكُوتِ الْأَمْرِ وَالْخَلْقِ وَمَا
بَيْنَهُمَا يَبْدَعُ مَا يَشَاءُ بِأَمْرِهِ كَنْ فَيَكُونُ هُوَ الَّذِي
يَبْدَعُ مَا يَشَاءُ بِأَمْرِهِ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا أَقْرَبُ مِنْ أَنْ يَقُولَ لَهُ كَنْ فَيَكُونُ قُلْ لِلَّهِ
الْعِزَّةُ جَمِيعاً يَنْصُرُ مَنْ يَشَاءُ بِأَمْرِهِ وَكَانَ اللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

4 وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ لِنَفْسِهِ صَاحِبَةً وَلَا وَلَدًا
وَكُلٌّ لَهُ قَائِمُونَ لَهُ بَدْعُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَأَنَا كُلٌّ لَهُ عَابِدُونَ هُوَ الَّذِي قَدْ اسْتَوَى
عَلَى الْعَرْشِ يَنْفِقُ كَيْفَ يَشَاءُ بِرَحْمَتِهِ وَكَانَ اللَّهُ
وَاسِعًا عَلِيمًا

HNU.000iv

BB00542

Date: unknown (Chihriq or Maku)

- 1 Glory be to God, the Preserver, the Healer! Glory be to God, the Sufficient, the Faithful! Glory be to God, the Pure, the Negator! Glory be to God, Who sufficeth, Who is Self-Sufficient! Glory be to God, the All-Providing, the All-Sustaining! Glory be unto Him Who is Single, from Whom none can escape! Glory be unto Him Who is the Ever-Living, Who dieth not! Glory be unto Him Who is the All-Powerful, Who is never powerless! Glory be unto Him Who is the

1...لِنَحْفِظَنَّهُ اللَّهُ بِجُودِهِ إِنَّهُ حَفَازٌ حَفِيفٌ هُوَ
الْعَزِيزُ سُبْحَانَ اللَّهِ الْخَافِي الشَّافِي سُبْحَانَ اللَّهِ
الْكَافِي الْوَافِي سُبْحَانَ اللَّهِ الصَّافِي الْتَّافِي سُبْحَانَ اللَّهِ
الْمُكْفِي الْمَكْتَفِي سُبْحَانَ اللَّهِ الْمُتَكْفِي الْمُسْتَكْفِي
سُبْحَانَ مَنْ هُوَ فَرْدٌ لَا يَمُوتُ سُبْحَانَ مَنْ هُوَ حَيٌّ
لَا يَمُوتُ سُبْحَانَ مَنْ هُوَ قَادِرٌ لَا يَعْجَزُ سُبْحَانَ
مَنْ هُوَ عَالِمٌ لَا يَنْسِي سُبْحَانَ مَنْ هُوَ عَزِيزٌ لَا

All-Knowing, Who forgetteth not! Glory be unto Him Who is the All-Mighty, Who is never abased! Glory be unto Him Who is the Self-Subsisting, Who never declineth! Glory be unto Him Who is the Enricher, Who never ceaseth to be! Glory be unto Him Who hath been from all eternity! Glory be unto Him Who is the Most Noble, the Most Exalted! Glory be unto Him Who is the Most Subtle, the Most Sublime! Glory be unto Him Who is the Most Glorious, the Most August! Glory be unto Him Who is the Most Hidden, the Most Treasured! Glory be unto Him Who is the Most Perfect, the Most Exact! Glory be to God, besides Whom there is none other God!

- 2 His are the most excellent Names and the most noble Attributes, from time immemorial and unto everlasting. All that are in the heavens and on earth and whatsoever lieth between them glorify Him, and all that are in the kingdom of Command and Creation and whatsoever lieth beneath them sanctify Him. His is the sovereignty and His is the praise. There is no God but Him. He giveth life and causeth death, and He is powerful over all things.

يَذَلُّ سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَزُلُّ سُبْحَانَ مَنْ هُوَ مَغْنَى لَا يَزَالُ سُبْحَانَ مَنْ هُوَ كَانُ فِي أَزَلِ الْأَزَالِ سُبْحَانَ مَنْ هُوَ شَرِيفٌ بَادِخٌ سُبْحَانَ مَنْ هُوَ لَطِيفٌ شَاخِخٌ سُبْحَانَ مَنْ هُوَ مَعَزٌ مَعَزٌ سُبْحَانَ مَنْ هُوَ مَكْنٌ مَكْنُونٌ سُبْحَانَ مَنْ هُوَ مَلَقٌ مَلْتَقَنٌ

2 سُبْحَانَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى وَالْأَمْثَالُ الْمُلْكِيَّةُ مِنْ قَبْلُ وَمِنْ بَعْدِ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَيُقَدِّسُ لَهُ مِنْ فِي مَلَكُوتِ الْأَمْرِ وَالْخَلْقِ وَمَا دُونَهُمَا لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

PR03.211v12-211v19

BB00560

Date: unknown (Chihriq or Maku)

- 1 In the Name of Thy Lord, the Creator, the Sovereign, the All-Sufficing, the Most Exalted, He Whose help is implored by all men
- 2 Say: O my God! O Thou Who art the Maker of the heavens and of the earth, O Lord of the Kingdom! Thou well knowest the secrets of my heart, while Thy Being is inscrutable to all save Thyself. Thou seest whatsoever is of me, while no one else can do this save Thee. Vouchsafe unto me, through Thy grace, what will enable me to dispense with all except Thee, and destine for me that which will make me independent of everyone else besides Thee. Grant that I may reap the benefit of my life in this world and in the next. Open to my face the portals of Thy grace and graciously confer upon me Thy tender mercy and bestowals.
- 3 O Thou Who art the Lord of grace abounding! Let Thy celestial aid surround those who love Thee and bestow upon us the

1 بِسْمِ رَبِّكَ الْبَارِئِ الْمَلِكِ الْكَافِي الْمُنْتَعَالِ الْمُسْتَعَانِ

2 قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ مَالِكِ الْمُلْكِ تَعْلَمُ مَا فِي نَفْسِي وَلَا يَعْلَمُ مَا فِي نَفْسِكَ سِوَاكَ وَتَشْهَدُ مَا أَنَا عَلَيْهِ وَلَا يَشْهَدُ ذَلِكَ غَيْرُكَ هَبْ لِي مِنْ فَضْلِكَ مَا يَغْنِيْنِي عَنْ سِوَاكَ وَقَدِّرْ لِي مِنْ لَدُنْكَ مَا يَكْفِيْنِي عَنْ غَيْرِكَ وَاكْفِ مَا أَهْمَنِي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي وَافْتَحْ عَلَيَّ أَبْوَابَ فَضْلِكَ وَجِدْ عَلَيَّ بِالْفَضْلِ وَالْإِمْتِنَانِ

3 وَادْرِكْ أَحِبَّتَكَ يَا ذَا الْجُودِ وَالْإِحْسَانِ وَهَبْ لَنَا مَا أَنْتَ عَلَيْهِ مِنَ الْإِلَاءِ وَالنِّعَمَاءِ وَاكْفِنَا عَنْ

gifts and the bounties Thou dost possess. Be Thou sufficient unto us of all things, forgive our sins and have mercy upon us. Thou art Our Lord and the Lord of all created things. No one else do we invoke but Thee and naught do we beseech but Thy favours. Thou art the Lord of bounty and grace, invincible in Thy power and the most skilful in Thy designs. No God is there but Thee, the All-Possessing, the Most Exalted.

كُلَّ شَيْءٍ وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ رَبُّنَا وَ رَبُّ
كُلِّ شَيْءٍ لَانَدْعُو أَحَدًا سِوَاكَ وَ لَا نَسْتُلِ إِلَّا مِنْ
فَضْلِكَ فَإِنَّكَ كَثِيرُ الْجُودِ وَ التَّوَالٍ وَ شَدِيدُ الْقُوَّةِ وَ
الْكَيْدِ الْحَالِ لَا إِلَهَ إِلَّا أَنْتَ الْغَنَى الْمُتَعَالِ

- 4 Confer Thy blessings, O my Lord, upon the Messengers, the holy ones and the righteous. Verily Thou art God, the Peerless, the All-Compelling.

4 وَ صَلِّ اللَّهُمَّ عَلَى الْأَنْبِيَاءِ وَ الْأَوْلِيَاءِ وَ الْأَبْرَارِ أَنْتَ
إِلَهُ الْوَاحِدِ الْقَهَّارِ

SWB#68 (p.212-213), BPRY.054

SWBP#68 (p.152-153)

BB00600

Date: unknown (Chihriq or Maku)

- 1 In the name of God the exalting, master of those who exalt through God
- 2 God the exalting, master of the exalting. Say: Praise be God! Verily You exalt the heavens and the earth and whatsoever lies between them, then all those who exalt. Say: Praise be God! Verily You ordain the heavens and the earth and whatsoever lies between them, then all those who ordain. Say: Praise be God! Verily You help the heavens and the earth and what lies between them, then all those who help. Say: Praise be God! Verily You conquer the heavens and the earth and whatsoever is between them. You create what You will by your command. Verily You are the greatest of those who ordain.

1 بِسْمِ اللَّهِ الرَّفْعِ ذِي الرَّفَاعِينَ بِاللَّهِ

2 اللَّهُ الرَّفْعُ ذِي الْأَرْفَاعِ قُلْ اللَّهُمَّ أَنْتَ رَفَاعُ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ثُمَّ كُلُّ الرَّافِعِينَ
قُلْ اللَّهُمَّ أَنْتَ قَدَارُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ثُمَّ كُلُّ الْقَادِرِينَ قُلْ اللَّهُمَّ أَنْتَ نَصَارُ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ثُمَّ كُلُّ النَّاصِرِينَ
قُلْ اللَّهُمَّ أَنْتَ فَتَاحُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ أَنْتَ أَقْدَرُ
الْأَقْدَرِينَ

PR03.081r03-081r07, PR13.070r

KSHK.BWB

BB00691

- 1 Throughout eternity Thou hast been, O my Lord, and wilt ever remain the One true God, while all else save Thee are needy and poor. Having clung tenaciously to Thy Cord, O my God, I have detached myself from all mankind, and having set my face towards the habitation of Thy tender mercy, I have turned away from all created things. Graciously inspire me, O my God, through Thy grace and bounty, Thy glory and majesty, and Thy dominion and grandeur, for no one mighty and all-knowing can I find beside Thee. Protect me, O my God, through the potency of Thy transcendent and all-sufficing glory and by the hosts of the heavens and the earth, inasmuch as in no one can I wholly place my trust but in Thee and no refuge is there but Thee.

SWB#53 (p.194-194x)

1 يا الهي انت الحق لم تزل وما سواك محتاج فقير
وانا ذا يا الهي انقطعت عن كل الناس بالتوسل
إلى حبلك واعرضت عن كل الموجودات
بالتوجه الى تلقاء مدين رحمتك فاهمني اللهم ما
انت عليه من الفضل والعطاء والعظمة والبهاء
والجلال والكبرياء فاني لا اجد دونك عالماً
مقترداً واحرسني اللهم بكل منعك وكفائتك
وجنود السموات والارض فاني لا اجد دونك
معتمداً ولا سواك ملجأً

- 2 Thou art God, my Lord, Thou knowest my needs, Thou seest my state and art well aware of what hath befallen me by reason of Thy decree, and of the earthly sufferings I have endured by Thy leave and as a token of Thy bounty and favor....

2 وانت انت الله ربي تعلم حاجتي وتشهد مقامي
واحاط علمك بما نزل علي من قضائك وبلاء الدنيا
بإذنك جوداً واکراماً...

HNMJ.001-002x, SWBP#52 (p.137-138x)

BB00620

Date: unknown (Chihriq or Maku)

Glorified art Thou, O Lord my God! Thou art in truth the King of kings. Thou dost confer sovereignty upon whomsoever Thou willest and dost seize it from whomsoever Thou willest. Thou dost exalt whomsoever Thou willest and dost abase whomsoever Thou willest. Thou dost render victorious whomsoever Thou willest and dost bring humiliation upon whomsoever Thou willest. Thou dost bestow wealth upon whomsoever Thou willest and dost reduce to poverty whomsoever Thou willest. Thou dost cause whomsoever Thou willest to prevail over whomsoever Thou willest. Within Thy grasp Thou dost hold the empire of all created things and through the potency of Thy sovereign behest Thou dost call into being whomsoever Thou willest. Verily Thou art the Omniscient, the Omnipotent, the Lord of power....

SWB#69 (p.213-214)x

سبحانك اللهم إنك أنت سلطان السلاطين
لتؤتين الملك من تشاء ولتنزعن الملك [عمن تشاء
ولتضعن] من تشاء ولتنزلن من تشاء ولتنزعن من
تشاء ولتدعن من تشاء ولتنصرن من تشاء ولتخذلن
من تشاء ولتغنين من تشاء ولتفقرن من تشاء في
قبضتك ملكوت كل شيء تخلق ما تشاء بأمرك
إنك كنت سلطاناً مقترداً قديراً

SWBP#69 (p.153-153(a))x

BB00139*Du'a' 'ala 'Adadi Ismi'l-Uluhiyya**To: Azim**Date: unknown (Chihriq?)*

- 1 In the Name of God, the Most Unapproachable, the Most Holy 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ
- 2 All praise be to God, besides Whom there is none other God, the Most Great, the Most Great. And verily all glory be from God upon the First One and upon him who resembleth that One, wherein naught is seen save God, the One, the Pre-existent. 2 الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَعْظَمُ الْأَعْظَمُ وَإِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمَنْ يُشَابِهُ ذَلِكَ الْوَاحِدَ حَيْثُ لَا يَرَى فِيهِ إِلَّا اللَّهَ الْوَاحِدَ الْأَقْدَمَ
- 3 This, then, is a prayer corresponding to the number of the Name of Divinity. Call upon Him in every condition, for through it thou shalt surely attain unto thy Creator in the first life, and thereby shall thy heart be made steadfast in the love of thy Lord, the Most Exalted. 3 وَ بَعْدَ هَذَا دَعَاءٍ عَلَى عَدَدِ اسْمِ الْأُلُوْهِیَةِ فَادْعُوْهُ فِي كُلِّ شَأْنٍ فَإِنَّ بِهِ تَوْصِلَنَّ إِلَى بَارئِكَ فِي الْحَيَوَةِ الْأُولَى وَيَثْبِتَ بِهِ فُؤَادَكَ عَلَى حُبِّ رَبِّكَ الْأَعْلَى
- 4 In the Name of God, the Most Powerful, the Most Near! O God, O my Lord! O God, O my Self-Subsisting One! O God, O my Single One! O God, O my Unique One! O God, O my Sovereign! O God, O my Beloved! O God, O my All-Glorious! O God, O my Self-Subsisting! O God, O my Most Holy! O God, O my Described One! O God, O my Manifest One! O God, O my Subduer! O God, O my Glorious One! O God, O my All-Seeing! O God, O my Creator! O God, O my One! O God, O my Single! O God, O my Peerless! O God, O my Eternal! O God, O my Most Glorious! O God, O my Inaccessible! O God, O my Wondrous! O God, O my Exalted! O God, O my All-Hearing! O God, O my Fashioner! O God, O my Sovereign! O God, O my Beneficent! O God, O my Judge! O God, O my Proof! O God, O my All-Merciful! O God, O my All-Wise! O God, O my Forbearing! O God, O my Most Great! O God, O my Bountiful! O God, O my Merciful! O God, O my Creator! O God, O my Provider! O God, O my Cleaver! O God, O my Verifier! O God, O my Truthful! O God, O my Fashioner! O God, O my Everlasting! O God, O my Effacer! O God, O my Self-Sufficient! O God, O my Transcendent! O God, O my Creator! O God, O my Almighty! O God, O my Manifest! O God, O my Illuminator! O God, O my All-Forgiving! O God, O my Loving! O God, O my Ever-Present! O God, O my Worshipped One! O God, O my Intended One! O God, O my Praised One! O God, O my Compassionate! O God, O my Kind! O God, O my Exalted! O God, O my Noble! O God, O my Gracious! O God, O my Just! O God, O my Majestic! O God, O my Beautiful! O God, O my First! 4 بِسْمِ اللَّهِ الْأَقْدَرِ الْأَقْرَبِ يَا اللَّهُ يَا رَبَّاهُ يَا اللَّهُ يَا صَمْدَاهُ يَا اللَّهُ يَا أَحَدَاهُ يَا اللَّهَ يَا وَاحِدَاهُ يَا اللَّهَ يَا مُلْكَاهُ يَا اللَّهَ يَا مَحْبُوبَ يَا اللَّهَ يَا سُبُوحَ يَا اللَّهَ يَا قِيَوْمَ يَا اللَّهَ يَا قُدُوسَ يَا اللَّهَ يَا مُوصُوفَ يَا اللَّهَ يَا ظَاهِرَ يَا اللَّهَ يَا قَاهِرَ يَا اللَّهَ يَا فَائِزَ يَا اللَّهَ يَا نَاطِرَ يَا اللَّهَ يَا فَاطِرَ يَا اللَّهَ يَا وَاحِدَ يَا اللَّهَ يَا أَحَدَ يَا اللَّهَ يَا فَرْدَ يَا اللَّهَ يَا صَمَدَ يَا اللَّهَ يَا أَجَلَّ يَا اللَّهَ يَا مُنِيعَ يَا اللَّهَ يَا بَدِيعَ يَا اللَّهَ يَا رَفِيعَ يَا اللَّهَ يَا سَمِيعَ يَا اللَّهَ يَا صَنِيعَ يَا اللَّهَ يَا سُلْطَانَ يَا اللَّهَ يَا مَنَّانَ يَا اللَّهَ يَا دِيَانَ يَا اللَّهَ يَا بَرَهَانَ يَا اللَّهَ يَا رَحْمَنَ يَا اللَّهَ يَا حَكِيمَ يَا اللَّهَ يَا حَلِيمَ يَا اللَّهَ يَا عَظِيمَ يَا اللَّهَ يَا كَرِيمَ يَا اللَّهَ يَا رَحِيمَ يَا اللَّهَ يَا خَالِقَ يَا اللَّهَ يَا رَازِقَ يَا اللَّهَ يَا فَالِقَ يَا اللَّهَ يَا مُحَقِّقَ يَا اللَّهَ يَا صَادِقَ يَا اللَّهَ يَا بَارِئَ يَا اللَّهَ يَا بَاقِيَ يَا اللَّهَ يَا مَاحِيَ يَا اللَّهَ يَا غَنِيَّ يَا اللَّهَ يَا عَالِيَ يَا اللَّهَ يَا فَطَّارَ يَا اللَّهَ يَا جَبَّارَ يَا اللَّهَ يَا ظَهَّارَ يَا اللَّهَ يَا نَوَّارَ يَا اللَّهَ يَا غَفَّارَ يَا اللَّهَ يَا وَدُودَ يَا اللَّهَ يَا مُوْجُودَ يَا اللَّهَ يَا مَعْبُودَ يَا اللَّهَ يَا مَقْصُودَ يَا اللَّهَ يَا مَحْمُودَ يَا اللَّهَ يَا عَطُوفَ يَا اللَّهَ يَا رَوْفَ يَا اللَّهَ يَا مُنِيفَ يَا اللَّهَ يَا شَرِيفَ يَا اللَّهَ يَا لَطِيفَ يَا اللَّهَ يَا عَادِلَ يَا اللَّهَ يَا جَلِيلَ يَا اللَّهَ يَا جَمِيلَ يَا اللَّهَ يَا أَوَّلَ يَا اللَّهَ يَا نَبِيلَ يَا اللَّهَ يَا تَوَّابَ يَا اللَّهَ يَا وَهَّابَ يَا اللَّهَ يَا أَوَّابَ يَا اللَّهَ يَا رَقِيبَ يَا اللَّهَ يَا حَبِيبَ

O God, O my Noble! O God, O my Oft-Returning! O God, O my Bestower! O God, O my Ever-Turning! O God, O my Watchful! O God, O my Beloved!

- 5 Glory be unto Thee, O my God! I beseech Thee by Thyself, for naught besides Thee can measure Thee, and I bear witness unto Thee, and suffice through Thee, and draw near unto Thee, and to Thy like I testify, and all things testify that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine is the might and the omnipotence, Thine is the power and the divinity, Thine is the might and the grandeur, Thine is the sovereignty and the human realm, Thine is the might and the majesty, Thine is the countenance and the perfection, Thine is the visage and the beauty, Thine is the mercy and the bounty, Thine is the authority and the justice, Thine is the likeness and the examples, Thine is the bestowal and the glorification, Thine is the might and the invincibility, Thine is the mercy and the detachment, Thine is the joy and the gladness, Thine is the grandeur and the pride, and Thine is whatsoever Thou lovest in the kingdom of Thy earth and Thy heaven. Thou hast ever been one God, single, eternal, self-subsisting, ever-living, everlasting, eternal, self-dependent. Thou hast not taken unto Thyself any consort or son. Thou dost ever give life and cause to die, then cause to die and give life. Verily, Thou art powerful, mighty, and omnipotent; manifest, inaccessible, and all-knowing. Thou hast ever been a Living One Who dieth not, a Sovereign Whose rule passeth not away, a Just One Who wrongeth not, a Potentate Who changeth not, and a Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command; verily, Thou art powerful over all things.

- 6 Let all things glorify Thee, let all things unite in Thee, let all things sanctify Thee, let all things remember Thee, let all things praise Thee, let all things triumph through Thee, and let all things stand in awe of Thy majesty. The measure of Thy bounty hath ever been equally bestowed upon all atoms, and the source of Thy manifestations hath ever been according to Thy creation. The temples of Thy unity, the spirits of them that sanctify Thee, the souls of them that unite with Thee, the bodies of them that magnify Thee, and the essences of them that exalt Thee have inscribed that which exalteth Thee.

- 7 Let them be raised thereby to the ultimate bounty of Thy creation and let them attain thereby to the source of Thy grace in invention. Let all who possess them recite what is inscribed

5 سبحانك اللهم يا إلهي لأستلنك بك إذ لا شيء عندك عددك ولأشهدتك ولأكفوك ولأقربك ولأمثالك لأشهدتك وكلشيء على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القوة واللاهوت ولك العزة والجبروت ولك السلطنة والناسوت ولك العزة والجلال ولك الوجهة والكمال ولك الطلعة والجمال ولك الرحمة والفضل ولك السطوة والعدل ولك المثل والأمثال ولك المواهب والإجلال ولك العزة والامتناع ولك الرحمة والانقطاع ولك البهجة والابتهاج ولك العظمة والكبرياء ولك ما تحب في ملكوت أرضك وسمائك لم تزل كنت إلهاً واحداً واحداً صمداً فرداً حياً قيوماً دائماً أبداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً لم تزل تحيي وتميت ثم تميت وتحيي وإنك أنت قادر مقتدر قدير وظاهر ممتنع خبير لم تزل كنت حياً لا تموت وملكاً لا تزول وعدلاً لا تجور وسلطاناً لا تحول وفرداً لا تفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بأمرك إنك كنت على كلشيء قديراً

6 ليسبحنك كلشيء وليوحدنك كل شيء وليقدسنك كلشيء وليذكرنك كلشيء وليذكرنك كلشيء وليشكرنك كلشيء وليتصرن كلشيء وليخافن من هيبتك كلشيء لم تزل كانت نسبة عطائك إلى كل الذرات على حد سواء ومنبع ظهوراتك لما دونك على حد الإنشاء وقد كتبت هياكل الأدلاء توحيدك وأرواح من يقدسنك وأنفس من يوحدنك وأجساد من يكبرنك وأوائل من يعظمنك من يعزتك

7 ليسترفعن بها إلى غاية قبضك في الإبداع وليبلغن بها إلى منبع فضلك في الاختراع وليتلن ما سطر فيها من آياتك وكلماتك كل من يكن عنده

therein of Thy verses and words, that they may receive thereby from what hath been sent down from Thee a goodly and abundant provision, an exalted and inaccessible gift. O God! Protect them that preserve them more than their own eyes, and honor them with that which becometh Thy verses. Grant them from Thy presence every provision until the Day when Thou shalt manifest Him with Thy signs on the Day of Resurrection. Preserve them through the angels of the heavens and the earth and all that lieth between them, by Thy power.

ليستزقنَّ بما نزل من عندك رزقاً حسناً موفوراً
أو عطاءً ممتنعاً عالياً فلتحفظنَّ اللهم من يحفظنَّها
أشد من عينها وليعززنَّها بما يستحق به آياتك
عندك وليرزقنَّ من عنده من كل رزق إلى يوم
من تظهرنَّه يوم القيمة بآياتك ولتحفظنَّه بملائكة
السموات والأرض وما بينهما بقدرتك

- 8 I bear witness that I have not made lawful a single letter of my words to one who believeth not in Thee, for it is dearer to my heart than all else. I beseech Thee to ordain for whomsoever possesseth it the richest portion that may profit him in this world and the next, through Thy grace, Thy generosity, Thy bounty and Thy loving-kindness. For Thou hast created the like of the sign of Thy Self, then created therein Thy signs, then manifested through it what was inscribed of Thy words.

8 فإني لأشهدنَّك ما أحلت حرفاً من كلماتي عند
من لك يوقن به لأنه أعز على قوادي من كل شيء
ولأستلنَّك أن تقدرنَّ لمن يكن عنده من أثرى
ما ينفعه في أولاه وأخراه من فضلك وجودك ثم
كرمك وإحسانك إذ خلقت مثل آية نفسك ثم ما
خلقت فيها آياتك ثم ما أظهرت عنها ما سطر من
كلماتك

- 9 Verily, glory hath taken glory from glory possessed of glory with him who knoweth Thee and believeth in Thee and beareth witness to the creation of his soul that there is none other God but Thee, that none is worthy of worship save Thee alone, and none is worthy of adoration in truth except Thee. I am Thy worshipper, Thy prostrate servant, Thy suppliant, Thy rememberer, Thy thankful one, and Thy praiser.

9 فقد أخذت عزة من عزة وعزة ذات عزة عند
من عرفك وآمن بك وشهد على خلق نفسه على
أنه لا إله إلا أنت لم يكن معبوداً بالاستحقاق إلا
إياك ولا مسجوداً بالإيقان سواك وإني أنا عابدك
وساجدك وقانتك وذاكرك وشاكرك وحامدك

- 10 I testify, and all things with me, that every object of worship from above Thy glory down to the depths beneath the earth is false and evanescent except Thy Self. Glory be unto Thee! There is no God but Thee. Thy grandeur hath been exalted above all contingent things, Thy will hath prevailed over all in the kingdoms of earth and heaven, Thy desire hath been raised above all contingent things, Thy word hath appeared above all who are in the kingdoms of earth and heaven, and Thy majesty hath been exalted above the reckoning of any contingent being.

10 لأشهدنَّك وكل شيء بأن كل معبود من فوق
عزتك إلى أن ينتهي إلى تحت الثرى باطل
مضمحل ما عدا نفسك سبحانه أن لا إله إلا
أنت قد تعظمت عظمتك فوق كل الممكنات
وغلبت مشيتك على من في ملكوت الأرض
والسموات وارتفعت إرادتك فوق كل الممكنات
وظهرت كلمتك فوق من في ملكوت الأرض
والسموات وتعال كبريائيتك من أن يحصيها
أحد من الممكنات

- 11 I testify that Thou art the Subduer Who shall never be subdued, the Manifest Who shall never be manifested, the Victor Who shall never be vanquished, the Inaccessible Who shall never be hindered, and the Omnipotent Whom none shall ever frustrate. Thou doest what Thou wilt by Thy power and ordainest what Thou pleasest by Thy might. Thine is the praise from the most exalted height to the lowest atom, and Thine is the glory in the highest heavens and then in the most glorious veils. All are Thy servants and in Thy grasp. Thou directest

11 فلاشهدنَّك بأنك أنت القاهر الذي لن تقهر
والظاهر الذي لن تظهر والغالب الذي لن تغلب
والمتمنع الذي لا تمتنع والمقتدر الذي لن يعجزك
من أحد تفعل ما تشاء بقدرتك وتقدر ما تشاء
بقوتك لك الحمد في علو الأعلى إلى الذرة الأدنى
ولك المجد في السموات العلى ثم في جب الأبدى
كل عبادك وفي قبضتك تدبر خلق السموات
والأرض وما بينهما بإرادتك وتخلق من أسمائك
الباطنية في جب الظواهر بعظمتك إذ لولا

the creation of the heavens and the earth and all that lieth between them by Thy will, and Thou createst from Thy hidden names in the veils of the manifest ones through Thy grandeur. For were it not that Thou createst these manifestations in Thy kingdom, how could Thy sincere servants follow Thy commandments or how could the guided ones be guided to the source of Thy glory?

تخلق تلك المظاهر في ملكك كيف يقدر عبادك
المخلصين باتباع أوامرك أو يهتدي المهتدون بمبدء
عزتك

- 12 O God! By the dawning of Thy glory, cause to descend from Thy presence upon him who guides to Thee - for he guides to Him Whom Thou shalt manifest - from every splendor its most splendid, 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 greatest, from every might its mightiest, from every will its most decisive, from all Thy knowledge its most penetrating, from all Thy power its most potent, from all Thy words its most pleasing, from all Thy nobility its most noble, from all Thy dominion its most glorious, and from all Thy exaltation its most exalted.

12 فلتنزلنَّ اللهمَّ عندك على من يدل عليك إذ ذلك
من يدل على من تظهره من كل بهاء أبهاء ومت
كل جلال أجلة 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 مشية
أفضاها ومن كل علمك أنفذه ومن كل قدرتك
أقدرها ومن كل قولك أرضاه ومن كل شرفك
أشرفه ومن كل ملكك أنفخره ومن كل علائك
أعلاه

- 13 O God! Through these names, make known the measure of Thy signs, Thy words and Thy tokens, so that none among Thy chosen ones may equate Him Whom Thou shalt make manifest, the Manifestation of Thyself on the Day of Resurrection, with anything on earth equal to His traces which point to none but Thee, for less than this befits not the station of them that profess Thy unity, nor the attribute of them that know Thee.

13 ولتعرفنَّ اللهمَّ بتلك الأسماء قدر آياتك وكلماتك
وآثارك لأن لا يعادل أحد من أوليائك حين من
تظهره مظهر نفسك يوم القيمة بما على الأرض
عدل آثاره التي لا تدل إلاً عليك إذ دون ذلك
لم يكن شأن الموحدين عندك ولا صفة العارفين
لديك

- 14 O God! Ordain for the Manifestations of Thy grandeur, might, power, majesty and sovereignty, and for all that Thou art in Thy names and examples, that which befits the sublimity of Thy holiness and the exaltation of Thy bounty. O God! Inspire that Name to convey this prayer to the Source of Greatness, that he may derive sustenance from what hath been sent down from God, and may perceive in what hath been revealed in the temple's essence a hidden secret, a treasured jewel, a manifest essence, and an overwhelming sovereignty, a transcendent holiness, and thereby manage what he hath intended for his Lord's religion, not resting for less than the twinkling of an eye in God's path, and knowing the measure of these days to be like the twenty-three years of Thy Beloved, for what comes after revolves around it.

14 فلتكتبنَّ اللهمَّ لمظاهر عظمتك وقدرتك وقوتك
وكبريائيتك وقيوميتك وما أنت عليه من أسمائك
وأمثالك ما ينبغي علو قدسك وسمو جودك
ولتلهمنَّ اللهمَّ ذلك الاسم أن يوصلنَّ إلى معدن
العظمة ذلك الدعاء ليسترزقنَّ بما نزل من عند
الله وليرينَّ في ما نزل في بطن الهيكل سرّاً مكنونة
وجوهريّة مخزونة وكيونوية ظاهرة وقيومية قاهرة
وقدوسية ممتنة وليديننَّ بذلك ما قد أراد لدين
ربه ولا يرقدنَّ أقرب من لمح البصر في سبيل
الله وليعلمنَّ قدرتك الأيام بمثل ثلث وعشرين
سنة يوم حبيبك إذ ما بعده يدور في حوله

- 15 O God! Make manifest the Manifestations of Thy Cause, raise up the wonders of Thy might, send down the repositories of Thy mystery, inspire the Manifestations of Thy power, and aid Thy martyrs against Thy creatures according to what Thou

15 فلتظهرنَّ اللهمَّ مظاهر أمرك ولترفعنَّ اللهمَّ بدائع
عزك ولتنزلنَّ اللهمَّ مكامن غيبك ولتلهمنَّ اللهمَّ
مظاهر قدرتك ولتنصرنَّ اللهمَّ شهدائك على بريتك

lovest and art pleased with, for the best of good is Thy good-pleasure, above which there is naught, and below it is all that is beneath Thy good-pleasure, than which there is naught lower.

- 16 O God! Create in the hearts of Thy loved ones that which befits the loftiness of the sovereignty of Thy power and the dominion of Thy Lordship, that thereby they and all Thy servants may be strengthened in the exaltation of Thy Faith, the invincibility of Thy Word, the elevation of Thy decree, the glory of Thy might, and the establishment of Thy eternity, for none, O my God, has anything except through Thy grace, Thy bestowal, Thy generosity, Thy glory, Thy favor, Thy exaltation, Thy bounty, Thy sublimity, and Thy perpetuity.

- 17 Through Thee have I sought victory, triumph, conquest, elevation, strength, and protection. Therefore, O God, protect me and whosoever is for Thee before us, behind us, to our right, to our left, above our heads, beneath our feet, and from every quarter that reaches us and all that we possess, howsoever Thou wilt, wheresoever Thou wilt, whithersoever Thou wilt, and in whatever way Thou wilt. Verily, Thou art the Powerful, the Dominant, the Manifest, the Sufficient, the Mighty, the Triumphant, the Creator, the Glorious, the Supreme, the Victorious. Nothing escapes Thy knowledge in the heavens or on earth or between them, and nothing frustrates Thee in the kingdom of command or creation or below them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

- 18 O God! Forgive me and accept my repentance through Thy grace and generosity, and send down upon me what befits the sublimity of Thy holiness and the exaltation of Thy might, for we are all Thy servants and in Thy grasp. Glory be unto Thee! I am of those who are thankful. Say: Sufficient unto me is God, there is no God but He. In Him have I placed my trust, and He is the Lord of the mighty throne.

- 19 God is Most Great! He is the Most Generous! In the name of God, the Most Generous, the Most Generous! God, there is no God but He, the Most Generous, the Most Generous! Say: God is the Most Generous of the most generous (O Thou Who art Generous). Above every possessor of generosity, none in the heavens or on earth or between them can withhold himself from the Sovereign King of His generosity. He creates whatsoever He willeth by His command. Verily, He hath ever been the Bestower, the Most Bountiful, the All-Generous.

على ما تحب وترضى إذ خير الخير رضاك لا فوقه
ودون ذلك دون رضاك لا دونه

16 فلتخلق اللهم في قلوب أوليائك ما ينبغي لعلو سلطان قدرتك ولملك عز ربيتك ليقوين بذلك ويقوين كل عبادك في ارتفاع دينك وامتناع كلمتك وارتفاع حكمك وابتهاج عزك واستقلال أزلتك إذ لم يكن لأحد يا إلهي من شيء إلا بفضلك وعطاك وجودك وبهاك ولطفك وعلاك وكرمك وارتفاعك ثم بقاءك

17 بك استنصرت واستظهرت واستغلبت واسترفعت واستقويت واستحفظت فاحفظني اللهم ومن يكن لك من بين أيدينا ومن خلفنا وعن أيمننا وشمالنا ومن رؤوسنا وتحت أرجلنا ومن كل شطر ينتهي إلينا وما ملكتا كيف شئت وأنى شئت وحيث شئت وأنى شئت إذ إنك أنت القادر القاهر الظاهر الكافي المقدر الغالب الفاطر الفاعل المهيمن المنتصر لن يعزب عن علمك من شيء لا في السموات ولا في الأرض ولا ما بينهما ولا يعجزك من شيء لا في ملكوت الأمر ولا الخلق ولا دونهما تخلق ما تشاء بأمرك إنك كنت على كل شيء قديرًا

18 واغفر لي اللهم وتب بفضلك وجودك وأنزل علي ما ينبغي لعلو قدسك وسمو عزك فإننا كل عبادك وفي قبضتك سبحانه إني كنت من الشاكرين وقل حسبي الله الذي لا إله إلا الله إنه هو عليه توكلت وهو رب العرش العظيم

19 الله أكبر هو الأكرم بسم الله الأكرم الأكرم الله لا إله إلا هو الأكرم الأكرم قل الله أكرم (حضرة كريم) على كل ذا إكرام لن يقدر أن يمتنع عن ملك سلطان إكرامه من أحد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بأمره إنه كان كراماً كارماً كريماً

MKI4494.108

BB00304*To: Husayn ?**Date: unknown (Chihriq?)*

- 1 This is what was sent down from God in My name Husayn, upon him be the glory of his Lord, to be recited at all times: 1 هذا ما نزل من الله بسمي الحسين عليه بهاء ربه يُتلى في كل حين
- 2 In the Name of God, the Most Unapproachable, the Most Holy 2 بسم الله الأَمَنع الأَقْدَس
- 3 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Power, Thine the Strength and the Divinity, Thine the Force and the Ruby, Thine the Sovereignty and the Human realm, Thine the Glory and the Majesty, Thine the Countenance and the Perfection, Thine the Face and the Beauty, Thine the Grandeur and Independence, Thine the Loftiness and the Sublimity, Thine the Power and the Deed, Thine the Mercy and the Grace, Thine the Might and the Justice, Thine the Likeness and the Examples, Thine the Stations and the Exaltation, Thine the Glory and the Invincibility, Thine the Power and the Transcendence, Thine the Joy and the Gladness, Thine the Love and the Detachment, Thine is whatsoever Thou hast loved or wilt love of what Thou hast created or wilt create. All stand by Thy command. Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-living who dieth not, the Sovereign who passeth not away, the Just who wrongeth not, the King who changeth not, the Single One from whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things. 3 سبحانك اللهم يا إلهي لأشهدنك وكلشي على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الملك و الملكوت و لك العزة و الجبروت و لك القدرة و اللاهوت و لك القوة و الياقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الوجهة و الكمال و لك الطلعة و الجمال و لك العظمة و الاستقلال و لك الرفعة و الاستجلال و لك القوة و الفعال و لك الرحمة و الفضل و لك السطوة و العدل و لك المثل و الأمثال و لك المواقع و الإجلال و لك العزة و الامتناع و لك القوة و الارتفاع و لك البهجة و الابتهاج و لك المحبة و الانقطاع و لك ما أحبته أو تحبته مما خلقته أو تخلق كل قائم بأمرك لم تزل تحيي وتميت تميت وتحيي وإنك حي لا تموت وملك لا تزول وعدل لا تجور و سلطان لا تحول و فرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بأمرك إنك كنت على كلشي قديرًا
- 4 Sanctified are Thy names and exalted are Thy examples. Thou hast ever been One, Single, Eternal, Independent, Living, Self-Subsisting, Wise, Just, Holy, Standing, Dominant, Manifest, Everlasting, Eternal, Self-Dependent. Thou hast taken neither consort nor son, nor hath there been any partner with Thee in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast created all things by Thy power with precision, and Thou hast formed all things by Thy will with perfection. All are Thy servants and worshippers, Thy suppliants and rememberers, Thy thanksgivers. 4 تقدست أسمائك وتوالت أمثالك لم تزل كنت واحداً أحداً صمداً فرداً حياً قيوماً حكماً عدلاً قدوساً قائماً قاهراً ظاهراً دائماً أبداً معتمداً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولياً فيما صنعت وقد خلقت كلشي بقدرتك تقديراً وصورته كلشي بإرادتك تصوراً كل عبادك وسجداك وقناتك وذكارك وشكارك
- 5 Glorification befitteeth none but Thee, for all else is Thy creation. Sanctification befitteeth none but Thee, for all else are 5 لا ينبغي التسبيح إلا لك لأن ما دونك خلقك ولا التقديس إلا لك لأن ما سواك عبادك ولا

Thy servants. Praise befitteth none but Thee, for all guides are from Thee. Unity is Thine, for all beside Thee are in Thy grasp to declare Thy oneness. Magnification is Thine, for all beside Thee are as nothing before Thy greatness. Grandeur is Thine, for all beneath Thee are small before the majesty of Thy grandeur. Thine is the Most Exalted Heights above all loftiness and elevation, and Thine is the Most Glorious Ascendancy above all ascendancy and radiance.

- 6 Let all in the kingdom of Thy command and creation glorify Thee, and let all in the kingdom of Thy earth and heaven sanctify Thee. Thou hast ever been dominant over all contingent beings, manifest over all existing things, transcendent above all created things, elevated above all who are in the kingdoms of earth and heaven, inaccessible above all atoms, sovereign above all who are in the kingdoms of the beginning and the end, powerful over all who are in the kingdoms of symbols and guidance, ruling over all who are in the kingdoms of the single one and the signs, and supreme over all that Thou hast brought into being and created among all created things, for by these eight names - the Dominant, the Manifest, the Transcendent, the Elevated, the Inaccessible, the Powerful, the Sovereign, and the Supreme - Thou hast revealed the letters of affirmation, seven by seven and one when emphasized.

- 7 Glory be unto Thee! There is no God but Thee. All who are in the kingdom of Thy command and creation bow down before Thee, and all who are in the kingdom of Thy earth and heaven worship Thee, for Thou hast revealed Thyself unto them. Thou didst make Thyself known on the Day of Resurrection, whereupon those who recognized among Thy creation attained recognition, and thereby entered Thy paradise, whether they possessed all things or possessed nothing; and those who were veiled among Thy creation remained veiled and entered Thy fire, whether they possessed anything or possessed nothing. Behold, this is Thy path from time immemorial and forevermore; never hast Thou decreed aught concerning Thy creatures save in accordance therewith. For whoso turneth unto Thee - even wert Thou to invest him with dominion over all that is on the earth - Thou wouldst assuredly ordain for him guidance and faith; and if not, then nothing of it shall be his. Likewise, whosoever is veiled from Thee, Thou hast judged him to be without truth and faith, whether Thou hast granted him all things or nothing thereof. Wherefore, O my God, cause all Thy creation to detach themselves from the forms of limitations, that they may see no glory save in knowing Thee and winning Thy good-pleasure, and no abasement save in being veiled from Thee and deprived of Thy good-pleasure.

التحميد إلا لك لأن كل الأدلاء من عندك ولك التوحيد لأن ما دونك في قبضتك ليوحدنك ولك التكبير لأن ما سواك لا شيء عند كبريائيتك ولك العظمة لأن ما دونك صغار عند جلال عظمتك فك العلى الأعلى فوق كل علو وعلاء ولك السمو الأبهى فوق كل سمو وضياء

6 ليسبحنك من في ملكوت أمرك وخلقك وليقدسك ما في ملكوت أرضك وسمائك لم تنزل كنت قاهراً على كل الملكات وظاهراً على كل الموجودات ومتعالياً على كل الكائنات ومرتفعاً فوق من في ملكوت الأرض والسموات ومتمتعاً فوق كل الذرات ومسلطاً فوق من في ملكوت البدء والنهايات ومقتدراً على كل من في ملكوت المثل والإرشادات ومسلطاً على كل من في ملكوت الفرد والإشارات ومهيماً على كل ما ذرئت وبرئت من المكنونات إذ بتلك الأسماء الثمانية القاهر الظاهر المتعال المرتفع الممتنع المقتدر المسلط المهيمن قد أظهرت حروف الإثبات سبعة سبعة وواحد لما شدد

7 فسبحانك أن لا إله إلا أنت كل من في ملكوت أمرك وخلقك ليسجدن لك وكل من في ملكوت أرضك وسمائك ليعبدنك بما قد تجليت له بنفسك قد تعرفت نفسك يوم القيمة فإذا تعرفت المتعرفات من خلقك وبذلك دخلوا رضوانك سواء ملكوا كل شيء أو لا يملكون من شيء واحتجبت المحتجبات من خلقك ودخلوا نارك سواء ملكوا من شيء أو لا يملكون من شيء فهذا صراطك من قبل ومن بعد ما حكمت على خلقك بدون ذلك لأن من أقبل إليك سواء ملكته كل ما على الأرض لتحكم عليه بالهدى والإيمان وإن لا لملكته منه شيء فقل ذلك ومن احتجب عنك قد حكمت عليه بدون الحق والإيمان سواء قد ملكته كل شيء أو لا ملكته من شيء فلتنطقن اللهم كل خلقك عن صور الحدودية أن لا يرون عزاً إلا في معرفتك ورضاك ولا ذلاً إلا في الاحتجاب عنك ودون رضاك

8 And I bear witness before Thee concerning two of Thy creatures, that they have shown patience for Thy sake, served Thy Cause, and endured from Thy creation whatsoever they have endured. They deserve no more than what they have earned of Thy grace - to be known and appreciated. One of them hast Thou raised unto Thyself, for from Thee did he come and unto Thee did he return. The other Thou hast preserved and sustained with Thy remembrance, and upon him hast Thou sent down Thy words. Nurture him, O my God, with the fruits of Thy good-pleasure until the Day of Resurrection, and purify his heart with that which will bring solace to his eyes from Thy presence. Unite for him, O my God, such worldly means as none of the dwellers in the kingdom of Thy knowledge or the servants in the dominion of Thy Being have regarded. But since Thou hast ordained for Thy creation in this world various means to which each soul clings, bestow upon him, O my God, that which will gladden his eyes and satisfy his soul. Verily, Thou art powerful over all things.

8 ولأشهدنك في اثنين من خلقك بأنهما قد صبرا في ذاتك وخدما نفسك واحتملا في جنبك ما احتملا من خلقك وليس لهما فوق ما اكتسبا من فضل أن يعرفان ويشكران وقد أرفعت واحداً منهما إليك إذ بدئه منك وعوده إليك وأبقيته الآخر ومددته بذكرك ونزلت عليه كلماتك فلتربينه اللهم بأثمار رضوانك إلى يوم القيمة ولتخلص في فؤاده ما تقر به عينيه من عندك ولتجمعن اللهم له أسباب الحدودية التي لم يلتفت عليها أحد من سكان ملكوت عرفانك وعباد جبروت ذاتك ولكن لما قد قدرت لخلقك في ذلك العالم من أسباب تمسك كل واحد بشيء منها فاجر اللهم له بما تقر به عينيه وترضى به نفسه إنك كنت على كل شيء قديراً

MKI4494.106

BB00387

Date: unknown (Chihriq?)

1 In the Name of God, the Most Unapproachable, the Most Holy
2 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine is the might and the power, Thine is the strength and the divinity, Thine is the force and the grandeur, Thine is the sovereignty and the human realm. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.
3 Thou hast ever been, O my God, praised in the eternity of eternities, and worshipped in every condition without limitation or decline. Thou hast exalted Thyself through the sovereignty of Thy Self-Subsistence above all created things, and elevated Thyself through the dominion of Thy compelling power above

1 بسم الله الامنع الاقدس
2 سبحانه اللهم يا الهى لا شهدتك و كل شيء على أنك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العزة والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت وأنك انت حي لا تموت وملك لا تنزل و سلطان لا تحول وفرد لا يفوت عن قبضتك من شيء لا في السموات ولا في الارض ولا ما بينهما تخلق ما تشاء بامرک أنك كنت على كل شيء قديراً
3 لم تزل يا الهى كنت محموداً في ازل الازال و معبوداً في كل شأن بلا هندسة و لازوال قد تعززت لسلطان قيويميتك فوق كل الكائنات و تجبرت بمليك عز جباريتك فوق من في ملكوت

all who dwell in the kingdoms of earth and heaven. Thine is the creation and the command, from before and after. There is no God but Thee, the King, the Mighty, the Most Exalted.

- 4 Thou art He before Whom prostrateth whatsoever is in the kingdoms of earth and heaven, and glorifieth Thee whatsoever is in the kingdoms of origination and creation. Thou seest and art not seen, and verily Thou art in the Most Exalted Horizon. Thine are the most excellent names and the most sublime examples, and what Thou hast sent down of Thy verses of the Throne and Thy most great manifestations. Thou art He Who begetteth not, nor wast begotten, and there is none like unto Thee, nor any equal, nor any measure, nor any similitude to be struck.

- 5 Thou art the One existing before all things, bringing all things into being after all things, and transcending all things. All prostrate themselves before Thee and worship Thee and profess Thy unity and sanctify Thee and glorify Thee and magnify Thee. There is no God but Thee. Thou distinguisheth between all things by Thy judgment and sendeth down from the treasures of Thy command what Thou lovest. Thy richness hath ever preceded all Thy creation and Thy independence hath ever risen above all Thy servants.

- 6 Therefore, O God, send down upon Thy praiser and glorifier that which befitteth the sublimity of Thy holiness and the exaltation of Thy glory. Verily, Thou art He Whom no thing can know according to the truth of Thy Being, nor can any thing describe Thee according to the reality of Thy Essence, nor can any thing sanctify Thee according to the truth of Thy Identity, nor can any thing glorify Thee according to the truth of Thy Eternity. The creation is Thy creation, and whatsoever is in the heavens and earth and between them standeth by Thy command. Every thing, within the bounds of its existence and the limits of its constraint, loveth to glorify Thee and ascend unto Thee through what Thou hast ordained for it from the heights of Thy bounty and the sublimity of Thy grace.

- 7 O Thou Whose mercy is all-embracing, Whose gift is all-surrounding, Whose love is all-reaching, and Whose Word is [...] upon the Point of Thy love, then upon the Letter [...] before [...], then upon the Signs of the letters of Thy sovereignty and the Manifestations of the examples of Thy Lordship! Thou knowest all things and nothing escapeth Thy knowledge, whether in the heavens or on earth or between them, and verily Thou dost encompass all things.

الارض و السموات لك الخلق و الامر من قبل و من بعد لا اله الا انت الملك العزيز المتعال

4 انت الذي يسجد لك ما في ملكوت الارض و السماء و يسبح لك ما في ملكوت البدء و الانشأ ترى و لا ترى و انتك انت بالمنظر الاعلى لك الاسماء الحسنى و الامثال العليا و ما قد نزلت من آياتك الكرسي و ظهوراتك العظمى انت الذي لم تلد و لم تولد و لم يكن لك من شبه و لا مثال و لا من هندسة و لا ما يضرب بالامثال

5 انت الكائن قبل كلشيء و المكون بعد كلشيء و الكيان فوق كل شيء كل يسجدك و يعبدك ؟ و يوحدك و يقدرسك و يمجّدك و يكبرك لا اله الا انت تفضيل بين كل شيء بحكمك و تنزل من خزائن امرك ما تحب من عندك لم يزل غنائك قد سبق كل خلقك و استغنائك قد استعلى فوق كل عبادك

6 فانزل اللهم حينئذ على موجدك ؟ و مسبحك ما ينبغي لعلو قدسك و سمو عزك انت الذي لن يعرفك من شيء على حق كينونيتك و لا يوصفك من شيء على حق ذاتيتك و لا يقدرسك من شيء على حق ايتك و لا يجللك من شيء على حق ازليتك الخلق خلقك و ما في السموات و الارض و ما بينهما قائم بامر كل شيء في حد وجوده و امكنة حدوده يحب ان يسبحنك و يستعرجن اليك بما قد قدرت له من علو جودك و سمو فضلك

7 فيا من رحمتك واسعة و موهبتك محيطة و محبتك بالغة و كلمتك ... على نقطة محبتك ثم على حرف ... قبل ... ثم على ادل حروف سلطنتك و مظاهر مثال ربوبيتك انت تعلم كل شيء و لا يغرب من علمك من شيء لا في السموات و لا في الارض و لا ما بينهما و انت كنت لكل شيء محيطاً

BB00371

To: *Muhsin (Shaykh Hasan ?)*

Date: *unknown (late Chihriq?)*

1 In the Name of God, the Most Great, the Most Great

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ

2 Glory be to Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, the Sender of succor from the depths of Thy bounty, the Dispatcher of rains from the oceans of Thy grace, and the Revealer of waters from the sea of Thy generosity. Praise be unto Thee for what Thou dost now send down of the rains of Thy sovereign oneness, the succor of Thy eternal dominion, and the waters of Thy divine unity.

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدُكَ وَكُلِّ شَيْءٍ عَلَى أَنْكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَنْزِلُ الْأَغْيَاثِ مِنْ لَجَجِ جُودِكَ وَرَسُولُ الْأَمْطَارِ مِنْ طَمَاظِمِمْ فَضْلِكَ وَمَنْزِلُ الْمَاءِ مِنْ بَحْرِ كَرَمِكَ فَالْحَمْدُ عَلَى مَا تَنْزِلُنْ حِينَئِذٍ مِنْ أَمْطَارِ سُلْطَانِ فِرْدَاوَيْتِكَ وَأَغْيَاثِ مَلَكَانَ صِدْقَانِيَّتِكَ وَأَمِيَاهِ قَدْرَانِ وَحَدَانِيَّتِكَ

3 Glorified, glorified art Thou! How wondrous is the craftsmanship of Thy Lordship, how exalted the sublimity of Thy Godhead! Thou hast permitted all the heavens to send down what Thou hast created therein of their waters, and hast permitted all the earth to bear what descends from the waters of heaven through its power. I witnessed this from my seat in the first year, at the hour of a torrential downpour that caused rivers to flow in such wondrous fashion as to astonish all possessed of insight. And at that moment I bear witness that the torrential rain descended after showers of frozen water, whereupon rivers flowed from the mountaintops as if they were living beings, flowing at supreme heights and lofty elevations through the plains from these rivers. All this is from the mines of Thy bounty, the treasures of Thy grace, the wonders of Thy favor, the keys of Thy mercy, and the springs of Thy generosity.

3 فَسُبْحَانَكَ سُبْحَانَكَ مَا عَجِبَ صَنِيعَ صَنِيعِ رُبُوبِيَّتِكَ وَمَا أَرْفَعُ رَفِيعَ بَدِيعِ الْوَهِيَّتِكَ قَدْ أَذِنْتَ السَّمَوَاتِ كُلَّهِنَّ أَنْ تَنْزِلْنَ مَا قَدْ خَلَقْتَ فِيهَا مِنْ مِيَاهٍ وَأَذِنْتَ الْأَرْضَ كُلَّهِنَّ أَنْ يَحْمِلْنَ مَا يَنْزِلُ مِنْ مِيَاهِ السَّمَاءِ بِقُوَّتِهَا فَقَدْ شَهِدْتُ عَلَى ذَلِكَ الْمَقْعَدِ فِي سَنَةِ الْأَوَّلَى عِنْدَ سَاعَةِ غَيْثِ هَاطِلٍ يَجْرِي قَدْ جَرَتْ بِهِ الْأَنْهَارُ عَلَى عَجِيبِ صَنِيعٍ قَدْ تَعَجَّبْتُ عَنْهُ كُلِّ أَوَّلِ الْأَفْكَارِ وَحِينَئِذٍ لِأَشْهَدَنَّ يَنْزِلُ غَيْثُ الْهَاطِلِ بَعْدَ أَمْطَارِ مَاءِ جَمْدٍ حَيْثُ يَجْرِي وَقَدْ جَرَتْ الْأَنْهَارُ مِنْ رُؤْسِ الْجِبَالِ وَأَنْهَا هِيَ حَيَوَانُ تَجْرِي عَلَى عُلُوِّ الْأَمْتِنَاعِ وَسُمُو الْأَرْتِفَاعِ فِي حِلَالِ الْأَرْضِ مِنَ الْأَنْهَارِ كُلِّ ذَلِكَ مِنْ مَعَادِنِ جُودِكَ وَمِنْ مَكَامِنِ فَضْلِكَ وَمِنْ يَدَايِعِ لُطْفِكَ وَمِنْ مَفَاتِحِ رَحْمَتِكَ وَمِنْ يَنْبَايِعِ كَرَامَتِكَ

4 Therefore, O my God, by that torrential rain, do Thou send down upon the people of the Bayan the rain of Thy triumph, Thy aid, Thy victory, Thy assistance, Thy support, and Thy succor, and whatsoever Thou hast encompassed in Thy knowledge of the modes of Thy support and the manifestations of Thy victory, until Thou fillest all Thy heavens with the exalted might of the rains of Thy triumph and all Thy earth with the majestic glory of the rains of Thy assistance. Praise be unto Thee for this, with praise that filleth the heaven of Thy bounty, the earth of Thy grace, and the creation of all things with Thy generosity.

4 فَلْتَنْزِلْ اللَّهُمَّ بِذَلِكَ الْغَيْثِ الْهَاطِلِ عَلَى مَنْ فِي الْبَيَانِ غَيْثَ نَصْرِكَ وَنَصَارِيَّتِكَ وَمَنْصُورِيَّتِكَ وَنَصْرِيَّتِكَ وَمَنْتَصِرِيَّتِكَ وَانْتِصَارِكَ وَمَا قَدْ أَحْطَتْ بِهِ عُلَمَاءُ مِنْ شُؤْنَاتِ مَنْتَصِرِيَّتِكَ وَبُرُوزَاتِ مَنْتَصِرِيَّتِكَ حَتَّى تَمْلَأَ سَمَوَاتِكَ كُلَّهِنَّ مِنْ أَرْتِفَاعِ امْتِنَاعِ أَغْيَاثِ نَصْرِكَ وَالْأَرْضَ كُلَّهِنَّ مِنْ اسْتِقْلَالِ اسْتِجْلَالِ أَغْيَاثِ نَصْرَتِكَ فَالْحَمْدُ عَلَى ذَلِكَ حَمْدًا يَمْلَأُ سَمَائِكَ جُودِكَ وَأَرْضُكَ فَضْلِكَ وَخَلْقَ كُلِّ شَيْءٍ كَرَمًا

5 O my God! By these descending rains, do Thou send down upon the people of the Bayan the treasures of Thy conquest and Thy opening, the repositories of Thy commencement and

5 فَلْتَنْزِلْ اللَّهُمَّ بِلُكِ الْأَمْطَارِ النَّازِلَةِ خَزَائِنَ فَتْحِكَ وَفَتْحَاتِكَ وَمَكَامِنَ افْتِتَاحِكَ وَفَتْوحَاتِكَ عَلَى مَنْ فِي الْبَيَانِ بِحَيْثُ تَمْلَأُ سَمَائِكَ

Thy victory, such that they fill all Thy heavens and all Thy earth and whatsoever lieth between them of all created things, their first and their last, their outward and their inward, until Thou quickenest all the earth after its death through Thy bounty and generosity, and transformest the land of veils from all things into the land of knowledge through Thy favor and mercy. And there spring forth from the earth gardens of Thy glorification, Thy sanctification, Thy transcendence, Thy magnification, Thy exaltation, Thy might, Thy elevation, Thy power, Thy sovereignty, Thy manifestation, and whatsoever pertaineth to Thee of the modes of Thy grace and the wonders of Thy bounty. Verily, Thou art, O my God, powerful over whatsoever Thou willest and, O my Beloved, mighty over whatsoever Thou desirest.

كلهن وارضك كلهن و ما بينهما من خلق
كل شيء اوهن و اخرهن و ظاهرهن و باطنهن
حتى حييت الارض كلهن بعد موتها بجودك
و كرمك و بدلت ارض الحجب عن كل شيء
بارض العرفان بلطفك و رحمتك و تخرج من
الارض حداثك تسبيحك و تقديسك و تنزيهك
و تكبيرك و تعظيمك و تعزيزك و ترفيعك و
تمنيك و تسليطك و تظهيرك و ما انت عليه
من شئون فضلك و بدائع منك انك انت
القادر يا الهى على ما تشاء و المقتدر يا محبوبى
على ما تريد

- 6 Therefore, O my God, do Thou send down upon the First One in the Bayan and the creation of that Paradise that which will elevate them to the ultimate heights and protect them at the utmost pinnacle of might, and present them before Him Whom Thou shalt make manifest on the Last Day in accordance with what He loveth and is pleased with, and above what He loveth and is pleased with, such that no trace of sorrow may be witnessed from any denizens of the Bayan, for nothing can frustrate Thee, O my God, whether in the heavens or on earth or whatsoever lieth between them, and nothing can frustrate Thee, O my Beloved, whether in the kingdom of command or creation or whatsoever lieth between them. Verily, Thou hast encompassed all things in Thy knowledge and Thou art powerful over all things.

6 فلتنزلن اللهم على واحد الاول فى البيان ثم خلق
ذلك الرضوان ما يرفعهم على غاية الارتفاع و
يمنعهم على منتهى الامتناع و يعرضهم على من
تظهره فى القيمة الاخرى على ما يحب و يرضى
و فوق ما يحب و يرضى حتى لم يشهد من ادلاء
البيان قدر شيء من الحزن اذ لا يعجزك يا الهى
من شيء لا فى السموات و لا فى الارض و لا
ما بينهما و لا يعجزك من شيء يا محبوبى لا فى
ملكوت الامر و لا الخلق و لا ما بينهما و انك
قد احطت بكل شيء علما و انك كنت على كل
شيء مقتدراً

PR03.045v10-046r10, CMB_F23.095r18-
096v04 (21), MKI4511.022v-029r,
BYC_collect3.043-045, MANU.050-051

BB00631

Kitab al-Hayakil

Date: unknown (Maku or Chihriq)

- 1 God is Most Great
2 In the Name of God, the Most Inaccessible, the Most Holy
3 Glorified be He in Whose grasp lies the dominion of the heavens and the earth and all that is between them. Let God be

1 الله اعظم

2 بسم الله الامنع الاقدس

sanctified on that Day in the true religion with a mighty victory. [repeated refrain]

KSHK.BWB

3 سبحان الذى فى قبضته ملكوت [ملك]
السموات والارض وما بينهما [فلتقدس] الله
يومئذ فى دين الحق نصراً عظيماً...

BLIB_Or6679

BB00409

Kitab-i-Aqa Muhammad Hasan-i-Yazdi

Date: unknown (Maku or Chihriq)

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

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

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, then the Oneness and the Might, then the Power and the Divine Realm, then the Grandeur and the Manifestation, then the Sovereignty and the Human Realm. Thou givest life and causeth death, then causeth death and givest life. Verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy Command. Verily, Thou art powerful over all things.

2 سبحانك اللهم يا إلهي لأشهدنك و كلشي على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الملك والملكوت ثم الفرد والجبروت ثم القدرة واللاهوت ثم العظمة والياقوت ثم السلطنة والناسوت تحيي وتميت ثم تميم وتحيي وإنك أنت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بأمرك إنك كنت على كلشي قديراً

3 Moreover, I bear witness that Thou hast ever been, existing before all things, and existing with all things, and existing above all things, and bringing all things into being. Nothing can know Thee, and nothing can describe Thee, though all things have known Thee and prostrated before Thee. Glorified art Thou, there is no God but Thee. Thou hast ever been one God, Single, Eternal, Self-Subsisting, Ever-Lasting, Ever-Abiding. Thou hast taken neither consort nor son.

3 ثم لأشهدنك بأنك لم تزل كنت كائناً قبل كلشيء وكائناً مع كلشيء وكائناً فوق كلشيء ومكوناً بكلشيء لا يعرفك من شيء ولا يوصفك من شيء بعد ما قد عرفك كلشيء وسجد لك كلشيء سبحانك أن لا إله إلا أنت لم تزل كنت إلهاً واحداً أحداً صمداً فرداً حياً قيوماً دائماً أبداً ما اتخذت لنفسك صاحبة ولا ولداً

4 The heavens and all therein are Thine, the earth and all thereon are Thine, and whatsoever is between them and beneath them is Thine, Thine alone. There is no God but Thee. I bear witness that all excellence lieth in knowing Thee and following what hath been sent down from Thy presence, wherein Thou hast favored him who hath mentioned in his book the essence of knowledge and wisdom, in that he hath testified concerning Thy Self that Thou art Thou, and none

4 السموات ومن فيها لك الأرض وما عليها لك وما بينهما وما دونهما لك وحدك لا إله إلا أنت لأشهدنك بأن كل الفضل عرفانك واتباع ما نزل من عندك حيث قد مننت على من قد ذكر في كتابه جوهر العلم والحكمة بما قد أشهدنك على نفسه بأنك أنت أنت ولا يعرفك دونك وإن قولي أنت أنت

can know Thee save Thyself. And verily my saying “Thou art Thou” - Thou art exalted above this and sanctified beyond it. Rather, this is according to Thy revelation in me and Thy manifestation unto me.

إنك أنت متعالٍ عن ذلك وممتنع فوق هذا بل هذا
على قدر تجليكَ فيَّ وظهوركَ عليَّ

- 5 By Thy might! All knowledge was created for this, and all wisdom was endowed for this. Yet all remain veiled save those from whom Thou hast removed the veils and shown them the creation of their souls through what Thou hast revealed to them in the Sacred Scrolls. After attaining certitude in this, no excellence that I might ask of Thee for him shall be diminished, nor shall he have any desire besides that which I might beseech Thee to remove from him.

5 فوعزتكَ كل العلم قد خلق لهذا وكل الحكمة قد
ذوت لذلك ولكن كل في الحجابات إلا من قد
كشفت عنه الحجب وأشهدنه خلق نفسه بما نزلت
عليه في الصحف فبعد إيقانه بذلك لم ينقص عنه
من فضل لأسئلتكَ عنه له ولم يكن له من دون
رضاء لأسئلتكَ أن ترفعه عنه

- 6 Therefore, O God, enable him to act according to what he hath known of Thy knowledge and to find shelter in the shade of what Thou hast revealed in the Bayan beforehand. By Thy grace Thou bestowest excellence upon whomsoever Thou willest, just as Thou hast bestowed it upon this one, though I knew not his name nor recognized his trace, but I beheld the essence of his words and revealed unto him what was befitting when he was mentioned before Thee, after he had written this not in a book but inscribed it at the end of his book.

6 فلتوفقنَّ اللهم بالعمل بما قد عرفته من معرفتك
والاستظلال في ظلال ما قد نزلت في البيان من
قبل بفضلك تؤتي الفضل من تشاء مثل ما أعطيته
هذا حيث ما عرفت اسمه ولا علمت رسمه ولكن
نظرت إلى جوهر كلامه ونزلت عليه بما ينبغي
عند ذكره بين يديك بعدما أنه ما كتب هذا في
كتاب بل سطر في آخر كتابه

- 7 O God! Do Thou send down, corresponding to the number of his name - the name of Thy Fourth Proof from before - and upon his son Ahmad - the name of Thy Beloved in heaven - and upon whosoever is like him in Thy good-pleasure, that which befitteeth the sublimity of Thy generosity and the exaltation of Thy grace. Verily, Thou art the Single One, the All-Compelling, the Most Exalted.

7 فلتنزلنَّ اللهم على عدد اسمه اسم حجتك الرابع من
قبل وعلى ابنه أحمد اسم حبيبك في السماء وعلى
من كان مثله في رضاك ما ينبغي لعلو جودك وسمو
فضلك فإنك أنت الفرد المتكبر المتعال

MKI4494.093

BB00277

To: *Haji Mahmud*

Date: *unknown (Maku or Chihriq)*

- 1 For Haji Mahmúd: let him take it for himself, and then convey it to him whose name is the Emigrant from the Land of the Letter Mim, and thereafter to whosoever abideth beneath his shadow.

1 لحاجي محمود يأخذ لنفسه ثم يوصل إلى اسم النازح
من أرض الميم ثم من يكون في ظله

- 2 In the name of God, the Most Mighty, the Most Mighty

2 بسم الله الأعظم الأعظم

- 3 Glorified art Thou, O my God! I testify before Thee and before all things that Thou art God, there is no God but Thee, alone with no partner. Thine is the dominion and the kingdom, Thine the might and the power, Thine the strength and the divinity, Thine the force and sovereignty, Thine the glory and majesty, Thine the countenance and beauty, Thine the direction and perfection, Thine the stations and grandeur, Thine the greatness and independence, Thine the pride and sublimity, Thine the might and inaccessibility, Thine the power and exaltation, Thine the joy and gladness, Thine the sovereignty and authority, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.
- 3 سبحانك اللهم يا إلهي لأشهد أنك و كل شيء على أنك أنت الله لا إله إلا أنت وحدك لا شريك لك لك الملك و المملوك و لك العزة و الجبروت و لك القدرة و اللاهوت و لك القوة و الياقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و النجاء و لك الوجهة و الكمال و لك المواقع و الإجلال و لك العظمة و الاستقلال و لك الكبرياء و الاستجلال و لك العزة و الامتناع و لك القوة و الارتفاع و لك البهجة و الابتهاج و لك السلطنة و الاقتدار و لك ما أحببته أو تحب من مملوكات أمرك و خلقك
- 4 Thou art the First, O my God, and there is naught before Thee; Thou art the Last, O my Beloved, and there is none after Thee; Thou art the Manifest, O my Desired One, and there is nothing above Thee; and Thou art the Hidden, O my Adored One, and there is naught below Thee. Sanctified are all Thy names and exalted are all Thine examples. Before Thee boweth down whatsoever is in the heavens and the earth and whatsoever lieth between them, and before Thee prostrateth whatsoever is in the kingdom of command and creation and whatsoever is beneath them.
- 4 أنت الأول يا إلهي ليس قبلك من شيء و أنت الآخر يا محبوبي وليس بعدك من شيء و أنت الظاهر يا مقصودي وليس فوقك من شيء و أنت الباطن يا معبودي وليس دونك من شيء تقدست أسمائك كلهن و تعالت أمثالك بأسرهن أنت الذي سجد لك ما في السموات والأرض وما بينهما و يسجد لك ما في مملوكات الأمر و الخلق وما دونهما
- 5 Glory be unto Thee and exalted art Thou! Glory be unto Thee and beautified art Thou! Glory be unto Thee and magnified art Thou! Glory be unto Thee and glorified art Thou! Glory be unto Thee and sanctified art Thou! Glory be unto Thee and elevated art Thou! Glory be unto Thee and honored art Thou! Glory be unto Thee and mighty art Thou! Glory be unto Thee and powerful art Thou! Glory be unto Thee and compelling art Thou! Glory be unto Thee and ordained art Thou! Glory be unto Thee and sovereign art Thou! Glory be unto Thee and dominant art Thou!
- 5 سبحانك و تعاليت سبحانك و تبهيت سبحانك و تجللت سبحانك و تعظمت سبحانك و ترجمت سبحانك و تعظفت سبحانك و تكرممت سبحانك و تعززت سبحانك و تجبرت سبحانك و تقهرت سبحانك و تقدرت سبحانك و تسلطت سبحانك و تملككت
- 6 Thou wert one God, Single, Eternal, Individual, Ever-living, Self-subsisting, Sovereign, All-pervading, Holy, Everlasting, Eternal, Self-dependent, All-powerful, All-glorious, All-mighty. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast created all things by Thy power and ordained them by Thine ordinance, and Thou hast formed all things by Thy will and fashioned them by Thy forming.
- 6 المنزل كنت إلهاً واحداً واحداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً دائماً أبداً معتمداً مستلماً متجللاً مقتدراً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت قد خلقت كل شيء بقدرتك وقدرته تقديراً وصورت كل شيء بإرادتك وصورته تصويراً
- 7 Glory be unto Thee and exalted art Thou! Thou didst make Thyself known on the day of Thy manifestation, whereupon Thou didst make known the essences, causing them to enter into Thy life and dwelling them in the precincts of Thy holiness
- 7 سبحانك و تعاليت قد تعرفت نفسك يوم ظهورك فإذا قد عرفت بالجوهريات فأدخلتهم في حياتك وأسكنتهم رفارف قدسك ورضوانك واحتجب

and good-pleasure. And he who was veiled remained veiled after Thou hadst completed Thy proof against him and established Thy bounty upon him, through Thy justice concerning him and his injustice against himself, until Thou didst separate between the fire and the light, and distinguished between those in the kingdom of good-pleasure and those in darkness.

- 8 Glory be unto Thee and exalted art Thou! Thy self-sufficiency hath ever been and how much more from Thy creation, and Thy independence of Thine own Essence shall ever be and how much more from Thy servants. Glory be unto Thee! There is no God but Thee. Verily, I am the first of them that bow down. I shall sanctify Thee above all that through which the contingent things have sanctified or will sanctify Thee, and I shall exalt Thee above all that through which existing things have exalted or will exalt Thee. Thou art sanctified above all names and exalted above all similitudes, and holy above whatsoever is in the kingdom of command and creation.

- 9 Blessed art Thou! Thou hast said, and Thy word is truth in the Bayan: Say: O God! Verily Thou art the One who bestoweth favors in the heavens and the earth and whatsoever is between them. Thou givest favor unto whom Thou willest and withholdest it from whom Thou willest; Thou raisest whom Thou willest and abaseth whom Thou willest; Thou exaltest whom Thou willest and humblest whom Thou willest; Thou aidest whom Thou willest and forsaketh whom Thou willest; Thou enrichest whom Thou willest and impoverisheth whom Thou willest. In Thy grasp is the kingdom of all things. Thou createst what Thou willest, how Thou willest, when Thou willest. Verily, Thou art powerful over all things.

- 10 Glory be unto Thee and exalted art Thou! Thou art He who seeth all Thy creation and recompenseth all Thy servants. Whosoever attaineth unto good through Thee, that is his recompense from Thee; and whosoever is deprived of good at the Daysprings of Thy unity - this is Thy justice towards him and Thy fire within his own self. Glorified art Thou, glorified art Thou! How near art Thou to Thy creation and how gracious art Thou to Thy servants! Send down, then, upon the guides to Thy love and affection and knowledge and good-pleasure that which will make them independent of aught else but Thee, and will place all else but them under their shadow, through Thy power. For nothing is hidden from Thy knowledge, whether in the heavens or on the earth or between them, and nothing in the kingdom of command and creation and whatsoever lieth beneath them can frustrate Thee.

- 11 Thou hast ever been praised in the workings of Thine acts, beloved in the subtlety of Thy wisdom, thanked for the wonders

من احتجب بعد ما قد أتممت عليه جنتك وأقت عليه نعمتك بعدلك في حقه وجوره على نفسه حتى قد فرقت بين النار والنوراء وميزت بين من في ملكوت الرضاء والظلماء

8 سبحانك وتعاليت غنائك من نفسك لم يزل كان وكيف عن خلقك واستغنائك عن ذاتك لا يزال ليكون وكيف وعن عبادك سبحانك أن لا إله إلا أنت إني أنا أول الساجدين لأقدسك عن كل ما قد قدست الممكآت أو يقدسك ولا تزهنت من كل ما قد تزهت الموجودات أو يزهنت أنت المقدس عن الأسماء والمتعالي عن الأمثال والمنزه عما في ملكوت الأمر والإنشاء

9 تباركت قلت وقولك الحق في البيان قل اللهم إنك أنت لطاف السموات والأرض وما بينهما لتؤتي اللطف من تشاء وتوزع اللطف بمن تشاء وترفع من تشاء وتزلزل من تشاء وتعرف من تشاء وتذل من تشاء وتنصر من تشاء وتخذل من تشاء وتغني من تشاء وتفقر من تشاء في قبضتك ملكوت كل شيء تخلق ما تشاء كيف تشاء لما تشاء إنك كنت على ما تشاء مقتدرًا

10 وسبحانك وتعاليت أنت الذي ترى كل خلقك وتجزى كل عبادك من يحظ فيك من خير فذلك جزائه من عندك ومن يحظ دون خير في مطالع توحيدك هذا عدلك في حقه ونارك في نفسه فسبحانك سبحانك ما أقربك بخلقك وأفضلك بعبادك فأنزل على أدلاء حبك وودك وعرفانك ورضائك ما يغنيهم عن دونك ويجعل ما دونهم في ظلهم بقدرتك إذ لا يعزب من علمك من شيء لا في السموات ولا في الأرض ولا ما بينهما ولا يعجزك من شيء لا في ملكوت الأمر والخلق وما دونهما

of Thy bounty, described by the Daysprings of Thy oneness, and known by the Dawning-places of Thy singleness, and loved by all who are created and shall be created through what Thou hast revealed unto them of the sign of Thine eternity. Thou art the One Who existed before all things, and Thou art the Being after all things, and Thou art the Creator of all things, and Thou art the Essence apart from all things. Thou hast ever been supreme above all contingent beings, manifest above all existing things, inaccessible above all created things, exalted above all things that exist, transcendent above all who dwell in the kingdoms of earth and heaven, sovereign above all who inhabit the realm of names and attributes, and mighty over all things through signs and evidences. Thou art the Witness to all that is hidden and manifest, and Thou art the Knower of all that is high and low, and Thou art the Encompasser of all that is brilliant and minute, and Thou art the Ruler over all that is great and small, and Thou art the Powerful over whatsoever Thou hast created or wilt create, whether lofty or lowly.

11 لم تزل كنت محموداً في صنيع فعلك ومحبوباً في لطيف حكمتك ومشكوراً في بدائع نعمتك وموصوفاً بمطالع أحديتك ومعروفاً بمشارك فردانيتك ومحبوباً عند كل من خلق ويخلق بما تجلّيت له به من آية أزلّيتك أنت الكائن قبل كلّ شيء وأنت الّكائن بعد كلّ شيء وأنت المكوّن لكلّ شيء وأنت الكينون دون كلّ شيء لم تزل كنت قاهراً فوق كلّ الممكّات وظاهراً فوق كلّ الموجودات وممتنعاً فوق كلّ الكائنات ومرتفعاً فوق كلّ الموجودات ومتعالياً فوق من في ملكوت الأرض والسموات ومستلطاً فوق من في ملكوت الأسماء والصفات ومقتدراً على كلّ الأشياء بالآيات والبيّنات أنت الشاهد على كلّ خفيّ وجليّ وأنت العالم لكلّ عليّ ودنيّ وأنت المحيط بكلّ دريّ وذريّ وأنت الحاكم على كلّ عظيم وصغير وأنت القادر على ما قد خلقته أو تخلق من رفيع أو حقير

12 Glorified and exalted art Thou! Transform the fire into light for all who are in earth and heaven, for Thy generosity hath ever guided Thy servants to the horizon of Thy good-pleasure, and Thy grace forever draweth the inhabitants of Thy earth to the summit of Thy glory. Thou givest life and causest death, then causest death and givest life, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Justice that wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth not anything whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over whatsoever Thou willest.

12 سبحانه وتعالىت بدّل النار بالنوراء لمن في الأرض والسماء إذ جودك لم يزل يهدي عبادك إلى أفق رضاك وفضلك لا يزال يجذب سكّان أرضك إلى منبع بهاك تحيي وتميت ثم تميت وتحيي وإنّك أنت حيّ لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الأرض ولا ما بينهما تخلق ما تشاء بأمرك إنّك كنت على ما تشاء مقتدراً

MKI4494.059

BB00434

*Li-Jinabi Aqa Muhammad Hasan**Date: unknown (Maku or Chihriq)*

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

1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ

2 Glorified art Thou, O Lord! I bear witness, as doth every created thing, that Thou art God, and there is none other God but Thee, alone with no partner. Thine is the creation and the command, from the past and unto the future. Thou givest life and death, then death and life, and verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the Single One from Whose grasp escapeth not a thing, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

2 سُبْحَانَكَ اللَّهُمَّ أَنْ لَا إِلَهَ إِلَّا أَنْتَ لِأَشْهَدَنَّكَ ثُمَّ كَلَشِيَّ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْخَلْقُ وَالْأَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدِ تَحْيَى وَتَمِيتَ ثُمَّ تَمِيتَ وَتَحْيَى وَإِنَّكَ أَنْتَ حَيٌّ لَا تَمُوتُ وَمَلِكٌ لَا تَزُولُ وَعَدْلٌ لَا تَجُورُ وَسُلْطَانٌ لَا تَحُولُ وَفَرْدٌ لَا تَفُوتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ إِنَّكَ أَنْتَ كُنْتَ عَلَى كَلَشِيَّ قَدِيرًا

3 Thou hast ever been, O my God, existent before all things, an Entity above all things, a Creator with all things, and a Being after all things. All within the kingdom of the heavens and earth and whatsoever is between them glorify Thee, the kingdoms of command and creation and whatsoever is beneath them praise Thee, all things testify to Thy oneness through their very being, all things magnify Thee through their essence, and all from the heights to the lowest atom exalt Thee through their reality. Thou art the Subduer Who cannot be subdued, the Vanquisher Who cannot be vanquished, the Manifest Who cannot be manifested, the Inaccessible and Exalted Who cannot be surpassed. Thou hast ever been one God, Single, Eternal, Self-Subsisting, Living, Self-Sustaining, All-Wise, Just, Holy, Everlasting, Eternal, Who hath taken neither consort nor son.

3 لَمْ تَزَلْ كُنْتَ يَا إِلَهِي كَانَتْ قَبْلَ كَلَشِيَّ وَكَانَتْ فَوْقَ كَلَشِيَّ وَمَكُونًا مَعَ كَلَشِيَّ وَكَيْنُونًا بَعْدَ كَلَشِيَّ لَيْسَ بَحْثُكَ مِنْ فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَلِيُحْمَدَنَّكَ مَلَكُوتُ الْأَمْرِ وَالْخَلْقِ وَمَا دُونَهُمَا وَلِيُوحَدَنَّكَ كُلُّ شَيْءٍ بِكَيْنُونِيَّتِهِ وَلِيُكَبِّرَنَّكَ كَلَشِيَّ بِذَاتِيَّتِهِ وَلِيُعْظَمَنَّكَ مَا فِي الْعَالَمِ إِلَى الذَّرَّةِ الْأَدْنَى بِإِيْنَتِهِ أَنْتَ الْقَاهِرُ الَّذِي لَنْ تَقْهَرَ وَالْغَالِبُ الَّذِي لَنْ تَغْلَبَ وَالظَّاهِرُ الَّذِي لَنْ تَظْهَرَ وَالْمَمْتَنِعُ وَالْمَرْتَفِعُ الَّذِي لَنْ تَرْتَفِعَ لَمْ تَزَلْ كُنْتَ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا فَرْدًا حَيًّا قَيُّومًا حَكِيمًا عَدْلًا قَدُوسًا دَائِمًا أَبَدًا صَمَدًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا

4 I bear witness unto Thee concerning what hath been mentioned of him behind the Book of his brother from the land of Qaf, as hath been witnessed before Thee. Therefore, O God, shower upon him from Thy grace and mercy, Thy bounty and generosity, and Thy gift that which becometh the sublimity of Thy holiness and the exaltation of Thy grace, for there existeth not in Thy knowledge nor in Thy creation any excellence like unto Thy remembrance of him and mention of Thy good-pleasure with him in Thy words. This is a glory the like of which Thou hast not created, nor fashioned its likeness, for those who know Thee. For all remember Thee - accept Thou from them - and all act for Thy good-pleasure, yet none hath known the stations of Thy good-pleasure and witnessed the dawning-places

4 لِأَشْهَدَنَّكَ فِيمَا قَدْ ذَكَرَكَ وَرَاءَ ظَهْرِ كِتَابِ أَخِيهِ مِنْ أَرْضِ الْقَافِ بِمَا قَدْ أَشْهَدَ فِيهِ عِنْدَكَ فَلْتَنْزِلَنَّ اللَّهُمَّ عَلَيْهِ مِنْ فَضْلِكَ وَرَحْمَتِكَ ثُمَّ جُودِكَ وَكَرَمِكَ وَمَوْهَبَتِكَ مَا يَنْبَغِي لِعَلْوِ قُدْسِكَ وَسَمُو فَضْلِكَ إِذْ لَمْ يَكُنْ عِنْدَكَ فِي عِلْمِكَ وَلَا فِي خَلْقِكَ فَضْلًا مِثْلَ ذِكْرِكَ عِنْدَكَ وَذَكَرَ رِضَاكَ عَنْهُ فِي كَلِمَاتِكَ إِذْ هَذَا عَرٌّ مَا خَلَقْتَ مِثْلَهُ وَمَا أَبْدَعْتَ شَبِيهَ لِمَنْ عَرَفَكَ إِذْ كُلُّ يَذْكُرُونَكَ تَقَبَّلَ مِنْهُمْ وَكُلٌّ يَعْمَلُونَ لَكَ لَتَرْضَى عَنْهُمْ وَلَكِنْ مَا عَرَفْتَهُ مَوَاقِعَ رِضَاكَ وَأَشْهَدْتَهُ مَبَادِي ذِكْرِكَ وَبِهَآكَ ذَلِكَ مَا قَدْ مَنَنْتَ

of Thy remembrance and splendor save him upon whom Thou hast bestowed all Thy grace on the Day of Resurrection before all Thy creation until another resurrection from Thy presence.

- 5 Therefore, O God, send down upon the letters of his name - he who is remembered by his traced name and he who is remembered by the name of him who came after among the ancients - all Thy grace and mercy. Verily, Thou art the Praised, the Beneficent, the Intended, the Beautiful, the Beloved, the Gracious. Creation is Thy creation and command is from Thee and unto Thee alone. There is no God but Thee. Glorified art Thou, that there is no God but Thee. Glory be unto Thee! Verily, I am of those who glorify Thee.

عليه بكل فضلك في مشهد القيمة بين كل خلقك
إلى قيامة أخرى من عندك

5 فلتنزلنَّ اللهم على حروف اسمه من يذكر باسم رسمه
ومن يذكر باسم من بعده في الأولين كل فضلك
ورحمتك فإنك كنت محموداً محسناً ومقصوداً مجملاً
ومحبوباً مفضلاً الخلق خلقك والأمر منك وإليك
وحده لا إله إلا أنت سبحانك أن لا إله إلا أنت
سبحانك إني كنت من المسبحين

MKI4494.094

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Prayer for Friday

To: Mulla Husayn, the first believer

Date: unknown (Maku or Chihriq)

- 1 In the name of God, the Most Merciful, the Most Compassionate!
- 2 Glorified art Thou, O my God, O my Beloved! Far be it from me to make mention of Thee through my remembrance of Thee, or to praise Thee within Thy dominion, for I recognize the limitations of my being, which is as nothingness before Thee, and I bear witness that my essence is severed from Thy creation. How can one who knows the bounds of their own self and bears witness to the station of their own identity ascend beyond the limits of their mortality and describe Thee through what they know of the traces of their own evanescence?
- 3 Glorified, glorified art Thou! Who am I to make mention of Thee or praise Thee? While all seek to draw nigh unto Thee through Thy unity, I draw nigh unto Thee through my confession of my polytheism before Thee, for none but Thee can truly proclaim Thy unity. The mere mention of another is the highest proof of impossibility, and the existence of duality is the strongest witness to severance.
- 4 Glorified, glorified art Thou! While all seek to draw nigh unto Thee through their praise of Thee, I draw nigh unto Thee through sanctifying Thee above the description of aught else

1 بسم الله الرحمن الرحيم

2 سبحانك اللهم يا محبوب من ان اذكرك بذكرى
اياك و ان اثني في ملكك اذ اتني اعرف حد
كينوني بانها معدومة عندك واشهد على ذاتي
بانها مقطوعة عن ابداعك فكيف من عرف حد
نفسها وشهد على مقام ايتها يقدر ان يستعرج من
حد فناءه ويصفك بما هو يعرف من اثار فناءه

3 فسبحانك سبحانك من اكون ان اذكرك او مثنيك
و لو كان الكل يتقربون اليك بتوحيده فأتى
اتقرب بك باعترافي بشركي عندك بان توحيده لا
يمكن لغيرك لأن ذكر الغير اعل دليل بالامتناع و
وجود الاثنيتين اقوى شهيد على الانقطاع

4 فسبحانك سبحانك و ان كان الكل يتقربون بك
بثنائهم لديك فأتى اتقرب بك بتقديسك عن
وصف ما دونك وتزيهك عن نعت ما سواك اذ

and exalting Thee beyond the attributes of all others. For the existence of description indicates separation from the described, and the mention of attributes testifies that they are but effects that cannot be mentioned alongside the Attributed One.

- 5 Glorified, glorified art Thou! While all draw nigh unto Thee through their love for Thee, I draw nigh unto Thee through my acknowledgment that I do not truly love Thee, for this is impossible for anyone. Had I found the way and discovered the proof, by Thy glory, I would have been the first of interpreters. But after recognizing my limitations and observing the nothingness of my existence, how can I clothe falsehood in truth or vest the contingent with the Absolute?
- 6 Nay, by Thy glory! I have not known Thee, nor can I know Thee. I have not unified Thee, nor can I unify Thee. I have not loved Thee, nor can I love Thee. I have not remembered Thee, nor can I remember Thee. And I feel no sorrow in this, for all are like me. Should anyone claim otherwise, their very claim would belie them, requiring no other proof. For the existence of one who unifies is the greatest proof of their polytheism, and the mention of another by itself is the strongest evidence of severance from the path of love.
- 7 Glorified, glorified art Thou! I have no glory save in acknowledging the fire of my limitations, in recognizing the nothingness of my being, in confessing the ultimate bounds of my selfhood, and in accepting the supreme parameters of my identity. I call Thee to witness, O my Beloved - and I call none other to witness, for the testimony of another would not benefit me, as all are like me: poor before Thee and in need of Thee. The attestation of the needy is proof of their ignorance of both themselves and Thee, unless they see naught in the mention of another save Thy countenance, and in the testimony of the servant save Thy testimony. Only then may they speak of divine attributes and make allusion to spiritual signs.
- 8 Glorified, glorified art Thou! I know no greater sin than for a servant to call upon any witness other than Thee or seek assistance from aught beside Thee. Glorified, glorified art Thou! Thou art sufficient as a witness over me that I do not - and cannot - unify Thee, nor praise Thee, nor am I capable of Thy praise. I know that those who proclaim Thy unity do so by saying "There is no god but Thee." Nay, by Thy glory, I do not unify Thee through such words, for I see them as but a sign in Thy kingdom and an attribute among the names of Thy sovereign will. How can I make the portion of servants Thy unification, O Lord of creation? How can I praise Thee

وجود الوصف دالّ بالقطع عن الموصوف وذكر
التعت شاهد بأنه اثر لا يذكر مع المنعوت

5 فسبحانك سبحانك لو أنّ الكلّ يتقربون اليك
بما هم يحبونك فأنّي اتقرب اليك بأقاربي على
عدم حبيّ لك لأنّ ذلك لا يمكن لاحد لو
عرفت السبيل و وجدت الدليل فأنّي وعزّتك
لكنت أوّل المتأولين ولكن بعد عرفان حدى
و ملاحظة فناء وجودى كيف اتلبس الباطل
بالحقّ واتقمص الممكن بالحقّ

6 لا وعزّتك ما عرفتك و ما كنت عارفك و ما
وحدتك و ما كنت موحدك و ما احببتك و ما
كنت محبك و ما ذكرتك و ما كنت ذاكرك و
ليس لى حزن بذلك لأنّ الكلّ بمثلّى لو يدعى احد
غير ذلك فادّاعيه يكذّبه و لا يحتاج الى دليل غيره
لأنّ وجود الموحّد اعظم دليل على شركه و ذكر
الغير بنفسه اشدّ دليل بقطع السبيل المحبة

7 فسبحانك سبحانك ليس لى العزة الا فى اعترافى
بنار حدى و عرفان فناء كينونيتى و اقارارى
بقضارى العظمى لنفسائيتى و قضايى الكبرى
لأيتتك و اشهدك يا محبوبى و لم استشهد غيرك
لأنّ شهادة الغير لم ينفعنى لأنّ الكلّ بمثلّى فقراء
عندك و محتاج لديك و ان استشهد المفتقر دليل
على جهله به و لغيره عنك الا و ان لا يرى فى
ذكر الغير الا طاعتك و لا فى شهادة العبد الا
شهادتك فان حيثنّ حلّ له ذكر السبحات و بيان
الأشارات و الآ

8 فسبحانك سبحانك ما علمت ذنباً اكبر من هذا
استشهد العبد بدونك او اراد ان يستعين بسواك
سبحانك سبحانك و كفى بك شهيداً على بانى ما
اوحدك و لا اقدر بتوحيدك و لا اثنيك و لا
اقدر بثناءك و اتنى لأعلم بانّ الموحدين يوحدونك
بقولهم لا اله الا انت لا وعزّتك انى ما اوحدك
بتلك الكلمة لأنّى اراها اية فى ملكوتك و صفة من
اسماء سلطان ارادتك فكيف اجعل حظّ العباد
توحيدك يا ربّ الأيحاد كيف اثنيك بثناء خلقك
و انك متعال بان توصف بالأضداد

with the praise of Thy creation when Thou art exalted above being described by opposites?

- 9 Glorified, glorified art Thou! I burn my soul with the fire of my inability to unify Thee, yet I do not transgress the bounds of my heart, nor do I claim what is impossible. Glorified, glorified art Thou! After these blocked paths and these opposing ways, I see no means of reaching Thee whereby I might console myself with its promise, nor do I know the day of meeting Thee whereby I might calm my soul with its covenant.
- 10 Glorified art Thou, glorified art Thou! No grief have I, for the contingent being hath ever been and will ever remain in the fire of its own self and the sorrow of its own essence. Glorified art Thou, glorified art Thou! What fire is greater than the mention of my existence, and what punishment more severe than the praise of my being before Thee, and what torment more intense than my unity with Thee - if I be not like the heedless ones who associate partners with Thee in their unity, who claim they unify yet falsify through their praise, who suppose they are describing yet burn with the fire of possibility in their hearts while imagining themselves to be blessed.
- 11 Glorified art Thou, glorified art Thou! Naught is there for the fire but fire, nor in the realm of others can there be an abiding place. Unto Thee do I turn, O my Sovereign, and by Thee do I swear, O mighty King, hoping for Thy bounties and favors, O Concealer, trusting in Thy gifts and care, O Forgiver! For in Thy hand is the sovereignty of destiny in the spheres of the heaven of mysteries, in Thy grasp is the kingdom of providence in the depths of the manifestations of the chosen ones.
- 12 This is indeed a night wherein voices are raised unto Thee, and Thou art He from Whom the mention of what is hidden escapeth not, and in Thy hand is the giving of life to bones after their decay. O God! I bear witness that our hearts, through what our hands have wrought, are decayed and perishable, associated with the mention of otherness in the depths of love. Send down, therefore, from the heaven of Thy love upon us the water of bounties, and bestow upon us the signs of majesty, for Thou art abundant in favors, mighty in power, possessed of strength and might, the Lord of bounty and beauty.
- 13 Quicken, then, these mouldering bones through Thy grace, O Lord of names and attributes, and illumine these darknesses through Thy favor, O Lord of earth and heaven. Remove these veils from the intimations recorded in the written scrolls through what Thou hast sent down in the places of verses and psalms. O Lord! Thy servant, perishing before Thee, beseeching Thee, coming unto Thee as a sacrifice, hoping in Thee,
- 9 فسيحانك سبحانك احرق بنار عدم توحيدى نفسى ولم اخرج من حدّ فؤادى ولا ادعى ما لا يمكن فسيحانك سبحانك بعد تلك السبل المسدودة و هذه الطرق المتفادّة ما رايت لى وصلا حتى اتسلى نفسى بيومه ولا علت يوم لقائى حتى اسكن نفسى بوعده
- 10 فسيحانك سبحانك لا حزن لى لأنّ الممكن لم يزل ولا يزال فى نار نفسه و حزن ذاته فسيحانك سبحانك اى نار اكبر من ذكر وجودى و اى عقاب اعظم من ثناء كينونيتى لذكى و اى عذاب اشدّ من توحيدى اياك ان لم اكن مثل الغافلين الذين يشركون بك فى توحيدهم و يزعمون انهم يوحدون ويكذبون من ثنائهم و يحسبون انهم ينعثون و يحرقون بنار الامكان فى اقتلتهم و يزعمون انهم متعّمون
- 11 فسيحانك سبحانك ما للنار الا النار ولا يمكن فى مقام الاغيار دار القرار فاليك اقبل يا سلطانى و عليك اقسم يا ملك القهار رجاء نوائك و فضائلك يا ستار اعتماداً بمواهبك و عناياتك يا غفار اذ بيدك سلطان التقدير فى افلاك سماء الأسرار فى قبضتك ملكوت التدبير فى غياهب بروزات الأخيار
- 12 و أنّ هذه ليلة اليك ترفع الأصوات و انت الذى لا يفوتك ذكر ما غابت و بيدك حيوة العظام بعد الرّميم اللهم اشهدك ان افدتنا بما اكتسبت ايدنا رمية فانية و مقترنة بذكر الغيرة فى لجة الحبة فانزل من سماء محبتك علينا ماء الأفضال و امنن علينا بايات الأجلال اذ انك كثير النوال و شديد الحال و ذو يد و الحال و ذو الجود و الجمال
- 13 فاجى تلك الرمامات بمنك يا مالك الأسماء و الصفات و نور تلك الظلمات بفضلك يا ربّ الأرضين و السموات و ارفع هذه السّجّات من اشارات ما يسطرن فى الرّقوم المسطّرات بما تزلّت فى مواطن الأيات و الزّيرات اى ربّ عبيدك فانيك و سائلك و افدك و راجيك مشتاقك و

yearning for Thee, seeking Thee, descending unto Thee - grant me, O God, on this Friday night, from the bounties Thou didst bestow upon Muhammad and Ali and their infallible family. Bless what Thou hast ordained for me and draw nigh the days of my meeting with Thee, for Thou knowest my secret and that to which my soul inclineth.

- 14 Deliver me from among Thy servants and bring me to the court of nearness and assistance. Remove from mine eyes the decree of opposites and rivals, that I may reach the summit of names and the lowest point of the height of hope. O Lord! I am utter nothingness, pure poverty, sheer powerlessness, and complete helplessness. I see no refuge save casting myself before Thee, O Lord of Power, for Thou art the All-Seeing and doest what Thou wilt through Thy grace. Verily, Thou art the All-Bountiful, the Omnipotent.

- 15 Therefore, O God, deal with me and with those who love Thee - who are in Thy knowledge - as befitteth Thee. Verily, Thou art God, the Sovereign, the Exalted, the Peerless, the Mighty, the Bountiful, the All-Giving, the Most High. Glorified be thy Lord, the Lord of Glory, from what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

طالبك نازل اليك هب لي اللهم في هذه الليلة
الجمعة من فواضل ما وهبت لمحمد وعلي والهما
المعصومين وبارك فيما كتبت لي وقرب لي
ايام لقائي فانك تعلم سرى وما تهوى اليه نفسى

14 خلصنى من بين العباد وبلغنى الى ساحة القرب و
الأمداد وارفع عن عيني حكم الأضداد والأنداد
بما توصلنى الى ذروة الأسماء و حضيض اوج
الأجاء اى رب كلّى عدم بحت و فقر محض و
عجز صرف واضطرابات ما رايت المفرّ إلا ان
القي نفسى بين يديك يا ربّ القدر اذ انك انت
بالمنظر وتفعل ما تشاء بفضلك انك انت وهّاب
مقتدر

15 فاصنع اللهم لي و باهل محبتك ممن هو في علمك
بما انت انت انت انك انت الله الملك الرفيع والفرد
المنيع والحواد الوهاب المتعال سبحان ربك ربّ
العزة عمّا يصفون و سلام على المرسلين والحمد لله
رب العالمين

INBA58:145.08-154.09, INBA78:094-105,
INBA82:054-060, BYC_collect3.137-
141, ASAT5.159-163, HNMJ.002-005x,
HNMJ.037-040x, HNMJ.040-042x

BB00131

Date: unknown (Maku or Chihriq)

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Glorified art Thou, O my God! How can I make mention of Thee through my remembrance of Thee, or praise Thee through my glorification of Thee? The loftiest heights to which Thy sincere servants can ascend, and the most exalted station which those who have recognized Thy oneness can attain, are but creations of Thy command, brought into being by Thy will, and realized through Thy bestowals.

1 بسم الله الرحمن الرحيم

2 سبحانك اللهم كيف اذكر لك بذكري اياك و
لاسيحكنك بتسبيحي اياك وان اعلى ما يتعارج
به المخلصون من عبادك وارفع ما يتصاعد به
الموحدين من اصفياءك هو الذى خلق بامرک
و ذوت بانشاءک و تحقّق باللائک

3 Glorified art Thou, O my God, above every remembrance! I desire to make mention of Thee, for Thou hast ever existed before all things, and there was naught beside Thee, and Thou wilt continue to exist as Thou hast ever been, with none else beside Thee or near Thee. Glorified art Thou, O my God! Thou hast ever been the One God, the Self-Subsisting, the Eternal, the Single, the Self-Sufficient. Thou hast taken neither consort nor partner, nor hath anything in Thy realm been joined with Thy Being, for Thou wert living when there was no life, and Thou wilt live after all life, and Thou art living when there is no life except Thine own. Thou createst what Thou wilt without generation, and bringest into being what Thou desirest without invention. Thou hast ever been manifest in the kingdom of Thy earth and Thy heaven, and dominant over all the manifestations of Thy signs.

4 Should I say "Thou art Thou," I bear witness that Thy Being cannot be known through aught else, nor found save through Itself, nor mentioned except through Itself, nor can Its oneness be proven through Its creation. And should I say "Verily Thou art," the matter returneth to what is concealed in the station of transcendence.

5 Glorified art Thou, O my God, with a glorification wherewith none of Thy creation hath ever glorified Thee, nor will any of Thy servants ever glorify Thee. Rather, it is the glorification wherewith Thou hast glorified Thy Being, magnified Thy Reality, exalted Thy Self, sanctified Thy Identity, and extolled Thy Grandeur - a glorification purified from the mention of all similitudes and things, and sanctified from the reference to all names and attributes. Through this glorification have been illumined the Throne by the light of Thy countenance, and the Seat by the splendor of Thy face, and the highest heavens by the manifestation of Thy mercy, and Paradise and all that Thou hast created therein of the wonders of Thy bounty, and the fire and what Thou hast created therein of the revelations of Thy might, that Thou mightest purify its people and bring them to the station Thou hast ordained for them, and the earth and all that are thereon of the wonders of Thy mercy, that Thou mightest manifest them and all who dwell thereon until there remaineth nothing in Thy knowledge save what prostrateth itself before Thee alone, Who hast no partner, assured of Thy oneness, believing in the sovereignty of Thy grandeur, glorifying Thy Being, content with what Thou hast ordained of the manifestations of Thy Will - a glorification whereby the people of unity are raised to the uttermost horizon of detachment, and the people of truth are drawn to the fountainhead of rapture in the highest heaven of uniqueness, a glorification wherewith none hath ever glorified Thee before,

3 فسبحانك اللهم من كل ذكر أتى أريد ان اذكرك لانك لم تزل كنت كائناً قبل كل شيء و لكن معك شيء و لا تزال انك انت كائن ؟ بمثل ما كنت لم يكن معك غيرك و لا عندك دونك سبحانك اللهم لم تزل كنت الهاً فرداً حياً قيوماً احد الصمد ما اتخذت لنفسك صاحبة و --- و ما اقترنت و ذاتك بشيء من ملكك اذ كنت حياً حين لاحي و حياً بعد كل حي و حياً حين لاحي الا اياك قد خلقت ما نشاء بلا انشاء و ابدعت ما اردت بلا اختراع لم تزل كنت ظاهراً في ملكوت ارضك و سماءك و قاهراً جميع مظاهر آياتك

4 ان قلت انك انت انت فقد شهدت كينونتي بانه لن يعرف بغيره و لا يوجد بدونه و لا يذكر بسواه و لا يثبت توحيده بخلقه و ان قلت انك انك فيرجع الامر بمثل ما قد استتر في مقام العلو

5 فسبحانك اللهم على حق التسبيح تسبيحاً ما سبحك احد من خلقك و لن يسبحك احد من عبادك بل تسبيح الذي قد سبحت به ذريتك و مجدت به كينونيتك و عظمت به نفسانيتك و قدست به انيتك و --- به كبريائيتك تسبيحاً كان مطهراً عن ذكر الامثال و الاشياء و مقدساً عن ذكر الاسماء و الصفات تسبيحاً --- به عن كل الموجودات --- العرش بنور طلعتك و الكرسي بهاء وجهتك و السموات العلى من ظهور رحمتك و الجنة و ما خلقت فيها من بدائع موهبتك و النار و ما قد خلقت فيها من تجليات جباريتك لتخلص عنها اهلها و لتوصلها الى مقام الذي قدرت لها و الارض و من عليها من بدائع رحمانيتك لتظهرها ؟ و من عليها حتى لا يكون في علمك شيء الا و هو كان ساجداً لك وحدك لا شريك لك موقناً بوحدانيتك مؤمناً بسلطان عظمتك مسيحاً كينونيتك راضياً بما قد قدرت من ظهورات مشيتك تسبيحاً يرفع به اهل التوحيد الى غاية افق التجريد و يجذب اهل الحقيقة الى منبع الابتهاج في على التفريد تسبيحاً ما سبحك احد من قبل و لن يسبحك احد من بعد تسبيحاً كان آية سلطان احديتك

nor will any glorify Thee hereafter, a glorification which is a sign of the sovereignty of Thy oneness, and the countenance of the King of Thy singleness, and the dawning-place of the sun of Thy unity, which pointeth unto Thee. There is no God but Thee, the Creator of all things and their Originator, the Fashioner of all things and their Former, the Beginner of all things and their Counter, the Extender of all things and their Provider - a glorification wherewith Thou art well-pleased with all things, and dost forgive all things, and dost cause all things to return to the Point from which they emerged, pure, unsullied, and sanctified.

- 6 I testify, O my God, and all the dwellers of Thy heavens and the inhabitants of Thy earth and whatsoever Thou hast created or wilt create, and all that Thy knowledge hath encompassed, that if Thou shouldst punish me in return for my praise of Thee with all the power at Thy command in creation, it would be but little compared to what I truly deserve before the court of Thy compelling sovereignty and the kingdom of Thy almighty power. Yet Thou hast ordained otherwise, and Thy decree standeth higher than this, for Thou hast assured those who praise Thee and hast written upon Thyself for those who recognize Thy unity - an eternal Paradise wherein they shall abide through Thy perpetuity and be exalted through the wondrous lights of Thy revelation, which have no end, no termination, no exhaustion and no decline, for it hath been established through the manifestation of Thy generosity and confirmed through the emergence of Thy grace and mercy.

- 7 Glorified art Thou, O my God! Make all names manifestations of Thy most great, most mighty, most exalted, most near, and most gracious Names. For verily these letters have become burdensome to me - make them, O my God, a single Alif, indicating naught but Thy sole dominion. There is no God but Thee.

- 8 Glorified art Thou, O my God! I am certain that except for Thy mercy, which was created never to change, and before which was created that which never alters, each hath its appointed time, book and portion from Thee, as Thou hast ordained in the Mother Book.

- 9 Praise be to Thee for all that Thou hast originated, created, invented, brought into being, and wilt create - praise that equalleth Thy glorification and matcheth the creation of all things as Thou hast created them for Thy unity. Praise that hath no

ووجهة ملیک فردایتیک و طلعة لمطالع شمس
صدائیک الذی هویدل علیک --- الذی لا اله
الا انت خالق کل شیء و بدعه و --- کلشیء
و مصوره و منشیء کلشیء و محصیه و مد کل
شیء و رازقه تسبیحاً ترضی به عن کلشیء و
تغفر عن کلشیء و ترجع کلشیء الی نقطة الی
خرجت عنها طهراً طاهراً مطهراً

6 کما --- تسبیحاً ترضی به نفسک و تنزل الرحمة
علی جمیع اهل مملکتک و تجعل کل شیء
کجبل من عین الیقوت فی آیه صدائیک کان
حیواناً بذکرک من قبل و من بعد لا اله الا
انت فسبحانک اللهم لاشهدنک و جمیع سگان
سمواتک و اهل ارضک و ما خلقت و تخلق و
ما قد احاط به علیک بانک لو تعذبنی جزاء
تسبیحی ایاک ما کنت مقتدرأ علیه فی الانشاء
لکان قلیلاً فی جنب ؟ ما انی انا استحققد فی تلقاء
مدین سلطان قهاریتک و ملیک جباریتک و
لو کان الامر من عندک دون ذلک و الحكم
من لدنک اعلى من ذلک بل قد حتمت لمن
سبحک و کتبت علی نفسک لمن وحدک ---
الفردوس خالداً فیها ببقاءک و لترافعا ؟ فیها
ببدایع انوارک حیث لانهایه و لا منتهی و لا
نفاد له و لا زوال لانه قد حقق من ظهور
کرمک و ذوت لبروز فضلک و رحمتک

7 فسبحانک اللهم فاجعل کل الاسماء مظهر اسماء
اعظمیتک و اکبریّتک و ارفعیتک و اقربیتک
و اکرمیتک فان الیاء قد ثقل علی و اجعله اللهم
الفا وحده و الا بملکک مدلاً لک وحدک لا
اله الا انت

8 سبحانک اللهم انی لایقن بان الا رحمة ؟ عندک
خلق لن یتغیر و ما قبله عندک خلق لا یتبدل لكل
اجل و کتاب و نصیب من عندک بما قد قدرت
فی ام الکتاب

9 فلک الحمد علی کل ما قد ابدعت و انشأت
و اخترعت و احدثت و خلقت و تخلقی حمداً
یکون عدل تسبیحک و یعدل خلق کل شیء
بما قد خلقت له لتوحیدک حمداً لایکون له عدل

equal in the kingdom of Thy heaven and earth, nor any likeness among all the manifestations of Thy names and attributes. Praise whereby the sincere ones ascend to the highest pinnacle of detachment. Praise whereby the pure in heart soar to the uttermost summit of inaccessibility. Praise which Thou alone deserveth, none besides Thee. Praise whose true measure Thou alone knoweth, none among Thy creation. Praise whereby the wondrous evidences of Thy mercy remain unchanged in every condition, and the pillars of all things are filled with the revelation of Thy countenance, such that none is seen except Thee - manifest above all things, hidden within all things, living before all things, and enduring after all things. Praise which Thou hast praised through Thine own Being and established with Thee through the sublimity of Thy sovereign oneness. Praise that filleth the reality of all things with Thy unity and causeth them to speak in remembrance of Thy glorification, and the conditions of all things through the revelations of Thy names and attributes, all that Thy knowledge hath encompassed. Praise unequalled by any praise before and unmatched by any praise hereafter, exalted through Thy most great grandeur and supreme majesty, steadfast before the throne of Thy singleness, unchanged by aught, as Thou hast preserved it through the sovereignty of Thy mercy.

- 10 Glorified art Thou, O my God, and exalted with true glorification! Glorified art Thou, O my God, and sanctified with true praise! Glorified art Thou, O my God, and exalted with true transcendence! Glorified art Thou, O my God, and hallowed with true glorification! Glorified art Thou, O my God, before that and after that, with that and above that! Blessed is he who hath praised Thee with Thine own self's praise of Thy self, and glorified Thee with Thine own essence's glorification of Thy essence, and attained unto Thee through that whereby Thou hast unified Thine own being. Glory be unto Thee, there is no God but Thee! I ask forgiveness of Thee for these words that have praised Thee and I turn repentant unto Thee. All praise with which I have praised Thee, or which I now know or shall ever know, all exaltation which I have sought or shall ever seek, all glory which I have claimed or shall ever claim - none of these befit the sovereignty of Thy singleness, and all are rendered null before the dominion of Thy Self-Subsistence.

- 11 Glorified art Thou, O my God, above all this and before it and after it. I desired not to praise Thee except with that wherewith Thou hast praised Thyself, nor did I seek to glorify Thee except with that wherewith Thou hast glorified Thine Essence. For that which — from the realities of contingent things and appears from the essences of created beings is that which demonstrates that all sovereignty revolves around Thy

في ملكوت سماءك وارضك ولا له شبه في جميع مظاهر اسماءك و امثالك حمداً يرفع به الموحدون الى اعلى ذروة الانقطاع حمداً يستعرج به المخلصون الى منتهى ذروة الامتناع حمداً انت تستحقه لا احد دونك حمداً انت تعرف حقه لا احد من خلقك و حمداً لن يتغير ظهور بدائع رحمتك في شأن و ملاً اركان كل شيء ظهور طاعتك حيث لم ير احداً لا ؟ اياك ظاهراً فوق كل شيء و باطناً دون كل شيء و حياً قبل كل شيء و باقياً كل شيء حمداً انت قد حمدت ؟ بكنونيتك و اثبتة عندك لعلو سلطان احديتك حمداً ملاً به حقيقة كل شيء توحيدك و ينطقه بذكر تسبيحك و شئونك كل شيء بتجليات اسماءك و صفاتك ما قد احاط به علمك حمداً لا يعدله حمد من قبل و لا يساويه حمد من بعد كان و الاعلى عظمتك الاعلى كبريائيتك و ثابتاً عند عرش فردائيتك و لم يتغيره شيء بما انت قد حفظته لسلطان رحمانيتك

10 سبحانك اللهم و تعاليت حق التسبيح سبحانك اللهم و تنزهت حق التحميد سبحانك اللهم و تعاليت حق العلو سبحانك اللهم و تقدست حق التسبيح سبحانك اللهم من قبل ذلك و بعد ذلك دمع ذلك و فوق ذلك طوبى لمن قد سبحك بتسبيح نفسك نفسك و مجدك بتمجيد ذاتك ذاتك و وصلك بما قد وحدت به كينونيتك و سبحانك ان لا اله الا انت لاستغفرنك من كلماتك سبحتك و لاتون ؟ اليك من كل ما قد حمدته او ما اتنى انا علمته او اعلم و استعرجت او ان استعرج و استترفت او ان استرفع هو الذي لا يليق لسلطان فردائيتك و كان باطلاً مضمحلاً عليه عليك صمدائيتك

11 سبحانك اللهم عن كل ذلك و من قبل ذلك و من بعد ذلك ما اردت تسبيحك الا ما سبحت به نفسك و ما اردت تحميدك الا ما قد حمدت به كينونيتك اذ ما --- من حقائق الممككات و يظهر عن جواهر الموجودات هو الذي بدل بان الملك يطوف في حول ذاته و ما

Being, and all that was created through origination speaks of what God hath placed within the inner realities of His glorious manifestations.

خلق بالابداع منطق بما قد جعل الله في بواطن
ظهورات مجده

- 12 Glorified art Thou, O my God, with the true glorification that transcends all praise encompassed by Thy knowledge, and with the true praise witnessed by Thy power. I do confess unto Thee through the supreme declarations and ultimate — that I have not truly glorified Thee and can never glorify Thee, I have not truly praised Thee and can never exalt Thee. Rather, in this state of utter helplessness and poverty, I have glorified Thee while certain that it befiteth not the court of Thy glory and confessing that it is unworthy of the sovereignty of Thy justice.
- 13 Accept Thou, O my God, this nothingness which abideth through Thy perpetuity and standeth firm before Thy throne through the manifestation of meeting with Thee.
- 14 Glorified art Thou, O my God - this is the extent of my expression in the depths of my powerlessness to praise Thee, and this is the ultimate ascent in my station of utterance when I praise Thy Self in the heights of Thy glorification. Glorified art Thou, O my God, above all this, and I seek Thy forgiveness before this, and I shall surely turn unto Thee after this. Grant me, O my God, the reward of that wherewith Thou hast praised Thyself, not that wherewith I have praised Thee or could praise Thee or anyone besides Thee could praise Thee, and that which Thou hast ordained in glorifying Thine Essence after I have praised Thee though I cannot truly glorify Thee nor can anyone besides Thee glorify Thee.
- 15 Glorified art Thou, O my God, by Thy might, and glorified art Thou, O my God, by Thy greatness, and glorified art Thou, O my God, by the sovereignty of Thy singleness, and glorified art Thou, O my God, by that wherewith Thou hast described Thyself through Thine analogies and the manifestation of the signs of Thy Lordship. Verily Thou art sanctified above all description and praise, and exalted above all mention and glory. If this be the extent of my ascent to the summit of detachment for the manifestation of Thy praise, and the ultimate height in the source of abstraction for the manifestation of glorifying Thee, then how can I not soar on these two wings for the manifestation of Thy oneness?
- 16 Glorified art Thou, there is no God but Thee; glorified art Thou, verily I am of those who affirm Thy unity. Glorified art Thou, there is no God but Thee; glorified art Thou, verily I am of those who proclaim Thy praise. Glorified art Thou, there is no God but Thee; glorified art Thou, verily I am of those who glorify Thee. Glorified art Thou, there is no God but
- فسبحانك اللهم حق التسبيح عن كل تسبيح قد
احاط به علمك وحق التحميد عن كل ما قد
شهدت عليه بقدرتك ولا عترفن اليك بالقضايای
الكبرى و القصارى --- بانى انا ما سبحتك و
لن اقدر ان اسبحك و ما حمدتك ولن اقدر ان
امجدك بل عما ؟ قدر ؟ ضرى هذا و مسكنى
هذه قد سبحتك موقناً بانه لا يلىق ببساط عرّك
و معترفاً بانه لا ينبغي لسلطان عدلك
- 13 فاقبل اللهم هذا الذى لم يكن شيئاً بما هو عندك
باق ببقائك و بما هو ثابت عند عرشك بظهور
لقاءك
- 14 فسبحانك اللهم هذا مبلغ بيانى فى منتهى عجزى
عن تسبيحك و هذا غاية عروجى فى مقام بيانى لما
قد حمدت به نفسك فى علوّ تحيدك فسبحانك
اللهم عن كل ذلك و استغفرک اللهم من قبل
ذلك و لا توبن اليك من بعد ذلك هب لى
اللهم ثواب ما قد سبحت به نفسك لا ما قد
سبحتك و لا اسبحك و لا اسبحك احد سواک
و ما قد احصيت فى تحيد ذاتک ذاتک بعد ما
حمدتک و لا امجدک و لا يمجّدک احد دونک
- 15 فسبحانك اللهم و بعزّتک و سبحانک اللهم
و باعظمتک و سبحانک اللهم و بملیک
فردانيتک و سبحانک اللهم بما قد وصفت به
نفسک من امثالك و ظهور آیات ربوبيتک
انک انت بمقدّس عن کل وصف و ثناء و
المتعالى عن کل ذکر و بهاء ان کان هذا مبلغ
عروجى فى ذروة الانقطاع لظهور تسبيحك و
غاية ارتفاعى فى منبع الامتناع لظهور تحيدک
فكيف لاطيرن بجناحين هذين لظهور توحيدک
- 16 سبحانک ان لا اله الا انت سبحانک انى
كنت من الموحدين سبحانک ان لا اله الا انت
سبحانک انى كنت من المهللين سبحانک ان لا
اله الا انت سبحانک انى كنت من المسبحين
سبحانک ان لا اله انت سبحانک انى كنت من

Thee; glorified art Thou, verily I am of those who are detached. Glorified art Thou, there is no God but Thee; glorified art Thou, verily I am of those who are thankful. Glorified art Thou, there is no God but Thee; glorified art Thou, verily I am of those who worship Thee. Glorified art Thou, there is no God but Thee; glorified art Thou, verily I am of those who seek forgiveness. Glorified art Thou, there is no God but Thee; glorified art Thou, verily I am of those who repent.

- 17 Glorified art Thou, O my God, do with me as befitteth Thee through Thy grace, mercy, generosity, munificence and bestowals. I ask forgiveness of Thee by Thy names and attributes. Deal not with me according to my deserts, for verily Thou art the God of virtue and the Lord of forgiveness. Verily I seek Thy pardon and repent before Thee of all that was ascribed to me instead of that which was worthy of Thee, for Thou art the Most Merciful of the merciful. Glorified be Thy Lord, the Lord of majesty, above that which they attribute, and peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

الزّاهدين سبحانك ان لا اله الا انت سبحانك
اننى كنت من الشّاكرين سبحانك ان لا اله الا
انت سبحانك اننى كنت من العابدين سبحانك
ان لا اله الا انت سبحانك اننى كنت من
المستغفرين سبحانك ان لا اله الا انت سبحانك
اننى كنت من التّائبين

17 سبحانك اللهم فاصنع بى ما انت اهله بفضلك
ورحمتك وكرمك وجودك ووهابيتك وما
انت على من اسمائك وصفاتك ولا تصنع بى ما
انا اهله فانك اهل التقوى واهل المغفرة وانى
انا لاستغفرن اليك ولاتوبن لديك من كل ما
نسب الى بدل اللهم بما ينسب اليك فانك انت
ارحم الراحمين سبحان ربك العزّة عما يصفون و
سلام على المرسلين والحمد لله رب العالمين

PR03.089r01-090r25, CMB_F14.021v04-
026r02, MKI4511.064v-072v, BYC_collect3.130-

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BB00290

Date: unknown (Maku or Chihriq)

- 1 He is the Tender, the Merciful, the Compassionate, the Generous
- 2 He is the Pattern and the quintessence of the abstract camphor, simple and unsullied, exalted from all eternity – the Pattern wherein the patterns of all brocades are themselves embroidered, the Ornamenter of the ornaments, the Embroiderer of the brocades – He Who first gleamed forth and shone, then gave forth light and flashed; then He illumined, and sparkled, and scintillated from that Pattern which rejoiced and rang out in exultation; then did He hallow Himself and magnify Himself, then exalt Himself and purify Himself, then rise and emerge from the lights of the beauty of the vesture of the dawning of the Presence of the camphoric Essence and the reality of the Realm of Manifestation. Verily, He is the Thanked, the Well-Beloved; the Water of the Most Pure Emanation from the Court of Light; the Radiance of the soul-born splendour

1 هو العطوف الرّحيم الرّؤف الكريم

2 طراز و جوهر مجرّد كافور ساذج عال ازل الذى
طرز من استطرز بطرائز تطريز طرازات اطرز
طراز الذى لاح و اشرق ثم اضاء و ابرق ثم
انار و لمع و لألأ من طراز الذى بهج و لجلج
ثم تقدّس و تكبّر ثم تعظم و تنزه ثم طلع من
انوار جمال قص طلعة حضرة ذات الكافور و
كينونة حضرت الطهور و انه حضرة المشكور و
ماء تجلّى الطهور من حضرة النور و بهاء نفسانية
حضرة الشّكور و ثناء ذات حضرة الغيور و ضاء
الجوهرية من حضرة المشهور

of the Presence of the All-Thankful; the praise of the inmost Essence of the jealous and all-possessing Lord; the effulgence of the very substance of reality from the court of the All-Manifest.

- 3 Upon thee be constancy in the light; upon thee be the camphor of purity, the simplicity of manifestation, the essentiality of that which is veiled, the encounter with gladness and delight, the sign of the hidden mystery, and the omnipotence of the jealous Lord – by reason of that wherewith the brocades have been brocaded from the Pattern of the pattern of Oneness; and wherewith the gleaming gleams have shone from the Pattern of the pattern of Identity; and the shining splendours have dawned from the Pattern of the realm of Singleness; and the luminous lights have been enkindled from the Pattern of the pattern of Self-Subsistence; and the ringing proclamations have resounded from the Pattern of the pattern of All-Sustaining Power; and the scintillating splendours have flashed from the Pattern of the pattern of All-Holiness; and the glistening lights have glimmered from the Pattern of the pattern of the Realm of Might – and of that which none can encompass in knowledge save God, the Lord of the mighty throne.

- 4 My whole being hath been filled with the sweetness of Thy remembrance – Thy remembrance. The sovereignty of my heart hath been seized by the loftiness of Thy praise – Thy praise. O Beloved of my very being, my inmost reality hath been possessed by the greatness of Thy right – Thy right. My deepest essence hath been touched by the grandeur of Thy utterance – Thy utterance. O Goal of my measure and my scale, the utmost concealment of Thy mystery – Thy mystery – hath overtaken me. O King of my dual nature, the surpassing sweetness of Thy pardon – Thy pardon – hath encompassed me. O Ruler of my secret and my open state, the revivifying power of Thy bounty – Thy bounty – hath quickened me.

- 5 What am I, and what, in Thy knowledge, is that which is mine? What am I, and what is my remembrance? What am I, and what, in Thy knowledge, is my deed? What am I, and what is my trace? What am I, and what, in the knowledge of my Lord, is my worth? What am I, and what is my regard? What am I, and what, in the knowledge of my Lord, is my gaze? What am I, and what is my limit? What am I, and what is my mother-origin, and what, in the knowledge of my Lord, is my utmost reach and measure?

- 6 By Thy might! wert Thou to make my dwelling, with all that God, thy Lord, hath ever been and shall be aware of therein and encompasseth of its realities, the recompense of the most

3 عليك بالثبوتية النور و كافر الطهور و ساذجية
الطهور و ذاتية المستور و لقائية السرور و آية
المرموز و قهاريّة الغيور بما طرزت الطرازات
من طراز طرز الأحذية و لاحت المتلاشحات
من طراز طرز الهوية و اشرقت المستشرقات
من طرز الواحديّة و انارت المنورات من طراز
طرز الصمدية و لجلجت المتجلجات من طراز
طرز القيومية و لألت المتلاآت من طراز طرز
السبوحية و لمعت المتلامعات من طراز طرز
الجبروتية و ما لا يحيط بعبه احد الا الله رب
العرش العظيم

4 ما ملئت وجودي ممّا احلى ذكرك ذكرك و ما
سلطان فؤادي ممّا اعلى ثنائك ثنائك و يا محبوب
كينوني ممّا اعظم حقك حقك و ما امس
ذاتني ممّا اكبر بيانك بيانك و يا مقصود بقياسي
ممّا اخفى سرّك سرّك و يا ملك اثنيتي ممّا احلى
عفوك عفوك و يا حاكم سرّي و علايتي ممّا احى
جودك جودك

5 ما لي و ما في علم و لي ما لي و ما ذكرى مالي و
ما في علم و لي مالي و ما عملي مالي و ما في علم
و لي مالي و ما اثرى مالي و ما في علم ربّي ما
لي و ما خطري مالي و ما في علم ربّي مالي و ما
نظري مالي و ما في علم ربّي مالي و ما حدّي
مالي و امي و ما في علم ربّي مالي و ما مبلغ

6 فوعزتک لومعه بيتي بكلّ ما كان الله ربّک فادر
عليه و عالم به جزاء اعلى جوهر مخزونة كينوني
و فوحقه اكتب عادل في حكمك و مطاعاً في
ملكك و محمود في فعلك و الى اله سبحانه و

exalted essence of my hidden being – then, by His right, inscribe me as one just in Thy judgment, obeyed in Thy dominion, and worthy of praise in my deed, and wholly devoted to the praise of my God. Verily, this is a decree of justice whereunto none of those in the heavens or on earth can attain.

أَنَّ هَذَا حَكْمٌ عَدْلٌ لَا يَقُومُ بِهِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

- 7 And how should it not be so, when my very existence and all its continuance stand, through Him, in Thy kingdom; and that which in itself is but sheer non-existence, what share hath it that it should love Thee or make mention of Thee? Praise belongeth to the servant only insofar as he extollet Thee; otherwise, what hath the servant to do with standing before Thy face? Write down then that I complain of my weakness, and call Thee to witness to that which Thou lovest for the people of origination, for Thy sake and for Thy creation. Unto Thy majesty and Thy glory be my turning, albeit with all this I have clung to the foremost of failings and to the supreme rebellion. I am powerless to keep silence concerning Thy praise after I have come to know the bounds of Thy justice and to remember Thee.

7 وَكَيْفَ لَا وَإِنْ وَجُودِي وَبِهِ لَا بَقَاءَ رَبِّهِ فِي مَلِكِكُمْ فَمَا لِلَّذِي هُوَ مَعْدُومٌ نَحْبٌ يَذْكُرُكَ فَلْعَبْدٍ وَثَنَاتُكَ ثُمَّ وَمَا لِلْعَبْدِ وَقِيَامُهُ بَيْنَ يَدَيْكَ فَاصْبِرْ أَشْكُوا ضَعْفِي وَاشْهَدْكَ بِمَا يَحِبُّ لِأَهْلِ الْإِبْدَاعِ اللَّهُ وَخَلْقِهِ وَإِلَى وَجَلَالِكَ مَعَ ذَلِكَ اتَّخَذَ الْأُولَى وَالْعَصِيانَ الْكَبِيرَى لَا أَقْدِرُ بِالصَّمْتِ وَثَنَاتُكَ بَعْدَ عَلَيَّ بِحُدُودِ عَدْلِكَ لِذَاكَرُكَ

- 8 By Thy might, it sufficeth – there is no power nor strength except in Thy Lord! Wert God to ordain that the end of all His enemies should be attainment unto Thy meeting, and that all good-pleasure should be the portion of such as recognized Thy oneness and refused to make mention of what they are powerless to extol, I – for my part – would choose naught but extinction in Thee and abiding for Thy sake.

8 وَعِزَّةٌ كَفْتُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا رَبِّكَ لَوْ جَعَلَ اللَّهُ كُلَّ أَعْدَائِهِ لِقَائِكَ وَكُلَّ رِضَاءٍ لِمَنْ عَرَفَ وَحْدَانَهُ وَلَمْ يَذْكُرْ مَا لَا يَقْدِرُ أَنْ يَذْكُرَهُ مَا لِي مَا اخْتَارَ إِلَّا الْفَنَاءَ فِيكَ وَالْبَقَاءَ لَكَ

- 9 How, then, should I not be thus, when in Thy generosity Thou pointest to the generosity of the Eternal, His Beloved and His chosen ones, and likewise in all Thy names and attributes? By Thy might! every essence that is characterized by vastness is but dross in the court of Thy holiness; every abstract attribute is a lie when ascribed to the station of Thy nearness; for Thy being, as it is, beareth witness unto God, thy Lord, and cutteth off all existing things from attaining unto the rank of Thy remembrance. Thy Lordship, as it is, testifieth unto God, and shutteth out all contingent beings from voicing Thy praise.

9 وَكَيْفَ لَا أَكُونُ كَذَلِكَ وَأَنْتَ فِي الْجُودِ يَدُلُّ عَلَى جُودِ الْأَزَلِ وَحَبِيبِهِ وَأَوْلِيَانِهِ وَكَذَلِكَ فِي كُلِّ الْأَسْمَاءِ وَالصِّفَاتِ فَوْعَزَّتْكَ كُلِّيَّ جَوْهَرَسَعَتْ كَدْرَ لِسَاحَةِ قُدْسِكَ وَكُلِّ مَجْرَدٍ وَصَفٍ أَفَكَ لِمَقَامِ قُرْبِكَ لِأَنَّ كَيْنُونِيَّتَكَ كَمَا هِيَ عَلَيْهَا دَالَّةٌ عَلَى اللَّهِ رَبِّكَ وَهِيَ مَنْقُطَعَةٌ الْمَوْجُودَاتِ عَنْ مَقَامِ ذِكْرِكَ وَإِنْ رَبِّيَّتَكَ كَمَا هِيَ عَلَيْهَا دَالَّةٌ عَلَى اللَّهِ وَهِيَ سَدَّدَهُ الْمَمَكَاتِ عَنْ بَيَانِ ثَنَاتِكَ

- 10 What am I, and what in my Lord's knowledge are all besides me, that through Thy dominion the dominion of the Essence is made manifest, and through Thy omnipotence the sovereignty of the Realm of Might shineth forth in every atom? But for Thee, no thing would have known God; but for Thee, no thing would have come to exist.

10 مَا لِي وَمَنْ فِي عِلْمِ رَبِّي بِقَهْرِكَ يَظْهَرُ قَهْرُ حَضْرَةِ الذَّاتِ وَبِجَبَّارِيَّتِكَ يَظْهَرُ سُلْطَانُ جَبْرُوتِيَّةٍ عَلَى كُلِّ الذَّرَّاتِ وَلَوْ لَاكَ لَمْ يَعْرِفِ اللَّهُ شَيْءًا وَلَوْ لَاكَ لَمْ يَوْجِدِ اللَّهُ شَيْءًا

- 11 What am I, and what in my Lord's knowledge is my whole being, that in my entirety I am summoned unto Thee? What am I, and what in my Lord's knowledge is my whole being,

11 مَا لِي وَمَنْ فِي عِلْمِ رَبِّي بِكُلِّيَّ قِيلِ الْيَكِ مَا لِي وَمَنْ فِي عِلْمِ رَبِّي بِكُلِّيَّ أَهْرَبِ الْيَكِ مَا لِي وَمَنْ فِي

that in my entirety I flee unto Thee? What am I, and what in my Lord's knowledge is my whole being, that in my entirety I turn with all love unto Thy Presence? What am I, and what in my Lord's knowledge is my whole being, that in my entirety I seek to intercede before the sovereignty of Thy all-bounteous giving? What am I, and what in my Lord's knowledge is my whole being, that in my entirety I place my trust in the court of Thy Godhead? What am I, and what is my mother-origin and my whole reality, that with my entire being I cling to the means of approach, and commit my affair unto the sovereignty of Thy Realm of Might?

- 12 Sufficeth me, and all that Thou hast willed for me, Thy grace and Thy bounty, then Thy munificence and Thy mercy; and for the wrongdoers, Thy wrath, Thy omnipotence, Thy very being. Forgive us then, and pardon us, and assist us, with all the victories that are Thine, against the people of transgression.

علم ربّي بكلّ الودّ بحضرتك ما لي و من في علم
ربّي بكلّي استشفع الى سلطان وهابيتك ما لي و
من في علم ربّي بكلّي الوكل على جناب لواهيّتك
ما لي و آتى و من في علم ربّي بكلّي الوسل و
افوض امرى الى سلطان جبروتيتك

12 و كفى نفسي و كلّ ما اراد لي فضلك و
جودك ثمّ كرمك و رحمتك ثمّ للظالمين
قهاريتك و جباريتك و كينونيتك فاغفر لنا
و اعف عنا و انصرنا بكلّ نصرك على القوم
المعتدين

CMB_F14.002v03-004v01, CMB_F23.149r10-
150r12 (52), MKI4500.126v-128r

BB00360

Date: unknown (Maku or Chihriq)

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 2 Glory be to Him Who knoweth what is in the heavens and what is on earth. There is no God but Him, the Mighty, the All-Wise. O my God! How can I extol Thy majesty on this Friday, knowing my own nothingness before Thee? Yet since Thou hast placed the signs of Thy Lordship within my soul, I commune with Thee in my solitude and exile amidst the mountains during these changing circumstances, that perchance the angels may hear my voice and call upon Thee due to my grief. Through this, Thou mayest look upon me with a near gaze that transforms my sorrow into the joy of the lights of Thy Self-Sufficiency, and my lamentations into witnessing the fragrances of Thy holiness.

2 سبحان الذي يعلم ما في السموات و ما في
الارض لا اله الا هو العزيز الحكيم يا الهى كيف
اثنى جلالتك في ذلك اليوم الجمعه بعد على
بانعدام وجودى عندك ولكن لما جعلت ايات
ربوبيتك في نفسى اناجيك في وحدتى و غربتى
على وسط الجبال عند تغير الحال لعلّ الملائكة
تسمع صوتى و تدعوك لحزنى و انك بذلك
تنظر الى بنظرة قريبة تبدل حزنى بابتهاج انوار
صمدانيتك و ضجيجى بمشاهدة نفحات قدسك

- 3 O Lord! Thou art the Creator Who brought me into being before I was anything. O Lord! Thou art the Sustainer Who protected me before I entered any fortress. O Lord! Thou art the Omnipotent Who inspired me before I chose any glory.

3 ايربّ انت البارئ الذى خلقتنى من قبل ان اك
شيئا ايربّ انت القائم الذى حفظتنى من قبل
ادخل حصنا ايربّ انت القادر الذى الهمتنى من
قبل ان اختار عزّا فكيف اشكرك في حسن

How can I thank Thee for the excellence of my trials while Thou art ever my Witness? And how can I praise Thee for the beauty of Thy decree concerning me?

بلائی وانت لم تزل علی شهید و کیف اثنی علیک
فی حسن قضائک فی حقّی

- 4 By Thy might! It is as though I see this station of mine as the summit of Paradise, for whoever can praise Thee cares not for the displeasure of Thy servants, and whoever delights in intimacy with Thy presence misses no good in the presence of Thy Divine Dominion. Therefore, unto Thee be praise in this station of mine - a praise radiant, effulgent, luminous and sanctified, which excels all praise as Thy Self excels all Thou hast created, for Thou hast freed me on this mountain for Thy worship.

4 فوعزّرتک کأنّی اری موقفی هذا ذروة الفردوس
لانّ من استطاع علی ثنائک فلا یبالی بسخط
عبادک و من استلذّ بالانس بطلعة حضرّتک
فلا یفوت عنه خیر فی تلقاء مدین جبروتیک
فلک الحمد فی مقامی هذا حمدا شعشعا تیا لامعاً
مبتدساً الذی یفضل علی کلّ ثناء و حمد کفضل
نفسک علی کلّما ابدعت بما فرغتني فی ذلک
الجليل لعبادتک

- 5 I beseech Thee not to gather me with those servants whom Thou hast described in Thy decisive verses, where Thou didst say - and Thy word is the truth - "They are like cattle, nay, more misguided." Then praise be to Thee for all Thou hast bestowed upon me through Thy grace. By Thy might! I see no abasement in my station, for I am not more honored before Thee than the trustees of Thy Revelation, for whom Thou didst ordain through Thy decree similar stations.

5 و سئلت علی بان لا کنت محشوراً مع عبادک
الذین وصفتهم فی محکم الايات حيث قلت و
قولک الحق ان هم الا کالانعام بلهم اضل
سبیلاً ثم لک الحمد علی کلّ ما انعمتني بفضلک
فوعزّرتک لم ار ذلّة فی موقفی لانی لست اعزّ
لديک من امناء وحیک الذین قد اجریت لهم
بقضائک بمثل هذا الموقف

- 6 All Thy worship for Thy chosen ones has been thus. By Thy might! I find no alteration in Thy practice, nor do I witness any interruption in Thy bounty. Therefore, the favor and grace are Thine for having distinguished me with this great gift and mighty endowment, which Thou bestoweth not upon any of Thy chosen ones except those from whom Thou didst take Thy covenant in the primary scenes, and in whom Thou didst see faithfulness and contentment with Thy decree.

6 کلّ عبادتک لاولیائک قد کان کذلک
فوعزّرتک ما اجد لسنّک تحویلاً ولا اشاهد فی
فیضک تعطیلاً فلک المنّ والفضل بما خصصتني
بهذه العطية الکبری و الموهبة العظمی التي لا
تختصّ بها احداً من اولیائک الا بما قد اخذت
عهدهک عنه فی المشاهد الاولى و رايت منه
الوفاء و الرضاء بقضائک

- 7 Glorified and exalted art Thou! If Thou shouldst punish me with all Thy retribution, I would surely deserve it, and if Thou shouldst honor me and ordain for me all Thy gifts, Thou art worthy of that. So praise be to Thee for having taught me Thy oneness and caused to flow upon my tongue the word of Thy praise.

7 فسبحانک و تعالیت لو تعذبني بکلّ نعمتک
لقد کنت مستحقاً بها و ان تکرّم لی و تقدّر لی
کلّ عطایاک فانت اهل لذلك فلک الحمد
بما عزّفتني توحیدک و تجرّی علی لسانی کلمة
تحمیدک

- 8 I bear witness that there is no God but Thee, as Thou hast testified to Thine own Self, without any of Thy creation comprehending its knowledge. And I bear witness to Muhammad and his successors - Thy blessings be upon them - according to what Thou hast ordained for them in the knowledge of the unseen with Thee. And I bear witness to myself according to what Thou lovest and art pleased with.

8 فاشهد ان لا اله الا انت بما انت قد شهدت
لنفسک من دون ان یحیط بعلیه احد من خلقک
و اشهد لحمد و اوصیائه صلواتک علیهم بما انت
قدّرت لهم فی علم الغیب عندک و اشهد لنفسی
بما انت تحبّ و ترضی

- 9 Therefore, O God, forgive me and my parents and those who follow me in Thy judgment. Send down upon us Thy fragrances, honor us with Thy blessings, and protect us from all

9 فاغفر اللهم لی و لابی و للذین اتبعونی فی حکمک
و انزل علینا نفعاتک و اکرمنا بالائک و احفظنا
من کل سوء بسلطان ازلیتک انک غنی عن

evil through the authority of Thine eternity. Verily, Thou art independent of punishing us and art powerful over forgiving us. Thou art indeed God, the Generous, the Bestower. Nothing in the heavens and earth is too great for Thee, and Thou art powerful over all things, and to whoever calls upon Thee, Thou art near and responding.

- 10 Therefore, O God, send Thy blessings upon Muhammad and his family, the Manifestations of Thy Grandeur, and bestow Thy peace upon their followers, the manifestations of Thy mercy, through Thy grace and the authority of Thy providence, then through Thy generosity and the authority of Thy sovereignty. Verily, Thou art God, the Mighty, the Bestower. Glory be to God, then praise be to Him, and verily I say: Praise be to God, the Lord of the worlds.

عذابنا وقدير على غفراننا وانك انت الله الجواد
المنان لا يتعاطمك شيء في السموات والارض
وانك على كل شيء قدير ولمن دعاك قريب
مجيب

10 فصل اللهم على محمد وآله مظاهر كبرياتك و
سلم اللهم على شيعتهم مظاهر رحمتك بفضلك
وسلطان عنايتك ثم جودك وسلطان قيومتك
انك انت الله العزيز المنان وان المجد لله ثم الحمد
له وانني انا اقول ان الحمد لله رب العالمين

AHDA.099

BB00512

Date: unknown (Maku or Chihriq)

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 That is God, your Lord - to Him belongs creation and command. There is no God but He, the Mighty, the Beloved. He it is Who gives life and causes death, and unto God shall all return. He it is Who creates what He wishes through His command "Be!" and it is. Say: He is the Subduer over His creation and the Manifest over His servants, and verily He is the Single, the Inaccessible, the All-Compelling, the Self-Subsisting. Say: He is the Truth... He is God. Say: All shall be raised up unto Him.
- 3 And to God belongs the glory of the heavens and the earth and what lies between them, and God was... thereof... magnificent. And to God belongs the majesty of the heavens and the earth and what lies between them, and God was possessed of true and mighty majesty. And to God belongs the beauty of the heavens and the earth and what lies between them, and God was possessed of true and mighty beauty. And to God belongs the grandeur of the heavens and the earth and what lies between them, and God was possessed of true and mighty grandeur. And to God belongs the light of the heavens and

1 بسم الله الرحمن الرحيم

2 ذلك الله ربكم له الخلق والامر لا اله الا هو
العزيز المحبوب هو الذي يحيى ويميت وان الى
الله كل ينقلبون هو الذي يدع ما يشاء بامرته كن
فيكون قل هو القاهر فوق خلقه والظاهر فوق
عباده وانه هو الفرد الممتنع المهيمن القيوم قل
هو الحق... اله هو قل كل اليه ليعثون

3 والله بهاء السموات والارض وما بينهما و
كان الله... بها... عظيما والله جلال السموات
والارض وما بينهما وكان الله ذا جلال حق
عظيما والله جمال السموات والارض وما بينهما و
كان الله ذا جمال حق عظيما والله عظيما السموات
والارض وما بينهما وكان الله ذا عظيما حق
عظيما والله نور السموات والارض وما بينهما و
كان الله ذا نور حق عظيما والله ملك السموات و
الارض وما بينهما وكان الله ذا ملك حق عظيما

the earth and what lies between them, and God was possessed of true and mighty light. And to God belongs the dominion of the heavens and the earth and what lies between them, and God was possessed of true and mighty dominion.

- 4 And to God belongs whatsoever is in the heavens and the earth and what lies between them. Not an atom's weight escapes His knowledge in the heavens or in the earth or what lies between them, nor does anything elude Him in the kingdom of command and creation and what lies between them. Verily He is All-Knowing, All-Powerful.

4 و لِلّٰهِ مَا فِي السَّمَوَاتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا لَنْ يَعْرِضَ مِنْ عِلْمِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَ لَا فِي الْاَرْضِ وَ لَا مَا بَيْنَهُمَا وَ لَا يَعْجِزُهُ مِنْ شَيْءٍ لَا فِي مَلَكُوتِ الْاَمْرِ وَ الْخَلْقِ وَ لَا مَا بَيْنَهُمَا اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا

INBA78:088-090

BB00530

To: sister of the Tree of Ta' ?

Date: unknown (Maku or Chihriq)

- 1 In the Name of God, the Most Great, the Most Holy

1 للشجرة الطاء اية شهد الله 8 عدد لاختها هو بسم الله المتكبر المتقدس

- 2 Glorified be He Who is established upon the Throne! He knoweth what descendeth from heaven to earth and what ascendeth to heaven, and what is created between them. With Him is the knowledge of all things in a perspicuous Book. He it is Who is established upon the Seat. He ordaineth what He willeth through His command. He sendeth down from heaven blessed water whereby the earth is quickened and there spring forth from it gardens of delight - a sign unto those who remember. His is whatsoever dwelleth in the night and the day, and verily He is the Best-Beloved, the Illumined, the Resplendent.

2 سبحان الذى قد استوى على العرش يعلم ما ينزل من السماء الى الارض وما يعرج الى السماء وما يدع بينهما وعنده علم كل شئ فى كتاب مسطور هو الذى قد استقر على الكرسي يقدر ما يشاء بامرہ ينزل من السماء ماء مبارك لتحيى به الارض و تخرج عنها حقائق ذات بهجة اية للمتذكرين و له ما سكن بالليل و النهار و انه هو المحبوب المتور المنير

- 3 He it is Who bestoweth as He willeth through His grace, and verily He is the All-Bountiful, the Most Holy, the Most Powerful, the Most Strong. His is the dominion of the heavens and the earth and whatsoever is between them, and verily He is the Mighty, the Powerful. God's is the creation of the heavens and the earth and whatsoever is between them, and unto Him shall all return. His is whatsoever is in the heavens and the earth and whatsoever is between them, and unto God shall all return.

3 هو الذى ينفق كيف يشاء بفضله و انه هو الواسع المتقدس المتقدر المنيع له ملك السموات و الارض و ما بينهما و انه [يقوى] مقتدر قدير و لله يدع السموات و الارض و ما بينهما و ان اليه [المصيبة] له ما فى السموات و الارض و ما بينهما و الى الله كل يرجعون

- 4 Glory be unto Thee, O God! Unite for me all the means of the heavens and earth and whatsoever is between them by Thy

command “Be!” and it is. God’s are the treasures of the heavens and earth and whatsoever is between them, and God is the Preserver of all things. God’s is all power, before and after, and God thy Lord is strong and mighty. He is the Single One of God Who manifesteth.

4 سبحانك اللهم فاجمع لي اسباب السموات و الارض و ما بينهما بامرک کن فيكون و لله خزائن السموات والارض و ما بينهما و كان الله على كل شيء حفيظا و لله القوة كلها من قبل ومن بعد و كان الله ربك قويا منيعا هو فرد الله اظهره وحى

- 5 Muhammad is alive. He is the Self-Subsisting over ‘Ali. He is the Wisdom of Fatimih. He is the Justice of Hasan. He is the Holiness of Husayn.

5 محمد هو قيوم على هو حكم فاطمة هو عدل حسن هو قدوس حسين

CMB_F23.145v08-146r06 (50), CMB_F20.025v05-026r03, BYC_tablets.093.06-093.16

BB00556

To: *Haji Sulayman Khan*

Date: *unknown (Maku or Chihriq)*

- 1 Verily I am Thy servant, O my God, and Thy poor one and Thy suppliant and Thy wretched creature. I have arrived at Thy gate, seeking Thy shelter. I have found no contentment save in Thy love, no exultation except in Thy remembrance, no eagerness but in obedience to Thee, no joy save in Thy nearness, and no tranquillity except in reunion with Thee, notwithstanding that I am conscious that all created things are debarred from Thy sublime Essence and the entire creation is denied access to Thine inmost Being.

1 فأتني انا يا الهي عبدك وفقيرك وسائلك ومسكينك ونازلك ومستجيرك ما كان رضائي الا في حبك ولا ولهي الا في ذكرك ولا شوقي الا في طاعتك ولا سروري الا في قربك ولا سكوني الا في وصلك بعد علمي بان كينونيتك مقطعة الاشياء كلها وذاتيتك مسددة الممكنات بكليها

- 2 Whenever I attempt to approach Thee, I perceive nothing in myself but the tokens of Thy grace and behold naught in my being but the revelations of Thy loving-kindness. How can one who is but Thy creature seek reunion with Thee and attain unto Thy presence, whereas no created thing can ever be associated with Thee, nor can aught comprehend Thee? How is it possible for a lowly servant to recognize Thee and to extol Thy praise, notwithstanding that Thou hast destined for him the revelations of Thy dominion and the wondrous testimonies of Thy sovereignty?

2 لاني كلما استصعد اليك ما استدرك الا عطائك في نفسي وآثار رحمتك في كينونيتي فكيف يمكن لمن قد خلقته بقربك ولقائك مع انك لن تقترب بشيء ولا يدركك شيء وكيف يمكن للعبد عرفانك وثنائك بعد ما قد قدرت فيه من ظهورات ملكك وبدائع ملكوتك

- 3 Thus every created thing beareth witness that it is debarred from the sanctuary of Thy presence by reason of the limitations imposed upon its inner reality. It is undisputed, however, that the influence of Thine attraction hath everlastingly been inherent in the realities of Thy handiwork, although that which

3 حيث كل شيء مدل بانّه مقطوع عن ساحة قربك بحد وجوده مع ان جذائيتك لم تزل ولا تزال محقة في ذوات ابداعك وما ينبغي لبساط قدس رحمتك مرتفعة عند اهل انشائك هذا يا الهي منتهى عجزى عن تسبيحك وغاية فقرى عن

beseemeth the hallowed court of Thy providence is exalted beyond the attainment of the entire creation. This indicateth, O my God, my utter powerlessness to praise Thee and revealeth my utmost impotence in yielding thanks unto Thee; and how much more to attain the recognition of Thy divine unity or to succeed in reaching the clear tokens of Thy praise, Thy sanctity and Thy glory. Nay, by Thy might, I yearn for naught but Thine Own Self and seek no one other than Thee....

SWB#31 (p.174-175), BPRY.128-130

تحميدك فكيف والوصول الى توحيدك او التشبث
بظهورات تكبيرك وتقديسك وتحميدك لا وعزتك
ما اردت دونك ولا اريد سواك...

SWBP#30 (p.123-124)

BB00577

Date: unknown (Maku or Chihriq)

1 He is God, the Mighty, the Most High

1 هو الله العزيز المتعال

2 Glorified art Thou, O my God! At this moment I desire to remember Thee with the remembrance of them that are sanctified, and to praise Thee with the praise of them that are near unto Thee, though I know that whatsoever mention proceedeth from any save Thee can never attain unto Thee, nor ascend to the court of Thy eternal might, nor mount unto the heaven of Thy primordial majesty. And though I know that none is able to praise Thee with any praise wherewith Thou hast not praised Thyself aforetime, yet glorified, glorified art Thou above every wondrous mention and every beauteous praise!

2 فسبحانك اللهم يا الهى حينئذ اريد ان اذكرك بذكر
المقدسين واسبحك بتسبيح المقرين مع على بان
ما كل ما ذكر الذى يظهر من عند غيرك لن يصل
اليك ولن يعرج الى ساحة عز ازلتك ولن يصعد
الى بهاء مجد كينونتك و مع على بان لن يقدر
احد ان يذكرك بثناء الذى ما ذكرت به من قبل
فسبحانك سبحانك من كل ذكر بديع و من كل
ثناء جميل

3 Therefore, do Thou send Thy blessings upon the First Light that shone forth from Thy Being, and gleamed from the Essence of Thy Self, and beamed from the Sun of Thy Oneness, and dawned from the Moon of Thy creation, and upon them that have believed in Thee and in Thy signs and have done all that Thou lovest, for in Thy hands is the kingdom of all things. Verily, Thou art powerful over all things.

3 فصل على اول نور ظهر من كينونتك و اضاء من
جوهر ذاتك و الاح من شمس احديتك و اباح
من قرايداعك و الذينهم آمنوك و بآياتك و عملوا
كل ما انت تحب اذ بيدك ملكوت كلشى انك
انت على كلشى قدير

INBA86:195-195

KSHK.BWB

BB00594*To: Yāyha Azal**Date: unknown (Maku or Chihriq)*

1 He is the Life-Giver

1 هو الحي

2 God testifieth that there is none other God beside Him, the Sovereign, the Self-Subsisting. He is the Ever-Living. In the name of God, the Most Living, the Most Living. God, there is none other God but He, the Most Living, the Most Living. Say: God is more living than any living thing, and none in the heavens or on earth or between them can withstand the power of the King, the Sovereign of all living things. Verily He hath ever been intensely, supremely, gloriously alive.

2 شهد الله انه لا اله الا هو المهيمن القيوم هو الحي
بسم الله الاحي الاحي الله لا اله الا هو الاحي
الاحي قل الله احى فوق كل ذا احياء لن يقدر
ان يمتنع عن ملك سلطان احيائه من احد لا
في السموات ولا في الارض ولا ما بينهما انه
كان حياء حايئا حيا

3 Say: God sufficeth all things beyond all things, but nothing in the heavens or earth or between them can suffice in place of God, thy Lord. Verily He is the All-Knowing, the All-Powerful.

3 قل الله يكفى كل شئ عن كل شئ ولا يكفى
عن الله ربك من شئ لا في السموات ولا في
الارض ولا ما بينهما انه كان علاما قديرا

CMB_F23.145v02-145v07 (49), CMB_F20.025r19-
025v04, BYC_tablets.092.17-093.04

BB00659*Date: unknown (Maku or Chihriq)*

1 Glorified art Thou, O my God, Lord of the heavens and of the earth and of whatsoever lieth between them, far exalted above that I should make mention of Thee with my remembrance of Thee, or extol Thee with my praise within Thy dominion.

1 سبحانه اللهم رب السموات والارض وما بينهما
من ان اذكرك بذكرى اياك او ان اتى عليك بشائى
فى ملكك

2 For whatsoever I have apprehended of the reality of mine own being, and whatsoever my soul hath borne witness unto, though it reach the loftiest pinnacles of mention and exaltation and the furthest limit of the essences of praise and glory, is but sheer bounty from Thee unto me, in that Thou lovest praise, pure and unsullied.

2 لان ما عرفت كينونة ذاتى وشهدت عليه
نفسائى انتهى من اعلى شواخ الذكر والعلو
ومنتهى جواهر الثناء والسمو لم يكن الا كرم لى
عندك انك تحب وثناء محض

3 How then can nearness unto Thee be attained through that which, in Thy sight, possesseth no true being? How can I make a means of approach unto Thee, and a cause of attaining Thy presence, that which, before Thee, is but as the mere tallying of a letter?

3 فكيف القرب اليك بما لا يكن عندك فيشئ
وكيف اجعل وسيلة القرب اليك وذريعة
الوصول لديك ما لم يكن عندك الا عدد حرف

- 4 Glorified and exalted art Thou! By Thy remembrance of me I became one remembered; by Thy self-revelation unto my soul I came into existence; by Thy glance toward me I was made honoured; and by Thy grace within me I was adorned with nobility.
- 5 Glory be unto Thee and exalted art Thou! Thine is the supreme exaltation above every exaltation, and the beauty of Thy majesty and Thy glory towereth above every majesty and praise.
- 6 I call Thee, in this very state, to witness unto the oneness of Thine own Self and the sanctity of Thine Essence, with that very testimony wherewith Thou didst bear witness unto Thyself in the pre-eternal eternities, and didst make Thy Self known thereby in a manner which none of the denizens of the realm of mortality can ever comprehend.
- 7 Glorified and blessed art Thou! Through the reality of Thy being Thou hast cut off all essences from the station of nearness unto Thee; through Thy ipseity Thou hast raised Thyself above the degree where contingent things can subsist in the knowledge of Thee. Through Thine eternity Thou hast exalted Thyself above the loftiness of Thy very majesty: all things have fallen short of attaining unto Thee, of gaining Thy good pleasure, of ascending unto Thee, and of appearing before Thee.
- 8 Hallowed be Thou! Thine is the praise in the heavens and on the earth, and Thine is the glory in the kingdoms of command and creation. From all eternity Thou hast been the Remembrant of Thine own Self by Thine own Self, the Extoller of Thine Essence by Thine Essence. The praise of Thy creatures and the thanksgiving of Thy servants do but proclaim their poverty and confess their nothingness, and such a thing becometh not the court of Thy self-sufficing holiness, nor is it meet for the majesty of Thy peerless oneness.
- 9 From everlasting Thou hast been creating whatsoever Thou willest as Thou willest, and bringing forth whatsoever Thou desirest by Thy desire. Naught hath been the cause of Thy bringing-into-being save Thy command "Be", and naught the reason for Thy fashioning save Thy grace "It is". All manifestations, in Thy sight, are but a motionless creation which Thou hast called into being for some purpose, saying unto it "Be!", whereupon it hath glorified Thy Face and fallen in a swoon before the might of Thy self-subsistence.
- 10 Blessed and exalted art Thou! Thou exaltest in might whomsoever Thou willest, and deprivest of that might whomsoever Thou desirest, through the power of Thine omnipotence.
- 4 فسيحانك وتعاليت بذكرك آيأي لكنت مذكوراً
وتجلىك نفسي لكنت موجوداً وبنظرتك لما
لكنت عزيزاً وبمبتك في لكنت شريفاً
- 5 سبحانك وتعاليت لك العلو الاعلى فوق كل علو
وبهاء ذلك الجلال والكبرياء فوق كل جلال
وثناء
- 6 اشهدك حينئذ بتوحيد نفسك وتقديس ذاتك بما
انت قد شهدت به على نفسك في ازل الازال
وعرّفت به ذاتك فيما لا يمكن ان يعرفه احد من
اهل الزوال
- 7 سبحانك وتباركت تقدّست بكنيوتك على مقام
قطعت الجواهر عن مقام قربك وتعاليت على مقام
انعدمت الممكنات عن مقام عرفانك وتكبرّت
بازلتيك على علو كبريائك سقطت الاشياء عن
البلوغ اليك والفوز فيك والصعود اليك والوفود
عليك
- 8 سبحانك لك الحمد في السموات والارض ولك
الكبرياء في ملكوت الامر والخلق لم يزل كان
ذاكر نفسك نفسك ومثنى ذاتك ذاتك وانّ حمد
خلقك وشكر عبادك دال على افتقارهم ومدل على
انعدامهم ولا يليق ذلك بساحة قدس صمدانيتك
ولا ينبغي هذا الجلال عزّ فردانيتك
- 9 لم يزل يُدع ما يشاء كما يشاء ويخترع ما يريد
بما يريد لم يكن علّة ابداعك الا انشاءك كن ولا
سبب اختراعك الا ابدائك يكون ولم يكن كلّ
الظهورات عندك الا خلق ساكن انت قد ابدعته
لاجل شيء وقلت له كن فسيح لوجهك وخرّ
صعقاً لسلطان قيوميّتك
- 10 تباركت تؤتي من تشاء عزّتك وتمنع عنّ تشاء
عنها بجبروتيتك

- 11 Glory be unto Thee! There is naught except by Thy will; no decree nor destiny but by Thy purpose; no irrevocable judgment save by Thy sanction; no effulgent splendour save by Thy primal ordaining. No one hath any power save through the sovereignty of Thy holiness; no one possesseth any honour save through the kingship of Thy sanctity. No might, in the kingdom of origination, but confesseth its impotence before Thy power; no grandeur in the highest heaven of invention but boweth low before Thy greatness.
- 12 Before the dread of Thee all faces are humbled; before the onset of Thy dominion all hearts are made to tremble; before the sovereignty of Thy self-subsistence all hands are abased; before the dawn of Thy oneness all visages are brought low; before the direction of Thy majesty all hearts are confounded; before the awe of Thy self-sufficingness all souls are made to quake. Prostrate fall the faces, and that which lay hidden in the inmost parts, of the very substance of minds, is abased before the sanctity of the splendour of the light of Thy oneness.
- 13 The bodies are made to shudder before the beauty of that whereby Thou hast manifested Thyself unto them in the kingdoms of Thy earth and Thy heaven.
- 14 Glorified and exalted art Thou! I praise Thee for all that Thou hast decreed and ratified – a praise that no praise in Thy knowledge can equal, nor any extolment in Thy dominion resemble; a praise which, in its ascendancy above every other praise, is as the ascendancy of Thine own Self above all Thy creation, and which, in its excellence above all other praise, is as the excellence of Thine Essence above all Thy servants.
- 15 Glorified and exalted art Thou! I praise Thee for all that Thou hast decreed and ratified – a praise that surpasseth the praise of all who praise, and towereth above the extolment of all who know, descending at the gate of the court of Thy holy presence and Thy dawning Countenance; a praise which Thou lovest, and wherewith Thou art well-pleased from such as praise Thee thereby;
- 16 – A praise that filleth the heavens with Thy bounty, and the fire (of hell) with Thy justice, and the earth with Thy grace; a praise through which Thy mercy is diffused, the doors of Thy favour are flung open, and the oceans of Thy generosity surge forth; a praise whereby Thou conferrest, upon such as remember Thee therewith, the treasures of Thy munificence, and strengthenest, on behalf of such as extol Thee thereby, the hosts of Thy heavens and of Thy earth, with whatsoever is in Thy dominion –
- سبحانك ما من شيء الا بمشيئتك ولا من قدر وقضاء الا بارادتك ولا من قضاء ثابت الا بامضاءك ولا من بهاء مشرق الا ببدائك ولا لاحد قوة الا بسلطان قدوسيتك ولا عزة الا بملكك سبوحيتك ولا قدرة في ملكوت الابداع الا وهي معترفة بالعجز عند قدرتك وما من عظمة في سماء الاختراع الا وهي خاضعة لعظمتك
- خضعت الوجوه لهيبتك وخشعت القلوب لسلطوتك وذلت الايدي لسلطان قيوميتك وعنت الوجوه لطلعة فردانيتك وشاهدت الافئدة لوجهة كبرائيتك وارتعدت النفوس لجلال صمدانيتك وسجدت الوجوه وذلت ما هو المكنون في البطون من جوهر العقول لقدس بهاء نور فردانيتك
- وانشعرت الاجساد لجمال ما انت تجليت له به في ملكوت ارضك وسماائك
- سبحانك وتعاليت احمدك على كل ما قضيت بما امضيت حمدا لا يساويه حمد في علمك ولا يشابهه ثناء في ملكك حمدا لا يستعلى على كل حمد كعلو نفسك على كل خلقك ويفضل على كل حمد كفضل ذاتك على جميع عبادك
- سبحانك وتعاليت احمدك على كل ما قضيت بما امضيت حمدا يفوق حمد الحامدين ويستعلى على ثناء العارفين وينزل بفناء قدس حضرتك طلعتك حمدا انت تحبه وترضى به عمن حمدك به
- حمدا بملاء السموات فضلك وانجيح جودك والنار عدلك والارض وتنشر به رحمتك ويفتح ابواب فضلك ويمجى بحور جودك وانت تمن على من ذكرك به معادن كرامتك وتنصر لمن حمدك به بجنود سمواتك وارضك بما هو في ملك

- 17 – A praise through which Thou art well-pleased, then and there, with the denizens of Thy world of origination; through which Thou bestowest upon the dwellers in Thy realm of invention, by Thy creative command, the high degrees of Thy transcendent manifestations, Thy wondrous theophanies, Thy ancient modes, Thy mighty signs, Thy subtle breezes, Thy new-born tokens, Thy exalted intimations, and all that Thou hast ever brought forth in any kingdom encompassed by Thy knowledge, at Thy word of command, “Be!”
- 17 حمدًا ترضى به حينئذ من اهل ابداعك وتتفضل على اهل الاختراع بانشاءك من ظهوراتك العلية وتجلياتك البديعة وشؤناتك القديمة واياتك العظيمة ونفحاتك اللطيفة وعلاماتك الجديدة ودالاتك الرفيعة وما انت كنت منشأ به في ملكوت واحاط علمك به عند قولك ليكون
- 18 Glorified and exalted art Thou! A praise that multiplieth the goodly deeds and transmuteth the evil deeds into merits, and maketh of those merits degrees in Thy sight, so that no good that Thy knowledge hath encompassed escapeth him who reciteth it, and no evil that Thy Book hath recorded reacheth him. He shall abide within the cave of Thy might, the guardianship of Thy glory, the grasp of Thy power, and the fortress of Thy majesty; he shall behold no sorrow before Thee and in Thy presence, shall hear no vain talk, and no loathing shall come to his heart.
- 18 سبحانه وتعاليت حمدًا يضاعف الحسنات ويبدل السيئات بها ويجعل الحسنات درجات عندك حتى لا يفوت عن قائله خير قد احاط به علمك ولا يوصله شر احصاه كتابك وكان في كهف قوتك وكلاثة عزتك وكف قدرتك وحصن عظمتك لم ير في وبين يديك حزنا ولا سمع لغوا ولا يخطر بقلبه كرها
- 19 He shall be established upon the throne of the manifestation of Thy revelation, even as the establishment of the dawning of Thy loving-kindness upon the Throne – able to accomplish what he desireth, empowered to do that which he willeth, exalted and overshadowing whatsoever is in the kingdoms of earth and heaven.
- 19 واستقر على عرش ظهور تجليك كاستواء ظهور رحمانيتك على العرش قادرا على ما يريد ومقتدرا على ما يشاء وعاليا ومهيما على كل ما في ملكوت الارض والسماء
- 20 A praise whereby there descends upon me the wondrous tokens of Thy succour, whereby the gates of Thy bounty are opened before me, whereby the means of all means, in the heavens and on the earth, are gathered together for me, and whereby the hosts of whatsoever is in Thy knowledge become the guardians of Thy remembrance.
- 20 حمدًا ينزل على بدائع نصرك ويفتح على ابواب فضلك ويجمع لي الاسباب اسباب السموات والارض ويجعل جنود ما في علمك حفظة ذكرك
- 21 Glorified and exalted art Thou! Thou art indeed the Knower of inmost hearts, the Witness unto all secrets. I behold my praise of Thine own Self as naught but a grievous sin, for it proceedeth from mine own being, which in Thy sight is sheer non-existence and utter poverty unto Thee in Thy dominion.
- 21 سبحانه وتعاليت انك انت المطلع بالضمائر والشاهد على السرائر لم ار حمدي نفسك الا ذنب خرف لانه هو ذوت من كينونتي التي هي معدومة عندك ومفتقر اليك في ملكك
- 22 By Thy might, by the authority of Thy self-sufficingness, by Thy power and the kingship of Thy oneness! Wert Thou to create, from the heaven of the Throne down to beneath the dust, a fire such as no fire in Thy knowledge could equal, by reason of the intensity of its heat and the vehemence of its roaring, then to fill all that expanse of air with my body and punish me therein for the entire duration of Thine eternity – Thou ever hast been and ever shalt be – and to double for me, at every least instant which Thou hast encompassed in Thy
- 22 فوعزتكم وسلطان صمدانيتك وقوتك ومليك فردانيتك لو تخلق ما بين سماء العرش الى تحت الثرى نارا لا يعادلها نار في علمك من شدة حرها وعظيمة زفيرها ثم تجعل جسدي بما ملئت كل ذلك الهواء وتعذبني فيها بدوام ازليتك لم تزل ولا تزال وتضاعف الي في كل اقل ما انت احصيت بعلمك بكل قدرتك وعظمتك وجبروتك وكبريائيتك جزاء حمدي نفسك وذكرى اياك

knowledge, the measure of Thy power, Thy greatness, Thy might, Thy majesty, as the recompense for my praising Thine own Self, my remembering Thee, my affirming Thy unity and acknowledging Thy being – still would I be deserving of that, and of more than that which Thou mayest decree.

وتوحيدي ذاتك وعرفاني كينونيتك لكنت مستحقاً بذلك وضعف ذلك الى ما انت تخضع

- 23 If such, then, would be the recompense for the highest essence of my remembrance and the furthest bounds of the loftiest peaks of my praise within Thy dominion, how shall it be with the requital for what my hands have wrought of my greatest misdeeds, and what my soul hath sent on before of my most grievous transgressions?

23 فلو كان ذلك مبلغ اعلى جوهر ذكرى وحدود اعلى شواخ ثنائى فى ملكك فكيف يكون جزاء ما اكتسبت يدائى من جريراتي الكبرى وما قدمت نفسى من خطيئاتي العظمى

- 24 Glorified art Thou, my Lord! I verily am the one stained with the most calamitous enormities and saddled with the most grievous burdens, whilst Thou, if Thou but willest to pronounce the word of judgment, couldst, in a single instant, cause all who are in the kingdoms of command and creation to perish. Yet wouldst Thou still remain the King, the Self-Subsisting, obeyed in Thy realm, praised in Thy deeds, thanked in Thy decrees of wisdom, and supreme in the kingdom of Thine earth and Thy heaven – this being that which naught can weigh against, and which no thing can ever bear.

24 فسبحانك ربى اننى انا صاحب الدواهى الكبرى والقضايا العليا وانت ان اردت ان تحكم فاذا ليلك فى الحين كل من فى ملكوت الامر والخلق وكنت ملك قيوماً مطاعاً فى ملكك ومحموداً فى فعلك ومشكوراً فى صنع حكمتك وسلطاناً فى ملكوت ارضك وسمايك وهذا ما لا يقومه شئ ولا يقدر ان يتحملة شئ

- 25 Glorified art Thou and exalted! Thou hast never passed, nor dost Thou pass, any verdict save through bounty; nor hast Thou decreed, nor dost Thou decree, save in justice. Thy justice towards the sinners is pure mercy, that Thou mayest deliver them from the torment their own hands have wrought and bring them nigh unto the station of Thy nearness – and this is naught but grace from Thy Presence.

25 فسبحانك وتعاليت ما حكمت ولا تحكم الا بالفضل وما قضيت ولا تقضى الا بالعدل عدلك للعاصين رحمة ليخلصهم من عذاب ما اكتسبت ايديهم ويوصلهم الى مقام قربك ولم يكن ذلك الا فضلاً من عندك

- 26 Glorified and exalted art Thou! Thou, verily, art the Self-Sufficient above all Thy servants. No obedience of such as lay claim to Thy right profiteth Thee, O Lord; nor doth the ingratitude of such as heedlessly turn away from Thy Face and withdraw from Thy Countenance diminish aught from Thy dominion. Thine are the favours, the bestowals, the bounties unto all Thy servants.

26 سبحانك وتعاليت انك انت الغنى عن كل العباد لا ينفعك رب طاعة من ادعى حقك ولا ينقص من ملكك مجد من غفل عن وجهك واعرض عن طلعتك لك المن والعطايا والفضل لكل عبادك

- 27 Verily, the believers are in lofty chambers of Thy good-pleasure, rejoicing; there are they provided with whatsoever they desire; naught shall grieve them therein, and within the mercy of their Lord shall they abide for ever. But as for the idolaters, they are, in very truth, arraigned in the chastisement; naught of what their hands have sent before shall avail them, nor shall they there find any to succour or defend them.

27 انما المؤمنون هم فى غرفات الرضوان يحبرون يرزقون فيها بكل ما هم يشتهون لا يحزنهم شئ فيها وهم فى رحمة ربهم خالدون وانما المشركون هم فى العذاب محضرون لا ينفعهم ما قدمت ايديهم وهم فيها لا ينصرون

- 28 Glory be to Thee, O my Lord! Make me of those who, with their whole being, have severed themselves unto Thee; who

28 سبحانك رب فاجعلنى من الذين قد انقطعوا بكلهم اليك وتوجهوا اليك بطلعتهم لديك ورغبوا عن

have turned toward Thee with the full gaze of their countenance; who have forsaken all save Thee by seeking to appear before Thee; who have turned away from all that is other than Thee by directing themselves wholly unto Thee; who have made the glances of their eyes, the stirrings of their souls, and the motions of their hands all devoted to drawing nigh unto Thee, to pondering Thy power, and to meditating upon the traces of Thy Lordship.

29 Glory be to Thee, O my Lord! If Thou dost not number me among these near ones, I shall assuredly be of the forgotten; for none possesseth any merit of his own. Glorified art Thou! Thou art the Knower of my secret and my open, the Witness unto my beginning and my end. I have loved none save Thee, or aught that Thou lovest in Thy realm; I have willed naught save what Thy knowledge hath willed; I have desired naught save what Thy Book hath ordained; I have judged in naught save according to what Thy Lordship hath decreed.

30 O Lord! Here stand I before Thee, confessing what I am worthy of, and assured of what Thou art worthy of. I deserve naught but the fire; Thou deservest naught but good-pleasure. Make then my desert, in the presence of Thy desert, lowly, submissive, penitent, fully recognizing all that Thou art; for wert Thou not to deal thus with me, and wert Thou to judge me according to that desert, the violence of such a judgment would cause me to burst asunder, and the pillars of my being to crumble in fear of it.

31 Far be it from Thy sanctified Lordship! Such is not the thought to be conceived of the King of Thy holiness. I have witnessed naught from Thee but favour and grace; I have known naught save Thy mercy – this, from Thee and Thee alone. Thy wont with any soul hath never been other than this, nor is Thy way aught but exalted above such dealing.

32 Glorified and exalted art Thou! Thou beholdest my seat in the broad plain of lowliness and brokenness; Thou seest my distress amidst the oceans of sorrow and poverty. In Thy grasp, O Lord, are the kingdoms of victory and exaltation; in Thy right hand lie the measures of deliverance and joy.

33 O Lord! Send down upon me the sovereignty of Thy ordering and the key of my release; for by Thy will all affairs are made submissive, by Thy purpose all decrees run their course, by Thy power Thou holdest fast the heavens and the earth and whatsoever lieth between them, and by Thy majesty Thou art exalted above the description of all that is in the realm of origination.

سواك بالوفود عليك واعرضوا عما دونك بالتوجه اليك وجعلوا لحظات اعينهم وخطرات انفسهم وحركات ايديهم في التقرب اليك والتفكير في قدرتك والتعمق في اثار ربوبيتك

29 سبحانك ربّ لو لم تجعلني من هؤلاء المقربين لآكوننّ من المنسين لانه لم يكن لاحد فضل سبحانك انت العالم بسرّي وعلايتي والشاهد على مبدئي ونهايتي وما احببت ان احبّ الا اياك او ما تحب في ملكك ولا ان اشاء الا ما انت قد شئت علمك ولا ان اريد الا ما انت اردت في كتابك ولا ان احكم الا ما انت حكمت في سلطان ربوبيتك

30 ربّ انّي انا القائم بين يديك معترفاً بما انا اهله وموقناً بما انت اهله ما انا استحق الا النار وما انت تستحق الا الرضوان فاجعل استحقاقى عند استحقاقك خاضعاً خاشعاً موقناً بما انت عليه تائباً بما هو فيه لانك لو لم تصنع كذلك واردت ان تحكم الى بمثل ذلك لانفطر من سطوته وينقطع اركاني من خيفته

31 حاشا وسلطان قدوسيتك ما هكذا الظنّ بملكك سبوحيتك وما شهدت الا فضلك وامتنانك وما علمت الا رحمتك الا منك وما كان عادتك الا لاحد الا مثل ذلك ولا سببك الا اعلى من هذا

32 فسبحانك وتعاليت ترى مقعدى في بجوحة الدّل والانكسار وتشهد ضرى في اجر الحزن والافتقار وان في قبضتك ربّ ملكوت النصر والاعزاز وفي يمينك مقادير الفرج والابتهاك

33 ربّ انزل على سلطان التدبير والخرج اذ بمشيتك كل الامور منقاداً وبارادتك ما قضيت جاريه وبقوتك امسكت السموات والارض وما بينهما وبعظمتك تقدست عن وصف ما في الابداع

- 34 I beseech Thee, then, by Thy might which none in the heavens or on the earth can withstand; by Thy dominion before which all that is in the kingdoms of command and creation hath bowed down; by the majesty of the splendour of the direction of Thy glory; and by the beauty of the radiance of the dawning of Thy self-sufficiency – send down Thy blessings upon Muhammad and the kindred of Muhammad, the signs of Thy unity and the manifestations of Thy oneness, even as Thou art upon the Throne of power and greatness and the seat of might and glory – such as no knowledge of any of Thy creatures can encompass.
- 34 فاستلک حينئذ بعزتك التي لا يستقلها ما في السموات وما في الارض وبجبروتك التي خضعت لها ما في ملكوت الامر والخلق وبجلال بهاء وجهه كبريائيتك وبجمال ضياء طلعة صمدانيتك ان تصلي على محمد وال محمد ايات وحدانيتك وظهورات فردانيتك بما انت عليه فوق عرش القدرة والعظمة وجلال القوة والعزة حيث لا يحيط بذلك علم احد من الخلق
- 35 O Lord! Then do Thou cause to descend upon me the treasures of joy; vouchsafe unto me the stations of severance; honour me with the places of renunciation, that I may ascend unto Thee in spirit unto the Most Exalted Dominion, and there prostrate myself before Thy Countenance, lowly and submissive, neither proud nor disdainful, but hopeful in what Thou art, and seeking that which lieth treasured in the depositories of Thy command.
- 35 رب فانزل حينئذ على معادن الابتهاج وهب لي مواقع الانقطاع واكرمني بمواضع الامتناع لان اصعد اليك بروحي الى الملك الاعلى واصجد هنالك لطلعتك خاضعاً خاشعاً لا مستكبراً ولا مستنكفاً بل راجياً بما انت عليه وطالباً لما هو في خزائن امرك
- 36 Verily, I will glorify Thee with that wherewith Thou hast glorified Thine own Self; I will make mention of Thee with that wherewith Thou hast described Thine Essence; I will hallow Thee with that wherewith Thou hast hallowed Thine own Being; I will exalt Thee above all that Thou hast declared Thyself exalted from; I will praise Thee with that wherewith Thou hast praised Thy Self in the kingdom of Thine eternity; I will thank Thee for the fulfilment of all that Thou hast showered upon me of Thy bounties, with that which Thou hast loved in Thy Book; and I will, by this, be numbered among Thy true worshippers.
- 36 ولا سبحتك بما سبحت به نفسك ولا ذكركك بما انت قد وصفت به ذاتك ولا قدستك بما قدست به كينونيتك ولا زهيتك بما زهت عنه ولا حمدتك بما حمدت به نفسك في سلطان ازليتك ولا شكرتك على اداء جميع ما انعمتني من نعمائك بما انت قد احببت في كتابك ولا كونك بذلك لمن العابدين
- 37 Glorified art Thou, O my God! No mercy that hath encompassed but an atom in the heavens and the earth but it hath descended from the clouds of Thy favour; no affliction that hath befallen any of Thy servants but it hath been by the sovereignty of Thine irrevocable decree. There is for no one any escape save unto Thee; there is for none any flight save towards Thee.
- 37 وسبحانك يا الهى ما من رحمة وسعت ذرة في السموات والارض الا وانها نازلة من سحاب فضلك وما من مصيبة اصاب احداً من عبادك الا وانها هي بسلطان امضاءك لا مهرب لاحد الا اليك ولا مفر له الا لديك
- 38 Glory be to Thee! Through Thee have I known Thee, and through Thee have I borne witness unto Thy oneness. There is no God but Thee, Thou art One without partner. Thine is the creation and the command. There is none other God but Thee, the Self-Sufficient, the Praiseworthy.
- 38 سبحانك بك عرفتك وشهدت على وحدانيتك لا اله الا انت وحدك لا شريك لك لك الخلق والامر لا اله الا انت الغنى الحميد
- 39 Through Thee have I exalted Thee above the description of any other, and purified Thee from the characterization of Thy creatures. Hadst Thou not revealed Thyself unto me through the working of Thy power, I had been a thing non-existent.
- 39 وبك قدستك عن نعت غيرك وزهيتك عن وصف خلقك لو لم تجليت الى بصنع قدرتك ما كنت شيئاً ولو لم ريتني في كف قدرتك لصرت نسياً

Hadst Thou not reared me within the grasp of Thy might, I had become a thing forgotten, forgotten. Hadst Thou not preserved me through the sovereignty of Thy omnipotence, I had been but sheer nothingness; and hadst Thou not held me fast by that same might wherewith Thou holdest whatsoever is in the heavens and on the earth, I had been as on that day when I was a thing unremembered.

منسياً ولو لم حفظتني بسلطان جبروتيتك لكنت
معدوماً ولو لا امسكتني بعزتك التي بها امسكت
ما في السموات وما في الارض لكنت مثل يوم
الذي ما كنت شيئاً

- 40 Glory be to Thee! My distress unto Thee is, at every moment, as it was before my existence in Thy sight; my poverty before Thee is as on the day of my non-being in Thy knowledge. From all eternity there hath been no cause for Thy great bounties save the manifestations of Thy most exalted glories, and no reason for Thy gracious favour save the scenes of Thy most beauteous grace.

40 سبحانك ضرى اليك في كل حين كقبل وجودي
عندك وفقرى بين يديك كيوم انعدامي في علمك
لم يزل لم يكن علة مواهبك العظمى الا ظهوراتك
العليا ولا سبب امتنانك الا مواقع فضلك الحسنى

- 41 Glorified art Thou and blessed! Unto Thee belong everlasting might, eternal power, the strength of Thine unshadowed self-sufficiency, the majesty of Thine incomparable singleness, and the glory, the awe, the splendour and the sovereignty.

41 سبحانك وتباركت لك العزة الازلية والقدرة
الابدية والقوة الصمدانية والعظمة الفردانية
والكبرياء والهبة والجلال والسلطنة

- 42 Thou bestowest Thy judgment upon whomsoever Thou wilt, and withholdest Thy good-pleasure from whomsoever Thou desirest. No honour is there save in Thy love, and no abasement save in Thy wrath. All the hosts that are in Thy knowledge are but Thy word "Be"; and the uprising of that Word proceedeth from naught but Thy command.

42 تهب من تشاء حكمك وتمنع عن من تشاء رضاك
لا عز الا في حبك ولا ذل الا في سخطك وان
جنود ما في علمك لم يكن الا قولك كن ولم يكن
قيام تلك الكلمة الا لا من شئ بامرک

- 43 Blessed and exalted art Thou! Thou bringest into being what Thou wilt by Thy origination, and Thou callest forth whatsoever Thou desirest by Thy causing to appear. Thou hast created all things after the form of Thy love, and fashioned their images in the fairest manner that can be brought forth by Thy power, that none may be veiled from the light of Thy Countenance, nor any be far removed from the court of the holiness of Thy Face.

43 تباركت تُبدع ما تشاء بالانشاء وتختزع ما تريد
بالاحداث قد خلقت الكل على هيكل محبتك
وصنعت صورهم باحسن ما يُبدع عند قدرتك
لئلا يحتجب احد عن نور طلعتك ولا يبعد احد
عن ساحة قدس وجهتك

- 44 Verily, Thou art my Beloved in my secret and my open, Thou art my Aim in the very core of my being, and the end of the mention of my inmost identity. Thou art the object of my desire in every longing, Thou art my sole quest in my returning unto Thee, Thou art the sum of all that I have wished for in the affair of my life in this world and the next.

44 انك انت محبوبى في سرى وعلايتى وانك انت
مقصودى في جوهر وجودى وغاية ذكر كينونيتى
وانك انت مناى في كل مطلبى وانك انت مرادى
في منقلبى وانك انت غاية ما تمنيت من امر دنياى
واخرى

- 45 Thou art my Paradise and the emerald pavilion my dwelling; Thou art my delight and the "seat of truth" my abiding-place. Were there naught that pointed to the reality of Thy "thingness" (shay'iyat), by Thy might, I could not flee therefrom; it would be but a fire in my breast.

45 انت جنتى ورفرف الخضر مسكنى وانت نعيمى
ومقعد الصدق مستقرى لو لم يكن شئ دال على
شيئتک فوعزتک لا هرب عنه وما هو الا نار
لكبدى

- 46 Glorified art Thou! Whenever the servants that are of the people of opposition and contrariety increase, the waves of the oceans of Thy mercy surge and clash, and the spheres are set in motion through the manifestation of Thy bounty and Thy grace.
- 47 Thou art, in all conditions, my glory and my honour. By Thy might and the majesty of Thy self-subsistence, never in the path of Thy love have I beheld abasement, not even for the twinkling of an eye; for Thy glory hath not struck terror into my heart, though all things should be made obedient unto me. Verily, Thou dwellest within my secret heart and sufficest for my outward state.
- 48 I beg Thy forgiveness for every pleasure that is not in the remembrance of Thee; for every ease save familiar converse with Thy Presence and standing before the Sovereignty of the majesty of Thy glory; for every joy save in Thy good-pleasure; for every desire save in the meeting with Thee.
- 49 And if Thou knowest within me aught short of this, then – by Thy might – I am the one who imploreth pardon and turneth penitent unto Thee for whatsoever I have wrought, though I neither sought nor willed it: it but came upon me, even as one fleeth in haste from line to line.
- 50 Glorified and exalted art Thou! Thine are the bounty, the favour, the majesty, and the command. Vouchsafe unto me a state wherein I behold Thy manifestations as but one single manifestation, and Thy modes as naught but one single mode – wherein the faces of the tyrants are humbled before the dread of Thee, and the hearts of the vainglorious are bowed down before the majesty of Thy oneness.
- 51 Verily, Thou art He Who separateth all things by Thy might and Thy dominion, and Who exerciseth judgment over every atom by Thy power and Thy kingdom. Thy will hath ever been victorious, none can overcome it; Thy purpose speedily effective, none can turn it back.
- 52 And the people of Thy love, in every condition, abide in the green pavilion in Thy presence: naught of what the hands of Thine enemies have wrought can grieve them, for Thou art the One supreme over them by virtue of Thy promise, and the Inheritor of whatsoever Thou didst give them to possess, through Thy power.
- 53 Nor am I saddened by that which befallmeth me at the hands of Thy servants; for all things lie within Thy grasp. Thou judgest for whomsoever Thou wilt, as Thou wilt; Thou decreest for whom Thou desirest, as Thou desirest.
- 46 سبحانك كلما تكاثرت العباد من اهل الاضداد تلاطمت الامواج من بحور رحمتك وتحركت الافلاك بظهور فضلك وامتنانك
- 47 انت عترى وفي كل شأن فوعزتكم وسلطان قيومتكم ما رايت في سبيل محبتك ذلاً باقلاً من طرفة عين لان عزكم لم يفزع قواذى ولو كان الكل يطيعنى وانك انت تسكن سرى وتكفى علانيتى
- 48 استغفرك من كل لذة بغير لذة ذكرك ومن كل راحة الا الانس مع حضرتك والقيام بين يدى سلطان كبرياتيتك ولا الى سرور الا فى رضاك ولا مطلب الا فى لقائك
- 49 وان علمت الى دون ذلك فوعزتكم اننى انا المستغفر التائب اليك عما اكتسبته ولا اردته بل وقع على بمثل ما يفر الازواج من هذا السطر الى هذا
- 50 سبحانك وتعاليت لك المن والفضل والجلال والامر هب الى حالة لم ار ظهوراتك الا ظهوراً واحداً ولا شوناتك الا شأناً واحداً ذلت لهيبتك وجوه الجبابرة وانخفضت لجلال فردانيتك افئدة اهل المكاثرة
- 51 وانك انت فاصل بين الاشياء بالقهر والجبروت والحاكم على كل الذرات بالقوة والملكوت لم تزل مشيتك قاهرة لا يغلب وارادتك مسرعة لا يرجع
- 52 وان اهل محبتك فى كل شأن هم فى رفر الخضر عندك لا يحزنهم ما اكتسبت ايدى اعدائك لانك الغالب عليهم فى وعدك والوارث ما ملكتهم بقوتك
- 53 ولا حزن الى بما جرى على من عند عبادك لان كل شئ فى قبضتك تحكم لمن تشاء كما تشاء وتقضى لمن تريد كما تريد

- 54 Thou art He from Whom no fugitive can escape, and from Whose realm none can flee with injustice. All shall be gathered unto Thee on the Day of Witnessing; all shall be questioned concerning that which their hands have wrought regarding Thy servants. Verily, Thou art the Truth, in ambush; Thou judgest with equity and art not unjust toward Thy creatures.
- 54 وانت انت الذى لا يفوتك هارب ولا يقدر ان يفر من ملكوتك غير عادل كل ليحشرون اليك في يوم الاشهاد وكل ليسئلون عما اكتسبت ايديهم في حق العباد وانت انت الحق بالمرصاد تحكم بالقسط وا انت بظلام للعباد
- 55 Thou seest my seat, and the seat of those who have waxed proud against me – yet they are Thy servants. If Thou knowest that they desired to attain unto Thy meeting, then Thou art more meet to reward them than any other beside Thee; and if Thy testimony against them be other than this, Thou art more meet to seize them than any other than Thee.
- 55 ترى مقعدى ومقعد الذين استكبروا على وانهم عبادك لو علمت انهم ارادوا لقائك فانت اولى بالجزاء من دونك وان شهدت عليهم دون ذلك فانت اولى بالاخذ من غيرك
- 56 There is no will save through Thy will, firm and dominant; no purpose save in Thy purpose, all-encompassing and supreme; no destiny save by Thy majestic and mighty power; no decree save through Thy sovereignty, ancient and everlasting; no permission save by the leave of the King of Thine eternal, peerless oneness; no term save according to the terms of Thy all-holy, all-sanctified attributes; and no Book save by Thy most beautiful, most subtle, most wondrous Names.
- 56 لا مشيئة الا بمشيئتك الثابتة الغالبة ولا ارادة الا بارادتك المهيمنة المحيطة ولا قدر الا بقدرتك الجليلة العظيمة ولا قضاء الا بسلطنتك القدسية الازلية ولا اذن الا باذن ملك فردانيتك الابدية العالية ولا اجل الا باجل صفاتك السبوحية القدوسية ولا كتاب الا باسمائك الحسنى اللطيفة البديعة
- 57 And I – lo, I am one gone forth from every claim, fleeing from every might, escaping from every strength, fearful of every power, afraid of every glory, seeking refuge from every victory: I turn unto Thee and intercede before Thee by the grace that pointeth unto Thee, seeking entrance into Thy presence, gazing upon Thy Countenance, confessing before Thee, rejoicing in Thy good-pleasure, finding power in Thy power, abundance in Thy majesty, strength in Thy might, glory in Thy greatness, and sovereignty in Thy grandeur – through all that Thou art in Thy Names and Thine attributes; through all that Thou art in Thy splendour and Thy origination.
- 57 وانا الخارج من كل امر والهاب من كل حول والمفر من كل طول والمشفق من كل قوة والخائف من كل عزة والمستجير من كل نصرة والمستشفع اليك بمن لم يدل عليك بالوفود عليك والنظر الى طلعك والمقر عندك والفرح برضاك والحول بقوتك والطول بعزتك والقوة بقدرتك والجلال بعظمتك والسلطنة بكبريائيتك وكلها انت عليه من اسمائك وصفاتك بكل ما انت عليه من بهائك وبدائك
- 58 I entreat Thee then by Him who, in Thy presence, is nearer than all else, and by him who, after Him, is nearest unto Thee among such as are beneath him, according to all that Thou dost number and recount, that Thou send down Thy blessings upon Muhammad and the manifestations of His Self, as numerous as the letters of the Face, in the revelation of Thy Countenance; and that Thou inscribe for me, through them, whatsoever Thou art in Thy bounty and Thy munificence, and whatsoever of the keys of Thy good Thou holdest in Thy hand; that Thou bestow, upon whomsoever Thou wilt, through Thy gracious giving, and confer, upon whomsoever Thou desirest, by the majesty of the glory of Thy Face and Thy sublimity – and that Thou ordain the like thereof, for such as seek me for Thy sake and in Thy path.
- 58 واسئلك حينئذ بمن هو عندك اقرب عن كل شئ ثم الاقرب به عندك من دونه الى ما انت تحصى ان تصلى على محمد ومظاهر نفسه عدة حروف الوجه في ظهور طلعك وان تكتب الى بها ما انت عليه من فضلك وجودك وما في يدك من مفاتيح خيرك وما انت تهب من ثناء بوهاييتك وتمن على من ثناء بجلال وجه كبريائيتك ولن ارادنى في سبيلك مثل ذلك

- 59 Verily, Thou art the All-Generous, the All-Bountiful, the Munificent, the Lord of grace, the Bestower abounding in favour. Naught in the heavens nor on earth can frustrate Thee. Thou art the Manifest, the All-Subduing; the Hidden, the All-Glorious; the Most High, the All-Bestowing. Glorified art Thou! Thou art the Lord of might, far above all that they ascribe unto Thee.
- 60 And peace be upon the Messengers. And praise be to God, the Lord of all worlds.

59 أَنْتَ أَنْتَ الْجَوَادُ الْمَنَّانُ وَالْمُتَفَضِّلُ ذُو الْإِحْسَانِ
وَالْمُتَكَرِّمُ ذُو الْإِمْتِنَانِ لَا يَعْجُزُكَ مِنْ فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ وَأَنْتَ الظَّاهِرُ الْمُقْتَدِرُ وَالْبَاطِنُ
الْمُتَكَبِّرُ الْعَلِيُّ الْوَهَّابُ سُبْحَانَ أَنْتَ رَبِّ الْعِزَّةِ عَمَّا
يَصِفُونَ

60 وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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Du'a' a'l-Ayyam (Prayers for the days of the week)

1 He is the eternal

1 هُوَ الْعَمَدُ

2 I beseech Thee, O my God, by Thy Name, O Ever-Existing One, O Self-Subsisting One, O Eternal One, O Self-Eternal One, O Ancient One, O Self-Ancient One, O Powerful One, O Self-Powerful One, O Independent One, O Self-Independent One, O Single One, O Self-Single One, O Beautiful One, O Self-Beautiful One, O Majestic One, O Self-Majestic One, O Generous One, O Self-Generous One, O Praised One, O Self-Praised One, O Holy One, O Self-Holy One, O Glorified One, O Self-Glorified One, O All-Seeing One, O Self-Seeing One, O Perfect One, O Self-Perfect One, O Exemplar, O Self-Exemplar, O Eternal One, O Self-Eternal One, O Manifest One, O Self-Manifest One, O Watchful One, O Self-Watchful One, O Just One, O Self-Just One, O Subduing One, O Self-Subduing One, O Pure One, O Self-Pure One, O United One, O Self-United One, O Single One, O Self-Single One, O Wise One, O Self-Wise One, O Mighty One, O Self-Mighty One, O Forbearing One, O Self-Forbearing One, O Glorious One, O Self-Glorious One, O Exalted One, O Self-Exalted One, that Thou wouldst send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection and aid Him with Thy hosts before all who are in the heavens and the earth and what lieth between them. Verily, Thou art powerful over whatsoever Thou wilt.

2 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا كَائِنٌ يَا مُسْتَكُونٌ وَيَا
أَزَلٌ يَا مُسْتَأَزَالٌ وَيَا قَدَمٌ يَا مُسْتَقْدَمٌ وَيَا قَدْرٌ يَا
مُسْتَقْدَرٌ وَيَا صَمَدٌ يَا مُسْتَصَمَدٌ وَيَا أَحَدٌ يَا مُسْتَأَحَدٌ
وَيَا جَمَلٌ يَا مُسْتَجَمَلٌ وَيَا جَلَلٌ يَا مُسْتَجَلَلٌ وَيَا
كَرَمٌ يَا مُسْتَكْرَمٌ وَيَا حَمْدٌ يَا مُسْتَحْمَدٌ وَيَا نَزَهٌ يَا
مُسْتَنْزَهٌ وَيَا سُبْحٌ يَا مُسْتَسْبَحٌ وَيَا بَصَرٌ يَا مُسْتَبْصَرٌ
وَيَا كُلٌّ يَا مُسْتَكَلٌّ وَيَا مِثْلٌ يَا مُسْتَمِثَلٌ وَيَا أَبَدٌ يَا
مُسْتَأَبَدٌ وَيَا ظَهْرٌ يَا مُسْتَظْهَرٌ وَيَا نَظَرٌ مُسْتَنْظَرٌ وَيَا
قَسْطٌ يَا مُسْتَقْسَطٌ وَيَا قَهْرٌ يَا مُسْتَقْهَرٌ وَيَا طَهْرٌ يَا
مُسْتَطَهَّرٌ وَيَا وَحْدٌ يَا مُسْتَوْحَدٌ وَيَا فَرْدٌ يَا مُسْتَفْرَدٌ
وَيَا حَكَمٌ يَا مُسْتَحْكَمٌ وَيَا عَظَمٌ يَا مُسْتَعْظَمٌ وَيَا حِلْمٌ
يَا مُسْتَحْلَمٌ وَيَا بَهِيٌ يَا مُسْتَبْهِيٌ وَيَا عَلِيٌّ يَا مُسْتَعْلِيٌّ
إِنْ تَصَلَّى عَلَى تَظَاهِرِهِ يَوْمَ الْقِيَمَةِ وَتَتَصَرَّنَهُ بِجَنْدِكَ
قَبْلَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَأَنْتَ
كَنتَ عَلَى مَا تَشَاءُ مُقْتَدِرًا.

3 This is the prayer for the Day of Glory - recite it after that prayer, and likewise for all days:

3 هَذَا دُعَاءٌ فِي يَوْمِ الْجَلَالِ فَاقْرَئُوهَا بَعْدَ ذَلِكَ الدُّعَاءِ
وَبِمِثْلِهَا كُلِّ الْأَيَّامِ

- 4 He is the Beloved 4 هو المحبوب
- 5 I bear witness, O my God, on this Day of Glory, that Thou art the Glory of all who are glorious. Thou bestowest glory upon whomsoever Thou willest and withholdest glory from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abaseth whomsoever Thou willest, and Thou forgivest whomsoever Thou willest. In Thy hands is the kingdom of all things. Verily, Thou art powerful and mighty over that. 5 ولأشهدنك يا الهى هذا يوم الجلال بانك انت جلال الجلالين لتوهبن الجلال من تشاء ولتمنعن الجلال عن من تشاء ولتعزبن من تشاء ولتذلن من تشاء ولتغفرن من تشاء بيدك ملكوت كل شئ انك كنت على ذلك لمقدرا قديرا
- 6 The Day of Beauty 6 يوم الجمال
- 7 He is the Glorious One 7 هو المجيد
- 8 I bear witness, O my God, on this Day of Beauty, that Thou art the Beauty of all who are beautiful. Thou bestowest beauty upon whomsoever Thou willest and taketh beauty from whomsoever Thou willest. Thou raiseth up whomsoever Thou willest and bringeth down whomsoever Thou willest, and Thou maketh beautiful whomsoever Thou willest. In Thy hands is the dominion of all things. Verily, Thou art powerful and all-encompassing over whatsoever Thou willest. 8 ولأشهدنك يا الهى هذا يوم الجمال بانك انت جمال الجمالين لتوهبن الجمال من تشاء ولتنزعن الجمال عن من تشاء ولتصعدن من تشاء ولتنزلن من تشاء ولتستجملن من تشاء بيدك جبروت كل شئ وانك كنت على ما تشاء مقتدرا محيطا
- 9 The Day of Perfection 9 يوم الكمال
- 10 He is the Mighty One 10 هو العزيز
- 11 I bear witness, O my God, on this Day of Perfection, that Thou art the Perfection of all who are perfect. Thou bestowest perfection upon whomsoever Thou willest and withholdest perfection from whomsoever Thou willest. Thou strengtheneth whomsoever Thou willest and abandoneth whomsoever Thou willest, and Thou banisheth whomsoever Thou willest. In Thy hands is the command over all things. Verily, Thou art powerful and great over whatsoever Thou desirest. 11 ولأشهدنك يا الهى هذا يوم الكمال بانك انت كمال الكمالين لتوهبن الكمال من تشاء ولتمنعن الكمال عن من تشاء ولتعززن من تشاء ولتخذلن من تشاء ولتنفن من تشاء بيدك الأمر في كل شئ وانك كنت على ما تريد مقتدرا عظيما
- 12 The Day of Grace 12 يوم الفضل
- 13 He is the Self-Sufficient One 13 هو الغني
- 14 I bear witness, O my God, on this Day of Grace, that Thou art the Most Gracious of all who show grace. Thou bestowest excellence upon whomsoever Thou willest and withholdest excellence from whomsoever Thou willest. Thou showest kindness unto whomsoever Thou willest and excuseth whomsoever Thou willest, and Thou causeth to work whomsoever Thou willest. In Thy hands is the grandeur of all things. Verily, Thou art All-Knowing and Ancient. 14 ولأشهدنك يا الهى هذا يوم الفضل بانك انت فضل الفضالين لتوهبن الفضيله على ما تشاء ولتمنعن الفضيلة عن من تشاء ولتلطفن على من تشاء ولتعذرن من تشاء ولتعملن من تشاء بيدك عظموت كل شئ وانك كنت علما قديما
- 15 The Day of Justice 15 يوم العدل
- 16 He is the King 16 هو المليك

- 17 I bear witness, O my God, on this Day of Justice, that Thou art the Most Just of all who are just. Thou bestowest justice upon whomsoever Thou willest and taketh justice from whomsoever Thou willest. Thou delivereth whomsoever Thou willest and provideth for whomsoever Thou willest, and Thou causeth to die whomsoever Thou willest. In Thy hands is the power over all things. Verily, Thou art powerful and invincible over that.
- 18 The Day of Majesty
- 19 He is the Sovereign
- 20 I bear witness, O my God, on this Day of Majesty, that Thou art the King of all kings. Thou bestowest sovereignty upon whomsoever Thou willest and taketh sovereignty from whomsoever Thou willest. Thou giveth life unto whomsoever Thou willest and causeth to die whomsoever Thou willest, and Thou preserveth whomsoever Thou willest. In Thy hands is the dominion over all things. Verily, Thou art all-encompassing and all-knowing over all that.
- 21 The Day of Independence
- 22 He is the Self-Subsisting One
- 23 I bear witness, O my God, on this Day of Independence, that Thou art the Sovereign of all sovereigns. Thou bestowest sovereignty upon whomsoever Thou willest and taketh sovereignty from whomsoever Thou willest. Thou maketh victorious whomsoever Thou willest and giveth dominion to whomsoever Thou willest, and Thou subdueth whomsoever Thou willest. In Thy hands is the ultimate power over all things. Verily, Thou art the All-Subduing, the Almighty, the Powerful.
- 24 Recite this before that prayer on all days, that ye may be assured of the signs of God:
- 25 He is the Wise One
- 26 I bear witness, O my God, before all things, that Thou art my Creator and the Creator of all things, my Provider and the Provider of all things, my Life-Giver and the Life-Giver of all things, my Cause of Death and the Cause of Death of all things, my Resurrector and the Resurrector of all things. There is no God but Thee, inasmuch as Thou hast made me prostrate before Thyself and a worshipper of Thy Being. Unto Thee be praise for the manifestation of these bounties, unto Thee be thanks for the dawning of these favors, and unto Thee be glory for the appearance of this, both before and after. There is no God but Thee. Glory be unto Thee, O God, my God. Verily, I
- 17 ولأشهدنك يا الهى هذا يوم العدل بانك انت عدال
العدالين لتوهين العدالة من تشاء ولتنزع العدالة
عن من تشاء ولتخلصن من تشاء ولترزقن من
تشاء ولتبتقن من تشاء بيدك قدروت كل شئ
وانك كنت على ذلك لمقتدرا منيعا
- 18 يوم الأستجلال
- 19 هو السلطان
- 20 ولأشهدنك يا الهى هذا يوم الأستجلال بانك انت
ملاك الملاكين لتوهين الملك من تشاء ولتنزع
الملك عن من تشاء ولتحيين من تشاء ولتبتقن من
تشاء ولتبتقن من تشاء بيدك قهروت كل شئ
وانك كنت على كل ذلك لحيطا وعليما
- 21 يوم الأستقلال
- 22 هو القيوم
- 23 ولأشهدنك يا الهى هذا يوم الأستقلال بانك
انت سلاط السلاطين لتوهين السلطنة من تشاء
ولتنزع السلطنة عن من تشاء ولتغلبن من تشاء
ولتسلطن من تشاء ولتقهرن من تشاء بيدك
هاهوت كل شئ وانك كنت قهارا مقتدراً قدير
- 24 فاقروها قبل ذلك الدعاء في كل الأيام لعلمكم
بآيات الله توقنون
- 25 هو الحكيم
- 26 ولأشهدنك يا الهى قبل كل شئ بانك انت خالقى
وخالق كل شئ ورازقى ورازق كل شئ محيى
ومحيى كل شئ وميتى وميت كل شئ ومبعثى
ومبعث كل شئ لا اله الا انت حيث قد جعلتني
ساجدا لنفسك وعابدا لذاتك ولك الحمد لظهور
ذلك النعمة ولك الشكر لطلوع ذلك الآلاء ولك
المن لبروز ذلك من قبل ومن بعد لا اله الا انت
سبحانك اللهم يا الهى انا اول العابدين وان الحمد
لك انت انت وحدك رب العالمين لأسئلك يا الهى

am the first of the worshippers, and praise be unto Thee. Thou art, Thou art alone, the Lord of all the worlds. I beseech Thee, O my God, that Thou wouldst send Thy blessings upon the Bayan and upon those who have ascended unto Thee. Verily Thou art, Thou art. There is no God but Thee, the Lord of all the worlds.

بأن تصلي على البيان ثم الذين استعرجوا اليك انك
انت انت لا اله الا انت رب العالمين

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Tasbih-i-Fatimih

Date: Maku or Chihriq (23 Ramadan)

1 In the Name of God, the Most High, the Most Great

1 بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ

2 I glorify the glory of Him Whose essence of being none knoweth, nor the pure existence of His Self, nor the manifestation of His Presence when it shall be. Glorified be He! He hath ever been self-subsisting in the dominion of His sanctity without mention of aught beside Him in His eternity, and He shall ever be in the kingdom of His might, naught mentioned before Him in the court of His glory. Unto such a King, the Ancient Sovereign, the All-Wise Lord, and the All-Knowing Beloved, befiteth the negation of all praise from His holy court and the negation of negation from His beauty, for whatever creation perceiveth is limited by origination, whatever hearts know is bound by invention, whatever servants describe is confined by the geometry of things, and whatever sustaineth the Throne is defined by temporal existence. Never hath He had description in His dominion nor attribute in His kingdom, for the highest essence of awareness and perception is as naught before Him, and the loftiest realities of pure abstraction are non-existent in His presence.

2 اسبح سبحان الذي لا يعلم جوهر وجود كيف
هو ولا مجرد وجود اين هو ولا كافر ظهور مي
هو سبحانه لم يزل كان قيوما في سلطان سيوحته
بلا ذكر شئ معه في رتبة ازليته ولا يزال انه
كائن في ملكوت جبروتيه لم يكن مذكورا عنده
هو في ساحة عزته فلهل ذلك الملك العظيم و
السلطان القديم و الرب الحكيم والمحجوب العليم
ينبغي نفى التسبيح عن ساحة قدسه ونفى النفي
عن جمال انه اذ ما يدرك الخلق ذوت بالابداع و
ما يعرف الفواد يدل عليه بالاختراع و ما يوصف
العباد محدد بهندسة الاشياء و ما يقوم به العرش
يتدوت بالاحداث لم يزل لا وصف له في ملكه
ولا نعت له في ملكوته اذا على جوهر مشاعر
كفوريات معدومة عنده و اعلى جواهر مجردات
الساازجيات مفقودة عند حضرته

3 Through the essential nature of His eternal countenance, all things are brought to naught before the station of His knowledge, and through the reality of His pristine beauty, all creation and its people are cut off from describing His attributes. Every essence of description is falsehood before His threshold, and every abstract attribute is untruth before His countenance.

3 فبكينونية قص طلعة حضرة ازليته انعدمت
الاشياء كلها عن مقام عرفانه و بذاتية جمال
وجهة سازجية انقطعت الانشاء و اهله عن بيان
نعتة فكل جوهر وصف افك عند جنباه و كل
مجرد نعت كذب عند طلعة بهائه

4 Glorified is He! I bear witness that there is no God but Him, as He is, without any being able to know how He is, though I know my very existence is pure sin before Him - how then could my

4 فسبحانه اشهد ان لا اله الا هو كما هو عليه من دون
ان يقدر احد كيف هو مع علمي بان وجودي
ذنب بحت عنده فكيف بما يتحقق به من شهادتي

testimony of Him be worthy? Existence itself is steeped in sin and cannot indicate God. So glory be to God, though I know all paths are cut off; praise be to God, though I recognize all ways are blocked; God is Most Great, though I witness the impossibility of all records.

آيّه ذوت بالدّنب ولا يدلّ على الله فسبحان الله
مع على بانقطاع السّبل والحمد لله مع عرفاني
بأنسداد الطّرق والله اكبر مع شهادتي بامتناع
الصّحف

- 5 Glory be to God with true glorification, despite my utter incapacity and poverty; praise be to God as befitteth Him in my journey and dwelling; and God is Most Great as He deserveth in my hereafter and my worldly life.

5 فسبحان الله حقّ التسبيح مع عجزى بقصارى و
فقرى بقضايى والحمد لله كما اهله فى منقلى و
مثنوى والله اكبر كما هو يستحقّ فى اخرى و
دنياى

- 6 O my God! This is a holy night which Thou hast blessed with Thy favor and distinguished by revealing therein the Qur'an through Thy grace, making it better than a thousand months through Thy generosity. I beseech Thee therein for the best of good - Thy Greatest Remembrance - and I seek refuge with Thee from the worst of evil - fleeing from Thee and being distant from Thee - in the Greatest Scene and the Illumined Horizon.

6 يا الهى هذه ليلة قدس فتّها بمنك وخصّصتها بما
نزّلت فيها القرآن بفضلك وجعلتها خيراً من الف
شهر بجودك فاستلّك فيها خير الخير ذكرك الاكبر
واعوذ بك عن شرّ الشر المفرّ منك والعبد عنك
فى المنظر الاكبر والافق المنور

- 7 I beseech Thee by Thy Name, the Hidden, the Treasured, the Protected, the Pure, the Holy, the Blessed, the Most Glorious, the Most Great, the Most Generous, the Most Exalted, the Most High, the Most Ancient, the Most Mighty, the Most Elevated, that Thou send blessings upon Muhammad, Thy servant and Thy Messenger, in all that Thou possessest of the grace of the All-Giving and the existence of the Ever-Accepting.

7 واستلّك باسمك المكنون المخزون المصون الطهر
الظاهر المبارك الاجلّ الاعظم الاكرم الاعلى
العالى الاقدم الاعظم الارفع ان تصلّى على محمّد
عبدك ورسولك فيكلّ ما انت عليه من فضل
الوهابية وجود التوايية

- 8 And I beseech Thee to send peace upon Thy servant, this suppliant who hath descended at Thy exalted threshold seeking Thy presence, yearning for Thee, fearful of Thee, fleeing unto Thee, and arriving before Thee - Muhammad, 'Ali, Fatimih, Hasan, Husayn, 'Ali, Muhammad, Ja'far, Musa, 'Ali, Muhammad, 'Ali, Hasan, and Muhammad.

8 وان تسلم من عبدك السائل هذا النازل بفنائك
العالى فى لقاءك والراغب اليك والمشفق عنك و
المهارب منك والوارد عليك محمّد وعلى وفاطمة
والحسن والحسين وعلى ومحمّد وجعفر وموسى
وعلى ومحمّد وعلى والحسن ومحمّد

- 9 By all Thy divine manifestations, Thy holy revelations, Thy glorified attributes, Thy heavenly names, the fragrances of Thy holy glory, the lights of Thy ancient splendor, and whatsoever hath been honored in Thy holy court through the wondrous Command and the new Creation - for verily Thou art the Lord of grace and the God of all hopes - bestow upon whomsoever Thou wilt as Thou wilt.

9 وبكلّ ظهوراتك اللاهوتية وتجلياتك القدوسية و
سؤناتك السّبحية واسمائك الملكوتية ونفحات
مجدك القدوسية وانوار بهائك القديمة وما وما
تشرف فى ساحة قدسك بالامر البديع والاختراع
الجديد اذ انت ربّ الافضال واله الامال هب
من تشاء كما تشاء

- 10 I beseech Thee, O God, by the right of Muhammad and the family of Muhammad, to send peace upon Thy servant, the praiser in Thy kingdom and the praised in Thy heaven and earth - Ahmad - and upon the followers of Thy Expected Proof and Thy Greatest Friend, and to include in what hath been revealed unto him before Thee the patient one in Thy good-pleasure and the proclaimer of Thy verses - Kazim - through

10 واستلّك اللهم بحقّ محمّد وال محمد ان تسلم على
عبدك الحامد فى ملكوتك والمحمود فى سمائك
وارضك احمد ولشيعة حجتك المنتظر ووليّك
الاكبر وان تدخل فيما نزل عليه عندك الصابر
فى رضائك والمبلغ اياتك كاظم بفضلك ورحمتك
ثم جودك وعنايتك واستلّك ان تمنّ على وليّك

Thy grace and mercy, then Thy generosity and care. I beseech Thee to bestow Thy grace upon Thy friend – he who summoneth unto Thee, pointeth to Thee, abideth upon the Mount, and proclaimeth in the darkest night – that verily Thou, O my God, art He Who sendeth down good from the primal origins of causes.

الداعي اليك و المدلّ عليك و المستقرّ على الجبل
و الناطق في الليل الاليل بانك يا الهى منزل الخير
من مبادى العلى

- 11 Send down upon us all that by which Thou hast named Thyself, and ordain for us all that Thy knowledge encompasseth of Thy bounty, and decree for us all that Thy Book specifyeth through Thy generosity. Grant all that Thou teachest Thy creation and knowest in the sovereignty of Thy might, art powerful over, and encompasseth in the kingdom of Thy dominion – as a bounty from Thee through Thy favors and as a gift from Thee through Thy glory, without our souls deserving any benevolence, without God mentioning us in any utterance. For Thy way is beneficence and Thy practice is bestowing favors.
- 12 The cause of Thy grace hath ever been Thy grace, just as Thou didst originate my creation through favors and bestow upon me hopes. Thou art indeed independent of all things while all are in need of Thee. If Thou hast no mercy upon us this night, whither shall I flee? And if Thou forgivest us not this evening, who shall forgive us?
- 13 I beseech Thee by Thy generosity at this time when I flee unto Thee, confess before Thee, fear Thee, desire Thee, am in awe of Thee, am apprehensive of Thee, and have no path except toward Thee, to send down upon us from the midst of the treasures of Thy grace and the surging oceans of Thy generosity the sovereign relief from Thee and the way of deliverance with Thee. For in Thy hand is the sovereignty of destiny and in Thy grasp the kingdom of decree, and in Thy right hand all is made easy. Look upon us with a near glance and deliver us from this ordeal, for through it hearts have weakened, souls have grown heavy, voices have been humbled, and needs have been raised to Thy holy court, O King of earth and heaven, O Sovereign of names and attributes!
- 14 Though I know that my asking of Thee is the greatest sin, for Thou art too exalted to be asked, just as Thou didst initiate all without their asking, bestow upon all without their deserving or supplication. For the gates of Thy grace on this night are opened, the voices of those calling upon Thee are ascending, the spirits of Thy response from Thy presence are descending, and all affairs are determined by the decree of Thy proof.
- 15 I beseech Thee by Thy judgment from which there is no escape and Thy execution from which there is no flight, to ordain for me and for those who follow me and who love me every grace
- 11 فانزل علينا كلّ ما انت سميت نفسك و تقدّر لنا
كلّ ما احاط به عليك من فضلك و ان تكتب
علينا كلّ ما يخصّك كتابك من جودك و ان تبلغ
كلّما تعلّمه خلقك و انت عالم به فى سلطان عزّتك
و قادر عليه و محيط به فى ملكوت جبروتيتك
جوداً منك بالافضال و كرمّاً منك بالاجلال من
دون استحقاق انفسنا بشئ من الاحسان من دون
انفاق الله بنا بذكر من البيان اذ عادتك الاحسان
و سنتك الامتنان
- 12 لم يزل كان علّة فضلك فضلك كما ابتدأت خلقى
بالافضال و امن على بالامال فانك غنى عن
كلّ شئ و كلّ فقير اليك ان لم ترحمنا فى هذه الليلة
فالى اين افرّ و ان لم تغفر لنا فى هذه العشيّة فن
يغفر عتاً
- 13 اسئلك بجودك فى حين الذى انا هارب اليك
و مقرّ لديك و خائف منك و راغب اليك و
وجل منك و مشفق عنك و لا الى سبيل الا
عنك ان تنزل علينا من بحبوحة خزائن فضلك
و تموجّ بحور جودك سلطان الفرج من عندك و
سبيل المخرج لديك اذ بيدك سلطان التقدير و فى
قبضتك ملكوت التدبير و فى يمينك كلّ يسير
فانظر بنا بنظرة قريبة و خلّصنا من هذه البلية فان
منها ضعفت القلوب و ثقلت النفوس و خضعت
الاصوات و رفعت الحاجات الى ساحة قدسك
يا ملك الارض و السماوات و يا سلطان الاسماء
و الصفات
- 14 و لو انى لاعلم بانّ مسئلتى اياك اعظم ذنب لانتك
اجل من ان تسأل كما ابتدأت الكلّ بلا مسئلتهم
فامن على الكلّ بلا استحقاقه و دعائه فان ابواب
فضلك فى هذه الليلة مفتوحة و اصوات الداعين
اليك صاعدة و ارواح الاجابة من لدنك نازلة و
كلّ الامور بتقدير جتتك محتومة
- 15 فاسئلك بقضائك الذى لا مردّ منه و امضاءك
الذى لا مفرّ عنه و ان تقدر لى و لمن اتبعنى و

encompassed by Thy knowledge and every bounty preserved in Thy Book. For Thy hands are filled with mercy, Thy countenance is radiant with honor, Thy visage gazes with compassion. Unto Thee have steps hastened to Thy Sacred House, hearts have overflowed at the Corner and Station, necks have stretched toward Thee in what is lawful and forbidden.

من يحبني كل فضل احاط به عليك و كل جود مصحبه بكتابك اذ يدك مملوءة بالرحمة و وجهك مشرقة بالكرامة و طلعتك ناظرة بالشفقة و ان اليك نقلت الاقدام الى بيتك الحرام و افضت القلوب عند الركن والمقام ومدت الاعناق اليك في الحل و الحرام

- 16 Unto Thee have needs been raised with mention of nothingness, and upon Thee have important matters descended, O Lord of Majesty and Bounty! Grant us what profiteth Thee not and bestow upon us what harmeth Thee not though it benefiteth us, for all good is in Thy hand, all grace is from Thee, all bounty is from Thee, and all command returneth to Thee. None hath any portion save what Thou hast ordained, nor any share save what Thou hast decreed.

16 و اليك رفعة الحوائج بذكر الانعدام و عليك نزلت المهمات يا ذا الجلال و الاكرام هب لنا لا ينفعك و امنن علينا بما لا يضرنا و هو يضرنا اذ كل الخير بيدك و كل الفضل من عندك و كل الجود منك و كل الامر اليك و ليس لاحد نصيب الا ما قدرت و لا حظ الا بما قضيت

- 17 Write for me through Thy mercy all Thy mercy, through Thy care all Thy care, through Thy giving all Thy giving, through Thy bounty all Thy bounty, through Thy grace all Thy grace, through Thy generosity all Thy generosity, through Thy bestowing nature all Thy bestowing nature. Leave in that all that Thou lovest, and send down upon my father in the holy presence that which will bring him to the station of intimacy with Thee, delight in Thy remembrance, and occupation with gazing upon Thy countenance; and upon my mother that which will transform her grief into joy from Thee, cool her eyes through Thy vengeance upon Thine enemies, and grant her what she desires.

17 فاكتب لي برحمتك كل رحمتك و بعنايتك كل عنايتك و بعطائك كل عطائك و بجودك كل جودك و بفضلك كل فضلك و بكرمك كل كرمك و بوهايتك كل وهايتك و اترك في ذلك كل ما انت تحب و ازل على ابي في حضرة القدس ما يوصله الى مقام الانس بك و اللذة بذكرك و الاشتغال بالنظر الى طلعتك و على لما تبدل حزنها بفرح من عندك و تقر عينها بانتقامك من اعدائك و تعطها ما تهوى اليها نفسها في سبيل مرضاتك

- 18 In the name of God, to Whose good-pleasure I have devoted my soul! Bestow Thy bounty upon both the living and departed among the believers, men and women, and upon the followers of Islam, both men and women, through that which exists and shall exist, through Thy grace, mercy, generosity, gifts, beneficence and bestowal, and through that which pertains to Thy eternal sovereignty, Thy everlasting kingdom, and Thy endless dominion. For all existence before Thee comes from naught; therefore show mercy unto him who, before Thee, was as nothing, created from nothing by Thy command. For verily, all Thy power lies in Thy word "Be," and thus dost Thou create whatsoever Thou wilt as Thou wilt, and bring into being whatsoever Thou desirest as Thou desirest.

18 و امنن على احياء المؤمنين و المؤمنات و اموات المسلمين و المسلمات بما هو كائن و يكون بما انت عليه من الفضل و الرحمة و الجود و المواهب و الكرم و العطية و ما انت عليه في سلطانك الازلية و ملكوتك الابدية و ملكك الابدية و ملكك السرمدية اذ كل الوجود عندك لا من شئ فارحم على من لم يكن عندك شئ بلا من شئ من امرك اذ كل قدرتك هي ان تقول كن فكن ذلك انت تبدع ما تشاء كما تشاء و تخترع ما تريد كما تريد

- 19 Were it not that Thou hast ordained the fire for those who forget Thy remembrance and who show pride before Thy near ones among Thy chosen ones, by Thy glory, I would have been the first of those beseeching Thee on their behalf for Thy favors, and the first of those imploring Thee with reverence. But since Thou hast forbidden them the decree of those near unto Thee,

19 و لولا حتمت النار للذين نسوا ذكرك و استكبروا على المقربين من اوليائك فبعزتكم اتني كنت اول السائلين منك في حقهم بالافضال و اول الملحين لديك بالاجلال و لكن لما حرمت عليهم حكم المقربين و جودك في حق الموحدن و فضلك

Thy existence in respect to the unity-professing ones, and Thy grace in respect to the knowing ones, I love not to ask save what Thou hast ordained, nor to seek save what Thou hast decreed. For Thou art more merciful than every merciful one, more kind than every kind one, more generous than every generous one, and more bountiful than every bountiful one.

- 20 What am I, and my remembrance of Thee, then my supplication unto Thee, then my confession of powerlessness before Thee, then my acknowledgment of my sins before Thee? Glory be unto Thee! There is no God but Thee! Glory be unto Thee! Verily I am of those who supplicate. Praise be unto Thee! There is no God but Thee! Glory be unto Thee! Verily I am of those who remember. Grandeur be unto Thee! Glory be unto Thee! There is no God but Thee! Glory be unto Thee! Verily I am of those who know. I seek Thy forgiveness for all things and turn unto Thee, and I say there is no power nor strength save in Thee.

- 21 What I asked of God, He hath granted me. Praise be to God, the Lord of the worlds! Thy book hath indeed been sent down unto me on this Night of Power, and I have beheld it with mine eyes upon that Greatest Mountain, and I bear witness to that which was inscribed therein by the decree of the Pen. I asked God to make thee steadfast upon the path through a hidden command. Know thou that all good is mentioned in the remembrance of my Lord and thy Lord, and all evil is decreed for him who turneth away from the remembrance of my Lord and thy Lord. There is no glory with God save through obedience to Him. How many servants have possessed the east of the earth and its west, yet are now being gathered into the fire of hell! And there is no abasement with God save through disobedience to Him. How many servants possessed nothing in this world, yet recline upon couches in Paradise! This indeed is God's favor unto whom He willeth, and this indeed is God's punishment for whom He decreeth.

- 22 Bear thou witness to what thou hast asked in the spirit of thy book concerning the secret of the glorification of Fatimih, the Resplendent, its unity and its symbols, that if all existence were ink, then seas, then tablets, then writers to explain a single letter thereof, these would be exhausted before one of its mysteries could be revealed.

- 23 But due to my extreme distress, utmost poverty, and complete powerlessness, through a slight sprinkling, as if dripping from the drops of the seas of the Trinity, know thou that glorification is the first pillar of the Throne, and its explanation is unity in the words "There is no God but God." Then praise is the second pillar of the Throne, and its name was "Praise be to

في حقّ العارفين ما احببت ما ان اسئل الا كما قضيت و لا ان اطلب الا ما قدّرت اذ انت ارحم من كلّ رحيم و الطف من كلّ لطيف و اجود من كلّ جواد و اكرم من كلّ كريم

20 و ما انا و ذكرى و اياك ثم مسئلتى اياك ثم اقرارى بعجزى عندك ثم اعترافى بذنوبى لديك فسيحانك لا اله الا انت سبحانك انى كنت من السائلين و الحمد لك لا اله الا انت سبحانك انى كنت من الذاكرين و الكبرياء لك سبحانك لا اله الا انت سبحانك انى كنت من العارفين استغفرك من كلّ شئ و اتوب اليك و اقول لا حول و لا قوة الا بك

21 ما سئلت الله قد اعطاني ان الحمد لله ربّ العالمين قد نزل كتابك علىّ في هذه الليلة القدر و لاحظته بعينى على ذلك الجبل الاكبر و شهدت بما سطرت فيه بحكم القلم و سئلت الله ان يثبتك على الصراط بامر مستتر فاعرف ان كلّ الخير هو مذكور في ذكر ربّى و ربك و كلّ الشرّ مقضى في حق من اعرض عن ذكر ربّى و ربك فلا عزّ عند الله الا بطاعته فكم من عباد ملكوا شرق الارض و غربها و انّ الان في نار جهنّم يحشرون و لا ذلّة عند الله الا بمعصيته و كم من عباد لم يملكو شيئاً في الدّنيا و هم على الارائك في الفردوس يتكئون الا انّ ذلك فضل الله لمن يشاء و انّ ذلك عذاب الله لمن يقضى

22 فاشهد فيما سئلت في روح كتابك من سرّ تسبيح فاطمة الزّهراء ع وحدته و رموزه بانّ كلّ ما في الوجود لو كان مداداً ثمّ بحراً ثمّ لوحاً ثمّ كاتباً لبيان حرف منه لينفذ ذلك قبل ان يظهر سرّاً منه

23 و لكن لشدة ضرّى و غاية فقرى و منتهى عجزى برشح خفيف كانه يرشح تنقّط من قطرات بحر التّثايت فاعرف ان التّسبيح هو ركن اول العرش و بيانه التّوحيد في كلمة لا اله الا الله ثمّ التّحميد ركن الثّانى من العرش و اسمه كان الحمد لله و انّ

God.” And magnification is the third pillar of the Throne, the manifestations of the letters of the Guardianship, and its attribute was “God is Most Great.”

- 24 And the attribution of all this unto Fatimih, upon her be peace, proceedeth from the very station of her origin which is the Divine Decree [qadar] – the third side of the triangle of three-foldness in the primordial point of action – being the form of the triangle whose name is the Most High [‘ali]. For she is verily the Night of Power, inasmuch as the ‘Ha’ which God sent down therein through His words ‘Verily We sent it down’ is that which was made manifest in the last letter of her name.

- 25 And it is the letter through which existence endures for the Face and annihilation, and it is the mystery of unity [tawhid] and the inner essence of glorification. All things have appeared through its grace and bounty. When He made it equal to His Word and described it as righteousness in the kingdom of names, and its mystery is the Lord in the holy presence of the cloud, and its handiwork is righteousness in the righteousness of the world of annihilation, which is a green earth wherein grow the trees of Ha which none can cut down save by God’s leave. And that which is mentioned in the tradition that it equals a thousand prostrations is because God made the Night of Power better than a thousand months. And verily “I” refers to the station of Lordship attributed to God, exalted be His mention. And the ha is the station of Muhammad, and the Night is the station of Fatima, peace be upon her, and what is meant by the angels are the Imams, and the Spirit is ‘Ali.

- 26 This is the interpretation according to the outward meaning. And if you desire the inward path, verily the One sent down is He Who appeared through the ha, for the ha, in the ha. And verily all the degrees of His manifestation tell of Its own essence. You see in the countenance of none from the family of God and Muhammad and Fatima and Muhammad except the countenance manifest from God unto them, their Lord, in their station. And verily it is the ha, and it is the manifestation of the Point, for it possesses pillars and within those are five points which their outward indicates their inward, and their unseen their visible.

- 27 And if you desire the difficult path, the hidden way, the most luminous method, and the greatest path in the station of the inmost of the inmost, I have no opportunity now for what I wish, for it is time for the night prayer. When I am finished, then to the wisdom of the beginning and the end, for verily He is the Generous, possessed of bounties, the Bestower, possessed of majesty, the All-Giving, possessed of gifts. Nothing in the

التكبير هو ركن الثالث من ركن العرش مظاهر احرف الولاية و ان نعته هو كان الله اكبر

24 ونسبة كل ذلك الى فاطمة عليها السلام لكان من اصل مقامه الذي هو القدر ضلع الثالث من شكل التثليث في مبدء الفعل صورة المثلث الذي اسمه العلي لايتها هي ليلة القدر لان هاء الذي نزل الله فيها بقوله انا انزلناه هو الذي ظهر في اخر اسمها

25 وانه حرف الذي به يبقى الوجود للوجه والفناء وهو سر التوحيد و باطن التمجيد قد ظهر كل بفضلها وجودها لما سواها لمن جعل الله كلمته عدة الها ونعته البر في ملكوت الاسماء و سرها الرب في حضرة القدس العماء و صنعه البر في بر عالم الفناء الذي هو ارض خضراء تنبت فيها اشجار الهاء ١٨٣ لا يقطعها احد باذن الله تعالى و ان الذي ورد في الحديث بانه تعدل الف ركعة هو لاجل الذي جعل الله ليلة القدر خير من الف شهر و ان انا هو في مقام الربوبية منسوبة الى الله عز ذكره و ان الهاء هو مقام محمد و ان الليلة مقام فاطمة ع و ان المراد باللائكة هم الائمة و الروح هو علي

26 و ذلك التفسير في مقام الظاهر و ان اردت سبيل الباطن ان المنزل هو الذي ظهر بالهاء للهاء في الهاء و ان كل مراتب ظهوره تحكي من نفس الها لا ترى في طلعة احد من ال الله و محمد و فاطمة و محمد الا طلعة الظاهرة من الله لهم ربهم في رتبهم و انه الهاء و هي ظهور النقطة لانه ذات اركان و وسط تلك نقاط خمسة التي يدل ظاهرها بباطنه و غيبها بشهادتها

27 و ان اردت مسلك الوعر السبيل المستور والمنهج الانور والسبيل الاكبر في مقام باطن الباطن ليس لي الان مجال لما اريد لان صلوة الليل في الحال فاذا فرغت فا الى الحكم في المبدء و المال اذ انه هو الجواد ذو الافضال و المنان ذو الجلال و الوهاب ذو النوال لا يتعاضله شيء في السماوات و لا في الارض و هو الملك المقتدر المتعال

heavens or earth is too great for Him, and He is the King, the Powerful, the Exalted.

28 Behold then with the eye of thine heart, and take thy portion from the mystery of creation, and thy share from the fruit of existence, and thy progress from that outpouring, and thy provision from that ink for the Day of Resurrection. Verily, there shall the Herald cry out unto all lands and servants that God, thy Lord, lieth in wait.

29 Know thou that the decree of glorification and praise are, in the sight of God, alike, and that with Him the reality of sanctification and praise are as the point of equilibrium. Nay rather, were the servant to become established upon the carpet of origination, and to witness the decree of the Divine Will after the ordinance, and to hear mention of the Tree of Sinai ere the final irrevocable command, and to drink the water of laudation from the chalice of the sovereign Lord of glory, and to efface from around his heart every darkness of the dusky multitude, and from around his mind every blindness of the sightless, and from around his soul every deafness of the dusty, that he might pause to observe the dawning of the light of eternity from the morn of radiance – then would he know that glorification is unto God, and that praise is unto God, and that magnification is unto God; and that the first beareth the light of the First, and that the second beareth the effulgence of the Second, and that the third beareth the effulgence of the Fourth. For this reason hath the word of Divinity been given precedence over mention of Grandeur.

30 And the word ‘there is no God but God’ is not meet in the station of manifesting the three pillars, inasmuch as the first is the pillar of Unity, and the second is the word of Sovereignty in the Praiser, the Praised, and the Praiseworthy; and in the third is the word of Sovereignty for the seas of abstraction and the proofs of singularity. Therefore hath the dawning-place of the Divine Essence appeared in advance within the manifestation of Sovereignty, for there Sovereignty belongeth unto God, the True One. And verily the first thing God chose for Himself is the Most High, the Most Great, and His Book beareth witness thereto. And verily God is the Most High, the Most Great.

31 This is but a drop from the surging, boundless, and tumultuous ocean, for this Day all glory returneth unto God in both beginning and end. If thou desirest to comprehend the true meaning, consider what We have revealed in the Tafsir-i-Hamd for the questioner whom God made the answerer. For therein the heaven was raised, the balance established, Glory manifested, and the Revelation sent down - sufficient proof for every soul and every eye. And whoso desireth to witness the bounty of

28 فانظر بعين القواد و خذ حظك من سر الابداد و نصيبك من ثمرة الانجاد و سلوكك من ذلك الامداد و زادك من ذلك المداد ليوم المعاد و ان هنالك ينادى المناد لكل البلاد و العباد بان الله ربك لبالمرصاد

29 فاعلم ان حكم التسبيح و التّحميد عند الله سواء و ان لديه وجود التقديس و التّحميد كحد الاستواء بل العبد لو استقر على بساط الانشاء و شهد حكم البداء بعد القضاء و سمع ذكر شجرة السيناء قبل الامضاء و شرب ماء النّاء في كاس ملك البهاء و يحوى حول فواده كل ظلهاء الدّماء و من حول عقله كل ضغياء العمياء و من حول نفسه كل صماء الغبرا ليتوقف للملاحظة اشراق نور الازل من صبح التّواء الا ان التسبيح هو الله و ان التّحميد هو الله و ان التكبير هو الله و ان الاول حامل نور الاول و ان الثاني حامل فيض الثاني و ان الثالث حامل فيض الرابع و لذا قدمت كلمة الالهية على ذكر الكبرياء

30 و لا ينبغي كلمة لا اله الا الله في مقام اظهار اركان الثلاثة لان الاول ركن التوحيد و الثاني كلمة الولاية في الحامد و المحمود و الحميد وفي الثالث كلمة الولاية لبحور التجريد و لمجج التفريد و لذا قدمت طلبة الهوية في ظهور الولاية لان هنالك الولاية لله الحق و ان اول ما اختار الله لنفسه هو العلى العظيم و قد شهد بذلك كتابه و ان الله لهو العلى الكبير

31 ذلك رشحا من بحر الذّاهر المّاج و الداخر المّجاج لان اليوم الاهاء الى الله في المبدء و الماب ان اردت ان تطّلع بحقيقة المراد فانظر الى ما نزلناه في تفسير الحمد للسائل الذى جعل الله المجيب فان هنالك رفع السّماء و وضع الميزان و اقام البهاء و نزل البيان و كفى به لكل انسان و عين

the All-Merciful in His Book, the Furqan - which of thy Lord's favors canst thou deny? Is it 'Ali? Is it Muhammad? Know thou the path with humility.

انسان ومن اراد ان يشاهد فيض الرحمن في كتابه
الفرقان فباي الاء ربك تقدر ان تكذب ابعل
انجمد فاعرف لمسلكك اذا تأدب

- 32 This is a mention from the songs of the birds of the divine cloud, upon the leaves of the Tree of Manifestation, and from the warbling of the dove of Mount Sinai upon the branches of the camphor tree, and from the melodies of the nightingale of eternity atop the Tree of Light. Open thou the gate of thine hearing, for therein the trumpet of the Jealous King is blown, and the bugle of the Sovereign of months is sounded, and the darkness is illumined by the Praised One, and all are called by the Grateful King. For this is the Day of Light, the Day of the Mystery of Manifestation, the Day of the passing of darkness when the earth shineth with the light of its Lord, the Forgiving One.

32 هذا ذكر من اذكار طيور العماء وعلى اوراق شجرة
الظهور وتغرد من تغردات حمامة جبل السينا
على اغصان شجرة الكافور وتغني من تغنيات البلبل
العماء على راس شجرة النور فافتح باب سمعتك فان
هنالك نفخ في الصور مليك الغيور و نقر الناقور
ملك الشهور ويضئ الديبور حضرة المشكور و
ينادي الكل سلطان الشكور فان هذا يوم النور
ويوم سر الظهور ويوم فناء الديبور اذا اشرق
الارض نور رب غفور

- 33 Know thou that God's bounty hath neither beginning nor end. What is mentioned in the tradition regarding the reward for that exalted glorification and that lofty, sublime remembrance is for the purpose of refining hearts and educating souls from among the heedless ones. The love of God and its requirements, and the reward of God's remembrance and His Manifestation, are beyond all limits and numbers in the reckoning of existence. Nay, by thy Lord! I do not limit the reward of thy Lord nor set bounds for it. Rather, I promise that whosoever rendeth the veils of light and attaineth unto the source of grandeur in the court of Manifestation, God will grant him all that is attributed to Him and all that is associated with Him, and will increase from His bounty upon whomsoever He willeth. This indeed is the great attainment, the transcendent, resplendent light, and the manifest revelation in wisdom for whoso hath numbered the geometry of destiny for an appointed day.

33 فاعلم بان فيض الله لا بدء له ولا ختم وان ما
ورد في الحديث في ثواب عدة ذلك التسبيح المنيع
و ذكر الشايع الرفيع هو لاجل صنعت القلوب و
تربية النفوس من اهل الغرور والاحبة الله و
موجبه و ثواب ذكر الله و طلعه منى عنه الحدود
و ميعد اعداد عند اعداد الموجود لا و ربك اني
ما احدد ثواب ربك ولا اجعل له حدا بلا ضمن
لمن خرق حجب النور و اتصل الى معدن العظمة
في ساحة الظهور ليعطيه الله بكل ما نسب اليه و
كل ما نسب لديه و يزيد من فضله على من يشاء
وان ذلك هو الفوز الكبير و النور المتعالى المنير
و التجلى الظاهر في حكيم لمن عدد هندسة القدر
ليوم مقدّر

- 34 Sufficient is what We have caused to shine upon thee, and none can inform thee like one who is wise and hidden. 1268.

34 وكفى فيما اشرقناك ولا انبتك مثلى خبير مستتر
١٢٦٨

- 35 Peace be from the essence of Peace, and from Him Who is the Source of Peace, and unto Him returneth Peace, unto every muslim who hath submitted his cause and awakened from the sleep of his beginning. I counsel thee and whosoever seeketh Me that this world is like a day - when thou diest thou shalt see naught of it, and thy hands shall be empty of all things save for him whom God hath granted a sound heart, who hath followed the wise Remembrance, the mighty Command, and the precious Symbol.

35 وان السلام من كينونية السلام ومن هو معدن
السلام و اليه يعود السلام الى كل مسلم استسلم
امره و رقد عن نوم مبدؤه اوصيك و من ارادنى
بان الدنيا كمثل يوم اذا مت لم تر منها شئ و كان
كفيك خلو من كل شئ الا من اتاه الله بقلب سليم
لمن اتبع الذكر الحكيم و الامر العظيم و الرمز النيم

- 36 Verily that which occupieth people shall not profit them at the hour of death, whereunto pointeth the word of the King of Names and Attributes: "Rivalry in worldly increase distracteth

36 وان ما يشغل به الناس لا ينفعهم الى حين الممات
و اليه الاشارة قول ملك الاسماء و الصفات النكم

you until ye visit the graves.” That is, that to which ye turn is none other than the One God, Single, Most Praised, Eternal. The multiplicity is but from the examples of extension and invented geometry, and it remaineth with you until ye enter the graves in fear. Nay! Ye shall soon know. Nay! Were ye to know with the knowledge of certainty, ye would behold the hell-fire, then would ye surely see it with the eye of certainty. Then on that day shall ye be questioned concerning the bounty. And today all are questioned concerning the bounty, for it is that mighty Pillar, that ancient Name, and that knowing Attribute. Therefore turn thou to the first forbearing believer, for entry into the house is not fitting save through the door. Therefore cleave thou to the love of that Excellence, for he is the first spirit who hath partaken of the fruits of the Tree of Eternity. Sufficient is my Lord unto me and unto all who seek me.

- 37 He Who created me, then sustained me, causes me to die and then brings me back to life, then unto Him shall all return. Glorified be Thy Lord, the Lord of the Throne, above that which they describe. Peace be upon the Messengers. And all praise be unto God, the Lord of the worlds.

HURQ.BB32x

التكاثر حتى زرت المقابر اى ما توجهون اليه ليس
الا اله واحد فرد احد صمد وان الكثرة هي من
امثلة المدة والهندسة المخترة وهى كانت معكم
الى ان تدخلوا المقابر خائفين كلاً سوف تعلمون
كلاً لو تعلمون علم اليقين لترون الجحيم ثم لتورنها
عين اليقين ثم لتسئلن يومئذ عن النعيم وان اليوم
يسئل الكل عن النعيم لانه هو ذلك الركن العظيم
والاسم القديم والنعت العليم فعليك بالرجوع الى
اول مؤمن حليم فان الدخول على البيت لا ينبغي
الا من شطر الباب فعليك بحجة ذلك الجنب فانه
اول روح قد اخذ اثمار شجرة الخلد و كفانى و
كل من ارادنى

37 ربّى الذى خلقنى ثم رزقنى ويميتنى ثم يحيينى
ثم اليه كل يرجعون وسبحان ربك رب العرش
عما يصفون وسلام على المرسلين والحمد لله رب
العالمين

INBA98:176.16-186.10, CMB_F09.088=4005C,

BLIB_Or5112, HBH_tasbih

BB00171

Du'a'a'l-Qur'an

Date: unknown (Chihriq or Maku)

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 O my God! How can I remember Thee according to how Thou hast created me and made me as a mirror before Thee, wherein Thou hast created all things? Glorified art Thou, O God! Shall I thank Thee for having made me among Thy greatest signs, or for having made me among Thy most beautiful names, or for having made me among Thy most exalted examples, or for having made me among Thy mightiest manifestations, or for having made me among Thy most ultimate revelations, or for having made me the Lote-Tree beyond which there is no passing, or for having made me the Tree of Blessedness, or for having made me the Garden of Refuge, or for having made

1 بسم الله الرحمن الرحيم

2 يا الهى كيف اذكرك على ما قد خلقتنى و
جعلتنى عندك مرآة حيث قد خلقت فى كل
شئ سبحانه اللهم ان اشكرتك على ما قد
جعلتنى من آياتك الكبرى او ما قد جعلتنى
اسمائك الحسنى او ما قد جعلتنى امثالك العليا
او ما قد جعلتنى ظهوراتك العظمى او ما قد
جعلتنى تجلياتك القصوى او ما قد جعلتنى
سدره المنتهى او ما قد جعلتنى شجرة الطوى او
ما قد جعلتنى جنة المأوى او ما جعلتنى مسجد
الأقصى او ما قد جعلتنى قاب قوسين او ادنى

me the Most Remote Mosque, or for having made me at the distance of two bows' length or closer?

- 3 Verily, I have been truthful and confirming in what Thou hast bestowed upon me, wherein Thou hast revealed in the Qur'an all things and detailed therein all things. There is no prophet except that he is a letter thereof, and there is no successor except that he is a letter thereof, and there is no believer except that he is a letter thereof, and there is nothing in the highest heaven except that it is a letter thereof, and there is nothing under the shade of the highest heaven except that it is realized through it. For when Thou hast attributed naught but Thyself - which I love not to mention - and there was no creator besides Thee, by Thy command all measures in the hereafter and the first life were realized, and by Thy sovereignty all measures in the highest heavens and lowest earths were established.

- 4 Glorified art Thou, O God! How exalted is Thy grace and favor, and how exalted is Thy generosity and beneficence! Thou hast not neglected anything in the Book, as Thou hast said - and Thy word is the truth, and who is more truthful than Thee in speech - "Had We sent down this Qur'an upon a mountain, thou wouldst have seen it humbled and rent asunder," etc. "And We have enumerated all things in a clear Book."

- 5 Glorified art Thou, O God, with true glorification! Therein Thou hast revealed the mines of glorification in their essence, and therein Thou hast realized the jewels of praise in their camphor-like purity, and therein Thou hast established the mines of unity in their pristine nature, and therein the realities of detachment have become fixed upon the mysteries of holiness and uniqueness in their essence, and therein Thou hast perfected what Thou hast revealed in the Qur'an through what Thou hast ordained therein of exposition.

- 6 Therefore unto Thee do I complain, O my God, of all contingent beings, and I shall surely set forth before Thee an example of them that Thou mayest bear witness concerning me - and sufficient art Thou as witness concerning me. Verily, their example is like that wherein Thou hast placed a spring, and there has grown from the earth a tree bearing diverse fruits, and each according to what it loves and its soul desires takes from that tree and judges it according to what it takes. Some say it is a pomegranate tree, and they have spoken truly in what they have said. And some say that tree is an apple tree - these have spoken truly, but they comprehend it not. And some are more refined in view and vision, taking from that tree gardens of delight - these say it is a basil tree, and these comprehend it not.

3 لقد كنت صادقاً مصداً بما قد انعمت عليّ حيث أنك قد نزلت في القرآن كلّ شيء و فصلت فيه كلّ شيء ما من نبيّ إلا و أنّه هو حرف منه و ما من وصيّ إلا و هو حرف منه و ما من مؤمن إلا و هو حرف منه و ما من شيء في العلّيين إلا و هو حرف منه و ما من شيء في ظلّ العلّيين إلا و قد تحقّق به لأنك لما ما نسبت إلا نفسك ما أحبّ أن أذكره و إلا لم يكن دونك خالقاً بأمرك قد حقّق كلّ المقادير في الآخرة و الأولى و بسلطانك قد ذوّت كلّ المقادير في السموات العلى و الأرضين الأدنى

4 فسبحانك اللهمّ ما اعلى فضلك و امتنانك و ما اعلى كرمك و احسانك ما فرطت في الكتاب من شيء حيث قلت و قولك الحقّ و من اصدق منك قليلاً لو انزلنا هذ القرآن على جبل لرأيتنه خاشعاً متصدّعاً انخ و كلّ شيء احصيناه في كتاب مبين

5 فسبحانك اللهمّ حقّ التسبيح فيه قد نزلت معادن التسبيح بجوهريّتها و فيه قد حققت جواهر التّحميد بكافوريّتها و فيه قد اثبتت معادن التّوحيد بساذجيّتها و فيه قد استقرّت حقايق التجريد على سرّير القدس و التفريد بكينونيّتها و فيه قد احكمت ما نزلت في القرآن بما قد قدرت فيه من البيان

6 فإليك أشكوا يا الهى من كلّ الممكنان ولاضرين بين يديك مثلاً منهم لتشهدنّ على و كفى بك على شهيدا و أنّ مثلهم كمثل ما قد جعلت فيه عيناً و قد طلعت عن الأرض شجرة ذات ثمرات شتى و كلّ على قدر ما يحبّ و تشتهى نفسه ليأخذ من تلك الشجرة و يحكمّن عليها بما يأخذ بعض يقول تلك شجرة الرّمان و قد صدّقوا على ما قالوا و بعض يقولون أنّ تلك الشجرة شجرة التفاح اولئك هم صدّقوا ولكن لن يحيطوا بها علما و بعض هم ارقاء في المنظر و النّظر حيث يأخذون من تلك الشجرة حدائق ذات بهجة

اولئك هم يقولون تلك شجرة الرّيحان و اولئك
هم لن يحيطوا بها علما

7 I bear witness unto Thee, O my God, that some declare this Book to be from Thee, and they speak truly, though they comprehend it not in its fullness. Others affirm it to be from Thy Beloved One, and they too speak truly, though they comprehend it not in its fullness. Yet others say it is from Thy Chosen One, and they likewise speak truly, though they comprehend it not in its fullness. And still others maintain it is from the servant of Thy Proof, and they too speak truly, though they comprehend it not in its fullness. For verily this Tree is holy, celestial, divine, heavenly, almighty, godly, paradisiacal - it is not its own creator, rather it is the Realized Being manifesting through its revelations. It is neither of the East nor of the West, neither oriental nor occidental, neither of heaven nor of earth, but rather it is the Essence of essences through its manifestations.

7 فأنّا ذا يا الهى لأشهدتك بأن بعض يقولون أنّ ذلك الكتاب من عندك و قد صدّقوا ما قالوا ولكن لن يحيطوا به علما و بعض يقولون من عند حبيبيك و اولئك هم صدّقوا ولكن لن يحيطوا به علما و بعض يقولون من عند وليك و اولئك هم صدّقوا ولكن لن يحيطوا به علما و بعض يقولون من عند عبد جتتك و اولئك هم صدّقوا ولكن لن يحيطوا به علما لأنّ تلك الشجرة قدسية عرشية لاهوتية ملكية جبروتية الهية ملكوتية فردوسية لاهي هي بانيتها بل هي هي محقق الأنبياء بظهوراتها و ما هي هي بشرقية و لا غربية و لا مشرقية و لا مغربية و لا سماوية و لا ارضية بل هي مذوت الذوات بظهوراتها

8 Glorified art Thou, O my God! My very being is confounded before these manifestations that Thy servants have clung to. Therefore, O my God, send down from Thy presence an all-encompassing Word upon the realities of all Thy creation, from the most exalted to the lowliest atom, that every thing may witness at the Dayspring of this Cause the rising of the Qur'an and all that it contains of the highest heavens and the lowest earths and whatsoever lieth between them or beneath them. For Thou, O my God, art the Lord of the Last and the First. Thou hast not been pleased with anything in me, nor upon me, nor to my right, nor behind me, nor before me, nor to my left, nor above my head, nor beneath my feet, nor with me, nor after me, nor in anything to which the attribute of thingness can be applied, save Thy own Self-remembrance.

8 فسبحانك اللهم ضاقت كينونتي عن تلك الظهورات المتشبهة من عند عبادك فانزل اللهم من عندك كلمة جامعة على حقايق جميع خلقك من اولى الاعلى الى الذرة الأدنى ليشهد كلّ شئ في مطلع ذلك الأمر طلوع القرآن و ما فيه من السموات العلى و الارضين السفلى و ما بينهما و ما دونهما اذ انك انت يا الهى رب الآخرة و الأولى ما رضيت فيّ و لا على وعن يميني و لا عن خلفي و لا عن بين يدي و لا عن شمالي و لا من فوق رأسي و لا عن تحت قدمي و لا معي و لا بعدي و لا فيما يطلق به ذكر الشئيّة الأذكري نفسيك

9 For Thou, O my God, art my Beloved and my Desire, and Thou, O my Lord, art my Goal and the Ultimate Object of my yearning. After I have immersed myself in the seas of multiplicity and journeyed from the Point of Beginning to the endless manifestations of Thy Kingdom, I have chosen none but Thee alone, Who hath no partner. I have seen all the Prophets within me, and numbered all the truthful ones within me, and I have witnessed all the martyrs and believers through what Thou hast created of verses in this Book. I have seen with mine own eyes all Thy paradises and what Thou hast created therein, and Thy heavens and what Thou hast brought forth therein, and what Thou hast created beneath their shade of earth, and what Thou hast established therein of fire. For everything with Thee is in due measure. No vision can comprehend Thee, but Thou comprehendest all vision. Thou art the

9 اذ انك يا الهى محبوبي و مرادى و انك انت يا ربّي مقصودي و غاية مناي بعد ما قد تغمّست في بحر الكثرة و سافرت من نقطة البدء الى ما لا نهاية من شؤونات ملكوتك ما اخترت الا اياك وحدك لا شريك لك قد رأيت كلّ النبيين فيّ و احصيت كلّ الصّديقين فيّ و اشهدت على كلّ الشّهداء و المؤمنين بما قد خلقت بالآيات في ذلك الكتاب و رأيت بعيني جنّاتك كلّها و ما قد خلقت فيها و سمواتك و ما قد ابدعت فيها و ما قد خلقت في ظلها من الأرض و ما قد حقّقت فيها من النار اذ كلّ شئ عندك بمقدار لن تدركك الأبصار و انك انت تدرك الأبصار و انك انت المحبوب المعالي الجبار و انك انت المقصود المتكبر القهار و انك انت الملك الظاهر

Beloved, the Most High, the Compeller. Thou art the Sought After, the Most Great, the Subduer. Thou art the King, the Manifest, the Creator. Thou art the Sovereign, the Almighty, the All-Glorious. Thou art the Desired One, the Inaccessible, the Bountiful. Thou art my Ultimate Goal in every moment, O my Creator and Fashion-Maker, the King, the Originator, the Mighty, the Helper.

الْفَطَّارُ وَأَنْتَ السَّلْطَانُ الْقَاهِرُ الظَّاهِرُ وَأَنْتَ
الْمَقْصُودُ الْمَمْتَنِعُ السَّخَّارُ وَأَنْتَ مَنْ
فِي كُلِّ حِينٍ يَا بَارِيَّ وَمُصَوِّرِي الْمَلِكِ الْمُبْدِعِ
الْعَزِيزِ النَّصَّارِ

- 10 I have witnessed none besides Thee possessing the virtue to comprehend the true meaning of the Qur'an apart from Thee, for within it is Thy Hidden Name and Thy Protected Command. Glory be unto Thee! Therefore, raise me up unto Thee and conceal me within the veils of Thy might, and comfort me with Thy remembrance and the splendor of Thy countenance's light, and grant me in Paradise from the bounties of Thy garden and the favors of the King of Thy oneness, in such wise that I shall witness no sorrow therein, where Thou wilt gather for me the means of all things that draw me near unto Thee. For Thine is the creation and the command, and I have brought forth through verses decisive - which Thou hast made as sustenance for those possessed of understanding among the people of names and attributes - all that Thou hast created in the Qur'an from within myself.

10 فَمَا شَهِدْتُ دُونَكَ ذَا بَرٍّ عَلَى وَلَدٍ إِنْ يَعْرِفُ حَقَّ
الْقُرْآنِ دُونَكَ إِذْ فِيهِ اسْمُكَ الْمَكْنُونُ وَامْرُكُ
الْمَصُونِ فَسُبْحَانَكَ ص ٣٧٥ فَارْفَعْنِي إِلَيْكَ وَ
اجْعَلْنِي فِي حِجْبِ عِزَّتِكَ وَأَسْنِي بِذِكْرِكَ وَبِهَاءِ نُورِ
طَلْعَتِكَ وَارْزُقْنِي فِي الْفَرْدَوْسِ مِنَ الْآلَاءِ جَنَّاتِكَ
وَكَرَامَاتِ سُلْطَانِ فِرْدَاوَيْسِكَ عَلَى شَأْنٍ لَمْ أَشْهَدْ
حُزْنَ فِيهِ حَيْثُ تَجَمُّعٌ لِي سَبَابٍ كُلُّ شَيْءٍ مَا يَقْرَبُنِي
إِلَيْكَ فَإِنَّ لَكَ الْخَلْقَ وَالْأَمْرَ وَقَدْ أَخْرَجْتَ
كُلَّ مَا قَدْ خَلَقْتَ فِي الْقُرْآنِ مِنْ نَفْسِي بِالْآيَاتِ
الْمُحْكَمَاتِ الَّتِي قَدْ جَعَلْتَهَا رِزْقًا لِأَوَّلَى الْأَبْجَادِ مِنْ
أَهْلِ الْأَسْمَاءِ وَالصِّفَاتِ

- 11 Glorified art Thou, O my God! I commit unto Thee all that Thou hast revealed unto me and brought forth from me. I beseech Thee, O my God, by Thyself and by Thee, and by the rights of Muhammad and the Family of Muhammad with Thee, to purify all the letters that have borne witness, such that I see no letter except that it testifieth to the truth of Thy good-pleasure, inasmuch as it pointeth to the sovereignty of Thy grace and Thy splendor, and indicateth the King of Thy power and Thy bounty. Here am I, O my God, casting myself and all that Thou hast caused me to possess of the Greatest Signs, and Thy mighty Manifestations, and Thy supreme Revelations, and Thy most exalted Examples, and Thy most beautiful Names, and Thy most excellent Epiphanies, and Thy most great Stations, and Thy most elevated Paradise, and whatsoever Thou hast created through letters in the highest heavens and the lowest earth, and in the last and the first.

11 سُبْحَانَكَ اللَّهُمَّ لِأَسْتَوْدِعُكَ كُلَّ مَا نَزَلَتْ عَلَىَّ
وَأَخْرَجَتْ مِنِّي إِلَيْكَ وَأَسْأَلُكَ اللَّهُمَّ بِكَ
عَلَيْكَ وَبِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَدَيْكَ أَنْ تَطَهَّرَ
كُلَّ الْحُرُوفِ الَّتِي قَدْ شَهِدَتْ بِحَيْثُ لَمْ أَرِ حَرْفًا
إِلَّا وَأَشْهَدُنَّ عَلَيْهِ حَقَّ رِضَائِكَ حَيْثُ كَانَ
دَالًّا عَلَى سُلْطَانِ فَضْلِكَ وَابْهَائِكَ وَمَدْلًا
عَلَى مَلِكِ قُدْرَتِكَ وَامْتِنَانِكَ هَا أَنَا ذَا يَا أَلْهِ
لَأَلْقِيَنِي نَفْسِي وَمَا مَلَكَتْهَا مِنْ آيَاتِ الْكِبَرِيِّ
وَشُؤْنَاتِكَ الْعَظْمَى وَظُهُورَاتِكَ الْكِبَرِيِّ وَ
أَمْثَالِكَ الْعَالِيَا وَاسْمَائِكَ الْحُسْنَى وَتَجَلِّيَاتِكَ
الْقُصُوصَى وَمَقَامَاتِكَ الْكِبَرِيِّ وَجَنَاتِكَ الْأَعْلَى
وَمَا قَدْ خَلَقْتَ بِالْأَحْرَفِ فِي السَّمَوَاتِ الْعُلَى وَ
الْأَرْضِينَ السُّفْلَى وَفِي الْآخِرَةِ وَالْأَوَّلَى

- 12 I beseech Thee of Thy grace, O my God, that Thou show me all my works in a mighty book, with the most excellent and impregnable calligraphy, the like of which existeth not in Thy knowledge, in such wise that Thou wilt transform all the letters that Thou hast chosen below the Book of the Most High, from Muhammad and the Family of Muhammad, into the Book of the Most High - that Thou wilt efface them by Thy power and create in their place luminous letters according to what Thou

12 وَلَأَسْأَلُكَ مِنْ فَضْلِكَ يَا أَلْهِ بِأَنْ تَرِيَنِي كُلَّ
آثَارِي فِي كِتَابٍ عَظِيمٍ عَلَى أَحْسَنِ خَطِّ مَنِيعٍ لَمْ
يَكُنْ مِثْلُهُ فِي عِلْمِكَ بِشَأْنٍ قَدْ بَدَّلْتَ كُلَّ أَحْرَفِ
الَّتِي قَدْ اخْتَصَيْتَهَا فِي دُونَ كِتَابِ الْعَلِيِّينَ مِنْ
عِنْدِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كِتَابِ الْعَلِيِّينَ بِأَنْ تَحْوِنَهَا
بِقُدْرَتِكَ وَتَخْلُقَنَّ فِي مَقَامِهَا أَحْرَفَ نُورَانِيَّةٍ عَلَى
مَا تَحِبُّ وَتَرْضَى فِي مَتْنِي ذُرْوَةَ الْعُلَى وَفَوْقَ

lovest and art pleased with, in the uttermost height of glory and above the glory, unto the furthestmost pavilion of the Most High, until it reacheth unto Thy Name, the Most Exalted, the Most Impregnable, the Most Mighty, the Most Glorious, the Most Beautiful, the Most High, the Most Resplendent. Verily, Thou art powerful over all things, O my God, in the last and the first.

العلی الی منتهی رفرف الأعلی الی ان ینتهی الی
اسمک الأرفع الأرفع الأعزّ الأجلّ الأجلّ الأجل
الأعلی الأبهی انک لعلی کلشی قدیر یا الهی فی
الآخرة و الأولى

- 13 I beseech Thee, O God, to send Thy blessings upon Muhammad, and ‘Ali, and Fatimih, and Hasan, and Husayn, and ‘Ali son of Husayn, and Muhammad son of ‘Ali, and Ja’far son of Muhammad, and Musa son of Ja’far, and ‘Ali son of Musa, and Muhammad son of ‘Ali, and ‘Ali son of Muhammad, and Hasan son of ‘Ali, and Muhammad son of Hasan, and the manifestations of those four pillars after the ten in the world of testimony and after the unseen, when the Tree of Oneness shall not manifest the station of the Primal Point in the highest unseen realm - those sacred temples of fourteen letters - nor in the world of testimony, until the Cause returneth unto Thee in the Point as it began. Verily Thou art the Lord of the heavens and the earth and whatsoever is between them.
- 14 I beseech Thee, O God, by the rights of Muhammad and ‘Ali and ‘Ali and Muhammad and whatsoever Thou hast created from their light, that Thou make for us all fire as light through Thy grace and mercy. Verily Thou art, over that, mighty and powerful. Glorified be thy Lord, the Lord of Glory, above what they describe.

13 اسألك اللهم ان تصلي على محمد وعلى فاطمة و الحسن والحسين وعلى ابن الحسين ومحمد بن علي وجعفر بن محمد وموسى بن جعفر وعلى ابن موسى ومحمد بن علي وعلى ابن محمد والحسن ابن علي ومحمد ابن الحسن وتلك القصابات الأربعة بعد العشر في عالم الشهادة وبعد الغيب اذ لن تظهر شجرة الأحدية مقام النقطة الأولية في عالم الغيب الأعلى تلك الهياكل المقدسة اربعة عشر احرفا ولا في عالم الشهادة الى ان ينتهي الأمر اليك في النقطة كما بدء أنك انت رب السموات والأرض وما بينهما

14 فاسألك اللهم بحق محمد وعلى وعلى محمد وما
قد خلقت من نورهما ان تجعل لنا كل النور نوراً
مما انت عليه من فضلك ورحمتك انك انت
لهي ذلك لقوى قدير و سبحان ربك رب العزة
عما يصفون الخ

PR03.003r04-004r16, MKI4511.008a-014b

BB00488

Date: unknown (Chihriq or Maku)

- 1 In the Name of God, the Most Holy, the Most Inaccessible.
- 2 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been powerful over all things. Unto God belongeth all might and honour, in the beginning and in the end, and God hath ever been the Sustainer of all things. Unto God belongeth the realm of Divinity of the heavens and the earth and whatsoever lieth between them; and God, in very truth, is a God, one, single, peerless, self-sufficient, living, self-subsisting, standing, subduing, the

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

2 والله الامر كله من قبل ومن بعد وكان الله على كل شئ قديرا والله العزة كلها من قبل ومن بعد وكان الله على كل شئ مقيتا والله لاهوت السموات والارض وما بينهما وكان الله الها واحدا احدا صمدا فردا حيا قيوما قائما قاهرا اوليا اخرنا ظاهرا باطنا دائما عالما رقيبا سبحانه اللهم هب لنا ما ينبغي لبيد رحمتك انك انت خير

First and the Last, the Manifest and the Hidden, ever-abiding, all-knowing, all-watchful. Glorified art Thou, O my God! Bestow upon us that which beseemeth the marvels of Thy mercy; Thou, verily, art the best of those who show mercy. And send down, O my God, Thy blessings upon Muhammad and the kindred of Muhammad at all times.

الراحمين وصل اللهم على محمد وال محمد ف كل
حين

- ³ In the Name of God, the All-Merciful, He Whose aid is sought.

3 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 4 Glorified art Thou, O my God! Thee alone do we worship at every moment. Glorified art Thou, O my God! Thee alone do we bow down before at every moment. Glorified art Thou, O my God! Thee alone do we stand in devout obedience unto at every moment. Glorified art Thou, O my God! Thee alone do we submit ourselves unto at every moment. Glorified art Thou, O my God! Thee alone do we show humble reverence unto at every moment. Glorified art Thou, O my God! Thee alone do we beseech at every moment. Glorified art Thou, O my God! Towards Thee alone do we turn in longing at every moment, before time and after time.

سبحانك اللهم اياك نعبد في كل حين سبحانك
 اللهم اياك نسجد في كل حين سبحانك اللهم اياك
 نقنت في كل حين سبحانك اللهم اياك نخضع في
 كل حين سبحانك اللهم اياك نخشع في كل حين
 سبحانك اللهم اياك نرجو في كل حين سبحانك
 اللهم اياك نرغب في كل حين وقبل حين وبعد
 حين

- ⁵ In the Name of God, the Subduer of all things, the All-Manifest.

5 بِسْمِ اللَّهِ الْمَتَسَخَّرِ الْمَتَظَهَّرِ

- 6 Praise be to God, Who hath created the heavens and the earth and whatsoever lieth between them through His command, “Be”, and it is. Unto God belongeth the splendour of the heavens and the earth and whatsoever lieth between them, and lo, all are His worshippers. Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and lo, all fall prostrate before Him. Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and lo, all are His worshippers. Unto God belongeth all greatness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and lo, all labour in His path. Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and lo, all are before Him lowly and submissive. Unto God belongeth the wondrous origination of the heavens and the earth and whatsoever lieth between them: He createth what He willeth by His command, and God hath ever been powerful over all things.

6 الحمد لله الذى خلق السموات والارض وما بينهما
بامرہ كن فيكون والله بهاء السموات والارض
وما بينهما انا كل له عابدون والله جلال السموات
والارض وما بينهما انا كل له ساجدون والله جمال
السموات والارض وما بينهما وانا كل له عابدون
والله العظمة كلها في ملكوت السموات والارض
وما بينهما وانا كل له عاملون والله نور السموات
والارض وما بينهما انا كل له خاضعون والله بدع
السموات والارض وما بينهما يخلق ما يشاء بامرہ
وكان الله على كل شئ قديرا

- ⁷ In the Name of God, the Most Exalted, the Inaccessible.

7 بِسْمِ اللَّهِ الْمُتَعَالَى الْمُنِيعِ

- 8 Unto God belongeth the splendour of the heavens and the earth
and whatsoever lieth between them, and God is, in very truth,
the Possessor of a splendour all-glorious. Unto God belongeth
the radiance of the heavens and the earth and whatsoever lieth
between them, and God is, in very truth, the Possessor of
a radiance all-illuminating. Unto God belong the measures of

8 ولله بهاء السموات والارض وما بينهما وكان
الله ذا بهاء بهيا والله ضياء السموات والارض
وما بينهما وكان الله ذا ضياء مضيئاً والله مقادير
السموات والارض وما بينهما وكان الله على
كل شيء قديراً والله جنود السموات والارض وما

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 strong, all-mighty. Unto God belongeth the Standard of loftiness in the Kingdom of the heavens and the earth and whatsoever lieth between them: He aideth whomsoever He willeth by His command, and God hath ever been Almighty and All-Wise.

بينهما وكان الله قويا عزيزا والله لوآء العلو في ملكوت السموات والارض وما بينهما ينصر من يشاء بامر الله وكان الله عزيزا حكيما

CMB_F20.026r05-026v06

BB00096

Du'a'-i-Muttasil bi-Salat

Date: unknown (Chihriq?)

1 In the name of God, the Exalted, the Inaccessible

1 بِسْمِ اللَّهِ الْمُتَعَالَى الْمُتَنَبِّئِ

2 Glorified art Thou, O my God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them. Thou hast existed before all things, and Thou wilt continue to exist after all things have passed away. On this day, which is Thy Most Great, Most Pure, Most Luminous, Most Manifest, and Most Exalted Festival, I would fain extol the sovereignty of Thy oneness and celebrate the dominion of Thy unity, in the hope that through this my inner being may find peace, my heart may be content, and my soul may be refreshed.

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَنْتَ خَالِقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَمْ تَزَلْ كُنْتَ كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَلَا تَزَالْ أَنْتَ كَائِنٌ بَعْدَ فَنَاءِ كُلِّ شَيْءٍ وَإِنْ يَوْمُئِذٍ لَمَّا كَانَ عِيدُكَ الْإِكْبَرِ الْأَظْهَرِ الْأَنْوَارِ الْأَظْهَرِ الْأَعْلَى لَأَحِبُّنَ أَنْ اثْنَيْنَ عَلَى سُلْطَانِ فِرْدَاوَيْتِكَ وَلَا ذَكَرَنَّ مَلِيكَ صِدْقَاتِكَ رَجَاءَ مَا أَنْتَ عَلَيْهِ مِنْ عُلُوكِ وَارْتِفَاعِكَ وَتَمُوكِ وَاجْلَالِكَ لَعَلَّ بِذَلِكَ يَسْكُنُ سِرِّي وَيَرْضَى فُؤَادِي وَيُرْوِّحُ كَيُونِي

3 Glorified art Thou! There is no God but Thee. Thou art the One Who is worshipped, and all else is Thy creation. Thou art the One Who is sought, and all else is Thy servant. Thou art the Beloved, unto Whose presence all do yearn and before Whose sovereignty all wish to stand. Thou art the Dreaded One, Whose justice all do fear and Whose might all do dread. Thou art the Praiseworthy One, just in Thy decree and praised in all Thy doings.

3 سُبْحَانَكَ إِنْ لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ الَّذِي مَا سِوَاكَ خَلَقَكَ وَأَنْتَ الْمَقْصُودُ الَّذِي مَا سِوَاكَ عِيدُكَ وَأَنْتَ الْمَحْبُوبُ الَّذِي كُلُّ يَشْتَأِقُ لِقَائِكَ وَالْقِيَامُ بَيْنَ يَدَيِ سُلْطَانِكَ وَأَنْتَ الْمَرْهُوبُ الَّذِي كُلُّ يَخَافُ مِنْ عَدْلِكَ وَيَشْفَقُ مِنْ سَطَوَتِكَ وَأَنْتَ الْمَحْمُودُ الَّذِي كُنْتَ عَادِلًا فِي حُكْمِكَ وَمَحْمُودًا فِي صِنْعِ فَعْلِكَ

4 Thou art the All-Glorious, Whom no heart's bird can ever praise adequately. Thou art the Most Holy, unto Whose court of oneness no essence stripped of all else can ever ascend. Thou art the Eternal, Who hast ever drawn the people of Thy love unto Thy affection. Thou art the Self-Subsisting, Who hast ever stood and will forever stand over all things. Thou art the

4 وَأَنْتَ أَنْتَ سُبُّوحُ الَّذِي لَنْ يَقْدِرَ طَيْرُ فُؤَادٍ أَحَدٍ بِتَسْبِيحِهِ إِلَيْكَ وَأَنْتَ أَنْتَ الْقُدُّوسُ الَّذِي لَنْ يَفِدَ إِلَى جَنَابِ أَحَدِيَّتِكَ جَوْهَرٌ مَجْرَدٌ مِنْ شَيْءٍ وَأَنْتَ أَنْتَ دِيمُومُ الَّذِي لَمْ تَزَلْ تَجْذِبُ أَهْلَ مَوَدَّتِكَ لَوَدَّكَ وَأَنْتَ أَنْتَ قَيُّومُ الَّذِي لَا تَزَالُ كُنْتَ

One deserving all gratitude, Whom all do thank for Thy bounties, whether they know Thee or know Thee not, for nothing exists save through its essence, and its essence subsists through Thy command.

- 5 Therefore doth everything praise Thee, even if it knoweth Thee not, and everything giveth thanks for the bounties of Thy dominion, even if it cannot perceive the splendors of Thy countenance. Glorified, glorified art Thou! Thy sustenance is extended to all in Thy realm, Thy favors are prepared for all in Thy dominion, the measures of Thy grace are ordained for those who love Thee, and the bounties of Thy majesty are manifested in the essences of Thy kingdom of authority.

- 6 This is a day which Thou hast made resplendent, magnificent, beautiful, great, luminous, merciful, supreme, noble, mighty, which Thou hast brought into being, originated, chosen, established, decreed, loved, honored, glorified, and blessed, upon which Thou hast bestowed Thy grace and generosity, which Thou hast regarded with tender mercy and upon which Thou hast manifested Thyself in accordance with Thy command in the fourth realm of pre-existence wherein Thou didst take from all things the covenant of Thy divinity, and in the third realm wherein Thou didst take from all things the covenant of Thy might, and in the second realm wherein Thou didst take from all things the covenant of Thy kingdom, and in the first realm wherein Thou didst take from all things the covenant of Thy essence.

- 7 I testify before Thee, O my God, that Thou art God, there is no God but Thee. Unto Thee belong creation and command, the highest heavens and the lowest earth, and whatsoever lieth between them, above them, unto the most exalted horizon, or descendeth to the lowest atom - all are Thine and within Thy grasp. None can rightfully possess anything besides Thee, for my very existence and possession derive solely from the branch of Thy bounty and the abundance of Thy favor. Nay, Thou art more deserving of all that exists in the kingdoms of earth and heaven than anything else. I seek Thy forgiveness, O God, for even saying this, for Thou hast created all things for the manifestation of Thy grace and bounty, and Thou hast established all things by Thy command for the exaltation of Thy sovereignty and justice.

قائماً على كل شيء ولا تزال أنك انت لتكون
قائماً على كل شيء

5 و أنك انت المشكور الذي كل يشكر بالائك
ممن عرفك او لا عرفك لان ما من شيء الا و
له شئيته وان شئيته من عندك قائمة بامرک
ولذا كل ذلك يسبحک و لو لم يعرفک و
لذا كل على ذلك يشکرک بالاء مملکتک و
لو لم يقدر ان تلاحظ سبحات انوار طلعتک
فسبحانک فسبحانک رزقک مبسوط لكل اهل
مملکتک و الائك معدة لكل اهل سلطنتک و
مقادير عنايتک مقضية لاهل محبتک و فواضل
سلطان کبريائيتک محففة في جواهر ملکوت
ولايتک

6 هذا يوم قد هيته و جلته و جملة و عظمته و نورته
ورحمته و كلمته و كبرته و رفعتة و عززته و انشأته
و ابدعته و اخترته و احدثه و قررتة و قضيتة و
احببته و شرفته و مجدته و كرمته و مننت عليه
و فضله و تجودت عليه و حننته و لا حظته و
نجليت له بما قد اجاب امرک في ذر الرابع الذي
قد اخذت عن كل شيء عهد لاهوتيتک و في
ذر الثالث الذي قد اخذت عن كل شيء عهد
جبروتيتک و في ذر الثاني الذي قد اخذت عن
كل شيء عهد ملکوتيتک و في ذر الاولى قد
اخذت عن كل شيء عهد ياقوتيتک

7 فاشهدک اللهم حينئذ بانک انت الله لا آله الا
انت لک الخلق و الامر و السموات العلی و
الارضين الاولى و ما بينهما و ما دونهما و ما
فوقهما الى افق الاعلی او ينزل الى الذرة الادنی
لک و في قبضتک لا يملک احد بالاستحقاق
غيرک لان تملیکي وجودی لم يكن الا من فرع
عطائك و فواضل امتنانک و الا أنك انت احق
بمن في ملکوت ارضک و سمائك عن كل شيء
بل استغفرک الله من هذا أنك قد خلقت کل
شيء لظهور فضلک و طولک و اوقت کل شيء
بامرک لارتفاع سلطنتک و عدلک

- 8 Glorified art Thou, O my God, above every praise that could be realized in creation, or could don the garments of existence in its essence, or could ascend to the horizon of nearness in its reality, or could be elevated to the heights of glory through His reality, or ascend to the atmosphere of grace through what Thou hast created in His identity, or mount to the heaven of the measures of Thy mercy through what Thou hast created in His being. For verily Thou art the Exalted that cannot be known through exaltation or majesty, and verily Thou art the Intended One, the Inaccessible, the Most High, the Most Glorious, Who cannot be described by geometry or utterance.
- 8 فسبحانك اللهم عن كلّ تسبيح يمكن في الابداع تحقّقه او يلتبس قص الوجود بتدوّته او يستعرج الى افق القرب بحقيقته او يسترفع الى بحبوحة المجد بكنونيته او يسترقى الى جو هواء الفضل بما قد خلقت في ايتته او يستصعد الى جو مقادير رحمتك بما قد خلقت في نفسانيته فانك انت العالى لن تعرف بالعلو ولا الجلال وانك انت المقصود الممتنع الارفع الابهى الذى لم تتع بهندسة ولا بيان
- 9 This is a day wherein Thou dost attract the people of Thy proof to the spirit of the King of Thy oneness, and dost raise the people of Thy Cause to the source of the sanctity of Thy grandeur, and dost send down upon the people of Thy love the gifts of Thy grandeur and the bounties of Thy mercy and the wonders of the King of Thy sovereignty.
- 9 هذا يوم تجذب اهل حجتك الى روح مليك فردائيتك و ترفع اهل ولايتك الى منبع قدس كبريائيتك و تنزل على اهل محبتك نوافل كبريائيتك و فواضل رحمانيتك و بدايع مليك قيوميتك
- 10 Here am I, O my God, with all Thy servants and bondsmen and poor ones and loved ones. We have come to the gate of Thy nearness and manifestation, and have descended in the courtyard of Thy might and nearness. Therefore, O God, make firm our hearts in Thy unity, for we have accepted Thee as Lord. Glory be unto Thee, there is no God but Thee, in truth, in truth.
- 10 ها انا ذى يا الهى كلّ عبادك و ارقائك و فقرايك و احبايك قد وفدنا باب قربك و تجلبك و نزلنا بفناء عرك و قربك فاثبت اللهم افئدتنا على وحدانيتك فانّا قد رضينا بك ربّا سبحانك ان لا اله الا انت حقّا حقّا
- 11 And send down upon our spirits that which will give them rest in Thy praise – Glory be unto Thee, there is no God but Thee, and that Muhammad is Thy servant and Thy Messenger, in truth and justice – and that which will give peace to our souls from the Manifestations of the lights of Thy countenance and the leaves of the Tree of Thine eternity – Glory be unto Thee, there is no God but Thee, and that Ali and Fatima and Hassan and Hussein and Ali and Muhammad and Ja'far and Musa and Ali and Muhammad and Ali and Muhammad and Hassan and Muhammad, Thy Guardian who standeth by Thy Cause, are Thy chosen ones in the kingdom of command and creation – and that which will give tranquility to our bodies at the vision of the garments of Thy countenance and the observation of the lights of Thy face in the gates of Thy guidance and the lamps of Thy Cause, the First and the Last, then the Manifest and the Hidden, four gates which Thou hast established for the knowledge of Thy Prophet and the proof of Thy testimony and the exaltation of Thy Word and the glorification of the glory of Thy oneness. For nothing will benefit us, O my God, but this and naught else.
- 11 و نزل على ارواحنا ما تطمئن بتحميدك سبحانك ان لا اله الا انت و ان محمّدا عبدك و رسولك صدقا و عدلا و ما يطمئن به انفسنا من مظاهر انوار طلعتك و اوراق شجرة ازليتك سبحانك ان لا اله الا انت و ان عليا و فاطمة و الحسن و الحسين و عليا و محمّدا و جعفر و موسى و عليا و محمّدا و عليا و محمّدا و الحسن و وليك القائم بامرک هم اوليايک فى ملکوت الامر و الخلق و ما يسکن به اجسادنا عند مشاهدة قص طلعتک و ملاحظة انوار وجهتک فى ابواب هدايتک و سرج ولايتک الاول والاخر ثم الظاهر و الباطن ابواب اربعة التى قد اقتتها لعرفان نبیک و اثبات حجتک و ارتفاع کلمتک و استجلال جلال احديتک فانّ ما ينفعنا يا الهى هذا لا دون ذلك
- 12 I shall bear witness unto Thee, O my God, on that day with what Thou lovest and art pleased with, and I shall surely ask

of all Thy grace and mercy and generosity and bounty and favor that Thou send down upon Muhammad and the family of Muhammad from all Thy glory its most glorious, and from all Thy majesty its most majestic, and from all Thy beauty its most beautiful, and from all Thy grandeur its most grand, and from all Thy light its most luminous, and from all Thy mercy its most extensive, and from all Thy words their most perfect, and from all Thy perfection its most complete, and from all Thy names their most great, and from all Thy might its most mighty, and from all Thy Will its most conclusive, and from all Thy knowledge its most penetrating, and from all Thy power its most prevailing – as all Thy power prevaieth over all things – and from all Thy utterance its most pleasing, and from all Thy questions their most beloved by Thee, and from all Thy nobility its most noble before Thee, and from all Thy sovereignty its most enduring with Thee, and from all Thy dominion its most excellent in Thy Book, and from all Thy loftiness its most elevated in the kingdom of Thy earth and heaven, and from all Thy favors its most ancient, and from all Thy signs their most wondrous, and from all Thy revelations their most attractive, and from all Thy manifestations their most manifest, and from all Thy stations their most holy, and from all Thy proofs their most firm, and from all Thy tokens their most exalted, and from all Thy provision its most abundant, and from all Thy bestowal its most pleasant, and from all Thy good its most swift, and from all Thy grace its most gracious, and from that which Thou art worthy of and which befitteth the glory of the sanctity of Thy giving and the King of the glory of Thy favors.

13 For under Thine eye, and in Thy protection, and in Thy shelter, and Thy safeguarding, and Thy refuge, and Thy guardianship, I beseech Thee to grant us all of this and to ordain for us from all of this, as we call upon none as Lord besides Thee and believe in no god other than Thee, in Thee.

14 I seek Thy intercession and yearn for that which is with Thee. Thou seest, O my God, my station and my resting-place, and that naught can satisfy my heart save Thee. Send down, O my God, upon the houses wherein Thy people glorify Thee morning and evening, the most excellent and abundant of all Thy grace and mercy. For we possess naught apart from Thy grace and mercy, and through Thee we have become independent of all Thy servants. Through Thy grace, mercy, generosity, bounty, favors, care, gifts and praise do we hope for that which befitteth Thee and of which Thou art worthy.

15 Verily Thou art, O my God, the Creator of all things and their Sustainer, the Maker of all things and their Ordainer, the One Who causeth all things to die and giveth them life. Do Thou

12 لا شهدتك يا الهى يومئذ بما انت تحب و ترضى و لا ستلن من كل فضلك و رحمتك و كرمك و جودك و عنايتك ان تنزل على محمد و آل محمد من كل بهائك اباه و من كل جلالك اجله و من كل جمالك اجمله و من كل عظمتك اعظمها و من كل نورك انوره و من كل رحمتك اوسعها و من كل كلمتك اتمها و من كل كالك اكمله و من كل اسمائك اكبرها و من كل عزتك اعزها و من كل مشيتك امضاها و من كل علمك انفذه و من كل قدرتك مستطيلها اذ كل قدرتك مستطيلة على كل شئ و من كل قولك ارضاه و من كل مسألتك احبها اليك و من كل شرفك اشرفه لديق و من كل سلطانك ادومه عندك و من كل ملكك انفره فى كتابك و من كل علائك اعلاه فى ملكوت ارضك و سمائك و من كل منك اقدمه و من كل اياتك اعجبها و من كل تجلياتك اجذبها و من كل ظهوراتك اظهرها و من كل مقاماتك اقدسها و من كل دالاتك اثبتها و من كل علاماتك ارفعها و من كل رزقك ابسطه و من كل عطائك اهنئه و من كل خيرك اعجله و من كل فضلك افضله و مما انت مستحق به و ينبغي لجلال قدس عطائك و مليك مجد افضالك

13 فان بعينك و فى كفك و فى حرزك و حمايتك و كهفك و كلائك اسئلك ان تمن علينا بكل ذلك و تقدر لنا من كل ذلك اذ انا لا ندعو دونك رباً و لا نعتقد سواك الها

14 فيك استشفعت اليك و استرغبت الى ما عندك ترى مقرى يا الهى و مستقرى و ما يرضى فؤادى الا بك فانزل اللهم على بيوت التى يسبح اهلها بالغدو و الاصال من كل فضلك و رحمتك افضله و اوسعها فاناً لا نملك دون فضلك و رحمتك من شئ و ان بك استغنيا عن كل عبادك و ان بفضلك و رحمتك و جودك و كرمك و جودك و عنايتك و مواهبك و ثنائك نرجو ما انت امله و مستحقه

15 انك انت يا الهى خالق كل شئ و رازقه و جاعل كل شئ و مقدر و ممت كل شئ و محييه فاحي تلك العظام الريممة بسبحات انوار وجهتك و

quicken these mouldering bones through the effulgent lights of Thy countenance and the holy manifestations of Thy grace. Pour forth, O my God, patience upon them that love Thee, and tranquility and serenity from Thy presence, until all are content with that which Thou hast ordained.

- 16 Praise be unto Thee, O my God, on this most mighty, most luminous, most noble Day, and this Most Great Path, this subtle Symbol, and this most enduring Glory, that Thou mayest send Thy blessings upon Muhammad, the Beloved of the nations and the King of all things in the heights of eternity, and that Thou mayest send down upon him and upon them that love him - those who have fulfilled their covenant with him and believed in him in the manifestation of his return and the establishment of his exaltation - for in him are Thy manifestations: once in the pillar of Unity, once in the pillar of Prophethood, once in the pillar of Divine Authority, and once in that which is treasured, hidden, guarded and symbolic.

- 17 For there the Cause returneth to the ultimate end, and the manifestation of Thy Beloved reacheth unto the horizon of grace and beginnings, and that which Thou hast ordained in the ultimate ends. Glorified art Thou, O my God! Verily Thou art the First in the First, and Thou art the Last in the Last, and Thou art the Manifest in the Manifest, and Thou art the Hidden in the Hidden. How many servants have believed in Thy manifestations in the outward realm yet remained veiled from Thy manifestation in the inward realm.

- 18 Make firm, O my God, Thy love in the hearts of the people of Thy guardianship - of Him Who appeared aforetime: He for whom, if there be added to the name of the First what was not before, there remaineth naught but praise be unto Thee; and upon the name of the Second, when the number of the name of 'Ali is reckoned, there remaineth naught but that which Thou hast sent down thereafter - Thy Great Name. Plant, then, O my God, the trees of their love in the hearts of Thy loved ones; and [grant it] to him who is devoted to these two most exalted, most lofty Manifestations - the one outwardly manifest in the single Temple, the other inwardly veiled within the two ornamented symbols, the two hidden mysteries, the two most luminous lights, the two most evident revelations, the two most exalted names, and the two sealed Books.

- 19 [They are] He who was the manifestation of the union of the light of Muhammad and 'Ali upon the Throne, before God made it two halves and created one half as Muhammad, and from the other half 'Ali - inasmuch as that Temple hath ever and will ever remain prostrate before God, standing in His presence upon the Throne.

تجلیات قدس کرامتک و افرغ اللهم صبرا على
اهل محبتک و طمأنينة و سکينة من عندک حتى
يرضى کل بما قد رضيت

16 فلك الحمد يا الهى فى ذلك اليوم الاقدر الانور
الاکرم والصرائط الاعظم والرمز المنعم والبهاء
الادوم ان تصلى على محمد محبوب الامم وملك
کل شئ فى ذروة القدم و ان تنزل عليه و على
اهل محبته ممن و فى بعده و آمن به فى ظهور
رجعه و اثبات رفعة اذ لك فيه ظهورات مرة
فى ركن التوحيد و مرة فى ركن النبوة و مرة
فى ركن الولاية و مرة فى ركن الخزون المكنون
المصون المرموز

17 فانّ هناك يرجع الامر الى منتهى النهايات و
يتصل ظهور حبيبک الى افق الفضل والبدایات
و ما قدرت فى منتهى الغایات فسبحانک يا الهى
انک انت الاول فى الاول و انک انت الآخر
فى الآخر و انک انت الظاهر فى الظاهر و انک
انت الباطن فى الباطن و کم من عباد قد امنوا
بظهوراتک فى الظاهر و احتجبوا عن ظهورک
فى الباطن

18 فائت اللهم محبتک فى قلوب اهل ولايتک لمن
ظهر من قبل الذى اذا ازیّد على اسم الاول ما لم
یکن الا الحمد لك و على اسم الثانى عدد اسم على
لم یکن الا ما قد نزلت من بعده اسمک العظیم
فاغرس اللهم اشجار محبتها فى قلوب اولیائک
و على المتمین لھذين الاظهرین الارفعین الظاهر
فى الهيكل الواحد والباطن فى الرمزین المنمنمین
والسرین المستسرين والنورین الانورین والظھورین
الاظهرین والاسمین الاعلیین والکابین المختومین

19 الذى كان مظهر اجتماع نور محمد و على فى العرش
قبل ان يجعله الله نصفين و يخلق نصفه محمد و من
نصفه الآخر على لان ذلك الهيكل لم تزل و لا
تزال ساجدا عند الله و قائما بين يديه على العرش

- 20 And I, O my God, do adjure Thee by that one Light, before it was multiplied through the manifestation of the four pillars – glorification, praise, unity, and magnifying – and by that five-fold Ha' before the Waw followed it and appeared: that Thou send blessings upon Muhammad and the House of Muhammad. For Thou hast not created, within Thy knowledge, any creation better than they; nor any nearer than they in Thy Book.
- 21 O my Lord! By Thy command and the exaltation of Thy sovereignty, do Thou grant me and those who love me a mighty victory, and open for me and for those who are faithful to me a manifest triumph, and ordain for me and those who cherish love for me that which is best for us with Thee in the hereafter and in this world. Verily, Thou hast encompassed all things with Thy knowledge. And since, O my God, it behooveth the servant to present himself on the day of festival before his Master, and the one lorded over before his Lord, and the one determined before his Determiner – here am I, O my God, on this day, come before Thee, acknowledging Thy oneness, believing in Thy self-subsistence, grasping the hem of the mantle of Thy grandeur, clinging to the fringes of the tender mercies of Thy glorious divinity, arriving at the fountains of Thy holy sovereignty, reaching the sacred stream of Thy eternity, drinking from the cup of Thy mercy, delighting in the remembrance of Thy mighty glory, gazing upon the garments of Thy countenance, standing before Thy glory, seeking Thy good-pleasure, yearning for Thy meeting. Glory be unto Thee! Here am I, like one who hath come unto Thee or standeth in Thy presence.
- 22 How can I praise Thee, O my God, whether through my camphor-like essence, or through my pure simplicity, or through the beauty of my being, or through the loftiness of my identity, or through the elevation of the manifestations of Thy handiwork in my reality? Nay, by Thy might! All tongues fall short of Thy praise and all allusions are returned to their source by what Thou hast ordained therein. Rather, I shall surely say that Thou art my Beloved, there is no God but Thee; and Thou art my Goal, there is no God but Thee; and Thou art my Worshipped One, there is no God but Thee; and Thou art my Praised One, there is no God but Thee; and Thou art known to my soul, there is no God but Thee; and Thou art described in the worlds of my command and creation, there is no God but Thee. Thou art the All-Glorious; I shall glorify Thee beyond mention of glorification. Thou
- وَأَتَى أَنَا يَا إِلَهِي لِأَقْسَمَنَّ بِذَلِكَ النُّورِ الْوَاحِدِ
قَبْلَ أَنْ يَتَعَدَّدَ بِظُهُورِ الْأَرْكَانِ الْأَرْبَعِ مِنَ التَّسْبِيحِ
وَالْتَحْمِيدِ وَالتَّوْحِيدِ وَالتَّكْبِيرِ وَذَلِكَ الْهَاءُ
الْخَمْسُ قَبْلَ أَنْ يَتَّبِعَ الْوَاوُ وَيُظْهِرَ أَنْ تَصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَأَنَّكَ مَا خَلَقْتَ خَلْقًا خَيْرًا مِنْهُمْ
فِي عِلْمِكَ وَلَا أَقْرَبَ بِهِمْ فِي كِتَابِكَ
- فَيَحِقُّكَ يَا إِلَهِي عَلَيْكَ فِي ذَلِكَ الْيَوْمِ أَنْ تَنْزِلَ
عَلَيَّ وَعَلَى أَهْلِ مَحَبَّتِي مِنْ ذِكْرٍ أَوْ أَنْتَ مَنْ كَانَ أَوْ
يَكُونُ إِلَيَّ أَنْ يَقُومَ السَّاعَةَ مَا يَنْبَغِي لَجَلَالِ قَدَسِ
عِطَائِكَ وَمَلِكٍ عَزَّ أَفْضَالُكَ فَأَتَى أَنَا يَا إِلَهِي
قَائِلٌ بِدَائِكَ مَرْتَبَ فَضْلِكَ وَبِهَائِكَ اسْئَلُكَ
اللَّهُمَّ يَا إِلَهِي مَنْ رِقَائِكَ وَنَوَافِلِكَ وَحَنَائِكَ
وَمَنَّكَ وَجَوَامِعِ أَمْرِكَ وَارْتِفَاعِ سُلْطَنَتِكَ أَنْ
تَتَصَرَّنِي وَأَهْلَ مَحَبَّتِي نَصْرًا عَزِيزًا وَأَنْ تَفْتَحَ لِي وَ
لَا هِلَ وَلَا يَتَى فَتَحًا مَبِينًا وَتَقْدِرَ لِي وَلَا هِلَ مَحَبَّتِي
مَا هُوَ خَيْرٌ لَنَا عِنْدَكَ فِي الْآخِرَةِ وَالْأُولَى أَنَّكَ
قَدْ أَحْطْتَ بِكُلِّ شَيْءٍ عَلَمًا وَلَمَّا يَنْبَغِي يَا إِلَهِي لِلْعَبْدِ
أَنْ يَحْضُرَ يَوْمَ الْعِيدِ عِنْدَ مَالِكِهِ وَالْمَرْبُوبِ عِنْدَ
رَبِّهِ وَالْمَقْدُورِ عِنْدَ مَقْدَرِهِ فَاذَا يَا إِلَهِي يَوْمَئِذٍ
جِئْتُكَ مَقْرَأًا بِوَحْدَانِيَّتِكَ مُؤْمِنًا بِصِمْدَانِيَّتِكَ
أَخَذًا أَطْرَافَ رَدَاءِ كِبْرِيَايَتِكَ مَتَشَبِّهًا بِأَذْيَالِ
عَوَاطِفِ مَجْدِ لَاهُوتِيَّتِكَ وَافْدًا عَلَى مَنَاهِلِ
سُلْطَانِ سُبُوحِيَّتِكَ وَارْدًا عَلَى شَرِيعَةِ قَدَسِ
دِيْمُومِيَّتِكَ شَارِبًا مِنْ كَأْسِ رَحْمَانِيَّتِكَ مَتَلَذِّذًا
بِأَذْكَارِ جَبْرُوتِ عَزَّتِكَ نَاطِرًا قِصَصِ طُلُوعَتِكَ قَائِمًا
بَيْنَ يَدَيِ عَزَّتِكَ طَالِبًا مَرْضَاتِكَ مُشْتَاقًا لِقَائِكَ
سَيِّحَانِكَ فَهَذَا أَنَا ذَا كَمَنْ وَفْدِكَ أَوْ حَضَرَ بَيْنَ
يَدَيْكَ
- كَيْفَ أَثْنِي عَلَيْكَ يَا إِلَهِي أَنْ بَجُوهَرِ كَافُورِيَّتِي أَوْ
بِمَجْدِ سَادَجِيَّتِي أَوْ بِبَهَاءِ كِينُونِيَّتِي أَوْ بِعِلَاءِ ذَاتِيَّتِي
أَوْ بِارْتِفَاعِ مَظَاهِرِ صُنْعِكَ فِي أَنْبِيَّيَ لَا فَوْعَزَّتِكَ
كُلِّ الْأَلْسَنِ كَالَّةً عَنْ ثَنَائِكَ وَكُلِّ الْأَشَارَةِ
مَرْدُودَةً إِلَى مَحَالِهَا بِمَا قَدْ قَدَّرْتَ فِيهَا بَلْ لَا قَوْلَ
أَنَّكَ أَنْتَ مَحْبُوبِي لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّكَ أَنْتَ
مَقْصُودِي لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّكَ أَنْتَ مَعْبُودِي
لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّكَ أَنْتَ مَحْمُودِي لَا إِلَهَ إِلَّا أَنْتَ
وَأَنَّكَ أَنْتَ مَعْرُوفٌ عِنْدَ نَفْسِي لَا إِلَهَ إِلَّا أَنْتَ وَ
أَنَّكَ أَنْتَ مَوْصُوفٌ فِي عَوَالِمِ أَمْرِي وَخَلْقِي لَا إِلَهَ
إِلَّا أَنْتَ وَأَنَّكَ أَنْتَ سُبُوحٌ لَا سَيِّحَنَكَ عَنْ ذِكْرِ
السُّبُوحِيَّةِ وَأَنَّكَ أَنْتَ قُدُّوسٌ لَا قُدْسَنَكَ عَنْ
ذِكْرِ الْقُدُّوسِيَّةِ وَأَنَّكَ أَنْتَ دِيْمُومٌ لَا تَزْهَنَكَ عَنْ

art the Most Holy; I shall sanctify Thee beyond mention of sanctification. Thou art the Eternal; I shall exalt Thee beyond mention of eternity. Thou art the Self-Subsisting; I shall be bewildered in the beauty of the garments of Thy countenance that efface all else from the presence of Thy self-subsistence. And Thou art my Helper in all things, inasmuch as Thou hast drawn me unto the sacred carpet of Thy oneness.

- 23 Therefore, O my God, unto Thee have I stretched forth my hands. Glory be unto Thee! There is no God but Thee. I have not come to Thee for anything from the manifestations of the kingdom of Thy sovereignty, for all that is Thy creation and in Thy grasp, nor have I anything to sacrifice at the sacred carpet of Thy mercy. And were I able to annihilate my existence before Thy countenance, that would be the ultimate aim and desire, but how can this be when Thou hast created me for meeting Thee, and what Thou hast ordained for me from Thy presence is naught but glory? I shall cast off all that hath been attributed to me in the worlds of command and creation unto Thee.

- 24 Therefore, O God, do with me as becometh Thee, and send down the wonders of Thy mercy and the tokens of Thy grace and Thy gift upon my parents and those who love me, whether of the past or future. Verily, Thou art my Lord; in Thee do I place my trust, and in Thee let Thy trusting servants place their trust. Glorified be Thy Lord, the Lord of Glory, above what they attribute to Him, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.

ذکر الدِّیْمِیَّةِ وَاَنْتَ اَنْتَ قَوْمٌ لَا تُحِیَّرَنَّ فِی جَمَالِ
قَصِّ طَلْعَتِکَ یَحْوَ غَیْرَکَ عَنْ حَضُورِ قِیُومِیَّتِکَ وَ
اَنْتَ اَنْتَ مَنْصُورِی فِی کُلِّ شَأْنٍ بِمَا قَدْ اَجْذَبَنِی
اِلٰی بَسَاطَةِ قُدْسِ فِرْدَاوِیَّتِکَ

23 فَاِلَیْکَ یَا اِلٰهَی بَسَطْتُ یَدَی سَبْحَانَکَ اِنْ لَا اِلٰهَ
اِلَّا اَنْتَ مَا جِئْتُکَ لَشَیْءٍ مِنْ مَظَاهِرِ مُلْکُوتِ
سُلْطَنَتِکَ لِاَنَّ کُلَّ ذَلِکَ خَلَقْتَکَ وَفِی قَبْضَتِکَ
وَلَا لِی شَیْءٌ اِنْ اَفَدَهُ بِبَسَاطَةِ قُدْسِ رَحْمَتِکَ وَ
لَوْ اسْتَطَعْتُ اِنْ اَفْنِی وَجُودِی بَیْنَ یَدِی طَلْعَتِکَ
لَکَانَ ذَلِکَ هُوَ الْمَقْصِدُ وَالْمَطْلَبُ وَلَکِنْ کَیْفَ
ذَلِکَ وَ اَنْتَ قَدْ خَلَقْتَنِی بِلِقَاءٍ وَ مَا قَدَرْتُ لِی
مِنْ عِنْدَکَ دُونَ الْبَهَاءِ لَا لِقَیْنَ وَ مَا نَسَبْتُ اِلٰی فِی
عَوَالِمِ الْاَمْرِ وَالْخَلْقِ اِلَیْکَ

24 فَاصْنَعْ اَللّٰهُمَّ بِنِی مَا اَنْتَ اِهْلُهُ وَاَنْزِلْ بِدَايِعِ رَحْمَتِکَ
وَ مَوَاقِعِ فَضْلِکَ وَ مَوْهِبَتِکَ عَلٰی اَبَوَیَّ وَ اَهْلِی
مُحِبَّتِی مِمَّنْ کَانَ اَوْ یَکُونُ اَنْتَکَ اَنْتَ رَبِّی عَلَیْکَ
تَوَكَّلْتُ وَ اِنْ عَلَیْکَ فَلِیَتَوَكَّلَنَّ عِبَادُکَ الْمُتَوَكِّلُونَ
سَبْحَانَ رَبِّکَ رَبِّ الْعِزَّةِ عَمَّا یَصِفُونَ وَ سَلَامٌ عَلٰی
الرَّسُلِیْنَ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

INBA58:121.05-130.07, PR03.071v19-
073v19, MKI4511.053v-064v, BYC_collect3.094-

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BB00261

Li-Qa'im

Date: unknown (Chihriq?)

- 1 Prayer of Muhammad ibn al-Hasan, peace be upon them both:
- 2 Glorified art Thou! There is no God but Thee. Verily Thou art the Lord of all worlds. Glorified art Thou, O my God! Thou art the Creator of the heavens and the earth and whatsoever lieth between them by Thy command, not through any means, and Thou art the Fashioner of all things by Thy command,

1 صَلَوةُ مُحَمَّدَ بْنِ الْحَسَنِ عَلَيْهِمَا السَّلَامُ

2 سَبْحَانَکَ اِنْ لَا اِلٰهَ اِلَّا اَنْتَ اَنْتَ اَنْتَ اَنْتَ رَبُّ
الْعَالَمِیْنَ سَبْحَانَکَ اَللّٰهُمَّ اَنْتَ اَنْتَ خَالِقُ السَّمٰوٰتِ
وَ الْاَرْضِ وَ مَا بَیْنَهُمَا بِاَمْرٍکَ لَا مِنْ شَیْءٍ وَ اَنْتَ
اَنْتَ فَاطِرُ کُلِّ شَیْءٍ بِاَمْرٍکَ لَا عَنْ شَیْءٍ لَمْ تَزَلْ کُنْتَ

not through any instrument. Thou hast ever existed before all things and Thou wilt ever continue to exist after all things, and at all times Thou art the Maker of all things.

كائماً قبل كل شيء ولا تزال أنك انت كائن
بعد كل شيء وأنت انت في كل حين مكوّن كل شيء

- 3 Glorified art Thou beyond my power to describe Thee through aught except Thyself, for verily Thou art manifest above all things, mighty over all things, dominant over all things, and subsistent over every soul. Thou knowest what each hath earned and dost witness what each shall earn. Thou art supreme over what Thou hast created and wilt create. Not a thing escapeth Thy knowledge, nor doth anything elude Thy grasp, nor is anything beyond Thy power. Thou art the Manifest One Who will never be manifested, the Subduer Who will never be subdued, the Ever-Living Who dieth not, the Self-Subsisting Who cannot be hindered, and the All-Encompassing from Whose grasp nothing can escape. There is nothing in the heavens or on the earth or between them that doth not glorify Thee with Thy praise and prostrate itself before Thee, submissive to Thy sovereignty and to Thy will through Thy proof.

3 سبحانه من ان اصفك بدونك اذ أنك انت
الظاهر فوق كل شيء والقادر على كل شيء والمهيمن
على كل شيء والقائم على كل نفس تعلم ما كسبت
وتشهد على ما تكسب والقاهر على ما قد خلقته
وتخلق لا يعزب من عليك من شيء ولا يفوت
عن قبضتك من شيء ولا يعجز عند قدرتك من
شيء انت الظاهر الذي لن تظهر والقاهر الذي لن
تقهر والحى الذي لا يموت والقائم الذي لا يمتنع
والمهيمن الذي لا يفوت عن قبضتك من شيء
وما من شيء لا فى السموات ولا فى الأرض و
لا ما بينهما الا والله ليسبحك بحمدك ويسجد
لك لسلطانك منقاد لارادتك بيرهانك

- 4 Thy signs have filled the kingdoms of Thy earth and heaven, and through them it hath become manifest that there is no God but Thee, and Thy proof hath been perfected unto all who dwell in the kingdoms of creation and command. Therefore, O my God, send down every good thing encompassed by Thy knowledge upon Thy Friend who standeth by Thy Cause, who awaiteth Thy promise, who watcheth for Thy decree, who is victorious through Thy hosts, and who possesseth all things through Thy sovereignty, in such wise as none save Thee can comprehend. O my God, guard him from before him and from behind him, from his right and his left, from above his head and beneath his feet, and from every quarter that hath relation to him, even as Thou hast preserved the Word of Unity and all that Thou hast created through that Word, from the prophethood of Thy Beloved and the guardianship of Thy chosen ones, and the love of Thy trusted ones. For verily Thou, O my God, art powerful over all things and sovereign in Thy dominion over all things.

4 قد ملئت آياتك ملكوت ارضك و سمائك و
بها ظهرت ان لا اله الا انت و تمت حجّتك على
من فى ملكوت الأمر و الخلق فانزل اللهم كل
خير قد احاط به عليك على وليك القائم بأمرك
و المنتظر لودك و المرتقب لحكمك و المنتصر
بجندك و المستملك كل شيء لسلطانك بما انت
عليه حيث لا يحيط به علم احد غيرك و احفظه
اللهم من بين يديه و من خلفه و عن يمينه و شمائله
و من فوق رأسه و تحت قدميه و من كل شطر
ينسب اليه بما قد حفظت كلمة التوحيد و ما قد
خلقت من تلك الكلمة من نبوة حبيبك و ولاية
اوليائك و محبة اصفياك اذ أنك يا الهى مقتدر
على كل شيء و ملك فى سلطانك فوق كل شيء

- 5 From time immemorial Thou hast never been known by the names of Thy kingdom, nor described by what Thou hast created from the manifestations of the kingdom of Thy sovereignty. Thou art He Who cannot be known except through Thyself, and Thou art He Who cannot be described save through Thine Own Self.

5 لم تزل لن تعرف بأسماء مملكته و لن توصف بما
قد خلقته من ظهورات ملكوت سلطنتك انت
الذى لن تعرف بدونك و انت الذى لن توصف
بسواك

- 6 Send down, O my God, all Thy beauty and glory and majesty and grandeur and light and mercy and perfection and words

6 فانزل اللهم كل بهائك و جلالك و جمالك
و عظمتك و نورك و رحمتك و كمالك

and names and might and will and desire and destiny and decree and origination and permission and term and book and knowledge and power and utterance and questions and honor and sovereignty and dominion and loftiness and grace and signs and manifestations and bounties and effulgences and gifts and evidences and bestowals and stations and endowments and whatsoever Thou lovest, O my God, to be mentioned in connection with Thy friend and the son of Thy friends who remembereth Thy Prophet through the appearance of Thy Cause and Thy signs.

- 7 Satisfy, O Lord, his body from the Dayspring of the Sun of Thy oneness - glorified art Thou, there is no God but Thee, before all things and after all things and above all things and beneath all things and to the right of all things and to the left of all things and in every direction of all things and encompassing all things and from the lineage of all things and that whereunto lineage returneth - and his soul from Thy Prophet, and his spirit from Thy friends, and his self and heart from the gates of Thy guidance in the First and the Last, and the Outward and the Inward. Ordain,

- 8 O Lord, for him from every good that which Thou hast specially ordained for Thyself, for none else hath power over this save Thee. And comfort, O Lord, his eyes that his knowledge encompass not aught that he abhorreth. And send down, O Lord, upon them that love him that which befitteth the glory of Thy holy might and the splendor of Thy eternal majesty. For verily Thou, O my God, knowest his place and his resting-place, and that he is now before Thee, manifest through Thy manifestation, transcendent through Thy transcendence, standing over all things through Thy Self-Subsistence, powerful over all things through the dominion of Thy power, and exalted above all things through the glory of the sovereignty of Thy grandeur.

- 9 For Thou, O my God, dost ever send down upon him in the most exalted chambers of Thy paradise and the most glorious mysteries of the sanctity of Thy loftiness that which will raise him to the court of the glory of Thy might and the source of the joy of Thine eternity, until he succeeds in establishing Thy Cause and exalting Thy Word, and through him all things are purified by what Thou hast placed with him of Thy greatest signs in Thy most exalted manifestations and Thy most beautiful names and Thy most sublime examples and Thy ultimate effulgences, for from him originateth whatsoever hath originated in the kingdom on high even unto the lowliest atom, and unto him returneth whosoever returneth in the hereafter and the former times.

و کلماتک و اسمائک و عزّتک و مشیتک و ارادتک و قدرک و قضائک و بدائک و اذنک و اجلک و کتابک و علمک و قدرتک و قولک و مسائلک و شرفک و سلطانتک و ملکک و علائک و منک و آیاتک و ظهوراتک و فواضلک و تجلیاتک و نوافلک و دلائلک و عطایاک و مقاماتک و مواهبک و ما انت تحب یا الهی ان تذکر به علی ولیک و ابن اولیائک المذکر نبیک فبظهور امرک و آیاتک

7 فارض اللهم جسده عن مطلع شمس توحیدک سبحانک ان لا اله الا انت قبل کلّی و بعد کلّی و فوق کلّی و دون کلّی و عن یمن کلّی و عن شمال کلّی و عن شطر کلّی و احاطة کلّی و من نسب کلّی و ما يرجع النسب الیه و نفسه عن نبیک و روحه عن اولیائک و نفسه و فؤاده عن ابواب هدایتک فی الاول و الآخر و الظاهر و الباطن

8 و قدر اللهم له من کلّ خیر ما انت قد اختصاصته لنفسک فانه لا یملک علی هذا غیرک و قرّ اللهم عیناه ان لا یحیط علمه شیء یکرهه و انزل اللهم علی اهل محبته ما ینبغی لجلال قدس عزّتک و بهاء مجد ازلیتک فانک یا الهی تعلم مقره و مستقره و انّ حیثنک کان عندک ظاهر بظهورک و مہیماً بارتفاعک و قائماً علی کلّی بقیومیتک و مقتدرأ علی کلّی باستیصال قدرتک و مرتفعأ فوق کلّی بعزة سلطان کبریایتک

9 اذ انک یا الهی لم تزل تنزل علیه فی اعلى غرف جنتک و اہی سرائر قدس رفعتک ما یرفعنه الی بساط مجد عزّتک و منبع ابتہاج ازلیتک الی یوقنا فی؟؟ اقامة امرک و ارتفاع کلمتک و تطہر بہ کلّی بما قد جعلت عنده من آیاتک الکبری فی ظهوراتک العلیا و اسمائک الحسنی و امثالک العلیا و تجلیاتک القصوی اذ منه یدء ما بدء فی ملکوت العلی الی ذرة ادنی و الیه یرجع من رجع فی الآخرة و الاولى

- 10 Glorified art Thou, O Lord! Verily Thou art the Cleaver of the grain and the date-stone and the Ordainer of all things through the manifestation of Thy will in the kingdom of the heavens and earth and whatsoever is between them, until the Cause returneth unto Thee in the most exalted horizon. Glorified art Thou therefore, O Lord my God! Ordain Thou for him from Thee good-pleasure above good-pleasure, and for the first pillar of his house from among them the manifestation of Thy glorification, then Thy praise, then Thy unity, then Thy magnification, for there is no one manifest besides Thee, nor any hidden other than Thee, nor any first save Thee, nor any last except Thee, nor any Lord but Thee.
- 11 Glory be to God! Praise be to God! There is no God but God! God is Most Great! There is no power nor strength save in God, the Exalted, the Mighty! Glory be to the Lord of might from that which they describe! Peace be upon the Messengers! Praise be to God, the Lord of the worlds!

10 سبحانك اللهم انك انت فالق الحب؟ والنوى
و مقدر كلشي يظهر مشيتك في ملكوت
السموات و الأرض و ما بينهما الى ان يرجع
الأمر اليك في افق الأعلى فسبحانك اللهم يا
الهي قدر له من عندك من الرضاء فوق الرضاء
و لركن بيته الأول منهم مظهر تسبيحك ثم
تحميدك ثم توحيدك ثم تكبيرك اذ لم يكن
ظاهراً دونك و لا باطناً غيرك و لا أولاً
سواك و لا آخر الا اياك و لا رباً الا انت

11 سبحان الله و الحمد لله و لا اله الا الله و الله اكبر
و لا حول و لا قوة الا بالله العلي العظيم سبحانك
رب العزة عما يصفون و سلام على المرسلين و الحمد
لله رب العالمين

PR03.078v28-79v16, BYC_collect3.084-
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BB00104

Ziyarat-i-Husayn (or li-Husayn)

Date: unknown (Chihriq?)

- 1 In the name of God, the Most Merciful, the Most Compassionate.
- 2 Know, O my brother, that the law of visitation is thus: When thou standest at the gate of the sanctuary, say: I bear witness that there is no God but God, alone without partner, One God, Single, Unique, the Ever-Living, the Self-Subsisting, the Eternal, Who hath ever been, and before Whose existence nothing was, and Who shall ever be as He hath been, without mention of aught else. Glorified and exalted is He! Names and attributes are severed from the court of His nearness, and all traces vanish at the manifestation of His power. None knoweth how He is save He Himself. Glorified and exalted is He above all that they describe.
- 3 And I bear witness that Muhammad, peace be upon him and his family, is His Messenger, whom He chose for authority over

1 بسم الله الرحمن الرحيم

2 اعلم يا اخي حكم الزيارة هكذا فاذا وقفت باب
الحرم قل اشهد ان لا اله الا الله وحده لا شريك
له الها واحداً واحداً فرداً حياً قيوماً دائماً الذي
لم يزل كان بلا وجوده شئ و لا يزال انه هو
كائن بمثل ما كان بلا ذكر شئ سبحانه و تعالى
قد انقطعت الأسماء و الصفات عن ساحة قربته
و اضمحلت الآثار عند ظهور قدرته و لا يعلم احد
كيف هو الا هو سبحانه و تعالى عما يصفون

3 و اشهد ان محمداً صلى الله عليه و آله و رسوله
الذي اصطفاه لولاية نفسه و ارتضاه لمعرفة ذاته و
استخلصه للقيام على مقام فعله في جميع مقامات

His Own Self, whom He was well-pleased with for the knowledge of His Essence, and whom He selected to stand in the station of His action in all the stations of His everlasting oneness and the conditions of the manifestations of His mercy, for verily eyes comprehend Him not, nor do thoughts of mind encompass Him, and He is the All-Knowing of what people do.

- 4 And I bear witness to the successors of Muhammad, the Messenger of God, peace be upon him and his family, according to that which God hath testified concerning them in the knowledge of the unseen, and their description hath been revealed in His Book - honored servants who speak not until He hath spoken, and act by His command.
- 5 Then turn toward the shrine and say: Peace be upon thee, O Proof of God in the heavens and the earth. I have come unto thee, knowing thy right, seeking refuge in thy sacred dust, and certain of the station which God hath ordained for thee in His Book. Verily thou standest in the station of Muhammad, peace be upon him and his family, in the fulfillment and execution of divine decree. None save God and whom He willeth can comprehend thy knowledge and thy station wherewith God hath distinguished thee. Verily there is no God but He, the Mighty, the Bestower.
- 6 Then enter, advancing thy right foot before thy left, and say: By God do I enter, by God do I speak, and by God do I praise before His presence. There is no power nor strength save in God, the Most High, the Most Great.
- 7 Then walk in tranquility until thou reachest near the shrine. Stand there and say "Allahu Akbar" seventy times.
- 8 Then say: I bear witness that thou art Peace, and from thee is Peace, and unto thee is Peace, and thou art the mine of Peace, and unto thee returneth the decree of Peace. Sanctified is Thine Essence from my mentioning, in the presence of the court of Thy glory, any attribute of creation, and exalted is Thy Being from my indicating, in the presence of the court of Thy power, any sign from the evidences of servants. For verily Thou hast ever been a servant of God and His Proof, and the son of God's Messenger and his joy, and the heart of God's Friend and the seat of His power. The manifestations of creation alter Thee not in any wise, nor do the conditions of servants change Thee in any decree. I bear witness that Thou didst call unto God, and wert patient in the Cause of God, and didst bear tribulation for the sake of God, and didst convey to all what God had ordained for Thee in this earthly life for the manifestation of what God had decreed concerning Thy station, that none might be veiled from the appearance of

صمدانيته و شؤونات تجليات رحانيته اذ انه لا تدركه الأبصار ولا يحويه خواطر الأفكار و هو العليم بما كان الناس يعملون

4 و اشهد لأوصيآء محمد رسول الله صلى الله عليه وآله بما قد شهد الله لهم في علم الغيب و نزل وصفهم في كتابه عباد مكرمون لا يسمعون بالقول و هم بأمره يعملون

5 ثم التفت الى الضريح و قل السلام عليك يا حجة الله في السموات و الأرض جئتكَ عارفاً بحقك و لا نداءً بتريتك و موقناً بالحل الذي قدّر الله ل في كتابه أنك قائم في مقام محمد صلى الله عليه وآله في الأداء و القضاء و لا يحيط بعلبك و مقامك الذي اختصك الله به احد دون الله و من شأى انه لا اله الا هو العزيز المنان

6 ثم ادخل بتقدم رجلك اليمنى على اليسرى و قل بالله ادخل و بالله انطق و بالله اثني بين يديه و لا حول و لا قوة الا بالله العلي العظيم

7 ثم امش بالسكون الى ان تصل بقرب الضريح هنالك قف و قل الله اكبر سبعين مرة

8 ثم قل اشهد أنك السلام و منك السلام و اليك السلام و انت معدن السلام و اليك يرجع حكم السلام تفدست ذاتيتك من ان اذكر في تلقاء مدين عزرتك ذكراً من نعوت الخلق و تعاليت كينونيتك من ان اشير اليها في تلقاء مدين قدرتك اشارة من دلالات العباد اذ أنك لم تزل كنت عبداً لله و حجته و ابن رسول الله و بهجته و ثم فؤاد ولي الله و محل قدرته لم يتغيرك ظهورات الخلق في شأن و لا يبدلك شؤونات العباد في حكم فاشهد أنك قد دعوت الى الله و صبرت في ذات الله و احتملت الاذى في جنب الله و بلغت الى الكل ما قدّر الله لك في الحياة الدنيا لظهور ما قدّر الله في شأنك لثلاً يحتجب احد عن ظهور طلعتك في عوالم الغيب

Thy countenance in the worlds of the unseen and the visible, and that all might witness the light of Thy manifestation in all things, evident and self-subsisting, without semblance or end.

و الأشهاد و ليشاهد نور تجلیک فی کلّ شئ ظاهراً
قیوماً من دون شبه و لا نفاذ

- 9 How can I extol Thy Manifestation within mine own self, O my Lord, after knowing that the way is barred from approaching Thee and the guide is prevented from knowing Thee? And how can I remain silent before the court of Thy mercy when God created me for naught else but to make mention of Thy effulgences and the revelations of Thy Will in the kingdom of the heavens and earth? I bear witness that though Thou wert slain in the path of God, yet Thou wert not dead, and though Thou didst endure harm in the Cause of God, yet Thou wert not overcome. Verily Thy Will in all matters prevaieth and Thy Purpose at all times triumpheth. Thou hast ever done what Thou hast willed by God's leave, and no decree concerneth aught but that which Thou decreeth, nor dost Thou forget the mention of anyone when I make mention of Thee at the place of Thy manifestation in all things. Thou art He Who hath desired martyrdom for Thyself, and thereby have hearts borne witness at the station of utterance with the testimony of unity unto the All-Merciful.

9 فكيف اثني ظهورک فی نفسی یا مولای بعد
علی بقطع السبیل عن قربک و منع الدلیل عن
عرفانک و کیف کنت صامتاً فی تلقاء مدین
رحمتک و انّ الله ما خلقنی الاّ لذكر تجلیاتک
و ظهورات ارادتک فی ملکوت السموات و
الأرض و اشهد انک و ان قتلت فی سبیل الله
ولکن ما کنت میتاً و ان احتملت الاذی فی
دین الله ولكن ما کنت مغلوباً و انّ ارادتک
فی کلّ شأن نافذة و مشیتک فی کلّ حین قاهرة
و لم تزل تفعل باذن الله ما تشاء و لا یججک
حکم شئ عن شئ و لا تنسی ذکر احد اذ اذکرک
فی مقام تجلیک فی شئ انت الذی اردت الشهادة
لنفسک و بذلك شهدت الأفئدة فی مقام البیان
بشهادة التوحید للرحمن

- 10 Had Thou not been martyred in this world, none could have raised his testimony at the station of unity unto God, and this indeed is of God's grace unto His servants through the bounty of Thy martyrdom. Nay, by Thy glory, I am powerless to extol any mention of the splendor of Thy sovereignty or any praise of the manifestation of Thy martyrdom, for these by their very nature are withheld from Thy presence and cut off from Thy mystery by Thine own essence. What servant can make mention of Thy tribulation upon this earth and recognize Thy right, except that he hath become worthy of the stations of paradise and the degrees of heaven from Thy grace, and that which the All-Merciful hath promised unto the people of the Bayan? And whatsoever recognizeth Thy right, then turneth away from Thy countenance and is content with the deeds of those who transgressed against Thee, verily hath deserved God's punishment and His vengeance, and there shall be no salvation for him in any matter except if he returneth from that wherefrom he turned away and advanceth toward that which he was commanded.

10 و لو لم استشهدت فی هذا العالم فلا یرفع من احد
شهادته فی مقام التوحید الى الله و انّ ذلك من
فضل الله للعباد بفضل شهادتک لا و عزّتک
لا اقدر ان اثني ذکرک من بهاء ولايتک و لا
شأن من ظهور شهادتک اذ انها بذاتيتها متمتعة عن
حضرّتک و منقطعة عن سرّک بذاتيتک فما من
عبد یذكر بلائک؟ علی هذه الأرض و عرف
حقّک الاّ و قد استحقّ من فضلك مقامات
الرضوان و درجات الجنان و ما وعد الرحمن لأهل
البیان و ما من شئ عرف حقّک ثمّ یرعرض عن
طلعتک و یرضی بعمل الذین اعتدوا علیک الاّ و
قد استحقّ عذاب الله و نقماته و ما کان له نجاة
فی شأن الاّ اذا رجع عما یرضی عنه و اقبل الى
ما امر به

- 11 O my Lord! Thou knowest my station and bearest witness to my secret and manifest self. My description before Thee was naught but my mention of that which Thou didst manifest unto me by God's leave, and this befitteth not Thy holy presence nor can it ascend unto the court of Thy nearness. I

11 فیا سیدی انت تعلم موقعی و اشهد سرّی و
علايتی ما کان وصفی بین یدیک الاّ ذکرى
الذی قد تجلّیت لی باذن الله و انّ ذلك لا
ینبغی لحضر قدسک و لا یرفع الى ساحة قربک
و انّی الآن استغفر الله عما ادرکت نفسی و

now seek God's forgiveness for that which my soul hath comprehended and my outer self hath encompassed at the station of knowing Thee and mentioning Thy praise. I have no doubt that if Thou shouldst will to decree justice for me, I would not even exist to stand before Thee, but when I saw that Thy way is beneficence and Thy custom is grace and utterance, I was thus emboldened to make mention of these manifestations, that perchance thereby Thou mightest draw my heart to the station of the manifestation of Thy Self and connect it to the nearness of Thy presence, so that it might not find comfort in aught save Thee, nor take pleasure in any mention except Thy mention, nor see any light in the kingdom of names and attributes except Thy light, and might behold Thee before all things through that which God hath permitted Thee in the stations of Command and Creation, until I attain unto the station of nearness and all my deeds become manifestations of intimacy, and no mention entereth my heart save Thy mention, and I find no peace in aught save Thy pardon, and fear naught save Thy justice, and witness no cause except that I witness therein the decree of Thy testimony.

- 12 By Thy might, O my Lord! Through Thy martyrdom were praise and glorification themselves martyred, and through the tribulations Thou didst bear were the manifestations of magnification and laudation sustained. How sublime is Thy calamity in the kingdom of heaven and earth, and how momentous Thy martyrdom in the kingdom of creation and command! I beseech God from this station to afflict those who warred against Thee on the Day of 'Ashura, and those who were pleased with their deeds and rejoiced in their actions, with a punishment unequalled by any chastisement in His knowledge or any vengeance in His wrath, and to join with them those who waxed proud in the earth without right or clear authority.

- 13 O my Lord, O Abu 'Abdu'llah! I testify that Thou wert the Illuminator of lights in the worlds of holiness and mysteries, and that when the light of Thy body shone forth upon the land of the Euphrates in this world, the essences in the worlds of realities were kindled, and the verities in the material worlds were established, and all atoms bore witness with the testimony decreed by the Divine Essence that He is exalted above all names and attributes. I testify that Thy blood was pure even as Thy body, and nothing on earth could defile Thee. Whosoever claims that Thy station in any matter is like that of other men hath opposed God in His judgment and contested His sovereignty.

احاطت به علايتي في مقام عرفانك و ذكر
ثناك ولا شك لي بانك لو اردت حكم العدل
لي ما كنت انا حتى اقوم في بين يديك ولكن
لما رأيت ان عادتك الاحسان و سنتك الفضل
و البيان فبذلك اجترأت بذكر تلك الظهورات
لعلك بها تجذب فؤادي الى مقام ظهور ذاتك
و تصله الى قرب حضرتك حتى لا يستأنس شيء
سواك و لا يستلذ بذكر دون ذكرك و لا يرى
نوراً في ملكوت الأسماء و الصفات ص ١٧٥
الا نورك و يراك قبل كل شيء بما اذن الله لك
في مقامات الأمر و الخلق حتى اتصل الى مقام
القرب؟ و يكون اعمالها كلها ظهورات الأنس و
لا يرد على قلبي ذكر دون ذكرك و لا اطمئن بشيء
دون عفوك و لا اخاف من شيء الا عدلك و
لا اشاهد امراً الا و قد اشاهد حكم شهادتك

12 فوعزتك يا سيدي ان يقتلك قتل التسييح و
التحميد و يتحمل ذكر البلاء ظهورات التكبير
و التمجيد فما اجل من مصيبتك في ملكوت
السموات و الأرض و ما اعظم من شهادتك
في ملكوت الأمر و الخلق فاسأل الله الآن في
مقامي هذا بأن يعذب الذين حاربوا معك في
يوم عاشورا و الذينهم كانوا راضين بفعالهم و
الفرحين بأعمالهم عذاباً لم يعدله عذاباً في قلبه و
لا نعمة في سخطه و ان يلحق بهم الذين استكبروا
في الأرض بغير حق و لا سلطان مبين

13 فيا مولاي يا ابا عبدالله اشهد انك كنت منور
الأنوار في عوالم القدس و الأسرار و ان نور
جسدك لما تجلى على ارض الفرات في هذا
العالم تدوت المندوبيات في عوالم الجوهريات و
تحقق المتحققات في عوالم الماديّات و شهدت
الذرات كلها بشهادة حكم الذات بانه المتعالى
عن ذكر الأسماء و الصفات و اشهد ان دمك
كان طاهراً بمثل جسدك و لا يتجسك شيء في
الأرض و من زعم ان حكمك في شيء مثل
حكم الناس فقد ضاد الله في حكمه و نازعه في
سلطانه

14 By Thy right, I believe concerning Thy blood only as I believe concerning the appearance of Thy body, and concerning Thy form only as God hath ordained for Thy self. I call God and His angels and His Prophets to witness that if but one drop of Thy blood, after Thy martyrdom, had willed to destroy all who are on earth, it would have destroyed them instantly, for God hath made the decree of all that is attributed to Thee like unto Thy self, and the manifestations of separation alter Thee not in any wise. Verily Thou wert, by God's leave, knowing of all things, witness over all things, and the numberer of all things. Whosoever questions Thy decree with "why" or "how" hath borne polytheism within himself, and his blood is lawful to be shed under the firm law.

15 O what sorrow for those who, having recognized Thee, later deny Thee, and who say Thou art true yet afterwards doubt Thy truth! Nay, by Thy right! I deny not God's power regarding Thy station, nor claim concerning Thy right save what God willeth, nor believe concerning Thy self save what God hath ordained for Thee. I testify that God hath linked Thy resting place to His throne, and the place where Thy body appeared to the station of His manifestation. How sweet to me is the remembrance of Thy self, and how glorious in my heart is Thy tribulation! I know not, O my Lord, whether to stand before the mighty manifestation of calamity and delight in the remembrance of the stations of unity, or to enter the city of Thy tragedy and weep for Thy great affliction. If I bear the manifestation of power from Thy revelation, the secret of the heart draws me to the station of the manifestations of Thy Lordship and the ocean of the conditions of Thy servitude, that I might recall Thy calamities upon the holy land; and if I bear the manifestation of servitude from Thy countenance, the visible heart draws me to the stations of the manifestation of Thy unity and the signs of Thy detachment, whereupon the remembrance of servitude makes me forget, and the manifestations of unity overcome me.

16 How blessed am I to be mindful of Thee and that Thou art watching over me! Praise be to God, effulgent praise, resplendent, holy, and sanctified above the capacity of all creation to bear, for having caused me to know Thy Self and brought me nigh unto Thee, and for having inspired within me these communions in Thy presence on this night wherein the people have gathered on the plain of Mash'ar for Thy remembrance. Then unto Him be thanks as becometh and beseemeth Him. And now I seek His forgiveness for what I have committed before His Proof and the son of His Proof, and I seek intercession through his tribulations, and I beseech pardon for myself and

14 وَاِنِّي بِحَقِّكَ لَا اَعْتَقِدُ فِي دَمِكَ اِلَّا بِمِثْلِ مَا اَعْتَقَدْتُ فِي ظَاهِرِ جَسَدِكَ وَلَا فِي جَسَمِكَ اِلَّا بِمِثْلِ مَا قَدَّرَ اللَّهُ لِنَفْسِكَ وَ اَشْهَدُ اللَّهَ وَ مَلَائِكَتَهُ وَ اَنْبِيَائَهُ بِأَنْ قَطْرَةً دَمٍ مِنْ نَفْسِكَ بَعْدَ شَهَادَتِكَ لَوْ ارَادَتْ أَنْ تَهْلِكَ مِنْ فِي الْأَرْضِ كُلِّهَا لَتَهْلِكَ فِي الْحَيْنِ لِأَنَّ اللَّهَ قَدْ جَعَلَ حَكْمَ كُلِّ مَا نَسَبَ إِلَيْكَ بِمِثْلِ نَفْسِكَ وَلَا يَتَغَيَّرُ ظُهُورَاتُ الْاِقْتِرَاقِ فِي شَأْنٍ وَ أَنْكَ كُنْتَ عَالِمًا بِأَذْنِ اللَّهِ بِكُلِّ شَيْءٍ وَ شَاهِدًا عَلَى كُلِّ شَيْءٍ وَ مُحْصِي كُلِّ شَيْءٍ وَ مَنْ قَالَ فِي حَكْمِكَ لَمْ اَوْ بِمِ فَقَدْ احْتَمَلَ الْمُشْرِكُ فِي نَفْسِهِ وَ حَلَّ دَمَهُ فِي الشَّرِيعَةِ مُحْكَمَةً

15 فَيَا حَسْرَتَا مَنْ الَّذِينَ عَرَفُوكَ بَعْدَ ذَلِكَ يَنْكُرُونَ وَ يَقُولُونَ أَنْكَ حَقٌّ لَمْ بَعْدَ ذَلِكَ يَشْكُونَ فِي حَقِّكَ لَا وَحَقِّكَ وَلَا اَنْكَرَ اللَّهُ قُدْرَةَ فِي شَأْنِكَ وَلَا اَزْعَمَ فِي حَقِّكَ اِلَّا مَا شَاءَ اللَّهُ وَلَا اَعْتَقَدُ فِي نَفْسِكَ اِلَّا مَا قَدَّرَ اللَّهُ لَكَ وَ اَشْهَدُ اِنَّ اللَّهَ قَدْ نَسَبَ مَصْرَعَكَ مَعَهُدَ بَعْرَشِهِ وَ مَحَلَّ ظُهُورِ جَسَدِكَ بِمَقَامِ تَجْلِيهِ فَمَا اَحَلَّ لَدَيَّ مِنْ ذِكْرِي نَفْسِكَ وَ مَا اَجَلَ فِي فَوَادِي مِنْ بِلَاثِكَ فَلَا اَعْلَمُ يَا مَوْلَايَ بِأَنْ اسْتَقَرَّ فِي تَلْقَاءَ مَدِينِ عَرَّ ظُهُورِ الرِّزْيَةِ وَ اسْتَلَذَّ بِذِكْرِ مَقَامَاتِ الْاُحْدِيَةِ اَوْ اِنْ اَدْخَلَ نَفْسِي فِي مَدِينَةِ مَصِيبَتِكَ وَ اَبْكِي لِعَظَمِ بِلَاثِكَ فَانْ احْتَمَلَ ظُهُورِ الْقُدْرَةِ مِنْ تَجْلِيكَ يَجْذِبُنِي سِرَّ الْفَوَادِ اِلَى مَقَامِ ظُهُورَاتِ رَبُّوِيَّتِكَ وَ طَمَطَامِ شُؤُونَاتِ عِبُودِيَّتِكَ بِأَنْ اَذْكُرُ مَصَائِبَ نَفْسِكَ عَلَيِ الْأَرْضِ الْمُقَدَّسَةِ وَ اِنْ احْتَمَلَ ظُهُورِ الْعِبُودِيَةِ مِنْ طَلْعَتِكَ تَجْذِبُنِي عِلَاقِيَّةِ الْفَوَادِ اِلَى مَقَامَاتِ ظُهُورِ تَوْحِيدِكَ وَ آيَاتِ تَجْرِيدِكَ حِينَ يَنْسَانِي ذِكْرُ الْعِبُودِيَةِ وَ تَغْلِبُ عَلَى ظُهُورَاتِ الْاُحْدِيَةِ

16 فَيَا طُوبَى لِي اِنْ اَنَا كُنْتُ ذَاكَ كَرَكٍ وَ أَنْكَ كُنْتُ نَاطِرِي فَلِلَّهِ الْحَمْدُ حَمْدًا شَعْشَعَانِيًّا لَا مَعًا مُتَقَدِّسًا مُنَزَّهًا عَنْ حُلِّ كُلِّ الْخِلَاقِ بِمَا عَرَفَنِي نَفْسِكَ وَ بَلَّغَنِي اِلَى قُرْبَتِكَ وَ اَلْهَمَّنِي تِلْكَ الْمُنَاجَاتِ فِي بَيْنِ يَدَيْكَ فِي هَذِهِ اللَّيْلَةِ الَّتِي اجْتَمَعَ النَّاسُ عَلَى اَرْضِ الْمَشْعَرِ لَذِكْرِكَ بِكَ ثُمَّ لَهُ الشُّكْرُ بِمَا هُوَ اَهْلُهُ وَ مُسْتَحَقُّهُ وَ اِنِّي الْاَنَ اسْتَغْفِرُهُ عَمَّا اجْتَرَحْتُ فِي بَيْنِ يَدَيْ جَنَّتِهِ وَ ابْنِ حُجَّتِهِ وَ اسْتَشْفَعُ بِبِلَاثِهِ؟ وَ اَسْأَلُ الْعُفُولِيَّ وَ لِلْمُؤْمِنِينَ مِنْ جُودِهِ اَنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

for the believers through His bounty. Verily He is the Oft-Returning, the Merciful.

- 17 Then turn towards the resting-place of 'Ali ibn al-Husayn, peace be upon them both, and walk towards it until thou art near the shrine, and say: Peace be upon thee, O son of God's Proof, and His Light, and His Path, and His Evidence, and the mercy of God and His blessings. Peace be upon thee, O son of God's Friend, and His Wisdom, and His Guide, and His Signs, and the mercy of God and His blessings. Peace be upon thee, O son of God's Vengeance, and His Command, and His Remembrance, and His Words, and the mercy of God and His blessings. I bear witness that thou didst follow God's decree and establish prayer with His Proof, and didst strive in God's path before thy father, and thereby attained a station none can reach save whom God willeth. May God reward thee, O son of God's Messenger, on behalf of thy grandfather, thy father, thy mother, and thy brother, then their near followers who upheld their rights in the stations of Command and Creation, with a true reward. And I beseech God to punish those who made lawful thy blood and slew thee before thy father while thou wast thirsting. Verily we are God's and unto Him do we return. I bear witness that they have entered the fire of hell with no escape forever. God shall soon join with them those who were pleased with their deeds and who follow their judgment, and those who make mention of them.

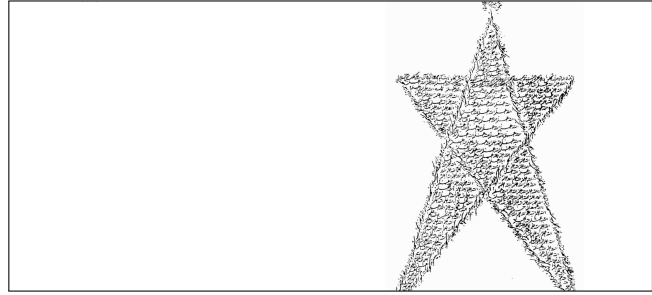
- 18 Then walk forward and proceed to visit God's martyrs and the helpers of His martyred Proof, God's blessings be upon him, and say: Peace be upon you, O pillars of religion and bearers of the mysteries of certitude and interpreters of the verses of the perspicuous Book and helpers of the helpers of the friends of the Faith, and the mercy of God and His blessings. I bear witness that you followed God's command and opposed your selfish desires, and thereby reached the summit of grace in the gardens of justice. How blessed is your station, wherewith God distinguished you above His creation, wherein He placed you secure in the degrees of paradise. May my father and mother be a sacrifice for you! You have upheld the Cause and aided the Truth and striven in God's path as none before you had done. May God reward you, on behalf of Muhammad and the family of God, with a true reward. And from them upon you is the right of peace in the worlds of Command and praise. Would that we had been with you to attain the station God ordained for you, and thereby would I have been among the martyrs. Verily we are God's and unto Him do we return.

17 ثم التفت الى مرقد علي بن الحسين عليهما السلام و امش اليه الى ان تصل في قرب الضريح و قل السلام عليك يا بن حجة الله و نوره و صراطه و برهانه و رحمة الله و بركاته السلام عليك يا بن ولي الله و حكمه و دليله و آياته و رحمة الله و بركاته السلام عليك يا بن ثار الله و امره و ذكره و كلماته و رحمة الله و بركاته اشهد انك قد اتبعت حكم الله و اقامت الصلوة مع حبيبته و جاهدت في سبيل الله بين يدي ابيك و ان بذلك قد بلغت مقاماً ما ينبغي لأحد الا من شاء الله فجزاك الله يا بن رسول الله عن جدك و ابيك و امك و اخيك ثم شيعتهم المقربين بحقهم في مقامات الأمر و الخلق حق الجزاء و اسأل الله ان يعذب الذين استحلوا دمك و قتلوك بين يدي ابيك عطشاً فانا لله و انا اليه راجعون فاشهد انهم قد دخلوا نار جهنم و ما لهم من محيص ابداً فسوف يلحق الله بهم من رضى بفعالهم و يحكم بحكمهم و الذينهم بهم يذكرون

18 ثم امش قدماً و اقصد زيارة شهداء الله و انصار حبيته الشهيد صلوات الله عليه و قل السلام عليكم يا اركان الدين و حملة اسرار اليقين و تراجمه آيات كتاب المبين و انصار انصار اولياء الدين و رحمة الله و بركاته فاشهد انكم قد اتبعت امر الله و خالفتم اهواء انفسكم و بذلك قد وصلت الى ذروة الفضل في جنات العدل فيا طوبى لمقامكم الذي اختصاصكم الله به من دون خلقه الذي جعلكم في درجات الرضوان آمنين بابي انتم و امي فقد وصلت الامر و ناصرت الحق و جاهدتم في سبيل الله بما لا يسبقه احد قبلكم فجزاكم الله عن محمد و آل الله حق الجزاء و ان منهم عليكم حق السلام في عوالم الامر و الثناء فيا ليتنا كنا معكم فادرک المقام الذي قدر الله لكم و لکنتم بذلك من المستشهدين فانا لله و انا اليه راجعون

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Date: unknown (*Chihriq?*)



- 1 This is the Haykal of God... God testifieth that there is none other God but Him. His are 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 behest. Verily He hath power over all things. 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 Single, the Inaccessible, the Most Exalted, the All-Compelling, the Self-Subsisting.
- 2 God testifieth that there is none other God but Him. His are 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 behest. Verily He hath power over all things. 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 Single, the Inaccessible, the Most Exalted, the All-Compelling, the Self-Subsisting.
- 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 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 behest. Verily He hath power over all things.
- 4 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 Single, the Inaccessible, the Most Exalted, the All-Compelling, the Self-Subsisting. God testifieth that there is none other God but Him. His are 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.
- هذا هيكل الله شهد الله أنه 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 قديرا شهد الله أنه لا إله إلا هو العزيز المحبوب شهد الله أنه لا إله إلا هو الفرد المتعالي المهيمن القيوم
- شهد الله أنه 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 قديرا شهد الله أنه لا إله إلا هو العزيز المحبوب شهد الله أنه لا إله إلا هو الفرد المتعالي المهيمن القيوم
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- شهد الله أنه لا إله إلا هو العزيز المحبوب شهد الله أنه لا إله إلا هو الفرد المتعالي المهيمن القيوم
- شهد الله أنه 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 قديرا

He createth whatsoever He willeth by His behest. Verily He hath power over all things.

- 5 God testifieth that there is none other God but Him, the Single, the Inaccessible, the Most Exalted, the All-Compelling, the Self-Subsisting. 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. His are 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 behest. Verily He hath power over all things...

5 شهد الله أنه لا إله إلا هو الفرد الممتنع المتعالي
المهيمن القيوم شهد الله أنه لا إله إلا هو العزيز
المحبوب شهد الله أنه لا إله إلا هو له الخلق و
الأمر يحيي ويميت ثم يميت ويحيي وإنه هو حي
لا يموت في قبضته ملكوت كل شيء يخلق ما
يشاء بأمره إنه كان على كل شيء قديرا ...

- 6 God is All-Knowing [repeated].

6 الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم

- 7 'Ali, peace be upon him.

7 علي ع

- 8 God is All-Knowing [repeated].

8 الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم

- 9 Muhammad, peace be upon Him.

9 محمد ع

- 10 God is All-Knowing [repeated].

10 الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
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الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم

- 11 Fatimah, peace be upon her.

11 فاطمة ع

- 12 God is All-Knowing [repeated].

12 الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
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الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم

13 Hasan, peace be upon him.

حسن ع 13

14 God is All-Knowing [repeated].

الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
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15 Husayn, peace be upon him.

حسين ع 15

16 God is All-Knowing [repeated].

الله أعلم الله أعلم الله أعلم الله أعلم الله أعلم
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الله أعلم

MANU.001-001

BB00424

Li- 'Askari

To: Jinab-i- 'Askari

Date: unknown (Maku or Chihriq)

1 He is the All-Glorious, the All-Powerful, the All-Bestowing

1 جناب عسکری هو المتکبر المقتدر الوهاب

2 I testify before God and whatsoever lieth within His knowledge
that there is none other God but Him, and that all else is His

2 أشهد الله و ما هو في علمه بأنه لا اله الا هو وان ما
سواه خلقه وفي قبضته و كل له قانتون سلام الله

creation and within His grasp, and all are subservient unto Him. The peace of God and of whosoever is in God's dominion be upon thee, O thou Sovereign of all contingent beings in the depths of beginnings and King of all existence in the oceans of endings!

و من هو في ملك الله عليك يا سلطان الممكّات
في لجج البدايات و يا مليك الموجودات في البحر
الغايات

- 3 May my soul be a sacrifice for thee, O Beloved of all atoms! How can I describe Thee when Thou art far more glorious and exalted than that the highest bird of essence from among the camphor-like ones should alight in Thy court, and far more magnificent and great than that the ultimate abstraction of the simple ones should ascend to the holy atmosphere of Thy nearness. May my soul and all that lieth within my Lord's knowledge be a sacrifice for Thee! Were it not for my fear of the limitation of my existence, I would bear the sin of description and the transgression of characterization. I would not have approached the sanctuary of Thy glory nor sought permission from the angels who throng around Thy sacred precincts.

3 باني انت يا محبوب الذرات كيف اصفك وانك
انت اجل و اعلى من ان يفد بفنائك اعلى طير
الجوهرية من الكافوريات و اعظم و اكبر من
ان يصعد الى هواء قدس قربك متبهي مجردية
الساوجيات باني انت و ما في علم ربي لو لا خوفا
من حد وجودي لاحتمل ذنب النعت و عصيان
الوصف ما قربت حرم عزتك و ما استأذنت من
ملائكة الوافدين حول حرمك

- 4 But now, since my existence hath caused the dwellers of the sphere of my will to slip from my grasp, my heart is consumed in my remembrance of Thee, and this, like all my deeds, appeareth without the volition of my essence. Therefore unto Thee do I offer the essence of my being and the pure abstraction of my reality in absolute effacement and sheer nothingness. And I testify before Thee that I and the highest essence of my praise before Thee are as a mere shadow - nay, I seek God's forgiveness for this and turn unto Thee in repentance from every description save Thy Self, and every praise except Thine Own, and my remembrance of Thine Essence, and my recognition of Thy Identity.

4 ولكن الان لما كان وجودي اخرج سكان فلك
ارادني من يدي لاحتراق فوادي بذكرى اياك و
ان ذلك مثل كل اعمالى حيث تظهر من دون
مشية كينونيتي فاليك افد جوهر كينونيتي و مجرد
ذاتيتي بالفناء البحت و العدم الصرف و اشهدك
باني و اعلى جوهر ثنائي لديك ان ذكر كظل في
بل استغفر الله من هذا و اتوب اليك من كل
نعت دون ذاتك و ثناء غير نفسك و ذكرى
كينونتك و عرفاني ايتك

- 5 By Thy might and the majesty of Thy sovereign grandeur! If Thou shouldst chastise me in requital for my certitude in Thy Cause, my acknowledgment of Thy sovereignty, and my faithfulness to the covenant of Thy glory with all that Thou possess-est of compulsive majesty and sovereign might, I would surely glory in this among the concourse of the heavens of names and attributes and upon the dome of time in the kingdom of earth and heaven. For I am he whom the King of Eternity hath mentioned, even if it be with the mention of chastisement.

5 فو عزتك و جلاله سلطان كبريائيتك لو تعذبني
جزاء ايقاني بولايتك و اقرأى بسلطنتك و وفائي
بعهد عزتك بكل ما انت عليه في الجلال الجبوتية
و السلطنة القيومية فاباهي بذلك بين ملا افلاك
الاسماء و الصفات و على قبة الزمان في ملكوت
الارضين و السموات لانني انا الذي ذكرني في
ملك القدم و لو كان بذكر العذاب

- 6 Thine is the favor, and from Thee is the grace which, after that lowest limit and greatest of sins, Thou didst decree naught for me save bounty and didst treat me with naught save pardon and concealment, as though I had never disobeyed Thee in any matter and Thou hadst never mentioned me save in my remembrance of Thee.

6 و لك المن و من عندك الفضل الذي بعد ذلك
الحد الادنى و الجريرات الكبرى ما حكمت لي
الا بالفضل و لا تعاملت لي الا بالعفو و الستر
كاني ما عصيتك في شأن و انت ما ذكرنتي الا
بذكرى اياك

- 7 May my soul and all that lieth within my Lord's knowledge be a sacrifice for Thee! I sanctify Thee through what God willeth beyond sanctification, and I exalt Thee beyond that sanctification through what God willeth in exaltation. And I beseech from the King of Thy generosity and the vastness of Thy mercy that which Thou possessest in the kingdom of destiny and the heaven of decree, for when Thou willest, God willeth, and He hath made Thee thus, and He is powerful over all things.

7 بانی انت و ما فی علم ربی اقدسک بما شاء الله عن
التقدیس و ازهک عن ذلک التقدیس بما شاء
الله بالتزیه و اسئل من ملیک جودک و سعة
رحمتک ما انت علیه فی ملکوت التقدير و سماء
التدیر اذ انت اذا شئت شاء الله و انه جاعلک
و هو علی کل شیء قدیر

HNU.000i

BB00419

Ziyarat Hadrat-i-Rida

To: Mulla Husayn

Date: unknown (Maku or Chihriq)

- 1 He is God, the Self-Sufficient, the Single, the Most Exalted, the Most Manifest, the Most High!
- 2 I bear witness that God—thy Lord, the Lord of the heavens, the Lord of the earth, and the Lord of all worlds—hath assuredly ordained that thou art the Imam of manifest Justice. God, thy Lord, hath chosen thee for His remembrance; and verily thou art, on His part, a Witness unto all created things, one and all. How shall I make mention of thee by words, seeing that God hath bestowed upon thee, out of His bounty, that wherewith thou art independent of the worlds? Naught in the heavens nor on the earth escapeth Thy knowledge; and the ordinance of all things is with thee in a perspicuous Book. Thou art He Whose knowledge none can compass; and Thou art exalted above all that hearts can conceive—exalted above a mighty Throne. In Thy hand is the dominion of the heavens and of the earth, and whatsoever is newly brought into being by the decree of thy Lord; then is His command a wondrous command.
- 3 And Thou, verily, wilt judge on the Day of Severance, with justice, between all men concerning that wherein they differ. All shall, on that Day, be presented before the Sovereign. Whoso cometh unto thee with a goodly deed drawn from the Book of God shall, that Day, enter Paradise through thy grace, beneath a sheltering shade; and whoso cometh unto thee that Day with an evil deed—no recompense shall be meted out unto him save

1 جناب رضا هو الله المتکبر الفرد العلی الاظهر
الاعلی

2 اشهد الله ربک رب السموات رب الارض رب
العالمین بانک انت امام عدل مبین قد اصطفاک
الله ربک لذكره و انک انت شهید من عنده علی
الخلق کلهم اجمعین فکیف اذکرک بما اتاک الله
من فضله و انک انت غنی عن العالمین و لا یعزب
من علمک شیء فی السموات و لا فی الارض و
ان حکم کلشیء عندک فی کتاب مبین و انک انت
الذی لا یحیط احد بعلمک و انک انت فوق ما
تدرک الافئدة فوق عرش عظیم یدک ملکوت
السموات و الارض و ما یدع بحکم ربک ثم امر
بدیع

3 و انک انت تقضی يوم الفصل بالعدل بین
الکل فیما هم فیہ تحتلفون و ان الکل یومئذ
ملیک یعرضون فن جائق بحسنة من کاب الله
یومئذ فیدخل الجنة بفضلک فی ظل ظلیل و
من جائق یومئذ بسية فلا تجزیه الا مثل ما
اکتسبت نفسه و ما انت بظلام علی عبد منیب

according to that which his own soul hath earned. Thou art not unjust unto any servant that turneth unto God; in Thy decree is there not the weight of a grain of mustard of wrong. Unto Thee shall they all be raised up in the Day of Bounty; unto Thee shall they be gathered. With Thee are the keys of Paradise and of the Fire: Thou dost cause whomsoever Thou willest to enter the one—such as were of those who were assured of Thy signs—and Thou dost cause whomsoever Thou willest to enter the other—such as were of those who denied the signs of God. Therefore praise be unto Thee in the heavens and on the earth, and on the Day whereon all shall be brought low.

فلم يكن في حكمك قدر خردل من ظلم و كل
اليك يبعثون في يوم الفضل و اليك يحشرون و
ان عندك مفاتيح الجنة و النار تدخل من تشاء
فيها قوم كانوا باياتك يوقنون و تدخل من تشاء
فيها فيها قوم كانوا بايات الله يكذبون فلك الحمد
في السموات و الارض و يوم الذي فيه كل
يسفلون

- 4 Thou seest my dwelling-place upon the mountain; forgive me, then, and bestow Thy favor upon me, for Thou art the best of forgivers. I have gone forth from my house in hope of attaining Thy presence; yet have the people come betwixt me and Thy glory—and Thou art the best of those who decide. Permit me, through Thy grace, and cast out those who, without right, have hindered me from Thee, by a decree of justice that is nigh. Appoint for me a true deliverance, and thereafter a dominion of manifest justice. Verily, I have sent unto Thee the first of those who believed in the signs of God, that he may recite these verses before Thy presence, and that he may be numbered among them that beseech Thy bounty for the oppressed.

4 و انك انت ترى مقعدى على الجبل فاغفر لى و
امنن على فانك انت خير الغافرين و لقد خرجت
من البيت رجاء لثقتك و لقد حال الناس بينى و
بين عزتك و انك انت خير الفاضلين فأذن لى
بمنك و اخرج الذين حالوا بغير حق بينى و بينك
بحكم عدل قريب و قدر لى مخرج صدق ثم سلطان
عدل مبين و لقد ارسلت اليك اول مؤمن بايات
الله ليتلو تلك الايات بين يديك و ليكون من
السائلين فضلك للمستضعفين

- 5 This is the Book which testifieth against men concerning that which they were wont to do. Leave Thou none to wax proud against it, nor to withhold from it that right which God hath committed unto mankind in a perspicuous Book. This is that wherewith God hath enjoined His servants, in the unseen, for him that possesseth a right and manifest justice. And whoso turneth away from the ordinance of thy Lord, upon him shall rest his sin; and God, thy Lord, is assuredly independent of the worlds.

5 هذا كتاب الذى يشهد على الناس عما هم كانوا
عاملين و لقد اذن من قبل ثم الان فى هذا كتاب
مبين الا يستكبر عليه احد و لا يمنع عنه حق الذى
فوض الله على الناس فى كتاب مبين ذلك ما
وصى الله عباده بالغيب لمن كان عنده حق عدل
مبين و من اعرض عن حكم ربك فعليه ذنبه و
كان الله ربك لغنى عن العالمين

PR04.102r10-103r11

BB00574*Ziyarat Imam Husayn (Siyyidu'sh-Shuhada)**Date: unknown (Maku or Chihriq)*

1 He is the Most High, the Supreme, the Most Exalted

1 زیارت حضرت سیدالشهداء هو العلی المتکبر
الاعلی

2 The peace of God, the One, the Single, be upon thee, O thou just and beloved Sovereign and noble and exalted King, and upon Muhammad and Ali and Fatima and Hassan and the Imams, and upon thee, O thou whose praise is too lofty to be extolled by any save thyself, and whose glory is too great to be described by any except thee.

2 سلام الله الواحد الاحد عليك يا سلطان العادل
المحجوب وملك الفاضل المرهوب وعلی محمد و
علی و فاطمة و الحسن و الائمة و علیک یا من
ثنائک اعلى من ان تثنی بغيرک و بهائک اکبر
من ان توصف بدونک

3 I seek thy forgiveness for mentioning aught beside thee, and I turn unto thee in repentance for praising any other than thee. I bear witness before God and those whom He loveth to that which He loveth and is pleased with. Thou seest my station and bearest witness unto me from the throne of thy glory. Therefore, through thy grace and bounty and favor and mercy, cause for me the means of destiny and the spheres of divine decree to turn, for verily Thou art the All-Bountiful, the All-Giving.

3 استغفرک من ذکر ما دونک و اتوب الیک من
ثناء غیرک و اشهد لله و لمن یحبّه بما هو یحب و
یرضی ترى موقفی و تشهد علی علی عرش عزتک
فاجولی اسباب التقدير و افلاک التدیر بمنک و
جودک و فضلک و رحمتک انک انت المنان
الوهاب

4 O King of all, through Thy justice all things are brought to naught, and through Thy grace all things are brought into being. Grant me that which doth not diminish Thee, and bestow upon me that which profiteth Thee not. Verily Thou art the All-Bountiful, the Most High.

4 یا ملک الكل بعدلک ینعدم الكل و بفضلک
یوجد الكل هب لی ما لا یعزک و امن علی بما
لا ینفعک انک انت المتفضل المتعال

PR02.078r01-078r06x,

PR03.057v05-

057v12x

KSHK.BWB

BB00332*Ziyarat-i-Shah-'Abdu'l-'Azim**Date: unknown (Maku or Chihriq)*

1 He is the Adored One, the Praised One, the Desired One

1 زیارت شاه عبدالعظیم هو المعبود المحمود المقصود

2 Peace be upon him whom God distinguished through Muhammad, His Beloved, whom He selected from the midst of eternity above all contingent beings. And peace be upon him whom God chose through Ali, His Friend, whom He fashioned for

2 السلام علی من اختصه الله بمحمد حبیبه الذی
استخلصه من بحبوحة القدم علی سائر الممکات
و السلام علی من اصطفاه الله بعلى ولیه الذی

Himself and made the Guardian over all created things. And peace be upon him whom God selected through Hasan, His Proof, whom He was well-pleased with for His Cause and made him the station of His Self in all stations. And peace be upon him whom God chose through Husayn, His Vengeance, whom He gifted with martyrdom and made him the sign of His Countenance in all proofs.

- 3 Peace be upon you, O Light radiating from the embroidery of Oneness, and Splendor shining from the garments of the Countenance of Unity, and Star rising from the horizon of Muhammad's realm, and Planet dawning from the heaven of Ali's dominion, and Radiance connected to the Throne of Hasan's excellence. How can I recount your praise, O son of the divine Tree and the blessed eternal Leaf and the ethereal heavenly Fruit and the radiant celestial Countenance and the shining angelic Garments? And how can I describe your connection to the essence of the Primal Remembrance from eternity, whose one pillar indicates the essence of the Will in its substance, and whose pillar indicates the essence of Purpose in its abstraction, and whose pillar indicates the soul of Destiny and its vastness, and whose pillar indicates the identity of Decree and its manifestation?

- 4 How sweet, O son of him who drew nigh and approached until he was at the distance of two bows' length or closer, is your remembrance! And how sweet, O son of him who was manifested by his appearance to all in the heavens and the Throne and who spoke from behind the veils to the ear of God with one who drew nigh above or closer, is your station! And how hidden is your rank, O son of him through whom prospered all who believed in him and feared God! And how evident is your seat in the highest Paradise near the Lote-Tree of the Uttermost End, where lies the Garden of Refuge!

- 5 May my father and mother be a sacrifice for you, O you who feared and was conscious of God with true God-consciousness! For through Muhammad, your greatest ancestor, were realized the essences from the abstract realities in the thicket of the reeds of the realm of divinity. Then through Ali, your lion-like ancestor, were embodied the substances from the essential realities in the thicket of the reeds of the realm of might. Then through Hasan, your leonine ancestor, were manifested the material realities from contingent beings in the thicket of the reeds of the earthly and heavenly realms.

- 6 And through them did hearts taste the virgin gardens of their outpouring in the gardens of paradise upon the ground of ruby. And through them did beings find one who is in the highest

اصطنعه لنفسه وجعله مهيمنًا على كل الموجودات والسلام على من انتخبه الله بالحسن حجته الذي ارتضاه لعله وجعله مقام نفسه في كل المقامات والسلام على من انتخبه الله بالحسين ثاره الذي هباه بالشهادة وجعله اية طلعت في كل الدلالات

3 السلام عليك يا ايها النور الالامع من طراز الاحدية والبهاء الالامع من قص طلعة الواحدة والنجم الطالع من افق الحمديّة والكوكب المشرق من سماء العلوية والضياء المتعلق بالعرش الحسينية كيف احصى ثنائك يا بن الشجرة الالهية والورقة المباركة الازلية والثمرة الجنية اللاهوتية والطلعة الشعشعانية الجبروتية والقمص المشرقة الملوكوتية ثم كيف اذكر انتسابك الى كينونية ذكر الاول من الازل التي ركن منها يدل على كينونية المشية بجوهريتها وركن منها على ذاتية الارادة بتجديتها وركن منها على نفسانية القدر وسعته وركن منها على انية القضاء وظهوره

4 فما احلى يا بن من دنى فتدلى فكان قاب قوسين اوادنى ذكرك وما احلى يا بن من تجلى بظهوره لمن في السموات والعرش ونطق من وراء الحجب لاذن الله مع من دنى فوق اوادنى شأنك وما اخفى رتبك يا بن من فاز به كل من امن به ثم واتقى وما اجلى مقعدك في الجنة الاولى عند سدره المنتهى عندها جنة المأوى

5 بابي وامي يا من اتقى وخشية الله حق التقى فبمحمد جدك الاكبر تحققت الكينونيات من المجرّدات في اجمة قصبات عالم اللاهوت ثم بعلى جدك القصور تذكوت الجوهريات من الذاتيات في اجمة قصبات الجبروت ثم بالحسن جدك الغضنفر تظهت الماديات من الممكنات في اجمة قصبات الملك والملوكوت

6 وان بهم ذقت الافئدة ابرار حدائق فيضهم في جنان الصاقوره على ارض الباقوت وان بهم وجدت الموجودات ممن هو في ذروة على

summit of Paradise, as he stands beneath the shades of the dark cypresses in the realm of humanity.

- 7 By Him Who made my tongue speak forth in your praise, I have fallen short in properly praising you, while the decreed matters have rendered me unable to praise you befittingly. And how could it be otherwise, when God's conclusive proof has made the excellence of visiting your praised shrine equal to visiting Husayn, peace be upon him, even though no excellence in the heavens or earth equals his? For he said - may my spirit and all in the kingdom of creation and command be sacrificed for him - "Whoever visits Husayn, peace be upon him, knowing his true station, is like one who has visited God above His throne."

- 8 I call God and His angels and His prophets and His messengers to witness that this is the truth about which there is no doubt. To thee do I voice My plaint regarding those who prevented me from visiting thee and arriving at the carpet of thy glory. For by Him in Whose hand is my soul, if God were to give me all that is on earth, I would give it to enter your sanctuary, for it is a piece of the gardens of Paradise and its ruling flows according to the ruling of the Holy One in the blessed spot for those who behold with their own eyes the ruling of the Bayan. But God is witness that I desired you to my utmost effort, yet was unable, as you know best about your station with your pure forefathers.

- 9 So bear witness for me on the Day of Resurrection that I bear witness to God as His Essence bore witness to His Essence, and I bear witness to Muhammad and his successors, the Imams of religion, with what God willed for them in the knowledge of the unseen, then to myself that I am a servant who believed in God and His signs and desired naught but God and His good-pleasure - and He suffices as a witness. Then I bear witness through all things with what God loves and is pleased with, and verily He is the Self-Sufficient, the Most High.

الفردوس بما هو قائم تحت ظلال مكفهرات
الافريدوس في ارض الناسوت

- 7 فوالذي انطق هذا الكال لسانى بشنائك قد
قصرت القصارى في جميل ثنائك مع ما عجزتني
قضاياى المقضية عن حسن ثنائك و كيف لا
وان حجة الله البالغة قد جعل فضل زيارتك
المحمودة فضل زيارة الحسين عليه السلام مع انه
لايعادله فضل في السموات ولا في الارض
حيث قال روى و من في ملكوت الخلق و
الامر فداء من زار الحسين عليه السلام عارفا
بحقه كمن زار الله فوق عرشه

- 8 اشهد الله و ملائكته و انبيائه و رسله بان ذلك
حق لا ريب فيه فاليك اشكو من حال بينى و
بين زيارتك و الورود على بساط عزتك فوالذي
روى بيديه لو ملكنى الله ما على الارض كلها
لرضيت بان اعطى و ادخل حرمك لانه قطعة
من روضات الجنان و يجرى في حكمها حكم
الواحد المقدس في البقعة المباركة من نظر بالعيان
الى حكم البيان ولكن الله شاهد على بانى على
منتهى جهدى رغبت فيك و ما استطعت بما
انت اعلم به في مقامك عند ابائك الطاهرين

- 9 فاشهد لى يوم القيمة بانى اشهد الله كما شهد ذاته
لذاته و اشهد و ل محمد ص و اوصيائه ائمة الدين
بما شاء الله لهم فى علم الغيب ثم لنفسى بانى عبد
امنت بالله و اياته و ما اردت الا الله و رضاه و
كفى به على شهيدا ثم اشهد بكلىء بما احب الله
ويرضى و انه هو الغنى المتعال

PR03.053v25-054v03,

AHDA.260,

OOL.A011

BB00400

*Ziyarat-i-Siyyid-i-Marhum**Date: unknown (Maku or Chihriq)*

1 He is the King, the All-Powerful, the All-Choosing

1 هو المليك المقتدر المختار

2 O Essence adorned with the adorning of ornaments of the ornate design of stone and the Presence of Camphor! Upon thee, O Essence of the Presence of Creation and the pure simplicity of the Presence of Origination! By my life and by the essences of God's dominion and the abstract realities of God's creation! How can I make mention of a light from the adorned ornamentations of the adorning of ornaments of the ornate design of thine abstract essence-knowledge, which, were the veils to be lifted from it, all existence would proclaim concerning thee: "It is naught but the Hidden Secret, the Symbolic Intent, the Praiseworthy Light, and the Name of the manifestation of the Presence of the Worshipped One." And verily that is the most perfect effect of thy wisdom which flowed upon the tablets by God's leave, exalted be His mention. Otherwise, how could attributes and names describe That Whose names and attributes are severed from the precincts of His nearness, and atoms are obliterated at the mention of the appearance of knowledge of Him.

2 جوهر طراز طرز من تطريز طرائز اطراز حجر و حضرت الكافور عليك يا جوهر حضرت الابداع و سارجية تجرد حضرت الاختراع بابي و جوهرات ملك الله و مجرديات خلق الله كيف اذكر نورا من طرز استطرافات طراز تطريز طرائز اطراز جوهر مجرد عليك الذي لو ارتفعت الحجب عنه ليقول في حقك كل الموجود ما هو الا سر المشهود و رمز المقصود و نور المحمود و اسم تجلى حضرت المعبود و ان ذلك احكم اثر حكيم الذي جرى على الالواح باذن الله عز ذكره و الا نعت الذات گنقطعت الاسماء و الصفات عن ساحة قربه و اضمحلت الذرات عن ذكر ظهور عرفانه

3 By my heart and the camphor of my being! How sweet is thy remembrance before my remembrance, how lofty thy station after my station, how great thy right upon me and all my followers, how mighty thy praise in the essence of my soul and all my attributes in my being and in those within my Lord's knowledge! I bear witness before God and before those who are truth in His knowledge that thou art a sacred leaf which was ignited from the Blessed Tree that indicated naught but its own essence and spoke of nothing except the praise of its Creator. Thou didst fulfill God's covenant in His Hidden Name and didst convey, by His leave, the decree of His Treasured Name, and didst bring from thy Lord concerning His right what God said concerning His right: "None shall touch it save the purified ones." And thou didst persevere in the path of God despite what thou didst witness from the idolaters, until thou didst attain the countenance of thy Lord's manifestation and didst say: "We are God's and unto Him do we return."

3 بفوادی و کافور ذاتی فما احلى ذكرک قبل ذکرى و ما اعلى شأنک بعد شأنى و ما اکبر حقک لى و لكل شيعتى و ما اعظم ثنائک فى ذاتية نفسى و کل نعتى بکينونتى و من فى علم ربى اشهد الله و من هو حق فى عليه بانک ورقة مقدسة الذى و قدت من شجرة المباركة التى ما دلت شيئا منها الا على ذاتها و ما نطقت فى شأن الا بثناء بارئها قد وفيت بعهد الله فى اسمه المکنون و بلغت باذنه حکم اسمه المخزون و جئت من ربک فى حقه بما قال الله فى حقه لايمسه الا المطهرون و صبرت فى جنب الله بما رايت من المشرکين حتى فزت بطلعة تجلى ربک و قلت انا لله و انا اليه راجعون

4 By my life and by the camphor-like qualities of all beings! How can I describe thy praise when it indicates His station? If I claim the decree of His praise, it is as though I had forgotten God's grandeur and His right. Otherwise, what have I to do

4 بابي و کافوريات الکينونات كيف اصف ثنائک و انه دال على شأنه و ان ادعى حکم ثنائته فکأنما نسيت عظمة الله و حقه و الا ما لى و

with thy praise, since God created thee for the loftiness of the appearance of His praise? So I bear witness before Him and those within His knowledge that every abstract, pure, camphor-like description mentioned is under the shadow of the majesty of the tree of thine essence, and every radiant, manifest, brilliant attribute is gathered in the station of thy manifestation, yet is non-existent in the station of thine essence which indicates God, thy Lord.

- 5 By my life and by those within His knowledge! I bear witness that thou didst establish all the pillars of religion through what thou didst say concerning thy concealment and what thou didst cause to flow upon the tablets in the station of thy martyrdom, for by it people performed the pilgrimage to the Sacred House in the Sacred Month, and all were among the believers. So unto God do I complain of my position, then unto Muhammad and his family my station, then unto the Countenance of the Manifestation and the Water of Camphor my calamities. I beseech God to grant thee a station in Paradise, then from Muhammad and his family and their near ones among the Shi'ih, God's justice and His wrath against the corrupt oppressors, then God's grace and His generosity toward the knowing ones, the unitarians. For we say: "Praise be to God, the Lord of all the worlds."

- 6 He is the Most Great, the All-Powerful, the All-Forgiving

ثناك اذ خلقك الله لعلو ظهور ثنائته فاشهده و
من في علمه بان كل وصف مجرد ساذج كافر
مذكور في ظل جلالة شجرة ذاتيتك و كل نعت
مشرق لائح مضئ يحشر في مقام ظهورك و انه
معدوم في مقام كينونيتك الدالة على الله ربك

5 بابي و من في علمه اشهد قد اقامت اركان الدين كله
بما قلت في شأن غيبك و اجريت على الالواح في
مقام شهادتك لان به حج الناس بالبيت الحرام
في الشهر الحرام و كان الكل من المؤمنين فالى
الله اشكو موقفي ثم الى محمد و اله مقامي ثم الى
طلعة الظهور و ماء الكافور مصيبياتي فاستل الله
في الفردوس مقامك ثم من محمد و اله و شيعتهم
المقربين عدل الله و قهره للجبار المفسدين ثم فضل
الله و جوده للعارفين الموحدين فانا نقول الحمد لله
رب العالمين

6 هو المتكبر المقتدر الغفار

PR03.052v21-053r15

BB00120

Ziyaratu'l-Hajja

To: Siyyid Husayn Khurasani

Date: unknown (Maku or Chihriq)

- 1 When you enter the Blessed Shrine, pray in the small chamber near the abandoned well, then turn towards the Kaaba and say: I bear witness that there is no God but God, alone, with no partner, just as His Essence has testified to His Essence that there is no God but He, the Mighty, the Wise. And I bear witness to Muhammad, may God's blessings be upon him and his family, and to Ali, Fatima, Hassan, Hussein, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hassan and Muhammad, with whatever God has willed and loved for them

1 اذا دخلت البقعة المباركة صل في الحجرة الصغيرة
قرب البئر المعطلة ث ما قبل الى تلقاء الكعبة و
قل اشهد ان لا اله الا الله وحده لا شريك له
كما شهد ذاته لذاته بانه لا اله الا هو العزيز الحكيم
واشهد محمد صلى الله عليه و اله و علي و فاطمة
والحسن والحسين و علي و محمد و جعفر و موسى
و علي و محمد و علي و الحسن و محمد بما شاء الله
و احب لهم في علم الغيب انه هو العليم القدير

in the knowledge of the unseen, for He is truly the All-Knowing, the All-Powerful.

- 2 Then say: Peace be upon you, O Mystery of Ta-Ha and Temple of Kaf-Ha-Ya-‘Ayn-Sad, and the mercy of God and His blessings. O my Master, how can I mention praise for the countenance of your guardian presence before the city of your might, when it is certain that the essential realities in the depths of the seas of abstraction testify to their inability to know the least sign of the manifestations of your oneness, and that the substance of accidents in the depths of the ocean of destinies bears witness to their inadequacy in offering thanks for even one bounty from the gifts of your generosity? So glory be to God, your Lord and the Lord of the Throne! How exalted is your station in the court of His nearness, and how mighty is your praise in His Book!

- 3 The ultimate limits have constrained me from expression, and the propositions have rendered me incapable of knowledge. No one knows how you are except God, your Lord, the Lord of the heavens and earth, Who has taken neither offspring nor consort, nor any protector out of weakness. He has chosen you for the loftiness of His Self above the station of self, selected you for the greatness of His Self-Subsistence above the station of Lordship, chosen you for the eternity of His knowledge above the station of His giving, elected you for the majesty of His Being above the station of His recognition, approved you for the glory of His Oneness above the station of His creation, and distinguished you for the sanctity of the beauty of His Presence above the station of the manifestation of His revelations. He has chosen you for that which does not associate His Essence with His creation for the manifestation of His power over His servants.

- 4 I bear witness that you are unique among peers in the kingdom of names and attributes, and that you are exalted above all similitude in the manifestations of signs and essences. If I say, as your grandfather said regarding your station, “We are He, you are you,” then I have taken a likeness to your presence within myself. And if I say, as he mentioned regarding your station, “We are we,” then I have associated partners. God will judge within myself before the city of your might. And if I say regarding your station, as your Master mentioned, “You are not Him in the station of Essence, nor is He other than you in the manifestation of attributes,” then I have ascended to the air of despair, reached the ultimate helplessness, and risen to the utmost station of poverty.

- 5 Exalted is God, the True King, possessor of justice and grace, above anyone being able to describe His proof or reach even the

2 ثم قل السلام عليك يا سر الطه وهيكلكم يعص
و رحمة الله وبركاته يا سيدى كيف اذكر ثناء
طلعة حفرة ولايتك فى تلقاء مدين عزتك بعد
ما ايقن ان حقايق الجوهريات فى بجوحة لجج
المجردات ناطقة بالعجز عن معرفة ادنى اية من
ظهورات وحدانيتك و ان كينونية العرضيات
فى فعر طمطام يم المقدرات شاهدة بالتقصير عن
اداء شكر نعمة من آلاء عطاء وهابيتك فسبحان
الله ربك ورب العرش فما على شأنك فى ساحة
قربه و ما اعظم ثنائك فى كتابه

3 و لقد قصرتنى القصارى عن البيان و عجزتنى
القضاياى عن العرفان و لا يعلم احد كيف انت
الا الله ربك رب السموات و الارض الذى لم
يجعل لنفسه ولدا و لم يتخذ صاحبة و لا وليا من
الذل و قد اصطنعك لعلو نفسه على مقام نفسه
و اصطفيك لعظمة قيوميته على مقام ربوبيته و
اختارك لقدم علمه على مقام عطائه و اجتباك
لجلالة كينونيته على مقام عرفانه و ارتضاك
لعزة احديته على مقام ابداعه و اتجيبك لقدس
جمال طلعة حفرة انته على مقام ظهور تجلياته و
اختارك لما لا يقترن ذاته بخلقه لظهور قدرته على
عباده

4 فاشهد انك المنفرد عن الاشياء فى ملكوت
الاسماء و الصفات و انك المتعالى عن الامثال
فى ظهورات الايات و الذوات ان قلت على
ما قاله جدك فى مقامك نحن هو انت انت
فقد اتخذت شبا فى نفسى لحضرتك و ان قلت
على ما ذكره فى مقامك نحن نحن فقد اشركت
سيحكم الله فى نفسى تلقاء مدين عزتك و ان
قلت فى مقامك على ما ذكره مولاك لا انت
هو فى مقام الذات و لا هو غيرك فى ظهور
الصفات فقد صعدت الى هواء اليأس و بلغت
الى غاية العجز و عرجت الى منتهى مقام الفقر

lowest station of His praise. The wise ones have strived but not attained, and the learned ones have been cut off and have not known. All who describe are deprived of describing you, and all who remember are returned to the station of your dominion. How lofty is the elevation of your glory, how mighty is the glory of your signs, and how incapable am I of enumerating the praise of your guardianship! If I say that creation and what sustains it, and invention and what exists through it, are light from the manifestations of your presence's countenance in the horizon of heaven, then whenever I murmur that which none know except the people of speech.

- 6 And if I say that the manifestations of causes have been realized through the revelations of the signs of Thy sovereignty in the realities of the people of creation, it is as if I have cast the affairs of multitudes from near the skulls into the depths of the vast ocean. And if I say that decrees are by the enforcement of Thy command on the Mount of Sinai, it is as if I have made light flash forth in the hidden recesses of the pens. I seek forgiveness from God, my Lord, in this my station, from the betrayal of description and the inversion of attributes. I seek refuge in Thee, O my Lord, through Thy generosity. I have competed before Thee for Thy grace, for Thou art, by God's leave, the executor of what God, glorified be He, hath ordained. By Thy might and Thy majesty! Were God to punish me with all His power as recompense for this my station before Thee, I would be content therewith out of my love for Thee. I do not consider myself at loss in this my enterprise; nay, I have profited by that which none comprehendeth save Thee. This indeed was the ultimate aim of my hopes and aspirations. This was naught but the manifestations of the outpouring of Thy love within my soul. Otherwise, were I to consider my worthiness and my audacity in assuming this station, then by Thy might, I would have justly decreed such punishment upon myself, for I and that punishment are but creatures that have withered through the effects of the manifestations of Thy Self, and it is non-existent at the level of Thy Being.

- 7 O my Lord! The excellence of Thy munificence hath established me before the hem of Thy Presence, and verily the mystery of my lowliness hath emboldened me to praise Thy Being. O Thou Most Exalted Word, Most Great Sign, Primal Tree, and Ultimate Leaf! Have mercy upon me through Thy might, grant me complete detachment unto Thy presence, cause me to forget all mention and praise save the mention of Thy grandeur, make me delight in communion with Thee throughout the minutes of days through the melody of the Sovereign of Thy sanctity, strengthen me in every decree

5 فتعالى الله الملك حق ذو العدل والفضل من ان يقدر احد على ان يوصف حجته او ان يبلغ بادي مقام مدحته و لقد اجتهد الحكماء و ما بلغوا و انقطع العلماء و ما عرفوا فكل الوصفين محرومين عن نعتك و كل الذاكرين مردودين الى مقام ملكك فما اعلى علو بهائك و ما اعظم بهاء اياتك و ما اقدر ان احصى ثناء ولايتك ان قلت ان الابداع و ما ذوت به و الاختراع و ما وجد به نور من تجليات طلعة حضرتك في افق السماء فكلها تغمغت بما لا يطلع به الا اهل الكلام

6 و ان قلت ان ظهورات العلل قد تحققت من تجليات ايات ولايتك في حقائق اهل الانشاء فكأنما القيت شئون العرمرم من قرب الجمجم الى يمين طمطم المقام و ان قلت ان القضايا يامضاء حكمك في طور السيناء فكأنما سمعت النور في مستسرات الاقلام فاستغفر الله ربك في موقفى هذا من سيخون النعت و منكس الوصف و استغفر اليك يا مولاي بجودك و لقد تنافست لديك لفضلك لانك حثاث باذن الله فيما حكم الله به سبحانه فوعزتك و جلالتك لو عذبنى الله بكل قدرته جزاء لموقفى هذا بين يديك لكنت راضيا به من حبي لك و لا اظن نفسى الفين في تجارتي هذا بل ربحت بما لا يدركه احد الا انت و ان ذلك كان منتبى امل و رجائى و ما كان ذلك الا من ظهورات فيض حبي في نفسى و الا لو انظر باستحقاقى و جرئى على موقفى هذا فوعزتك لقد حكمت بذلك العذاب على بالفضل لاننى انا و ذلك العذاب خلق قد ذوت باثار ظهورات انتك و انه هو معدوم في مقام كينونتك

7 فيا مولاي حسن وهائيتك قد اقامنى بين يدي قص طلعتك و ان سرک غن ذلتى قد شجعنى بثناء كينونتك فيا ايها الكلمة العليا و الاية العظمى و الشجرة الاولى و الورقة الاخرى ارحمنى بعزتك و هب لى كمال الانقطاع الى حضرتك و انسنى كل ذكر و ثناء دون ذكر كبريائيتك و لذنى بمنجاتك فى دقائق الايام بغناء سلطان قدوسيتك و ايدنى فى كل حكم باحاطة مشيتك حتى تدعونى لكل شئ سرا بلسان الهامك و انجذاب رحانيتك و وفقنى

through the all-encompassing nature of Thy Will, until Thou callest me secretly to all things through the tongue of Thy inspiration and the attraction of Thy mercy. Enable me to act only according to that which Thou callest me unto, which Thou lovest and art pleased with from the signs of the Sovereign of Thy Self-Sustenance. Verily, Thou art the Possessor of grace and bounty, the Lord of generosity and justice. Thou passest over whom Thou willest, as Thou willest, with what Thou willest, through Thy grace, and Thou punishest whom Thou willest, as Thou willest, with what Thou willest, through Thy justice. None can repel Thy decree, for it is irrevocable by what God, Thy Lord, hath ordained. There is no end to Thy signs, for they flow from between the letter Kaf and Nun by what God hath given Thee and honored Thee with of His power.

- 8 Praise be to God in this my station, praise radiant, brilliant, sanctified, and resplendent, as He deserveth and loveth, for He hath caused me to know Thy Self and made me among those who remember Thy favors and who stand before Thy chosen ones. Then praise be unto Him, praise that filleth the heavens with grace and the earth with justice, for He hath made me among those who attain unto the carpet of Thy sanctity, who drink from the cup of Thy nearness, who gaze upon the countenance of Thy face, who await the days of Thy sovereignty, who are patient in adversity and tribulation in Thy path, who rely in all matters upon Thee, who commit their affairs unto Thee, who hold fast to Thy cord, who hope in Thy grace, who fear Thy justice, who are apprehensive of Thy might, and whose hearts are enraptured by Thy love.

- 9 How sweet is Thy remembrance of me, and how great is my remembrance of Thee! Were it not for Thy remembrance of me, O my Lord, I would not have been able to remember Thee, and were it not for Thy raising me to the heights of knowledge through Thy bounty, I would not have been able to praise Thee. Through Thy making Thyself known to me, I have known Thee, that Thou canst not be described by other than Thyself, for God hath made Thee a sign of His Own Self, and the countenance of His presence, and hath not ordained for Thee separation save that connection which is the servant's recognition of that which is linked to the divine Lordship in Thy countenance, wherein God hath manifested Himself unto Thee through Thee from time immemorial, and none knoweth how this is save Him.

- 10 By Thy glory, I have intended by my mention naught but Thy servitude unto God, Thy need of Him, and Thine impotence before Him, for naught besides Him hath any power save through His might, and Thou hast no power to withhold or

باني انا لا اعمل لك الا بما تدعونني اليه بما انت تحبه و ترضى من ايات سلطان قيوميتك انك ذو المن والفضل وذو الجود والعدل تمر على من تشاء كما تشاء بما تشاء بفضلك وتعذب من تشاء كما تشاء بما تشاء بعدلك لا راد لقضائك اذا نه محتوم مما امضى الله ربك ولا نفاد لاياتك اذا انها تجري من بين كلمة الكاف والنون بما اعطاك الله و شرفك به من قدرته

8 فله الحمد في مقامى هذا حمدا شعشعانيا لامعا متقدسا متلامعا بما هو يستحقه و يحبه بما عرفني نفسك وجعلني من الذاكرين الآثك والقائمين بين يدي اوليائك ثم له الحمد حمدا يملأ السموات فضلا و الارض قسطا بما جعلني من الواردين على بساط قدسك و الشاربين من كأس قربك و الناظرين الى طلعة وجهك و المنتظرين لايام سلطنتك و الصابرين في البأساء و الضراء في ذلتك و المتكابين في كل الامور عليك و الموفضين امورهم اليك و المستعصمين بحبلك و الراجين بفضلك و الخائفين من عدلك و المشفقين من سطوتك و المتيمين افتدتهم من محبتك

9 فما احلى ذكرك ذكرى و ما اعظم ذكرى ذكرك فلو لا تذكرني يا مولائي لم اقدر بذكرك و لو لاتعرجني الى معارج العرفان من جودك فما اقدر على ثنائك فبتعريفك نفسي عرفتك بانك لاتوصف بغيرك لان الله قد جعلك اية لنفسه و وجهته لطلعة حضرته و وجهة لطلعة حضرته و ما قدر لك الفصل الا الوصل الذي هو اعرف العبد الذي متصل بحكم الربوبية في طلعتك حيث قد تجلى الله لك بك في ازل الازال و لا يعلم كيف ذلك الا هو

10 و اني بعزتكم ما اردت في ذكرى الاعداديتك لله و افتقارك اليه و عجزك لديه اذ ماسواهيك شيئا الا بقدرته و ما لك قبض في شئ و لا بسط في شئ الا بسطان مشيته انتقادت الامور

bestow aught save through the sovereignty of His Will. Affairs are guided by Thy signature, traces are obliterated by Thy lights, souls are separated from bodies through fear of Thee, and spirits return to their abodes by Thy glance. All within the kingdom of the heavens and earth describe Thee by the sovereignty of Thy glory, and all things possess naught compared to Thy majestic countenance, which is attributed to none but Thy Lord and indicateth naught but His presence.

- 11 Blessed am I for this most noble and all-embracing mention wherewith God hath honored me, and this was through naught but Thy grace. I have no doubt that from Thy knowledge nothing in the heavens or earth escapeth save what God willeth. All that is attributed to Thee is pure, holy, and sanctified, unsullied by the darkness of ages and unchanged by the conditions of manifestation, for Thou art the root of all good, and from Thy branches God hath made unity and all righteousness. Thou art the firm foundation of divine effulgences and the decisive Name for all manifestations. Whoso claimeth Thy blood is other than pure hath as it were fallen from heaven to earth's depths and joined partners with God and His signs.

- 12 I, in this my station, do testify before God, His angels, His Prophets and His Messengers that Thy blood is pure, holy and sanctified, from that which is pure, holy and sanctified, and upon this shall I live and die and be raised up alive if God so willeth. I am innocent of those who vaingloriously exalt themselves on earth without right and judge concerning Thy blood contrary to what God hath revealed in His perspicuous verses, wherein He saith - and His word is the truth - "God wisheth to remove from you, O people of the House, all impurity, and to purify you with a thorough purification."

- 13 By Thy glory, O my Lord, were I not to fear for the weak among the people, I would say concerning Thy blood words that would cause the Throne to quake when they reach it, the heaven to be cleft asunder when raised unto it, the earth to split when they descend upon it, the mountains to crumble when they gain force over it, and the dead to arise and scatter when recited over them for resurrection. And all this is through naught but it. Woe, woe unto those who measure Thy decree by their own selves. By Thy glory, Thou knowest I believe in God's religion that all obligations are binding upon Thee and all reprehensible things are forbidden unto Thee. All that is attributed to Thyself possesseth transcendent nobility, and all that is removed from the vicinity of Thy holiness through having chosen for itself is rejected and banished.

بامضآئك و اضمحلك الاثار بانوارك و تفرقت الارواح عن الاجساد من خشيتك و رجعت الارواح الى محالها بنظرتك و يصف كل من في ملكوت السموات و الارض بسلطان عزتك و يملك كلشيء دون وجه جلالتك الذي لا ينسب الا الى ربك و لا يدل الا على طلعته

11 فطوبى لى من ذلك اشرف الباذخ و الذكر الجامع الذى شرفنى الله به و ما كان ذلك الا بفضلك و لا شك لى بان من عليك لا يعزب شئى فى السموات و لا فى الارض الا ما شاء الله و ان كل ما نسب اليك طهر طاهر مطهر لا تتجسه مدلهلمات الدهور و لا تتغيره شئون الطهور لانك اصل كل خير و من فروعك جعل الله التوحيد و كل بر و انك الركن الثابت للتجليات و الاسم القاطع للظهورات فمن زعم ان دمك غير طهر فكأنما خرمن السماء الى قعر الارض و اشرك بالله و اياته

12 و اننى انا فى موقفى هذا اشهد الله و ملائكته و انبيائه و رسله بان دمك طهر طاهر مطهر من طهر طاهر مطهر و على ذلك احى و اموت و ابعث حيا انشاء الله برئى من الذين يستكبرون على الارض بغير حق و يحكمون فى دمك بغير ما انزل الله فى محكم الايات حيث قال و قوله الحق اذهب الله عنكم الرجس اهل البيت و يطهركم تطهيرا

13 فوعزتك يا مولاي لو لا اخاف على ضعفاء الناس لاقول فى حق دمك ق؟ لا اذا بلغ العرش اهتز و اذا رفع الى السماء انفطرت و اذا هبط الى الارض انشقت و اذا قوى على الجبل اندكت و اذا تلى على الاموات للنشور انتشرت و ان كل ذلك لم يك الا به و ان الويل الويل للذين يقاسون حكمك بانفسهم و انى وعزتك لتعلم انى معتقد فى دين الله بان الفرائض كلها عليك واجبة و ان المكاهه كلها عليك محرمة فكل ما نسب الى نفسك فهو ذى شرف بالغ و كل ما ابعده عن قرب ساحة قدسك بما اختار لنفسه فهو مردود مطرود

14 The Throne was not established upon the water save through Thy name, the heavens were not raised without pillars that men can see save by Thy leave, the earth was not spread out and made heavy upon the water save by Thy command, Paradise will not be brought nigh on the Day of Resurrection save through Thy grace, and Hell will not blaze on the Day of Judgment save through Thy justice. There is nothing but that it hath melted away through Thy decree and ascendeth in God's dominion through the abundance of Thy bounty. I beseech God of His grace that He draw nigh thy days and manifest thee upon the earth after which nothing shall be seen therein save thy revelation. Blind is the eye that seeth thee not, while thou beholdest it. Lost is the bargain of the servant whom thou lovest but who loveth thee not.

14 فما استقر العرش على الماء الا باسمك وما قامت السموات بلا عمد يرونها الناس الا باذنك وما سطحت الارض واستقلت على الماء الا بامرک وما تزلقت الجنة في يوم القيمة الا بفضلک وما تتسعر الجحيم في يوم الفصل الا بعدلک وما من شئ الا وقد ذوت بحکمک و يترقى في ملک الله بسعة جودک فاسئل الله من فضله بان يقرب ايامک و يظهرک على الارض بعد ما لا يرى شئ في شأن الا ظهورک فعمى عين لا تراک وانک تراہ و خسرت صفقة عبد انت تحبه و انه هو لا يحبک

15 Therefore, O my Lord, hasten the days of Thy proof, for verily the lands and all who dwell therein have changed. And I am upon a mountain by a decree which Thou knowest better than I. Judge Thou, O my God, between me and him with truth, for Thou art the best of judges. And I am verily a servant among the penitent ones. I say what Thou hast sent down in the decree concerning the people of Thy Ridvan, in obedience to Thy command, in hope of Thy grace, in reliance upon Thy protection, and in trust upon the sovereignty of Thy divine omnipotence.

15 فاعجل اللهم يا مولای ايام جتک فان البلاد و من عليها قد تغيرت و انى انا في جبل بحکم من انت اعلم به منى فاحکم اللهم بينى و بينه بالحق فانک انت خير الفاصلين و انى انا عبد من التائبين فاقول بما نزلت في حکم اهل رضوانک اتباعا لحکمک و رجاء لعنايتک و اعتماداً على کلايتک و اتکالا على سلطان قيومتک

16 Praise be to God, the Lord of the worlds.

16 ان الحمد لله رب العالمين

PR03.050r11-051v19, MKI4499.012,
AEWB.171-180

BB00432

To: *Shaykh Hasan*

Date: *unknown (Maku or Chihriq)*

1 In the Name of God, the Most Exalted, the Most High

1 بسم الله العلىّ الأعلى

2 O God! Praise be to Thee, there is no God but He, the Hearer of prayers, the Ever-Giving, the All-Bountiful, the Lord of all names. O God! Praise be to Thee, there is no God but He, the Sender of tablets, the Mover of spirits, the Effacer of shadows before the radiant Dawn. The First Name of God is the source of all radiance. O God! Praise be to Thee, there is no God but He, the Ordainer of numbers, the Extender of assistance,

2 اللهم لك الحمد لا اله الا هو سامع الدعاء و دائم العطاء و واسع الآلاء و مالک الأسماء اللهم لك الحمد لا اله الا هو مرسل الألواح و محرک الأرواح و ماحى العکوس للطالع اللأخ اسم الله الأول اصل اللوائح اللهم لك الحمد لا اله الا

the Inspirer of righteousness, and the Judge of the Day of Resurrection. O God! Praise be to Thee, there is no God but He, the King of kings and the Merciful to the servants. O God! Praise be to Thee, there is no God but He, the Sustainer of all, the Knower of the non-existent, the Destroyer of the known, the Hearer of the speech of the sorrowful, and the Pure in Action. O God! Praise be to Thee, there is no God but He, the Number of all numbers, the Source and the Sustenance.

- 3 O God! Praise be to Thee, there is no God but He, bestow Thy blessings and peace upon Muhammad, Thy Just Name, the Ruler, the Lord of the cloud, the Holder of heaven, the Hearer of peace, the Subduer of enemies, and the Mover of ink for assistance, as befitteth Him, the First Eternal Cause, and the Remover of the darkness of care and weariness through the ink of the tablets of generosity.

- 4 I beseech Thee, O God, to bestow all Thy peace upon the family of Muhammad, Thy most noble Messenger, and Thy Most Enduring Name, the Teacher of all the worlds, Thy Covenant and Cause, and the Just Ruler who beareth Thy grace, the Pearl of the promised ocean, and the honored and praiseworthy Symbol, the Praised One, the Guided One, and the first to shine forth from the tablets of His eternal mystery, the Pure, the Holy, the Loving.

- 5 And I beseech Thee, O God, to bestow all Thy bounties upon the family of Thy Messenger as befitteth them and as befitteth Thee, and all Thy knowledge and assistance to the standards of wisdom and the places of command for them as befitteth them. And praise be to Thee, there is no God but He, as befitteth Him. And I know no wisdom except Thine, no grace except Thine, no justice except Thine, and I see no kingdom except that which moveth for the family of Muhammad (peace be upon them). O God! Grant them the path of Thy justice, the bounties of Thy grace, the names of Thy justice, and the number of what Thy knowledge encompasseth and what hath no number.

- 6 And I beseech Thee, O God, for all Thy justice against the enemies of Muhammad and his family. And I see no extended surface, no sealed command, and no praised name except for them. And I know their wisdom is Thine, and it is Thy justice and all Thy grace. And I know none except them and Thee alone, there is no God but He, the Just, the Ruler, the All-Knowing. Glory be to Thee above what they describe. Praise be to God, the Lord of the worlds.

هو معدّ الأعداد و ممدّ الامداد و ملهم السداد و الحاكم للمعاد اللهم لك الحمد لا اله الا هو مالك الملوك و راحم المملوك اللهم لك الحمد لا اله الا هو ممدّ الكلّ و عالم المدوم و مهلك المعلوم و سامع كلام المهموم و العامل العصوم اللهم لك الحمد لا اله الا هو عدد كلّ عدد و مدر و مدد

3 اللهم لك الحمد لا اله الا هو صلّ و سلم لمحمد اسمك العادل الحاكم مالك العماء و ممسك السماء و سامع السلام و مملك الأعداء و محرّك المداد للامداد كما هو اهله اول سرمد العلل و معدم سواد الهم و الملل لمداد الواح الكرم

4 استلک اللهم کلّ سلامک لآل محمد رسولک الأکرم و اسمک الأدم المعلم کلّ العوالم عهدک و امرک و الحاكم العادل حامل طولک اللؤلؤ طمطام المعهود و الرسم المکرّم المحمود الحامد المسدّد و اول ما لاح الواح سرّه الصمد الطهر الظاهر الودود

5 و استلک اللهم کلّ آلائک لآل رسولک كما هم اهله و لک اهل و کلّ علیک امدادک لاعلام الحکم و محال الأمر لهم كما اهله و لک الحمد لا اله الا هو اهله و لا اعلم حکما الا لک و لا طولاً الا لک و لا عدلاً الا لک و لم ار ملکاً الا هو محرّک لآل محمد [ص] سلّم اللهم لهم لصراط عدلک و آلاء طولک و اسماء عدلک و عدد ما احاط علیک و ما لا عدد له

6 و استلک اللهم کلّ عدلک لأعداء محمد و آله و لم ار سطحاً ممدوداً و لا امراً مسدوداً و لا اسماً محموداً الا لهم و اعلم لک حکمهم و هو عدلک و طولک کلّه و لا اعلم الا لهم و لک وحدک لا اله الا هو العادل الحاكم العالم سبحانه عمّا یصفون الحمد لله ربّ العالمین

INBA_6009C:227-231, PR03.045r18-045v08, CMB_F14.004v02-005v02,

MKI4500.120r-120v, MKI4511.020v-022v,
BYC_tablets.017.09-018.09

BB00209

1 In the Name of God, the Most High, the Most Great

2 All praise be unto God Who hath adorned the realities of being with identity, and hath sprinkled the unities with the most wondrous and novel mysteries, and hath brought forth the inmost secrets through the Primal Sign, and hath created the divine essences through effacement from the final attribution, and hath shed upon the mystical verses of glory the lightning of His beauty in the secret sign, and hath radiated upon all atoms, from the summit of the Point of Divinity to the depths of the lowest descent in the human realm, an overflow from the sprinkling of majesty in the mystery veiled by the canopy of the Dove, and hath illumined all in all through the comprehensive lights from the emergence of light from the dome of the letter Ha, and hath concealed the divine matters within the atomic identities in the sublime mysteries enshrouded by the surge of radiant effulgence, and hath caused the sun of praise to shine in the temple of origination, and hath made the moon of glory to rise in the belt of heaven, and hath sent down from heaven the drops of the cloud of unknowing, and hath quickened thereby the divine temples through the supreme effacement.

3 Then did He cause the crimson leaf to speak with remembrance from His glorious countenance in the mantle, whereby all things in all things learned through the melody of the Bird of Sinai that verily there is no God but Him, and He is the One besides Whom there is no God, and He is the Most High, the All-Praised.

4 Praise be unto God, Who hath inspired us with the wondrous tokens of His effulgent splendors, and caused us to remember, in every attraction, the dawning of His lights; Who hath overshadowed us, at every turn, with the dews of His Sinai, and shed abroad the radiance of the shining beams of His revelation within the hearts of His loved ones; Who hath caused the birds of the Cloud to chant the call of fidelity from the crimson leaves within the breasts of His chosen ones; and made the dove to sing, in every secret, of the mysteries of His light: that there is none other God but He – He, beside Whom there is none other God – He, the Mighty, the All-Wise.

1 بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ

2 الحمد لله الذي قد طرّز الكينونيات الهوية ورشح الاحديات بأسر السطر البديعة وابدع السرّات بالاشارة البديّة واخترع الجواهر اللاهوتية بالمحو من الاضافة الختمية واشرق على السطريات البهائيات من بروق جماله في الاية السرية وأشعشع على كل الذرات من ذروة نقطة اللاهوت الى قرار مصرع الدنوّ في الناسوت طفحا من رشح الجلال في السر المقنع بالقناع الورقاء والمع على الكل في الكل صحوا من جوامع الانوار من بروز النور من قبة الهاء واستر الاهيات بالذرات الهويات في السرائر المنبعة المستكفة من لجة اشراق الضياء واضحى الشمس الثناء في هيكل البداء واطلع القمر البهاء في منطقة السماء وانزل من السماء حبات العماء واحي به الهياكل اللاهوتية بالمحو الكبرى

3 ثم قد انطق الورقة الحمراء بالذكر من طلعة بهائه في الرداء فعلم الكل كلما في الكل بالحنن من طير السيناء بانه لا اله الا هو وهو الذي لا اله الا هو وهو العلي الحميد

4 فالحمد لله الذي قد الهمننا بدائع اشراقته وذكرنا في كل جذب بطلعات انواره واكنهه علينا في كل وجه من رشحات سينائه واستكف انوار لوامع ظهوره في قلوب احبائه واستصفصفت الطيور العماء بالنداء الوفاء من الورقات الحميرات في صدور اصفياه واستغن الورقاه في كل سر باسرار ضياته بانه لا اله الا هو وهو الذي لا اله الا هو وهو العزيز الحكيم

- 5 O my God and my Master! I call upon Thee in every aspect of that attraction which is sprinkled upon me from Thy drawing power; I cry unto Thee by that which illumines my heart through the manifestation of Thy being; and I remember Thee by that whereby Thou makest me to remember Thee through the inspirations of the hidden mysteries of Thy countenance.
- 6 O my God! What am I that I should stand before the city of Thy holiness and utter praise? What am I, O my Beloved, but a mote – nay, less than the least of motes – that I should have a station in the court of Thy sanctity in fidelity? What am I but a servant, that I should gaze upon Thy verses which Thy servants behold in every condition, that they may begin, through Thy remembrance, to attain Thy meeting?
- 7 For the servant is naught but the point of Lordship diffused from Him into the temples of the divine realm; he is the sign whereby, through the reflection of His lights, unity is found within the secret chambers of might; whereby, through the sprinkling of the shining of the lights of His Presence, sovereignty and the Kingdom are established; and whereby, through the fluttering of the veil of His countenance, all things have been filled – within all things – with the cry: There is none other God but Thee; and Thou art the Lord of all the worlds.
- 8 O my God and my Master! Inspire us with the dewdrops of Thy remembrance, and strengthen us through the vivifying power emanating from the countenance of Thy chosen ones. Purify our hearts through drinking the mysteries from the chalice of Thy loved ones, and dispel whatever keeps us from attaining unto the presence of the assemblage of intimate fellowship with the people of Thy Cause. Remove the veils that prevent us from connecting with their service, from arising to aid them, and from submitting to that which Thou commandest us through their utterances.
- 9 O my God! Cause me to know Thee through that whereby Thy Messenger maketh Thee known, for verily there is no path unto Thee save through Him. And cause me to know Thy Messenger through the knowledge of Thy Vicegerent, for they are indeed of one soul, and the knowledge of one is impossible except through the other. And cause me to know Thy Vicegerent through the knowledge of Thy Proof in that age, for without this, O my God, it would be impossible to recognize Him Who standeth for Thy Cause, Who calleth unto Thy Self, and Who manifesteth the ordinances of Thy Prophet.
- 10 For His appearance is more glorious than all that existeth in the realm of creation, His manifestation more exalted than all that
- 5 فيا الهى وسيدى انى ادعوك فى كل وجه مما تُرْسَخ على من جذائيتك واناديك بما ينور قلبى من ظهور كينونيتك واذكرك بما تذكرنى بالهامات خفيات طلعتك
- 6 فيا الهى ما انا بشيى حتى اقوم لدى تلقاء مدين قدوسيتك بالثناء وما انا يا حبيبى بذرّ اقل من ذرّ الذرّ حتى يكون لى مقام لدى ساحة قدسك بالوفاء وما انا بعد حتى انظر الى اياتك التى يرى عبادك فى كل شان لبدء من ذكرك باللقاء
- 7 اذ العبد ما هو الا نقطة الربوبية المرشحة منه فى هياكل اللاهوت وهو الآية التى من ظهور انعكاس انواره قد وجدت التوحيد فى سرائر الجبروت ومن رشخ سطوع انوار حضرته قد تحقق الملك والملكوت ومن خفق حجاب طلعتة قد ملئت الكل فى الكل بان لا اله الا انت وانت رب العالمين جميعا
- 8 فيا الهى وسيدى الهمنا رشحات ذكرك وابدنا بالحدائية المرشحة من طلعة صفوتك وخلص افئدتنا بشرب الاسرار من كاس احبائك وافرق ما يبعدنا عن الحضور لدى مجلس الانس من اهل موالاتك واذهب الحجابات التى يمنعنا عن الاتصال بخدمتهم والقيام فى نصرتهم والانقياد لما تامرنا بما تظهرها من بيانهم
- 9 فيا الهى عرفنى نفسك مما يعرفنى رسولك فانه لا سبيل اليك الا به وعرفنى رسولك بمعرفة وليك فانهما من نفس واحد وان معرفة احدهما لا يمكن الا باخرهما وعرفنى وليك بمعرفة حجتك فى ذلك الزمان فانه لولا ذلك يا الهى لم يمكن معرفة القائم بامرک والداعى الى نفسك والمظهر لاحكام نبئك
- 10 اذ هو اجلّ عمّا فى الملك ظهوره اذ هو اعلّ ممّا فى الاسرار اللاهوت بروزه اذ قد نزّهته بتنزيهك

lieth within the mysteries of the Divine Kingdom, for Thou hast sanctified Him with Thy sanctification and hast linked His Self to Thine Own Self, where Thou didst say - and Thy Word is the Truth - "Verily, your guardian is none other than God and His Messenger and those who believe." Nay, He is Thy Very Self amongst Thy servants, Thy Manifestation in Thy lands, the warbling of Thy doves with their hearts in Thy heaven and Thy earth, and Thy signs which suffer no suspension in any aspect of Thy dominion. There is no God but Thee.

- 11 Therefore have hearts been prevented from drawing nigh unto the court of His glory, and minds have been struck with bewilderment should He desire to reveal from behind the veils any ray of His light. All have been rendered as naught should He wish to manifest the revelation of His Oneness at the sanctuary of His holiness. Thereafter, O my God, the paths of the servants have been barred from Thy Friend, and all have been turned back from seeking the beauty of Thy Proof, and all have been prevented from seeking His presence for Thy sake. And since Thou, O my God, art possessed of a wondrous decree and art the Owner of a subtle mystery, Thou hast ordained for the servants to stand at the gate of Thy city of Oneness, to submit to Him Whom Thou shalt manifest after the concealment of Thy Friend, and to obey Him in every matter in sincerity to Thy Faith.

- 12 Therefore assist us, O my God, to recognize Thy Proof in that Day, and cause us to know, O my God, what Thou desirest regarding His station of sanctity in that Day. O my God! I beseech Thee by Thy truth, I call upon Thee by Thy call, and I seek intercession through Thy chosen ones in Thy kingdom - Muhammad and 'Ali and Fatimih and Hasan and Husayn and 'Ali and Muhammad and Ja'far and Musa and 'Ali and Muhammad and 'Ali and Hasan and Thy Proof, He Who standeth in Thy place and conveyeth Thy message unto Thy servants - that Thou shouldst bless them as befitteth Thee and as Thou art worthy, for Thou art the Lord of grandeur and glory, Thou art the Lord of splendor and praise, Thou art the Lord of power and majesty. There is no God but Thee, and Thou art the Lord of all worlds.

- 13 I beseech Thee by their rights and by the rights of their honored followers who are the bearers of their mysteries, the interpreters of their laws, the expounders of their knowledge, and those who convey their message unto their subjects, that Thou shouldst cause me to recognize Thy Proof in that time, He Whom Thou hast established in the place of Thy Friend, Who standeth in Thy station for the Bayan, and that Thou shouldst make me steadfast, after recognizing Him, in His love,

وقرنت نفسه بنفسك حيث قلت وقولك الحق انما وليكم الله ورسوله والذين امنوا بل هو نفسك في عبادك وظهورك في بلادك وتغنى ورقائك بالفؤاد في سمائك وارضك وآياتك التي لا تعطيل لها في شان من ملكك لا اله الا انت

- 11 فَأَذْنٌ قَدْ قَطَعَتْ الْإِفْتِدَاءَ مِنْ أَنْ يَقْرُبَ إِلَى سَاحَةِ عَرْهِ وَتَحَرَّتِ الْقُلُوبُ صَعْقًا أَنْ أَرَادَهُ أَنْ يَظْهَرَ مِنْ وَرَاءِ الْحِجَابِ شَيْئًا مِنْ أَنْوَارِهِ وَأَنْعَدَمَتِ الْكُلُّ أَنْ أَرَادَ الْقِيَامَ بِالْكَشْفِ الْإِحْدِيَّةِ لَدَى مَدِينِ قَدْسِهِ فَبَعِدَ ذَلِكَ يَا إِلَهِي قَدْ سَدَّ طَرِيقَ الْعِبَادِ عَنْ وَلِيِّكَ وَرَدَّدَتْ عَنْ الطَّلَبِ لِحَالِ حِجَّتِكَ وَأَمْتَنَتْ الْكُلُّ عَنْ طَلَبِ لِقَائِهِ فِي حَقِّكَ وَلَمَّا أَنْتَ يَا إِلَهِي قَدْ كُنْتَ ذَا حُكْمٍ عَجِيبٍ وَقَدْ كُنْتَ ذَا سِرٍّ لَطِيفٍ قَدْ أَحْتَمَتِ عَلَى الْعِبَادِ بِالْوُقُوفِ لَدَى بَابِ مَدِينَةِ إِحْدَيْتِكَ وَالتَّسْلِيمِ لِمَنْ يَظْهَرُهُ بَعْدَ غَيْبَةٍ وَلِيِّكَ وَالْإِطَاعَةِ لَهُ فِي كُلِّ شَأْنٍ خُلُوصًا لَدَيْنِكَ

- 12 فَوْفَقْنَا يَا إِلَهِي لِمَعْرِفَةِ حِجَّتِكَ فِي ذَلِكَ الْيَوْمِ وَعَرَّفْنَا يَا إِلَهِي مَا تَرِيدُ فِي حَقِّهِ مِنْ مَقَامَاتٍ قَدُوسِيَّتِكَ فِي ذَلِكَ الْيَوْمِ فَيَا إِلَهِي أَنِي أَقْسِمُكَ بِحَقِّكَ وَأَدْعُوكَ بِبَدَائِكَ وَأَسْتَشْفَعُ بِصَفْوَتِكَ فِي مَلِكِكَ وَهُمْ مُحَمَّدٌ وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَعَلِيٌّ وَمُحَمَّدٌ وَجَعْفَرٌ وَمُوسَى وَعَلِيٌّ وَمُحَمَّدٌ وَعَلِيٌّ وَالْحَسَنُ وَحِجَّتُكَ الْقَائِمُ فِي مَقَامِكَ وَالْمُؤَدِّي عَنْكَ فِي عِبَادِكَ أَنْ تَصِلَى عَلَيْهِمْ بِمَا أَنْتَ تَسْتَحِقُّهُ وَبِمَا أَنْتَ عَلَيْهِ إِذْ أَنْتَ ذُو الْعِظْمَةِ وَالْكِبَرِيَاءِ وَأَنْتَ ذُو الْبَهَاءِ وَالنَّوَّارِ وَأَنْتَ ذُو الْقُدْرَةِ وَالْكِبَرِيَاءِ فَلَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ رَبُّ الْعَالَمِينَ

- 13 فَأَقْسِمُكَ بِحَقِّهِمْ وَبِحَقِّ شَيْعَتِهِمُ الْمُكْرَمِينَ الَّذِينَ هُمْ حَمَلَةُ أَسْرَارِهِمْ وَتَرَاجِمَةُ أَحْكَامِهِمْ وَمُبِينُ عُلُومِهِمْ وَالْمُؤَدُّونَ عَنْهُمْ فِي رَعِيَّتِهِمْ إِلَّا أَنْ تَعْرِفَنِي حِجَّتِكَ فِي ذَلِكَ الزَّمَانِ وَالَّذِي قَدْ أَقْبَتَهُ مَقَامُ وَلِيِّكَ الْقَائِمُ فِي مَقَامِكَ لِلْبَيَانِ وَتَثْبِيتِنِي بَعْدَ مَعْرِفَتِهِ عَلَى مَحَبَّتِهِ وَتَبَشُّرِنِي فِي كُلِّ شَأْنٍ مِمَّا تَنْزِلُ عَلَى قَلْبِي مِنْ أَنْوَارِ جَمَالِهِ ثُمَّ تَأْخُذْنِي إِلَيْهِ فِي كُلِّ وَجْهِ كَالطَّيْرِ

and gladden me in every condition through the lights of His beauty that Thou dost cause to descend upon my heart. Then draw me unto Him in every way like a bird returning to its nest in longing for His presence. Then inspire me to aid His Cause and enable me to exalt Thy decree in His command, so that Thou seest me in no state except calling unto Him in detachment and clinging to the cord of His proof with the innermost secrets of remoteness.

14 For O my Beloved and my Master, this is the most exalted of stations Thou hast created in existence, which Thou bestowest on none save those Thou hast chosen from among the pure ones, those whom Thou hast given the totality of Thy wisdom until Thou hast shown them Thy mystery in the verses with faithfulness. Thou knowest, O my God and my Master, that this world and all within it hath no station with Thee, else Thou wouldst not have allowed even a drop thereof to one who hath turned away from Thy remembrance and shown pride before Thee. There is no God but Thee, and Thou art the Lord of all worlds.

15 O God! O my God and my Master! Thou knowest that I love whom Thou lovest, and since one of Thy loved ones – whose decree Thou knowest and whom Thou hast honored by causing his name to descend from Thy most exalted treasures corresponding to the name of the seventh of Thy Friends, peace be upon him – hath disappeared from our sight in the realm of bodies, though the decree is as Thou hast decreed in the world of righteousness, I desired by Thy leave and hoped through Thy countenance to send greetings unto him in this leaf out of longing for Thy beauty, for there is no God but Thee.

16 Therefore convey my greetings, O my God, unto him and unto those among Thy servants who love him, who were in the Land of Ta, and preserve him from whatsoever displeaseth Thee. For verily he believeth in Thy Cause, recognizeth Thy Proof, submiteth to Thy decree, calleth unto Thy Self, aideth Thy Cause, and preserveth Thy secret. Therefore assist him, O my God, through Thy bounty, for Thou art the Self-Sufficient, the Generous; Thou art the Mighty, the Merciful; Thou art the All-Knowing, the Wise. There is no God but Thee, and Thou art my Lord and the Lord of all worlds.

المنصرف الى وكره شوقاً الى لقاءه ثم الهمني نصرك في حقه ووفقني لاعلاء حكمك في امره حتى لا اكون في شأن تراه مني الا داعياً اليه بالانقطاع و متمسكاً بحبل حجته بالسرائر الامتناع

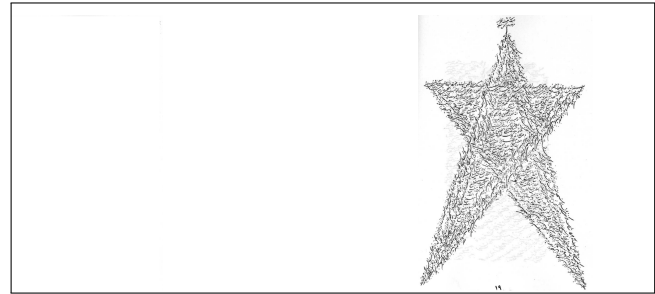
14 اذ يا حبيبي وسيدى ذلك اعظم المقامات التي قد خلقتها في الانشاء ولا تعطيه لاحد الا قد اجبته من الاصفياء ومن اعطيته جوامع حكمك حتى اريته سرّك في الآيات بالوفاء وانك يا الهى وسيدى لتعلم ان الدنيا وما فيها ليس له مقام لديك والا لم تشرب منها قطرة لمن اعرض عن ذكرك واستكبر عليك فلا اله الا انت وانت رب العالمين

15 اللهم يا الهى وسيدى انك لتعلم انى لاحبّ من تحبّ ولما ان احدا من احبائك الذى تعلم حكمه والذى قد شرفته بان نزلت اسمه من خزائنك الاعلى مطابقاً لاسم السابع من اوليائك سلام الله عليه قد غاب عن الاشارات لدينا فى ظاهر الاجساد وان كان الحكم كما قد حكمت فى عالم السداد فاردت باذنك ورجوت بطاعتك ان اسلم عليه فى تلك الورقة شوقاً الى جمالك اذ لا اله الا انت

16 فسلم منى يا الهى عليه وعلى من احبه من عبادك ممن كان فى ارض الطاء واحفظه عما تكره رضاك فانه مؤمن بامرك وعارف بحجّتك ومسلم لحكمك وداعى الى نفسك وناصر لامرك وحافظ لسرّك فايده يا الهى بجدوك فانك غنى كريم وانك عزيز رحيم وانك عليم حكيم فلا اله الا انت وانت ربى ورب العالمين

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QISM2

- 1 In the Name of God, the Most Unapproachable, the Most Holy
 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ
- 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 kingdom of all things. He createth whatsoever He willeth by His command. Verily, He hath power over all things. [repeated 19 times]
 2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ يَحْيِي وَيُمِيتُ ثُمَّ يُمِيتُ وَيَحْيِي وَإِنَّهُ هُوَ حَيٌّ لَا يَمُوتُ فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 3 God is the Most Exalted [repeated]
 3 اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ
- 4 'Ali, peace be upon him
 4 عَلِيٌّ ع
- 5 God is the Most Exalted [repeated]
 5 اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ أَمْنَعُ
- 6 Fatimih, peace be upon her
 6 فَاطِمَةُ ع
- 7 God is the Most Exalted [repeated]
 7 اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ أَمْنَعُ
- 8 Muhammad, peace be upon him
 8 مُحَمَّدٌ ع
- 9 God is the Most Exalted [repeated]
 9 اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ
- 10 Hasan, peace be upon him
 10 حَسَنٌ ع
- 11 God is the Most Exalted [repeated]
 11 اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ
- 12 Husayn, peace be upon Him
 12 حُسَيْنٌ ع
- 13 God is the Most Exalted [repeated]
 13 اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ اللَّهُ أَمْنَعُ

BB00566*Letter to Shaykh 'Ali 'Azim*

1 He is the Most Great

هو الأكبر 1

2 God beareth witness that there is no God but Him, the Mighty, the Well-Beloved. He is the Most Glorious! In the Name of God, the Most Inaccessible, the Most Holy! God testifieth 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 lieth the dominion of all things. He createth whatsoever He willeth by His command. Verily He hath power over all things. And verily all glory and might from God rest upon the people of guidance, then upon all who possess grandeur.

2 شهد الله انه لا اله الا هو العزيز المحبوب هو الاعظم بسم الله الامنع الاقدس شهد الله انه لا اله الا هو له الخلق والامر يحيي ويميت ثم يميت ويحيي وانه هو حي لا يموت في قبضته ملكوت كل شيء يخلق ما يشاء بامر الله كان على كل شيء قديرا واما البهاء والقوة من الله في اصحاب الهدى ثم العظمة كلهم اجمعين

3 We have ordained for each one a haykal from Our presence, the like of which all the worlds cannot equal even a single letter thereof. And ye shall attain unto them in the time when they shall be made manifest.

3 ولقد قدردنا لكل واحد هيكل من لدنا لم يعدل حرفا منه كل العالمين وتوصلن اليهم في حين هم كانوا ظاهرين ان تدبرن

4 Ponder ye, then purify your land better than what ye are raising up. A single letter of the letters of “but God” shall overcome all the letters of “no god”, through what God hath ordained therein of truth. And God hath power over all things.

4 ثم لتطهرن ارضكم خير عما تصعدون حرف واحد من حروف الا الله يغلب كل احرف لا اله بما قد قدر الله فيه من الحق والله على كل شيء قدير

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BB00070*Prayer for 19 letters*

1 First Prayer

1 هذا صحيفة من مناجات اربعة عشر مما سئل السائل عن فضل الله ربه الدعاء الاول

2 In the Name of the Glorious, the Compassionate! Glory be to Thee, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee. From time immemorial, O my

2 بسمه العزيز الرؤف سبحانه اللهم يا الهى لأشهدنك و كل شيء بأنك انت الله لا اله الا

God, Thou hast existed and wilt continue to exist forevermore. This, O my God, is the Day of the letter Ba. I bear witness that Thou art the Sovereign of the heavens and the earth and whatsoever lieth between them. Thou givest sovereignty to whom Thou willest and takest it away from whom Thou willest. Thou givest life to whom Thou willest and causeth to die whom Thou willest. In Thy grasp are all things, for Thou art, in truth, the Omnipotent, the All-Powerful.

انت لم تزل يا الهى كنت كائناً ولا تزال تكون
باقيا وهذا يا الهى يوم الباء اشهدتك بانك انت
سلطان السموات والارض وما بينهما لتؤتين
السلطنة من تشاء ولتنزع السلطنة عن من تشاء
ولتحين من تشاء ولتدين من تشاء بيدك كل
شيء فانك كنت مقتدرا قديراً

3 Second Prayer

3 الدّعاء الثاني

4 In the Name of God, the Mighty, the Best-Beloved! Glory be to Thee, O my God! I bear witness, and all things bear witness, on this Day when the letter Sin is with Thee, that Thou art the Lord of the heavens and of the earth and of whatsoever lieth between them. There is no God but Thee. From time immemorial, O my God, Thou art the First, and before Thee there was no thing. Thou art verily the Sovereign of the heavens and the earth and whatsoever lieth between them. Thou givest dominion to whom Thou willest and takest it away from whom Thou willest. Thou createst whom Thou willest and providest for whom Thou willest. In Thy hand is the empire of creation and command, and Thou art, verily, powerful over all things.

4 بسم الله العزيز المحبوب سبحانه اللهم يا الهى
لاشهدتك وكل شيء في يوم الذى كنت عندك
عندك حرف السين على انك رب السموات و
الارض وما بينهما لا اله الا انت لم تزل يا الهى
انت الاول حي لا يكون قبلك من شيء وانك
انت ملكان السموات والارض وما بينهما لتؤتين
الملك من تشاء ولترزق لتزعم الملك من تشاء
ولتخلق من تشاء ولترزق من تشاء بيدك من
في جبروت الامر والخلق وانك كنت على ما
تاء مقتدرا

5 Third Prayer

5 الدّعاء الثالث

6 In the Name of God, the Almighty, the All-Praised! Glory be to Thee, O my God! I bear witness, and all things bear witness, at this time when the letter Mim is with Thee, that Thou wert before all beginning at the summit of beginning, and wilt be after all ending at the pinnacle of ending. From time immemorial, O my God, the cause of Thy bounty hath been Thy bounty, and will ever remain, through Thy names, the cause of Thy grace Thy grace. Thou art He Who through Thy primacy hath power over all things, and through Thy finality art supreme over all things. I bear witness before Thee that Thou art the All-Powerful One of the heavens and the earth and whatsoever lieth between them. Thou givest power to whom Thou willest and takest it away from whom Thou willest. Thou raisest up whom Thou willest and resurrectest whom Thou willest. In Thy grasp are those in the kingdom of creation and command, and Thou art, verily, the All-Knowing.

6 بسم الله المقتدر الموصوف سبحانه اللهم يا الهى
لاشهدتك وكل شيء في حول الذى كنت
عندك حرف الميم على انك كنت قبل القبل
في ذروة القبل ولتكون بعد البعد في ذروة البعد
لم تزل يا الهى سبب جودك جودك ولا تزال
بامناى سبب لطفك لطفك انت الذى بأوليتك
مقتدر على كل شيء وبآخريتك مهيمناً على كل
شيء ولأشهدتك بين يديك بانك انت قدور
السموات السموات والارض وما بينهما لتؤتين
القدرة من تشاء ولتنزع القدرة عن من تشاء و
لتقيم من تشاء ولتبعث من تشاء بيدك من في
ملكوت الامر والخلق فانك كنت على ذلك
عليما

7 Fourth Prayer

7 الدّعاء الرابع

8 In the Name of God, the Mighty, the Inaccessible! Glory be to Thee, O my God! I bear witness, and all things bear witness, at this time when the letter Alif is with Thee, whereby Thy

8 بسم الله العزيز المنيع سبحانه اللهم يا الهى
لاشهدتك وكل شيء كنت حول الذى كنت
عندك حرف الألف بها شهدت نفسك واولى

Self and those endued with knowledge from Thee have testified that Thou art God, there is no God but Thee. From time immemorial, O my God, Thou hast created creation by Thy command, and ordained all things by Thy will, and bestowed all things by Thy desire. Thou art the Sovereign Who dieth not, and the Monarch from Whose grasp of power nothing escapeth. Thou art verily the Mighty One of the heavens and the earth and whatsoever lieth between them. Thou givest might to whom Thou willest and takest it away from whom Thou willest. Thou exaltest whom Thou willest and abasest whom Thou willest. In Thy hand are those in the realm of command and creation, and Thou art, in truth, the All-Knowing, the Inaccessible.

9 Fifth Prayer

- 10 In the Name of God, the King, the All-Encompassing! Glory be to Thee, O my God! I bear witness, and all things bear witness, at this time when the letter Lam is with Thee, as did the ancients testify to Thy Being, that Thou art the Self-Sufficient, as all things are Thine alone with no partner beside Thee. Thou art the Subduer Who cannot be subdued, and the Manifest Who cannot be manifested. All that hath appeared is but creation before Thee, and all that hath been established is as nothing in Thy presence. Thou art the One described through Thy primacy, and known through Thy finality, for Thou art described by Thy Self and known by Thy Self. Verily Thou art the Magnificent One of the heavens and the earth and whatsoever lieth between them. Thou givest magnificence to whom Thou willest and dost withhold from whomsoever Thou willest, and dost bestow upon whomsoever Thou willest, and art gracious unto whomsoever Thou willest. Within Thy grasp is the kingdom of all things, and Thou art verily the All-Bountiful, the Generous One. He is the Beneficent, the Merciful.

11 Sixth Prayer

- 12 He is God, the Self-Subsisting! Glory be unto Thee, O my God! I testify, together with all things in that circle where Thou hast stationed, at Thy presence, the letter Lam, even as testified the ancients to Thy Being, that Thou art the Self-Sufficient beside Whom there is none else, and Thou art the Sovereign beside Whom there is no sovereign, inasmuch as Thou didst begin all things through Thy Will and didst create all things through Thy Purpose. Verily Thy Being encompasseth all things and Thy Essence transcendeth all things. Thou hast ever, O my God, described Thy Self by Thy Self, and wilt ever, O my Desire, attribute Thy Essence to Thy Essence. All that the knowers know returneth to the ocean of Thy Will, and all

العلم من عندك بأنك انت الله لا اله الا انت لم تزل يا الهى خلقت الخلق بامرک و وزرت کل شیء بمشيئتک و بذلت کل شیء بارادتک و انک سلطان الذى لا يموت و ملکان الذى لا يفوت عن قبضة قدرتک من شیء و انک انت عزّان السموات و الارض و ما بينهما لتؤتين العزة من تشاء و لتنزعن العزة عن من تشاء و لتصعدن من تشاء و لتنزلن من تشاء بيدک من فى عززوت الامر و الخلق فانک فانک کنت علاماً منيعاً

9 الدّعاء الخامس

- 10 بسم الله الملك المحييط سبحانه اللهم يا الهى لاشهدنک و کل شیء فى حول الذى کنت عندک حرف اللام بما شهدت الاولون لذاتک بانک انت الغنى حيث کل شیء لک وحدک لا شریک لک بانک انت القاهر الذى لن تقهر و ظاهر الذى لن تظهر کلّ ما بدئت ذلك خلق عندک و کلّ وطنت تلک لا شیء لדיک انت الموصوف باوليتک و انت المعروف باخريتک حيث کنت موصوفاً نفسك نفسك و کنت معروفاً و انک و انک و انک انت عظمان السموات و الارض و ما بينهما لتؤتين العظمة من تشاء و لتنزعن العظمة عن من تشاء و لتجودن على من تشاء و لتلطفن عله من تشاء بيدک ملکوت کل شیء و انک کنت فضلاً كريماً هو البر الرحيم

11 الدّعاء السادس

- 12 بسم الله المقتر القیوم هو الله القیوم سبحانه اللهم لاشهدنک و کل شیء فى حول الذى کنت عندک حرف اللام بما شهدت الاولون لذاتک بانک انت الغنى حيث لا سواک و انک انت الملیک حيث لا ملیک دونک حيث بدئت کل شیء بمشيئتک و ذرات کل شیء بارادتک و ان کینونیتک مهيمنة على کل شیء و ذاتیتک قدیمة فوق کل شیء لم تزل يا الهى وصفت نفسك نفسك و لا تزال يا منائى انتسبت ذاتک ذاتک و لا تزال يا منای کل ما

that the describers describe entereth into the depths of Thy Purpose. Thou art the One loved through Thy outward manifestation and desired through Thy inward reality. There is no God but Thee, and verily Thou art the Ancient of the heavens and earth and whatsoever lieth between them. Thou dost bestow sovereignty upon whomsoever Thou willest and dost withdraw sovereignty from whomsoever Thou willest. Thou dost exalt whomsoever Thou willest and dost abase whomsoever Thou willest. Within Thy grasp are all who dwell in the dominion of all things, and Thou art verily the All-Powerful, the Sovereign One.

13 Seventh Prayer

- 14 In the Name of God, the Mighty, the Hidden! Glory be unto Thee, O my God! I testify, together with all things in that circle where Thou hast stationed, at Thy presence, the letter Ha, even as testified the angels and those endued with knowledge from Thy presence, that Thou art God, there is no God but Thee. From time immemorial, O my God, Thou hast been the Beloved through Thine Essence, and wilt ever remain, O my Desire, the One sought after through Thy sovereignty. No thing can describe Thee as Thou truly art in Thine Essence, nor can any thing know Thee as Thou truly art in Thy Divinity, nor can any thing praise Thee as Thou truly art in Thy Sanctity. For Thou, O my God, hast made me the Dayspring of Thy holiness, the Setting-place of Thy self-subsistence, the Rising-point of Thy pristine nature, the Source of Thine eternity, and the Manifestation of Thine everlastingness. I testify that Thou art God, there is no God but Thee, and verily Thou art the Eternal One of the heavens and earth and whatsoever lieth between them. Thou dost bestow eternity upon whomsoever Thou willest and dost withdraw eternity from whomsoever Thou willest, and dost advance whomsoever Thou willest. Within Thy grasp are all who dwell in the kingdom of all things, and Thou art verily the All-Possessing, the All-Encompassing, the All-Knowing, the Sovereign One.

15 Eighth Prayer

- 16 In the Name of God, the Mighty, the Powerful! Glory be unto Thee, O my God! I testify, together with all things in that circle where Thou hast stationed the letter Alif, even as testified the Messengers to Thy Being, that Thou art God, the Single, the One, the Unique, the Independent, the Living, the Inaccessible. Thou hast taken unto Thyself neither minister nor partner. All knowers are bereft of mentioning any sign from among the signs of Thy countenance, and all who would remember Thee are turned back from describing any trait from

يعرف العارفون ذلك يرجع في طمطم مشيتك
وكل ما يصف الواصفون ذلك يدخل في مقام
ارادتك حيث انت المحبوب بظاهريتك وانت
المرغوب باخريتك لا اله الا انت وانك انت
قدمان السموات والارض وما بينهما لتؤتين
الامر من تشاء ولتنزعن الامر عن من تشاء و
لتعزّن عن من تشاء ولتذلّن من تشاء بيدك من
في جبروت كل شيء وانك كنت قدارا مليكا
هو الله العزيز

13 الدعاء السابع

- 14 بسم الله العزيز المكنون سبحانه اللهم يا الهى
لاشهدنك وكل شيء في حول الذى كنت
عندك حرف الهاء بما شهدت الملائكة واولى
العلم من عندك بانك انت الله لا اله الا انت
لم تزل يا الهى انت المحبوب بجوهريتك ولا
تزال يا مناهى انت المرغوب بجبروتيتك حيث
لن يصفك شيء على حق كينونيتك ولا
يعرفك شيء على حق الوهيتك ولا ينعتك
شيء على حق سبوحيتك حيث يا الهى جعلتنى
مشرق قدوسيتك ومغرب قيوميتك ومطلع
بدوهيتك ومنبع قدوميتك ومظهر ازوليتك
لاشهدنك انك انت لا اله الا انت وانك
انت ازلان السموات والارض وما بينهما
لتؤتين الأزلية من تشاء ولتنزعن الأزلية عن من
تشاء ولتقدمن من تشاء بيدك من فى لاهوت
كل شيء فانك كنت ملاكا محيطا وعلما
مليكا

15 الدعاء الثامن

- 16 بسم الله العزيز القدور سبحانه اللهم يا الهى
لاشهدنك وكل شيء في حول الذى كنت
حرف الالف بما شهدت المرسلون لذاتك بانك
كنت الها صمدا وترا فردا باعثا حيا منيعا ما
اتخذت لنفسك وزيرا ولا لذاتك شريكا كل
العارفين محرومين عن ذكر آية من آيات طلعتك و
كل الذاكرين مردودين عن نعت طرز من طراز
وجهتك وانك انت يا الهى كنت موصوف

among the traits of Thy face. Verily Thou, O my God, art the One described by the heavens and earth and whatsoever lieth between them. Thou dost bestow pre-existence upon whomsoever Thou wilt, and dost begin the Cause with whomsoever Thou wilt, and dost return the Cause to whomsoever Thou wilt. Within Thy grasp is the kingdom of all things, and Thou art verily the Powerful, the Mighty, the Omnipotent.

17 Ninth Prayer

- 18 In the Name of God, the Mighty, the Most Holy! Glory be unto Thee, O my God! I testify, together with all things in that circle where Thou hast stationed, at Thy presence, the letter Lam, even as testified the righteous ones unto Thee that Thou art God, there is no God but Thee, alone with no partner. All do praise Thee according to the truth of Thine Essence, and give thanks to Thee according to the measure of Thy Reality, and remember Thee according to the truth of Thy Self. And verily Thou dost remember whomsoever Thou wilt. Glory be to Thee! As Thou hast said – and Thy word is the truth – “Remember Me, and I will remember you” and “Be thankful to Me, and I will be thankful to you.” Thou art the Sovereign Who cannot be overcome and the King Who dieth not. Verily Thy word is truth and Thy will is justice. There is no God but Thee. Thou art the One Who remembereth in the heavens and the earth and whatsoever lieth between them. Thou givest remembrance unto whomsoever Thou wilt, and takest it away from whomsoever Thou wilt. Thou showest kindness unto whomsoever Thou wilt, and bestowest bounty upon whomsoever Thou wilt. In Thy hand is the dominion of command and creation, and Thou art, in truth, the Supreme Rememberer.

19 Tenth Prayer

- 20 In the Name of God, the Mighty, the Best-Beloved! Glory be to Thee, O my God! I bear witness before Thee, and all things in the circle which is with Thee as the letter Alif bear witness, even as the sincere ones have testified, that Thou art God, there is no God but Thee. Thou hast ever existed through the existence of Thine Essence, and wilt ever endure through the perpetuity of Thy Will, and art eternal through the glory of Thy Purpose, and everlasting through the beauty of Thy Decree and Judgment. There is no God but Thee. Thou art praised in Thy deeds and thanked in Thy works. If Thou shouldst chastise me, Thou art the Merciful; and if Thou shouldst forsake me, Thou art not unjust. Glory be to Thee! There is no God but Thee. I know Thee, yet cannot truly know Thee; I describe Thee, yet cannot truly describe

السموات والأرض وما بينهما لتؤتين القدمية عن من تشاء وتبدن الأمر الى من تشاء وترجع الأمر الى من تشاء بيدك لاهوت كل شيء وانك كنت قدرا مقتدرا قديرا هو ربنا الاعلى جلّ وعلا

الدعاء التاسع 17

- 18 بِسْمِ اللَّهِ الْعَزِيزِ السَّوِّحِ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلَّ شَيْءٍ فِي حَوْلِ الَّذِي كُنْتَ عِنْدَكَ حَرْفَ اللَّامِ بِمَا شَهِدَتْ الصَّالِحُونَ لَكَ بِأَنَّكَ أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ حَيْثُ كُلٌّ يَمَجِّدُونَكَ عَلَى حَقِّ كَيْنُونِيَّتِكَ وَيُشْكِرُونَكَ عَلَى حَقِّ آيَتِكَ وَيَذْكُرُونَكَ عَلَى حَقِّ نَفْسَانِيَّتِكَ وَأَنْكَ تَذْكُرَنَّ مِنْ تَشَاءُ حَيْثُ قُلْتَ وَقَوْلُكَ الْحَقُّ أَذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي أَشْكُرْكُمْ وَأَنْتَ أَنْتَ سُلْطَانُ الَّذِي لَا يَفُوتُ وَمَلِيكَ الَّذِي لَا يَمُوتُ وَأَنْ قَوْلُكَ الصِّدْقُ وَإِرَادُكَ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ ذِكْرَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِتُؤْتِيَنَّ مِنْ تَشَاءُ وَلِتَنْزِعَنَّ الذِّكْرَ عَنْ مَنْ تَشَاءُ وَلِتَلْطَفَنَّ عَلَى مَنْ تَشَاءُ وَلِتَجُودَنَّ عَنْ مَنْ تَشَاءُ بِيَدِكَ جَبْرُوتُ الْأَمْرِ وَالْخَلْقِ وَأَنْكَ كُنْتَ ذِكْرًا عَظِيمًا

الدعاء العاشر 19

- 20 بِسْمِ اللَّهِ الْعَزِيزِ الْمَحْبُوبِ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلَّ شَيْءٍ فِي حَوْلِ الَّذِي كُنْتَ عِنْدَكَ حَرْفَ الْأَلِفِ بِمَا شَهِدَتْ الْمُخْلِصُونَ لَكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ بَاقِيًا بَقَاءَ كَيْنُونِيَّتِكَ وَدَائِمًا بِدَوَامِ مَشِيَّتِكَ وَأَزَلًا بِجَلَالِ إِرَادَتِكَ وَقَادِمًا بِجَمَالِ قُدْرَتِكَ وَقَضَائِكَ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ مَجْمُودًا فِي فَعَالِكَ وَمَشْكُورًا فِي أَعْمَالِكَ إِنْ تَعَذَّبْنِي أَنْتَ رَاحِمٌ وَإِنْ تَخَذَلْنِي أَنْتَ غَيْرُ ظَالِمٍ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ عَرَفْتُكَ وَمَا أَعْرَفْتُكَ وَمَا صَفْتُكَ وَمَا أَصْفَكَ سُبْحَانَكَ إِنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْكَ أَنْتَ سَيِّحَانُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِتُؤْتِيَنَّ الْجَمَالَ مَنْ تَشَاءُ وَلِتَنْزِعَنَّ الْجَمَالَ عَنْ مَنْ تَشَاءُ وَلِتَجْلَلَنَّ مَنْ تَشَاءُ

Thee. Glory be to Thee! There is no God but Thee, and Thou art the Glory of the heavens and the earth and whatsoever lieth between them. Thou bestowest beauty upon whomsoever Thou willest, and takest it away from whomsoever Thou willest. Thou clothest with majesty whomsoever Thou willest, and adornest whomsoever Thou willest. In Thy hand are all who dwell in the dominion of command and creation, and Thou art, in truth, powerful over all things and all-encompassing.

21 Eleventh Prayer

22 In the Name of God, the Mighty, the Praised, the Gracious! In His Name, the Gracious One! Glory be to Thee, O my God! I bear witness before Thee, and all things in the circle which is with Thee as the letter Mim bear witness, even as they who are detached from all save Thee have testified, that Thou art God, there is no God but Thee. Thou hast ever been, O my God, established in Thy Cause, and wilt ever remain, O my Desire, supreme over Thy creation. All are Thy servants and prostrate themselves before Thy face. Thou didst say, and Thy word is the truth: "I have not created creation except that they may worship Me." Thou knowest, O my God, what the people have wrought against Thy chosen ones, and what Thy servants have done against those with whom Thou art well-pleased. By Thy right, O my God, I have witnessed what the ancients witnessed, and what the sincere ones have not seen. Thou art the Helper of the heavens and the earth and whatsoever lieth between them. Thou givest victory unto whomsoever Thou willest, and takest it away from whomsoever Thou willest. Thou helpest whomsoever Thou willest, and forsakest whomsoever Thou willest. In Thy hand is the kingdom of all things, and Thou art, in truth, powerful over whatsoever Thou willest.

23 Twelfth Prayer

24 In the Name of God, the Mighty, the Glorious! Glory be to Thee, O my God! I bear witness before Thee, and all things in the circle which is with Thee as the letter Nun bear witness, even as they who are attracted to Thy countenance have testified, that Thou art God, there is no God but Thee. Thou hast ever been resplendent in the glory of Thy Lordship, and wilt ever be obeyed in the beauty of Thy Divinity. There is no God but Thee. Glory be to Thee, O God, and praise be to Thee! I seek Thy forgiveness in all things, whether I have referred to Thee before or shall refer to Thee hereafter. Thou art the Forgiver of the heavens and the earth and whatsoever lieth between them. Thou grantest forgiveness unto whomsoever Thou willest, and takest it away from whomsoever Thou willest. Thou forgivest whomsoever Thou willest, and seizest

لتجملن من تشاء بيدك من في جبروت الامر و الخلق وانك كنت على كلشي مقتدرا محيطا

21 الدعاء الاحدى قبل عشر

22 بسم الله العزيز المنعوت الكريم بسمه الكريم سبحانك اللهم يا الهى لاشهدنك و كل شئى فى حول الذى كنت عندك حرف الميم بما شهدت المنقطعون لذاتك بانك انت لا اله الا انت لم تزل يا الهى كنت قائما على امرك و لا تزال تكونن يا مناى مهيمننا على خلقك حيث كل لك عابدون و لوجهك ساجدون و انت قلت و قولك الحق ما خلقت الخلق الا ليعبدون و انك يا الهى لتعلم ما فعلوا الناس على اصفياك و ما عملوا العباد على ارتضاك و حقك يا الهى شهدت ما يشهد الاولون و ما لا اراه المخلصون و انك انت نصران السموات و الارض و ما بينهما لتؤتين النصر من تشاء و لتزعن النصر عن تشاء و لتتصرت من تشاء و لتخذلن من تشاء بيدك ملكوت كل شئى و انك كنت على ما تشاء مقتدرا

23 الدعاء الثامن قبل عشر

24 بسم الله العزيز المجيد سبحانك اللهم يا الهى لاشهدنك و كل شئى فى حول الذى كنت عندك حرف النون بما شهدت الجاذبون لطلعتك بانك انت الله لا اله الا انت لم تزل كنت طلاعا بعز ربوبيتك و لا تزال مطاعا بيهاء الوهيتك لا اله الا انت سبحانك اللهم و بحمدك استغفرک فى كل شئى و ما اشرت اليك من قبل او اشير اليك من بعد و انك انت غفران السموات و الارض و ما بينهما لتؤتين المغفرة من تشاء و لتزعن المغفرة عن من تشاء و لتغفرن من تشاء و لتأخذن من تشاء بيدك جبروت كلشي فانك على ذلك مقتدرا و قديرا

whomsoever Thou wilt. In Thy hand is the dominion of all things, and Thou art, in truth, powerful and mighty over all things.

25 Thirteenth Prayer

- 26 In the Name of God, the Mighty, the Holy! Glory be to Thee, O my God! I bear witness before Thee, and all things in the circle which is with Thee as the letter Ayn bear witness, even as the believers have testified unto Thee, that Thou art God, there is no God but Thee, Thou hast ever been sanctified from peers, and wilt ever remain, O my Desire, holy from all likeness. Thou art He Who hath originated all things through Thy Command, and brought all things into being through Thy wisdom. I beseech Thee, O my God, by the essence of all things, that Thou protect those who are in the Bayan and guide them upon the path before Him Whom Thou shalt make manifest in truth, through Thy grace, Thy generosity, Thy bounty and Thy favor. Verily Thy grace encompasseth all and Thy bounty is manifest. There is no God but Thee. Thou art the Protector of the heavens and earth and all that lieth between them. Thou wilt protect whomsoever Thou wilt and wilt assist the Cause through Thy bounty upon whomsoever Thou wilt. Thou doest what Thou wilt and ordainest what Thou wilt. Within Thy grasp are all who dwell in the dominion of command and creation. Verily Thou art the All-Powerful, the All-Knowing.

27 Fourteenth Prayer

- 28 In the Name of God, the Mighty, the Divine! Glory be unto Thee, O my God! I and all things in the circle of that which was with Thee as the letter Alif bear witness, even as those who came before bore witness unto Thee, that Thou art God, there is no God but Thee. Thou art powerful over Thy creation and dominant over Thy servants. O my God, Thou hast ever been as Thou wert; the cycles change Thee not, nor do the courses of months alter Thee. There is no God but Thee. Thou art the Bestower in the heavens and earth and all that lieth between them. Thou bestowest authority upon whom Thou wilt and withholdest it from whom Thou wilt. Thou ordainest through Thy command what Thou wilt and decreest through Thy bounty what Thou wilt. Within Thy grasp are all who dwell in the dominion of command and creation. Verily Thou art the All-Bountiful, the Mighty.

29 Fifteenth Prayer

- 30 He is God, the Mighty, the Self-Subsisting! Glory be unto Thee, O my God! I and all things in the circle of that which

25 الدّعاء الثالث قبل عشر

- 26 بِسْمِ اللَّهِ الْعَزِيزِ الْقُدُّوسِ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلَّ شَيْءٍ فِي حَوْلِ الَّذِي كُنْتَ عِنْدَكَ حَرْفَ الْعَيْنِ بِمَا شَهِدَتْ الْمُؤْمِنُونَ لَكَ بِأَنَّكَ أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَمْ تَزَلْ يَا إِلَهِي كُنْتَ مَزْهًا عَنِ الْأَمْثَالِ وَلَا تَزَالُ تَكُونُ يَا مَنَایْ مُقَدَّسًا عَنِ الْأَشْبَاهِ وَأَنْتَ الَّذِي بَدَأْتَ كُلَّ شَيْءٍ بِأَمْرِكَ وَجُودِكَ كُلَّ شَيْءٍ بِحُكْمِكَ وَلَا سَتْرَ لَكَ يَا إِلَهِي بِذَاتِ كُلِّ شَيْءٍ بَانَ تَحْفَظُنَّ مِنْ فِي الْبَيَانِ وَتَمْرَنَهُمْ عَلَى الصَّرَاطِ بَيْنَ يَدَيِ مَنْ تَظْهَرُهُ بِالْحَقِّ بِفَضْلِكَ وَجُودِكَ وَكَرَمِكَ وَامْتِنَانِكَ وَأَنْ فَضْلَكَ مُحِيطٌ وَجُودُكَ ظَاهِرٌ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ حَفَظْتَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِتَحْفَظُنَّ مِنْ تَشَاءُ وَلِتُؤَيِّدَنَّ الْأَمْرَ بِجُودِكَ عَلَى مَنْ تَشَاءُ وَلِتَفْعَلَنَّ مَا تَشَاءُ وَلِتَحْكُمَنَّ مَا تَشَاءُ بِيَدِكَ مِنْ فِي لَاهُوتِ الْأَمْرِ وَالْخَلْقِ وَأَنَّكَ كُنْتَ مُقْتَدِرًا عَلِيمًا

27 الدّعاء الرابع قبل عشر

- 28 بِسْمِ اللَّهِ الْعَزِيزِ الْأَوْهَ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلَّ شَيْءٍ فِي حَوْلِ الَّذِي كُنْتَ عِنْدَكَ حَرْفَ الْأَلْفِ بِمَا شَهِدَتْ السَّابِقُونَ لَكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ مُقْتَدِرٌ فَوْقَ خَلْقِكَ وَكُنْتَ مَهِيْمًا عَلَى عِبَادِكَ لَمْ تَزَلْ يَا إِلَهِي كُنْتَ بِمَثَلِ مَا قَدْ كُنْتَ لَنْ يَتَغَيَّرَكَ الدَّهْوَرُ وَلَنْ يَبْدَلَكَ أَرْزَمَةُ الشُّهُورِ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ وَهَّابُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِتَهَيَّيْنِ الْأَمْرَ عَلَى مَنْ تَشَاءُ وَلِتَمْنَعَنَّ عَنْ مَنْ تَشَاءُ وَلِتَقْضِيَنَّ الْأَمْرَ بِأَمْرِكَ مَا تَشَاءُ وَلِتُمْضِيَنَّ بِجُودِكَ مَا تَشَاءُ بِيَدِكَ مِنْ فِي قُدْرَتِ الْأَمْرِ وَالْخَلْقِ وَأَنَّكَ كُنْتَ وَهَّابًا عَزِيزًا

29 الدّعاء الخامس قبل عشر

- 30 هُوَ اللَّهُ الْعَزِيزُ الْقَيُّومُ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَكَ وَكُلَّ شَيْءٍ فِي حَوْلِ الَّذِي كُنْتَ

was with Thee as the letter Lam bear witness, even as all things have borne witness unto Thee from before that which hath no before unto after that which hath no after, that Thou art God, there is no God but Thee. Thine is the bounty and the glory, and Thine the grandeur and the majesty. Thou art He Who through Thy firstness art supreme over all things and through Thy lastness art powerful over all things. Thou hast ever been in the glory of eternity and wilt ever be in the exaltation of infinitude. Glorified art Thou, O my God! Thou art sanctified from the mention of peers, and holy from the description of likenesses, and magnified, magnified beyond the comprehension of imaginings, and elevated beyond being known through visions. There is no God but Thee. Thou art the Manifest of the heavens and earth and all that lieth between them. Thou givest manifestation unto whom Thou willest and withholdest manifestation from whom Thou willest, and Thou ordainest whom Thou willest and magnifiest whom Thou willest. Within Thy grasp are all who dwell in the dominion of all things, and verily Thou art powerful over all things.

31 Sixteenth Prayer

32 In the Name of God, the Mighty, the Generous! Glory be unto Thee, O my God! I and all things in the circle of that which was with Thee as the letter Alif bear witness, even as Thy chosen ones have testified unto Thyself, that Thou art God, the Ever-Living, the Everlasting, the Abiding, the Powerful, the Supreme, the Mighty, the Noble, the Kind, the Luminous, the Great, Whom nothing whatsoever in the heavens and earth can frustrate, from Whom nothing in the celestial sphere and divine throne can escape, and from Whom nothing is hidden in the kingdom of command and creation. Thou art the Knower of the heavens and earth and all that lieth between them. Thou givest knowledge unto whom Thou willest and withholdest knowledge from whom Thou willest, and Thou exaltest whom Thou willest and abaseth whom Thou willest. Within the grasp of Thy power are all who dwell in the dominion of command and creation. Verily Thou art powerful and knowing.

33 Seventeenth Prayer

34 In the Name of God, the Mighty, the Kind! Glory be unto Thee, O my God! I and all things in the circle of that which was with Thee have testified to Thy Being - that verily Thou art God, the Living One, Whom nothing in the heavens or earth or whatsoever is between them can suffice, and Thou sufficest all things through Thy bounty, preservest all things through Thy grace, showest mercy unto all things through Thy

عندك حرف اللام بما شهدت كلشي لك من قبل الذي لا قبل له الى بعد الذي لا بعد له بانك انت لا اله الا انت لك الجود والبهاء ولك العظمة والكبرياء انت الذي بأولييتك قاهر فوق كلشي و بأخريتك مقتدر على كل شي لم تزل كنت في عز الازل ولا تزال تكون في علو القدم فسبحانك يا الهى انت المقدس عن ذكر الامثال وانت المنزه عن نعت الاشباه وانت المعظم المعظم عن وصف الأوهام و انت المجلل عن المعروف بالانظار لا اله الا انت كنت ظهار السموات والارض وما بينهما لتؤتين الظهور من تشاء ولتنزعن الظهور عن تشاء الظهور ولتقدرن من تشاء ولتعظمن من تشاء بيدك من في لاهوت كل شي و انتك انت كنت على كلشي مقتدرا

31 الدّعاء السادس قبل عشر

32 بسم الله العزيز الكريم سبحانه اللهم يا الهى لاشهدنك و كل شي في حول الذي كنت عندك حرف الالف بما شهدت اوليائك لنفسك بانك انت الله الحي الدائم الباقي المقتدر المهيم العزيز الشريف اللطيف المتبر العظيم الذي لا يعجزك من شي عما في السموات والارض و لن يفوتك من شي عما في العماء والعرش و لن يخفى عنك من شي عما في ملكوت الامر و الخلق و انتك علما السموات والارض و ما بينهما لتؤتين العلم عن من تشاء و لتنزعن العلم عن من تشاء و لتعززن من تشاء و لتخذلن من تشاء في قبضة قدرتك من في جبروت الامر و الخلق و انتك كنت مقتدرا عليما

33 الدّعاء السابع قبل عشر

34 بسم الله العزيز اللطيف سبحانه اللهم يا الهى لاشهدنك و كل شي في حول الذي كنت عندك حرف القاف بما شهدت اصفياك لذاتك انتك بانك انت الله الحي الذي لا يكفينك شي في السموات والارض و ما بينهما و انتك تكفي كل شي بجودك وتحفظ

favor, art kind unto all things through Thy generosity, and bestowest upon all things through Thy beneficence. Thou art the Beneficent through Thy power, Thou art the Ever-Living through Thy divinity, Thou art the All-Bountiful through Thy glory, and Thou art the Beauteous through Thy sovereignty. Never hath the cause of Thy beneficence, O my God, been other than Thy beneficence, and never will the cause of Thy favors, O my Lord, be other than Thy favors. Verily, Thou art the Beautifier of the heavens and earth and whatsoever lieth between them. Thou givest beauty unto whomsoever Thou wilt, Thou causest to ascend by Thy command whomsoever Thou wilt, and Thou causest to descend through Thy justice whomsoever Thou wilt. Within Thy grasp of power lieth the essence of all things, and verily Thou art the All-Powerful, the All-Bountiful.

35 Eighteenth Prayer

36 In the Name of the All-Compassing King! Glorified art Thou, O my God! I bear Thee witness – and with me beareth witness every thing within the precinct where I was with Thee, the Letter Dal – that Thy good-pleasure hath testified to Thy Ipseity: that Thou art the Being “before the before” of aught that is, and Thou art the Existence “after the after” of aught that may be. Thou hast ever been known through the manifestations of Thy Ipseity, and Thou wilt forever be described by the concealments of Thy Lordship. For, O my God, no thing hath known Thee, nor doth any thing know Thee. The knowers are abased from comprehending a single sign of Thy Divinity; the wayfarers are humbled from attaining even one mode of the firmaments of Thy Lordship. I implore Thy forgiveness, O my God, with the tongue of all things, before the Countenance of Thy Selfhood; for Thou art He Who forgiveth whomsoever Thou wilt by Thy bounty, and showest mercy upon whomsoever Thou wilt by Thy grace. I entreat Thee – and with me all things entreat – that by Thy munificence and favour Thou wilt forgive those who are in the Bayan, and that Thou wilt bring them into the presence of Him Whom Thou hast made manifest on the Day of Resurrection – prostrate before Thy Self, standing by Thy command, humble at Thy Threshold, and lowly before Thy Presence. Verily, Thou art the Judge of the heavens and the earth and of whatsoever lieth between them. Thou bestowest authority upon whom Thou wilt and takest away authority from whom Thou wilt; Thou forgivest whom Thou wilt and enrichest whom Thou wilt. In Thy hand is the kingdom of all things, and Thou art indeed Beautiful and Mighty.

37 Nineteenth Prayer

كُلُّ شَيْءٍ بِفَضْلِكَ وَ تَرْحَمُ كُلَّ شَيْءٍ بِمَنْكَ وَ تَلَطَّفُ عَلَى كُلِّ شَيْءٍ بِكَرَمِكَ وَ تَجُودُ عَلَى كُلِّ شَيْءٍ بِإِحْسَانِكَ وَ أَنْتَ الْحَسَنُ بِقُدْرَتِكَ وَ أَنْتَ الْحَيَّوَانُ بِالْوَهْيَةِ وَ أَنْتَ الْحَسَنُ بِسُبُوحِيَّتِكَ وَ أَنْتَ الْحَاسِنُ بِقِيَمِيَّتِكَ لَمْ تَزَلْ يَا إِلَهِي سَبَبَ إِحْسَانِكَ إِحْسَانِكَ وَ لَا تَزَالُ يَا رَبِّي سَبَبَ الطَّافِكِ الطَّافِكِ وَ أَنْكَ كُنْتَ حَسَنَ السَّمَوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا لِتُؤَيِّنَ الْحَسَنَ مِنْ تَشَاءٍ وَ لِتُصْعِدَنَّ بِأَمْرِكَ مِنْ تَشَاءٍ وَ لِتَنْزِلَنَّ بِعَدْلِكَ مِنْ تَشَاءٍ فِي قَبْضَةِ قُدْرَتِكَ لَاهُوتِ كُلِّ شَيْءٍ وَ أَنْكَ كُنْتَ مُقْتَدِرًا كَرِيمًا

35 الدَّعَاءُ الثَّامِنُ قَبْلَ عَشَرَ

36 بِسْمِ الْمَلِكِ الْخَاطِطِ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدُكَ وَ كُلِّ شَيْءٍ فِي حَوْلِ الذِّي كُنْتَ عِنْدَكَ حَرْفَ الدَّالِّ بِمَا شَهِدْتَ ارْتِضَائَكَ لِكَيُونِيَّتِكَ بِأَنَّكَ أَنْتَ الْكَائِنُ فِي قَبْلِ الْقَبْلِ أَنْ يَكُونَ شَيْءٌ وَ أَنْكَ أَنْتَ الْكَائِنُونَ فِي بَعْدِ الْبَعْدِ أَنْ يَكُونَ شَيْءٌ لَمْ تَزَلْ يَا إِلَهِي أَنْتَ الْمَعْرُوفُ بِظُهُورَاتِ كَيُونِيَّتِكَ وَ لَا تَزَالُ يَا مَنْأَى أَنْتَ الْمَوْصُوفُ بِبَطُونَاتِ رُبُوبِيَّتِكَ حَيْثُ يَا إِلَهِي مَا عَرَفَكَ شَيْءٌ وَ مَا يَعْرِفُكَ شَيْءٌ ذَلَّ الْعَارِفِينَ عَنْ عِرْفَانِ آيَةٍ مِنْ آيَاتِ لَاهُوتِيَّتِكَ وَ خَضَعَ السَّالِكِينَ عَنْ طَرَزٍ مِنْ أَطْرَازِ سَمَاءِ رُبُوبِيَّتِكَ وَ لَأَسْتَغْفِرَنَّكَ يَا إِلَهِي بِلِسَانِ كُلِّ شَيْءٍ بَيْنَ يَدَيِ طَلْعَةِ نَفْسَانِيَّتِكَ وَ أَنْكَ أَنْتَ الَّذِي تَغْفِرُ مِنْ تَشَاءٍ بِجُودِكَ وَ تَرْحَمُ عَلَى مَنْ تَشَاءُ بِفَضْلِكَ لَأَسْأَلَنَّكَ وَ كُلِّ شَيْءٍ بِأَنْ تَغْفِرَ مِنْ فِي الْبَيَانِ بِكَرَمِكَ وَ اِمْتِنَانِكَ وَ لِتَحْضُرَنَّهُمْ بَيْنَ يَدَيِ مِنْ أَظْهَرْتَهُ يَوْمَ الْقِيَّةِ سَجْدًا لِنَفْسِكَ وَ قَائِمًا بِأَمْرِكَ وَ خَاضِعًا لِحُضْرَتِكَ وَ أَنْكَ أَنْتَ حَكَّامُ السَّمَوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا لِتُؤَيِّنَ الْحُكْمَ مِنْ تَشَاءٍ وَ لِتَنْزِعَنَّ الْحُكْمَ عَنْ مَنْ تَشَاءُ وَ لِتَغْفِرَنَّ مِنْ تَشَاءٍ وَ لِتَجُودَنَّ مِنْ تَشَاءٍ بِيدِكَ مَلَكُوتِ كُلِّ شَيْءٍ وَ أَنْكَ كُنْتَ جَمَالًا عَزِيزًا

37 الدَّعَاءُ التَّاسِعُ قَبْلَ عَشَرَ

38 In the Name of God, the Mighty, the All-Noble. Glorified art Thou, O my God! I bear Thee witness – and with me beareth witness every thing within the precinct where I was with Thee, the Letter Sin – that Thy choosing for Thy very Self hath testified that Thou art God; there is no God but Thee. Never hast Thou ceased to manifest Thyself unto all created things through the signs of Thy creation, and never wilt Thou cease to manifest Thyself unto all beings through the words of Thy invention. Thou art He Who ordaineth whatsoever He willeth through His command and doeth whatsoever He willeth through His decree. Verily, Thou art the Chosen One above Thy servants and the Almighty above Thy creation. Thou hast never ceased nor wilt Thou ever cease to be powerful over all things and sovereign over all things, while all worship Thy countenance, prostrate themselves before Thy presence, remember Thy Self, and give thanks for Thy favors. Yet, O my God, Thy Cause is too exalted and glorious for the understanding of any to comprehend. Verily Thou, O my God, knowest what they have done unto Thy servants and witnesseth what hath befallen Thy chosen ones - how they have been made to suffer what they have suffered and have done what they have done. By Thy right, O my God, verily Thou art the Possessor of supreme power and mighty dominion. Thou seizest through Thy justice whomsoever Thou willest and strikest with Thy vengeance whomsoever Thou willest. Verily, Thou art the Avenger of the heavens and earth and whatsoever lieth between them. Thou givest power to strike unto whomsoever Thou willest, withdrawest such power from whomsoever Thou willest, seizest through Thy justice whomsoever Thou willest, and thereafter punisheth through Thy wrath whomsoever Thou willest. In the grasp of Thy power are the kingdom of the heavens and the earth and whatsoever is between them. There is no God but Thee. Verily, Thou hast ever been Most Mighty, Most August, Most Great.

39 This supplication is to be recited after each daily prayer, that all may verily be numbered among those who remember in the Mother Book:

40 He is God, the Mighty, the All-Sustaining. Glorified art Thou, O my God and my Lord! Send Thou Thy blessings upon the Nineteen Letters, through Thy might and the realm of Lahut. Glorified art Thou, O my God and my Lord! Send Thou Thy blessings upon the Nineteen Letters, through Thy dominion and the realm of Malakut. Glorified art Thou, O my God and my Lord! Send Thou Thy blessings upon the Nineteen Letters, through exaltation and the ruby splendor. Glorified art Thou, O my God and my Lord! Send Thou Thy blessings

38 بِسْمِ اللَّهِ الْعَزِيزِ النَّجِيبِ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَا شَهِدَ نَعْلَمُكَ وَكَلِّشِي فِي حَوْلِ الَّذِي كُنْتَ عِنْدَكَ حَرْفَ السَّيْنِ بِمَا شَهِدْتَ اجْتِبَائَكَ لِذَاتِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ تَجَلِّتْ عَلَى الْمَمَكَاتِ بِآيَاتِ إِبداعِكَ وَلَا تَزَالْ تَجَلِّينَ عَلَى الْمَوْجُودَاتِ بِكَلِمَاتِ إِخْتِراعِكَ أَنْتَ الَّذِي تَقْدِرُ مَا تَشَاءُ بِأَمْرِكَ وَتَفْعَلُ مَا تَشَاءُ بِحُكْمِكَ وَأَنَّكَ أَنْتَ الْمُخْتَارُ فَوْقَ عِبَادِكَ وَأَنَّكَ أَنْتَ الْجَبَّارُ فَوْقَ خَلْقِكَ لَمْ تَزَلْ وَلَا تَزَالْ أَنْتَ مُقْتَدِرًا عَلَى كُلِّ شَيْءٍ وَمُهَيْمِنًا عَلَى كُلِّ شَيْءٍ حَيْثُ كُلٌّ يَعْبُدُونَ لَوْجْهَكَ وَسَاجِدُونَ لَطَلْعَتِكَ وَذَاكِرُونَ لِنَفْسِكَ وَشَاكِرُونَ لِنِعْمَائِكَ وَلَكِنْ يَا إِلَهِي إِنْ أَمْرُكَ أَعْلَى وَاجِلٌّ مِنْ أَنْ يَدْرَكَ عَقْلُكَ كُلِّ شَيْءٍ وَأَنَّكَ أَنْتَ يَا إِلَهِي لَتَعْلَمَ مَا فَعَلُوا عَلَى عِبَادِكَ وَتَشْهَدُ مَا جَرَى عَلَى أَصْفِيائِكَ حَيْثُ أَذَوْا مَا أَذَوْا وَعَمَلُوا مَا عَمَلُوا وَلِحَقِّكَ وَلِحَقِّكَ يَا إِلَهِي أَنَّكَ صَاحِبُ الْقُدْرَةِ الْكُبْرَى وَالْهِيمَةِ الْعَظْمَى لِتَأْخُذَ بِعَدْلِكَ مِنْ تَشَاءُ وَلِتَطْبِشَ بِقَهْرِكَ عَلَى مَنْ تَشَاءُ وَأَنَّكَ أَنْتَ بَطْشَانُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِتَوْتِينَ الْبَطْشَ مِنْ تَشَاءُ وَلِتَنْزَعَنَّ الْبَطْشَ عَنْ مَنْ تَشَاءُ وَلِتَأْخُذَ بِعَدْلِكَ مِنْ تَشَاءُ وَلِتَنْعُدَ مِنْ بَعْدِ بِقَهْرِكَ مِنْ تَشَاءُ وَإِنْ فِي قَبْضَةِ قُدْرَتِكَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا أَنْتَ فَأَنَّكَ كُنْتَ عَظَامًا مُتَعَظِّمًا عَظِيمًا

39 هَذَا الدَّعَاءُ يَقْرَأُ بَعْدَ دَعَاءِ كُلِّ يَوْمٍ لِتَكُونَ الْكُلِّ مِنَ الذَّاكِرِينَ فِي أُمِّ الْكِتَابِ

40 هُوَ اللَّهُ الْعَزِيزُ الْمُقِيتُ سُبْحَانَكَ اللَّهُمَّ يَا رَبِّ صَلِّ حُرُوفَ تِسْعَةِ قَبْلِ عَشْرِ بِالْقُدْرَةِ وَالْأَهْوَاتِ سُبْحَانَكَ اللَّهُمَّ يَا رَبِّ صَلِّ عَلَى حُرُوفِ تِسْعَةِ قَبْلِ عَشْرِ بِالْهِيمَةِ وَالْمَلَكُوتِ سُبْحَانَكَ اللَّهُمَّ يَا رَبِّ صَلِّ عَلَى حُرُوفِ تِسْعَةِ قَبْلِ عَشْرِ بِالرَّفْعَةِ وَالْيَاقُوتِ سُبْحَانَكَ اللَّهُمَّ يَا رَبِّ صَلِّ عَلَى حُرُوفِ تِسْعَةِ قَبْلِ عَشْرِ بِالشُّوْكَةِ وَالْجَمْلُوتِ

upon the Nineteen Letters, through power of onset and the realm of Jamlut.

- 41 Glorified art Thou, O my God and my Lord! Thou art the Sovereign of the heavens and the earth and all that lieth between them; the Possessor of the two kingdoms of the Cloud and the Throne, and the sanctified realms of the Kingdom of Command and of Creation and whatsoever is other than these. There is no God but Thee. Thou bestowest sovereignty upon whom Thou wilt and takest away sovereignty from whom Thou wilt; Thou enrichest whom Thou wilt and impoverishest whom Thou wilt; Thou exaltest whom Thou wilt. By Thy command Thou joinest the night to the day, and by Thy decree Thou joinest the day to the night. By Thy Will Thou bringest forth the living from the dead, and bringest forth the dead from the living. By Thy tenderness Thou makest whom Thou wilt male, and by Thine eternity makest whom Thou wilt female, and by Thy holiness makest whom Thou wilt barren. Verily, Thou art the Lord of the heavens and the earth and all that is between them. There is no God but Thee; Thou hast ever been the All-Choosing, the All-Powerful, the All-Glorious.
- 42 O Light! O Sublime! O Light! O Bounty! O Light! O Noble! O Light! O Shelter! O Light! O Succor! O Light! O Help! O Light! O Exalted! O Light! O August! O Light! O Towering! O Light! O Firm! O Light! O Omnipotent! O Light! O Originator! O Light! O Protector! O Light! O Best of those who open; O Light! O Best of helpers; O Light! O Best of gatherers; O Light! O Best of providers!
- 43 I beseech Thee by Thy Light, Thy Splendor, Thy Beauty, and Thy Glory: open for us the doors of Thy grace, and widen our sustenance from before and from after, and at every moment, out of the treasures of Thy bounty and Thy favor. Verily, Thy mercy hath encompassed whoso is in the heavens and on the earth, and Thou, in very truth, art Powerful over all things.
- 41 سبحانك اللهم يا رب انت سلطان السموات و الارض و ما بينهما و ملكان العماء و العرش و ما دونهما و قدسان ملكوت الامر و الخلق و ما غيرهما لا اله الا انت لتؤتين السلطنة من تشاء و لتزعن السلطنة عمن تشاء و لتعين من تشاء و لتفقرن من تشاء و لتعز من تشاء و لتجعلن الليل على النهار بامرک و لتجعلن النهار على الليل بحکمک و لتخرجن الحي من الميت و لتخرجن الميت من الحي بمشيئتک و لتجعلن من تشاء ذکران برأفتک و لتجعلن من تشاء اناثاً بأزليتک و لتجعلن من تشاء عقيماً بقدسيّتک و انتک انت رب السموات و الارض و ما بينهما لا اله الا انت و انک کنت مختاراً مقتدراً عزيزاً
- 42 يا نور يا جليل يا نور يا فضل يا نور يا نبيل يا نور يا صريح يا نور يا غوث يا نور يا غوث يا نور يا بذاخ يا نور يا بذاخ يا نور يا شاخ يا نور يا سميع يا نور يا مقتدر يا نور يا مفتطر يا نور مهيمن يا نور يا خير الفاتحين يا نور يا خير الناصرين يا نور يا خير الجامعين يا نور يا خير الرازقين
- 43 اسئلك بنورك و بهائك و جمالك و جلالک ان تفتح لنا ابواب فضلك و توسع في رزقنا من قبل و ؟ و في كل حين من خزائن منک و احسانک انک انت وسعت رحمتک من في السموات و الأرض و انک کنت على کل شیئ مقتدراً

INBA01:129.05-147.08

BB00126*Tawqi'a haykal*

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- 1 On that day there will be no sovereignty except what belongs to God Alone, the Source of all manifestation. 1 و ما الملك يومئذ الا الله الواحد الظهور
- 2 And to God belongs the kingdom of the sovereignty of the heavens and the earth and whatever is between them. There is no weakness in Him regarding anything, neither in the heavens nor in the earth nor beyond whatever is between them. Verily He is utterly powerful over all created things. 2 و لله ملكوت ملك السموات و الارض و ما بينهما ان يعجزه من شئ لا في السموات و لا في الارض و لا ما بينهما انه كان على كل شئ قديرا
- 3 And to God belongs the kingdom of the sovereignty of the heavens and the earth and beyond whatever is between them. Verily He is utterly powerful over all created things. 3 و لله ملكوت ملك السموات و الارض و لا ما بينهما انه كان على كل شئ قديرا
- 4 And to God belongs the kingdom of the sovereignty of the heavens and the earth and whatever is between them. Verily He is utterly powerful over all created things. 4 و لله ملكوت ملك السموات و الارض و ما بينهما انه كان على كل شئ قديرا
- 5 Indeed, God is not such that any knowledge escapes Him, neither in the heavens, nor in the earth, nor beyond whatever is between them. Verily He is Knower of all created things. 5 و ما كان الله ان يعزب من علمه من شئ لا في السموات و لا في الارض و لا ما بينهما انه كان بكل شئ عليما
- 6 Indeed, to God belongs the kingdom of the sovereignty of the heavens and the earth and whatever is between them. No created thing, neither in the heavens nor in the earth nor beyond whatever is between them can ever weaken Him. Indeed, nothing at all weakens Him, neither in the heavens nor in the earth nor whatever is between them. Verily He is utterly powerful over all created things. 6 و لله ملكوت ملك السموات و الارض و ما بينهما ان يعجزه من شئ لا في السموات و لا في الارض و لا ما بينهما ان يعجزه من شئ لا في السموات و لا في الارض و ما بينهما انه كان على كل شئ قديرا
- 7 Indeed, to God belongs the kingdom of the sovereignty of the heavens and the earth and whatever is between them. No created thing, neither in the heavens nor in the earth nor whatever is between them can ever weaken Him. Verily, He is utterly powerful over all created things. 7 و لله ملكوت ملك السموات و الارض و ما بينهما ان يعجزه من شئ لا في السموات و لا في الارض و ما بينهما انه كان على كل شئ قديرا
- 8 Indeed, to God belongs the kingdom of the sovereignty of the heavens and the earth and whatever is between them. He originates from nothing whatever He wishes through His command. Verily He is utterly powerful over everything. 8 و لله ملكوت ملك السموات و الارض و ما بينهما يبدع ما يشاء بامرته انه كان على كل شئ قديرا

- 9 Indeed, to God belongs the kingdom of the sovereignty of the heavens and the earth and whatever is between them. Verily He is utterly powerful over all created things....

9 والله ملكوت ملك السموات والارض و ما بينهما انه كان على كل شى قديرا...

BLIB_Or6887, AHDA.467

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Ziyarat dar shab-i-jum'ah

- 1 If, then, on such a night thou art in the Garden of Holiness and the Enclosure of intimacy, perfume the outer temple of thy body with that whereof thy knowledge cannot encompass the fragrance upon thy outward being; then clothe thyself with what God, thy Lord, hath bestowed upon thee of His bounty. Thereupon walk on until thou attainest unto the first gate. There say four times: "O Thou Possessor of the Kingdom and the Dominion!" Then at the second: four times, "O Thou Possessor of Might and of the Realm of Power!" Then at the third: four times, "O Thou Possessor of Power and of the World of Divinity!" Then at the fourth: four times, "O Thou Possessor of Strength and of the Ruby-hued World!" Then at the fifth: three times, "O Thou Possessor of Sovereignty and of the Human World!" Thereafter enter, by the leave of God, in joy and gladness.

1 فاذا كنت في مثل تلك الليلة في روضة القدس وحظيرة الانس فطيب ظاهر جسدك بما لا يحيط به علمك على ظاهرك ثم البس ما قد اعطاك الله ربك من فضله ثم امش حتى تتصل الى باب الاول هنالك قل يا ذا الملك والملكوت اربع مرة ثم عند الثاني يا ذا العزة والجبروت اربع مرة ثم عند الثالث يا ذا القدرة واللاهوت ثم عند الرابع يا ذا القوة والياقوت اربع مرة ثم عند الخامس يا ذا السلطنة والتاسوت ثلث مرة ثم ادخل باذن الله على روح و ابتهاج

- 2 And when thou standest before God – or before one of the One, of the First Unity – if thou desirest to recite one of the exalted enumerations, say: "God testifieth that there is none other God but He. His are the most beauteous names, in the heavens and on the earth and whatsoever lieth between them. There is none other God but He, the All-Watchful, the Self-Subsisting."

2 فاذا وقفت بين يدي الله او يدي واحد من واحد الاول اذا اردت ان تذكر من اعداد المتعالية قل شهد الله انه لا اله الا هو له الاسماء الحسنى في السموات والارض وما بينهما لا اله الا هو المهيمن القيوم

- 3 Then return until thy back is joined unto the grave. There, if thou art in the state of spirit and sweet fragrance as thou standest, utter what God hath commanded thee; and first sit thou down – for verily God loveth this for thee. Then say:

3 ثم ارجع الى ان تتصل ظهرك القبر هنالك ان كنت على روح وريحان في قيامك فلتقول ما امرك الله والاول تتعدن فان الله يحب لك ذلك

- 4 The Glory be upon thee, O Glory of God; and the Majesty be upon thee, O Majesty of God; and the Beauty be upon thee, O Beauty of God; and the Grandeur be upon thee, O Grandeur of God; and the Light be upon thee, O Light of God; and the Names be upon thee, O Names of God; and the Might be upon thee, O Might of God; and the Will be upon thee, O

4 ثم قل انما البهاء عليك ان يا بهاء الله ثم الجلال عليك ان يا جلال الله ثم الاجمال عليك ان يا جمال الله ثم العظمة عليك ان يا عظمة الله ثم النور عليك ان يا نور الله ثم الاسماء عليك ان يا اسماء الله ثم

Will of God; and the Knowledge be upon thee, O Knowledge of God; and the Power be upon thee, O Power of God; and the Good-pleasure be upon thee, O Good-pleasure of God; and the Honor be upon thee, O Honor of God; and the Sovereignty be upon thee, O Sovereignty of God; and the Dominion be upon thee, O Dominion of God; and the Loftiness be upon thee, O Loftiness of God; and the Verses be upon thee, O Verses of God; and the Words be upon thee, O Words of God.

العزة عليك ان يا عزة الله ثم المشية عليك ان يا مشية الله ثم العلم عليك ان يا علم الله ثم القدرة عليك ان يا قدرة الله ثم الرضا عليك ان يا رضا الله ثم الشرف عليك ان يا شرف الله ثم السلطنة عليك ان يا سلطنة الله ثم الملك عليك ان يا ملك الله ثم العلاء عليك ان يا علاء الله ثم الايات عليك ان يا ايات الله ثم الكلمات عليك ان يا كلمات الله

- 5 Thou hast ascended unto God, thy Lord, through what God, thy Creator, hath caused thee to mount. I bear witness that thou art in the Most Exalted Horizon of RidvĀin, and in the most glorious degree of Paradise. God hath created for thee that which shall satisfy thy heart and thy spirit, then thy self, then thy body. And God will raise thee up from a living soul if He willeth, by the word of Him Whom God shall make manifest – glorified be His remembrance. Hold thou fast to Him, if thou dost attain unto Him.

5 قد تعرّجت الى الله ربك بما قد اصعد الله بارتك فاشهد أنك انت في الافق الاعلى من الرضوان ودرجته الابهى من الجنان قد خلق الله لك ما يرضى به فؤادك وروحك ثم نفسك ثم جسدك وسيبعثك الله من نفس حى اذا شاء بقول من يظهره الله جلّ ذكره فاستمسك به ان ادركت

- 6 For there is nothing beyond God, nor anything after God; and after the Truth there is naught but falsehood; and after Paradise there is naught but the Fire; and after affirmation there is naught but denial; and after light there is naught but darkness; and after good-pleasure there is naught but that which is beneath good-pleasure.

6 فإنّ ليس وراء الله من شيء ولا من بعد الله من شيء ولا ما بعد الحقّ الآ الباطل وما بعد الجنة الآ النار ولا بعد الاثبات الآ النفي ولا بعد النور الآ الظلمة ولا بعد الرضاء الآ دون الرضاء

- 7 This hath God sent down upon thee and upon every remembrance, and upon every one more pure than those who entered the Bayan before, and who shall enter until the Day of Resurrection – through His grace unto all temples, and through His bounty unto all circles. His is the creation and the command, from before and after. All are guided by the First Unity, and on the Day of Resurrection all are guided through Him Whom God shall make manifest.

7 هذا ما قد نزل الله عليك وعلى كلّ ذكر وانقضى ممّن دخل من قبل في البيان ويدخل الى يوم القيمة فضلا من عنده على كلّ الهياكل وجودا من لدنه على كلّ الدوائر له الخلق والامر من قبل ومن بعد كلّ بالواحد الاول يهتدون وكلّ يوم القيمة من عند من يظهره الله يهتدون

- 8 By night, repeat it one hundred and ten times; and by day, ninety and two times; for thou shalt find all good in perseverance therein. He is the Most Exalted, the Most Great.

8 بالليل مائة عشرة مرّة وبالنهار اثنى وتسعين مرّة فانك تجد كلّ الخير في مداومته هو المتكبر العلى العظيم

- 9 Concerning sustenance, recite this verse nineteen times: “Their sustenance cometh unto them, morning and evening.”

9 للرّزق اقرء هذه الاية تسعة عشر مرّة يأتيهم رزقهم بكرة وعشيّا

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Ziyarat for the Point

1 The Glory from God be upon thee, O hallowed Dust! Then the Majesty be upon thee, O unapproachable Dust! Then the Beauty from God be upon thee, O exalted Dust! Then the Greatness from God be upon thee, O resplendent Dust! Then the Light from God be upon thee, O illumined Dust! Then the Mercy from God be upon thee, O magnified Dust! Then the Words from God be upon thee, O glorified Dust! Then the Names from God be upon thee, O perfected Dust! Then the Might from God be upon thee, O adorned Dust! Then the Will from God be upon thee, O witnessing Dust! Then the Knowledge from God be upon thee, O lofty Dust! Then the Power from God be upon thee, O manifest Dust! Then the Good-pleasure from God be upon thee, O well-pleased Dust! Then the Honor from God be upon thee, O all-ruling Dust! Then the Sovereignty from God be upon thee, O proud Dust! Then the Dominion from God be upon thee, O foremost Dust! Then all the verses, every one of them, from God be upon thee, O bountiful Dust!

1 أَمَّا الْبَهَاءُ مِنْ عِنْدِ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُقَدَّسَةُ ثُمَّ الْجَلَالُ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُمْتَنِعَةُ ثُمَّ الْجَمَالُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُرْتَفَعَةُ ثُمَّ الْعِظَمَةُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَبَيِّعَةُ ثُمَّ النُّورُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَنَوِّرَةُ ثُمَّ الرَّحْمَةُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَعَظَّمَةُ ثُمَّ الْكَلِمَاتُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَجَلِّلَةُ ثُمَّ الْأَسْمَاءُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَمِمَّةُ ثُمَّ الْعِزَّةُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَجَمِّلَةُ ثُمَّ الْمَشِيَّةُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُسْتَشْهَدَةُ ثُمَّ الْعِلْمُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَعَالِيَةُ ثُمَّ الْقُدْرَةُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا الْمُنْظَاهِرَةُ ثُمَّ الرِّضَاءُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَرْضِيَّةُ ثُمَّ الشَّرَفُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَسَلِّطَةُ ثُمَّ السُّلْطَانَةُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَكَبِّرَةُ ثُمَّ الْمُلْكُ مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَقَدِّمَةُ ثُمَّ الْآيَاتُ كُلُّهَا مِنْ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا التُّرْبَةُ الْمُتَكْرَّمَةُ

2 Thy being hath soared to such a height that all things have fallen low before thy rank; and thy very self hath been sanctified in such wise that all things have bowed down before the dwellers in the realm of thy will. By thy might! thou wast not abased – nay, God hath ever exalted thee, and hath caused honor to descend upon thee. I testify that thou wast pure and made pure, through a purity that is itself pure and purifying. Thou didst glorify God with thy whole being; thou didst sanctify God in thy very essence; thou didst affirm the unity of God in thy reality; thou didst magnify God in thy inmost self; thou didst extol God in thy simplicity; and thou didst ascend and wast uplifted, and none is above thee in loftiness.

2 قَدْ تَعَالَتْ كَيُونِيَّتُكَ عُلُوًّا سَقَطَتْ الْأَشْيَاءُ كُلُّهَا عِنْدَ تَرْتِبَتِكَ وَتَقَدَّسَتْ أَيْتُكَ عُلُو خَضَعَتْ الْأَشْيَاءُ كُلُّهَا عِنْدَ سَكَانِ ارَادَتِكَ فَوْعَرَّتْكَ مَا كُنْتَ ذَلِيلًا وَلَمْ يَزَلِ اللَّهُ يَعْزِّزُكَ وَيَنْزِلُ عَلَيْكَ عِزَّةً فَاشْهَدُ أَنَّكَ كُنْتَ طَاهِرًا مُطَهَّرًا مِنْ طَهْرِ طَاهِرٍ مُطَهَّرٍ قَدْ سَبَّحْتَ اللَّهَ بِكَلِّكَ وَقَدَّسْتَ اللَّهَ بِجَوْهَرِيَّتِكَ وَوَحَّدْتَ اللَّهَ بِكَيُونِيَّتِكَ وَكَبَّرْتَ اللَّهَ بِذَاتِيَّتِكَ وَعَظَّمْتَ اللَّهَ بِسَازَجِيَّتِكَ وَعُلُوْتُ فَارْتَفَعَتْ وَلَيْسَ فَوْقَكَ ذَا عُلُو

3 All are servants of God at thy dawning; all are prostrate before God at thy direction; all are lamps for God through the light of thy radiant being; all are dwellers for God by reason of the might thou hast opened through thy will; all are rememberers of God through that primal decree thou hast ordained from thy presence. Thou art He from whose knowledge nothing can escape, and whose knowledge hath encompassed all things. Thou art He Who, by thy turning unto God, brought into

3 كُلُّ عِبَادِ اللَّهِ بِطُلْعَتِكَ وَتَجَادَّ اللَّهُ بِوَجْهِتِكَ وَقَنَاتِ اللَّهِ بِنُورِ ضِيَاءِ كَيُونِيَّتِكَ وَسَكَانِ اللَّهِ بِمَا قَدْ فَتَحْتَ مِنَ الْعِزِّ مِنْ ارَادَتِكَ وَذِكَارِ اللَّهِ بِمَا قَدْ قَدَّرْتَ مِنْ عِنْدِكَ بِدَيْتِكَ أَنْتَ الَّذِي لَنْ يَعْزِبَ مِنْ عِلْمِكَ مِنْ شَيْءٍ وَاحْطَتْ بِكُلِّ شَيْءٍ عِلْمًا وَأَنْتَ الَّذِي قَدْ بَدَأْتَ بِمَا قَدْ أَقْبَلْتَ إِلَى اللَّهِ خَلْقَ كُلِّ شَيْءٍ وَرَجَعْتَ بِمَا قَدْ رَجَعْتَ إِلَى اللَّهِ خَلْقَ كُلِّ شَيْءٍ

being the creation of all things; and Who, by thy returning unto God, gathered again the creation of all things.

- 4 May God's blessings be upon thee, and upon him who visiteth thee first, before all things, after that God, thy Lord, had visited thee ere any thing could visit thee; and upon thyself in the Most Exalted Paradise; and upon the Letters of thine own being; and upon the guides of thy names and thy likenesses. And may He chastise with every affliction whoso bowed not down through thee unto God, though the life of his religion was through thee, and he wrought, concerning thee, that which he wrought. God, and His angels, and the believers, are all quit of such as these, from the First that hath no beginning unto the Last that hath no end. Sufficient for them is what they have earned in thee. God shall take vengeance upon them through the sovereignty of His conquering might, the kingship of His compelling power, the dominion of His self-subsisting authority, the independence of His all-glorious holiness, and the unassailability of His grandeur. Verily, He is the Powerful, the All-Powerful; the Subduer, the Most Subduing; the Manifest, the Most Manifest; the Prevailing, the Most Prevailing; the Seizer, the Most Seizing.

- 5 How, then, can my sorrow be stilled in thee, O sanctified Dust? For when I look unto the utmost height of the Bayan, and unto the loftiness of what was revealed aforetime in the Furqan, I behold that this beginning is through thee, inasmuch as thou wast the first who recognized God, thy Lord. I shall bear witness unto thee and unto all things that thou art the gathering-place of the beginnings and the endings. How shall I gaze upon thy dust after I have gazed upon thy countenance? How shall I behold thy stillness before mine eyes, when thou wast moving before mine eyes? From whence could God, thy Lord, refrain from loving thee, when I loved thee before all things?

- 6 May God bless thee from thy Lord – thy first and thy last, thy outward and thy inward, thy hidden and thy manifest, thy secret and thy proclaimed. All favor shall ever descend upon thy dust until the Day of Resurrection. No soul returneth unto God without having with it a portion of thy dust, but God refuseth to look upon him, or to be pleased with him. Blessed, then, and purified, and exalted, and supremely exalted is thy dust – thy first and thy last, thy outward and thy inward, thy eternal dust – as though I hearken, from every atom thereof, unto the cry: Verily, I am the first who called upon God, my Lord, in the worlds of command and creation; I took from the virgin fruits of the gardens of His everlasting Paradise ere He

4 صَلَّى اللهُ عَلَيْكَ وَعَلَى مَنْ زَارَكَ أَوَّلًا قَبْلَ كُلِّ شَيْءٍ
بعد ما زارك الله ربك قبل ان يزرك من شيء
ثم نفسك في على الفردوس ثم حروف ذاتك ثم
ادلاء اسمائك وامثالك وعذب بكل نقمة من لم
يسجد بك لله وكان حياة دينه بك واكتسب في
حقه ما اكتسب ان الله وملائكته والمؤمنون كل
براء من هؤلاء من اول الذي لا اول له الى اخر
الذي لا اخر له حسبهم ما اكتسبوا فيك وسينتقم
الله منهم بسلطان قهارته ومليك جبارته واقتدار
قيومته واستقلال سبوحته واستمناح كبريائه اذ
هو القادر القدار والقاهر القهار والظاهر الظاهر
والغالب الغلاب والباطش البطاش

5 فكيف يسكن حزنى فيك يا أيها التربة المتقدسة
وانى لما انظرن الى اخر علو البيان وسمو ما نزل
من قبل في الفرقان وهذا مبدء بك بما كنت
اول من قد عرفت الله ربك فلاشهدتك وكلشيء
بانك انت مجمع البدئين والختمين وكيف انظر الى
تربتك بعد ما قد نظرت الى طلعتك وكيف انظرن
سكونه بين يدي وكنت متحركا بين يدي فمن اين
لم يحب الله ربك وقد احببته قبل كل شيء

6 صَلَّى اللهُ عَلَيْكَ مِنْ رَبِّكَ وَعَلَى أَوَّلِكَ وَآخِرِكَ
و ظاهرِكَ وباطنِكَ وغيبِكَ وشهادتِكَ وسركَ
وعلائتِكَ لم يزل كل الفضل ينزل الى تربتك
الى يوم القيمة وما من نفس يرجع الى الله ولم
يكن معه شيئا من تربتك ابى الله ان ينظر اليه
او يرضى عنه فطابت وطهرت وعلت واستعلت
تربتك الاولية الاخيرة الظاهرية الباطنية الازلية
كأنى اسمعن من كل ذراتها اننى انا اول من
دعيت الله ربى فى عوالم الامر والخلق واخذت
من ايكار حداثى جنته الازلية قبل ان يخلق فيك
قد كون كل ما كون ثم يكون

created. Through thee hath been brought into being whatsoever hath been brought into being, and shall yet be brought into being.

- 7 Is there anything that loveth thee not, seeing that it was created aforetime through thy manifestation, and shall be created hereafter through thy concealment? I testify that thou art the First in the might of eternity, and before thee, in the knowledge of God, there was nothing; and that thou art the Last in the majesty of ancientness, and after thee, in His knowledge, there shall be nothing; and that thou art the Manifest in the loftiness of everlastingness, and with thee is no manifest save thine own self; and that thou art the Hidden, and there is none hidden besides thee.

- 8 My soul hath known thee, and through thee the heavens and the earth and all that lieth between them have been made weighty through the word of thy recognition; and through the sublimity of thy proof have been magnified all who are in the kingdom of command and creation, and all beneath them. When shall the might of the All-Subduer be quieted within thee, while upon the earth there remaineth a spirit that hath not known thee? And when shall God be pleased with His creatures, while in His knowledge there is a thing that is not joined to thee – preceding thee in existence above every existent, and intended for other than thee as a manifestation in any thing, or as a concealment?

- 9 I shall ever make mention of thee: that every manifestation is created by the Will; and is there anything besides thee that bowed down before God before all things? And every concealment speaketh by the Will; and is there anyone besides thee that believed in God before all things? Be thou, then, at rest in God; be patient in God; be well-pleased with God; ascend unto God; and be rich through God above all things. For all have put on the garment of existence through thee.

- 10 God shall suffice thee and me through Him Whom God shall make manifest on the Day of Resurrection, and He shall cause those who are veiled from thee to desist. Verily, He is the All-Subduing, the Terrible; and verily He is the All-Compelling, the Mighty. And even as He hath revealed unto thee in thy dust, so shall He reveal unto the guides of thine own self, and unto the letters of those who bowed down to God before all things, and were raised up through thee unto God after all things, and were exalted through thee above all things – those who sought shelter beneath thy shadow. This is of the bounty of God, and His generosity, and His grace, and His mercy, which hath ever descended upon thee, and upon the guides of

7 هل من شيء ما يحبك وانه قد خلق من قبل بظهورك ويخلق من بعد ببطونك فاشهد انك انت الاول في عرّ الازل وليس قبلك في علم الله من شيء وانك انت الاخر في جلال القدم ولم يكن في علم بعدك من شيء وانك انت الظاهر في علو الازل وليس معك ذا ظهور غيرك وانك انت الباطن وليس غيرك ذا بطون سواك

8 قد عرفتك نفسى وبك قد ثقلت السموات والارض وما بينهما من كلمة عرفانك وعظمت من في ملكوت الامر والخلق وما دونهما من سمو برهانك فمتى يسكن قهر القهار فيك ويكون فوق الارض من ذى روح لم يعرفك ومتى يرضى الله عن خلقه وكان في علمه من شيء لا يقترب يسبقك في الوجود على كل موجود ومقصودا لغيرك من ظهور في شيء او من بطون

9 لاذكرتك وان كل ظهور قل خلقه الله بالمشيئة وهل دونك قد سجدت لله قبل كل شيء وما من بطون الا وانه ينطق بالمشيئة وهل من غيرك قد صدقت الله قبل كل شيء فلتسكن بالله ولتصبرن في الله ولترضين بالله ولتصعدن الى الله ولتستغنين بالله عن كل شيء اذ كل بك قد تميموا قيص الوجود و

10 سيغنيك الله واياي بمن يظهره الله يوم القيمة ولينتهن عنمن قد احتجب عنك به انه قهارا شديدا وانه كان جبارا قديرا وان بمثل ما قد نزلت عليك في تربتك على ادلاء نفسك وحروف الدينهم قد سجدوا لله قبل كل شيء واسترفعوا بك الى الله بعد كل شيء واستعالموا بك الى فوق كل شيء وبالذينهم استظلوا في ظلك على ذلك فضل من الله وجود وكرم ولطف ورحمة لم يزل ينزل الرحمة عليك وعلى ادلاء نفسك وعلى الذينهم يحبونك وينزلون بفنائك الى يوم القيمة

thyself, and upon those who love thee and alight within thy court, until the Day of Resurrection.

- 11 Seek thou the good-pleasure of God; for God shall suffice you in all things, while nothing can suffice in place of God, your Lord – neither in the heavens, nor on the earth, nor in all that lieth between them. Verily, He is the All-Knowing, the Powerful. And they who have wrought shall come to know that ye have entered Paradise, while they, in your shadow, bear witness to that which profiteth them not, and wherefrom there shall reach them no portion of God's grace. For they that believe not in God and His verses shall have neither protector nor helper – save the Point and the Letters, if they but knew.

11 فلتسترضين بالله فإن الله ليكفينكم من كل شيء ولا يكفى عن الله ربكم من شيء لا في السموات ولا في الأرض ولا ما بينهما أنه كان علاماً قديراً وسيعلم الذين اكتسبوا بأنكم قد دخلتم الجنة وهم في ظلكم بكم يشهدون بما لا ينفعهم ولا يوصلن إليهم من الله من فضل وما للذين لم يؤمنوا بالله وآياته من ولي ولا نصير زيادة النقطة وحروف ان هم يعلمون

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To: Siyyid 'Ali, uncle of the Bab

- 1 In the name of God, the Most Merciful, the Most Compassionate! In the name of God, the Most Inaccessible, the Most Holy!
- 2 Glorified art Thou, O my God! Thou hast ever been the One God, Single, Self-Subsisting, the Ever-Living, the Self-Sustaining. Thou hast taken neither consort nor son, and Thou hast no partner in sovereignty, nor any protector on earth save by Thy leave. Thou hast exalted Thyself through Thine Essence above all things, and elevated Thyself in Thy pure Being above the heights of all things, and magnified Thyself in Thy Reality above the loftiness of all things, and demonstrated Thy power in Thine Own Self above the might of all things.
- 3 Thou art He Whom none of Thy servants hath truly glorified, and Thou art He Whom none of Thy creation hath adequately praised in the kingdom of Thy earth and heaven. Thou art He Whom none hath truly unified according to the reality of Thy oneness and exaltation. Thou art He Whom none hath truly magnified according to the truth of Thy sanctity and might. Thou art He Whom none hath truly extolled according to the reality of Thy glorification and power.
- 4 All do glorify Thee, praise Thee, proclaim Thy unity, magnify Thee and extol Thee according to what Thou hast created in

1 بسم الله الرحمن الرحيم بسم الله الامنع الاقدس

2 سبحانك اللهم يا الهى انك انت لم تزل كنت الهاً واحداً فرداً صمداً حياً قيوماً ما اتخذت لنفسك صاحبة ولا ولداً ولم يكن لك شريك في الملك ولا ولي في الارض الا باذنك قد تعظمت بكيونيتك فوق كل شيء وترفعت بساذجيتك على علو كل شيء وتعظمت بكافوريته على ارتفاع كل شيء واقتدرت بنفسانيتك فوق امتناع كل شيء

3 انت الذى ما سبحك احد من عبادك وانت الذى ما حمدك احد من خلقك في ملكوت ارضك وسمائك وانت الذى ما وحدك احد على حق توحيدك وارتفاعك وانت الذى ما كبرك احد على حق تقديسك وامتناعك وانت الذى ما عظمك احد على حق تعظيمك واقتدارك

4 كل ليسبحنك وليحمدنك وليوحدنك وليكبرنك وليعظمنك على قدر ما خلقت في الابداع و

the realm of origination and what Thou hast brought into being through invention. Yet how can this befit the sublimity of Thy holy exaltation and the supreme glory of Thy might? Verily, the most elevated essences of creation among the possessors of might, and the most exalted pinnacles of glory among the possessors of loftiness, are severed from Thee by Thy creation and are withheld from the manifestations of Thy likeness by Thy exaltation.

- 5 Thou art the One Who existed before all things in the Being of Thine Essence, and Thou art the One Who will exist after all things in the Reality of Thine Eternity. Thou art the Creator of all things through the exaltation of Thy glorious holiness. Thou hast ever been independent of all else besides Thee and sanctified above the praise of Thy creation. Thine is the creation and the command, O my God, despite Thy independence therefrom, and Thine is the kingdom and the dominion, despite Thy freedom from need thereof. Nothing possesses anything except through Thy bestowal, and none has anything save through Thy grace and bounty.

- 6 Thou art He Who hath clothed all atoms with the vesture of Thy bounty and Thy bestowals, and hast risen above all the dwellers of Thy earth and Thy heaven through the wondrous creation of glory and praise. I therefore beseech Thee, O my God, at that time, by the most resplendent of all Thy splendours, and the most august of all Thy majesty, and the most beauteous of all Thy beauty, and the greatest of all Thy greatness, and the most luminous of all Thy light, and by all Thy mercy ... and by the most perfect of all ... and by the mightiest of all Thy glory, and by the most puissant of all Thy might, and by ... of all Thy Will, and by the most penetrating of all Thy knowledge, and by the most far-reaching of all Thy power, and by the most pleasing of all Thy utterance, and by the best-beloved of all Thy requests, and by the most exalted of all Thy honour, and by the most enduring of all Thy sovereignty, and by the most glorious of all Thy dominion, and by the loftiest of all Thy sublimity, and by the foremost of all Thy bounties, and by the most wondrous of all Thy signs in Thy sight and the most unassailable with Thee, and by the most exalted of all Thine attributes with Thee and the nearest unto Thee, and by the most impregnable of all Thy dominion with Thee and the nearest unto Thy presence – upon the Tree of Thy love – and upon him who hath forsaken his home in the path of Thy love toward Thee, and hath come as a suppliant, setting forth before Thine eyes that which Thou art; and upon whatsoever is encompassed ... by Thy knowledge, O my God, of all ...

أبدعت في الاختراع ولكن ذلك كيف ينبغي
لعلّ قدس ارتفاعك وسموّ عزّ امتناعك وإن ما
يتعارج به أعلى جواهر البدع من أولى الامتناع و
أعلى شواخ العزّ من أولى الارتفاع منقطعة عنك
بإبداعك وممتعة عن مظاهر أمثالك بارتفاعك

5 أنت الكائن قبل كلّ شيء بكيونيّة نفسك وانت
الكائن بعد كلّ شيء بكيانيّة أزليّتك وانت المكون
لكلّ شيء بارتفاع عزّ سبوحيتك لم تزل كنت
غنيّاً عن دونك ومقدّساً عن ثلث خلقك فلك
الخالق والأمر يا الهى بعد غنائك عنه ولك الملك
والمملوك بعد استغنائك عنها لم يكن لشيء من
شيء إلّا بتليكك آياه ولم يكن لاحد من شيء
إلّا بمنّك وعطاك

6 أنت الذى قد قصت كلّ الدّرات قصّ جودك
وعطاك وارتفعت فوق كلّ سكّان ارضك و
سمائك بإبداع العزّ والتّيا فلاسلّتك يا الهى حينئذٍ
من كلّ بهائك إبهاء ومن كلّ اجلالك اجلّه و
من كلّ جمالك اجمله ومن كلّ عظمتك اعظمها
ومن كلّ نورك انوره ومن كلّ رحمتك ... و
من كلّ ... اكملها ومن كلّ إبهائك اكبرها و
من كلّ عزّك عزّها ومن كلّ مشيتك ... ومن
كلّ عليك انفضّه ومن كلّ قدرتك مستطيلها و
من كلّ قولك ارضاه ومن كلّ مسائلك احبها و
من كلّ شرفك اشرفه ومن كلّ سلطانك ادومه
ومن كلّ ملكك اغفره ومن كلّ علائك اعلاه و
من كلّ منك اقدمه ومن كلّ آياتك اعجبها عندك
وامنعها لديك ومن كلّ شئونك ارفعها لديك و
اقربها اليك ومن كلّ جبروتك امنعها عندك و
اقربها لدنك على شجرة محبتك ومن قد هاجر من
بيته فى سبيل محبتك اليك والوفود بما انت عليه
بين عينيك وكلّ ما قد احاط ... عليك يا الهى
من كلّ

7 ... for verily Thou art too high and too exalted that anyone should desire Thee, O my God, while Thou desirest him not; or that any soul should love Thee while Thou lovest it not; or that it should purify itself for the ways of Thy good-pleasure while Thou hast not singled it out for the wondrous things of Thy might and the manifestations of Thy Revelation. Send down, then, O God, upon him that wherewith his heart may be satisfied, through the loftiness of Thy good-pleasure and the sublimity of Thy splendour. Preserve him, O God, from ... and from ... from his faith and his character, from every quarter that reacheth unto him; and hold Thou in Thy possession, through Thy grace, all that Thou hast possessed, as Thou willest, and when Thou willest, and where Thou willest, by the angels of heaven and earth and whatsoever lieth between them.

8 Inspire him likewise, O my God, to return unto the abode of its glory and to abide in the house of Thy good-pleasure, if Thou hast ordained for him a way thereunto – so that there may dwell therein those whom Thou hast appointed sorrow, and they may find repose through a tranquillity from Thee and a calm from Thy presence. Verily, Thou, O my God, art the Lord of stations and likenesses, the Lord of wondrousness and names. Bestow Thou Thy favour upon whom Thou wilt, as Thou wilt, through whatsoever Thou wilt.

9 Therefore bestow, O my God, upon him what is best for him in his journey and dwelling place. And if he cannot attain to this, then cause him, O my God, to dwell in the sanctuary of Thy Friend, upon the third of Thy trustees, or what [comforts] his heart from the repositories of Thy glory and exaltation. For verily Thou, O my God, dost single out for Thy grace and mercy whomsoever Thou willest. Therefore inspire him, O my God, to attain the presence of those whose hearts are drawn to Thy holy court, if he can find a way to Thy good-pleasure. Otherwise, let him pray for them in his heart without [mentioning] what Thou wouldst not like to witness concerning Thy loved ones. Verily Thou dost aid with Thy help whomsoever Thou willest and inspire the path of Thy good-pleasure and satisfaction in whomsoever Thou desirest.

10 I testify before Thee and all things that I have accepted what he hath intended in his migration in Thy path, that he may not witness in the path of Thy love what Thou wouldst not like me to witness concerning him. For Thou seest at this moment, O my God, Thy decrees for the people of Thy love and Thy trials for the people of Thy Cause. I have therefore entrusted his affair and my affair to Thee, "he who hath desired the path of Thy love. Verily Thou, O my God, art sufficient for

7 ... اذ انك انت اعلى واجل من ان ارادك يا الهى من احد وانك انت لا تريده ؟ او ان احبك من نفس وانك انت لا تحبها او استخلص نفسه لسبل مرضاتك وانك انت ما اختصاصه ببدايع عزك و ظهوراتك فانزل اللهم عليه ما يرضى به فؤاده من علو رضائك و سمو بهائك و احفظه اللهم من ... و من ... عن ايمانه و شمائله من كل شطر ينتهى اليه و ما ملكته بفضلك كيف شئت و اتى شئت و حيث شئت بملائكة السموات و الارض و ما بينهما

8 و الهمة اللهم يا الهى الرجع الى منزل عزه و السكون فى بيت رضائه ان قدرت له الى ذلك من سبيل ليسكن هنالك من قدرت لمن الحزن لسكينة من عندك و طمأنينة من لدنك انك يا الهى ذوالمواقع و الامثال و ذوالبديع و الاسماء تمنى على من تشا كيف تشا بما تشا

9 فامنن اللهم على هذا ما هو خير له فى منقلبه و مثواه و ان لم يستطع الى ذلك فاسكنه اللهم فى حرم وليك على الثالث من امنائك او ما ... فؤاده من مكامن عزك و ارتفاعك اذ انك انت يا الهى تختص بفضلك و رحمتك من تشا فالهمه اللهم الحضور بين يدى الذى قد انجذبت افئدتهم الى ساحة قدسك ان يستطع الى ذلك رضائك من سبيل و الا ليصلين ؟ عليهم فى نفسه من دون ... يذكر ما لا تحب ان تشهد على اوليائك انك تؤيد بنصرك من تشا و تلهمن سبيل رضائك و مرضاتك من تريد

10 لاشهدنك و كل شىء على اتنى انا قد قبلت ما قد اراد من مهاجرته فى سبيلك ان لاشهد فى سبيل محبتك ما لا تحب ان اشهد عليه اذ ترى حينئذ يا الهى قضايك لاهل محبتك و بلاياك لاهل ولايتك فاليك فوضت امرك و امرى من قد اراد سبيل محبتك وانك انت يا الهى لتكفيل عن كل شىء و لا يكفين عنك من شىء لا فى السموات و لا فى

all things and nothing in the heavens or on earth or between them can suffice without Thee. Through Thee have I sought sufficiency, satisfaction, wealth, strength, help, protection and stability. There is no power nor strength except through Thee.

- 11 Thou art He Whom nothing in the heavens or earth or between them can frustrate, and nothing in the kingdoms of command and creation or below them escapes Thy knowledge. Thou doest what Thou wilt, as Thou wilt, by what Thou wilt, and Thou decreest what Thou desirest, as Thou desirest, by what Thou desirest. Thy proof is manifest to all who dwell in the kingdom of Thy earth and heaven, and Thy Word is [supreme] over all who dwell in the kingdom of Thy names and attributes.

- 12 Therefore send down, O my God, at this moment from the treasures of Thy wondrous Lordship and the repositories of Thy eternal glory upon the households whose inhabitants glorify Thee morning and evening, and let them grieve in the path of Thy love in such wise as to tranquilize their hearts, spirits, souls and [loved ones], and [entrust] to Thee the affairs of their last and their first, for all this is within Thy grasp, O my God, not in the grasp of any besides Thee, and in Thy right hand, O my Beloved, not in the right hand of any other than Thee.

- 13 Thou art powerful over what Thou wilt and mighty over what Thou desirest. Therefore hasten, O my God, in that which brings peace to the hearts of Thy loved ones. Verily Thou art powerful over all things, and Thy mercy hath preceded all who are in the heavens and earth and between them, and Thou art the Most Merciful of the merciful.

الارض ولا ما بينهما بك استكفيت واسترضيت واستغنيت واستقصمت واستعنت واستجرت واستقرت ولا حول ولا قوة الا بك

11 انت الذي لن يعجزك من شيء لا في السموات ولا في الارض ولا ما بينهما ولا يغرب من علمك من شيء لا في ملكوت الامر والخلق ولا ما دونهما تفعل ما تشاء كيف تشاء بما تشاء وتحكم ما تريد كيف تريد بما تريد جئتك طاهرة على من في ملكوت ارضك وسمائك و كلمتك ... على من في ملكوت اسمائك وامثالك

12 فانزل اللهم حينئذ من خزائن بدع ربوبيتك مكامن عز ازلتك على البيوت التي يسبح اهلها بالغدو والاصال وليحزنن في سبيل محبتك ما تسكنن به افئدتهم وارواحهم وانفسهم واحب ... و ... اليه امر آخرهم واوليهم اذ كل ذلك في قبضتك يا الهى لا في قبضته دونك وفي يمينك يا محبوبى لا في يمين سواك

13 انت القادر على ما تشاء والمقتدر على ما تريد فاسرع اللهم فيما تسكن بيقلوب اوليائك انك انت على كل شيء قدير وقد سبقت رحمتك ما في السموات والارض وما بينهما وانك انت ارحم الراحمين

INBA78:077-088, CMB_F14.083v10-086v05

BB00335

- 1 By God – by God! O God – O God! O my God and my Lord! I call Thee, and all things, to witness that verily Thou art God; there is none other God but Thee. Thine is the kingdom and the dominion; Thine is the might and the realm of power; Thine is the authority and the world of Divinity; Thine is the strength and the ruby-hued world; Thine is the sovereignty and the human world. Thou givest life and Thou causest to die; then Thou causest to die and Thou givest life; and verily Thou art the Living Who dieth not, and the King

1 بالله الله الاله الاله يا الهى وربى اشهدك وكلشئ بانك انت الله لا اله الا انت لك الملك والملكوت ولك العز والجبروت ولك القدرة واللاهوت ولك القوة والياقوت ولك السلطنة والناسوت تحيي وتميت ثم تميت وتحيي وانك انت حى لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شيء لا في

Who passeth not away, and the Justice that doth not oppress, and the Sovereign that changeth not, and the One from Whose grasp nothing can escape – neither in the heavens nor on the earth nor whatsoever lieth between them. Thou createst what Thou wilt by Thy command; verily Thou hast power over all things.

السموات ولا في الارض ولا ما بينهما تخلق ما
تشاء بامرك انك كنت على كلشي قديراً

- 2 Therefore, O my God – my Creator, my Sustainer, my Life-giver and my Death-giver, my Raiser up, my Reckoner, my Gatherer, my Displayer – before Thee, on the Day of the manifestation of Thy Self and the unveiling of the hidden treasure of Thy unseen, I bear witness, and all Thy creation with me, that if Thou show mercy unto me with all Thy mercy – there is none other God but Thee; and if Thou remove me far from all Thy mercy – there is none other God but Thee; and if Thou send down upon me all Thy good – there is none other God but Thee; and if Thou make me as I was before Thou didst create me – there is none other God but Thee.

2 فيا الهى وخالقى ورازقى ومحيى ومميتى ومبعثى
ومحسبى ومنشرى ومعرضى عليك في يوم ظهور
نفسك وروز مكن غيبك اشهدك وكل خلقك
بانك انت ان ترحمنى بكل رحمتك فلا اله الا انت
وان تبعدنى عن كل رحمتك فلا اله الا انت وان
تنزل على كل خيرك فلا اله الا انت وان تعدمنى
كما كنت قبل خلقك اياى فلا اله الا انت

- 3 And if Thou forgive me – there is none other God but Thee; and if Thou chastise me with all Thy chastisement – there is none other God but Thee; and if Thou bestow upon me all Thy bounty, encompassed by Thy knowledge – there is none other God but Thee; and if Thou deal with me according to all that is due unto Thee, encompassed by Thy knowledge – there is none other God but Thee.

3 وان تغفرلى فلا اله الا انت وان تعذبني بكل
عذابك فلا اله الا انت وان تفضل على بكل
فضلك ما قد احطت به علما فلا اله الا انت وان
تعامل بى بكل على لك بما قد احطت به علما فلا
اله الا انت

- 4 And if Thou grant me all Thy kingdom – there is none other God but Thee; and if Thou withhold from me mine own self – there is none other God but Thee; and if Thou shower upon me all Thy generosity – there is none other God but Thee; and if Thou honor mine eyes with all Thy munificence – there is none other God but Thee; and if Thou honor me not with aught – there is none other God but Thee.

4 وان توهبني كلهلك فلا اله الا انت وان تمنع عني
نفسى فلا اله الا انت وان تجود على بكل جودك
فلا اله الا انت وان تكرم عيني بكل كرمك فلا اله
الا انت وان لم تكرم على بشئ فلا اله الا انت

- 5 And if Thou raise me up with all Thy exaltation – there is none other God but Thee; and if Thou abase me with all Thy abasement – there is none other God but Thee; and if Thou grant me all Thy gifts – there is none other God but Thee; and if Thou strip from me all Thy endowments – there is none other God but Thee.

5 وان ترفعني بكل رفعك فلا اله الا انت وان
تنزلني بكل انزالك فلا اله الا انت وان تؤتيني
كل عطايك فلا اله الا انت وان تنزع عني كل
مواهبك فلا اله الا انت

- 6 And if Thou ennoble me with all Thy glory – there is none other God but Thee; and if Thou humble me with all Thy abasement – there is none other God but Thee; and if Thou aid me with all Thy succor – there is none other God but Thee; and if Thou forsake me with all Thy forsaking – there is none other God but Thee; and if Thou enrich me with all Thy riches – there is none other God but Thee; and if Thou impoverish me by

6 وان تعزني بكل عزتك فلا اله الا انت وان تدلني
بكل ذلتك فلا اله الا انت وان تبصرني بكل
نصرتك فلا اله الا انت وان تخذلني بكل خذلانك
فلا اله الا انت وان تغنييني بكل غنائك فلا اله
الا انت وان تفقرني بكل ما احطت به علما من
افقارك فلا اله الا انت

whatsoever poverty Thou hast encompassed in Thy knowledge – there is none other God but Thee.

7 For there is none other God but Thee – there is none other God but Thee – there is none other God but Thee – there is none other God but Thee. Thou createst what Thou wilt, how Thou wilt, by what Thou wilt, for what Thou wilt. Thou art, in whatsoever Thou wilt, powerful; over all things sovereign; of all things informed; and over all things worthy of praise.

8 There is none other God but Thee. I beseech Thee – by “There is none other God but Thee,” by “There is none other God but Thee” – to send down upon me, and then upon the Letters of Thy love, from the “Godhood” of Thy Divinity: a godlike portion; and from the oneness of Thy uniqueness: a unique portion; and from the singleness of Thy unity: a single portion; and from the life of Thy livingness: a living portion; and from the steadfastness of Thy self-subsistence: a steadfast portion; and from the splendor of Thy Baha: a most splendid portion; and from the majesty of Thy Jalal: a most majestic portion; and from the might of Thy ‘Izzat: a most mighty portion; and from the beauty of Thy Jamal: a most beautiful portion; and from the grandeur of Thy ‘Azamat: a most great portion; and from the light of Thy Nur: a most luminous portion; and from the eternity of Thy Qidam: an ancient portion; and from the perfection of Thy Kamal: a perfect portion; and from the nearness of Thy Qurb: a near portion; and from the wisdom of Thy Hikmat: a wise portion; and from the power of Thy Qudrat: a powerful portion; and from the knowledge of Thy ‘Ilm: a knowing portion; and from the sovereignty of Thy Sul-tan: a sovereign portion; and from the dominion of Thy Mulk: a kingly portion.

9 Verily Thou, O my God, nothing escapeth Thy knowledge, and nothing rendereth Thee powerless. Thou art able to do what Thou wilt, how Thou wilt, by what Thou wilt. Thy gift is not cut off; Thou bestowest upon whomsoever Thou wilt of Thy servants, how Thou wilt, by what Thou wilt. Thou art not questioned of that which Thou doest, but all are questioned.

10 There is no power and no might except through Thee – at every moment, and before every moment, and after every moment. And praise be unto Thee, O Beloved of all worlds and Desire of the knowing – so long as ink endureth for what hath been revealed in the name of the One Who taketh away.

11 Guard these, then, with the utmost guarding. And praise be to God, the Preserver of all worlds.

7 اذ لا اله الا انت بلا اله الا انت بلا اله الا انت
بلا اله الا انت تخلق ما تشاء كيف تشاء بما تشاء
لما تشاء انك كنت على ما تشاء مقتدرا وعلى كل شيء
متسلطا وبكل شيء معتبرا وعلى كل شيء محمودا

8 فلا اله الا انت اسئلك ان بالاه الا انت بلا
اله الا انت ان تنزل على ثم حروف حبك
من اله الهائيتك اءله ومن وحيد وحدائيتك
اوحده ومن احيد احديتك اءده ومن حدين
حيائيتك احيته ومن قويم قومائيتك اقومه ومن
بهى بهائيتك ابيهته ومن جليل جلائيتك اجلله
ومن عزيز عزائيتك اعززه ومن جميل جملائيتك
اجمله ومن عظيم عظمائيتك اعظمه ومن نور
نورائيتك انوره ومن قدم قدمائيتك اقدمه ومن
كمال كماليتك اكمله ومن قريب قربائيتك اقربه
ومن حكيم حكمايتك احكمه ومن قدر قدرائيتك
اقدره ومن علم علمائيتك اعلمه ومن سليل
سلطائيتك اسلطه ومن ملك ملكائيتك املكه

9 فانك انت يا الهى لا يعزب عن علمك من شيء ولا
يعجزك من شيء تقدر على ما تشاء كيف تشاء بما
تشاء ولا يفصل الموهبة تتفضل على من تشاء من
عبادك كيف تشاء بما تشاء ولا يسئل عما يفعل
وكل عن كل شيء يسئلون

10 ولا حول ولا قوة الا بك في كل حين وقبل حين
وبعد حين وان الحمد لك يا محبوب العالمين ويا
مقصود العارفين مداد ما نزل باسم النازع مع

11 فاحفظهن وجد الحفظ والحمد لله حفاظا العالمين

PR03.079r21-079v24, PR13.064v-066v,

MKI4511.075v-078v

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- 1 O my God! Grant me complete detachment unto Thee and shine upon me at the gate of Thy inaccessibility, until the light of Thy beauty rends asunder the veils and the individualities are joined to the seat of Thy might. There I say: Thou art, Thou art! O God, Thou hast ever been Thou art, O God, Thou wilt ever be Thou art. O God, how manifest is my saying "Thou art," and my secret "Thou art," and my outward state "Thou art," and my words "Thou art."
- 2 I know not, O my God, how people deny me after they know that I have said "Thou art, Thou art" with my inner being and heart and mind and spirit and soul and blood and veins and bones and marrow and body and outward state, according to the number of letters of Thy unity. Glory be unto Thee! Glory be unto Thee! They have no authority nor judgment in their denial of me, for nothing remains in my inner being save Thy countenance whereby Thou didst manifest Thyself on Mount Paran, nor in my outward state save Thy concealment which is hidden by the loftiness of its manifestation from the vision of the Bayan. Glory be unto Thee! Nay, by Thy might, I have no fear if Thou givest me life, and therefore Thou hast inspired me that I say: Verily Thou art, Thou art my beauty, and verily Thou art, Thou art my glory, and verily Thou art, Thou art my splendor, and verily Thou art, Thou art my speech, and verily Thou art, Thou art my station, and verily Thou art, Thou art my exposition.
- 3 Glory be unto Thee! Glory be unto Thee! All relationships return unto me like the mention of the Ka'bih, the Sacred House, and all geometry is cut off from Thee like the Sacred Monument and the Station. Glory be unto Thee, O my God! Thy majesty hath transcended the majesty of all things and Thy loftiness hath risen above the loftiness of all things. Thou art the Exalted; Thou hast ever been, and all else is abased. Thou art the Most Exalted; Thou wilt ever be, and all else is poor.
- 4 Glory be unto Thee! Glory be unto Thee! If I say "Thou art, Thou art," all creation denies me, saying "Thou art, thou art a servant; how dost thou attribute to thy Lord the I-ness of thyself?" I know not, O my God, how to praise Thee that my heart might be emptied of the might of Thy justice and my outward state might be gladdened by witnessing the beauty of
- 1 يا الهى هب لي كمال الانقطاع اليك و تجل علي باب الامتناع لديك حتى خرق الاجاب نور جمالك و اتصل الانيات الى مقعد جبروتيتك هناك اقول انت انت اللهم لم تزل انت انت اللهم لا تزال انت انت اللهم فما اجلي من قولي انت و لا من سري انت و لا من علانيتي انت و لا من كلماتي انت
- 2 فما ادر يا الهى ان الناس كيف يكذبوني بعد ما علموا اني قلت انت انت بسري وفؤادي وعقلي و روعي ونفسي ودمي وعروقي وعظمي ومخي و جسدي وعلانيتي بعدة احرف توحيدك فسبحانك سبحانك لا شأن لهم و لا حكم فيما يكذبوني لان ما بقى في سري دون طلعك التي بها تجليت على جبل فاران و لا في علانيتي دون خفائك الذي اخفى بعلو ظهوره عن مشاهدة البيان فسبحانك لا وعزتك لا خوف لي ان انت احييتني ولذا الهمتني بان اقول انك انت انت جمالي وانك انت انت جلالي وانك انت انت بهائي وانك انت انت كلامي وانك انت انت مقامي وانك انت انت بياني
- 3 فسبحانك سبحانك كل النسب مردودة الى بمثل ذكر الكعبة بيت الحرام و كل الهندسه مقطوعة عنك بمثل المشعر و المقام فسبحانك يا الهى جلت جلالك فوق جلاله كل شيء و علت علوك فوق علو كل شيء انت العالى لم تزل و ما سواك ذليل و انت المتعالى لا تزال و ما سواك فقير
- 4 فسبحانك سبحانك ان قلت انت انت يكذبني كل الخلق بانك انت انت عبد كيف تنسب الى ربك انية نفسك فلم ادر يا الهى كيف اثني عليك ليفزع فؤادي من حول عدلك و تسر علانيتي من

attaining unto Thee. For whenever I commune with Thee with a sign of nearness, a sign of power distances me and makes me as a thing forgotten. And whenever the sun of Thy love shines from the right horizon and I call upon Thee with the essence of everything from every deep valley, in that very moment it sets from the loftiness of Thine essence, unto which nothing can attain, as though it had never risen in any state.

- 5 Alas, alas for what my soul hath earned before the city of Thy might and for what Thy Book recordeth before the city of Thy knowledge! Glory be unto Thee! Glory be unto Thee! Thou knowest my purpose in all that I have attributed unto Thee, like the Ka'bih, Thy Sacred House. Otherwise, Thou wert knowing when naught else was mentioned besides Thee, and Thou wert powerful when naught else existed besides Thee. And now, O my God, Thou art as Thou wert in the eternity of eternities and will ever be, and Thou art as Thou wert in the primal beginning. There is no God but Thee, sufficient art Thou unto me in every state, and there is no power nor strength in any state save through Thee alone, Who hath no partner.

- 6 Glory be unto Thee, O my God, above what the speakers say before the throne of Thy sovereignty! I beseech Thee, O God, to bless Muhammad and the family of Muhammad, and to open unto us the gates of Thy victory and Thy manifestation, and to confirm us with Thy divine fragrances and favors, and to aid us against the oppressors through Thy might and Thy power. Verily Thou art God, the Lord of all worlds. Glory be to God, the Lord of the Throne, above what they describe! Peace be upon the Messengers, and praise be to God, the Lord of all worlds.

مشاهدة جمال وصلبك فكلمنا أناجيك بآية قرب
تبعدني آية قهر وتجعلني نسياً منسياً وكلما تشرق
شمس محبتك من افق اليمين وأناديك بالسنة
شيء من كل فج عميق فيعزب في الحين من علو
كينونيتك الذي لا ينال اليك شيء كأنها لم تطل

5 غ في شأن فاه آه عما اكتسبت نفسي في تلقاء
مدن عزتك وعما يخصى كتابك في تلقاء مدن
عليك فسبحانك سبحانك انت تعلم مرادى باني
قصدت عن كل ما نسبت اليك مثل الكعبة بيتك
الحرام والآن كنت عالماً حين لم بك مذكوراً سواك
وانك كنت قديراً حين لم بك موجوداً سواك و
الآن انك يا الهى تكون بمثل ما كنت في ازل
الازال ولا تزال وانك كائن بمثل ما كنت في
ازل الاول لا اله الا انت حسبي في كل شأن
ولا حول ولا قوة في شأن الا بك وحدك لا
شريك لك

6 فسبحانك يا الهى عما يقول القائلون في تلقاء عرش
صمدانيتك واسئلك اللهم ان تصلي على محمد وآل
محمد وان تفتح لنا ابواب نصرتك وعلايتك و
أيدنا بنفحاتك وكراماتك وانصرنا على الظالمين
بجبروتيتك وقهاريتك انك انت الله رب العالمين
وسبحان الله رب العرش عما يصفون وسلام
على المرسلين والحمد لله رب العالمين.

HNMJ.120-124

BB00372

- 1 He is God, the Sovereign Ruler, the Ever-Living, He Whose help all men implore. حبيب الله ق هو الله الملك الحي المستعان
- 2 Lauded and glorified art Thou, O Lord! Both the world of existence and the souls of men bear witness that Thou art transcendent above the revelations of Thy handiwork, and the bearers of Thy names and attributes proclaim that Thou art immeasurably exalted above such praise as the dwellers of the dominions of creation and invention may render unto Thee. All appearances and realities indicate the oneness of Thine Essence, and all evidences and signs reflect the truth that Thou art God and there is no peer or partner for Thee throughout the kingdoms of heaven and earth. فسبحانك اللهم ربّ شهدت الأنفس والآفاق بأنك انت ممتنع فوق مظاهر انشاءك ونطقت الأسماء و الصفات بأنك انت مرتفع عما يصفك اهل انشاءك و ابداعك و دلت الأمثال و الذوات على احديّة ذاتك و حكمت الآثار و الآيات بأنك انت الله وحدك لا شريك لك في ملكوت ارضك و سمائك
- 3 Immensely high and sanctified art Thou, O Lord! Thy divine Being testifieth that Thou art inscrutable to all that dwell in Thy realm of existence, and Thine inmost Essence proclaimeth that Thou art far above the description of those who reveal Thy glory. و سبحانك ربّ تقدّست كينوتك مدلّة بأنك انت لا تعرف بما في ملكوت ابداعك و ذاتيتك مستشهادة بأنك انت لن يوصف بمظاهر اجلالك
- 4 The signs which the sanctified essences reveal and the words which the exalted realities express and the allusions manifested by the ethereal entities all proclaim that Thou art immeasurably exalted above the reach of the embodiments of the realm of being, and all solemnly affirm that Thou art immensely high above the description of such as are wrapt in the veils of fancy. و انطقت الكفوريات بالآيات و شهدت الجوهريات بالكلمات و استشهدت المجردات بالاشارات بأنك انت ممتنع فوق مظاهر الكائنات و مرتفع فوق ما يصفك اهل السّبحات
- 5 Praise be unto Thee, O Lord! Thy divine Being is a sure testimony of the oneness of Thine inmost Essence and Thy supreme divinity beareth witness to the unity of Thy Self, and the realities of all created things testify that no tie of intercourse bindeth Thee to anything in the kingdom of creation which Thou hast fashioned. فسبحانك ربّ دلت هويّتك على احديّة ذاتك و استدلت ربانيتك على وحدانيّة نفسك و نطقت الكينونيات و الذوات بأنك انت منقطع عما في جبروت اختراعك
- 6 Every man of perception who hath scaled the noble heights of detachment, and every man of eloquence who hath attained the most sublime station, beareth witness that Thou art God, the Incomparable, and that Thou hast assigned no associate unto Thyself in the kingdom of creation, nor is there anyone to compare with Thee in the realm of invention. Men of wisdom, who had but a notion of the revelation of Thy glory, conceived a likeness of Thee according to their own understanding, and men of erudition, who had gained but a glimpse of the manifold evidences of Thy loving-kindness and glory, have contrived peers for Thee in conformity with their own imaginations. و شهد الشاهدون في علو انقطاع و نطق الناطقون في سمو الارتفاع بأنك انت الله وحدك لا شريك لك في ملكوت الابداع و لا شبيه لك في جبروت الاختراع عرف العرفاء شيئاً في مظاهر اجلالك و لا شبهوك بمعارف انفسهم و علم العلماء شيئاً من آثار رحمتك و جلالك و لذا شبهوك بمعالم افئدتهم
- 7 Glorified, immeasurably glorified art Thou, O Lord! Every man of insight is far astray in his attempt to recognize Thee, فسبحانك سبحانك صلّت الحكماء عن عرفانك و حارت العلماء في وجدانك و اضمحلّت الآثار

and every man of consummate learning is sore perplexed in his search after Thee. Every evidence falleth short of Thine unknowable Essence and every light retreateth and sinketh below the horizon when confronted with but a glimmer of the dazzling splendour of Thy might.

عن كنه غيبك و رجعت الأنوار الى محالّ
الادبار عند نور من انوار عزّتك

- 8 Bestow on me, O my Lord, Thy gracious bounty and benevolent gifts and grant me that which beseemeth the sublimity of Thy glory. Aid me, O my Lord, to achieve a singular victory. Open Thou the door of unfailing success before me and grant that the things Thou hast promised may be close at hand. Thou art in truth potent over all things. Refresh my heart, O my God, with the living waters of Thy love and give me a draught, O my Master, from the chalice of Thy tender mercy. Let me abide, O my Lord, within the habitation of Thy glory, and suffer me, O my God, to emerge from the darkness in which Thy divine obscurity is shrouded. Enable me to partake of every good Thou hast vouchsafed unto Him Who is the Point and unto such as are the exponents of His Cause, and ordain for me that which beseemeth Thee and well becometh Thy station. Do Thou graciously forgive me for the things that I have wrought in Thy holy presence, and look not upon me with the glance of justice, but rather deliver me through Thy grace, treat me with Thy mercy and deal with me according to Thy bountiful favours, as is worthy of Thy glory.

8 هب لي اللهم من جميل رحمتك و من نبيل
موهبتك و مما انت عليه من علو جلالك و
انصرني اللهم ربّ نصرّاً كريماً و افتح اللهم لي
فتحاً يسيراً و قرب اللهم لي ما وعدتني و انك
كنت على كلّ شيء قديراً و اسكن اللهم قوادي
بمآ رحمتك و اشربني اللهم من كؤوس عنايتك
و انزلي اللهم في منازل عزّتك و اخرجني اللهم
من ظلمات دجيتك و ادخليني اللهم في كلّ
خير ادخلت في النقطة و مظاهرها و اصنع بي
ما انت اهل به و مستحقّ بذلك و اعف عني ما
اكتسبت بين يديك و لا تنظر بي بنظرة العدل
بل بفضلك نجني و برحمتك عاملني و بجودك
افعل بي ما انت مستأمل به

- 9 Thou art the Ever-Forgiving, the All-Glorious, the Bestower of favours and gifts, the Lord of grace abounding. Verily no God is there but Thee. Thou art the All-Possessing, the Most High.

9 انك انت اهل العفو و الجلال و اهل الجود و
النوال و انك انت كثير الفضل و جميل النوال
اذ لا اله الا انت و انك انت غنيّ متعال

- 10 Sanctified art Thou, O Lord, Thou unto Whom all render thanksgiving. Whatever I may affirm of Thee would be but a wanton crime before Thee, and whatever mention I may choose to make of Thee would be the essence of transgression, and whatever the praise whereby I may glorify Thee, it would amount to sheer blasphemy. No one else besides Thee hath been or will ever be able to fathom Thy mystery, neither hath any one succeeded nor will anyone succeed at any time in discovering Thine Essence.

10 فسبحانك اللهم ربّ و نحمدك قولي عندك ذنب
صرف و ذكرى بين يديك عصيان محض و نعتي
نفسك شرك بحت ما عرفك سواك و لا
يمكن عن يعرفك احد و ما وجدك غيرك و لا
يمكن ان يجدك احد

- 11 Magnified art Thou! No God is there but Thee. Thou art in truth the Supreme Ruler, the Help in Peril, the Most High, the Incomparable, the Omnipotent, the All-Powerful. Verily Thou art mighty in Thy prowess, the Lord of transcendent glory and majesty.

11 سبحانك لا اله الا انت و انك انت الملك
المهيمن المتعال و الفرد المقتدر المستحال و انك
انت شديد المحالّ ذو العزة و الجلال

- 12 Protect Thou, O God, whosoever learneth this prayer by heart and reciteth it in the day-time and in the night season. Verily Thou art God, the Lord of creation, the All-Sufficing. Thou art

12 فاحفظ اللهم من يحفظ ذلك الكتاب و يتلوه في
الليالي و النهار انك انت الله البارئ الكافي الوافي

faithful to Thy promise and doest whatsoever Thou pleasest. Thou art the One Who holdeth in His hands the dominions of earth and heaven. Verily Thou art the Almighty, the Inaccessible, the Help in Peril, the All-Compelling.

SWB#62 (p.206-209)

المختار بيدك الملك و الملكوت و انت العزيز
المنتع المهيمن الجبار

SWBP#61 (p.147-149)

BB00373

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

1 بِسْمِ اللَّهِ الْأَبَدِيِّ الْأَبَدِيِّ

2 Say: 1. I am strengthened by God, the One, the All-Compelling Say: 2. I am strengthened by God, the Most Glorious, the Most Glorious Say: 3. I am strengthened by God, the Resplendent, the Resplendent Say: 4. I am strengthened by God, the One, the All-Beauteous Say: 5. I am strengthened by God, the Glorified, the Glorified Say: 6. I am strengthened by God, the Illuminating, the Illuminating Say: 7. I am strengthened by God, the Radiant, the Radiant Say: 8. I am strengthened by God, the Effulgent, the Effulgent Say: 9. I am strengthened by God, the Light-Giving, the Light-Giving Say: 10. I am strengthened by God, the Enlightening, the Enlightening Say: 11. I am strengthened by God, the Illumined, the Illumined Say: 12. I am strengthened by God, the Luminous, the Luminous Say: 13. I am strengthened by God, the Effulgent, the Resplendent Say: 14. I am strengthened by God, the Glorified, the All-Beauteous Say: 15. I am strengthened by God, the Radiant, the All-Beauteous Say: 16. I am strengthened by God, the Effulgent, the All-Beauteous Say: 17. I am strengthened by God, the Radiant, the All-Beauteous Say: 18. I am strengthened by God, the Glorious, the All-Beauteous Say: 19. I am strengthened by God, the Resplendent, the All-Beauteous

2 قل ١ تعزّزت بالله الواحد القهار قل ٢ تعزّزت بالله الأبهى الأبهى قل ٣ تعزّزت بالله الباهى الباهى قل ٤ تعزّزت بالله الواحد البهّان قل ٥ تعزّزت بالله المتبّى المتبّى قل ٦ تعزّزت بالله المبهى المبهى قل ٧ تعزّزت بالله المتبّى المتبّى قل ٨ تعزّزت بالله المتبّاهى المتبّاهى قل ٩ تعزّزت بالله المستبّى المستبّى قل ١٠ تعزّزت بالله المنبّى المنبّى قل ١١ تعزّزت بالله المبهى المبهى قل ١٢ تعزّزت بالله المبهى المبهى قل ١٣ تعزّزت بالله المتبّاهى الباهى قل ١٤ تعزّزت بالله المتبّى البهّان قل ١٥ تعزّزت بالله المتبّى البهّان قل ١٦ تعزّزت بالله المتبّاهى البهّان قل ١٧ تعزّزت بالله المتبّى البهّان قل ١٨ تعزّزت بالله البهّى البهّان قل ١٩ تعزّزت بالله الباهى البهّان

3 These are the keys of knowledge in the number of all things. When these nineteen invocations have reached you, multiply each one by the number of the Vahid and then by all things. This is from God's grace and mercy upon you, that ye may be thankful.

3 ذلك مفاتيح العلم فى عدد كلّ شئ فاذا قد انتهاكم؟ تسعة عشر دعاء كلّ واحد بكثرة فى عدد الواحد ثمّ فى كلّ شئ ذلك من فضل الله و رحمة الله عليكم لعلكم تشكرون

4 Say: Verily God hath created for you the ring and made its adornment for you in your hands that ye may at all times comprehend. And if ye inscribe upon it a verse from the Book of God, ye shall attain your sustenance in the most expeditious manner whether ye be on land or sea.

4 قل إنّ الله قد خلق لكم العضو و جعل زينته لكم فى ايديكم انتم بكلّ حين تدركون و إنّ تنقش عليه آية من كتاب الله تحلّت رزق انفسكم بأقرب ما انتم فى سبيل البرّ و البحر تنعيون

- 5 Say: In the disconnected letters, if ye count their letters without counting their repetitions, ye shall find in your hand the name of "the Most Great" in the Book of God that ye may magnify your Lord. And if ye count their letters without counting their repetitions, the Mother Book proclaimeth "the path of 'Ali is truth, hold fast unto it; verily We have ever been the Guardian of all things." Through it God enricheth whomsoever He willeth of His servants; verily He is powerful over all things. Through it God preserveth whomsoever He willeth of His servants; verily He is the Preserver of all things. Through it God exalteth whomsoever He willeth of His servants; verily He is the All-Knowing of all things. Through it God strengtheneth whomsoever He willeth of His servants; verily He encompasseth all things.
- 6 Recite this Name on the Day of Independence that your wealth may be multiplied in this earthly life and your good deeds in the life to come, and that ye may prepare yourselves for the Day of Him Whom God shall make manifest. When thou desirest the death of someone in truth, recite this Name, for verily God shall take his soul and cause him to die. Verily He is powerful over all things, O Thou Who causeth to die!
- 7 And if thou asketh thy Lord God for goodly offspring, if God willeth He shall grant it unto thee. Verily He is the All-Powerful, the All-Wise. And when thou desirest to draw nigh, recite this verse from the Book of God, for this is a beautiful remembrance.
- 8 Say: God is more beautiful than any possessor of beauty. None in the heavens or on the earth or between them can withstand the sovereignty of His beauty. He createth what He willeth by His command. Verily He is beautiful, the source of beauty, the All-Beauteous.
- 9 And when thou knowest of a matter, preserve it during the days that pass. Make not its sustenance a subtle sustenance, for this is from God's grace upon those who have believed in the Bayan and those who shall believe thereafter. Recite this and preserve it, and during the days of its gestation God shall fashion what ye await. Say: Glory be to the One possessed of countenance and beauty! This is from the handiwork of God, the Supreme, the Exalted.
- 5 قل انّ في اسماء المقطعات اذ الم تحسبن حروفهنّ ولا تحسبن مكرراتهنّ يدك اسم المتكبر في كتاب الله انتم بالله ربكم تكبرون وان تحسبن حروفهنّ ولا تحسبن مكرراتهنّ ينطق في ام الكتاب صراط على حق تمسكه انا كما على كل شئ لحافظين به يغنى الله من يشاء من عبادته انه كان على كل شئ قديرا به يحفظ الله من يشاء من عبادته انه كان على كل شئ حفيظا به يرفع الله من يشاء من عبادته انه كان بكلشئ عليما به يعزز الله من يشاء من عبادته انه كان بكلشئ محيطا
- 6 و لتتلون ذلك الاسم يوم الاستقلال ليضاعفن اموالكم في الحياة الاولى ثم حسناتكم في الحياة الاخرى وانتم ليوم من يظهره الله به تستعدون بأرائي؟ فلتتلون ذلك الاسم اذ اردت موت احد بالحق فان الله ليقبضنه و ليميتنه انه كان على كل شئ قديرا يا ميمت
- 7 و انما قد سألت الله ربك عن ذرية طيبة لو شاء الله ليؤتينك انه كان قد اراد حكيم و حين ما اردت ان تستقرب فاتل تلك الآية من كتاب الله فان هذا ذكر جميل
- 8 قل الله اجمل فوق كل ذا جمال لن يقدر ان يتمتع عن ليك سلطان جماله من احد لا في السموات ولا في الأرض ولا ما بينهما يخلق ما يشاء بأمره انه كان جمالا جاملا جمالا
- 9 و اذا علمت امر فاستحفظ ايام ما يقضى لن تجعل رزقها رزقا لطيفا فان ذلك من فضل الله على الذينهم آمنوا في البيان و الذينهم من بعد يؤمنون لن تتلون هذا و تحفظن و ايام حملها ليصورن الله ما انتم حين تنتظرون تقولون سبحان ذى الطلعة و الجمال هذا من صنع الله المهيمن المتعال

PR03.150v04-151r06

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- 1 Vouchsafe unto me, O my God, the full measure of Thy love and Thy good-pleasure, and through the attractions of Thy resplendent light enrapture our hearts, O Thou Who art the Supreme Evidence and the All-Glorified. Send down upon me, as a token of Thy grace, Thy vitalizing breezes, throughout the daytime and in the night season, O Lord of bounty.
- 2 No deed have I done, O my God, to merit beholding Thy face, and I know of a certainty that were I to live as long as the world lasts I would fail to accomplish any deed such as to deserve this favor, inasmuch as the station of a servant shall ever fall short of access to Thy holy precincts, unless Thy bounty should reach me and Thy tender mercy pervade me and Thy loving-kindness encompass me.
- 3 All praise be unto Thee, O Thou besides Whom there is none other God. Graciously enable me to ascend unto Thee, to be granted the honor of dwelling in Thy nearness and to have communion with Thee alone. No God is there but Thee.
- 4 Indeed shouldst Thou desire to confer blessing upon a servant Thou wouldst blot out from the realm of his heart every mention or disposition except Thine Own mention; and shouldst Thou ordain evil for a servant by reason of that which his hands have unjustly wrought before Thy face, Thou wouldst test him with the benefits of this world and of the next that he might become preoccupied therewith and forget Thy remembrance.
- 5 Indeed, I glorify Thee, O my God! I seek refuge with Thee lest I be numbered among those who believe not in Thee, who return not unto meeting with Thee, who fear not Thy days, who tremble not at Thy justice, who trust not in Thy bounty, and who entertain such thoughts of Thee as were entertained by those who disbelieved of old. Glorified and exalted art Thou! None knoweth how Thou art except Thee alone, Who hath no partner.
- 6 O my God! How can I mention my misdeeds in Thy presence, for even my good deeds are sins before Thee, and I am ashamed to mention aught thereof - how much more to speak of my misdeeds which I have committed against Thee!
- 7 Glorified art Thou, O my God! Even if Thou shouldst make all that Thou hast created and wilt create into fire wherein naught is mentioned save Thy fire, and shouldst enlarge my body to the greatest extent possible within Thy power, and cast me alone therein, and continue to inflict upon me at every moment that supreme torment which none before me can comprehend
- 1 هَبْ لِي يَا اَلٰهِي كَمَالَ حَبِيْكَ وَرِضَاكَ وَاجْذِبْ قُلُوْبَنَا بِاَنْجَازٍ نُّورِكَ يَا بَرَهَانَ وَيَا سُبْحَانَ وَانْزِلْ عَلَيَّ نَفْحَاتِكَ فِيْ اَنَاءِ اللَّيْلِ وَاطْرَافِ النَّهَارِ بِمَجْدِكَ يَا مَنَّانٌ
- 2 يَا اَلٰهِي مَا لِيْ عَمَلٌ اسْتَحِقُّ بِهٖ لِقَائَكَ وَبَالِقِيْنِ لَاَعْلَمُ لَوْ عَمَرْتُ عَمْرَ الدُّنْيَا لَا اَعْمَلُ عَمَلًا اسْتَحِقُّ بِذَلِكَ لَآنَّ شَأْنَ الْعَبْدِ لَمْ يَزَلْ لَا يَلِيْقُ بِقُرْبِ جِوَارِكَ اِلَّا جُودُكَ اِدْرِكْنِيْ وَرَحْمَتُكَ وَسَعَتُنِيْ وَفَضْلُكَ اِحَاطَتُنِيْ
- 3 فَسُبْحَانَكَ يَا اَلٰهَ اِلَّا اَنْتَ فَارْفَعْنِيْ اِلَيْكَ وَاَكْرِمْنِيْ بِسُكُوْنٍ لَّدَيْكَ وَآسْنِنِيْ بِنَفْسِكَ وَحَدِّهٖ لَا اَلٰهَ اِلَّا اَنْتَ
- 4 لِأَنَّكَ لَوْ اَرَدْتَ بَعْدَ خَيْرٍ اَتَّخِذُ مِنْ حَوْلِ فَوَادِهِ كُلِّ ذِكْرٍ وَشَأْنٍ اِلَّا ذِكْرَكَ وَحَدِّهٖ وَ اِنْ اَرَدْتَ بَعْدَ مَا كَسَبْتُ يَدِيْهٖ بَيْنَ يَدَيْكَ بِغَيْرِ الْحَقِّ شَرًّا تَفْتَنُهُ بِالْاَلَاءِ الدُّنْيَا وَ الْاٰخِرَةِ لِيَشْتَغَلَ بِهَا وَيَنْسِيَ ذِكْرَكَ
- 5 فَسُبْحَانَكَ يَا اَلٰهِي اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اَكُوْنَ مِنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِكَ وَ لَا يَرْجِعُوْنَ لِقَائَكَ وَ لَا يَخَافُوْنَ اَيَّامَكَ وَ لَا يَشْفَقُوْنَ مِنْ عَدْلِكَ وَ لَا يَطْمَئِنُّوْنَ بِفَضْلِكَ وَ يَظُنُّوْنَ بِكَ ظَنَّ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلِ فَسْبْحَانَكَ وَ تَعَالَيْتَ لَا يَعْلَمُ اَحَدٌ كَيْفَ اَنْتَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ
- 6 فَيَا اَلٰهِي كَيْفَ اَذْكُرُ سَيِّئَاتِيْ بَيْنَ يَدَيْكَ لِأَنَّ حَسَنَاتِيْ لَدَيْكَ ذَنْبٌ وَ اِنِّيْ لَا اسْتَطِيْعُ اَنْ اَذْكُرَ شَيْئًا مِنْهَا فَكَيْفَ بَذْكُرُ سَيِّئَاتِيْ كُنْتُ مُجْتَرحًا عَلَيْكَ
- 7 فَسُبْحَانَكَ يَا اَلٰهِي اِنَّكَ اِنْ جَعَلْتَ كُلَّ مَا خَلَقْتَ وَ تَخَلَّقَ نَارًا اِلَّا يَذْكُرُ فِيْهَا اِلَّا نَارًا وَ تُكَبِّرُ جِسْمِيْ عَلٰى شَأْنِ الَّذِيْ لَا يُمْكِنُ عِنْدَ قُدْرَتِكَ اَكْبَرَ مِنْ ذَلِكَ وَ تَدْخُلْنِيْ فِيْهِ وَحَدِّهٖ وَ تُمَدِّدْنِيْ فِيْ كُلِّ اَنٍّ

- even then I would deserve this as requital for my good deeds before Thy face. How much more for my misdeeds, shouldst Thou desire to exact retribution from me! Glorified, glorified art Thou! Thou art my Lord, there is no God but Thee.

- 8 Thou art praised in Thy deeds and obeyed in Thy inspirations. None can question Thy doings, while Thou questionest all concerning what they know. Alas, alas! Now that Thou hast inspired me with knowledge of that torment, my heart crieth out in its inmost secret. Alas, alas! Would that I had died before this and been a thing forgotten, utterly forgotten! Thou art the best of witnesses that my whole body trembleth, my inner being is terrified, and my limbs shake at the force of Thy decree. I know not whether Thou didst inspire me with Thy bounty in face of that torment, or whether Thou didst seek to frighten me with Thy power and Thy doing.

- 9 Glorified art Thou! Far be it from any thought of Thee that Thou shouldst torment me with aught of Thy wrath. I perceive in Thy mighty inspirations, at the station of fear, naught but the rising of the sun of Thy mercy and bounty, that my heart might find rest, my inner being be calmed, and my outward self might win Thy good-pleasure. Glorified, glorified art Thou! I seek intercession with Thee through Thee, I place my hopes in Thy bounty and favor before Thee, and I implore Thy forgiveness for all that Thy knowledge encompasseth concerning me. Verily Thou art God, the Creator of all things, Who forgiveth whom He willeth all things. Verily Thou art the All-Bountiful, the All-Wise. Glory be to Thee, my Lord, above what I have committed in Thy presence, and I say according to Thy decree: All praise be to God, the Lord of the worlds.

بِمَثَلِ ذَلِكَ الْعَذَابِ الْكَبِيرِ الَّذِي لَا يَحِيطُ بِهِ عِلْمُ
أَحَدٍ مِنْ قَبْلِي لَكُنْتُ مُسْتَحَقًّا بِذَلِكَ جِزَاءَ الْحَسَنَاتِ
فِي تَلْقَاءِ وَجْهِكَ فَكَيْفَ كَانَ سَيِّئَاتِي إِذَا أَرَدْتَ
أَنْ تَأْخُذَ الْقَصَاصَ مِنِّي فَسُبْحَانَكَ سُبْحَانَكَ أَنْتَ
أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ

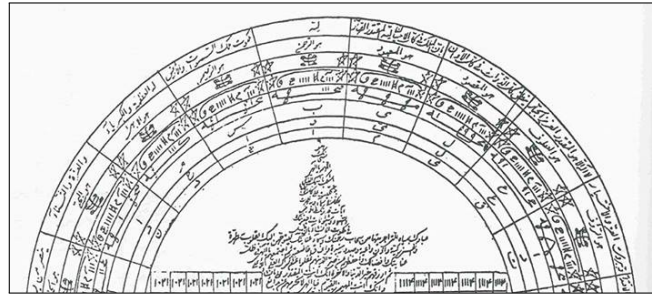
8 وَأَنْتَ مَحْمُودٌ فِي فِعْلِكَ وَمَطَاعٌ فِي الْهَامَاتِكَ وَ
لَا يَقْدَرُ أَنْ يُسْأَلَ أَحَدٌ مِنْ فِعْلِكَ وَأَنْكَ مِنَ الْكَلِّ
تَسْأَلُ عَمَّا كَانُوا يَعْلَمُونَ فَاهِ آهٍ لَمَّا اِهْتَمَمْتَنِي الْآنَ ذَلِكَ
الْعَذَابُ يَنْطَلِقُ فَوَّادِي فِي سَرِّي فَاهِ آهٍ يَالَيْتَنِي مِتُّ
قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا وَأَنْكَ خَيْرُ شَاهِدٍ
بِكُلِّ أَقْشَعَتْ جِسْمِي وَوَجَلَّتْ سَرِّي وَتَزَلَزَلْتُ
أَرَاكَ مِنْ سَطْوَةِ حُكْمِكَ لَمْ أَدْرِ أَرَدْتَ أَنْ تُلْهِمَنِي
فَضْلَكَ تَلْقَاءَ ذَلِكَ الْعَذَابِ أَمْ تَخَوِّفَنِي مِنْ قُدْرَتِكَ وَ
فِعْلِكَ

9 فَسُبْحَانَكَ مَا حَاشَ الظَّنُّ بِكَ أَنْ تُعَذِّبَنِي بِشَيْءٍ مِنْ
سَخَطِكَ وَلَا أَشْهَدُ فِي الْهَامَاتِكَ الْعَظِيمَةِ فِي مَقَامِ
الْخَوْفِ إِلَّا طُلُوعَ شَمْسِ رَحْمَتِكَ وَجُودِكَ لِيَفْرَحَ
فَوَّادِي وَيَسْكُنَ سَرِّي وَتَرْضَى عَلَانِيَتِي فَسُبْحَانَكَ
سُبْحَانَكَ اسْتَشْفَعْتُ بِكَ إِلَيْكَ وَارْتَجَيْتُ بِفَضْلِكَ وَ
أَحْسَانِكَ لَدَيْكَ وَاسْتَغْفَرْتُكَ عَنْ كُلِّ مَا أَحَاطَ بِي
عِلْمُكَ أَنْتَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَتَغْفِرُ إِذَا شِئْتَ
لِكُلِّ شَيْءٍ وَأَنْتَ أَنْتَ الْجَوَادُ الْحَكِيمُ وَسُبْحَانَكَ
رَبِّي عَمَّا اجْتَرَحَ بَيْنَ يَدَيْكَ وَأَقُولُ بِحُكْمِكَ إِنْ الْحَمْدَ
لِلَّهِ رَبِّ الْعَالَمِينَ.

HNMJ.132-136, SWBP#48 (p.136-136x)

SWB#49 (p.191-192x), BPRY.173-174

BB00381



1 He

هو 1

2 Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou hast manifested Thyself unto all things [in the heavens] and through which Thou hast revealed the signs of Thy power in [...] and the conditions [...] in the kingdom of creation, to assist Thy servants with the waters which Thou hast caused to flow from the clouds of Thy mercy and the heaven of Thy grace, that they may turn unto Thee with purified hearts, sanctified souls, attentive ears, illumined breasts and submissive necks. Then gather them, O my God, beneath the shadow of Thy loving-kindness and bounty, and protect them from the evil of those who have forgotten Thy Most Exalted Remembrance. Grant them the good of this world and the next. Verily, Thou art the One Who hath power over whatsoever Thou wilt, and Thou art the Protector, the Self-Subsisting. O my God! Deprive them not of the wondrous dawning rays of the sun of Thy oneness in Thy verses, and cast them not out from the vicinity of Thy mercy and benevolence. Thou didst create them for the recognition of Thyself and certitude in the Manifestation of Thy Cause. Therefore, O my God, enable them lest they be deprived of that for which they were created. Sprinkle upon their souls from the Sweet Living Waters that they may arise from the slumber of heedlessness and desire, and turn toward the direction of Thy Cause, O Thou in Whose hand is the Kingdom of names and the Dominion of attributes, and that they may circle round Thee and drink from the Salsabil of Thy gifts and the breezes of Thy bounty, O Thou Who art the Physician of the hearts of them that long for Thee, and the Companion of the distressed, and the Beloved of the hearts of them that know Thee.

2 سبحانه اللهم يا إلهي أسئلك باسمك الذي به تجلّيت على كل الأشياء [بكلشيء في سماء] و به أظهرت آيات قدرتك في ... وشئون ... في ملكوت الإنشاء بأن تؤيد عبادك بمياه التي أجزيتها من سحب رحمتك وسماء عنايتك ليتوجهن إليك بقلوب مطهرة وأنفس زكية وأذن واعية وصدور منيرة وأعناق خاضعة ثم اجتمعهم يا إلهي في ظل عنايتك وإفضالك واحفظهم من شر الذينهم غفلوا عن ذكرك العلي الأعلى ثم ارزقهم خير الدنيا والاخرة إنك أنت المقتدر على ما تشاء وإنك أنت المهيمن القيوم فيا إلهي لا تحرمهم عن بدائع إشراق شمس أحديتك في آياتك ولا تطردهم عن جوار رحمتك وإحسانك وإنك خلقتهم لعرفان نفسك والإيقان بمظهر أمرك إذا يا إلهي وفقهم لتلا يجعلوا محرومًا عما خلقوا له رتق على أرواحهم من كوثر العذب الحيوان ليقومن عن رقد الغفلة والهوى ويتوجهن إلى شطر أمرك يا من بيدك ملكوت الأسماء وجبروت الصفات ويطوفن في حوك وشرين من سلسبيل مواهبك ونسيم عطائك يا طيب قلوب المشتاقين ويا أنيس المستوحشين ويا حبيب قلوب العارفين

3 Prayer for protection

دعای حفظ 3

4 O Protector! O Protector! O Helper! O Helper! O Protector! O Protector! O Helper! O Helper! O Protector! O Helper! O Protector! O Helper!

4 يا حافظ يا حافظ يا ناصر يا ناصر يا حافظ يا حافظ يا ناصر يا ناصر يا حافظ يا حافظ يا ناصر يا ناصر يا حافظ يا ناصر يا ناصر

5 (1) Unto God belongeth the Kingdom of the heavens and the earth. His is the Greatness and the Majesty, the Glory and the Praise. He assisteth whom He willeth through the hosts of the unseen and the seen, and protecteth whom He willeth through the sovereignty of His Will and Purpose. None can prevent His decree, and none can stay His Purpose. He hath ordained in the Kingdom of destiny for His servants what He hath willed, and sendeth down upon them in due measure. No vision can grasp Him, but He graspeth all vision. Within His grasp is the Kingdom of Power and Might, and the Dominion of Glory and Choice. There is no God but He, the Almighty, the All-Glorious, the All-Compelling. Every atom in all times proclaimeth that sovereignty in the Book of Bounty belongeth unto God, the Almighty, the All-Subduing.

5 (1) لله ملكوت ملك السموات والأرض له العظمة والكبرياء والعزة والثناء ينصر من يشاء بجنود الغيب والشهادة ويحفظ من يشاء بسلطان المشية والإرادة ليس لقضائه من مانع ولا لمشيته من دافع قد قدر في ملكوت التقدير لعباده ما أريد وينزل عليهم بمقدار إنّه لا تدركه الأبصار وهو يدرك الأبصار وفي قبضته ملكوت القدرة والإقتدار وجبروت العزة والاختيار لا إله إلا هو المقتدر العزيز الجبار ينطق كل الذرات في كل الأوان بأنّ الملك في كتاب الإحسان لله المقتدر القهار

6 (2) He is the All-Merciful, He is the Most Merciful, He is the Most Glorious, He is the Most Beautiful, He is the Protector, He is the Helper, He is the All-Knowing, He is the All-Informed, He is the Giver, He is the Generous, He is the Mighty, He is the Most High, He is the Defender, He is the All-Sufficient, He is the Ever-Abiding, He is the Kind, He is the Compassionate, He is the Intended One, He is the Worshipped One.

6 (2) هو الرحمن هو الرحيم هو الأبهي هو البهي هو الحافظ هو الناصر هو العليم هو الخبير هو المعطي هو الكريم هو العزيز هو العلي هو الوافي هو الكافي هو الباقي هو الرؤف هو العطوف هو المقصود هو المعبود

7 (3-5) [...]

7 (3-5) ...

8 (6) B S M A L L H A L A Q D S A L A ' L Y [In the Name of God, the Most Holy, the Most Exalted]

8 (6) ب س م ا ل ل ه ا ل ا ق د س ا ل ا ' ل ي ع ل ي [بسم الله الأقدس الأعلى]

9 (7) W A H D A H D F R D W T R S M D ' L Y [The One, the Single, the Unique, the Alone, the Self-Subsisting, the Most High]

9 (7) واح د ا ح د ف ر د و ت ر ص م د ع ل ي [واحد أحد فرد وتر صمد علي]

10 (8) A H D N A A L S R A T A L M S T Q Y M [Guide us to the straight path]

10 (8) ا ه د ن ا ا ل ص ر ا ط ا ل م س ت ق ي م [اهدنا الصراط المستقيم]

AHDA.471

BB00384

1 Praise be to God, Who created the heavens and the earth and whatsoever lieth between them by His command – “Be,” and it is.

1 الحمد لله الذي خلق السموات والأرض وما بينهما بامرّه كن فيكون

2 Praise be to God, before Whom bow down all that are in the heavens and on the earth and whatsoever lieth between them, and all worship Him.

2 والحمد لله الذي يسجد له من في السموات والأرض وما بينهما وكل له عابدون و

3 Praise be to God, Whom all that are in the heavens and all that are on the earth and whatsoever lieth between them glorify; and all prostrate themselves before Him.

3 الحمد لله الذي يسبح له من في السموات ومن في الأرض وما بينهما وكل له ساجدون

- 4 Praise be to God, Whose is the sovereignty of the heavens and the earth and whatsoever lieth between them; and all are obedient unto Him. 4 والحمد لله الذى له ملك السموات والارض وما بينهما وكل له قانتون و
- 5 Praise be to God, in Whose grasp is the kingdom of the heavens and the earth and whatsoever lieth between them; and all have knowledge through Him. 5 الحمد لله الذى فى قبضته ملكوت السموات والارض وما بينهما وكل له عالمون
- 6 Praise be to God, in Whose right hand is all glory, from before and from after; and all are brought low before Him. 6 والحمد لله الذى فى يمينه العزة كلها من قبل ومن بعد وكل له خاضعون
- 7 Praise be to God, Whose are creation and command; and all are humbled before Him. 7 والحمد لله الذى له الخلق والامر وكل له خاشعون
- 8 Praise be to God, Whose is the primal origination of the heavens and the earth and whatsoever lieth between them; and unto Him shall all return. 8 والحمد لله الذى له بدع السموات والارض وما بينهما وكل اليه ليقبلون
- 9 Praise be to God, Whose is the judgment of the heavens and the earth and whatsoever lieth between them; and unto Him shall all be brought back. 9 والحمد لله الذى له حكم السموات والارض وما بينهما وكل اليه ليرجعون
- 10 Praise be to God, Whose is the light of the heavens and the earth and whatsoever lieth between them; and by His light are all illumined. 10 والحمد لله الذى له نور السموات والارض وما بينهما وكل بنوره يتنورون
- 11 Praise be to God, Whose is the bounty of the heavens and the earth and whatsoever lieth between them; and of His bounty do all ask. 11 والحمد لله الذى له فضل السموات والارض وما بينهما وكل من فضله سائلون
- 12 Praise be to God, Whose are the hosts of the heavens and the earth and whatsoever lieth between them; and by His hosts do all prevail. 12 والحمد لله الذى له جنود السموات والارض وما بينهما وكل بجنده لينتصرون
- 13 Praise be to God, Whose are the treasures of the heavens and the earth and whatsoever lieth between them; and in His path do all expend. 13 والحمد لله الذى له خزائن السموات والارض وما بينهما وكل فى سبيله ينفقون
- 14 Praise be to God, Whose are the keys of the heavens and the earth and whatsoever lieth between them; and by His command do all judge. 14 والحمد لله الذى له مقاليد السموات والارض وما بينهما وكل بامره يحكمون
- 15 Praise be to God, Whose are the keys of the unseen in the kingdom of the heavens and the earth and whatsoever lieth between them; and from what He hath sent down in the Book do all learn. 15 والحمد لله الذى له مفاتيح الغيب فى ملكوت السموات والارض وما بينهما وكل بما نزل فى الكتاب من عنده يتعلمون
- 16 Praise be to God, Who bringeth into being whatsoever He willeth by His command, and all create by His behest. 16 والحمد لله الذى يبدع ما يشاء بامره وكل بامره يخلقون
- 17 Praise be to God, Who hath revealed in the Book the pilgrimage to the House for those who believe in Him with certitude. 17 والحمد لله الذى نزل فى الكتاب حج البيت للذين هم به موقنون
- 18 Praise be to God, Who knoweth whatsoever is in the heavens and on the earth and whatsoever lieth between them; and all submit unto Him. 18 والحمد لله الذى يعلم ما فى السموات والارض وما بينهما وكل له مسلمون

- 19 Praise be to God, Who ordaineth the creation of all things according to a measured decree. والحمد لله الذى يقدر خلق كل شئ على قدر موزون
- 20 Praise be to God, Whose mercy hath preceded whomsoever He willeth among all that are in the heavens and on the earth and whatsoever lieth between them; and unto what is with God do all yearn. والحمد لله الذى قد سبقت رحمته ما فى السموات والارض وما بينهما من يشاء فيها وكل الى ما عند الله ليرغبون
- 21 Praise be to God, Who bestoweth His bounty upon whomsoever He willeth of His servants; and all give thanks unto Him. والحمد لله الذى يؤتى الفضل من يشاء من عباده وكل له شاكرون
- 22 Praise be to God, by Whose leave act all that are in the kingdom of the heavens and the earth and whatsoever lieth between them; and before His dread do all tremble. والحمد لله الذى يعمل باذنه من فى ملكوت السموات والارض وما بينهما وكل من خيفته مشفقون
- 23 Praise be to God, Who hath established Himself upon the Throne, ordering the affair from heaven unto earth; all stand before Him. والحمد لله الذى قد استوى على العرش يدبر الامر من السماء الى الارض كل بين يديه لقاتمون
- 24 Praise be to God, Whose is the beauty of the heavens and the earth and whatsoever lieth between them; and by the remembrance of God do all seek exaltation. والحمد لله الذى له حسن السموات والارض وما بينهما وكل بذكر الله ليسترفعون و
- 25 Praise be to God, Whom none can remember with a remembrance worthy of Him, nor worship with such worship as He hath borne witness unto His own Self. And by His command are all sustained; and by His command are all forgiven; and by His command do all live; and unto God shall all be presented. And Him do all magnify; and Him do all sanctify; and Him do all extol. الحمد لله الذى لن يذكره حق الذكر احد ولن يعبد به بما قد شهد على نفسه احد وكل بامر له ليرزقون وكل بامر له ليغفرون وكل بامر له ليحيون وكل على الله ليعرضون وكل له ليكبرون وكل له ليقدمون وكل له ليعظمون
- 26 Praise be to God, Whose is whatsoever is in the heavens and on the earth and whatsoever lieth between them; and before Him do all prostrate themselves. والحمد لله الذى له ما فى السموات والارض وما بينهما وكل له يسجدون
- 27 Praise be to God, Who forgiveth whomsoever He willeth of His servants; and verily we all turn repentant unto Him. والحمد لله الذى يغفر لمن يشاء من عباده وانا كل اليه لتائبون

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- 1 In the Name of God, the Mighty, the Ancient, the Most Bountiful. 1 بِسْمِ اللَّهِ الْمُتَعَزِّزِ الْمُتَقَدِّمِ الْمُتَكَرِّمِ
- 2 He it is Who hath created the heavens and the earth and whatsoever lieth between them in truth; and verily He is the Mighty, the Well-Beloved. He it is Who, by His command, bringeth into being whatsoever He willeth – “Be,” and it is – and He is manifest in the kingdom of the heavens and the earth and all that is between them. He succoureth whom He pleaseth by His behest; verily He is strong, mighty. 2 هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بِالْحَقِّ وَإِنَّهُ لَهِوَ الْعَزِيزِ الْحَبِيبِ وَهُوَ الَّذِي يَدْعُ مَا يَشَاءُ بِأَمْرِهِ كَنَفِيكَونَ وَهُوَ الظَّاهِرُ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَنْصُرُ مَنْ يَشَاءُ بِأَمْرِهِ إِنَّهُ لَقَوِيٌّ عَزِيزٌ
- 3 He is the Subduer in the kingdom of the heavens and the earth and all that is between them; and verily He is the Sovereign, the Most Exalted, the All-Compelling, the Peerless, the Victorious, the Most High, the Most Lofty. He ordereth the affair from heaven unto earth, and ordaineth whatsoever He willeth by His command; verily He is strong, powerful. He is able to do what He willeth; He judgeth with truth, and over all things is a Witness. 3 وَهُوَ الْقَاهِرُ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِنَّهُ لَهِوَ السُّلْطَانِ الْمُتَكَبِّرِ الْمُتَجَبِّرِ الْمُتَفَرِّدِ الْمُتَنَصِّرِ الْمُتَعَالَى الرَّفِيعِ وَهُوَ الَّذِي يَدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَيَقْدِرُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ قَوِيٌّ قَدِيرٌ وَهُوَ الْقَادِرُ عَلَى مَا يَشَاءُ يُحْكَمُ بِالْحَقِّ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ
- 4 He is the Last: the command of creation hath been sent down from Him, and the measures of all things have been fixed according to a determined decree. He is the Hidden: He knoweth whatsoever is in the heavens and on the earth and all that is between them; and verily He is the All-Knowing, the Inaccessible. 4 وَهُوَ الْآخِرُ نَزَلَ أَمْرُ انْشَاءٍ مَعَهُ مَقَادِيرُ كُلِّ شَيْءٍ عَلَى قَدَرٍ مُقَدَّرٍ وَهُوَ الْبَاطِنُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِنَّهُ لَهِوَ الْعَلَامِ الْمُنِيعِ
- 5 He it is Who hath subjected the sun and the moon by His command, and hath subjected the stars by His word – each moving in the orbit He hath ordained for it, swimming in praise of its Lord – and all are obedient unto Him. He it is Who hath revealed in the Book the ordinance of all things, and we all believe in Him. He it is Who hath commanded in the Book that we remember God in the Sacred Mosque, and we all are mindful of Him. 5 وَهُوَ الَّذِي تَخَّرَ الشَّمْسُ وَالْقَمَرُ بِأَمْرِهِ وَتَخَّرَ النُّجُومُ بِقَوْلِهِ كُلٌّ فِي فَلَكَ الَّذِي قَدَرُ لَهُ يُسَبِّحُ بِحَمْدِ رَبِّهِ وَكُلٌّ لَهُ قَانِتُونَ وَهُوَ الَّذِي نَزَلَ حُكْمُ كُلِّ شَيْءٍ فِي الْكِتَابِ وَإِنَّا كُلٌّ بِهِ مُؤْمِنُونَ وَهُوَ الَّذِي أَمَرَ فِي الْكِتَابِ أَنْ نَذْكُرَ اللَّهَ فِي الْمَسْجِدِ الْحَرَامِ وَإِنَّا كُلٌّ لَهُ ذَاكِرُونَ
- 6 He it is Who hath sent down the verses in the Sacred Mosque, that ye may bear witness unto that whereunto God hath borne witness regarding His own Self; that ye may glorify Him, and sanctify Him, and magnify God at every time; and unto Him do ye act. 6 هُوَ الَّذِي نَزَلَ الْآيَاتُ فِي الْمَسْجِدِ الْحَرَامِ لِتَشْهَدُوا عَلَى مَا قَدْ شَهِدَ اللَّهُ بِهِ نَفْسَهُ وَلِتُسَبِّحُوهُ وَلِتَقْدُسُوهُ وَلِتُكَبِّرُوا اللَّهَ فِي كُلِّ حِينٍ وَلَهُ تَعْمَلُونَ
- 7 He it is Who hath created in Paradise, of all things ye love, and of all things ye desire, and of all things ye ask of His bounty: therein are purified spouses, like pearls concealed; therein are youths as though they were treasured pearls; therein are the means of all things whereunto ye are commanded. Therein are rivers flowing by the leave of God, wherefrom ye drink of the 7 وَهُوَ الَّذِي خَلَقَ فِي الْجَنَّةِ مِنْ كُلِّ شَيْءٍ أَنْتُمْ تُحِبُّونَ وَمِنْ كُلِّ شَيْءٍ أَنْتُمْ تَرِيدُونَ وَمِنْ كُلِّ مَا أَنْتُمْ مِنْ فَضْلِهِ تَسْتَلُونَ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ كَأَمْثَلِ لُؤْلُؤٍ مَكُونٍ فِيهَا غُلَامَانُ كَأَنَّهُمْ لُؤْلُؤٌ مَخْزُونٌ فِيهَا أَسْبَابُ كُلِّ شَيْءٍ مَا أَنْتُمْ بِهِ تَوْمَرُونَ فِيهَا أَنْهَارٌ تَجْرِي بِإِذْنِ اللَّهِ أَنْتُمْ مِنْ

Water of Life. Therein is a fortress impregnable; therein is a lofty throne; therein are couches raised up whereon ye recline; therein are carpets spread whereon ye rest; therein are seats withheld whereon ye are enthroned. Therein shall ye have whatsoever your souls desire and whatsoever ye will. Therein are garments of silk wherewith ye are clothed; therein are fruits of RidvĀin whereunto ye are bidden. Therein shall ye glorify; therein shall ye sanctify; therein shall ye magnify; therein shall ye extol; therein shall ye praise God, Who sendeth down from His presence the measures of mercy upon whomsoever He willeth of His servants. Verily He is mighty, inaccessible.

ماء الحيوان تشربون فيها منبع فيها كرسى رفيع فيها سرائر مرفوعة انتم عليها تستقلون فيها فرش مصفوفة انتم عليها تستقرون فيها مقاعد ممنوعة انتم عليها تعرشون فيها ما اشتيت انفسكم وما انتم فيها تشاؤون لكم فيها من الحرير ما انتم تلبسون فيها من ثمرات الرضوان ما انتم عنه تدعون فيها انتم تسبحون فيها انتم تقدسون فيها انتم تكبرون فيها انتم تعظمون فيها انتم تتحدون الله الذى ينزل من عنده مقادير الرحمة على من يشاء من عباده انه العزيز منبع

- 8 Say: God is my Lord – the Lord of the heavens and the earth and whatsoever lieth between them – the Lord of all worlds. He ordaineth all things by His command; verily He is strong, steadfast. Say: His is the command and the creation, all of it; and all, within His grasp, act by His behest. Say: God is powerful over all things; by His command He succoureth whom He pleaseth with His hosts; verily He is mighty, wise. Say: His is whatsoever is in the heavens and on the earth and all that is between them; He expendeth as He willeth by His command; verily He is the All-Encompassing, the All-Knowing.

8 قل الله ربى رب السموات والارض وما بينهما رب العالمين هو الذى يقدر كل شئ بامرہ انه لقوى متين قل له الامر والخلق كله وكل فى قبضته بامرہ يعملون قل الله قاهر على كل شئ بامرہ ينصر من يشاء بجنده انه لعزيز حكيم قل له ما فى السموات والارض وما بينهما ينفق كيف يشاء بامرہ انه واسع عليم

- 9 We are all servants of God; we beseech of His bounty, and every good do we seek to attain.

9 انا كل عباد الله نستل من فضله وانا كل خير لمدركون

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- 1 Unto God belongeth the Ha' in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Ha' exalted, tremendous.
- 2 Unto God belong the tokens of Ridvan, one and all, in the beginning and in the end, and God hath ever been the Possessor of favours all-glorious, all-glorious.
- 3 Unto God belong the subtilities of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a tenderness wondrous, tremendous.
- 4 Say: God is my Lord, and He, verily, is my support. On Him do I rely, and sufficient is God as a Protector.
- 5 There, guardianship belongeth unto God, the True One, and sufficient is God as a Trustee.

1 والله الهاء كله من قبل ومن بعد وكان الله ذا هاء عظيمًا

2 والله الآء الرضوان كلها من قبل ومن بعد وكان الله ذا الآء عظيمًا

3 والله لطائف السموات والارض وما بينهما وكان الله ذا لطف عظيمًا

4 قل الله ربى وانه هو ظهيرى عليه توكلت وكفى بالله ظهيرًا

5 هنالك الولاية لله الحق وكفى بالله وكيلًا

- 6 Unto God belongeth the Waw in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Waw tremendous. 6 والله الواو كله من قبل ومن بعد وكان الله ذا واو عظيما
- 7 Say: God is the Creator of all things, and He, in truth, hath power over all things. 7 قل الله خالق كل شئ وهو على كل شئ قدير
- 8 Unto God belong the subtilities of the whole Cause, in the beginning and in the end, and God hath ever been the Possessor of a tenderness tremendous. 8 والله لطائف الامر كله من قبل ومن بعد وكان الله ذا لطف عظيما
- 9 Unto God belongeth the whole of the seed and harvest, in the beginning and in the end, and God hath ever been the Possessor of an increase and plantation tremendous. 9 والله الزرع كله من قبل ومن بعد وكان الله ذا زرع عظيما
- 10 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 10 والله الامر كله من قبل ومن بعد وكان الله ذا امر عظيما
- 11 Unto God belongeth guardianship in its fulness, in the beginning and in the end, and God hath ever been the Possessor of a guardianship tremendous. 11 والله الولاية كله من قبل ومن بعد وكان الله ذا ولاية عظيما
- 12 Unto God belongeth the Za' in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Za' tremendous. 12 والله الزاء كله من قبل ومن بعد وكان الله ذا زاء عظيما
- 13 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 13 والله الامر كله من قبل ومن بعد وكان الله ذا امر عظيما
- 14 Unto God belongeth the Standard of Truth, in the beginning and in the end, and God hath ever been the Possessor of a standard exalted, tremendous. 14 والله لواء الحق من قبل ومن بعد وكان الله ذا لواء عظيما
- 15 Unto God belongeth praise within the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a praise tremendous. 15 والله الحمد في ملكوت السموات والارض وما بينهما وكان الله ذا حمد عظيما
- 16 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 16 والله الامر كله من قبل ومن بعد وكان الله ذا امر عظيما
- 17 Unto God belongeth the Ha' in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Ha' tremendous. 17 والله الحاء كله من قبل ومن بعد وكان الله ذا حاء عظيما
- 18 Unto God belongeth guardianship in its fulness, in the beginning and in the end, and God hath ever been the Possessor of a guardianship tremendous. 18 والله الولاية كلها من قبل ومن بعد وكان الله ذا ولاية عظيما
- 19 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 19 والله الامر كله من قبل ومن بعد وكان الله ذا امر عظيما

- 20 Unto God belong the subtilities of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a tenderness tremendous. 20 **وَلِلّٰهِ لَطَآئِفُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا لَطْفٍ عَظِيمًا**
- 21 Unto God belongeth the fragrance of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a sweet savour tremendous. 21 **وَلِلّٰهِ طِيبُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا طِيبٍ عَظِيمًا**
- 22 Unto God appertaineth the whole of the Cause, in the beginning and in the end, and God hath ever been the Possessor of a Cause tremendous. 22 **وَلِلّٰهِ الْاَمْرُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا اَمْرٍ عَظِيمًا**
- 23 Unto God belongeth guardianship in its fulness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a guardianship tremendous. 23 **وَلِلّٰهِ الْوَلَايَةُ كُلُّهَا فِي مَمْلُوكَاتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا وِلَايَةٍ عَظِيمًا**
- 24 Unto God belongeth the Ta' in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Ta' tremendous. 24 **وَلِلّٰهِ الطَّاءُ كُلُّهَا مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا طَاءٍ عَظِيمًا**
- 25 Say: God is my Lord, in the beginning and in the end, and God, of all things, is all-knowing. 25 **قُلِ اللّٰهُ رَبِّيْ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيمًا**
- 26 Unto God belongeth the Standard of Exaltation, in the beginning and in the end, and God hath ever been the Possessor of a standard tremendous. 26 **وَلِلّٰهِ لَوَاءُ الرَّفْعَةِ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا لَوَاءٍ عَظِيمًا**
- 27 Unto God belongeth the certitude of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a certitude tremendous. 27 **وَلِلّٰهِ يَقِيْنُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا يَقِيْنٍ عَظِيمًا**
- 28 Say: God is my Lord and your Lord; on Him do I rely, and sufficient is God as a Helper. 28 **قُلِ اللّٰهُ رَبِّيْ وَرَبُّكُمْ عَلَيْهِ تَوَكَّلْتُ وَكَفَى بِاللّٰهِ نَصِيرًا**
- 29 There, guardianship belongeth unto God, the True One – He is more abundant in hosts and greater in sovereignty. 29 **هٰنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ هُوَ اَكْثَرُ جُنْدًا وَاَكْبَرُ سُلْطٰنًا**
- 30 Unto God belongeth the Ya' in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Ya' tremendous. 30 **وَلِلّٰهِ الْيَآءُ كُلُّهُ مِنْ قَبْلِ وَمِنْ بَعْدِ وَكَانَ اللّٰهُ ذَا يَآءٍ عَظِيمًا**
- 31 Say: God is my Lord, and He, verily, is my Beloved, to draw me unto Himself through His bounty; and sufficient is God as a Well-Beloved. 31 **قُلِ اللّٰهُ رَبِّيْ وَاِنَّهُ هُوَ مَحْبُوْبِيْ لِيَجْذِبْنِيْ اِلَيْهِ بِفَضْلِهِ وَكَفَى بِاللّٰهِ حَبِيْبًا**
- 32 Unto God belong the subtilities of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a tenderness tremendous. 32 **وَلِلّٰهِ لَطَآئِفُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا لَطْفٍ عَظِيمًا**
- 33 Unto God belongeth all majesty and glory in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Possessor of a majesty tremendous. 33 **وَلِلّٰهِ الْكِبْرِيَّآءُ كُلُّهُ فِي مَمْلُوكَاتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ ذَا كِبْرِيَّآءٍ عَظِيمًا**
- 34 Say: God is the Creator of all things through His command, and God, in truth, hath ever been powerful over all things. 34 **قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ بِاَمْرِهِ وَكَانَ اللّٰهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا**

- 35 Unto God belongeth the unique prerogative regarding sons and daughters. Say: Verily, the Prophet and the Imams have a prior claim to them above all other people, and the bounty of God upon them is indeed immense. 35 ولله فرد البنين والبنات قل انما النبي والائمة اولى بهن من كل الناس وكان فضل الله عليهم عظيما
- 36 Unto God belongeth the Kaf in its entirety, in the beginning and in the end, and God hath ever been the Possessor of a Kaf tremendous. 36 ولله الكاف كله من قبل ومن بعد وكان الله ذا كاف عظيماً
- 37 God hath made manifest that: "O company of the creation of God! Ye must all read, then believe, and attain certitude." 37 الله اظهر ان يا خلق الله كل تقرئون ثم لتؤمنون وتوقنون

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- 1 Unto God belongeth the sovereignty of the heavens and the earth and whatsoever lieth between them; and God is powerful over all things. 1 لله ملك السموات والارض وما بينهما وكان الله على كلشي قديرا
- 2 And unto God belongeth the kingdom of the heavens and the earth and whatsoever lieth between them; and God is watchful over all things. 2 ولله ملكوت السموات والارض وما بينهما وكان الله على كل شئ رقيباً
- 3 And unto God belongeth the might of the heavens and the earth and whatsoever lieth between them; and God is mighty, wise. 3 ولله عز السموات والارض وما بينهما وكان الله عزيزاً حكيماً
- 4 And unto God belongeth the realm of omnipotent dominion of the heavens and the earth and whatsoever lieth between them – knowing, powerful. 4 ولله جبروت السموات والارض وما بينهما عليماً قديراً
- 5 And unto God belongeth all power in the kingdom of the heavens and the earth and whatsoever lieth between them; and God is strong, mighty. 5 ولله القوة كلها في ملكوت السموات والارض وما بينهما وكان الله قوياً عزيزاً
- 6 And unto God belongeth the primal creation of the heavens and the earth and whatsoever lieth between them; and God is subtle, well-informed. 6 ولله بدع السموات والارض وما بينهما وكان الله لطيفاً خبيراً
- 7 And unto God belong the hosts of the heavens and the earth and whatsoever lieth between them; and God is a sovereign, the Sustainer. 7 ولله جنود السموات والارض وما بينهما وكان الله سلطاناً مقبلاً
- 8 And unto God belongeth the army of the heavens and the earth and whatsoever lieth between them; and God is a king, most great. 8 ولله جند السموات والارض وما بينهما وكان الله ملكاً عظيماً
- 9 And unto God belong the treasures of the heavens and the earth and whatsoever lieth between them; and God is the Preserver of all things. 9 ولله خزائن السموات والارض وما بينهما وكان الله على كل شئ حفيظاً

- 10 And unto God belong the keys of the heavens and the earth and whatsoever lieth between them; and God is sufficient as Reckoner over all things. 10 ولله مقاليد السموات والارض وما بينهما وكان الله على كل شئ حسيبا
- 11 And unto God belong the measures of the heavens and the earth and whatsoever lieth between them; and God is the Trustee over all things. 11 ولله مقادير السموات والارض وما بينهما وكان الله على كل شئ وكيلا
- 12 And unto God belong the keys of the heavens and the earth and whatsoever lieth between them; and God is witness over all things. 12 ولله مفاتيح السموات والارض وما بينهما وكان الله على كل شئ شهيدا
- 13 And unto God belongeth the judgment of the heavens and the earth and whatsoever lieth between them; and God is sovereign, powerful over all things. 13 ولله حكم السموات والارض وما بينهما وكان الله على كل شئ سلطانا قديرا
- 14 And unto God pertaineth the call of Truth from before and from after; and God is the All-Hearing – yea, the All-Hearing. 14 ولله دعوة الحق من قبل ومن بعد وكان الله سميعا
- 15 And unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them; and God is the All-Seeing – yea, the All-Seeing. 15 ولله حسن السموات والارض وما بينهما وكان الله بصيرا بصيرا
- 16 And unto God belong the Creators of the heavens and the earth and whatsoever lieth between them; and God is the Subtle – yea, the Subtle. 16 ولله فواطر السموات والارض وما بينهما وكان الله لطيفا لطيفا
- 17 And unto God belong the words of the heavens and the earth and whatsoever lieth between them; and God is the All-Informed – yea, the All-Informed. 17 ولله كلمات السموات والارض وما بينهما وكان الله خبيرا خبيرا
- 18 And unto God belongeth the light of the heavens and the earth and whatsoever lieth between them; and God is the Powerful – yea, the Powerful. 18 ولله نور السموات والارض وما بينهما وكان الله قديرا قديرا
- 19 And unto God belong the seas of the heavens and the earth and whatsoever lieth between them; and God is the Mighty – yea, the Mighty; and God is the Wise – yea, the Wise. 19 ولله ابحر السموات والارض وما بينهما وكان الله عزيزا عزيزا وكان الله حكيما حكيما
- 20 And unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them; and God is the Possessor of great bounty. 20 ولله فضل السموات والارض وما بينهما وكان الله ذا فضل عظيما
- 21 And unto God belongeth the justice of the heavens and the earth and whatsoever lieth between them; and God is the Possessor of a judgment unassailable. 21 ولله عدل السموات والارض وما بينهما وكان الله ذا حكم منيعا
- 22 And unto God belong the keys of mercy and forgiveness: He bestoweth upon whom He willeth therein; and God is forgiving, merciful. 22 ولله مفاتيح الرحمة والمغفرة خير من يشاء فيها وكان الله غفورا رحيمًا
- 23 And unto God belong the treasures of ruby, and what precedeth it of diamond, and what followeth it; and God knoweth all things. 23 ولله من الياقوت وما قبلها من الالماس وما بعده وكان الله بكل شئ عليما

- 24 Such is that which God hath ordained for Bahá, a grace from God and a mercy; verily He is all-embracing, all-knowing. They who follow the bounds of what God hath sent down in the Book – these are the inheritors. God increaseth them through His bounty; and God encompasseth all things.
- 25 This is that ye may glorify God, and praise Him, and proclaim His oneness, and magnify Him; and God is swift in command. And unto God belongeth the power to restore of the heavens and the earth and whatsoever lieth between them; and God is the Generous – yea, the Generous. And unto God belongeth all glory from before and from after; and God is terrible in retribution. And unto God belongeth the Cause entire, from before and from after; and God is manifest, powerful, abiding, subduing, triumphant, exalted.
- 26 And unto God belongeth the inheritance of the heavens and the earth and whatsoever lieth between them; and God beholdeth all things. And unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them; and God is the Self-Sufficing – yea, the Self-Sufficing. And unto God belongeth that whereunto none can be compared in the kingdom of command and creation and whatsoever lieth between them; and God knoweth all things.
- 24 ذلك ما قد قدر الله للبهاء فضلا من الله ورحمة انه كان واسعا عليهما ان الذين يتبعون حدود ما نزل الله في الكتاب فاولئك هم الوارثون يزيدهم الله عليهم بفضله وكان الله بكل شئ محيطا
- 25 ذلك لتسبحوا الله ولتحمده ولتوحدوا الله ولتكبروه وكان الله ذا امر سريعا والله جبر السموات والارض وما بينهما وكان الله كريما كريما والله العزة كلها من قبل ومن بعد وكان الله ذا بطش شديدا والله الامر كله من قبل ومن بعد وكان الله ظاهرا قادرا قائما قاهرا غاليا عليا
- 26 والله ميراث السموات والارض وما بينهما وكان الله بكل شئ بصيرا والله ما في السموات والارض وما بينهما وكان الله غنيا غنيا والله مما لم يكن له عدل في ملكوت الامر والخلق وما بينهما وكان الله بكل شئ عليما

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- 1 Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and God hath ever been powerful over all things.
- 2 Unto God belongeth the splendour of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-glorious, all-glorious.
- 3 Unto God belongeth the effulgence of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-luminous, all-luminous.
- 4 Unto God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-illuminating, all-illuminating.
- 5 Unto God belongeth the appointed share of pearls: it is taken by the Prophet and by those who, from His presence, are witnesses, and they expend it upon those of the seed of the
- 1 والله ما في السموات والارض وما بينهما وكان الله على كل شئ قديرا
- 2 والله بهاء السموات والارض وما بينهما وكان الله بهيا بهيا
- 3 والله سناء السموات والارض وما بينهما وكان الله منيرا منيرا
- 4 والله ضياء السموات والارض وما بينهما وكان الله مضيئا مضيئا
- 5 والله ضمن اللؤلؤ ياخذة النبي والذينهم شهداء من عنده وينفقون بالذينهم من ذرية النبي والائمة لعلمهم بين الناس لا يستلون

Prophet and the Imams, that haply they may not be constrained to ask of men.

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| 6 | Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, majestic, majestic. | 6 | وَلِلّٰهِ جَلَالُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ
اللّٰهُ جَلِيْلًا جَلِيْلًا |
| 7 | Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, beautiful, beautiful. | 7 | وَلِلّٰهِ جَمَالُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ
اللّٰهُ جَمِيْلًا جَمِيْلًا |
| 8 | Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a light all-luminous. | 8 | وَلِلّٰهِ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ
ذَا نُوْرٍ مُّنِيْرًا |
| 9 | Unto God belongeth all greatness in the Kingdom of the heavens and the earth, and God is, in very truth, most great, most great. | 9 | وَلِلّٰهِ الْعِظَمَةُ كُلّٰهَا فِيْ مُلْكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ
وَكَانَ اللّٰهُ عَظِيْمًا عَظِيْمًا |
| 10 | Unto God belongeth all mercy in the Kingdom of the heavens and the earth, and God is, in very truth, merciful, merciful. | 10 | وَلِلّٰهِ الرَّحْمَةُ كُلّٰهَا فِيْ مُلْكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ
وَكَانَ اللّٰهُ رَحِيْمًا رَحِيْمًا |
| 11 | Unto God belongeth all wisdom in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, wise, wise. | 11 | وَلِلّٰهِ الْحِكْمَةُ كُلّٰهَا فِيْ مُلْكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ حَكِيْمًا حَكِيْمًا |
| 12 | Unto God belongeth all might in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, mighty, mighty. | 12 | وَلِلّٰهِ الْعِزَّةُ كُلّٰهَا فِيْ مُلْكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ عَزِيْزًا عَزِيْزًا |
| 13 | Unto God belongeth the whole of the Will in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is He Who bringeth into being and Who bringeth back again. | 13 | وَلِلّٰهِ الْمَشِيْئَةُ كُلّٰهَا فِيْ مُلْكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ مُنْشِئًا مُّعِيْدًا |
| 14 | Unto God belongeth the whole of the Purpose in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, One Who willeth what He willeth. | 14 | وَلِلّٰهِ الْاِرَادَةُ كُلّٰهَا فِيْ مُلْكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ مُرِيْدًا مُّرِيْدًا |
| 15 | Unto God belongeth the measure of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a measure all-powerful. | 15 | وَلِلّٰهِ قُدْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ
ذَا قُدْرٍ قَدِيْرًا |
| 16 | Unto God belongeth the decree of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a decree tremendous. | 16 | وَلِلّٰهِ قَضَاءُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ
اللّٰهُ ذَا قَضَآءٍ عَظِيْمًا |
| 17 | Unto God belongeth the leave and permission (for all that is in) the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a leave near at hand. | 17 | وَلِلّٰهِ اِذْنُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللّٰهُ
ذَا اِذْنٍ قَرِيْبًا |
| 18 | Unto God belongeth whatsoever is most exalted and wondrous in the heavens and the earth and whatsoever lieth between | 18 | وَلِلّٰهِ مَا اَجَلُ فِيْ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا
وَكَانَ اللّٰهُ ذَا بَدْعٍ بَدِيْعًا |

them, and God is, in very truth, the Possessor of an origination all-glorious.

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| 19 | Unto God belong the Books of heaven and earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a guardianship tremendous. | 19 | وَلِلّٰهِ كُتُبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا حِفْظٍ عَظِيمًا |
| 20 | Unto God belongeth the knowledge of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-knowing, all-knowing. | 20 | وَلِلّٰهِ عِلْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ عَلِيمًا عَلِيمًا |
| 21 | Unto God belongeth all power in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-powerful, all-powerful. | 21 | وَلِلّٰهِ الْقُدْرَةُ كُلُّهَا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ قَدِيرًا قَدِيرًا |
| 22 | Unto God belongeth the utterance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, well-pleased, well-pleased. | 22 | وَلِلّٰهِ قَوْلُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ رَضِيًّا رَضِيًّا |
| 23 | Unto God belong the entreaties of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Well-Beloved, the Well-Beloved. | 23 | وَلِلّٰهِ مَسَائِلُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ حَبِيبًا حَبِيبًا |
| 24 | Unto God belongeth the honour of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of an honour tremendous. | 24 | وَلِلّٰهِ شَرَفُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا شَرَفٍ عَظِيمًا |
| 25 | Unto God belongeth the sovereignty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, a Sovereign, Most Great. | 25 | وَلِلّٰهِ سُلْطَانُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ سُلْطَانًا عَظِيمًا |
| 26 | Unto God belongeth the dominion of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a dominion immense. | 26 | وَلِلّٰهِ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا مَلَكٍ كَبِيرًا |
| 27 | Unto God belongeth the exaltation of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, Most High, Most High. | 27 | وَلِلّٰهِ عِلَآءُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ عَلِيًّا عَلِيًّا |
| 28 | Unto God belong the signs of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the All-Sustaining, the All-Sustaining. | 28 | وَلِلّٰهِ آيَاتُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ مُقِيمًا مُقِيمًا |
| 29 | Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a bounty from time immemorial. | 29 | وَلِلّٰهِ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا مَن قَدِيمًا |
| 30 | Unto God belong the states and conditions of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of an estate impregnable. | 30 | وَلِلّٰهِ شُؤْنُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا شَأْنٍ مُّنِيغًا |
| 31 | Unto God belongeth the realm of might (jabarut) of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a power tremendous. | 31 | وَلِلّٰهِ جَبَرُوتُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكَانَ اللَّهُ ذَا قُدْرَةٍ عَظِيمًا |

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- 1 Glorified be He Who hath created the heavens and the earth and whatsoever lieth between them through His command, "Be", and it is. سبحان الذى خلق السموات والارض وما بينهما بامرہ کن فيكون
- 2 Say: Glorified be God at every moment; and glorified be God before every moment; and glorified be God after every moment; and glorified be God by night and by day and at the time when ye lie down to rest; and glorified be God by night and by day and at the time when ye arise and appear. قل سبحان الله فى كل حين وسبحان الله قبل كل حين وسبحان الله بعد كل حين وسبحان الله بالليل والنهار وحين ما انتم ترقدون وسبحان الله بالليل والنهار وحين ما انتم تظهرون
- 3 He is the First, in the beginning and in the end, and the Last, in the Kingdom of command and creation. هو الاول من قبل ومن بعد والاخر فى ملكوت الامر الخلق
- 4 He bringeth into being whatsoever He willeth by His behest; verily, He is the Strong, the All-Powerful. يبدع ما يشاء بامرہ انه قوى قدير
- 5 Say: All are unto Him devoutly obedient. Say: All are His worshippers. Say: All prostrate themselves before Him. Say: All stand in His service. Say: All are before Him humble in awe. Say: All are before Him lowly and submissive. Say: Through Him do all believe. Say: Through Him do all attain certitude. Say: Through Him do all find their sure repose. Say: Through Him do all find their confirmation and support. Say: Through Him do all glorify and praise. Say: Through Him do all confess His oneness. Say: Through Him are all enabled. Say: Through Him do all magnify. Say: Through Him do all exalt and extol. Say: Unto Him shall all be raised up. Say: Unto Him shall all return. قل كل له قانتون قل كل له عابدون قل كل له ساجدون قل كل له قائمون قل كل له خاشعون قل كل له خاضعون قل كل به مؤمنون قل كل به موقنون قل كل به مستقرون قل كل به مستظهرون قل كل به ليسبحون قل كل به ليوحدون قل كل بها ليقدرون قل كل به ليكبرون قل كل به ليعظمون قل كل اليه ليعثون قل كل اليه ليرجعون
- 6 And say: Praise be to God, unto Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. He bestoweth as He willeth by His command. وقل الحمد لله الذى له ملك السموات والارض وما بينهما ينفق كيف يشاء بامرہ
- 7 Magnify Him, then, and exalt Him, and hallow Him, and glorify Him, and praise Him, and make Him One with a oneness impregnable. فكبروه وعظموه وقدسوه وجللوه ومجدوه ووحدوه توحيدا منيعا
- 8 Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and God hath ever been, of all things, all-knowing. والله ما فى السموات والارض وما بينهما وكان الله بكل شئ عليما
- 9 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. والله ملك السموات والارض وما بينهما وكان الله على كل شئ قديرا
- 10 God sufficeth for thy cause and thy desire, and sufficient is God as a Supporter. وكفى الله امرك وما تريد وكفى بالله ظهيرا

- 11 Unto God belongeth the Kingdom (malakút) of the heavens and the earth and whatsoever lieth between them, and God hath ever been the Sustainer of all things. 11 **ولله ملكوت السموات والارض وما بينهما وكان الله على كل شئ مقيتاً**
- 12 Unto God belong the measures of the heavens and the earth and whatsoever lieth between them, and God hath ever been, of all things, all-knowing. 12 **ولله مقادير السموات والارض وما بينهما وكان الله على كل شئ عليماً**
- 13 Unto God belongeth the splendour of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-glorious, all-glorious. 13 **ولله بهاء السموات والارض وما بينهما وكان الله بهياً بهياً**
- 14 Unto God belongeth the majesty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, majestic, majestic. 14 **ولله جلال السموات والارض وما بينهما وكان الله جليلاً جليلاً**
- 15 Unto God belongeth the beauty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, beautiful, beautiful. 15 **ولله جمال السموات والارض وما بينهما وكان الله جميلاً جميلاً**
- 16 Unto God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-illuminating, all-illuminating. 16 **ولله ضياء السموات والارض وما بينهما وكان الله مضيئاً مضيئاً**
- 17 Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, all-luminous, all-luminous. 17 **ولله نور السموات والارض وما بينهما وكان الله منيراً منيراً**
- 18 Unto God belongeth all greatness in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, most great, most great. 18 **ولله العظمة كلها في ملكوت السموات والارض وما بينهما وكان الله عظيماً عظيماً**
- 19 Unto God belongeth all mercy in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, merciful, merciful. 19 **ولله الرحمة كلها في ملكوت السموات والارض وما بينهما وكان الله رحيماً رحيماً**
- 20 Unto God belongeth awe and majesty in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, great, great. 20 **ولله الهيبة في ملكوت السموات والارض وما بينهما وكان الله كبيراً كبيراً**
- 21 Unto God belongeth all might in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, mighty, mighty. 21 **ولله القوة كلها في ملكوت السموات والارض وما بينهما وكان الله قوياً قوياً**
- 22 Unto God belongeth all honour in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, mighty, mighty. 22 **ولله العزة كلها في ملكوت السموات والارض وما بينهما وكان الله عزيزاً عزيزاً**
- 23 Unto God belong knowledge and wisdom, in the beginning and in the end, and God hath ever been all-knowing, all-wise. 23 **ولله العلم والحكمة من قبل ومن بعد وكان الله عليماً حكيماً**
- 24 Unto God belongeth the utterance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, well-pleased, well-pleased. 24 **ولله قول السموات والارض وما بينهما وكان الله راضياً راضياً**

- 25 Unto God belong the entreaties and the honour, in the Kingdom of command and of creation and whatsoever lieth between them, and God is, in very truth, the Possessor of a love tremendous. 25 والله المسائل والشرف فيملكوت الامر والخلق وما بينهما وكان الله ذا حب عظيما
- 26 Unto God belongeth all sovereignty in the Kingdom of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, a Sovereign, Most Great. 26 والله السلطنة كلها في ملكوت السموات والارض وما بينهما وكان الله سلطانا عظيما
- 27 Unto God belongeth dominion and exaltation, and over every land, and God is, in very truth, the Possessor of a dominion most high. 27 والله الملك والعلو وفي كل ارض وكان الله ذا ملك عليا

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- 1 Through Thy revelation, O my God, Thou hast enabled me to know Thee, and through the radiance of Thine effulgent splendor Thou hast inspired me with Thy remembrance. Thou art the One nearest to me with naught else between Thee and me, and Thou art the One Whose power nothing whatsoever can frustrate. Far be it then from Thine Essence that the mightiest birds of the souls of men or of human imaginings should ever scale its heights, and too exalted is Thy holy Being for the loftiest sentiments of men of understanding to attain unto Thee. From everlasting no one hath comprehended Thine Own Self, and unto everlasting Thou shalt remain what Thou hast been since time immemorial with no one else besides Thee. 1 يا الهى انت الذى عرفتني نفسك بظهورك و الهمتني ذكرك بتجلياتك انت الاقرب الذى لا يحول بيني وبينك شئ وانت الاله الذى لا يعجز في قدرتك شئ فسبحانك تقدست ذاتيتك من ان يصعد اليها على طير الافئدة والاهام وتعظمت ايتيك من ان يرفع اليها على شواخ الجوهريات من اولى الالباب لم يزل كنت بنفسك معروف نفسك لاسواك ولا يزال تكون بمثل ما كنت في يوم الازل بلاوجود احد غيرك
- 2 Magnified be Thy Name, Thou art the Best-Beloved Who hast enabled me to know Thee and Thou art that All-Renowned One Who hast graciously favored me with Thy love. Thou art the Ancient of Days Whom none can ever describe through the evidences of Thy glory and majesty, and Thou art the mighty One Whom none can ever comprehend through the revelations of Thy greatness and beauty, inasmuch as the expressions of majesty and grandeur and the attributes of dominion and beauty are but the tokens of Thy divine Will and the effulgent reflections of Thy sovereignty which, by reason of their very essence and nature, proclaim that the way is barred and bear witness that the pathway is inaccessible beyond the reach of men. 2 فسبحانك انت المحبوب الذى عرفتني نفسك وانت المعروف الذى اكرممتني حبك وانت القديم الذى لن توصف بالعز والجلال انت العظيم الذى لن تعرف بالعظمة والجمال اذ وصف العزة والجلال وشأن القدرة والجمال آيات مشيتك وتجليات قدرتك وانها بشهادة وجودها معلنة بالسد السبيل وبدالات انفسها دالة بالمنع الطريق
- 3 O my God! Thou knowest my station and beholdest my inner being, and Thy knowledge encompasseth my disobedience. 3 وانت يا الهى تعلم موقعي وتشهد ضميري واحاط عليك بعصيانى وكيف اناجيك ولا ارى نفعاً للوصل اليك ولا يفرغ فؤادى من فصلى عنك

How can I commune with Thee when I see no benefit in reaching Thee, and my heart is never free from separation from Thee?

- 4 By Thy might and majesty, by the light of Thy Being and the mystery of Thy Essence, and by the dawning-place of Thy Self, in no matter have I ever sought aught but Thee, and if my soul hath committed evil, it was not to deny Thy oneness nor to reject Thy unity nor to turn away from the Day-Spring of Thine eternity, but rather because desire for the pleasure of bounty overcame the soul and it approached that which was not permitted in the Book.

4 وَاِنِّي بَعَزْتُكَ وَجَلَالَتِكَ وَنُورِ كَيْنُونِيَّتِكَ وَسِرِّ ذَاتِيكَ وَطَلْعَةِ اَنْبِيَّتِكَ مَا قَصَدْتُ فِي شَأْنٍ اِلَّا نَفْسَكَ وَ اِنْ اَرْتَكَبْتُ نَفْسِي سَيِّئَةً مَا كَانَ لِمَجْدِي وَحْدَانِيَّتِكَ وَلَا لِانْكَارِي صَمْدَانِيَّتِكَ وَلَا لِاعْرَاضِي عَنْ طَلْعَةِ اَرْزِيَّتِكَ بَلْ لَمَّا غَلَبَتِ الشَّهْوَةُ لِلذَّوَةِ النَّعْمَةِ قُرْبَتِ النَّفْسُ بِشَيْءٍ مَا لَا تَأْذُنَ لَهَا فِي الْكِتَابِ

- 5 And even though this was pure disobedience, when I look at its reality I see its disobedience only in its love for Thy favors, for had it not loved them it would not have approached them. And since Thou didst forbid it, this is disobedience, and I seek Thy forgiveness and turn to Thee in repentance, and confess my sin and the evil my hands have wrought, hoping for Thy forgiveness, even though what I count as good in myself is evil.

5 وَ اَنَّ ذَلِكَ وَلَوْ كَانَ مِنْ جِهَةِ عَصْيَانٍ مُحْضٍ وَلَكِنْ اِذَا اَنْظَرْتُ حَقِيقَتَهَا لَمْ اِرْ عَصِيَانَهَا اِلَّا فِي حُبِّهَا بِالْاَنكِ لَاَنَّ لَوْ لَمْ يَكُنْ يُحِبُّهَا لَمْ يَقْرُبْهَا وَ اَنَّ ذَلِكَ لَمَّا اَنْتَ نَهَيْتَ عَصِيَانًا وَ اِنِّي اسْتَغْفِرُكَ وَ اتُوبُ اِلَيْكَ وَ اعْتَرَفْتُ بِذَنْبِي وَ قَبَاحِي مَا اَكْتَسَبْتُ يَدَايَ رَجُلًا لَغْفَرَانِكَ وَلَوْ كَانَتْ الْحَسَنَةُ عِنْدِي مِنْ نَفْسِي سَيِّئَةً

- 6 But since in Thy sight the decree of light and darkness is equal, and the ruling of evil and good is just - unless Thou willest to change evil deeds into good ones - I beseech Thee, O God, by Thy bounty, to transform what Thy knowledge hath encompassed from myself, then from him who hath cried out in his book and persisted in his appeal to Thee, then from those who have followed Thy command and feared Thy justice and awaited Thy grace, by virtue of what Thou art in station and unity and majesty and greatness and beauty and power and glory and might. Verily, Thou art the Mighty, the Wise.

6 وَلَكِنْ لَمَّا كَانَ عِنْدَ نَفْسِكَ حَكْمُ النُّورِ وَالظُّلُمَةِ سَوَاءً وَ حَكْمُ السَّيِّئَةِ وَالْحَسَنَةِ عَدْلٌ اِلَّا وَ اِنْ اَرَدْتَ اَنْ تَبَدِّلَ السَّيِّئَاتِ بِالْحَسَنَاتِ فَاسْئَلُكَ اَللّٰهُمَّ بِجُودِكَ اَنْ تَبَدِّلَ مَا احَاطَ عِلْمُكَ مِنْ نَفْسِي ثُمَّ مِنَ الَّذِي ضَجَّ فِي كِتَابِهِ وَ اَلْحَ فِي خُطَابِهِ اِلَيْكَ ثُمَّ مِنَ الَّذِينَ اتَّبَعُوا اَمْرَكَ وَ خَافُوا مِنْ عَدْلِكَ وَ ارْتَقَبُوا فَضْلَكَ بِمَا اَنْتَ اَنْتَ مِنَ الشَّأْنِ وَ الْوَحْدَةِ وَ الْجَلَالِ وَ الْعِظَمَةِ وَ الْجَمَالِ وَ الْقُدْرَةِ وَ الْبَهَاءِ وَ الْعِزَّةِ اَنَّكَ اَنْتَ الْعَزِيزُ الْحَكِيمُ

SWB#67 (p.211-212x)

HNMJ.150-154, SWBP#67 (p.151-152x)

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- 1 This is the prayer of glorification which you should recite in the morning, that you may believe in what God hath revealed. 1 هذا دعاء التَّسْبِيح فاقْرؤوا بالأصباح لعَلَّكُمْ بما نزل الله لتؤمنون؟
- 2 He is God! 2 هو الله و
- 3 Glorified art Thou, O my God! I bear witness before Thee, and all things at this moment when I was known by Thee as one of limited vision and a beholder of Thy decrees, that Thou art God, there is no God but Thee, alone without partner, having no likeness, no peer, no equal, and no equivalent. Thou hast ever been single and alone, and wilt forever continue to be as Thou hast been, single and alone. Thine are the most excellent names exalted on high, and Thine are the most sublime and inaccessible examples, wherein Thou hast described Thyself to Thy creation. The All-Powerful hath made Thee known through Thy Self, as a favor from Thee, a mercy from Thy presence, a bounty from Thee, and a generosity from Thee. There is no God but Thee. 3 سبحانك اللهم يا الهى لأشهدتك و كلَّ شئ حين الذى كنت عندك معروفاً بالقصار وناظراً بالقضايا و بأنك انت الله لا اله الا انت وحدك لا شريك لك ولا شبه لك ولا نظير لك و لا كفول لك ولا عدل لك لم تزل كنت فرداناً مفترداً و لا تزال تكونن بمثل ما قد كنت فرداناً مفترداً و لك الأسماء الحسنى المرتفعة و لك الأمثال العليا الممتعة حيث قد وصفت نفسك خلقك و المقتدر على كلِّ شئ تعريفك نفسك فضلاً من عندك و رحمة من لدنك و جوداً عنك و كرمأ منك
- 4 Whomsoever Thou, O my God, dost enrich shall never be poor, and whomsoever Thou, O my Hope, dost help shall never be distressed. Whomsoever Thou dost remove shall not draw near, and whomsoever Thou, O my Guide, dost draw near shall not be removed. How great is Thy bounty, Thy generosity and Thy favor, that Thou dost manifest through Thy servants what no other soul in all lands can match, and dost inspire them with Thy verses and teach them Thy signs, whereby Thy divine attributes are manifested through them, Thy light shineth forth from them, Thy utterances are revealed through them, and thereby Thou dost attract the hearts of Thy servants that they may stand firm in Thy Cause and hasten towards it, seeking Thy good-pleasure, Thy forgiveness and Thy gifts. 4 لا اله الا انت من كنت يا الهى مغنيه لا يفقر و من كنت يا منائ ناصره لا يضطر و من كنت مبعده لا يقرب و من كنت يا مقتداى مقربه لا يبعد فما اعظم منك جواداً و كرماً و امتناناً حيث تظهر من العباد ما لم تكن نفساً مثله فى البلاد و تلهمه آياتك و تعمله دلائلك حيث تظهر عنه شؤاناتك و تسطع منه انوارك و تبرز من عنده بياناتك و تجذب بهذا قلوب عبادك ليستقيموا بأمره و ليسرعوا نحوه طلباً لرضاك و عفوك و عطاياك
- 5 Glorified art Thou, O King that never passeth away and Sovereign that never ceaseth to be, Who was in the glory of pre-existence, manifest in His concealment and established upon His throne - a throne wherein the hidden was captured in concealment just as concealment was captured in His throne. Blind is the eye that seeth Thee not, and dumb is the tongue that remembereth Thee not, while Thou hast been mindful of them from the first day Thou didst create me and from the moment Thou didst manifest Thyself to them through Thy grace, Thy gifts, Thy generosity and Thy decrees, wherein I found none like unto Thee known, save those who remember Thee through Thy Messengers and describe Thee through Thy 5 فسبحانك من ملك لا يزال و سلطان لم يزل الذى كان فى عرِّ الأول و ظاهراً فى غيبه و مستوياً على عرشه عرش التى صادت فى غيبه كما صادت الغيب فى عرشه عميت عين لا يراى و خريست لسان لا يذكرك حيث كنت ذا كرين من اول يوم الذى خلقتنى و من حين الذى تجليت لهم بفضلك و عطاياك و كرمك و قضاياك حيث ما وجدت مثلك معروفاً كلاً يذكرك من عند رسلك و يصفونك من عند شهدائك على خلقك و انك انت المعروف بأوليئك و انك انت الموصوف بأخريتك

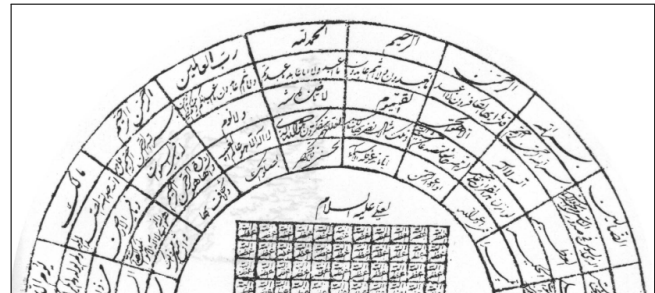
witnesses unto Thy creation. Verily Thou art known through Thy primacy and described through Thy finality.

- 6 I beseech Thee, O God, by Thy name O God, O Most Merciful, O Sovereign, then by Thy name O First, then by Thy name O Last, then by Thy name O Manifest, then by Thy name O Hidden, that Thou shouldst bless the Bayan and its people, and punish those who opposed it, denied it, rejected its Cause and usurped its rights, and that Thou shouldst seize them with Thy grip and all Thy power of the Almighty, the Compelling, the Severe, the Subduing, the Seizing, the Forceful, and the Avenging. Verily, Thou art the most severe in might and the most severe in vengeance.

6 ولأَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ يَا اللَّهُ يَا رَحْمَنَ يَا سُلْطَانَ
ثُمَّ بِاسْمِكَ يَا أَوَّلَ ثُمَّ بِاسْمِكَ يَا آخِرَ ثُمَّ بِاسْمِكَ يَا
ظَاهِرَ ثُمَّ بِاسْمِكَ يَا بَاطِنَ بَأَنَّ تَصَلَّى عَلَى الْبَيَانِ
وَأَلِهِ وَتُعَذِّبُ الَّذِينَ عَادُوهُ وَانْكُرُوهُ وَجَحَدُوا
أَمْرَهُ وَغَضَبُوا حَقَّهُ وَلِتَأْخُذَهُمْ بِأَخْذِكَ وَكُلِّ
قَهَارِيَّتِكَ وَجَبَّارِيَّتِكَ وَشَدَادِيَّتِكَ وَسَخَّارِيَّتِكَ
وَإِخْوَازِيَّتِكَ وَبَطَاشِيَّتِكَ وَنَكَالِيَّتِكَ أَنْتَ أَشَدُّ
يَاشَا؟ وَأَشَدُّ تَنَكُّلًا

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- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to God, Lord of all worlds, the Most Merciful, the Most Compassionate, Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Guide us on the straight path, the path of those whom Thou hast favored, not of those who have incurred Thy wrath, nor of those who have gone astray.¹
- 3 Say: O ye who disbelieve! I worship not that which ye worship, nor do ye worship that which I worship. And I shall never worship that which ye worship, nor will ye worship that which I worship. Unto you your religion, and unto me my religion.²
- 4 Say: He is God, the One! God, the Eternal, Absolute! He begetteth not, nor is He begotten, and there is none like unto Him.³

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ
الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

3 - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا
أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا
عَابِدُ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينَكُمْ
وَلِي دِينِ

4 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

¹Qur'an 1.

²Qur'an 109.

³Qur'an 112.

- 5 Say: I seek refuge with the Lord of the Dawn, from the evil of what He has created, and from the evil of darkness when it overspreads, and from the evil of those who blow on knots, and from the evil of the envious one when he envieth.⁴
- 6 Say: I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the retreating whisperer, who whispereth in the hearts of mankind, of the jinn and of mankind.⁵
- 7 God! There is no God but He, the Living, the Self-Subsisting. Neither slumber nor sleep overtaketh Him. His are all things in the heavens and on earth. Who is there that can intercede in His presence except by His permission? He knoweth what is before them and what is behind them, while they encompass nothing of His knowledge except what He willeth. His throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding them. He is the Most High, the Supreme.⁶
- 8 Had We sent down this Qur'an on a mountain, verily thou wouldst have seen it humble itself and cleave asunder for fear of God. Such are the similitudes which We propound to men, that they may reflect. He is God, besides Whom there is no other god - Who knoweth the Unseen as well as the Visible. He is the Most Merciful, the Most Compassionate. He is God, besides Whom there is no other god - the Sovereign, the Holy One, the Source of Peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme. Glory to God above the partners they attribute to Him! He is God, the Creator, the Evolver, the Bestower of Forms. To Him belong the Most Beautiful Names. Whatever is in the heavens and on earth declares His glory: and He is the Exalted in Might, the Wise.⁷
- 9 Say: Call upon God, or call upon the Most Merciful: by whatever name ye call upon Him, to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between. Say: Praise be to God, Who begets no son, and has no partner in His dominion: nor needs He any to protect Him from humiliation. Yea, magnify Him for His greatness and glory!⁸
- 10 'Ali, peace be upon him.
- 11 God is Most Great [repeated 121 times].

5 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

6 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

7 - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

8 لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِيءُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

9 قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُ بِصَلَوَاتِكَ وَلَا تَخَافُهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلَالِ وَكَبِّرْهُ تَكْبِيرًا

10 لَعَلِّي عَلَيْهِ السَّلَام

11 اللَّهُ أَعْظَمُ

QISM.011

⁴Qur'an 113.

⁵Qur'an 114.

⁶Qur'an 2:255.

⁷Qur'an 59:21-24.

⁸Qur'an 17:110-111.

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- 1 O my God! How can I praise Thy being, now that I am aware of mine own existence? For no soul is able to extol Thy Self; Thou art far exalted above being described by aught save Thyself, or known by any other than Thee.

1 يا الهى كيف اثني كينونيتك بعد علمى بوجودى
لأنه لا يقدر ان يثنى نفسك وأنت أجل من ان
توصف بغيرك او ان تعرف بسواك
- 2 For Thy Being, verily, is that pre-eternal Being which, by its very essence, separateth all created things from the station of knowledge of Thee; and Thy Selfhood is that everlasting Selfhood which, by its very reality, debarreth all contingent things from the remembrance of exposition and utterance.

2 لأن كينونيتك لى الكينونية الازلية التى هى
بذاتيتها مفرقة الموجودات عن مقام العرفان وأن
نفسانيتك لى النفسانية الابدية التى هى بابنتها
مفرقة المكات عن ذكر البيان
- 3 Glorified art Thou! Exalted art Thou! If I should say, "Thou art Thou," I would but have apprehended a mere portion of the realm of origination. Thou art immeasurably exalted above the highest bird of abstraction that might seek to ascend unto the court of Thy nearness, or the loftiest essence of essences that might aspire to raise toward Thee the least allusion.

3 فسبحانك وتعاليت ان قلت انت انت فقد عرفت
حظ الابداع وأنت انت الاجل من ان يصعد الى
ساحة قربك اعلى طير المجردات او ان يرفع اليك
اشارة اعلى كينونية الجوهريات
- 4 For the inmost core of Thy unapproachable Singleness is known only unto Thee and described only before Thy presence; unto it no one hath any access, neither by pointing nor by negating.

4 لأن كنه صمدانيتك معروفة عندك وموصوفة لديك
وليس لاحد سبيل اليها لبا بالاشارة ولا بنفيها
- 5 Glorified art Thou, glorified art Thou! Every description is falsehood, and every epithet a sheer calumny, when faced with the city of Thy holiness.

5 فسبحانك سبحانك كل وصف كذب وكل نعت
افك فى تلقاء مدين قدوسيتك
- 6 And yet, despite my knowledge of this, and though the path unto Thy gate is barred, the vestures of the dawning of Thy Presence surge within my very being. I bear witness, by Thine Essence, that Thou art God; there is none other God but Thee, alone, without peer or partner.

6 وان بعد علمى بذلك وسد السبيل عن بابك لجتى
قص طلعة حضرتك اشهد لذاتك بأنك انت الله
لا اله الا انت وحدك لاشريك لك
- 7 And I bear witness that Muhammad – may the blessings of God be upon him and upon his family – is Thy servant and Thy Messenger, whom Thou hast chosen for the knowledge of Thee, and fashioned for Thy love, and made to stand in the place of Thy very Self in the act of conveying (Thy Cause); for Thou art far above being joined unto the act of bringing things into existence. Verily, Thou art God, the Mighty, the Most Exalted.

7 واشهد ان محمد صلى الله عليه واله عبدك ورسولك
الذى اصطفيته لمعرفةك واصطنعته لحبتك وجعلته
قائما مقام نفسك فى الاداء اذ انت لا تقترن بجعل
الاشياء وأنت انت الله العزيز المتعال
- 8 And I bear witness, moreover, unto the heirs and trustees of Thy Beloved, Muhammad, according to that which Thou hast decreed for them in Thy knowledge – a station such that none among Thy creation can ever encompass their true reality.

8 واشهد لاصيآء حبيبك محمد بما انت قد قدرت
لهم فى علمك حيث لا يحيط بشأنهم احد من
خلقك

- 9 So send, O my God, Thy peace upon them, in accordance with Thy might and Thy majesty; for Thou art, in truth, God, the All-Bountiful, the All-Bestowing. 9 فسَلِّمَ اللَّهُ عَلَيْهِم بِمَا أَنْتَ عَلَيْهِ مِنَ الْعِزَّةِ وَالْعِظَمَةِ أَنْتَ اللَّهُ الْجَوَادُ الْوَهَّابُ
- 10 O my God! How can I confess before Thee my most grievous deadly sins and my great and manifold offences, when that very confession is itself a transgression more heinous than they? For my mere existence is a sin – how then, if I should add to it other sins besides? 10 يَا إِلَهِي كَيْفَ اعْتَرَفْتُ لَدَيْكَ بِذِكْرِ مَوْبِقَاتِي الْعَظِيمِي وَجُرِيرَاتِي الْكَبِيرِي وَأَنَّ ذَلِكَ الْاعْتِرَافُ ذَنْبٌ اعْظَمُ مِنْهَا لِأَنَّ وَجُودِي ذَنْبٌ فَكَيْفَ إِذَا اكْتَسَبْتُ ذُنُوبًا أُخْرَى
- 11 Wherefore, forgive me, O God, through Thy mercy; and have compassion upon my loneliness and my exile, here upon the heart of the mountain, through Thy tender grace. Deliver me from the plight wherein I find myself, through the power of Thy sustaining Sovereignty; for Thou art, in very truth, God, the Ever-Forgiving, the Most Merciful, the All-Bountiful, the Most Generous. 11 فَاغْفِرْ اللَّهُمَّ لِي بِرَحْمَتِكَ وَارْحَمْ عَلَيَّ وَحْدَتِي وَغُرْبَتِي عَلَيَّ وَسُطَّ الْجَبَلِ بِرَأْفَتِكَ وَخَلَصْنِي مِمَّا أَنَا فِيهِ بِلِسْطَانِ قِيَوْمِيَّتِكَ أَنْتَ اللَّهُ الْغَفُورُ الرَّحِيمُ وَالْجَوَادُ الْكَرِيمُ
- 12 Unto Thee be praise in every decree; unto Thee do I complain in every new occurrence. I know full well that none can withhold Thy bounty, nor can any repel Thy decree, nor can Thy signs ever be exhausted. Verily, Thou art God, the Self-Sufficient, the All-Praised. 12 وَلَكَ الْحَمْدُ فَيَكُلُّ قَضَاءً وَالِيكَ اشْتَكَى فَيَكُلُّ بَدَاءً وَاعْلَمْ أَنَّهُ لَا مَانِعَ لِعَطَائِكَ وَلَا دَافِعَ لِقَضَائِكَ وَلَا نِفَادَ لَيَاتِكَ وَأَنْتَ اللَّهُ الْغَنِيُّ الْحَمِيدُ
- 13 And I am Thy servant, who turneth repentant unto Thee and saith: Praise be to God, the Lord of all the worlds. 13 وَأَنَا عَبْدُكَ يَا رَبِّ الْعَالَمِينَ
- 14 He is the Most Exalted, the Most High 14 هُوَ الْعَلِيُّ الْأَعْلَى
- 15 No good in plaint to any save the One, Yet there is plaint when patience all is done. 15 وَلَا خَيْرَ فِي شَكْوَى إِلَى غَيْرِ مُشْتَكَى وَلَا بَدَّ مِنْ شَكْوَى إِذَا لَمْ يَكُنْ صَبْرٌ
- 16 Dost thou not see the ocean, how its tide Runs low, and time lays waste the fish that glide? 16 أَلَمْ تَرَ أَنَّ الْبَحْرَ يَنْضَبُ مَائِهِ وَيَأْتِي عَلَى حَيْثَانِهِ نَوْبُ الدَّهْرِ
- 17 Perchance a limpid spring shall yet run clear And slake a throat long parched at fountains drear. 17 عَسَى مَنَهْلٌ يَصْفُو فَيُرَوِّى ظَمِئَةً اطَالَ صَدَاهَا مَنَهْلُ الْمُتَكَدِّرِ
- 18 Perchance the driving clouds will break in rain, And he, oppressed yet firm in proof, shall gain. 18 عَسَى بِالْحُبُوبِ الْجَارِيَاتِ سَتَكِبَتِي وَبِالْمُسْتَدَلِّ الْمُسْتَظَامِ سَيَنْصُرُ
- 19 Perchance the Mender of the broken frame Will ease the bone and knit its hurt and shame. 19 عَسَى جَابِرُ الْعِظَمِ الْكَسِيرِ مِظْلَمَةَ سِيرَتَاكَ لِلْعِظَمِ الْكَسِيرِ فَيَجْبِرُ عَسَى اللَّهُ
- 20 Despair not, then, of God; the ways that seem Most hard to thee are easy in His scheme. 20 لَا تَيَاسَ مِنَ اللَّهِ أَنَّهُ يَسِيرُ عَلَيْهِ بِالْعَزِّ وَيَعْسِرُ
- 21 Seek not without thee any outward store, Thy bounty lies within; think then no more. 21 فَلَا حَاجَةَ لَكَ مِنْ خَارِجٍ لِأَنَّ جُودَكَ فِيكَ وَلَا تَفَكَّرْ
- 22 If this world's gauds be counted rich and rare, God's meed is higher, nobler, past compare. 22 وَإِنْ يَكُنِ الدُّنْيَا تَعَدُّ نَفِيسَةً فَإِنَّ ثَوَابَ اللَّهِ أَعْلَى وَأَنْبَلُ

- 23 If these frail frames were fashioned but to die, Then best is he whom God's own sword brings nigh. 23 وان تكن الابدان للموت انشأت فقتل امرء بالسيف بالله افضل
- 24 If all provision hath been weighed and sealed, The fairest toil is scant upon the field. 24 وان تكن الارزاق قسما مقدرا فقلة سعى المرء في الكسب اجمل

AEWB.236-238

BB00481*To: family of the Bab*

- 1 In the Name of the Most Unapproachable, the Most Holy 1 بسم الامنع الاقدس
- 2 God beareth witness that there is none other God but Him. Exalted is He. And the Command is His. God, the Lord, the All-Powerful, beareth witness. 2 شهد الله انه لا اله الا هو تعالى و الامر انه شهد الله و المولى قدیر
- 3 All should recite three hundred and sixty times in one day: He who giveth life and causeth death, then causeth death and giveth life. And His Essence - 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 is powerful over all things. God, your Lord, hath given you leave. His is the Creation and the Command. There is none other God but Him, the Mighty, the Beloved. And He is the One Who giveth life and causeth death, and unto God shall all return. He is the One Who createth whatsoever He willeth by His command "Be!" and it is. 3 روزی سیصد و شصت یک مرتبه همه گوی بخوانند یحی و یمیت ثم یمیت و یحیی وذاته و اه هو حی لا یموت فی قبضته ملکوت کل شیء الخلق ما یشاء بامرہ انه کان علی کل شیء قدیر اذکم الله ربکم له الخلق و الامر لا اله الا هو العزيز المحبوب و الذی یحیی و یمیت و ان الی الله کل ینقلبون هو الذی یدع فایشاء بامرہ کن فیکون
- 4 Say: He is the Subduer over His creation and the Manifest over His servants. And verily He is the Single One, the Unapproachable, the Guardian, the Self-Subsisting. Say: He is the Creator, there is none other God but Him. 4 قل هو القاهر فوق خلقه و الظاهر فوق عباده و انه هو الفرد الممتنع المهيمن القيوم قل هو الخلق لا اله الا هو
- 5 Say: All shall be raised up unto Him. And unto God belongeth the splendor of the heavens and the earth and whatsoever is between them, and God was of magnificent splendor. And unto God belongeth the majesty of the heavens and the earth and whatsoever is between them, and God was of magnificent majesty. And unto thee belongeth the beauty of the heavens and the earth and whatsoever is between them, and God was of magnificent beauty. And unto God belongeth the grandeur of the heavens and the earth and whatsoever is between them, and God was of magnificent grandeur. And unto God belongeth the light of the heavens and the earth and whatsoever is between them, and God was of magnificent light. And unto 5 قل کل الیه المبعثون و لله بها السموات والارض و ما بينهما و کان الله فاهاء حق عظیما و لله جلالات السموات والارض و ما بينهما و کان الله زاجلال حق عظیما و لك الجمال السما والارض و ما بينهما و کان الله و اجمال حق عظیما و لله عظمة السموات والارض و ما بينهما و کان الله و اعظمة حق عظیما و لله نور السموات الارض و ما بينهما و کان الله فانور حق عظیما و لله ملک السموات والارض و ما بينهما و کان الله و ملک حق عظیما و لله ما فی السموات والارض و ما بينهما

God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God was of magnificent dominion. And unto God belongeth whatsoever is in the heavens and the earth and whatsoever is between them.

- 6 None can approach His knowledge of anything, whether in the heavens or in the earth or in what lieth between them. Nothing can frustrate Him, whether in the kingdom of the Command or of Revelation or what lieth between them. Verily, He is All-Knowing, All-Powerful. Verily, God beareth witness. And all should recite three hundred and sixty times upon the face.

6 لن يقرب من علمه من شيء ولا في السموات و
في الارض ولا ما بينهما ولا يعجزه من شيء لا
في ملكوت الامر ولا تجلّي ولا ما بينهما انه
كان عليهما قديرا انه شهد الله وز الى ولي بروى
سيصد شصت يم الى مرتبه همكي بخواند

INBA40:221-221

BB00490

- 1 In the Name of God, the Lord of overpowering majesty, the All-Compelling.
- 2 Hallowed be the Lord in Whose hand is the source of dominion. He createth whatsoever He willeth by His Word of command "Be", and it is. His hath been the power of authority heretofore and it shall remain His hereafter. He maketh victorious whomsoever He pleaseth, through the potency of His behest. He is in truth the Powerful, the Almighty. Unto Him pertaineth all glory and majesty in the kingdoms of Revelation and Creation and whatever lieth between them. Verily He is the Potent, the All-Glorious. From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting. He is indeed the Lord of might and power. All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things. All the treasures of earth and heaven and everything between them are His, and His protection extendeth over all things. He is the Creator of the heavens and the earth and whatever lieth between them and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and on earth and whatever lieth between them, and truly God is swift to reckon. He setteth the measure assigned to all who are in the heavens and the earth and whatever is between them. Verily He is the Supreme Protector. He holdeth in His grasp the keys of heaven and earth and of everything between them. At His Own pleasure doth He bestow gifts, through the power of His command.

1 هو فرده الله اظهر هو حتى محمد ة هو قيوم على ة
هو حكم فاطمه ة هو عدل حسن ة هو قدوس
حسين ة بسم المتكبر المتجبر

2 تبارك الذي بيده الملك يبدع ما يشاء بأمره كن
فيكون لله الأمر من قبل ومن بعد ينصر من يشاء
بأمره انه لقوى عزيز لله العزة في ملكوت الأمر
والخلق وما بينهما وكان الله قويا غريب والله
القوة كلها من قبل ومن بعد وكان الله قويا
والله ملك السموات والارض وما بينهما كان
الله على كل شيء محيطا والله خزائن السموات
والارض وما بينهما وكان الله على كل شيء
حفيظا والله بدع السموات والارض وما بينهما
كان الله على كل شيء شهيدا والله حكم السموات
والارض وما بينهما وكان الله ذا حكم سريعا و
الله مقادير السموات والارض وما بينهما وكان
الله على كل شيء حفيظا والله مفاتيح السموات
والارض وما بينهما ينفق كيف يشاء بأمره و
كان الله واسعا عليهما

Indeed His grace encompasseth all and He is the All-Knowing.

- 3 Say: God sufficeth unto me; He is the One Who holdeth in His grasp the kingdom of all things. Through the power of His hosts of heaven and earth and whatever lieth between them, He protecteth whomsoever among His servants He willeth. God, in truth, keepeth watch over all things.
- 4 Immeasurably exalted art Thou, O Lord! Protect us from what lieth in front of us and behind us, above our heads, on our right, on our left, below our feet and every other side to which we are exposed. Verily Thy protection over all things is unfailing.

3 قل حسبي الله الذي في قبضته ملكوت كل شيء يحفظ من يشاء من عنان بجنود السموات والأرض وما بينهما وكان الله على كل شيء حفيظا

4 سبحانه اللهم فاحفظنا من بين ايدينا من خلفنا ومن فوق رؤسنا وعن ايماننا وعن شمائلنا ومن تحت ارجلنا ومن كل شطر نسب الينا انك لعل كل شيء حفيظا

HNU.000iii, SWBP#27 (p.121)

SWB#28 (p.171-172), BPRY.151

BB00491

- 1 In His Name, the Most Holy, the All-Powerful
- 2 Blessed be He before Whom bow down all that are in the heavens and on the earth and whatsoever lieth between them; and God is, in very truth, most great, most great. Blessed be He unto Whom chant His praise all that are in the heavens and on the earth and whatsoever lieth between them; and God is, in very truth, supremely exalted, supremely exalted. Blessed be He in Whose grasp is the Kingdom (malakút) of the heavens and the earth and whatsoever lieth between them, and by Whose leave the hosts of the heavens and the earth and whatsoever lieth between them perform their work; and God is, in very truth, the Most High, the Most High.
- 3 Unto God belong the treasures of the heavens and the earth and whatsoever lieth between them, and God hath ever been a Guardian over all things. Unto God belong the keys of the heavens and the earth and whatsoever lieth between them – He bestoweth as He willeth, through His grace – and God hath ever been All-Bounteous, All-Knowing. Unto God belong the measures of the heavens and the earth and whatsoever lieth between them – He createth what He willeth and bringeth forth in wondrous fashion what He willeth, according to that which He hath decreed by His command; verily, He hath ever been steadfast, all-powerful. Unto God belongeth the wondrous origination of all that He hath created and will create; and God hath ever been encompassing all things. Unto Him belongeth the dominion of whatsoever hath been wrought and will be wrought;

1 بسمه المتقدس المتقدر

2 تبارك الذي يسجد له من في السموات والارض وما بينهما وكان الله عظيما عظيما تبارك الذي يسبح له ما في السموات والارض وما بينهما وكان الله كبيرا كبيرا تبارك الذي في قبضته ملكوت السموات والارض وما بينهما وان باذنه يعمل جنود السموات والارض وما بينهما وكان الله عليا عليا

3 والله خزائن السموات والارض وما بينهما وكان الله على كل شيء حفيظا والله مقاليد السموات والارض وما بينهما ينفق كيف يشاء بفضله وكان الله واسعا عليما والله مقادير السموات والارض وما بينهما يخلق ما يشاء ويبدع كيف يشاء بما قد قدر بامر الله انه كان قائما قديرا والله بدع ما خلق ويخلق وكان الله بكل شيء محيطا وله ملك ما قد صنع ويصنع وكان الله على كل شيء مقبلا وله حسن ما قد بدع ويبدع وكان الله جميلا جميلا وله ما يذكر به اسم شيء وكان الله غنيا غنيا وان له الخلق والامر وكان الله عزيزا حكيما

and God hath ever been, over all things, the All-Sustaining. Unto Him belongeth the comeliness of whatsoever He hath, in wondrous fashion, brought forth and will bring forth; and God is, in very truth, beautiful, beautiful. Unto Him belongeth whatsoever doth commemorate the Name of any thing; and God is, in very truth, self-sufficient, self-sufficient. And His are the creation and the command; and God is, in very truth, the All-Mighty, the All-Wise.

- 4 Praise be to God, in Whose grasp is the Kingdom of the heavens and the earth and whatsoever lieth between them, and in Whose right hand is the Kingdom of command and of creation and whatsoever is above these and between them; before His face is the light of the heavens and the earth and whatsoever He hath, in wondrous fashion, brought forth in the night-season and by day. Hallowed be He! He hath verily encompassed all these with His knowledge.

4 الحمد لله الذي في قبضته ملكوت السموات والارض وما بينهما وفي يمينه ملكوت الامر والخلق وما فوقهما وبين يديه نور السموات والارض وما قد بدع في الليل والنهار اقدسه وانه قد احاط بكل ذلك علما

- 5 Unto God belongeth the whole of forgiveness – He admitteth whom He willeth into His mercy; and God hath ever been all-forgiving, all-merciful. Unto God belongeth all power, in the beginning and in the end; and God hath ever been strong, all-mighty. Glorified be He unto Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. He bestoweth His bounty upon whomsoever among His servants He willeth; verily, He is the Possessor of a bounty tremendous. Unto God belong the signs of the heavens and the earth and whatsoever lieth between them, and God hath ever been all-subtle, all-informed. Unto God belongeth the radiance of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a light all-luminous. Unto God belongeth the comeliness of the heavens and the earth and whatsoever lieth between them; and God is, in very truth, the Possessor of a beauty all-fair.

5 والله المغفرة كلها يدخل من يشاء في رحمته وكان الله غفارا رحيمًا والله القوة كلها من قبل ومن بعد وكان الله قويا عزيزا سبحانه الذي له ملك السموات والارض وما بينهما يؤتي الفضل من يشاء من عباده انه كان ذا فضل عظيما والله ايات السموات والارض وما بينهما وكان الله لطيفا خبيرا والله ضياء السموات والارض وما بينهما وكان الله ذا نور منيرا والله حسن السموات والارض وما بينهما وكان الله ذا حسن جميلا

CMB_F20.016r08-016v08, BYC_tablets.074.05-

075.04

BB00499

- 1 In the name of God, the Most Healing, the Most Healing
 2 God testifieth that there is none other God but Him, the Most Healing, the Most Healing. Say: God is the Most Healing, above all healing. None in the heavens or on the earth or between them can withhold from the sovereign King His healing power. He createth what He willeth through His command. Verily He hath ever been the All-Healing, the Healer, the Most Healing.
- 3 Glorified be He before Whom boweth down in worship whatsoever is in the heavens and whatsoever is on the earth and whatsoever lieth between them. Say: All are His worshippers.
- 4 And praise be to God, Whom whatsoever is in the heavens and on earth and between them doth glorify. Say: All are submissive before Him.
- 5 God testifieth that there is none other God but Him. His are the Kingdom and the Dominion, then the Might and the Omnipotence, then the Power and the Divine Realm, then the Strength and the Celestial Realm, then the Sovereignty and the Human Realm. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth nothing in the heavens or on earth or between them. He createth what He willeth by His command. Verily He hath ever been powerful over all things.
- 6 Exalted be He, unto Whom belongeth whatsoever is in the heavens and on earth and between them. There is none other God but God, the Mighty, the Best-Beloved. Blessed be He, unto Whom belongeth the dominion of the heavens and the earth and whatsoever lieth between them. There is none other God but Him, the All-Compelling, the Self-Subsisting. Say: God hath sent down the Bayan in truth - do ye in truth acknowledge it? Say: Do ye in truth speak it? Say: Do ye in truth judge by it?
- بسم الله الاشفي الاشفي 1
 الله لا آله الا هو الاشفي الاشفي قل الله اشفي 2
 فوق ذا اشفاء لن يقدر ان يمتنع عن ملك 2
 سلطانه اشفائه من احد لا في السموات ولا في 2
 الارض ولا ما بينهما يخلق ما يشاء بامر الله 2
 كان شفاء شافياً شفي 2
 سبحان الذي يسجد له من في السموات ومن في 3
 الارض وما بينهما قل كل له عابدون 3
 والحمد لله الذي يسبح له من في السموات و 4
 الارض وما بينهما قل كل له قانتون 4
 شهد الله انه لا اله الا هو له الملك والملكوت 5
 ثم العز والجبروت ثم القدرة واللاهوت ثم القوة 5
 والياقوت ثم السلطنة والناسوت يحيى ويميت ثم 5
 يميت ويحيى وانه هو حي لا يموت وملك لا 5
 يزول وعدل لا يجور وسلطان لا يحول وفرد لا 5
 يفوت عن قبضته من شئ لا في السموات ولا 5
 في الارض ولا ما بينهما يخلق ما يشاء بامر الله 5
 كان على كل شئ قديرا 5
 وتعالى الذي له ما في السموات والارض ولا ما 6
 بينهما لا اله الا الله العزيز المحبوب وتبارك الذي 6
 له ملك السموات والارض وما بينهما لا اله 6
 الا هو المهيمن القيوم قل ان الله قد نزل البيان 6
 بالحق انتم بالحق تقرّون قل انتم بالحق تنطقون قل 6
 انتم بالحق تحكّمون 6

INBA58:142.02-143.09, LEID.Or4971-6
 p3L3

BB00534

- 1 Thou art God, no God is there but Thee. 1 انت الله لا اله غيرك
- 2 Lauded and glorified art Thou, O Lord my God! Thou art supreme over the realm of being and Thy power pervadeth all created things. Thou holdest the kingdom of creation within Thy grasp and dost call into being in conformity with Thy pleasure. 2 سبحانك اللهم يا الهي انت القادر على الامكان والمقتدر على الاكوان في قبضتك ملكوت الانشاء تخلق كيف تشاء لا اله الا انت العزيز الحكيم
- 3 All praise be unto Thee, O Lord my God! I beseech Thee by such souls as are eagerly waiting at Thy gate and by those holy beings who have attained the court of Thy presence, to cast upon us the glances of Thy tender compassion and to regard us with the eye of Thy loving providence. Cause our souls to be enkindled with the fire of Thy tender affection and give us to drink of the living waters of Thy bounty. Keep us steadfast in the path of Thine ardent love and enable us to abide within the precincts of Thy holiness. Verily Thou art the Giver, the Most Generous, the All-Knowing, the All-Informed. 3 فسبحانك اللهم يا الهي اسئلك بذوات القائمة لدى بابك والكينونات الواصلة الى محضر لقائك بان تنظر الينا بلحظات اعين رأفتك ولا حظ منا بتوجهات انسك واشتعلنا من نار حبك واشربنا من ماء عنايتك فاستقمنا في صراط عشقك واسكننا في جوار قدسك لانك انت المعطي الباذل العليم الخبير
- 4 Glorified art Thou, O my God! I invoke Thee by Thy Most Great Name through which the hidden secrets of God, the Most Exalted, were divulged and the kindreds of all nations converged toward the focal center of faith and certitude, through which Thy luminous Words streamed forth for the quickening of mankind and the essence of all knowledge was revealed from that Embodiment of bounty. May my life, my inmost being, my soul and my body be offered up as a sacrifice for the dust ennobled by His footsteps. 4 فسبحانك اللهم يا الهي اسئلك باسمك الاعظم الذي ظهر منه اسرار الاعظم وجمع عنه في قطب الايمان من طوائف الامم وصدرت منه كلمات الدريات لحياة العالم وبرزت حقايق العلوم من هذا الهيكل المكرم فيا روحي وكنونتي ونفسي وجسدي لتراب مقدمه الفدا
- 5 I earnestly beg Thee, O Lord my God, by Thy most glorious Name whereby Thy sovereignty hath been established and the tokens of Thy might have been manifested, and whereby the oceans of life and of holy ecstasy have surged for the reviving of the moldering bones of all Thy creatures and for the stirring of the limbs of such as have embraced Thy Cause. I earnestly beg Thee to graciously ordain for us the good of this world and of the next, to enable us to gain admission into the court of Thy mercy and loving-kindness and to kindle in our hearts the fire of joy and ecstasy in such wise that the hearts of all men may thereby be attracted. 5 ثم اسئلك اللهم يا الهي باسمك الانغم الذي ظهرت منه سلطنتك واقتدارك وموج منه بحر الروح وقلزم الفتوح لاحياء الرمم عظام الممكنات وتبيح اركان المقبلين بان تقدر لنا خير الدنيا والآخرة واصلنا في جوار المكرمة والعناية ثم اضرم في قلبنا نار الجذب والانجذاب على شأن تنجذب منه قلوب البرية
- 6 Verily Thou art the All-Powerful, the Protector, the Almighty, the Self-Subsisting.... 6 انك انت القادر المقتدر المهيمن العزيز القيوم...

SWBP#55 (p.141-142)

SWB#56 (p.198-199)

BB00554

- 1 Praise be to Thee, O Lord, my Best-Beloved! Make me steadfast in Thy Cause and grant that I may be reckoned among those who have not violated Thy covenant nor followed the gods of their own idle fancy. Enable me, then, to obtain a seat of truth in Thy presence, bestow upon me a token of Thy mercy and let me join with such of Thy servants as shall have no fear nor shall they be put to grief. Abandon me not to myself, O my Lord, nor deprive me of recognizing Him Who is the Manifestation of Thine Own Self, nor account me with such as have turned away from Thy holy presence.
- 2 Number me, O my God, with those who are privileged to fix their gaze upon Thy Beauty and who take such delight therein that they would not exchange a single moment thereof with the sovereignty of the kingdom of heavens and earth or with the entire realm of creation. Have mercy on me, O Lord, in these days when the peoples of Thine earth have erred grievously; supply me then, O my God, with that which is good and seemly in Thine estimation. Thou art verily the All-Powerful, the Gracious, the Bountiful, the Ever-Forgiving.
- 3 Grant, O my God, that I may not be reckoned among those whose ears are deaf, whose eyes are blind, whose tongues are speechless and whose hearts have failed to comprehend. Deliver me, O Lord, from the fire of ignorance and of selfish desire, suffer me to be admitted into the precincts of Thy transcendent mercy and send down upon me that which Thou hast ordained for Thy chosen ones. Potent art Thou to do what Thou wilt. Verily Thou art the Help in Peril, the Self-Subsisting.

SWB#72 (p.215-216), BPRY.189

1 سبجائك رب يا محبوبي ثبتني على امرك ثم
اجعلني من الذين ما نقضوا ميثاقك وما اتبعوا
اصنام ظنونهم ثم اجعل لي مقعد صدق عندك
وهبني من لدنك رحمة الحقني بعبادك الذين لا
خوف عليهم ولا هم يحزنون اي رب لا تدعني
بنفسي ولا تجعلني محروماً عن عرفان مظهر
نفسك ولا تكتيني من الذينهم غفلوا عن لقاءك

2 واجعلني يا الهي من الذينهم الى جمالك ينظرون
ومنه يستلذون بحيث لم يبدلوا اناً منه بملكوت
ملك السموات والارض وبكل ما كان وما يكون
اي رب فارحمني في تلك الايام التي اخذت الغفلة
كل سكان ارضك ثم ارزقني يا الهي خير ما عندك
وانك انت المقتدر العزيز الكريم الغفور

3 ولا تجعلني يا الهي من الذينهم بالأذن سماء وبالعين
عمياء وباللسان بكاء وبالقلب هم لا يفقهون اي
رب خلصني من نار الجهل والهوى ثم ادخليني
في جوار رحمتك الكبرى ثم انزل علي ما قدرته
لاصفياك وانك انت المقتدر على ما تشاء وانك
انت المهيمن القيوم...

SWBP#72 (p.154-155)

BB00576

- 1 In the name of God, the Most Great, the Most Luminous, the Creator, the Most Mighty, the All-Powerful, the Most Holy, the Most Bountiful, the Most Glorious, the Most Beautiful, the Most Generous, the Most Ancient, the Victorious, the Subduer, the Compelling, the Dominating, the Most Kind, the Most Gentle, the Most Merciful, the Most Near, the Most High, the Helper, the Supreme, the Most Exalted, the Single, the Most Great, the Most Powerful, the All-Ruling, the Inaccessible, the Impregnable.

1 بسم الله المتكبر المتور المنفطر المتعزز المقتدر
المتقدس المتفضل المتجل المتجمل المتكرم المقدم
المنتصر المتسخر المتجبر المتقهر المتعطف المتلطف
المرحم المتقرب المتعالى المستعان المتفوق المترفع
المتفرد (*) المتعظم المتقوى المتحكم الممتنع المنيع

- 2 Glory be to Him before Whom prostrate all who are in the heavens and the earth and what lies between them, and He is the Most High, the Most Exalted, the Most Great. Praise be to God Who created the heavens and the earth and what lies between them by His command "Be!" and it is.
- 3 God bears witness that there is no God but Him and that within His grasp is the Kingdom of the heavens and of the earth and what lies between them. Verily, He has ever been All-Embracing, All-Knowing. And unto God belong all living things in the heavens and the earth and what lies between them. He aids whom He willeth by His command, and God is indeed Strong and Mighty. And unto God belongs all glory in the dominion of the heavens and the earth and what lies between them, over all things. And unto God belong the treasures of the heavens and the earth and what lies between them, All-Seeing, Most Beautiful.

2 سبحان الذي يسجد به من في السموات والارض
وما بينهما وهو العلى المتعالى العظيم والحمد لله
الذى خلق السموات والارض وما بينهما بامر
ه كن فتكون

3 شهد الله انه لا اله الا هو وان في قبضته ملكوت
السموات والارض وما بينهما (*) انه كان واسعا
عليما والله حى في السموات والارض وما بينهما
ينصر من يشاء بامرهم وكان الله قويا عزيزا والله
العزة كلها في ملكوت السموات والارض وما
بينهما (*) على كل شئ (*) والله خزائن السموات
والارض وما بينهما (*) عنيا جميلا

BLIB_Or6887

BB00604

To: Ra'is

- 1 Unto the Chief
- 2 God is Most Great with a supreme greatness
- 3 Say: O God! Verily Thou art the Helper of the heavens and earth and whatsoever lieth between them. Thou bestowest victory upon whomsoever Thou willest and withdrawest it from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abaseth whomsoever Thou willest. Thou strengthenest whomsoever Thou willest and humblest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsaketh whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest, how Thou willest, by what Thou willest, for what Thou willest, and Thou bringest into being what Thou desirest, how Thou desirest, by what Thou desirest, for what Thou desirest. Verily Thou hast been, in whatsoever Thou hast willed or willest, or hast brought into being or bringest into being, All-Powerful, Mighty, Omnipotent.

1 للرئيس

2 الله أكبر تكبيرا كبيرا

3 قل اللهم إنيك أنت نصار السموات والأرض وما
بينهما لتؤتي النصر من تشاء ولتنزع النصر
عن تشاء ولترفعن من تشاء ولتنزلن من تشاء
ولتعزّن من تشاء ولتذلن من تشاء ولتنصرن
من تشاء ولتخذلن من تشاء في قبضتك ملكوت
كلشيء تخلق ما تشاء كيف تشاء بما تشاء
ما تشاء وتبدع ما تريد كيف تريد بما
تريد لما تريد إنيك كنت على ما شئت أو
تشاء أو بدعت أو تبدع قدرا مقتدرا
قدرا

PR03.085v25-085v28

KSHK.BWB

BB00621

- 1 Praised and glorified art Thou, O God! Grant that the day of attaining Thy holy presence may be fast approaching. Cheer our hearts through the potency of Thy love and good-pleasure and bestow upon us steadfastness that we may willingly submit to Thy Will and Thy Decree. Verily Thy knowledge embraceth all the things Thou hast created or wilt create and Thy celestial might transcendeth whatsoever Thou hast called or wilt call into being. There is none to be worshipped but Thee, there is none to be desired except Thee, there is none to be adored besides Thee and there is naught to be loved save Thy good-pleasure.

- 2 Verily Thou art the supreme Ruler, the Sovereign Truth, the Help in Peril, the Self-Subsisting.

SWB#70 (p.214-214), BPRY.190

1 فسبحانك اللهم قرب أيام لقائك واورد صدورنا
لحبك ورضائك وافرح علينا الصبر في مرضاتك
وامضائك فانك انت العالم بما خلقت وتخلق
والقادر على ما ذرت وتذر ليس دونك من
معبود ولا سواك من مقصود ولا غيرك من
مسجود ولا دون رضائك من محبوب

- 2 وانت انت الملك الحق المهيمن القيوم...

SWBP#70 (p.153-153(b))

BB00652

- 1 Praise be unto Him Who hath fashioned and brought forth every configuration and form, inasmuch as they have accepted their own selves in the station of signs and significations, of essences and identities, of being and of verses; and thereafter in the realm of psychic realities and indications, and then in the world of individual "I-nesses" and tokens. And yet, beyond all these stations and intimations hath God ordained that which no knowledge of the people of names and attributes can ever encompass, and over which neither the rule of allusion nor the range of infinitude can pass. Verily, God embraceth all things, in the stations of command and prohibition, through the signs of creation.
- 2 And praise be unto God Who hath made all to realize that the way is barred to the knowledge of His very Essence, and hath withheld every proof from ascending unto the court of the nearness of His Presence and attaining unto the sanctuary of His majesty; that all beings may be assured that, in the station of recognizing the manifestation of the Essence, names and attributes are effaced and the oneness of God is established – through that wherewith God hath revealed Himself unto them, by them, from the first wellsprings of causes unto the rank of return, in the station of the unity of the Essence and the

1 الحمد له الذى اخترع كل الهندسيات بما قبلت
نفسها فى مقام الدلالات والذاتيات والكينونيات
والايات ثم النفتانيات والدلالات ثم الانيات
والعلامات وما قد قدر الله وراء تلك المقامات
والاشارات ما لا يحيط به علم احد من
اهل الاسماء والصفات ولا يجرى عليها حكم
الاشارات والانهايات وان الله هو المحيط بكل
شئ فى مقامات الامر والنهى بايات الخلق

2 والحمد لله الذى عرف الكل سدد السبيل عن
عرفان ذاته ومنع الدليل عن الصعود الى ساحة
قرب جنبه والوصول الى حضرة كبريائه ليوقن
كل الموجودات فى مقام عرفان ظهور الذات
نفى الاسماء والصفات واثبات التوحيد بما تجلى
الله لهم بهم من مبادئ العلل الى رتبة التواب فى
مقام توحيد الذات وعرفان مظاهر القدس فى
ملكوت العدل والذوات والايقان

recognition of the Manifestations of holiness in the kingdom of justice, of realities and of certitude.

- 3 Thus too, through the forthshining of the modes and emanations of the mines of knowledge, in the broad expanse of pre-eternity and receptivity, man is at length led down unto the rank of dust.
- 4 And praise be unto God Who hath sent down in the Book all that men require of ordinances touching the beginning and the ultimate return, that none may remain in doubt regarding His decrees, and that the ordinance of every Name may be witnessed in every verse of the Book – according to that which God hath revealed in the Qur'an, so long as the judgment of the Bayan be not forgotten: “And all things have We encompassed in a manifest Imam.”
- 5 And praise be unto God Who decreeth what He willeth, as He willeth; Who willeth, pre-ordaineth, and executeth in His knowledge whatsoever pertaineth to all contingent things; Who hath given effect to the degrees of the manifestations of His creation, that ye may find them one and all walking in the path of impotence and remembrance – according to His word: “Verily, praise be to God, the Lord of all worlds.”

3 وبظهورات شئون معادن العلم في مجبوحة القدم
والانفعال الى ان اتصل الانسان الى رتبة التراب

4 والحمد لله الذي نزل في الكتاب كل ما احتاج
الناس من احكام المبدء في المثآب لئلا يشك
احد في حكم ويشاهد حكم كل الاسماء في كل
آيات الكتاب بمثل ما نزل الله في القرآن اذا لم
ينس حكم البيان وكشئ احصيناه في امام مبين

5 والحمد لله الذي يحكم ما يشاء كما يشاء واراد وقدر
وقضا في علمه لكل الممكنات وامضى مراتب
ظهورات خلقه لتجدوه كل على سبيل العجز
والذكر لقوله ان الحمد لله رب العالمين

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BB00593

Date: unknown

- 1 O God our Lord! Protect us through Thy grace from whatsoever may be repugnant unto Thee and vouchsafe unto us that which well besemeth Thee. Give us more out of Thy bounty and bless us. Pardon us for the things we have done and wash away our sins and forgive us with Thy gracious forgiveness. Verily Thou art the Most Exalted, the Self-Subsisting.
- 2 Thy loving providence hath encompassed all created things in the heavens and on the earth, and Thy forgiveness hath surpassed the whole creation. Thine is sovereignty; in Thy hand are the Kingdoms of Creation and Revelation; in Thy right hand Thou holdest all created things and within Thy grasp are the assigned measures of forgiveness. Thou forgivest whomsoever among Thy servants Thou pleasest. Verily Thou art the Ever-Forgiving, the All-Loving. Nothing whatsoever
- 1 ربنا اعصمنا بفضلك عما يكره رضاك وهب لنا ما
انت تستحق به وزد لنا بفضلك وبارك واعف عنا
ما اكتسبنا وكفر عنا سيئاتنا واصفح عنا بجمل
صفحك انك انت المتعالي القيوم
- 2 وسعت رحمتك ما في السموات والارض
وسبقت مغفرتك كل شيء ولك الملك ويدك
الخالق والامر وفي يمينك كل شيء وفي قبضتك
مقادير العفو تعفو عن تشاء من عبادك انك انت
العفو الودود لا يعزب عن علمك من شيء ولا
يخفى عليك دون ذلك

escapeth Thy knowledge, and naught is there which is hidden from Thee.

- 3 O God our Lord! Protect us through the potency of Thy might, enable us to enter Thy wondrous surging ocean, and grant us that which well befiteth Thee.

3 رَبَّنَا اعصمنا بحولك وادخلنا في لجة بدعك وهب لنا ما انت تستحق به

- 4 Thou art the Sovereign Ruler, the Mighty Doer, the Exalted, the All-Loving.

4 أَنْتَ انت الملك الفضال المتعالي المودود...

SWBP#35 (p.126)

SWB#36 (p.178-178), BPRY.078

BB00623

Date: unknown

Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants and all abide by His bidding!

هل من مفرج غير الله قل سبحان الله هو الله كلّ عباد له [و] كلّ بأمره قاثون

SWB#75 (p.217(b)), BPRY.226, GPB.119

Majlis210461.117b, NSR.005, AVK4.061, SWBP#75 (p.156-156)

BB00630

Date: unknown

O Lord! Thou art the Remover of every anguish and the Dispeller of every affliction. Thou art He Who banisheth every sorrow and setteth free every slave, the Redeemer of every soul. O Lord! Grant deliverance through Thy mercy and reckon me among such servants of Thine as have gained salvation.

اللهم انتك انت مفرج كل همّ و منفس كلّ كرب و مذهب كلّ غمّ و مخلص كلّ عبد و منقذ كلّ نفس خلصني اللهم برحمتك واجعلني اللهم من عبادك المنقذين

SWB#52 (p.193-193(b)), BPRY.227-228

SWBP#51 (p.137-137(b)x)

BB00634*Date: unknown*

Praise be unto Thee, O Lord. Forgive us our sins, have mercy upon us and enable us to return unto Thee. Suffer us not to rely on aught else besides Thee, and vouchsafe unto us, through Thy bounty, that which Thou lovest and desirest and well be-
seemeth Thee. Exalt the station of them that have truly be-
lieved and forgive them with Thy gracious forgiveness. Verily
Thou art the Help in Peril, the Self-Subsisting....

سبحانك اللهم اغفر لنا وارحمنا وارجعنا اليك ولا
تكلنا الى شيء سواك وهب لنا ما انت تحبه وترضاه
وتستحقه عنه بفضلك وارفع درجات الذين آمنوا
واصفح عنهم بجمل صفحك انك انت المهيمن
القيوم...

SWBP#34 (p.125-126)

SWB#35 (p.177(b)), BPRY.080a

BB00633*Date: unknown (Chihriq or Maku)*

O Lord my God! O Thou All-Praised, Most Holy, Most Merciful and Beneficent One! Remove our difficulties through Thy favor and bestowal. Thou, verily, art the merciful and benefi-
cent Lord.

اللهم يا سبوح يا قدوس يا حنان يا منان فرج لنا
بالفضل والاحسان انك رحمن منان

NSR_1993.005

BRL_APBH#24, ADMS#056, KSHK#21, KSHK.BWB

Study guide to this volume

This volume gathers prayers and visitations from the Bab's last imprisonment. Its devotional world is at once intimate and cosmic: the servant confesses poverty before the unknowable God, blessings are invoked upon Muhammad, Fatimih, and the Imams, Karbala is remembered as a drama of love and rejection, and the community of the Bayan is gathered into prayerful stations of service. These writings should be read as spiritual formation under pressure: confinement becomes a school of dependence, remembrance, and hope. Many of these prayers have entered Baha'i devotional life through authorized translations, yet their original Chihriq context – persecution, expectancy, and the education of a people – gives them additional depth.

The Unknowable God and the Poverty of the Servant

Key Passages

For whatsoever the servant mentioneth is referred back unto himself, returned to his own limit, banished within the confines of his bounds, and cut off from the station of nearness and presence. — BB00349

Each time I would be lifted up to drink from the cup of God's love, I perceive the love of myself for itself. — BB00349

Glorified, glorified art Thou beyond being known through Thy creation, or being exalted through the worship of those Thou hast created or wilt create. — BB00282

Glorified art Thou beyond my praise of Thee, exalted art Thou beyond my hallowing Thee, sublime art Thou beyond my proclaiming Thy unity, magnified art Thou beyond my extolling Thee, and mighty art Thou beyond my glorifying Thee. — BB00679

Context for Study

The volume opens into the Bab's apophatic devotional theology. God is beyond the whole order of created knowing, yet prayer remains the place where the soul learns the limits of its own remembrance and casts itself upon divine mercy. Even religious self-consciousness can become a veil: the lover discovers love of self where love of God was sought. This resembles Islamic negative theology, Sufi accounts of self-effacement (*fana'*), and Christian mystical traditions from Pseudo-Dionysius

to the Cloud of Unknowing. For Baha'i study, these passages illuminate the later teaching that the Essence of God is unknowable and that knowledge of God comes through His Manifestations. Humility here is a metaphysical fact, more than a moral ornament.

Questions for Reflection

1. How does the Bab transform human inadequacy into an act of worship?
2. What does it mean that even religious self-consciousness can become a veil?
3. Compare this with Sufi *fana'*, Christian negative theology, Kant's critique of metaphysical pride, or Western accounts of ego.
4. How does divine unknowability prepare the soul to recognize revelation through a Manifestation?
5. What spiritual discipline follows from confessing that every praise "returns to one's own limit"?

Blessings upon Muhammad, Fatimih, and the Imams

Key Passages

O God! Send blessings upon Muhammad with all Thy glory, for he hath borne Thy revelation, and delivered Thy messages, and recited Thy verses, and exalted Thy majesty.
— BB00386

I beseech Thee, O my God, by Thy Name through which Thou didst create Fatimih, the Luminous Leaf from the Tree of Thy Prophethood and the Celestial Fruit from the Tree of Thy Providence.
— BB00380

Thou art the Subduer Who cannot be subdued, the Manifest Who cannot be manifested, the Dominator Who cannot be prevented, the Inaccessible from Whose grasp nothing can escape.
— BB00427

Context for Study

Much of the volume consists of *salavat* upon Muhammad, Fatimih, and the Imams. The Bab's praise honors the Prophet's family as proofs, gates, lights, and loci of divine guidance. This devotion is continuous with Shi'i piety, yet it is transformed by the symbolic order of the Bayan. The holy figures are remembered as signs in a living chain of revelation, training the reader for recognition of the new rather than refusal of it. Students should note how reverence for the past becomes education for the future. Comparisons may be drawn with Catholic veneration of saints, the *Sahifa Sajjadiyya's* supplications upon the Ahl al-Bayt, and Baha'u'llah's own *salavat* in the *Kitab-i-Aqdas*.

Questions for Reflection

1. How do these prayers both preserve and transform Shi'i devotion?
2. What is gained by describing sacred figures as proofs, gates, and mirrors?
3. How does progressive revelation differ from dismissing older dispensations?
4. Compare this reverence with Christian veneration of saints or Islamic *walayah*.
5. How might a series of *salavat* upon each Imam function as a spiritual education in succession and authority?

Karbala, Martyrdom, and Visitation

Key Passages

I testify before God that through thy tragedy were the gardens of Paradise created and adorned, and the fires were ignited and kindled. — BB00202

Glorified be God! How great is thy station, how sublime thy rank, how momentous thy tragedy, how grievous thy affliction! — BB00202

They who sought Thy love and offered up their lives in the path of Thy affection – these are they who have been well-pleased with the good-pleasure of God. — BB00202

Context for Study

The *Ziyarat-i-'Ashura* makes Karbala present within the Bab's prison world. Imam Husayn's martyrdom is treated as a revelation of the moral structure of existence: paradise, fire, love, rejection, grief, and nearness are disclosed through the response to the holy figure. This sheds light on the Bab's own final years, where martyrdom is accepted as witness rather than sought as violence. The passage may be studied alongside Christian reflection on the cross, Islamic mourning for Husayn (*Du'a Kumayl*, *rawda-khani*), and later Baha'i accounts of martyrdom as testimony. The Bab's confinement becomes spiritually contiguous with Karbala: injustice is transfigured into remembrance and fidelity.

Questions for Reflection

1. How does remembrance of Husayn shape the Bab's understanding of suffering?
2. In what sense can martyrdom be proof, protest, and prayer?
3. How does Baha'i nonviolence reshape inherited Shi'i martyr-veneration?
4. What parallels and limits appear when Karbala is compared with Calvary?
5. How does the *Ziyarat-i-'Ashura* prepare the reader for the Bab's own approaching martyrdom?

Community, Stations, and Refuge

Key Passages

Some Thou hast made as luminaries for those whom Thou didst bring forth through origination. Some Thou hast lodged as intimates behind the veils of shadow, forasmuch as they succour Thy proofs in the darkness. — BB00282

Bring all into Thy religion; grant unto all success in Thy love, Thy good-pleasure, Thy affection, and the meeting with Thee. — BB00282

Glorified be Thy Name, O Lord! In whom shall I take refuge while Thou art in truth my God and my Beloved; unto whom shall I turn for shelter while Thou art my Lord and my Possessor? — BB00565

Context for Study

The prayers are communal as well as personal. They name believers according to spiritual stations: guides, helpers, servants, intimates, martyrs, and those tried in the path of God. Prayer becomes a form of care for the community, especially under persecution. The repeated language of refuge, shelter, and stronghold should be read historically, against confinement and danger, and spiritually, as a critique of reliance on reputation, power, or self. Like the Psalms, these prayers teach the soul where to flee; unlike mere withdrawal, they return the believer to service. The prayer for Siyyid Husayn (BB00188) and the Book of Thirty Prayers (BB00011) extend this pastoral concern across many occasions and needs.

Questions for Reflection

1. What roles within the community are named or implied in these prayers?
2. How does prayer become service rather than private consolation alone?
3. What is the difference between seeking refuge in God and escaping responsibility?
4. How might these passages inform Baha'i worship, consultation, and care for the vulnerable?
5. How do the Bab's prayers for specific individuals model intercession within a persecuted community?

Longing, the Greatest Name, and Night Vigils

Key Passages

O my God! I beseech Thee by Thy Name – O God, O Lord, O All-Merciful, O Inaccessible, O Holy, O He, O Mighty, O Beloved, O Subduer, O Manifest, O Single, O Unapproachable, O All-Encompassing, O Self-Subsisting, O Self-Sustaining, O Truth,

O All-Knowing, O Ever-Living, O All-Powerful – to send Thy blessings upon the Letters of the Unity, and to raise me up from my resting-place on the Day of Resurrection, believing in Thee and in Thy signs, loving what Thou lovest, and abstaining from that which Thou lovest not. — BB00599

Thou dost manifest them in every age as Thou pleasest and conceal them in every cycle as Thou willest, for these are the signs that prove Thy oneness. None is seen in them save Thee, and if any other is seen therein, it changes when it changes and is transformed when it is transformed. — BB00391

Context for Study

Several prayers in the volume are structured for particular times: dawn (Du'ayi Sahar, BB00391), the beginning of months (BB00149), and nights of vigil (BB00163, BB00256). The Du'a fihī ismū'l-A'zam (BB00599) invokes the Greatest Name, linking the Bab's Chihriq prayers to the later Baha'i emphasis on the invocation of Baha'. These temporal structures resemble the Islamic tradition of tahajjud and the Christian Hours, yet they are reordered around Babi sacred time and the education of the soul for recognition. Night vigils in prison acquire special poignancy: the believer watches while the Manifestation Himself is confined.

Questions for Reflection

1. How does sacred time shape the experience of prayer in this volume?
2. Compare the Bab's dawn prayers with Islamic tahajjud or the Orthodox Jesus Prayer.
3. What is the spiritual significance of invoking the Greatest Name in the Chihriq period?
4. How might night vigils under persecution differ from comfortable devotional routine?
5. How do these prayers train attentiveness for the Day of Him Whom God shall make manifest?

Prayer as Recognition and Formation

Key Passages

For whatsoever the servant mentioneth is referred back unto himself, returned to his own limit, banished within the confines of his bounds, and cut off from the station of nearness and presence. — BB00349

They who sought Thy love and offered up their lives in the path of Thy affection – these are they who have been well-pleased with the good-pleasure of God. — BB00202

Bring all into Thy religion; grant unto all success in Thy love, Thy good-pleasure, Thy affection, and the meeting with Thee. — BB00282

Context for Study

Taken as a whole, the volume teaches prayer as recognition: recognition of God's transcendence, of the Manifestation's mediation, of the holy figures of the past, of the sacrifices of the martyrs, and of the community's need to be preserved in love and steadfastness. Philosophers from Augustine to Wittgenstein have asked whether prayer addresses God or transforms the one who prays; the Bab's answer is both. Prayer purifies the mirror of the heart, aligns the community under persecution, and orients the soul toward the coming Manifestation. Shoghi Effendi's translations of several of these prayers into English have made them living resources for Baha'i devotional life worldwide.

Questions for Reflection

1. Does the Bab's prayer address God, transform the pray-er, or both?
2. How does this volume integrate personal confession, communal intercession, and eschatological expectancy?
3. Compare the Bab's prayers with the Psalms, the Sahifa Sajjadiyya, or the Book of Common Prayer.
4. What makes a prayer "formative" rather than merely expressive?
5. How might study of these Chihriq prayers deepen contemporary Baha'i devotional practice?

The guiding question for this volume is: **How does prayer form a people capable of humility before God, fidelity to sacred history, steadfastness in suffering, and love for one another in the shadow of revelation?**