



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 24:

Anticipation of He Whom God Will Make Manifest
(Chihriq, 1848-1850)



Version: 1.0 • Revision date 23-May-2026

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

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

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

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

Index of sources

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

Introduction to volume 24

This volume gathers a thematically coherent set of late Tablets of the Bab from the period of His imprisonment at Chihriq (1848–1850), unified by the growing anticipation of the advent of “Him Whom God shall make manifest.” The texts repeatedly construe the Bab’s revelation not as an endpoint but as a providential threshold: a dispensation meant to educate perception, discipline expectation, and prevent the community from repeating the paradigmatic failure attributed to earlier religious collectives—those who professed fidelity to revelation yet proved veiled when the next Manifestation appeared. This concern about spiritual self-veiling is explicit in devotional forms such as BB00283, a prayer that the believers in the Bayan not be obstructed by anything in the Bab’s own revelation from recognizing the Promised One. In the more doctrinal *Kitabu’l-Qiyama* (BB00033), the Bab simultaneously asserts His own eschatological station as the promised Qa’im and reiterates a refrain oft repeated in connection with His own revelation: that the “proof” of the new Day is identified with the appearance of divinely revealed verses, not with spectacular portents or inherited interpretive habits. In this light, the volume’s rhetoric of superlatives—insisting on the incomparable sovereignty, beauty, and authority of the coming Manifestation—serves less as ornament than as a deliberate reorientation of devotional imagination away from fixation on the present dispensation and toward radical openness to the next.

Alongside this central theological insistence, several Tablets develop a characteristic Chihriq-period “covenantal pedagogy” through number-symbolism, ritual practice, and community ethics. In one of the many Tablets cast in the shape of a Haykal (BB00589) the Bayan and the Qur’an are framed as mutually acknowledging revelations and the Bayan and its people are urged to recognize the next Manifestation; it also invokes the name “al-Mustaghath” and correlates it with the nineteenfold sacred order of the “temples,” reflecting the structural role of the number 19 in Babi symbolism. This nineteenfold order is elaborated devotionally in *Salavat-i-Hayakil-i-Tis’ati ‘Ashar* (BB00660), a visitation/prayer for the nineteen “temples” (the Bab and the Letters of the Living) that links the community’s spiritual protection and cohesion to steadfast expectancy of the Promised One. In a closely related key, the visitation text *Ziyarat-i-Hurufi’l-Vahid* (BB00669) makes an arresting claim of hierarchy: once the believer attains the presence of Him Whom God shall make manifest, such visitations become unnecessary—an implicit displacement of devotional piety from memorializing the founding figures to encountering the new locus of divine authority. Ethical and practical exhortations also appear, including counsel on generosity and care for the vulnerable, framed in terms of preparing homes and lives for the possible arrival of the Promised One.

A striking subset of the volume employs concrete devotional “offerings” as embodied covenantal acts. In BB00411, for example, protective verses and doxological formulae culminate in instructions that link the act of writing (especially beautiful calligraphy) and testamentary bequest to offering one’s work to the Promised One. This impulse becomes even more material in the series of “pillar” letters: BB00533 (to the first pillar, *tasbih*) directs those with means to inscribe “subhanallah” on a

diamond and convey it to Him Whom God shall make manifest; BB00563, BB00559, and BB00549 enjoin similar inscriptions upon garnets, emeralds, and rubies as offerings. These prescriptions, together with the well-known direct address to Him Whom God shall make manifest “at the primary school” (BB00550), dramatize the community of the Bayan as living in a brief advental interval: their rites, wealth, writing, and social relations are to be oriented as gifts and preparations for the One whose sovereignty will in time abrogate the Bayan itself.

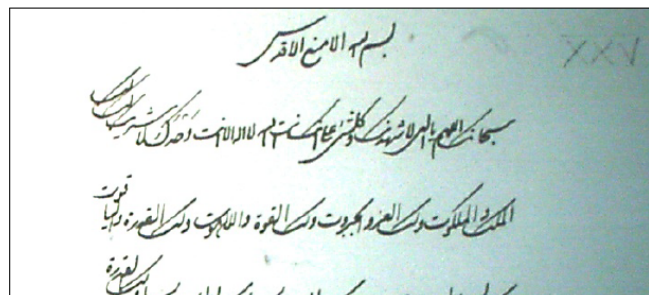
Contents

BB00283	1
BB00589	3
BB00612 Letter to Shaykh 'Ali 'Azim	4
BB00660 Salavat-i-Hayakil-i-Tis'ati 'Ashar	4
BB00411	10
BB00033 Kitabu'l-Qiyama	12
BB00661 Prayer for Friday evening	15
BB00669 Ziyarat-i-Hurufi'l-Vahid	22
BB00680	25
BB00679 Javabu'l-Fa'	28
BB00206 Kitab-i-Ismi'l-Vahid	33
BB00272 Kitabu'l-'Azim	37
BB00191 Kitabu'n-Nasiri'n-Nasir	40
BB00082	44
BB00221 to Karim	52
BB00078 Tafsir hadith "shams allati tilka ash-shumus fi zuhuriha"	55
BB00130 Munajat li-Hadrat va man ma'ahu	64
BB00213 Ziyarat for the first [to believe]	68
BB00236 Du'a'a'l-Vajib (fi kull laylat-i-jum'ah)	72
BB00251 Du'a'a'l-Vajib (fi kull laylat-i-jum'ah)	76
BB00551 Risaliy-i-Raj'at - Answer to questions from the Letters of the Living	80
BB00234 Ayati allati Nuzzilat fi Yaumi'l-'Arafa	94
BB00230 Du'a' a'l-Vajib	97
BB00274 Du'a'a'l-Huzn	101
BB00087 Kitabu'l-Bashir	103

BB00550 Letter to Him Whom God shall make manifest	110
BB00533 Letter to the first pillar (tasbih)	111
BB00563 Letter to the second pillar (tahmid)	112
BB00559 Letter to the third pillar (tawhid)	113
BB00549 Letter to the fourth pillar (takbir)	114
BB00292 Li-Ismi'l-Akhir	115
BB00536 Prayer for the mirrors	118
BB00267 to Dayyan	119
BB00305	122
BB00358	124
BB00365	126
BB00393	128
BB00525	130
BB00596	131
BB00598	132
BB00611	132
Study guide to this volume	133

BB00283

Date: Chihriq?



Cambridge F14

- | | | | |
|---|---|--|---|
| 1 | In the Name of God, the Most Unapproachable, the Most Holy | بسم الله الامع الاقدس | 1 |
| 2 | Glorified art Thou, O my God! I testify before Thee and 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 force and the divinity, Thine the strength and sovereignty, Thine the rule and the human realm, Thine the glory and the majesty, Thine the countenance and the beauty, Thine the power and perfection, Thine the grandeur and independence, Thine the mercy and grace, Thine the authority and justice, Thine the likeness and similitudes, Thine the glory and sublimity, Thine the might and the impossible, Thine the victory and joy, Thine the glory and inaccessibility, Thine the power and exaltation, Thine the gladness and delight, Thine the greatness and grandeur, Thine the bounty and blessing, Thine the proofs and examples. Nothing can prevail against Thee. | سبحانك اللهم يا الهى لاشهدنك و كلشى على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و الملكوت و لك العز و الجبروت و لك القيو و اللاهوت و لك القدرة و الباقوت و لك السلطنة و الناسوت و لك العزة و الجلال و لك الطلعة و الجمال و لك القدرة و الكمال و لك العظمه و الاستقلال و لك الرحمة و الفضال و لك السطوة و العدل و لك المثل و الامثال و لك العزة و الاجلال و لك القيو و ... المحال و لك النصر و الاقتراح و لك العزة و الامتناع و لك القيو و الارتفاع و لك البهجة و الابتهاج و لك العظمة و الكبريا و لك الال و التعملا و لك الادلا و الامثال ... من شىء لم ... عليك يا الهى | 2 |
| 3 | O my God! Thou hast placed in all things a sign of Thy love. Is there anything that is not Thine, that Thou hast not created by Thy will? All things abide under Thy shadow and speak of what is within Thee. Thou wert before all things, Thou art after all things, Thou art the Being after the passing of all things. Thou art exalted above all things, Thou art inaccessible beyond all things, Thou art elevated above horizons, Thou art triumphant over all things, Thou art manifest over all things. Thou art He Who hath no equal, no likeness, no peer, no companion, no similitude. The heavens and all within them, the earth and all upon it, are Thine alone. There is no God but Thee. All glorify Thee according to Thy creation, all sanctify Thee according to Thy invention, all unite in Thy oneness according to Thy bringing forth, all magnify Thee according to Thy origination, all extol Thee according to Thy power. O Thou Whose proof prevaieth over all contingent things, Whose Word is manifest above all in the kingdoms of | وانك قد جعلت فى كل شىء آية محبتك و هل من شىء لم يكن لك و انك قد خلقته بمشيئتك و انه لايزال مستقلة فى ظلك و مستتبنة عما فى نفسك انت الكائن قبل كلشى و انت الكيان بعد كلشى و انت الكينون بعد فنا كل شىء و انت المتعالى فوق كل شىء و انت الممتنع عن يمين كلشى و انت المرتفع عن شمائل و انت الفاهر فوق كل شىء و انت الظاهر على كل شىء و انت الذى لم يكن لك من عدل و لا من شبه و لا من كفو و لا من قرين و لا من مثال السموات و من فيها و الارض و من عليها لك وحدك لا اله الا انت كل ليسبحنك على حق ابداعك و كل ليقدسنك على حق اختراعك و كل ليوحدنك على حق انشاءك و كل ليعظمك على حق احداثك و كل ليكبرنك على حق اقتدارك يا من حجتة بالغة على الممكنات و كلمة ظاهرة فوق من فى ملكوت | 3 |

earth and heaven! O Thou Who hath ascended by Thy loftiness above all that is lofty, Who hath been adorned by Thy radiance above all that is exalted!

الارض و السموات يا من قد استعلى بعلو نفسه
فوق كل ذا علو و يا من قد استبهى ببها نفسه
فوق كل ذا سمو

- 4 Thou art He Who hath ever been without the existence of anything, and Thou art He Who will ever be without mention of anything. Sanctified are all Thy names, wherein naught is seen but Thee, and magnified are all Thy examples, which indicate none but Thee. Glorified art Thou, O my God! Send down at this moment from the repositories of the mysteries of Thy creation and the dawning-places of the might of Thy invention that which will assist and exalt Thy friends and take vengeance on Thy enemies. Thou art the most powerful of the powerful. Nothing in the heavens or earth or what lieth between them can frustrate Thee. Thou art the most great of the great. Nothing in the heavens or earth or what lieth between them can fail to prostrate before Thee.

4 انت الذى لم تزل كنت بلا وجود شىء و انت
الذى لتكون لا تزال بلا ذكر شىء تقدست اسمائك
كلها لا يرى فيها الا اياك و تعظمت امثالك كلها
حيث لا تدل على سواك فسبحانك اللهم يا الهى
فانزل حينئذ من ممكن غيب انشائك و مطلع عز
ابداعك ما ينصرن ويرفعن اوليائك و ينتقمى عن
اعدائك انك انت اقدر الاقدرين لن يعجزك من
شىء لا فى السموات و لا فى الارض و لا ما
بينهما و انك انت اعظم الاعظمين لن يقدر ان
لا يسجد لك من شىء لا فى السموات و لا فى
الارض و لا ما بينهما

- 5 I beseech Thee by Thy Being, Thy Essence, Thy Pristine Nature, Thy Camphor-like Nature, Thy Substance, Thy Abstraction, Thy Identity and Thy Self, to send down every good thing upon the Tree of the Bayan and all therein of the manifestations of Thy love, and to send down Thy vengeance upon what is other than the tree of Thy love. I see, by Thy might, how those in Paradise delight in Thy remembrance while those in the fire are tormented by their separation from Thy Self. In every condition this state is manifest to those who profess Thy unity and hidden to those who glorify Thee.

5 استلك بكينويتك و ذاتيتك و ساذجيتك و
كافوريتك و جوهريتك و مجرديتك و نفسائيتك
وانيتك ان تنزل كل خير على شجرة البيان و ما
فيها من شئون محبتك و ان تنزلن نعمتك ... على
دون شجرة محبتك ارانى و عزتك لا شاهدن من
فى الجنة كيف يتلذذون بذكرك و من فى النار
كيف يعذبون باحتجابهم عن نفسك و فى كل
شأن ذلك الشأن عند موحدك ؟ ظاهر و عند
مسيحك ؟ باطن

- 6 From the day Thou didst create the Paradise of the Qur'an, all who entered it were in Thy Paradise while all who waxed proud against it were in Thy fire. Then when Thou didst send down the Bayan, all who entered it according to what Thou didst reveal therein from Thy presence, these entered Thy Paradise and delighted in the radiance of Thy countenance, while those who were veiled entered the fire and are tormented therein. Therefore, O my God, deliver all things from every fire and cause all things to enter every light, for none but Thee can do this. Though Thou causest none to enter Paradise save those who believe in Thee and Thy verses and acknowledge the Manifestations of Thy Self and Thy chosen ones, and Thou causest to enter the fire those who are veiled from Thy Manifestation or believe not in Thy verses or follow not the Manifestations of Thy Self and Thy chosen ones - for Thou hast created no Paradise greater than obedience to Thee for those who obey Thee, and no fire more intense than for those who are veiled from Thy good-pleasure or desire not to obey Thee.

6 ... من يوم الذى قد خلقت جنة القرآن كل
من دخل فيه كان فى جنك و كل من استكبر
عنه كان فى نارك ثم حين ما نزلت البيان كل من
دخل فيه بما قد نزلت فيه من عندك فذلك من
دخل جنتك و استلذ ببها طلعتك و من احتجب
قد دخل فى النار و يعذب فيها فلتخلصين اللهم
كل شىء عن كل نار و لتدخلن اللهم كل شىء
فى كل نور اذ لا يقدر على ذلك سواك و لو انك
لن تدخل الجنة الا من آمن بك و آياتك و صدق
بمظاهر نفسك و خلاصائك و تدخلن النار من
احتجب عن ظهورك او لم يصدق آياتك او لم
يتبع مظاهر نفسك و خلاصائك اذ ما خلقت جنة
اعظم من طاعتك لطاعيك و لا ناراً اشدّ عن
احتجب عن رضائك او لم يرو ان يطيعك

7 All desire to obey Thee but are veiled by that to which their souls pay no heed, even though at the moment of their being veiled thereby Thy proof is complete against them and Thy favor perfected concerning them. Therefore cause those who have entered the Bayan not to be veiled thereby from the Manifestation of Thy Self on the Day of Resurrection, nor by anything Thou hast revealed therein. For all who are veiled are veiled by what Thou didst ordain before. Therefore have mercy, O my God, upon those who profess Thy unity, that they may follow Thy Manifestation on the Day of Resurrection and not be veiled by the manifestation before it, for all are from Thee and Thou art the All-Knowing, the Wondrous.

7 كلّ يريد طاعتك و لكن يحتجب بما لا تلتفت
نفسه مع ان حين احتجابه به حجتك بالغة عليه و
نعمتك بتامة في حقه فلتدركن اللهم من دخل
في البيان ان لا يحتجب به عن ظهور نفسك يوم
القيمة و لا بشيء مما نزلت فيه فان كلّ من
احتجب يحتجب بما قد شرعت من قبل فلترحمن
الله على موحيك ان يتبعن ظهورك يوم القيمة
ولا يحتجن بظهور قبلك اذ كلّ من عندك و انك
انت العالم البديع

CMB_F14.102v04-104v02

BB00589

Date: Chihriq or Maku

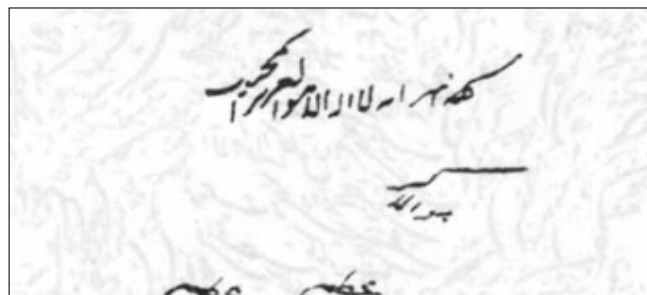
The glory of Him Whom God shall make manifest is immeasurably above every other glory, and His majesty is far above every other majesty. His beauty excelleth every other embodiment of beauty, and His grandeur immensely exceedeth every other manifestation of grandeur. Every light paleth before the radiance of His light, and every other exponent of mercy falleth short before the tokens of His mercy. Every other perfection is as naught in face of His consummate perfection, and every other display of might is as nothing before His absolute might. His names are superior to all other names. His good-pleasure taketh precedence over any other expression of good-pleasure. His preminent exaltation is far above the reach of every other symbol of exaltation. The splendor of His appearance far surpasseth that of any other appearance. His divine concealment is far more profound than any other concealment. His loftiness is immeasurably above every other loftiness. His gracious favor is unequaled by any other evidence of favor. His power transcendeth every power. His sovereignty is invincible in the face of every other sovereignty. His celestial dominion is exalted far above every other dominion. His knowledge pervadeth all created things, and His consummate power extendeth over all beings.

SWB#18 (p.156-157x)

وانّ بهاء من يظهره الله فوق كلّ بهاء وانّ جلاله
فوق كلّ جلال وانّ جماله فوق كلّ جمال وانّ
عظمته فوق كلّ عظمة وانّ نوره فوق كلّ نور
وانّ رحمته فوق كلّ رحمة وانّ كماله فوق كلّ
كمال وانّ عزّته فوق كلّ عزّة وانّ اسمائه فوق
كلّ اسماء وانّ رضائه فوق كلّ رضاء وانّ علوه
فوق كلّ علو وانّ ظهوره فوق كلّ ظهور وانّ
بطونه فوق كلّ بطون وانّ علائه فوق كلّ علاء
وانّ منه فوق كلّ منّ وانّ قوته فوق كلّ قوّة وانّ
سلطنته فوق كلّ سلطنة وانّ ملكه فوق كلّ ملك
وانّ عليه نافذ في كلّ شيء وانّ قدرته مستطيلة
على كلّ شيء....

SWBP#18 (p.110-111x)

BB00612

*Letter to Shaykh 'Ali 'Azim**Date: Maku or Chihriq*

QISM

- 1 God testifieth that there is none other God but Him, the Mighty, the Best-Beloved. شهد الله انه لا اله الا هو العزيز المحبوب
- 2 He is the Most Great هو الاكبر
- 3 In the Name of God, the Most Great, the Most Great بسم الله الاعظم الاعظم
- 4 God - there is none other God but Him, the Most Great, the Most Great الله لا اله الا هو الاعظم الاعظم
- 5 Therefore, assist ye the Cause through the negation of negation and the affirmation of the Alif of affirmation, through the help of thy Lord Who is the Temple of Him Who is Invoked for Help [al-Mustaghath], or through those among the great ones who have the capacity for that, for this is the completion of the work in the elixir text according to the technical terms known therein. And God is All-Powerful, the Mighty, the Omnipotent. فاستنصرن الامر بنفى النفى و اثبات الف الاثبات بنصر ربك الذى هو هيكल المستغاث او ما يكن فيه الاستعداد لذلك من الوى العظماء فان ذلك تمام العمل فى النسخة الاكسيرية بما يعرف اصطلاحاتها فى فيها و الله قدار مقتدر قدير
- CMB_F20.013r05-013r15, QISM.027

KSHK.BWB

BB00660

*Salavat-i-Hayakil-i-Tis'ati 'Ashar**Date: Maku or Chihriq*

- 1 Glorified art Thou, O my God! Send down Thy blessings upon the First Temple, that with all Thy beauty it may be the most resplendent of Thy splendours; with all Thy majesty the most august of Thy majesties; with all Thy comeliness the most beauteous of Thy forms; with all Thy greatness the most mighty of Thy grandeurs; with all Thy light the most luminous of Thy lights; with all Thy mercy the most encompassing of سبحانك اللهم صل على هيكل الاول بكل بهائك اباه وكل جلالك اجله وكل جمالك اجمله وكل عظمتك اعظمها وكل نورك انوره وكل رحمتك اوسعها وكل كلمتك اتمها وكل كمالك اكمله وكل اسمائك اكبرها وكل عزتك اعزها وكل مشيتك امضاها وكل عملك انفذه وكل قدرتك مستطيلها وكل قولك ارضاه وكل مسائلك احبها اليك

Thy mercies; with all Thy words the most perfect of Thy utterances; with all Thy perfection the most complete of Thy perfections; with all Thy Names the most exalted of Thy Names; with all Thy might the most glorious of Thy powers; with all Thy will the most effectual of Thy behests; with all Thy doings the most consummate of Thy acts; with all Thy power the most far-reaching of Thy potencies; with all Thy sayings the most acceptable of Thy speeches; with all the things asked of Thee the most loved in Thy sight and the most securely treasured in Thy presence; with all Thy honour the most honoured of Thy honours; with all Thy sovereignty the most enduring of Thy dominions; with all Thy kingdom the most illustrious of Thy realms; with all Thy tokens of glory the loftiest of Thy tokens

وامنعها لديك وكلّ شرفك اشرفه وكلّ سلطانك ادومها وكلّ ملكك اغفره وكلّ علائك اعلاه

- 2 And with whatsoever pertaineth unto Thee of Thy most beautiful Names, inviolable and inaccessible, and Thy most exalted similitudes, uplifted and supreme; by all the good which Thy knowledge hath encompassed. Verily, Thou hast ever been knowing of all things, and Thou hast ever been powerful over all things.

2 وما انت عليه من اسمائك الحسنى الممتعة وامثالك العليا المرتفعة بما قد احطت به علماً من كلّ خير انك كنت بكلّ شيء عليمًا وانك كنت على كلّ شيء قديرًا

- 3 Then repeat this, making mention of the Temples one by one with the very formula revealed for the First Temple. Say, for example:

3 ثمّ تكرر وتذكر الهياكل واحدا بعد واحد بعين ما نزل في الهيكل الاول مثلا

- 4 Glorified art Thou, O my God! Send down Thy blessings upon the Second Temple, that with all Thy beauty it may be the most resplendent...

4 قل سبحانك اللهم صلّ على هيكل الثاني بكلّ بهائك اباه الى اخر

- 5 and so continue in like manner unto the Third Temple, and so forth, until thou reachest the Ninth and Tenth Temple. Then say at the end of the Temples:

5 وكذا قل سبحانك اللهم صلّ على هيكل الثالث بكلّ بهائك اباه الى اخر الهيكل التاسع والعشر وتقول في اخر الهياكل

- 6 Glorified art Thou, O my God! Send down Thy blessings upon the Ninth and Tenth Temple, the gathering-place of the Temples, that with all Thy beauty it may be the most resplendent of Thy splendours; with all Thy majesty the most august of Thy majesties; with all Thy comeliness the most beautiful of Thy forms; with all Thy greatness the most mighty of Thy grandeurs; with all Thy light – Thy light – the most luminous of Thy lights; with all Thy mercy the most encompassing of Thy mercies; with all Thy words the most perfect of Thy utterances; with all Thy perfection the most complete of Thy perfections; with all Thy Names the most exalted of Thy Names; with all Thy might the most glorious of Thy powers; with all Thy will the most effectual of Thy behests; with all Thy knowledge the most fully realized of Thy knowings; with all Thy power the most far-reaching of Thy potencies; with all Thy sayings the most acceptable of Thy speeches; with all

6 سبحانك اللهم صلّ على هيكل التاسع والعشر مجمع الهياكل بكلّ بهائك اباه وكلّ جلالك اجلّه وكلّ جمالك اجمله وكلّ عظمتك اعظمها وكلّ نورك انوره وكلّ رحمتك اوسعها وكلّ كلمتك اتمها وكلّ كمالك اكمله وكلّ اسمائك اكبرها وكلّ عزّتك اعزّها وكلّ مشيتك امضاها وكلّ علمك انفذه وكلّ قدرتك مستطيلها وكلّ قولك ارضاه وكلّ مسائلك احبها اليك وامنعها لديك وكلّ شرفك اشرفه وكلّ سلطانك ادومه وكلّ ملكك اغفره وكلّ علائك اعلاه بما انت عليه من اسمائك الحسنى الممتعة وامثالك العليا المرتفعة بما قد احطت به علماً من كلّ خير انك بكلّ شيء عليمًا وانك كنت على كلّ شيء قديرًا

the things asked of Thee the most loved in Thy sight and the most securely treasured in Thy presence; with all Thy honour the most honoured of Thy honours; with all Thy sovereignty the most enduring of Thy dominions; with all Thy kingdom the most illustrious of Thy realms; with all Thy tokens of glory the loftiest of Thy tokens – by whatsoever pertaineth unto Thee of Thy most beauteous Names, inviolable and inaccessible, and Thy most exalted similitudes, uplifted and supreme; by all the good which Thy knowledge hath encompassed. Verily, Thou art knowing of all things and Thou hast ever been powerful over all things.

7 O my God! Place me, and these Temples, within Thy shelter and Thy safeguard, Thy cave and Thy stronghold, Thy protection, Thy succour, Thy care, Thy guardianship, Thy covering, and the veil of Thy might; that I may not behold, on the part of Thy creatures, nor they behold, aught that Thou wouldst not have any of Thy loved ones behold. For Thou hast not been pleased that even a thought of grief should rise within the heart of any of Thy faithful servants – how much less that it should be heard and spread abroad – and how much more so on the part of such as seek aught short of this or beyond it!

8 O God! By Thee have we sought sufficiency – then suffice us. By Thee have we sought refuge – then shelter us. By Thee have we sought protection – then protect us. By Thee have we sought to be preserved – then preserve us. By Thee have we sought a sure stronghold – then hold us fast therein. By Thee have we sought victory – then grant us victory. By Thee have we sought a fortress – then fortify us against whatsoever Thou lovest not for any of Thy friends.

9 O God! This is the Day of Friday, on which there hath now elapsed, since first Thou didst reveal Thyself, the number of the letter waw in years, then of the dal in months, then of the dal in days. How many a time hast Thou borne witness, in my regard, unto joy from Thee! Unto Thee be praise alone; there is none other God but Thou. And how many a time hast Thou borne witness, with respect to me, unto sorrow! – and that hath been from Thy creatures, that which Thou hast not loved and not been pleased with; and Thou wilt assuredly question me concerning that which I have done.

10 O God! Guard all who are in the Bayan with Thy guarding – from before them and from behind them, on their right hand and on their left, from above their heads and beneath their feet, and from every side to which aught may reach them – through the angels of the heavens and of the earth and of whatsoever lieth between them.

7 اللَّهُمَّ اجْعَلْنِي وَتِلْكَ الْهَيَاكِلَ فِي كَنَفِكَ وَحَرْزِكَ وَكَهْفِكَ وَحَصْنِكَ وَحِمَايَتِكَ وَنَصْرِكَ وَحِفْظِكَ وَكَلَايَتِكَ وَسِتْرِكَ وَحِجَابِ عَرْتِكَ حَتَّى لَا أَشْهَدَ مِنْ عِنْدِ خَلْقِكَ وَلَا هُمْ مَا لَا تُحِبُّ أَنْ يَشْهَدَ أَحَدٌ مِنْ أَوْلِيَائِكَ إِذْ أَنْتَ مَا رَضِيتَ أَنْ يَخْطُرَ بِقَلْبِ أَحَدٍ مِنْ عِبَادِكَ الْمُؤْمِنِينَ مِنْ حُزْنٍ وَكَيْفٍ وَأَنْ يَسْمَعَ وَأَنْتَ فَقَدْ نَهَيْتَ عَنْ ذَلِكَ وَكَيْفٍ مِنْ أَرَادَ دُونَ ذَلِكَ أَوْ بَعْدَ ذَلِكَ

8 اللَّهُمَّ بِكَ اسْتَكْفَيْنَا فَكَفْنَا وَبِكَ اسْتَجَرْنَا فَاجْرْنَا وَبِكَ اسْتَعِزْنَا فَاعِزَّنَا وَبِكَ اسْتَحْفَظْنَا فَاحْفَظْنَا وَبِكَ اسْتَحْرَزْنَا فَاحْرِزْنَا وَبِكَ اسْتَنْصَرْنَا فَانْصُرْنَا وَبِكَ اسْتَحْصَنَّا فَاحْصِنَّا عَنْ كُلِّ مَا لَا تُحِبُّ لِأَحَدٍ مِنْ أَوْلِيَائِكَ

9 اللَّهُمَّ هَذَا يَوْمُ الْجُمُعَةِ حَيْثُ قَدْ قَضِيَ مِنْ أَوَّلِ مَا قَدْ تَجَلَّيْتَ فِي عِدَدِ الْوَاوِ مِنَ السَّنِينَ ثُمَّ الدَّالِ مِنَ الشُّهُورِ ثُمَّ الدَّالِ مِنَ الْأَيَّامِ فَكَمْ قَدْ شَهِدْتَ عَلَى مَنْ ابْتِهَاجَكَ فَلَكَ الْحَمْدُ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ وَكَمْ شَهِدْتَ عَلَى مَنْ حُزِنَ فَذَلِكَ مِنْ عِنْدِ خَلْقِكَ مَا أَحْبَبْتَهُ وَمَا رَضِيتَ بِهِ وَلِتَسْئَلَنَّ عَمَّا اكْتَسَبَتْ

10 اللَّهُمَّ احْفَظْ مِنْ فِي الْبَيَانِ بِحِفْظِكَ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَمِنْ فَوْقَ رُؤُسِهِمْ وَتَحْتَ أَرْجُلِهِمْ وَمِنْ كُلِّ شَطْرٍ يَنْتَهِي إِلَيْهِمْ بِمَلَائِكَةِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

- 11 Send down into their hearts guidance and certitude, and into their bodies piety and truth. Keep them safe that they differ not regarding Thy marvellous works, but strive in Thy good-pleasure and in the dawning-places of Thy revelation; and that they may be assured that Thou hast ever been living before all things, living after all things, living with all things, living before Thou didst create life, and living after Thou hast taken it back; that Thou hast ever been abiding through the abiding of Thy being, and everlasting through the eternity of Thine Essence.
- 12 I have worshipped none but Thee, and have desired none beside Thee. If there be any good, it is from Thee alone – no God is there but Thou; and if aught short of this appear, let it not be ascribed unto Thee.
- 13 O God, I do verily exalt Thee above every exaltation wherewith I have exalted Thee, and I exalt Thee still. I do hallow Thee above every hallowing wherewith I have hallowed Thee, and I hallow Thee still. I do glorify Thee beyond every glorification wherewith I have glorified Thee, and I glorify Thee still. I do magnify Thee above every magnification wherewith I have magnified Thee, and I magnify Thee still. I do revere Thee beyond every reverence wherewith I have revered Thee, and I revere Thee still. I do extol Thee beyond every extolling wherewith I have extolled Thee, and I extol Thee still. I do praise Thee above every praise wherewith I have praised Thee, and I praise Thee still. I do thank Thee beyond every thanksgiving wherewith I have thanked Thee, and I thank Thee still. I do worship Thee with that worship whereof Thou art worthy; and I will assuredly cut myself loose unto Thee in that manner which beseemeth the dawning of Thy Face and the robe of Thy Manifestation.
- 14 Wherefore, do Thou, O God, guard the fruit which Thou hast made to appear in the Bayan, and cause Thy proofs therein to return unto it in such wise as Thou lovest and art well-pleased with, according to the pattern of Thy command and the exaltation of Thy remembrance, in whatsoever manner Thou wilt and as I myself wilt.
- 15 Cause Thou, O God, the Tree of the Bayan to grow, even until the Day of Him Whom Thou wilt make manifest; and in the opening of every sixty and six years do Thou, O God, make to appear a Temple from among the Temples of the One, that Thy paths in the Bayan may be uplifted, and that they may receive what Thou hast decreed from the dawning-places of Thy revelation in the Bayan, until the day whereon Thy heaven and Thine earth and whatsoever lieth between them
- 11 وانزل في قلوبهم الهدى واليقين وفي ابدانهم التقى والحق واعصمهم ان لا يختلفوا في بدايعك واجتهدوا في رضائك ومطالعك ويوقنون بانك لم تزل كنت حيا قبل كل شيء وحيا بعد كل شيء وحيا مع كل شيء وحيا قبل ان تخلق حيا وحيا بعد ان تقبض حيا لم تزل كنت باقيا بقاء كينونتك ودائما بدوام ذاتيتك
- 12 ما عبدت الا اياك وما اردت سواك ان يكن من خير فذلك منك وحدك لا الا انت وان يكن من دون ذلك فلا ينسب اليك
- 13 ولا قدستك اللهم عن كل ما قدستك اقدسك ولا زهنتك اللهم عن كل ما قد زهنتك وانزهك ولا سبحتك اللهم عن كل ما سبحتك واسبحك ولا كبرت اللهم عن فوق ما كبرتك واكبرك ولا جللتك اللهم فوق كل ما اجللتك واجللك ولا عظمتك اللهم فوق كل ما عظمتك واعظمك ولا مجدتك اللهم فوق كل ما مجدتك وامجدك ولا حمدتك اللهم فوق كل ما حمدتك او احمدتك ولا شكرتك اللهم فوق كل ما شكرتك او اشكرك ولا عبدتك اللهم بما انت مستحق به ولا قطعن اللهم اليك بما ينبغي لطلعة وجهك وقص طلعتك
- 14 فاحفظن اللهم ثمرة التي قد اظهرتها في البيان وارجع اليها ادلائك فيه بما تحب وترضى على منهاج امرك وارتفاع ذكرك كيف شئت واني شئت
- 15 ولتربن اللهم شجرة البيان الى يوم من تظهرنه ولتظهرن اللهم في رأس كل ست وستين سنة هيكلا من هياكل الواحد ليرفع مناجيك في البيان وباخذون ما قدرت من مطالعك في البيان الى يوم تشرق سمائك وارضك وما بينهما بظهور من تظهرنه

shall be illumined by the Manifestation of Him Whom Thou wilt make manifest.

- 16 For all creation can never suffice in His stead, whereas He, through Thy sufficiency, sufficeth for all. Do Thou then suffice me, O God, with Him, and thereafter with the Thrones of Thy manifestations, unto the last that hath no last – just as Thou hast sufficed me, in former times, with the thrones of the un-stagnant waters of Thy manifestations from the first, that first which hath no first.
- 17 And do Thou, O God, exalt the Tree of the Bayan through that power wherewith Thou art invested, O Thou the Possessor of might and dominion, O Thou the Lord of glory and of clear proof!
- 18 Forgive me, and all who are in the Bayan, whatsoever Thou lovest not; and inscribe for me, and for all who are in the Bayan, whatsoever Thou lovest. For if Thou art indeed as Thou art, Thou art the most generous of the generous.
- 19 That night, in the Day of Manifestation, hasten then to attain the Manifestation of God; for after the rising of the Sun it is no longer lawful to seek sustenance through what thou hadst been given before, or to draw nigh by means of what thou hadst done aforetime.
- 20 Examine, then, thine eye with the truest examination in this matter, and purify thy sight with the purest purification therein; lest haply thou be veiled, and die, and enter the Fire, without His Manifestation ever crossing thy heart – after that God hath made thee to hear His signs.
- 21 Consider the people of Jesus – peace be upon Him – how, when He who was promised them came with guidance and clear proofs, and a thousand and some two hundred and seventy years had passed, they remained until then in the fire of veiling. They had heard of the appearance of Muhammad, the Messenger of God, yet they gave no heed, nor did their souls attain certitude that He was indeed the One promised unto them.
- 22 Even so, if thou attain unto Him Whom God shall make manifest and findest any soul from among the people of the Qur'an, I shall assuredly beseech that He cause all who are upon the earth to enter that supreme Ridvan and that most ancient Paradise, that none may remain in the Fire. Yet this shall not come to pass save through your own selves, if ye but know, and not through any outward sight.
- 23 On the Day of Him Whom God shall make manifest, the angels shall not be sent down from heaven, nor shall the earth be made
- 16 اذ كلّ الخلق لا يكفى عنه وذلك يكفى عن كلّ بكفايتك فاكفى اللهم به ثم باعراش ظهوراتك الى اخر الذى لا اخر له مثل ما كفيتني باعراش ماء غير اسن ظهوراتك من قبل من اول الذى لا اول له
- 17 ولترفعنّ اللهم شجرة البيان ما انت عليه من قدرتك يا ذا القدرة والسلطان ويا ذا العزة والبرهان
- 18 واغفر لى وعن كلّ من فى البيان بما لا تحب واكتب لى ولكلّ من فى البيان ما تحب انك فاذا كنت مثل انت اجود الاجودين
- 19 تلك الليلة فى يوم الظهور فادرك ظهور الله فانّ بعد اشراق الشمس لم يحلّ التّزق بما رزقت من قبل او التّقرّب بما عملت من قبل
- 20 ودقّ نظرك حقّ الدّق فى هذا وصف بصرك حق الصّف فى ذلك فانك ربّما تحتجب وتموت وتدخل النار ولا تخطر بقلبك ظهوره بعد ما اسمعك الله اياته
- 21 مثل امة عيسى عليه السّلم حيث قد جاء ما وعدهم بالهدى والبينات وقد قضى الف وما بين الف مائتين بعد سبعين سنة وهم الى حينئذ فى النار محتجبون وقد سمعوا ظهور محمّد رسول الله ولكن ما التفتوا وما استيقنت انفسهم بانه هو الذى قد وعدهم عليه
- 22 كذلك ان ادركت من يظهره الله ووجدت احدا من الفرقان فأتى لاسئلن ان يدخلن كلّ ما من على الارض فى ذلك الرضوان الاعظم والجنة الاقدم لتلا يكن فى النار من احد وذلك لن يظهر الا بانفسكم ان انتم تعلمون لا تبصرون

to swallow up its people. Nay rather, ye yourselves shall be the manifestations of victory and of appearance, the dawning-places of glory and of jealous might; that He may not be exalted above you without increase, whilst ye remain in your dwellings, humbly beseeching.

24 For example: when thou desirest to be provided, doth sustenance descend upon thee from the sky, or come forth from the earth? Nay, God provideth for thee from the treasures of His creation, whether by thine own self or by thy brother. After this manner, then, shalt thou recognize all thine affairs.

25 Beware, however, that thou look not unto any one save God. For if mention be made of others, they are not changed thereby: God is He Who createth all things and provideth for them; Who causeth all things to die and bringeth them to life; Who aideth every servant and exalteth him through the manifestations of command and creation.

26 These are your realities, your identities, your souls, your “I-nesses” – even though ye see them not, whilst ye look unto God.

27 And if, in the night-season, all the guides be living in the chambers of their gardens, rejoicing upon the couches of holiness in the presence of their Lord, it behoveth thee not to remain veiled from the seats of the One, so far as thou art able to find any way thereunto; that haply thou mayest become familiar with one of them, and on the Day of Resurrection hear his word and be guided by that which they convey from Him Whom God shall make manifest.

28 And whenever thou dost humble thyself before them, and showest meekness in their presence, that shall verily profit thee on the Day of Resurrection as an added recompense for the Day of Friday.

23 يوم من يظهره الله لينزلن الملكة من السماء ولا ان يخسف الارض باهلها بل وتكونن مظاهر النصر والظهور ومطالع العز والغور لئلا يرفعن عليكم بغير زايد وانتم في مساكنكم تتضرعون

24 مثلا انك اذا اردت ان يرزقك هل ينزل من السماء او يخرج من الارض بل لابد ان يرزقك الله من خزائن خلقه سواء كان نفسك او اخيك بمثل ذلك فلتعرفن كل امرك

25 ولكن اياك ان تنظر الى احد الا الله فان كان لهم من ذكر لن يتغيروا بل الله خالق كل شيء ورازقه ومميت كل شيء ومحياه وناصر كل عبد ورافعه بمظاهر الامر والخلق

26 تلك كينوناتكم وذاتياتكم ونفسانياتكم وانياتكم ان لم ترونها وانتم الى الله تنظرون

27 ولكن ان كنت في الليل ادلاء كلها حيوان في غرف جناتهم ومتلذون على سرائر قدسهم عند ربهم ولكن عليك ان لا تحتجب عن مقاعد الواحد ان استطعت الى ذلك من سبيل كل ذلك لعلك تستانس باحد منهم ويوم القيمة تسمع قوله وتهتدى بما هم يبلغون من عند من يظهره الله

28 وكلها تخضع لهم او تخشع بين ايديهم لينفعك يوم القيمة زيادة يوم الجمعة

INBA_6007C:090-094

BB00411*Date: Maku or Chihriq*

- 1 Praise be to God – the First and the Last, the Manifest and the Hidden; the Subduer, the Self-Subsisting, the All-Powerful, the All-Knowing; the Victorious, the Preserver, the Judge, the Ordainer – He Who createth what He willeth by His command, “Be”, and it is. 1 الحمد لله الاول الاخر والظاهر الباطن والقاهر القائم والقادر العالم والغالب الحافظ والحاكم الجاعل الذي يخلق ما يشاء بامرہ كن فيكون
- 2 Say: All are His worshippers. Say: All prostrate themselves before Him. Say: All are unto Him devoutly obedient. Say: All labour in His path. Say: All rise up at His behest. Say: All are before Him lowly and submissive. Say: All stand before Him in humble awe. Say: All stand firm by His leave. Say: All praise Him. Say: All give thanks unto Him. Say: All make mention of Him. Say: Through Him do all submit. Say: Through Him do all believe. Say: Through Him do all attain certitude. Say: Through Him do all seek refuge. Say: Through Him do all find their abiding-place. Say: Through Him do all attain. Say: Through Him do all glorify. Say: Through Him do all confess His oneness. Say: Through Him do all hallow Him. Say: Through Him do all magnify Him. Say: Through Him do all exalt Him. Say: Through Him do all possess whatsoever they possess. Say: Through Him do all show patience. 2 قل كل له عابدون قل كل له ساجدون قل كل له قانتون قل كل له عاملون قل كل له قاتمون قل كل له خاضعون قل كل له خاشعون قل كل له قاتمون قل كل له حامدون قل لكل له شاكرون قل كل له ذاكرون قل كل به مسلمون قل كل به مؤمنون قل كل به موقنون قل لكل به مستجيرون قل كل به مستقرون قل كل به مدركون قل كل به ليسبحون قل كل به ليوحدون قل لكل به ليقادسون قل لكل به ليكبرون قل كل به يعظمون قل لكل به ليلكون قل لكل به صابرون
- 3 Say: All proceed from God. Say: Unto Him do all return. Say: Within Him do all dwell. Say: Unto Him do all repair. Say: Unto Him shall all be gathered. Say: Unto Him shall all be brought back. Say: Unto Him shall all be turned. 3 قل كل من الله يبدئون قل كل اليه ليعيدون قل كل فيه يسكنون قل كل اليه ليرجعون قل كل اليه ليحشرون قل كل اليه ليقلبون لينقلبون
- 4 Say: God is my Lord – He Who bringeth into being, in the beginning and in the end. Upon Him have I relied; and in God, let all who trust, place their trust. 4 قل الله ربى وانه موجد من قبل ومن بعد عليه توكلت وان على الله فليتوكل المتوكلون
- 5 Say: God is my Lord – He shall guard me by His command from before me and from behind me, on my right hand and on my left, above my head and beneath my feet, and from every quarter to which aught may be ascribed unto me, and from whatsoever may be ascribed unto me from all things; for He, in truth, is the Mighty, the Protector. 5 قل الله ربى ليحفظنى بامرہ من بين يدى ومن خلفى وعن يمينى وعن شمائلى ومن فوق راسى ومن تحت قدمائى ومن كل شطر ينسب الى وما ينسب الى من كل شئ انه لقوى حفيظ
- 6 He is the Originator of the heavens and the earth and whatsoever lieth between them; He is the All-Mighty, the Most Exalted, the All-Glorious, the All-High, the All-Compelling, the Subduer, the Sovereign, the Preserver, the All-Dominant, the All-Magnificent, the All-Powerful, the Ever-Near, the All-Prior, the All-Bountiful, the All-Manifest, the All-Majestic, the Inaccessible, the Peerless, the All-Glorified, the Most Holy, the 6 ذلك مبدع السموات الارض وما بينهما وهو العزيز المتعالى العلى الاعلى المتكبر المتجبر المتقهر المتسخر المملك المتحفظ المتسلط المتعزز المتقدر المتقرب المتقدم المتكرم المتظهر المتعظم الممتنع المتفرد المتجبد المقدس المترحم المتعطف المترئف المتجل المتجد المتور المتفطر المنيع

All-Merciful, the Most Compassionate, the Most Tender, the All-Encompassing, the All-Luminous, the All-Bounteous, the Immeasurable.

- 7 Say: He is the All-Glorious, the Most Exalted, the Most Beautiful, the Most Great, the Most Luminous, the Most Merciful, the Most Near, the Most Perfect, the Most Mighty, the Most Secure, the Most Powerful, the All-Knowing, the All-Pleasing, the Most Beloved, the Most Noble, the All-Possessing, the Ever-Abiding, the Most High, the Most Ancient, the Most Generous, the Strongest, the Most Upright, the Most Wise, the Most Manifest, the Most Intense, the Most Subduing, the Most Exalted, the Most Steadfast – the Creator of all things by His command; and He, verily, is powerful over all things.
- 8 Unto God belongeth the wondrous origination of the heavens and the earth and whatsoever lieth between them, and God hath ever been a Watcher over all things.
- 9 Whoso hath no portion therein shall have no justice in his days; let him, then, inscribe his ultimate end for God, and let him covenant to deliver it unto the Point, that God may recompense him, on the Day of Resurrection, by His mercy. Verily, He is, of all things, all-knowing.
- 10 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.
- 11 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.
- 12 Unto God belongeth the exaltation of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Most High, the Most High.
- 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.
- 14 Unto God belong the signs of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a guardianship tremendous.
- 15 Unto God belongeth the realm of might (jabarut) of the heavens and the earth and whatsoever lieth between them, and God is the Living, the Self-Subsisting, the Eternal, the All-Glorious.
- 7 قل هو الابهى الاجل الاجمل الاعظم الانور
الارحم الاقرب الاكل الاكبر الامن الامنع
الاعلم الاقدر الارضى الاحب الاشرف الاملك
الادوم الاعلى الاقدم الاكرم الاقوى الاقوم
الاحكم الاظهر الأشد الاقهر الارفع الاثبت
خالق كل شئ بامرہ وهو على كل شئ قدير
- 8 والله بدع السموات والارض ما بينهما وكان الله
على كل شئ رقيباً
- 9 ومن لم يكن له حظ لم يكن له عدل في ايامه
فليكتبن الغاية لله ليوصين بان يوصلن الى النقطة
ليجزيه الله يوم القيمة برحمته انه بكل شئ عليم
- 10 والله ما في السموات والارض وما بينهما وكان
الله على كل شئ قديراً
- 11 والله ملك السموات والارض وما بينهما وكان الله
على كل شئ قديراً
- 12 والله علاء السموات الارض وما بينهما وكان الله
عليها علياً
- 13 والله بهاء السموات والارض وما بينهما وكان بهياً
بهياً
- 14 والله ايات السموات والارض وما بينهما وكان
الله ذا حفظ عظيم
- 15 والله جبروت السموات والارض وما بينهما وكان
الله حياً قيوماً صمداً عظيماً

CMB_F20.002r15-003r06

BB00033

*Kitabu'l-Qiyama**Date: 1264 (Chihriq) [1847-1848]*

- 1 God beareth witness that there is none other God but Him and that whatsoever is beside Him hath been created by Him and all are His worshippers. And verily I bear witness unto God, my Lord, the Lord of the heavens and the Lord of the earth, the Lord of all things. None other God is there but Him, His is the creation and the command. Nothing escapeth His knowledge; His is whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. Nothing can frustrate Him. His is whatsoever is in the heavens and whatsoever is on earth and whatsoever lieth between them. Verily He is the All-Knowing, the All-Informed, the All-Powerful.
- 2 None can be concealed in the secret of His mystery. The command is His, nothing escapeth God's knowledge, neither in the kingdom of the heavens nor on earth nor between them. There is none other God but Him, unto Him belong might and majesty. There is none other God but Him, unto Him belong power and beauty. I counsel you concerning that which God hath created of Him Whom God shall make manifest. I bear witness unto the greatest of that which they attain, not unto that which they desire. Worship ye not God while ye were among the sincere ones? Ask not of God that which He heareth not concerning it. His are the most excellent names, if they would but turn unto Him. Nay, God is far more exalted than that anything should escape [...] Yet do I seek forgiveness of God for Him Whom God shall make manifest, and for the grief that cometh unto you save [...] that ye may not grieve Him. Through Him are manifested all names in the kingdoms of the heavens and of the earth and of that which lieth between them, and all are possessed of knowledge thereof.
- 3 Should they desire Glory, verily He is in His dominion if they would be guided. And should they desire the Primal Point, verily He is in the treasures of His command. Verily they worship none but Him. And should they desire good-pleasure, verily He is upon His seat of glory. Verily they bow down before none but Him. And should they desire sovereignty, verily He is upon His throne. Verily they render thanks unto none but Him. And should they desire all names, then each one is a manifestation of His name, glorifying Him by night and by day, and exalting Him until they follow God and His command. He hath set forth this example for you, but ye were among
- 1 شهد الله أن لا إله إلا هو وإن ما دونه خلق له و كل له عابدون و إني لأشهدن الله ربي رب السموات ورب الأرض رب كل شيء على الله لا إله إلا هو له الخلق والأمر لن يعزب عن علمه من شيء له ما في السموات وما في الأرض وما بينهما لا يعجزه من شيء له ما في السموات وما في الأرض وما بينهما إنه كان علماً عالماً قديراً
- 2 لا من أحد من أن يكون من في سر سراه إذ لك الأمر لا يعزب من الله شيء لا في ملكوت السموات ولا في الأرض ولا بينهما أن لا إله إلا هو له العزة والجلال أن لا إله إلا هو له القوة والجمال ألا أوصيكم بشيء ما خلق الله ممن يظهره الله أشهد على أعظم ما هم يحظون لا على أن هم يريدون لا تعبدون الله وكنتم من الموحدين لاتسئلن فلولا الله ما لا يسمع الله لها بها له أسماء الحسنى إن هم يعرضون بل إن الله أجل من يعزب عن ولكني أستغفر الله ممن يظهره الله وله حزن لكم إلا لعلكم إياه لا تحزنون به يظهر كل الأسماء في ملكوت السموات والأرض وما بينهما وكل به عالمون
- 3 ويريدون البهاء فإنه هو في ملكه إن هم ليهتدون وإن يريدون العماء فإنه هو في خزائن أمره ألا إنهم إياه ليعبدون وإن يريدون الرضاء فإنه هو في مقعد عزه ألا إنهم إياه يسجدون وإن يريدون الملك فإنه هو في مقعده ألا إنهم إياه يشكرون وإن يريدون الأسماء كلهن فإذا كل واحد لمظهر اسمه يسبحون بحمده بالليل والنهار ويعززون به وإلى أن يتبعون الله وله الأمر ان أجرى لكم ذلك المثل

those who were far removed. And I set forth this example in knowledge that ye might remember [...] whether they hear, see, witness, obey, know and magnify. And verily the example of the names of God is like unto your hearing, your sight and your hearts. Were it not that God heareth them through them, they would have nothing of themselves. Thus after your death ye are raised up and unto Him do ye bear witness, if ye bear witness. Let each one of you consider himself as a single soul and bear witness unto all beside him if [...] created by Him through Him. Verily we all stand faithful unto that. That from thee in the souls [...] that in time if they would but ponder. An example for Him Whom God shall make manifest: a sovereign king who strengtheneth all [...] and they upon [...] prostrate themselves by night and by day. And they ask about those who are in His grasp, for verily ye shall not be among those who regret.

ولكنكم أنتم لما كنتم مبعدون ولأجري ذلك المثل في العلم لعلكم تتذكرون أوهم يسمعون ويصرون ويشهدون ويطيعون ويعلمون ويكبرون وإن مثل أسماء الله كمثل أسماعكم وأبصاركم وأفتدتكم ولولا سمع الله لها بها ما بنفسها لم يكن لكم من شيء فإذا من بعد موتكم تسمون سمواً وله تشهدون إن تشهدون فلتجعلن كل من نفس واحد منكم ولتشهدن على ما دونه لو خلق له به فإننا كل ذلك له قائمون ذلك منك في الأنفس ذلك في الزمان إن هم يتفكرون مثل له يظهره الله ملك سلطان يعزز كل وهم على بالليل والنهار ليسجدون ويسألون عن ما للذين هم في قبضته فإنكم أنتم ما كنتم بنادمين

- 4 And likewise if He Whom God will make manifest were to be asked about names and attributes, verily ye would not be counted among those who believe in divine unity. And if the King should deem something difficult, then in His utterance He is like one who rides that which is difficult. God sendeth down from heaven the angels who, by His command, labor day and night. There is no God but God, the One, the Self-Subsisting. If the King should wish to bestow, then from the treasures of His bounty and whatsoever He commandeth, thus do they recite of His oneness, if they but knew. And when He wisheth to seize with might, then appeareth from the beginning the intensity of His grasp. Thus if God should wish to seize with might, He would manifest through those endowed with might from among His creation whatsoever He willeth, for verily He is the All-Compelling, the Mighty. God hath unto Him such similitudes, and there is none like unto God and His creation, nor beneath them do they know the similitudes. By your own selves then worship ye Him. And if the King should wish to honor a soul, then verily will He honor him through the means of His kingdom, and likewise do they observe beneath God. Thus if God should wish to exalt a servant He would exalt him through what He hath placed in the treasures of His most beautiful names, for He is the Mighty, the Beloved. And when God wisheth to abase a servant according to what his hands have wrought, then verily will this be manifested from the treasures of His names whereby He created once. The Manifestation of that name is verily the Abaser, the Dreaded.

4 وإنه بمثل ذلك لو يسئل من يظهره الله عن الأسماء والصفات فإنكم أنتم ما كنتم من الموحدين ولو أراد الملك أن يصعب من شيء فإذا هو في كلامه كراكب الصعب الله من السماء الملائكة الذين هم فإنهم بأمره بالليل والنهار يعملون لك لا إله إلا الله أحد صمد هو لو أراد الملك أن يعطي فإذا في خزائن العطاء وما يأمر به كذلك ما هم يتلون من وحدانية إن هم يعلمون وإذا أراد إن يبطش فإذا يظهر من أول الشدة في قبضته كذلك لو يشاء الله أن يبطش ليظهر عن أولي البطش من خلقه ما يشاء وإنه كان قهاراً شديداً الله له تلك الأمثال ولم يكن على الله وعلى خلقه ولا دونهما لا يعرفون الأمثال بأنفسكم ثم إياه تعبدون وإذا أراد له الملك أن يعز نفساً فإذا يعزز به بأسباب ملكه وإن بمثل ذلك في دون الله يصرون كذلك لو يشاء الله أن يرفع عبداً ليرفعه بما قد جعل في خزائن أسمائه الحسنى إنه هو العزيز المحبوب وإذا أراد الله أن ينزل عبداً بما اكتسبت يده إذا ليظهر ذلك من خزائن أسمائه به خلق مرة مظهر ذلك الاسم إنه هو المنزل المروء

- 5 Let him whom God shall make manifest be unto thee as the name of God, then unto Him shall ye profess His unity. And if He should wish by His own self to honor a soul, He will honor him by His command as He pleaseth, for He is the Mighty,

5 فليجعلن منك من يظهره الله مثل اسم الله ثم إياه توحدون ولو يريدن بنفسه أن يعز نفساً ليعز به بأمره كيف يشاء إنه هو العزيز المحبوب ذكر عن أن

the Beloved. Make mention that all are honored by reason of His self, and verily the kingdom is Thine and all names and conditions, if ye but knew. And if He wishes to show His might over anyone, He shall manifest His Own Self - verily He is the Mighty, the All-Subduing, the Feared. And if knowledge is sought, verily knowledge has manifestation in His names through which all know. Similarly for you are all names and examples, if you but knew what lies within yourselves and pondered upon the horizons. Nay, God is the Creator of all things, and knowledge is but created in time - He knows His creation and He is the Powerful, the Inaccessible, the Exalted, the Beloved. He is the Lord by Whom His knowledge is strengthened from all things in the heavens and on earth and whatsoever lies between them. He is the Powerful, the Inaccessible, the Guardian, the Self-Subsisting. Were He to desire the heavens and earth, none could grasp what is in His hand through the assistance of a thousand thousand matters until reaching God.

- 6 Thus if God willed for them, He would guide a soul at once as He guides the angels in all things, if you would acknowledge for God that His Command is nearer than "Be, and it is." For if the angel were to pass by one of you - there is no God but Him, the Victorious in His dominion - he would see from you what you know not. Likewise, had God not commanded those who take and those who bind, then verily the angels of the All-Merciful would still be the manifestations of His command in attribute - whether to seize, or to inscribe, or to proclaim. Then do they declare the oneness of God, your Lord, the All-Merciful; then do they praise Him and give thanks unto Him. Yours is not to sorrow, nor to weep, nor to utter words of lament concerning Him Whom God shall make manifest. If it is He alone that ye truly unify, and if ye prostrate yourselves, then remember of His Most Beautiful Names that which relieveth your hearts, not that over which ye grieve; for we indeed follow Him. He is, exalted is He, far above that; and how should a soul be saddened on His account, if ye but knew?

- 7 And remember, before Him, all that exalteth His mention - those whom He hath ascribed unto His servants, that He may succor you with His signs as He willeth, by His command. Verily, He is the All-Commanding, the Inaccessible, the Most Exalted, the Self-Subsisting. He beareth witness to a single letter - nay, were it nine times nineteen letters, the count would not encompass it. They neither present aught to Him, nor inform Him thereof, nor originate speech about Him, nor remember by Him on His behalf, nor publish it abroad. For whatsoever

كل يُعز بسبب نفسه وإنَّ الملك لك وكل الأسماء والشئون إنَّ أنتم تعلمون وإذا أراد أن يبطش على أحد يظهر مظهر نفسه إنَّه هو البطاش المتقهر المرهوب فإنَّ يستلن عن العلم فإنَّ للعلم مظهر في أسمائه كل به يعلمون ولكم بمثل ذلك كل الأسماء والأمثال لو أنتم تعلمون ما في أنفسكم ثم في الآفاق تتفكرون بل إنَّ الله خالق كل شيء وإنما العلم خلق في فرصة إنَّه يعلم له خلق وإنَّه هو المقتدر الممتنع المتعالي المحبوب الرب به يعزَّن علمه من شيء له في السموات وله في الأرض وله ما بينهما وإنَّه هو المقتدر الممتنع المهيمن القيوم إنَّه لو أراد السموات والأرض لا يأخذ أحد هو في قبضته بما ناصرته بألف ألف امرحتى يصل إلى الله

6 كذلك لو إ شاء الله لهم لهدى نفساً مرة كما يهديه الملائكة في كل شيء إنَّ أنتم لله تقرون على أنَّ أمره أقرب من أن يقول له كن فيكون فإنَّه لو أنَّ مر الملك على أحدكم أن لا إله إلا هو المنصور في ملكه ليرى منكم ما لا تعلمون كذلك لو لم يأمر الله لمن قبض أو ربط فإذا ملائكة الرحمن هم مظاهر أمره الوصف أو ليقبضون أو ليسطرن أو ليستعلن ثم يوحدون الله ربكم الرحمن ثم يمدونه ويشكرون لك الأمر من أن يحزنن أو يبيكين أو يقولن أو يحزنن من يظهره الله فإنَّ أنتم إياه لتوحدون وإنَّ أنتم سجدتن أن تذكرون فلتتذكرن من أسمائه الحسنى ما يفرج عن قلوبكم لا ما أنتم له تحزنون وإنا له متبعون إنه عن ذلك وكيف ما يحزن به نفس إن أنتم تعلمون

7 ولتذكرن عنده كل ما يرفع به ذكره أولئك من نسبه إلى عباده ليمدتن بآياته كيف إ شاء بأمره إنَّه هو المهيمن الممتنع المتعالي القيوم وإنَّه ليشهدن على حرف ول ولو كان من تسع تسع عشر حروف لن يكفيهن العدا لا يعرضون عليه أو يخبرون به ولا يحدثن عنه ولا يتذكرون به له ولا تنشرون فإنَّكم أنتم كل ما تذكرون لتحكمن عليه أن يستمع ويصبر به عينيه

ye commemorate, ye cannot therewith compel Him to hearken, nor to behold with your eyes.

- 8 When God sendeth down the verses of mercy, then those who outwardly bear them show mercy, until the Day of Resurrection. And when He willeth that He be worshipped and remembered by a word of subduing might or of smiting power, should He desire such utterance, then the manifestations of force and of chastisement endure, until the Day of Resurrection – as though they had been created by His word to subdue and to smite. Let God abide, for by His word hath He brought creation into being; and that which hath not appeared from your bodies, He created thereby.
- 9 Thus, if He sendeth down the verses of mercy, lo, those are the manifestations of mercy until the Day of Resurrection, that haply ye may be shown compassion. And if God sendeth down the verses of severity and of smiting, then are they the manifestations thereof until the Day of Resurrection – smiting and overpowering. Follow ye, then, the command of God, and He shall recompense... even as ye behold. And we verily are watchful until the Day of Resurrection....

8 فإذا نَزَّلَ اللهُ آيَاتِ الرَّحْمَةِ فَإِذَا لَظَاهَرَهَا إِلَى يَوْمِ الْقِيَامَةِ يَرْحَمُونَ وَإِمَّا يَعْبُدُونَ اللَّهَ وَأَنْ يَذْكُرَنَّ لَهُ بِهِ عَنْ يَنْطَلِقُهُ بِقَوْلِ قَهْرٍ أَوْ بَطْشٍ فَإِنْ أَرَادَ النُّطْقَ لَهُ ذَلِكَ فَإِذَا مَظَاهِرُ الْقَهْرِ وَالْبَطْشِ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُمْ خَلَقُوا بِقَوْلِهِ لِقَهْرٍ وَلِبَطْشٍ فَلْيَبْقَيْنَ اللَّهُ فَإِنَّ بِقَوْلِهِ لَخَلْقٌ لَمْ يَظْهَرِ مِنْ أَجْسَادِكُمْ فَإِنَّهُ خَلَقَ بِهِ

9 فَلَوْ يَنْزِلَنَّ آيَاتِ الرَّحْمَةِ فَإِذَا أَوْلَيْتُكَ مَظَاهِرَ الرَّحْمَةِ إِلَى يَوْمِ الْقِيَامَةِ لَعَلَّكُمْ تَرْحَمُونَ وَإِذَا نَزَّلَ اللهُ آيَاتِ الشَّدَةِ وَالْبَطْشِ فَإِذَا هُمْ مَظَاهِرُهَا إِلَى يَوْمِ الْقِيَامَةِ يَبْطِشُونَ وَيَقْهَرُونَ فَلْتَتَّبِعَنَّ اللَّهَ وَلْيَجْزِينَ مَا لَكُمْ أَنْتُمْ تَرَوْنَ وَإِنَّا إِلَى يَوْمِ الْقِيَامَةِ نَاصِرُونَ ...

BYC_jabar.209.17-212.07x

BB00661

Prayer for Friday evening

Date: 1264-1265 [1848-1849]

- 1 In the Name of God, the Most Inaccessible, the Most Holy
- 2 Glorified art Thou, O my God! This is the night of Friday wherein I beseech Thee by Thine own Self, for nothing in Thy knowledge can equal Thee, nor is there any like unto Thee, nor any comparison with Thee, nor any peer for Thee. Creation is Thy creation and command is from Thee unto Thee. Thou alone, there is no God but Thee. Thou hast ever been one God, Single, Unique, Self-Subsisting, Ever-Living, Self-Sustaining, Eternal, Everlasting, Independent. Thou hast taken neither consort nor son. All within the kingdom of the heavens and earth and whatsoever is between them glorify Thee, and all within the kingdom of Command and Creation and whatsoever is beneath them praise Thee. All realities in their essence

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

2 سُبْحَانَكَ اللَّهُمَّ يَا أَلْهِ هَذِهِ لَيْلَةُ الْجُمُعَةِ لَا سَتْلَنُكَ فِيهَا بِكَ أَذْ لَا شَيْءٌ فِي عِلْمِكَ عَدْلُكَ وَلَا مِثْلُكَ وَلَا شَبِيهَكَ وَلَا قَرِينَكَ الْخَلْقُ خَلَقَكَ وَالْأَمْرُ مِنْكَ إِلَيْكَ وَحْدُكَ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ كُنْتَ الْهَاحِداً أَحَدًا فَرْدًا صَمَدًا حَيًّا قَيُّومًا دَائِمًا أَبَدًا مَعْتَمِدًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا لَيْسَبِيحُنْ لَكَ مِنْ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَلِيَحْمَدَنَّ لَكَ مِنْ فِي مَلَكُوتِ الْأَمْرِ وَالْخَلْقِ وَمَا دُونَهُمَا وَلِيُوحِدَنَّكَ كُلُّ الْكَيِّنُونِيَّاتِ بِجَوْهَرِيَّتِهَا وَلِيُعْظَمَنَّكَ كُلُّ الذَّاتِيَّاتِ بِجَرْدِيَّتِهَا

profess Thy unity, and all entities in their abstraction magnify Thee.

- 3 For whoso boweth not before Thee in the manifestation of Thy wondrous creation deserveth not to be mentioned in the gathering of the exalted ones, nor among them that glorify Thee, nor among those who sanctify Thee night and day and who tire not, nor among those who turn from right to left and who, by Thy leave, glorify Thee, nor among those who are detached unto Thee and who stand in awe of Thee.
- 3 اذ من لم يسجد لك في ظهور بدعك لا ينبغي عندك ان يذكر في ملائ العالمين او المسيحين او الذين يقدسونك بالليل والنهار وهم لا يفترون او الذين ينقلبون عن اليمين والشمال وهم باذنك ليسبحون والذين هم ينقطعون اليك وهم من خشيتك مشفقون
- 4 Therefore, O my God, do Thou at this hour send down upon the First One and upon that which hath been multiplied therefrom - wherein naught can be seen save Thy manifestation in the Beginning, for verily Thou art the First before all things, and the Last after all things, and the Manifest above all things, and the Hidden within all things - I beseech Thee to send down upon the hearts that have ascended unto Thee, and their spirits, their souls and their bodies, and their outward parts, from every most resplendent glory, and every most exalted majesty, and every most beauteous beauty, and every most supreme grandeur, and every most brilliant light, and every most extensive mercy, and every most perfect word, and every greatest name, and every most mighty power, and every most conclusive will, and every most penetrating knowledge, and every most potent power, and every most pleasing utterance, and every most beloved and impregnable matter, and every most noble honor, and every most enduring sovereignty, and every most glorious dominion, and every most elevated loftiness, and every good thing befitting the sublimity of Thy grace and the exaltation of Thy bounty.
- 4 فلتنزلن اللهم حينئذ في تلك الساعة على الواحد الاول وما قد كثر اذ لا يرى فيه الا ظهورك في الاول اذ انك انت الاول قبل كلشي والآخر بعد كلشي والظاهر فوق كلشي والباطن مع كلشي لاستلئلك ان تنزلن على افئدة التي قد عرجت اليك وارواحهن وانفسهن واجسادهن واخرهن من كل بهاء ابهاء ومن كل جلال اجلاه ومن كل جمال اجمله ومن كل عظمة اعظمها ومن كل نور انوره ومن كل رحمة اوسعها ومن كل كلمات اتمها ومن كل اسماء اكبرها ومن كل عزة اعزها ومن كل مشية امضاها ومن كل علم انفذه ومن كل قدرة اقدرها ومن كل قول ارضاه ومن كل مسائل احبها اليك وامنعها لديك ومن كل شرف اشرفه ومن كل سلطان ادومه ومن كل ملك انفره ومن كل علاء اعلاه ومن كل خير ما ينبغي لعلو فضلك وسمو جودك
- 5 For Thou didst not create the heavens and the earth and whatsoever is between them save for them that profess Thy unity, that glorify Thee, that know Thee, and that are annihilated in Thee and through Thee.
- 5 اذ انك ما خلقت السموات والارض وما بينهما الا لموحدك ومسيحك وعارفيك وفانيك وفانيتك
- 6 O God, then cause to descend, at that appointed hour, upon Him Whom Thou wilt make manifest, the signs of Thy power, the effulgences of Thy sovereignty, the upholdings of Thy Qayyumiyyah, the forth-shinings of Thy holiness, and the diverse modes of Thy unicity – of every good whereunto no equal, no likeness, no peer, no match, no companion can be conceived.
- 6 فلتنزلن اللهم حينئذ على من تظهره بايات قدرتك وظهورات سلطنتك و... قيوميتك وبروزات قدوسيتك وشئون فردانيتك من كل خير ما لم يكن له عدل ولا شبه ولا مثل ولا كفو ولا قرين
- 7 And vouchsafe, O my God, unto everyone who hath entered the Bayan to attain unto His presence – by believing in Him and by prostrating themselves before Thee in His very sight – for Thou didst not send down the Bayan, nor plant the knowledge of that One in the hearts of Thy celebrants, the spirits of Thy
- 7 وتلّ اللهم على كل من دخل في البيان لقاءه بالايمان به والسجود لك بين يديه اذ انك ما نزلت البيان وما غرست معرفة ذلك الواحد في افئدة مسيحيك وارواح مقدسيك وانفس موحدك واجساد مكبريك الا ليوم ظهوره

sanctified ones, the souls of Thy affirmers of Thy oneness, and the bodies of those who magnify Thee, save for the Day of His manifestation.

- 8 Lay up, then, O my God, in His behalf, of every beauty the most resplendent thereof; of every majesty the most sublime thereof; of every comeliness the most perfect thereof; of every greatness the most transcendent thereof; of every light the most luminous thereof; of every mercy the most expansive thereof; of every word the most complete thereof; of every name the most mighty thereof; of every glory the most glorious thereof; of every Will the most effectual thereof; of every knowledge the most penetrating thereof; of every power the most prevailing thereof; of every utterance the most acceptable thereof; of every supplication the most beloved before Thee and the most safeguarded in Thy presence; of every honor the most exalted thereof; of every dominion the most enduring thereof; of every kingdom the most illustrious thereof; of every elevation the most lofty thereof; and of every good such as beseemeth the height of Thy bounty and the exaltation of Thy grace.

- 9 O God, do Thou bestow upon His parents and those who love Him that which becometh the loftiness of Thy generosity and the sublimity of Thy grace. O God, do Thou guard Him through the angels of the heavens and the earth and whatsoever lieth between them, from before Him and behind Him, from His right and His left, from above His head and beneath His feet, and all that Thy power encompasseth, for verily Thou art potent over whatsoever Thou willest and mighty over whatsoever Thou desirest.

- 10 O God, do Thou make known to all who have believed in the Bayan that if they stand firm in their allegiance to Him, they shall become the treasurers of all good, whereupon they shall expend in the fortification of His Word and the exaltation of His majesty that which Thou hast bestowed upon them through His bounty and conferred upon them through Thy grace, for this is the essence of all Thy creation, since none in all creation can equal Him, nor can any in the realm of invention resemble Him.

- 11 O God, ordain for Him on the day of His manifestation, from beginning to end, such glory as hath no equal, such exaltation as hath no likeness, and such loftiness as hath no peer, and likewise for His night, and likewise for all that Thou hast ordained for Him throughout His life. O God, send down all Thy good pleasure upon whosoever pleaseth Him and all Thy wrath upon whosoever grieveth Him, for all good proceedeth from Him and returneth unto Him, and all else existeth through Him though returneth not unto Him.

8 فلتخزن اللهم له من كل بهاء ابهاء و من كل جلال اجله و من كل جمال اجمله و من كل عظمة اعظمها و من كل نور انوره و من كل رحمة اوسعها و من كل كلمات اتمها و من كل اسماء اكبرها و من كل عزة اعزها و من كل مشية امضاها و من كل علم انفذه و من كل قدرة اقدرها و من كل قول ارضاه و من كل مسائل احبها اليك و امنعها لديك و من كل شرف اشرفه و من كل سلطان ادومه و من كل ملك اشغره و من كل علاء اعلاه و من كل خير ما ينبغي لعلو جودك و سمو فضلك

9 و لتنزلن اللهم على ابيه و اولى محبته ما ينبغي لعلو جودك و سمو فضلك و لتحفظنه اللهم بملائكة السموات و الارض و ما بينهما من بين يديه و من خلفه و عن يمينه و شماله و من فوق رأسه و تحت قدميه و ما ملكته بقدرتك اذ انك انت القادر على ما تشاء و المقتدر على ما تريد

10 فلتعرفن اللهم كل من امن بالبيان بانهم اذا قاموا بولايتهم اولئك هم خزان كل خير حيث يتفقون في امتناع كلمته و ارتفاع عظمته ما قد ملكتهم بجوده و مننت عليهم بفضلهم اذ ذلك جوهر كل خلقك حيث لم يعدله في الابداع من احد و لا يشابهه في الاختراع من احد

11 فلتجعلن اللهم له يوم ظهوره من اوله الى اخره عزا لا يعادله عز و سما لا يماثله سمو و علوا لا يقارنه من علو و مثل ذلك ليلته و مثل ذلك ما قد قدرت له في عمره و تنزلن اللهم كل رضائك على من يرضيه و كل نعمتك على من يحزنه اذ كل الخير منه و اليه و دون ذلك به و لا يرجع اليه

- 12 I beseech Thee, O God, by Him – for there is none greater than He in Thy knowledge – and by the Letters of the Living, for none preceded them in their faith in Him, and then by those who aid His Cause and are devoted to His good pleasure. For by Thy might, I bear witness before Thee and before all things that should any follower of the Bayan be veiled from attaining His presence, his very existence and all his works would be as naught.
- 12 فاستلک اللهم به حيث لم یکن فی علمک اعظم منه ثم بحروف حیه حيث لم یسبقهم فی الايمان به دونهم ثم علی من بنصر دینه وینقطع الی رضائه فانی وعزتك لاشهدنک وکلشی ان یحتجب احد من البیان عن لقائه حرم علیه وجوده و کیف و ما اکتسب
- 13 O God, preserve all who follow the Bayan and purify the whole earth until there remaineth upon it only that which He loveth and approveth, for Thou didst create the heavens and the earth and whatsoever lieth between them for His sake, as a manifestation of Thine independence from all things and Thy sovereignty over all things. O God, do Thou prolong His days and bestow upon Him of all Thy grace that which hath no equal, for verily I turn toward Thee through Him and draw near unto Thee through Him, having no refuge from Thee save in Thee alone, there is no God but Thee.
- 13 فلتحفظن اللهم کل من دان بالبیان و لتطهرن اللهم الارض کلها حيث لم یکن علیها الا علی ما یحب و یرضی اذ خلقت السموات و الارض و ما بینهما له اظهارا لاستغنائک عن کلشی و استقلالک فوق کلشی فلتطولن اللهم عمره و لتزین اللهم علیه من کل فضلك ما لم یکن له عدله اذ اننی انا متوجه به الیک و متقرب به لیدیک لا للملجاء منک الا الیک و حدک لا اله الا انت
- 14 I beseech Thee, O God, by Thy Names the Inaccessible and All-Subduing, then by Thy Names the Mighty and All-Dominating, then by Thy Names the Sublime and All-Transcending, then by Thy Names the Most High and All-Sublime, then by Thy Names the Ancient and All-Preceding, that Thou make me of such a station that when Thy Self is made manifest on the Day of Resurrection, should I behold but one soul, I would prostrate myself before Thee, and should I behold all who are on earth prostrating before Him, I would prostrate myself before Thee, neither being altered by any condition of all creation, whether in their religion or their worldly affairs, nor being veiled from meeting Him by any manifestations of all creation, whether in their heights or their depths, for this is a glory which if Thou shouldst bestow it upon anyone, Thou wilt have bestowed upon him every good, and if Thou shouldst withhold it from anyone, Thou wilt have withheld from him every grace.
- 14 استلک اللهم باسمائک المنیعة الممتنعة ثم باسمائک العزیزة المتعززة ثم باسمائک الریفة المرتفعة ثم باسمائک العلیة المتعالیة ثم باسمائک القدیمة المتقدمة ان تجعلنی علی شأن حین ظهور نفسک يوم القيمة لو اریه واحدا لاسجدن به بین یدیک و ان اری کل من علی الارض ساجدا له لاسجدن له بین یدیک لا تتغیرنی شئون الخلق کلها لا فی دینهم و لا دنیاهم و لا تحجبنی عن لقائه ظهورات الخلق کلها لا فی علوهم و لا دنوهم اذ ذلک عز لو تهین احدا قد وهبته کل خیر و ان منعت عن احد قد منعت عنه کل فضل
- 15 Here am I, O my God, beseeching Thee by that Most Great Name, and the Most Noble Manifestation, and Thy Most Ancient Mystery, and Thy Most Enduring Revelation, and Thy Most Straight Path, that Thou mayest send down upon Thy witnesses in the Bayan, until the first day of Thy manifestation on the Day of Resurrection, every victory Thou hast created or wilt create, and every glory Thou hast created or wilt create, and every dominion Thou hast created or wilt create, and every sovereignty Thou hast created or wilt create, and every invincibility Thou hast created or wilt create, for on that day there shall be no servants on earth but these, and no worshippers but these.
- 15 فها انا ذا یا الهی سائلک و فانیک و عابدک و راجیک لاستلنک بذلک الاسم الاعظم و الظهور الاکرم و سرك الاقدم و تجلیک الادوم و معروفک الاقوم ان تنزلن علی ادلائک فی البیان الی اول ظهورک يوم القيمة کل نصر قد خلقتہ او تخلق و کل عز قد خلقتہ او تخلق و کل هیمنة قد خلقتها او تخلق و کل سلطنة قد خلقتها او تخلق و کل مناعة قد خلقتها او تخلق اذ یومئذ لم یکن علی الارض عبادک الا هؤلاء و لا سجادک الا هؤلاء

- 16 And O God, withhold from them all Thy grace and mercy at the time of Thy manifestation on the Day of Resurrection, unless they enter beneath the shadow of Thy manifestation and believe in Him Who manifesteth Thy Self through what Thou hast revealed unto Him of Thy words.
- 16 و لتنقطعن اللهم عنهم كل فضلك و رحمتك حين ظهورك يوم القيمة الا وان يدخلن في ظل ظهورك و يؤمنن بمظهر نفسك بما نزلت عليه من كلماتك
- 17 And O God, multiply for them all Thy grace and mercy when they behold not the rays of the Sun of Thy manifestation in the Bayan, which Thou hast placed within their essence as a preparation for them, that they may be able to withstand the appearance of the Sun of Thy Reality on the Day of Resurrection. For hadst Thou not willed this, Thou wouldst not have made Thyself known to them.
- 17 و لتضاعفن اللهم عليهم كل فضلك و رحمتك اذا لا يرون اشباح شمس ظهورك في البيان بما قد جعلتها في كينونياتهم استعدادا لهم ليقدرن ان يتجلجن بظهور شمس حقيقتك يوم القيمة اذ لولا اردت ذلك ما عرفتهم نفسك
- 18 And how not? For there abideth not in the shadow of this – hast Thou created any paradise greater than Thy knowledge, or any heaven more noble than the good-pleasure of Thy Proof? Nay, by Thy glory! Therefore, O my God, grant success unto me and unto all who follow the Bayan to attain that most exalted Paradise and most glorious Heaven.
- 18 و كيف و ما يستظل في ظل هذا هل خلقت جنة اعظم من عرفانك و رضوان اكرم من رضا جنتك لا و عزتك فتوفقني اللهم و كل من دان بالبيان على ذلك الجنة الاعلى و الرضوان الابهى
- 19 And reward me, O my God, and all who follow the Bayan, on the day of the manifestation of Him Whom Thou shalt make manifest, by His tongue and His pen, with Thy most mighty signs and most noble words. For from the beginning of that manifestation unto this, all work for that recompense, and Thy recompense appeareth not save through His manifestation, and Thy decree is not established save through His decree.
- 19 و لتجزيني اللهم و كل من دان بالبيان يوم ظهور من تظهره بلسانه و خطه على اعظم اياتك و اكرم كلماتك اذ من اول ذلك الظهور الى هذا كل يعملون لذلك الجزاء و لا يظهر جزائك الا بظهوره و لا يثبت قضائك الا بقضائه
- 20 Therefore, O my God, raise up all who are in the Bayan from their slumber on the day of His appearance, lest they be veiled from Him by anything, for to be veiled from Him is to be veiled from Thee, and to be veiled from Thee is to be veiled from Him. For Thou art too exalted for eyes to perceive Thee, and too sanctified for the loftiest pinnacles of denial to reach Thee. Glory be unto Thee! There is no God but Thee, the Single, the All-Compelling, the Almighty.
- 20 فلتقومن اللهم كل من في البيان عن رقدهم يوم ظهوره لئلا يحتجبون بشئ عنه اذ الاحتجاب عنه الاحتجاب عنك و الاحتجاب عنك الاحتجاب عنه اذ انك انت متعال من ان تدركك الابصار و متقدس من ان تطير اليك اعلى شواخ الانكار سبحانك ان لا اله الا انت الفرد المتكبر القهار
- 21 And when thou art like that night on the Day of Manifestation, then recognize the Manifestation of God, for after the rising of the sun it is not permitted to seek sustenance from what was provided before, nor to seek nearness through what was done before. Fix thy gaze with utmost intensity upon this, and focus thy vision with utmost concentration upon that, for thou mayest become veiled and die and enter the fire while thy heart perceiveth not His manifestation, even after God hath caused thee to hear His verses – like the followers of Jesus, peace be upon Him, when there came what Jesus had promised them of guidance and clear proofs, and one thousand two hundred and seventy years passed while they remained veiled in the fire.
- 21 و اذا كنت مثل تلك الليلة في يوم الظهور فادرك ظهور الله فان بعد اشراق الشمس لم يحل الترزق بما رزقت من قبل او التقرب بما عملت من قبل و دق نظرك حق الدق في هذا وصف بصرك حق الصرف في ذلك فانك ربما تحتجب و تموت و تدخل في النار و لا ... بقلبك ظهوره بعد ما قد اسمعك الله اياته مثل امة عيسى عليه السلام حيث قد جاء ما وعدهم عيسى بالهدى و البيئات و قد قضى الف و مائتين و سبعين سنة و هم الى حينئذ في النار محتجبون قد سمعوا ظهور محمد رسول الله

They heard of the manifestation of Muhammad, the Messenger of God, but they paid no heed and their souls were not convinced that He was the One Whom Jesus had promised them.

ولكن ما التفتوا و ما استيقنت انفسهم بانه هو الذي قد وعدهم عيسى

- 22 Likewise, if thou shouldst recognize Him Whom God shall make manifest and find anyone from among the followers of the Qur'an, I beseech God to cause all who are on earth to enter that most great paradise and most ancient heaven, that none may remain in the fire. But this shall not appear except through your own selves, if ye but knew.

22 كذلك ان ادركت من يظهره الله و وجدت احدا من الفرقان فاني لاسئلن الله ان يدخلن كل من على الارض في ذلك الرضوان الاعظم والجنة الاقدم لثلا يكن في النار من احد و لكن ذلك لن يظهر الا بانفسكم ان انتم تعلمون

- 23 Wait not on the day of Him Whom God shall make manifest for angels to descend from heaven, nor for the earth to swallow its inhabitants, but be such that ye may manifest victory and triumph, and become dawning-places of the unique and zealous One, lest others rise against you unjustly while you remain supplicating in your dwellings.

23 لا تصبرون يوم من يظهره الله لينزل الملائكة من السماء و لا ان يخسف الارض باهلها بل و لتكونن بانفسكم مظاهر النصر والظهور و مطالع الفرد الغيور لثلا يرفعن عليكم بغير حق ... و انتم في مساكنكم تتضرعون

- 24 For instance, if you desire sustenance, doth it descend from heaven or spring forth from earth? Nay, God provideth for you from the treasures of His creation, whether through yourself or through your brother. Thus must thou understand all thy affairs. But beware lest thou look to anyone save God, for even if others be mentioned, they change not – for God is the Creator of all things and their Sustainer, the One Who causeth all to die and giveth life, the Helper of every servant and their Exalter through the Manifestations of Command and Creation.

24 مثلا انك اذا اردت ان يرزقك هل ينزل من السماء او يخرج من الارض بل الابدان يرزقك الله من خزائن خلقه سواء كان نفسك او اخيك بمثل ذلك فلتعرفن كل امرك و لكن اياك ان تنظر الى احد الا الله فان كان لهم من ذكر لن يتغيروا بل الله خالق كلشي و رازقه و ميت كلشي و محييه و ناصر كل عبد و رافعه بمظاهر الامر و الخلق

- 25 These are your essential realities, your innermost beings, your true selves and your identities, though ye see them not while gazing toward God. But if in the night all of God's guides [...] in the depths of their gardens, delighting in their sacred mysteries with their Lord. But thou must not remain veiled from the seats of the One, if thou canst find a way thereto.

25 تلك كينونياتكم و ذاتياتكم و نفسانياتكم و انياتكم ان لم ترونها و انتم الى الله تنظرون و لكن ان كنت في الليل ادلاء الله كلها ... في غرق جناتهم و متلذذون على سرائر قدسهم عند ربهم و لكن عليك ان لا تحتجبين عن مقاعد الواحد ان استطعت الى ذلك من سبيل

- 26 All this is so that thou mayest find companionship with one of them, and on the Day of Resurrection hearken to their words and be guided by what they convey from Him Whom God shall make manifest. Whatever reverence or humility thou showest before them shall benefit thee on the Day of Resurrection.

26 كل ذلك لعلك تستأنس باحد منهم و يوم القيمة تستمع قوله و تهتدي بما هم يبلغون من عند من يظهره الله و كل ما تخضع لهم او نخشع بين ايديهم لينفعك يوم القيمة

- 27 And if thou visitest the First Letter, it is equal to ninety-five pilgrimages, then five for each one, as God hath bound Himself to grant this if thou believest in what God hath revealed in the Bayan and awaitest the appearance [...] according to what God promised them in their first [manifestation]. Consider how God hath benefited thee in the pilgrimage to the House, making five equal to that.

27 و ان تزور حرف الاول لك خمس و تسعين حج ثم كل واحد خمسة حيث قد ضمن الله على نفسه ان يؤتيك اذا كنت مؤمن بما نزل الله في البيان و منتظرا ظهور ... بما قد وعدهم الله في اولاهم انظر الى ما تعرف في حج البيت كيف قد نفعك الله عدل ذلك خمسة

- 28 But be not veiled from the House of God, for He Whom God shall make manifest shall enter that House and observe those who perform pilgrimage for God their Lord, and shall ask God to grant them faith in Him on the Day of His Manifestation. For that is a glory which no other glory can equal – if one should possess all that is on earth but believe not in Him, it profiteth him not; whereas if one possess nothing but believe in Him, it profiteth him. Is there any glory equal to this, if ye be of them who reflect?
- 28 ولكنك لا تحتجب عن بيت الله فان من يظهره الله يدخل في ذلك البيت وينظر على من يحج الله ربه ويستل الله ان يرزقه الايمان به يوم ظهوره اذ ذلك عز لن يعادله من عز لو يملك احد ما على الارض كلها ولا يؤمن به لا ينفعه وان لم يملك من شئ ولكن يؤمن به ينفعه هل من عز يعدل هذا ان كنت من المتفكرين
- 29 Then say at the seat of each one: “The Glory from God be upon you, then the Majesty from God on your right, then the Beauty from God on your left, then the Grandeur from God before you, then the Light from God behind you, then the Mercy from God above your heads, then the Gift from God beneath your feet. God doth ever send down upon you that which exalteth your essential beings, elevateth your realities, protecteth your souls, and manifesteth your identities. Upon you be from God your Lord, and upon those who were with you in the sacred garden and paradise of intimacy, from the first to the last, the outward and the inward, blessings to the number of the name of God the Luminous, or like unto them until the Day of Resurrection. For all the mighty ones bow down in your court, all the sovereign ones humble themselves at your gate, all the powerful ones stand before you, and all the mighty ones submit themselves before your eyes. This is what God hath ordained for you, for your first and your last. He is the Supreme, the Self-Subsisting.” Then say “God is Most Luminous” two hundred times, then return to your seat.
- 29 ثم قل عند مقعد كل واحد انما البهاء من الله عليكم ثم الجلال من الله عن يمينكم ثم الجمال من الله عن شمائلكم ثم العظمة من الله بين ايديكم ثم النور من الله عن ورائكم ثم الرحمة من الله فوق رؤوسكم ثم الموهبة من الله تحت ارجلكم لم يزل الله ينزل عليكم ما ترفع به كينونيائكم وتعلو به ذاتياتكم وتمتع به نفسانياتكم وتظهر به اياتكم فعليكم من الله ربكم وعلى من كان معكم في روضة القدس وجنة الانس من الاولين والآخرين والظاهرين والباطنين اعداد اسم الله المنير او من يكن مثلهم الى يوم القيمة اذ اولوا العزة كلهن نازلون بفنائكم واولوا السلطنة كلهن يخضعون عند بابكم واولوا القدرة يقومون بين ايديكم واولوا السطوة يخضعون بين اعينكم هذا ما قدم الله عليكم في اوليكم و اخريكم انه هو المهيمم القويم ثم استقر في مقعد و اذكر الله اثني و مأتين مرة بقولك الله انور ثم تسترجع الى مقعدك
- 30 And if you possess means, extend your hands in giving to its people, for whosoever spends one mithqal of silver in those lands, it is as though he had spent two thousand and one mithqals in lands other than those lands. [You must] reach out to the most helpless of people, and you shall watch over in those lands one who is not known and whom no one knows, for these are the friends of God. God loves that there should reach them from the treasures of His Cause that which will sustain their bodies in the presence of His holy city.
- 30 و ان كنت ذا عطاء تبسط كفيك الى اهله فان من ينفق مثقالا من فضه على تلك الاراضى فكانه انفق الفين واحدى مثقالا فوق دون تلك الاراضى ... لتوصلن الى اضعف الناس وتراقبن على تلك الاراضى من لا يعرف ولا يعرفه من احد فان اولئك هم اولياء الله يحب الله ان يوصلن اليهم من خزائن امره ما تسكن به ابدانهم في تلقاء مدين قدسه
- 31 You shall make your dwellings pleasant throughout all those lands, for He Whom God shall make manifest may, should He wish, descend upon a house and dwell therein, lest He be saddened by anything. This is what God, your Lord, has enjoined upon you, that you may be mindful. You shall place your trust in God, your Lord, the All-Merciful, at all times, before
- 31 و لتلطفن مساكنكم على تلك الاراضى كلها فان من يظهره الله اذا شاء ينزل على بيت ويسكن فيه لثلا يحزن عن شئ ذلك ما قد وصاكم الله ربكم لعلمكم تذكرون فلتسكن على الله ربكم الرحمن في كل حين و قبل حين و بعد حين فان كل على الله ربنا الرحمن متوكلون

all times and after all times, for all do place their trust in God, our Lord, the All-Merciful.

- 32 And say: "What God willeth; there is no power but in God. His is the Creation and the Command, before and after. There is none other God but He, the Mighty, the Beloved." Then say: "What God willeth; there is no glory but in God. His is the Grandeur and the Majesty in the kingdom of the heavens and the earth and whatsoever is between them. There is none other God but He, the Supreme, the Self-Subsisting."

32 و لتقولن ما شاء الله لا قوة الا بالله له الخلق
والامر من قبل و من بعد لا اله الا هو العزيز
المحجوب ثم لتقولن ما شاء الله لا عزة الا لله
له الكبرياء والعظمة في ملكوت السموات و
الارض و ما بينهما لا اله الا هو المهيمن القيوم .

INBA_6007C.041-046,

MKI4515.015v-

023v

BB00669

Ziyarat-i-Hurufi'l-Vahid

Date: 1264-1265 [1848-1849]

- 1 Visitation Tablet for the Letters of Unity [martyred Letters of the Living]
- 2 In the Name of God, the Most Unapproachable, the Most Holy
- 3 Then if, on that Day – on the Day of Friday – thou shouldst stand before Him Whom God shall make manifest, blessed art thou! For He shall suffice thee in lieu of visiting the Letters of the Unity and from performing every work of righteousness. Yet though all are capable of attaining unto this, they shall deprive themselves of that supreme bounty and that most great attainment. Though they were to expend all that is upon the earth, it would not equal in recompense the weight of a single atom thereof, did they but know.
- 4 Before thou attainest unto it, though all the Most Beautiful Names of God and all His Supreme Attributes be made manifest, none shall be able to encompass them all. But if thou attain unto the seats of the One, thou shalt have attained them all; for all have been guided by His guidance at the dawn of that Manifestation.
- 5 Even so, watch thou for the Day of Resurrection, that perchance on that Day thou mayest believe in those who shall convey the messages of Him Whom God shall make manifest – these are the Messengers of God, in Whom ye shall believe. Verily, the splendour is from God upon you, O ye first Letters,

1 زيارة حروف الواحد

2 بسم الله الامنع الاقدس

3 فان كنت مثل ذلك اليوم يوم الجمعة بين يدي من
يظهره الله طوبى لك ليكفينك عن زيارة حروف
الواحد و كل عمل خير ولكن كل يدركون هذا
ولكن يحرمون عن انفسهم ذلك الفضل الاعظم
و الفوز الاكبر ان ينفقون ما على الارض لن
يعدل جزاء ذرة من هذا ان هم يعلمون

4 و ان قبل ان تدرك الله اسماء الحسنى كلها واولاء
العظمى باسرها لن يقدر احد ان يحصى كلهن و
لكنك ان تدرك مقاعد الواحد فتدركن كلهن اذ
كلهن قد اهدتوا بهداهم في بدء ذلك الظهور

5 كذلك فلتراقبن يوم القيمة لعلكم يومئذ بالذين
يبلغون رسالات من يظهره الله الذين هم رسل
الله تؤمنون انما البهاء من الله عليكم يا ايها الحروف
الاولى في ملكوت العلى الى الذرة الادنى ثم ما

from the highest Kingdom unto the lowest atom, and upon all that is between them and beneath them, that which pleaseth God and that which surpasseth His good pleasure. For He, verily, is the Most High, the Most Exalted.

بينهما وما دونها ما يرضى الله و فوق ما يرضى
انه هو العلى الاعلى

- 6 How, then, shall I make mention of you, when the decree hath been decreed and the command established? This is a thing before which the heavens well-nigh burst, the earth is rent, and the mountains crumble to dust. How could I refrain from weeping for you, or from yearning in the path of your extinction, until I attain unto the Day of Resurrection – haply God will converse with Me of your return? There shall My sorrow be stilled; for on that Day I shall surely behold you upon your bodies, free from grief, while creation itself shall stand abashed, yet shall neither the First nor yourselves grieve.

6 فكيف اذكرنكم بما قد قضى القضاء و امضى
الامضاء و هذا ما تكاد السموات ان ينفطرن و
تنشق الارض و تخر الجبال هدا دون ان ابكى
عليكم او ان اقدر افد بفنائكم الى ان ادركن يوم
القيمة لعل الله يحدثنى برجعمكم هنالك يسكن كل
حزنى اذ يومئذ لارينكم على هياكلكم من دون
حزن اذا يستحي الخلق يومئذ و لا يحزنون و احد
الاول و لا اياكم

- 7 But God hath promised, in truth, that He shall cause you to behold Him Whom God shall make manifest, and He shall cause Him to behold you. He shall raise you up from your resting-places and fulfil unto you that which ye endured in My path aforetime, until He bestow upon you that wherewith ye shall be well-pleased – and even more than that wherewith ye shall be well-pleased. And the like shall be the portion of those who were with you, the former and the latter alike; for He, verily, is the Bestower, the Mighty, the Inaccessible.

7 و لكن الله قد وعد بالحق ان يرينكم من يظهره
الله ويرينه اياكم وليبعثنكم من مراقدم وليوفين بما
قد رايتم في سبيلى من قبل حتى يؤتيناكم بما انتم به
ترضون و فوق ما ترضون و مثل ذلك من كان
معكم فى اوليكم و اخريكم انه هو الوهاب المنيع

- 8 Great indeed hath been your calamity, tremendous your affliction, and mighty that which befell your courts! Ye were the first; by your guidance were all guided. Ye shall be the last; by your latter days shall all believe. Ye are the manifest; by your manifestation do all appear. Ye are the hidden; by your hiddenness are all concealed.

8 و قد عظمت مصيبتكم و جلت رزيتكم و كبرت
ما نزلت بفنائكم انتم الاولون كل بهداكم يهتدون و
انتم الاخرون و كل فى اخريكم بكم يؤمنون و انتم
الظاهرون و كل بظهوركم يظهرهون و انتم الباطنون
و كل ببطونكم يبطنون

- 9 From the first moment that the knowledge of God encompassed what befell you, eyes have wept for you and hearts have been wounded for your sakes – until that first hour when God shall raise you up on the Day of Resurrection from the couches of your souls, through the uprising of His Chosen One. There shall ye and they who love you find rest.

9 من اول ما قد احاط علم الله بما جرى عليكم ييكين
لكم العيون و يجرحن لكم القلوب الى اول ما
يبعثكم الله يوم القيمة عن مراقد انفسكم بما يبعث
وليه فان هنالك انتم و الذين هم فى حكم تسكنون

- 10 Before that hour, none can reckon how many hearts have yearned toward you, how many spirits have been lifted up unto you, how many souls have entered into you, how many bodies have sought repose beside you, how many feet have traversed the path of your love, how many possessions have been spent for your good-pleasure, how many eyes have shed tears in remembrance of your sufferings!

10 و قبل ذلك لن يقدر احد ان يحصى كم من افئدة
ولدت اليكم و كم من ارواح رفعت اليكم و كم
من انفس ولجت فيكم و كم من اجساد سكنت
لديكم و كم من اقدام نقلت فى سبيلكم و كم من
اموال صرفت فى رضائكم و كم من عيون جرت
فى مصيبتكم

- 11 It is as though I hear, at that time, the voices of the angels of the cloud – the cherubim, the exalted ones, the sanctifiers, the

11 كانى اسمعن حينئذ اصوات ملائكة العماء من
الكروبيين و العالين و المسبحين و المقدسين و

glorifiers, the magnifiers, and the extollers – descending upon your courts with a majesty such that, were ye yourselves to desire to rise from your dust, ye would find no power to do so, restrained as ye are by the command of God and the majesty of His might.

- 12 Upon you and upon those who are with you at every moment be from the Beauty of God the most resplendent thereof, from the Glory of God the most majestic thereof, from the Comeliness of God the most perfect thereof, from the Grandeur of God the most exalted thereof, from the Light of God the most luminous thereof, from the Mercy of God the most expansive thereof, from the Words of God the most complete thereof, from the Names of God the most mighty thereof, from the Might of God the most glorious thereof, from the Will of God the most effectual thereof, from the Knowledge of God the most penetrating thereof, from the Power of God the most prevailing thereof, from the Bounty of God the most beloved thereof, from the Honor of God the most exalted thereof, from the Dominion of God the most enduring thereof, from the Sovereignty of God the most illustrious thereof, from the Elevation of God the most high thereof, and from every good that thy Lord, the All-Bountiful, the Most Generous, loveth.

- 13 Then return thou, and take thy seat, and remember thy Lord with what thou lovest. And if thou be not on the Day of Resurrection, know thou that from the first of that Manifestation until that hour all men shall visit the Letters of the Unity in the Qur'an and dwell within their sanctuaries, yet shall remain veiled from meeting their Lord.

- 14 Be not thou like them, lest thou be chastised for their deeds, and deprived of their reward. This is of the command of God – God counseleth thee therein, that perchance on the Day of Resurrection thou mayest be of those who are delivered.

- 15 Glorified art Thou, O my God and my Lord! Send down Thy blessings upon my parents, and upon the people of my love, and upon the people of my loyalty, among those who have been and those who shall be until the Day of Resurrection; and likewise upon those who have been martyred in Thy path, upon their mothers, their brethren, and their companions in love – for this is a bounty from Thee, for Thou, verily, art the Most Bountiful, the All-Generous.

المهللين والمكبرين والمعظمين كيف نزلت بفنائكم
بشأن لو انتم بانفسكم تريدون تربيتكم لا تستطيعين
ارتفاعا من امر الله و امتناعا من عز الله

12 و ان عليكم و من هو معكم في كل حين من بهاء
الله ابهه و من جلال الله اجله و من جمال الله
اجمله و من عظمة الله اعظمها و من نور الله انوره
و من رحمة الله اوسعها و من كلمات الله اتمها و
من اسماء الله اكبرها و من عزة الله اعزها و من
مشية الله امضاها و من علم الله انفعه و من قدرة
الله اقدرها و من علم الله انفعه و من مسائل الله
احبها و من شرف الله اشرفه و من سلطنة الله
ادومه و من ملك الله انفره و من علاء الله اعلاه
و من كل خير ما يحبه الله ربكم انه هو المنان
الكريم

13 ثم ارجع و استقر مقعدك و اذكر الله ربك بما تحب
ان لم تكن يوم القيمة فان من اول ذلك الظهور
الى حينئذ كل يزورون حروف واحد الفرقان و
يسكنون في حرمهم و هم عن لقاء ربهم محتجبون

14 فلا تكونن مثلهم لتعاقبون باعمالهم فضلا من ان
تجزون بثوابهم فان ذلك من امر الله يوصيكم الله
به لعلكم يوم القيمة لتنجون

15 سبحانك اللهم رب صل على ابوتي و اهل محبتي
و اهل ولايتي ممن كان او يكون الى يوم القيمة
ثم اياء الذين استشهدوا في سبيلك و امهاتهم و
اخوانهم و اولي محبتهم فضلا من عندك فانك
انت الفضال الكريم

INBA_6007C.077-080, MKI4515.012v-015r

BB00680

Date: 1264-1265 [1848-1849]

1 In the Name of God, the Most Helping, the Most Helping

1 بِسْمِ اللَّهِ الْأَنْصَرِ الْأَنْصَرِ

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 without partner. Thine is the kingdom and the heavenly dominion, Thine the might and the divine power, Thine the strength and the celestial realm, Thine the power and sovereignty over creation, Thine the glory and majesty, Thine the countenance and beauty, Thine the direction and perfection, Thine the mercy and bounty, Thine the authority and justice, Thine the similitude and example, Thine the station and grandeur, Thine the power and deed, Thine the greatness and independence, Thine the power and exaltation, Thine the might and invincibility, Thine the joy and gladness, Thine the dominion and victory, Thine the triumph and omnipotence.

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدُكَ وَ كُلِّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمُلْكُوتُ وَلَكَ الْعِزَّةُ وَالْجَبْرُوتُ وَلَكَ الْقُدْرَةُ وَالْأَلَهُوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَنَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوَجْهَةُ وَالْكَامِلُ وَلَكَ الرَّحْمَةُ وَالْفَضَالُ وَلَكَ السُّطُوتَةُ وَالْعَدَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْإِجْلَالُ وَلَكَ الْقُوَّةُ وَالْفِعَالُ وَلَكَ الْعِظْمَةُ وَالْإِسْتِقْلَالُ وَلَكَ الْقُوَّةُ وَالْإِرْتِفَاعُ وَلَكَ الْعِزَّةُ وَالْإِمْتِنَاعُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ الْوَلَايَةُ وَالْإِفْتِتَاحُ وَلَكَ الْغَلْبَةُ وَالْإِقْتِدَارُ

3 Thou hast ever been One God, Single, Eternal, Self-Subsisting, Ever-Living, Self-Sustaining, Sovereign, Supreme, Holy. Thou hast taken neither consort nor son, and Thou hast had no partner in Thy creation nor any protector in what Thou hast fashioned. Thou hast created all things by Thy power and ordained them by measure; Thou hast glorified all things by Thy will and given them form. Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the 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 willest by Thy command. Verily, Thou hast power over all things.

3 لَمْ تَزَلْ كُنْتَ لَهَا وَاحِداً وَاحِداً صَمِداً فَرِداً حَيّاً قَيُوماً سُلْطَاناً مَيِّمناً قَدُوساً مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلِداً وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيٌّ فِيمَا صَنَعْتَ قَدْ خَلَقْتَ بِقُدْرَتِكَ كُلِّ شَيْءٍ وَقُدْرَتُهُ تَقْدِيرٌ وَمَجْدُكَ بِإِرَادَتِكَ كُلِّ شَيْءٍ وَصُورَتُهُ تَصَوِيرٌ لَمْ تَزَلْ تَحْيِي وَتَمِيتُ ثُمَّ تَمِيتُ وَتَحْيِي وَإِنَّكَ أَنْتَ حَيٌّ لَا تَمُوتُ وَمَلِكٌ لَا تَزُولُ وَسُلْطَانٌ لَا تَحُولُ وَفَرْدٌ لَا تَفُوتُ عَنْ قَبْضَتِكَ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

4 Glorified art Thou, O my God! There was no beginning to Thy creation, so how can I mention Thy firstness? And there shall be no end to what Thou hast created, so how can I speak of Thy lastness? Thou wert before all things, Thou art above all things, Thou shalt be after all things, Thou art the Creator of all things, and Thou art supreme over all things.

4 فَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَمْ يَكُنْ أَوَّلًا لِخَلْقِكَ فَكَيْفَ أَذْكُرُكَ بِأَوَّلِيَّتِكَ وَلَمْ يَكُنْ آخِرًا لِمَا خَلَقْتَ فَكَيْفَ أَذْكُرُكَ بِآخِرِيَّتِكَ أَنْتَ الْكَائِنُ قَبْلَ كُلِّ شَيْءٍ وَأَنْتَ الْكَائِنُ فَوْقَ كُلِّ شَيْءٍ وَأَنْتَ الْكَائِنُ لِكُلِّ شَيْءٍ وَأَنْتَ الْكَائِنُ فَوْقَ كُلِّ شَيْءٍ

5 Thou hast ever made Thyself known through a single Sun which Thou didst make as a sign of Thy Will, and through it Thou didst create whatsoever Thou didst wish in the kingdom of Thy command and creation, until Thou didst bring creation unto the First Innovation, and from the First Innovation unto David, and revealed unto him the Psalms, and

5 لَمْ تَزَلْ قَدْ عَرَفْتَ نَفْسَكَ بِشَمْسٍ وَاحِدَةٍ الَّتِي قَدْ جَعَلْتَهَا آيَةً مَشِيَّتَكَ وَخَلَقْتَ بِهَا مَا شِئْتَ فِي مَلَكُوتِ أَمْرِكَ وَخَلَقْتَ حَتَّى انْتَهَيْتَ الْخَلْقَ إِلَى بَدِيعِ الْأَوَّلِ وَمِنْ بَدِيعِ الْأَوَّلِ إِلَى الدَّادِودِ وَنَزَلَتْ عَلَيْهِ الزَّبُورُ وَجَعَلْتَ أَيَّامَ طَوْلِ كِتَابِهِ عِدَدَ اسْمِكَ

made the days of the duration of his Book to be the number of Thy Name, the Firm. Then Thou didst complete the creation of that Manifestation and didst reveal Thyself through Thy power unto Moses, son of Imran - Thy blessings be upon them both - and revealed unto him the Book, and made the days of the elevation of his Book to be the number of Thy Name, the Firm. Then Thou didst reveal Thyself through Thy power unto Jesus, son of Mary - Thy blessings be upon Him - and didst aid Him and perfect the tree of His Manifestation for the number of Thy Name, the Firm, or more than that or less than that according to what Thy knowledge encompasseth. When Thou didst raise it to its zenith, Thou didst cause it to be sheltered in the shade of Muhammad, Thy Beloved, and revealed unto him the Book which lasted for the number of Thy Name, the Implanted. And Thou didst raise the Tree of the Furqan to the utmost perfection, whereupon Thou didst cause it to be sheltered in the shade of 'Ali, Thy Proof.

- 6 I testify at that time, and so doth all Thy creation, that there is no God but Thee and that He Who is the Essence of the Seven Letters is Thy Proof, and that Thou hast no proof in the Books except the Bayan, and I bear witness that on that Day there shall be no truth except for those who follow Thee in that paradise. Thou didst desire the elevation and exaltation of that paradise only for Him Whom Thou shalt make manifest on the Day of Resurrection through Thy power, and Thou hast loved that He should be worshipped openly on earth and that through Him Thou shouldst possess all things victoriously upon the earth.

- 7 Therefore, O my God, do Thou send down upon me, in my beginning and my end, from all Thy glory its most glorious, from all Thy majesty its most majestic, from all Thy beauty its most beautiful, from all Thy greatness its most great, from all Thy light its most luminous, from all Thy mercy its most vast, from all Thy words their most perfect, from all Thy names their most mighty, from all Thy power its most powerful; from among all Thy behests, the most conclusive; and of all Thy knowledge, the most penetrating; and of all Thy power, the most potent; and of all Thy words, the most pleasing; and of all Thy questions, the most beloved and delightful unto Thee; and of all Thy glory, the most glorious; and of all Thy sovereignty, the most enduring; and of all Thy dominion, the ultimate; and of all Thy exaltation, the most exalted; and of all Thy favors, the most ancient; and of all Thy signs, the most wondrous; and of all Thy manifestations, the most manifest; and of all Thy concealed things, the most hidden; and of all Thy riches, the most enriching; and of all Thy triumph, the most victorious; and of all Thy conquest, the most conquering; and of all Thy

المتين حتى أكلت خلق ذلك الظهور وتجلّيت بقدرتك على موسى ابن عمران صلواتك عليهما ونزلت عليه الكتاب وجعلت أيام ارتفاع كتابه عدد اسمك المتين ثم قد تجلّيت بقدرتك لعيسى بن مريم صلواتك عليه حتى قد نصرته وأكلت شجرة ظهوره وطال عليه عدد اسمك المتين أو فوق ذلك أو دون ذلك بما قد أحطت به علماً فلما رفعت إلى ذروتها قد استظلتها في ظل محمد حبيبك ونزلت عليه الكتاب قد طال عليه عدد اسمك الغريس ورفعت شجرة الفرقان إلى منتهى كمالها فإذا قد استظلتها في ظل عليّ حجتك

6 لأشهدنك حينئذ وكلّ خلقك بأن لا إله إلا أنت وإن ذات حروف السبع حجّتك ولا حجة لك في الكتب إلا البيان ولأشهدنّ على حق يومئذ إلا لمن اتبعك في ذلك الرضوان وما أردت ارتفاع تلك الجنة وامتاعها إلا لمن تظهرته يوم القيمة بقدرتك وأحببت أن تعبد به ظاهراً فوق الأرض وتملك به كلشيء قاهراً فوق الأرض

7 فلتُنزلنّ اللهم عليّ في أولاي وأخراي من كلّ بهائك أبهاه ومن كلّ جلالك أجله ومن كلّ جمالك أجمله ومن كلّ عظمتك أعظمها ومن كلّ نورك أنوره ومن كلّ رحمتك أوسعها ومن كلّ كلماتك أتمها ومن كلّ أسمائك أكبرها ومن كلّ عزتك أعزها ومن كلّ مشيتك أمضاها ومن كلّ علمك أنفذه ومن كلّ قدرتك أقدرها ومن كلّ قولك أرضاه ومن كلّ مسألتك أحبا إليك وأمتعها لديك ومن كلّ شرفك أشرفه ومن كلّ سلطانك أدومه ومن كلّ ملكك آخره ومن كلّ علائقك أعلاه ومن كلّ منك أقدمه ومن كلّ آياتك أعجبها ومن كلّ ظهوراتك أظهرها ومن كلّ بطوناتها أبطنها ومن كلّ غنائك أغنّته ومن كلّ نصرك أنصره ومن كلّ فتحك أفتحه ومن كلّ

possession, the most possessing; and of all Thy independence, the most impregnable; and of all that beseemeth the sublimity of Thy sanctity and the exaltation of Thy bounty, that which Thou dost merit.

تملكك أملكه ومن كل استقلالك أمنعه ومن كل ما ينبغي لعلو قدسك وسمو فضلك ما أنت تستحق به

- 8 I testify from the beginning that hath no beginning unto the end that hath no end that from Thee Thy blessings have been perfected and Thy bestowals completed, and Thou hast encompassed me with every good Thou hast ordained and every bounty Thou hast sent down upon me.

8 فلاشهدتك من أول الذي لا أول له إلى آخر الذي لا آخر له بأن من عندك الآتاك قد تمت ونعمائك قد كملت وما أحطت من خير إلا وقد أكرمتني ولا من فضل إلا وقد نزلته علي

- 9 Unto Thee be praise - praise that hath no equal in Thy knowledge, no likeness in Thy Book, no peer among Thy names, no companion in Thy earth, and no similitude in the kingdom of Thy Command and creation - praise wherewith Thou art well-pleased, and beyond Thy good-pleasure unto that which none save Thee can reckon, from the highest kingdom to the lowest atom.

9 فلك الحمد حمداً لا عدل له في علمك ولا شبه له في كتابك ولا كفو له في أسمائك ولا قرين له في أرضك ولا مثل له في ملكوت أمرك وخلقك حمداً ترضى به وفوق ما ترضى إلى ما لا يحصي أحد غيرك في الملكوت العلى إلى الذرة الأدنى

- 10 And I shall thank Thee with thanksgiving that hath no peer before it nor equal after it, no likeness in heaven nor companion on earth, nor similitude between them in the highest kingdom to the lowest atom - thanksgiving wherewith Thou art well-pleased, and beyond Thy good-pleasure unto that which Thy knowledge hath encompassed from the highest kingdom to the lowest atom. This is what I have testified, and all Thy creation, of my satisfaction with Thee from the beginning of beginnings, and it shall never cease nor end.

10 ولأشكرتك شكراً لا كفو له من قبل ولا عدل له من بعد ولا شبه له في السماء ولا قرين له في الأرض ولا مثل له ما بينهما في ملكوت العلى إلى الذرة الأدنى شكراً أنت ترضى به وفوق ما ترضى إلى ما قد أحطت به علمك في ملكوت العلى إلى الذرة الأدنى هذا ما قد أشهدتك وكل خلقك في رضائي عنك في أزل الآزال ثم لم يزل ولا يزال

- 11 But O my God, whenever I have witnessed grief from the beginning that hath no beginning until now, it hath been naught but the veil of Thy creation and the remoteness of Thy servants. And when I became certain that Thy good-pleasure appeareth not save through the good-pleasure of Thy Proof, I shall surely testify, and all Thy creation, that I was not pleased nor will I be pleased until naught remaineth that is mentioned by the name of anything except it entereth into Thy religion, prostrating before Thee, and ascendeth therein until it reacheth a station that hath no equal in its limit - all this in Thy manifestation before Thee, though it appeareth not in the depths of Thy night due to the manifestation of Thy remoteness before Thine eyes.

11 ولكن يا إلهي كلما شهدت من حزن من أول الذي لا أول له إلى حينئذ لم يكن إلا حجاب خلقك وبعد عبادك ولما أيقنت أن رضائك لا يظهر إلا برضاء جنتك فلاشهدتك وكل خلقك بأنني ما رضيت ولا ترضى أن لا يبق من شيء يذكر به اسم شيء إلا يدخل في دينك سجداً لك ويترقى فيه إلى أن يبلغ إلى مقعد لا مثل له في حده كل ذلك في ظهورك بين يديك وإن لم يظهر في بطون ليلك لظهور بعدك بين عينيك

- 12 All that is on earth shall surely prostrate before Thee when Thou makest them know Thee in less than the twinkling of an eye, and they shall worship Thee openly and manifestly by what Thou hast revealed unto them through them at the greatest vista. And verily Thou hast shown me the like thereof in Thy worlds which none save Thee can enumerate, and Thou shalt surely show me the like thereof in Thy worlds which none

12 ليسجدتك كل ما على الأرض حين تعرفك إياهم أقرب من لمح البصر وبعدتك ظاهراً مشهوداً بما قد تجليت لهم بهم في المنظر الأكبر وربما قد أشهدتني مثل ذلك في عوالم التي لا يحصيها غيرك وربما تشهدتني مثل ذلك في عوالم التي

save Thy knowledge can encompass, for every possessor of a thing possesseth its thing through Thy Will. If joy be witnessed, it is the joy of Thy Will, and if grief be witnessed, it is the grief of Thy Will. Therefore, O my God, all joy is mine and all grief is mine.

- 13 Therefore, deliver me, O God, from all my grief by causing all things to enter Thy religion until naught remaineth in the fire, for my satisfaction in that manifestation was naught but this concerning Thy creation and concerning Thee. I have testified before that I was well-pleased and satisfied, and I shall surely be well-pleased and satisfied, for what is with Thee hath been perfected and completed, while what is with Thy creation hath diminished through their being veiled. Therefore deliver them, O God, from the fire of their veils by causing them to enter into the light of Thy knowledge, however Thou willest, whensoever Thou willest, through whatsoever Thou willest, wheresoever Thou willest, and in whatever manner Thou willest. Verily, Thou art powerful over all things.

لا يحيط بها علم غيرك إذ كل ذي شيء ذو شئبة
بمشيتك أن يرى من ابتهاج فإنه هو ابتهاج مشيتك
وإن يشهد من حزن فإنه هو حزن مشيتك فإذا كل
ابتهاج يا إلهي لي وكل حزن لي

13 فلتخلصني اللهم عن كل حزني بأن تدخلني
كلشيء في دينك حتى لم يبق في النار من شيء
إذ رضائي في ذلك الظهور لم يكن إلا هذا عن
خلقك وعنك قد أشهدتك من قبل بأنني كنت
راضياً راضياً ولأكون راضياً مرضياً لأن ما
عندك قد كمل وتم وما عند خلقك قد نقص بما
هم يحتجبون فلتخلصهم اللهم عن نار حجابهم بأن
تدخلهم في نور عرفانك كيف شئت وأنى شئت
بما شئت وحيث شئت ومهما شئت إنك كنت
على كلشيء قديراً

MKI4515.041v-046r

BB00679

Javabu'l-Fa'

Date: 1265 [1848-1849]

- 1 In the Name of God, the Most Unapproachable, the Most Holy
- 2 Glorified art Thou, O my God! I and all things bear witness that there is none other God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Glory, Thine the Sovereignty and the Realm of Man, Thine the Grandeur and the Majesty, Thine the Countenance and the Perfection, Thine the Direction and the Beauty, Thine the Mercy and the Grace, Thine the Awe and the Justice, Thine the Archetypes and the Examples, Thine the Stations and the Exaltation, Thine the Power and the Action, Thine the Joy and the Utterance, Thine the Might and the Inaccessibility, Thine the Loftiness and the Elevation, Thine the Gladness and the Delight, Thine the Love and the Detachment, Thine the Greatness and the Pride.

1 بسم الله الأَمَنع الأَقْدَس

2 سبحانك اللهم يا إلهي لأشهدتك و كلشيء على أنه
لا إله إلا أنت وحدك لا شريك لك لك الملك و
الملوك 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 الكمال و لك الوجهة و الجمال و لك الرحمة
و الفضل و لك الهيبة و العدل و لك المثل و
الأمثال و لك المواقع و الإجلال و لك القوة و
الفعال و لك البهجة و المقال و لك العزة و الامتناع
و لك الرفعة و الارتفاع و لك البهجة و الابتهاج و لك
الحبة و الانقطاع و لك العظمة و الكبرياء

- 3 Thine is whatsoever Thou hast loved among that which Thou hast created or wilt create, having no equal, no peer, no likeness, no companion, and no similitude. Thou hast ever been the One God, Single, Eternal, Self-Subsisting, Living, the Self-Sustaining, the Sovereign, the All-Encompassing, the Holy, the All-Glorious, the Most Sublime, the Most Praiseworthy, the Most Great, the Most Luminous, the Most Exalted, the Peerless, the All-Powerful, the Supreme, the Sovereign, the All-Knowing, the Manifest, the Hidden, the Most High, the Inaccessible.
- 3 ولك ما أحبيت مما خلقته أو تخلق مما يكن له من عدل ولا كفو ولا شبه ولا قرين ولا مثال لم تزل كنت إلهاً واحداً أحداً صمداً فرداً حياً قيوماً سلطاناً مهيماً قدوساً متبهاً متجللاً متحمداً متعظماً متنوراً متكبراً متفرداً متقدراً متقدراً متسلطاً متمكناً متقدراً متظهِراً متبطناً متعالياً ممتعاً
- 4 Hallowed are Thy names in their pristine purity, and exalted are Thine examples in their essence. Thou dost ever give life and cause to die, then cause to die and give life. Verily, Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the Unique 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.
- 4 تقديست أسمائك بكافوريته وتعاليت أمثالك بساذجيتها لم تزل 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 أنت على كل شيء قدير
- 5 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. All are Thy servants and within Thy grasp. Everything prostrateth before Thee, everything sanctifieth Thee, everything proclaimeth Thy unity, everything magnifieth Thee, everything glorifieth Thee, everything exalteth Thee, and everything is detached unto Thee.
- 5 فسبحانك من أن أسبحك وتعاليت من أن أقديسك وتجللت من أن أؤحدك وتعظمت من أن أكبرك وتعززت من أن أعظمك كل عبادك وفي قبضتك ليسجدنك كل شيء وليقدسك كل شيء وليوحدنك كل شيء وليكبرنك كل شيء وليعظمنك كل شيء وليعززنك كل شيء ولينقطعن إليك كل شيء
- 6 Thou art the Ever-Existing Who hath never ceased to be and will never cease to be, the Being in the eternity of eternities, the Creator of all that Thou hast created through Thy acts, the Essential Being in the kingdom of might and majesty, the One manifest at the pinnacle of holiness and beauty. I shall glorify Thee beyond all that hath sanctified Thee or will sanctify Thee, and I shall sanctify Thee beyond all that hath glorified Thee or will glorify Thee, and I shall proclaim Thy unity as befitteth Thee, and I shall magnify Thee above all that hath magnified Thee or will magnify Thee, and I shall exalt Thee above all that hath exalted Thee or will exalt Thee.
- 6 أنت الكائن لم تزل ولا تزال والكيان في أزوال الآزال والمكون لما كوت بالفعال والكينون في ملكوت العز والجلال والمكون في ذروة القدوس والجمال لأسبحك عن كل ما قدسك من شيء أو يقديسك ولأقدسك عن كل ما سبك من شيء أو يسبك ولأؤحدك على ما أنت تستحق به ولأكبرنك فوق كل ما كبرك من شيء أو يكبرنك ولأعظمك فوق كل ما عظمك من شيء أو يعظمك
- 7 Exalted is the sublimity of Thy Essence, hallowed is the inaccessibility of Thy Being, elevated is the loftiness of Thy Self, unapproachable is the remoteness of Thine Eternity, and transcendent is the radiance of the light of Thine Identity. Thou art more glorious than the glory of all glorious things in their
- 7 فقد تعالى علو ذاتك وتقديس امتناع كينونيتك وترفع ارتفاع ذاتيتك وتمتع امتناع أزليتك واستعلى بهاء ضياء علاء إنيتك أنت أبهى من استبهاء المستبهات بجوهرياتها وأجل من

essence, more majestic than the majesty of all majestic things in their abstraction, more beautiful than the beauty of all beautiful things in their reality, greater than the greatness of all great things in their essence, more luminous than the light of all luminous things in their purity, more exalted than the exaltation of all exalted things in their height, mightier than the might of all mighty things in their elevation, more knowing than the knowledge of all knowing things in their comprehension, more powerful than the power of all powerful things in their reach, nobler than the nobility of all noble things in their ascent, more sovereign than the sovereignty of all sovereign things in their dominion, higher than the height of all high things in their essence, more ancient than the antiquity of all ancient things in their precedence, more generous than the generosity of all generous things in their primacy, more manifest than the manifestation of all manifest things in their appearance, and more hidden than the concealment of all hidden things in their concealment.

- 8 For all besides Thee are Thy creation, O my God, and within Thy grasp. I therefore bear witness that there is none other God but Thee, purely, sincerely, with certainty and steadfastness, testifying to all that Thou hast created and brought into being, and that verily the One of the Seven Letters is Thy servant upon whom Thou hast sent down Thy verses and through whom Thou didst manifest whatsoever Thou didst desire of Thy decree. Glorified art Thou! There is no God but Thee. When I gazed upon the kingdom of the heavens and the earth and whatsoever lieth between them, I beheld not on the Day of Resurrection any essence that could behold Thee with Thine eye save that Word. Therefore didst Thou look upon it with Thine eye, and since there existed not in Thy creation anything more glorious than what was mentioned aforetime in the Furqan, Thou didst raise it from its resting-place, it being such that it pointed to none other than Thee.

- 9 Therefore, O my God, do Thou send down upon it from its father and its children that which shall solace its eyes. Do Thou, O my God, clothe it in the garment of sorrow for its father and its children, and do Thou, O my God, exalt it through Thy exaltation, that thereby the eyes of Thy beloved in the Ridvan and the eyes of Thy martyrs in the Bayan may be consoled. How sublime is Thy manifestation unto it through itself, for it beheld none other than Thee possessed of bounty, nor any besides Thee possessed of authority. How lofty is that elevation, and how glorious is that sublimity in Thy sight, for Thou didst create all things for Thy knowledge, and whoso knoweth Thee and then recognizeth Thy commandments and desireth naught save what Thou hast desired, him hast Thou raised to

استجلال المستجلالات بمجديتها وأجل عن استجمال المستجملات بمجهرتها وأعظم من استعظام المستعظومات بساذجيتها وأنور من استنوار المستنورات بكافوريتها وأكبر من استكبار المستكبرات بعلوها وأعز من استعزاز المستعزازات بسموها وأعلم من استعلام المستعلامات بإحاطتها وأقدر من استقدار المستقدارات باستطالتها وأشرف من استشراف المستشرفات بارتفاعها وأسلط من استسلاط المستسلطات بتسلطها وأعلى من استعلاء المستعليات بتدويتها وأقدم من استقدام المستقدمات بتقدمها وأكرم من استكرام المستكرامات بأوليئها وأظهر من استظهار المستظهرات بأظهيرتها وأبطن من استبطان المستبطانات باستبطانها

8 إذ كل ما دونك خلقك يا إلهي وفي قبضتك فاشهد أن لا إله إلا أنت خالصاً مخلصاً موقناً ثابتاً شاهداً على كل ما قد ذرئت وبرئت وإن ذات حروف السبع عبدك الذي قد نزلت عليه آياتك وأظهرت به ما شئت من تقدير فسبحانك أن لا إله إلا أنت لما نظرت في ملكوت السموات والأرض وما بينهما ما شهدت يوم القيمة من جوهرية تراك بعينك إلا تلك الكلمة لذا قد نظرت إليها بعينك ولما لم يكن في عملك أعز ما قد ذكر من قبل في الفرقان لذا قد أبعثتها من مرقدها هذه حيث لم تدل على سواك

9 فلتنزلن اللهم عليها من أبيها وأبنائها ما تقرن به عينها ولتقمصنها اللهم قميص الحزن لأبيها وأبنائها ولترفعنها اللهم برفعتك لتقرن بذلك عين حبيبك في الرضوان وعين شهدائك في البيان فما أعلى تجليك لها بها بنفسها حيث لم تردونك ذا جود ولا سواك ذا أمر فما أعلى من ذلك علواً ولا أعز لهذا عندك من سمو إذ قد خلقت كلشيء لمعرفة ومن عرفك ثم عرف أوامرك وما أراد إلا ما قد أردت فقد بلغته إلى أعلى ذروة ما يمكن وأوصلته إلى منتهى عز ما بذلت

the most exalted summit possible and conducted him to the uttermost height of glory Thou hast bestowed.

- 10 How pure is that mirror which spoke in remembrance of the Primary Letters before they were sent down from Thy presence, and bore witness to the Day of Resurrection before it was made manifest from Thy court. This was naught but through Thy grace and bounty, Thy generosity and kindness and favor unto whomsoever Thou willest among Thy creation. Therefore, O my God, do Thou ordain for it that which shall sever it from every sorrow and conduct it unto all that Thou lovest and approvest, for verily nothing escapeth Thy knowledge, whether in the heavens or on the earth or between them, nor doth anything elude Thee, whether in the kingdom of Command or of Creation or what lieth beneath them. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

- 11 I bear witness that Thou didst create naught save for what Thou didst reveal aforetime in Thy Book, wherein Thou didst say - and Thy word is the truth - "God is He Who raised up the heavens without pillars that ye can see; then He established Himself on the throne of authority and compelled the sun and the moon to serve, each moving for an appointed term; He ordereth all things; He showeth His signs clearly, that ye may have a firm faith in the meeting with your Lord." Therefore, O my God, do Thou inspire it with that which shall establish its heart in Thy knowledge, Thy love, Thy good-pleasure, Thy glory, the exaltation of Thy religion and Thy Word, for Thou didst create naught save for this purpose. And do Thou show it, O my God, through Thy power, such recompense for what it hath witnessed in Thy path as shall satisfy it of Thy bounty and grace in the heights of Thy might and the summit of Thy sanctity.

- 12 O God! Send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection with all of Thy glory that Thou hast encompassed in knowledge; then with all of Thy majesty that Thou hast encompassed in knowledge; then with all of Thy beauty that Thou hast encompassed in knowledge; then with all of Thy grandeur that Thou hast encompassed in knowledge; then with all of Thy light that Thou hast encompassed in knowledge; then with all of Thy good-pleasure that Thou hast encompassed in knowledge; then with all of Thy mercy that Thou hast encompassed in knowledge; then with all of Thy words that Thou hast encompassed in knowledge; then with all of Thy names that Thou hast encompassed in knowledge; then with all of Thy might that Thou hast encompassed

10 فما أصفى من مرايته قد نطقت بذكر حروف الأولى قبل أن ينزل من عندك وشهدت على يوم القيمة قبل أن يظهر من لدنك فلم يكن هذا إلا من فضلك وجودك وكرمك ولطفك ومَنك لمن شئت من خلقك فلتقدرنَّ اللهم لها ما يقطعها من كل حزن وليوصلنها إلى كل ما تحب وترضى إذ أنك لن يعزب من علمك من شيء لا ما في السموات ولا في الأرض ولا ما بينهما ولا يعجزك من شيء لا في ملكوت الأمر ولا الخلق ولا ما دونهما تخلق ما تشاء بأمرك إنك كنت على كل شيء قديراً

11 فلاشهدنَّك بأن ما خلقت من شيء إلا لما نزلت من قبل في كتابك حيث قلت وقولك الحق الله الذي خلق السموات بغير عمد ترونها ثم استوى على العرش وسفر الشمس والقمر كل يجري لأجل مسمى يدبر الأمر يفصل الآيات لعلمكم بقاء ربكم توقنون فلتلهمنه اللهم ما يثبتنَّ فؤاده على معرفتك وحبك ورضائك وعزك وارتفاع دينك وكلبتك فإنك ما خلقت من شيء إلا لذلك ولتُربيه اللهم بقدرتك جزاء ما قد شهد في سبيلك ما يرضى من جودك وفضلك في علو عرِّك وسمو قدسك

12 ولتصلينَّ اللهم على من تظهره يوم القيمة بكل بهائك ما قد أحطت به علماً ثم بكل جلالك ما قد أحطت به علماً ثم بكل جمالك ما قد أحطت به علماً ثم بكل عظمتك ما قد أحطت به علماً ثم بكل نورك ما قد أحطت به علماً ثم بكل رضائك ما قد أحطت به علماً ثم بكل رحمتك ما قد أحطت به علماً ثم بكل كلماتك ما قد أحطت به علماً ثم بكل أسمائك ما قد أحطت به علماً ثم بكل عرَّتكَ ما قد أحطت به علماً ثم بكل مشيَّتكَ ما قد أحطت به علماً ثم بكل علمك ما قد أحطت به علماً ثم بكل

in knowledge; then with all of Thy will that Thou hast encompassed in knowledge; then with all of Thy knowledge that Thou hast encompassed in knowledge; then with all of Thy power that Thou hast encompassed in knowledge; then with all of Thy utterance that Thou hast encompassed in knowledge; then with all of Thy sovereignty that Thou hast encompassed in knowledge; then with all of Thy dominion that Thou hast encompassed in knowledge; then with all of Thy loftiness that Thou hast encompassed in knowledge; then with all of Thy favor that Thou hast encompassed in knowledge; then with all of Thy signs that Thou hast encompassed in knowledge.

قدرتك ما قد أحطت به علماً ثم بكل قولك ما قد
أحطت به علماً ثم بكل سلطانك ما قد أحطت به
علماً ثم بكل ملكك ما قد أحطت به علماً ثم بكل
علوك ما قد أحطت به علماً ثم بكل منك ما قد
أحطت به علماً ثم بكل آياتك ما قد أحطت به
علماً

- 13 For verily Thou didst create the heavens and the earth and whatsoever is between them for the Manifestation of Thy Self on the Day of Resurrection. Therefore, O my God, bestow upon the Manifestation of Thy Self after that Resurrection, for which Thou didst create the heavens and the earth and whatsoever is between them, every good thing that hath no equal, no peer, no likeness, no associate and no similitude. For verily Thou makest Thyself known in every Revelation only through what Thou wilt make known thereafter, although Thou hast ever been and wilt ever be unchanging and unfading. Exalted be Thy glory! Thou hast taken unto Thyself neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast ordained all things by Thy power with perfect ordainment, and Thou hast formed all things by the light of Thy countenance with perfect formation.

13 إِذْ أَنْتَ قَدْ خَلَقْتَ السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا لَمْ تَظْهَرْ نَفْسَكَ يَوْمَ الْقِيَمَةِ فَلْتَوْصِلَنَّ اللَّهُمَّ
إِلَى مَظْهَرِ نَفْسِكَ مِنْ بَعْدِ تِلْكَ الْقِيَمَةِ الَّتِي قَدْ
خَلَقْتَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا مِنْ كُلِّ
خَيْرٍ مَا لَمْ يَكُنْ لَهُ مِنْ عَدَلٍ وَلَا كِفْءٍ وَلَا شَبِّهِ
وَلَا قَرِينٍ وَلَا مِثَالٍ إِذْ أَنْتَ مَا تَعْرِفُ نَفْسَكَ فِي
كُلِّ ظَهْوَرٍ إِلَّا بِمَا تَعْرِفُ مِنْ بَعْدِ وَلَوْ أَنَّكَ لَمْ تَزَلْ
وَلَا تَزَالْ كُنْتَ بَلَا تَغْيِيرٍ وَلَا زَوَالٍ تَعَالَى جَدُّكَ
مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَكَ
شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيٌّ فِيمَا صَنَعْتَ فَقَدَّرْتَ
كُلَّ شَيْءٍ بِقُدْرَتِكَ تَقْدِيرًا وَصَوَّرْتَ كُلَّ شَيْءٍ بِنُورِ
طَلْعَتِكَ تَصَوِيرًا

- 14 But since Thou hast ordained for creation an exaltation in the life to come and a preparation for the glances of the lights of Thy countenance in the Most Glorious Paradise after the first life, therefore dost Thou manifest the excellence of Thy bounty in all that through which Thou revealest Thyself thereafter, more exalted than what Thou didst reveal before, even as hath been Thy way from that beginning which hath no beginning unto the origin of Thy creation, and from the origin of Thy creation unto this day, and such shall it ever be.

14 وَلَكِنْ لَمَّا قَدَّرْتَ لِلخَلْقِ ارْتِفَاعًا فِي الْحَيَاةِ الْآخِرَةِ
وَأَسْتَعْدَادًا لِلْحُلُوظَاتِ أَنْوَارَ وَجْهِتِكَ فِي الْجَنَّةِ الْأُولَى
بَعْدَ حَيَاةِ الْأُولَى لَذَا تَظْهَرُ عُلُوُّ جُودِكَ فِي كُلِّ مَا
تَظْهَرُ بِهِ نَفْسُكَ مِنْ بَعْدِ أَعْلَى مِنْ أَنْ تَظْهَرُ مِنْ قَبْلِ
بِمِثْلِ مَا كَانَتْ سُنَّتُكَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ
إِلَى بَدِيعِ فَطْرَتِكَ وَمِنْ بَدِيعِ فَطْرَتِكَ إِلَى يَوْمِئِذٍ مِثْلُ
ذَلِكَ

- 15 Therefore, O my God, train all who are in the heavens and the earth and whatsoever is between them for the day of Thy manifestation, in such wise that when the Manifestation of Thy Self reciteth a verse from Thee, all shall say: "Yea! Glory be unto Thee! There is no God but Thee! Verily, all are assured of that which God had promised aforetime in the Bayan." For beyond this Thou hast not ordained any paradise for Thy creation, nor destined any bounty for Thy servants. Glory be unto Thee! Glory be unto Thee! Glory be unto Thee! Glory be unto Thee! Glory be unto Thee! Thou art one God, single, peerless,

15 فَلْتَرْبِّبَنَّ اللَّهُمَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا لِيَوْمِ ظَهْوَرِكَ عَلَى شَأْنٍ حِينَ مَا يَتَلَوُ مَظْهَرِ
نَفْسِكَ آيَةً مِنْ عِنْدِكَ كُلِّ يَقُولُونَ بَلَى سُبْحَانَكَ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ إِنَّ كُلَّ بِمَا قَدْ وَعَدَ اللَّهُ مِنْ
قَبْلِ فِي الْبَيَانِ لِمَوْقُونٍ إِذْ فَوْقَ ذَلِكَ مَا جَعَلْتَ
جَنَّتَهُ لَخَلْقِكَ وَمَا قَدَّرْتَ فَضْلًا لِعِبَادِكَ سُبْحَانَكَ
سُبْحَانَكَ سُبْحَانَكَ سُبْحَانَكَ سُبْحَانَكَ كُنْتَ إِلَهَا

Ever-Living, Self-Subsisting. Thou hast taken unto Thyself neither consort nor son, and Thou art the All-Knowing, the All-Powerful, the Almighty.

واحداً أحداً فرداً حياً قيوماً ما اتخذت لنفسك صاحبة ولا ولداً وكنت علاماً مقتدراً قديراً

MKI4515.050r-055v

BB00206

Kitab-i-Ismi'l-Vahid

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, and that there is no God but Thee. Thou art One, without peer. Thine is the Kingdom and the dominion, Thine the might and the omnipotence, Thine the power and the divinity, Thine the strength and sovereignty, Thine the majesty and glory, Thine the countenance and beauty, Thine the visage and perfection, Thine the likeness and similitude, Thine the station and sublimity, Thine the might and inaccessibility, Thine the power and exaltation, Thine the joy and gladness, Thine the grandeur and greatness, Thine the guidance and the names, Thine the power and the deeds, Thine the awe and majesty, Thine the love and detachment, Thine the victory and triumph. 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدُكَ وَكُلُّ شَيْءٍ عَلَى أَنْتَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمُلْكُوتُ وَلَكَ الْعِزَّةُ وَالْجَبْرُوتُ وَلَكَ الْقُدْرَةُ وَاللَّاهُوتُ وَلَكَ الْقُدْرَةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَنَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الْوَجْهَةُ وَالْجَمَالُ وَلَكَ الطَّلَعَةُ وَالْكَمَالُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْأَجْلَالُ وَلَكَ الْعِزَّةُ وَالْأَمْتَنَانُ وَلَكَ الْقُوَّةُ وَالْإِرْتِفَاعُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ الْعِظَمَةُ وَالْكِبَرِيَاءُ وَلَكَ الْإِدْلَاءُ وَالْأَسْمَاءُ وَلَكَ الْقُوَّةُ وَالْفِعَالُ وَلَكَ الْهِيبَةُ وَالْأَجْلَالُ وَلَكَ الْحُبَّةُ وَالْإِنْقِطَاعُ وَلَكَ النُّصْرُ وَالْإِنْفِتَاحُ
- 3 Thine is all that Thou hast created or wilt create. Thou dost both 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 deviateth not, the Ruler Who changeth not, the Single One Who escapeth not, the Subduer Who is never overcome, the Almighty Whom none can rival, the Inaccessible Who cannot be subdued, the Most Exalted Who cannot be approached, the Most High Who hath no equal, the Self-Subsisting Who slumbereth not, the Holy One Who cannot be attained, the Unique Who cannot be confused, the Single One Who needeth no counsel, the Powerful Who is never helpless, the All-Knowing Who cannot be compared, the Manifest Who is never hidden, the Creator Who is uncreated, the Life-Giver Who receiveth not life. 3 وَلَكَ مَا أَحْبَبْتَ مِمَّا خَلَقْتَهُ أَوْ تَخْلُقُ لَمْ تَزَلْ تَحْيِ وَتُمِيتُ ثُمَّ تُمِيتُ وَتَحْيِ وَأَنْتَ حَيٌّ لَا تَمُوتُ وَمَلِكٌ لَا تَزُولُ وَعَدْلٌ لَا تَجُوزُ وَسُلْطَانٌ لَا تَحُولُ وَفَرْدٌ لَا تَفُوتُ وَقَاهِرٌ لَا تَغْلِبُ وَمُقْتَدِرٌ لَا تَنَازَعُ وَمَمْنَعٌ لَا تَقْهَرُ وَمَتَعَالٍ لَا تَدَانِي وَمُرْتَفَعٌ لَا تَسَاوِي وَقَيُّومٌ لَا تَنَامُ وَقُدُّوسٌ لَا تَرَامُ وَوَاحِدٌ لَا تَشْتَبِهُ وَفَرْدٌ لَا تَسْتَشِيرُ وَقَادِرٌ لَا تَعْجُزُ وَعَلَامٌ لَنْ تَقَارَنَ وَظَاهِرٌ لَا تَحْتَجِبُ وَخَالِقٌ لَا تَخْلُقُ وَمُحْيٍ لَنْ تَحْيِ
- 4 Thou createst what Thou willest by Thy command and ordaineth what Thou desirest by Thy power. All are within Thy grasp and in the right hand of Thy will. Thou hast ever 4 تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ وَتَقْدِرُ مَا تَرِيدُ بِقُوَّتِكَ كُلِّ فِي قَبْضَتِكَ وَفِي يَمِينِ إِرَادَتِكَ لَمْ تَزَلْ كُنْتَ قَاهِرًا عَلَى كُلِّ الْمَمَكَّاتِ وَظَاهِرًا عَلَى كُلِّ الْمَوْجُودَاتِ

been supreme over all possibilities, manifest above all beings, transcendent above all who dwell in the kingdoms of earth and heaven, exalted above all creation, inaccessible above all atoms, sovereign above all symbols and allusions, and mighty over all who dwell in the kingdoms of beginning and end.

- 5 Thou hast ever been He Who giveth life and causeth death; then Thou causest death and givest life again. Thou createst whatsoever Thou wilt by Thy command. Verily Thou wast, and art, powerful over all things. Thou hast ever been, O my God, existing before all things, abiding after all things, exalted above all things, sustaining all things, and holding sway, in loftiness, over every thing. Thou hast raised up the heavens and the earth and whatsoever lieth between them out of nothing, through Thy might, and hast brought into being whatsoever Thou didst will of the wonders of the marvellous workmanship of Thy lordship, through Thy power.

- 6 Thou hast ever been one God – single, peerless, solitary, self-subsisting – Living, Self-Subsisting, Judge, Just, Holy, Sovereign, All-Watchful, Self-Reliant; veiled in majesty, robed in glory, resplendent, most great, luminous, most proud; unique, all-powerful, well-pleased, all-compelling; manifest, all-dominating, all-possessing; inwardly hidden, uplifted, exalted, inaccessible. Thou hast taken to Thyself neither consort nor child. Through fear of Thee the dwellers of Thy heaven and of Thy earth, and all that is between them of the diverse kinds of Thy creation, would fain flee; and through dread of Thy justice all who are in the kingdom of Thy command and of Thy creation do tremble. Thou art He from Whom none can withhold that which Thou hast raised up, nor can any raise up that which Thou hast cast down; none can give life to him whom Thou hast caused to die, nor can any cause to die him whom Thou hast given life.

- 7 Thy Will hath ever been dominant over what hath been and what shall be, and Thy Purpose over all that is originated and altered. All would sanctify Thee in the loftiness of Thy oneness; and unto Thee would all render glory in the sublimity of Thy self-sufficiency. All would attest Thy unity in the unapproachableness of Thy singleness; and unto Thee would all magnify in the exaltation of Thy self-subsistence. All would extol Thee in the independence of Thy self-subsisting might; all would turn wholly unto Thee in the loftiness of the sovereignty of Thy holiness; and all would seek to draw from Thy bounty through the dominion of the might of Thy belovedness.

- 8 Thou art He Who hath glorified Thine own Being through Thine own Being, and sanctified Thine own Essence through Thine own Essence, and made one Thine own Self through

ومتعاليا فوق من في ملكوت الارض والسموات
ومرتفعا فوق كل الكائنات وممتعا فوق كل
الذرات ومتسلطا فوق كل المثل والاشارات
ومقتدرا على من في ملكوت البدء والنهايات

5 لم تزل تحي وتميت ثم تميت وتحى تخلق ما تشاء
بامرك انك كنت على كلشي قديرا لم تزل كنت
يا الهي كائنا قبل كلشي وكبانا بعد كلشي وكيونا
فوق كلشي ومكونا بكلشي ومنكونا على علو كلشي
قد اقمتم السموات والارض وما بينهما لا من شئ
بقوتك وابدعت ما شئت من عجائب صنع بديع
ربوبيتك بقدرتك

6 لم تزل كنت الها واحدا احدا فردا صمدا حيا
قيوما حكما عدل قدوسا سلطانا مهيما معتمدا
متجللا متجمدا متبها متعظما متنورا متكبرا
متفردا متقدرا مترضيا متظهرا متظهرا متسلطا
متملكا متبظنا مرتفعا متعاليا ممتعا ما اتخذت
لنفسك صاحبة ولا ولدا ليربن من خشيتك
سكان سماءك وارضك وما بينهما من اصناف
خلقك ولشققن من عدلك من في ملكوت
امرك وخلقك انت الذي لا واضع لما رفعت ولا
رافع لما وضعت ولا محي لمن امت ولا مميت لمن
احييت

7 لم تزل مشيئتك قاهرة على ما كان ويكون
وارادتك على كل ما بدع ويبدل كل ليقدرتك
على علو وحدانيتك ولك ليسبحتك على سمو
صمدانيتك وكل ليوحدتك على امتناع فردانيتك
ولك ليكبرتك على ارتفاع صمدانيتك وكل
ليعظمك على استقلال قيومتك وكل لينقطعن
اليك على علو سلطان قدوسيتك وكل ليستمدن
من جودك بمليك عز محبوبيتك

8 انت الذي قد سبحت كينونيتك بكينونيتك
وقدست ذاتيتك بذاتيتك ووحدت نفسانيتك
بنفسانيتك وكبرت ايتك بانيتك وعظمت

Thine own Self, and magnified Thine “I” through Thine “I”, and exalted Thine utter simplicity through Thine utter simplicity. Wherefore glory be unto Thee and splendour; glory be unto Thee and majesty; glory be unto Thee and beauty; glory be unto Thee and greatness; glory be unto Thee and light; glory be unto Thee and speech; glory be unto Thee and pride; glory be unto Thee and uniqueness; glory be unto Thee and power; glory be unto Thee and strength; glory be unto Thee and good-pleasure; glory be unto Thee and dominion; glory be unto Thee and sovereignty; glory be unto Thee and omnipotence; glory be unto Thee and manifestation; glory be unto Thee and sanctity; glory be unto Thee and exaltation! I sanctify Thee above all that the sanctified ones have sanctified, in their essential being; and I glorify Thee above all that the glorifiers have glorified, in their primal simplicity; and I declare Thee pure above all that the pure ones have declared pure, in their essential being; and I affirm Thine oneness above all that the affirmers have affirmed, in their immateriality; and I magnify Thee above all that the magnifiers have magnified, in their very selves; and I exalt Thee above all that the exalters have exalted, in their very selves; and I render Thee glorious above all that the glorifiers have rendered glorious, in their “I-ness”.

ساذجيتك بساذجيتك فسبحانك وتهيت
وسبحانك وتجلت وسبحانك وتجلت وسبحانك
وتعظمت وسبحانك وتورت وسبحانك
وتكلمت وسبحانك وتكبرت وسبحانك وتفردت
وسبحانك وتقدرت وسبحانك وتقويت وسبحانك
وترضيت وسبحانك وتسلطت وسبحانك
وتملكمت وسبحانك وتقهت وسبحانك وتظهرت
وسبحانك وتقدس وسبحانك وتعاليت لا قدسك
عن كل ما قد قدست المتقدسات بجوهريتها
ولاسيخك عن كل ما سبحت المتسبحات
بساذجيتها ولازهنك عن كل ما قد زهت
المتزهات بجوهريتها ولاوحدك عن كل ما قد
وحدت المتوحدات بجوهريتها ولاكبرك فوق كل
ما كبرت المتكبرات بذاتيتها ولاعظمتك فوق
كل ما عظمت المتعظمت بذاتيتها ولامجندك
فوق كل ما مجدت المتمجندات بانيتها

- 9 Thou art He Who hast risen, through Thy loftiness, above every loftiness and sublimity, and hast established Thy dominion, through Thy strength, above every height and splendour. Thou hast ever been powerful to do what Thou wilt, and inaccessible above what Thou desirest. Thou doest what Thou wilt, and ordainest what Thou desirest.

9 انت الذي قد استعليت بعلوك فوق كل ذا علو
وعلاء واستسلطت بقوتك فوق كل ذا سمو وبهاء
لم تزل كنت مقتدرا على ما تشاء وممتنعا فوق ما
تريد تفعل ما تشاء وتقدر ما تريد

- 10 I bear Thee witness, O my God, from the first moment Thou didst cause the Manifestation of Thine own Self to appear, that that was the first Day of Resurrection: Thou didst make Thyself known unto every thing through that whereby Thou wast known unto all before, that none might be able to veil itself from Thy Countenance after Thou hadst made Thyself known and sent down Thy signs. For whoso had known Thee aforetime was assured that none besides Thee could reveal a sign; and whoso, after he hath beheld, findeth for himself no path but must be assured that both are from Thee – since none besides Thee was the Sender of the Messengers, nor the Revealer of the Books. Creation is Thy creation, and the command is from Thee and unto Thee; and none possesseth anything save through Thee. Thou art the Owner of all atoms and the Possessor of all contingent beings. Thou hast created nothing save for Thy recognition and Thy obedience; and Thou hast made Thyself known unto every thing.

10 لاشهدك يا الهي من اول ما اظهرت مظهر نفسك
بانه كان اول يوم القيمة قد تعرفت نفسك كلشي
بما عرفك كل من قبل لثلا يقدر ان يحتجب
عن طلعتك من شئ بعد تعريفك نفسك وتنزيلك
اياتك اذ من قد عرفك من قبل قد ايقن ان
غيرك لن يقدر ان ينزل من اية وبعد ما قد راى
احد لا سبيل له الا ويوقن بانها منك لان غيرك
لم يكن مبعث الرسل ولا منزل الكتب الخلق
خلقتك والامر منك واليك وما لاحد من شئ
الا بك وانت المالك كل الذرات والمتملك كل
الممكات ما خلقت شيئا الا لمعرفةك وطاعتك
وقد تعرفت نفسك كلشي

- 11 Then, when the knowers shall have known and entered Thy Paradise, they shall be brethren, seated upon couches, facing one another. And they that have veiled themselves shall be veiled, after Thy proof hath been completed against them; and they shall enter the Fire, crying aloud therein for succour, and none shall succour them.
- 12 O God! Through Thy power, cause all who are on earth to enter into knowledge of Thee and Thy good-pleasure, that none may remain in Thy fire. Verily, Thou art powerful over all things. For I know no paradise higher than Thy knowledge and love, nor any fire more intense than being veiled from the sublimity of Thy manifestation and Thy affection. When Thou didst make Thyself known to all Thy creation, Thou didst perfect Thy proof against all Thy creation. It was not incumbent upon Thee to make Thyself known to them and to demonstrate Thy power in the Book, nor was it incumbent upon Thy creation to exalt Thy Cause and to make Thy religion victorious. They are of diverse ranks and endless veils, though Thy handiwork at the time of Thy manifestation is perfect and complete.
- 13 But since the essences of creation are veiled from the seat of Thy glory and the summit of Thy majesty, they must needs ascend gradually, even as human existence ascends until it is perfected in nine months, though some appear before that time. Thou didst manifest in six [months], like John Thy Prophet aforetime and Thy Proof in the religion of Thy Prophet thereafter, manifesting Thy power. Indeed, Thou didst manifest Jesus, Thy Spirit, in three hours - all this to demonstrate Thy power and to establish Thine eternity. Thus as human creation advances, those who reason deduce from it the creation of wondrous essences in the sublimity of the gardens. Therefore hast Thou bestowed favor in the Vav upon the Temple of Baha' for whoso fulfilleth Thy covenant.
- 14 O God! Ordain for him what he loveth and what pleaseth him of Thy bounty, and what is exalted and most exalted through Thy power in him, for Thy power in him is not as it was before, since the wonders of Thy creation in a new creation are mightier than the perfection of Thy previous manifestation in an ancient handiwork. O God! Preserve all these, the people of Thy Self and the names of Thy might, that they may not draw nigh unto what grieveth save that they may ascend through what gladdeneth, for Thou hast loved naught save the glory of Thy friends and the exaltation of Thy chosen ones, and what is with Thee is that Thou shouldst make Thyself known and send down the wonders of Thy favors upon the dwellers of Thy heaven and of Thine earth, and over everything, and over all Thy creation to execute Thy command, to follow Thy decree,
- 11 فاذا تعرفت المتعرفات ودخلوا جنتك فهم اخوان على سرير متقابلين واحتجبت المحتجبات بعد ما قد تمت جنتك عليهم ودخلوا في النار وهم فيها يستغيثون ولا ينصرون
- 12 فلتدخلن اللهم بقوتك كل من على الارض في معرفتك ورضاك ان لا يكن في نارك من احد انك كنت على كلشي قديرا اذ ما عرفت جنة اعلی من معرفتك وحبك ولا نارا اشد عن الاحتجاب عن علو ظهورك وودك فحين ما قد تعرفت نفسك كل خلقك قد اتممت حجتك على كل خلقك وما كان عليك تعريفك اياه واظهار قدرتك في الكتاب وما كان على خلقك ارتفاع امرك وانتصار دينك وانهم على درجات شتى وحجب لا تنهاى ولو ان صنعك حين ظهورك تام كامل
- 13 ولكن لما كانت كينونيات الخلق محتجبة عن مقعد عزك وذروة مجدك ولا بد ان يترقوا شيئا فشيئا بمثل ما يترقى وجود الانسانية الى ان تكل تسعة فاذا يظهر وبعض قبل ذلك قد اظهرت في ستة مثل يحيى نبيك من قبل وجنتك في دين نبيك من بعد اظهار القدرتك بل قد اظهرت عيسى روحك بثلاث ساعات كل ذلك اظهارة لقدرتك وامتناعا لازليتك فعلى ما يترقى خلق الانسان يستدل المستدلون في خلق كينونيات البديعة في علو الجنان ولذا قد مننت في الواو على هيكल البهاء لمن وفى بعهدك
- 14 فلتقدرن اللهم ما يحب ويرضى من جودك له وما يعلو واستعلى بقدرتك فيه اذ قدرتك فيه لم يكن بما كان من قبل اذ بدايع خلقك في خلق بديع اقوى من استكمال ظهورك من قبل في صنع قديم فلتحفظن اللهم كل اولاء نفسك واسماء عزك ان لا يقربن ما يحزنن الا ويرتقن بما يشرن اذ انك انت ما احببت الا عز اوليائك وارتفاع خلصائك وان ما عندك ان تعرف نفسك وتنزل بدايع طولك على سكان سمائك وارضك وما على وعلى كل خلقك انفاذ امرك واتباع حكمك واستعلاء كلمتك واسترفاع سلطنتك واستقلال قيومتك واستعظام صمدانيتك واستمناع فردانيتك واستبهاء انوار بهاء طاعتك بك انتصرت واستعنت

to exalt Thy word, to elevate Thy sovereignty, to establish Thy self-subsistence, to magnify Thy singleness, to make impregnable Thine oneness, and to make resplendent the lights of the beauty of Thy countenance. Through Thee have I triumphed, sought aid, gained victory, prevailed, exercised dominion, possessed, acquired might, endured, and advanced. There is no power nor strength except through Thee. Verily, Thou art my sufficiency. In Thee have I placed my trust, and in Thee let Thy believing servants place their trust.

واستغلبت واستظهرت واستسلطت واستملك
واستعززت واستبقيت واستقدمت ولا حول
ولا قوة الا بك انك انت حسي عليك توكلت
وان عليك فليتوكلن عبادك المؤمنون

BYC_misc-b.068a06-073a06

BB00272

Kitabu'l-'Azim

Date: 1265 [1848-1849]

- 1 Letter to 'Azim, upon him be Glory, and to him belongeth the Ancient Dominion
- 2 In the Name of God, the Most Inaccessible, the Most Holy
- 3 Glory be unto Thee, O my God! I bear witness, and all things bear witness, that Thou art God, there is no God but Thee, alone with no partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and grandeur, Thine the force and majesty, Thine the sovereignty and the realm of man, Thine the glory and majesty, Thine the countenance and beauty, Thine the visage and perfection, Thine the likeness and similitudes, Thine the station and reverence, Thine the power and deeds, Thine the dominance and justice, Thine the mercy and grace, Thine the greatness and pride, Thine the supremacy and independence, Thine the sovereignty and might, Thine the glory and inaccessibility, Thine the power and exaltation, Thine the joy and gladness, Thine the authority and detachment.
- 4 Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. Thou hast ever been one God, single, eternal, self-subsisting, living, unchanging, wise, just, holy, standing, powerful, compelling, manifest, transcendent, victorious, all-knowing, ruling, first, last, outer, inner, trusted, exalted, inaccessible, elevated, sanctified, glorified, mighty, proud, sovereign, possessing, lofty, unapproachable, everlasting, eternal. Thou hast taken neither consort nor son,

1 كتاب العظيم عليه بهاء وبه الملك القديم

2 بسم الله الامنع الاقدس

3 سبحانك اللهم يا الهي لاشهدنك وكلشي على
انك انت الله الا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ولك العزة والجبروت
ولك القدرة واللاهوت ولك القوة والياقوت
ولك السلطنة والناسوت ولك العزة والجلال
ولك الوجهة والجمال ولك الطلعة والكمال ولك
المثل والامثال ولك المواقع والاجلال ولك
القوة والفعال ولك السطوة والعدل ولك الرحمة
والفضال ولك العظمة والكبرياء ولك الهيمنة
والاستقلال ولك السلطنة والاقتدار ولك العزة
والامتناع ولك القوة والارتفاع ولك البهجة
والابهاج ولك الولاية والانقطاع

4 ولك ما احببته او تحبه من ملكوت امرك وخلقك
لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما
حكما عدلا قدوسا قائما قادرا قاهرا ظاهرا فائما غالبا
عالما حاكما اوليا اخر اظاهرا باطنا معتمدا متعاليا
ممتنعا مرتفعنا متقدسا متجللا متعظما متعززا متكبرا
متسلطا متملكا مرتفعنا ممتنعا دائما ابدا ما اتخذت
لنفسك صاحبة ولا ولدا ولم يكن لك شريك فيما
خلقت ولا ولي فيما صنعت لم تزل تحي وتميت

nor had Thou any partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou dost ever give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the Single Who escapeth not, the Almighty Who is never defeated, the Powerful Who is never rivaled, the Self-Subsisting Who slumbereth not, the Holy Who is never oppressed, the Inaccessible Who is never subdued, the Manifest Who is never hidden. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

ثم تميت ونحي وانك انت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت وقاهر لا تغلب ومقتدرا لا تنازع وقيوم لا تنام وقدوس لا تضام ومنيع لا تقهر وظاهر لا تحتجب تخلق ما تشاء بامرِكَ انك كنت على كلشي قديرا

- 5 How can I glorify Thee, O my God, when Thou art exalted above all that hath glorified Thee or will glorify Thee? How can I sanctify Thee, O my Beloved, when Thou art sanctified above all that hath sanctified Thee or will sanctify Thee? How can I unite Thee when Thou art elevated above all that hath united Thee or will unite Thee? How can I magnify Thee when Thou art inaccessible above all that hath magnified Thee or will magnify Thee? How can I extol Thee when Thou art mighty above all that hath extolled Thee or will extol Thee?

5 كيف اسبحنك يا الهي وانك كنت متعاليا عن كل ما سبحك من شيء او يسبحنك وكيف اقدسك يا محبوبي وانك كنت مقدسا عن كل ما قد قدسك من شيء او يقدسك وكيف اوحدينك وانك كنت مرتفعا فوق ما وحدك من شيء او يوحدنك وكيف اكبرنك وانك كنت ممتعا فوق كل ما كبرك من شيء او يكبرنك وكيف اعظمك وانك كنت مقتدرا فوق كل ما قد عظمك من شيء او يعظمك

- 6 The dwellers of Thy heaven and earth are servants unto Thy Being, prostrate before Thy Face, submissive to Thy Glory, rememberers of Thy loftiness, thankful for Thy sublimity. There is nothing except that it knoweth Thee and prostrateth before Thee according to how Thou hast revealed Thyself unto it. But all this, O my God, is veiled except for those who know Thee through Thy manifestation in the Bayan and follow Thee in Thy concealment, for Thou hast revealed Thyself through signs by which all things have known Thee. Thus have the recognizing ones recognized and thereby entered Thy paradise, while the veiled ones remained veiled and thereby entered Thy fire.

6 سكان سماءك وارضك عباد لذاتك وسجدا لوجهك ووقات لعزتك وذكار لعلوك وشكار لسموك وما من شيء الا وانه ليعرفك ويسجد لك بما قد تجليت له به ولكن كل ذلك يا الهي في حجاب الا من يعرفك بظهورك في البيان ويتبعك ببطونك بما قد تجليت باعيان تعرفت كلشي نفسك فاذا قد تعرفت المتعرفات ودخلوا بذلك في جناتك واحتجبوا بذلك المحتجبات ودخلوا بذلك في نارك

- 7 How exalted is Thy loftiness to the dwellers in the ocean of Thy grandeur! O my God, how sublime is Thy elevation to those who sail upon the ark of Thy power! How great is Thine independence to those who approach the court of Thy eternal holiness! How gracious is Thy favor to those who have known Thee through Thy signs and drawn nigh unto Thee through Thyself, seeking in Thy paradise from water never stale, and milk whose taste never changes, and wine crimson pure, and honey refined, for in the garden of Thine eternity flow rivers without end unto infinity. The first ones are they who glorify, the last ones are they who sanctify, the outer ones are they who unify, the inner ones are they who magnify. All live by one Water and stand by one Command.

7 فما اعلى علوك لسكان بحر عظمتك ويا الهي سموك للركاب على فلك قدرتك وما اعظم استقلالك للوافدين على بساط قدس اذلتك وما اكرم امتنانك لمن قد عرفك باياتك وكان متقربا بك اليك بنفسك ومستسقيا في رضوانك من ماء غير انس ولبن لم يتغير طعمه وخمر حمر وسكر لا عدل اذ في جنة ازلتكَ تجري انهارا في اللانهاية الى اللانهاية الاولون هم المسبحون والآخرين هم المقدسون والظاهرين هم الموحدون والباطنون هم المكبرون كل يحيي بماء واحد وقائم بامر واحد

- 8 Inspire, O God, all Thy friends to recognize the worth of Thy signs, and suffer them not to slumber, no, not for the twinkling of an eye, while Thy Cause is exalted, Thy sovereignty uplifted, Thy Word inviolable, and Thy proof irresistible. For when the Sun of Thy Manifestation setteth, the night of its people groweth dark, until Thou bring it forth anew and makest Thy heaven and Thy earth to glow with its radiance.
- 8 فلتلهمن اللهم كل اوليائك ليعرفن قدر اياتك ولا يرقدون طرف عين في ارتقاع امرك وسلطانك وامتناع كلمتك وبرهانك اذ اذا اغربت شمس ظهورك فاذا تظلم الليل اهلها الى ان تطلعها مرة اخرى وتشرق سمانك وارضك بضياءها
- 9 After Thou didst reveal Thy Beloved aforetime – after the One had decreed the span of two hundred and seventy years – no path remained for any soul to the knowledge of Thee and the delight of Thy signs. Though, in former dispensations, all within Thy Faith, each according to what Thou hadst measured out to them from the treasures of Thy Command and the marvels of Thy bounty, did indeed exalt Thy Cause, yet unto this station they could find no way. Glory be to Thee! How loftiest Thy favor, how beauteous Thy grace, in that Thou madest Thyself known to all Thy creatures through those very signs whereby they had aforetime known Thee. Naught is required of Thy creation save to know Thee through Thy Manifestation and to follow that which Thou hast loved in its inner meanings.
- 9 فبعد ما قد اظهرت حبيبك من قبل بعد ما قد قضى الفرد مائتين وسبعين سنة لا سبيل لاحد الى عرفانك والتلذذ باياتك ولو ان ما في دينك من قبل كل على قدر ما قد قدرت لهم من خزائن امرك وبدائع جودك قد ارتفعوا امرك ولكن لن يستطيعوا الى هذا من سبيل فسبحانك ما اعلی فضلك وابهى جودك حيث قد عرفت نفسك كل خلقك بما قد عرفوك من قبل باياتك ما علمك هذا لا دون ذلك وما على خلقك ان يعرفك بظهورك ويتبعن ما احببته في بطونك
- 10 Do Thou, then, O God, reveal Thy succor unto Thy friends and Thy might unto Thy trusted ones; for Thou hast ever been the Subduer of all possibles, the Manifest above all existents, potent over whomsoever inhabiteth the realms of earth and heaven; exalted above all beings, transcendent beyond every likeness and allusion, inaccessible above all that pertaineth to the kingdoms of names and attributes, sovereign over all things brought into being.
- 10 فلتظهرن اللهم نصرک لاوليائك وعزک لامنائک اذ انک کنت قاهرا على كل الممکات وظاهرا على كل الموجودات ومقتدرا على من في ملکوت الارض والسموات ومرتعا فوق كل الکائنات ومتعاليا فوق كل المثل والاشارات وممتعا فوق كل من في ملکوت الاسماء والصفات ومتسلطا على كل المبدعات
- 11 Send down, O God, with all that pertaineth unto Thee – Thy splendor and Thy majesty, Thy beauty and Thy greatness, Thy light and Thy mercy, Thy words and Thy names, Thy might and Thy will, Thy knowledge and Thy power, Thy speech and Thy honor, Thy dominion and Thy loftiness – upon the Sun of Thy Theophany which Thou wilt bring forth, by Thy power, upon the Day of Resurrection, that Thou mayest requite, according to Thy Will, them of the Bayan; and upon the mirrors that face that Sun and take their guidance therefrom – for the relation of all mirrors unto him is one and the same. Whoso beholdeth therein naught but It, lo, he hath been illumined by its light and guided unto its Revealer.
- 11 فلتصلين اللهم بكل ما انت عليه من بهائك وجلالك وجمالک وعظمتک ونورک ورحمتک وكلماک واسمائک وعزتك ومشيتک وعلمک وقدرتک وقولک ومسائلک وشرفک وملكک وعلائک وما انت عليه من اسمائك وامثالک على شمس طلعتک التي تظهرنها يوم القيمة بقدرتک لتجزی من في البیان بمشيتک وعلى مرات تقابلها وتستدل عیها اذ نسبة كل المرايا عندها سواء فن لا یرى فيها الا اياها فاذا مما استشرقت بضیائها واستدلت على مجلیها
- 12 Thine is the Most Exalted Loftiness, O my God, above all loftiness and all exaltation; and Thine is the Most Beauteous Sublimity, O my Beloved, above all loftiness and all exaltation; and Thine is the Most Beauteous Sublimity, O my Beloved, above every sublimity and every glory. No power is there save
- 12 فک العلو الاعلی یا الهی فوق كل علو وعلاء ولك السمو الابهی یا محبوبی فوق كل علو وعلاء ولك السمو الابهی یا محبوبی فوق كل سمو وبهاء لا قوة الا بک ولا امر الا من عندک بک انتصرت

through Thee, and no command is there save from Thy presence. Through Thee have I prevailed and sought assistance; through Thee have I wielded dominion and overcome; through Thee have I been singled out and made great; through Thee have I been glorified and been filled with splendour. Verily Thou art sufficient unto me: in Thee have I put my trust; and on Thee let Thy believing servants rely. There is no might and no power except in God, the Most High, the All-Glorious.

واستعنت واستسلطت واستغلبت واستفرزت
واستعظمت واستجللت واستبهرت وانك انت
حسي عليك توكلت وان عليك فليتوكلن عبادك
المؤمنون ولا حول ولا قوة الا بالله العلي العظيم

BYC_misc-b.073a07-076b10

BB00191

Kitabu'n-Nasiri'n-Nasir

Date: 1265 [1848-1849]

- 1 The Book of the Victorious Helper - upon him be the Glory of his Lord, the Powerful, the Mighty - which was revealed in Maku
- 2 In the Name of God, the Most Unapproachable, the Most Holy!
- 3 Glory be unto Thee, O my God! I testify, and all things testify, that Thou art God, that there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Power and the Precious Stone, Thine the Authority and the Human Realm, Thine the Glory and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Grandeur and the Independence, Thine the Strength and the Deeds, Thine the Similarity and the Examples, Thine the Stations and the Sublimity, Thine the Greatness and the Pride, Thine the Transience and the Self-Sufficiency, Thine the Glory and the Invincibility, Thine the Power and the Exaltation, Thine the Joy and the Gladness, Thine the Providence and Detachment. Thine is whatsoever Thou hast loved from the treasures of Thy Command and Creation.
- 4 Thou hast ever been One God, Single, Independent, Alone, the Ever-Living, the Self-Subsisting, the All-Wise, the Just, the Holy, the Eternal, the Everlasting, the Trustworthy, the Inaccessible, the Exalted, the Most High. Thou hast taken neither consort nor son, nor hast Thou had any partner in what Thou hast created, nor any protector in what Thou hast

1 کتاب الناصر النصير عليه البهاء ربه القادر القدير
که در ماکو صادر شده

2 بسم الله الامنع الاقدس

3 سبحانك اللهم يا الهي لاشهدنك وكلشي على
انك انت الله لا اله الا انت وحدك لا شريك
لك لك الملك والملكوت ولك العزة والجبروت
ولك القدرة واللاهوت ولك القدرة والياقوت
ولك السلطة والناسوت ولك العزة والجلال
ولك الطلعة والجمال ولك الوجهة والكمال ولك
العظمة والاستقلال ولك القوة والفعال ولك
المثل والامثال ولك المواقع والاجلال ولك
العظمة والكبرياء ولك الفناء والاستغناء ولك
العزة والامتناع ولك القوة والارتفاع ولك البهجة
والابتهاج ولك الولاية والانقطاع ولك ما احببت
من خزائن امرك وخلقك

4 لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما
حكما عدلا قدوسا دائما ابدا معتمدا ممتنعا مرتفعا
متعاليا ما اتخذت لنفسك صاحبة ولا ولدا ولم
يكن لك شريك فيما خلقت ولا وليا فيما صنعت
لم تزل نحي وتميت ثم تميت ونحي وانك انت حي
لا تموت وملك لا تزول وعدل لا تجور وسلطان

fashioned. Thou dost ever cause to live and to die, then cause to die and to live, and verily Thou art the Ever-Living Who dieth not, and the King Who passeth not away, and the Just Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp escapeth not a thing, neither in the heavens nor on the earth nor what lieth between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

- 5 I testify that there is no Paradise except in knowing Thee and in Thy good-pleasure, and naught else that Thou hast not loved. And after Thou didst make Thyself known to all Thy creation, the first to enter the paradise of Thy knowledge were the Exponents of Thy Cause and Thy creation, until the creation of that Manifestation endeth at the Day of Him Whom Thou shalt make manifest. For whosoever is for Thee and for Thy good-pleasure is in the heights of Thy Paradise and Thy presence, and whoso is not for Thee nor for what Thou hast willed is in Thy fire and what Thou lovest not for Thy loved ones. How exalted is Thy bounty to them that know Thee, and Thy generosity to them that glorify Thee! Thou hast indeed favored him whose name is mentioned in this Book by making him successful and bestowing upon him the conditions of obedience to Thee, and by manifesting unto his Lord with Thy lights. And verily what Thou hast withheld from what Thou hast ordained for Thy loved ones - Thy decrees flow according to Thy wisdom. Thou bestowest upon whom Thou wilt as Thou wilt what Thou wilt. None can resist Thy grace and none can repel Thy providence. Glory be unto Thee! There is no God but Thee.

- 6 That knowledge might encompass what Thou hast ordained for them that exalt Thee, let them desire naught else before the city of them that remember Thee. And since the Command is Thine, all that revolveth returneth unto Thee, as by Thee, from Thee - there is no God but Thee. How many servants have desired from Thy grace what they desired yet did not attain it, and how many servants desired not yet did attain! All is according to Thy decree wherein is no wrong, and all is through the manifestations of Thy might wherein is no inclination. Glory be unto Thee! There is no God but Thee. Thou shalt surely recompense all according to what their hands have earned from the treasures of Thy grace, Thy generosity, Thy bounty, Thy kindness and Thy favor. Verily Thou art the All-Knowing, the Powerful.

- 7 Glory be unto Thee and exalted art Thou! The sweet-scented breezes of Thy holy love have ever descended upon the dwellers of the kingdom of Thy will, and the manifestations of Thy

لا تحول وفرد لا تفوت عن قبضتك من شيء لا في السموات ولا في الارض ولا ما بينهما تخلق ما تشاء بامرک انک کنت علی کسبی قديرا

5 فلا شهدتك بان لا جنة الا في عرفانك ورضائك ودون ذلك مما لا احبته وبعدما تعرفت نفسك كل خلقك فقد سبقت بالدخول على جنة عرفانك اولاء امرک وخلقك الى ان ينتهي خلق ذلك الظهور الى يوم من تظهره فان كل من يكن لك ولرضائك فهو في علو جنتك ولقائك ومن لم يكن لك ولا لما اردت من عندك فهو في نارک وما لا تحب لاوليائك فما اعلى فضلك لعارفيك وجودك لمسبحيك وقد مننت على من ذكر اسمه في ذلك الكتاب بما قد وفقته ومننت عليه بشؤون طاعتك وما قد تجليت لربه بانوارك وان ما قد امسكته عما قد قدرت لاوليائك تقاريرك تجري على حکمتها تمن على من تشاء كيف تشاء لما تشاء لا راد لفضلك ولا مرد لطولك سبحانک ان لا اله الا انت

6 وان يحيط علم بما قد قدرت لرافعك فلا يريدن سوى ذلك في تلقاء مدين ذاكریک ولما كان الامر لك كل ما يدور يرجع اليك كما بك منك لا اله الا انت وكم من عباد قد ارادوا من فضلك ما قد ارادوا وما استدرکوا وكم من عباد وما ارادوا واستدرکوا كل لقضائك لا حيف فيه وكل بظهورات عزتك لا ميل فيه فسبحانک ان لا اله الا انت فلتجزين كل بما كسبت ايديهم من خزين فضلك وجودك وكرمك ولطفك ومنك انک کنت علاما قديرا

7 فسبحانک وتعاليت لم تزل نفحات قدس محبتك على سكان ملکوت ارادتك نازلة وشؤون عز فردانيتك على اولاء امرک مشرقة لم تزل

glorious singleness have ever shone upon the exponents of Thy Cause. Thou hast ever been triumphant over all created things, manifest unto all contingent beings, powerful over all who dwell in the kingdoms of earth and heaven, exalted above all beings, inaccessible above all who dwell in the kingdoms of earth and heaven, sovereign over all things, and supreme over all creation with power and independence.

كنت قاهرا على كل الموجودات وظاهرا على كل الممكّات ومقتدرا على من في ملكوت الارض والسموات ومتعاليا فوق كل الكائنات وممتعا فوق من في ملكوت الارض والسموات وسلطان على كل الاشياء ومهيمننا على كل الخلاق بالقوة والاستقلال

- 8 Thy respite to them that are veiled from Thee is only that Thou mightest keep them from Thy paradise and hold them in Thy fire, and the swiftness of Thy decree concerning Thy loved ones is only to cause them to enter into Thy paradise and to grant them in their lives whatsoever befiteth the sublimity of Thy holiness and glory, for that which Thou hast promised unto those who glorify Thee after their death is better than what Thou hast ordained for the living during their lives, and what Thou hast ordained for the living in their lives is better than what Thou hast ordained for those who know Thee not and seek not Thy good-pleasure. For should such a one rejoice for a day, Thou wilt torment him in the eternal realm after his death in Thy fire, and should this one be sorrowful for a day, Thou wilt gladden him eternally in Thy paradise. For Thou, O my God, when Thou desirest in this life to admit anyone into Thy good-pleasure, Thou enablest him to know Thee and to seek Thy pleasure, whether he be exalted or abased. For the servant's dealings with Thee are a trade wherein is no loss, a glory wherein is no abasement, a wealth wherein is no poverty, a joy wherein is no sorrow, an exaltation wherein is no debasement, a majesty wherein is no meanness, and an ascent wherein is no descent.

8 لم يكن امهالك محتجيك الا لما تريد ان تمنعهم عن جنتك وتمسكهم في نارك ولا سرعة قضائك في اوليائك لا لتدخلهم في رضوانك ولتؤتينهم في حياتهم ما ينبغي لعلو قدسك واجلالك اذ ما قد وعدت لمسبحيك بعد موتهم خير عما قدرت للاحياء في حياتهم وما قدرت للاحياء في حياتهم خير عما قد قدرت لمن لا يعرفك ولا يريد رضائك لان هذا لو يسرن يوما لتعذبه في ازل الازال بعد موته في نارك وان هذا لو يخزن يوما فقسرنه في ازل الازال في جنتك اذ انك انت يا الهي اذا اردت في تلك الحيوه ان تدخلن احدا في رضوانك توفقته لمعرفتك ورضاك سواء يستعلي او يستدني اذ معامله العبد بك بيع لا غبن فيه وعز لا ذل معه وغناء لا فقر عنده وابتهاج لا حزن لديه واستعلاء لا دنو فيه واستعظام لا صغر جنبه واسترفاع لا نزول معه

- 9 Glory be unto Thee! Glory be unto Thee! How great is Thy bounty unto him who knoweth Thee and belongeth to Thee, and how severe is Thy chastisement and vengeance upon him who knoweth Thee not and belongeth not to Thee! Do Thou then remove, O Lord, the veil from the vision of all Thy creation, that they may seek Thy bounty and generosity only in knowing Thee and gaining Thy good-pleasure, and may experience Thy chastisement and vengeance only in being veiled from Thee and bereft of knowledge of Thy good-pleasure. For there is no exaltation higher than this, and no abasement lower than this, and all else are but manifestations of Thy dominion appearing through the operation of their causes.
- 10 For verily, when Thou desirest to take vengeance upon anyone, Thou veilest him from Thy knowledge - this is what Thou hast promised for those who disobey Thee. And when Thou desirest paradise for anyone, Thou inspirest him with Thy knowledge - this is Thy gift to those who know Thee. By Thy might! I

9 فسبحانك سبحانك فما اعلى فضلك لمن عرفك ويكون لك وما اشد اخذك وانتقامك لمن لا يعرفك ولا يكون لك فلتكتفن اللهم الغطاء عن بصائر كل خلقك لئلا يردن جودك وعطاك الا في معرفتك ورضاك ولا اخذك وانتقامك الا في الاحتجاب عنك ودون العلم برضاك اذ لم يكن غير هذا من علو ولا دون هذا من دنو وغيرهما شئون ملكك تظهر بما تجري اسبابه

10 اذ انك انت اذا تريد ان تنتقم من احد لتجبنه عن معرفتك هذا ما وقد وعدت لعاصيك واذا اردت جنتك لاحد فلتلهمنه معرفتك هذا عطائك لعارفيك فوعزتكم لم يكن لي صبر في شئ ولا على شئ اذ حين ما يخط العبد بما انت تحب

have no patience in anything nor with anything, for when the servant doeth what Thou lovest, he perceiveth the sublimity of his paradise in the very act itself, and less than this he perceiveth accordingly in his very deed. Glory be unto Thee! There is no God but Thee.

يستدركن على خطورة جنته في نفس عمله ودون ذلك يستدركن دون هذا في نفس عمله سبحانه ان لا اله الا انت

- 11 And as for what was mentioned, O my God, that his fingers have changed upon him - do Thou, O Lord, rectify what hath changed from him in Thy path, even though this be something that those who know Thee would not acknowledge, for how lofty are the affairs of sovereignty in the eyes of Thy servants, yet these suffice them not from knowing Thee. But how many servants there are who possess not that which would make them independent of others, yet after having known Thee, nothing is diminished from them, for the knowledge of Thee and the servant's love for Thee suffice him from all things when the means of all things are not manifested unto him. Yet all things can never suffice the servant from knowing Thee and loving Thee.

11 وان ما ذكر يا الهي ان انا مله قد تغير عليه فلتصلحن اللهم ما غير عنه في سبيلك ولو ان هذا مما لم يقر عارفك اذ شئون الملكية كم علوها عند عبادك ولا يكفهم عن عرفانك ولكن كم من عباد لم يكن عندهم ما يستغنيهم عن دونهم وهم بعد ما عرفوك لن ينقص عنهم من شئ اذ معرفتك وحب العبد بك يكفيه عن كل شئ اذا لم تظهر له اسباب كل شئ لن يكفي العبد عن معرفتك وحبك

- 12 In Thee, O my God, have I found sufficiency from all else, for Thou sufficest from all things, while nothing sufficeth from Thee. And as for that which hath been spent in Thy path - blessed is that thing, for it hath been expended in the path of Thy loved ones. Do Thou then cause to descend upon it, O Lord, the recompense thereof, that which will make him independent in the life to come and in this first life, through Thy grace and bounty, Thy favor and generosity, and Thy kindness. Verily, Thou hast ever been a bountiful and kind Bestower.

12 فيك استكفيت يا الهي عن دونك فانك تكفي عن كل شئ ولا يكفي عنك من شئ وان ما قد انفق في سبيلك فيا طوبى لذلك الشئ حيث صرف في سبيل اوليائك فلتنزلن اللهم عليه جزاء ذلك ما يستغنيه في الحياة الآخرة والاولى بفضلك وجودك ومنك وكرمك ولطفك انك كنت وهابا لطيفا

- 13 And as for what was mentioned, O my God, concerning Thy custom with Thy chosen ones, Thy way with Thy loved ones, and Thy dealings with Thy friends - Thou hast never ceased to desire all good only for him who knoweth Thee and seeketh Thy good-pleasure, and if it appeareth not for him in Thy kingdom, this is not from Thee but rather from the veiling of Thy servants and the remoteness of Thy creation. Otherwise, Thou hast created all things for Thy loved ones, and Thou hast loved for them only that which draweth them nigh unto Thee and causeth Thee to be well-pleased with them before Thee. Do Thou therefore inspire all Thy loved ones, O Lord, not to hasten in delaying what Thou hast hastened and in hastening what Thou hast delayed, for Thy decrees appear through what Thou hast ordained. It is not for Thee to know Thyself through Thy creation, nor for creation to know Thee except through Thy revelation. It is not for Thee to inspire creation with Thy good-pleasure, nor for creation to follow after Thy pleasure. And if any be veiled, this proceedeth not from Thee, but rather Thy proof encompasses all contingent things and

13 وان ما ذكر يا الهي من عادتك لخلصائك وسنتك لاوليائك ومعاملتك باوليائك انت لم تزل ما اردت كل خير الا لمن عرفك واراد رضاك وان لم يستظهر له في ملكك فذلك لم يكن من عندك بل ذلك من احتجاب عبادك وبعد خلقك والا انك قد خلقك كل شئ لاوليائك وما احببت لهم الا ما يقربهم اليك وترضين عنهم بين يديك فلتلهن اللهم كل اوليائك ان لا يسرعون في تأخير ما عجلت ولا تعجلن ما اخرت فان تقاديرك تظهر بما قدرت وان ما يكن عليك ان تعرف نفسك خلقك وما للخلق ان يعرفك عند تعريفك وما عليك ان تلهن الخلق رضاك وما للخلق ان يتبعن مرضاتك وان يحتجب من احد فذلك لم يكن من عندك بل حجتك بامر على كل الممكآت وصنع ربوبيتك كاملة على كل الموجودات فلتشفين اللهم قلوب اوليائك بما ترونهم من قدرتك واقتدارك انك كنت على كل شئ قديرا

the handiwork of Thy Lordship is perfect throughout all created things. Wherefore, O my God, heal Thou the hearts of Thy loved ones through what Thou showest them of Thy power and might. Verily, Thou art powerful over all things.

- 14 And whatsoever hath been mentioned of the names of them that glorify Thee - all, according to their stations, are Thy servants, Thy worshippers, Thy suppliants, Thy rememberers, and they who render thanks unto Thee. The relation of Thy grace and mercy unto all atoms is equal, and the relation of Thy bounty and generosity unto all contingent things is at the level of creation. Wherefore, O my God, answer Thou the prayer of all Thy loved ones in Thy path if it be good for them; and if not, then that which Thou ordainest is better for them from Thee, for Thy knowledge encompasseth all things and Thy power extendeth over all things. Thou chooseth for Thy loved ones naught save what is best for them in their beginning and their end. There is no power nor strength except through Thee. Through Thee have I become self-sufficient, content, well-pleased, victorious, sovereign, exalted, strong and mighty. Thou art sufficient unto me. In Thee do I place my trust, and in Thee let Thy trusting servants place their trust.

- 15 O my God! Inspire him to recite this verse that his essence may be sustained by sustenance from Thee. This, verily, will establish the heart of the servant in Thy love. Verily, Thou art the All-Bountiful, the Inaccessible. Say: God's help transcendeth all help. None can withstand the Sovereign, the King of help, for neither in the heavens nor on earth nor in what lieth between them can any resist. He createth what He willeth by His command. Verily, He is the Helper, the Succourer, the One Who giveth victory.

14 وان ما قد ذكر من اسماء مسبحيك فكل على درجاتهم عبادك وسجداك وقفاتك وذكراك وشكراك نسبة فضلك ورحمتك الى كل الذرات سواء ونسبة عطيتك وجودك الى كل الممكآت على حد الانشاء فلتستجيب اللهم دعاء كل اوليائك في سبيلك ان يكن خيرا لهم والا ما تقدر ذلك خير لهم من عندك اذ عليك بكشئ محيط وقدرتك على كشئ مستطيلة لن تختارن لاوليائك الا ما هو خير لهم في اوليهم واخرهم ولا حول ولا قوة الا بك بك استغنيت واستكفيت واسترضيت واستغليت واستملكت واسترفعت واستقويت واستعززت انت حسي عليك توكلت وان عليك فليتوكلن عبادك المتوكلون

15 فلتلهمنه اللهم ان يتلون تلك الاية ليسترزقن كينونيته برزق من عندك ان هذا ما يثبتن فؤاد العبد على حبك انك كنت وهابا منيعا قل الله انصر فوق كل ذا نصر لن يقدر ان يمتنع عن ملكك سلطان نصره من اجل لا في السموات ولا في الارض ولا ما بينهما يخلق ما يشاء بامرہ انه كان نصارا ناصرا نصيرا

BYC_misc-b.051a03-056a07

BB00082

Date: 1265 [1848-1849]

- 1 In the Name of God, the Most Unapproachable, the Most Holy
- 2 Glorified art Thou, O my God! Thine Essence hath ever praised Thine Essence, Thy Being hath ever sanctified Thy Being, Thy Self hath ever unified Thy Self, and Thine Entity hath ever magnified Thine Entity. Thou hast exalted Thyself

1 بسم الله الامنع الاقدس

2 سبحانك اللهم يا الهى لم تزل تسبح كينونيتك بكينونيتك و تقدس ذاتيتك بذاتيتك و توحد نفسانيتك بنفسانيتك و تكبرانيتك بانيتك قد تعظمت بكافوريتك فوق كل عظمة تدركها كل

in Thy resplendent glory above every greatness that all contingent beings can comprehend, and Thou hast elevated Thyself in Thy radiant majesty above every grandeur to which all created things can point. All within the kingdoms of earth and heaven bow down before Thee, for Thou hast manifested Thyself unto them through what Thou hast fashioned of names and attributes. All within the kingdoms of the beginning and the end worship Thee for what Thou hast ordained in the depths of origins and destinies. Thou art the One Who existed before all things through Thine own Being, Who brought all things into existence through Thy creative Will, and Who endureth after all things through the Reality of Thy Essence.

- 3 How can I glorify Thee, O my God, when Thou art far beyond the glorification of Thy creation? How can I praise Thee, O my Lord, when Thou art sanctified above the praise of Thy servants? I beseech Thee, O my God, by Thy Name wherein naught is seen save Thee, and which pointeth to none other than Thee, which hath no hearing save Thy hearing, no sight save Thy sight, no words save Thy words, no manifestations save Thy manifestations, no conditions save Thy conditions, no evidences save Thy evidences, no stations save Thy stations, no will save Thy Will, no desire save Thy desire, no destiny save Thy destiny, no decree save Thy decree, no permission save Thy permission, no term save what Thou hast appointed, and no book save what Thou hast revealed.

- 4 This is Thy Most Glorious Name which Thou hast set above all glory, Thy Most Exalted Name which Thou hast set above all majesty, Thy Most Beautiful Name which Thou hast set above all beauty, Thy Most Great Name which Thou hast set above all greatness, Thy Most Luminous Name which Thou hast set above all light, Thy Most Merciful Name which Thou hast set above all mercy, Thy Most Perfect Name which Thou hast set above all perfection Thou hast brought into being through Thy power, Thy Most Complete Name which Thou hast set above all completeness, Thy Most Supreme Name which Thou hast set above all supremacy which Thou hast encompassed by Thy knowledge, Thy Most Mighty Name which Thou hast set above all might through the might of Thine Essence, Thy Most Near Name which Thou hast made the Manifestation of what Thou hast ordained of Thy Will and set above every will through what Thou hast [ordained] through the creation of Thy Will, and by Thy Name which Thou hast made the Manifestation of Thy all-encompassing knowledge of all things, from which nothing is concealed from Thy knowledge, and by Thy Name which Thou hast made the Manifestation of Thy power which Thou hast extended over all things, and by Thy Name which Thou hast made the Manifestation of Thy Word and made it

الممكنات واستكبرت بكافوريتك لى كل كبرياء
تقدر ان تشير اليها كل الموجودات يسجد لك ما
فى ملكوت الارض و السموات بما قد تجليت
لها بها بما قد ابدعت من الاسماء و الصفات
و يعبدك من فى ملكوت البدء و النهايات بما قد
قدرت فى لجج الاوائل و الغايات انت الكائن
قبل كلشئ بوجود نفسك و المكون بكلشئ بمشية
بدعك و الباقي بعد كلشئ بكائية ذاتك

- 3 كيف اجدك اللهم يا الهى و انك انت متعال
عن تحيد خلقك و كيف احمذك اللهم يا ربى و
انك انت متقدس عن تحيد عبادك فاستك اللهم
باسمك الذى لا يرى فيه الا اياك و لا يدل على
سواك و لم يكن له سمع الا سمعك و لا بصر الا
بصرك و لا كلمات الا كلماتك و لا ظهورات الا
ظهوراتك و لا شئون الا شئوناتك و لا بينات
الا بيناتك و لا مقامات الا مقاماتك و لا مشية
الا مشيتك و لا ارادة الا ارادتك و لا قدر الا
قدرك و لا قضاء الا قضائك و لا اذن الا اذنك
و لا اجل الا ما قد اجلت و لا كتاب الا ما
نزلت

- 4 و هو اسمك الابهى الذى قد جعلته فوق كل بهاء
و اسمك الاجل الذى قد جعلته فوق كل جلال
و اسمك الاجل الذى قد جعلته فوق كل جمال و
اسمك الاعظم الذى قد جعلته فوق كل عظمة و
اسمك الانور الذى قد جعلته فوق كل نور و اسمك
الارحم الذى قد جعلته فوق كل رحمة و اسمك
الاتم الذى قد دعلته فوق كل تمامية قد انشأتها
بقدرتك و اسمك الاكل الذى قد جعلته فوق كل
اكلمية و اسمك الاكبر الذى قد جعلته فوق كل
كبرياءيته التى قد احصيتها بعلمك و اسمك الاعز
الذى قد جعلته فوق كل عزة بعزة كينونيتك
و اسمك الاقرب الذى قد جعلته مظهر ما قد
امضيت من مشيتك و جعلته فوق كل مشية بما
قد ... بابداع مشيتك و باسمك الذى قد جعلته
مظهر عالميتك كلشئ حيث لن يحجب عن علمك
من شئ و باسمك الذى قد جعلته مظهر قدرتك
الذى قد استطلتها فوق كلشئ و باسمك الذى قد
جعلته مظهر قولك و جعلته ارضى من كل قول
بما قد القيت فيه من رضاء ولايتك و باسمك الذى
قد احببته و من يحبه و سلطانك الذى قد ادومته
و من يستظل فى ظله و شرفك الذى قد ارفعته

more pleasing than every word through what Thou hast cast into it of the good-pleasure of Thy Cause, and by Thy Name which Thou hast loved and who loveth it, and Thy sovereignty which Thou hast made everlasting and who seeketh shelter in its shadow, and Thy nobility which Thou hast exalted and who is ennobled by it through the Manifestations of Thy Cause at the dawning of Thy Will, and Thy justice which Thou hast made supreme over all Thy servants and made it the Manifestation of Thy Name, the One, when the letters of its numbers are completed and what Thou hast concealed in the inmost reality of its manifestations is fulfilled, and what Thou hast revealed through all Thy names through the transcendence of Thy Divinity and the exaltation of Thy Lordship and the inaccessibility of Thy mercy, and the exhilaration of Thine Essence, and the power of Thy sustaining force – for verily Thou, O my God, hast ever been in a wondrous state – bestow upon me, O Lord, all Thy conditions from their beginning to their end, their outward and their inward aspects.

- 5 Ordain for me, O Lord, Thy conditions in both the last and first creation, and Thy most mighty signs in the depths of names and similitudes and all that lieth between them. Without doubt the condition which Thou wilt manifest through Him Whom Thou shalt make manifest on the Day of Resurrection is higher, more exalted, more inaccessible, more holy and more glorious than the conditions which Thou hast now revealed, for that future life compared to this present life is like how Thou didst make that future abode to be the hereafter for those to whom Thou didst reveal it on the day when Thou didst manifest Muhammad, Thy Beloved, may Thy blessings be upon Him and upon the Manifestations of His Self, and didst send down the Qur'an unto Him. For verily this is the first life compared to that next creation.

- 6 The Manifestations of Thy Countenance have ever ascended through the depths of Thy invisible and visible realms and the oceans of Thy innovation and favor, where there is no limit to Thy creation and no end to Thy invention. I beseech Thee, O my God, by Thy Name through which Thou dost originate all names and unto which all names return – and it is the Temple of Him Whom Thou shalt make manifest on the Day of Resurrection with clear signs, and verily He is the Temple of my return in the next life after this first creation – even if there remaineth but an hour of this world, to extend it until Thou dost manifest Him and cause Him to possess what is in the kingdom of the heavens and the earth and all that lieth between them, by Thy power which extendeth over whatsoever Thou hast willed or wilt will, and by Thy sovereignty which prevaieth over whatsoever Thou hast desired or wilt desire.

و من يشرف به بمظاهر امرك عند طلوع ارادتك
و عدائك الذي قد جعلته عال فوق كل عبادك
و جعلته مظهر اسمك الواحد اذا كملت حروف
اعداده و تمت ما غيبت في بواطن ظهوراته و ما
قد تجليت بكل اسمائك بعلو الوهيتك و ارتفاع
ربانيتك و امتناع رحانيتك و ابتهاج هويتك و
اقتدار قيومتك اذ انك انت يا الهى لم تزل في
شأن بديع فارزقني اللهم كل شئونك من اولها و
اخرها و ظاهرها و باطنها

- 5 و قدر اللهم لى شئونك فى النشأة الاخرة و الاولى
كنتيها و اعظم اياتك فى لجج الاسماء و الامثال
و ما بينهما و لا ريب ان شأن الذى تظهر عن
تظهرنه يوم القيمة اعلى و ارفع و امنع و اقدس و
اعظم من شئون التى قد نزلتها حينئذ ان تلك دار
الاخرة عند تلك الحيوه الاولى بمثل ما قد جعلت
تلك الدار الاخرة حينئذ اخرة لمن قد تجليت له به
فى يوم الذى قد اظهرت محمدا حبيبك صلواتك
عليه و على مظاهر نفسه و نزلت عليه القرآن اذ انه
هو حيوه الاولى عند تلك النشأة الاخرى

- 6 لم تزل تترقى مظاهر طلعتك فى لجج غيبك و
شهادتك و طماطم بدعك و عنايتك حيث لا
غاية لها عند انشائك و لا نهاية لها عند اختراعك
لاستلنك يا الهى باسمك الذى به تبدئ كل
الاسماء و اليه ترجع كل الاسماء و هو هيكل
من تظهرنه يوم القيمة بالايات البينات و انه هو
هيكل رجعى فى الحيوه الاخرة بعد تلك النشأة
الاولى لو لم تحصى من الدنيا ساعة الا و تطولنها
حتى تظهرنها و تملكها ما فى ملكوت السموات
والارض ما بينهما بقدرتك التى انها هى مستطيلة
على ما شئت و ما تشاء و سلطنتك التى انها هى
قاهرة فوق ما اردت او تريد اذ لاراد لمشيئتك و
لا مرد لارادتك

For there is no averter of Thy Purpose and no preventer of Thy Will.

7 All glory be to him who believeth in Thee, even if he possesseth not in this first life the measure of a mustard seed, for without this he hath no glory with Thee, as Thou didst permit unto the people of Thy love what Thou didst reveal aforetime in the Qur'an: "Were it not that mankind would have become one community, We would have given those who disbelieve in the All-Merciful, houses with roofs of silver, and stairs whereon to mount, and doors to their houses, and couches whereon to recline, and ornaments. Yet all this would have been but a provision of the life of this world. And the Hereafter with thy Lord is for the God-fearing." By Thy glory! I seek refuge with Thee from possessing aught that would veil me from Thy will, even were it the highest of heights – rather make it, O Lord, the lowest of the low that it may not veil me from Thy Purpose nor prevent me from following Thy Will. For the provision of this first life perisheth while what is with Thee endureth.

8 Glory be unto Thee! There is no God but Thee. I have ever glorified Thee in the depths of the holy names and signs through which Thou hast revealed Thyself unto them by Thy very Self. For the detachment of the people of Thy love hath ever been witnessed before Thee, and the awe of Thy chosen ones hath ever been remembered before Thee. Glory be unto Thee! There is no God but Thee.

9 Thou hast ever been One God, Single, Unique, Independent, Ever-Living, Self-Subsisting, Eternal, Everlasting, Self-Sufficient. Thou hast taken neither consort nor son, and Thou hast had no partner in sovereignty nor any protector in the earth save by Thy leave. I shall magnify Thee with supreme magnification, exalt Thee with mighty exaltation, sanctify Thee with mighty sanctification, glorify Thee with mighty glorification, honor Thee with mighty honor, and turn unto thee through the Primal Letters, for these are names I have detached before all thy names, and through them have I manifested unto all thy likes. Who can reckon the names of Thy Lordship, or the attributes of Thy mercy, or the manifestations of Thy oneness, or the dawning-places of Thy glorified eternity, or [brackets] the Lord of holy uniqueness? Glorified art Thou! Were I to enumerate Thy names, that would be setting limits to Thy power. Glorified art Thou beyond this! I seek Thy forgiveness for mentioning this and turn unto Thee in repentance. Nay, unto Thee belongeth the name of the One, which hath no equal, neither in the beginning nor in the end, and likewise are all names. Were I to desire to count the name of Thy beloved Muhammad in

7 كل العز لمن امن بك و لو لم يملك في الحياة الاولى قدر خردل لان دون هذا لا بهاء له عندك حيث قد اذنت اهل محبتك بما نزلت من قبل في القرآن و لولا ان يكون الناس امة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة و معارج عليها يظهرون و لبيوتهم ابوابا و سررا عليها يتكئون و زخرف و ان كل ذلك لما متاع الحياة الدنيا و الاخرة عند ربك للمتقين فاني و عزتك لاستجبرين بك بان تملكني من شئ يحجبني عن ارادتك و لو كان اعلى العلو فاجعله اللهم ادنى الدنو ان لا يحجبني عن مشيتك و لا يمنعني عن اتباع ارادتك فان متاع الحياة الاولى يفنى و ما عندك يبقى

8 سبحانك ان لا اله الا انت لم يزل اسبحك في لجج الاسماء القدس والدلالات التي قد تجليت لها بها بنفسها اليها اذ لم تزل انقطاع اهل محبتك بين يديك مشهودة و الرهبة من اوليائك بين يديك مذكورة

9 سبحانك ان لا اله الا انت كنت الها واحدا احدا فردا صمدا حيا قيوما دائما ابدا معتمدا ما اتخذت لنفسك صاحبة و لا ولدا و لم يكن لك شريك في الملك و لا ولي في الارض الا باذنك لا كبرتك تكبيرا عليا و لا عظمتك تعظيما عظيما و لا قدسك تقدسا عظيما و لا جللك تجللا عظيما و لا عززتك تغريزا عظيما و لا توجهن اليك بالحروف الاولى اذ تلك اسماء قد جردتها قبل كل اسمائك و بها قد تجليت لكل امثالك من يقدر ان يحصى اسماء ربوبيتك او صفات رحمانيتك او مظاهر وحدانيتك او مطالع عز صمدانيتك او ... رب قدس فردانيتك سبحانك لواعد اسمائك فذلك من تحديدك قدرتك سبحانك عن ذلك لاستغفرنك عن ذكرى هذا و اتوب اليك بل لك اسم الواحد ما لا عدل له لا في الاول و لا في الآخر و ان يمثل ذلك كل الاسماء اني لو اريد ان اعدد اسم حبيبك محمد في ارضك لم اقدر و لا احصى فكيف و اسمائك لكل اسم بمثله اسماء لا يحصيا سواك

Thy earth, I would be unable and could not reckon it, how much more so Thy names, for each name hath names like unto it which none can reckon save Thee.

- 10 Glorified art Thou, O my God! I have detached myself from all things through attachment to Thee, for naught besides Thee can enrich me from Thyself nor suffice me apart from Thy Cause. Thou verily enrichest me from all else save Thee and sufficest me apart from Thy Cause. I beseech Thee, O my God, by the Tree of the Bayan and its root and branch and twigs and leaves and fruits, that Thou raise up this Tree through the ascendancy of Thy sustaining power above all atoms until all who are in the kingdoms of earth and heaven willingly seek shade beneath it, and exalt it through the transcendence of Thy holy sovereignty above all contingent things until all who are in the kingdoms of the beginning and the end seek shade beneath it of their own accord, such that Thou shalt not see upon the earth any male or female except that they say "God, God is my Lord, I associate none with Him, and verily the Bayan is my Book, I join nothing with it, and verily the Primal Letters in the depths of names are its essence in the hereafter and the beginning, and verily whatsoever is in the heavens and the earth and what lieth between them hath been created for the Point of the Bayan, Lord of the hereafter and the beginning."

- 11 For this is that whereby religion is exalted with Thee and faith is established before Thee, as the measures of judgment flow unto them who believe in Thee. Therefore at this time I judge not those on earth save those who believe in Me, for that is a branch of faith, and I have not seen faith in them, O my God. Therefore guide, O God, those on earth, all of them, that every soul may be delivered from the fire of its lack of faith before Thee, for that is the most severe fire; nay, whatever appeareth unto it of the most grievous torment is the fruit of that remoteness, for were it not to turn away from faith in Thee, the fire would not be permitted upon it.

- 12 By Thy glory! I seek refuge in Thee from all the gates of the fire, which are nine before ten, and I seek protection with Thee from it. Therefore preserve me, O God, from it through Thy power and might and essence and glory and eternity and sovereignty and grandeur and mercy and sustaining power and holiness and glorification and belovedness and majesty and greatness and might and the exaltation of Thy handiwork and the inaccessibility of Thine eternity and the joy of the lights of Thy countenance and the exaltation of the sublimity of Thy Godhead, for these are the gates of Thy paradise facing the fire. Therefore guard me, O God, through them from it, for I have seen no paradise more exalted than love for the Manifestations

10 فسبحانك اللهم يا الهى قد انقطعت عن كل شئ بالوصل اليك اذ ما سواك لا يغنينى من نفسك ولا يكفينى عن امرك وانت تغنينى عن دونك وتكفينى عن امرك فاستثلك اللهم بالشجرة البيان واصلاها وفرعها واغصانها واوراقها وثمارها ان ترفعن تلك الشجرة برفعة قيوميتك على كل الذرات حتى يستظل فى ظلها طوعا من فى ملكوت الارض والسموات وتعلونها بعلو سلطان قدوسيتك فوق كل الممكآت حتى يستظل فى ظلها برضاء نفسه كل من فى ملكوت البدء وانها بات حتى لم تشهد فوق الارض من ذكر ولا انثى الا دان يقول الله الله ربى لا اشرك به احدا وانما البيان ككاتبى لا اقترن به شيئا وان حروف الاولى فى لجج الاسماء جواهرها فى الاخرة والاوى وان ما فى السموات والارض وما بينهما قد خلق للنقطة البيان رب الاخرة والاوى

11 فان هذا ما يرفع به الدين عندك ويثبت به الايمان لديك اذ مقادير الحكم تجرى لمن امن بك ولذا حينئذ لم احكم على من على الارض غير من امن بى بحكم لان ذلك فرع الايمان وما شهدت يا الهى فيهم ذك فاهد اللهم من على الارض لكهن لتخلص كل نفس عن نار دون ايمانها عندك فان ذلك اشد النار بل ما يظهر له من اشد العذاب ثمره ذلك البعد اذ انه لو لم يعرض عن الايمان بك لا يحل عليه النار

12 فانى وعزتك لاستيرن بك من ابواب النار كلهن التى عليها تسعة من قبل عشر ولاستجبرن بك عنها فاعصمنى اللهم عنها بقدرتك وقوتك وكيونيتك وعزتك وصمدانيتك وسلطنتك وكبريائيتك ورحمانيتك وقيوميتك وقدوسيتك وسبوحيتك ومحبيبتك وجلالتك وكبريائيتك وعظمتك وارتفاع صنعتك وامتناع ازليتك وابتهاج انوار وجهتك وارتفاع علاء علو الوهيتك اذ تلك ابواب جنتك فى تلقاء النار فاحفظنى اللهم بها عنها فانى لم ار جنة اعلى من حب مظاهر توحيدك واتباع اوامر تقديسك والسكون بك فى كل شأن بما قد

of Thy unity and following the commandments of Thy sanctification and finding rest in Thee in every condition through what Thou hast manifested unto me through me of the modes of Thy warbling and the manifestations of Thy sanctification, and no fire more intense than that of one who seeks to veil himself from the Tree of Thy Oneness and loves not what Thou shalt manifest on the Day of Resurrection – such a Day for the exaltation of Thy sovereignty.

تجلت لي في بشون تغريديك و مظاهر تقديسك
ولا نارا اشد ممن اراد ان يحتجب عن شجرة
وحدائيتك ولا يحب ما تظهره يوم القيمة يوم
مثل ذلك اليوم لارتفاع سلطنتك

- 13 I testify, O my God, that Thou art the Lord of all things, and all else besides Thee consists of but two trees: either the tree of “there is no God” or “except Him.” That is the gate of fire and this is the gate of Paradise. That tree hath no mention from Thee except that it is joined with Thy wrath upon it, while this tree Thou hast loved, exalted, glorified, magnified, sanctified and beautified, and its mention is joined with the mention of Thy blessings upon it. Thou hast made it the source of all good and bestowed upon it all that Thou hast loved or wilt love, whereas Thou hast decreed negation for all else, even the very breath that is breathed, for this is Thy lofty decree and Thy transcendent exaltation.

13 فاني لاشهدن يا الهى بانك انت رب كلشي و ما
سواك لم يخلو عن شجرتين الا ان يكون من شجرة
لا اله او من الا هو ذلك باب النار و ذلك باب
الجنة تلك شجرة ما لها من ذكر من عندك الا و
تقترن عند ذكرها نعمة من عندك عليها و تلك
شجرة قد احببتها و ارتفعتها و جللتها و عظمتها و
قدستها و جملتها و اقترنت ذكرها بذكر صلواتك عليها
و قد جعلتها مبدء كل خير و حلت عليها كل ما
قد احبته او تحب حيث قد حكمت على النفي
كلشي حتى نفس الذي يتنفس اذ هذا حكمك
العالى و ارتفاعك المتعالى

- 14 O God, make known to all things the gates of fire that they may shun them, then the gates of Paradise that they may enter them, for perchance a servant may see himself as the most God-fearing of all creatures while he is the most opposed of opponents before Thee and the strongest letter of negation in Thy presence, and perchance a servant may see nothing of worth in himself and is known by none, while he is among the nearest names unto Thee and the most glorious letters of affirmation in Thy presence. For these two trees have been realized at the manifestation of Thy Divinity in that Temple: whoso turned away belonged to the tree of “there is no God” and whoso turned towards it belonged to the tree of “except Him.”

14 عرّف اللهم كلشي ابواب النار ليتبرئ عنها ثم
ابواب الجنة ليدخلن عليها اذ ربما يرى العبد نفسه
من اتقى كل العباد و انه هو اضد الاعداد عندك
واشد حرف النفي لديك و ربما لم يرى العبد لنفسه
من شيء ولا يعرفه من احد و انه نوا قرب الاسماء
اليك و ابهى الحروف في الاثبات لديك اذ تلك
الشجرتين قد حققت عند ظهور الوهيتك في ذلك
الهيكل من ادبرت صادت من شجرة لا اله و من
اقبلت صادت من شجرة الا هو

- 15 I bear witness, O God, that Thou art beyond both of these; rather, this is the surging ocean from which Thou didst create the tree of negation, and this is the sweet sea of delight from which Thou didst bring forth the pearls of Thy affirmation. All this Thou didst manifest through the manifestation of the Point of the Bayan, for it is the Manifestation of Thy Divinity, and all else besides it are either the tree of negation if they turned away or the tree of affirmation if they turned towards it. His own self cannot be counted among others, rather all else was created for Him, for He is the mirror of Thy Self alone, with no partner. Were that mirror two, the heavens and earth and all between them would have been corrupted, for Thou hast distinguished Him with verses that have rendered the Letters

15 فاشهدك اللهم بانك انت خلو عن هذا و هذا
بل هذا بحر الرجاج الذي قد خلقت منه شجرة
النفي و هذا بحر عذب ذوا الف و الابتهاج
الذي قد اخرجت عنه لثالي اثباتك كل ذلك
قد اظهرت بظهور نقطة البيان اذ انها مظهر
الوهيتك و ما سواها من ادبرت شجرة النفي و من
اقبلت شجرة الاثبات و ازهو بنفسه لن يدخل في
الاعداد بل ما سواه خلق له لانه مرات نفسك
وحدك لا شريك لك لو كان ذلك المرات
اثنين لفسد السموات و الارض و ما بينهما
حيث قد اختصته بالايات التي قد عجزت عنها
حروف الحى و كيف و دون تلك الاسماء في

of the Living powerless – how much more so those names that lie in the depths of the highest heaven. If this be the extent of the most exalted ones, how then shall I mention negation and its powerlessness?

لجج العالين لو كان هذا مبلغ العالين فكيف اذكر
النفي وعجزه

- 16 I testify, and all things testify to that which Thou hast testified, that there is no 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 Thou art the Ever-Living Who dieth not. 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. Verily, Thou art powerful over what Thou willest with strength and might.

16 فاشهدك و كلشي بما قد شهدت عليه بانه لا اله الا انت وحدك لا شريك لك لك الخلق والامر يحيي وتميت ثم تميت وتحيي وانك انت حي لا تموت في قبضتك ملكوت كلشي تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت على ما تشاء لقوى مقتدر قدير

- 17 I beseech Thee, O God, my God – and I begin not except with Thy name O God, our Lord, the All-Merciful, and I seek success through Thy remembrance, O my Beloved, the Most High, and I commence with my praise of Thee, O my Desired One, Possessor of might and sovereignty, of grandeur and exaltation, of majesty and inaccessibility. Through Thee, none is Thy equal in Thy justice, none is Thy peer, and none is Thy similitude – that Thou mayest annihilate the tree of “there is no God” as it hath turned away, as Thou art powerful over it, and establish the tree of “except Thee” as Thou art powerful over it; for whatsoever is beneath Thee standeth with Thee under one of these two: if of the first, it is a fire wherein is no light; and if of the second, it is a light wherein is no fire.

17 فاستللك اللهم يا الهى ولا تبدئن باسمك اللهم ربنا الرحمن ولاستنجن بذكرك يا محبوبى المتعال ولاستفتح بنثائى عليك يا مقصودى ذو القوة والسلطان وذو العظمة والارتفاع وذو الكبرياء والامتناع بك لا شئ عندك عدلك ولا كفوك ولا شهبك ... ولا مثلك ان تعدمن شجرة لا اله بما قد ادبرت حق ما انك انت مقتدر عليها ولتثبتن شجرة الا انت حق ما انك انت مقتدر عليها اذ كلشي دونك لم يكن عندك الا من هذا او هذا ان كان من الاول نار لا نور فيه وان كان من الاخر نور لا نار فيه

- 18 For the Tree of Negation possessed nothing: Thou didst forbid unto it all things, seize it by Thy might, send down upon it Thy vengeance, and make it as ashes over which the winds of Thy power pass, so that not a mote remaineth to be seen thereon. And Thou didst establish the Tree of Affirmation, and didst confer upon it all the Names of Thy bounty, even as Thou didst lay upon negation all the names of evil; and Thou didst distinguish between them through the Bayan – for whoso draweth not nigh unto it is sheer negation, and whoso draweth nigh unto it is pure affirmation.

18 اذ شجرة النفي لم يكن له من شئ و حرمت عليها كلشي و اخذتها بقوتك و نزلت عليها نعمتك و جعلتها كرماد تجرى عليها ارياح قدرتك فاذا لم يرى عليها من ذرة و اثبت شجرة اثباتك و حلت عليها كل اسم خيرك بمثل ما قد حلت على النفي كل اسماء الشر و فصلت بينهما بالبيان اذ من لم يدن به نفي لحث و من دان به اثبات محض

- 19 Glorified art Thou, O my God! Verily will I unify Thee with the very core of my being; verily will I banish from Thee the whole Tree of Negation; verily will I establish for Thee the whole Tree of Affirmation; and verily will I take refuge from the Tree of Negation in Affirmation. For that Tree You have exalted, adorned, glorified, magnified, illumined, blessed, greeted, praised, perfected, completed, extolled, honored, created, chosen, brought forth, and made the repository of all good and the gates of all excellence. You have empowered it, given it life, made it pleasing, been well-pleased with it, ennobled it, given

19 فسبحانك اللهم يا الهى بانى لاوحدتك بكنه كينونيتى ولانفني عنك شجرة النفي كلها ولاثبتن لك شجرة الاثبات كلها ولاحتزن عن شجرة النفي بالاثبات اذ تلك شجرة قد ارفعها وبهيتها وجللتها وعظمتها ونورتها ورحمت عليها وسلمت عليها و صليت عليها واتممتها واكملتها واكبرتها واعزتها وانشأتها واخترتها و احدثها وجعلتها ممكن كل خير و ابواب كل حسن و قدرتها و احبيتها وارضيتها ورضيت عنها و شرفتها و

it dominion over all else, made it proud, made it enduring, granted it mastery over every good within Your knowledge, elevated it, made it preeminent, made it wondrous, made it just, made it excellent, made it beautiful, and made it the essence of Your Belovedness in creation - a goodly Tree, lofty, holy, transcendent, inaccessible, whose root is firmly fixed and whose branches reach to heaven, yielding its fruit in every season by the leave of its Lord. It brings forth manifestations of glorification for the hearts of those who glorify God, manifestations of praise for the spirits who praise God, manifestations of unity for the souls who unite with God, and manifestations of magnification for the bodies that magnify God. That Tree is exalted, triumphant, victorious, manifest, glorifying its Lord morning and evening, praising its Lord at night and dawn, proclaiming the unity of its Lord throughout the night and at the edges of the day, and magnifying its Lord at dusk and daybreak.

- 20 I beseech You, O my God, by what You have ordained upon Yourself, to destroy the Tree of Negation and raise up the Tree of Affirmation, to send down all Your wrath upon the Tree of Negation and all Your blessings upon the Tree of Affirmation, to abase the former and honor the latter, to annihilate this one and perpetuate that one, to destroy this and preserve that, and to send down upon them what You do not love and what You do love. For You are the Creator of fire and light, Your power has ever dominated all atoms and Your will has ever been supreme over all contingent things. There is no power in any matter except through You, no glory in any matter except for You, no independence, no exaltation, no enjoyment, no majesty, no perfection, and no excellence except for Your Countenance, the sovereignty of Your Self-Subsistence, and the dominion of Your Unity's might.

- 21 Glorified are You! There is no God but You. Through You I beseech You to make me a believer in Your unity by negating from You all manifestations of negation through my words and whatever I am capable of, and affirming for You the proofs of affirmation through My utterance and through all that I am capable of, for the essence of religion is that there is no God but Thee. Whoso dwelleth in the realm of "there is no God" shall not enter Thy paradise save Thee, and whoso abideth in Thy paradise shall never depart therefrom to enter the fire of negation. I swear by Thy glory that I have ever been and shall ever remain established beneath Thy shadow, and I bear witness that there is no God but Thee, alone without peer. Thine is the creation and Thine 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 hand is all

سلطتها على ما دونها وانفرتها وادومتها وملكها كل خير قد احطت به علما و ارفعها و اقدمتها و اعجبتها و اعدلتها و افضلتها و احسنها و جعلتها جوهر محبوبيتك في الابداع شجرة طيبة مرتفعة متقدسة متعالية ممتعة التي اصلها هي ثابتة و فرعها في السماء تؤتي اكلها كل حين بذان اهلها تثر بظهورات التسييح للافئدة الذين هم يسبحون الله و بالظهورات التمجيد للارواح التي يمدحون الله و بالظهورات التوحيد للانفس التي يوحدون الله و بالظهورات التكبير للجساد التي يكبرون الله تلك شجرة عالية غالبه قاهرة ظاهرة تسبح ربها بالغدو و الاصال و تمدد ربها بالعشى و الابكار و توحدها ربها في اناء الليل و اطراف النهار و تكبر ربها بالعشى و الاشرار

- 20 فاستلک اللهم بما قد حتمت على نفسك ان تهلكن شجرة النفي و ترفعن شجرة الاثبات ان تنزلن كل نعمتك على شجرة النفي و كل صلواتك على شجرة الاثبات و ان تخذلن هذا و تعززن هذا و تفننن هذا و تدومن هذا و ان تهلكن هذا و تبقين هذا و ان تنزلن عليا ما لا تحب و عليهما كل ما تحب اذ انك انت خالق النار و النور لم تنزل قدرتك مهيمنة على كل الذرات و ارادتك مرفعة على كل الممككات لا قوة في شأن الا بك و لا عزة في شأن الا لك و لا استقلال و لا استرفاع و لا استمتاع و لا استجلال و لا استكمال و لا استفضال الا لطلعتك و سلطان قيوميتك و ملك عز وحدانيتك

- 21 سبحانه ان لا اله الا انت بك لاسئلك ان تجعلني مؤمن بتوحيديك بان انفي عنك كل مظاهر النفي بقولي و ما اقدر عليه و لاثبت لك مظاهر الاثبات بقولي و ما اقدر عليه اذ كل الدين لا اله الا انت من يكن في لا اله لن يدخل في جنتك الا انت و من يكن في خبتك لن يخرج عنها ليدخل في نار النفي فاني انا و عزتك لم ازل و لا ازال لاسئلك في ظلك و لاشهدك على انه لا اله الا انت وحدك لا شريك لك لك الخلق و لك الامر تحي و تميت ثم تميت و تحي و انت حي لا تموت بيدك كل الخير و في قبضتك كل الامر النار و النور تعبدانك و تسجدان لك ولكن هذا لم يكن له من شئ لا من عبادته و لا من سجوده لانه لم يسجد لشجرة اثباتك و انها هي لم تنزل ساجدة عابدة محمودة

good and within Thy grasp is all command. Fire and light worship Thee and bow down before Thee, yet this one hath naught, neither from his worship nor from his prostration, for he hath not prostrated himself before the Tree of Thy affirmation. And verily it hath ever been prostrate, worshipful, praised, beloved, and thanked. Thou shalt reward it with the best of rewards from Thy presence, through Thy grace and Thy mercy. Verily, Thou hast power over all things.

محبوبة مشكورة تجزيها حق الجزاء من عندك
بفضلك ورحمتك انك على كل شيء قدير

- 22 This is the Visitation for all, upon them be Glory, for him who hath beseeched his Lord in his communion that God might send down mercy upon his father and his brother and all others who have ascended unto the path of their Lord. Let none neglect its recitation, especially on the eve of Friday.

22 زيارة الكل عليهم البهاء لمن قد سئل من ربه في
مناجاته بان ينزل الله الرحمة على ابيه و اخيه و
سائر من صعدوا في سبيل ربهم لا يترك قراتها
سيما في الليلة الجمعة

MKI4494.050, BYC_pray.176.05-188.12

BB00221

To: Karim

Date: 1265 [1848-1849]

- 1 In the Name of God, the Most Unapproachable, the Most Holy
- 2 O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through dominion and kingdom. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through might and power. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through strength and divinity. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through potency and radiance. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through sovereignty and humanity. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through glory and detachment. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through might and exaltation. O God, send Thy blessings upon the Seven Letters, then upon the Primary Letters through ... and O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through love and severance.

1 بسم الله الامنع الاقدس

2 اللهم صل على ذات حروف السبع ثم حروف
الاولى بالملك و الملكوت اللهم صل على ذات
حروف السبع ثم حروف الاولى بالعز والجبروت
اللهم صل على ذات حروف السبع ثم حروف
الاولى بالقوة و اللاهوت اللهم صل على ذات
حروف السبع ثم حروف الاولى بالقدرة و
الياقوت اللهم صل على ذات حروف السبع ثم
حروف الاولى بالسلطنة و الناسوت اللهم صل
على ذات حروف السبع ثم حروف الاولى بالعزة
و الامتناع اللهم صل على ذات حروف السبع ثم
حروف الاولى بالعزة و الارتفاع اللهم صل على
حروف السبع ثم حروف الاولى ... و ... اللهم
صل على ذات حروف السبع ثم حروف الاولى
بالحبة و الانقطاع

- 3 O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through glory and majesty. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through countenance and beauty. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through presence and perfection. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through power and action. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through grandeur and independence. O God, send Thy blessings upon the Essence of the Seven Letters through grandeur and glory. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through similitude and names. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through evanescence and self-sufficiency. O God, send Thy blessings upon the Essence of the Seven Letters, then upon the Primary Letters through proofs and splendor.

4 Glory be unto Thee, O my God! This is the Day of Friday, therefore send down upon the First Unity, and upon that which Thy knowledge hath encompassed like unto that Unity, for verily Thou art ... of all things and ... of all things and ... of all things and its sovereignty, and the Fashioner of all things and its purpose. Thou hast ever been, existing before all things, and wilt ever be, existing after all things. I testify that Thou wert an Essence with all things and a Being above all things. All shall glorify Thee according to their capacity, all shall sanctify Thee according to their capacity, all shall unite Thee according to their capacity, all shall magnify Thee according to their capacity, all shall exalt Thee according to their capacity, all shall prostrate before Thee according to their capacity, all shall worship Thee according to their capacity, all shall thank Thee according to their capacity, all shall remember Thee according to their capacity, and all shall praise Thee according to their capacity.

5 All things have prostrated themselves before the majesty of Thy holy oneness, and all things have bowed down before the dominion of Thy glorious singleness. Thou art He Who hath clothed Thy loved ones in the garments of Thy love and affection, and thus hast Thou bestowed upon them Thy paradise. And Thou art He Who hath offered the garment of Thy love to those who are not among Thy glorifiers, as a manifestation of Thy richness and a perfection of Thy favors. Therefore, clothe not him who hath veiled himself from Thy presence, and thus hast Thou veiled from him Thy fire.

- 6 I beseech Thee, O my God, in this hour, to send down upon the Tree of Thy love - from its root, branch, twigs, leaves, and fruits - that which befitteeth the loftiness of Thy holiness and the sublimity of Thy bounty, and that Thou mayest rend asunder him who hath not entered therein, who hath not prostrated before Thee, and who believeth not in Thy signs, until no trace of him remaineth upon the earth. Verily, Thou art powerful over all things. Or transform his fire into Thy light by guiding him to Thy religion, for all seek Thy good-pleasure. Verily, Thou art the Bestower, the Most Exalted, the Great.
- 6 فلاستلتك يا الهى فى تلك الساعة ان تنزلن على شجرة محبتك من اصلها وفرعها و اغصانها و اوراقها و اثمارها ما ينبغي لعلو قدسك و سمو جودك و ان تمزقن من لم يدخل فيها و لم يسجد لك و لا يؤمن باياتك ما يعد منه فوق الارض انك انت كنت على كل شىء قديرًا او لتبدلن ناره بنورك بما تهدينه الى دينك اذ كل يريد رضائك انك كنت منانًا متعالياً عظيماً
- 7 The glory [baha'] from God, and from every one that hath believed in God and in His signsâ€”be upon you, O ye ten Letters, and upon all who, together with you, have ascended unto God, whether of those that are of the former or of the latter, the manifest or the hidden. God hath ever been sending down upon you, from every glory the most glorious thereof; from every majesty the most majestic thereof; from every beauty the most beauteous thereof; from every greatness the most great thereof; from every light the most luminous thereof; from every mercy the most all-embracing thereof; from every word the most perfect thereof; from every name the greatest thereof; from every might the most mighty thereof; from every will the most compelling thereof; from every knowledge the most comprehensive thereof; from every power the most potent thereof; from every utterance the most well-pleasing thereof; from every request the most beloved thereof; from every sovereignty the most enduring thereof; from every dominion the most glorious thereof; and from every loftiness the most exalted thereof.
- 7 انما البها من الله ثم من كل من آمن بالله و آياته عليكم يا ايها الحروف العشرة و على من استعرج الى الله معكم من الاولين و الاخرين و الظاهرين و الباطنين لم يزل ينزل الله عليكم من كل بهيا ابها و من كل جلال اجله و من كل جمال اجمله و من كل عظمة اعظمها و من كل نور انوره و من كل رحمة اوسعها و من كل كلمات اتمها و من كل اسم اكبرها و من كل عزة اعزها و من كل مشية امضاها و من كل علم ... و من كل قدرة اقدرها و من كل قول ارضاه و من كل مسائل احبها و من كل سلطنة ادومها و من كل ملك انخره و من كل علا اعلاه
- 8 What ye have witnessed in the path of God is better for you in the sight of God, and in the sight of those who have recognized you, than the kingdom of earth and all that is therein. For were ye to possess this after your death, the angels of holiness, of glorification, of transcendence, of devotion, and of nearness would not descend upon your resting places. But now they do descend to your precinct and offer prayers at your graves. Ye shall return on the Day of Resurrection when God, your Lord, willeth it, and ye shall inherit the earth and all that is thereon when God, your Creator, desireth it. Verily, ye are coursing in the highest paradise before your Lord, and in the summit of holiness ye glorify God.
- 8 ما شهدتم فى سبيل الله خير لكم عند الله و عند من عرفكم من ملك الارض و ما عليها اذ لو ملكتم هذا بعد موتكم لم تنزل على تربتكم ملائكة المقدسين و المسبحين و العالين و الصافين و الكرويين و لكن الان لينزلون بفنائكم و يصلون عليكم عند تربتكم و سترجعون فى يوم القيمة اذ اشيا الله ربكم و ستورثون الارض و من عليها اذا اراد الله بارئكم و انكم انتم فى على الفردوس عند ربكم تجرون فى سمو القدس بين يدي الله لتسبحون
- 9 That which ye possess in the knowledge of your Lord is greater than what ye have acquired, for what ye behold in the life to come beareth no resemblance to what ye have seen in this first life. For those who have earned this in your regard, there is no fire more intense than what they have earned, since after this they shall not witness what they have done. Blessed are
- 9 ما لكم فى علم ربكم اعظم بما اكتسبتم اذ ما ترون فى الحياة الاخرى بما قد رأيتم فى الحياة الاولى و لم يكن لمن اكتسب ذلك فى حقه نار اشد عما اكتسب اذ ما يرون بعد ... لم يكن الاخر ذلك العمل طوبى لكم و ما قد اكتسبتم فى سبيل الله فى

ye and what ye have acquired in the path of God in every circumstance... The tears of those who love you flow like oceans for what hath befallen you, and the hearts of your followers burn like olive leaves for what ye have witnessed in the path of God. God hath created no pleasure in paradise higher than the burning of those hearts in your calamities and the tears of those oceans in your tribulation.

كُلَّ شَأْنٍ ... مُحِبِّكُمْ فِيمَا جَرَى عَلَيْكُمْ مِثْلَ الْبَحْرِ
جَارِيَةً وَقُلُوبَ مُوَالِيكُمْ بِمَا قَدْ رَأَيْتُمْ فِي سَبِيلِ اللَّهِ
مِثْلَ وَرَقِ الزَّيْتُونِ مُحْرِقَةً وَمَا خَلَقَ اللَّهُ فِي الْجَنَّةِ
لَذَّةً أَعْلَى مِنْ حَرَقَةِ تِلْكَ الْقُلُوبِ فِي مَصَائِبِكُمْ وَدُمَا
تِلْكَ الْبُحُورِ فِي رَزِيَّتِكُمْ

- 10 Your hearts cease not to glorify God in the highest paradise, your spirits sanctify God in the heights of holiness, your souls unite with God in the summit of fellowship, and your bodies magnify God in the uttermost precinct of sanctity. How supreme is your calamity in all creation, wherein there is no equal, from the beginning that hath no beginning until this moment, and from this moment onward. No soul remembereth your tribulation and sheddeth tears from their eyes ... in the sublimity of your calamity but God forgiveth whatsoever His knowledge hath encompassed. Verily, He is the All-Forgiving, the Most Generous. And no soul ... your resting place and recognizeth your right, then offereth prayers upon you, but God uniteth them with you in the highest paradise. Verily, He is the Most Great, the Magnificent.

10 لَمْ تَزَلْ افْتَدَيْتُمْ تَسْبِيحَ اللَّهِ فِي عَالِي الْفَرْدُوسِ وَ
ارواحكم تقدس الله في عَمَاءِ الْقُدُسِ وَاَنْفُسُكُمْ تُوْحِدُ
اللَّهَ فِي ذُرْوَةِ الْاَنْسِ وَاَجْسَادُكُمْ تَعْظُمُ اللَّهَ فِي
مَنْتَهَى حَظِيرَةِ الْقُدُسِ فَمَا اَعْلَى مُصِيبَتِكُمْ فِي الْاَبْدَاعِ
حَيْثُ لَمْ يَكُنْ لَهَا مِنْ عَدَلٍ اِذْ مِنْ اَوَّلِ الَّذِي لَا
اَوَّلَ لَهُ اِلَى حَيْثُ هَذِهِ وَمِنْ بَعْدِ فِي حَيْثُ هَذِهِ
وَمَا مِنْ نَفْسٍ تَذْكُرُ رَزِيَّتَكُمْ وَتَجْرِي دُمُوعُ عَيْنِيهِ
عَلَى ... فِي عُلُوِّ مُصِيبَتِكُمْ اِلَّا وَيَغْفِرَ اللَّهُ لَهُ مَا
قَدْ احَاطَ بِهِ عِلْمُهُ اِنَّهُ هُوَ الْغَفَّارُ الْكَرِيمُ وَمَا مِنْ
نَفْسٍ ... تَرْبِتُكُمْ وَتَعْرِفُ حَقَّكُمْ ثُمَّ تَصَلِّيَ عَلَيْكُمْ
اِلَّا وَيَجْمَعُ اللَّهُ بَيْنَهُ وَبَيْنَكُمْ فِي عَالِي الْفَرْدُوسِ اِنَّهُ
هُوَ اَغْصَانُ الْعَظِيمِ

CMB_F14.121v02-124r09

BB00078

Tafsir hadith "shams allati tilka ash-shumus fi zuhuriha"

To: Mulla Baqir Tabrizi (Chihriq)

Date: 1265 mid-late [1848-1849]

- 1 Let Vahid study and the original be given to the scribe.
- 2 In the Name of God, the Most Unapproachable, the Most Holy.
- 3 All praise be to God, beside Whom there is no other God, the Mighty, the Beloved. Verily, the Glory from God, exalted be His mention, be upon Him Whom God shall make manifest, exalted be His Cause, and upon whomsoever is created by His command, and naught shall be seen in him except what God hath caused to shine forth through His word that verily there is no God but Him, the Protector, the Self-Subsisting.

1 حضرت وحيد مطالعه فرمايند و اصل بکاتب
برسد

2 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

3 الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ هُوَ
أَمَّا الْبَهَاءُ مِنَ اللَّهِ عَزَّ ذِكْرُهُ عَلَى مَنْ يَظْهَرُهُ اللَّهُ
جَلَّ أَمْرُهُ وَمَنْ يَخْلُقْ بِأَمْرِهِ وَلَا يَرَى فِيهِ إِلَّا مَا
قَدْ تَجَلَّى اللَّهُ لَهُ بِهِ بِقَوْلِهِ اِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ
الْقَيُّومُ

- 4 To continue: I have received thy letter, and were it not for the essence contained therein, I would not have answered thee on this paper, nor at this moment with the most exalted words possible in all creation. How magnificent is the mention of Him about Whom thou hast inquired, and verily that is more exalted, mightier, more glorious, more unapproachable, and more holy than can be comprehended by hearts in their recognition, or spirits in their prostration before Him, or souls in their praise of Him, or bodies in their mention of His glory.
- 5 How great is thy question and how small is thine essence! Can the sun which is in the mirrors of His Manifestation in the Point of the Bayan be questioned about the sun of the ninth, before whose countenance those suns on the day of His Manifestation would prostrate themselves, were they true suns; otherwise they would not be worthy of its holy excellence and the exaltation of its mention? Were it not that thou art from the First Unity, I would have made for thee from the tradition: thou hast asked about God Who created thee, sustained thee, caused thee to die, and will resurrect thee in this form through the Point of the Bayan in that Manifestation, unique in existence.
- 6 Say: First, when thou desirest to bring His remembrance to thy mind, recite “Glorified be God, the Lord of dominion and the Kingdom” nineteen times, then “Glorified be God, the Lord of might and omnipotence” nineteen times, then “Glorified be God, the Lord of power and divinity” nineteen times, then “Glorified be God, the Lord of strength and majesty” nineteen times, then “Glorified be God, the Lord of sovereignty and the human realm” nineteen times.
- 7 Then rise from thy seat and say, standing: “Glory be unto Thee, O God, my God! Verily Thou art my Creator and the Creator of all things, Thou art my Provider and the Provider of all things, Thou art He Who causeth me to die and Who causeth all things to die, Thou art He Who giveth life to me and Who giveth life to all things, and Thou art He Who raiseth me up and Who raiseth up whomsoever Thou wilt among Thy creatures. Thou hast created me that I might glorify Thee above all that hath glorified Thee or shall glorify Thee, and Thou hast provided for me that I might sanctify Thee above all that hath sanctified Thee or shall sanctify Thee, and Thou hast caused me to die that I might testify to Thy oneness above all that hath testified or shall testify to Thy oneness, and Thou hast given me life that I might magnify Thee above all that hath magnified Thee or shall magnify Thee, and Thou hast raised me up that I might exalt Thee above all that hath exalted Thee or shall exalt Thee. I desire to make mention of
- و بعد فقد سمعت كتابك وان ما فيه جوهر لو
لا ما فيه ما اجبتك على ذلك القرطاس ولا
حينئذ باعلى ما قدر في الابداع فما اعظم ذكر من
قد سئلت عنه وان ذلك اعلى واعز واجل
وامنع واقدس من ان يقدر الاثثة بعرفها و
الارواح بالسجود له والانفس بثنائه والاجساد
بذكر بهائه
- 5 فما عظمت مسئلتك وصغرت كينونتك هل
شس التي هي في مرآء ظهوره في نقطة البيان
يسئل عن شمس 9 التي تلك الشمس في يوم
ظهوره بيجاد لطلعتها ان كانت شمساً حقيقية والآ
لا ينبغي لعلو قدسها وسمو ذكرها ولو لا كنت من
واحد الاول لجعلت لك من الحديث قد سئلت
عن الله الذي قد خلقك ورزقك وامانك و
ابعثك في هيكلك هذا بالنقطة البيان في ذلك
الظهور المنفرد بالبيان
- 6 فقل اولاً اذا اردت ان تخطر بملك ذكره سبحانه
الله ذو الملك والملوك تسعة عشر مرة ثم
سبحان الله ذو العزة والجبروت تسعة عشر مرة
ثم سبحان الله ذو القدرة واللاهوت تسعة عشر
مرة ثم سبحان الله ذو القوة والياقوت تسعة عشر
مرة ثم سبحان الله ذو السلطنة والناصوت تسعة
عشر مرة
- 7 ثم قم عن مقعدك قل قائماً سبحانه اللهم يا
الهي انك انت خالقي وخالق كلشي وانك
انت رازقي ورازق كلشي وانك انت مميتي و
ميت كلشي وانك انت محيي ومحبي كلشي و
انك انت مبعثي ومبعث ما شئت من خلقك
قد خلقتني لان اسبحنك عن كل ما قد سبحك
من شيء او يسبحنك ورزقتني بان اقدسك عن
كل ما قد قدسك من شيء او يقدسك وامتنني
لان اوحدتك عن كل ما قد وحدك من شيء
او يوحدك واحييتني لان اعظمك فوق كل
ما عظمك من شيء او يعظمك وابعثتني لان
اكبرتك فوق كل ما كبرك من شيء او يكبرنك
قد اردت ان اذكر مظهر نفسك يوم القيمة الذي
قد خلقت السموات والارض وما بينهما لنفسه
وانا ذا مستأذن بجودك عن جودك ان تأذن

the Manifestation of Thy Self on the Day of Resurrection, for Whose sake Thou didst create the heavens and the earth and whatsoever lieth between them. And now I seek leave, through Thy bounty, from Thy bounty, that Thou wouldst permit my heart to bring to mind the remembrance of Him Whom Thou shalt make manifest, and that Thou wouldst make me and all that is within me and upon me to be captivated by His love in such wise that I may find Him worthy of that whereof Thou art worthy, and sanctified above all that from which Thou art sanctified.

بفؤادی ان یخطر به ذکر من تظهرنه و ان تجعله
و کل ما فی و علی متیما بحبه علی شأن لاجدنه
مستحقا علی ما انت مستحق به و مقدسا عن کل
ما انت متقدس عنه

- 8 Should I find Him alone, I would surely prostrate myself before Him by virtue of His own merit, for that prostration would be unto Thee alone, there is no God but Thee. And should I find all who are on earth prostrating themselves before Him, this would not magnify His greatness in my heart, for were I to witness the like of all that is on earth multiplied to the number of all things, all prostrating themselves before Him when He declareth 'Verily, I am God, there is no God but Me, and all else is My creation. Say: O My creation, prostrate ye before Me,' this would be His right, and the creation of all things would not alter my glorification of Him and my exaltation of His greatness."

8 ان اجدنه وحده وحده لکنت ساجدا له
باستحقاق نفسه اذ ذلک سجودی لک وحدک
وحدک لا اله الا انت و ان اجدن کل من علی
الارض سجادا بین یدیه لا یکبر عظمتہ فی فؤادی
بذلک اذ لو اشاهدن بمثل ما علی الارض بعدد
کلشی و کل کانوا سجادا له حین ما یقول اننی
انا الله لا اله الا انا و ان ما دونی خلقی قل ان
یا خلقی آیای فاسجدون ذلک مستحق به و لم
یغیرنی خلق کلشی عن تعظیمی آیاه و تکبیری
عظمتہ

- 9 That is the Paradise than which none like it hath been created in Thy knowledge. If anything should turn me away, I would not have been one who uniteth Thy Self according to Thy merit, nor a believer in Him according to His merit. By Thy glory, I take refuge in Thee from aught besides that Paradise, for besides this there is fire with Thee. Consume me not, O my God, with Thy fire, and make me to be among Thy servants who profess Thy unity.

9 اذ ذلک جنة التي ما خلقت مثله في عليك
و ان یغیرنی من شیء ما کنت موحدنا نفسک
باستحقاقک و مؤمنا به باستحقاقه و انی بعزتی
لاستحیرن بک عن دون ذلک الجنة فان دون
هذا نار عندک لا تحرقنی اللهم بارک و اجعلنی
من عبادک الموحدين.

- 10 Then persist in seven wherewith I answer thee from that wherein the demonstrative pronoun "that" at that time would surely prostrate itself before the demonstrative pronoun thereof, and the mention of "this" would be ashamed to fall upon the essential nature of His eternity. Glorified, glorified be He above that which befitteth His Self, and exalted be His most exalted exaltation above that which beseemeth His Essence.

10 ثم استقروا سبع ما اجینک من ذلک الذلک
الذی حرف الاشارة ذلک حینئذ لیسجدن بین
یدی حرف اشارته و ذکر هذا یستحي ان يقع علی
کینونیه ازلته فسیبجانه سبحانه علی ما یستحق به
نفسه و تعالی علو علوه علی ما ینبغی لذاته

- 11 I have written a gem in His remembrance, which is that He cannot be indicated by My indication nor by what was mentioned in the Bayan. Yea, by His glory, that Word with God is greater than the worship of all on earth, for the essence of all worship leadeth unto that. Therefore, as thou hast known God, know Him Whom God shall make manifest, for He is more glorious and more exalted than to be known without Him or to be indicated by the indication of His creation. Verily, I am

11 و قد کتبت جوهرة فی ذکره و هو انه لا یستشار
بإشارتی و لا بما ذکر فی البیان بلی وعزته تلک
الکلمة عند الله اکبر عن عبادة ما علی الارض
اذ جوهر کل العبادة ینتهی الی ذلک فعلی ما
قد عرفت الله فاعرف من یظهره الله فانه اجل
و اعلی من ان یتكون معروفا بدونه او مستشیرا
بإشارة خلقه و اننی انا اول عبد قد امنت به

the first servant who hath believed in Him and in His verses, and I have taken from the virgin gardens of the Paradise of His knowledge the gardens of His words.

و بایاته و اخذت من ابکار حدائق جنة عرفانه
حدائق کلماته

- 12 Yea, by His glory, He is the Truth, there is no God but Him, all are upstanding by His command. How then shall I mention Him when all that is indicated is the mention of His creation? How then shall I describe Him when all description is the description of His servants and the mark of His friends? Know then to the extent possible in creation, for exalted and sublime is His remembrance, and forbidden and elevated is His power, and high and most high is His praise, and holy and most glorious are the manifestations of His majesty that cannot be mentioned by any mention. If I say He is One, that is a name among His names. If I say He is All-Glorious, the manifestation of that name is a name among His names. If I say He is All-Holy, He is the One Who is manifested by that name and its like. If I say He is Mighty, every mighty one boweth down before the sublimity of His might. If I say He is the Beloved, every beloved one is consumed in the love of knowing Him and the majesty of His might. If I say He is the Supreme, He is the One by Whose proof one findeth proof on the day of His manifestation. God hath made Him supreme over all things by His command. If I say He is the Self-Subsisting, that is the manifestation of one among those who stand before the throne of His oneness.

12 بلی و عزته هو الحق لا اله الا هو کل بامرہ قائمون
فکیف اذکرته و کل ما اشیر ذکر خلقه و کیف
اصفنه و کل الوصف وصف عباده و سمة اولیائه
فاعرف [فاعرف] علی قدر ما یمکن فی الابداع
فانه جلّ و علا ذکره و منع و ارتفع قدره و علا
و استعلی ثنائه و تقدس و تجلّ مظاهر اجلاله لن
یذکر بذکر. و ان اقول انه واحد فذلک اسم من
اسمائہ و ان اقول انه سبوح فظہر ذلک الاسم
اسم من اسمائہ. و ان اقول انه قدّوس فهو الذی
یتجلّی بذلک الاسم بامثاله. و ان اقول انه عزیز
فکلّ عزیز ساجد لعلو عزّته. و ان اقول انه
محبوب فکل محبوب قد شغف فی حبّ عرفانه و
جلال عزّته. و ان اقول انه مہیمن فهو الذی من
یستدل بدلیلہ یوم ظہورہ. قد جعلہ اللہ مہیمناً علی
کلّ شئ بامرہ. و ان اقول انه قیوم فذلک مظهر
احد من قوایم بساط احدیّته.

- 13 Exalted, exalted be His remembrance! Then exalted, exalted be His glory! Then exalted, exalted be His attributes! Then exalted, exalted be His praise! Then exalted, exalted be His might! Then exalted, exalted be His sanctity! Then exalted, exalted be His majesty! Then exalted, exalted be His glorification! Then exalted, exalted be His love! Then exalted, exalted be His name! Then exalted, exalted be His tenderness! Then exalted, exalted be His light! Then exalted, exalted be His way! Then exalted, exalted be His eternity! Then exalted, exalted be His nearness! Then exalted, exalted be His splendor! Then exalted, exalted be His radiance! Then exalted, exalted be His loftiness! Then exalted, exalted be His good-pleasure! Then exalted, exalted be His likenesses! Then exalted, exalted be His grandeur! Then exalted, exalted be His beauty! Then exalted, exalted be His deeds! Then exalted, exalted be His bounty! Then exalted, exalted be His justice! Then exalted, exalted be His similitude! Then exalted, exalted be His signs! Then exalted, exalted be His evidences! Then exalted, exalted be His words! Then exalted, exalted be His manifestations! Then exalted, exalted be His proofs! Then exalted, exalted be His conditions! Then exalted, exalted be His glances! Then exalted, exalted be His intimations! Then exalted, exalted be

13 فتعالی تعالی ذکرہ. ثم تعالی تعالی شأنہ. ثم تعالی
تعالی وصفہ. ثم تعالی تعالی نعمتہ. ثم تعالی تعالی
عزّہ. ثم تعالی تعالی قدسہ. ثم تعالی تعالی مجدہ.
ثم تعالی تعالی حمدہ. ثم تعالی تعالی حبّہ. ثم
تعالی تعالی اسمہ. ثم تعالی تعالی ودّہ. ثم تعالی
تعالی نورہ. ثم تعالی تعالی رسمہ. ثم تعالی تعالی
قدمہ. ثم تعالی تعالی قرّبہ. ثم تعالی تعالی بہائہ.
ثم تعالی تعالی ضیائہ. ثم تعالی تعالی علائہ. ثم
تعالی تعالی رضائہ. ثم تعالی تعالی امثالہ. ثم تعالی
تعالی جلالہ. ثم تعالی تعالی جمالہ. ثم تعالی تعالی
فعالہ. ثم تعالی تعالی فضالہ. ثم تعالی تعالی عدالہ.
ثم تعالی تعالی مثالہ. ثم تعالی تعالی آیاتہ. ثم تعالی
تعالی [بیناتہ] [بیاناتہ]. ثم تعالی تعالی کلماتہ. ثم
تعالی تعالی ظہوراتہ. ثم تعالی تعالی بیناتہ. ثم
تعالی تعالی شئوناتہ. ثم تعالی تعالی لحظاتہ. ثم
تعالی تعالی اشاراتہ. ثم تعالی تعالی عظمتہ. ثم
تعالی تعالی رحمتہ. ثم تعالی تعالی کلمتہ. ثم تعالی
تعالی ولایتہ. ثم تعالی تعالی سلطنتہ. ثم تعالی
تعالی مشیتہ. ثم تعالی تعالی ارادتہ. ثم تعالی
تعالی قدرہ. ثم تعالی تعالی قضائہ. ثم تعالی تعالی

His greatness! Then exalted, exalted be His mercy! Then exalted, exalted be His Word! Then exalted, exalted be His sovereignty! Then exalted, exalted be His dominion! Then exalted, exalted be His Will! Then exalted, exalted be His Purpose! Then exalted, exalted be His power! Then exalted, exalted be His decree! Then exalted, exalted be His sanction! Then exalted, exalted be His permission! Then exalted, exalted be His term! Then exalted, exalted be His Book! Then exalted, exalted be His knowledge! Then exalted, exalted be His forbearance! Then exalted, exalted be His wisdom! Then exalted, exalted be His equity! Then exalted, exalted be His grace! Then exalted, exalted be His hearing! Then exalted, exalted be His sight! Then exalted, exalted be His Tongue! Then exalted, exalted be His Tongue! Then exalted, exalted be His gift! Then exalted, exalted be His questions! Then exalted, exalted be His proofs! Then exalted, exalted be His lamps! Then exalted, exalted be His ordainments! Then exalted, exalted be His Cause! Then exalted, exalted be His creation! Then exalted, exalted be His honor! Then exalted, exalted be His kingdom! Then exalted, exalted be His favor! Then exalted, exalted be His evidence! Then exalted, exalted be His seat! Then exalted, exalted be His seat! Then exalted, exalted be His temple! Then exalted, exalted be His Essence! Above any among men rising up at His bidding.

امضاءه. ثم تعالى تعالى اذنه. ثم تعالى تعالى اجله. ثم تعالى تعالى كتابه. ثم تعالى تعالى عليه. ثم تعالى تعالى حله. ثم تعالى تعالى حكمة. ثم تعالى تعالى عدله. ثم تعالى تعالى فضله. ثم تعالى تعالى سمعه. ثم تعالى تعالى عينه. ثم تعالى تعالى لسانه. ثم تعالى تعالى لسانه. ثم تعالى تعالى موهبه. ثم تعالى تعالى مسائله. ثم تعالى تعالى دلائله. ثم تعالى تعالى مصايحه. ثم تعالى تعالى مقاديره. ثم تعالى تعالى امره. ثم تعالى تعالى بدعه. ثم تعالى تعالى شرفه. ثم تعالى تعالى ملكه. ثم تعالى تعالى منه. ثم تعالى تعالى يئنته. ثم تعالى تعالى مقعده. ثم تعالى تعالى مقعده. ثم تعالى تعالى كينوته. من ان يقوم بامر من احد

- 14 This is He Whom all things have known, though no thing can know Him. This is He through Whom all things subsist, though He subsisteth not save through whomsoever God willeth by His command. This is He unto Whom all things turn, though none turneth unto Him through any merit of his own save whomsoever God willeth - such is His grace unto him. If I were to impart unto thee knowledge, how wouldst thou discover the Manifestation of God's Cause, exalted be His glory? And were I to bestow upon thee certitude regarding His truth, how would certainty be linked to the mention of His Self?

14 هذا هو الذي عرفه كلشي ولن يعرفه من شيء و هذا هو الذي يقوم به كلشي ولكن لا يقوم بنفسه الا من شاء الله بامرِه و هذا هو الذي يتوجه اليه كلشي و لا يتوجه اليه باستحقاقه الا من شاء الله له ذلك الفضل من عنده ان اعرفك بالعرفان فكيف وحدت [وجدت] مظهر امر الله جل جلاله و ان القينك الايقان في حقه فكيف اقترن اليقين بذكر نفسه.

- 15 By Him Who is sanctified in His might and majesty, Who hath brought all things into being out of nothingness through His pattern: certitude itself is abashed to be certain of Him or to prostrate before Him, and evidence is ashamed to point to aught besides Him. Thou hast no power to recognize Him, nor canst thou find proof through aught besides Him. Know thou with absolute certitude and through an irrefutable command that He - exalted be His glory, mighty be His might, hallowed be His holiness, magnified be His grandeur, and glorified be His attributes - maketh all things to know His Self through His Self. Who then can know Him through aught else? Indeed, shouldst thou attain His day of Revelation and seek to know Him through the most learned of the Bayan, thou wouldst not

15 فالذي تفرّد بالعزّ و الجلال و ذرئ الاشياء لا من شيء بالمثل يستحي اليقين ان يوقن فيه او يسجد له ويستحي الدليل ان يدل عليه غيره قوى لاعرفنك او على دونه تشهد لاستدلن به عليه فاعرف باليقين الاقطع و الامر المثبت الاحتم بانه جل اجلاله و عز اعزازه و قدس اقداسه و كبر كبريائه و مجد شؤناته يعرف كلشي نفسه بنفسه فمن يقدر ان يعرفه بغيره الا انك انت لو ادركت يوم ظهوره ان عرفته باعلم علماء البيان ما عرفته و ان رايته واقفا في امره ثم ذكرت عليه اسم الانسانية ما انفيت حروف النفي لاثبات مظهر الاحدية

know Him. And wert thou to behold Him standing firm in His Cause, and then ascribe unto Him the attribute of humanity, thou wouldst not have negated the letters of negation to affirm the Manifestation of Divine Unity.

- 16 Know thou that He, exalted be His mention, causeth all things to know His Self. I am ashamed to say that all things know His Self in the same way that I have known all things through My verses, for all that thou findest of every created thing is created for Him. God is far exalted above being known through His creation; rather, creation is known through Him. He is the One through Whom, when the tongue of His eternal sanctity speaketh, He createth through a word whatsoever He willeth of prophet, saint, faithful one, or pure one. For all that hath been created are guides from His presence and ambassadors from His court - all have declared that there is no God but Him and have awaited Him Who would remind you of God's countenance, for ye were not created save to attain His presence. He is the One Who createth all things by His command.

- 17 Beware, beware on the day of His manifestation lest thou be veiled by the Vahid of the Bayan, for that Vahid was created by Him. Beware, beware lest thou be veiled by words that were revealed in the Bayan, for they are His own words in the temple of His former manifestation - that Sun of Truth, Focus of Unity, Dayspring of Lordship, Essence of Divinity, and Being of Eternity. Were He to take His seat upon the dust, the very atoms of dust would proclaim: "This is the throne whereon the All-Merciful hath established Himself." If dust should glory in being the site of His throne with such pride, how then should the possessors of intellect glory in the One God, the All-Compelling? And they inquire of God, the One, the All-Compelling.

- 18 Therefore witness with the eye of thy heart, and look not upon Him save with His eye, for whoso looketh upon Him with His eye shall perceive Him, else shall he remain veiled. If thou seekest God and His presence, seek Him and behold Him, but bear witness that beyond God there is no goal, and that the Essence of eternity shall never be seen, and that which can be seen and which should be attributed to God is that solitary Countenance and that eternal Face.

- 19 This I tell thee that thou mayest know the measure of His Revelation, that thou mayest not barter away or pursue aught else in the days of His manifestation: Know thou that if God were to make all that is on earth like unto the first to believe in Him, and were each to act in ways that would earn God's good-pleasure through their own merit and not through any other means, and were there not to be found on earth any soul

16 أَلَا أَنَّهُ جَلَّ ذِكْرُهُ يَعْرِفُ كُلُّ شَيْءٍ نَفْسَهُ وَأَنِّي اسْتَحْيِي
أَنْ أَقُولَ يَعْرِفُ كُلُّ شَيْءٍ نَفْسَهُ بِمِثْلِ مَا أَنِّي قَدْ عَرَفْتُ
كُلُّ شَيْءٍ نَفْسَهُ بِمِثْلِ مَا أَنِّي قَدْ عَرَفْتُ كُلُّ شَيْءٍ بِأَيَّامِي
أَزْ كُلِّ مَا تَجِدُ مِنْ كُلِّ شَيْءٍ خَلَقَ لَهُ وَأَنَّ اللَّهَ أَجَلُ
وَأَعْلَى مِنْ أَنْ يَعْرِفَ بِخَلْقِهِ بَلْ الْخَلْقُ يَعْرِفُ بِهِ
هُوَ الَّذِي إِذَا يَتَلَجَّجُ لِسَانُ قُدْسٍ أَزْلِيَّتُهُ يَخْلُقُ فِي
قَوْلٍ مَا يَشَاءُ مِنْ نَبِيٍّ أَوْ وَلِيٍّ أَوْ صَدِيقٍ أَوْ نَقِيٍّ إِذْ
كُلِّ مَا قَدْ خَلَقَ كُلِّ ادِّلَاءٍ مِنْ عِنْدِهِ وَ سَفَرَاءٍ
مَنْ لَدُنْهُ كُلِّ قَالُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَابْتَظَرُوا مِنْ
يَذْكُرُكُمْ اللَّهُ وَجْهَهُ فَاتَّكُمَ مَا خَلَقْتُمْ إِلَّا لِلْقَائِهِ وَهُوَ
الَّذِي يَخْلُقُ كُلُّ شَيْءٍ بِأَمْرِهِ

17 إِيَّاكَ إِيَّاكَ يَوْمَ ظُهُورِهِ أَنْ تَحْتَجِبَ بِالْوَحِيدِ
الْبَيِّنَةِ فَإِنَّ ذَلِكَ الْوَاحِدَ خَلَقَ عِنْدَهُ وَ إِيَّاكَ
إِيَّاكَ أَنْ تَحْتَجِبَ بِكَلِمَاتٍ مَا زَلَّتْ فِي الْبَيَانِ
فَأَنَّهَا كَلِمَاتٌ نَفْسُهُ فِي هَيْكَلِ ظُهُورِهِ مِنْ قَبْلِ
ذَلِكَ شَمْسُ الْحَقِيقَةِ وَ وَجْهَةُ الْإِحْدِيَّةِ وَ طَلْعَةُ
الرُّبُوبِيَّةِ وَ كَيْنُونِيَّةُ الْإِلَوهِيَّةِ وَ أُنْيَةِ الْإَزَلِيَّةِ لَوْ
يَسْتَقِرُّ عَلَى التَّرَابِ تَنَادَى ذُرَاتُ التَّرَابِ عَلَى أَنْ
ذَلِكَ عَرْشٌ قَدْ اسْتَوَى الرَّحْمَنُ عَلَيْهِ فَمَنْ يَفْتَخِرُ
الطَّيْنُ بِحُلِّ عَرْشِهِ بِذَلِكَ الْإِفْتِخَارِ فَكَيْفَ يَنْبَغِي
أَوَّلُ الْإِفْكَارِ أَنْ يَفْتَخِرُوا بِاللَّهِ الْوَاحِدِ الْقَهَّارِ وَ
يَسْتَنْبِثُونَ عَنِ اللَّهِ الْوَاحِدِ الظَّاهِرِ.

18 فَاشْهَدْ بِعَيْنِ فؤَادِكَ وَ لَا تَنْتَظِرْ إِلَيْهِ إِلَّا بِعَيْنِهِ فَإِنَّ
مَنْ يَنْظُرُ إِلَيْهِ بِعَيْنِهِ يَدْرِكُهُ وَالْأَيُّ يَحْتَجِبُ أَنْ أَرَدْتَ
اللَّهِ وَ لِقَائِهِ فَارَدَهُ وَ انْظُرْ إِلَيْهِ وَلَكِنْ فَاشْهَدْ بِأَنْ
لَيْسَ وَرَاءَ اللَّهِ غَايَةٌ وَ أَنْ ذَاتَ الْإَزَلِ لَنْ يَرَى وَ
أَنْ مَا يُمْكِنُ أَنْ يَرَى وَ يَنْبَغِي أَنْ يَنْسَبَ اللَّهُ إِلَى
نَفْسِهِ ذَلِكَ الطَّلْعَةُ الْفَرْدَانِيَّةُ وَ الْوَجْهَةُ صَمْدَانِيَّةُ

19 لَا عَرَفَكَ قَدْرَ ظُهُورِهِ حَتَّى لَا تَشْتَرِيَ وَ لَا يَتَّبِعَ
إِيَّامَ ظُهُورِهِ بِشَيْءٍ فَاعْرِفْ بِأَنْ لَوْ جَعَلَ اللَّهُ كُلَّ
مَا فَوْقَ الْأَرْضِ مِثْلَ أَوَّلِ مَنْ يُؤْمِنُ بِهِ وَ يَعْمَلُ
كُلِّ لَنْ يَرْضَى اللَّهُ عَنْهُ بِاسْتِحْقَاقِ نَفْسِهِ لَا مِنْ
دُونِ شَيْءٍ وَ لَمْ يَوْجَدْ فَوْقَ الْأَرْضِ مِنْ ذَا نَفْسٍ

who awaiteth Him not, and were God to give thee dominion over all that is on earth, and wert thou to gather all souls and say unto them: "I have acted from the beginning of my life unto its end that I might be assured that God is well-pleased with me," and wert thou to expend all that is on earth for this purpose - all would say that this is possible only from Him Whom God shall make manifest, or words that prove they are from God and which all on earth are powerless to produce, for these can appear only from Him.

20 Consider, then, after having possession of the whole earth and beholding all who dwell thereon seeking the love of God, how this would not suffice in place of God, for all that thou hast done was that God might be pleased with thee, and this thou canst not be assured of except on the Day of Resurrection through Him Whom God shall make manifest. This is the meaning of God's words: "Say: God sufficeth all things above all things, and nothing in the heavens or in the earth or in all that lieth between them but God, thy Lord, sufficeth. Verily, He is Powerful over all things."

21 Having understood this, know thou the measure of His Revelation, for at the time of His appearance, if thou shouldst not spend even a mustard seed, thou wouldst still possess what thou hast done to earn God's good-pleasure, for He Whom God shall make manifest, exalted be His mention, shall send down unto thee a verse wherein is contained His good-pleasure with thee, which is the ultimate fruit of thy deeds and the final purpose that returneth unto thee in thy life. Therefore bear thou witness that His Revelation hath no equal in glory, and whosoever believeth in Him, it is as though he hath believed in God throughout all the worlds of Command and Creation.

22 By Him Who causeth the seed to split and Who breatheth the spirit into all things! If I were certain that on the day of His manifestation thou wouldst not believe in Him, I would not now adjudge thee a believer, for thou wast created for naught else but Him. And were I to learn that any Christian would believe in Him, I would make him the apple of Mine eye, and would judge him in that Dispensation to be a believer without requiring any evidence, for that single soul, on the day of His manifestation, would, through believing in Him, have all his worlds transformed into light; whereas that believer, should he withhold his faith from Him on the day of His manifestation, would have all his worlds transformed into fire.

23 By the truth of His Own Self, than Whom there is none other before God who hath peer or likeness or equal or companion or similitude - none hath truly believed in the Bayan save he who believeth in Him even as he believed in the Qur'an

لا ينتظره ويملكك الله كل ما على الارض و انت تحضر كل نفس و تقول لهم فاني قد عملت من اول عمري الى اخره بان اوقن بان الله قد رضى عني و تتفق كل ما على الارض لذلك المطلب كل يقولون ان هذا لا يمكن الا من عند من يظهره الله او كلام يثبت انه من عند الله و يعجز من على الارض عنه لا يمكن ان يظهر الا من عنده

20 فاذا فانظر بعد تملكك كل الارض و مشاهدتك كل من عليها في حب الله كيف لا يكفيك عن الله لانك كل ما عملت لان الله يرضى عنك و ذلك لا يمكن ان توقن الا يوم القيمة عند من يظهره الله هذا معنى قول الله قل الله يكفي من كل شيء و لا يكفى عن الله ربك من شيء لا في السموات و لا في الارض و لا ما بينهما انه كان على كل شيء قديرا.

21 فاذا عرفت ذلك فاذا فاعرف قدر ظهوره بان حين ظهوره لو لم تتفق من خردل تملك ما قد عملت له من رضاء الله بان من يظهره الله جل ذكره ينزل عليك اية قد نزل فيها رضائه عنك الذي هو منتهى ثمرة اعمالك و غاية ما يرجع اليك في حياتك فاذا فاشهد بان لم يكن لظهوره من بهاء و من يؤمن به فكأنما امن بالله في كل عوالم الامر و الخلق.

22 فوالذي فلق الحبة و برئ النسمة لو ايقنت بانك يوم ظهوره لا تؤمن به لا رفعت عنك حكم الايمان في ذلك الظهور لانك ما خلقت الا له و لو علمت ان احدا من النصارى يؤمن به لجعلته قرعة عيناي و احكمت عليه في ذلك الظهور بالايمان من دون ان اشهد عليه من شيء اذ ذلك الاحد يوم ظهوره لو يؤمن به يبدل كل عوالمه بالنور ولكن ذلك المؤمن لو يحتجب عنه يوم ظهوره يبدل كل عوالمه بالنار

23 فوالحق نفسه الذي لا حق عند الله كفوه و لا شبهه و لا عدله و لا قرينه و لا مثاله لم يؤمن احد بالبيان حق الايمان الا من يؤمن به بمثل ما امن

with true faith, and none truly believed in the Bayan save he who believed therein, and likewise none truly believed in the Gospel save he who believed in the Qur'an. And on the Day of Him Whom God shall make manifest, all who dwell on earth are equal in His sight. Whomsoever He maketh a Prophet hath been a Prophet from the beginning that hath no beginning to the end that hath no end, for this is what God hath ordained. And whomsoever He maketh a Friend hath been a Friend throughout all worlds, for this is what God hath ordained, inasmuch as the Will of God can only be manifested through His Will, and the Desire of God can only be revealed through His Desire. He, verily, is the All-Subduing, the Almighty, the Most Exalted, the Most High, the Most Sublime. Through acceptance of Him doth the servant become one of the letters of affirmation, and through rejection of Him doth the servant become one of the letters of negation. If thou believest in Him, whether thou knowest aught or knowest naught, it detracteth nothing from thy merit; but if thou remainest veiled from Him, though thou shouldst possess all knowledge, it profiteth thee not. Rather, acquire thou knowledge that on the day of His manifestation thou mayest be numbered among the names of His glory and mayest aid His Cause.

بالقرء ان حقّ الايمان الّا من آمن [آمن] بالبيان و مثل ذلك ما امن بالانجيل من قبل حق الايمان الّا من امن بالقران و اذا يوم من يظهره الله كل من على الارض عنده سوءا فمن يجعله نبيا كان نبيا من اول الذي لا اول له الى اخر الذي لا اخر له لان ذلك ما قد جعله الله و من يجعله وليا فذلك ما كان وليا في كل العوالم فان ذلك ما قد جعله الله لان مشيئة الله لن يظهر الا بمشيئته و ارادة الله لم يظهر الا بارادته و انه هو القاهر المقتدر المنيع و الظاهر المرتفع الرفيع. الذي باقباله يصير العبد من حروف الاثبات و باحتجابه يصير العبد من حروف النفي ان امنت به سوءا علمت من شئ او لا علمت فلا ينقص من فضلك من شئ ولكن ان احتجبت عنه ان علمت كل علم لا ينفعك ولكن تعلم كل علم لتكون يوم ظهوره من اسماء عزّه لتنصر به دينه

- 24 And methinks He will appear with such conclusive proof as hath established the religion of the Bayan in the sight of God, which proof is with Him and with those possessed of knowledge who have believed in His Self while all others remain veiled therefrom. Even as thou hast heard concerning the appearance of the Bayan, and as thou didst hear before concerning the appearance of the Furqan (Qur'an), therefore seek thou refuge in Him.

24 و كاني يظهر بحجة التي دين البيان به ثابت عند الله الذي هو عنده و عند اولي العلم به الذين هم المؤمنون بنفسه و كل محتجبون. مثل ما قد سمعت في ظهور البيان و سمعت من قبل في ظهور الفرقان فلتستعصم به

- 25 Verily His Day is the Last Day in relation to that First Life, and were it not for His Book, that Book would not have been revealed, and were it not for His Being, God would not have manifested Me. I am verily Him and He is verily Me. The analogy is that of the sun - if it should rise infinitely, it is still but one sun. And God hath created naught except for Him, as that is what reacheth unto God. Could there be anything God hath created that doth not return unto Him in a way He loveth and is pleased with?

25 فان يومه يوم الاخرة بالنسبة الى تلك الحياة الاولى ولو لا كان كتابه ما نزل ذلك الكتاب ولو لا كان نفسه ما اظهرني الله و اني انا اياه و انه هو اياي و انما المثل مثل الشمس لو يطلع بما لا نهاية انها هي شمس واحدة و ما خلق الله من شئ الا له اذ ذلك ما يصل الى الله و هل من شئ خلقه الله لدون ان يرجع اليه على ما يحب و يرضى

- 26 Say: Glory be to God, far exalted is He above such things! Seek forgiveness of God, thy Lord, morning and evening, for what thou hast asked about God, thy Lord, concerning the manifestation of His Being. Other than this, I would not command thee to seek forgiveness or turn unto God in repentance. Say: God sufficeth as One Who is Powerful and Mighty. God

26 قل سبحان الله عن ذلك علوا عظيما. و استغفر الله ربك بكرة و عشيا. بما قد سئلت عن الله ربك من قبلي ظهور نفسه فان دون ذلك ما آمرئك بان تستغفروا تتب الى الله متابا. و قل و كفى بالله قادرا و قديرا. و كفى بالله عالما و عليما. و كفى بالله ظاهرا و ظهيرا. و كفى بالله

sufficeth as One Who is Knowing and All-Informed. God sufficeth as One Who is Manifest and Helper. God sufficeth as One Who is Witness and Observer. God sufficeth as One Who is Exalted and All-Hearing. God sufficeth as One Who is Ruler and All-Wise. God sufficeth as One Who is Succourer and Helper. God sufficeth as One Who is Preserver and Guardian.

شاهدا و شهيدا. و كفى بالله ساميا و سميعا. و كفى بالله حاكما و حكيما. و كفى بالله ناصرا و نصيرا. و كفى بالله حافظا و حفيظا.

- 27 The number of letters of affirmation, with the doubled lam, perchance in the eighth year of His manifestation thou shalt attain unto the presence of God. If thou attainest not at first, thou shalt attain at last. But be thou assured that this Cause is greater than every great thing, and this Remembrance is mightier than every mighty thing. That which Jesus, son of Mary, promised hath been fulfilled after one thousand two hundred and seventy years unto the first manifestation of the Bayan, while they slumber, waiting.

27 عدد حروف الاثبات مع تشدد اللام لعلك في ثمانية سنة يوم ظهوره تدرك لقاء الله ان لم تدرك أولا تدرك اخره ولكن ايقن بان الامر اعظم فوق كل عظيم. وان الذكر اكبر فوق كل كبير. فقد قضى ما وعد به عيسى ابن مريم الف و مائتين و سبعين سنة الى اول ظهور البيان و هم راقدون منتظرون.

- 28 And verily there cometh unto thee that about which thou didst ask concerning the loftiness of His remembrance and the exaltation of His Cause. And verily those in the Bayan read these words while they remain heedless of His manifestation and believe not in God Who created them through His previous manifestation, and they are sleeping. We all are assured of God and His signs. We all bow down before God. We all are humble before God. We all are worshippers of God. We all are submissive before God. We all are mindful of God. We all are patient before God. We all are thankful to God.

28 و انما ياتيک من انت قد سئلت عن علو ذکره و ارتفاع امره و ان من في البيان يقرء تلك الكلمات و هم لا يلتفتون بظهوره و لا يؤمنون بالله الذي خلقهم بظهور قبله و هم راقدون. انا كل بالله و اياته موقنون. انا كل لله ساجدون. انا كل لله قانتون. انا كل لله عابدون. انا كل لله خاشعون. انا كل لله ذاكرون. انا كل لله صابرون. انا كل لله شاكرون.

- 29 Glory be unto Thee, O my God! Bear Thou witness that through this Book I have taken the covenant of the authority of Him Whom Thou shalt make manifest from all things before the covenant of mine own authority. Sufficient art Thou and they who believe in Thy signs as witnesses unto me. Verily Thou art my Sufficiency. In Thee do I place my trust, and Thou art the Reckoner of all things.

29 سبحانک اللهم فاشهد علی بانّي بذلك الكتاب قد اخذت عهد ولاية من تظهرته عن كلشي قبل عهد ولايتي و كفى بك و بمن امن باياتک علی شهداء و انک انت حسي عليك توكلت و انک كنت علی كلشي حسيبا.

- 30 O thou Letter! Take thou the covenant of His authority from all who profess belief, from all that thy knowledge encompasseth of what hath been written in His hand. Verily I have written the entire Bayan, and whoso writeth this professeth belief in Him before His manifestation. Therefore seek thou to learn from all from whom thou canst learn, that His remembrance may be established in the Book until the day of His manifestation. This, verily, is the transcendent, sublime glory and the excellent, lofty grace.

30 انا يا ذلك الحرف خذ عهد ولايته عن كل من يقر بالايان عن كل ما يحيط به عليك بما كتب بخطه و ان ما اني قد كتبت كل البيان و ان من يكتب هذا يقر بالايان به قبل ظهوره فاذا فاستعلم من كل ما يمكن ان تستعلم ليثبت ذكره في الكتاب الى يوم ظهوره فان هذا هو العز المتساخ المنيع. و الفضل الباذخ الرفيع

GOH.241x, GOH.249x, GOH.290x, GOH.351-353x, GOH.372-374x, HURQ.BB57x, GPB.030x, BLO_PT#185x

CMB_F21.035.18-044.13#05, BYC_pray.099.01-105.02, KSHG.439, AYT.169, TZH3.020.04-022.21x

BB00130*Munajat li-Hadrat va man ma'ahu**Date: 1265 mid-late [1848-1849]*

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

1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ

2 Glorified art Thou, O my God! Verily Thou hast ever been the One God, Single, Eternal, Self-Subsistent, the Ever-Living, the Self-Sustaining, the Everlasting, the Ever-Enduring. Thou hast taken unto Thyself neither consort nor son. There hath been no equal unto Thee, no peer, no likeness, no companion, and no similitude. Should I desire to make mention of Thee through any thing, that mention would be ashamed before Thee to describe Thee thereby. Should I extol Thee through the sublimity of Thy praise, or sanctify Thee through the transcendence of Thy sanctification, or glorify Thee through the exaltation of Thy oneness, or magnify Thee through the inviolability of Thy glorification, or exalt Thee through the independence of Thy exaltation - all these are but manifestations which Thou hast revealed unto me through Thy appearances in my soul and Thy revelations in my being. Therefore do I testify, and all things testify, that Thy very Essence hath severed all created things from knowing Thee, and Thy very Self hath prevented all beings from praising Thee.

2 سُبْحَانَكَ اللَّهُمَّ أَنْتَ لَمْ تَزَلْ كُنْتَ الْهَاءَ وَاحِدًا
احِدًا صَمَدًا فَرْدًا حَيًّا قَيُّومًا دَائِمًا أَبَدًا مُعْتَمِدًا مَا
اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَا مِثْلًا لَكَ
عَدْلًا وَكَفُوًّا وَلَا شَبِيهًا وَلَا قَرِينَ وَلَا مِثْلًا لَوْ
أَرِيدَ أَنْ أَذْكُرَكَ بِشَيْءٍ فَذَلِكَ الذِّكْرُ يَسْتَحْيِي بَيْنَ
يَدَيْكَ مِنْ أَنْ أَذْكُرَكَ بِهِ وَأَنْ ... عَلَيْكَ فَذَلِكَ
... يَسْتَحْيِي مِنْ ... بِهِ وَأَنْ ... الْهَى
بَعْلُوًّا تَسْبِيحًا أَوْ أَنْ أَقْدَسَكَ بِسَمَوِّ تَقْدِيسًا أَوْ أَنْ
أَوْحَدَكَ بِارْتِفَاعٍ تَوْحِيدًا أَوْ أَنْ أَكْبَرَكَ بِامْتِنَاعٍ
تَكْبِيرًا أَوْ أَنْ أَعْظَمَكَ بِاسْتِقْلَالٍ تَعْظِيمًا كُلٌّ
ذَلِكَ مَا قَدْ تَجَلَّيْتُ لِي بِبُيُوتِ بَظْهُورَاتِكَ فِي نَفْسِي
وَتَجَلَّيَاتِكَ فِي ذَاتِي فَلَا شَهْدَنكَ وَكُلُّ شَيْءٍ بَانَ
كَيْنُونِيَّتِكَ مَقْطَعَةً الْمَمَكَاتِ كُلَّهِنَّ عَنْ عِرْفَانِكَ وَ
أَنْ ذَاتِيَّتِكَ مَسْدَدَةً الْمَوْجُودَاتِ كُلَّهِنَّ عَنْ شَائِكَ

3 Glorified art Thou! Were this the loftiest flight that the most exalted of possibilities could attain, and the most resplendent ascent that the highest realms could achieve - how then could I mention Thee through that which my heart comprehendeth before Thee, or sanctify Thee through that which my being witnesseth before Thine eyes? Glorified and exalted art Thou! Thou hast ever been God when there was none to be worshipped, and Thou hast ever been Lord when there was no subject, and Thou hast ever been Creator when there was no creation, and Thou hast ever been All-Knowing when there was none to be known, and Thou hast ever been All-Powerful when there was none to be empowered. Thou hast ever been the Sovereign Unapproachable, the King Transcendent, the Monarch Most High when there was no subject.

3 فَسُبْحَانَكَ لَوْ كَانَ هَذَا أَعْلَى مَا تَطَيَّرَ بِهِ شَوَاحِ
الْمَمَكَاتِ وَأَبْهَى مَا تَتَعَاجَرُ بِهِ مَعَاجِرُ الْارْتِفَاعِ
فَكَيْفَ وَأَنْ أَذْكُرَكَ بِذِكْرٍ مَا يَدْرِكُهُ فَوَادِي بَيْنَ
يَدَيْكَ أَوْ أَنْ أَقْدَسَكَ بِمَا تُشْهَدُ عَلَيْهِ كَيْنُونِيَّتِي بَيْنَ
عَيْنَيْكَ فَسُبْحَانَكَ وَتَعَالَيْتَ لَمْ تَزَلْ كُنْتَ الْهَاءَ وَ
لَمْ يَكُنْ مَأْلُوهُ وَلَمْ تَزَلْ كُنْتَ رَبًّا حَيْثُ لَمْ يَكُنْ
مَرْبُوبٌ وَلَمْ تَزَلْ كُنْتَ ... حَيْثُ لَمْ يَكُنْ مَخْلُوقٌ
وَلَمْ تَزَلْ كُنْتَ عَالِمًا حَيْثُ لَمْ يَكُنْ ... وَلَمْ تَزَلْ
كُنْتَ قَادِرًا وَلَمْ يَكُنْ ... وَلَمْ تَزَلْ كُنْتَ سُلْطَانًا
مُتَمَنِّعًا وَمَلِيكًا مُرْتَفِعًا وَمَلَكًا مُتَعَالِيًا حَيْثُ لَمْ يَكُنْ
مَمْلُوكٌ

4 Thou art the Exalted One Who cannot be known through exaltation, and Thou art the Most High Who cannot be described through transcendence. Thou art He Who hath ever been and will ever be, existing before all things, and Thou wilt ever remain, enduring after all things. Thy Being bringeth all things into existence through Thy power, and Thy Creation determineth all that can be named a thing through Thy might.

4 أَنْتَ الْعَالِي الَّذِي لَا تَعْرِفُ بِالْعُلُوِّ وَأَنْتَ الْمُتَعَالَى
الَّذِي لَا تُوصَفُ بِالسَّمَوِّ وَأَنْتَ الَّذِي لَمْ تَزَلْ وَ
لَا تَزَالْ كُنْتَ كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَأَنْتَ لَمْ تَزَلْ
وَلَا تَزَالْ لِتَكُونَ بَاقِيًا بَعْدَ كُلِّ شَيْءٍ وَأَنْ كَيَانِيَّتِكَ
لِتَكُونَ كُلُّ الْأَشْيَاءِ بِقُدْرَتِكَ وَأَنْ فِطَارِيَّتِكَ تَتَعَيَّنُ
كُلُّ مَا يَقَعُ عَلَيْهِ اسْمُ شَيْءٍ بِقُوَّتِكَ أَنْتَ الَّذِي قَدْ

Thou art He Who hath upheld the heavens and the earth and whatsoever is between them through the sovereignty of Thy unique Power, and Thou art He Who hath originated all things through the authority of Thy holy Self-Sufficiency.

- 5 Thou canst never be known through aught else but Thyself, for all else is known through Thee. No praise can ever ascend to Thee from anything, for all praise is created by Thy command. Thou hast manifested the true Greatness above all that is great, and the true Glory above all that is glorious, and the true Majesty above all that is majestic, and the true Beauty above all that is beautiful. Thou hast shown forth the true Grandeur above all that is elevated, and the true Might above all that is unattainable, and the true Sovereignty and Independence above all that is independent, and the true Dominion above all that hath dominion, and the true Power above all that is powerful, and the true Supremacy above all that is supreme, and the true Magnificence above all that is magnificent, and the true Triumph above all that is triumphant.

- 6 Thy attributes can never resemble the attributes of Thy creatures, and Thy names can never be confused with the names of Thy creation. For Thou hast ever been All-Knowing, and the knowledge of all else before Thee is as nothing, and if mentioned, it is created by Thy knowledge. And the power of all else before Thee is pure impotence, and if mentioned, it is created by Thy power. Thou art He Whose names no names can resemble, Whose manifestations no manifestations can match, and Whose hiddenness no hiddenness can equal - all through their very essence.

- 7 They love Thy divine Unity and detach themselves unto the Sovereign of Thy sanctification, turning not to other than the King of Thy glorification, and standing before the Sovereign of Thy exaltation. Thou art He Whom no thing hath known as beseemeth Thy knowledge, nor can know Thee. Thou art He Whom no thing hath glorified as beseemeth Thy glorification, nor can glorify Thee. Thou art He Whom no thing hath sanctified as beseemeth Thy sanctification, nor can sanctify Thee. Thou art He Whom no thing can unify as beseemeth Thy unity, nor can unify Thee. Thou art He Whom no thing can magnify as beseemeth Thy magnitude, nor can magnify Thee. Though this reacheth not unto Thy Essence but rather unto the sign of Thy Self, the Point of the Bayan from Thee. Though all may unify Thee, yet they unify Thee not as beseemeth Thy unity. Though all may sanctify Thee, yet they sanctify Thee not as beseemeth Thy sanctification. Though all may glorify Thee, yet they glorify Thee not as beseemeth Thy glorification.

امسكت السموات والارض وما بينهما بمليك
عزّ فردانيّتك وانت الذي قد ابدعت كلّ شيء
بسلطان قدس صمدانيّتك

5 لم تزل لن تعرف بدونك لانه يعرف بك ولا تزال
لايثنى عليك من شيء اذ كلّ شيء بامرك يخلق
فنعظمت حقّ العظمة فوق كلّ ذا ... و ...
حقّ الرّمّ فوق كلّ ذا بهيا وتجلّت حقّ الجلال
فوق كلّ ذا جلال وتجلّت حقّ الجمال فوق كلّ
ذا جمال اذ تعظمت حقّ العظمة فوق كلّ ذا
ارتفاع وتعزّزت حقّ العزّة فوق كلّ ذا امتناع و
تسلّطت حقّ السلطنة واستقلّت حقّ الاستقلال
فوق كلّ ذا استقلال واستطّلت حقّ الاستيطال
فوق كلّ ذا استيطال وتملكّت حقّ التملك فوق
كلّ ذا تملك وتجبّرت حقّ التجبر فوق كلّ ذا
تجبّر وتكبّرت حقّ التكبر فوق كلّ ذا كبريا و
تقهّرت حقّ التقهّر فوق كلّ ذا قهّر

6 لم تزل صفتك لاتشبه بصفات دونك واسمائك
لن تشبه باسمي خلقك اذ لم تزل كنت عالماً وعلم
ما دونك عندك لم يكن بشيء وان يذكر ذلك قد
خلق بملكك وان قدرة دونك عندك غير بحت
وان تذكر فذلك قد خلق بقدرتك انت الذي لن
يشابه اسمائك اسمي ولا ... مثلاً ولا ظهوراتك
ظهوراً ولا بطونائك بطوناً

7 كلّ بكينونيّاتهم يحبون وحيدك وينقطعون الى
ملكك تقدّيسك لايوتجهون الى سلطان تسبيحك
ويقومون بين يدي ملكك تعظيمك انت الذي
ما عرفك من شيء حق عرفانك ولا يمكن ان
يعرفك وانت الذي ما سبّحك من شيء حق
تسبيحك ولا يمكن ان يسبّحك وانت الذي
لايقدرسك من شيء حق تقدّيسك ولا يمكن
ان يقدرسك وانت الذي لن يوحدك من شيء
حق توحيدك ولا يمكن ان يوحدك وانت الذي
لن يكبرك من شيء حق تكبيرك ولا يمكن ان
يكبرك ولو ان هذا لن يوصل الى ذاتك بل
يوصل الى آية نفسك نقطة البيان من عندك
ولو ان كلّ يوحدونك ولكن لا يوحدوك
حق توحيدك ولو ان كلّ يقدرسوك ولكن
لا يقدرسوك حق تقدّيسك ولو ان كلّ يعظموك
لكن لا يعظموك حق تعظيمك

Though all may magnify Thee, yet they magnify Thee not as becometh Thy magnitude. Though all may extol Thee, yet they extol Thee not as becometh Thy majesty.

لو ان يَكْبُرُوكَ و لكن لا يَكْبُرُوكَ حَقَّ تَكْبِيرِكَ و
لو ان كُلُّ يَحْلُلُوكَ و لكن لا يَحْلُلُوكَ حَقَّ تَجْلِيلِكَ

- 8 Thy Will hath appeared in Thy heaven and Thy earth and whatsoever lieth between them. Those who would prove Thy knowledge - glory be unto Thee, glory be unto Thee - were they to know Thee they would not seek proof of Thee. The sign of Thy sovereignty hath been ordained in the kingdom of Thy Cause and Thy creation and whatsoever is beneath them. Those who would liken Thee have likened it to an example of Thy Self, yet were they to know Thee they would not compare Thee to it.

8 قد ظهرت مشيئتك في سمائك و ارضك و ما بينهما
فاذا ... المستدلون بعرفانك فسبحانك سبحانك ان
عرفوك ما استدلو بها عليك و تدبرت آية سلطنتك
في ملكوت امرك و خلقك و ما دونهما فاذا قد
تشبهت المتشبهون بانها مثال نفسك و ان عرفوك
ما شبهوك بها

- 9 Thou art He Who hath not begotten, nor been begotten, and there hath been no consort for Thee nor any son. Thou hast ever existed before all things in the existence of Thine Essence, and wilt ever exist in the existence of Thy pure and essential Being. Thy Divine Reality draweth all beings to the sacred annihilation of Thy sovereignty. Thy camphor-like essence causeth all beings to ascend to the holy presence of Thy majesty. Thy Self-Subsistence causeth all names with whatsoever is within and upon them to rise up in humility before the Sovereign of Thy holiness and glory. Thy Eternity causeth all contingent things to be upraised in submission before Thine eyes upon the throne of Thy Self-Subsistence and independence.

9 انت الذي لم تلد و لم تولد و لم يكن لك من
صاحبة و لا ولد لم تزل كنت كائناً قبل كل شيء
بوجود كينونيتك و لا تزال انك انت كائن
بوجود ساذجيتك جوهريتك تجذب الموجودات
كلهن الى فنا قدس سلطانك و كفوريتك
تعرجن الموجودات كلهن الى محضر عز اجلالك
و قيوميتك تصعدن كل الاسماء بما فيهن و عليهن
للشروع بين يدي سلطان قدسك و اجلالك و
ديموميتك تسترفعن كل الممكنات بالخضوع بين
عينيك على عرش قيوميتك و استقلالك

- 10 Thou art He Who is not of anything, nor in anything, nor upon anything, nor before anything, nor after anything, nor above anything, nor below anything, nor to the right of anything, nor to the left of anything, nor in any direction of anything. All worship Thee, yet none worshippeth Thee as becometh Thy due. Indeed this utterance of mine is raised up to Thee through the Dawning-Place of Thy Self, where all worship Thee according to what Thou hast revealed in the Bayan. But on the Day when Thou wilt manifest Thy Self according to Thy due, none shall worship Thee save the number of the letters of the One, though all on that Day may say "Thee do we worship, unto Thee do we turn in devotion, before Thee do we bow down, before Thee do we humble ourselves, Thee do we praise, Thee do we remember, Thee do we seek, Thee do we desire, Thee do we love." Even then, there shall not be a single soul who, in its own estimation, doth not worship Thee according to the proof Thou hast perfected for it through the Book and Prophet Thou hast established for it. Yet none shall attain unto the Manifestation of Thy Self at that time, even as Thou seest upon that mountain, for nothing can know Him as becometh Thy knowledge, though all may claim to know Him.

10 انت الذي ما كنت من شيء و لا في شيء و لا
على شيء و لا قبل شيء و لا بعد شيء و لا فوق
شيء و لا دون شيء و لا عن يمين شيء و لا عن
... شيء و لا عن شطر شيء كل ليعبدنك و لا
يعبدنك احد على حق استحقاقك و ان قولي هذا
يرفع اليك بمطلع نفسك حيث كل يعبدونك بما
نزلت البيان و لكن يوم الذي تظهرن فيه نفسك
على قدر استحقاقك لن يعبدك من ... على عدد
حروف الاحد و لو ان كل يومئذ ... اياك تسجد
و اياك نقنت و اياك نخضع و اياك نخشع و اياك
نجد و اياك نذكر و اياك نقصد و اياك نريد و
اياك نحب بمثل حينئذ لم يكن ذات نفس الا
و انه عند نفسها يعبدك بما قد اتممت حجتك عليه
من كتاب و نبي قد اقبلت له و لكن ما يوصل الى
مظهر نفسك حينئذ ما ترى على ذلك الجبل اذ
لا يعرفه على عرفانك من شيء و لو ان كل يعرفه

- 11 It is as though I see the appearance of Him Whom Thou wilt make manifest, and I grieve for Him, for all turn toward Him by His command before His manifestation, yet all fail to turn toward Him through Thy Self manifested in Him, which is mightier than the commands of Thy previous manifestation. Therefore, O My God, I beseech Thee by the Bayan that none should remain veiled from the Manifestation of Thy Self, for all through Him turn unto Thee and through Him call upon Thee. But when He appears with proof mightier than that wherewith Thou didst establish the Bayan, My heart is grieved to mention His grief. Therefore, O My God, place a barrier between all things and Him lest anything witness grief, or else rend asunder the veils that those whom Thou hast destined to attain unto their Lord's presence may recognize the bounty Thou hast ordained. Were a mountain to behold Him, it would be as one among the mountains that hath attained Thy presence on the Day of Resurrection. Similarly with all things whatsoever that bear the name of a thing.
- 12 How great, O My God, will be Thy Manifestation on the Day of Resurrection, when all strive to win Thy good-pleasure yet remain veiled from the Manifestation of Thy Self, even as now every soul worshippeth Thee according to its understanding, while Thou beholdest in Thy Manifestation naught but what resembleth that mountain which hath no one near it, save those whom Thou hast chosen for Thy Cause. All worship Thee, yet comprehend not the seat of the Manifestation of Thy Self. All return unto Thee, yet witness not the countenance of Thy Being. Indeed, such hath ever been the case, for from the day Thou didst create the Primal Will until now, all through It turn unto Thee and all address It before Thee, yet how rare are they who find It and rarer still are they who uphold Its truth. But on the Day of Resurrection Thy proof through It shall appear unto all created things, for it behooveth not that Thou shouldst on that Day judge him who hath believed in the Qur'an, since Thy proof against them through what they possess of the Qur'an compelleth them to acknowledge Thy oneness, believe in the verses of Thy sovereignty, prostrate themselves before Thee, show humility before Thine eyes, and abide beneath the shadow of Thy Lordship and the dominion of Thy sovereignty.
- 13 Yet none comprehendeth this save him for whom Thou hast ordained this bounty, for Thou seest all worship Thee while remaining veiled from Thee, being veiled from Him whom Thou hast given Thy proof. All turn unto Thee as though they turn not unto Thee, inasmuch as they turn not unto Him whom Thou hast given [...], for naught is seen in Him but Thee [...] upon any other. Thou hast not attributed Him to Thyself
- و کانی اری ظهور من تظهرنه و لاحزن علیه
 حیث کلّ یتوجه الیه بامرہ من قبل ظهورہ و لم
 یتوجه الیه کلّ بنفس ظهورک فیہ الذی ہوا قوی
 من اوامر ظهورک من قبل فلا سئلکتک اللہم یا
 الہی ان تحفظن من و ان بالیان ان لا یحتجب
 عن مظهر نفسک فان کلّ بہ یتوجهون الیک و بہ
 یدعونک و لکن اذا یظهر باقوی حجة مثل ما قد
 اقبلت البیان یحزن فؤادی ان اذکر حزنہ فلتحولن
 اللہم بین کلّ شیء و بینہ ان یشہد من شیء حزناً
 و الا فاحرقن الحجب لیستدرکن من لقاء ربہ من
 قد قدرت لدونک الفضل من عنده بحيث ان یراہ
 جبل فذلک بین الجبال من قد فاز بلقائک یوم
 القيمة و بمثل ذلک کلّ شیء بما یطلق علیہ اسم
 شیء
- فما اعظم یا الہی ظهورک یوم القيمة حیث کلّ
 یجتہدون فی رضائک و عن ظهور نفسک یحتجبون
 بمثل ما تعبدک حینئذ کلّ نفس بما عندها و انت
 ما تشہد علی مظهر نفسک الا مثل ما اشبهہ علی
 ذلک الجبل الذی لم یکن عنده و الا احد ممن قد
 انتخبته لامرک کلّ یعبدونک و لکن لا یحیطون
 بعلم مقعد ظهور نفسک و کلّ ترجعون الیک و
 لکن لا یشہدون طلعة ذاتک و لو ان فی کلّ شأن
 کان الامر کذلک از من یوم الذی قد خلقت
 المشیة الی حینئذ کلّ بہا یتوجهون الیک و کلّ
 یخاطبونہا بین یدیک و لکن فما اعزّ من وجدہا و
 ما اعزّ من اعزّ ان اقام بحقیقہا الا ان یوم القيمة
 تظہر حجتک من عندها علی کلّ امکانات از ما
 ینبغی ان تحکم یومئذ علیہ من دان بالفرقان و ان
 حجتک علیہم بما عندهم من القرآن تلزمہم الاقرار
 بوحدانیتک و الایمان بابات قیومیّتک و السجود
 بین یدیک و الخشوع بین عینیک و الاستقرار فی
 ظل سلطان ربوبیتک و ملک قیومیّتک
- و لکن لا یدرک هذا الا من قد قدرت له ذلک
 الفضل حیث ترى کلّ یعبدونک و ہم محتجبون
 عنک بما یحتجبون عنّ قد اتیتہ حجتک و کلّ
 یتوجهون الیک کانه لا یتوجهونک بما لا یتوجهون
 الیک مما قد وہبته ... از لا یری فیہ الا ایاک
 ... علی سواک و ما نسبته الی نفسک الا بمثل ما

save as Thou didst attribute the Ka'bah to Thyself and made it Thy House, though Thou art exalted above all places and limitations, and sanctified from all similitudes and allusions. No thing hath ever comprehended Thee [...] in the kingdom of earth and heaven, nor can any among all created things ever arise to befittingly fulfill the right of Thy unity, according to the sublimity of Thy holy sanctity and the exaltation of Thy glorious uniqueness.

- 14 O God! Send Thy blessings upon the Primal Point and the First Letters in Thy Book, those upon whom Thou dost witness Thy love and good-pleasure, and send down upon those upon whom Thou dost not witness Thy love and good-pleasure that which befiteth Thy justice. For Thou hast ever been and wilt ever be bountiful unto the dwellers in the kingdom of Thy obedience, and just unto others through the sublimity of Thy holy uniqueness. Therefore, O God, bestow now upon me and upon whomsoever Thou lovest among Thy creation that which befiteth the sublimity of Thy grace and the exaltation of Thy generosity. Verily, Thou art the All-Bountiful, the Most Exalted.

نسبت الكعبة الى نفسك وجعلته بيتك مع انك
متعال عن الامكنة والحدودات ومتقدس عن
المثل والاشارات لم يدركك من شيء ... في
ملكوت الارض والسموات ولن يقوم بحق
توحيدك على ما ينبغي لعلو قدس تقديسك وسمو
عزّ تفريدك احد من الكائنات

14 فصل اللهم على النقطة الاولى والحروف الاولى
في كتابك ممن تشهدن عليه حبك ورضاك وان
تنزلن على من لم تشهد عليه حبك ورضاك ما ينبغي
عند عدلك اذ انك لم تزل ولا تزال كنت فضلاً
على سكان ملكوت طاعتك وعدالاً لدونهم بعلو
قدس فردائيتك فلتمنن اللهم حينئذ على و على
من تحب من خلقك ما ينبغي لعلو فضلك وسمو
جودك انك انت الوهاب المتعال

CMB_F14.214v06-219r09

BB00213

Ziyarat for the first [to believe]
Date: 1265 mid-late [1848-1849]

- 1 In the name of God, the Most Exalted, the Most Holy
- 2 Glorified art Thou, O my God! I beseech Thee by Thy Most Resplendent Beauty, Thy Most Exalted Majesty, Thy Most Comely Beauty, Thy Most Supreme Grandeur, Thy Most Brilliant Light, Thy Most Vast Mercy, Thy Most Perfect Words, Thy Most Great Names, Thy Most Mighty Glory, Thy Most Potent Will, Thy Most Pleasing Utterance, Thy Most Powerful Strength, Thy Most Noble Honor, Thy Most Enduring Sovereignty, Thy Most Glorious Dominion, Thy Most Elevated Loftiness, and Thy Most Ancient Grace, to send Thy blessings upon Him Whom Thou shalt make manifest on the Day of Resurrection, Who shall judge those who are in the Bayan and what was sent down from Thee aforetime, through the Kingdom and the Realm, then through

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

2 سبحانك اللهم يا الهى اسئلك من بهائك ابهاه
ومن جلالك اجله ومن جمالك اجمله ومن
عظمتك اعظمها ومن نورك انوره ومن رحمتك
اوسعها ومن كلماتك اتمها ومن اسمائك اكبرها
ومن عزتك اعزها ومن مشيتك امضاها ومن
قولك ارضاه ومن قدرتك اقدرها ومن شرفك
اشرفه ومن سلطنتك ادومها ومن ملكك انفره
ومن علائك اعلاه ومن منك اقدمه ان تصلين
على من تظهرنه يوم القيمة ليحاسبن من فى البيان
وما نزل من عندك من قبل بالملك والملكوت
ثم العز والجبروت ثم القدرة واللاهوت ثم
القوة والياقوت ثم السلطنة والناسوت ثم الرحمة
والفضال ثم السطوة والعدل ثم العزة والجلال

Glory and Might, then through Power and Divinity, then through Force and the Ruby, then through Sovereignty and the Human Realm, then through Mercy and Grace, then through Authority and Justice, then through Honor and Majesty, then through the Countenance and Perfection, then through the Face and Beauty, then through Grandeur and Independence, then through Exaltation and Revelation, then through Gift and Bounty, then through Power and Action, then through Greatness and Pride, then through Glory and Inaccessibility, then through Might and Transcendence, then through Joy and Gladness, then through Providence and Detachment.

ثم الطلعة والكمال ثم الوجهة والجمال ثم العظمة والاستقلال ثم الرفعة والاستجلال ثم الموهبة والاستفضال ثم القوة والفعال ثم العظمة والكبرياء ثم العزة والامتناع ثم القوة والارتفاع ثم البهجة والابتهاج ثم الولاية والانقطاع

- 3 And Thou shalt raise up through His Word all who are in the Bayan to present themselves at the beginning of every month, wherein Thou hast ordained the mention of the joy of the First One, and at its end the mention of the sorrow of the First One, and Thou hast made these two the repositories of this exaltation of Thy Word and the inaccessibility of Thy sovereignty before Him. For I rejoice in His joy, and my heart doth not wish to mention His sorrow, for after His manifestation the Command is in His hands. I desire not the glory of the Bayan except that it should prostrate itself before Him, nor the exaltation of the Bayan except that it should bow down before His eyes, even as Thy Beloved before Him desired the exaltation of Islam and those within it only for Him unto Whom Thou didst reveal Thy verses, when He desired on the day of His presence before Thee that all who follow His religion should seek shelter in His shadow, that they might present themselves in such multitudes before Thee, and prostrate themselves before Thee, and believe in Thy verses.

3 ولتبعثن من قوله وكل من في البيان لاحضرن في كل شهر اوله الذي قد قدرت فيه ذكر ابتهاج واحد الاول وفي اخره ذكر حزن واحد الاول وجعلتهما مكن هذا ارتفاعا لكلبتك وامتناعا لسلطنتك بين يديه لان اسرن على سروره ولم يرضى فؤادى بان اذكر حزنه اذ بعد ظهوره الامر بيده ما اريد عزة البيان الا ليسجدن بين يديه ولا ارتفاع البيان الا ليخضعن بين عينيه بمثل ما قد اراد حبيبك من قبل ارتفاع الاسلام ومن فيه الآمن نزلت عليه اياتك حيث اراد في يوم حضوره بين يديك ان يستظن في ظله كل من يدين بدينه ليعرضن على تلك الكثرة بين يديك وليسجدن لك وليؤمنن باياتك

- 4 For this is what He desired, and it behooveth on such a day that all who are in Islam should return, those without knowledge unto those with knowledge, and all those with knowledge unto the Gates of Guidance, and all the Gates of Guidance unto the Gates of the Most High, and all the Gates of the Most High unto the Gates of the Most Glorious, and all the Gates of the Most Glorious unto the Manifestation of Thy Self, until there remaineth not in Islam any soul except that it presenteth itself before Thee, prostrating before Thee, acknowledging Thy unity, and confessing Thy lordship. This is what behooveth Thee to witness on that Day concerning what Thou didst plant aforetime of the tree of Thy love. Yet Thou seest Him in Whose shadow all who are in Islam should seek shelter, presenting himself in such wise before Thee in the presence of the Manifestation of Thy Self, in a station which Thou dost witness, with none to offer Him greetings, and none presenting themselves before Thee as they present themselves before

4 اذ هذا ما قد اراد فينبغي مثل ذلك اليوم ان يرجعن كل من في الاسلام من دون ذا علمهم الى ذا علمهم ومن كل ذا علمهم الى ابواب الهدى وكل ابواب الهدى الى ابواب العلى وكل ابواب العلى الى ابواب الاهى وكل ابواب الاهى الى مظهر نفسك حتى لم يبق في الاسلام من ذا روح الا وليسجدن بين يديك ساجدا لك مقرا لك بالوحدانية معترفا لك بالربوبية هذا ما ينبغي ان تشهد يومئذ فيما اغرست من قبل من شجرة محبتك ولكن ترى من ينبغي ان يستظن كل من في الاسلام في ظله ليسعرضن على ذلك الشأن عليك بين يدي مظهر نفسك في مقعد انت تشهد عليه ولم يكن عنده من يسلمن عليه ولم يكن معروضا عليك بما يعرضن على مظهر نفسك الا من كان عنده احدا ممن امن به في الواحد الاول

the Manifestation of Thy Self, save those who were with Him among the believers in the First Unity.

- 5 This is the fruit of what Thy Beloved planted among those who followed His religion. Therefore, O my God, cause me not to grieve before Him Whom Thou shalt make manifest, for I have ordained naught save for the exaltation of His glory and the elevation of His Cause, and I would love to present before Him on the day of His manifestation all who are in the Bayan as prostrating, worshipping, devoted, submissive, humble, mindful, and thankful servants. Our Lord is the Lord of the heavens and the Lord of the earth, the Lord of all things, Who hath created us by His command for Him Whom He shall call besides Himself. That sufficeth us; in Him do we put our trust, and upon God let all trust.

- 6 Let the servants of God who place their trust in Him depend upon God. Such is what appears unto Him Who is manifested, for appearance before Thy Essence is not possible except through appearance before Him, since Thou hast ordained appearance before Him to be appearance before Thee. I have believed in naught else and expected nothing besides this. That is the Day wherein all appear before Thee through their appearance before Me, and Thou dost witness those who appear. Glory be unto Thee! There is no God but Thee! Glory be unto Thee! I have ever been among those who remember Thee.

- 7 At the beginning of each month, or on its final day - that is, the day of Baha and 'Ala in thy year, each of which corresponds to the number of Unity - it behooveth the servant to manifest the utmost joy at the beginning, and the utmost detachment at the end, for the first mention of a thing is its life and its end is its ascension unto its Lord. Should you attain unto Him Whom God shall make manifest, then stand before God and seek none other, and enter not the stations which thou wert commanded. And if before that time, then attain unto the Point if thou art able, and if not, then unto the stations of the Living if thou canst reach them, and recite that prayer. And thou shouldst show love on these two days unto those who are under thy shadow, and visit thy parents on these days for they have precedence over all others. Then show kindness on these days unto those who look to thee according to thy means, for thou art not charged beyond what thou art capable of. And if thou art unable to spend from the treasures of God's Cause, then spend from joy and gladness in the faces of thy brothers and sisters. Then enter what belongeth unto God before God and say: "All glory be from God upon thee, O Essence of Glory!"

5 هذا ثمرة ما قد اغرس حبيبك ممن دان بدينه
فلا تخزني يا الهى بين يدي من تظهريه فاني ما
قدرت من شيء الا لعلو عزه وسمو امره ولا احب
ان اعرض عليه يوم ظهوره بكل من في البيان
سجادون عبادون قناتون خضاعون خاشعون
ذاكرون شاكرون ربنا رب السموات ورب
الارض رب كلشي الذي قد خلقنا بامر له لمن
تدعوا لها من دونه

6 ذلك حسبنا عليه توكلنا وان على الله فليتوكلن
عباده المتوكلون بما تعرض على من تعرضه اذ
العرض على ذاتك لا يمكن الا العرض عليه حيث
قد جعلت العرض عليه العرض عليك ما اعتقدت
دون ذلك وما انتظرت سوى هذا وذلك يوم
كل يعرض عليك بما يعرض على وانت تشهد من
يعرض سبحانه ان لا اله الا انت سبحانه اني
كنت من الذاكرين

7 اذا كنت في اول كل شهر او في يوم اخره اى
يوم البهاء والعلاء من سنتك الذى كل واحد
منهما ليكون على عدد الواحد ينبغي ان يظهر
العبد في الاول منتهى ما يمكن من الابتهاج وفي
الآخر منتهى ما يمكن من الانقطاع اذ اول ذكر
الشيء حياته واخره عروجه الى ربه ان تدركن
من يظهره الله فكن بين يدي الله ولا تقصد
سواه ولا تدخل مقاعد التي امرت بها وان قيل
ذلك فلتدركن النقطة ان تقدر والا مقاعد الحى
ان تستطيع عليها وتلون ذلك الدعاء ولتحيين في
ذلك اليومين من يكن في ظلك ولتزورن ابويك
فيهما فانهما احق من كل ثم تحسن فيهما بمن يمد
عينيه اليك بما تقدر عليه اذ انك لن تكلف الا
دون ما استطعت وان لم تستطع على ان تتفق من
خزائن امر الله فانفق من البهجة والابتهاج في وجوه
اخوانك واخواتك ثم ادخل ماله الله بين يدي الله
وقل انما البهاء من الله عليك يا جوهر البهاء

8 This is the day whereon all who dwell therein should seek shelter under the shadow of the martyrs of Islam who came before, then the martyrs should seek shelter under the shadow of the Other Gate, then one after another should seek shelter under the shadow of him whom God hath placed above him until they reach unto Thee, where no soul remaineth in Islam except that it is gathered through the emissaries of Thy grace under Thy shadow. Then let them be present with their entirety before God, and let all who follow Thy religion be under Thy shadow and prostrate themselves before God, and let none be granted permission besides Thee, for all within their stations derive grace through Thee from God. And should none be present with Thee under Thy shadow before God from among those who have followed Thy religion except those whom Thou permittest through Thy grace, as a manifestation of thy Lord's bounty and a perfection of thy Creator's favor.

9 In such wise should the Point of the Bayan present himself before Him Whom God shall make manifest, exalted be His mention, that it may be a glorification of His Cause, an exaltation of His might, and a demonstration of His sovereignty. Cursed be everyone who hath believed in the Bayan and seeketh not shelter under My shadow to present himself before God, my Lord, on the Day when I shall present myself before Him Whom God shall make manifest, and I desire to prostrate myself outwardly before God and to aid the Cause of God inwardly. And if God hath made all that is on earth to be of the Bayan, I shall make them all to be prostrators before God, worshippers of God's Essence, presenters before God's countenance, content with God's mirrors, and attenders before God. For this hath He created Me, and for this have I revealed the Bayan and those within it. How excellent is he who fulfilleth his covenant and is not veiled from Me in My hereafter when I desire to bury the mention of Him Whom God shall make manifest and cause all who are in the Bayan to enter beneath His shadow. For this hath God created Me and all things, and verily He is I and I am He, and at that time I am not, nor is He on that day, save mirrors of His purpose wherein naught is seen except God, speaking from the beginning that hath no beginning unto the end that hath no end: "Verily I am God, there is no God but Me, and all else is My creation. Say: O My creation, worship ye Me!"

8 هذا يوم ينبغي ان يستظلم في ظل شهداء الاسلام من قبل كل من فيه ثم الشهداء يستظلم في ظل باب الاخر ثم واحد بعد واحد يستظلم في ظل من جعله الله فوقه الى ان يتصلن اليك حيث لم يبق في الاسلام من ذي روح الا وان يجتمع بسفراء فيضك في ظلك ثم ليحضرن بكليتك بين يدي الله ويكونن في ظلك كل من في دينك ويسجدن بين يدي الله ولا ياذن لاحد دونك اذ كل في حدهم يستمدون الفيض بك من الله وان لم يحضر معك في ظلك من احد بين يدي الله لم يكن ممن دان بديتك الا وان تأذنه بفضلك اظهارا لجود ربك واكالا بفضل بارتك

9 فعلى ذلك الهيكل ينبغي ان يعرض نقطة البيان بين يدي من يظهره الله جل ذكره ليكون اعظما لامره وارتماعا لعزه وامتناعا لسلطنته فلعن الله كل من دان بالبيان ولم يستظلم في ظلي لاستعرضن على الله ربي ذلك يوم استعرضن على من يظهره الله ولاريدن ان استجدن بين يدي الله ظاهرا ولانصرن دين الله باطنا وان جعل الله كل ما على الارض في البيان لاجعلن كلهم سجادون بين يدي الله وعبادون لذات الله وعراضون على وجه الله وقتاتون مرات الله وحضارون بين يدي الله لهذا قد خلقتني واني على هذا قد اظهرت البيان ومن فيه فيا طوبى لمن يستوفى بعهده ولا يحتجب عني في اخرى حين لا اذى اريدن ان ادفن ذكر من يظهره الله ولادخلن كل من في البيان في ظله على هذا قد خلقتني الله وكلشيئ وانه هو اياي وانني انا اياه وما انا حينئذ ولا هو يومئذ الا مرات نيه حيث لا يرى فيه الا الله ينطق من اول الذي لا اول له الى اخر الذي لا اخر له انني انا الله لا اله الا انا وان ما دوني خلقى قل ان يا خلقى اياي فاستجدون

INBA_6007C.187a-189, MKI4494.005

BB00236*Du'a'a'l-Vajib (fi kull laylat-i-jum'ah)**Date: 1265-09 [1849-Jul]*

- 1 The Obligatory Prayer for Every Friday 1 دعاء الواجب في كل يوم الجمعة
- 2 In the Name of God, the Most Unapproachable, the Most Holy! 2 بسم الله الامنع الاقدس
- 3 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Divinity which transcendeth all things, that Thou assist every soul with Alif who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. 3 سبحانك اللهم رب لاسئلك بالوحيك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات الف يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 4 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Glory which transcendeth all glory, that Thou assist every soul with Ba who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. 4 سبحانك اللهم رب لاسئلك بيهائك الذي انه هو فوق كل بهاء ان تنصرن كل ذات باء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 5 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Bounty which transcendeth all things, that Thou assist every soul with Jim who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. 5 سبحانك اللهم رب لاسئلك بجودك الذي انه هو ممتنع فوق كلشي ان تنصرن كل ذات جيم يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 6 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Eternality which transcendeth all things, that Thou assist every soul with Dal who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. 6 سبحانك اللهم رب لاسئلك بديمومتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات دال يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 7 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Guidance which transcendeth all things, that Thou assist every soul with Ha who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. 7 سبحانك اللهم رب لاسئلك بهدايتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات هاء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 8 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Sovereignty which transcendeth all things, that Thou assist every soul with Vav who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. 8 سبحانك اللهم رب لاسئلك بولايتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات واو يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 9 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Purity which transcendeth all things, that Thou assist every soul with Za who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. 9 سبحانك اللهم رب لاسئلك بركائيتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات زاء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على لشي قديرا

- 10 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Life which transcendeth all things, that Thou assist every soul with Ha who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بحياتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات حاء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 11 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Sanctity which transcendeth all things, that Thou assist every soul with Ta who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بطاهريتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات طاء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 12 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Right Hand which transcendeth all things, that Thou assist every soul with Ya who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بيمنك الذي انه هو ممتنع فوق كلشي ان تنصرن كل ذات ياء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 13 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Essence which transcendeth all things, that Thou assist every soul with Kaf who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بكينونيتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات كاف يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 14 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Subtlety which transcendeth all things, that Thou assist every soul with Lam who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بلطافتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات لام يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 15 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Dominion which transcendeth all things, that Thou assist every soul with Mim who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بمالكيتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات ميم يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 16 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Radiance which transcendeth all things, that Thou assist every soul with Nun who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بنواريتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات نون يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 17 Glory be unto Thee, O God my Lord! I beseech Thee by Thy Holiness which transcendeth all things, that Thou assist every soul with Sin who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Essence of Thy greatest proof. Verily, Thou art powerful over all things. سبحانك اللهم رب لاسئلك بسوحيثك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات سين يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 18 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy transcendent exaltation which is inaccessible above all things, to aid every soul who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the سبحانك اللهم رب لاسئلك بعلوک الذي انه هو ممتنع فوق كلشي ان تنصرن كل ذات عين يوء من

essence of Thy mighty proof. Verily, Thou art powerful over all things.

- 19 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy oneness which is inaccessible above all things, to aid every soul marked by 'Fa' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.

- 20 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy self-subsistence which is inaccessible above all things, to aid every soul marked by 'Sad' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.

- 21 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy dominion which is inaccessible above all things, to aid every soul marked by 'Qaf' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.

- 22 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy mercy which is inaccessible above all things, to aid every soul marked by 'Ra' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.

- 23 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy witness which is inaccessible above all things, to aid every soul marked by 'Shin' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.

- 24 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy earthliness which is inaccessible above all things, to aid every soul marked by 'Ta' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.

- 25 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy steadfastness which is inaccessible above all things, to aid every soul marked by 'Tha' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.

بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا

- 19 سبحانك اللهم رب لاسئلك بفردانيتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات فاء يوء من بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا

- 20 سبحانك اللهم رب لاسئلك بصمدانيتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات صاد يوء من بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا

- 21 سبحانك اللهم رب لاسئلك بقهاريتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات قاف يوء من بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا

- 22 سبحانك اللهم رب لاسئلك برحمتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات راء يوء من بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كل شي قديرا

- 23 سبحانك اللهم رب لاسئلك بشهاديتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات شين يوء من بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا

- 24 سبحانك اللهم رب لاسئلك بتراييتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات تاء يوء من بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا

- 25 سبحانك اللهم رب لاسئلك ببايتك التي انها هي ممتعة فوق كلشي ان تنصرن كل ذات ثاء يوء من بمن تظهره يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا

- 26 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy creativity which is inaccessible above all things, to aid every soul marked by 'Kha' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لا سئلك بخالقيتك التي انها هي ممتعة فوق كلشي ان تنصن كل ذات خاء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 27 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy essence which is inaccessible above all things, to aid every soul marked by 'Dhal' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.
- سبحامك اللهم رب لا سئلك بذاتيتك التي انها هي ممتعة فوق كلشي ان تنصن كل ذات ذال يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 28 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy assurance which is inaccessible above all things, to aid every soul marked by 'Dad' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لا سئلك بضامينيتك التي انها هي ممتعة فوق كلشي ان تنصن كل ذات ضاد يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 29 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy manifestation which is inaccessible above all things, to aid every soul marked by 'Za' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لا سئلك بظاهريتك التي انها هي ممتعة فوق كلشي ان تنصن كل ذات ظاء يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 30 Glorified art Thou, O my God and my Lord! I beseech Thee by Thy richness which is inaccessible above all things, to aid every soul marked by 'Ghayn' who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, which is the essence of Thy mighty proof. Verily, Thou art powerful over all things.
- سبحانك اللهم رب لا سئلك بغنائك الذي انه هو ممتع فوق كلشي ان تنصن كل ذات غين يوء من بمن تظهرنه يوم القيمة ذات جتتك العظمى انك كنت على كلشي قديرا
- 31 I testify before Thee that there is no God but Thee, and that the Seven Letters are Thy servant through whom Thou hast established what Thou didst desire in the Bayan. Glorified art Thou, there is no God but Thee. Glorified art Thou, verily I am of those who remember Thee.
- فلاشهدنك على انه لا اله الا انت وان ذات حروف السبع عبدك قد اقت به ما اردت في البيان سبحانك لا اله الا انت سبحانك اني كنت من الذاكرين

BYC_misc-b.109a01-113a03

BB00251*Du'a'a'l-Vajib (fi kull laylat-i-jum'ah)**Date: 1265-09 [1849-Jul]*

- 1 Obligatory Prayer for every Friday night 1 دُعَاءُ الْوَاجِبِ فِي كُلِّ لَيْلَةِ الْجُمُعَةِ
- 2 In the Name of God, the All-Compelling, the All-Compelling 2 بِسْمِ اللَّهِ الْأَقَهَرِ الْأَقَهَرِ
- 3 Glory be unto Thee, O my God! Destroy every being of Alif who believeth not in Him Whom Thou shalt make manifest, the Essence of Thy Greatest Proof, through Thy divinity which is exalted above all things. Verily, Thou art powerful over all things. 3 سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ الْفِ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حُجَّتِكَ الْكُبْرَى بِالْوَهِيَّتِكَ الَّتِي
أَمَّا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيرًا
- 4 Glory be unto Thee, O my God! Destroy every being of Ba who believeth not in Him Whom Thou shalt make manifest, the Essence of Thy Greatest Proof, through Thy glory which is exalted above all things. Verily, Thou art powerful over all things. 4 سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ بَاءٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حُجَّتِكَ الْكُبْرَى بِبَهَائِكَ الَّذِي
أَنَّهُ هُوَ مُمْتَنِعٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ
قَدِيرًا
- 5 Glory be unto Thee, O my God! Destroy every being of Jim who believeth not in Him Whom Thou shalt make manifest, the Essence of Thy Greatest Proof, through Thy might which is exalted above all things. Verily, Thou art powerful over all things. 5 سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ جِيمٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حُجَّتِكَ الْكُبْرَى بِجَبْرُوتِكَ الَّتِي
أَمَّا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 6 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Dal that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Ever-Abidingness, which is inviolable above all things; verily, Thou art powerful over all things. 6 سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ دَالٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حُجَّتِكَ الْكُبْرَى بِدِيمُومِيَّتِكَ الَّتِي
أَمَّا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 7 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Ha' that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Guidance, which is inviolable above all things; verily, Thou art powerful over all things. 7 سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ هَاءٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حُجَّتِكَ الْكُبْرَى بِهِدَايَتِكَ الَّتِي
أَمَّا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 8 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Waw that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Guardianship, which is inviolable above all things; verily, Thou art powerful over all things. 8 سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ وَاوٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حُجَّتِكَ الْكُبْرَى بِوِلَايَتِكَ الَّتِي
أَمَّا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 9 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Za' that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Purifying Grace, which is inviolable above all things; verily, Thou art powerful over all things. 9 سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ زَاءٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حُجَّتِكَ الْكُبْرَى بِزَكَاةِيَّتِكَ الَّتِي
أَمَّا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا

- 10 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Ha' that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Life, which is inviolable above all things; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ حَاءَ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِحَيَوَتِكَ الَّتِي
أَنهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 11 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Ta' that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Manifestness, which is inviolable above all things; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ طَاءَ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِظَاهَرِيَّتِكَ الَّتِي
أَنهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 12 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Ya' that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Right Hand, which is inviolable above all things; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ يَاءَ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِيَمِينِكَ الَّتِي أَنهَا
هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ
قَدِيرًا
- 13 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Kaf that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Beingness, which is inviolable above all things; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ كَافٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِكَيُونِيَّتِكَ الَّتِي
أَنهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 14 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Lam that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Tender Grace, which is, indeed, transcendent above every quality of gentleness; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ لَامٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِلُطْفِكَ الَّذِي
أَنَّهُ هُوَ مُمْتَنَعٌ فَوْقَ كُلِّ ذَاتٍ لُطْفٍ أَنْكَ كُنْتَ
عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 15 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Mim that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Sovereignty, which is, indeed, transcendent above every possessor of dominion; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ مِيمٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِمُلْكِكَ الَّذِي
أَنَّهُ هُوَ مُمْتَنَعٌ فَوْقَ كُلِّ ذَا مَلِكٍ أَنْكَ كُنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيرًا
- 16 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Nun that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy Light, which is, indeed, transcendent above every possessor of light; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ نُونٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِنُورِكَ الَّذِي
أَنَّهُ هُوَ مُمْتَنَعٌ فَوْقَ كُلِّ ذَانُورٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا
- 17 Glorified art Thou, O my God! Do Thou destroy every essence marked with the letter Sin that hath not believed in Him Whom Thou wilt make manifest – the Self of Thy Most Great Proof – by Thy All-Glorified Holiness (Subuhiyyah), which is inviolable above all things; verily, Thou art powerful over all things.
- سُبْحَانَكَ اللَّهُمَّ فَاهْلِكْنِ كُلَّ ذَاتِ سِينٍ لَمْ يُؤْمِنْ
بِمَنْ تَظْهَرُنَهُ ذَاتِ حَجَّتِكَ الْكُبْرَى بِسُبُوحِيَّتِكَ الَّتِي
أَنهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرًا

- 18 Glory be to Thee, O my God! Cause to perish, by Thy transcendent might which is exalted above all things, every possessor of the letter 'Ayn who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ عَيْنٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بَعْلُوكَ الَّذِي أَنَّهُ هُوَ مُمْتَنِعٌ فَوْقَ كُلِّ عِلْوٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 19 Glory be to Thee, O my God! Cause to perish, by Thy uniqueness which is exalted above all things, every possessor of the letter Fa who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ فَاءٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِفِرْدَانِيَّتِكَ الَّتِي أَنَّهُ هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 20 Glory be to Thee, O my God! Cause to perish, by Thy eternal sovereignty which is exalted above all things, every possessor of the letter Sad who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ صَادٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِصِمْدَانِيَّتِكَ الَّتِي أَنَّهُ هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 21 Glory be to Thee, O my God! Cause to perish, by Thy dominion which is exalted above all things, every possessor of the letter Qaf who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ قَافٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِقَهَارِيَّتِكَ الَّتِي أَنَّهُ هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 22 Glory be to Thee, O my God! Cause to perish, by Thy mercy which is exalted above all things, every possessor of the letter Ra who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ رَاءٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِرَحْمَتِكَ الَّتِي أَنَّهُ هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 23 Glory be to Thee, O my God! Cause to perish, by Thy witness which is exalted above all things, every possessor of the letter Shin who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ شَيْنٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِشَاهَدِيَّتِكَ الَّتِي أَنَّهُ هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 24 Glory be to Thee, O my God! Cause to perish, by Thy forgiveness which is exalted above all things, every possessor of the letter Ta who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ تَاءٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِتَوَاضُعِيَّتِكَ الَّتِي أَنَّهُ هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 25 Glory be to Thee, O my God! Cause to perish, by Thy threefold unity which is exalted above all things, every possessor of the letter Tha who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things. سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ ثَاءٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِثَوَائِيَّتِكَ الَّتِي أَنَّهُ هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 26 Glory be to Thee, O my God! Cause to perish, by Thy creative power which is exalted above all things, every possessor of the letter Kha who believeth not in Him Whom Thou shalt سُبْحَانَكَ اللَّهُمَّ فَاهْلُكُنْ كُلَّ ذَاتٍ خَاءٍ لَمْ يُؤْمِنْ بِمَنْ تَظْهَرُنَّ ذَاتَ جَبَّتِكَ الْكُبْرَى بِخَلْقِيَّتِكَ الَّتِي

manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things.

انها هي متمنة فوق كل شيء انك كنت على كل شيء
قديرا

- 27 Glory be to Thee, O my God! Cause to perish, by Thine essence which is exalted above all things, every possessor of the letter Dhal who believeth not in Him Whom Thou shalt manifest, the Supreme Proof of Thy Cause, for verily Thou art omnipotent over all things.

27 سبحانك اللهم فاهلكن كل ذات ذال لم يؤمن
بمن تظهرنه ذات جتتك الكبرى بذاتيتك التي
انها هي متمنة فوق كل شيء انك كنت على كل
شيء قديرا

- 28 Glorified art Thou, O God! Destroy Thou every soul of the letter Dad that hath not believed in Him Whom Thou shalt manifest – the very Essence of Thy Most Great Proof – by Thy radiance, which is in truth resplendent above all things. Verily Thou art powerful over all things.

28 سبحانك اللهم فاهلكن كل ذات ضاد لم يؤمن
بمن تظهرنه ذات جتتك الكبرى بضائك الذي
انه هو مستضيء فوق كل شيء انك كنت على
كل شيء قديرا

- 29 Glorified art Thou, O God! Destroy Thou every soul of the letter Za' that hath not believed in Him Whom Thou shalt manifest – the very Essence of Thy Most Great Proof – by Thy Manifestness, which is indeed unapproachable above all things. Verily Thou art powerful over all things.

29 سبحانك اللهم فاهلكن كل ذات ظاء لم يؤمن
بمن تظهرنه ذات جتتك الكبرى بظاهريتك التي
انها هي متمنة فوق كل شيء انك كنت على كل
شيء قديرا

- 30 Glorified art Thou, O God! Destroy Thou every soul of the letter Ghayn that hath not believed in Him Whom Thou shalt manifest – the very Essence of Thy Most Great Proof – by Thy evanescence, which is truly independent above all things. Verily Thou art powerful over all things.

30 سبحانك اللهم فاهلكن كل ذات غين لم يؤمن
بمن تظهرنه ذات جتتك الكبرى بفنائك الذي
هو مستغن فوق كل شيء انك كنت على كل
شيء قديرا

- 31 Then I bear Thee witness that there is no God but Thee, and that the One of the seven letters is Thy servant, through whom Thou hast established in the Bayan whatsoever Thou hast willed.

31 فلاشهدنك على انه لا اله الا انت و ان ذات
حروف السبع عبدك قد اقامت به ما اردت في
البيان

- 32 Glorified art Thou! There is no God but Thee. Glorified art Thou! Verily I have been of them that remember Thee.

32 سبحانك ان لا اله الا انت سبحانك اتي كنت
من الذاكرين

INBA58:064.10-071.08,

BYC_misc-
b.105a09-108b10

BB00551

Risaliy-i-Raj'at - Answer to questions from the Letters of the Living

To: Letter of the Living (Mulla Baqir?)

Date: 1265-09 [1849-Jul]

- 1 In the Name of God, the Most Inaccessible, the Most Holy 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ
- 2 Glorified is He unto Whom bow down in adoration whosoever are in the heavens and whosoever are on the earth, and verily unto Him shall all return. Praise be to God Whom glorify all that are in the heavens and all that are on the earth, and verily unto Him shall all be brought back. 2 سُبْحَانَ الَّذِي يُسَجَّدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَإِنَّ إِلَيْهِ كُلُّ الْقُلُوبِ. وَالْحَمْدُ لِلَّهِ الَّذِي يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَإِنَّ إِلَيْهِ كُلُّ يَنْقَلِبُونَ.
- 3 God beareth witness that there is no God but Him. His is the Kingdom and the Dominion, then the Might and the Power, then the Strength and the Godhead, then the Force and the Precious Stone, then the Sovereignty and the World of Humanity. He giveth life and He causeth to die, and verily He is the Living Who dieth not, and the King Whose dominion passeth not away, and the Just Who worketh no iniquity, and the Sovereign Who changeth not, and the One from Whose grasp nothing escapeth, neither in the heavens nor on the earth nor that which is between them. He createth whatsoever He willeth by His command. Verily, He hath power over all things. 3 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ وَالْمَلَكُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ يَحْيَى وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ وَهُوَ لَا يَزُولُ وَهُوَ لَا يَجُورُ وَهُوَ لَا يَحُولُ وَهُوَ لَا يَفُوتُ عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا.
- 4 Blessed is He unto Whom belongeth the kingdom of the heavens and the earth and whatsoever is between them. Say: All, by His command, do stand. And exalted is He unto Whom belongeth whatsoever is in the heavens and the earth and whatsoever is between them. All, by night and by day, unto Him do prostrate themselves. 4 تَبَارَكَ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ بِأَمْرِهِ قَائِمُونَ. وَتَعَالَى الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا كُلٌّ بِاللَّيْلِ وَالنَّهَارِ لَهُ سَاجِدُونَ.
- 5 To continue: Since a question hath been asked concerning the Return [raj'at], know thou that the Day of the Manifestation of Him Whom God shall make manifest - exalted be His mention - is like the Day of the Manifestation of the Point of the Bayan, and the Day of the Manifestation of the Point of the Bayan, behold it like the Day of the Manifestation of the Point of the Furqan. And know thou that the difference between the believer and the non-believer lieth in knowledge and recognition, not in outward form. 5 وَبَعْدَ ذَلِكَ سَأُولُكَ مِنْ رَجَعْتَ شَدِيدَةً بِدَانِكِهِ يَوْمَ ظُهُورٍ مِنْ يَظْهَرُهُ اللَّهُ عَزَّ وَجَلَّ ذِكْرُهُ مِثْلَ يَوْمِ ظُهُورِ نَقْطَةِ بَيَانٍ أَسْتَ وَيَوْمِ ظُهُورِ نَقْطَةِ بَيَانٍ مِثْلَ يَوْمِ ظُهُورِ نَقْطَةِ فَرْقَانٍ مُشَاهِدَةٍ كُنْ وَبَدَانِكِهِ فَرْقَ مُؤْمِنٍ وَدُونِ مُؤْمِنٍ يَعْلَمُ وَعَرْفَانٍ أَسْتَ نَهْ بِهَيْكَلِ ظَاهِرِي
- 6 Consider the peoples of Moses and Jesus and Muhammad - may God's peace be upon Him and His kindred - and before Moses, from the day of Adam. All of them thou dost behold in human form, yet none of them are in human form in the sight of God save the believers in the Bayan. And in like manner, the believers in the Bayan, on the Day of Him Whom God shall 6 نَظَرُ كُنْ دَرَامَتِ مُوسَى وَعِيسَى وَمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبِقَبْلِكَ مِنْ مُوسَى مِنْ يَوْمِ آدَمَ هَمَّهُ رَأَى بِرَ صُورَتِ إِنْسَانِيٍّ مَبِينِيٍّ وَحَالِ أَنَّكَ هَيْجَ يَكْ بِرَ صُورَتِ إِنْسَانِيٍّ عِنْدَ اللَّهِ نَيْسَتَنْدَ إِلَّا مُؤْمِنِينَ بَيَانِ

make manifest, are not in human form save those who believe in Him.

و هم چنین مؤمنین بیان در یوم من یظهره الله بر صورت انسان نیستند الا آنکه مؤمن شوند باو

- 7 Consider: the difference between the people of Muhammad and the people of Jesus is purely one of knowledge and recognition. Since the people of Muhammad regard Him with the eye of prophethood, the decree of faith shall apply to them until their own Day. But the people of Jesus, since they regard Him not with the eye of prophethood, the decree of lesser faith hath been pronounced concerning them.

7 نظر کن فرق امت محمد با امت عیسی محض علم و عرفان است چون امت محمد نظر باو بعین رسالت میکنند تا یوم خود حکم ایمان میشود بر آنها و امت عیسی چون بعین رسالت نظر نمیکنند حکم دون ایمان شد در حق آنها

- 8 And know thou that in the Manifestation of Him Whom God shall make manifest - exalted be His mention - the drops of one year of His Manifestation are mightier than the whole of the Bayan. And if thou desirest to behold this truth with the eye of certitude, consider the Furqan: the first drop of Islam after the Messenger of God was established in the Commander of the Faithful, and at the time of its establishment it was mightier than all that had passed over the Gospel through the years, for had it not been mightier, it could not have surpassed them and pronounced the decree of lesser truth upon them.

8 و بدانکه در ظهور من یظهره الله عز ذکرة نطفهای یکساله ان ظهور اقوی هستند از کل بیان و اگر خواهی اینطلب را بعین یقین مشاهده کنی نظر کن در فرقان که اول نطفه اسلام بعد از رسول خدا در امیر المؤمنین قرار گرفت و در حین قرار اقوی بود از کل آنچه سیه بر انجیل گذشت که اگر اقوی نبود نمیتوانست بگذرد از آنها و حکم دون حق کند

- 9 And in like manner, consider the Point of the Bayan: those same Letters of the Living, four months after the beginning of the Manifestation, were mightier than the one thousand two hundred and seventy years that had passed of the Furqan. And in like manner, in the Manifestation of Him Whom God shall make manifest, I swear by the sacred Essence of God - mighty and glorious is He - that methinks I behold that His servants of five years are mightier than all that hath passed over the Bayan throughout its duration, for if they be not mightier, they cannot enter the new Manifestation and behold that Manifestation under the shadow of this one.

9 و هم چنین در نقطه بیان نظر کن همان حروف حی چهار ماهه بدء ظهور اقوی بودند از هزار دوپست و هفتاد سال گذشته فرقان و هم چنین در ظهور من یظهره الله قسم بذات مقدس الهی عز و جل که گویا میبینم عباد پنج ساله او اقوی هستند از کل آنچه بر بیان گذشته از طول مدت که اگر اقوی نباشند نمیتوانند داخل ظهور جدید شوند و ان ظهور را در ظل این واقع بینند

- 10 And whatsoever thou dost witness in the Bayan concerning My remembrance of Him Whom God shall make manifest, on the day of His Revelation the Bayan itself standeth cognizant thereof, and the creation of that Manifestation cometh to pass through His words, even as the prayers which thou dost behold offered up concerning the Proof in the religion of Islam - what benefit do they confer today upon the divines save that they recite them and are assured by them, yet remain veiled from the intended purpose?

10 و آنچه در بیان ذکر من یظهره الله می بینی در یوم ظهور او در خود بیان واقف است و خلق ان ظهور بکلمات اون میشود مثل دعائیکه در حق حجت در دین اسلام می بینی امروز چه نفع می بخشد بر علما الا آنکه میخوانند و بانها موقتند و از مقصود محتجب

- 11 Now as to that which thou hast inquired concerning the return of the exponents of this Revelation, know thou that return signifieth the same as resurrection, and the true meaning of resurrection is that very new creation whereby the essence of the former creation becometh manifest therein, even as these very souls were the souls of [the battle of] Badr. Consider now

11 حال هم آنچه سؤال نموده از رجعت ادلاء اینظهور بدانکه رجعت مراد همان بعث است و مراد از بعث حق واقع همان خلق جدید است که جوهر خلق قدیم بان ظاهر میشود چنانچه بعینه همین نفوس نفوس بدریه بوده الان نظر

the cause for which the companions of Badr arose, which was naught save the Cause of the Messenger of God. In like manner, in the Manifestation of Him Whom God shall make manifest, the being of these souls was sustained by the Cause of the Point of the Bayan, and at the time of return and resurrection they shall return through the word of Him Whom God shall make manifest - exalted be His mention - with resurrection.

- 12 For example, if on the day of His Revelation there be but one believing soul, the resurrection of all the Prophets shall come to pass in his own self, and of the successors in the soul of him who believeth. Even as it was in the Point of the Furqan for a long time in this wise - the resurrection of all - whereof the tradition beareth witness: "As for the Prophets, it is I, and as for the successors, it is my brother Ali." And if they become numerous even unto infinity, the same decree shall apply unto them, even as in this Revelation the decree was pronounced concerning the companions of Badr.

- 13 Consider that if the Messenger of God had decreed concerning a thousand Kaabas, whereas He decreed concerning but one Kaaba, would it have made any difference in the sight of the command of God? In the same wise that thou dost observe the operation of God's command in clay, apply it also to souls, and lift thy gaze from multiplicity and behold the one Reality whereby all individuations and multiplicities are sustained by His command, that on the day of the Manifestation of Him Whom God shall make manifest thou mayest be able through recognition of Him to enter the Paradise of eternity and the ocean of unity.

- 14 However, if all be trained under the tutelage of the Point of the Bayan and be observers of the Source of proof and testimony, they shall not remain veiled at the time of the Manifestation. And there hath been and is hope from the grace and mercy of that Sun of Truth that the numbers of all things that are one in one shall be honored with mention on the day of His Manifestation.

- 15 But regard His bounty and grace - it may be that the companions of this Revelation, whenever His will is directed thereunto, He may make mention of their return. Yet in the First Unity there is no return from His being. God doeth whatsoever He willeth and decreeth whatsoever He desireth. "He shall not be asked of what He doeth, but all others shall be asked."¹

- 16 And the mention of return that is made concerneth the resurrection of the Manifestations, not the dead of the graves,

کن بچیزیکه قیام اصحاب بدر باو است که او نیست الا امر رسول الله همین قسم در ظهور من یظهره الله وجود اینها قائم بامر نقطه بیان بوده و در حین رجوع و بعث بقول من یظهره الله عز ذکره رجوع میشود با بعث

12 مثلا اگر در یوم ظهور او یک نفس مؤمن باشد بعث کل نبیین در نفس خود او میشود و وصیین در نفس من امن چنانچه در نقطه فرقان تا مدت‌ها همین قسم بود بعث کل چنانچه حدیث اما النبیون فانا و اما الوصیین فانی علی ناطق است و اگر بکثر هم شود الی ما لا نهایه حکم بر آن میشود چنانچه در این ظهور باصحاب بدر حکم شد

13 تصور کن که اگر رسول خدا حکم فرموده بهزار کعبه و حال آنکه یک کعبه امر فرموده در نزد امر الله تفاوت مینمود همین قسم که جریان امر الله را در طین میدهی در نفوس هم جاری کن و نظر از تعدد بردار و ناظر شو [و] بحقیقت واحده که کل تعنیات و تعددات قائم بامر او است تا آنکه یوم ظهور من یظهره الله توانی بعرفان او داخل در جنت ازلیت و لجه وحدانیت شوی

14 ولیکن کل اگر بتربیت نقطه بیان مربی شوند و ناظر بمبدء حجت و دلیل باشند در حین ظهور محتجب نمیمانند و امید از فضل و رحمت ان شمس حقیقت بوده و هست که اعداد کلشی که واحد در واحد باشد بشرف ذکر در ظهور او مذکور شوند

15 ولیکن نظر بحد و فضل او که میشود اصحاب این ظهور هر گاه اراده او تعلق گیرد ذکر رجوع در باره آنها می نماید ولی در واحد اول مردی نیست از وجود او یفعل الله ما یشاء و یحکم ما یرید لا یسئل عما یفعل و کل عن کلشی یسئلون

16 و ذکر رجوع که میشود در احیاء ان ظهور میشود نه در اموات قبور چنانچه در رجوع ذکر اصحاب

¹Qur'an 21:23.

even as in the return thou didst witness the mention of the companions of Badr among the living. And if thou wouldst gaze upon the true mystery, it is through the mention of that creation that the companions return in those Manifestations - there is no need for the souls of the past to be mentioned, even as on the day of the Messenger of God He did not say that the Commander of the Faithful was the successor of Jesus, but appointed him Himself.

- 17 And likewise in the Day of Him Whom God shall make manifest, if mention of the Return should be made, it is by virtue of the bounty of His Being, otherwise creation taketh place through His Word, for even if there had been no mention of it before them, through His mention would be realized that which is intended by the Return. And it can be seen as it were that all these companions have been illumined by faith in that Sun of Truth, and in the knowledge of the One without number do they take delight in the paradise of eternity through mention of Him and praise of Him. And until the appearance of Him Whom God shall make manifest, none shall recognize them, but at the time of the Manifestation they shall become apparent through mention of that One, inasmuch as that which was the source of their first mention was the Word of God. And since the Word of God is not like the word of creation, and all are powerless to produce the like of one verse from among His verses, this is why at the time of the appearance of that Sun of Truth they are recognized through mention of that One. And after hearing Him they attain certainty that they are the same as they have been, for if they attain not certainty, they are not those ones, since it cannot be that they should hear speech which is in itself a proof and not attain certainty.

- 18 And that Day is the Greater Resurrection in relation to this Resurrection. Perchance a servant sitteth in his house and knoweth not himself, yet the decree issueth from the Source of the Cause that this is he, and if aught other than Him should occur to his heart he shall be held accountable therefor, inasmuch as that religion which was entrusted to him was established by that same Word and by the authority of that same Proof.

- 19 And as for that which is seen in the traditions concerning the acknowledgment of the Prophets in the Wilayat of the Commander of the Faithful, that every affliction which anyone witnessed was by reason of that acknowledgment, which hath been mentioned in detail in the commentary on the sermon - open thine eyes and behold with outward sight that that which was spoken much concerning the Wilayat was in the Manifestation

بدر در احیاء مشاهده نمودی و اگر خواهی بسر واقع نظر کنی بذکر آن خلق اصحاب رجع میشود در انظهور احتیاج نیست که ذکر نفوس قبل شود چنانچه یوم رسول خدا نفرمود که امیر المؤمنین این وصی عیسی است و خود نصب فرمود

17 و هم چنین یوم من یظهره الله اگر ذکر رجع شود از جهة فضل وجود او است و الا بقول او خلق میشود که اگر هم ذکر قبل ایشان نبود بذکر او محقق میشد آنچه که مقصود است از رجع و گویا که دیده میشود که کل این اصحاب بشرف ایمان بان شمس حقیقت مستضی گشته و در عرفان واحد بلا عدد در جنت ازلیت بذکر و ثناء او متلذذند و تا ظهور من یظهره الله نشود کسی ایشانرا نمیشناسد ولی در حین ظهور بذکر ان ظاهر میشود زیرا که آنچه که مبدء ذکر اول ایشان بوده قول الله بوده و چونکه قول الله مثل قول خلق نیست و کل عاجزند از اتیان بمثل ایه از آیات او اینست که در حین ظهور ان شمس حقیقت بذکر ان شناخته میشوند و بعد از استماع خود یقین میکنند که انها همانند که بوده اند که اگر یقین نکنند ایشان نیستند زیرا که نمیشود که کلامیکه بنفسه حجت باشد بشنوند و یقین نکنند

18 و ان روز قیامت کبری است بالنسبة باین قیامت چه بسا عبد در خانه خود خود نشسته و نمی شناسد خود را که حکم از مبدء امر میشود که این او بوده اگر بر قلبش دون او خطور کرد مسئول عنه میشود زیرا که ان دینی که پان سپرده بهمان قول ثابت بوده و بحجیت همان حجت

19 و اینکه در احادیث دیده و قوف انبیاء را در ولایت امیر المؤمنین که هر کس هر بلائی دیده بواسطه ان وقوف بود که در شرح خطبه مفصل ذکر شده چشم باز کن و بعین ظاهر به بین که آنچه مکرر شده در ولایت در ظهور امیر المؤمنین بود و اگر نه مضطرب میشدی کشف غطاء میکردم

of the Commander of the Faithful. And were it not that thou wouldst be perturbed, I would remove the veil.

- 20 But I shall draw an analogy to the appearance of Him Whom God shall make manifest, magnified be His mention. At the time of His manifestation, He who is the first to believe in Him shall be the first believer of the Furqan, who shall be identical to the first believer of the Bayan. On that Day all are bereft of insight, to such a degree that when they hear mention of His name, the people of the Bayan shall not recognize with certainty that this is that same letter Sin of the Bayan, and the people of the Furqan shall not recognize with certainty that this is that same letter Sin of the Furqan. And likewise extending upward until the Book of Adam is reached, all have been held accountable for this very recognition, and whatsoever afflictions they have witnessed have been by reason of this same recognition. For the assistance before the manifestations is the same as the assistance after them.

- 21 This is the mystery of why whosoever believeth in the first to believe in Him Whom God shall make manifest, magnified be His mention, hath in all worlds believed in every successor of every Prophet. And if any soul remaineth veiled, he hath in all worlds failed to believe in the successor of any Prophet, even though from the Day of Adam until this day he may have been a believer in the successor of that manifestation in every appearance. For the essence of all is the same, and he hath remained veiled from that whereof the successor is the successor.

- 22 This is not to say that thou shouldst regard this station of successorship in terms of this particular station, but rather look to that by which it is established, which is the Cause of the Tree of Reality. For if, by way of example, the Messenger of God had not appointed anyone by the designation of successorship, today mention would be made without reference to successorship. All these things are that in the Day of the appearance of Him Whom God shall make manifest thou mayest not remain veiled by names, but rather look to that by which the names are established - all things, even the mention of the Prophet. For that name is created by what God sendeth down.

- 23 And as for what hath been mentioned, no retribution for the oppressor hath been or is higher than the very act of oppression itself. If thou desirest to observe reality, observe those souls who were previously polytheists - by the very act of polytheism, which is the essence of the veil, the ordinances that were revealed concerning them in the Furqan are carried out in their shadow. And these conditions that thou observest of might and abasement - observe that they exist in every nation. And

20 ولی مثل میزنم بظهور من یظهره الله جلّ ذکره که در حین ظهور اون اول من امن باو [اول] اول من امن فرقان است که بعینه اول من امن بیان باشد و ان روز کل نبیین هستند همین قدر که شنوند اسم انرا و یقین نکنند اهل بیان که این همان حرف سین بیان است و اهل فرقان یقین نکنند که این همان حرف سین فرقان است و هم چنین بالا رو تا کتاب ادم رسد کل بهمین وقوف مسئول عنه شده اند و آنچه دیده اند از بلاء بواسطه همین وقوف بوده زیرا که مدد ما قبل از ظهورات مدد ما بعد است

21 اینست سر اینکه هر کس باوّل من امن بمن یظهره الله جلّ ذکره ایمان آورد در کل عوالم ایمان بهر وصی پیغمبری آورده و اگر نفسی محتجب ماند در کل عوالم ایمان بوصی پیغمبری نیاورده اگر چه از یوم آدم تا امروز در هر ظهوری مؤمن بوصی انظهور بوده زیرا که جوهر کل همان است که اون محتجب مانده از چیزیکه وصی باو وصی است

22 نه اینست که این شأن وصایت را هم باین شأن خاص نظر کنی بلکه ناظر شو بما یقوم به که امر شجره حقیقت باشد که اگر فرضاً رسول خدا باسم وصایت نصب نفرموده بود امروز ذکر بغیر وصایت میشد کل اینها از برای اینست که در یوم ظهور من یظهره الله باسماء محتجب ثمانی بلکه نظر کنی بما یقوم به الاسماء من کلتی حتی ذکر النبی فان ذلک الاسم یخلق بما یزل الله

23 و آنچه ذکر شده هیچ انتقامی از برای ظالم از نفس ظلم بالاتر نبوده و نیست اگر میخواهی نظر کنی بواقع نظر کن نفوسیکه قبل مشرک بوده بنفس شرک که نفس حجاب است احکامیکه در حق آنها در فرقان نازل شده در ظل آنها جاری میشود و این شئونیکه می بینی از عز و

these are the conditions of earthly conjunctions that appear through their causes.

- 24 The greatest reward is the mention of God's good-pleasure from the servant, and the greatest retribution is the mention of what is below this Word from the servant. And in the shadow of the first, all good is established, and in the shadow of the second, all that is below good is established.

- 25 And as for what thou hast asked concerning other worlds - for God there have been and are worlds without end within worlds without end. But all revolve around this world, so that if one becometh a believer in this world, he is in Paradise in all worlds; otherwise he is in what is below that. But lift thy gaze from fanciful imaginings and behold the realities of things as they are, that thou mayest be established within the circle of the unitarians unto whatsoever God may will.

- 26 And that which has been seen in the Qur'an or heard in the traditions, that the people of Paradise are in Paradise "except as God willeth," and likewise in the Fire - this has been witnessed with the eye of certitude. For example, today all the people of the Bayan are in Paradise, and those beneath them are in the Fire, until the Day when God shall manifest Him, at which time "as God willeth" shall be made manifest in regard to both. This is the meaning of the mention of "as God willeth," although even in the night "as God willeth" has been and is established in the Source of Will, yet since the decree of manifestation is not present, none becometh aware.

- 27 Consider the forty years of the life of the Messenger of God before the declaration of His Prophethood, when of the letters of the Gospel, that which was connected to His Will was transformed from His fire to light, and from His light to fire, and "as God willeth" of the people of the Paradise of the Gospel was concluded by the Will of His Holiness. But since none save His Holiness Himself was informed, the decree thereof was not manifest, yet before God it is realized and established.

- 28 And as to what thou hast asked concerning the death of the believing soul, know that everything returneth unto its source, and that which sustaineth all things is, before God, delighting in the Paradise of His Being and Bounty. Thou seest that his body returneth unto clay, his essential body returneth unto the Gates, his essential soul returneth unto the Imams, his essential spirit returneth unto the Prophet, and his essential heart returneth unto the Manifestation of Glorification, which is intended to be the Sun of Truth.

ذل نظر کن در هر ملت هست و اینها شئون
اقترانات ملکیه هست که باسبابها ظاهر میشود

- 24 اعظم جزا ذکر رضاء الله هست از عبد و اعظم
انتقام ذکر دون این کلمه است از عبد و در ظل
اول کل خیر و در ظل ثانی کل دون خیر ثابت
است

- 25 و آنچه سؤال نموده از عالم دیگر از برای خدا عوالم
ما لا نهاية بما لا نهاية بوده و هست ولی کل در
حول این عالم طائف است که اگر در اینعالم
مؤمن شود در کل عوالم در جنت است والا
در دون اون ولی نظر از موهومات برداشته و
حقایق اشیاء را کما هی دیده تا آنکه در دایره
موحدین مستقر بوده الی ما شاء الله

- 26 و آنچه دیده در قران یا شنیده در احادیث دیده
که اهل جنت در جنت اند الا ما شاء الله و
هم چنین در نار این را بعین یقین مشاهده نموده
که مثلاً امروز کل اهل بیان در جنتند و دون
ان در نار تا یوم من یظهره الله که انوقت ما شاء
الله در حق هر دو ظاهر میشود اینست مراد از
ذکر ما شاء الله اگر چه در لیل هم ما شاء الله
در مبدء مشیت ثابت بوده و هست ولی چون
حکم ظهور نیست کسی مطلع نمیشود

- 27 نظر کن در چهل سال عمر رسول خدا قبل از
اظهار نبوت که از حروف انجیل آنچه بمشیت
او تعلق گرفته از نار او مبدل بنور شده و از
نور او مبدل بنار و ما شاء الله اهل جنت انجیل
بمشیت انحضرت منتهی میشود ولی چون غیر از
خود انحضرت کسی مطلع نبوده حکم ان ظاهر
نیست ولی عند الله محقق و ثابت است

- 28 و آنچه سؤال نموده از موت نفس مؤمن بدانکه
هر شیئی از ان راجع میشود بمبدء ان و آنچه که
ما یقوم به کل است عند الله در جنت جود و
فضل او متلذذ است می بینی که جسد او راجع
میشود بطین جسد ذاتی او راجع میشود [بابواب
و نفس ذاتی او راجع میشود بآئمه و روح ذاتی
او راجع میشود] بنبی و فؤاد ذاتی او راجع بمظهر
تسبیح که مراد شمس حقیقت باشد

- 29 Consider that the beginning of all religion was from the Messenger of God, and their return is likewise unto Him, and His return is unto God, even as His beginning was from God. And the return, like the beginning, behold it clearly manifested - the beginning of all was made alive in the quickening, and the return is also made alive in the quickening. For example, all of the religion of Islam returneth unto the guardianship of the People of the House, which returneth unto the Prophethood of the Prophet, which returneth unto the authority of the verses, inasmuch as the beginning of the manifestation was revealed in this manner, and now the return likewise taketh place in this manner.
- 29 نظر کن که کل دین بدء ان از رسول خدا بوده و عود انهم بسوی او است و عود او الی الله چنانچه بدء او من الله بوده و عود را هم مثل بدء به بین موهوم مبین بدء کل در احیاء شده و عود هم در احیاء میشود مثلاً کل دین اسلام راجع میشود بولایت اهل بیت که آن راجع میشود بنبوت نبی که آن راجع میشود بحجیت آیات زیرا که بدء ظهور هم همین قسم نازل شد حال هم رجع همین قسم میشود
- 30 Consider all of Islam - behold, their return endeth with the Messenger of God, since the beginning of all was from Him. And consider the beginning of the Messenger of God, which was the verses revealed unto Him in this world, although He hath been from everlasting and shall be, and His return is likewise in this manner.
- 30 نظر کن در کل اسلام به بین رجع ایشان منتی میشود برسول خدا زیرا که بدء کل از او بوده و نظر کن ببده رسول خدا که آیات منزله براو بوده در این عالم اگر چه لم یزل او بوده و خواهد بود و رجع ان هم همین قسم میشود
- 31 Look not upon individual particulars, for God hath said: "And your creation and your resurrection are but as a single soul." Consider that when infinite mirrors are placed opposite the sun, the sun is seen in all; at the time of sunset it is seen in none of the mirrors.
- 31 نظر بافراد جزئیة ممکن که خداوند فرموده و ما خلقکم و لا بعثکم الا کنفس واحدة نظر کن الی ما لا نهاية مرءات مقابل شمس واقع شود در کل شمس دیده میشود در وقت غروب در هیچیک مرایا دیده نمیشود
- 32 Behold the Qur'anic mirrors wherein thou dost perceive the Sun of Jesus. Again tomorrow when it shall rise, again in all the mirrors the Sun is beheld. This is why the first name becometh Jesus, and the second name the Point of the Qur'an, and the third name the Point of the Bayan, and the fourth name Him Whom God shall make manifest, and likewise that which is without beginning before Jesus behold, and likewise that which is without end after Him Whom God shall make manifest.
- 32 نظر کن در [مرایای] فرقانیه به بین شمس عیسویا می بینی باز فردا که طالع شود باز کل مرایا در او شمس دیده میشود اینست که اسم اول عیسی میشود و اسم دوم نقطه فرقان و اسم سیم نقطه بیان و اسم چهارم من یتظهره الله و هم چنین ما لا نهاية قبل عیسی به بین و هم چنین ما لا نهاية بعد من یتظهره الله
- 33 Know that the mirrors have no existence in themselves. For example, consider a man who was not a believer in the Unity before the Qur'an - why didst thou not pronounce the judgment of faith before the appearance of the Bayan, even though he was in human form just as one who was a believer? The difference is that in that one the verses of the Unity exist, and in this one they do not. And inasmuch as the beginning hath become unified, the return of all things shall be unto Him.
- 33 بدانکه مرایا بنفسها شیئت ندارند مثلاً نظر کن در انسانی که موقن بواحد قران نباشد قبل از ظهور بیان چرا حکم ایمان نمی نمودی و حال آنکه برهیکل انسانی مثل آنکه موقن بود و فرق اینست که در ان آیات واحد هست و در این نیست و از انجائیکه بدء واحد شده عود انهم بسوی او میشود و
- 34 The Lord of the worlds hath created all things for permanence, not for extinction. Behold a single ruby which is in the state of the mineral kingdom - if it were to remain unto infinity it would not change, inasmuch as the existence of God in respect to a mineral is of this nature. In man it is not so, yet do
- 34 خداوند عالم کل اشیاء را از برای بقا خلق فرموده نه از برای فنا نظر کن در یک دانه یاقوت که در حد جماد است که اگر بما لا نهاية بماند متغیر نمیشود جائیکه جود خدا در

not transgress the possibility of a thing, for in that ruby the possibility of permanence without change existeth. But in man after death there is no possibility of permanence save through that which the Lord hath ordained for him - that if he be a believer he shall be delighted in the Paradise of His sanctity, and if he be below that station, he shall be delighted in his own lesser abode.

35 Know that God hath created all things upon the temple of unity, and behold all the world as one "There is no God but God." And whatsoever becometh a believer in He Whom God shall make manifest dwelleth beneath the shadow of "There is no God but God," and whatsoever becometh not a believer dwelleth in the shadow of negation - whether it be the negation of all and the affirmation of One, or the affirmation of all and the negation of One. Be not veiled by the diverse Manifestations, for Reality doth not become multiplied, inasmuch as He is the sign of the unity of the Most Holy Essence, in Whom naught can be seen save God.

36 Should the sun rise infinite times, it would be that same primordial sun; and likewise, should it set infinite times, it would be that same primordial sun. And in every Manifestation the mirrors advance and become illumined through reflecting Him. For example, the people of the Furqan, through His effulgences, become superior to the mirrors that were made manifest through the Gospel, to such a degree that they become as nothing in Their presence in knowledge and gnosis - not in the outward form of the body.

37 Otherwise, consider today the Christians - how vast is the extent of their dominions, and all are enjoying the means that are in their possession. Yet in all this the mention of God is not made, because that which is the essence of delight is the knowledge of God. And since they have not attained unto the knowledge of the Messenger of God, they remain veiled from the essence of delight. This is why the decree "below Paradise" is applicable to them.

38 Likewise, observe the Manifestation of the Bayan in relation to the Furqan, and the Manifestation of Him Whom God shall make manifest - exalted be His mention - in relation to the Manifestation of the Bayan. One soul who becometh a believer and bringeth faith unto Him with certitude - his delight is greater than that of all the Bayan. And even so unto the infinite Manifestations - behold the Paradise!

39 And know that the people of every preceding paradise, should they become veiled in the succeeding paradise, shall become fire, even as the people of the Gospel were in paradise until

حق جمادی این قسم باشد در انسان نیست ولی از امکان شیئی تجاوز ننما که در آن یاقوت امکان بقاء بلا تغییر هست ولی در انسان بعد از موت امکان بقا نیست الا بانچیزیکه خداوند از برای او مقدر فرموده که اگر مؤمن است در جنت قدس او متلذذ و اگر دون اون است در مقعد خود دون متلذذ خواهد بود

35 و بدانکه کثرتی را خداوند بر هیکل توحید خلق نموده و کل عالم را یک لا اله الا الله بین و آنچه مؤمن شود بمن یظهره الله در ظل الا الله و آنچه نشود در ظل نفی چه نفی کل شود و اثبات واحد و چه اثبات کل شود و نفی واحد و بر ظهورات متکثره محتجب مشو که حقیقت متعدد نمیشود زیرا که او است ایة وحدانیت ذات اقدس که در او دیده نمیشود الا الله

36 اگر بما لا نهایت شمس طلوع کند همان شمس اولیه بوده و هم چنین اگر بما لا نهایت غروب کند همان شمس اولیه خواهد بود و در هر ظهوری مرایا ترقی مینمایند و از حکایت او متجلی میشوند مثلاً اهل فرقان از تجلیات او فوق مرایاء متجلیه از انجیلیه میشود بحدیکه ان لا شیء میشود نزد اون در علم و عرفان نه در ظاهر جسد

37 و الا نظر کن امروز در نصاری که چه قدر سعة مملکت ایشان هست و کل متنعّم اند باسبابیکه در نزد ایشان هست ولی در کل ذکر حق نمیشود زیرا که آنچه که جوهر لذت است عرفان الله هست و چون عرفان رسول خدا را بهم نرسانیده اند از جوهر لذت محتجب مانده اینست که حکم دون جنت در حق انها میشود

38 هم چنین ظهور بیان را بالنسبة بفرقان و ظهور من یظهره الله جل ذکرة را بالنسبة بظهور بیان مشاهده کن یک نفس مؤمن که ایمان باو آورد از روی یقین لذت او اعظمتر است از کل بیان و هم چنین الی ما لا نهایت ظهورات جنت را به بین

39 و بدانکه اهل هر جنت قبلی در جنت بعد اگر محتجب شوند نار میشوند مثل انکه اهل انجیل تا

the day when the Messenger of God had not yet appeared, but at the time of His manifestation their paradise was transformed into fire, save those servants who entered into the paradise of recognition of the Messenger of God. And likewise observe the succeeding with the eye of the preceding, and the succeeding succeeding with the eye of the preceding preceding, until thou canst pass beyond the limited manifestations and return unto the Essence of essences wherein true delight resideth. Otherwise these limited conditions pass upon every soul in every nation from the beginning of life until the end of life, whether in exaltation and loftiness, or in abasement and lowliness, or in that which lieth between the two. But that which is judged in the sight of God is recognition of Him and His Cause, that in every manifestation the servant remain not veiled by the preceding manifestation. Otherwise all things become mirrors before the sun, and in them the sun is reflected, yet it returneth not unto the sun itself - neither is the light thereof diminished by so much as a mote nor increased.

- 40 For example, suppose that if all that are on the earth had believed in the Messenger of God, all would have entered paradise without aught being diminished or increased in the Messenger of God. And likewise in the Point of the Bayan, and likewise in Him Whom God shall make manifest - if on the day of His manifestation all that are on the earth should become mirrors of hearts wherein the sun of His manifestation is reflected at the time of His appearance, all shall enter paradise. Otherwise all remain veiled, and naught is diminished from His light which is His verses, and naught is increased by the existence of mirrors.

- 41 Although, by the power of God and His might and His will and His purpose and His self-subsistence, the people of the Bayan have been trained in such wise that none among them shall remain veiled at the time of manifestation - yet which soul shall be the recipient of this bounty and exaltation, and which soul shall be the recipient of fire and abasement? In brief, all are rememberers and workers for His sake, and through Him are worshippers and prostrators before God. Should I remove the veil, thou wouldst behold that in no mirror is aught manifest save the sun. And whatsoever the Sun of the mirrors desireth, it desireth for the Sun of heaven.

- 42 For example, look today upon the Christians - all that they do, they do for the attainment of God's good pleasure, even though in the sight of God and in the sight of those possessed of knowledge before God they act below Him and below His good pleasure. Yet by the cleavage of the entirety of their being, which relateth to their religion and their world, they

یومیکه رسول الله طالع نشده بود در جنت بودند ولی حین ظهور مبدل شد جنت ایشان بنار الا عبادی که داخل در جنت عرفان رسول الله شدند و هم چنین بعد را مشاهده کن بعین قبل و بعد بعد را بعین قبل قبل تا آنکه از ظهورات حدودیه توانی گذشت و بجوهر الجواهر که لذت واقع در او است راجع شوی و الا این شئونات حدودیه از اول عمر تا آخر عمر بر هر نفسی در هر ملتی که هست میگذرد چه بعلو علو و چه بدنو دنو و چه بما بینهما ولیکن چیزیکه عند الله حکم بران میشود عرفان او و امر او است که در هر ظهوری عید محتجب نماند بظهور قبل والا کل اشیاء مرآیاء شوند در مقابل شمس در خود انها شمس منطبع میشود و بنفس شمس راجع نمیشود نه قدر ذره ضیاء ان نه کم میشود نه زیاد

- 40 مثلاً فرض کن اگر کل ما علی الارض ایمان برسول خدا آورده بودند کل داخل در جنت میشدند بلا آنکه از رسول خدا چیزی کم شود یا زیاد شود و هم چنین در نقطه بیان و هم چنین در من یظهره الله اگر در یوم ظهور او کل ما علی الارض مرآت افتده شوند که در حین ظهور منطبع شود در انها شمس تجلی ان کل داخل در جنت میشوند والا کل محتجب میمانند و از ضیاء او که آیات او است چیزی کم نمیشود و از وجود مرآیاء چیزی زیاد نمیشود

- 41 اگرچه بحول الله و قوته و مشیته و اراده و قیومیه اهل بیان بر نهجی تربیت شده که احدی از انها در حین ظهور محتجب نماند دیگر این فضل و علو نصیب کدام نفس شود و نار و دنو نصیب کدام نفس مختصر مقال کل از برای او ذاکر و عامل و باو خدا را عابد و ساجدند کشف غطا کنم تا به بینی که در هیچ مرآت غیر از شمس ظاهر نیست و آنچه شمس مرآت میخواهد از برای شمس سماء میخواهد

- 42 مثلاً امروز نظر کن در نصاری کل آنچه میکنند از برای وصول برضای خدا میکنند اگر چه عند الله و عند اولو العلم لدون الله میکنند و دون رضای او ولی بشکاف کلیه وجود ایشانرا که راجع میشود دین و دنیای ایشان بظهور عیسی

turn toward the manifestation of Jesus, for whatsoever they have prostrated themselves before God, they have done so unto Him. And that Day is the Day when God shall manifest Him, and if they recognize Him, none would remain veiled from Him, even if one person from the community of Adam should remain.

43 This is why all existence is prostrate before that countenance which is the object of their quest, but from the standpoint that it perceiveth not and knoweth not. Yet the honor of perception and the glory of recognition is intended for My servants who know Him and arise to fulfill His command. Otherwise, who is there that doth not say "God, God" with his tongue, or who draweth breath for other than God?

44 This is why in the end all things return unto God, yet all are veiled and know not how they return, inasmuch as everything, in whatever station it may be, existeth in the kingdom of God. But that which returneth unto God in every manifestation is that which returneth unto the Tree of Reality, and all else is in His dominion. Although it be a particle of clay in the depths of the seventh sea, whereof none other than God hath been or is the Owner, yet the limit thereof is in that same limit which it possesseth, that if God should desire to bring that particle to the ultimate perfection of itself, He will, in one day, cause that particle to appear before the Tree of Truth, though a thousand thousand ages may pass and shall pass, for that particle hath been created for this very purpose. If today the means for its attainment be not present, after the flowing of the means it shall come to pass, though a thousand thousand resurrections be established.

45 And look upon thyself, how from thy life thou hast passed beyond the bounds of limitation, which from the day that was first not for thee until this day - ere Adam, perchance thou hast witnessed a thousand thousand resurrections, nay, without end, for there hath been no limit to the Cause of God. And in what Gardens thou hast been delighted until today thou hast reached unto this place! And all the life which thou hast beheld in all the worlds returneth to thy gnosis of this day, naught else, and all shall be gathered beneath the shadow of this very resurrection. And even so, unto that which hath no end, by the command of God shalt thou be, for the existence of the Sun is everlasting, and the mirrors have been and are within their own limit.

46 This is the meaning of "The Kingdom endureth in the Kingdom." Until He said: "His proof is His verses and His existence is His demonstration. Make ye then the proof of Him Whom God shall make manifest His verses, and His existence

که آنچه بنیده کردند از برای خدا باو کرده اند و آن یوم من یظهره الله است که اگر بشناسند احدی محتجب نمی ماند از او حتی اگر احدی از امت آدم باقی مانده باشد

43 اینست که کل وجود ساجدند از برای آن وجه مقصود ولی من حیث لا یدرک و لا یعرف ولی شرف ادراک و عز عرفان مقصود بعبادی است که او را می شناسند و بامر او قائمند و الا کیست که بلسان خود خدا خدا نگوید یا آنکه از برای غیر خدا نفس کشد

44 اینست که آخر کل راجع الی الله میشود ولی کل محتجب اند نمیداند که چگونه راجع میشود زیرا که هر شیئی در هر حدی که هست در ملک الله هست ولی چیزیکه راجع الی الله میشود در هر ظهور چیز نیست که راجع بشجره حقیقت میشود و ما سوا در ملک او است اگرچه ذره طینی باشد در قعر بحر سابع که غیر الله مالک او نبوده و نیست ولی حد آن در همان حدی است که هست که اگر خداوند بخواد که آن ذره را بمنتهای کمال خود برساند یک یومی آن ذره را بینیدی شجره حقیقت ظاهر میفرماید اگرچه الف الف کور بگذرد و خواهد شد زیرا که آن ذره از برای همین خلق شده اگر امروز اسباب بلاغ آن نباشد بعد از جریان اسباب خواهد شد اگر چه هزار هزار قیمت برپا شود

45 و نظر کن بر خود که از عمر خود بحدود حدیه گذشته که از یومی که اول از برای او نبوده بوده تا امروز در قبل از آدم چه بسا هزار هزار قیامت دیده بل بما لا نهایت زیرا که حدی نبوده از برای امر خدا و در چه جناتها متلذذ بوده تا آنکه امروز بانجا منتهی شده و کل حیاتی که در کل عوالم دیده راجع میشود بعرفان امروزت نه غیر آن و کل در ظل همین حشر میشود و هم چنین الی ما لا [نهایت] بامر الله خواهی بود زیرا که همیشه وجود شمس هست و مرایا در حد خود بوده و هستند

46 اینست معنی دام الملك فی الملك الی ان قال دلیله اياته و وجوده اثباته فلتجعلن دلیل من یظهره الله اياته و وجوده اثباته فان لم یکن

His demonstration. For if there be no resemblance to the sun of heaven whereby its existence might be confused therewith, nor any likeness to its radiance whereby one might be confused by its light with that light - even so hath God created Him Whom God shall make manifest by His command, in like manner as He hath created the sun, and hath made His radiance His verses, in like manner as He hath made the light of the sun its radiance. Make ye then your proof His verses and your recognition of God your Lord through that which He hath manifested unto you by you, by your own selves, that verily there is no God but He, the Protector, the Self-Subsisting.”

بشمس السماء من شبه ليشته وجودها بها و
لا من ضيائها من مثل ليشته بضيائها من ضياء
كذلك قد خلق الله من يظهره الله بامر به
ما قد خلق الشمس وجعل ضيائه اياته بمثل ما
جعل ضوء الشمس ضيائه فلتجعلن دليلكم اياته
و عرفانكم بالله ربكم بما قد تجلى لكم بكم بانفسكم
على انه لا اله الا هو المهيمن القيوم.

- 47 And as for that which thou hast asked concerning Paradise and Hell-fire, know thou that the essence thereof is knowledge and the absence of knowledge, and both extend until they reach the physical world. For example, the people of Paradise - all that they possess must be such that “there is none like unto Him,” and below that level, permission hath not been given unto the soul from God. How then can “and what he doth possess” be attained? And it is for this reason that God hath revealed in the Qur’an the verses of striving, that if today thou desirest to behold Paradise with true merit, that which hath no justice above the earth must be seen with the believer. This is the fruit of knowledge, not that it be a mere name. For if thou dost not behold him, he possesseth that merit, even though he be not the owner of anything. But below that merit he possesseth nothing, even though he may be the owner of all things.

47 و آنچه سؤال از جنت و نار نموده بدانکه جوهر
ان عرفان و عدم عرفان است و هر دو منتی
میشود تا بعالم جسد میرسد مثلاً اهل جنت کل
آنچه که دارند باید لیس کثله شی باشد و دون
ان نفس ان من عند الله بر او اذن داده نشده
چگونه و ما بتلک رسد و از این جهة است
که در قران ايات جهاد را خدا نازل فرموده که
اگر امروز بخواهی باستحقاق مشاهده جنت کنی
آنچه که در فوق ارض عدل ندارد باید نزد مؤمن
بینی اینست ثمره عرفان نه انست که محض اسم
باشد که اگر غیبی او ان استحقاق را دارد اگر
چه مالک بشی نباشد ولی در دون ان استحقاق
هیچ چیز ندارد اگر چه مالک کلشی بوده باشد

- 48 In the essence of knowledge and the absence thereof, the fruit returneth to this station - not that it be mere words of mystical knowledge, but rather the bounds of God are operative therein. The people of Paradise receive that which meriteth the Divine bounty in their regard, and the people below Paradise receive that which meriteth Divine justice in their regard. This is what relateth to this world concerning Paradise and knowledge. And after death, the matter resteth in the hand of God, and the Lord will cause to flow in regard to the believer whatsoever is possible from the bounty of His being, and in regard to those below that station, whatsoever his justice requireth.

48 در جوهر عرفان و عدم ان ثمره راجع بانجا
میشود نه اینست که محض کلمات عرفانی باشد
بلکه حدود الله بر ان جاری است اهل جنت
بانچه استحقاق فضل الهی است در حق ایشان و
اهل دون جنت بانچه استحقاق عدل الهی است
در حق ایشان اینست که متعلق باین عالم است
از جنت و عرفان و بعد از موت امر بید الله
هست و خداوند آنچه امکان دارد در حق مؤمن
جاری خواهد فرمود از فضل وجود خود و در
حق دون ان آنچه مقتضای عدل او است

- 49 And that which thou hast heard [or seen] in description of Paradise is most great and most greater, nay infinitely greater. Know that in the end thou shalt behold it with this same eye, and likewise under the shadow of that One, in every condition taking refuge in the Most Holy Essence of God. For pleasure and that which is beneath it existeth in the living soul, not in the dead body, since that which perceiveth naught can neither be delighted nor otherwise. And the Lord hath created for the

49 و آنچه در وصف جنت شنیده [یا دیده] اعظم
و اعظم تر بلکه الی ما لا نهاية اعظمتر بدان
که اخر بهمین عین خواهی دید و هم چنین در
ظل اون در هر حال پناه برده بذات اقدس الهی
که لذت و دون ان در نفس حیوان است نه در
جسد میت زیرا که ان مدرک نیست شی را که
متلذذ شود یا دون ان و خداوند خلق فرموده ا

believer after death that seat of glory wherein he shall witness no sorrow, and for him hath He created that wherewith he shall be well-pleased through the bounty of his Beloved.

- 50 And likewise under the shadow draw thou this conclusion: Behold that which thou seest in dreams departeth from this world, yet it is evident that it departeth not. Even so be thou assured of the world after death through that which God hath ordained. For whatsoever is possible of existence, God bringeth into being. In Paradise there is and was and shall be "whatsoever the souls desire and the eyes delight in." And there is no Paradise in the sight of God more mighty in the corporeal world than that thou shouldst enter unto Him Whom God shall make manifest - exalted be His remembrance - with recognition of Him, for that glory hath no like created above it in the realm of possibility.

- 51 Though thou mayest see Him seated upon the dust with naught before Him save a single lamp in the night, yet if thou enter into His presence and witness all conditions, draw thou this conclusion and journey in insight and certitude, and pass beyond vain imaginings, for the imaginary is illusory. Behold the realities of things as they are, for thou canst number this day the people of Paradise, even distinguishing their very sandals.

- 52 For example, in the Day of the appearance of the Messenger of God, whosoever entered the house of that personage with recognition entered a Paradise above which, in the knowledge of God, there was none in that Manifestation - though he might see Him seated upon a mat with a stone bound upon His blessed stomach from the intensity of hunger. For He was worthy that whatsoever was above the earth - "there is naught like unto Him" - should be with Him, and He was not deserving of aught less, though it was with Him.

- 53 This is the recognition of Paradise and Hell in this world, and after death thou canst not attain perception of it in this world, since that which becometh perceptible to thee in this world is of the nature of this world. Entrust thy affairs unto thy Lord, for unto Him is thy return and final destination, even as the beginning of thy existence was from Him, and likewise thy return is by His command.

- 54 And thou knowest when thy return shall be - when He Whom God shall make manifest shall say that this is a certain verse of the Bayan. From this day until that Day thou journeyest through the worlds of the unseen and the visible for the sake of this one Word, even as in the worlds of the Qur'an in the unseen and the visible thou didst journey for the sake of this

ز برای مؤمن بعد از موت آن مقعد عزّی که در آن حزن نمی بیند و از برای او خلق فرموده آنچه که باو راضی شود از جود محبوب خود

- 50 و هم چنین در ظل نتیجه اخذ نموده نظر کن آنچه در خواب می بینی از این عالم خارج میشود و حال آنکه ظاهر است که نمیشود و هم چنین موقن باش بعالم بعد از موت بانچه خداوند مقدر فرموده که آنچه در امکان امکان تعلق وجود دارد خداوند موجود میفرماید در جنت آنچه ما نشستی الا نفس و تلذّ الاعین بوده و هست و خواهد بود و هیچ جنتی عند الله اعظمتر در عالم جسد نیست از آنکه داخل شوی بر من یظهره الله عزّ ذکرة با عرفان باو که آن عز نه ایست که فوق آن در امکان خلق نشده

- 51 مثل آن اگرچه بینی که بر تراب نشسته و بینیدی او یکصباح زیاده نیست در لیل و اگر در تقابل داخل شوی و کلّ شئون را مشاهده کنی اخذ نتیجه کن و بر بصیرت و یقین سیر نما و از وهمیات بگذر که موهوم موهوم است و حقایق اشیاء را کما هی به بین که میتوانی شمرده امروز اهل جنت را حتی نعلین های آنها را تمیز دهی

- 52 مثلاً در یوم ظهور رسول خدا کسیکه داخل خانه آن حضرت میشد عرفان داخل جنتی میشد که در علم الله فوق آن در انظهور نه بوده اگرچه میدید که بر حصیر نشسته و از شدت جوع بر شکم مبارک سنگ بسته زیرا که استحقاق داشت که آنچه فوق ارض لیس کمله شئی باشد نزد آن باشد و دون آن مستحق نبود اگرچه نزد او بود

- 53 اینست عرفان جنت و نار در اینعالم و بعد از موت درک آنرا در اینعالم نتوانی نمود زیرا که آنچه مدرک تو میشود در اینعالم از نوع اینعالم است تفویض کن امر خود را بخداوند خود که بسوی او است مرجع و مصیر تو چنانچه بدء وجود تو از او بوده و هم چنین رجوع تو بامر او است

- 54 و میدانی رجوع تو کی است وقتی که من یظهره الله بگوید که این فلان واحد بیان است از امروز تا امروز در عوالم غیب و شهادة سیر میکنی از برای این یک کلمه چنانچه در عوالم قران در

same one Word of command. For the essence of the whole is this and naught else.

- 55 And whatsoever vicissitudes have befallen thee have been for the sake of this Remembrance, and that which is mentioned in the remembrance of the Imams - today individual numbers are mentioned - in the Day of Him Whom God shall make manifest, even that which hath appeared shall be remembered. If He beholdeth the Tree of Truth unto infinity, He maketh mention of it, and if He beholdeth but one, He maketh mention of it. Behold the arising of all, for it is the Command of God, and remove thy gaze from limitations, for all shall be raised up in the Day of Him Whom God shall make manifest by one word of exaltation and confirmed by one word.

- 56 And that which hath been mentioned, that perfect knowledge is - from whence can it know before the creation of aught? After the Messenger of God donned the robe of prophethood, all knew that He was the Prophet, and He Himself knew that in all worlds He had been the Sun of Truth. And likewise the Commander of the Faithful, before He donned the robe of guardianship, knew that He was the successor of Jesus, nay rather after the donning, He hath been and ever shall be the world that was and ever shall be, that He hath been the successor of every Prophet and the most noble of all. And this is the meaning of the word of God: "And We desire to show favor unto those who were oppressed in the earth, and to make them leaders and to make them the inheritors."²

- 57 Before God turneth them, from whence can they know? And that which they have known aforetime was known to them themselves, although they possessed no special attachment of knowledge. Behold the perfect divine power - how doth He clothe the dead body with this robe of glory beneath the shadow of which all are situated? Is any save God capable of this? Glory be to God, high exalted is He above such things with great exaltation!

- 58 And certain words in remembrance of Him Whom God shall make manifest - exalted be His mention - have been revealed in Arabic. One letter thereof is more mighty in the sight of God than all things. Appreciate its worth and preserve it well, and ever contemplate it that thy tablet of being may become the remembrance thereof. And give it not unto one who is not cognizant of its truth, for this peerless jewel beseemeth not every soul, save My servants who behold Him with His own eye. At that time it shall be lawful for those eyes to gaze upon Him.

²Qur'an 28:5.

غیب و شهاده ان سیر نمودی از برای همین یک کلمه امر که جوهر کل اینست نه غیر از این

- 55 و آنچه تقلبات بر تو گذشت از برای این ذکر بود و آنچه ذکر شده در ذکر ائمه امروز اعداد واحد ذکر میشود در یوم من یظهره الله هم آنچه که ظاهر شد ذکر خواهد شد اگر الی ما لا نهاية شجره حقیقت بیند ذکر میکند و اگر یکی هم بیند ذکر میکند نظر کن بقیام کل که ان امر الله هست و نظر از حدودات بردار که کل در یوم من یظهره الله بیک کلمه ان رافع میشود و بیک کلمه ان ثابت

- 56 و آنچه که ذکر نموده که کمال دانستن است قبل از خلق شی از کجا بداند بعد از آنکه رسول خدا قیص نبوت را پوشید کل دانستند که نبی است و خود میدانست که در کل عوالم او بوده شمس حقیقت و هم چنین امیر المؤمنین قبل از آنکه قیص ولایت را پوشد میدانست که ان وصی عیسی بلکه بعد از پوشیدن عالم بوده لم یزل و لا یزال که او بوده وصی هر نبی و اشرف بوده از کل و اینست معنی قول الله و نرید ان نمن علی الذین استضعفوا الی و نجعلهم الوارثین.

- 57 قبل از آنکه بگرداند خدا ایشانرا از کجا بدانند و آنچه میدانسته اند در قبل معلوم ان خود ایشان بوده اگرچه تعلق علم خاص نداشته نظر کن بقدرت کامله الهی که جسد میت را چگونه می پوشاند این قص علو را که کل در ظل ان واقع میشود ایا غیر الله قادر بر ان هست سبحان الله عن ذلک علواً عظیماً.

- 58 و کلماتی در ذکر من یظهره الله عز ذکره عربی بیان شده یکحرف ان اعتر است عند الله از کلشی قدر دان و محفوظ دار و همیشه در ان نظر کن که لوح وجودت شود ذکر ان و عطا مکن بکسیکه عارف نیست بحق ان که این گوهر بلا عدل لایق هر نفسی نیست الا بعبادی که او را بعین او ناظرند که ان وقت حلال است بر ان عیون که بر او نظر کنند

- 59 And to the guardians of the words it hath been conveyed that today no matter is greater in the sight of God than the preservation of these words, nor hath there been nor is there. And whatsoever hath been lost, let effort be made that it be found, and be not heedless, for one letter thereof is more precious in the sight of God than a thousand goodly words, and in the sight of the believer than a thousand mithqals of gold.
- 60 And after knowledge, it hath been conveyed to the guardians thereof that a day shall come when these words shall be written in the most beautiful script. Even as thou dost behold today the glory of the Book, in like manner will the Lord exalt the words of the Manifestation of His Cause. And He hath been powerful over all things and shall ever be.
- 61 Yet shouldst thou recite or record but one verse from the verses of Him Whom God shall make manifest, it shall be more precious in the sight of God than thy recording the entire Bayan, inasmuch as on that Day that one verse shall deliver thee, whilst the entire Bayan shall not. Even as if one during the time of the Messenger of God had recorded all the heavenly Books and whatsoever had been written in their shadow, the decree of nothingness would have applied to him; yet had he recorded but one verse of the Qur'an, the decree of faith would have applied to him. This is the essence of knowledge and action.
- 62 And convey this to the scribes of the verses of Truth, that they may record them and know their own worth and witness the reward of their deeds in the very act thereof, until the day when God shall cause whatsoever deriveth therefrom to take effect in their regard.
- 63 And let one person behold but one letter of the Bayan, that he may perceive how many letters without end can find shelter in its shadow. And be not veiled by multiplicity from unity, for all this multiplicity of Islam returneth unto the very soul of the Messenger of God, and likewise all the multiplicity of the Bayan on the Day of Him Whom God shall make manifest returneth unto Him. "And God originateth all things, then causeth them to return; and He is powerful over all things."
- 59 و بحفاظ کلمات رسانده که امروز هیچ امری اعظمتر از حفظ این کلمات عند الله نبوده و نیست و آنچه فوت شده سعی نموده پیدا شود و تغافل نورزیده که یک حرف آن اعزتر است نزد خدا از هزار کلمه حسنه و نزد مؤمن از هزار مثقال ذهب
- 60 و بعد از علم بحفاظ آن رسانیده که یومی می آید که این کلمات نوشته میشود باحسن خط چگونه می بینی امروز عز کتاب را همین قسم خداوند خواهد مرتفع فرمود کلمات مظهر امر خود را و او بوده قادر بر هر شیئی و خواهد بود
- 61 ولی اگر یک ایه از آیات من یظهره الله تلاوت کنی یا ثبت کنی اعزتر خواهد بود عند الله از آنکه کل بیان را ثبت کنی زیرا که آن روز آن یک ایه ترا نجات میدهد ولی کل بیان نمیدهد مثل آنکه اگر کسی در زمان [و] رسول خدا کل کتب سماویه و آنچه در ظل آنها نوشته شده ثبت می نمود حکم لا شیئی در حق او میشد ولی اگر یک ایه از قرآن ثبت می نمود حکم ایمان در حق او میشد اینست جوهر علم و عمل
- 62 و برسان این را بکاتب آیات حقیقت که ثبت نمایند و قدر خود را دانند و ثواب اعمال خود را در نفس عمل مشاهده نمایند تا یومیکه خداوند ما یتفرع علیه انرا در حق آنها جاری فرماید
- 63 و یکحرف از بیان را یک انسان به بین که چه قدر حروف ما لا نهایه در ظل او میتوانند مستظل شوند و بکثرت از وحدت محتجب مشو که کل این کثرت اسلام راجع بنفس رسول الله میشود و همچنین کل کثرت بیان یوم من یظهره الله راجع بان میشود. و الله یبدء کلشیئ ثم یعیده و هو علی کلشیئ قديره

BYC_raj'at, AVK1.267-268x

BB00234*Ayati allati Nuzzilat fi Yaumi'l-'Arafa**Date: 1265-09-12 [1849-Aug-1]*

- 1 In the Name of God, the Most Inaccessible, the Most Holy 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ
- 2 Verily I am God; there is no God but Me, the All-Knowing. I have created all things that they may know Me and worship Me, and that they may not associate anyone with Me. I have sent Messengers before, that they might prepare you for the Day of My Manifestation, which now you witness. I have revealed Books before, that they might teach you the knowledge of My good-pleasure, which now you know. 2 أَنَا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَعْرَفُ قَدْ خَلَقْتُ كُلَّ شَيْءٍ لِيَعْرِفَنِي ثُمَّ لِيَعْبُدَنِي وَلَا يُشْرِكُنِي بِإِحْدَاٍّ وَقَدْ أَرْسَلْتُ الرُّسُلَ مِنْ قَبْلِ لِيَسْتَعِدَّكُمْ لِيَوْمِ ظُهُورِي فَإِذَا أَنْتُمْ تَشْهَدُونَ وَقَدْ نَزَلَتْ الْكُتُبُ مِنْ قَبْلِ لِيُعَلِّمَنَّكُمْ عِلْمَ رِضَائِي فَإِذَا أَنْتُمْ حِينَئِذٍ تَعْلَمُونَ
- 3 Every people follows their Messenger, yet all are veiled from what I have willed for them. Each recites what was revealed in the Books to their Messenger, yet they are far removed from what I intended therein. Therefore bear witness, O all things, and be certain! At this time there is none upon the earth who has attained My good-pleasure save those who are certain of God their Lord and who believe in Him upon Whom these verses are revealed, and who believe in what I have revealed in the Bayan. These are the companions of Paradise, and all others are the companions of the Fire, and verily these shall abide in Paradise until the Day of Resurrection. 3 كُلُّ أُمَّةٍ يَتَّبِعُ رُسُلَهُمْ وَكُلُّ عَمَّا قَدْ أَرَدْتُ لَهُمْ مُحْتَجِبُونَ وَكُلُّ يَتْلُونَ مَا نَزَلَ عَلَى رُسُلِهِمْ مِنَ الْكُتُبِ وَهُمْ عَمَّا قَدْ أَرَدْتُ فِيهِ مَبْعَدُونَ فَإِذَا فَلْتَشْهَدُونَ أَنِّي يَا كُلَّ شَيْءٍ ثُمَّ تَوْقِنُونَ حِينَئِذٍ لَمْ يَكُنْ فَوْقَ الْأَرْضِ عَلَى رِضَاءٍ مِنْ عِنْدِي إِلَّا الَّذِينَ هُمْ بِاللَّهِ رَبِّهِمْ مُوقِنُونَ وَيُؤْمِنُونَ بِمَنْ نَزَلَتْ عَلَيْهِ تِلْكَ الْآيَاتُ وَهُوَ بِمَا قَدْ نَزَلَتْ فِي الْبَيَانِ لِيُؤْمِنُوا أَوْلَئِكَ هُمْ أَصْحَابُ الرِّضْوَانِ وَمَا دُونَهُمْ أَصْحَابُ النَّارِ وَإِنْ أَوْلَئِكَ هُمْ إِلَى يَوْمِ الْقِيَمَةِ فِي الضُّوَانِ خَالِدُونَ
- 4 This is the true religion in the Bayan. When the Day of Resurrection comes, if they believe in that for which they were created, then what they have gained in the Bayan shall profit them. Otherwise, I shall not look upon them; and even if I should look upon them, it would be as though all on earth were in distant veils. 4 ذَلِكَ دِينَ الْحَقِّ فِي الْبَيَانِ فَإِذَا يَوْمَ الْقِيَمَةِ أَنْ هُمْ بِمَا خَلَقُوا لَهُ يُؤْمِنُونَ فَإِذَا هُمْ يَنْفَعُهُمْ مَا اكْتَسَبُوا فِي الْبَيَانِ وَالْآ فَلَا أَنْظُرَنَّ إِلَيْهِمْ وَإِنْ أَنْظُرَنَّ إِلَيْهِمْ بِمَثَلٍ مَا عَلَى الْأَرْضِ كُلِّ فِي حِجَابٍ بَعِيدٍ
- 5 I have created nothing in the heavens or on the earth or between them, nor sent Messengers before, nor revealed Books, nor set forth aught in the Bayan, except that ye might believe in Him Whom I shall make manifest on the Day of Resurrection in truth. This is what I have willed for those who desire Me, if ye truly desire Me. Otherwise, ye may call upon God, but your prayers will not benefit you; ye desire to worship Me according to what ye love, but none of your worship will be accepted. 5 وَمَا خَلَقْتُ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا وَمَا بَعَثْتُ الرُّسُلَ مِنْ قَبْلِ وَلَا نَزَلَتْ الْكُتُبُ وَمَا فَصَّلْتُ فِي الْبَيَانِ مِنْ شَيْءٍ إِلَّا لِتُؤْمِنُوا بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ بِالْحَقِّ هَذَا مَا قَدْ أَرَدْتُ لِلَّذِينَ هُمْ يَرِيدُونَنِي أَنْ أَنْتُمْ آيَاتِي تَرِيدُونَ وَالْآ فَلْتَدْعُوا اللَّهَ وَلَا يَنْفَعَكُمْ دَعَائِكُمْ وَتَرِيدُونَ أَنْ تَعْبُدُونَنِي بِمَا أَنْتُمْ تَحِبُّونَ وَلَا يَقْبَلُ مِنْ عِبَادَتِكُمْ مِنْ شَيْءٍ
- 6 If ye desire to worship God your Lord, then how is it that on that Day ye believe not in the signs of God? In every Revelation I desire to be worshipped as I ordain, not according to what ye have learned from My previous ordination. This is 6 أَنْ أَنْتُمْ تَرِيدُونَ أَنْ تَعْبُدُوا اللَّهَ رَبَّكُمْ فَإِذَا أَنْتُمْ كَيْفَ يَوْمَئِذٍ بَايَاتُ اللَّهِ لَا تَتَوَّعِنُونَ أَنِّي لَا أَرِيدُ فِي كُلِّ ظُهُورٍ أَنْ أَعْبُدَ بِمَا أَقْدَرُ لَا بِمَا أَنْتُمْ مِنْ قَبْلِ بِتَقْدِيرِي تَعْلَمُونَ هَذَا صِرَاطِي فِي السَّمَوَاتِ

My path in the heavens and on the earth and whatsoever is between them; follow it in truth if ye desire Me.

والارض وما بينهما فلتتبعنه بالحق ان اتم ايادى
تريدون

- 7 Say: If ye love God, then ye must love Him Whom God shall make manifest, if ye be truthful in your love for God. And if ye follow not those who are in the Bayan - these are servants who were created by the command of Him upon Whom the Bayan was revealed - ye follow none but God if ye follow Him Whom God shall make manifest; then indeed ye follow God your Lord.

7 قل اتم ان تحبون الله فلتحببن من يظهره الله ان
اتم فى حاكم لله صادقين وان ما اتم تتبعونهم فى
البيان اولئك هم عباد قد خلقوا بامر من نزل عليه
البيان اتم لا تتبعون الا الله ان تتبعن من يظهره
الله فاذا اتم الله ربكم تتبعون

- 8 Otherwise, there is no soul but worshippeth Me from the beginning to the end of its life, and desireth naught but for My sake, yet all follow their own desires, save those who desire Me in every Revelation according to what I desire. If ye follow, then ye worship God as He willeth; otherwise ye are among the letters of negation, though ye know it not.

8 والا ما من نفس الا وتعبدنى من اول عمره الى
اخره ولا تريد من شئ الا لى ولكن كل فى
هوائهم يسلكون الا الذين يريدوننى فى كل ظهور
بما اريد لمبتلون ان تتبعن فاذا اتم تعبدون الله بما
يشاء والا فاذا اتم من حروف النفى ولكن لا
تعلمون

- 9 Say: Verily, no one shall ever see Me, nor find any path unto Me, except by finding a path unto Him upon Whom We reveal the verses. If ye see Him, then ye have attained unto My presence, even as I have attributed this to Myself, just as I attributed the clay to Myself and made it a House for all the worlds.

9 قل اننى انا لن يرانى من احد ولا يجدنى الى من
سبيل الا وان يجدنى الى من تنزل عليه الايات
من سبيل ان ترونه فاذا اتم قد استدرستم لقائى
بما قد نسبت الى نفسى مثل ما قد نسبت الطين الى
نفسى وجعلته بيتا للعالمين

- 10 Beyond this nothing in creation can be brought into being. Therefore worship God Who created you, sustained you, causeth you to die, giveth you life, and will resurrect you on the Day of Resurrection in truth. He is the Lord of all the worlds. On that Day none shall worship Me save the Essential Letters Seven and whoso believeth in God and then in what hath been sent down from God, for these are they who truly believe. And as for those who merely say with their tongues "Verily, we love God," they speak not the truth. Say unto all who dwell on earth: If ye love God, then love Me, else ye shall find no path unto the love of God. And if ye desire to follow God, then follow Me, for ye shall find no path unto the Essence of God. And if ye seek God's good-pleasure, then follow My good-pleasure, for ye shall find no path unto the good-pleasure of God. And if ye desire to attain unto the presence of God, then look ye unto Him Whom God shall make manifest, for ye shall find no path unto the Essence of God save the path unto Him Whom God shall make manifest, whereby ye shall find your path unto God, your Lord.

10 فوق ذلك لم يكن فى الخلق هذا ما يمكن ان
يبدع فلتعبدون الله الذى خلقكم ورزقكم واماتمكم
واحياكم ويبعثكم فى يوم القيمة بالحق ذلك رب
العالمين يومئذ ما يعبدنى الا ذات حروف السبع
ومن يوءم بالله ثم به ويتبعن ما نزل من عند الله
فان اولئك هم المؤمنون وان ما دونهم يقولون
بالسنتم انا لنحب الله ولكن لا يصدقون قل لمن
على الارض ان اتم تحبون الله فلتحبوننى والا
لا تجدن الى حب الله من سبيل وان تريدن ان
تتبعن الله فلتتبعوننى فانكم لا تجدن الى ذات الله
من سبيل وان اتم تريدون رضاء الله فلتتبعن
رضائى فانكم لا تجدن الى رضاء الله من سبيل
وانكم ان تريدن لقاء الله فلتتظرن الى من يظهره
الله فانكم لا تجدن الى ذات الله من سبيل ان
تجدن الى من يظهره الله من سبيل فاذا اتم الى
الله ربكم تجدون

- 11 And as for those whom ye love in the Bayan, this is by God's command unto him upon whom the Bayan was revealed, if ye

11 وان ما اتم فى البيان لتحبونهم ذلك من امر الله
لمن نزل عليه البيان ان اتم به توقنون ان تتبعن

be of them who are certain. Follow ye the witnesses of God in the Bayan, or the Letters of the Unity, for thus were ye commanded by the Essence of the Seven Letters, if ye be of them who know. And if ye follow Him upon whom these clear verses have been sent down, then it is Me Whom ye follow. Verily, I am independent of all that hath been or shall be created, but ye are in need of Me in all things. Were ye not to worship Me, ye would be counted among the idolaters in your own eyes.

شهداء الله في البيان او حروف الواحد وذلك لما امركم بذلك ذات حروف السبع ان انتم تعلمون وان تتبعن هذا اما نزل عليه من الايات البينات فانكم انتم اياي تتبعون وانني ان لكنت غنيا عما قد خلقت او اخلق ولكنكم انتم ان ياكل شئ اياي تفقدون لولا تعبدوني فانكم انتم عند انفسكم لمشركون

- 12 Ye cannot truly worship Me except by following the Manifestation of My Self in every Dispensation, whereby ye shall find a path thereunto. If ye worship Me according to your desires, then ye are like unto all others on earth - how then can ye judge them with truth, and how shall they enter Paradise? But if ye worship Me according to what I have revealed unto you, then shall ye move within the garden of holiness. On the Day of Resurrection, when I shall manifest My Self, I shall witness whether ye truly worship Me. If ye follow Him unto whom We reveal the verses, then it is Me Whom ye worship. Otherwise, by what We have revealed unto you - a single word - We shall reduce you to your original state. Yet if We reveal unto you a word from Our presence, verily We shall be well-pleased with you.

12 ولا تستطيعون ان تعبدوني بالحق الا وان تتبعن مظهر نفسي في كل ظهور فاذا انتم لتجدن الى ذلك من سبيل ان تعبدوني على ما انتم تريدون فاذا ما على الارض مثلكم كيف انتم لا تحكم عليهم بالحق ولا هم في الرضوان يدخلون وان تعبدوني بما انزلن عليكم فاذا انتم في جنة القدس تجرون الى يوم القيمة ذلك ما اظهرون فيه نفسي لاشهدن عليكم هل انتم اياي تعبدون ان تتبعن من نزل عليه الايات فاذا انتم اياي تعبدون والا بما انزل عليكم كلمة لا نجعلنكم كيوم ما خلقتكم وان انزلن عليكم كلمة من لدنا انا كنا عنكم لراضين

- 13 Then shall ye attain unto every grace from God, and from the beginning that hath no beginning unto the end that hath no end shall ye be sustained in the Most Great Paradise, through your glorification, sanctification, unification and magnification of Me, and your worship of Me. Grieve not any soul in the Bayan, for if ye grieve one who believeth in God, it is as though ye were grieving the Gates of Guidance, and the Gates of Glory, and the Gates of the Primal One, and the Seven Letters, and indeed, it is as though ye were grieving Me. Likewise, if ye bring joy to any soul in the Bayan, it returneth unto Me, as though ye were bringing joy unto Me.

13 فاذا انكم لتدركن كل فضل من عند الله وكانكم من اول الذي لا اول له الى اخر الذي لا اخر له في الرضوان الاكبر ترزقون بما تسبحونني ثم لتقدسوني ثم لتوحدوني ثم لتكبروني ثم اياي تعبدون فلا تحزنن في البيان من ذا روح فانكم ان تحزنن من يوء من بالله فكانكم انتم ابواب الهدى تحزنون وان تحزنونهم فكانكم انتم ابواب العلى تحزنون وان تحزنونهم فكانكم انتم ابواب الاولى تحزنون وان تحزنونهم فاذا انتم ذات حروف لاسبع تحزنون وان تحزنوه فكانكم اياي تحزنون ومثل ذلك ان تسرن من ذات الروح في البيان يرجع الى فكانكم انتم اياي تسرون

- 14 Yet ye follow Me from behind seven veils - they who are God's witnesses in the Bayan - and without these veils ye follow not. This proceedeth from your lowliness, not your loftiness. But if ye all follow Him Whom God shall make manifest on the Day of Resurrection, then shall ye follow Me without any veil, and then shall ye truly attain unto this bounty. And if ye were to follow what hath been revealed in the Bayan at that time, then would ye be following Me without any veil, though at present

14 ولكنكم تتبعوني من وراء حجاب سابع الذين هم شهداء الله في البيان ولكنكم من دون حجاب لا تتبعون ذلك من دنوكم لا من علوكم وان تتبعون من يظهره الله يوم القيمة كلكم اجمعون فاذا انتم تتبعوني من دون حجاب فاذا انتم ذلك الفضل بالحق تدركون وانكم انتم لو تتبعن ما نزل عليه البيان حينئذ فاذا انتم تتبعوني من دون حجاب

ye know it not, but ye shall come to know, though ye shall be powerless.

ولكنكم انتم حينئذ لا تعلمون وستعلمون ثم لا
تستطيعون

INBA_6007C.177-180,

BYC_misc-

b.126a06-130a04

BB00230

Du'a' a'l-Vajib

1 Obligatory prayer for every Friday

1 دعاء الواجب في كل يوم الجمعة

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

2 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

3 Glory be unto Thee, O my God! I beseech Thee by Thy Divinity, which is inaccessible above all things, to aid every soul of alif who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

3 سُبْحَانَكَ اللَّهُمَّ لَا سَأْلُكَ بِالْوَهْدِيَّةِ الَّتِي أَنْهَا هِيَ
مُتَمَنِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ الْفِ
يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى
أَنْتَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

4 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Glory, which is inaccessible above all glory, to aid every soul of ba who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

4 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَا سَأْلُكَ بِبَهَائِكَ الَّذِي أَنَّهُ
هُوَ مُتَمَنِّعٌ كُلُّ بَهَاءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ بَاءٍ يُؤْمِنُ
بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْتَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

5 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Bounty, which is inaccessible above all things, to aid every soul of jim who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

5 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَا سَأْلُكَ بِجُودِكَ الَّذِي أَنَّهُ
هُوَ مُتَمَنِّعٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ جِيمٍ
يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى
أَنْتَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

6 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Eternity, which is inaccessible above all things, to aid every soul of dal who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

6 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَا سَأْلُكَ بِدِيمُومِيَّتِكَ الَّتِي
أَنْهَا هِيَ مُتَمَنِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ
دَالٍ يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ
الْعَظْمَى أَنْتَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

7 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Guidance, which is inaccessible above all things, to aid every soul of ha who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

7 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَا سَأْلُكَ بِهِدَايَتِكَ الَّتِي أَنْهَا
هِيَ مُتَمَنِّعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ هَاءٍ
يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى
أَنْتَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 8 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Sovereignty, which is inaccessible above all things, to aid every soul of vav who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 8 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِوَلَايَتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ وَأَوْ يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 9 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Purity, which is inaccessible above all things, to aid every soul of za who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 9 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِزَكَاةَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ زَاءً يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 10 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Life, which is inaccessible above all things, to aid every soul of ha who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 10 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِحَيَاتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ حَاءً يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 11 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Sanctity, which is inaccessible above all things, to aid every soul of ta who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 11 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِطَاهَرِيَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ طَاءً يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 12 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Right Hand, which is inaccessible above all things, to aid every soul of ya who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 12 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِيَمِينِكَ الَّتِي أَنَّهُ هُوَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ يَاءً يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 13 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Essential Being, which is inaccessible above all things, to aid every soul of kaf who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 13 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِكَوْنِيَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ كَافً يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 14 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Subtlety, which is inaccessible above all things, to aid every soul of lam who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 14 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِلَطَافِيَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ لَامً يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 15 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Dominion, which is inaccessible above all things, to aid every soul of mim who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things. 15 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِمَالِكِيَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ مِيمً يُؤْمِنَ بِمَنْ تَظْهَرُنَهُ يَوْمَ الْقِيَمَةِ ذَاتَ حُجَّتِكَ الْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 16 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Luminosity, which is inaccessible above all things, to aid every soul of nun who believeth in Him Whom Thou shalt make 16 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَأَسْأَلَنَّكَ بِنُورِيَّتِكَ الَّتِي أَنَهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرَّ كُلَّ ذَاتٍ

manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

نون يؤمن بمن تظهره يوم القيمة ذات جتک
العظمى انک کنت على کل شیء قدیرا

- 17 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Holiness, which is inaccessible above all things, to aid every soul of sin who believeth in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

17 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِسَوْحِيَّتِكَ الَّتِي
أَنْهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ
سَيْنَ يَوْمَ مَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ جَتِّكَ
أَلْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا سُبْحَانَكَ
اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِعُلُوكِ الَّذِي أَنَّهُ هُوَ مُمْتَنِعٌ
فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ عَيْنَ يَوْمَ مَنْ
تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ جَتِّكَ الْعَظْمَى أَنْكَ
كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 18 Glorified art Thou, O Lord my God! I beseech Thee by Thy uniqueness, which is exalted above all things, to aid every soul marked by Fa who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

18 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِفَرْدَانِيَّتِكَ الَّتِي
أَنْهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ
فَاءَ يَوْمَ مَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ جَتِّكَ
أَلْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 19 Glorified art Thou, O Lord my God! I beseech Thee by Thy Self-Sufficiency, which is exalted above all things, to aid every soul marked by Sad who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

19 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِصَمْدَانِيَّتِكَ الَّتِي
أَنْهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ
صَادَ يَوْمَ مَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ جَتِّكَ
أَلْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 20 Glorified art Thou, O Lord my God! I beseech Thee by Thy All-Subduing Power, which is exalted above all things, to aid every soul marked by Qaf who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

20 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِقَهَارِيَّتِكَ الَّتِي
أَنْهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ
قَافَ يَوْمَ مَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ جَتِّكَ
أَلْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 21 Glorified art Thou, O Lord my God! I beseech Thee by Thy Mercy, which is exalted above all things, to aid every soul marked by Ra who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

21 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِرَحْمَتِكَ الَّتِي أَنْهَا
هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ رَاءَ
يَوْمَ مَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ جَتِّكَ أَلْعَظْمَى
أَنْكَ كُنْتَ عَلَ كُلِّ شَيْءٍ قَدِيرًا

- 22 Glorified art Thou, O Lord my God! I beseech Thee by Thy Witness-ship, which is exalted above all things, to aid every soul marked by Shin who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

22 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِشَاهِدِيَّتِكَ الَّتِي
أَنْهَا هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ
شَيْنَ يَوْمَ مَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتَ جَتِّكَ
أَلْعَظْمَى أَنْكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

- 23 Glorified art Thou, O Lord my God! I beseech Thee by Thy Ever-Forgiving nature, which is exalted above all things, to aid every soul marked by Ta who believes in Him Whom Thou

23 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسْتُ لَكَ بِتَوَائِيَّتِكَ الَّتِي أَنْهَا
هِيَ مُمْتَنِعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصُرَ كُلَّ ذَاتٍ تَاءَ

shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

24 Glorified art Thou, O Lord my God! I beseech Thee by Thy Constancy, which is exalted above all things, to aid every soul marked by Tha who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

25 Glorified art Thou, O Lord my God! I beseech Thee by Thy Creative Power, which is exalted above all things, to aid every soul marked by Kha who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

26 Glorified art Thou, O Lord my God! I beseech Thee by Thine Essence, which is exalted above all things, to aid every soul marked by Dhal who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

27 Glorified art Thou, O Lord my God! I beseech Thee by Thy Sheltering Power, which is exalted above all things, to aid every soul marked by Dad who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

28 Glorified art Thou, O Lord my God! I beseech Thee by Thy Manifestation, which is exalted above all things, to aid every soul marked by Za who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

29 Glorified art Thou, O Lord my God! I beseech Thee by Thy Richness, which is exalted above all things, to aid every soul marked by Ghayn who believes in Him Whom Thou shalt make manifest on the Day of Resurrection, the Embodiment of Thy Most Great Proof. Verily, Thou art powerful over all things.

30 Say: I bear witness that there is no God but Thee, and that the One marked by the Seven Letters is Thy servant, through whom Thou hast established what Thou didst desire in the Bayan. Glorified art Thou, there is no God but Thee. Verily, I am among those who remember Thee.

يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتُ حُجَّتِكَ الْعَظْمَى
أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

24 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسَائِلْنِكَ بِثَابِتِيَّتِكَ الَّتِي أَنهَا
هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ ثَاءٍ
يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتُ حُجَّتِكَ الْعَظْمَى
أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

25 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسَائِلْنِكَ بِخَالِقِيَّتِكَ الَّتِي أَنهَا
هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ خَاءٍ
يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتُ حُجَّتِكَ الْعَظْمَى
أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

26 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسَائِلْنِكَ بِذَاتِيَّتِكَ الَّتِي أَنهَا
هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ
ذَالٍ يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتُ حُجَّتِكَ
الْعَظْمَى أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

27 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسَائِلْنِكَ بِضَامِنِيَّتِكَ الَّتِي
أَنهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ
ضَادٍّ يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتُ حُجَّتِكَ
الْعَظْمَى أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

28 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسَائِلْنِكَ بِظَاهَرِيَّتِكَ الَّتِي
أَنهَا هِيَ مُمْتَنَعَةٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ
ظَاءٍ يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتُ حُجَّتِكَ
الْعَظْمَى أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

29 سُبْحَانَكَ اللَّهُمَّ رَبِّ لَسَائِلْنِكَ بِغَنَائِكَ الَّذِي أَنَّهُ
هُوَ مُمْتَنَعٌ فَوْقَ كُلِّ شَيْءٍ أَنْ تَنْصَرْنَ كُلَّ ذَاتِ غَيْنٍ
يُؤْمِنُ بِمَنْ تَظْهَرُهُ يَوْمَ الْقِيَمَةِ ذَاتُ حُجَّتِكَ الْعَظْمَى
أَنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

30 قُلْ أَشْهَدُكَ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَإِنَّ ذَاتَ
حُرُوفِ السَّبْعِ عَبْدُكَ قَدْ أَقَمْتَ بِهِ مَا أَرَدْتَ فِي
الْبَيَانِ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ إِنِّي كُنْتُ مِنَ
الذَّاكِرِينَ

INBA58:134.01-141.04

BB00274

Du'a'a'l-Huzn

- 1 Prayer of Sorrow - Recite it in times of grief, that ye may be preserved: 1 دعاء الحزن فاقروا في الأحران لعلمكم تتقون
- 2 In the Name of God, the Single, the Relied-Upon, the Mighty! 2 بسم الله الفرد المعتمد هو العزيز
- 3 I know not, O my God, through what sin Thou hast removed me from Thy nearness and cast me prostrate in the dust before Thee. I know not, O my Beloved, through what fault Thou hast made me to be subjugated in the hands of the oppressors. I know not, O my Desire, through what rebellion Thou hast caused me to be overcome in the hands of the transgressors. 3 لم ادري يا الهى بأى ذنب اخرجتنى عن قريبك و جعلتنى بين يديك على التراب مطروحاً و لم ادري يا محبوبى بأى خطأ جعلتنى فى ايدى الظالمين مقهوراً و لم ادري منأى بأى عصيان قد جعلتنى فى ايدى المعتدين مغلوباً
- 4 How is it, O my God, that Thou dost not look upon me with a near gaze, after Thou didst call me victorious? How is it, O my Desire, that Thou hast not made me triumphant over them, after Thou didst make me praiseworthy? How is it, O Beloved of my essence, that Thou hast not made me to prevail over them, after Thou didst decree for me a goodly promise? How is it, O Thou Who art feared, that Thou hast not made me sovereign over them, after Thy promise was fulfilled and Thy Cause drew nigh from every direction? 4 فكيف يا الهى لم تنظر الى بنظر قريبة بعد الذى ناديتنى منصوراً فكيف يا منأى لم تجعلنى غالباً عليهم بعد الذى جعلتنى محموداً فكيف يا محبوب ذاتيتى لم تجعلنى قاهراً عليهم بعد الذى قضيت له وعداً حسناً فكيف يا مرهوب لم تجعلنى سالطاً عليهم بعد الذى قضى وعدك و جاء امرك من كل شطر قريباً
- 5 I know not why, O Thou Who art desired, Thou hast not made me powerful in the earth after Thou didst say "We have made thee powerful" - and who is more truthful in speech than God? How, O my God, can I despair of Thy mercy when Thou art powerful over all things? And how can I not lose hope when I perceive no fragrance of Thy victory, though Thou dost encompass all things? 5 فلم ادري مرغوب لم لم تجعلنى مقتدراً فى الأرض بعد الذى قلت انا قد جعلناك مقتدراً فمن اصدق من الله حديثاً فكيف يا الهى أئس عن رحمتك بعد الذى كنت على كل شئ قديراً و كيف لا اقنط بعد الذى ما اشم رائحة عن نصرتك بعد الذى كنت على كل شئ محيطاً
- 6 At this moment, O my God, witness my station before Thee - I have been wronged on earth. Alas, alas, O my God, for what hath been decreed and what shall be decreed! Alas, alas, O my Desire, for what hath passed and what shall pass! Alas, alas, O my Master, for what hath transpired and what shall transpire! 6 حينئذ يا الهى لتشهد موقفى هذا بين يديك قد كنت فى الأرض مظلوماً فآه آه يا الهى مما قضى ويقضى فآه آه يا منأى مما مضى و يمضى فآه آه يا سيدى مما جرى و يجرى
- 7 The eyes have overflowed with weeping, O my Lord! Hearts have been constricted by tribulation, O my Master! The senses have been overwhelmed, O my Support! Souls have been obliterated, O my Relied-Upon! Hearts have been darkened, O my God! The earth, despite its vastness, hath become strait for all! 7 قد تزرقت العيون من البكاء يا رباه قد ضاقت القلوب من البلاء يا سيداخذ قد كاعت المشاعر يا سنداه قد اضحلت الأنفس يا معتمداه قد كدرة الفؤاد يا الهاه قد ضاقت الأرض على الكل بوسعتها

- 8 How knowest Thou not, O my God, how to be patient with what Thou dost witness and see, and why dost Thou not help one who was full of hope? How knowest Thou not, O Beloved of those who hope, how to witness without helping one who was a pillar of support? How knowest Thou not, O Lord of the mystics, how not to destroy Thine enemy after the earth hath been filled with tyranny and transgression? How knowest Thou not, O Sovereign of the worlds, how not to give the oppressed dominion over the oppressors, after they have earned naught but denial and unbelief? How knowest Thou not, O Shelter of the righteous, how not to help Thy loved ones after Thine enemies have encompassed them from every direction and they find none but Thee as helper? How knowest Thou not, O Trusted One of the secure, how to be patient with what Thou hast witnessed and not help these weak ones after Thou didst say "God will help you through His Command" - verily He was the Manifest One? How knowest Thou not, O God of the worlds, how to forbear and not seize them when Thou art most severe in might and most severe in exemplary punishment? How knowest Thou not, O our God, how to be patient and not judge, when Thou art most severe in seizure and most severe in conquest?
- 9 We praise Thee, O my God, for what Thou hast ordained and wilt ordain. Verily, Thou art witness over all things. And we thank Thee, O my God, for all that Thou hast caused to come to pass. Verily, Thou hast been all-seeing towards us. How is it, O my God, that Thou dost not seize these infidels who have earned naught but unbelief and heedlessness? How is it, O Thou Who art feared, that Thou dost not prevail over these transgressors who have wrought naught but injustice and rebellion?
- 10 Send down, O my God, from Thy presence, one possessed of severe might and tremendous power. Send down, O my God, from Thy presence a sovereign upon the earth until no trace of the unbelievers remaineth. Send down, O my God, a king upon the earth, then aid him with Thy hosts and with the like thereof. Verily, Thou art powerful over whatsoever Thou wilt.
- 11 I know not, O Beloved of the worlds, how it is that Thou dost not seize these people after they have slain Thy chosen ones and have shown no fear of Thy might. I know not, O Helper of those who help, how it is that Thou hast not manifested Thy wrath after corruption hath appeared on land and sea, and the hands of men have wrought naught but tyranny and heedlessness. I know not how Thou dost forbear and hast not
- 8 فلم تدري يا الهى كيف تصبر على ما تشهد و ترى و
بم لا تنصر من كان ذو رجاءاً و لم تدري يا حبيب
الراغبين كيف تشهد و لم تنصر من كان ذو عمداً
و لم تدري يا مولى العارفين كيف لم تهلك عدوك
بعد ما ملئت الأرض ظلماً و طغياناً و لم تدر
يا سلطان العالمين كيف لم تسلط المظلومين على
الظالمين بعد الذى لم يكتسبوا الاً جحداً و كفراناً و
لم تدري يا كهف الصالحين كيف لم تنصر احبتك
بعد الذى احاطت عليهم اعدائك من كل شطر
و لم يجدوا هؤلاء غيرك نصراً و لم تدري يا امين
الآمنين كيف صبرت على ما شهدت و لم تنصر
هؤلاء الضعفاء بعد الذى قلت ينصركم الله بأمره
انه كان ظهاراً و لم تدري يا اله العالمين كيف تحلم و
ما تأخذ بعد الذى كنت اشد بأساً و اشد تنكيلاً
و لم تدري يا الهنا لم تصبر و لا تحكم بعد الذى كنت
اشد أخذاً و اشد تقهيراً
- 9 فحمدك اللهم على ما قضيت و تقضى انك على
كل شئ شهيدا و نشكرك اللهم على كل ما اجريت
انك كنت بنا بصيراً فكيف يا الهى لم تأخذ هؤلاء
الكفرة بعد الذى لم يكتسبوا الاً كفراً و اغفلاً
فكيف يا مروهوبى لم تقهر على هؤلاء الفجرة بعد
الذى لم يعملوا الاً ظلماً و عصياناً
- 10 فابعث اللهم من عندك ذا اخذاً شديداً و ذا
بأساً عظيماً فابعث اللهم من عندك سلطاناً على
الأرض حتى لم يذر من الكافرين دياراً فابعث
اللهم ملكاً على الأرض ثم انصره بجنودك ثم
بمثل هذا انك كنت على ما تشاء مقتدراً
- 11 و لم ادري يا حبيب العالمين كيف لا تأخذ هؤلاء
بعد الذى قتلوا صفوتك و ما خافوا عن خشيتك
شيئاً و لم ادري يا منصور الناصرين كيف لم تظهر
بطاشتك بعد الذى ظهر الفساد فى البر و البحر و
ما يكسب ايدى الناس الاً عتواً و اغفلاً و لم ادر

sent from Thy presence an avenger to overcome these people and slay them with a slaying the like of which hath never been.

- 12 I beseech Thee, O my God, by every drop of blood shed in Thy path, to manifest such and such, and to send from Thy presence one possessed of severe might and tremendous power and swift command. Verily, Thou art seeing all things. Nothing in the heavens or on earth can frustrate Thee, and Thou art powerful over whatsoever Thou wilt.

- 13 I beseech Thee by the right of the Bayan and its people and Him Whom Thou shalt make manifest on the Day of Resurrection, that Thou send blessings upon the Bayan and those who have believed in it, then upon Him Whom Thou shalt make manifest in truth, then – O radiant One, O exalting One! Verily, nothing can escape Thee, neither before nor after, and Thou dost aid whomsoever Thou wilt with the hosts of the heavens and earth. Verily, Thou art encompassing all that Thou wilt.

- 14 I know not, O Lord, dost Thou love to help Thine enemy and forsake Thy loved ones? Or dost Thou wish to forbear until they earn sin? Or dost Thou wish to destroy Thy chosen ones on earth at the hands of Thine enemies until none remaineth to remember Thee? Or dost Thou wish to look upon him who is weak yet steadfast? Teach me, O my God, by Thy truth, what Thou lovest, for Thou art what Thou art. Verily, Thou bestowest knowledge upon whomsoever Thou wilt among Thy creation, and Thou art the Hearing, the Answering.

كيف حلت ولم تبعث من عندك قهاراً حتى
يقهر على هؤلاء ويقتلهم بقتل لم يكن بمثله ابداً

12 اسألك اللهم بكلّ ثار ضحّض في سبيلك ان
تظهر كذا وكذا و تبعث من لدنك ذا قهراً
شديداً و ذا اخذاً عظيماً و ذا امراً سريعاً انك
كنت بكلّ شئ بصيراً لا يعجزك من شئ مما في
السموات و الأرض و انك كنت على ما تشاء
قديراً

13 و اسألك بحقّ البيان و اهله و من تظهره يوم
القيامة ان تصلّين على البيان و من آمن به ثم على
من تظهره بالحقّ ثم باهياً شراهاً انك لن يفوتك
من شئ لا من قبل و لا من بعد و انت تنصر
من تشاء بجنود السموات و الأرض انك على ما
تشاء محيطاً

14 و لم ادرياً ربّ انحبّ ان تنصر عدوك و تحذر
احبّك أم تريد ان تنصر حتى تكنسوا اثماً أم
تريد ان تهلك في الأرض صفوتك من ايدى
اعدائك حتى لم يذكر نفساً أم اردت ان تنظر
على من كان ضعيفاً و مستقيماً علمنى اللهم بحقّك
ما تحبّ كما انت انت انك تؤتي العلم من تشاء
من خلقك و انك سمياً محبياً

PR03.201v18-202r25

BB00087

Kitabu'l-Bashir

To: Shaykh Bashir

- 1 In the name of God, the Most Unapproachable, the Most Holy

1 بِسْمِ اللَّهِ الْأَمْنِ الْأَقْدَسِ

- 2 God is He besides Whom there is no God. All good tidings are from God, and all glory proceedeth from God and then from all things unto the First Unity, and unto those who bear Its likeness, until it reacheth a number that cannot be

2 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْآبَشَرُ الْإِبْشَرُ وَأَمَّا الْبَهَاءُ مِنْ
اللَّهِ ثُمَّ مِنْ كُلِّ شَيْءٍ عَلَى الْوَاحِدِ الْأَوَّلِ وَمِنْ يُشَابِه
ذَلِكَ الْوَاحِدِ إِلَى أَنْ يَحْصِيَ أَحَدٌ لَا بِمَا يَعْدُ وَلَا

counted, whether countable or uncountable. And furthermore, thou must bear witness that there is no God but Him, the Mighty, the Beloved, and that there is no God but Him, the All-Compelling, the Self-Subsisting.

- 3 And thou must bear witness that I am indeed that True One Whom ye were promised aforetime. And thou must bear witness that His likeness is as the sun in the heavens - though it may rise countless times, it is but one sun, and likewise when it setteth. And verily He shall not be mentioned in the Book as the First, and likewise as the Last. And in this cycle of yours, from this Adam, is the third millennium after the tenth - all this ye remember from Him.
- 4 God hath sent no Prophet but Him, and hath revealed no Book but unto Him. This is the essence of the Cause, both before and after, if ye would but look to the Source of the Cause. Yet now He saith that God sent not the Messengers aforetime, nor revealed the Books, save for the Day of Resurrection. This is the essence of all the Books, would ye but ponder any verse thereof.
- 5 That whereby your religion was established aforetime establisheth the appearance of your Promised One, if ye be assured in your religion. For all that is in Islam beginneth from the Qur'an and returneth unto it. This is the essence of proof with God, if ye would derive proof therefrom.
- 6 We have indeed originated your religion, and We shall assuredly bring it back, but ye behold only the sea of multiplicity. Look ye unto the day of Muhammad, that the matter may be made easy unto you by your Lord, that ye may be enabled on the Day of Resurrection to be assured of God and His signs.
- 7 Ye act that God may accept your deeds - this is what your deeds yield from the beginning of your lives unto their end, if ye be of them that act for God. What God accepteth appeareth only through what the Manifestation of His Self accepteth. How then do ye act in your religion? Yet from what ye desire are ye veiled. This is the fruit of your creation and your deeds, if ye would but act.
- 8 Look not upon thyself seeing thy life as bounded by a numbered span, for We created thee before all that was before, until thou didst reach this time, and We have caused thee to revolve through a thousand thousand resurrections, and beyond and above that unto what cannot be counted. We speak the truth. And all the worlds have ended in this world, and all the Adams

بما لا يعدّ و بعد فلتشهدنّ على أنّه لا اله الا هو العزيز المحبوب ثم على أنّه لا اله الا هو المهيمن القيوم

3 ثم ولتشهدنّ على أنّي انا قائم حقّ الذي انتم به من قبل توعّدون ولتشنّ انّ مثله مثل الشمس في السماء لو تطلع بما لا يحصى أنّها هي شمس واحدة و مثل ذلك ان تعزب وانه هو لن يذكر في الكتاب بالاول و مثل ذلك في الاخر و انّ في كوركم هذا من يوم ادم هذا الف الثالث بعد العشر

4 كلّ من عنده تذكرون ما بعث الله من نبيّ الا اياه و ما نزل من كتاب الا عليه ذلك جوهر الامر من قبل و من بعد ان انتم الى مبدء الامر تنظرون و لكنّه حينئذ يقول ما بعث الله الرسل من قبل و ما نزل الكتب الا ليوم القيمة ذلك جوهر الكتب كلّها ان انتم في اية منها تتفكرون

5 و انّ بما يثبت دينكم من قبل يثبت ظهور قائمكم ان انتم في دينكم موقنون اذ كلّ ما في الاسلام بيده من القران ثم يرجع اليه ذلك جوهر الدليل عندالله ان انتم به تستدلون

6 انا قد بدئنا دينكم و انا لنعيدنه و لكنم انتم في بحر الكثرة تنظرون فلتنظرنّ الى يوم محمد ليسهل الامر عليكم من عند ربكم لعلكم تسطيعون يوم القيمة بالله و اياته توقنون

7 انتم تعملون ليقبل الله عنكم اعمالكم هذا ما يثر في اعمالكم من اول عمركم الى اخره ان انتم كنتم الله عاملين ما يقبل الله لا يظهر الا بما يقبل مظهر نفسه فما لكم كيف انتم في دينكم تعملون ولكن عمّا تريدون فيه انتم تحجبون هذا ثمره خلقكم و اعمالكم ان انتم تعملون

8 و لا تنظر الى نفسك تريدّها في عمر على ذكر حدّ محدود فانك من قبل قبل قد خلقناك الى ان بلغت حينئذ و انا قد ذورناك في الف الف قيامة و فوق فوق ذلك الى ان لا يحصى انا كآ صاديقين و ان كلّ العوالم قد انتهت الى ذلك العالم و كلّ

in the Primal Adam, and all in all, until it hath ended in Muhammad. This is God's command, did ye but know.

الاولاد الى بديع الاول و كل الى كل حتى قد انتهى الى محمد ذلك امر الله ان كنتم تعلمون

- 9 And thou hast ended from the day of Muhammad unto this thy day - how then dost thou not behold the loftiness of God's creation, that thou mayest be of the thankful ones? Dost thou imagine that We created thee for aught else but to worship God, thy Lord? Say: Glory be to God! I am, verily, the first of them that worship.

9 وقد انتهيت من يوم محمد الى يومك هذا فكيف لا تنظر الى علو خلق الله لتكونن من الشاكرين أ زعمت انا قد خلقناك لشيء دون ان تعبد الله ربك قل سبحان الله و انتنى انا اول العابدين

- 10 If thou hast read the Qur'an aforetime, thou must surely be convinced that it is a Book from God, Whom all do worship. We revealed it for none other than that Book, and all that thou hast read was not permitted thee except that thou mightest read this, and We granted thee not permission to read this save that thou mightest read the Book of Him Whom God shall make manifest on the Day of Resurrection, if thou be of the knowing ones.

10 ان قرأت القرآن من قبل فلتوقن انه لكاتب من عند الله الذي كل له عابدون ما نزلناه الا لذلك الكتاب و كل ما قرأت ما اذنت لك الا لتقرأ هذا و ما اذناك ان تقرأ هذا الا ان تقرئن كتاب من يظهره الله يوم القيمة بالحق ان كنت من العالمين

- 11 Thou hast read the Qur'an and hast witnessed therein that God hath created naught but that ye should be assured of the meeting with God on the Day of Resurrection. Yet noon hath drawn nigh and ye still slumber. This is a verse We revealed aforetime in the Qur'an in the Surih of Thunder, and We were witness thereunto: God it is Who hath raised up the heavens without pillars as ye can see, then established Himself upon the throne, and subjected the sun and the moon, each moving for an appointed term; He directeth all things and expoundeth the signs that haply ye may be certain of the meeting with your Lord.

11 و قد قرأت القرآن و اشهدت فيه على ان الله ما خلق من شيء الا و انتم بقاء الله يوم القيمة توقنون و قد قرب الزوال و انتم راقدون تلك اية نزلناها من قبل في القرآن في سورة الرعد انا كنا شاهدين الله الذي رفع السموات بغير عمد ترونها ثم استوى على العرش و سخر الشمس و القمر كل يجري لاجل مسمى يدبر الامر يفصل الايات لعلكم بقاء ربكم توقنون

- 12 This is what God intended in the creation of all things. How then hast thou emigrated unto God twice, yet hast not understood that for which thou wert created if thou hadst read the Qur'an aforetime and wert of them that are assured? Can anyone comprehend or behold the Eternal Essence? Say: Glory be to God! None can comprehend or behold Him, but whoso beholdeth the manifestation of His Self Who speaketh from His presence, verily beholdeth the meeting with his Lord.

12 هذا ما اراد الله من خلق كل شيء فكيف أنت قد هاجرت الى الله مرتين و ما ادركت ما خلقت له ان قرأت القرآن من قبل و كنت به من الموقنين هل ذات الازل يدركه من احد او يراه قل سبحان الله لن يدركه من شيء و لن يراه بل من يرى لقاء مظهر نفسه الذي ينطق من عنده فاذا يرى لقاء ربه

- 13 Thus doth God expound the verses, both before and after, that haply ye may be assured of meeting Him Whom He shall make manifest on the Day of Resurrection. If We were to admonish one like thyself, an elderly sheikh, in this manner, how then should We admonish others beneath thee who have not left their homes or who have heard and been patient? And were it befitting to mention him who heareth the verses of his Lord yet believeth not in them, We would mention him, yet We make mention out of Our grace, for verily We are the All-Bountiful.

13 كذلك يفصل الله الايات من قبل و من بعد لعلكم بقاء من يظهره يوم القيمة توقنون لو ادبنا مثلك شيخ كبير بمثل هذا فكيف تؤدين دونك الذي لم يخرج من بيته او من سمع و صبر و لو ينبغي ان اذكر من يسمع ايات ربه و لم يؤمن بها لا ذكرته و لكنا ذاكرين فضلا من لدنا انا كنا فاضلين

- 14 But people have no shame and claim to work for God while they work not for God, for were they to work for God they would work for Me. Thus doth God show them their deeds that they might take heed. All that thou hast seen in the Furqan concerning the mention of the Resurrection and its circumstances and the Day of Judgment, thou shalt witness from the beginning of that Manifestation to its end, if thou desirest to be of the assured ones.
- 14 ولكنّ النَّاسَ لَا يَسْتَحْيُونَ وَيَعْمَلُونَ لِلَّهِ وَلَا يَعْمَلُونَ لِلَّهِ لَا يَتَّقُونَ اللَّهَ لَعَلَّهُمْ يَكْفُرُونَ كَذَلِكَ يَرْيَاهُمُ اللَّهُ أَعْمَالَهُمْ لَعَلَّهُمْ يَتَذَكَّرُونَ وَكُلَّ مَا قَدْ رَأَيْتَ فِي الْفُرْقَانِ مِنْ ذِكْرِ الْقِيَمَةِ وَشُؤْنِهَا وَيَوْمَ الدِّينِ تَشْهَدُ مِنْ أَوَّلِ ذَلِكَ الظُّهُورِ إِلَى آخِرِهِ أَنْتَ أَرَدْتَ أَنْ تَكُونَ مِنَ الْمُوقِنِينَ
- 15 We reveal not a verse but We breathe into it the spirit of life for the God-fearing and the spirit of death for the dead – they who read God's Book aforetime yet now remain veiled from Our verses. All that thou hast seen in Our traditions thou shalt behold with thine own eyes on the Day of Resurrection, for the likeness of the breathing is as all that ye discuss. We breathe into the Word what We cast into it of Our Most Great Command concerning all that is in the heavens and earth and what lieth between them, if ye be of the assured ones.
- 15 وَمَا نَزَّلَ مِنْ آيَةٍ إِلَّا وَنَفَخْنَا فِيهَا رُوحَ الْحَيَاةِ لِلْمُتَّقِينَ وَرُوحَ الْمَمَاتِ لِلْمَيِّتِينَ الَّذِينَ يَقْرَأُونَ كِتَابَ اللَّهِ مِنْ قَبْلِ وَهُمْ حِينُذْ عَنْ آيَاتِنَا مُحْتَجِبُونَ وَكُلَّ مَا قَدْ رَأَيْتَ فِي أَحَادِيثِنَا لِتُرُوجِ بَعِينِكَ يَوْمَ الْقِيَمَةِ فَإِنَّ مِثْلَ الْفَخِّ مِثْلُ كُلِّ مَا أَنْتُمْ تَخْذُلُونَ أَنَا نَفْخُ فِي الْكَلِمَةِ بِمَا نَلْقَى فِيهَا مِنْ أَمْرِنَا الْأَكْبَرِ عَمَّا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَنْ أَنْتُمْ تَوْقِنُونَ
- 16 And the likeness of that with God is all the aspects of your religious and worldly knowledge, though ye know it not. Were what ye relate true and were ye awaiting the breathing of Israfil into the trumpet as ye describe – Glory be to God above such things! Do not believe what you imagine, for verily the word “We breathed into her of Our spirit” is greater than all that is in the heavens and earth and what lies between them, if you be of those who are certain.
- 16 وَمِثْلُ ذَلِكَ عِنْدَ اللَّهِ كُلُّ شَيْءٍ مَعَارِفَكُمْ فِي دِينِكُمْ وَدُنْيَاكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ لَوْ كَانَ مَا أَنْتُمْ تَرَوُونَ مِنْكُمْ وَأَنْتُمْ تَنْتَظِرُونَ بِنَفْحِ إِسْرَافِيلَ فِي نَفْخٍ عَلَى مَا أَنْتُمْ تَصِفُونَ سُبْحَانَ اللَّهِ عَنْ ذَلِكَ فَلَا تَعْتَقِدَنَّ مَا تَتَوَهَّمُونَ فَإِنَّ كَلِمَةَ نَفَخْنَا فِيهَا رُوحًا مِنْ أَمْرِنَا الْأَكْبَرِ عَمَّا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَنْ أَنْتُمْ تَوْقِنُونَ
- 17 Such is the case with God regarding all aspects of your religious and worldly knowledge, though you comprehend it not. If what you relate from your Imams were truth from God, how then do you relate that which turns you away from this? Reflect a little, for you weep over them night and day.
- 17 وَمِثْلُ ذَلِكَ عِنْدَ اللَّهِ كُلُّ شَيْءٍ مَعَارِفَكُمْ فِي دِينِكُمْ وَدُنْيَاكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ لَوْ كَانَ مَا أَنْتُمْ تَرَوُونَ مِنْكُمْ حَقٌّ مِنْ عِنْدِ اللَّهِ فَكَيْفَ تَرَوُونَ مَا يَرِدْكُمْ مِنْ هَذَا فَلْتَعْقِلَنَّ قَلِيلًا فَإِنَّكُمْ أَنْتُمْ بِاللَّيْلِ وَالنَّهَارِ عَلَيْهِمْ لَتَبْكُونَ
- 18 Yea, their glory lies in how Muhammad chose them by God's leave. Similarly have We returned them to their first life, if you but knew it through your prayers, alms, pilgrimage or fasting. Those who came before your Imams - yet people know not. All whom God created in every world have returned, believer and otherwise. All have been raised in the tombs of the living - the believers among the foremost of the righteous, and others whom We love not to mention, yet people remain veiled from God's Cause. The Prophets, the truthful ones, the martyrs, then the believers have been presented before God. And verily your Imams have ascended to God with the Prophets, the truthful ones, the martyrs and the believers, while you still stand at their burial places.
- 18 بَلَى إِنَّ عَزَّاهُمْ فِي مَا قَدْ اصْطَفَاهُمْ مُحَمَّدٌ بِإِذْنِ اللَّهِ بِمِثْلِ ذَلِكَ أَنَا قَدْ رَجَعْنَاهُمْ إِلَى الْحَيَاةِ الْأُولَى أَنْ أَنْتُمْ تَعْلَمُونَ بِمَا أَنْتُمْ يَوْمُئِذٍ تَصَلُّونَ أَوْ تَزْكُونَ أَوْ تَحْجُونَ أَوْ تَصُومُونَ الَّذِينَ قَدْ جَاءُوا مِنْ قَبْلِ أُمَّتِكُمْ وَلَكِنَّ النَّاسَ لَا يَعْلَمُونَ وَقَدْ رَجَعُوا كُلُّ مَنْ قَدْ خَلَقَ اللَّهُ فِي كُلِّ الْعَالَمِ مِنْ مُؤْمِنٍ وَكُفْرٍ وَكُلَّ قَدْ بَعَثْنَا فِي مَرَاقِدِ الْأَحْيَاءِ الْمُؤْمِنُونَ فِي أَوَّلِ الْمُتَّقِينَ وَدُونِهِمْ لَا نَحْبُ أَنْ نَذْكُرَهُمْ وَلَكِنَّ النَّاسَ عَنْ أَمْرِ اللَّهِ مُحْتَجِبُونَ وَقَدْ عَرَضُوا عَلَى اللَّهِ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءَ ثُمَّ الْمُؤْمِنُونَ وَإِنَّ مِنْ أُمَّتِكُمْ قَدْ

عرجوا الى الله مع النبيين والصدّيقين والشهداء
والمؤمنين وانتم الى حينئذ عند تربتهم تقومون

- 19 And upon the land that faces the land of Ali, you will see there his ancient glory. He it is who conveyed to you your Lord's command when he was raised from his resting place. Look to the first day that you might be among those who understand. For his glory lies in guidance, not in lofty domes nor in what people take pride in. If you visited him before, then visit him now and deliver to him this Book from his Lord if you can find a way. By My life, if you visit him here it is better with God than visiting his burial place until the Day of Resurrection. Nay, that profits you not while this profits you - this is God's command if you wish to be among those who understand.

19 و انّ على ارض التي قد استقبلت عليها ارض
على ترى هنالك له من قبل عزّ منيع و انه هو
الذي قد بلغك امر ربك حيث قد بعث عن
مرقه انظر الى يوم اوله لتستطيعن ان تكونن من
المدركين فانّ عزّه في الهدى لا في القباب الاعلى
و لا ما كان الناس به يتعززون ان انت زرت
من قبل فلزورته حينئذ و بلغ ذلك الكتاب اليه
من عند ربه ان استطعت الى ذلك من سبيل
ولعمري لو تزورته هنا لك خير عند الله من ان
تزونن تربته هنالك الى يوم القيمة بل هذا لا
ينفعك و هذا ينفعك هذا امر الله ان انت اردت
ان تكونن من المدركين

- 20 O Ali! I shall greet you at noontide. Grieve not for what has been decreed for you, for glory lies only in God's good-pleasure, and He was with you before and after, and God is with the sincere ones. Say: He Who raised me before shall raise me again, and He Who created me shall resurrect me. God is my Guardian and the Guardian of those who believe in Him. In Him do I trust, and in God let the faithful servants put their trust. You are the Word by which We shall judge those upon that earth on the Day of Resurrection. Say: Those who were mine, these shall abide forever in Paradise, and whoever was not mine was not God's, and God is the Guardian of the righteous. Were you to learn what has befallen Me and those who believed in God, your grief would be double what you witnessed in God's path.

20 ان يا على لأسلنّ عليك حين الزوال فلا تحزن
عما قد قضى عليك فانّ العزّ لم يكن الا في رضى
الله و انه هو في نفسك من قبل و من بعد و
الله مع المخلصين قل انّ الذي قد رفعني من قبل
ليرفعني من بعد و انّ الذي قد خلقني ليعثني
من بعد والله وليّ و وليّ من امن به عليه توكلت و
انّ على الله فليتوكلن عباده المؤمنون و انك كلمة
التي قد حاسبنا من على تلك الارض بك يوم
القيمة قل انّ الذين هم كانوا لي فاولئك هم في
الرضوان خالدون و من لم يكن لي لم يكن لله و
الله وليّ المتقين

- 21 And upon those who have believed in God, your grief shall be double what you have experienced in the path of God, yet you remain behind a mighty veil – a bounty from God, for verily He is the Bestower, the Generous. True glory is that which God, your Lord, remembers, whether you be upon the earth or seated upon the throne. What God ordains for you is better than all things, for He is the Guardian, the Watchful. And if God so willed, He would surely deliver those who grieve in His path, for He is the Great Deliverer.

21 و لو تطلع بما قد جرى علىّ و علىّ الذين هم امنوا
بالله ليكوننّ حزنك ضعف ما قد شهدت في سبيل
الله و لكنك في حجاب عظيم فضلا من عند الله
انه هو المنان الكريم انما العزّ ما تذكره الله ربك
سواء كنت على الارض او فوق السرير و ما
يقدر الله لك خير من كلّ شيء انه وليّ رقيب
و لو شاء الله ليخلصنّ من يحزن في سبيله انه هو
الخلاص العظيم

- 22 And verily the splendor of God be upon you in your beginning and your end and all between, then in the kingdom of the heavens and the earth and all between, then in all the worlds. O Bearer of Glad Tidings! Give glad tidings to those in His land that they may be strengthened by His remembrance, if

22 و انما البهاء من الله عليك في اوليك و آخريك
و ما بينهما ثم في ملكوت السموات و الارض
و ما بينهما ثم في العالمين ان يا بشير بشّر من انت
على ارضه لتعززن بذكره ان كنت من المبشرين

you be of those who give glad tidings. And rouse them from their slumber, all who dwell in that land, both male and female, for all labor for God. Inform them that they must bear witness against their own selves that they have been cognizant of God. They must believe in God and His signs and labor for Him Who hath come to them with guidance and clear proofs from their Lord, yet they know not.

و لتقومنهم عن رقدهم من على تلك الارض
من كل ذكر و انثى فان كل الله يعملون لتنبئهم
بان تشهدن على انفسهم بانهم ان كانوا لله عالمين
لتؤمنن بالله و اياته و لتعملن لمن قد جاءهم بالهدى
و البيئات من عند ربهم و لكنهم لا يعلمون

- 23 O 'Ali, in the land of Kaf, recite this Book and remind all the believers of what We have revealed therein, for We have made all things known to Our own Self, that they may remain steadfast in their words. The first element of religion is the recognition of God. Say: Yea, by my Lord! If ye recognize Me, then ye shall recognize God your Lord. God is our Protector and your Protector. He will judge with truth between the people on the Day of Resurrection, for He is the best of judges.

23 ان يا علي على ارض الكاف فلتقرئن ذلك الكتاب
ثم تذكرن بما نزلنا فيه كل المؤمنين فاننا قد عرفنا
كل شئ انفسنا لعلهم في قولهم يثبتون على ان
اول الدين معرفة الله قل لي و ربى ان تعرفوننى
فاذا اتم تعرفون الله ربكم والله ولينا و وليكم يفصل
بين الناس يوم القيمة بالحق انه هو خير الفاصلين

- 24 Bear witness that all names were created for their meaning, and that all names belong to God. How is it then that when God manifests Himself, you are not convinced of God and His signs? All the while you mentioned God, you were circling in the ocean of names. That is the Appointed Day, if you but understood. Does the name of sugar sweeten your tongue? Thus hath God commanded you to remember Him before His manifestation, that on the day of His appearance you may be guided unto Him through His name.

24 فلتشهدن ان كل الاسماء قد خلقت لمعناها و ان
كل الاسماء لله فكيف اذا اظهر الله نفسه اتم
بالله و اياته لا توقنون كل ما قد ذكرتم الله كنتم
في بحر الاسم طائفين ذلك يوم المسمى ان كنتم
مدركين هل يحلو لسانكم اسم السكر كذلك قد
امركم الله بذكره من قبل ظهوره لعلكم يوم ظهوره
باسمه عليه تستدلون

- 25 Verily the manifestation of the Divine Essence is impossible, and the appearance of your Qa'im is the manifestation of God, if you be of those who are convinced of this. Or will you believe in Him Whom God shall manifest after the Resurrection? Bear witness that every beloved one is loved because of the love of God that is within him, from the Primal Point to the furthestmost limits of physical existence, if you would but observe.

25 و ان ظهور الذات لم يمكن و ان ظهور قائمكم
ظهور الله انتم حينئذ به توقنون او بعد القيامة من
بعد بمن يظهره تؤمنون فلتشهدن بان كل محبوب
لما فيه من حب الله يحجب من نقطة الاولى الى
منتهى حد الاجساد انتم تشهدون

- 26 When Majnun was consumed with love for Layla, though it was not based on truth and was merely at the level of physical existence, they reached a state that you all remember. When he saw a dog that belonged to the tribe wherein Layla's name was mentioned, he kissed it out of love for her – this was love of body for body. How is it then that you do not ascend in the love of God? If true love is found in God, it will erase from one who attains it all mention save His. Therefore prepare yourselves for the Day of Him Whom God shall manifest, that you may love Him.

26 و ان مجنون لما شغف في حب ليلي و ان لم يكن
على حق و لكنهما في حد الاجساد قد بلغا الى
حد انتم كل تذكرون لما راى كلباً ينسب الى طائفة
يذكر فيها اسم ليلي قد قبله حباً لها ذلك حب
الاجساد في الاجساد فكيف انتم في حب الله لا
تتعارجون و ان يوجد حب حق في الله يحى عنه
من وجد كل ذكراً لايه فلتستعدن انفسكم ليوم
من يظهره الله لعلكم اياه تتحبون

- 27 The love of bodies has descended from the love of hearts in ways beyond counting, for the former exists in the realm of limitations while the latter cannot be confined by limits. If

27 ان حب الاجساد قد نزل من حب القواد بما لا
يحصى اذ ذلك في عالم الحد و ذلك لن يذكر

you be here in love, then when you mention the name of God you will be drawn to Him before you behold Him Whom We shall manifest. Such is the ardor of love, if you are ascending on the wings of love. And verily, in the love of God no description can be made, so how is it that when you love God and hear His verses, you are not drawn unto them?

بالحدّ ان كنتم هنا لك في حبّ فاذا حين ما
تذكرون اسم الله لتجذبون قبل ان ترون من نظهرته
ذلك شغف الحبّ ان انتم على الحبّ تتعارجون
وانه عند حبّ الله لم يذكر فكيف انتم اذا تحبون
الله حين ما تسمعون آياته لا تجذبون

- 28 By the life of Him Whom We shall make manifest! If anyone possesses the love of God, when he heareth the verses of God, his spirit will be separated from his own self, unless God sustaineth him. Thus hath God, my Lord, sustained me and then His believing servants. Those who hear the verses of God and are not drawn unto them – their hearts are harder than stone. Therefore, soften your hearts, spirits, souls, and bodies, that perchance when you hear the verses of God you may be drawn unto them. God hath not created in the Faith any proof more conclusive than this in the Mother Book, if you are of those who believe in God and His verses.

28 و لعمر من نظهرته ان يكن عند احد حبّ الله
حين ما يسمع آيات الله لينقطع الروح عن نفسه
الا اذا امسكه الله كذلك قد امسكني الله ربّي
ثم عبادته المؤمنين وان الذين يسمعون آيات الله و
لا يجذبون اولئك قلوبهم اصلب من الحجر فلترقن
افتدئتم وارواحكم وانفسكم واجسادكم لعلمكم حين
ما تسمعون آيات الله لتجذبون و ما خلق الله دليلاً
في الايمان ادلّ من هذا في ام الكتاب ان انتم بالله
و آياته موقنون

- 29 You shall deliver this Book to Our Name, the Mighty, the Bountiful - nay, there are two Bountiful ones from Our presence. Deliver it to them both and to their brother. Those who believe in Me and My verses - these are they who are the believers.

29 و لتبلغنّ ذلك الكتاب الى اسمنا العزيز الجواد بل
هنا لك جوادان من لدنا بلغ اليهما و الى اخيهما
و من كان مؤمناً بي و بآياتي فانّ اولئك هم
المؤمنون

- 30 Deliver likewise secretly to those among your leaders and divines who believe not in God and His verses, that perchance they may become ashamed within themselves and then remember. Deliver unto the letter Dal this, that thereby he may torment him who hath not believed in the Truth in that place. For verily, when God willeth to admit anyone into Paradise, He maketh him to know himself and his faith - this indeed is the most exalted Paradise in a mighty Book. And when God willeth to chastise a soul, He maketh him to know himself but not his faith - this indeed is the most severe Fire in an impregnable Book.

30 و لتبلغنّ مثل ذلك سرّاً من لم يؤمن بالله و آياته
من كبرائكم و علمائكم لعلمهم يستحيون عند انفسهم
ثم يتذكرون بلغ حرف الدال هذا ليعذب بذلك
ثم من كان هنالك ما امن بالحقّ فانّ الله اذا
شاء ان يدخل في الجنة من احد يعرفه نفسه و
ايمانه فانّ ذلك هو الجنة الاعلى في كتاب عظيم
و اذا شاء الله ان يعذب نفساً يعرفه نفسه ثم دون
ايمانه فانّ ذلك نار الاشدّ في كتاب منيع

- 31 O all things! Know ye God, your Lord, the All-Merciful, through your recognition of Me and the Letters of the Living, and through what hath been revealed in the Bayan, that ye may act accordingly. Know ye the value of the Day of Resurrection, for when it setteth, ye shall never find it again, and ye will walk in darkness as ye found after Muhammad until the year sixty, without revelation or verses. Thus doth God counsel you that ye may be God-fearing.

31 ان يا كلّ شيء فلتعرفنّ الله ربكم الرحمن بما
تعرفونني ثم حروف الحى ثم بما نزلت في البيان
لتعملون و لتعرفنّ قدر يوم القيمة فانه اذا غربت
لن تجدتها و انتم في الليل تسلكون بمثل ما وجدتم
بعد محمد الى سنة الستين من وحي و لا اية
كذلك يوصيكم الله لعلمكم تتقون

- 32 Say: Should all who are in the heavens and on the earth and whatsoever lieth between them gather together to produce the like of this Book, they would never be able, nor would they have the power, even if they were all learned ones. Verily,

32 قل لو اجتمع من في السموات و الارض و ما
بينهما على ان يأتوا مثل ذلك الكتاب لن يستطيعنّ
و لا يقدرنّ و لو كانوا كلّ عالمين و انّ يوم من

on the Day of Him Whom God shall make manifest, most of the people will be divines, but they will have no knowledge unless they believe in God and His verses. Say: If ye believe in Him Whom God shall make manifest, then ye are they who truly believe in God and His verses. This is the essence of religion through which ye shall attain all good. For whoso believeth in Him Whom God shall make manifest believeth in what is revealed from His presence, just as he who believed in Me believed in what was revealed in the Bayan, and likewise before that and before that before, if ye be of those who believe in what God hath revealed.

يظهره الله أكثر الناس العلماء ولكن ما لهم من علم الا وان يؤمن بالله و اياته قل ان تؤمنوا بمن يظهره الله فاذاً انتم بالله و اياته موقنون ذلك جوهر الدين ان انتم به كل خير تدركون لان من يؤمن بمن يظهره الله يؤمن بما ينزل من عنده اذ ما امن بي يؤمن بما نزل في البيان مثل ذلك من قبل و قبل قبل ان انتم بما نزل الله لتؤمنون

- 33 Those who say “We believe in Muhammad, the Messenger of God (peace be upon Him), and what God revealed unto Him,” yet did not believe before My manifestation in the Letters of the Living from His presence - they were not truthful in their utterance.

33 و ان الذين يقولون انا امنا بمحمد رسول الله ص و ما نزل الله عليه

- 34 And they did not believe before My appearance in the Living Letters from Him, they were not truthful in their words, and likewise after My appearance all that you say concerning those who await Ahmad and believe not in Him, say also concerning those who await Muhammad and believe not in Him. Verily, the believers, they abide forever in the degrees of paradise, while others are veiled in hell without right. I seek forgiveness from God, my Lord, for all things, then I turn in repentance unto Him. Verily, He is the All-Forgiving, the Most Generous. And there is no God but God, His is the creation and the command, there is no God but He, the Oft-Returning, the All-Merciful.

34 و لم يؤمنوا قبل ظهوري بالحروف الحى من عنده ما كانوا في قولهم صادقين و كذلك من بعد ظهوري كل ما تقولون في الذين ينتظرون احمد و لم يؤمنوا به فلتقولون في الذين ينتظرون محمدا و لم يؤمنوا به انما المؤمنون هم في درجات الرضوان خالدون و ان دونهم في جحيم بغير حق محتجبون لاستغفر الله ربى من كل شىء ثم لاتوبن اليه انه هو الغفار الكريم و ما من اله الا الله له الخلق و الامر لا اله الا هو التواب الرحيم

PR03.061r04-063r08

BB00550

Letter to Him Whom God shall make manifest



QISM

- 1 May the glances of Him Whom God shall make manifest illumine this letter at the primary school.
- 2 He is the Most Glorious

1 در مكتب خانه من يظهره الله منور يابند

2 هو الأبهى

3 He is God, no God is there but Him, the Almighty, the Best Beloved. All that are in the heavens and on the earth and whatever lieth between them are His. Verily He is the Help in Peril, the Self-Subsisting.

3 الله لا إله إلا هو العزيز المحبوب له ما في السموات وما في الأرض وما بينهما وهو المهيمن القيوم

4 This is a letter from God, the Help in Peril, the Self-Subsisting, unto God, the Almighty, the Best Beloved, to affirm that the Bayan and such as bear allegiance to it are but a present from me unto Thee and to express my undoubting faith that there is no God but Thee, that the kingdoms of Creation and Revelation are Thine, that no one can attain anything save by Thy power and that He Whom Thou hast raised up is but Thy servant and Thy Testimony. I, indeed, beg to address Him Whom God shall make manifest, by Thy leave in these words: "Shouldst Thou dismiss the entire company of the followers of the Bayan in the Day of the Latter Resurrection by a mere sign of Thy finger even while still a suckling babe, Thou wouldst indeed be praised in Thy indication. And though no doubt is there about it, do Thou grant a respite of nineteen years as a token of Thy favour so that those who have embraced this Cause may be graciously rewarded by Thee. Thou art verily the Lord of grace abounding. Thou dost indeed suffice every created thing and causest it to be independent of all things, while nothing in the heavens or on the earth or that which lieth between them can ever suffice Thee."

4 وإنه الكتاب من الله المهيمن القيوم إلى الله العزيز المحبوب على أن البيان ومن فيه هدية مني إليك على أن لا إله إلا أنت وإنَّ الأمر والخلق لك وما لأحد من شيء إلاَّ بك وأنَّ من تظهره عبدك وجنتك لأخطبته بإذنك وأقول لو تعزلن في القيمة الأخرى من في البيان حين الذي تشرب اللبن من ثدي أمك بإشارة من يدك لكنت محموداً في إشارتك ولو أنه لا ريب فيه لتصبرن تسعة عشرين سنة لتجزى من دان به فضلاً من عندك إنك كنت ذا فضل عظيماً وإنك تكفي كل شيء عن كل شيء ولا يكفي عنك من شيء لا في السموات ولا في الأرض ولا ما بينهما

5 Verily Thou art the Self-Sufficient, the All-Knowing; Thou art indeed potent over all things.

5 وإنك كنت كافياً عليمًا وإنك كنت على كل شيء قديراً

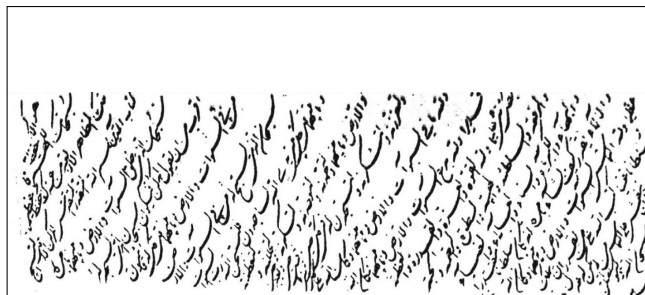
SWB#02 (p.006-008)

PR20.100, MKI4500.128r-128v, QISM.020,

SWBP#02 (p.002-003)

BB00533

Letter to the first pillar (tasbih)



QISM

Glorified art Thou, O my God! Preserve, then, these four Manifestations through Thyself, with a mighty preserving.

سبحانك اللهم فاحفظ تلك المظاهر الاربعة من عندك بحفظ عظيم

In the Name of God, the All-Holy.

بسم الله المتقدس

Glorified be He Who hath created the heavens and the earth and whatsoever lieth between them by His command – nigh unto the point that ere He saith “Be,” it is. Glorified be He before Whom bow down all that are in the heavens and on the earth and whatsoever lieth between them. Say: All are submissive unto Him. Glorified be He Whom all that are in the heavens and on the earth and whatsoever lieth between them glorify. Say: All prostrate themselves before Him.

Therefore glorify ye God, the Lord of the heavens and the earth and whatsoever lieth between them; and praise Him; and affirm His oneness; and thank Him; and extol Him; and magnify Him; and aid Him; and prostrate yourselves before Him at every moment, before every moment, and after every moment.

God’s is whatsoever is in the heavens and on the earth and whatsoever lieth between them; and God hath power over all things. His is the primal origination of the heavens and the earth and whatsoever lieth between them; and God is the Knower of all things. God’s are power and might, and dominion and grandeur, and exaltation and sovereignty, and awe and irresistible majesty, and mercy and love, and splendour and majesty, and radiance and loftiness, and light and bounties. He ordaineth as He willeth by His command; verily He is a Sovereign, all-compelling, most great.

God’s is whatsoever is in the heavens and on the earth and whatsoever lieth between them; and God is a Sovereign, self-sufficient. God hath ordained for him who is able, and who possesseth the means, that he inscribe “Glorified be God” [subhanu’llah] upon a diamond of incomparable worth. And that he shall, with his own hands, convey it unto Him Who shall arise at the bidding of his Lord, on the Day when He shall appear with the sovereignty of a mighty Truth.

سبحان الذى خلق السموات والارض وما بينهما
بامرہ اقرب من ان يقول له كن فيكون سبحان
الذى يسجد له من فى السموات والارض وما
بينهما قل كل له قانتون سبحان الذى يسبح له
من فى السموات والارض وما بينهما قل كل له
لساجدون

فلنسبحن الله رب السموات والارض وما بينهما
ولتحمده ولتوحدنه ولتشكرنه ولتجللنه ولتعظمه
ولتعززنه ولتسجدن له فى كل حين وقبل حين
وبعد حين

ولله ما فى السموات والارض وما بينهما وكان الله
على كل شئ قديرا وله بدع السموات والارض
وما بينهما وكان الله بكل شئ عليما والله القوة
والعزة والقدرة والعظمة والرفعة والسلطنة والهيبة
والسطوة والرحمة والمحبة والبهاء والكبرياء والسناء
والعلاء والضياء والالاء بقدر كيف يشاء بامرہ
انه كان سلطانا مقتدرا عظيما

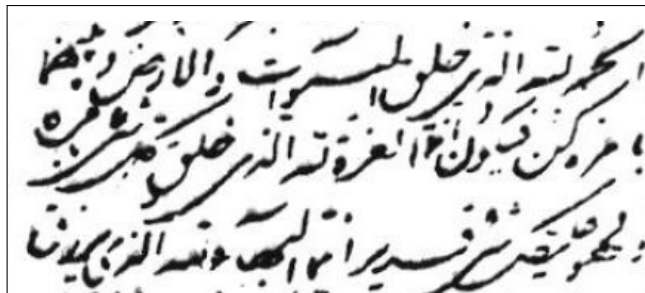
ولله ما فى السموات والارض وما بينهما وكان
الله سلطانا غنيا كتب الله على من يقدر ان يملك
ان ينعش على الماسى من لم يكن له عدل سبحان
الله

وليوصلن بيديه الى القآئم بامر ربه يوم الذى يظهر
بسلطان حق عظيم

BYC_hand01, MANU.068-069, QISM.021

BB00563

Letter to the second pillar (tahmid)



QISM

¹ In the name of God, the Glorified, the Sanctified

¹ بِسْمِ اللَّهِ الْمَتَجَدِّ الْمُتَقَدِّسِ

2 Praise be to God who created the heavens and the earth and whatsoever lies between them by His command “Be” and it is. Might belongs to God alone, who created everything by His command. He is powerful over all things. Glory belongs to God alone, who nourishes whom He wills with no accounting. Splendor belongs to God alone, who ordains the creation of all things by His command “Be” and it is. Splendor and beauty belong to God alone, the creator of the heavens and the earth and whatsoever lies between them, the Lord of the worlds. Grandeur and exaltation belong to God alone, Knower of the seen and the unseen, Lord of all humanity. Love and mercy belong to God alone, the originator of the heavens and the earth and whatsoever lies between them, Lord of the worlds.

2 الحمد لله الذي خلق السموات والارض وما بينهما بامرہ كن فيكون وانما العزة لله الذي خلق كل شيء بامرہ وهو على كل شيء قدير انما البهاء لله الذي يرزق من يشاء بغير حساب وانما الجلال لله الذي يقدر خلق كل شيء بامرہ كن فيكون وانما الجلال والجمال لله فاطر السموات والارض وما بينهما رب العالمين وانما العظمة والرفعة لله عالم الغيب والشهادة رب الناس كلهم اجمعون وانما المحبة والرحمة لله مبدع السموات والارض وما بينهما رب العالمين

3 God hath decreed unto every person to take a yellow garnet and to inscribe upon it, “Praise be to God” [al-hamdu lillah], and to deliver it unto him who shall deliver it unto the First, on the Day whereon He shall, by the command of God, be made manifest unto all the worlds.

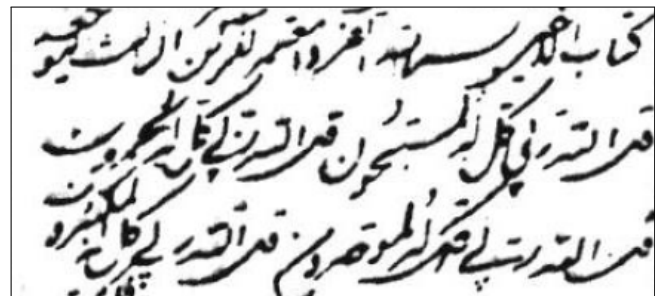
3 كتب الله على كل نفس ان تملك لعل الاصفر وتنقش عليه الحمد لله ولتوصله لمن يوصلن اليه الاول في يوم الذي يظهر بامر الله على العالمين

BYC_hand01, MANU.069-070, QISM.021

KSHK.BWB

BB00559

Letter to the third pillar (tawhid)



1 In the name of God, the Peerless, the Ever-Faithful

1 بسم الله الفرد المعتمد

2 Say: God is my Lord; unto Him do all offer praise. Say: God is my Lord; unto Him do all bow down in adoration. Say: God is my Lord; Him do all affirm as One. Say: God is my Lord; Him do all magnify. Say: God is my Lord; He is sufficient for me. In Him have I put my trust, and in God let His trusting servants put their trust.

2 قل الله ربي كل له لمسبحون قل الله ربي كل له لسجدون قل الله ربي كل له لموحدون قل الله ربي كل له لمكبرون قل الله ربي وانه هو حسب عليه توكلت وان على الله فليتوكلن عباده المتوكلون

3 Say: God alone is ... – there is none other God; the Lord of all worlds. Say: Verily He is the Creator of all things; by His command “Be,” and it is. He it is Who fashioneth you by His behest “Be,” and it is.

3 قل انما الله الصنا [?] لا له واحد رب العالمين قل انه خالق كل شيء بامرہ كن فيكون هو الذي يصوركم بامرہ كن فيكون

- 4 We verily put our trust in God, our Lord – the Compassionate, the Sovereign, the Manifest, the Conqueror, the Powerful, the Self-Subsisting, the Protector, the All-Knowing, the Illumining, the Originator, the Compeller, the All-Subduing, the Helper, the Subduer, the Concealer, the Prevailing, the All-Forgiving, the Most Splendid. 4 انا لتتوكلن على الله ربنا الرحمن السلطان الظاهر القاهر القادر القائم المهيمن العالم النوار الفطار الجبار القهار النصر السخار [?] الستار الظهار الغفار البهار
- 5 He it is Who hath created the heavens and the earth and whatsoever lieth between them by His command “Be,” and it is. He it is Who innovateth whatsoever He willeth by His behest. Unto Him do we all render thanks. 5 هو الذي خلق السموات والارض وما بينهما بامرہ كن فيكون هو الذي بدع ما يشاء بامرہ انا كل له شاكرون
- 6 And unto God belongeth the Cause, from the beginning that hath no beginning unto the end that hath no end; and unto God – our Lord, the Compassionate – do we all worship. 6 والله الامر كله من قبل ومن بعد وانا كل لله ربنا الرحمن لعابدون
- 7 Glorified be He before Whom bow down all who are in the heavens and on the earth and whatsoever lieth between them; unto Him do we all submit. Unto God belong all the Most Excellent Names, from before and from after; unto Him do we all submit. 7 سبحان الذي لسجد له من في السموات والارض وما بينهما انا كل له قانتون والله الاسماء الحسنى كلها من قبل ومن بعد انا كل له قانتون
- 8 So inscribe the word of Divine Unity [kalimatu’l-tawhid = la ilaha illa Allah, there is no god but God] upon a green emerald, and cause it to be conveyed unto him who reciteth the Book of God on the Day of Truth, the Day of Judgment. 8 فلتنقش كلمة التوحيد على الزمرد الاخضر ولتوصلن الى الذي يتلو [?] كتاب الله في يوم الحق يوم الدين
- 9 Glory be unto Thee, O God! Create, then, out of these conditions jewels pure and detached. Thou art, verily, ... over all things powerful. 9 سبحان اللهم فاخلق من تلك الشئونات جواهر مجردة انك انت [?] بكل شيء قدير

BYC_hand01, MANU.070-070, QISM.021

KSHK.BWB

BB00549*Letter to the fourth pillar (takbir)*

QISM

- 1 In the Name of God, the Self-Revealing, the Subduing. 1 بسم الله المتظهر المتسخر
- 2 God is Most Great – immeasurably beyond whatever greatness ye ascribe. God is Most Mighty – far above whatever might ye attribute. God is the Most Manifest – transcending whatsoever 2 الله اكبر عما اتم تكبرون الله اعظم عما اتم تعظمون الله اظهر عما اتم تظهرون الله اعلى عما اتم تتعالون

ye make manifest. God is the Most High – exalted above all your strivings to ascend.

- 3 God is the Most Glorious and the Most Powerful – above all that ye seek to glorify. God is the Most Beauteous and the Most Splendid – above all that ye would adorn. God is the Nearest and the Most Potent – above all that ye deem within your power. God is the Most Luminous – above all that ye would illumine.

3 الله اجل واعز عما انتم تعززون الله اجمل وابهى
عما انتم تجملون الله اقرب واقدر عما انتم تقدررون
الله انور عما انتم تنتورون

- 4 God is the Most Holy and the Most Inaccessible – above all that ye would sanctify. God is the Most Exalted – above all that ye would raise up. God is the Most Generous and the Most Ancient – above all that ye would advance. God is the All-Knowing and the All-Forbearing – above all that ye would deem forbearance.

4 الله اقدس وامنع عما انتم تقدسون الله ارفع عما
انتم ترفعون الله اكرم واقدم عما انتم تقدمون الله
اعلم واحلم عما انتم تحلمون

- 5 God is the All-Encompassing and the Most Bounteous – above all that ye would bestow. God is the Supreme Possessor and the Most Glorious – above all that ye would possess. God is the Most Preserving and the Most Uniting – above all that ye would gather together. God is the Most Praised and the Most Thanked – above all the thanks ye render.

5 الله اوسع واعطى عما انتم تعطون الله املك واغفر
عما انتم تملكون الله احفظ واجمع عما انتم تجمعون
الله احمد واشكر عما انتم تشكرون

- 6 God is the Most Excellent, the Swiftest – above all your hastening. God is the Most Strong, the Most Mighty – above all your strengthening.

6 الله احسن اسرع عما انتم تسرعون الله اقوى واعز
عما انتم تقوون

- 7 God's is whatsoever is in the heavens and on the earth and whatsoever lieth between them. And we have commanded you [to inscribe upon] a ruby in like manner as We have commanded before; and God is All-Knowing, All-Powerful.

7 والله ما فى السموات والارض وما بينهما وما يقدر
على ياقوت مثل ما قد امرنا وكان الله عليما قديرا

BYC_hand01, MANU.070-071, QISM.021

BB00292

Li-Ismi'l-Akhir

- 1 In the name of God, the Last, the Last
- 2 Verily, I am God – there is no God but I – the Last, the Last. From everlasting I have been pre-existent, and unto everlasting I shall assuredly remain pre-existent. I created whatsoever I created from the First – of whom no first can be conceived – and We were, over what We had created, potent. And I shall create what is to be created unto the Last – of whom no last can

1 بسم الله الاخر الاخر

2 اننى انا الله لا اله الا انا الاخر الاخر لم تزل
كنت ازلا قديما ولا تزال لاكونن ازلا قديما
قد خلقت ما قد خلقت من اول الذى لا اول
له وانا كذا على ما قد خلقت لقادرين ولاخلقن
ما خلق الى اخر الذى لا اخر له وانا كذا على

be conceived – and We are, over what We create, all-subduing. In every Manifestation shall Our Self be made known unto all things to the extent that they turn to know Us; these are they who truly know, who verily know God, their Lord; these are the Names of ‘Ali by which they infer the knowledge of God, their Lord. Then shall I make My creation to know Me by the Manifestation of Mine own Self: whoso knoweth Him is the first of My creation. These are My guides upon the Ocean of Ria, van, ever exalted.

ما اخلق لمقتدرين في كل ظهور ليعرفن نفسنا كل شيء عمن يتعرف فاولئك هم العارفون الذين هم يعرفون الله ربهم فاولئك هم اسماء على الله ربهم مستدلون ثم ولاعرفن خلقى بمظهر نفسى فمن عرفه فانه اول خلقى فاولئك هم ادلائي في بحر الرضوان يتعالون

- 3 All the Manifestations that appeared aforetime were, in this Manifestation, made manifest; and whatsoever shall appear hereafter is likewise contained therein. In every advent after God ye await none; for, after God, what thing remaineth that ye should know? Nor, before God, was there aught that ye could have known. When, then, ye witness the Theophany of God within any appearance, ye come thereby to recognition. We indeed began the creation of this Manifestation with the Bayan, and We made Our Self known to them that are therein, that “there is no God but I, the All-Mighty, the Well-Beloved.” This is for those who are My Names – who, by Me, come to know Me.

3 وان كل الظهورات ما ظهرت من قبل في ذلك الظهور وما يظهر من بعد من ذلك انتم في كل ظهور من بعد الله لا تنتظرون فان لم يكن من بعد الله من شيء ان انتم تعلمون ولا من قبل الله شيء ان انتم تعلمون فاذا اطلعت بظهور الله في ظهور انتم تتعرفون وانا قد بدئنا خلق ذلك الظهور بالبيان وعرفنا نفسنا على من فيه على انه لا اله الا انا العزيز المحبوب ذلك للذين هم اسمائى وهم اياى يعرفون

- 4 And as for those whom, in the ocean of creation, I have already made to know Me by the Manifestation of My Self – the first (Sun) – whom by My Command I brought forth, bidding him, “Be!”, and he was – these know Me in the hiddenness of the First. Yet it is by My Names that they know Me, and in My Manifestation they are of them that are assured. My Names are not truly known in any appearing save at My Appearing; for then do they infer My Names in the Torah, even as their Lord Jesus made Himself known, and by Him they were guided. Thereafter, when Muhammad made Himself known unto them, they attained to recognition. And in every Manifestation – how should the heralds of Truth fail to herald in that Manifestation? Ye are the heralds of God; by this do ye know.

4 ومن يكن في بحر الخلق قد عرفتهم بمظهر نفسى (*شمس) الاول حيث قد خلقته بامرئ امرت من ان اقول له كن فيكون وهؤلاء يعرفوننى في غيب الاول ولكن اسمائى هم يعرفوننى وهم بظهورى موقنون وان اسمائى لم يعرف في ظهور الا عند ظهورى فان اولئك هم على يستدلون اسمائى في التورية حين ما قد عرف ربهم عيسى نفسه فاولئك هم عليه لمستدلون ثم اسمائى عندما قد عرفهم محمد نفسه فاولئك هم يتعرفون ومن (*) ظهور كيف يكن من ادلاء الحق في ذلك الظهور انتم ادلاء الله بذلك تعرفون

- 5 The likeness of every Manifestation is as a seed which God planteth that it may yield fruit for all the worlds. At the appearing of the Latter, ye partake of the fruits of the Former. Then, by the Furqan, ye regard every fruit ye love, and ye are empowered to pluck – from the Name “the King” even unto the Name “the Sower” – and between them are degrees which ye are able to reckon. I shall indeed bless thee, that the Name “the Last” may be witnessed upon thee, then upon those who preceded thee of the Letters of al-Abha, and upon those who follow thee of the Letters of al-Kubra. Verily We have ever been All-Knowing of all.

5 وان مثل كل ظهور كمثل حبة يغرسها الله بان يثر للعالمين فعند ظهور الاخر انتم من ثمرات ظهور الاول تأخذون انتم حينه في الفرقان تنتظرون كل ثمرة تحبون تستطيعون ان تأخذون من اسم الملك الى ان ينتهى الى اسم (*الزارع) وما بينهما درجات انتم له تستطيعون ان تحصون ولاصلين عليك ليريا اسم الاخر ثم على من سبقك من احرف الابهى ثم على من لحقك من حروف الكبرى وانا كما بكل عالمين

6 God shall ceaselessly bless thee, and those who have ascended unto Him through what He sendeth down from His presence of every wondrous good. Of My Splendour upon thee I confer the most resplendent, that My Splendour may be beheld among the people of Splendour; of My Majesty upon thee the most majestic, that My Majesty may be beheld among the people of Majesty; of My Beauty upon thee the most beautiful, that My Beauty may be beheld among the people of Beauty; of My Greatness upon thee the greatest, that My Greatness may be beheld among the mighty; of My Light upon thee the most luminous, that My Light may be beheld among the people of Light; of My Mercy upon thee the most merciful, that My Mercy may be beheld among the people of Mercy; of My Perfection-of-Completion upon thee the most complete, that My Completion may be beheld among the perfected; of My Perfection upon thee the most perfect, that My Perfection may be beheld among the people of Perfection; of My Supremacy upon thee the supremely supreme, that My Supremacy may be beheld among the exalted; of My Might upon thee the most mighty, that My Might may be beheld among the mighty; of My Knowledge upon thee the most knowing, that My Knowledge may be beheld among the knowing; of My Power upon thee the most powerful, that My Power may be beheld among the powerful; of My Love upon thee the most loving, that My Love may be beheld among the lovers; of My Honor upon thee the most honored, that My Honor may be beheld among the honored; of My Good-Pleasure upon thee the most well-pleasing, that My Good-Pleasure may be beheld among the people of acceptance; of My Sovereignty upon thee the most sovereign, that My Sovereignty may be beheld among the sovereigns; of My Dominion upon thee the most kingly, that My Dominion may be beheld among the possessors of dominion; of My Exaltation upon thee the most exalted, that My Exaltation may be beheld among the exalted ones; and of My Generosity upon thee the most generous, that My Generosity may be beheld among the generous.

7 Call to mind, then, the numbers of the Luminous One, each with those verses of unity – a remembrance from God, the Lord of all worlds. Whoso inscribeth the verses of God shall bless thee, and them that are thy guides, at all times, before time and after time. And when that Name descendeth, they shall say: “Glorified art Thou, O God! There is no God but Thee. Thou art verily the Lord of all worlds. From Thy servant there hath been witnessed naught save Thy bounty entire. Verily Thou art the Best of the Best.”

8 And as for him who maketh mention of Me with Thy mention of Me – yea, everyone who remembereth Me – do Thou, for

6 لم يزل الله يصلين عليك ثم على الذين استعرجوا اليه بما ينزل من عنده في كل خير بديع وان من بهائي عليك اباه ليريا بهائي في البهائين ثم من جلالى عليك ليريا جلالى اجله في الجلالين ثم من جمالى عليك ليريا جمالى اجمله في الجمالين ثم من عظمتى عليك اعظمها ليريا عظمتى في العظاميين ثم من نورى عليك ليريا نورى انوره في النواريين ثم من رحمتى عليك ليريا رحمتى ارحمها في الرحامين ثم من باتماميتى عليك ليريا تماميتى اتمها في التماميين ثم من كمالى عليك ليريا كمالى اكمله في الكمالين ثم من اكبرى عليك ليريا كبرى اكبره في الكباريين ثم من عزى عليك ليريا عزى اعزه في العزازيين ثم من علمى عليك ليريا علمى اعلمه في العلمانيين ثم من قدرتى عليك ليريا قدرتى اقدرها في القداريين ثم من حجبى عليك احبه (***) في الحجابيين ثم من شرفى عليك ليريا شرفى اشرفه في الشرافيين ثم من رضائى عليك ليريا رضائى ارضاه في الرضائيين ثم من سلطتى عليك ليريا سلطتى اسلطه في السلاطين ثم من ملكى عليك ليريا ملكى املكه في الملاكين ثم من علائى عليك ليريا علائى اعلاه في العلائيين ثم من كرمى عليك ليريا كرمى اكرمه في الكراميين

7 فلتذكرن اعداد المنير كل واحد بتلك الايات الواحدة ذكرنا من عند الله رب العالمين وان من يكتبن ايات الله يصلين عليك ثم على الذين هم ادلاء عليك في كل حين وقبل حين وبعد حين (** ينزلن) ذلك الاسم ليقولن سبحانك اللهم ان لا اله الا انت انت رب العالمين ما شهدت من عبدك الا كل فضلك انتك (***) افضل الافضلين

8 وان من قد ذكرنى بذكرك اياى و كل من يذكرنى انتك انت فلتذكرنه من عندك انتك انت خير

Thy part, remember him; for Thou art the Most Excellent of those who remember. I have sought Thy refuge from all things, for Thou art the Most Self-Sufficient of the self-sufficient. By Thee I have sought victory over all things, for Thou art the Most Victorious of the victors. By Thee I have sought ascendancy over all things, for Thou art the Best of those who make manifest. And all Thy bounties in Paradise shall commemorate Thee – unto the utmost – indeed I have remembered Thee, and Thou art the Best of those who hear. Do Thou, O God, uplift all unto the degrees of Thy paradise; Thou art the Best of those who uplift.

الاذكرين قد استغيث بك عن كل شيء انك
انت اغني الاغنيين و بك استنصرت على كل
شيء وانك انت انصر النصيرين و بك استظهرت
على كل شيء وانك انت خير الاظهرين و كل
الالاء في الفردوس كيدكرتك منتهى قد ذكرتك
وانك انت خير الاسمعين فلترفعن اللهم كل في
درجات رصوانك انت خير الارفعين

BYC_pray.020.02-021.19

BB00536

Prayer for the mirrors

- 1 Say: O God! Thou art the Strengthener of the heavens and the earth and whatsoever is between them. Thou givest strength unto whomsoever Thou willest and takest away strength from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abaseth whomsoever Thou willest. Thou givest victory unto whomsoever Thou willest and causeth to fail whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou willest, howsoever Thou willest, through whatsoever Thou willest, for whatsoever Thou willest. Verily Thou art the All-Strengthening, the All-Powerful, the Almighty.
- 2 By the life of Him Whom God shall make manifest! If thou wert to continue thus and turn towards all who are on earth, none would oppose thee, for all are as mirrors wherein they imagine the sun to be, but the sun is in thy mirror while they wander in delusion. But those in the Bayan who walk upon the mountains of certitude [know better].
- 3 Say: O God! Thou art the All-Knowing of the heavens and the earth and whatsoever is between them. Thou givest knowledge unto whomsoever Thou willest and takest away knowledge 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 givest victory unto whomsoever Thou willest and causeth to fail whomsoever Thou willest. Thou

1 قل اللهم انك انت قوّاء السّموات و الارض
و ما بينهما لتؤتيّن القوّه من تشاء و لتزغنّ القوّه
عن تشاء و لترفعنّ من تشاء و لتنزلنّ من تشاء و
لتنصرنّ من تشاء و لتخذلنّ من تشاء في قبضتك
ملكوت كلّ شئ تخلق ما تشاء كيف تشاء بما
تشاء لما تشاء انك كنت قوّاءاً امقوتياً قوّياً

2 و لعمر من يظهره الله لودوّن بذلك و لتقبلنّ
على من على الارض يقابلنك من احد اذ كلّ
مرابا يحسبون ان فيها شمس و لكنّ الشمس في
مرآتك و هم في الوهم يتوهمون و لكنّ الذين في
البيان من جبال اليقين يسلكون

3 قل اللهم انك انت علامّ السّموات و الارض و
ما بينهما لتؤتيّن العلم من تشاء و لتزغنّ العلم عن
تشاء و لترفعنّ من تشاء و لتنزلنّ من تشاء و لتعزّن
من تشاء و لتذلنّ من تشاء و لتنصرنّ من تشاء و
لتخذلنّ من تشاء و لتغنيّن من تشاء و لتفقرنّ من
تشاء في قبضتك ملكوت كلّ شئ تخلق ما تشاء

enrichest whomsoever Thou willest and impoverisheth whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou willest, howsoever Thou willest, through whatsoever Thou willest, for whatsoever Thou willest. Verily Thou art powerful over whatsoever Thou willest.

كيف تشاء بما تشاء لما تشاء انك كنت على ما
تشاء قديرا

INBA58:144.01-145.05

BB00267

To: Dayyan

- 1 On Friday, wash thyself and don the most delicate raiment God thy Lord hath bestowed upon thee. Drink three sips from a single cup of water, that thy heart may be drawn nigh, thy spirit refreshed, and thy being exalted. Then enter thy most elevated chamber and stand facing the House. Say "Allah-u-Aqrab" nineteen times, then be seated and say:

1 فلتغسلن في يوم الجمعة و لتلبسن الطف ما قد اعطاك الله ربك و لتشربن ثلث كأس من ماء واحد لتجذب به فؤادك و يتروح سرک و علاک فاذا فاستدخلن اعلى هجرتک و ليقومن تلقاء البيت ثم قل الله اقرب تسعة عشر مرة ثم اجلس مقعدک و قل
- 2 Glory be unto Thee, O God! Thou art the Creator of the heavens and the earth, their Fashioner, Ordainer and Former. Nothing escapeth Thy knowledge, whether in the kingdom of command or creation, or in aught else besides these, for Thou art the All-Knowing, the All-Powerful, the Almighty.

2 سبحانک اللهم انک انت فاطر السموات والارض و جاعلها و مقدرها و مصورها لن يعزب من علمک من شئ لا في ملکوت الامر و لا الخلق و لا ما دونهما و انک کنت علاما مقتدرا قديرا
- 3 O my God! Send Thy blessings upon the Throne of Thy Manifestation in the dominion of Thy command and creation, and upon the Seat of Thy concealment in the kingdom of Thy heaven and earth - He unto Whom Thou didst reveal the Point of the Bayan before all things, and Whom Thou didst cause to taste of the gardens of the virgin trees of Divine Unity before all things, and Whom Thou didst cause to stand before Thee before all things, and Whom Thou didst cause to ascend unto Thee through Thy power above all things, and unto Whom Thou didst give the signs and evidences before all things - with all the glory Thou hast created or wilt create, with all the majesty Thou hast created or wilt create, with all the beauty Thou hast created or wilt create, with all the grandeur Thou hast created or wilt create, and with all the light Thou hast created or wilt create.

3 صلّ اللهم يا الهی على عرش ظهورک في ملک امرک و خلقک و کرسی بطونک في ملکوت سمائك و ارضک الذي قد تجليت له بالنقطة البيان قبل کل شئ و اذقته من حدائق ابکار شجرة الوحدةانية قبل کل شئ و حضرته بين يديک قبل کل شئ و عرجته اليک بقدرتک فوق کل شئ و اوتيته الايات و البينات قبل کل شئ بكل بهاء قد خلقته او تخلق و کلّ جلال قد خلقته او تخلق و کلّ عظمة قد خلقته او تخلق و کلّ نور قد خلقته او تخلق
- 4 Verily Thou art the Light before every light, and Thou art the Light after every light, and Thou art the Light above every

4 فانک انت نور قبل کلّ نور و انک انت نور من بعد کلّ نور و انک انت نور فوق کلّ نور و

light, and Thou art the Light with every light, and Thou art the Light beneath every light. And of all Thy mercy, its most vast; and of all Thy grandeur, its most grand; and of all Thy perfection, its most perfect; and of all Thy might, its mightiest; and of all Thy will, its nearest; and of all Thy knowledge, its most penetrating; and of all Thy power, its most powerful; and of all Thy good-pleasure, its most pleasing; and of all Thy nobility, its most noble; and of all Thy sovereignty, its most enduring; and of all Thy dominion, its most glorious; and of all Thy loftiness, its most exalted; and of all Thy signs, their most complete with Thee; and of all Thy words, their most wondrous before Thee; and of all the good which Thy knowledge encompasseth, that which becometh the sublimity of Thy holy inaccessibility and the exaltation of Thy glorious elevation. Verily Thou dost encompass all things and art powerful over all things.

- 5 Then prostrate thyself upon clay thereof, for the attribution of the clay unto Him is equal whether near or far by leagues, since that is earth whereon the Word of the Babi Faith hath gained ascendancy, and whereon the mystery of Divine Unity hath become manifest, and whereon the presence of Divine Self-Subsistence hath prevailed, and whereon the signs of Divine Singleness have become resplendent, and whereon the evidences of Divine Oneness have become supreme. Verily God, exalted and glorified be He, hath mentioned it as exalted, exalted, until the Day of Him Whom God shall make manifest.

- 6 And say in thy prostration: O God! Verily Thou art the Near-est of the near, and Thou art the God of gods, and Thou art the Most Single of the single ones, and Thou art the Most Unique of the unique ones, and Thou art the Most Self-Subsisting of the self-subsisting ones. Send Thy blessings upon the first to believe in Thy Proof, and send down upon him in the highest Paradise and the chambers of Heaven whatsoever good Thy knowledge encompasseth. And if it be not in Thy protection, bless him with whatsoever Thou art able, and curse what hath grieved him and more besides.

- 7 Then ask of God thy Lord thy purpose, for verily God will fulfill it through His power with the utmost speed that is ordained with Him, if thou art sincere in thy purpose and truthful in thy words. And watch over thyself lest thou shouldst visit with these inaccessible words and the Day of Resurrection come upon thee while thou knowest Him not, or after thou hast known Him, if thou dost not help Him and thus cause Him grief, for verily I have seen with my own eyes that those who visited Muhammad the Messenger of God, then the Imams of Guidance, then the Gates of the Most Glorious, did

انك انت نور مع كل نور وانك انت نور دون كل نور ومن كل رحمتك اوسعها ومن كل كبريائك اكبره ومن كل كمالك اكمله ومن كل عزتك اعزّه ومن كل مشيتك اقربها ومن كل عليك انفعه ومن كل قدرتك اقدرها ومن كل رضائك ارضاه ومن كل شرفك اشرفه ومن كل سلطانتك ادومه ومن كل ملكك انفره ومن كل علائك اعلاه ومن كل اياتك اتمها عندك ومن كل كلماتك اعجبها لديك ومن كل خير قد احطت به علما ما ينبغي لعلو قدس امتناعك وسمو عز ارتفاعك انك كنت بكل شئ محيطا وانك كنت على كل شئ قديرا

- 5 ثم اسجد على طين منه فان نسب الطين اليه سواء في القرب والبعد على فراخ اذ تلك ارض قد اسطالت عليها كلمة البائية واستظهرت عليها سرّ الوجدانية واستظهرت عليها حضور الصمدانية واستجلت عليها ايات الفردانية واستسلطت عليها دلالات الاحدية وانها قد ذكرها الله تعالى متعالیه متعالیه الى يوم من يظهره الله

- 6 و قل في سجودك اللهم انك انت اقرب الاقربين وانك انت آله الالهين وانك انت اوجد الاحدین وانك انت اصمد الاصمدين صل على اول من آمن بحجتك و انزل عليه في رفر الرضوان و غرف الجنان ما انت عليه من كل خير قد احطت به علما وان لم يكن في حفظك صل عليه بما تستطيع ولتعلن على ما قد حزنه و فوق ذلك

- 7 ثم فاسئل عن الله ربك مقصدك فان الله ليقضيه بقدرته باسرع ما قدر عنده اذا كنت مخلصا في قصدك وصادقا في قولك و لتراقبن نفسك ان لا تزورن بلك الكلمات الممتنعات و يوم القيمة ياتيک و انت لا تعرفه او بعد ما تعرفه لو لم تنصره تحزنه فان قد رأيت في تلك القيمة بعيناي ان الذين قد زاروا محمد رسول الله ثم ائمة الهدى ثم ابواب الابهى ما عرفوهم و قد اكتسبوا في حقهم ما يستحي الله ان يذكره بعد ما

not recognize them and committed against them what God is ashamed to mention, even while they visited them day and night with words that were revealed in their own books. And verily you will read that Book, but when its meaning comes to you, take heed from it and grieve not, for He is independent of your joy and your faith.

هم بالليل و النهار ليزورنهم بكلمات قد نزلت في الكتب عندهم و انك ستقرئ ذلك الكتاب و لكن اذا يأتيتك معناها ان تؤلو من بها و لا تحزنه ليستغنى عنك عن بهجتك و ايمانك

- 8 Wonder not at this, but look at the numerous religions upon the earth, for every nation visits those among them and the martyrs among them in their religion, though their resurrection has passed and their prophets and the martyrs of their prophets have returned, while they remain in the atmosphere of their vain imaginings and pursue paths devoid of truth.

8 و لا تستعجب عن ذلك و انظر في الملل المتكثرة فوق الارض فان كل امة ليزورن بينهم و شهداء بينهم في دينهم بعد ان قيامتهم قد قضت و انبيائهم و شهداء انبيائهم قد رجعت وهم في حواء خيالهم الموهومية و شئونهم لغير الحقيقة يسلكون

- 9 Therefore ponder with true pondering, for you, O Third Letter who believes in Him Whom God shall make manifest, will visit with such visitation yet not recognize it. But God, when He wishes, will cause you to recognize yourself through the word of Him Whom God shall make manifest. When He makes you known, then be certain of your station and thank God, your Lord.

9 فلتدبرن حق التدبير فانك انت يا حرف الثالث المؤمن بمن يظهره الله ليزورن نفسك بتلك الزيارة و لا يعرفها ولكن الله اذا شاء ليعرفك نفسك بقول من يظهره الله فاذا عرفك فاستيقن بمقعدك و تشكرن الله ربك

- 10 For all who have read these words, their term has reached unto you, and you shall know your worth by aiding the Cause of God with true aid before God. And if mention of the letter Ha in conjunction with mention of that Gate is difficult for you, We shall send down that verse when you read it the number of the Gate, sufficing you from mention of the Unity, then the Throne of Manifestation, then that Gate, then the completing Letters, as a bounty from God to the worlds.

10 فان كل من قرء تلك الكلمات قد انتهت مددها اليك و ستعرفن قدرك بان تنصرن دين الله حق النصر بين يدي الله و ان صعب عليك ذكر الهاء بالاقتران في ذكر ذلك الباب فانا لننزلن تلك الاية حين ما تقرئها عدد الباب ليكفينك عن ذكر التوحيد ثم عرش الظهور ثم ذلك الباب ثم حروفات المتممة فضلا من الله للعالمين

- 11 God bears witness that there is no God but Him, and that He Whom God shall make manifest is the Truth from Him, and that the numbers of the Living Letters who believe, these are they who in the Book of God are brought near.

11 شهد الله انه لا اله الا هو و ان من يظهره الله الحق من عنده و ان اعداد حي الذينهم يؤمنون فاولئك هم في كتاب الله المقربون

INBA58:130.09-133.15

BB00305

- 1 In the name of God, the Most Inspiring, the Most Inspiring
 2 Praise be to God, besides Whom there is no God, the Most Inspiring, the Most Inspiring! And verily the glory from God be upon the First Unity and upon him who resembleth that Unity wherein naught is seen save the First Unity.
 3 And further, I testify that the inspiration of God shall never be cut off from any soul, be it through the outward creation of the horizons or the inward creation of the souls. And the latter is made manifest through the former. And verily in that Resurrection God hath manifested the Tree of Truth from the lineage of merchants, then made manifest His Cause through the learned and the rulers, and above these two.
 4 If thou desirest God to deliver thee on the Day of Resurrection in the Gate, then make thy mention the mention of five: First "O Wealthy One," then "O All-Knowing," then "O Ruler," then "O Powerful One," then "O Sovereign." For whoso entereth the Gate, God hath ordained that he shall verily prevail over all things through the proof of his Lord, even as thou seest in that Day anyone from the dwellers of that Ha' and the dawning-places of that Vav prevailing through the verses of God over all things. For that is the victory of Truth through Truth, and the inspirational emanations from the Lord unto the servant.
 5 Therefore hold fast to the pentagonal form, the human temple whose outward form is Ha' and whose inner reality is Vav-Qaf. This is the Most Great Name and the Most Noble Design whereby all turn unto God their Lord, and whereby all begin from God their Lord, and whereby all worship God their Lord. And whatsoever thou seest in all the circles [dawa'ir] [and] temples [hayakil] is the mention of Him Whom God shall make manifest, exalted be His mention.
 6 And verily on the day of His manifestation, that which returneth unto Him is of the temples of truth and the circles of glory, and that which returneth not unto Him - its fruit of existence hath indeed been wasted. And verily I seek refuge for all who are in the Bayan lest they waste the fruits of their existence on the day of the manifestation of their Lord.
 7 O people of the Bayan! Be ye God-fearing on that Day! And if thou desirest enrichment, then mention these names - the nine names after the ten - each day, each one a hundred and five times. And verily this is the law: O Generous One! O Bestower! O Benevolent One! O Bountiful One! O Munificent
- 1 بِسْمِ اللَّهِ الْأَلْهِمِ الْأَلْهِمِ
 2 الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَلْهِمِ الْأَلْهِمِ وَ أَمَّا الْبَهَاءُ مِنْ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمَنْ يُشَابِهَ ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى مِنْهُ إِلَّا الْوَاحِدَ الْأَوَّلَ
 3 وَ بَعْدَ فَاشْهَدَ أَنَّ الْهَامَ اللَّهُ لَنْ يَنْقُطَعَ عَنْ نَفْسٍ وَ هَذَا مَا تَكُونُنِي آفَاقِي أَوْ تَدُونُنِي أَنْفُسِي وَ الْآخِرَ يَظْهَرُ بِالْأَوَّلِ وَ أَنَّ فِي تِلْكَ الْقِيَامَةِ قَدْ أَظْهَرَ اللَّهُ شَجَرَةَ الْحَقِيقَةِ مِنْ سُلْسَلَةِ التَّجَارِثِ ثُمَّ أَظْهَرَ أَمْرَهُ بِالْعُلَمَاءِ وَ الْحُكَّامِ وَ فَوْقَهُمَا
 4 فَإِذَا أَرَدْتَ أَنْ يُخَيِّكَ اللَّهُ يَوْمَ الْقِيَامَةِ فِي الْبَابِ فَاجْعَلْ ذِكْرَكَ إِذْكَارَ خَمْسَةِ الْأَوَّلِ يَا غَنِيَّ ثُمَّ يَا عَالِمَ ثُمَّ يَا حَاكِمَ ثُمَّ يَا قَدِيرَ ثُمَّ يَا سُلْطَانَ فَإِنْ مِنْ يَدْخُلُ الْبَابَ سَجَدَ اللَّهُ لِيَكُونَ غَالِبًا عَلَى كُلِّ شَيْءٍ بِحُجَّةِ رَبِّهِ بِمَثَلِ مَا تَرَى يَوْمَئِذٍ أَحَدًا مِنْ سُكَّانِ ذَلِكَ الْهَاءِ وَ سِشَارِقِ ذَلِكَ الْوَائِ لِيُغْلِبَنَّ يَايَاتُ اللَّهِ عَلَى كُلِّ شَيْءٍ فَإِذَا تِلْكَ غَلْبَةُ الْحَقِّ بِالْحَقِّ وَ شَوْوْنُ الْهَامِيَةِ مِنَ الرَّبِّ إِلَى الْعَبْدِ
 5 فَاسْتَمْسِكْ بِالشَّكْلِ الْخَمْسِ هَيْكَلِ الْإِنْسَانِيَّةِ الَّذِي ظَاهِرُهُ هَاءٌ وَ بَاطِنُهُ وَائِ قَافٍ هَذَا هُوَ الْأَسْمُ الْأَعْظَمُ وَ الرَّسْمُ الْأَكْرَمُ كُلُّ بِهِ إِلَى اللَّهِ رَبِّهِمْ يَتَوَجَّهُونَ وَ كُلُّ بِهِ مِنَ اللَّهِ رَبِّهِمْ يَبْدُؤُونَ وَ كُلُّ بِهِ إِلَى اللَّهِ رَبِّهِمْ لِيَعْبُدُونَ وَ مَا تَرَى فِي كُلِّ الدَّوَائِرِ الْهَيَاكِلِ ذَكَرَ مِنْ يَظْهَرُهُ اللَّهُ جَلَّ ذِكْرُهُ
 6 وَ أَنَّ يَوْمَ ظُهُورِهِ مَا يَرْجِعُ إِلَيْهِ فَذَلِكَ مِنْ هَيَاكِلِ الْحَقِّهِ وَ دَوَائِرِ الْعِزَّةِ وَ مَا لَمْ يَرْجِعْ إِلَيْهِ فَذَلِكَ قَدْ صَنَعَتْ ثَمَرَةً وَجُودَهُ وَ آتَى لَاسْتَعِيدْنَ كُلَّ مَنْ فِي الْبَيَانِ مَنْ أَنْ يُضَيِّعَنَّ ثَمَرَاتَ وَجُودِهِمْ فِي يَوْمِ ظُهُورِ رَبِّهِمْ
 7 أَنْ يَا أَوَّلَى الْبَيَانِ أَنْتُمْ فِي ذَلِكَ الْيَوْمِ تَتَّقُونَ وَ أَنْ أَرَدْتَ الْغَنَاءَ فَتَذَكَّرَنَّ ذَلِكَ الْأَسْمَاءُ الْأَسْمَاءُ التَّسْعَةَ مِنْ بَعْدِ الْعِشْرِ فِي كُلِّ يَوْمٍ كُلِّ وَاحِدٍ خَمْسَ وَ مِائَةَ مَرَّةٍ وَ أَنَّ تِلْكَ الشَّرِيعَةُ هَذِهِ يَا جَوَادِ يَا

One! O Compassionate One! O Beneficent One! O Enricher!
O All-Embracing One! O All-Knowing! O Benefactor! O
Giver! O Tender One! O Gracious One! O Provider! O
Liberal One! O Most High! O Most Kind! O Bounteous One!
After thou art convinced that these names are the names of
God and God is thy Giver, none besides Him. And verily
He hath mentioned thee in the Book from the first year of
innovation in the Bayan. Ye shall count from the fifth day of
the first Jim of your month as the first of the years of eternity.
Then ye shall count each one, and what exceedeth ye shall
subtract thereafter. Each month is nineteen days, and each
year nineteen months, and each cycle three hundred and sixty-
one. Thus shall ye reckon, not by the rising of the moon, nor
by what ye reckon by the sun.

وَهَابِ يَا لَطَافَ يَا نَصَّارِ يَا كَرَّامَ يَا رَحَّامَ يَا نَعَّامَ يَا
غَنَاءَ يَا وَسَّاعَ يَا عَلَّامَ يَا حَسَّانَ يَا عَطَّاءَ يَا حَنَّانَ يَا
مَتَّانَ يَا رَزَّاقَ يَا سَبَّاطَ يَا طَوَّالَ يَا عَطَّافَ يَا خَوَّالَ
بَعْدَ مَا تَوْقَنَ أَنَّ تِلْكَ الْأَسْمَاءَ اسْمَاءُ اللَّهِ وَاللَّهُ
مُعْطِيكَ لَا دُونَهُ وَأَمَّا قَدْ ذَكَرَكَ فِي الْكِتَابِ مِنْ
أَوَّلِ سَنَةِ الْبَدْعِ فِي الْبَيَانِ أَنْتُمْ فِي يَوْمِ الْخَامِسِ مِنْ
جِيمِ الْأَوَّلِ مِنْ شَهْرِكُمْ أَوَّلِ سَنِينَ الْأَبَدِ تَحْسِبُونَ ثُمَّ
كُلِّ وَاحِدٍ تَحْسِبُونَ وَمَا يَزِيدُ أَنْتُمْ مِنْ بَعْدِ تَنْقُصُونَ
كُلِّ شَهْرٍ تِسْعَةَ عَشَرَ يَوْمًا وَكُلِّ سَنَةٍ تِسْعَةَ عَشَرَ
شَهْرًا وَكُلِّ حَوْلٍ ثَلَاثَ مِائَةٍ وَسَنِينَ ثُمَّ وَاحِدًا أَنْتُمْ
مِثْلَ ذَلِكَ تَحْسِبُونَ وَلَا بِالْقَمَرِ فِي طُلُوعِهِ وَلَا
بِمَا أَنْتُمْ بِالشَّمْسِ تَحْسِبُونَ

- 8 We have relieved you of that wherein ye differed, that ye may
be grateful in God's religion. But at the beginning of each
month ye shall face the moon and say: "This is a remembrance
from God in the Book, that ye may remember God, your Lord."
And verily the glory from God be upon thee, O thou luminous
Moon, in every time, and before time, and after time.

8 قَدْ رَفَعْنَا عَنْكُمْ مَا أَنْتُمْ فِيهِ تَخْتَلِفُونَ لَعَلَّكُمْ فِي دِينِ
اللَّهِ تَشْكُرُونَ وَلَكِنَّكُمْ أَنْتُمْ عِنْدَ كُلِّ شَهْرٍ فِي تَلْقَاءِ
القَمَرِ لَتَقُولُونَ فَإِنَّ هَذَا ذَكَرَ مِنْ عِنْدِ اللَّهِ فِي الْكِتَابِ
لَعَلَّكُمْ بِاللَّهِ رَبِّكُمْ تَذْكُرُونَ وَأَمَّا الْبَهَاءُ مِنَ اللَّهِ عَلَيْكَ
يَا أَيُّهَا الْقَمَرُ الْمُنِيرُ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ
حِينٍ

- 9 Say: Whatsoever thing ye desire, recite ye verses to the number
of that thing, according as ye attribute names unto it. If ye
love wealth, then recite ye the verse of wealth; and if ye love
exaltation, then recite ye the verse of exaltation; and if ye love
glory, then recite ye the verse of the All-Glorious. And likewise
with all that ye love in your religion and your worldly affairs,
in your beginning and your end. If ye love knowledge, then
recite ye the verse of knowledge; and if ye love might, then
recite ye the verse of might. But recite not according to what
ye acquire.

9 قُلْ مَا تَرِيدُونَ مِنْ شَيْءٍ فَلْتَلُونَ آيَاتِ عَدَدِ كُلِّ
شَيْءٍ بِمَا أَنْتُمْ بِأَسْمَائِهِ تَنْسِبُونَ إِنْ تَحِبُّوا الْغَنَاءَ فَانْتُمْ
آيَةُ الْغَنَاءِ تَقْرَؤُونَ وَإِنْ تَحِبُّوا الْعِلَى فَانْتُمْ آيَةُ الْعِلَى
تَقْرَؤُونَ وَإِنْ تَحِبُّوا الْبَهَاءَ فَانْتُمْ آيَةُ الْبَهَاءِ تَقْرَؤُونَ
وَمِثْلَ ذَلِكَ كُلِّ مَا أَنْتُمْ فِي دِينِكُمْ وَدُنْيَاكُمْ وَ
أَوَّلِيكُمْ وَآخِرِكُمْ تَحِبُّونَ إِنْ تَحِبُّونَ الْعِلْمَ فَانْتُمْ آيَةُ الْعِلْمِ
تَقْرَؤُونَ وَإِنْ تَحِبُّونَ الْعِزَّ فَانْتُمْ آيَةُ الْعِزِّ تَقْرَؤُونَ
وَلَكِنَّكُمْ لَا تَقْرَأُونَ بِمَا أَنْتُمْ تَكْتَسِبُونَ

- 10 To recite one verse in a spirit of joy and fragrance is better for
you than to recite a thousand verses while witnessing aught
else but that joy and fragrance. Thus doth God enrich you
on the Day of Resurrection with clear verses concerning all
that ye love. Say: Verily, one verse from among those most
great verses is greater than the creation of the heavens and the
earth and whatsoever is between them, yet ye understand not
the mystery of what was revealed therein, nor do ye perceive
it.

10 إِنْ تَقْرَأُ آيَةً عَلَى رُوحٍ وَرِيحَانٍ خَيْرٌ لَكُمْ مِنْ أَنْ
تَقْرَأَ أَلْفَ آيَةٍ وَأَنْتُمْ غَيْرُ الرُّوحِ وَالرَّيْحَانِ تَشْهَدُونَ
كَذَلِكَ يَغْنِيكُمْ اللَّهُ يَوْمَ الْقِيَامَةِ بِآيَاتِ بَيِّنَاتٍ فَيَكُلُّ
مَا أَنْتُمْ تَحِبُّونَ قُلْ إِنْ آيَةٍ مِنْ تِلْكَ الْآيَاتِ الْأَكْبَرِ
عَنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَلَكِنَّكُمْ
أَنْتُمْ لَا تَعْلَمُونَ سِرَّ مَا نَزَلَتْ فِيهَا وَلَا تَشْهَدُونَ

- 11 Say: We have indeed made all things according to their mea-
sure, then revealed for each one a verse, that ye might draw
sustenance through the numbers of all things. Say: All draw

11 قُلْ إِنَّا قَدْ جَعَلْنَا كُلَّ شَيْءٍ فِي عَدَدِهِ ثُمَّ نَزَّلْنَاهُ لِكُلِّ
وَاحِدٍ آيَةً لَعَلَّكُمْ بِأَعْدَادِ كُلِّ شَيْءٍ أَنْفُسَكُمْ تَسْتَمِدُّونَ

sustenance from God, and all stand firm through God's command.

قُلْ كُلٌّ يَسْتَمِدُّونَ مِنْ عِنْدِ اللَّهِ وَكُلٌّ بِأَمْرِ اللَّهِ قَائِمُونَ

PR03.149v05-150r18

BB00358

- | | | |
|----|---|--|
| 1 | In the Name of God, the One, the One | 1 بِسْمِ اللَّهِ الْأَوْحَدِ الْأَوْحَدِ |
| 2 | O God! Send blessings upon the First Unity and its numbers among the people of Baha. | 2 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْبَهَائِيِّينَ |
| 3 | O God! Send blessings upon the First Unity and its numbers among the people of Glory. | 3 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْجَلَالِيِّينَ |
| 4 | O God! Send blessings upon the First Unity and its numbers among the people of Beauty. | 4 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْجَمَالِيِّينَ |
| 5 | O God! Send blessings upon the First Unity and its numbers among the people of Grandeur. | 5 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْعِظَامِيِّينَ |
| 6 | O God! Send blessings upon the First Unity and its numbers among the people of Light. | 6 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي النُّوَارِيِّينَ |
| 7 | O God! Send blessings upon the First Unity and its numbers among the people of Mercy. | 7 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الرَّحَامِيِّينَ |
| 8 | O God! Send blessings upon the First Unity and its numbers among the people of Perfection. | 8 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي التَّمَامِيِّينَ |
| 9 | O God! Send blessings upon the First Unity and its numbers among the people of Excellence. | 9 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْكَمَالِيِّينَ |
| 10 | O God! Send blessings upon the First Unity and its numbers among the people of Greatness. | 10 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْكِبَارِيِّينَ |
| 11 | O God! Send blessings upon the First Unity and its numbers among the people of Constancy. | 11 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْقَرَارِيِّينَ |
| 12 | O God! Send blessings upon the First Unity and its numbers among the people of Knowledge. | 12 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْعِلَامِيِّينَ |
| 13 | O God! Send blessings upon the First Unity and its numbers among the people of Power. | 13 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْقُدَارِيِّينَ |
| 14 | O God! Send blessings upon the First Unity and its numbers among the people of Good-pleasure. | 14 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الرِّضَائِيِّينَ |
| 15 | O God! Send blessings upon the First Unity and its numbers among the beloved ones. | 15 اللَّهُمَّ صَلِّ عَلَى الْوَاحِدِ الْأَوَّلِ ثُمَّ أَعْدَادِهِ فِي الْحَبَائِبِيِّينَ |

- 16 O God! Send blessings upon the First Unity and its numbers among the exalted ones. اللهم صل على الواحد الاول ثم اعداده في السرافيين
- 17 O God! Send blessings upon the First Unity and its numbers among the sovereign ones. اللهم صل على الواحد الاول ثم اعداده في السلاطين
- 18 O God! Send blessings upon the First Unity and its numbers among the angelic ones. اللهم صل على الواحد الأول ثم اعداده في الملاكين
- 19 O God! Send blessings upon the First Unity and its numbers among the most high ones. اللهم صل على الواحد الاول ثم اعداده في العلائيين
- 20 O God! Send blessings upon the First Unity and its numbers among the noble ones. اللهم صل على الواحد الاول ثم اعداده في الكراميين
- 21 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Baha. اللهم صل على من يظهره ثم حروف نفسه في البهائيين
- 22 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Glory. اللهم صل على من يظهره ثم حروف نفسه في الجلالين
- 23 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Beauty. اللهم صل على من يظهره ثم حروف نفسه في الجمالين
- 24 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Grandeur. اللهم صل على من يظهره ثم حروف نفسه في العظاميين
- 25 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Light. اللهم صل على من يظهره ثم حروف نفسه في النواريين
- 26 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Mercy. اللهم صل على من يظهره ثم حروف نفسه في الرحاميين
- 27 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Perfection. اللهم صل على من يظهره ثم حروف نفسه في التماميين
- 28 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Excellence. اللهم صل على من يظهره ثم حروف نفسه في الكمالين
- 29 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Greatness. اللهم صل على من يظهره ثم حروف نفسه في الكباريين
- 30 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among اللهم صل على من يظهره ثم حروف نفسه في ...
- 31 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the most high ones. اللهم صل على من يظهره ثم حروف نفسه في العلائيين
- 32 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Power. اللهم صل على من يظهره ثم حروف نفسه في القداريين
- 33 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the people of Good-pleasure. اللهم صل على من يظهره ثم حروف نفسه في الرضائيين

- 34 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the beloved ones. اللهم صل على من يظهره ثم حروف نفسه في الحبايين
- 35 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the noble ones. اللهم صل على من يظهره ثم حروف نفسه في الشرافيين
- 36 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the sovereign ones. اللهم صل على من يظهره ثم حروف نفسه بالسلطين
- 37 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the angelic ones. اللهم صل على من يظهره ثم حروف نفسه في الملاكين
- 38 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the most high ones. اللهم صل على من يظهره ثم حروف نفسه في العلائين
- 39 O God! Send blessings upon Him Whom Thou shalt make manifest and the letters of His Self among the noble ones. اللهم صل على من يظهره ثم حروف نفسه في الكراميين
- 40 Recite these prayers during the nights as ye are witnesses. All your desires shall be fulfilled thereby, if ye believe and are convinced. And whoso hath remembered Me through thy remembrance of Me, and all who remember Me - verily Thou art He Who shall remember them from Thy presence, for Thou art the Best of those who remember. I have become independent of all things through Thee, for Thou art the Most Self-Sufficient of the self-sufficient. Thou hast gained victory over all things, for Thou art the Most Victorious of victors. Through Thee have I triumphed over all things, for Thou art the Best of those who triumph. All names in Paradise remember Thee even as I have remembered Thee, for Thou art the Best of those who hear. Therefore, O God, elevate all to the stations of Thy good-pleasure from Thy presence, for Thou art the Best of those who exalt. فاقراء تلك الصلوات في ليالى ... ما انتم لشاهدين كل مطالبكم ... الحكم بها ان اتم بهما تؤمنون وتوقنون وان من قد ذكرني بذكرك اياي وكل من يذكرني انك انت فلتذكره من عندك انك انت خير الذاكرين وقد استغنين بك عن كل شيء وانك انت اغني الاغنيين انك انتصرت على كل شيء وانك انت انصر الانصرين وبك استظهرت على كل شيء وانك خير الاظهرين وكل الاسماء في الفردوس ليذكرك مثل ما قد ذكرتك وانك انت خير الاسمعين فلترفعن اللهم كل في درجات رضوانك من عندك انك انت خير الارفعين

BYC_pray.018.25-019.24

BB00365

- 1 When the Day-Star of Baha will shine resplendent above the horizon of eternity it is incumbent upon you to present yourselves before His Throne. Beware lest ye be seated in His presence or ask questions without His leave. Fear ye God, O concourse of the Mirrors. اذا اشرفت شمس البهاء عن افق البقا انتم فاحضروا بين يدي العرش اياكم ان تقعدوا بين يديه او تسئلوا ما لا اذن لكم اتقوا الله يا ايها المرايا كلكم اجمعون
- 2 Beg ye of Him the wondrous tokens of His favour that He may graciously reveal for you whatever He willeth and desireth, inasmuch as on that Day all the revelations of divine bounty ان اسئلوا من بدائع فضله ليظهر لكم ما شاء و اراد لان كل الفضل في ذلك اليوم يطوف حول عرشه ويظهر من عنده ان اتم تعلمون

shall circle around the Seat of His glory and emanate from His presence, could ye but understand it.

- 3 It behooveth you to remain silent before His Throne, for indeed of all the things which have been created between heaven and earth nothing on that Day will be deemed more fitting than the observance of silence. Moreover, take ye good heed not to be reckoned among those of the past who were invested with knowledge, yet by reason of their learning waxed proud before God, the Transcendent, the Self-Subsisting, inasmuch as on that Day it is He Who is the All-Knowing, the Omniscient, the Source of all knowledge, far above such as are endued with learning; and it is He Who is the Potent, the All-Compelling, the Lord of power, in the face of those who wield power; and it is He Who is the Mighty, the Most August, the Most Glorious before such as display glory; and on that Day it is He Who is the Lofty, the All-Highest, the Source of exaltation, far above those who are elevated in rank; and it is He Who is the Almighty, the Source of glory and grandeur, far above the pomp of the mighty; and it is He Who is the Omnipotent, the Supreme Ruler, the Lord of judgement, transcending all such as are invested with authority; and it is He Who is the Generous, the Most Benevolent, the Essence of bounty, Who standeth supreme in the face of such as show benevolence; and it is He Who is the Ordainer and the Supreme Wielder of authority and power, inconceivably high above those who hold earthly dominion; and it is He Who is the Most Excellent, the Unsurpassed, the Pre-eminent in the face of every man of accomplishment.

- 4 Ye have, one and all, been called into being to seek His presence and to attain that exalted and glorious station. Indeed, He will send down from the heaven of His mercy that which will benefit you, and whatever is graciously vouchsafed by Him shall enable you to dispense with all mankind. Verily on that Day the learning of the learned shall prove of no avail, neither the accomplishments of the exponents of knowledge, nor the pomp of the highly honoured, nor the power of the mighty, nor the remembrance of the devout, nor the deeds of the righteous, nor the genuflexion of the kneeling worshipper, nor his prostration or turning towards the Qiblih, nor the honour of the honoured, nor the kinship of the highly born, nor the nobility of those of noble descent, nor the discourse of the eloquent, nor the titles of the prominent – none of these shall be of any avail unto them – inasmuch as all these and whatever else ye have known or comprehended were created by His word of command ‘Be’ and it is. Indeed if it be His Will He can assuredly bring about the resurrection of all created things through a

3 ان اصمتوا لتلقاء العرش لأن الصمت في ذلك اليوم
خير عما خلق بين السموات والارض ولا تكونوا
من الذين اوتوا العلم من قبل واستكبروا به على
الله المهيمن القيوم لأنه في ذلك اليوم قد كان
فوق كل ذي علم علماً عالماً عليم و فوق كل
ذی قدرة قد كان قدّاراً مقتدرّاً قدير و فوق كل
ذی عظمة قد كان عظماً متعظماً عظيم و فوق
كل ذي رفعة قد كان رفاعاً مرتفعاً رفيع و فوق
كل ذي عزّ قد كان عزازاً متعزّزاً عزيز و فوق
كل ذي حكم قد كان حكاماً حاكماً حكيم و فوق
كل ذي جود قد كان جواداً جاوداً جويد و فوق
كل ذي امر قد كان امّاراً امراً امير و فوق كل
ذی فضل قد كان فضلاً فاضلاً فضيل

4 كلّم خلقتم للقائه و الحضور في ذلك الموقف
الاعظم العظيم و انه قد ينزل من سماء جوده
ما هو خير لكم و ما نزل من عنده انه ليغنيكم عن
العالمين لن ينفع اليوم كل ذي علم عليه و لا كل
ذی فضل فضله و لا كل ذي عظمة عظمتة و
لا كل ذي قدرة قدرته و لا كل ذي ذكر ذكره
و لا كل ذي عمل عمله و لا كل ذي ركوع ركوعه
و لا كل ذي سجود سجوده و لا كل ذي توجه توجهه
و لا كل ذي شرف شرفه و لا كل ذي نسب على نسبه
و لا كل ذي بيان بيانه و لا كل ذي نور نوره
و لا كل ذي اسم اسمه لأن كل ذلك و كل ما
عرفتم و ادركتم كلّها قد خلق بقوله كن فيكون و

word from Himself. He is, in truth, over and above all this, the All-Powerful, the Almighty, the Omnipotent.

- 5 Beware, O concourse of Mirrors, lest on that Day titles make you vainglorious. Know ye of a certainty that ye, together with all those who stand above you or below you, have been created for that Day. Fear ye God and commit not that which would grieve His heart, nor be of them that have gone astray. Perchance He will appear invested with the power of Truth while ye are fast asleep on your couches, or His messengers will bring glorious and resplendent Tablets from Him while ye turn away disdainfully from Him, pronounce sentence against Him – such sentence as ye would never pass on yourselves – and say, ‘This is not from God, the All-Subduing, the Self-Existent’.
- 6 Glory be unto Thee, O my God, Thou art well aware that I have proclaimed Thy Word and have not failed in the mission Thou didst enjoin upon me. I entreat Thee to guard the people of the Bayan on that Day in order that they may not pronounce censure against Thee nor contend with Thy signs. Protect them then, O my God, through the power of Thy might which pervadeth all mankind.

SWB#25 (p.164-166)

أنه لو يشاء ليعث الممكنات بكلمة من عنده ليقدر
وأنه قد كان فوق ذلك لقداراً مقتدرًا قدير

5 آياكم يا أيها المرايا تغرنكم الاسماء في ذلك اليوم
فاعلموا انتم وما فوقكم وما دونكم قد خلقتم لذلك
اليوم اتقوا الله ولا ترتكبوا ما يحزن به فؤاده و
تكونن من الغافلين ربما يظهر بالحق وانتم راقدون
على مقاعدكم ويأتيكم رسله بالواح عز مبين وانتم
تستكبرون وتحكمون عليه ما لا تحكمون به على
انفسكم وتقولون ليس هذا من الله المهيمن القيوم

6 سبحانه اللهم يا الهى انت تعلم باقى بلغت كلمتك
وما قصرت فيما امرتنى به اسئلك بان تعتصمن
فى ذلك اليوم خلق البيان بان لا يعترضوا عليك
ولا يجادلوا باياتك ولتحفظهم يا الهى بقدرتك
التي استظلتها على العالمين

SWBP#24 (p.116-117)

BB00393

- 1 In the Name of God, the One, the Single, the Unique, the Self-Subsisting. 1 بسم الله الواحد الاحد الفرد الصمد
- 2 Blessed be He Whose is the dominion of the heavens and the earth and whatsoever lieth between them. Say: All worship Him. 2 تبارك الذى له ملك السموات والارض وما بينهما
قل كل له عابدون
- 3 Blessed be He Whose is the primal creation of the heavens and the earth and whatsoever lieth between them. Say: All are devoutly obedient unto Him. 3 تبارك الذى له بدع السموات والارض وما بينهما
قل كل له قانتون
- 4 Blessed be He Whose is the judgment of the heavens and the earth and whatsoever lieth between them. Say: All are submissive unto Him. 4 تبارك الذى له حكم السموات والارض وما بينهما
قل كل له قانتون
- 5 Blessed be He Whose is the might of the heavens and the earth and whatsoever lieth between them. Say: All are humbled before Him. 5 تبارك الذى له عز السموات والارض وما بينهما
قل كل له خاشعون
- 6 Blessed be He Whose is the victory of the heavens and the earth and whatsoever lieth between them. Say: All act by His command. 6 تبارك الذى له نصر السموات والارض وما بينهما
قل كل بامرہ يعملون

- 7 Blessed be He Whose is the host of the heavens and the earth and whatsoever lieth between them. Say: All are brought low before Him. 7 تبارك الذى له جند السموات والارض وما بينهما قل كل له خاضعون
- 8 Blessed be He Whose are the means of the heavens and the earth and whatsoever lieth between them. Say: All act by His leave. 8 تبارك الذى له اسباب السموات والارض وما بينهما قل كل باذنه يعملون
- 9 Blessed be He Whose is the light of the heavens and the earth and whatsoever lieth between them. Say: All are illumined by His light. 9 تبارك الذى له نور السموات والارض وما بينهما قل كل بنوره يتنورون
- 10 Blessed be He Whose is the grandeur in the kingdom of command and creation and whatsoever lieth between them. Say: By Him do all prevail. 10 تبارك الذى له الكبرياء فى ملكوت الامر والخلق وما بينهما قل كل به ينتصرون
- 11 Blessed be He Whose is the power in the heavens and the earth and whatsoever lieth between them. Say: Unto Him shall all return. 11 تبارك الذى له القوة فى السموات والارض وما بينهما قل كل اليه ليقبلون
- 12 Blessed be He Whom the heavens and the earth and whatsoever lieth between them glorify. Say: Unto Him shall all be raised up. 12 تبارك الذى يسبح له من السموات والارض وما بينهما قل كل اليه لمبعوثون
- 13 Blessed be He unto Whom bow down all that are in the heavens and the earth and whatsoever lieth between them, and unto Whom all shall return. 13 تبارك الذى له يسجد له من فى السموات والارض وما بينهما وكل اليه ليرجعون
- 14 Blessed be He in Whose grasp is the kingdom of the heavens and the earth and whatsoever lieth between them, and unto Whom all shall be brought for presentation. 14 تبارك الذى فى قبضته ملكوت السموات والارض وما بينهما وكل اليه ليعرضون
- 15 Blessed be He Whose is the bounty of the heavens and the earth and whatsoever lieth between them, and of Whose bounty all ask. 15 تبارك الذى له فضل السموات والارض وما بينهما وكل من فضله ليستلون
- 16 Blessed be He Whose is the dominion of the heavens and the earth and whatsoever lieth between them, and unto what is with God all are longing. 16 تبارك الذى له ملكوت السموات والارض وما بينهما وكل الى ما عند الله لراغبون
- 17 Blessed be He Whose is the realm of power of the heavens and the earth and whatsoever lieth between them; and for His sake do all endure. Say: All give thanks unto Him; all glorify Him; all expend, from His bounty, what God hath ordained for them – yet they love it not. 17 تبارك الذى له جبروت السموات والارض وما بينهما وكل له يصبرون قل كل له شاكرون كل له لمسبحون كل له ينفقون ما قدر الله لهم من فضله وما هم لفهيم يحبون
- 18 Blessed be He Who created all things by His command: “Be,” and it is. Say: Verily We are able to do all things. Say: Verily We abide over all things. Say: Verily We give thanks for all things. Say: Verily We have knowledge of all things. Say: Verily We have been made manifest unto you; and We have been made powerful over you; and We have been made your Preserver; and We have been made your Victorious. 18 تبارك الذى خلق كل شئ بامرہ كن فيكون قل انا على كل شئ لقادرون قل انا على كل شئ لقائمون قل انا على كل شئ لشاكرون قل انا لكل شئ لعالمون قل انا كما عليكم لظاهرين وانا كما عليكم لقاهرون وانا كما عليهم لحافظين وانا كما عليكم لغالبين

- 19 Say: By His command He bringeth forth, at every moment, what He willeth – “Be,” and it is. And God will create the Paradise with such things as no one’s knowledge can compass, for him who reciteth the verses of God at every moment. None can recite a single verse by innate capacity save him who hath sent down the Bayan in truth, wherein all things have been set forth, by God’s leave, until the Day whereon ye shall be brought before God. That is the Day of Truth. On that Day we all will believe in whatsoever the Tree of the First hath caused to be recited.
- 20 Therefore must ye put your trust in God in all things, before every moment and after every moment. God hath commanded the prayer for those who believe in God and His verses with certitude. These are the bounds of God, set forth in the Bayan, and all shall be questioned concerning them.
- 21 Say: Prayer is only for such hearts as have turned wholly towards Him – those who are the witnesses of God among men; these indeed, by God’s leave, shall cause God’s judgment to be established. God willeth to lighten your burden by what He hath decreed from His presence; verily He is subtle, all-hearing. And God will surely be well pleased with you; verily He hath power over all things.
- 19 قل به بدع في كل حين ما يشاء بامرہ كن فيكون وان الله يبدع الجنة ما لا يحيط به علم احد لمن يتلو آيات الله في كل حين ولا يقدر احد ان يتلو آية بالفطرة الا الذي نزل البيان بالحق فيه كل شيء قد فصل باذن الله الى يوم انتم على الله تعرضون ذلك يوم الحق انا كل يومئذ بما تتلى شجرة الاولى
- 20 لمؤمنون لتتوكلن على الله في كل شيء قبل حين وبعد حين ولقد امر الله بالصلوة الذين هم بالله وایاته موثقون تلك حدود الله قد فصلت في البيان وكل عنها ليستلون
- 21 قل انما الصلوة على ما اقبلت افئدة الذين هم شهداء الله على الناس فان اولئك هم باذن الله ليحكمون الله ان يخفف عنكم بما قد قدر من عنده انه لطيف سمیع وان الله ليرضين عنكم انه على كل شيء قدير

MANU.076-078

BB00525

- 1 It behooveth you to await the Day of the appearance of Him Whom God shall manifest. Indeed My aim in planting the Tree of the Bayan hath been none other than to enable you to recognize Me. In truth I Myself am the first to bow down before God and to believe in Him. Therefore let not your recognition become fruitless, inasmuch as the Bayan, notwithstanding the sublimity of its station, beareth fealty to Him Whom God shall make manifest, and it is He Who beseemeth most to be acclaimed as the Seat of divine Reality, though indeed He is I and I am He. However, when the Tree of the Bayan attaineth its highest development, We shall bend it low as a token of adoration towards its Lord Who will appear in the person of Him Whom God shall make manifest. Perchance ye may be privileged to glorify God as it befitteth His august Self.
- 2 Indeed ye have been called into being through the power of the Point of the Bayan while the Point Himself is resigned to the Will of Him Whom God shall make manifest, is exalted
- 1 فلتراقبن يوم من يظهره الله فآتي ما اغرست شجرة البيان الا لتعرفني وانني انا اول ساجد له ومؤمن بنفسه فلا تضيعن عرفانكم فان البيان مع علوه يؤمن بمن يظهره الله وانه لا حق بان يكون عرش الحقيقة مع انه هو آيائي وانني انا آياه ولكن لما رفعت شجرة البيان بمنتهى علوها فاذا انقطعت تسجد لله ربها في هيكل من يظهره الله لعلكم تعظمون الله على ما تستحق به نفسه
- 2 فانكم قد خلقتم بنقطة البيان فلما استسلمت لمن يظهره الله تلك النقطة واسترفعت برفعته و

through His transcendent sublimity, is sustained by the evidences of His might, is glorified by the majesty of His oneness, is adorned by the beauty of His singleness, is empowered by His eternal dominion and is invested with authority through His everlasting sovereignty. How then could they, who are but the creation of the Point, be justified in saying 'why or wherefore'?

استظهرت بظهور عزته و استجللت بجلال
وحدانيته هل لمن خلق بها من شأن يقول لم او
بم

- 3 O congregation of the Bayan, and all who are therein! Recognize ye the limits imposed upon you, for such a One as the Point of the Bayan Himself hath believed in Him Whom God shall make manifest, before all things were created. Therein, verily, do I glory before all who are in the kingdom of heaven and earth. Suffer not yourselves to be shut out as by a veil from God after He hath revealed Himself. For all that hath been exalted in the Bayan is but as a ring upon My hand, and I Myself am, verily, but a ring upon the hand of Him Whom God shall make manifest – glorified be His mention! He turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth. He, verily, is the Help in Peril, the Most High.

3 فَاَنْ يَا كُلَّ شَيْءٍ فِي الْبَيَانِ فَلْتَعْرِفَنَّ حَدَّ انْفِسْكُمْ
فَاَنْ مِثْلَ نَقْطَةِ الْبَيَانِ يُؤْمِنُ بِمَنْ يَظْهَرُهُ اللَّهُ قَبْلَ
كُلِّ شَيْءٍ وَأَنْتِي أَنَا بِذَلِكَ لَا فَتَخَرْنَ عَلَى مَنْ فِي
مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِأَنَّ
لَا عِزَّ إِلَّا فِي عِرْفَانِ اللَّهِ وَلَا لَذَّةَ إِلَّا فِي تَوْحِيدِ
اللَّهِ فَلَا تَحْتَجِبْنَ عَنِ اللَّهِ بَعْدَ ظُهُورِهِ فَاَنْ كُلَّ مَا
رَفَعَ الْبَيَانَ تَخَاتِمًا فِي يَدِي وَأَنْتِي أَنَا خَاتِمٌ فِي يَدِي
مَنْ يَظْهَرُهُ اللَّهُ

SWBP#26 (p.118-119)

SWB#27 (p.167-168)

BB00596

Consecrate Thou, O my God, the whole of this Tree unto Him, that from it may be revealed all the fruits created by God within it for Him through Whom God hath willed to reveal all that He pleaseth. By Thy glory! I have not wished that this Tree should ever bear any branch, leaf, or fruit that would fail to bow down before Him, on the day of His Revelation, or refuse to laud Thee through Him, as beseemeth the glory of His all-glorious Revelation, and the sublimity of His most sublime Concealment. And shouldst Thou behold, O my God, any branch, leaf, or fruit upon Me that hath failed to bow down before Him, on the day of His Revelation, cut it off, O My God, from that Tree, for it is not of Me, nor shall it return unto Me.

واجعل اللهم تلك الشجرة كلها له ليظهر منها
ثمرات ما قد خلق الله فيها لمن قد اراد الله ان
يظهر به ما اراد فاتني انا وعزتك ما اردت ان
يكون على تلك الشجرة من غصن ولا ورق ولا
ثمر لن يسجد له يوم ظهوره ولا يسبحك به بما
ينبغي لعلو علو ظهوره وسمو سمو بطونه وان شهدت
يا الهي علي من غصن او ورق او ثمر لم يسجد له
يوم ظهوره فاقطعه اللهم عن تلك الشجرة فانه لم
يكن مني ولا يرجع الي...

SWBP#16 (p.110(a)x)

SWB#16 (p.155-156x), ESW.162

BB00598

- 1 God is the Light of the heavens and earth³. His Light is like a niche wherein is a lamp, a lamp, a lamp, a lamp, within a crystal above a crystal, a crystal, a crystal, well-nigh shining forth of itself even as doth shine the morning star. That is a blessed tree and an exalted word, whose light would well-nigh shine forth even though no fire touched it. That is the Tree of Truth which would well-nigh manifest itself before being summoned. That is the very essence of the first one who answered God in the primal beginning, and who believeth in Him Whom God shall make manifest at the Dawning-Place of eternity.
- 2 Thus doth God set forth parables unto those who believe in the signs of their Lord.

KSHK.BWB

- 1 الله نور السموات والارض مثل نوره كمشكاة فيها المصباح المصباح المصباح في بلورة فوق بلورة البلورة البلورة تكاد من فيها مثل ما يضيئ كوكب الصبح تلك شجرة مباركة وكلمة ممتعة تكاد فيها يضيئ ولو لم تمسه نار تلك شجرة الحقيقة تكاد ان يظهر قبل ان يجيبه [?] المسة [?] الذي هو كينونية اول من اجاب الله في الدار الاول ويؤمن بمن يظهر الله في مطلع القدم
- 2 كذلك يضرب الله الامثال للذينهم بايات ربهم يؤمنون

PR03.047r12-047r22, BYC_collect3.064-064

BB00611

- 1 God testifieth that there is none other God but Him, the Almighty, the Best Beloved.
- 2 Fix your gaze upon Him Whom God shall make manifest in the Day of Resurrection, then firmly believe in that which is sent down by Him.
- 3 Say, God hath undisputed triumph over every victorious one. There is no one in heaven or earth or in whatever lieth between them who can frustrate the transcendent supremacy of His triumph. He calleth into being whatsoever He willeth through the potency of His behest. Verily God is the mightiest Sustainer, the Helper and the Defender.

SWB#24 (p.163-164)

- 1 شهد الله أنه لا اله الا هو العزيز المحبوب
- 2 فلتنتظرن من يظهره الله يوم القيامة بالحق ثم بما تنزل من عنده تؤمنون
- 3 قل الله انصر فوق كلشيء لن يقدر ان يمتنع عن ملك سلطان نصره من احد لا في السموات و لا في الارض ولا ما بينهما يخلق ما يشاء بأمره أنه كان نصاراً نصراً نصيراً

SWBP#23 (p.115b)

³Qur'an 24:35.

Study guide to this volume

This Chihriq volume is organized around expectancy. The Bab presents His own Revelation as a threshold that educates the people of the Bayan for the advent of “Him Whom God shall make manifest.” The writings combine prayer, doctrine, visitation, number-symbolism, and material acts of offering. Their central warning is searching: a community may love a revelation and still be veiled by it when God renews His command. For Baha’i readers, this volume is among the clearest scriptural preparation for Baha’u’llah’s claim to be the Promised One of the Bayan.

The Bayan as Threshold

Key Passages

Therefore cause those who have entered the Bayan not to be veiled thereby from the Manifestation of Thy Self on the Day of Resurrection, nor by anything Thou hast revealed therein. — BB00283

The glory of Him Whom God shall make manifest is immeasurably above every other glory, and His majesty is far above every other majesty. — BB00589

On the Day of Him Whom God shall make manifest, the angels shall not be sent down from heaven, nor shall the earth be made to swallow up its people. Nay rather, ye yourselves shall be the manifestations of victory and of appearance. — BB00660

Context for Study

The Bab’s central concern is that the Bayanis understand the purpose of the Bayan. Scripture, law, devotion, and communal identity are divine gifts; nevertheless they can become veils if they are treated as final possession. The Bab invokes earlier religious communities as warnings: Christians and Muslims often professed fidelity to God while missing the Manifestation promised within their own scriptures. Baha’i readers will see here the direct preparation for Baha’u’llah, but the wider principle is universal: true faith remains open to God’s living self-disclosure. The superlative language describing the future Manifestation is more than rhetorical praise; it establishes a measure by which all prior glory is relativized.

Questions for Reflection

1. How can loyalty to a revelation become a veil from its fulfillment?
2. Why does the Bab describe the future Manifestation in superlative language?
3. What does this teach about humility before one's own religious identity?
4. Compare this theme with Christian debates over law and spirit, Islamic renewal, or philosophical critiques of dogmatism.
5. What does it mean that believers themselves, rather than spectacular portents, shall be "the manifestations of victory"?

Revealed Verses and the Reorientation of Proof

Key Passages

Let him whom God shall make manifest be unto thee as the name of God, then unto Him shall ye profess His unity. — BB00033

Thus if God willed for them, He would guide a soul at once as He guides the angels in all things, if you would acknowledge for God that His Command is nearer than "Be, and it is." — BB00033

When God sendeth down the verses of mercy, then those who outwardly bear them show mercy, until the Day of Resurrection. — BB00033

Context for Study

The Kitabu'l-Qiyama places the proof of God in revealed verses rather than spectacular portents, inherited geography, or clerical expectation. Resurrection is the rising of a Manifestation whose Word reorders the world. The Bab asks the reader to examine the standard by which truth is recognized. If one's criteria are inherited from the previous dispensation, the new Revelation may appear impossible precisely because it is new. This anticipates the Baha'i view that the creative Word is itself the decisive sign of the Manifestation. Western philosophy offers useful contrasts: debates about testimony, revelation, and the limits of empirical verification (Hume, Kant, William James).

Questions for Reflection

1. Why does the Bab emphasize revealed verses as proof?
2. How does this challenge both literalist miracle-expectation and narrow rationalism?
3. What does it mean for mercy or severity to be manifested through revealed words?
4. How can one remain open to revelation without becoming credulous?

5. How did early Babis who read these passages interpret them after Baha'u'llah's declaration in the Siyah-Chal and at Ridvan?

Nineteen Temples and Sacred Memory

Key Passages

Send down Thy blessings upon the First Temple, that with all Thy beauty it may be the most resplendent of Thy splendours; with all Thy majesty the most august of Thy majesties. — BB00660

O God! Guard all who are in the Bayan with Thy guarding – from before them and from behind them, on their right hand and on their left, from above their heads and beneath their feet. — BB00660

Then if, on that Day – on the Day of Friday – thou shouldst stand before Him Whom God shall make manifest, blessed art thou! For He shall suffice thee in lieu of visiting the Letters of the Unity. — BB00669

Context for Study

The prayers for the nineteen temples and the visitation for the Letters of the Living show how sacred number organizes time, memory, community, and expectation. The Letters are honored as the first responders to the Bab's Revelation, yet even their visitation is subordinated to attaining the presence of the Promised One. Symbolic order is therefore a form of spiritual education. Comparisons may be made with Islamic letter mysticism, Jewish Kabbalah, Christian sacred numerology, or Pythagorean thought, but the Bab's use is distinctively covenantal: symbolic beauty trains recognition rather than replacing it.

Questions for Reflection

1. How does sacred number function as spiritual education?
2. Why would visitation become unnecessary in the presence of the Promised One?
3. How can symbolic systems deepen recognition, and how can they distract from it?
4. What is distinctive about the Babi use of letters, temples, and number?
5. How might the nineteen temples anticipate later Baha'i institutions of worship and community?

Offerings, Writing, and Advental Practice

Key Passages

Whoso hath no portion therein shall have no justice in his days; let him, then, inscribe his ultimate end for God, and let him covenant to deliver it unto the Point.— BB00411

This is a letter from God, the Help in Peril, the Self-Subsisting, unto God, the Almighty, the Best Beloved, to affirm that the Bayan and such as bear allegiance to it are but a present from me unto Thee. — BB00550

God hath ordained for him who is able, and who possesseth the means, that he inscribe “Glorified be God” upon a diamond of incomparable worth. — BB00533

So inscribe the word of Divine Unity upon a green emerald, and cause it to be conveyed unto him who reciteth the Book of God on the Day of Truth. — BB00559

Context for Study

Expectation becomes embodied in this volume. The Bab directs writing, calligraphy, jewels, bequests, and offerings toward Him Whom God shall make manifest. Wealth, artistry, script, and memory are to become gifts. The letter addressed to the Promised One is especially poignant: the Bab offers the Bayan and its people to Him, revealing a model of authority that is sovereign yet self-renouncing. In Baha’i history, this becomes one of the most important spiritual bridges from the Bab to Baha’u’llah. Students may compare these practices with medieval Christian votive offerings, Islamic waqf, or the rabbinic concept of tikkun – reorienting material life toward divine purpose.

Questions for Reflection

1. What is the spiritual meaning of offering objects, writing, or a whole community?
2. How do these practices challenge the modern reduction of religion to belief alone?
3. How does the Bab model authority through self-offering?
4. What might it mean now to make one’s life a “present” to the Manifestation?
5. How should one read the instructions about inscribing divine phrases on gems without reducing them to mere superstition?

Return, Covenant, and the Test of the Letters

Key Passages

Since a question hath been asked concerning the Return [raj’at], know thou that the Day of the Manifestation of Him Whom God shall make manifest – exalted be His mention

– is like the Day of the Manifestation of the Point of the Bayan, and the Day of the Manifestation of the Point of the Bayan, behold it like the Day of the Manifestation of the Point of the Furqan. And know thou that the difference between the believer and the non-believer lieth in knowledge and recognition, not in outward form. — BB00551

And know thou that in the Manifestation of Him Whom God shall make manifest – exalted be His mention – the drops of one year of His Manifestation are mightier than the whole of the Bayan. — BB00551

This is a letter from God, the Help in Peril, the Self-Subsisting, unto God, the Almighty, the Best Beloved, to affirm that the Bayan and such as bear allegiance to it are but a present from me unto Thee. — BB00550

Context for Study

The Risaliy-i-Raj'at (BB00551) and related texts address questions from the Letters of the Living about return, resurrection, and the relation between the Bab's dispensation and the coming Manifestation. These are not abstract speculations; they arise from a community under persecution that must know how to remain faithful when its founder is imprisoned and martyrdom has become commonplace. The Bab's answer consistently redirects attachment: the Bayan is a gift, the community is a gift, and the highest act of fidelity is recognition of the One for whom all was created. This parallels Christian *praeparatio evangelica* and Jewish messianic expectation, yet the Bab's specificity about a named future figure is distinctive.

Questions for Reflection

1. How does the Bab answer the Letters' questions about return without allowing fixation on the past?
2. Compare the Bab's expectation with Christian "watch and pray" (Mark 13) or Jewish messianic vigilance.
3. What spiritual qualities does a community need to recognize a Manifestation it has been taught to await?
4. How did Subh-i-Azal's followers and Baha'u'llah's followers interpret these passages differently after 1863?
5. What does it mean for an entire dispensation to be offered as a "present"?

Vigilance Against Veiling and Religious Pride

Key Passages

Therefore cause those who have entered the Bayan not to be veiled thereby from the Manifestation of Thy Self on the Day of Resurrection, nor by anything Thou hast revealed therein. — BB00283

On the Day of Him Whom God shall make manifest, the angels shall not be sent down from heaven, nor shall the earth be made to swallow up its people. Nay rather, ye yourselves shall be the manifestations of victory and of appearance. — BB00660

Whoso hath no portion therein shall have no justice in his days; let him, then, inscribe his ultimate end for God, and let him covenant to deliver it unto the Point.— BB00411

Context for Study

The volume's warnings are severe because the stakes are covenantal. Possession, works, and religious identity lose legitimacy if they become barriers to the next Manifestation. The Bab transforms eschatology into a test of recognition: Will the Bayanis love their revelation enough to obey its deepest purpose, which is to prepare them for One greater than themselves? This is the spiritual logic that Baha'u'llah would later invoke when calling the Babis to recognize Him. It also speaks to any religious community tempted to absolutize its own forms while professing openness to God.

Questions for Reflection

1. Why does the Bab make recognition of the coming Manifestation the measure of spiritual legitimacy?
2. How can a religious community preserve sacred forms without allowing them to become veils?
3. Compare this expectation with communities that honored former prophets while rejecting a new messenger.
4. What might “having no portion” in the coming Manifestation mean in practical terms?
5. How might these passages inform Baha'i attitudes toward earlier religions and toward future divine guidance?

The central question of this volume is: **How can a community love its own revelation deeply enough to obey it, yet lightly enough not to be veiled from the greater Revelation for which it was created?*