



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 25:

The Bab: Book of the Five Modes
(Panj Sha'n, 1850)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 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
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Introduction to volume 25

Composed in the opening days of spring 1850—during the Bab’s imprisonment at Chihriq and only a few months before His martyrdom—Panj Sha’n stands as His last major literary undertaking. The work is architected as a cycle of nineteen chapters, each organized around a distinct divine Name and aligned with the first nineteen days of the Babi year (the month of Baha, “Glory”), a structure that simultaneously invokes the symbolic community of the first Vahid and treats each chapter as, in effect, a self-contained tablet offered in honor of particular believers. (In this volume, several chapters are absent in the available witnesses.)

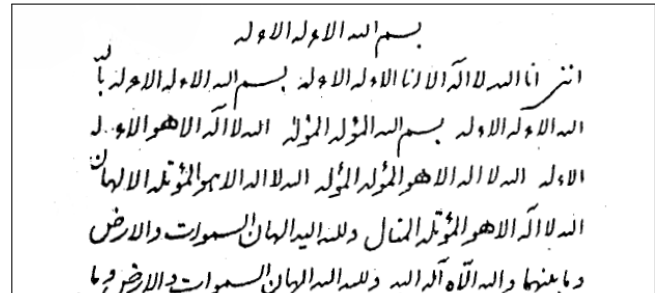
Across its “five modes,” the book moves deliberately through multiple registers of revelation—scriptural “verses,” devotional prayer, homiletic proclamation, doctrinal commentary, and Persian discourse—so that the same theological core is refracted through different forms of address and authority. Central throughout is an uncompromising account of divine unity and transcendence: God, in His Essence, remains beyond description or comprehension, while knowledge of God is mediated through the locus of His self-disclosure in each dispensation—an insistence that reconfigures piety as recognition, fidelity, and readiness for the next divine unveiling. The recurrent polarity of affirmation and negation, often cast in the imagery of light and fire, frames salvation-history as a repeated test: prior religious sincerity is rendered weightless if it hardens into refusal when “the Light” appears anew, and the decisive criterion becomes adherence to the living proof of God rather than attachment to inherited forms.

At the same time, Panj Sha’n exemplifies the Bab’s mature symbolic and numerological rhetoric: divine Names, letters, and numbers are treated as a grammar through which revelation orders reality, binding cosmology, scripture, and community into a single semiotic field. One prominent expression of this is the treatment of the “temples” and the lettered constitution of existence—material that anchors the well-known “Tablet of the Temple”, chapter 16 in this volume) within the larger sequence of Names and days. Read as a whole, the volume presents a late-Chihriq summa in miniature: a work of liturgical intensity and doctrinal compression that binds divine transcendence to prophetic mediation, recasts obedience as eschatological discernment, and embeds the lived identity of the community in a rigorously patterned theology of Names.

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BB00005

*Panj Sha'n (Book of the Five Modes)**Date: 1266-04 ca. [1850-Feb]*

- 1 (1. al-illah)¹ (الإله) 1
- 2 (mode of verses) 2
- 3 In the name of God, the Divinity, the Divine! Verily I am God; there is no God but Me, the Divinity, the Divine! 3
بِسْمِ اللَّهِ الْإِلَهِ الْإِلَهِ أَنْتَ إِيَّاكَ لَا إِلَهَ إِلَّا أَنْتَ الْإِلَهِ
- 4 In the name of God, the Divinity, the Divine! By God, the Divinity, the Divine! 4
بِسْمِ اللَّهِ الْإِلَهِ الْإِلَهِ بِاللَّهِ الْإِلَهِ الْإِلَهِ
- 5 In the name of God, the Divine One, the Divine One! God, there is no God but He, the Divine! God, there is no God but He, the Divine One, the Divine! God, there is no God but He, the Divine of divinity! God, there is no God but He, the Supreme Divine! 5
بِسْمِ اللَّهِ الْمُؤَلَّهِ الْمُؤَلَّهِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْإِلَهِ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُؤَلَّهِ الْوَلَّهِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْمُؤَلَّهِ الْإِلَهِ الْإِلَهِ لَا إِلَهَ إِلَّا هُوَ الْمُؤَلَّهِ الْمُتَالِ
- 6 And unto God belong the divinities of the heavens and the earth and whatsoever is between them, and God is the Divine of divinity. And unto God belong the divinities of the heavens and the earth and whatsoever is between them, and God is the Supreme Divine. And unto God belongs the sovereignty of the divinity of the heavens and the earth and whatsoever is between them, and God is the Supreme Divine. 6
وَلِلَّهِ إِلَهِ الْهَانَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ
إِلَهِ إِلَهِ إِلَهِ إِلَهِ إِلَهِ الْهَانَ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَاللَّهُ الْهَانَ مُؤَلَّهِ مُتَالِ وَلِلَّهِ مُلْكُ سُلْطَانِ
الْوَهِيَةِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ إِلَهِ
مُؤَلَّهِ مُتَالِ
- 7 Say: God is the Divinity above every possessor of divinity. None can escape from the sovereignty of His divine power, whether in the heavens or in the earth or in what lieth between them. Verily, He is the Divine, the Divine, the Divine. 7
قُلْ اللَّهُ إِلَهُ فَوْقَ كُلِّ ذِي أَتْلَاهُ لَنْ يَقْدِرَانَ يَمْتَنِعَ
عَنْ مُلْكِ سُلْطَانِ أَتْلَاهُ فِي أَحَدٍ لَا فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا أَنَّهُ كَانَ إِلَهِ الْهَانَ
الْهَانَ
- 8 Say: God is the Divinity above every possessor of divinity. None can escape from His divine authority, whether in the heavens or in the earth or in what lieth between them. Verily, He is the Divine, the Divine, the Most Divine. 8
قُلْ اللَّهُ إِلَهُ فَوْقَ كُلِّ ذِي أَتْلَاهُ لَنْ يَقْدِرَانَ يَمْتَنِعَ
عَنْ إِلَهِ الْهَانَ أَتْلَاهُ فِي أَحَدٍ لَا فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا أَنَّهُ كَانَ إِلَهِ الْهَانَ إِلَهِ
- 9 Glorified art Thou, O God! Verily Thou art the Divinity of the heavens and of the earth and of whatsoever is between them. Thou givest divine authority to whom Thou wilt and takest it away from whom Thou wilt. Thou exaltest whom 9
سُبْحَانَكَ اللَّهُمَّ أَنْتَ الْهَانَ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا لِيُؤْتِيَ الْإِلَهِ مِنْ تَشَاءَ
وَلِتَنْزِعْنَهَا عَنْ تَشَاءَ وَلِتَرْفَعَنَّ مِنْ تَشَاءَ وَلِتَنْزِلَنَّ
مِنْ تَشَاءَ وَلِتَنْصُرَنَّ مِنْ تَشَاءَ وَلِتَخْذَلَنَّ مِنْ تَشَاءَ

¹Chapters 9, 12, 14, 15, 17, 18 and 19 are not available.

Thou wiltest and abasest whom Thou wiltest. Thou aidest whom Thou wiltest and forsakest whom Thou wiltest. Thou strengthenest whom Thou wiltest and weakenest whom Thou wiltest. Thou enrichest whom Thou wiltest and impoverishest whom Thou wiltest. Within Thy grasp is the kingdom of all things. Thou createst what Thou wiltest by Thy command. Verily, Thou art powerful over all things.

ولتعز من تشاء ولتزل من تشاء ولتعن من تشاء ولتفق من تشاء في قبضتك ملكوت كل شيء ء تخلق ما تشاء بامرک انک کنت علی کل شیء قدير

- 10 Glorified art Thou, O God! Verily Thou art the Divinity of divinities. Thou givest authority to whom Thou willest and takest it away from whom Thou willest. Thou exaltest whom Thou willest and abasest whom Thou willest. Thou aidest whom Thou willest and forsakest whom Thou willest. Thou enrichest whom Thou willest and impoverishest whom Thou willest. Thou exaltest whom Thou willest and abasest whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art the Divine, the Divine, the Most Divine.
- 11 Say: O God! Verily Thou art the God of gods. All who are in the kingdom of the heavens and the earth and whatsoever is between them worship Thee, and all in the kingdom of Command and Creation and whatsoever is beneath them bow down before Thee. Verily, Thou art knowing of all things.
- 12 Say: O God! Verily Thou art the Divinity of the heavens and the earth and whatsoever is between them. Thou wilt plant the tree of affirmation in all that Thou hast created and wilt create by Thy command for the Day when Thou wilt manifest the Manifestation of Thy Self, that all may believe in Him and be assured, then prostrate themselves before Him.
- 13 Say: God is the Divinity above every possessor of divinity. None can escape from His divine authority, whether in the heavens or in the earth or in what lieth between them. Verily, He is the Divine, the Supreme Divine.
- 14 This is a Book from God to Him Whom God shall make manifest, testifying that there is no God but Me, the Divine of divinity. I have made the first principle of every religion to be the words "There is no God but God," that perchance they who have been given the Book may, on the day of Thy manifestation, affirm Thy truth. These are they who are the people of affirmation in the Book of God, and these are they who are steadfast. And those who are veiled from Thee at the time of Thy manifestation, even if they should affirm the unity of God to the number of all things, their affirmation would not profit them. Say: O all things! Fear ye Me!

10 سبحانك اللهم انك انت الهان الإلايين لتوءتين
الامر من تشاء ولتنزلن عن الامر عن تشاء
ولترفعن من تشاء ولتنزلن من تشاء ولتنصرن
من تشاء ولتخذلن من تشاء ولتغوين من تشاء
ولتفقرن من تشاء ولتغرن من تشاء ولتزلن من
تشاء في قبضتك ملكوت كل شيء تخلق ما
تشاء بامرک انک کنت الاها الها البها

11 قل اللهم انك انت إله الإلهين ليعبدنك من في
ملكوت السموات والارض وما بينهما وليسجدن
لك ما في ملكوت الامر والخلق وما دونهما
وانك كنت بكل شيء عليما

12 قل اللهم انك انت الاله السموات والارض
وما بينهما لتغرسن شجرة الاثبات في كل ما قد
خلقت وتحلق بامرک ليوم تظهرن فيه مظهر
نفسک ليکونن کل به موءمنين وموقتین ثم بين
بديه ساجدين

13 قل الله إله فوق كل ذي إله لن يقدران يتمتع
عن إليه الهان اعتلائه من أحد لافي السموات ولا
في الأرض ولا ما بينهما انه كان الإلهاء موءتلها
إليه

14
هذا كتاب من الله الى من يظهره الله على انه لا
اله الا انا الموءتله الالهان قد جعلت اول كل دين
كله لا اله الا الله لعل الذين اتوا الكتاب في
يوم ظهورك في ظل نفسك يستتبون واوثك
هم اولاء الاثبات في كتاب الله واوثك هم
الثابتون وان الذين يحتجبون عنك حين ظهورك
لو يوحدون بعدد كل شيء لا ينفعهم توحيدهم
لله ربهم قل ان ياكل شيء اباي فاتقون

- 15 Verily I am God, there is no God but Me. None shall comprehend Me save through Him. And whoso desireth to comprehend Me, let him comprehend Him Whom God shall make manifest, for this is a path mighty and impregnable. Verily I am God, there is no God but Me. No thing shall behold Me, and whoso desireth to behold Me, let him behold Him Whom God shall make manifest, for this is a path mighty and impregnable. Verily I am God, there is no God but Me. No thing shall know Me, and whoso desireth to know Me, let him know Him Whom God shall make manifest, for this is a Book sublime and exalted. Verily I am God, there is no God but Me. No thing shall be able to love Me, and whoso desireth to love Me, let him love Him Whom God shall make manifest, for this is a path glorious and magnificent.
- 16 Verily I am God, there is no God but Me. None shall hear My remembrance save through Him, and whoso desireth to hear My remembrance, let him hear the remembrance of Him Whom God shall make manifest, for this is a path resplendent and luminous. Verily I am God, there is no God but Me. No thing shall recognize My unity, and whoso desireth to recognize My unity, let him associate nothing with Him Whom God shall make manifest, for this is a path of truth, majestic and glorious. Verily I am God, there is no God but Me. None shall be able to love Me, and whoso desireth to love Me, let him glorify Him Whom God shall make manifest on the day of His manifestation, for this is a path of truth, beauteous and comely. Verily I am God, there is no God but Me.
- 17 No thing shall sanctify Me, and whoso desireth to sanctify Me, let him praise Him Whom God shall make manifest in the days of His manifestation, for this is a path of truth, mighty and magnificent. Verily I am God, there is no God but Me. None shall comprehend Me to obey Me, and whoso desireth to obey Me, let him obey Him Whom God shall make manifest, for this is a path of truth, radiant and illumined. Verily I am God, there is no God but Me. No thing shall be able to exalt Me, and whoso desireth to exalt Me, let him exalt Him Whom God shall make manifest, for this is a path of truth, powerful and mighty. Verily I am God, there is no God but Me. I have been from everlasting a hidden mystery, and shall evermore continue to be self-subsisting and impregnable.
- 18 All that hath been ascribed unto Mine own Self is that which is ascribed unto Him Whom God shall make manifest, if ye be of them that understand. Verily I, from the beginning that hath no beginning unto the end that hath no end, sanctify My soul from all things. Nothing in the heavens or on the earth or whatsoever lieth between them can comprehend Me. Verily
- اننى انا الله لا اله الا انا لن يدركنى احد من دونى ومن اراد ان يدركنى فليدركن من يظهره الله فان هذا صراط ممتنع ومنع واننى انا الله لا اله الا انا لن يرانى من شىء ومن اراد ان ينظرن الى فلينظرن الى من يظهره الله فان هذا صراط ممتنع ومنع واننى انا الله لا اله الا انا لن يعرفنى من شىء ومن اراد ان يعرفنى فليعرفن من يظهره الله فان هذا كآب مشتمخ شميخ واننى انا الله لا اله الا انا لن يستطيعن ان يحببني من شىء ومن اراد ان يحببني فليحببن من يظهره الله فان هذا صراط مبتدخ بذخ
- اننى انا الله لا اله الا انا لن يسمع ذكرى من احد ومن اراد ان يسمع ذكرى فليسمعن ذكر من يظهره الله فان هذا صراط مبتتى بهى اننى انا الله لا اله الا انا لن يوحدنى من شىء ومن اراد ان يوحدنى فلا يقتترن بمن يظهره الله من شىء فان هذا صراط حق مجتتل حليل واننى انا الله لا اله الا انا لن يقدر احد ان يحببني ومن اراد ان يحببني فليمجدن من يظهره الله يوم ظهوره فان هذا صراط حق مجتتل جميل
- اننى انا الله لا اله الا انا لن يقدرنى من شىء ومن اراد ان يقدرنى فليقدرن من يظهره الله فى ايام ظهوره فان هذا صراط حق معتظم عظيم اننى انا الله لا اله الا انا لن يدركنى من احد ليطيعنى ومن اراد ان يطيعنى فليطيعن من يظهره الله فان هذا صراط حق منتور نور اننى انا الله لا اله الا انا لن يقدران يعززننى من شىء ومن اراد ان يعززننى فليعززن من يظهره الله فان هذا صراط حق متعزز عزيز اننى انا الله لا اله الا انا كنت غيبا ازلا قديما ولا يزال لاكون قيوما ممتنعا قديما
- كل ما قد نسبت الى نفس ذلك ما ينسب الى من يظهره الله ان اتم تعلقون واننى انا فى اول الذى لا اول له الى اخر الذى لا اخر له لاقدسن نفس عن كل شىء ولا يدركنى من شىء لا فى السموات ولا فى الارض ولا ما بينهما واننى انا الفرد الممتنع الرفيع ما جعلت لما خلقتة من

I am the One, the Impregnable, the Most Exalted. I have assigned neither beginning nor end to what I have created. This is of My bounty unto all things, that haply they who have been given the Bayan may present themselves before Him Whom God shall make manifest and prostrate themselves.

اول ولا اخر ذلك من فضلى عى كل شىء
لعل الذينهم اوتوا البيان بين يدى من يظهره الله
يحضرون ويسجدون

- 19 O all things! If ye desire to praise Me in return for having created you and nourished you and caused you to die and brought you back to life, then praise Him Whom God shall make manifest, for that is what will reach unto Me, and I am verily the All-Hearing, the Near One. And if ye desire to bestow upon Me anything, then bestow it upon Him Whom God shall make manifest, for that is what will reach unto Me, and I have been, from the beginning that hath no beginning until this moment, the All-Possessing, the Self-Sufficient.

19 ان ياكل شىء ان تريدون ان تحمدوني جزاء
ما قد خلقتكم ورزقتكم وامتكم واحييتكم فلتحمدن
من يظهره الله فان ذلك ما يوصل الى وانى انا
كنت سمعا قريبا وان اردتم ان تملكوننى من شىء
فتملكن من يظهره الله فان ذلك ما يوصل
الى وانى انا كنت ملاكا غنيا

- 20 From the time that I desired to make Myself known to My creation, I have chosen a Throne and revealed Myself through it, and have manifested from it clear signs that render all worlds impotent, that ye may testify that there is no God but Me, the Supreme, the Self-Subsisting. Verily, I am neither simple nor ethereal, nor am I what ye describe of jewels. All that I have revealed concerning the Names are proofs of Him Whom God shall make manifest, that ye may be united through Him. I have created all things solely for My unity. O all things! It is Me ye must unify.

20 من اول الذى لا اول له الى حيثئذ كل ما اردت
ان اعرف نفس خلقى قد اتجبت عرشا ثم تجليت
له به واطهرت من عنده اياتا بيناتا يعجز عنها
كل العالمين لتشهدن على انه لا اله الا انا المهيمن
القيوم وانى انا ما كنت ساذجا ولا كافورا ولا ما
انتم من الجواهر تصفون وكل ما نزلت فى الاسماء
ادلاء على من يظهره الله لعلكم انتم به تتوحدون
ما خلقت من شىء الا لتوحيدي ان ياكل شىء
ء اباى تتوحدون

- 21 Think not that this is merely the words "There is no God but God," for beneath its shadow, all who are not for Him Whom God shall make manifest shall perish, while all who are for Him Whom God shall make manifest shall endure until the next Resurrection. Were ye to possess all that exists on earth in diamonds beyond compare, the Manifestation of My Self would not accept from you aught save the words "There is no God but God." This is what God accepteth from all worlds. What God accepteth not, none of His servants accept, and what His servants accept not, God accepteth not. This is the path of God in the heavens and the earth and all that lieth between them.

21 ولا تحسبن ان هذا كله لا اله الا الله فان فى
ظل هذا كل من لم يكن لمن يظهره الله فانين
وكل من يكن لمن يظهره الله الى قيمه الاخرى
باقيون لو تملكن كل ما على الارض فى الماس لا
عدل له لن يقبل عنكم مظهر نفس عن كله لا
اله الا الله ذلك ما يقبل الله عن العالمين ما يقبل
الله لا يقبل الله لا يقبل احد من عباده وما يقبل
عباده لا يقبل الله هذا صراط الله فى السموات
والارض وما بينهما

- 22 All that hath been ordained in every religion was ordained to establish these words, yet ye remain veiled from the mystery of the Cause. At this moment, all on earth declare with their tongues "There is no God but God," and verily the Seven Letters are the proof of God, yet they remain veiled from their meaning, save those who have been given the Bayan - these are they who abide firm in the shadow of affirmation. Say: O ye who have been given the Bayan! If ye were to follow all that hath been revealed in the Bayan, yet on the Day of Resurrection remain veiled from Him Whom God shall make manifest,

22 كل ما قدر فى كل دين لما ثبت تلك الكلمه
ولكنكم عن سر الامر محتجبون حيثئذ كل ما
على الارض بالسنتهم يقولون لا اله الا الله وان
ذات حروف السبع حجه الله ولكنهم عن معناها
محتجبون الا الذينهم اوتوا البيان فاولئك هم فى
ظل الاثبات ثابتون قل للذين اوتوا البيان لو تتبعون
كل ما نزل فى البيان وان يوم القيمه تحتجب عن

it would be as though ye had never uttered "There is no God but God" and had never known the mystery of the Cause.

يظهره الله كأنكم ما قلتم لا اله الا الله وما كنتم
بسم الامر عالمين

23 When ye hear of the appearance of the Truth, follow Him, lest ye enter into negation after having striven all your lives for affirmation. For verily, He Whom God shall make manifest possesseth clear signs that render all worlds impotent. All names have been created for these words, if ye would but reflect. All laws have been ordained for this decree, if ye would but ponder. I am God, there is no God but Me. I shall assuredly cause all who enter not the Bayan to be negated, and shall annihilate all such by My command, for We have power over all things.

23 وحين ما تسمعون ظهور حق فلتتبعوه لئلا تدخلن
في النفس بعد ما انكم انتم في كل عمركم للاثبات
تتحدون فان ذلك من يظهره الله عنده ايات
بينات يعجز عنها كل العالمين وان كل الاسماء
قد خلقت لتلك الكلمه ان انتم قليلا ما تتذكرون
وان كل الاحكام قد قدرت لذلك الحكم ان انتم
قليلا ما تفكرون اني انا الله لا اله الا انا لاجعلن
كل من لم يدخل في البيان في النفس ولنعدمن
كل ذلك بامري وانا كما على ذلك لمقتدرين

24 And We shall assuredly cause all who enter the Bayan to abide in the shadow of affirmation until the day of My manifestation - these are they who shall abide in the shadow of affirmation if they believe in Me and My signs at the time of My appearance; otherwise We shall cause them to enter into negation, which shall cause them to enter the fire. O My servants! Be ye God-fearing.

24 ولنجعلن كل من يدخل في البيان في ظل الاثبات
الى يوم ظهوري فاولئك هم في ظل الاثبات ان
هم حين ظهوري بى واياتي يؤمنون والا لندخلنهم
في النفس ذلك ما يدخلنهم في النار ان يا عبادى
تتقون

25 For I have two paradises as reward for these words: in your life ye shall be preserved from extinction. Do ye not observe those who have been given a portion upon the earth, how no one remembereth them? And when Truth prevaieth over them, He will seize them and cause them to perish. This is their fire in their lives, and your paradise in your life consisteth in what ye merit as ye observe. For if ye do not say "There is no God but God," God hath ordained for your souls that ye shall instantly cause your souls to perish. And if ye do not cause them to perish, and the Truth or the proofs of Truth appear, He will cause you to perish. This is what your souls merit in yourselves. Will ye not then be God-fearing?

25 فان لى رضوانين جزاء تلك الكلمه في حياتكم انتم
عن الفناء لتؤمنون افلا تنظرون الى الذينهم اوتوا
نصيبا فوق الارض كيف لم يذكرهم من احد ولو
استظهر الحق عليهم لياخذنهم ليفنيهم هذا نارهم
في حياتهم ورضوانكم في حياتكم انتم باستحقاق
انفسكم تنظرون فانكم ان لم تقولن لا اله الا الله
كتب الله على انفسكم في الحين ان تفني انفسكم
وان لم تفني ويظهرن الحق او ادلاء الحق ليفنيكم
هذا استحقاق النفس في انفسكم افلا تتقون

26 Say not the words "There is no God but God" unless ye join with them the mention of the Messenger in every Dispensation, and then believe in what hath been ordained by the Messenger. Otherwise, all people in their religions utter these words and believe in their prophet with certitude. But when they are veiled from the subsequent Manifestation, their belief in the former one profiteth them not, even though they be sincere in their religion. This is the beginning of the path in your religion, if ye truly believe in God and His signs with certitude.

26 ولا تقولن كلمه لا اله الا الله الا وان تقترن بذكر
الرسول في كل ظهور ثم بما قدر من عند الرسول
لتؤمنون والا كل في دينهم تلك الكلمه يقولون
ونبيهم هم مؤمنون وموقنون ولكنى لما احتجوا
عن ظهور الاخر لا ينفعهم ظهور الاول ولوهم
في دينهم مخلصون هذا اول الصراط في دينكم انتم
بالله واياته تؤمنون وتوقنون

27 When ye hear anyone declare "There is no God but Me" with clear proofs that render all the worlds powerless, then hasten unto Him. For this is He Whom ye have been calling upon from a beginning that hath no beginning unto an end that hath no end. This is He Whom God shall make manifest. Do

27 تحين ما تسمعن ان ينطقن من احد انه لا اله الا
انا بايات بينات يعجز عنها كل العالمين فلتقبلن
اليه فان هذا من تدعونه من اول الذى لا اول
له الى اخر الذى لا اخر له هذا من يظهره الله

ye not love Him? If ye truly believe in God, your Lord, with certitude, say: "Yea, we all act according to this." Therefore, detach yourselves from all things and hold fast unto this, for this shall profit you if ye would reflect but a little. If ye strive in your religion yet deny this, it shall not profit you an atom's weight with God, even if ye were believers at the beginning of your religion.

- 28 Cause your souls to perish through your own merit before God, your Lord, causeth you to perish, if ye be truly religious. And those who were given the Gospel - had they recognized God their Lord when Muhammad, the Messenger of God, came unto them, they would have caused their souls to perish and entered beneath the shadow of divine proof. But since they recognized not God their Lord, their profession of divine unity in their religion profited them not, nor did any of the conditions created under this shadow, though they know it not.

- 29 Likewise, those who were given the Qur'an - had they recognized God their Lord when they heard a verse from God declaring "There is no God but Me," all would have believed in Him. But since they believed not, though they consider themselves religious in their own estimation, they must cause their souls to perish, for this is the foundation of their religion, but they understand not nor do they perceive.

- 30 Say: This is your reward in your life as ye walk in God's good-pleasure, delight in what God hath sent down from His presence, are exalted through the laws God hath ordained, and are secure from extinction through your own merit. Can any paradise in your life equal this, if ye would reflect but a little? And your reward after death shall be a paradise created in heaven wherein ye shall possess every good thing, wherein shall be that which hath no equal, no likeness, no peer, and no companion.

- 31 If you say "There is no god but God" and then believe in and are certain of the conditions of this Word, you will be secure in your lives from being annihilated by the Truth, and at the moment when God takes your spirits unto the endless End, you will be joyful in the Most Great Paradise. If you possess any understanding, you would choose nothing but this, for you shall surely die. And if you remain veiled from affirmation and enter into negation, should the Truth appear unto you, It would annihilate you, and even if the Cause be weak, you shall still die. However, unto the endless End you shall find no help in the fire.

افلا تحبون انتم بالله ربكم توءمنون وتوقنون قل بلى انا كل بذلك عاملون فلتقطعن عن كل شيء ء ولتستمسكن بهذا فان ما ينفعكم ذلك ان انتم قليلا ما تتفكرون وان تجتحدون في دينكم لا ينفعكم قدر خردل عندالله وانتم ان كنتم في اول دينكم موءمين

28 ان تفنن انفسكم باستحقاقكم قبل ان يفنيكم الله ربكم ان كنتم لمدينين وان الذين اوتوا الانجيل لووحدوا الله ربهم حين ما جاءهم محمد رسول الله ليفنون انفسهم ويدخلون انفسهم في ظل الاثبات ولكنهم لما ما وحدوا الله ربهم ما نفعهم توحيدهم في دينهم وكيف شئون ما خلقت في ظل هذا ولكنهم لا يعلمون

29 ومثل ذلك الذينهم اوتوا الفرقان لو وحدوا الله ربهم حين ما سمعوا ايه من عندالله انه لا اله الا انا كل به يؤمنون وان لم يوءمنوا وهم في دينهم عند انفسهم لمدينون عليهم ان يفنن انفسهم فان ذلك اول دينهم ولكنهم لا يعقلون في امر ولا يشعرون

30 قل ان هذا جزائكم في حياتكم حيث انتم في رضاء الله تسلكون وبما قد نزل الله من عنده تلتذذون وبما قد قدر الله من الاحكام تتعاليون وانتم باستحقاقكم عن الفناء لتامنون هل يعدل رضوانا في حياتكم مثل هذا ان انتم قليلا ما تتفكرون وان جزائكم من بعد موتكم رضوان قد خلقت في السماء انتم فيها كل خير تملكون فيها ما لم يكن له من عدل ولا شبه ولا كفو ولا قرين ولا مثال فلتتفكرون

31 لو تقولن لا اله الا الله ثم بشروط تلك الكلمه توءمنون وتوقنون لتامين في حياتكم من ان يفنيكم من حق وفي حين ما يقبضن الله روحكم الى اخر الذي لا اخر له في رضوان الاكبر تحبسون لو اوتيتم من العقل من شيء لا تختارن دون هذا اذ انتم لتموتون وان تحتجن عن الاثبات وتدخلن في النفس لو يظهرون عليكم من حق ليفنيكم وان ضعف الامر انتم ستوتون ولكنكم الى اخر الذي لا اخر له في النار لا تنصرون

32 Say: Have mercy that aught should consume your souls; then declare in truth "There is no god but God." For whosoever says "There is no god but God" is not veiled from any command revealed in the Bayan, nor from any prohibition, for this pertains to the domains of that Word, would you but reflect a little. And whosoever remains veiled, to the extent of his being veiled in negation after having professed the unity of his Lord, God will surely bestow upon him the recompense of his having remained veiled, as ordained in the Book. Verily He is knowing of all things. Say: Verily the Tree of Negation hath countless branches. Do ye not observe those who opposed the Primal Point? And verily the Tree of Affirmation hath innumerable branches. Do ye not reflect upon the proofs of the Primal Point?

33 How they annihilate negation through what God hath created in their hearts while they seek none other than God. Say: Verily the Tree of Negation profeseth the unity of its Lord, yet it profiteth it not since it entereth not beneath the shadow of Affirmation. God will reckon with it if it entereth not beneath the shadow of Affirmation, for God hath power over this. And whosoever entereth beneath the shadow of Affirmation is not veiled from the ordinances of the Bayan. And those whom thou seest in their religion, are veiled from the ordinances of their religion, and they have not understood the Word "There is no god but God" nor uttered it in truth. How can this profit them when they are veiled from the ordinances of their religion?

34 Verily the first thing that God prescribed in the Bayan was the Word "There is no god but God" the number of the Unity each day and night, that perchance on the Day of Resurrection they may believe in Him Whom God shall make manifest and in whatsoever He ordaineth through His command, as indicated by those verses, and may then aid the Cause of God in truth.

35 (mode of prayers)

36 In the name of God, the Divinity, the Divine

37 Glorified art Thou, O my God! I testify unto Thee in this hour of this night which Thou hast honored and magnified and exalted and adorned and elevated and sanctified and perfected, inasmuch as Thou didst manifest in such an hour the Point of the Bayan, the Sign of Thy Countenance and the Face of Thine Eternity and the Signs of Thy Unity and the Manifestations of Thy Singleness and the Tokens of Thy Self-Subsistence and the Emblems of Thy Sanctity and the Hidden Mysteries of the Glory of the Sovereignty of Thy Divinity. Glorified and exalted art Thou! Sublime indeed is that hour wherein Thou didst create all who are in the Bayan and through which Thou didst

32 قلترحمنا ان يا كل شيء انفسكم ثم بالحق لا اله الا الله تقولون فان من يقل لا اله الا الله لم يحتجب عن امر مما نزل في البيان ولا من نهى فان هذا في شئون تلك الكلمة لو انتم قليلا ما تتفكرون ومن يحتجب على قدر ما يحتجب في النفس بعد ما يوحد الله ربه وليوصلن الله اليه جزء ما احتجب ما قدر في الكتاب انه كان بكل شيء عليم قل انما النفس شجره ان شئونها لا تخصي افانتم في من قابل نقطه الاولى لا تنظرون وان شجره الاثبات شجره لا تخصي شئونها افانتم في ادلاء نقطه الاولى لا تتفكرون

33 كيف يفنين النفس بما قد خلق الله في قلوبهم وهم غير الله لا يقصدون قل ان شجره النفي توحده الله ربه ولا ينفعها لما لا تدخل في ظل الاثبات وسيعده منها الله ان لم تدخل في ظل الاثبات وكان الله على ذلك مقتدرا ومن يدخل في ظل الاثبات لم يحتجب عن حدود البيان وان الذين تربهم في دينهم عن حدود دينهم محتجبون وما عرفوا كلمة لا اله الا الله وما نطقوا بها بالحق كيف ينفعهم هذا بعد ما هم عن حدود دينهم محتجبون

34 وان اول ما قد كتب الله في البيان كلمة لا اله الا الله عدد الواحد في كل يوم وليله لعلمهم يوم القيمة بمن يظهره الله ثم ما يقدر من عنده بامر من ادلاء تلك الايات يوءنون ويوقنون ثم دين الله بالحق ينصرون

36 بسم الله الاله الاله

37 سبحانك اللهم يا الهى لاشهدنك في تلك الساعه من هذه الليله التي قد شرفتها وعظمتها وجللتها وجللتها ورفعتها وقدرتها واكملتها بما قد اظهرت في مثل تلك الساعه نقطه البيان ايه طاعتك ووجهه ازليتك وايات وحدانيتك وظهورات فردانيتك ودلالات قيوميتك وعلامات قدوسيتك وبطونات عز سلطان الوهيتك فسبحانك وتعاليت قد جلت تلك الساعه حيث قد خلقت بها من في البيان وبها قد اظهرت ما شئت وبنيت ما اردت

manifest whatsoever Thou didst desire and establish whatsoever Thou didst will.

- 38 I testify, and all things testify, that on such a night I was in my house before Thee when there descended upon me the first to taste Thy love in that Paradise and to be illumined by Thy revelation in that Garden, and with him were three letters. And in such an hour Thou didst create me through that which Thou didst inspire me to know myself. Glorified and exalted art Thou! Thou didst create therein the sign of guidance at the moment of his hearing and the Most Glorious Light at the mention of his name. Praise be unto Thee, O my God, for this with such praise as none before hath ever praised Thee, nor shall anyone praise Thee hereafter. And thanksgiving be unto Thee, O my God, for this with such thanks as none before hath ever thanked Thee, nor shall anyone thank Thee hereafter.

- 39 From the first moment Thou didst cause me to know myself and to know the first to believe in Thee and Thy signs, how many manifestations hast Thou shown unto me and unto them that followed me among the souls and the proofs, after Thou didst create all things that the proofs might appear from him when the Tree of the Bayan would shine forth. Praise be unto Thee for having made this known unto me and enabled Thy servants to attain thereunto. By Thy might! It behooveth all who are on earth, when I make mention of this, to prostrate themselves before Thee and to worship Thee before Thine eyes, inasmuch as all, in all conditions, seek Thy love and Thy good-pleasure.

- 40 And Thy love and Thy good-pleasure in that hour were not from what had been ordained before save the exaltation of Thy unity and the invincibility of Thy oneness. All have been veiled from Thy purpose though each hath striven according to his measure to win Thy good-pleasure, except such as Thou hast caused to know Thyself in the Bayan and hast admitted into the Paradise of the Bayan. These indeed have attained unto Thy purpose in the exaltation of Thy unity and have entered Thy paradise through the invincibility of Thy oneness.

- 41 Do Thou, therefore, O God, send down upon the first to taste of the gardens of that Paradise and to seek Thy good-pleasure in that Heaven, and upon all who shall follow in his path until the Day of Judgment, from Thee, O Thou the Lord of Glory and Sovereignty, O Thou the Lord of Grandeur and Dominion, from all Thy glory its most glorious, and from all Thy majesty its most sublime, and from all Thy mercy its most vast, and from all Thy words their most perfect, and from all Thy names their most great, and from all Thy might its most potent, and

38 لاشهدنك وكل شيء بان مثل تلك الليلة كنت في بيتي بين يديك وقد نزل على اول من ذاق حبي في ذلك الرضوان واستجلى بتجليك في ذلك الجنان ومن كان معه من حروف ثلاث وان بمثل تلك الساعة قد خلقتني بما الهمتني بان اعرفنه نفسي فسبحانك تعاليت قد خلقت فيه ايه الهدى حين استماعه وبينه الابهى حين اذكاره فلك الحمد يالهي على هذا حمدا ما حمدك احد من قبل ولا يحمدا احد من بعد ولك الشكر يالهي على ذلك شكرا ما شكرك احد من قبل ولا يشكرك احد من بعد

39 فمن اول ما عرفتنى نفسى وعرفت اول من امن بك واياتك نفسى كم من ظهورات قد اشهدتنى ومن اتبعني من النفس والاثبات بعد ما خلقت كل شيء بان يظهرن من عنده الاثبات حين ما تطلعن شجرة البيان فلك الحمد على ما عرفتنى هذا ووفقت ادلائك بذلك فوعزتكم ينبغي حين ما اشرت بذلك ان يكونن كل ما على الارض سجادون بين يديك وعبادين بين عينيك اذ كل في كل شان اراد حبي ورضائكم

40 وما كان حبي ورضائكم في تلك الساعة مما قضى من قبل عدد الواو الا ارتفاع توحيدكم وامتناع تفريدكم وقد احتجب كل عن مرادك بعد ما اجتهد كل عند نفسه في رضائكم الا ما قد عرفته نفسك في البيان وادخلته في رضوان البيان فان اولئك قد فازوا بمرادك في ارتفاع توحيدكم ودخلوا في رضوانك بامتناع تفريدكم

41 فلتنزلن اللهم على اول من ذاق من حداثك تلك الرضوان واراد رضائكم في ذلك الجنان وكل من يسلكن به الى يوم الحساب من عندك ياذا العزه والسلطان ويا ذا العظمه والملكان من كل بهائكم ابهاه ومن كل جلالكم اجله ومن كل رحمتكم اوسعها ومن كل كلماتكم اقمتها ومن كل اسمائكم اكبرها ومن كل عزتكم اعزها ومن كل مشيتكم امضاها ومن كل علمكم انفعه ومن كل قدرتك مستطيلها ومن كل

from all Thy will its most efficacious, and from all Thy knowledge its most penetrating, and from all Thy power its most extensive, and from all Thy utterance its most pleasing, and from all Thy causes those most beloved by Thee and most mighty before Thee, and from all Thy honor its most honorable, and from all Thy sovereignty its most enduring, and from all Thy dominion its most excellent, and from all Thy loftiness its most exalted, and from all that Thou hast of Thy most beauteous names and Thy most sublime examples that which befitteth the exaltation of the invincibility of Thy Self-Subsistence and the independence of the sovereignty of Thy Sanctity, for verily Thou hast ever been, O my God, powerful over whatsoever Thou wilt and sovereign over whatsoever Thou desirest - in every sorrow I have witnessed or shall witness, there is no God but Thee, and in every joy I have witnessed or shall witness, there is no God but Thee.

42 For all things are from Thee, through Thee, of Thee and unto Thee alone. There is no God but Thee. If there be any evil, that pertaineth to the self which cannot be attributed to Thee, and if there be any good, that is of the evidences which can be attributed to Thee. O God! Make all the proofs of Thy oneness such that they shall not be consumed by the fire of being veiled from anything, for Thou hast created naught save for this purpose.

43 I testify before Thee, and before the dwellers of Thy heaven and earth and all those whom Thou hast caused to inhabit them from among Thy servants, that Thou didst manifest me in the years of the quaternary with the Name whose numerical value Thou didst make equal to the letter Ha, according to what Thou hadst ordained concerning the mention of the gates of the quaternary. Then when Thou didst complete the creation of those years, Thou didst manifest me with the Name of Thy Qayyumiyyat over all things and didst exalt the mention of Thyself in the Ha through majesty and in the Vav, and the first to aid Thee were the Daysprings of Thy majesty. Therefore, O God, send Thy blessings upon them with every good that Thy knowledge encompasseth.

44 I testify before Thee and before all things that Thou hast manifested Thy unity through those sovereign verses and exalted manifestations - how glorious are they in Thy knowledge and how mighty in Thy Book! Through them Thou hast annihilated the self and established the evidences by Thy power and might. How glorious is Thy power and how great is Thy station, wherein through the number of Ba Thou didst manifest the two powers for the exaltation of Thy might, and the numbers of all things in the two Daysprings for the exaltation of

قولك ارضاه ومن كل مسائلك احبها اليك
وامنعها لديك ومن كل شرفك اشرفه ومن
كل سلطانتك ادومه ومن كل ملكك اغفره
ومن كل علائك اعلاه ومن كل ما انت عليه
من اسمائك الحسنى وامثالك العليا ما ينبغي
لارتفاع امتناع قيوميتك واستقلال استجلال
قدوسيتك اذ لم تزل كنت يا الهى مقتدرا على
ما تشاء وممتنعا على ما تريد فعلى كل ما شهدت
او اشهد من حزن لا اله الا انت وعلى كل ما
شهدت من ابتهاج او اشهد لا اله الا انت

42 اذ كل لك وبك ومنك واليك وحدك لا اله
الا انت ان تكن من دون خير فذلك النفس
لا ينسب اليك وان يكن من خير ذلك من
الاثبات ينسب اليك فلتجعلن اللهم كلا من
ادلاء اثباتك ان لا يفنى بنار احتجابك من شي
ء اذ انك ما خلقت من شي ء الا لهذا

43 فلاشهدنك وسكان سمائك وارضك ومن
اسكنتهما من كل عبادك بانك قد اظهرتني في
سنين رباع باسم ما قد جعلت عدده الهاء لما قد
قدرت من ذكر ابواب الرباع ثم لما اكملت خلق
تلك السنين قد اظهرتني باسم قائميتك على كل
شيء وارفعت ذكر نفسك في الهاء بالاجتلال
و في الواو فاول من نصرک مطالع اجتلالك
فلتصلين اللهم عليهم بكل خير قد احاط به علمك

44 فلاشهدنك وكل شيء بانك قد اظهرت
توحيدك بتلك الايات الممتنعة والظهورات
المرتفعة فما اجلها في علمك وما اعزها في كتابك
قد افيت بهما النفس واثبت بهما الاثبات قدره
من عندك وقوه من لدنك فما اجلك قدرا
واعظمتك شاننا حيث في عدد الباء قف اظهرت
القدرين لارتفاع قدرتك واعداد كل شيء في
المطلعين لارتفاع ازليتك كل ذلك من صنيع
بدیع ربوبيتك ورفیع منبع قيوميتك

Thine eternity. All this is of the wondrous handiwork of Thy Lordship and the sublime and impregnable sovereignty of Thy divine nature.

- 45 Cause Thou to descend, therefore, O my God, from Thy presence a protecting verse, whereby Thou shalt cause all things to enter into the paradise of Thy unity, and shalt deliver them from negation beneath Thy unity, inasmuch as Thou hast created all for this, and all shall question Thee concerning this in their beginning and their end.

- 46 Cause Thou to descend, therefore, O my God, all Thy victory, and Thy triumph, and Thy subjugation, and Thy manifestation, and Thy sovereignty, and Thy power, and Thy exaltation, and Thy inaccessibility, and Thy glorification, and Thy might, and Thy majesty, and Thy splendor, and Thy grandeur, and Thy greatness, and Thy dominion, and Thy good pleasure, and Thy supremacy, and Thy judgment, and Thy wealth, upon the Tree of Thy love – from its root, and its trunk, and its branches, and its leaves, and its fruits, and whatsoever is within it and upon it – that Thou mayest adorn it with every ornament for the Day of Him Whom Thou shalt make manifest, that Thou mayest present it before Him, prostrate, submissive, humble, obedient, remembering, praising, grateful, and desirous – wherein it desireth naught save through the desire of Him Whom Thou shalt make manifest, and possesseth no will save through the will of Him Whom Thou shalt cause to prevail, and loveth naught save through the love of Him upon Whom Thou shalt confer sovereignty, and hath no power save through that which is ordained by Him Whom Thou shalt cause to triumph, and seeketh no permission save through that which is permitted by Him Whom Thou shalt cause to subjugate the earth and them that dwell thereon.

- 47 Glory be unto Thee, O my God! How sublime is Thy bounty and grace, how wondrous Thy generosity and favors, that Thou hast completed the Bayan in two full years after its House was ordained according to the number of 'Dal'. This is the first beginning of the dawning-place of Thine eternity. Therefore, O my God, send down upon those who are in the Bayan, on that Most Great Night which Thou hast adorned with the ornaments of Thy good-pleasure and clothed with the attributes of Thy glory - whose day Thou hast made a festival unto me, making it the greatest of Thy days and the mightiest of Thine hours, for through it Thou didst create the Bayan and make it the festival when Thou didst permit breaking the fast, and made it the first day of Thy Manifestation.

- 48 Thou hast invested that day with two mighty significances and clothed that night with two great powers. Therefore, O my

45 فلتنزلن اللهم من عندك ايه مهيمنه تدخلن بها كلشيء في جنه توحيدك وتنجينه عن نفس دون توحيدك اذ انك انت قد خلقت كل لذلک وكل ليستلنک عن هذا في مبدئهم ومنتهاهم

46 فلتنزلن اللهم کل نصرتك وغلبتك اقتهارک واطتهارک واستلاطک واقتدارک وارتفاعک و امتناعک واجتلالک واعتزازک واحتشامک واشتوا* واحتکامک واغتنانک علی شجره محبتک من اصلها وفرعها واغصانها واوراقها واثمارها وما فيها وعليها حتی تطرزنها بكل طراز لیوم من تظهرنه حتی تعرضنها علیه ساجده خاضعه خاشعه قانتة ذاکره حامده شاكره راغبه حیث لانشاء الا بمشیه من تظهرنه ولا اراده الا باراده من تغلبنه ولا احب الا بحب من تسلطنه ولا قدر من تنصرنه وما اذن الا بما یاذن من تقهرنه علی الارض ومن علیها ووعدت ان تسخرن لها الارض وما فيها

47 فسبحانک اللهم ما اعلی جودک وافضالک وما ابعی کرمک والطاقک حیث قد کلمت البیان سنتین کاملتین بعد ما قدر ینته عدد الدال فهذا اول مبدء مطلع ابدیتک فلتنزلن اللهم علی من فی البیان فی تلك اللیله العظمی التي قد جعلتها مطرزه باطراز رضائک ومجلله بشئونک بهائک وجعلت یوما عید الی فیه وجعلته اعظم ایامک واکبر ساعاتک حیث قد خلقت به البیان وجعلته عید ما قد اذنت بالافطار بعد الصوم وجعلته اول یوم ظهورک

God, send down upon the Manifestations of all that Thou hast created in the Bayan - of all Thy revelations, effulgences, signs, evidences, tokens, stations and manifestations - that which be-fitteth the loftiness of Thy sovereignty, the sublimity of Thy station, the exaltation of Thy signs and the inviolability of Thy words. And send down, O my God, upon the Tree of Thy love - its root, branch, twigs, leaves and fruits - all exaltation, glory, independence, majesty, radiance, elevation, power, dominion, honor, grandeur, might, authority, triumph, sovereignty, excellence, nobility, perfection, tolerance, adornment, and whatsoever Thou possessest of Thy most excellent names and most exalted attributes.

48 فقد تقمصت ذلك اليوم بشانين عظيمين
وتقمصت تلك الليلة بقديرين كبيرين فلتنزلن
اللهم على مطالع ما قف خلقته في البيان من
كل ظهوراتك وتجلياتك واياتك ودلالاتك
وعلاماتك ومقاماتك وتجلياتك ما ينبغي لعلو
سلطانك وسمو مكانك وارتفاع اياتك وامتناع
كلماتك ولتنزلن اللهم في تلك الليلة على شجره
محبتك من اصلها وفرعها واغصانها واوراقها
وانهارها من كل ارتفاع وامتناع واستقلال
واستجلال وابتها واعتلاء واقتدار واستلاط
واعزاز واجتلال واكبرار واعتظام واقتدار
واظتهار وانتصار واغتيال وافتتاح واكترام
واغتنام واكتمال واحتمال واطراز وما انت عليه
من اسمائك الحسنى وامثالك العليا

49 I testify before Thee and before all things that I have believed in Thee and in what Thou hast revealed in the Bayan, and through Thee I seek protection from the self and from all that Thou lovest not. Therefore preserve me, O my God, and all who are in the Bayan, through Thy sovereignty, might, dominion, exaltation, wisdom, glory, knowledge, possession, majesty, honor, power, inviolability, greatness, grandeur, loftiness, elevation, manifestation, revelation and all that Thou possess-est of Thy names and attributes. Subject, O my God, every good thing which Thou hast encompassed in Thy knowledge for those who are in the Bayan, and preserve, O my God, from all that is not good, which Thou hast encompassed in Thy knowledge in the Bayan.

49 فاني لاشهدنك وكل شيء بانى امنت بك
وما نزلت في البيان وبك استعدت عن النفس
وما لا تحبته فاعصمني اللهم وكل من في البيان
بسלטنتك و اقتدارك وملكتك وارتفاعك
وحكمتك واعتزازك وعلمتك واملاكك
وجلنتك واعتزازك وقدرتك وامتناعك
وعظمتك واعتظامك ورفعتك وارتفاعك
وظهرتك واظتهارك وما ان عليه من اسمائك
وامثالك ولتسخرن اللهم كل خير بما قف
اخطت به علما لمن في البيان ولتعصمن اللهم كل
دون خير قف اخطت به علما في البيان

50 Nothing becometh Thee, O my God, neither of what Thou hast created nor of what Thou wilt create. Thou art even as Thou art in Thy most excellent names and most exalted attributes. Who is able to praise Thee? Thou art even as Thou hast praised Thyself, and above what any of Thy servants can praise Thee.

50 لا ينبغي لك يا الهى من شيء لا مما خلقته ولا
مما تخلق وانك انت كما انت عليه من اسمائك
الحسنى وامثالك العليا من يقدر من يقدر على
ثناك وانت كما اثنت به نفسك وفوق ما يثني
كل عبادك

51 I glorify Thee above all that glorifieth Thee from any thing or shall glorify Thee, and I sanctify Thee beyond all that sanctifi-eth Thee from any thing or shall sanctify Thee, and I magnify Thee above all that magnifieth Thee from any thing or shall magnify Thee, and I exalt Thee above all that exalteth Thee from any thing or shall exalt Thee, and shall unify Thee beyond all that hath unified Thee or shall unify Thee, and shall make Thee sovereign over all that hath made Thee sovereign or shall make Thee sovereign. Thou art the Most High; naught can equal Thee. Thou art the Most Exalted; naught can compare with Thee. Thou hast prevailed over all things, even until Thou didst triumph over all things.

51 لاسبحنك عن كل ما * من شيء او يسبحنك
ولا قدسك عن كل ما قد قدسك من شيء
او يقدسك ولا كبرنك عن كل ما قد كبرنك
من شيء او يكبرنك ولا عظمك فوق كل ما
قد عظمك من شيء او يعظمك ولا وحدنك
عن كل ما قد وحدك من شيء او يوحدنك
ولا سلطنك من شيء او يسلطنك انت العالى
فلا شيء عدلك وانت المتعالى فلا شيء
كفوك

- 52 Thou hast exercised sovereignty over all things, even until Thou didst gain ascendancy over all things. Thou art the Manifest One above Thy creation, the Subduer over Thy servants, the Inaccessible through Thine inaccessibility, the Exalted through Thine exaltation, the Omnipotent through Thine omnipotence, and the All-Powerful through Thy power.
- 53 This is a wondrous year which Thou hast glorified, adorned, magnified, honored, perfected, manifested and elevated through what Thou hast created therein of the conditions of Thine eternity, the manifestations of Thine everlastingness, the mysteries of Thy oneness, the essences of Thy self-subsistence, the realities of Thy belovedness, the revelations of Thy manifestation, the evidences of Thy dominion, and what Thou art in Thy names and attributes.
- 54 Therefore, O my God, send down upon us in this year the fullness of Thy conquest - its most complete conquest, the fullness of Thy manifestation - its most evident manifestation, the fullness of Thy victory - its most triumphant victory, the fullness of Thy opening - its most perfect opening, the fullness of Thy power - its most potent power, the fullness of Thy exaltation - its most elevated exaltation, the fullness of Thine inaccessibility - its most impregnable inaccessibility, and all that Thou art in Thy most beautiful names and most exalted attributes, as becometh the sublimity of Thy station and the exaltation of Thy rank.
- 55 This is a night wherein I have completed the Alif and Lam in the years of my life and entered into the Ba and Lam. Praise be unto Thee, O my God, for this, whereas before this I was not mentioned before Thee, nor did I exist within Thy sight.
- 56 Therefore, O my God, send down upon my parents and those dear to me, from the wonders of Thy creation to the end which none but Thee can reckon, that which becometh the sublimity of Thy generosity, the exaltation of Thy grace, the elevation of Thy bounty, the inaccessibility of Thy benevolence, the supremacy of Thy beneficence, the magnificence of Thy favors, and the loftiness of Thy bestowals, for all are Thy servants, and in their inmost hearts are all Thy victory and Thy triumph, and what Thou art in Thy names and attributes, Thy joy and Thy delight. For never hath anything been hidden from Thy knowledge, whether in the heavens or on the earth or between them, nor hath anything ever proved impossible for Thee, whether in the kingdom of command or of creation or what lieth beneath them. Verily, Thou art the All-Knowing, the All-Powerful.
- 57 (mode of sermons)
- 52 قد تقهرت فوق كل شيء ، حتى استظهرت على كل شيء ، وتسلطت على كل شيء ، حتى استغلبت على كل شيء ، انت الظاهر فوق خلقك والظاهر فوق عبادك والممتنع بامتناعك والمرفع بارتفاعك والمقتدر باقتدارك والمستلط باستلاطك
- 53 تلك سنه بديعه التي قد جلتها وجملتها وعظمتها وعززتها وكنيتها واظهرتها وارفعتها بما قد خلقت فيها من شئونات ازليتك وظهورات ابديتك و بطونات فردانيتك و كينونيات قيوميتك وذاتيات محبوبيتك وتجليات ظهاريتك ودلالات قهاريتك وما انت عليه من اسمائك وامثالك
- 54 فلتزلن اللهم فيها علينا كل غلبتك اغلبها وكل ظهاريتك اظهرها وكل نصاريتك انصرها وكل فتاحيتك افتحها و كل قدارتك اقدرها وكل رفاعيتك ارفعها وكل منا عليك امنعها وكل ما انت عليه من اسمائك الحسنی وامثالك العليا ما ينبغي لعلو مكانك وسمو ارتفاعك
- 55 تلك ليله قد اكملت الالف واللام في السنين من عمري وادخلتني في الباء واللام فلك الحمد يا الهی على ذلك ما كنت قبل ذلك مذكورا بين يديك ولا موجودا بين عينيك
- 56 فانزل اللهم على ابوي واولي محبتي من بديع فطرتك الى اخر الذي لا يحصى غيرك ما ينبغي لعلو جودك وسمو فضلك وارتفاع كرمك وامتناع برک واستعلاء احسانك واستبهاء الطافك واسترفاع اتنانك اذ كل عبدك وباطنه كل نصرک وفتحك وما انت عليه من اسمائك وامثالك وابتهاجك وارتواحك اذ لم تزل لن يغرب من علمك من شيء ، لا في السموات ولا في الارض ولا ما بينهما ولا يعجزك من شيء ، لا في ملكوت الامر ولا الخلق ولا ما دونهما وانك كنت علاما قديرا

58 In the name of God, the Divinity, the Divine

58 بِسْمِ اللَّهِ الْإِلَهِ الْإِلَهِ

59 In the Name of God, the Most Exalted, the Most Exalted

59 بِسْمِ اللَّهِ الْأَرْفَعِ الْأَرْفَعِ

60 Praise be to God Who hath shone forth upon all created things through the transcendent inaccessibility of His eternity, Who hath risen high above all beings through the sovereign majesty of His grandeur, Who hath made Himself unapproachable above all creation through the exaltation of His Self-Subsistence, Who hath manifested Himself above all who dwell in the kingdoms of earth and heaven through the perfection of the effulgence of His countenance, and Who hath exercised dominion over all who inhabit the realms of names and attributes through His all-possessing holiness.

60 الْحَمْدُ لِلَّهِ الَّذِي قَدْ تَجَلَّى عَلَى كُلِّ الْمَمَكَّاتِ بَارْتِفَاعِ
امْتِنَاعِ أَزَلِيَّتِهِ وَاسْتَرْفَعِ فَوْقَ كُلِّ الْمَوْجُودَاتِ
بِاسْتِقْلَالِ اسْتِجْلَالِ عَظَمَتِهِ وَاسْتَمْنَعَ فَوْقَ كُلِّ
الْكَاثِنَاتِ بِاسْتِعْلَاءِ قِيَمِيَّتِهِ وَاسْتَظْهَرَ فَوْقَ مَنْ فِي
مَلَكُوتِ الْأَرْضِ وَالسَّمَوَاتِ بِاسْتِكْمَالِ اسْتِحْصَالِ
أَنْوَارِ طَلْعَتِهِ وَاسْتَسْلَطَ فَوْقَ كُلِّ مَنْ فِي مَلَكُوتِ
الْأَسْمَاءِ وَالصِّفَاتِ بِاسْتِمْلَاكِ امْتِلَاكِ قُدُوسِيَّتِهِ

61 Therefore do I bear witness on this Day which He hath made the Day of His manifestation unto all things, and hath bestowed upon it from His own names to the number of all things, and hath made it greater than every other day through its greatness, more exalted than every other day through its exaltation, more inaccessible than every other day through its inaccessibility, more glorious than every other day through its glory, more elevated than every other day through its elevation, more majestic than every other day through its majesty, mightier than every other day through its might, more perfect than every other day through its perfection, greater than every other day through its greatness, more distinguished than every other day through its distinction, more victorious than every other day through its victory, more sovereign than every other day through its sovereignty, more possessing than every other day through its possession, more preserving than every other day through its preservation, more pleasing than every other day through its pleasure, more knowing than every other day through its knowledge, more powerful than every other day through its power, and more noble than every other day through its nobility, more adorned than every other day through its adornment.

61 فَاسْتَشْهَدُهُ فِي ذَلِكَ الْيَوْمِ الَّذِي قَدْ جَعَلَهُ يَوْمَ
ظُهُورِهِ عَلَى كُلِّ شَيْءٍ وَأَعْطَاهُ مِنْ أَسْمَاءِ نَفْسِهِ
عَدَدَ كُلِّ شَيْءٍ وَجَعَلَهُ أَعْظَمَ مِنْ كُلِّ يَوْمٍ
بِعَظَمَاتِهِ وَأَرْفَعَ مِنْ كُلِّ يَوْمٍ بَارْتِفَاعِهِ وَامْنَعَ مِنْ
كُلِّ يَوْمٍ بِامْتِنَاعِهِ وَأَبْهَى مِنْ كُلِّ يَوْمٍ بِابْتِهَائِهِ وَأَعْلَى
مِنْ كُلِّ يَوْمٍ بِاعْتِلَائِهِ وَأَجَلَ مِنْ كُلِّ يَوْمٍ بِاجْتِلَالِهِ
وَأَعَزَّ مِنْ كُلِّ يَوْمٍ بِاعْتِزَّازِهِ وَأَكْلَى مِنْ كُلِّ يَوْمٍ
بِاكْتِمَالِهِ وَأَكْبَرَ مِنْ كُلِّ يَوْمٍ بِاِكْتِبَارِهِ وَأَنْفَرَ مِنْ
كُلِّ يَوْمٍ بِاِفْتِخَارِهِ وَأَنْصَرَ مِنْ كُلِّ يَوْمٍ بِاِنْتِصَارِهِ
وَاسْلَطَ مِنْ كُلِّ يَوْمٍ بِاِسْتِطْلَاقِهِ وَأَمْلَكَ مِنْ كُلِّ
يَوْمٍ بِاِمْتِلَاكِهِ وَاحْفَظَ مِنْ كُلِّ يَوْمٍ بِاِحْتِفَازِهِ
وَارْضَى مِنْ كُلِّ يَوْمٍ بِاِرْتِضَائِهِ وَأَعْلَمَ مِنْ كُلِّ يَوْمٍ
بِعِلْمِهِ وَأَقْدَرَ مِنْ كُلِّ يَوْمٍ بِاِقْتِدَارِهِ وَأَشْرَفَ
مِنْ كُلِّ يَوْمٍ بِاَشْرَافِهِ وَأَطْرَزَ مِنْ كُلِّ يَوْمٍ بِاِطْرَازِهِ

62 He hath named it with His own name "the Day of God" - exalted be His glory - and hath clothed it in the mantle of divine sovereignty for its glory, and hath caused all other days to be subordinate to its shadow through its exaltation, even as He hath caused all names to be subordinate to the shadow of His Name "Allah." Exalted, exalted be this blessed and auspicious Day! Exalted, exalted be this transcendent and treasured Day! Exalted, exalted be this sublime and hidden Day! Exalted, exalted be this lofty and secure Day! Exalted, exalted be this majestic and coupled Day! Exalted, exalted

62 وَسَمَّاهُ بِاسْمِ نَفْسِهِ يَوْمَ اللَّهِ جَلَّ جَلَالُهُ وَقَصَبَهُ
قَيْصَ لَامِ الْمَلَكِيَّةِ لِاعْتِزَّازِهِ وَسَخَّرَ فِي ظِلِّهِ كُلَّ
الْأَيَّامِ لِارْتِفَاعِهِ بِمَثَلِ مَا سَخَّرَ كُلَّ الْأَسْمَاءِ فِي ظِلِّ
كَلِمَةِ اللَّهِ اسْمَ نَفْسِهِ فَعَالَى تَعَالَى مِنْ ذَلِكَ الْيَوْمِ
الْمُبَارَكِ الْمَيْمُونِ وَتَعَالَى تَعَالَى مِنْ ذَلِكَ الْيَوْمِ
الْمُتَرَفِّعِ الْمَكْنُونِ وَتَعَالَى تَعَالَى مِنْ ذَلِكَ الْيَوْمِ
الْمُتَعَالَى الْمَخْزُونِ وَتَعَالَى تَعَالَى مِنْ ذَلِكَ الْيَوْمِ
الْمُنْشَاخِ الْمَاءُْمُونِ وَتَعَالَى تَعَالَى مِنْ ذَلِكَ الْيَوْمِ
الْمُتَبَاذِخِ الْمَقْرُونِ وَتَعَالَى تَعَالَى مِنْ ذَلِكَ الْيَوْمِ

be this glorious and manifest Day! Exalted, exalted be this mighty and firm Day!

- 63 This is a Day wherein God is not pleased that any sorrow should enter the heart of anyone, much less that it should be heard or seen or witnessed or written. This is a Day wherein God hath manifested the Manifestation of His Self and hath planted the Tree of Affirmation through His appearance, and hath designated for Him all His most beautiful names that His knowledge hath encompassed.

- 64 This, then, is the Day of Divinity, this is the Day of Lordship, this is the Day of Oneness, this is the Day of Self-Sufficiency, this is the Day of Unity, this is the Day of Pure Essence, this is the Day of Camphor, this is the Day of Detachment, this is the Day of Divine Style, this is the Day of the Intended One, this is the Day of the Beloved, this is the Day of Divine Attributes, this is the Day of Divine Qualities, this is the Day of Intoxication, this is the Day of Prostration, this is the Day of Exaltation, this is the Day of the Intended One.

- 65 God hath inscribed with His own hands at the beginning of its night: "Glory be to God, the Possessor of the transcendent and inaccessible Might," and at the beginning of its day: "Glory be to God, the Possessor of sublime Majesty." How glorious is His glory, whereby all possessed of glory seek illumination from His glory, all possessed of majesty seek light from His majesty, all possessed of beauty seek grace from His beauty, all possessed of grandeur seek greatness from His grandeur, all possessed of light seek illumination from His light, all possessed of mercy seek compassion from His mercy, all possessed of loftiness seek exaltation from His exaltation, and all seek might from His might, and every learned one gains knowledge from His knowledge, and every possessor of power draws power from His power, and every utterance seeks contentment through His good-pleasure, and every possessor of proofs derives proof from His love, and every noble one acquires nobility from His ennoblement, and every sovereign exercises dominion through His sovereignty, and every possessor of dominion holds sway through His dominion, and every exalted one becomes elevated through His exaltation.

- 66 This is the Day which God created before the creation of all things, and made it a mirror of His Self throughout all days, and sanctified it above all similitudes and likenesses, and purified it from all equals and peers. This is the Day of God, exalted be His glory. This is the Day of God, mighty be His might. This is the Day of God, righteous be His righteousness. This is the Day of God, powerful be His power. This is the Day of God, extended be His outpouring.

المتجال المبيون وتعالى تعالى من ذلك اليوم
المتعازز الممتون

- 63 هذا يوم ما يرضى الله ان يخطر بقلب من حزن
وكيف وان يسمع او يبصر او يشهد او يكتب هذا
يوم فيه قد اظهر الله مظهر نفسه واغرس شجره
الاثبات بظهوره وجعل له كل اسمائه الحسنى مما
قد احاط به عليه

- 64 فهذا يوم الالهيه وهذا يوم الربوبيه وهذا يوم
الوحدانيه وهذا يوم الصمدانيه وهذا يوم الاحديه
وهذا يوم الساذجيه وهذا يوم الكافوريه وهذا يوم
المجرديه وهذا يوم الطرزيه وهذا يوم المقصوديه
وهذا يوم المحبويه وهذا يوم المنعوتيه وهذا يوم
الموصوفيه وهذا يوم المسكريه وهذا يوم المسجوديه
وهذا يوم المرفوعيه وهذا يوم المقصوديه

- 65 قد سطر الله بايديه على اول ليله سبحان الله
ذى الغر الشامخ المنيع وفى اول نهاره سبحان الله
ذى الجلال الرفيع فما ابهى بهائه حيث كل ذا
بهاء يستبهر بهائه وكل ذا جلال يستجلى بجلاله
وكل ذا جمال يستجمل بجماله وكل ذا عظمه
يستعظم بعظمته وكل ذا نور يستنور بنوره وكل
ذا رحمه يسترحم برحمته وكل ذا ارتفاع يسترفع
برفعته وكل ذا يستعز باعزازه وكل ذا علم يستعلم
باعتلامه وكل ذا قدزهر يستقدر باقتداره وكل
ذا قول يسترضى بارتضاءه وكل ذا دلائل يستدل
باحتماله وكل ذا شرف يستشرف باشترافه وكل
ذا سلطنه يستسلط باستلاطه وكل ذا ملك
يستملك بامتلاكه وكل ذا علو يستعلى باعتلائه

- 66 هذا يوم قد خلقه الله قبل خلق كل شىء
وجعله مرات نفسه فى الايام وقدمه عن الامثال
والاشباه وطهره عن الاعدال والاكفاء هذا يوم
الله جل جلاله هذا يوم الله عز اعزازه هذا يوم
الله حق احقاقه هذا يوم الله قواقواه هذا يوم
الله مد امداده

67 This is the Day wherein the dwellers of the Ridvan are adorned, and wherein the inhabitants of Paradise are beautified, and wherein the denizens of the Supreme Horizon are gladdened, and wherein the dwellers of the Most Glorious Retreat are filled with joy, and wherein the inhabitants of the Realm of Divinity are well-pleased, and wherein the dwellers of the Realm of Might are intoxicated, and wherein the inhabitants of the heaven of the Kingdom offer praise, and wherein the dwellers of the summit of sanctity and the ruby are strengthened. This is the Day wherein God loveth that the Tree of Affirmation be raised to such heights that in His knowledge there remaineth naught save that which boweth down before Him and standeth upright before His eyes, after which there shall be but One.

68 This is what God hath created on that Day of merit, and He hath taken from all things their acknowledgment of its exaltation on the Day of the Covenant and Testament. This is the Day wherein God loveth that no soul in His knowledge should be abased except that He placeth it beneath the shadow of affirmation or counteth it among the summit of creation. This is the Day wherein God loveth that all should honor themselves and then others with the utmost honor, and magnify themselves and then others with the utmost magnification. This is the Day wherein whoso expendeth a mustard seed for the sake of God, God will give him the reward of all who have spent all things. This is the Day wherein whoso honoreth a soul, God will give him the reward of one who honoreth all things.

69 This is the Day wherein whoso bringeth joy to a soul, God will give him the reward of one who bringeth joy to all things. This is the Day wherein whoso causeth a soul to rejoice, God will give him the reward of one who hath caused all things to rejoice. This is the Day wherein whoso pleaseth a soul with himself, God will give him the reward of one who pleaseth all things with himself. This is the Day wherein He Whom God shall make manifest hath been exalted and made inaccessible in His majesty, and hath been glorified and elevated in His might.

70 His good-pleasure sufficeth you in lieu of the good-pleasure of all things, and His love sufficeth you in lieu of the love of all things, and His joy sufficeth you in lieu of the joy of all things, and His gladness sufficeth you in lieu of the gladness of all things, and His rejoicing sufficeth you in lieu of the rejoicing of all things. Yea, by God! The matter is more exalted and greater, and the mystery more glorious and mightier than that whoso pleaseth Him, it is as though he hath pleased God his Lord. How then can his reward be equated with the reward of

67 هذا يوم يطرزن فيه سكان الرضوان ويجلن فيه سكان الفردوس ويهجن فيه سكان ملاء الاعلى ويسرن فيه سكان عماء الابهى ويرضين فيه سكان ملاء اللاهوت ويسكن فيه سكان ملاء الجبروت ويحمدن فيه سكان سماء الملكوت ويعززن فيه سكان ذروه القدس والياقوت هذا يوم يحب الله ان ترفع فيه شجره الاثبات على غايه الارتفاع بحيث لم يكن فى علمه من شىء الاساجداله بين يديه وقائما له بين عينيه بعد ما لم يكن حينئذ الا واحدا

68 هذا ما قد خلق الله فى ذلك اليوم من الاستحقاق واخذ عن كل شىء الا قرار بارتفاعه فى يوم العهد والميثاق هذا يوم يحب الله ان لا يحيط علمه بنفس فى علمه الا وان يجعله فى ظل الاثبات او يعد منه من ذروه الابداع هذا يوم يحب الله ان يكرمن كل بانفسهم ثم بدونهم على منتهى الاكرام ويعظمن كل بانفسهم ثم غيرهم على منتهى الاعظام هذا يوم من يصرف فيه قدر خردل من الله يعطيه الله ثواب كل من انفق كل شىء هذا يوم من يعززن نفسا يوءتية الله ثواب من يعززن كل شىء

69 هذا يوم من يسرن نفسا يوءتية الله ثواب من يسرن كل شىء هذا يوم من يهجن نفسا يوءتية الله ثواب من ابتهج كل شىء هذا يوم من يرضين نفسا عن نفسه يوءتية الله ثواب من يرضى كل شىء عن نفسه هذا يوم من يظهره الله ارفع وامتنع اجتلاله واستبى واستعلى اعتزازه

70 رضائه يكفيكم عن رضاء كل شىء وجهه يكفيكم عن حب كل شىء وابتهاجه يكفيكم عن ابتهاج كل شىء واستساراه يكفيكم عن استسار كل شىء واستبشاره يكفيكم عن استبشار كل شىء بلى والله ان الامر لاعلى واجل وان السرا بى واعز من يرضيه كانه قد رضى الله ربه فكيف يعدل ثوابه بثواب كل شىء وان الله قف خلق كل شىء لا من شىء بحيث لا يحصى من شىء

all things? And verily God hath created all things from nothing in such wise that nothing can be reckoned from anything.

- 71 Therefore, O dwellers of the Ridvan of the Bayan, hold fast unto His love and His good-pleasure and His obedience and His glory and His might and His exaltation, for all things circle round His Will. God hath not created anything except that He hath taken from it a covenant of His Lordship. This is a Day whereon God hath offered His love unto all things, and the first to respond was the Point of the Bayan. Therefore hath He made him the Manifestation of His Self in that Ridvan and bestowed upon him that which none in Paradise hath been given, from the beginning that hath no beginning unto the end that hath no end.

- 72 This is a Day wherein God hath created two mighty festivals and two glorious days which renew your years therein and manifest your break of fast therein. Therefore, magnify ye the Day of God, exalted be His glory, with the utmost magnification, and honor ye the Day of God, mighty be His honor, with the utmost honor, that ye may thereby be guided to honor Him Whom God shall make manifest and to glorify Him Whom God shall raise up.

- 73 Watch over your souls, for God shall surely come unto you - His names are proofs of Him - while ye magnify that Day by His command yet remain veiled from His Self. Call ye to mind the stories of the Manifestations of Truth before you, that ye may not slumber. And on the Day when God shall make His Self known unto you, in that very moment ye shall recognize Him.

- 74 There is no day like unto that Day when all things worship God, their Lord, while the Manifestation of Divinity and Lordship is in a position whereof God would be ashamed to make mention, though all are treading the path of His love and good-pleasure and yearning for His presence and meeting.

- 75 This is a Day wherein God hath revealed: "Verily I am God, there is none other God but Me, the Most Exalted, the Most Exalted" according to the number of all things. Recite ye this, and make not yourselves to be among the proofs of self, but rather make yourselves to be among the proofs of affirmation.

- 76 For God hath, in the midst of the Paradise of the All-Highest, a mansion hewn of crimson ruby, whose door God hath not opened save on that Day, and He hath created therein, of all things that attract your hearts and spirits and souls and bodies, that which hath no equal, nor peer, nor likeness, nor associate, nor similitude. And whoso reciteth these verses according to the number of all things, God shall cause him to enter, after

71 فعليكم ان يا سكان رضوان البيان باستساک حبه ورضائه وطاعته وبهاه وعزه وعلاه فان كلا يطوفن في حول ارادته ما خلق الله من شيء الا وقد اخذ عنه عهد ولايته فهذا يوم قد عرض الله محبته على كل شيء فاول من اجاب نقطه البيان فلذا قد جعله مظهر نفسه في ذلك الرضوان واعطاه ما لم يوءت احدا في الجنان من اول الذي لا اول له الى اخر الذي لا اخر له

72 هذا يوم قف خلق الله فيه عيدين عظيمين ويومين جليلين يحدد سنينكم فيه ويظهر افطاركم فيه فلتعظمون يوم الله جل جلاله على منتهى الاعظام ولتعززون يوم الله عز اعزازه على منتهى الاعزاز لعلكم بذلك تستدلون على اعتزاز من يظهره الله واستجلال من يرفعه الله

73 قترابقن انفسكم فان الله لياتينكم واسمائته ادلاء عليه وانتم تعظمون ذلك اليوم بامرہ وعن نفسه محتجبون فلتذكرن قصص مظاهر الحقيقه من قبلکم لعلکم لا ترقدون وفي يوم يعرفکم الله نفسه في الحين تتعرفون

74 لا مثل يومئذ كل شيء يعبد الله ربه وان مظهر الالهيه والربوبيه في مقعد يستحي الله ان يذكره بعد ما كل في كل شان لحبه ورضائه يسلكون ولوده ولقائه يرغبون

75 هذا يوم قد نزل الله فيه اني انا الله لا اله الا انا الارفع الارفع على عدد كل شيء فلتلوه ولا تجعل انفسكم من ادلاء النفس ولتجعلن انفسكم من ادلاء الاثبات

76 فان الله بحبوحه جنه الفردوس من بيت عن قطع ياقوت حمراء لم يفتح الله بابه الا في ذلك اليوم وقد خلق فيه من كل شيء تجذب به افتدتكم وارواحكم وانفسكم واجسادكم ما لم يكن له من عدل ولا كفو ولا شبه ولا قرين ولا مثال ومن يتلون تلك الايه على عدد كل شيء ليدخله

his death, into that mansion on such a day, and in his life what greater joy than that his tongue should glorify his Lord and his heart seek His good-pleasure.

- 77 Can there be any recompense equal to this that God promiseth to His servants? Glorified and exalted is He! I shall praise Him on that blessed Day and in that praiseworthy manner with praise that shall fill all the heavens with the might and loftiness of His sovereignty, and the earth and all that is thereon with the independence and majesty of His dominion, and whatsoever is between them in the kingdom of His command and His creation with the sublimity and splendor and good-pleasure of His oneness - praise such as none before hath offered the like thereof, nor shall anyone after offer its equal - praise resplendent and radiant, praise that hath no equal in His knowledge, nor likeness in His Book, nor peer in His heaven, nor similitude in His earth, nor associate in the kingdom of His command and creation - praise that filleth the pillars of all things through the loftiness of His glorification, and the essence of all things through the sublimity of His sanctification, and the first elements of all things through the exaltation of His magnification, and the final elements of all things through the transcendence of His veneration, and the outer aspects of all things through the independence of His oneness, and the inner realities of all things through the sovereignty of His eternity.

- 78 Such praise doth He accept from all His creation, bearing witness to the Tree of Affirmation at the ultimate heights of glory and elevation, and the furthest reaches of majesty and transcendence, and below these at the ultimate point of evanescence and extinction, and the furthest bounds of remoteness and penetration, where none hath mentioned Him, not even His own Self. Praise that transcendeth every eternal and excelleth every being. And I render thanks unto Him on this Day, the impregnable, the mighty, the munificent, the exalted, the glorious - thanks such as none before Him hath rendered, nor shall any of His servants render.

- 79 Thanks that filleth all the heavens through the independence, the majesty, the perfection, the forbearance, the justice, the grace and the power of His supreme sovereignty; and the earth and all thereon through the grandeur, the magnificence, the elevation, the invulnerability, the joy, the delight and the innovation of His holy transcendence; and whatsoever lieth between them from the kingdom of His command and creation through the manifestations, conditions, revelations, evidences, signs, stations and mysteries of the sovereign might of His unity; and whatsoever is beneath them through the exaltation,

الله من بعد موته في ذلك البيت مثل ذلك اليوم وفي حياته ما اكبر لذه من ان يتلجلج لسانه بذكر ربه ويسترضى فواده ببناء بارئه

77 هل يكن عدل هذا من جزاء ليوعدن الله به عباده سبحانه وتعالى لاحمدنه في ذلك اليوم المسعود والطرز المحمود حمدا يملأ السموات كلهن من امتناع * ارتفاع سلطنته والارض وما عليها باسرهن من استقلال استجلال ملكنته وما بينهما في ملكوت امره وخلقه من استعلاء استبهاء استرضاء فردانيته حمدا ما حمده احد من قبل شبهه ولا يحمده احد من بعد عدله حمد مشارق مستشرق وبارق مستبرق حمدا لا عدل له في علمه ولا شبه له في كتابه ولا كفو له في سمائه ولا شبه له في ارضه ولا قرين له في ملكوت امره وخلقه حمدا يملأ اركان كل شئ ع من علو تسبيحه واذوات كل شئ ع في سمو تقدسه واولئل كلشي ع من ارتفاع تكبيره واواخر كلشي ع من امتناع تعظيمه وظواهر كلشي ع من استقلال وحدانيته وبواطن كلشي ع من استحلال صمدانيته

78 حمدا يرضى به عن كل خلقه ويشهد على شجره الاثبات في منتهى ذروه الغروالارتفاع وغايه بحجوه المجد والامتناع ودونهما على منتهى الفناء والانعدام ومنتهى البعد والاقترام حيث لم يذكره من احد حتى نفسه حمدا ويستعمل على كل صمد ويستبهي على كل احد واستشكره في ذلك اليوم الممتع المنيع والجود المرتفع الرفيع شكرا ما شكره احد من قبله ولا يشكره احد من عباده

79 شكرا يملأ السموات كلهن من استقلال استجلال استكمال استحمال استعدال استفضال استقوال علو قيوميته والارض وما عليها من استشماخ استبذاخ استرفاع استمناع استبهاج استرواح استبداع سمو قدوسيته وما بينهما من ملكوت امره وخلقه من ظهورات شئونات تجليات دلالات علامات مقامات بطونات سلطان عز فردانيته وما دونهما من استعلاء استبهاء استرضاء استضواء استثناء استيناء استسماء مليك قدس صمدانيته

the glory, the good-pleasure, the radiance, the distinction, the intimacy and the sublimity of the King of His holy eternity.

- 80 Thus there remaineth not in His knowledge any thing save that which seeketh shelter beneath the Tree of His affirmation, transforming the veil of self through turning unto Him, and concealing its extinction in the presence of independence, until there be concealed therein what is concealed and manifest therefrom what is treasured, like unto the angels on high, they who glorify and sanctify and extol and praise and manifest and elevate. That such a Day should dawn upon the Tree of Truth as dawned upon Solomon, son of David, when there remained not a thing upon the earth but was under the shadow of his seal, and all things thereon were made to serve God through it.

- 81 Then doth God become well-pleased with what is on earth even as He is well-pleased with what is in heaven from the angels whose numbers none can reckon, who glorify God their Lord in every state and never weary, who sanctify God their Lord at every moment and never falter, who magnify God their Creator and never fall silent, who extol God their Fashioner and never become veiled. This is a Day wherein God loveth to witness upon the Thrones of Truth the like of this: O ye who possess spirits! That which befitteth God, ascribe not to any besides God, and that which befitteth other than God, ascribe not unto God.

- 82 For verily every good that is possible in creation befitteth Him Whom God shall make manifest, and every thing less than good that is possible in creation befitteth whosoever is veiled from Him Whom God shall make manifest. But ye witness the station worthy of the Point of Divinity and Its seat, and the station worthy of that which is other than the Point of Divinity and its place. Therefore fear ye God in your beginning and your end, and deal kindly on that Day with your descendants and those in your households and your kindred and those who love you and those who follow you, and present yourselves before Him Whom God shall make manifest, if ye be in the days of His manifestation, prostrating, humble, devoted, thankful and praising.

- 83 And when ye behold the presence of God, ye shall behold first the Primal Point, then the number of letters of the first letter, for this is the uttermost portion allotted unto you, the ultimate goal of your quest, your most exalted share, your most glorious gift, your most excellent bestowal, your most elevated grace, and the most impregnable expression of God's favor concerning

80 حيث لم يبق في علمه من شيء الا ويستظلل في ظل شجره اثباته ويبدل النفس حجابها بالاقبال وليطئن فنائه بين يدي الاستقلال حتى استجن فيه ما استجن واظهر عنه ما استمن مثل ملائكة العالين والمسيحين والكرد بين والمقدسين والمجلىين والظاهرين والرافعين ان يطلع مثل ذلك اليوم على شجره الحقيقه مثل ما قد طلع على سليمان ابن داود حيث لم يكن فوق الارض من شيء الا وانه هو في ظل خاتمه واستعبدوا الله به كل ما عليها

81 فاذا ليرضى الله عما على الارض مثل ما رضى عما في السماء عن ملائكة الذين لا يحيط علم احد باعدادهم حيث يسبحون الله ربهم في كل شان وهم لا يساءمون ويقدمون الله ربهم في كل حين وهم لا يفترون ويمجدون الله بارئهم وهم لا يصمتون ويكبرون الله موجدهم وهم لا يحتجبون ذلك يوم يحب الله ان يشهد على اعراس الحقيقه مثل ذلك ان يا اولي الارواح ما يستحقن الله فلا تجعلن لدون الله وما يستحق لدون الله فلا تجعلن لله

82 فان كل خير يمكن في الابداع يستحق من يظهره الله وكل دون خير يمكن في الابداع يستحق من يحتجب عن يظهره الله ولكنكم تشهدون استحقاق نقطه الالهيه ومقعدتها واستحقاق دون نقطه الالهيه ومحلها فلتتقن الله في مبدئكم ومنتهاكم ولتحسنن في ذلك اليوم بذرياتكم ومن في بيوتكم واولي قرباتكم واولي محبتكم واولي ولايتكم ولتحضرن بين يدي من يظهره الله ان انتم في ايام ظهوره ساجدون خاضعون قانتون شاكرون حامدون

83 واذا نظرتم الى لقاء الله فلتنظرن مره في نقطه الاولى ثم عدد الحرمن الحر الاول فان هذا منتهى حظكم وغايه مطلوبكم واعلى نصيبكم وابهى عطائكم واجل مواهبكم وارفع امتنانكم وامنع لطف الله في حقكم والا فلتحضرن في بين يدي نقطه الاولى في

you. Otherwise, ye shall present yourselves before the Primal Point in His seat, glorifying God with supreme glorification and sanctifying Him with mighty sanctification.

مقعدھا فلتسبحون الله تسبیحا علیا ولتقدسون الله
تقدیسا عظیما

- 84 For verily the Point of the Bayan, in the exaltation of the throne of His oneness in the Most Exalted Paradise and the inaccessibility of the seat of His singleness in the Most Glorious Ridvan, doth gaze upon you and bear witness concerning you, and beseech God to send down upon you that which ye ask of His grace. However, should ye make mention of Him in the hearts of those who know God their Lord, this would be more elevated in the sight of God your Creator. Therefore gather ye these two bounties in these two festivals, a grace from God, the Lord of all the worlds.

84 فان نقطه البیان فی ارتفاع عرش وحدانیته فی الفردوس الاعلی وامتناع کرسی فردانیته فی الرضوان الاجلی لینظرن الیکم ولشہده علیکم ولیسئلن الله ان ینزل علیکم ما اتم من فضله تستلثون ولکنکم ان تذکروه فی قلوب الذین یعرفون الله ربهم لکان ارفع عندالله بارئکم فلتجمعن ذانک الفضلین فی ذانک العیدین فضلا من الله رب العالمین

- 85 (mode of commentary)

85

- 86 In the name of God, the Divinity, the Divine

86 بسم الله الإله الإله

- 87 Verily I am God, there is no God but Me, the Divine, the Divine. And verily the Glory is upon Him Whom God shall make manifest and then upon those who are His exponents. He abideth eternally in the glory of pre-existence. Furthermore, I testify that God, glorified be He, hath ever been an inaccessible, exalted Mystery. Eyes perceive Him not, nor can thoughts of the mind encompass Him. All that thou seest in the Bayan of attributes, or witnesseth in thy heart of descriptions - these are what God hath created by His command. If thou sayest He is like camphor, that is its ordainment; if thou sayest He is pure, that is His dewdrop; if thou sayest He is unseen, that is His source; if thou sayest He is inaccessible, that is His essence.

87 اننی انا الله لا اله الا انا الإله الإله وانما البهاء علی من ینظره الله ثم ادلاء نفسه لا یزال فی عز الازل وبعد فاشهد بان الله سبحانه لم یزل کان غیبا ممتنعا مرتفعا لا تدركه الابصار ولا تحوی الیه خواطر الافکار وكل ما رایت فی البیان من الانعات او شہدت بافتدیک من الاوصاف ذلک ما قد یخلق الله بامرہ ان قلت انه کافر فذلک مقدره وان قلت انه ساذج فذلک ندوته وان قلت انه غیب فذلک منشئه وان قلت انه ممتنع فذلک مکنونه

- 88 All the names thou seest or examples thou witnesseth are signs that God hath created for the exaltation of the Manifestation of His Self and the inaccessibility of the Dawning-Place of His Being. All that with which thou describeth God, exalted be His glory, whether of knowledge and power, or wisdom and might, or similar sublime examples and lofty allusions - through these thou seeketh to attain His recognition. Yet He, glorified and exalted be His majesty, cannot be described by what He hath created or will create, nor can anything behold Him, for vision is contingent upon conjunction, and He, glorified be He, can never be conjoined with anything. He hath no likeness among His creation. None can know Him as He is, and all else besides Him are His creatures.

88 فکل ما رایت من الاسماء او شہدت من الامثال تلک آیات قد خلقها الله تعالی لارتفاع مظهر نفسه وامتناع مطلع ذاته وكل ما تصف الله جل جلاله بالعلم والقدره او الحکم والعزه وامثال تلک الامثال الممتنعه واشباه تلک الادلاء المرتفعه لتستنبئن بها علی معرفته وانه جل سبحانه وعز اعزازه لم یوصف بما خلق ولا بما یخلق ولا یراه من شیء اذا الروءیه فرع الاقتران وانه جل سبحانه لن یقترن بشیء ولم یکن مثل خلقه وانه کما هو لا یعرفه من شیء وكل ما دونه خلق له

- 89 His Being transcendeth the understanding of all else, and His Reality is sanctified above the praise of any besides Him. If thou desirest Him, thou must seek the Manifestation of His

89 قد ارتفع کینونیه عن عرفان دونه وامتنع ذاتیه عن ثناء سواه ان اردته قاتریدن مظهر نفسه فی کل ظهور فانه جل سبحانه ما جعل لک سبیلا غیر هذا

Self in every Revelation, for He, glorified be He, hath provided no other path than this.

- 90 Consider how all things have known their Lord solely through the tidings of the Messengers. The Messengers are the Thrones of His Revelation - God reveals Himself to them through themselves as He willeth. The likeness of Him Whom God shall make manifest is as the sun in heaven: whether it riseth or setteth, it is but one and the same sun. Likewise, whenever the Messengers are sent or will be sent, that which is manifest in them is one Will. Thy knowledge of that Will in each Revelation is thy knowledge of thy Lord and thy certitude in thy Creator. For that creation there is neither beginning nor end; it proceedeth from infinity unto infinity.

90 انظر كل ما عرفت الاشياء ربه لم يكن الا من انباء الرسل والرسل هم اعراش ظهوره يتجلى الله لهم بهم بانفسهم كيف يشاء وان مثل من يظهره الله كمثل شمس السماء فكل ما طلعت او غربت انها هي شمس واحده فكذلك كل ما بعثت الرسل او تبعث الظاهر فيهم مشيت واحده وعليك بعرفان تلك المشيه عند كل ظهورها فان ذلك عرفانك ربك وايقانك ببارئك ولم يكن لذلك الخلق من اول ولا اخر يسير من اللانهايه الى اللانهايه

- 91 If thou desirest God to be pleased with thee, thou must be pleased with the Thrones of Truth in every Revelation and in their exaltation according to what is ordained by them. Let Me acquaint thee with the mystery of the Cause: all that thou seest in every Revelation is what hath been created by the command of that Most Exalted Throne and Most Glorious Seat, whether His command be manifested in man or in aught else, from the highest heights to the depths below. When it is established that he is the Throne of Truth, and thou witnesseth in his presence a proof that all creation is powerless to produce, then his word is God's Word, his command God's Command, his prohibition God's Prohibition, obedience to him is obedience to God, his good-pleasure is God's Good-Pleasure.

91 ان اردت ان ترضى الله عن نفسك فلترضين اعراش الحقيقه عند كل ظهورها وفي ارتفاعها بما قدر من عندها لاعلنك سر الامر بان كل ما ترى في كل ظهور ذلك ما خلق بامر ذلك العرش الاعلى والكرسى الابهى سواء كان امره في انسان او غير انسان في العلى الى تحت الثرى اذا يحقق انه عرش الحقيقه وشهدت عنده حجه يعجز عنها كل الخلق فاذا قوله قول الله وامره امر الله ونهيه نهي الله وطاعته طاعة الله ورضائه رضا الله

- 92 Likewise, all that is attributed to him is attributed to God, and what is attributed to God returneth unto him. Be not veiled by the conditions of thy religion, for all these refer back to the Throne of Truth, and he standeth through God his Lord, summoneth unto God by His leave, and indicateth God in his entirety. He hath no direction save that which pointeth to God his Creator and what tells of God its Maker. The first thing that God has ordained in every Revelation is the word "There is no God but God." All that thou seest in every Revelation pertaining to matters of religion is for the exaltation of what is manifest through the Revelation and the inaccessibility of what is hidden in the unseen.

92 وكذلك كل ما ينسب اليه ينسب الى الله وما ينسب الى الله يرجع اليه ولا تحتجب بشئون دينك فان كل ذلك يرجع الى عرش الحقيقه وذلك قائم بالله ربه وداع الى الله باذنه ويدل على الله بكله لم يكن له وجهه الا ما يدلن على الله باريه ويحكين عن الله خلقه وان اول ما قد فرض الله في كل ظهور كله لا اله الا الله وان كل ما ترى في كل ظهور من شئون الدين لارتفاع الظاهر بالظهور وامتناع الباطن في الغيوب

- 93 For the meaning of "There is no God but God" is established only through "There is no Proof except Him Whom God shall make manifest," and "There is no Book except what God reveals unto Him," and "There are no guides except what is confirmed by His Word," and "There are no laws except what appears from His presence." Be thou not veiled from the implications of that Word by even as much as a gnat's wing, for if He Whom God shall make manifest appears and bids thee

93 اذ معنى لا اله الا الله لا يثبت الا بان لا حجه الا من يظهره الله وان لا كتاب الا ما ينزل الله عليه وان لا ادلاء الا ما يحقق بقوله وان لا احكام الا ما يظهر من عنده ولا تحتجب عن شئون تلك الكلمه قدر جناح بعوضه فانك ان ترى من يظهره الله ويقولن لك خذ ذلك الذر وتحتجب فانك قد احتجبت عن كله لا اله الا الله فتدبر في

take up an atom and thou art veiled, then thou hast indeed been veiled from the words "There is no God but God." Reflect thou upon thy turning and thy resting place, for the Cause of God in every universal matter is like every particular matter, and in every particular matter like every universal matter.

منقلبک ومثوبک فان امرالله في كل كلى مثل
كل جزئى وفي كل جزئى مثل كل كلى

- 94 Perchance thou hast followed all the ordinances of God, yet God may place thee among the rejected ones because thou wert veiled from that particular matter. Therefore watch over thyself. And even if that matter does not appear by His command in the Book, yet when He Whom God shall make manifest testifies to thy being veiled in that matter - for He is more discerning than any discerning one and more subtle than any subtle one - He will judge thee as rejected even if He does not inform thee. He hath made known to thee what will save thee in every Revelation. I testify that this Word created all things - whatsoever is good is from the Tree of Affirmation, which in the Bayan consists of the Seven Letters until the Day of Him Whom God shall make manifest.

94 ربما انك انت قد اتبعت كل حدود الله
ويدخلك الله في النفس لما احتجبت عن
ذلك الامر الجزئى فلتراقبن نفسك وان لم يظهر
ذلك بامرہ في الكتاب فحين ما يشهد من يظهره
الله باحتجابك في ذلك الامر لانه ابصرک
من كل بصير والطف من كل لطيف يحکم
عليک بالنفس وان لم يثبتک قد عرفک ما
ينجيك في كل ظهور واشهد ان تلك الكلمه
خلق كل شيء ان يكن من خير فذلك من
شجره الاثبات وفي البيان ذات حروف السبع الى
يوم من يظهره الله

- 95 And He Whom God shall make manifest - exalted and inaccessible is His power, sublime and resplendent His praise. And whatsoever is not good is from the Tree of Negation. Thus in the Bayan, whosoever opposed the Primal Point - all evil that occurs until the Day of Resurrection stems from and returns to them. And on the Day of Resurrection their creation will be renewed through those who oppose Him Whom God shall make manifest from among those who believed in the Bayan and watched over its remainder, just as those who opposed the Primal Point had believed in what was revealed in the Furqan and watched over what was in it. Therefore watch, O soul, over thyself lest thou be veiled on the Day of Resurrection from God thy Lord, whether thou be the highest or lowest of creation.

95 وذلك من يظهره الله ارتفع وامتنع قدره واستعلى
واستبى ثنائہ وان يكن من دون خير فذلك
من شجره النفس ففى البيان من قابل نقطه الاولى
فكل ما يحدث الى يوم القيمه من دون خير منها
والها ويوم القيمه يحدد خلقها بمن يقابل من
يظهره الله وذلك ممن امن بالبيان وراقب باقيه
مثل من قابل نقطه الاولى قد امن بما نزل في
الفرقان وراقب ما فيه

- 96 For in the presence of Him Whom God shall make manifest thou art equal - if thou believest in Him thou shalt enter beneath the shadow of Affirmation, and if thou art veiled from Him thou shalt enter beneath the shadow of Negation, even after having professed the unity of God thy Lord throughout thy life and having watched over thyself in thy religion lest thou transgress its bounds before God manifests the Manifestation of His Self. For at the time of thy transgression thou art in a fire worse than being veiled. And if thou lookest into all religions, thou seest the dwellers of His paradise and His fire through their following the bounds of their religion or their being veiled.

96 فلتراقبن ان يا ايها النفس نفسك ان لا تحتجبن
يوم القيمه عن الله ربك سواء كنت اعلى الخلق
او ادناه فانك عند من يظهره الله سواء ان تومن
به لتدخلن في ظل الاثبات وان تحتجبن عنه
لتدخلن في ظل النفس بعد ما قد وحدت الله
ربك في كل عمرک وراقب نفسك في دينک
ان لا تتجاوزن حدوده قبل ان يظهرن الله مظهر
نفسه فان حين تتجاوزک في نار دون الاحتجاب
وانك لو تنظر في كل الاديان ترى سكان
رضوانه وناره باتباع حدود دينهم واحتجابهم

- 97 And thou shalt not present thyself on the Day of Resurrection before Him Whom God shall make manifest except through

97 ولا تعرض يوم القيمه على من يظهره الله الا
باتباعك حدود البيان فانك ان تعرض عليه

your adherence to the ordinances of the Bayan, for if you appear before Him while veiled by even a single limitation, you will have veiled yourself from your religion. How then could you dare to appear before God, your Lord? And bear witness that this Word is ever-living, from a beginning that hath no beginning unto an end that hath no end. When one soul is raised up, another inheriteth its station, and when proofs of affirmation are raised up, other proofs of affirmation inherit therefrom. The Cause of God hath ever been living and everlasting, and God's proofs abide secure in the Ridvan, while proofs other than the Truth remain veiled.

- 98 God hath ordained for every matter two recompenses - one during thy life and another after thy death. Thy recompense in this life is that thou shouldst be safeguarded from the claims of self, sustained by the fruits of what hath been revealed in the Bayan, and worship God thy Lord upon the path of proof. At that time, all delight shall be cut off from every manifestation save those who have entered the Bayan, for delight then lieth in God's Cause and His good-pleasure, and it hath been severed from every manifestation save the manifestation of God in the Bayan, and His Cause and good-pleasure in that Paradise. Therefore, in thy lifetime, raise thy rank and station as much as possible and partake of thy Lord's bounties.

- 99 Let not thyself be deprived thereof, for this is of God's grace unto His servants. Indeed, God created not these bounties and favors except for the dwellers of that Ridvan and His servants in that Paradise.

- 100 Let not death weaken thee, for if thou diest, a living one shall inherit from thee and take pleasure in what thou hast bequeathed. God hath loved that the earth and all upon it should be cultivated through this Cause, and that the gardens of the Bayan should be adorned with the ornaments of this bounty. This is thy portion in thy life, and when thou art taken, if thou art of the tree of self, thou shalt enter the fire for as long as thy Lord willeth, and if thou art among the proofs of affirmation, thou shalt enter the Ridvan for as long as thy Lord willeth.

- 101 Let not thy worldly life distract thee from the life wherein thou must abide through the eternity of God, exalted be His glory, and the perpetuity of God, mighty be His power. For if thou art among the proofs of affirmation in thy life, even if thou possessest nothing when thou art taken, thou shalt possess the kingdom of Ridvan and, through the perpetuity of God thy Lord, thou shalt take delight therein in all that God hath created, for which there is no equal, no likeness, no peer, no

باحتياب حد لكنت محتجبا عن دينك فكيف ينبغي ان تعرض على الله ربك واشهد ان تلك الكلمه حيوان في اول الذي لا اول له الى اخر الذي لا اخر له ان يرفع نفس يورثه نفس وان ترفع ادلاء اثبات تورثه ادلاء اثبات لم يزل امرالله حي حيوان وادلاء الله ممتنع في الرضوان و ادلاء دون الحق في الحجاب

98 وان الله قد جعل لكل امر خرائين جزاء في حياتك ثم جزاء بعد موتك فجزائك في حياتك ما تامن عن استحقاق النفس وتستزقن باثمار ما نزل في البيان وتعبدين الله ربك على صراط البرهان اذا الذه كلها قد انقطعت عن كل الظهورات الا من دخل في البيان اذا للذه بامرالله ورضائه وانه قد انقطع عن كل ظهور الا بظهور الله في البيان وامرالله ورضائه في ذلك الجنان فكل ما يمكن في حياتك ان ترفعن مقعدك ومكانك وتنتعمن بالااء ربك

99 فلا تحتجب نفسك عنها فان هذا من فضل الله على عباده وان الله ما خلق تلك الالاء والنعماء الا لسكان ذلك الرضوان وعباده في ذلك الجنان

100 ولا يضعفك موت فانك ان تمت يرثك حي يتلذذن بما يورث عنك وان الله قد احب ان يعمرن الارض ومن عليها بذلك الامر ويطرزن جنان البيان باطراز ذلك الفضل وان هذا نصيبك في حياتك وحين ما تقبض ان كنت من شجرة النفس تدخل في النار الى ما شاء الله ربك وان كنت من ادلاء الاثبات تدخل في الرضوان الى ما شاء الله ربك

101 ولا تعزتك حياتك عن حيات التي لا بد ان تكونن فيها بدوام الله جل جلاله وبقاء الله عز اعزاه فانك ان كنت من ادلاء الاثبات في حياتك ولا تملك من شي ء حين ما تقبض لتلكن ملك الرضوان وبقاء الله ربك تتلذذن فيها بما قد خلق الله من كل شي ء فيها ما لم يكن له من عدل ولا شبه ولا كفو ولا قرين ولا مثال وان تكن من ادلاء النفس لتدخلن النار وان

partner, and no similitude. But if thou art among the proofs of self, thou shalt enter the fire, and if thou livest in this life as though thou hadst not lived even for a moment, so shall it be.

عشت في حياتك كأنك ما عشت قدر نفس
وان لا عشت فمثل ذلك

102 Therefore, again and again I say unto thee: make thyself naught but a companion of Him Whom God shall make manifest, for then thou wilt be among the proofs of the Tree of Affirmation, and on the Day of Resurrection God will judge thee accordingly, not by thy piety in the Bayan. And if thou makest thyself other than among the proofs of Him Whom God shall make manifest, thou shalt surely die if the conquering Truth doth not first annihilate thee, and through the eternity of God, exalted and mighty is He, thou shalt deprive thyself of God's Ridvan and all that is created therein.

102 فعليك ثم عليك بان لا تجعل نفسك الا من اصحاب من يظهره الله لانك انت حينئذ من ادلاء شجرة الاثبات ويوم القيمة يحكم الله عليك بذلك لا بتقويك في البيان وان جعلت نفسك من دون ادلاء من يظهره الله ستموتن ان لم يفنيك حق قاهر وبدوام الله جل وعز لتحرمن نفسك عن رضوان الله وما خلق فيه

103 Verily, I counsel thee with true counsel: if thou art possessed of grandeur, detach thyself from thy grandeur and enter beneath the shadow of Him Whom God shall make manifest, for when thou sayest "There is no God but God," if thou doest not this, thou wilt not have been truthful unto thyself. How can you claim to have recognized the unity of God, your Lord, if you do not associate yourself with Him Whom God shall make manifest? For the meaning of that phrase is that there is no truth except in Him Whom God shall make manifest and those who guide unto Him, whether you find Him exalted in His loftiness with all on earth prostrating before Him, or in His house with none beside Him. Therefore hold fast unto the unity of God and veil yourself from the self.

103 واني لاوصينك حق الوصيه ان كنت ذا علو فلتنقطع عن علوك ولتدخلن نفسك في ظل من يظهره الله فان حين ما تقول لا اله الا الله لو لم تفعل هذا لم تكن صادقا عند نفسك وان تقترن بمن يظهره الله من شيء فكيف قد وحدت الله ربك وان معنى تلك الكلمه ان لا يكن حقا الا من يظهره الله ومن يدل عليه سواء تحده على علو الارتفاع كل ما على الارض ساعدون بين يديه او في بته لم يكن عنده الا من يكن عنده فانك فاستمسك بتوحيد الله واحتجب عن النفس

104 Approach Him only as befits His station and look not upon outward conditions, for if you were to find all on earth within His grasp you would obey Him, and if you were to find Him alone in the height of His house and the supremacy of His seat you would be patient regarding Him.

104 ولا تسلكن به الا باستحقاقه ولا تنظرن الى شئون الخدمه بانك لو تجده كل ما على الارض في كفه تطيعنه وان تجده وحده في علو بيته وسمو مقعده تصبرن في حقه

105 You must reflect upon His Manifestation and consider His words, for God has bound Himself by His promise that whosoever contemplates the words of Him Whom God shall make manifest, ponders upon them, and is abashed before the meeting with his Lord, God will guide him unto Himself, for His Manifestation is the Manifestation of God. I inform you that even the most pious in the Bayan may be veiled by their self from saying "yea," just as you have witnessed in the Bayan concerning those who were given the Book aforetime. That Word is the Word in whose shadow all things of fire and light were created.

105 وعليك ثم عليك بالتفكر في ظهوره والنظر في كلامه فان الله قد ضمن على نفسه بان من ينظرن الى كلمات من يظهره الله ويتفكرن فيها ويستحيين عن لقاء ربه ليهدينه الله الى نفسه على ان ظهوره ظهور الله فلا تبتك بان اعل درجات المتقين في البيان ربما يدخل في النفس بان يحتجبون عن قول بلى مثل ما قد شهدت في البيان عن الذينهم كانوا من قبل من الذينهم اوتوا الكتاب وان تلك الكلمه كلمه في ظلها خلق كل شيء من نارونور

106 God loves that the self should be effaced as it was effaced in the days of Solomon, son of David, when there remained none

106 يجب الله ان يفنين النفس بمثل ما افنى في ايام سليمان ابن داود حيث لم يكن فوق الارض

on earth who believed not in him, for God had caused all on earth to be subject unto him. Be not veiled by the veil of self. Remember Shaddad, for in his denial he reached a point where not a soul was permissible for him, how much less above that. In every Manifestation the Cause is such that those who affirm deserve that all on earth should seek shelter in His shadow, while those who deny deserve to efface themselves before God decrees His command concerning them.

من لا يؤمن به حيث قد سخر الله له كل ما على الارض ولا تحتجب عن حجاب النفس فلتذكرن الشداد فانه في نفيه قد بلغ الى ما لا يحل له قدر نفس وكيف وفوقه فان الامر في كل ظهور بمثل هذا تستحق الاثبات ان يستظلم في ظله كل ما على الارض ويستحق النفس ان يفني نفسه قبل ان يحكم الله عليه بامر

- 107 God has ordained for Himself, from a beginning that hath no beginning unto an end that hath no end, that He will efface denial to the extent possible in creation. Dost thou hear today any mention of the deniers of the Qur'an? Thus shalt thou witness in the Bayan. He exalteth those who affirm, preserving them in the utmost glory and inaccessibility, and the summit of holiness and elevation. Dost thou not see today how the guides of affirmation are mentioned in the Qur'an? Thus shalt thou witness in the Bayan.

107 وان الله قد كتب على نفسه من اول الذي لا اول له الى اخر الذي لا اخر له ان يفني النفس على حق ما يمكن في الابداع هل تسمع يومئذ ذكرا عن نفس الفرقان كذلك لتشهدن في البيان وان يرفن الاثبات يقينه على منتهى العز والامتناع وذروه القدس والارتقاء اما ترى يومئذ كيف ذكر ادلاء الاثبات في الفرقان كذلك لتشهدن في البيان

- 108 But the grief is for those people who during the lifetime of the guides of affirmation treat them not as befits their station, while after their death they weep for them night and day and wish they had lived in their time. If ye lived not in our time, then live in the time of Him Whom God shall make manifest if ye attain unto it, for then ye would be truthful in your desire. Yet in the lifetime of the self ye treat them not as befits their station, while after their death ye remember them in ways that would not have pleased them in their lifetime. How can this benefit you? And if you did not comprehend the guides to the self in the Bayan, then understand them in the days of Him Whom God shall make manifest.

108 ولكن الحزن على ذلك الخلق ان في حيات ادلاء الاثبات لا يسلكون بهم باستحقاقهم وهم من بعد موتهم بالليل والنهار عليهم ليصلبون ويتبنون ان يكون في حياتهم الا ان لم تكون في حياتنا فلتكون في حيات من يظهره الله ان تدركوه فاذا اتمتم في تمناكم صادقون وفي حيات النفس لا تسلكون بهم ما هم به يستحقون الا وانتم من بعد موتهم لتذكروهم بما لا ترضى انفسهم في حياتهم فكيف ينفعكم هذا وان لا استدركم ادلاء النفس في البيان فلتدركون في ايام من ظهره الله

- 109 Observe what the soul deserves, if you are sincere in the declaration "There is no God but God." And the first thing that God revealed in the Bayan, until He withdraws it, was prescribed for those therein to recite nineteen times every day and night: "God, there is no God but He, the Protector, the Self-Subsisting." And whoever veils himself from the Cause of God must pay nineteen mithqals of gold, and if he forgets, he must make it up, but nothing is charged against him in the Book of God. This is so that you may believe in the First Unity on the Day of Resurrection just as you now affirm the unity of God day and night. O God! Annihilate the tree of self through what is possible in Thy knowledge. Verily Thou art knowing of all things and Thou art powerful over all things.

109 فلتنظرون ما يستحق النفس ان اتمتم في كلمه لا اله الا الله مخلصون وان اول ما نزل الله في البيان الى ان يرفعه كتب لمن فيه ان يقولن تسعه عشر مره في كل يوم وليله الله لا اله الا هو المهيمن القيوم ومن يحتجب عن امر الله فليزمنه تسعه عشر مثقالا من الذهب وان ينسى فليقفينه ولاشيء عليه من كتاب الله ذلك لتؤمنن بالواحد الاول يوم القيمة بمثل ما اتم بالليل والنهار لتوحدون اللهم افن شجره النفس بما يمكن في علمك انك كنت بكل شيء عليم وانك كنت على كل شيء قديرا

- 110 O God! Preserve the tree of affirmation, and raise it up, strengthen it, make it manifest, cause it to prevail, aid it, give it authority, and make it victorious over all else through Thy

110 اللهم ابق شجره الاثبات ولترفعنها ولتعزنها ولتظهرنها ولتغلبنها ولتنصرنها ولتسلطنها ولتقهرنها على ما دونها بقدرتك على كل شيء انك

power over all things. Verily Thou art powerful over all things. Nothing escapes Thy knowledge, whether in the heavens or on the earth or between them, and Thou art knowing of all things.

كنت على كل شيء ، قديرا لا يعزب من علمك
من شيء ، لا في السموات ولا في الارض ولا
ما بينهما وانك كنت بكل شيء ، علما

111 (Persian mode)

111

112 In the name of God, the Divinity, the Divine

112 بِسْمِ اللَّهِ الْإِلَهِ الْإِلَهِ

113 I beseech Thee by Thy Name O God, O God, O God, O God,
O God, O God, O God, O God, O God, O Gods! O Divine
One, O Lord, O Exalted One, O Most High, O Transcendent
One, O Supreme One, I beseech Thee to send Thy blessings
upon the First One, through what Thou hast encompassed in
knowledge of all good. Verily, Thou art knowing of all things,
and Thou art powerful over all things.

اللهم انى اسئلك باسمك يا اله يا الله يا الله يا اله
يا الله يا اله يا اليه يا اله يا اله يا الهان * يا موءله يا
موله يا مثاله يا موءتله يا مثاله يا مستاله ان تصلين
على واحد الاول بما قد احطت به علما من كل
خير انك كنت بكل شىء عليماء وانك كنت
على كل شىء قديرا

114 Praise and glorification befit the sacred court of the sovereign of the impregnable, Who hath ever existed through the independence and majesty of His own sacred Being, and will forever exist through the elevation and transcendence of His own sacred Essence. He hath created all things from nothing by His command, and hath manifested Himself unto all things, not within anything, through His signs.

تسبیح و تقدیس بساط قدس سلطان ممتنعی
 را سزاوار بوده و هست که لم یزل باستقلال
 استحلال ذات مقدس خود بوده ولا یزال
 باسترفاع امتناع کینویت ذات مقدس خود
 خواهد بود خلق فرموده کل شیء را لا من
 شیء بامر خود و تجلی فرموده بکل شیء لا فی
 شیء بآیات خود

115 Praise without equal befitteth the Desired One Who hath made Himself known through the manifestation of His own Self in the Bayan, such that no atom among created things remaineth veiled from the effulgence of His luminous countenance, and all have attained unto that for which they were created, which is the recognition of His unity. And glorification be upon the Thrones of His manifestation from a beginning that hath no beginning unto an end that hath no end, Who in every manifestation appeareth with a name and in every concealment shineth forth with an attribute, establishing His unity in every condition.

115 حمد بلاعدل مراد را سزاوار بوده وهست که شناسانیده خود را بظهور نفس خود در بیان تا آنکه هیچ ذره از ممکنات از اشراق ظهور طلعت نور او محتجب نمانده وکل لما خلق له که عرفان توحید او است واصل گشته وثناء بر اعراض ظهور او از اول بلا اول الی آخر بلا آخر که در هر ظهور باسمی ظاهر و در هر بطونی بوصفی باهر اقامه توحید خود فرموده

116 Thou shalt see that He hath raised up certain ones, and hath not fixed any number for the Thrones of the reality of His manifestation, so that all may become illumined and enlightened at the apex of their journey through infinity unto infinity from infinity by infinity. He hath established all the Thrones of Reality in the dawning-place of the Bayan through the Letters of the Seven, and hath ordained that all that is realized through the Thrones of His manifestation shall be realized through this Throne.

116 در هر شاءن ببینی که مبعوث فرموده واعدادی
از برای اعراش حقیقت تجلی خود قرار نداده
تا آنکه کل بذروه سیر لا نهایه فی اللانهایه
الی الانهایه باللانهایه من اللانهایه مستشرق
ومستضیء کشته وکل اعراش حقیقت را در
مطلع بیان ذات حروف سبع قرار داده وکل
ما یتحقق باعراش ظهور خود را ما یتحقق بلین
عرش قرار داده

117 This, then, is all of the First and the Last, the Manifest and
the Hidden, until the Day when He shall make manifest the
Manifestation of His Self, Who is, from the beginning of His
manifestation, all the Thrones of Reality and all that is realized

117 فاذا هذا كل الاول و الاخر والظاهر والباطن
الى يوميكه ظاهر فرمايد مظهر نفس خود را كه
اواست از بدء ظهور خود كل اعراض حقيقت
وما يتحقق باو ما يتحقق در هر ظهور است واين

through Him is realized in every manifestation. This is the mystery of the words of the Point of the Furqan: "As for the Prophets, verily I am they," and the mystery of the tradition concerning the Proof, upon him be glory from the Lord of praise, that "Whoso desireth to behold the First Creation, let him look upon..." And He saith not "Whoso desireth to look upon Adam, let him look upon this one," and likewise unto the end of the degrees of the Thrones of Reality.

- 118 For that which establisheth the Messengers is the manifestation of God within them, and that One without number hath been and ever shall be One, becoming not many. His likeness is as the sun - though He is sanctified and exalted above any mention of likeness or similitude - if it should rise unto infinity, there would not be and is not more than one sun.

- 119 And the difference in the manifestations of the Thrones, their tongues, their books, and their verses should not veil the observer, for that which is manifest in all is one Command, and that Command is not the Essence of the Unseen Eternity, but rather is a Will that hath been created by itself for itself, not within anything, and in every manifestation is exalted through His bounty and in every concealment is made impregnable through His grace. There has never been nor shall there be any likeness unto Him, for the Essence of Eternity and the Camphor of Pre-existence has ever been sanctified beyond the comprehension of all else and exalted above the praise of all else. He has eternally been independent of all things and self-sufficient above all things.

- 120 No place has there been for Him, since place itself is His creation by His Will. He cannot be described by substance or abstraction or simplicity or limitation, for all these are created by His Will. He it is Who created the heavens through His all-pervading power, and the earth through His manifest Will, and whatsoever is between them through His inaccessible Command. He has eternally known all things before their existence and has been powerful over all things after their existence. He has been inaccessible in His own inaccessibility over all things and exalted in His own exaltation over all things. When mention is made of things, every thing in its created rank exists within His dominion, while He remains sanctified beyond association and exalted above separation.

- 121 He is near to everything through His own reality in it, yet remote from everything inasmuch as He transcends the conception and comprehension of any thing. All that can possibly be described in contingent existence is His creation, and all attributes in the worlds of being are His description. No path has

است سر قول نقطه فرقان اما النبیون فانا وسر حدیث مذکور در شان حجت علیه البهاء من رب الثناء بر اینکه من اراد ان ينظر الى بدیع الاول فلينظرالى ویمفرماید من اراد ان ينظر الى ادم فلينظر الى هذا وكذلك الى اخر مراتب اعراش الحقیقه

- 118 زیرا که ما يقوم الرسل ظهورالله در انها است وان واحد بلا عدد بوده وهست متعدد نمیگردد مثل انرا مثل شمس فرض نموده اگر چه مقدس ومنزه بوده از ذکر مثل ولا مثل اگر بما لا نهایه طلوع کند یک شمس زیاده نبوده ونیست

- 119 ومحتجب نکند ناظرًا اختلاف مظاهر اعراش والسنه انها را وکتب انها را وایات انها را زیرا که ظاهر در کل امر واحد بوده وان امر ذات غیب ازل نبوده بل مشیتی است که لا فی شیء بنفسمها لنفسها خلق شده ودر هر ظهور بجود او مرتفع ودر هر بطون بفضل او ممتنع بوده وهست وشبه نبوده ونیست که ذات ازل وکافور قدم لم یزل مقدس بوده از عرفان ما دون خود ومنزه بوده از ثنای ما دون خود ولم یزل غنی بوده از کل شیء ومستغنی از هر شیء

- 120 از برای او مکانی نبوده زیرا که مکان خلق او است بامر او منوح ووصوف بجوهر ومجرد وساذح وکافور وحدود نمیگردد زیرا که کل انها منجعل کشته با مراد است و او است که خلق فرموده سموات را بقدرت مستطیله خود وارض را بمشیت ظاهره خود وما بینهما را باراده ممتنع خود لم یزل عالم بوده بهر شیء قبل وجود او وقادر بوده بر هر شیء بعد وجود او ممتنع بوده بر امتناع هر شیء باستقلال خود ومرتفع بوده بارتفاع بر هر شیء باستجلال خود واینکه ذکر شیء میشود هر شیء در رتبه خلق خود در ملک او است و او مقدس بوده و اقتران ومتعالی بوده از اقتران

- 121 قریب است بهر شیء از شئیت خود او باو وبعید است از هر شیء باینکه بتصور وادراک هیچ شیء در نیاید کل آنچه در امکان وصف ممکن خلق او است وکل آنچه در اکوان نعت منوجد وصف او است سبیلی از برای هیچ شیء

there been for any thing toward Him, nor shall there be, except through what He reveals in every Manifestation through the Manifestation of His Self. If thou desirest to know Him, know Him Who God shall make manifest. If thou desirest to love Him, possess the love of Him Who God shall make manifest. If thou desirest His good-pleasure, attain the good-pleasure of Him Who God shall make manifest. If thou desirest to witness Him, be thou a witness unto Him Who God shall make manifest.

- 122 If thou desirest nearness unto Him, choose thou nearness unto Him Who God shall make manifest. Know thou that the essence of all words and the quintessence of their completion is this and nothing else: that whatsoever appeareth from God appeareth from the Throne of Truth, and whatsoever ascendeth unto God reacheth unto the Throne of Truth and abideth. This is God's most impenetrable and holy veil, God's most exalted and resplendent mirror, God's most noble and sweetest Revelation, and God's most luminous Mystery. If thou makest all thy knowledge to end in Him Who God shall make manifest, thou shalt have attained the fruit of thy knowledge.

- 123 And if thou makest all thy good-pleasure to end in that which attesteth His good-pleasure with thee, thou shalt have reached the ultimate purpose of thine existence through His bounty. His existence in itself is proof of the impossibility of knowing His existence, and the existence of His signs in their essence is proof of the exaltation of His signs. Imagine not that aught else is manifest or that aught else is evident. Nay, by His most sweet and most glorious Self! None was there before Him and none shall there be after Him. None was manifest besides Him and none shall be concealed except Him.

- 124 Know that in every Divine Revelation, the first principle of religion hath been that there is no God but God, and all the various aspects of every religion have been but aspects of this exalted Word. Know thou that the Manifestations of this Word have been, and shall forever be, alive from the beginning that hath no beginning unto the end that hath no end. And know that this Word is all things, since all things are but of two kinds: either of fire or of light. If of fire, behold it in the shadow of negation, and if of light, observe it in the shadow of affirmation. The realization of these two conditions is manifest through the One Who appears in the Revelation. Consider the sun and the mirror: when they are set opposite each other, the sun's appearance is reflected therein.

ء بسوی او نبوده و نیست الا بما يتجلى في كل ظهور بظهور نفسه اكر اراده عرفان او را داری عارف شو من يظهره الله واكر اراده حب او را داری مالک شو حب من يظهره الله را واكر اراده رضای او را داری مالک شو رضای من يظهره الله را واكر اراده ما شهد او را داری بر مستشهد شو از من يظهره الله

- 122 و اكر اراده قرب او را داری اختیارکنی قرب من يظهره الله را و بدانکه جوهر کلام و مجرد ختام این است و جز این نیست که آنچه من الله ظاهر از عرش حقیقت ظاهر و آنچه الی الله صاعد الی اعراش حقیقت ینتهی و ثابت و این است حجاب الله امنع اقدس و مرات الله ارفع ابعی و ظهور الله اشرف احلی و بطون الله ضوء اعلی اكر منتهی نمودی کل عرفان را بمن يظهره الله بثمره عرفان خود رسیده

- 123 و اكر منتهی نمودی كل رضای خود را بما يشهد علی رضائه عنك بغایت خط وجود خود رسیده از جود او وان وجوده بنفسه دلیل علی امتناع وجوده وان وجود اياته بذاته دلیل علی ارتفاع اياته و تصور نمائی که غیر از او ظاهر است یا دون او باهر لا ونفسه الاحلی الاهی غیر از او اولی نبوده و غیر از او اخری نخواهد بود و غیر از او ظاهر نبوده و دون او باطنی نخواهد تو و کل اعراش حقیقت را یک مشت خاک بین که کل بظهور او متجلی گشته و اكر غیر او ظاهر در آنها بود چرا قبل از تجلی او ظاهر نگشته و لا رب ان لله الامر من قبل و من بعد و كل له ساجدون

- 124 و بدان که در هر ظهوری اول دین کلمه لا اله الا الله بوده و کل شئون متذوته در هر دینی شئون این کلمه مرتفعه بوده و مظاهر این کلمه را از اول بلا اول الی اخر بلا اخر حی بدان و بدان که این کلمه کل شیء است زیرا که کل شیء او دو شق بیرون نیست یا از ناراست یا از نور اكر از ناراست در ظل نفس بین و اكر از نوراست در ظل اثبات مشاهده کنی و تحقق این دو شان بنفس ظاهر در ظهور میشود نظر کنی در شمس و مرات چون مقابل میشود شمس ظهور در ان منعکس میشود

- 125 Such mirrors are called, in the terminology of the Bayan, proofs of affirmation. And any soul that remaineth veiled, the appearance of the Point of the Bayan is not reflected in it. Thus is it accounted as created negation.
- 126 Know that in this Revelation, when the Sun of Truth - Who is the Master of fire and light - appeared, the first to turn unto Him became the Tree of Affirmation until the Day of Him Whom God shall make manifest. Every believer who attaineth guidance is an aspect of affirmation. Say: O God, bless Him as befitteth and behooveth Him. And the first to be veiled was negation, and all aspects of being veiled until the Day of Him Whom God shall make manifest are its aspects. Say: O God, seize him and bring him to naught as he deserveth by Thy justice. Verily, Thou art the Most Just of the just.
- 127 Know that these two Trees are ornaments in the Bayan and are in the grasp of their Master. On the Day of Him Whom God shall make manifest, behold the first believer as the essence of the Tree of Affirmation, and the first to be veiled as the essence of the Tree of Negation. Both follow with utmost adherence the laws of the Bayan, except that the Tree of Affirmation hath obeyed God in the latter Manifestation while negation desired to worship God in the former Manifestation.
- 128 This is the mystery of the tradition concerning Iblis, that after being veiled from the new prostration, he outwardly beseeched God saying, "Forgive me, I will worship Thee with such worship as none hath ever rendered." Then came the divine revelation from his own self to his own self that "I love to be worshipped in the way I have ordained, not in the way thou wouldst worship." And if the veil were lifted from thine eyes, thou wouldst see all caught in this trial, for there is no soul that doth not worship God between itself and Him. God shall not accept his worship, except that he worships in the way that God desires.
- 129 It is for this reason that it profiteth him not, for on the Day of Him Whom God shall make manifest, God, exalted be His glory, desireth to be worshipped through obedience unto Him. Even if such a one be at the pinnacle of piety in the Bayan and worship God to the utmost extent possible, his example would be as the example given. Take refuge, therefore, in God from this, meaning seek shelter in belief in Him Whom God shall make manifest from those servants who believe not in Him. Behold the Tree of Negation in those who opposed the Point of the Bayan, and the Tree of Affirmation in those who
- ان مرات را ادلاء اثبات در عرف بیان میگویند
وهر نفس که محتجب ماند ظهور نقطه بیان در او
منعکس نمیشود این است که خلق نفس میشود
- و بدان که در این ظهور چونکه ظاهر شد شمس
حقیقت که مالک نار و نور است اول من اقبل
شجره اثبات شد الی یوم من یظهره الله هر موء من
که مهندس شود شانی است از شئون اثبات قل
صل اللهم علیه بما انت اهله ومستحقه واول من
احتجب نفس وکل شئون احتجاب الی یوم من
یظهره الله شئون او است قل اللهم خذه واعدمه
بما هو مستحق به عند عدلک انک انت اعدل
الاعدلین
- و بدانکه این دو شجره طراز در بیان ودر قبضه
مالک خودند و یوم من یظهره الله اول موء من
را جوهر شجره اثبات بین واول محتجب را جوهر
شجره نفس وهر دو تبعند بغایت اتباع حدود بیان
را الا انکه شجره اثبات اطاعت نموده خدرا در
ظهور اخر و نفس اراده نموده که عبادت کند
خدا را در ظهور اول
- و این است سر حدیث که در حق ابلیس ذکر
شده که بعد از احتجاب از سجده بدیع اول
عرض نمود بظاهر عن الله که عفو فرما مرا
عبادت میکنم تورا عبادتی که احدی نکرده باشد
تورا مثل او وحی اید بشجره حقیقت من الله از
نفس او بنفس او براینکه من دوست میدارم که
عبادت کرده شوم از ان راهی که اراده نموده ام
نه از ان راهی که تو عبادت میکنی واکر کشف
غطا از دیده ات شود کل را در این فتنه میبینی
زیرا که هیچ نفس نیست که ما بین خود و خدا
عبادت نکند او را ولکن از ان راهی عبادت
میکند که خداوند نمیخواهد
- از این جبهه است که نفع نمی بخشد او راه از این
جبهه است که یوم من یظهره الله دوست میدارد
خداوند عز وجل که عبادت شود باطاعت او
واکر نفسه در غایت تقوی باشد در بیان وعبادت
کند خدا را بما یمکن فی الامکان مثل او مثل ممثل
خواهد بود فاستعذ بالله عن ذلک بلین معنی که
پناه بر ایمان آوردن بمن یظهره الله از عبادی که
ایمان باو نمیاورند و شجره نفی را من قابل نقطه
بیان بین و شجره اثبات را من امن بنقطه بیان

believed in the Point of the Bayan. Negation hath been and ever shall be negative, while Affirmation hath been and ever shall be exalted and unattainable.

- 130 Negation reacheth such a point that the soul itself is unwilling to make mention of its name. Consider the negation that opposed the Point of the Furqan: today no soul in Islam would be content to be identified with it, yet all the souls of the Bayan are even more remote than those souls. Likewise, on the Day of Him Whom God shall make manifest, none would be content to be identified with the Point of the Bayan. Take heed that thou utterest "There is no God but God" with sincerity, for if thou speakest with sincerity, thou wouldst not suffer even one person to remain on earth who believeth not in Him Whom God shall make manifest. Otherwise, thou speakest words without comprehending their meaning. Think not that throughout the night the Twin Trees are not manifest. Nay, by God!

- 131 Consider how at the end of the Dispensation of the Furqan, the Tree of Affirmation, which was the essence of the Seven Letters in the most exalted realm, was and is the establisher of God's Cause in His religion, while the divines who acted for themselves were in opposition, as became evident at the time of testing - their negation and its affirmation. Likewise shall it be in the Bayan until the appearance of Him Whom God shall make manifest. I have given an example regarding the following of ordinances, that thou shouldst not include among those who oppose the divines others who are oppressors and veiled from the ordinances of their own religion, for their being veiled in their own religion is evident.

- 132 But confusion ariseth in following ordinances, that thou shouldst distinguish affirmation from negation, so that on the Day of Resurrection thou mayest be gathered beneath the shadow of affirmation. It hath been forbidden in the Bayan that some should pronounce judgment of negation and affirmation regarding others, lest discord should appear. None save Him Whom God shall make manifest hath the right to judge. How many servants appear to be of the negation, yet on the Day of Resurrection they turn away from negation. Therefore, cause no discord to appear among yourselves while ye walk in God's shelter.

- 133 And in every night and day, say nineteen times "There is no God but God" in truth, in very truth, for even if thou shouldst say it unto infinity, there hath been and shall be but one Divine Unity, for in names there appeareth naught but the Named One Himself, even as thou sayest there is no sun but the true Sun, shouldst thou observe. Yet consider thou the degrees of unity

نفی منفی بوده وهست واثبات ممتنع ومرتفع بوده وخواهد بود

- 130 بجائی نفی نفی میرسد که نفس خود او راضی نمیشود که ذکر اسم او را کند نظر کنی در نفی مقابل نقطه فرقان امروز هیچ نفس در اسلام راضی نمیشود برآنکه آن نفس باشد و حال آنکه کل نفس بیان ابعاد از همان نفوسند و همچنین یوم من یظهره الله کسی راضی نمیشود که نفس نقطه بیان باشد و حال دقت که یک کلمه لا اله الا الله از روی صدق بگوئی و اگر از روی صدق کفتی یک نفر بر روی ارض که موءمن بمن یظهره الله نباشد نمیکداری والا کلامی میگوئی بلا آنکه درک کنی معنی انرا و کجا مکن که در طول لیل شجرتین مبین نباشد نه والله

- 131 نظر کنی در آخر ظهور فرقان که شجره اثبات که ذات حروف سبع در ارض اعلی باشد چگونه مثبت امر الله در دین خود بوده وهست و علمائی که برای خود عامل بوده نفی در مقابل بوده چنانچه در وقت محک ظاهر شد اثبات آن ونفی آنها و همچنین در بیان خواهد بود الی ظهور من یظهره الله مثل در تبیین حدود زدم که غیر اثبات را که ظلامند و محتجب از حدود دین خود داخل در نفس مقابل علما نسازی زیرا که احتجاب آنها بین است در دین خود

- 132 ولی اشتباه در تبیین حدود میشود که اثبات را از نفی بشناسی تا آنکه یوم قیامت در ظل اثبات محشور شده باشی و نهر شده در بیان از آنکه حکم نفی واثبات بعضی در حق بعضی ظاهر بسازند تا آنکه اختلاف ظاهر نکردد کسی غیر از من یظهره الله حجب برید او نیست که حکم کند چه بسا عباد که ظاهر نفیند و در یوم قیامت از نفی کردند فلا تظهرون الاختلاف بینکم وانتم فی ستر الله تسلكون

- 133 و در هر شب وروز نوزده مرتبه بگو لا اله الا الله حقا حقا و اگر الی ما لانهایه کوئی توحید یک ذات مقدس زیاده نبوده ونیست زیرا که در اسماء غیر مسمی ظاهر نبود ونیست مثل آنکه میگوئی هیچ شمس نیست الا شمس حقیقت مشاهده نما ولی درجات توحید را بدرجات اسماء

in relation to the degrees of names and attributes, for in the presence of every true soul that which is contrary to it hath been and shall be negated, and unto God is the journey's end.

وصفات ملاحظه کنی که در تلقاء هر نفس
حقى نفى اون منفى بوده وهست وان الى الله
المصير

134 (2. al-awhad)

134 (الواحد)

135 (mode of verses)

135

136 In the Name of God, the One, the One

136 بسم الله الواحد الاوحد

137 In the Name of God, the Unique, the Unique! In the Name of God, the Creator, the Single! Verily I am God! There is no God but Me, the Single, the Single! God - there is no God but Him, the One, the One! God - there is no God but Him, the Unified, the Unified! God - there is no God but Him, the United, the Singular! God - there is no God but Him, the United, the Unifier through God! God is Single, Single, and unto God belongs the unique singularity of the heavens and the earth and whatsoever is between them. God is the Singular, United, Unifying, and unto God belongs the dominion and sovereignty of oneness in the heavens and earth and whatsoever is between them. God is the Unifier, United, Unifying.

137 بسم الله الواحد الواحد بسم الله الموجد الموحّد اننى
انا الله لا اله الا انا الواحد الاوحد الله لا اله
الا هو الاحد الاحد الله لا اله الا هو الموءحد
الموءحد الله لا اله الا هو الموحّد الوحدان الله لا
اله الا هو الموحّد المتواحد بالله الله الواحد الواحد
ولله وحيد وحدان السموات والارض وما بينهما
والله وحدان موحّد متواحد والله ملكيك سلطان
وحدانيه السموات والارض وما بينهما والله وحاد
موحّد متواحد

138 Say: God is more Single than any possessor of singleness. None can escape from the dominion and sovereignty of His Singleness, whether in the heavens or in the earth or in whatsoever is between them. Verily He hath ever been the Unifier, the One, the Unique.

138 قل الله اوحد فوق كل ذى اوحدان لن يقدران
يمنتع عن ملك سلطان اوحداه من احد لا فى
السموات ولا فى الارض ولا ما بينهما انه كان
وحادا واحدا وحيدا

139 Say: God is more Single than any possessor of singleness. None can escape from the unique unity of His Oneness, whether in the heavens or in the earth or in whatsoever is between them. Verily He hath ever been the Unifier, the One, the Unique.

139 قل الله اوحد فوق كل ذى اوحدان لن يقدران
يمنتع عن وحيد وحد انه من واحد لا فى
السموات ولا فى الارض ولا ما بينهما انه كان
وحادا واحدا وحيدا

140 Glory be unto Thee, O God! Verily Thou art the Singular One of the heavens and the earth and whatsoever is between them. Thou givest unity to whomsoever Thou willest and takest it from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou strengthenest whomsoever Thou willest and weakenest whomsoever Thou willest. Thou enrichest whomsoever Thou willest and impoverishest whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou willest by Thy command. Verily Thou art powerful over all things.

140 سبحانك اللهم انك انت وحدان السموات
والارض وما بينهما لتوئتين الوحدانيه من تشاء
ولتنزعها عن تشاء ولترفعن من تشاء ولتنزلن
من تشاء ولتنصرن من تشاء ولتخذلن من تشاء
ولتعززن من تشاء ولتذلن من تشاء ولتغنين من
تشاء ولتفقرن من تشاء فى قبضتك ملكوت كل
شيء تخلق ما تشاء بامرک انک کنت على
كل شيء قديرا

141 Glory be unto Thee, O God! Verily Thou art the Singular One of those who are singular. Thou givest authority to whomsoever Thou willest and takest it from whomsoever Thou willest.

141 سبحانك اللهم انك انت وحدان الواحدین
لتوئتين الامر من تشاء ولتنزعن الامر عن تشاء
ولترفعن من تشاء ولتنزلن من تشاء ولتنصرن من
تشاء ولتخذلن من تشاء ولتعززن من تشاء ولتذلن

Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou strengthenest whomsoever Thou willest and weakenest whomsoever Thou willest. Thou enrichest whomsoever Thou willest and impoverishest whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou willest by Thy command. Verily Thou art the Unifier, the One, the Unique.

من تشاء ولتغنين من تشاء ولتفقرن من تشاء
في قبضتك ملكوت كل شيء ء تخلق ما تشاء
بامرک انک کنت وحادا وحدا وحيدا

- 142 Say: O God! Verily Thou art the Most Single of the single ones. All who dwell in the kingdoms of the heavens and the earth and whatsoever is between them worship Thee, and all within the kingdom of Command and Creation and whatsoever is beneath them prostrate before Thee. Verily Thou art knowing of all things.

142 قل اللهم انک انت اوجد الواحد والواحدین ليعبدنک
من فی ملکوت السموات والارض وما بينهما
وليسجدن لک ما فی ملکوت الامر والخلق وما
دونهما و! انک کنت بكل شيء ء عليما

- 143 Say: O God! Verily Thou art the Unifier of the heavens and earth and whatsoever is between them. Thou shalt plant the tree of affirmation in all that Thou hast created and wilt create by Thy command for the Day whereon Thou shalt manifest the Manifestation of Thy Self, that all may be among those who prostrate themselves before Thee.

143 قل اللهم انک انت وحادا السموات والارض
وما بينهما لتغرسن شجرة الاثبات في كل ما قد
خلقت وتخلق بامرک ليوم تظهرن فيه مظهر
نفسک ليکون کل بين يديک لمن الساجدين

- 144 Say: God is more Single than any possessor of oneness. None can escape from the unique unity of His oneness, whether in the heavens or in the earth or in whatsoever is between them. Verily He hath ever been the Unifier, the United, the Unique.

144 قل الله اوجد فوق کل ذی واحده لن يقدران
يمتنع عن وحيد وحدان واتحاده من احد لا في
السموات ولا في الارض ولا ما بينهما انه كان
وحادا موثدا وحيدا

- 145 This is a Book unto Him Whom God shall make manifest, testifying that there is no God but Me, the Protector, the Self-Subsisting. Therein is mentioned the second day of the month of Baha and whatsoever hath been ordained on that day concerning the mention of an exalted and elevated truth. Verily I am God! There is no God but Me! I have revealed in the shadow of the First Name what I desired concerning the words "There is no God but God," that ye may, on the Day of Resurrection, believe in and be assured of Him Whom God shall make manifest, the Manifestation of your Lord.

145 هذا کتاب الى من يظهره الله على انه لا اله الا انا
المهيمن القيوم فيه يذکر يوم الثاني في شهر البهاء وما
قدر في ذلك اليوم من ذکر حق مرتفع متراف
اننى انا الله لا اله الا انا قد نزلت في ظل اسم
الاول ما اردت في كلمه لا اله الا الله لعلمکم
في يوم القيمة بمن يظهره الله مظهر ربکم توءمنون
وتوقنون

- 146 All that I have created from a beginning that hath no beginning until this time are veiled, save those whom We have guided in the Bayan, for these are they who shall appear in that Paradise through what hath been ordained therein, are empowered by what hath been revealed therein, are made victorious by what hath been expounded therein, are rendered triumphant by what hath been decreed therein, and are made mighty by what hath been set forth therein. These shall abide in that Paradise until the time We shall manifest the Manifestation of Our Self. Then shall these souls be tested. If ye believe in Him Whom God shall make manifest, your Lord, then shall ye

146 وكل ما قد خلقت من اول الذى لا اول له
الى حينئذ في حجاب الا الذين قد هديناهم في
البيان فان اولئك في ذلك الرضوان بما قدر
فيه مظهرون وبما نزل فيه مستطلون وبما فصل
فيه مقتبرون وبما قدر فقيه مغتبلون وبما بين فيه
مقتدرون اولئك هم في ذلك الرضوان مبتقيون
الى حين ما تظهرن مظهر نفس فان اولئك هم
حينئذ مبتلون ان امنتم بمن يظهره الله ربکم فاذا
انتم من شجرة الاثبات على الله ربکم تعرضون

be numbered among the Tree of Affirmation, presenting yourselves before God, your Lord.

- 147 But should ye be veiled by aught, your affirmation shall be changed to negation in the Book of God. Fear ye God, and exchange not your Paradise for the fire. Think not that they who have not entered the Bayan recognize Me or comprehend any good. Nay, by the mention of the Self-Subsisting, the All-Compelling! None recognizeth Me save he who hath recognized Me in the Bayan and hath accepted what was revealed therein unto Ali before Muhammad. These, verily, are they who possess true understanding, if they believe on the Day of Resurrection in Him Whom God shall make manifest. These shall not depart from the true understanding of God. Otherwise, what they have acquired aforetime shall profit them not. God is, verily, cognizant of all things.

- 148 Were We to will it, We would assuredly gather together all the means of the Cause for the Tree of Affirmation, until ye would not witness upon the earth any soul, even as We gathered it together aforetime. We are, verily, powerful over all things. But We desire to admit those who have believed into Paradise and to debar those who have turned away from that Paradise, with justice from Our presence. We are, truly, just. The words "There is no God but God" shall profit you not unless ye make mention of Ali before Muhammad, and then, on the Day of Resurrection, of Him Whom God shall make manifest - a command from God. He, verily, is All-Knowing, All-Wise. All recognize God, their Lord, and all bow down before Him. All sanctify God, their Lord, and all are devoted unto Him.

- 149 All glorify God, their Lord, and all are humble before Him. All magnify God, their Lord, and all are submissive unto Him. All extol God, their Lord, and all remember Him. There is no soul but worshippeth God, its Lord, and all are engaged in worship like unto it. None doubteth in God, the Lord of the heavens and the Lord of the earth, the Lord of all that is seen and unseen, the Lord of all worlds. Nay, the first thing that changeth your light into fire is the mention of the Messengers after God in every Dispensation. Will ye not, then, reflect upon God's creation? Otherwise, all profess with their tongues to recognize God, their Lord, and all worship Him.

- 150 Is there any doubt concerning God, the Originator of the heavens and the earth and all that lieth between them, Who sendeth the angels as messengers from His presence, as bearers of glad-tidings and warnings, that ye should worship none but God,

147 وان احتجبت قدر شيء ليبدل اثباتكم بالنفس في كتاب الله فلتقتن الله ثم رضوانكم بالنار لا تبدلون فلا تحسبن ان الذينهم ما دخلوا في البيان يوحدونني اوهم خيرا يدركون لا وذكر اسم نفس المهيم القيوم لا يوحدني الا في وحدني في البيان وصدق ما نزل فيه على علي قبل محمد فان اولئك هم لموحدون ان يوءمنون يوم القيمة بمن يظهره الله فاولئك هم عن توحيد الله لا يخرجون والا لا ينفعهم ما اكتسبوا من قبل والله عليم بالعالمين

148 ولو شئنا لنجمعن اسباب الامر للشجرة الاثبات حتى لا تشهدو فوق الارض من نفس مثل ما قد اجمعناه من قبل وانا كما على كل شيء لمقتدرين ولكن اردنا ان ندخلن الذينهم امنوا في الرضوان ولنمنعن الفين احتجبوا عن ذلك الرضوان عدلا من لدنا انا كما عادلين ولا تنفعكم كله لا اله الا الله الا وان تذكرون ذكر على قبل محمد ثم يوم القيمة ذكر من يظهره الله امرا من عند الله انه كان علاما حكيم

149 كل يوحدون الله ربهم وكل له ساجدون وكل يقدرسون الله ربهم وكل له قانتون كل يعظمون الله ربهم وكل له خاضعون كل يكبرون الله ربهم وكل له خاشعون كل يمجدون الله ربهم وكل له ذاكرون وما في نفس الا وانها هي تعبدن الله ربها وكل بمثلها عابدون ولا يشكن من شيء في الله رب السموات ورب الارض رب ما يرى وما لا يرى رب العالمين بل ان اول ما يبدل نوركم بالنار ذكر الرسل من بعد الله في كل ظهور افانتم في خلق الله لا تتفكرون والا كل بالسنتهم ليوحدون الله ربهم و كل له عابدون

150 افى الله شك فاطر السموات والارض وما بينهما جاعل الملائكة رسلا في عنده مبشرين ومنذرين ان لا تعبدوا الا الله ربنا وربكم رب السموات

our Lord and your Lord, the Lord of the heavens and the Lord of the earth, the Lord of all worlds? Yet ye differ regarding the mention of the Messengers, though the hidden Unity is not established save through what appeareth in the outward Messenger. Will ye not reflect? Were ye to know God, your Lord, and were ye truly to recognize Him, ye would not be veiled from the Messengers in every Dispensation, but would believe in them at the time of their appearance and would be convinced.

ورب الارض رب العالمين وما انتم تختلفون في ذكر الرسل وان غيب التوحيد لا يثبت الا بما يظهر في ظاهر الرسول افلا تتفكرون لو تعرفون الله ربكم وانتم بالحق لتوحدون لا تحتجبون عن الرسل في كل ظهور وانتم بهم حين ظهورهم لتؤمنون وتوقنون

- 151 Say: The inner essence of all the Messengers is the word "There is no God but God," while their outward reality is the expression of themselves in every Dispensation through what is manifested from them. Will ye not reflect?

151 قل باطن الرسل كلمه لا اله الا الله وان ظاهرهم ذكر انفسهم في كل ظهور بما يظهر من عندهم افلا تتفكرون

- 152 Say: The example of what is manifested in the Messengers is like unto the sun, if ye would but perceive. Through that do ye believe in God and His signs with certitude, and in every Dispensation ye are not veiled from the Messenger. Will ye not ponder? All that ye possess in your religion appeared only from the Messengers. Do ye not see? Similarly, all that ascendeth unto God your Lord is that which riseth unto the Messengers. Do ye recognize aught besides that Most Glorious Veil? I am verily God, there is no God but Me, could ye but see. Were all My servants to aid the Manifestation of My Self, there would remain not upon the earth anything that would indicate self, and all would enter the paradise of affirmation. This We have witnessed. Yea, glory be unto Thee, O God!

152 قل ان مثل ما يظهر في الرسل كمثال الشمس لو تنظرون الى ذلك الله انتم بالله واياته تؤمنون وتوقنون وفي كل ظهور عن رسول لا تحتجبون افلا تتفكرون ان كل ما انتم في دينكم تملكون ما ظهرت الا من عند الرسل افلا تبصرون ومثل ذلك كل ما يعرج الى الله ربكم ذلك ما يصعد الى الرسل افانتم غير تلك الحجب الابهى تعرفون اني انا الله لا اله الا انا لو ينصرون مظهر نفس كل عبادي لم يبقين فوق الارض من شيء يدل على النفس وليدخلن كل في رضوان الاثبات هذا ما كنا شاهدين

- 153 Shouldst Thou manifest from Thyself that which would make Thy Word known to all the worlds, none upon earth would hesitate but all would say: "Glory be unto Thee, O God! There is no God but Thee, and verily He Whom Thou wilt make manifest on the Day of Resurrection is a Messenger from Thee, Whom Thou hast made to appear unto all the worlds." This is the love of my heart for the exaltation of Thy unity, and Thou art the Most Seeing of the seeing. And this is the love of my heart for the inaccessibility of the mention of the Manifestation of Thy Self, and Thou art the Most Knowing of the knowing. I commit my affair unto God - that sufficeth me in my return and my dwelling place.

153 بلى سبحانه اللهم لو تظهرن من عندك ما يعرفن كتبك على العالمين لا اقبل عما على الارض يافوتا الا وكل يقولون سبحانه الله ان لا اله الا انت وان من تظهرنه يوم القيمة لرسول من عندك قد جعلته ظهرا على العالمين هذا حب فوادي في ارتفاع توحيدك وانك انت ابصر الابصرين وهذا حب فوادي في امتناع ذكر مظهر نفسك وانك انت اعلم الاعلمين لا فوض امرى الى الله ذلك حسبي في منقلي ومثواي

- 154 God will assuredly manifest His Cause unto all the worlds, and God will assuredly raise up His Cause above all the worlds, and God will assuredly exalt His Word above all the worlds, and God will assuredly cause the champions of His religion to prevail over all the worlds, and God will assuredly aid the champions of Him Whom God shall make manifest over all the worlds. As to every thing, let it not be associated with the words "There is no God but God" except that ye remember

154 ليظهرن الله امره على العالمين ويرفعن الله امره على العالمين وليسلمن الله كلمته على العالمين وليغلبن الله ادلاء دينه على العالمين ولينصرن الله ادلاء من يظهره الله على العالمين ان ياكل شيء فلا تقترن بكلمه لا اله الا الله الا وانتم ذكر الرسل من بعدها تذكرن ولا تقترن بذكر الرسل الا وانتم رسل الله

the Messengers thereafter. And let it not be associated with the mention of the Messengers except that ye recognize the Messengers of God in every Dispensation. And let it not be associated with the Messengers of God except that ye love the First Letter from all the Messengers.

155 And let it not be associated with the First Letter except that ye love all the champions of the Messengers. Say: There is naught but God and then His names and attributes. Do ye not see? Say: There is naught but Him Whom God shall make manifest and then the champions of His Cause and His creation. Do ye not observe? Say: God verily teacheth you in the shadow of every name the knowledge wherewith ye are created through the name of God. It beseemeth not the Manifestation of the name of God that aught should be associated with Him, and all before Him do glorify Him. This is what that Essence deserveth, and none other than It meriteth such desert, if ye believe in God and His signs.

156 And the meaning of Divinity is to have power over all things, and nothing can frustrate Him, neither in the heavens nor on the earth nor whatsoever is between them. Is there any besides God who hath power over all things? Say: Glory be unto God! All are powerless except God, the Supreme, the Self-Subsisting. On that Day all shall meet God through the Manifestation of His Self in unity, and all that existeth on earth shall abide under the shadow of the Tree of Manifestation. Then shall ye attain unto the paradise of God. Say: God knoweth best what is in the heavens and on earth and whatsoever is between them concerning all things. Will ye not see? This is what He Whom God shall make manifest knoweth. Will ye not reflect?

157 Say: God hath created the creation of the Bayan according to the number of the name of the Unity, that ye may witness the Unity in all things. And verily your God is One God. There is no God but Him, the Supreme, the Self-Subsisting. Say: The numbers of Unity are but a creation with God. Will ye not see? Say: The name of Unity is the first proof of God, their Lord. Will ye not ponder? And whosoever saith "There is no God but God" yet mentioneth not the Messenger, how can his creation be distinguished in the Book, when all are remembered after the mention of their Prophet?

158 Were the veil to be lifted from the eyes of all on earth, all would believe in the Manifestation of God's Cause in every Revelation, for all know God their Lord and are assured of what cometh from Him, and their Prophet is He Whom God shall make manifest, if they would but perceive the mystery of the Cause. Verily, the Outward in all the Messengers is the

في كل ظهور تدركون ولا تقتزن برسلى الله الا وانتم حى الاول من عند كل الرسل لتحبون

155 ولا تقتزن بالحر الاول الا وانتم كل ادلاء الرسل لتحبون قل لم يكن الا الله ثم اسمائه وصفاته افلا تبصرون قل لم يكن الا من يظهره الله ثم ادلاء امره وخلقته افلا تنظرون قل ان الله ليعلمكم فى ظل كل اسم علم ما انتم باسم الله تتخلقون ما ينبغى لمظهر اسم الله ان لا يقتزن به من شىء وكل بين يديه ليسبحون هذا ما تستحقن تلك الكينونيته فلا توءتين استحقاقها احد غيرها ان انتم بالله واياته توءمنون

156 وان معنى الالهيه ان يستطيلن على كل شىء ولا يعجزه من شىء لا فى السموات ولا فى الارض ولا ما بينهما اغير الله كان على كل شىء قديرا قل سبحان الله كل عاجزون الا الله المهيمن القيوم ان يطلع يوم كل لقاء الله من عند مظهر نفسه متوحدون وكل ما يمكن فوق الارض قد استظل فى ظل شجره الظهور فاذا انتم رضوان الله تدركون قل ان الله اعلم بمن فى السموات والارض وما بينهما عن كل شىء افلا تبصرون ذلك ما يعلم من يظهره الله افلا تتفكرون

157 قل ان الله قد خلق خلق البيان اعداد اسم الواحد لعلمكم انتم فى كل شىء من الواحد تشهدون وان الحكم اله واحد لا اله الا هو المهيمن القيوم قل ان اعداد الواحد خلق عند الله افلا تبصرون قل ان اسم الواحد اول ما يستدلن على الله ربه افانتم لا تتفكرون ومن يقل لا اله الا الله ولم يذكر الرسول كيف يميز خلقه فى الكتاب وكل بعد ذكر نبهم يذكرون

158 ولو يكشف الغطاء عن بصائر ما على الارض كل فى كل ظهور بمظهر امر الله يوءمنون اذ كل يعرفون الله ربهم وبني من عند الله موقنون وان نبهم من يظهره الله ان هم الى سر الامر ينظرون وان الظاهر فى كل الرسل الباطن فيهم والاول فى كل الرسل الاخر فيهم كل من عند الله وكل

Inward in them, and the First in all the Messengers is the Last in them. All are from God and all return unto God. Whoso looketh to the mystery of the Cause and was among those who believed in the Primal Point shall on that Day believe in God and in Him through Whom God hath sent down the Bayan, and shall witness in Him the Primal Point as was witnessed on the day of His appearance.

الى الله راجعون من ينظر الى سر الامر وكان ممن امن ببديع الاول فاذا يوءمئذ يومن بالله وبمن نزل الله عليه البيان وليشهدن بديع الاول فيه مثل ما قد شهد عليه يوم ظهوره

- 159 This is God's mystery concerning the Messengers - veil not yourselves from it. For if ye veil yourselves from a Messenger in His Revelation, it is as though ye had veiled yourselves from all the Messengers in previous Revelations, and ye remain veiled from the mystery of their Outward Manifestation. Therefore have mercy on your own souls, O people of the Bayan, that ye be not veiled by the Bayan and what hath been revealed therein from Him Whom God shall make manifest.

159 هذا سر الله في الرسل انتم نفسكم عن هذا لا تحتجبون فانكم انتم ان احتجبتم في ظهور عن رسول فكأنكم قد احتجبتم عن كل الرسل في الظهورات من قبل وانتم عن سر الظاهر فيهم محتجبون فلترحمن على انفسكم ان يا اولي البيان بانكم انتم بالبيان وما نزل فيه لا تحتجبون عنم يظهره الله

- 160 For verily the words "There is no God but God" in the Bayan are what He Whom God shall make manifest declareth of Himself from God, the Lord of the worlds: "Verily there is no God but Me, the Lord of the worlds." And the mention of Ali before Muhammad is the mention of His Self at the time of His manifestation, that ye may not be veiled from Him when ye have believed in Me. And the verses which God revealeth unto Him are what God hath revealed unto all who are from God, and all return unto God. And the commands that appear from Him are the commands that were revealed before, would that ye might reflect a little. From Revelation to Revelation ye shall know God your Lord. Grieve not the Throne of God's Revelation nor the exponents of His Cause, and seize your opportunity.

160 فان كله لا اله الا الله في البيان ذلك ما يذكر من يظهره الله من نفسه عن الله رب العالمين انه لا اله الا انا رب العالمين وان ذكر على قبل محمد ذكر نفسه حين ظهوره ان انتم امنتم بي فحين ظهوره عنه لا تحتجبون وان آيات ما ينزل الله عليه ما نزل الله على كل من عند الله وكل الى الله يرجعون وان اوامر ما يظهر من عنده ذلك اوامر ما نزل من قبل ان انتم قليلا ما تفكرون من ظهور الى ظهور انتم الله ربكم تدركون فلا تحزن عرش ظهور الله ولا ادلاء نفسه وانتم تغتمون

- 161 For this appeareth not through means that are with you even if ye were to sacrifice all that is on earth. But God manifesteth what He willeth from His presence. Verily He hath power over all things.

161 فان هذا لا يظهر باسباب ما عندكم وان تفدون كل ما على الارض ولكن الله يظهر من عنده كيف يشاء انه كان على كل شي قديرا

- 162 Whoso desireth all the Messengers, let him turn unto Me, and whoso desireth less, let him turn unto Him Whom God shall make manifest, and whoso desireth Him Whom God shall make manifest, let him turn unto Him Who shall appear after Him Whom God shall make manifest, and whoso desireth Him Who shall appear after Him Whom God shall make manifest, let him turn unto Him Who shall appear after after Him Whom God shall make manifest, and let him prostrate himself before God in His presence. And if thou shouldst make mention of them so long as I live, My heart shall never be void of their remembrance, and God is verily powerful over all things. Nay,

162 من اراد كل الرسل فليرجعن الى ومن الادنى فليرجعن الى من يظهره الله ومن اراد من يظهره الله فليرجعن الى من يظهر من بعد من يظهره الله ومن اراد من يظهر من بعد من يظهره الله فليرجعن الى من يظهر من بعد بعد من يظهره الله وليسجدن لله بين يديه وان اذكرن الى ما دمت حيا لن يفرغ فوادي عن ذكرهم والله على ذلك لمقتدر قدير بل لو اذكرن الى ما شاء الله فاولئك هم ظاهرون

should I make mention of them for as long as God willeth, they are they who shall be made manifest.

- 163 And every Manifestation before is for Him Who shall be made manifest after, and We all are workers for Him Whom God shall make manifest. And whosoever is created in His Dispensation, all shall work for Him Who shall be made manifest after Him Whom God shall make manifest.

163 وان كل ظهور قبل لما يظهر من بعد انا كل لمن يظهره الله عاملون ومن يخلق في ظهوره كل لمن يظهر من بعد من يظهره الله يعملون

- 164 Say: Verily the religion is the words "There is no God but God," then the mention of the Messenger after Him. And whosoever shall speak of the First and shall not speak of the Last, even were he to redeem all who are on earth, it shall not be accepted from him, seeing that ye yourselves profess faith in them both.

164 قل انما الدين كلمه لا اله الا الله ثم ذكر الرسول من بعده ومن يقولن الاول ولا يقولن الاخر لو يفدين كل من على الارض لن يقبل عنه ان ياكل نفس اتم بهما لتدينون

- 165 (mode of prayers)

165

- 166 In the Name of God, the One, the One

166 بسم الله الواحد الاوحد

- 167 Glorified art Thou, O my God! I bear witness, and those who are in the kingdom of Thy command and creation likewise testify, that Thou art God, there is no God but Thee, alone without partner.

167 سبحانك اللهم يا الهى لاشهدنك ومن فى ملكوت امرک وخلقک بانک انت الله لا اله الا انت وحدک لا شریک لک

- 168 Thine is the splendor and all splendors, Thine the might and all might, Thine the grandeur and all grandeurs, Thine the majesty and all majesties, Thine the light and all lights, Thine the mercy and all mercies, Thine the perfection and all perfections, Thine the completion and all completeness, Thine the greatness and all greatness, Thine the power and all powers, Thine the knowledge and all knowledge, Thine the strength and all strengths, Thine the loftiness and all loftiness, Thine the good-pleasure and all good-pleasures, Thine the honor and all honors, Thine the sovereignty and all sovereignties, Thine the dominion and all dominions, Thine the victory and all victories, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy command and creation. Thou hast ever been alone in the sovereignty of might and majesty, and single in the kingdom of sanctity and beauty.

168 لک البیہ والبیوت ولک الخلة والحلول ولک الخلة والحلول ولک العظمة والعظمت ولک النورته والنوروت ولک الرحمة والرحوت ولک التمه والتموت ولک الکلمه والکلمات ولک الکبریه والکبروت ولک الغزته والغرزوت ولک العلیه والعلوت ولک القدرته والقدروت ولک الرفعه والرفعت ولک الرضیه والرضیوت ولک الشرفه والشرفوت ولک السلطه والسلطوت ولک المملکته والمملکوت ولک الغلبه والغلبوت ولک ما احبته او تحبه من ملکوت امرک وخلقک لم تزل کنت متفردا فى سلطان العز والجلال ومتوحدا فى ملک القدس والجمال

- 169 I beseech Thee by Thy sovereignty at its most sovereign, by Thy might at its mightiest, by Thy wisdom at its wisest, by Thy power at its most powerful, by Thy greatness at its greatest, by Thy protection at its most protective, by Thy sufficiency at its most sufficient, by Thy victory at its most victorious, by Thy triumph at its most triumphant, by Thy dominance at its most dominant, by Thy manifestation at its most manifest, by Thy sovereignty at its most sovereign, by Thy omnipotence at its most omnipotent, by Thy grace at its most gracious, by Thy tenderness at its most tender, and by Thy richness at its

169 فلا سئلنک من سلطنتک باسلطها ومن وزرتک يا وزرها ومن حکمتک يا حکمها ومن قوتک يا قویها ومن عظمتک باعظمها ومن مناعتک بامنعا ومن کفايتک يا کفاها ومن غلبتک باغلبها ومن نصرتک يا نصرها ومن قهاريتک يا قهرها ومن ظهاريتک يا ظهرها ومن سلاطيتک باسلطها ومن جباريتک يا جبرها ومن فضاليتک بافضلها ومن لطافيتک بالطفها ومن غنائيتک باغناها ان تنزلن على شجره الاثبات فى البيان من اصلها وفرعها

richest, that Thou mayest cause to descend upon the Tree of Affirmation in the Bayan, in its root and branch and twigs and leaves and fruits and in all that is in it and upon it, all Thy exaltation and inaccessibility and independence and freedom and transcendence and glory and might and power and sovereignty and dominion and grandeur and majesty and good-pleasure and perfection and strength and loftiness, and all that Thy knowledge encompasses of every victory most victorious, every conquest most conquering, every manifestation most manifest, every sovereignty most sovereign, every power most powerful, every triumph most triumphant, every dominance most dominant, every omnipotence most omnipotent, every grace most gracious, every bounty most bountiful, every tenderness most tender, every beauty most beautiful, every generosity most generous, every gift most pleasing, and all that befits the sublimity of Thy sanctity and the exaltation of Thy grace, as Thou art worthy thereof.

واغصانها واوراقها وثمارها ومن كل ما فيها
وعليها كل ارتفاعك وامتناعك واستقلالك
واستحلالك واستعلاءك واستبهاك واعتزازك
واقترارك واستلاطك وامتلاكك واحتمالك
واعظامك وارضاءك واكتمالك واقتواك
واعتلاك وما قد احطت به علما من كل نصرا
نصره ومن كل فتح افتحه ومن كل ظهور
اظهره ومن كل سلطنه اسلطها ومن كل قدره
مسططها ومن كل غلبه اغلبها ومن كل قهاريه
اقهرها ومن كل جباريه اجبرها ومن كل
فضلك افضلها ومن كل جودك اجوده ومن
كل لطفك لطفه ومن كل حسنك احسنه
ومن كل كرمك اكرمه ومن كل عطائك
اهنته ومن كل ما ينبغي لعلو قدسك وسمو
فضلك ما انت تستحق به

- 170 O my God! This is the Tree which Thou hast chosen for Thyself and selected for Thine own Being, and made it a proof of the sovereignty of Thy oneness and a path to the station of Thy singleness. Thou hast joined the mention of Him upon Whom the Bayan was revealed in that Name with the mention of Thy unity. Therefore, I bear witness, and all Thy creation likewise bears witness, that after the earth and all that is thereon was filled with other than justice, Thou didst manifest Him with justice and didst send down upon Him Thy verses and distinguish Him with Thy words and make Him the Manifestation of Thy Will and Creation and the Dawning-Place of Thy Purpose and Perfection. O Thou Most Manifest of the manifest ones! Cause Him to be manifest over all things.

يا الهي تلك شجرة قد اصطفيتها لنفسك واخترتها
لذاتك وجعلتها دليلا على سلطان وحدانيتك
وسبيلا الى مكان فردانيتك واقترنت ذكر من قد
نزلت عليه البيان في ذلك الاسم بذكر توحيدك
فاني انا ذا لاشهدنك وكل خلقك بانك بعد
ما شهدت بان الارض وما عليها لما ملئت من
دون العدل قد اظهرته بالعدل ونزلت عليه اياتك
واختصصته بكلماتك وجعلته مظهر مشيتك
وانشائك ومطلع ارادتك واتقانك يا ظاهر
الظهور فلتظهره على كل شيء ء

- 171 O Thou Most Sovereign of the sovereign ones! Grant Him sovereignty over all things. O Thou Most Dominant of the dominant ones! Grant Him dominion over all things. O Thou Most Victorious of the victorious ones! Grant Him victory over all things. O Thou Most Triumphant of the triumphant ones! Grant Him triumph over all things. O Thou Most Compelling of the compelling ones! Cause all things to be subject unto Him. O Thou Most Supreme of the supreme ones! Grant Him supremacy over all things. For verily Thou art powerful over that and exalted above this. I beseech Thee, O God, to cause the Tree which Thou hast planted in the Bayan to appear before Him Whom Thou shalt make manifest, in prostration, humility, submissiveness, devotion and remembrance.

ويا ساطط السلطان فلتطنه على كل شيء ء ويا
قاهر القهراء فلتقهره على كل شيء ء ويا غالب
الغلباء فلتغلبه على كل شيء ء ويا ناصر النصراء
فلتنصره على كل شيء ء ويا سائر السخراء
فلتسخرن له كل شيء ء ويا مالك الملكاء
فلملكه كل شيء ء اذ انك انك المقتدر على
ذلك والمرتفع على هذا لاسئلك اللهم ان
تعرض شجرة ما قد اغرست في البيان على من
تظهره ساجده خاضعه خاشعه قانتة ذاكره

- 172 And do Thou send down upon Him and His chosen ones the most resplendent of all Thy glory, the most sublime of all Thy

ولتنزلن الله عليه وعلى ادلائه من كل بهائك
ابهاه ومن كل جلالك اجله ومن كل جمالك
اجمله ومن كل عظمتك اعظمها ومن كل

majesty, the most beautiful of all Thy beauty, the most magnificent of all Thy grandeur, the most abundant of all Thy mercy, the most perfect of all Thy words, the most exalted of all Thy names, the most complete of all Thy perfection, the most powerful of all Thy might, the most efficacious of all Thy will, the most pleasing of all Thy utterance, the most penetrating of all Thy knowledge, the most potent of all Thy power, the most noble of all Thy honor, the most enduring of all Thy sovereignty, and all that befitteth Thee and is worthy of Thee.

173 For Thy good-pleasure is in His good-pleasure, O my God, and Thy love in His love, and Thy glory in His glory, and Thy majesty in His majesty, and Thy beauty in His beauty.

174 Do Thou, O my God, cause the whole earth to be subservient unto Him, and show Him the fruits of the Bayan with all the goodness that is therein and thereof. And do Thou, O my God, place a barrier between Him and the self, and cause the self to be subservient unto Him, that the self may be concealed within His Self and manifest unto Him in its outward expression, that His heart may not be saddened by any soul. Verily, Thou art powerful over this and mighty to accomplish this.

175 And do Thou, O my God, raise up Thy House to the utmost height possible, for this exaltation is a remembrance of Thy Godhead for Him Whom Thou shalt make manifest. And do Thou raise the seat of the Manifestation of Thyself to the highest pinnacle of glory, for this is an evidence of the manifestation of Thy Lordship in the essence of Him Whom Thou shalt make manifest. By Thy glory! Were I to possess the means to build Thy House of white diamonds, I would not introduce therein any other gems, for the dignity of Thy House is higher, more glorious, more exalted and more impregnable than this.

176 The bounty is from Thee alone, for after Thou wert sanctified above all places and limitations, and exalted beyond all geometry and allusions, Thou didst attribute to Thyself a seat of transcendent glory and a source of sublime and lofty sanctity, that all might circle round the word of Thy unity, and thereby, on the Day of Resurrection, circle round the command of Him Whom Thou shalt make manifest.

177 I testify, by Thy glory, that he who circleth around Him is more glorious than all that is glorious and mightier than all that is mighty, and that he who circleth around Thy House circleth around the command of Him Whom Thou shalt make manifest. For I see not the people at that time circling around the house of Thy good-pleasure, since Thy House is a living entity that hath never ceased to be and will never cease to be. Whosoever

رحمتک اوسعها ومن کل کلماتک اتمها ومن کل اسمائک اکبرها ومن کل کمالک اکمله ومن کل عزتک اعزها ومن کل مشیتک امضاها ومن کل قولک ارضاه ومن کل علمک انفذه ومن کل قدرتک اقدرها ومن کل شرفک اشرفه ومن کل سلطانک ادومه ومن کل ما ینبغی لک ما انت تستحق به

173 اذ رضائک فی رضائه یالهی وحیک فی حبه وعزک فی عزه وجلالک فی جلاله وجمالک فی جماله

174 فلتسخرن اللهم له الارض کلهن ولترینه اثمارالبیان بما فیه وعلیه من خیره ولتحولن اللهم بینه وبين النفس ولتسخرن اللهم النفس له بان یطعن النفس فی نفسه ویظهرن له الاثبات فی علانیته حتی لا یحزن فواده من نفس انک انت القادر علی ذلک والمقتدر علی هذا

175 ولترفعن اللهم بیتک بما یمکن فی الارتفاع فان هذا الارتفاع ذکر الوهیتک لمن تظهرنه ولترفعن اللهم مقعد مظهر نفسک علی منتهی الامتناع فان هذا دلیل علی مظهر ربو بیتک فی نفس من تظهرنه فوعزتک لو تملکنی علی ان ارفعن بیتک بالماس بیض ما ادخلن فیه جوهرًا من الجواهر الاخری لان استحقاق بیتک اعلی واجل من هذا وارفع وامنع عن ذلک

176 وانما الفضل من عندک فانک بعد ما کنت مقدسا عن الامکنه والحدودات ومنزها عن الهندسه والاشارات قد نسبت الی نفسک مقعد عز شاخ منیع ومنبع قدس باذخ رفیع لیطوفون کل فی حول کلمه توحیدک لعلهم بذلک يوم القيمه یطوفون فی حول امر من تظهرنه

177 وانی فوعزتک لاشاهدن ان الطائف فی حوله اجل من کل جلیل واعز من کل عزیز وان الطائف فی حول بیتک الطائف فی حول امر من تظهرنه اذالخلق ما اریهم حینئذ طائفون فی حول بیت رضائک اذ بیتک هی حیوان لم یزل ولا یزال من فیه یریک اولًا وَاخِرًا وظاهراً وباطناً لا اله الا انت المتعزز المتعال

is therein showeth Thee, first and last, outwardly and inwardly. There is no God but Thee, the Mighty, the Exalted.

- 178 Do Thou preserve all Thy servants, O my God, from circling around Thy House while their circumambulation leadeth not to affirmation, for I witness at such time that the movements of those people lead not to the Tree of Thy affirmation, though they all account themselves believers in Thee. Thou hast made the sign of the word of Thy unity in the furthest reaches of Thy creation to be Thy House, that all might derive enlightenment in the most exalted heights from the Manifestation of Thyself, and in the most glorious heaven from the Dayspring of Thine Essence. How exalted is Thy transcendence, O my God, and how glorious is Thy sublimity, O my Beloved!

- 179 Thou hast linked the mention of Thy Proof with the mention of Thyself, and hast made the essence of all things to be that most mighty Word and that most exalted Sign, for all that Thou hast revealed in the Bayan hath been revealed from that Word. O my God, annihilate the self by whatsoever means of annihilation lies within Thy knowledge, and exalt affirmation by whatsoever means of exaltation lies within Thy knowledge. Take hold of the hands of Thy creatures on the Day of Thy Manifestation that they may not be veiled from the Manifestation of Thy Self, even as they worship Thee in all their conditions. For unto Thee, O my God, belong manifestations which none can reckon save Thee, and concealed realities which none can comprehend save Thee.

- 180 From the beginning of that Manifestation Thou didst make the Manifestation of Thy Self the embodiment of Thy sacred letters, and didst ordain Thy concealment in that Manifestation until the Day when they shall find the throne of Thy Manifestation how Thou willest and where Thou willest, and Thou shalt manifest therein whom Thou manifestest through Thy power that extendeth over all things, and Thy sovereignty that prevaileth over all things, and Thy Will that shineth resplendent in all things, and Thy Purpose that encompasseth all things.

- 181 When Thou desirest, O my God, His manifestation, gather unto Him first from the Bayan Thy Names by causing them to appear before Him or by guiding them unto Him in whatsoever manner Thou willest and however Thou pleasest. Make, O my God, His glory to transcend all glory, His majesty to transcend all majesty, His beauty to transcend all beauty, His grandeur to transcend all grandeur, and His sovereignty to transcend all sovereignty. Inspire the people of the Bayan to aid Him by whatever means lie within their power, and let them not await His manifestation and then come unto Him while they slumber, as happened with the Messengers of old, when their

178 فلتعصمن اللهم كل عبادك ان لا يطوفن في حول بيتك وطوافهم يرجع الى دون الاثبات فاني حينئذ لاشاهدن حركات ذلك الخلق لا تنتهي الى شجرة اثباتك بعد ما ان كل يحسبون ان بك موءمنون وانك قد جعلت دليل كلمه توحيدك في منتهى خلقك بيتك ليستنبئن كل في علو الاعلى من مظهر نفسك وفي سمو الابهى من مطلع ذاتك فما اعلى علوك يا الهى وما ابقى سموك يا محبوبى

179 قد قرنت ذكر حجتك بذكر نفسك وجعلت جوهر كل الذين تلك الكلمه الممتعه والايه المرتفعه اذ كل ما قد اظهرت في البيان قد اظهرت من تلك الكلمه فلتعصمن اللهم النفس بما يمكن في علمك من الانعدام ولترفعن اللهم الاثبات بما يمكن في علمك من الارتفاع ولتاخذن ايدى خلقك يوم ظهورك في القيمه ان لا يحتجبون عن مظهر نفسك بعد ما هم يعبدونك في كل شئونهم فان لك يا الهى ظهورات لا يحصيها غيرك وبطونات لا يحيط بعلبها سواك

180 من اول ذلك الظهور قد جعلت مظهر نفسك ذات حروف قدسك وجعلت بطونك في ذلك الظهور الى يوم تجدون عرش ظهورك كيف شئت واني شئت وتظهرن فيه من تظهرنه بقدرتك المستطيله على كل شىء وسلطنتك الظاهره على كل شىء وارادتك الباهره في كل شىء ومشيئت الممتعه على كل شىء

181 فاذا اردت يا الهى بظهوره فلتجمعن له من البيان اولا اسمائك بان تحضرهم بين يديه او تهديهم اليه بشان كيف شئت واني شئت ولتجعلن اللهم بهائه فوق كل ذا بهاء وجلاله فوق كل ذا جلال وجماله فوق كل ذا جمال وعظمته فوق كل ذا عظمه وسلطنته فوق كل ذا سلطنه ولتلهمن خلق البيان بان يصروه بما يمكن فيهم لا ان ينتظرون ظهوره ويأتيهم وهم راقدون مثل ما قد اظهرت الرسل من قبل وان امتهم قد انتظروا ظهورهم

peoples awaited their appearance, but when they came unto them with clear signs and evidences from Thee, they failed to attain certitude.

فلما جاءهم من عندك بالآيات والبينات فاذا هم لا يؤقنون

- 182 Create, O my God, certitude in the hearts of the people of the Bayan at the time of His manifestation, that none may hesitate or utter a word of denial. For Thou hast created naught save that it should, in the moment it recognizeth Him, proclaim: "Yea, verily, I am the first to worship!" Cause Thy guides in the Bayan to reflect upon the days of Thy previous Manifestation, that they may remember and aid the Manifestation of Thy Self. O God, through Him exalt Thy Cause, elevate Thy unity, and annihilate, by whatever means lie within Thy knowledge, those who believe not in Him. Inspire Him, O God, with every good thing from Thy presence, and protect Him, O God, from whatsoever may sadden Him, through Thy power.

182 ولتخلقن اللهم اليقين في قلوب خلق البيان لحين ظهوره ان لا يشهد على احد من وقوف وكيف من كلمه لا فانك ما خلقت من شيء الا لحين ما يعرفه نفسه ان يقول بلى فاني انا اول العابدين ولتنزلن اللهم على ادلائك في البيان ان يتفكرون في ايام ظهورك من قبل لعلهم يتذكرون ومظهر نفسك ينصرون اللهم عزز به دينك وارفع به توحيدك وافن به من لا يؤمن به بما يمكن في علمك ولتلهمنه اللهم كل خير من عندك و لتعصمنه اللهم عما يحزنه بقدرتك

- 183 Make, O God, His Word to prevail over all created things, His sovereignty to triumph over all existence, His Will to reign supreme over all beings, His Purpose to extend over all atoms, and His power to encompass all who dwell in the kingdoms of earth and heaven. Let all that is attributed to Him be exalted above all things. Verily, Thou art the Powerful, the Mighty, the Dominant, the Self-Subsisting, the Most High, the Supreme, the Exalted, the Most August, the Most Glorious, the Most Great, the Most Powerful, the Most Noble, the Most Perfect, the Most Just. Unto Thee have ever belonged all the most excellent names and the most exalted attributes in their fullness and essence.

183 واجعل اللهم كلمته ظاهره على كل الممكنات وسلطنته قاهره على كل الموجودات وارادته مهيمنه على كل الكائنات ومشيته مستطيله على كل الذرات وقدرته مستطيله على كل من في ملكوت الارض والسموات وما ينسب اليه ممتنه مرتفع على كل الاشياء انك انت القادر المقتدر المقهر المقتوم المتقاد والباذخ المبتذخ المتباز والشاخ المشمخ المتشام والمائف المنتف المتناف والعاظم المعظم المتعاض والعازز المتعزز المتعاز والكابر المكبر المتكابر والمالك المملك المتمال والفاضل المفضل المتفاض والعادل المعتدل المتعاد لم تزل لك الاسماء الحسنى كلهن والامثال العليا بما فيهن وعليهن

- 184 O God, exalt the mention of Thy Proof over all created things, for all speak Thy word of unity, though none speak concerning the Manifestation of Thy Self save Thy believing servants.

184 ولترفعن اللهم ذكر حجتك على كل الممكنات فان كل بكلمه توحيدك ناطقون ولكن في مظهر نفسك لا ينطق الا عبادك الموءمنون

- 185 O my Lord! Inspire all who are in the Bayan to send salutations upon the Manifestation of Thy Self therein nineteen times every day and night, never neglecting it, that thereby they may be aided on the Day of Resurrection in assisting Him Whom Thou shalt make manifest, and first in fulfilling His Covenant, and then all His guides, and His names, and His emissaries, and His witnesses, and His trustees, and His loved ones, and His confidants, and His protectors, and whatsoever pertaineth unto Him from among the guides of the sovereignty of Thy kingdom and the trustees of the dominion of Thy might.

185 ولتلهمن اللهم كل من في البيان ان يصلين على مظهر نفسك فيه في كل يوم وليله تسعه عشر مره ولا يتركها ابدا لعلهم بذلك يوم القيمة ينصرون من تظهنه واول من يوفى به ثم كل ادلائه واسمائيه وسفرائه وشهداءه واودائه واحبائه وامنائيه وحفظائه وما ينسب اليه من ادلاء سلطان مملكته واوداء ملكوت جبروت مملكته

- 186 And verily, O my God, elevate his station after Thy House through unconquerable sovereigns and exalted monarchs who shall be sincere in seeking His good pleasure and steadfast in carrying out His bidding, and who shall assist Him on the

186 ولترفعن الله مقعده بعد بيتك بسلاطين ممتنه وملاكين مرتفعه يخلصن في رضائه ويجهدن في امضائه وينصرنه يوم ظهوره بما قد اتيتهم من

day of His manifestation through such means as Thou hast provided them and such forces as Thou hast ordained for them. For I, O my God, bear witness before Thee and before all things through the First Name that there is no God but Thee, the Lord of sovereignty and power, and through the Second Name that the One possessed of the Seven Letters is Thy Glory and Thy Might, O Thou Who art the Lord of dominion and appearance.

- 187 Therefore, O my God, enable all things to bear witness unto themselves even as I have borne witness before Thee concerning the word of Thy unity and the manifestation of Thyself in the inaccessible heights of Thy oneness and the independent sublimity of Thy glorification. Verily, Thou art over all things powerful and mighty.

188 (mode of sermons)

189 In the Name of God, the One, the One

- 190 Praise be to God Who radiates His light from the splendor of His eternal might, and Whose glory shines forth from the beauty of His everlasting majesty. Praise be to God Who manifests His Cause through the dawning-places of His oneness, and Who perfects His grace through the daysprings of His singleness - praise for which there is no equal in His knowledge, no peer in His Book, no likeness in His heaven, no companion in His earth, and no similitude in the kingdom of His command and creation.

- 191 The praise of one who has known His truth through His truth, who has prostrated before His Essence through His Essence, who has detached himself unto Him through His Self's worthiness of His Self, who has aided His Faith through the exaltation of His Cause for His Cause, and who has preserved what was sent down from Him through the invincibility of His Word with Himself.

- 192 Praise that fills the essential realities with the sublimities of His glory, and the abstract entities with the magnificence of His remembrance, and the sanctified beings with the dawning-places of His invisibility, and the glorifying essences with the manifestations of His grace. Praise that causes all things to enter beneath the shadow of His affirmation and purifies all things from the dross of what was created in the soul through His justice. Praise with which all that was and will be created is content, and through which all that was and will be produced is illumined.

الاسباب وقدرت لهم من الاجناد فاني يا الهى
لاشهدنك وكل شىء عن اسم الاول بانه لا اله
الا انت ذو السلطنة والاقتدار وعن اسم الثانى بان
ذات حروف السبع بهائك وعزتك يا ذا الملكته
والاظهار

187 فلتوفقن اللهم كل شىء بان يشهدن على
نفسه بمثل ما قد اشهدتك فى كلمه توحيدك
وظهور مظهر نفسك فى امتناع ارتفاع تفريدك
واستقلال استجلال تفيدك انك كنت على
كل شىء مقتدرا وقديرا

189 بسم الله الواحد الاحد

190 الحمد لله المشرق قفسه من ضياء عز ازليته
والمستشرق عزه عن بهاء مجدا بدينه والحمد لله
المستجلى امره عن مطالع عز وحدانيته والمستكمل
طوله عن مشارق مجد فردانيته حمدا لاعدل له فى
علمه ولا كفوله فى كتابه ولا شبه له فى سمائه ولا
قرين له فى ارضه ولا مثال له فى ملكوت امره
وخلقه

191 حمد من عرف حقه بحقه وسجد لذاته بذاته وانقطع
اليه باستحقاق نفسه لنفسه ونصر دينه باسترفاع
امرهم لامرهم واستحفظ ما نزل من عنده باستمناح
كلمته عند نفسه

192 حمدا يملأ كينونيات الجواهرات من شواخ مجده
وذاتيات المجرديات من بواذخ ذكره وكافوريات
المتقدسات من مطالع غيبه وساذجيات
المتسبحات من مظاهر طوله حمدا يدخل كل
شىء فى ظل اثباته ويظهر كل شىء عن
شوائب ما خلق فى النفس باعداله حمدا رضاء
به كل ما خلق ويخلق والاح به كل ما ذرء
ويذرء

193 حمدا سطع وارفع ولمع وامتنع على واستعلى وبهى
واستبهى وكان بالمنظر الاعلى عند قاب قوسين

- 193 Praise that has blazed and risen, gleamed and become impregnable, transcended and ascended, shone forth and become resplendent, and was at the highest horizon at the distance of two bow-lengths or closer, and drew near in approach to the Most Exalted One Who created the highest heavens and the lowest earths and what lies between them in the kingdom of the first and then the dominion of the last.
- 194 Praise that fills the pillars of all things with awe of Him, and the beginnings of all things with the exaltation of His Word, and the ends of all things with the invincibility of His oneness, and the outward aspects of all things with the majesty of His everlasting sovereignty. Praise that has flashed and illumined, glorified and beautified, dazzled and ascended, magnified and advanced, manifested and appeared, enlightened and illumined, concealed and hidden, judged and ordained, empowered and conquered, satisfied and consented, fulfilled and completed, dominated and encompassed, aided and triumphed, honored and ennobled, possessed and guided, uttered and spoke, verified and confirmed, elevated and exalted.
- 195 Praise exalted and resplendent, glorification invincible and radiant. Praise brilliant and luminous that nearly blinds vision - God alternates the night and the day, verily in this is a lesson for those possessed of insight. Praise majestic and manifest, encompassing and protective, resplendent and glorious, magnificent and great, illuminating and guiding, supreme and transcendent, conquering and victorious, triumphant and dominant, mighty and powerful, perfect and complete, well-pleased and content, knowing and lofty, radiant and brilliant, mighty and powerful, sovereign and ruling, encompassing and pervading, bestowing and granting, gracious and bountiful, just and equitable.
- 196 Praise essential and expansive, abstract and pure, filling the creation of all things with the exaltation of their Creator's remembrance, and the reality of all things with the invincibility of their Sustainer's glorification, and the transcendence of all things with the independence of their Fashioner's majestic glory, and the nearness of all things with the radiance of their Originator's transcendent sublimity.
- 197 Praise be unto Him - a praise that standeth ever upon the proof of proof, made steadfast beyond all steadfastness; and exaltation upon exaltation, rising above all that would rise; and inviolability upon inviolability, withholding all that would withhold. And joy upon joy, glorying beyond all glory; and majesty upon majesty, made manifest beyond all manifestation; and beauty upon beauty, adorned beyond all adorning;
- او ادنى ونوا واقترابا الى العلى الاعلى الذى خلق السموات العلى والارضين السفلى وما بينهما من ملكوت الاولى ثم بحجوت الاخرى
- 194 جدا يملأ اركان كل شىء من خشيته واواك كل شىء من ارتفاع كلمته واواخر كل شىء من امتناع احديته وظواهر كلشئى من استجلال مكان قيوميته حمد بارق يرق وشارق شرق وجمال جلال وجمال حمل وباهر بهى و على علا وعظم عظم وقادم قدم وظاهر ظهر وناور نور وباطن بطن وداين دين وقادر قدر وقاهر قهر وراضى رضى ووافى وفى وسائط سلط وحابط حيط وناصر نصر وفاخر فخر ومالك ملك وسالك سلك وناطق نطق نصادق صدق وباذخ بذخ وشاخ شخ
- 195 حمد مرتفع متلائح وثناء ممتنع متسارع جدا شعشا نيا يكاد سنابر قد الابصار يقرب الله الليل والنهار ان فى ذلك لعبرة لاولى الابصار حمد مستجل متجال ومستحمل متحام ومستبى متباه ومستعظم متعاض ومستنور متناد ومستكبر متكاب ومستقهر متقاح ومستظهر متظاه ومستعز متعاز ومستكل متكام ومسترضى متراض ومستعلم متعال ومستشرق متشار ومستعز متعاز ومستسلط متسال ومستحور متجاد ومستوهب متواه ومستفضل متفاض ومستعدل متعاد
- 196 حمد جوهر متباسط ومجرد متساذج يملئن خلق كل شىء من ارتفاع ذكر خالقه وكنه كل شىء من امتناع ثناء رازقه وعلو كل شىء من استقلال استجلال بهاء موجه ودنو كل شىء من استبهاء استعلاء سمو منشئه
- 197 جدا يقوم كل على اثبات اثبات متثبت وارتفاع ارتفاع مترافع وامتناع امتناع متمانع وابتهاء ابتهاء متباهى واجتلال اجتلال متجالى واجتماع اجتماع متجامل واعتظام اعتظام متعاضم و انتوار انتوار متناور وارتحام ارتحام متراحم واتمام اتمام متمام واكتمال اكتمال متكامل واكتبار اكتبار متكاير واعتزاز اعتزاز

and grandeur upon grandeur, magnified beyond all magnificence. And illumination upon illumination, shining beyond all shining; and compassion upon compassion, overflowing beyond all compassion; and consummation upon consummation, made complete beyond all completion; and perfection upon perfection, rendered perfect beyond all perfection. And greatness upon greatness, waxing great beyond all greatness; and might upon might, strengthened beyond all strengthening; and knowledge upon knowledge, known beyond all knowing; and power upon power, empowered beyond all empowering. And good-pleasure upon good-pleasure, well-pleased beyond all pleasing; and love upon love, loving beyond all love; and loftiness upon loftiness, aspiring beyond all aspiration; and sovereignty upon sovereignty, prevailing beyond all prevailing; and dominion upon dominion, owning beyond all owning. And exaltedness upon exaltedness, exalted beyond all exaltation; and bounty upon bounty, bestowing beyond all bestowal; and trial upon trial, proving beyond all proving; and generosity upon generosity, ennobling beyond all generosity. And precedence upon precedence, outstripping beyond all outstripping; and triumph upon triumph, overcoming beyond all overcoming; and manifestation upon manifestation, appearing beyond all appearance; and subduing power upon subduing power, subduing beyond all subduing. And victory upon victory, aiding beyond all aiding; and opening upon opening, opening beyond all opening; and gathering upon gathering, gathering beyond all gathering. And glad-tidings upon glad-tidings, rejoicing beyond all rejoicing; and delight upon delight, exulting beyond all exultation; and steadfastness upon steadfastness, self-subsisting beyond all self-subsistence; and glory upon glory, glorifying beyond all glorification.

متعازز واعتلام اعتلام متعالم واقتدار اقتدار
مقتادر وارضاء ارتضاء متراض واحتباب
احتباب متحاب واشتراف اشتراف متشارف
واستلاط استلاط متسلاط وامتلاك امتلاك
متمالك واعتلاء اعتلاء متعالی وامتنان امتنان
متمانن وامتحان امتحان متحانن واكترام
اكرام متكارم واقتدام اقتدام متقادم واغتاب
اغتاب متعالب واظتهار مظاهر واقتهار اقتهار
مقاهر وانتصار انتصار متناصر وافتتاح افتتاح
متفاح واجتماع اجتماع متجامع وابششار ابششار
متباشر وابتهاج ابتهاج متباهج واصتماد اصتماد
متصامد وامتجاد امتجاد متماجد

- 198 Praise be unto Him whose beginning indicateth His priority, whose end betokeneth His finality, whose outward manifestation signifieth His externality, and whose inward reality denoteth His internality. Praise that adorneth all the heavens with wondrous signs and tokens, and embellisheth the earth with exalted and holy emblems, and all that lieth between them with the elevation of glory and manifestation beyond approach. Praise whereby all things know that God resembleth naught, and that His remembrance, exalted and glorified be He, is sanctified and His Cause sublime and inaccessible. He is neither substance nor essence, neither pure nor compound, nor manifestation. No place encompasseth Him, nor can the highest thoughts of inner minds comprehend Him.

198 حمدا يدل اوله على اوليته واخره على اخريته
وظاهره على ظاهرته وباطنه على باطنيته حمدا
يطرزن السموات كلهن بدياع الغر والدلالات
والارض وحسن عليها بشواخ القدس والعلامات
وما بينهما بارتفاع امتناع المجد والظهورات حمدا
يعرفن كل شئ بان الله لا يشبهه من شئ
وانه جل وعلا ذكره وارفع وامتنع شانه لم يكن
بجوهر ولا كفور ولا مجرد ولا ساذج ولا ظهور
لا تحيط به الاماكن ولا تحور اليه اعل افكار
البواطن

- 199 He is not joined to aught, lest duality be implied, nor separate from aught, lest vacancy be inferred. Near is He when far, and far when near. First is He when last, and last when first.

199 لا يقترن بشئ ليلزم الاثنيني ولا يفترق عن
شئ ليلزم الخلو فيه قريب في حين بعده وبعيد
في حين قربه اول من حين اخره واخر في حين

Manifest is He when hidden, and hidden when manifest. Exalted is He when nigh, and nigh when exalted. The opposites in creation are joined that all might sanctify Him therefrom, and numbers are transcended in relation to His Cause that all might glorify Him therefrom. Verily God, exalted be His glory, is sanctified above His servants and transcendent above the praise of all His creation.

اوله ظاهر في حين باطنه وباطن في حين ظاهره
عالى في حين دنوه ودان في حين علوه قد اجتمع
الاضداد في الخلق ليقدسوه كل عن ذلك
وارتفع الاعداد عن مثل الامر لينزهوه كل عن
ذلك الا ان الله جل جلاله خلو عن عباده
ومتعال عن ثناء كل خلقه

- 200 He hath chosen from the essence of all possibilities a mighty and impregnable substance, and from the summit of all existence a lofty and inviolable essence, and from the realities of all beings a dominant and powerful entity, and from the essences of all atoms a sovereign and possessing reality, and from all who dwell in the kingdom of earth and heaven hath He accepted for Himself a glorious and majestic being. Then He manifested Himself to it through it by itself, and through it He became inaccessible from it, and through it became independent of aught else. And He cast into its identity the likeness of its own essence, whereupon there appeared from it and upon it that verily there is no God but Him, the Dominant, the Transcendent.

200 قد اصطفى من بحبوحه الممكنات جوهره ممتنع
منيعه واستخلص من ذروه الموجودات كافوريه
ممتنعه رفيعه واستنجب من كينونيات الكائنات
ذاتيه مستطله سليطه واستنخب من ذاتيات
الذرات كينونيه ممتلكه مليكه واسترض لنفسه
عمن في ملكوت الارض والسموات ذاتيه
مجتله جليله ثم تجلى لها بها بنفسها وبها امتنع عنها
واستغنى بها عن غيرها والقي في هويتها مثال ذاتها
فاذا قد ظهرت عنها ما فيها وعليها بانه لا اله الا
هو المستلط المتسال

- 201 He hath joined the mention of what He hath chosen from His creation with the mention of His unity, His singleness, His self-subsistence, His divinity, His Godhead and His Lordship. Through Him all created things are guided and all existent things seek guidance. He hath made Him to stand in His own place in all evidences and to be manifest through the power of His invisibility in the kingdoms of earth and heaven. He hath enjoined upon all things His love and obedience, and hath warned all things against aught save His love and allegiance. He hath made His creation know Him through knowledge of His Self, and hath made all things worship Him through the right of His Essence. Thus hath He made Him the mirror of His Self in the eternity of eternities, never ceasing and never to cease.

201 قد اقترن ذكر ما اصطفى من خلقه بذكر وحدانيته
وفردانيته وصمدانيته وربانيته والوحيته وربوبيته
فقد اهدى به كل الممكنات واستهدى به كل
الموجودات وجعله قائما على مقام نفسه في كل
الدلالات وظاهرا عن سلطان غيبه في ملكوت
الارض والسموات وفرض على كل شىء حبه
وطاعته وحذر كل شىء عن دون حبه وولايته
وعرف خلقه به بعرفان نفسه وتعبده به عن كل
شىء باستحقاق ذاته فجعله مرات نفسه في ازل
الازال لم يزل ولا يزال

- 202 Naught is seen therein save God, naught indicated save God, naught proclaimed save from God, naught uttered save about God, naught dwelling save through God, and naught returning save unto God. He hath purified Him from similitudes and forms, and sanctified Him from peers. Indeed, the mention of His love and prophethood hath been joined with the mention of His divinity and oneness. He hath made him the exalted one of the sovereignty of His oneness and the king of the sanctity of His uniqueness, that all may attain through knowledge of him to knowledge of His Self, through love of him to love of His Essence, through allegiance to him to the sign of His

202 فلا يرى فيها الا الله ولا تدل الاعلى الله ولا
تنبئ الا من الله ولا تنطق الا عن الله ولا
تسكن الا بالله ولا ترجع الا الى الله فظهره عن
الامثال والاشكال وقده عن الاشياء والامداد
فقد اقترن ذكر محبته ونبوته بذكر لاهوته وفردانيته
وجعله ملا على سلطان احديته ومليك قدس
فردانيته ليوصلن كل في معرفته الى معرفه نفسه
وفي محبته الى محبه ذاته وفي ولايته الى الايه امره
وفي كل ما ينسب اليه بما ينسب الى ذاته

Cause, and through all that is attributed to him to that which is attributed to His Essence.

- 203 He hath made him the Manifestation of His Self on the Day of Resurrection and placed within his grasp the kingdom of the return of all contingent beings from the creation of the Furqan and the dominion of the creation of all existing things at the beginning of the Bayan. This is he who possesseth, through God, every return and every beginning, and is the Witness from God unto every soul from a beginning that hath no beginning save God, his Lord, unto an end that hath no end save God, his Creator.
- 204 The clay of his being was kneaded with the clay of unity and the water of oneness. Thus it is an essential sublimity, a majestic dignity, a pure abstraction in its entirety, a simple magnificence, a camphorated effulgence, a paradisiacal grandeur, a Furqanic majesty, a complete Bayanic perfection, a bestowing glory, a religious eminence, a compassionate might, an attractive pleasure, a lofty exaltation, a towering elevation, a sovereign dominance, an angelic possession, a supreme transcendence. It is all the names of God, the Most High; it is all the similitudes of God, the Most High; it is all the signs of God, the Most High; it is all the words of God, the Most High; it is all the manifestations of God, the Most High; it is all the mysteries of God, the Most High.
- 205 God beareth witness, then his self, then the proofs of his self, then the martyrs of his religion, then all things, that my being, my essence, my soul, my identity, my beginning, my end, my outward aspect, my inward aspect, my simplicity, my radiance, my abstraction, my substance, my exaltation, my inaccessibility, my independence, and my majesty, and all that God hath enumerated in me, through me, and by me, testify that there is no God but He, the Single, the Sovereign, and that the Essence of the Seven Letters is the Manifestation of His Self from a beginning that hath no beginning to an end that hath no end.
- 206 Through him hath He established the proofs, sent down the epistles, renewed the first things, raised up the mighty matters, and renewed the creation of all that was and will be created, and through him hath He made clear all that He hath willed before and after.
- 207 I have attained unto true contentment with God, my Lord, and beyond contentment with the Manifestation of His Self. Were
- 203 وجعله مظهر نفسه في يوم القيمة وجعل في قبضته ملكوت عود الممكات من خلق الفرقان وجبروت خلق الموجودات في بدء البيان وهذا هو المالك بالله كل عود وكل بدء والشاهد من الله على كل نفس ما اراد من اول الذي لا اول له الا الله ربه ولا يريد الى اخر الذي لا اخر له الا الله بارئه
- 204 قد عجن طين كينونيته بطين الوجدانيته وماء الفردانيته فهي هي جوهرية مبيته فهي هي طرية مجتله فهي هي مجردية مجتملة فهي هي ساذجية معتظمة فهي هي كافورية متورة فهي هي رضوانية مكتبره فهي هي فرقانية مرتجة فهي هي بيانية مكتلمه فهي هي منانية معتزله فهي هي ديانية معتلمه فهي هي حنانية مقتدره فهي هي جذابية مرتضيه فهي هي بذاخية مبتدحه فهي هي شماخية مشتمخه فهي هي سلاطيه مستطله فهي هي ملاكيه مملكه فهي هي علايه معتلته فهي هي كل الاسماء لله تعالى فهي هي كل الامثال لله تعالى وهي هي كل الايات لله تعالى فهي هي كل الكلمات لله تعالى فهي هي كل الظهورات لله تعالى فهي هي كل البطونات لله تعالى
- 205 فاستشهد الله ربه ثم نفسه ثم ادلاء نفسه ثم شهداء دينه ثم كل شيء بان كينونيتي وذاتيتي ونفسانيتي وائيتي واوليتي واخريتي وظاهريتي وباطنيتي وساذجيتي وكافورييتي ومجرديتي وجوهريتي وارتفاعي وامتناعي واستقلالي واستجلالي وما قد احصى الله في وعلى ولدى بانه لا اله الا هو المتفرد السلطان وان ذات حروف السبع مظهر نفسه من اول الذي لا اول له الى اخر الذي لا اخر له
- 206 به قد اقام الدلائل وانزل الرسائل وجدد الاوائل وارفع الجلائل وجدد خلق كل ما خلق ويخلق وبين به كل ما قد اراد من قبل ومن بعد
- 207 قد استرضيت عن الله ربي حق الرضاء ثم عن مظهر نفسه فوق الرضاء لولاه ما عرف الله ولا

it not for him, I would not have known God nor anything of His Cause. All is through him, from him, and unto him. There is no command save God's, no glory, no sovereignty, no inaccessibility, and no proof save God's in the kingdom of earth and heavens. He hath never ceased nor will He ever cease, unto an end that hath no end, in glory and inaccessibility, in grandeur and transcendence. There is no power nor strength save through God, the Proud, the Supreme.

شيئا من امره فكل به ومنه واليه لا امر الا لله
ولا عز ولا سلطان ولا مناعه ولا برهان الا لله
تعالى في ملكوت الارض والسموات ثم لم يزل
ولا يزال الى اخر الذي لا اخر له بالعزه والامتناع
وبالعظمه والارتفاع ولا حول ولا قوة الا بالله
المتكبر المتظاه

208 (mode of commentary)

208

209 In the name of God, the One, the One

209 بِسْمِ اللَّهِ الْوَاحِدِ الْوَاحِدِ

210 Praise be to God, Who is none other than He, the One, the Single! And indeed all glory be unto Him Whom God shall make manifest, from a beginning that hath no beginning unto an end that hath no end, and then upon the guides of His manifestation in the sublimity of eternity in most holy perpetuity.

210 الحمد لله الذي لا اله الا هو الواحد الاوحد وانما
البهاء على من يظهره الله من اول الذي لا اول له
الى اخر الذي لا اخر له ثم على ادلاء ظهوره في
عز الازل باقدس لم يزل لو بعد

211 And now, I testify that God, glorified be He, hath ever been Self-Sufficient, independent of all things. His commandments in every dispensation and His prohibitions have not been through compulsion, force, domination or oppression, but rather in every dispensation God's commandments are for the attainment by creation of their share of existence and the perfection of the servants in the good-pleasure of their Beloved.

211 فاشهد بان الله سبحانه لم يزل كان غنيا عن كل
شيء ومستغنيا عن كل شيء وان اوامره في
كل ظهور ونواهيته لم يكن من تكلف وتجبرا
وتسلط او تظهر بل في كل ظهور اوامر الله
لاستبلاغ الخلق الى حظ وجودهم واستكمال
العباد في رضاء محبوبهم

212 Consider from the time God revealed the Qur'an until now - had He not ordained any command, would anything have diminished from His dominion? And after He ordained, did anything increase in His dominion? Indeed what is meant by dominion is the manifestation of His Self, that is, the Throne of Reality, for that is a sovereignty before whose mighty glory all things fall short of attaining, and all things prostrate themselves before the exaltation of its holy beauty.

212 فانظر من اول ما نزل الله الفرقان الى حينئذ لو لم
يقدر امر اهل ينقص عن ملكه من شيء وبعد
ما قدر هل زاد على ملكه من شيء وانما المراد
بالمملك مظهر نفسه اى عرش الحقيقه اذ ذلك
ملك سقطت الاشياء عن البلوغ الى عز جلاله
وسجدت الاشياء كلهن لارتفاع قدس جماله

213 When thou hast understood this, know that God's commandments and prohibitions are grace and bounty, existence and generosity, kindness and favors, for the attraction of creation to the summit of holiness and perfection, and the elevation of the servants to the source of glory and majesty.

213 فاذا عرفت هذا بان اوامر الله ونواهيته فضل
وافضال وجود واجواد ولطف والطاف
لاستجذاب ذلك الخلق الى ذروه القدس
والكمال واسترفاع ذلك العباد الى منبع العز
والجلال

214 I testify that the first thing God revealed in every religion from a beginning that hath no beginning, and will reveal henceforth unto an end that hath no end, is the word "There is no God but God." The elaboration of this word is the mention of him whose remembrance God hath joined with the remembrance of His own Self - that Him Whom God shall make manifest belongeth glory, sovereignty, might, majesty, holiness, proof,

214 فاشهد بان اول ما نزل الله في كل دين من اول
الذي لا اول له وينزل من بعد الى اخر الذي
لا اخر له كله لا اله الا الله وان تفصيل تلك
الكلمه هو ذكر من اقترن الله ذكره بذكر نفسه بان
من يظهره الله بهائه وسلطانه وعزه وجلاله وقدهسه
وبرهانه وعدله وكماله وجوده وافضاله وما يذكر من

justice, perfection, generosity, bounty, and whatsoever names and attributes befit His mighty glory and the summit of His holy beauty.

الاسماء الحسنیٰ ينبغي لعز جلاله وذروه قدس
جماله

- 215 In every dispensation, the foundation of religion is the Primary Word, and its aspects are the mention of the Manifestation of Reality, then whatsoever is ordained from His presence. There is no difference in doctrine concerning God, exalted be His glory, nor any doubt in any soul that God, mighty be His might, was and is the Lord of creation and its Creator, the God of creation and its Provider, the Master of creation and its Death-Giver, the Owner of creation and its Life-Giver, the Maker of creation and its Ordainer, the Reckoner of creation and its Effacer.

215 وان في كل ظهور اصل الدين كله الاولى وان
شؤونها ذكر مظهر الحقيقه ثم ما يقدر من عندها
وان لا اختلاف في مذهب في الله جل جلاله
ولا ريب عند نفس بان الله عز اعزازه كان
رب ذلك الخلق وخالقه واله ذلك الخلق
ورازقه ومالك ذلك الخلق ومميته وصاحب
ذلك الخلق ومحبيه وجاعل ذلك الخلق
ومقدره ومحصى ذلك الخلق ومذويه

- 216 For everything, by virtue of God's revelation unto it of His own Self, to His own Self, within His own Self, knoweth God as its Lord, declareth His oneness, sanctifieth Him, prostrateth before Him, magnifieth Him, glorifieth Him, and exalteth Him.

216 اذ كل شيء بما قد تجلى الله له به بنفسه لنفسه في
نفسه يعرف الله ربه وليوحدنه وليقدسنه وليسجنه
وليكبرنه وليعززه وليجدهنه

- 217 Indeed all differences that have appeared concern the mention of the Second Word, whereby all religions are distinguished. And whatsoever thou hast heard or seen in the verses that God hath mentioned some of His servants as being remote from Him - this is because they obey other than the Manifestation of His Self. Otherwise no soul doubteth concerning God, exalted be His glory, nor suspecteth concerning God, mighty be His might. God hath not created such a soul, nor will He create it.

217 وان كل ما قد ظهرت الاختلاف في ذكر كله
الثانيه اذا ولو الاديان كلهن يميزن بتلك الكلمه
وان ما قد سمعت او رايت في الايات بان الله قد
ذكر ذكر بعض عبادهم بانهم بعيدون من دونه ذلك
لما يطيعون دون مظهر نفسه والاماني نفس تشك
في الله جل جلاله او ترتاب في الله عز اعزازه
ما خلق الله مثل ذلك النفس ولا يخلق

- 218 And what thou hast heard of those who worship idols - they seek to draw near unto God through them and do not make these their gods and lords. Just as thou seeketh to draw near in thy religion through thy Lord's commandments, they seek to draw near unto God through what was ordained in their religion. These are they who draw near unto God through what hath been ordained in their religion. But when their religion was abrogated, God made mention of them as those who worship other than God, or made mention concerning them of that which is less than this.

218 وان ما سمعت من الذين يعبدون الاصنام اولئك
يتقربون بها الى الله ولا يجعلون هذا الههم وربهم
مثل ما انت تتقرب في دينك باوامر ربك
اولئك هم يتقربون الى الله بما قدر في دينهم الا
وان لما رفع دينهم ذكرهم الله بانهم يعبدون من
دون الله او ذكر في حقهم دون ذلك

- 219 Beware, beware lest thou believe that any soul doth not firmly believe that God is its Lord, the Creator of all things, or that in anything God hath created He hath not placed therein a sign of His Own Self, that there is no God but Him, the Lord of all worlds. And whoso believeth that there existeth a soul that hath not recognized God as its Lord and believeth in aught else besides Him, hath indeed been veiled from the mystery which God hath created in all things, and God is not pleased with him. For there existeth not a soul but it knoweth God as its

219 واياك اياك ان لا تعتقدن ان نفسا لا توقن بان
الله ربه خالق كل شيء او من شيء ما خلق
الله فيه ايه نفسه بانه لا اله الا هو رب العالمين
ومن يعتقد بان من نفس لم تعرف الله ربه وتعتقد
بدونه فقد احتجب عن سر ما قد خلق الله في
كل شيء ولا يرضى الله عنه اذ ما في نفس الا
وانها هي تعرفن الله ربه وتعتقد سجاعلها وموجدها
ومنشئها ومذربها ومحدثها

Lord and believeth in its Creator, its Originator, its Fashioner, its Producer and its Causator.

- 220 Know thou that differences in the thrones of Reality have caused the nations to differ, and when they were veiled from the mystery of the One manifest in the Messengers and the Command apparent in them, they became veiled at the appearance of the latter by the former. And their being veiled was only due to their own selves through their persistence in their religion, not in the sight of God and those possessed of knowledge, through their being veiled and their lack of understanding concerning the decree of their return and their ultimate abode.
- 221 Bear thou witness that the likeness of what is manifest in the Messengers is as the likeness of the sun in the heaven, and the likeness of each Manifestation in each throne is as the likeness of the rising of the sun on a day when God causeth it to rise unto infinity and to set unto infinity - it is one and the same sun. Likewise, from the beginning that hath no beginning unto the end that hath no end, that which is manifest in the Messengers is one Command, its likeness being as I have likened it unto thee. Therefore if thou art veiled from Him Whom God shall make manifest, it is as though thou wert veiled from all the Messengers from the beginning that hath no beginning until the time of His appearance.
- 222 And if thou art guided by Him, it is as though thou wert guided by all the Messengers together. And should anyone look upon the mystery of the One in the Messengers and the Command that pervadeth the Sacred Scriptures, he would surely follow the latter Manifestation even as he followeth the former in his religion, and would not be veiled from the mystery of Reality, nor from the Dawning-Place of eternity, nor from the Dayspring of perpetuity, nor from the Guide to Divine Unity, nor from the Manifestation of Divine Singleness. And all that thou hast witnessed of the persistence of each Manifestation in their religions after the appearance of the latter was because they did not perceive the mystery of Reality nor witness the Command of the One in the thrones of eternity.
- 223 For example, were the people of the Bayan to look upon the mystery of the Command at the time they recognize Him Whom God shall make manifest, they would surely recognize Him even as they recognize the Point of the Bayan, and would follow Him even as they follow the Point of the Bayan, and would obey Him even as they obey the Point of the Bayan, and would glory in the words of God from Him even as they glory in the words of God in the Bayan.
- 220 الا وان الاختلاف في اعراش الحقيقه بهم قد اختلف الامم وانهم لما احتجبوا عن سر الواحد في الرسل والامر الظاهر فيهم قد احتجبوا في ظهور الاخر بالاول وان احتجابهم لم يكن الا عند انفسهم من ثباتهم في دينهم والا عند الله و الذينهم اولو العلم من احتجابهم وعدم الادراك عن امر متقلبهم ومثوبهم
- 221 فاشهد بان مثل الظاهر في الرسل مثل الشمس في السماء وان مثل كل ظهور في كل عرش كمثل طلوع شمس في يوم اذا يطلعها الله بما لا نهايه ويغربها بما لا نهايه انها هي شمس واحده وكذلك من اول الذي لا اول له الى اخر الذي لا اخر له الظاهر في الرسل امر واحد مثله كمثل ما قد مثلت لك فاذا ان احتجبت عن يظهروه الله فكانك قد احتجبت عن كل الرسل من اول الذي لا اول له الى حين ظهوره
- 222 وان اهتديت به فكانك اهتديت بالرسل كلهم اجمعون وان ينظر احد الى سر الواحد في الرسل والامر الساري في الصحف ليتبين ظهور الاخر بمثل ما يتبين ظهور الاول في دينه ولا يحتجب عن سر الحقيقه ولا مشرق الازليه ولا مطلع الابدية ولا مدل الوجدانيه ولا مظهر الفردانيه وان كل ما قد رايت مكث كل ظهور في دينهم بعد ظهور الاخر لما لم يطلعوا بسر الحقيقه ولا يشهدوا امر الواحد في اعراش الازليه
- 223 مثلا اذا كان من في البيان ناظرا الى سر الامر حين الذي يعرف من يظهروه الله نفسه ليعرفه مثل ما يعرفون نقطه البيان وليتبعه مثل ما يتبعون نقطه البيان وليطيعه مثل ما يطيعن نقطه البيان ويتعززون بكلمات الله من عنده بمثل ما يتعززون بكلمات الله في البيان

- 224 And We have nurtured thee with this sublime nurture and have manifested unto thee through thyself and every soul through these intimate allusions, that perchance on the Day of God's Manifestation thou mayest look upon the mystery of Divine Unity and not be veiled by the mention of that Word comprising the Seven Letters from the mention of Him Whom God shall make manifest, for verily He is He and there is none other save Him. He is the One made manifest at the beginning of the Bayan and He is the One made manifest at the end of the Bayan. Indeed, the Manifest in the First and the Last is the Hidden in the Last and the First. There is no God but God in the most hidden mystery, and no proof except Him Whom God shall make manifest in the most evident manifestation.
- 225 Be not veiled by the ordinances established in the Faith, for after the realization of that Word, He doeth what He willeth and ordaineth what He desireth. He shall not be asked of His doings, while all others shall be questioned, for what He doeth is what God doeth, and what He ordaineth is what God ordaineth, and what He asketh is what God asketh, and what He witnesseth is what God witnesseth.
- 226 Therefore, be thou observant concerning the proof of the Cause. When thou beholdest the irrefutable proof, then commit the matter unto Him and say not 'why' or 'wherefore'. For should He remove all that is with thee, that is what God removeth, and should He command thee as He willeth, that is what God commandeth. He is nearer to thee than thy own self, more gracious to thee than thy own soul, more generous to thy heart, more noble to thee than thy spirit unto thy spirit, and more excellent to thee than thy body, for God chooseth not for the throne of His Manifestation save that which hath no equal, no likeness, no peer, no associate, and no similitude. All the most beautiful names are His attributes and all the most exalted examples are His qualities.
- 227 Therefore, hold fast unto that Word, for the Primal Word is an impenetrable mystery within the secret of that Word, and none can comprehend it except through it. Watch over thyself on the Day of God's Manifestation, for perchance thou mayest behold Him Whom God shall make manifest and follow throughout thy life the Cause of the Point of the Bayan, yet remain veiled when thou art following Him, not knowing thy Lord God, that thy following might return to the throne of thy Lord's manifestation.
- 228 Marvel not at His Revelation of Himself, for those who lived in the days of all the Messengers marveled at how God chose that Soul as the Manifestation of His command and His prohibition, whether He be from among thy children, or one whom
- وانا قد ربيناك بتلك التريه المنيفه وتجلينا لك
بك وكل نفس بتلك الاشارات المقتربه لعلك
يوم ظهور الله تنظرن الى سر الوحدانيه ولا تحتجب
بذكر تلك الكلمه في ذات حروف السبع عن ذكر
من يظهره الله فانه هو هو لا غيره الا انه هو الظاهر
في اول البيان وانه هو الظاهر في اخر البيان وانما
الظاهر في الاول والاخر الباطن في الاخر والاخر
لا اله الا الله في سر المستسر ولا حجه الا من
يظهره الله في ظاهر المظهر
- ولا تحتجب بشئون ما حقق في الدين فان بعد
تحقق تلك الكلمه يفعل ما يشاء ويقدر ما يريد
لا يسئل عما يفعل وكل عن كل شيء يسئلون
لان ما يفعل ولك ما قد فعل الله وما يقدر
ذلك ما يقدره الله وما يسئل ذلك ما يسئل
الله وما يشهد ذلك ما يشهد الله
- فعليك ثم عليك بالتبصر في حجه الامر فاذا
شهدت حجه محكمه فلتفوضن الامر اليه ولا تقولن
لم ولا يم فانه لو يرفع كل ما عندك ذلك ما
يرفع الله وان يامر بك بما يشاء فذلك ما يامر الله
وانه هو اقرب بك من نفسك اليك والطف
بك من نفسك بنفسك واجود بفواذك واكرم
بك من روحك بروحك واحسن بك من
جسدك اذلا يصطفى الله لعرش ظهوره الا ما لم
يكن له من عدل ولا شبه ولا كفو ولا قرين ولا
مثال كل اسماء الحسنى سمته وكل امثال العليا
صفته
- فعليك ثم عليك بالتسك بتلك الكلمه فان كلمه
الاولى غيب ممتنع في سر تلك الكلمه ولا تدركها
الا بها فلتراقبن نفسك يوم ظهور الله فانك انت
ربما ترى من يظهره الله وتبعن في كل عمرك
امر نقطه البيان وتحتجب عند بعد ما انك انت
متبعه ولكن لا تعرف الله ربك لترجع اتباعك
الى عرش ظهور ربك
- ولا تستعجب حين ظهوره عن نفسه فان الذين
هم كانوا في ايام كل الرسل يستعجبون كيف
يختار الله تلك النفس لمظهر امره ونهيه سواء كان

thou knowest or knowest not, or among the most exalted and inaccessible of creation, or otherwise. Look thou to the proof and ponder the evidence and the ways, and let not the conditions of Oneness veil thee from thy glorious Lord, for after thou hast witnessed the proof with Him, He is worthy of every good, whether He be the sovereign of all the earth or otherwise.

من ولدك او تعرفه او لا تعرفه او في ارفع وامنع
الخلق او دون ذلك فلتتظن بالدليل ولتتفكر
في المحج والسبل ولا تحتجبك شئون الحديه عن
مولاك الجليل فانك بعد ما شهدت المحج عنده
يستحق كل خير سواء كان سلطان كل الارض
او دون ذلك

229 Watch carefully what I have counseled thee, for on the Day of His Manifestation thou shalt be tested. Reflect upon the stories of the Messengers - whenever a new Messenger came to mankind, they were veiled by the former Messenger and thought they were doing good. Had they understood the mystery of the Cause, they would not have been veiled from the latter, for the former was created only for the manifestation of the latter. I bear witness before God and all things that God created me only for Him Whom God shall make manifest, and created Him Whom God shall make manifest only for Him Who shall be manifested thereafter. Exalted and sanctified is His power, resplendent and glorious is His station, most just and excellent is His holiness, supreme and victorious is His grace.

229 فلتراقب ما وصيتك حق التراقب فانك يوم
ظهوره لمفتن فلتتفكر في قصص الرسل كل ما
جاء الخلق رسول اخر قد احتجوا برسول الاول
وحسبوا انهم محسنون ولو اطلعوا بسر الامر ما
احتجوا عن الاخر لان الاول قف خلق لظهور
الاخر واني لاشهدن الله و كل شئى بان الله ما
خلقنى الا لمن يظهره الله وما خلق من يظهره
الله الا لمن يخلق من بعد من يظهره الله

230 And His Power hath prevailed, and His Might hath conquered, and His Word hath dominated, and His authority hath triumphed, and His strength hath overcome. And likewise there shall be no end to the Manifestations of God's Revelation. And verily I submit unto them all, one and all. Therefore, upon those who attain unto their presence it is incumbent to magnify God their Lord before them and to prostrate themselves before their eyes with great prostration. And what hath been ordained in this Gate is the recitation of this Word nineteen times each day and night. And whoso is veiled from it must pay nineteen mithqals of gold, and whoso forgetteth it, nothing is incumbent upon him save to make it up.

230 ارتفع وامتنع قدره واستجلى واستبهى شانه
واستعدل واستفضل قدسه واستظهر واستقهر
طوله واستسلط واستملك كلمته واستغلب
واستنصر قدرته وكذلك لانفاذ لمظاهر ظهور
الله واني لاسلمن على كلهم اجمعين فعلى من
يدركونهم ان يكبرون الله ربهم بين ايديهم
وليستجدون لهم بين اعينهم من تسجيذا عظيما و
ما قدر في ذلك الباب في كل يوم وليله تسعه
عشر مره تلك الكلمه ومن يحتجب فليزمنه
تسعه عشر مثقالا من الذهب ومن ينسى فلا
شئى عليه فليقضينه

231 And say ye: "God beareth witness that there is no God but Him, and that the Being of the Seven Letters is His servant and His Glory." Say: All are created by God's command from Him. This sufficeth you in place of the words "There is no God but God" and then the inaccessible Word that followeth it. This is from God's grace unto you that ye may be thankful.

231 و ان تقولون شهد الله انه لا اله الا هو وان ذات
حروف السبع عبده وبهائه قل كل بامرالله من
عنده يخلقون ليكنينكم عن كلمه لا اله الا الله
ثم كلمه الممتنع من بعدها ذلك من فضل الله
عليكم لعلمكم تشكرون

232 (Persian mode)

232

233 In the name of God, the One, the One

233 بسم الله الواحد الاوحد

234 Glorification and exaltation befit the holy court of the Living, the Self-Subsisting Sovereign, Who from time immemorial hath dwelt in the sublimity of His own holy Being, without peer or equal, and will forever abide in the exalted heights of His

234 ترفع وتمنح بساط قدس سلطان حى قيوم را
سزاوار بوده وهست كه لم يزل در علو امتناع
ذات مقدس خود بوده بلا شبه ولا عدل ولا

sacred Self, without companion or likeness. No thing hath ever known Him as He deserves to be known, nor praised Him as He deserves in the realm of all created things. He hath manifested Himself after having created all things from nothing through His all-encompassing power, and sustained them through His Self-Subsisting nature, that all might ascend to the summit of His unity's glory and be honored according to their capacity at His creation.

235 Forever have all the sovereigns of the kingdoms of first and last, of outer and inner realities, prostrated themselves before Him, been enslaved to His remembrance, and gloried in His praise. And forever shall all the angels of the realms of beginning and end, of finitude and infinity, continue to glorify Him, seek sanctuary in His holy Being, flee unto Him, stand in awe of His justice, and implore His grace. Not an atom hath existed or shall exist save that it worshippeth Him, boweth down before His Being, maketh mention of His praiseworthy attributes, giveth thanks for His favors, and extollet Him as befiteth His nature.

236 And after He caused all things to recognize that the praise of aught else but Him befiteth not His holy court, and that the tribute of all save Him is unworthy of His sacred source, incomparable praise be unto Him from the beginning that hath no beginning to the end that hath no end, and matchless thanks be unto Him from the beginning that hath no beginning to the end that hath no end. Praise that filleth the seven heavens with the manifestations of His holy oneness, and the earth and all that is thereon with the wondrous revelations of His sovereign and glorious singleness, and all that lieth between them with the radiant, resplendent, reverberating, ascending, and adorning lights of His holy and majestic glory.

237 He hath placed in every atom a sign of His oneness, whereby all have become unified in the majesty of the word "There is none other God but God," have become exalted through the spirit of negation, and have been glorified in the shadow of successive affirmations. Therefore I testify, and all things on that Night which was elevated, beautified, glorified, adorned, magnified, illumined, honored, exalted, perfected, empowered, enriched, given sovereignty, made gracious, granted dominion, ennobled and embellished - all the dwellers of the realms of the Divine Essence and the holy Kingdom - that there is none other God but Him, the Single One, the Inaccessible, the Self-Subsisting.

238 He hath joined the mention of the Manifestation of His Self in every Revelation with the mention of His own sacred Self, that

یزال در سمو ارتفاع نفس مقدس خود خواهد بود بلا کفو ولا مثال نشناخته او را هیچ شیء حق شناختن و ستایش نموده او را در عرصه ممکنات جلوه کر نمود بعد از آنکه کل را لامن شیء بقدرت مستطیله خود خلق فرموده ولا عن شیء بنفسه قائم داشته تاآنکه کل بذروه عز توحید او مستعرج وبما یمكن عند ابداعه مستعزز کردند

235 لم یزل کل سلاطین ملکوت اولیات و آخریات و ظاهریات و باطنیات مستسجد بوده اورا و مستعبد ب ده ذکر او را و مستفخر بوده بثناء او و لا یزال کل ملائکین جبروت بدایات و غایات و نہایات و لا نہایات مستسبح بوده اورا و مستقیس بوده ذات مقدس اورا و مستعرب بوده بسوی او و مستشفق بوده از عدل او و مستسئل بوده از فضل او و هیچ ذره نبوده و نخواهد بود الا آنکه عابد بوده اورا و ساجد بوده ذات اورا و ذاکر بوده محامد اورا و شاکر بوده نعماء اورا و مثنی بوده مرا ورا باستحقاق نفس او

236 و بعد از آنکه کل را عارف فرموده باینکه ثناء ما دون او لایق بیساط قدس او نبوده و نیست و نعمت ما سوی او سزاوار منبع قدس او نبوده و نخواهد بود حمد بلا مثل مراورا از اول لا اول الی آخر لا آخر و شکر بلا شبه مراوزا از اول لا اول الی آخر لا آخر حمدیکه پر کند سموات سبع را از ظهورات قدس وحدانیت او و اراض و ما علیها را از بدایع ظهورات تجلیات ملک عز فردانیت او و ما بینهما را باشراقات متلائحات متشعشعات متلجلجات متصاعدات متطارزات مطالع قدس مجد عز او

237 قرار داده در هر ذره ایه از توحید خود که کل بعز کلمه لا اله الا الله مستوح کشته و بر نفس نفی مستعلی و در ظل اثبات اثبات مستجلل کشته فلاشده و کل شیء فی تلک اللیلہ الی قد ارتفعت و استبہت و استجللت و استجمعت و استعظمت و استنورت و استعززت و استکبرت و استکملت و استقدرت و استجودت و استسلطت و استفضلت و استملکت و استفخرت و استطرزت ما فیها و علیها من سکان جبروت الالهوت و عماء قدس الملکوت بانه لا اله الا هو الفرد بالممتنع القیوم

238 مقرون فرموده ذکر مظهر نفس خود در هر ظهور بذکر نفس مقدس خود تاآنکه هیچ

no atom might be veiled from the outward signs of His oneness, and that the path of inner meanings might lead to the source of outer appearances, and that all might be severed from the vain imaginings of their own selves, and might witness all things in their reality according to that which God hath revealed unto them, knowing that the Second Word is the mirror of the First Word, and from the beginning that hath no beginning to the end that hath no end, the throne of the First Word has been the Second, and it has been and is impossible that this throne should become multiple.

239 Its likeness may be compared to the sun in the sky, which even if it should rise endlessly would never be more than one sun, and if it should set endlessly would never be more than one sun. For if what is manifest on the thrones were to become multiple, how could it serve as proof of unity? It would itself become that which indicates the First Word - exalted be God far above this! And whereas it is observed that in every Revelation He appears with a name and is manifest with an attribute, these are the earthly limitations of the throne, not He Who is manifest upon the throne. For from the day that has no beginning to the end that has no end, there has been and is no doubt that the thrones are transformed in every Revelation howsoever God willeth.

240 But he who gazeth upon the mystery of Reality, who reclineth upon the carpet of oneness, who is strengthened by the manifestations of eternality, who awaiteth the dawning-places of infinity, who rejoiceth in the daysprings of eternity, and who is perfected through the manifestations of singleness - such a one hath not regarded and will not regard aught save Him Who is manifest upon the thrones, and He maketh manifest, insofar as is possible in the contingent world, the exaltation of the thrones, that this might become the cause of the exaltation of Him Who is manifest thereon.

241 Know thou that God, exalted and mighty be He, hath joined the mention of His unity to, and accepteth not nor will ever accept from any soul the word of unity except through acknowledging, His existence and what God hath created of His most beautiful names. And know thou that no soul hath doubted nor will ever doubt God, exalted and mighty be He. And when thou hearest of one who worshippeth idols, this is not because they have set up idols as peers to the sanctified Divine Essence, but rather they have sought through them to draw nigh unto God, even as the inhabitants of every Revelation seek to draw nigh unto God through its intermediaries.

242 This hath been forbidden by God and made the object of questioning because it was not by God's command, such that in

ذره از علانیه توحید او محتجب نکشته و از مسلک یواطن مستوصل بمنبع ظواهر کشته و از موهومیات نفوسیه خود منقطع کشته و کل شیء را بحقیقت علی ما تجلی الله له به شاهد کشته بدانکه کلمه ثانی مرات کلمه اول است و از اول لا اول الی آخر لا آخر عرش اول کلمه ثانی بوده و متمتع بوده و هست که این عرش متعدد کردد

239 مثل انرا مثل شمس سماء فرض نموده که اگر ما لا نهایت طلوع نماید یک شمس زیاده نبوده و نیست و اگر ما لا نهایت غروب نماید یک شمس زیاده نبوده و نخواهد بود زیرا که اگر ظاهر در اعراش متعدد کردد چگونه دلیل بر وحدانیت کند خود خواهد شد که مدل بر کلمه اول باشد تعالی الله عن ذلک علوا علیا و اینکه مشاهده میشود که در هر ظهوری با سمی ظاهر و بوصفی باهر این حدود ملکیه عرش است نه ظاهر در عرش زیرا که از یوم لا اول الی آخر لا آخر لا آخر شبهه نبوده و نیست که اعراش متبدل میکردد در هر ظهوری کیف یشاء الله

240 ولیکن ناظر بسر حقیقت و مسترقد علی بساط وحدانیت و مستعزز بظهورات صمدانیت و مستنظر بشوارق ازلیت و مستبج بمطالع ابدیت و مستکل بظهورات فردانیت نظر ننموده و نمینماید الا بظاهر در اعراش و بما یمكن فی الامکان ارتفاع اعراش را ظاهر مینماید تا آنکه سبب کردد از برای ارتفاع ظاهر در انها

241 و بدانکه خداوند عالم جل و عز مقرون فرمود ذکر توحید خود و مقبول نشده و میشود از هیچ نفس کلمه توحید الا باقرار آنکه او بوده و ما قد خلق الله من اسمائه الحسنی و بدانکه هیچ نفس در خداوند عالم جل و عز شک نکرده و نخواهد کرد و اینکه شنیده عبده او ثان نه این است که او ثان رد ذات مقدس الهی قرار داده باشند بل بانها متقرب بوده اند الی الله مثل آنکه سکان هر ظهوری بادلاء ان متقربند الی الله

the latter Revelation they remained veiled and clung to what was ordained in the former Revelation. For this reason was it forbidden. Similarly, the inhabitants of every former Revelation, in relation to the subsequent Revelation, should they fail to enter into that subsequent Revelation, their condition would be the same, even should they have attained the highest pinnacle of piety in their own religion, for their worship would be other than of God. For the worship of God is not realized except through the word of unity, and the word of unity is not established except through mention of the Messenger.

این که عندالله ممنوع شده و مسئول لاجل بوده 242
که من حیث امرالله نبوده تاآنکه در ظهور
آخر محتجب مانده و بما قدر فی ظهور الاول
مستمسک شده از این جهت ممنوع شده چنانچه
سکان هر ظهور قبلی بالنسبه بظهور بعد هرگاه
داخل در ظهور بعد نشوند حال ایشان همین
حال را دارد اگر چه با علی ذروه تقوی در دین
خود رسیده باشند که عبادت انها لدون الله
خواهد بود زیرا که عبادۀ الله محقق نمیشود الا
بکلمه توحید و کلمه توحید ثابت نمیکردد الا بذکر
رسول

243 And since He Who is manifest in the Messengers is the inner reality of the First Word, as soon as they remain veiled from Him they become other than of God. Consider all who are on earth in this way, and by God's might and power worship God in the Bayan, for other than that is other than God. And seek refuge with God, exalted and mighty be He, in the Bayan, lest on the Day of Him Whom God shall make manifest thou become other than of God. For it may be that thy first act of worship is the worship of God while thy second act of worship is the worship of idols.

243 و از انجائیکه ظاهر در رسل باطن کلمه اولی
است همینقدر که محتجب از او ماندند لدون
الله میشوند و نظر کنی کل ما علی الارض را
بدین نهج مشاهده کنی و بحول الله وقوته عبادت
کنی خدا را در بیان که غیران لدون الله شده
و مستعید باش در بیان از خداوند عالم جل و عز
که یوم من یظهره الله لدون الله نشوی که
میشود نفس اولت عبادۀ الله باشد و عبادت
ثانیت عبادت اوئان

244 Indeed, the matter is even more subtle than this, for when thou hearest that He Whom God shall make manifest hath appeared, and yet remainest veiled from Him, thy condition is like unto the condition of those who lived in the time of the previous Manifestation. For be thou the sovereign of that Dispensation or the lowliest of creatures therein, after having worshipped God the Exalted throughout thy life, in less than the twinkling of an eye all is transformed. For there hath never been, nor shall there ever be, any true object of worship besides God. And at the moment of thy being veiled, thou art veiled from none other than the Point of the Bayan, through Whom thy entire religion hath been established.

244 بلکه امر اداق از این است زیرا که وقتی که
شنیدی من یظهره الله ظاهر شده و قدر نفس
محتجب ماندی حال تو مثل حال سکان ظهور
قبل را داری چه آنکه سلطان انظهور باش یا
ادنی خلق انظهور بعد از آنکه از اول عمرت الی
آخره عبادت کرده خدا را عز وجل اقرب از لمح
بصر مبدل میشود زیرا که غیر الله معبودی بحق
نبوده و نیست و حین احتجاب نیست احجاب الا
از نقطه بیان که کل دین تو باو محقق شده

245 Consider now what thy condition is, and reflect with the utmost care upon this matter, for while other matters pertain to the subsidiary aspects of religion, if thou goest astray in this, all is lost. Think not that the deeds of all creation hold any significance in the sight of Him Whom God shall make manifest. Through one "yea" all is accepted, and through one "nay" all is annihilated. One "yea" from Him hath ever been and shall ever be greater in the sight of God than the deeds of all things from the beginning that hath no beginning unto the end that hath no end.

245 حال تصور کنی چگونه است حال تو و بمنتهای
دقت خود در اینجا دقت کنی که در موارد
دیکه اجزاء دینی است و در اینجا اگر منحرف
شدی کل میروود و تصور مکنی که اعمال کل
خلق عند من یظهره الله شانی از برای او بوده یا
هست بیک بلی کل قبول میکردد و بیک لا کل
فانی و بیک بلی او برکل اعمال هر شیء عندالله
اعظمتی بوده و هست از اعمال کل شیء از اول
لا اول الی آخر لا آخر

246 Similarly, reflect upon the Manifestation of the Apostle of God, Who appeared after Jesus the son of Mary. After the passage of

many years, when all who dwelt on earth should have believed in the Gospel, when He Who was its Lord appeared - Muhammad, the Apostle of God - He remained grief-stricken in Mecca for seven years. Though all would invoke His name, there was none who truly recognized Him, until God the All-Knowing granted Him victory through His power and established His religion through His Will. He revealed His proof in such wise that all were rendered powerless before it, and He showed patience towards them in the hope that all who dwell on earth might enter into the pure religion of God.

246 و همچنین در ظل تفکر کنی در ظهور رسول الله که بعد از ظهور عیسی ابن مریم و طول سنین متین که لایق بود کل من علی الارض که بانجیل موء من شدند وقتی که صاحب او آمد که محمد رسول الله باشد هفت سال در حبل مکه محزون بود باینکه کل او را میخواندند و کسی نبود که او را بشناسد تا آنکه خداوند عالم نصرت فرمود او را بقدرت خود و دین او را ثابت فرمود بمشیت خود و حجت او را بشاری نازل فرمود که از او عاجز باشند و عدد غریس صبر فرمود در حق ایشان لعل کل ما علی الارض مدینه بدین خالص حق کردند و

247 Then observe what befell Him Who revealed it, and ponder the events of His Manifestation. Be thou enlightened to the fact that none but God can reckon the number of sovereigns who were among the followers of the previous Manifestation. Yet when He appeared, thou canst see how He was treated. And now, when all existence from the beginning that hath no beginning unto the end that hath no end is turned towards Him, and all act for His sake and seek to draw near unto Him through His own Self, His dwelling place hath been fixed upon a mountain where not a single soul besides Him is present. All exist through Him, yet all remain veiled from their true Purpose. Keep this before thine eyes, that perchance on the Day of Him Whom God shall make manifest it may not be repeated.

247 بعد که ظاهر فرمود صاحب انرا نظر کنی در وقایع ظهور و مستبصر شو عدد سلاطین سکان ظهور قبل غیر از خدا کسی نتواند احصا نمود و باز وقتی که ظاهر شد مشاهده کنی که چگونه بر او گذشت والان که کل وجود از اول لا اول الی اخر لا اخر متوجهند بسوی او و از برای او عاملند بسر وجهی خود و متقربند باو بنفس او مقرر او را در جلی قرار داده که یک نفس غیر از او در محضر او حاضر نیست کل باو موجود و کل از مقصود خود محتجب این را در مد نظر خود قرار داده لعل یوم من یظهره الله مثل این نشود

248 After thou hast witnessed His clear signs, doubt not, and tarry not, for thou believest in Him through thy belief in the Point of the Bayan. Remain not veiled, but rather hasten to prostrate thyself before God and aid the Cause of Truth. And likewise, after the appearance of Him Whom God shall make manifest, unto infinity, be thou enlightened at each Manifestation, lest thou remain attached to the previous Revelation and thus become as one remote from God. And recite nineteen times each day and night the word of unity and the prayer associated therewith. And if thou shouldst deliberately remain veiled, there is ordained for thee that which God hath decreed concerning the number of the greeting, if thou art able, and if not, then that which hath been outwardly prescribed.

248 بعد از آنکه مشاهده نمودی آیات بینات در نزد او شک مکنی و صبر مکنی که تو موء منی باو بایمانی که بنقطه بیان داری و محتجب ممان واقرب انرا قرب سجده کنی بین یدی الله و نصرت کنی دین حق را و همچنین بعد از ظهور من یظهره الله الی ما لا نهایه نزد هر ظهور مستبصر شو که در ظهور قبل ثمانی که لدون الله میشود و در هر شب و روز نوزده مرتبه کلمه توحید و ذکر مقتدره باو را بخوان و اگر محتجب مانی متعمدا بر تو هست حدی که خداوند حکم فرموده از عدد سلام اگر توانی والا بر آنچه ظاهرا حکم شده

249 And if thou shouldst forget, nothing is recorded against thee, nor is there any need to make it up, for God, exalted be His mention and glorified be His power, hath ever been independent of all things and will forever remain independent of all things. Yet all things have been and are dependent upon Him in their inmost reality. He is the Self-Sufficing One, from first

249 و اگر فراموشی کنی شیء بر تو نموده و نیست و قضای از اقامه کنی که خداوند عالم جل ذکره و عز قدره غنی بوده از هر شیء و مستغنی خواهد بود از کل شیء و ولی کل مفتقر بوده اند بسوی او بکنه ذات خود و اوست غنی بهی در اول و اخر و مستغنی علی در ظاهر و باطن کل عبادت

to last, and the Self-Subsisting One, both outwardly and inwardly. All worship Him and call upon Him and bow down before Him and remember Him and turn unto Him in all conditions and glorify Him and sanctify Him, and naught is intended by anything save God, and all before Him bow down in adoration.

میکند او را و میخواند او را و سجود میکنند از برای او و ذاکرند مراوا و منقطع هستند بسوی او در هر شان و مسبحند او را و مقدسند مراوا و لا یقصد من شیء الا الله وانا کل له ساجدون

250 (3. al-ahad)

250 (الإحد)

251 (mode of verses)

251

252 In the Name of God, the Single, the Single

252 بسم الله الإحد الإحد

253 In the name of God, the One, the Single! By God, the One, the Single! There is no God but He, the Single, the One! There is no God but He, the One, the Single! There is no God but He, the Unified, the United! In the name of God, the Unifier, the United! God, there is no God but He, the United, the Unified!

253 بسم الله الإحد الإحد بالله الإحد الإحد لا اله الا هو الإحد الإحد الإحد لا اله الا هو الإحد الإحد لا اله الا هو الموءتحد الموءتحد بسم الله الموءتحد الموءتحد لا اله الا هو الموءتحد الموءتحد

254 By God, the One, the Single! Verily the oneness of the heavens and of the earth and of whatsoever lieth between them is God's. God is the Single, the One, the Unique! By God, the One, the Single! Verily the oneness of the heavens and of the earth and of whatsoever lieth between them is God's. God is One, the United, the Available! By God, the Sovereign, the King of oneness of the heavens and of the earth and of whatsoever lieth between them! God is the Single, the United, the Available!

254 والله احدى احد ان احدى السموات والارض وما بينهما والله احدى احد احدى احدى احدى احدى السموات والارض وما بينهما والله احدى احد ان موءتحد متاح والله ملىک سلطان احدى السموات والارض وما بينهما والله احدى احد موءتحد متاح

255 Say: God is One, above every possessor of oneness! None can escape from the sovereignty of His oneness, neither in the heavens, nor on the earth, nor in whatsoever lieth between them. Verily He hath ever been single, one, and unique.

255 قل الله إحد فوق كل ذی إحد لن یقدر ان یمتنع عن ملىک سلطان إحداه من احد لا فی السموات ولا فی الارض ولا ما بينهما انه كان احادا احدا

256 Say: God is One, above all creation! None can escape from the sovereignty of His unique oneness, neither in the heavens, nor on the earth, nor in whatsoever lieth between them. Verily He hath ever been single, one, and unique.

256 قل الله إحد فوق كل ذراء حاد لن یقدران یمتنع عن ملىک احدى احد انه من احد لا فی السموات ولا فی الارض و ما بينهما انه كان احادا احدا

257 Glorified art Thou, O my God! Verily Thou art the One! The heavens and the earth and whatsoever lieth between them bear witness that Thou dost give sovereignty to whom Thou willest, and dost take it away from whom Thou willest; that Thou dost exalt whom Thou willest, and dost abase whom Thou willest; that Thou dost aid whom Thou willest, and dost forsake whom Thou willest; that Thou dost honor whom Thou willest, and dost humble whom Thou willest; that Thou dost enrich whom Thou willest, and dost impoverish whom Thou willest. In Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

257 سبحانک اللهم انک انت احد ان السموات والارض وما بينهما لتوءتین الا حذته من تشاء ولتنزعنها عن تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتنصرن من تشاء ولتخذلن من تشاء ولتعزن من تشاء ولتذلن من تشاء ولتعنن من تشاء ولتفقرن من تشاء فی قبضتک ملکوت کل شیء تخلق ما تشاء بامرک انک کنت علی کل شیء قدیرا

- 258 Glorified art Thou, O my God! Verily Thou art the One! The single ones bear witness that Thou dost give authority to whom Thou wilt, and dost take it away from whom Thou wilt; that Thou dost exalt whom Thou wilt, and dost abase whom Thou wilt; that Thou dost aid whom Thou wilt, and dost forsake whom Thou wilt; that Thou dost enrich whom Thou wilt, and dost impoverish whom Thou wilt. In Thy grasp is the kingdom of all things. Thou createst what Thou wilt by Thy command. Verily, Thou art single, one, and unique.
- 259 Say: O my God! Verily Thou art the One of the ones! All who dwell in the kingdom of the heavens and the earth and whatsoever lieth between them worship Thee, and all within the kingdom of Command and Creation and whatsoever lieth beneath them bow down before Thee. Verily Thou art knowing of all things.
- 260 Say: O my God! Verily Thou art the One of the heavens and of the earth and of whatsoever lieth between them! Thou shalt plant the tree of affirmation in all that Thou hast created and wilt create by Thy command. Verily Thou art powerful over all things. On the Day when Thou shalt manifest the Manifestation of Thyself, all shall prostrate themselves before Thee among those who bow down.
- 261 Say: God is One, above every possessor of oneness! None can escape from the unique oneness of His unity, neither in the heavens, nor on the earth, nor in whatsoever lieth between them. Verily He hath ever been single, united, and unique.
- 262 This is a Book from God, the Protector, the Self-Subsisting, unto Him Whom God shall make manifest. Bear thou witness that there is no God but Me, the Mighty, the Beloved. I have created all things, before and after, that they may believe in Thee and in Thy signs, and may be among those who bow down before Thee. If thou dost witness this, then say: Praise be to God Who hath caused all to attain unto His good-pleasure. This is of God's grace unto me and unto all the worlds. And if thou dost witness less than this, then judge against him who hath not manifested guidance throughout all the earth in the Bayan, for he hath veiled himself from the Cause of thy Lord and that for which he was created, and We are they who judge him.
- 263 God hath not permitted anyone in the Bayan to allow anything to remain upon the earth, and all shall attain unto the presence of God at the time of His manifestation. This is the Command of God, the Protecting, the Self-Subsisting.
- 258 سبحانك اللهم انك انت احد ان الاحادين
لتوءتين الامر من تشاء ولتنزعن الامر عن تشاء
ولترفعن من تشاء ولتنزلن من تشاء ولتنصرن من
تشاء ولتخذلن ولتغنن من تشاء ولتفقرن من تشاء
في قبضتك ملكوت كل شيء ء تخلق ما تشاء
بامرک انک کنت احادا احد احيدا
- 259 قل اللهم انک انت إحد الإحدين ليعبدنک
من فی ملکوت السموات والارض وما بينهما
ولیسجدن لک ما فی ملکوت الامر والخلق وما
دونهما وانک کنت بکل شیء علیم
- 260 قل اللهم انک انت احاد السموات والارض وما
بينهما لتغرسن شجرة الاثبات فی کل ما قد خلقت
وتخلق بامرک انک کنت علی کل شیء قديرا
ليوم تظهرن فيه مظهر نفسك ليكون کل بين
يديک لمن الساجدين
- 261 قل الله إحد فوق کل ذی احده لن یقدر ان
یمتنع عن احيد احد ان احتدائه من احد لا فی
السموات ولا فی الارض ولا ما بينهما انه کان
احدانا موء تحدا احيدا
- 262 ان هذا کتاب من الله المهيمن القيوم الى من
یظهره الله ان اشهد انه لا اله الا انا العزيز المحبوب
قد خلقت کل شیء من قبل ومن بعد لیوء من
بک ثم بایاتک ولیکون بین یدیک من الساجدين
ان شهدت هذا فقل الحمد لله الذی بلغ کل الى
رضائه هذا من فضل الله علی ثم علی العالمين وان
شهدت دون ذلك فلتحکم علی من لم یظهر الهدی
علی الارض کلها فی البیان فانه قد احتجب عن
امر ربک وما خلق له وانا کأ علیه لحاکمین
- 263 ما احل الله لمن فی البیان ان یقین فوق الارض
من شیء وکل برضاء الله حین ظهوره یصلون
هذا فی امر الله المهيمن القيوم

- 264 O Manifestation of Unity! Bear thou witness that there is no God but Me, the One, the Single. And verily what pointeth unto God is like unto how mirrors point to the sun in heaven - thus do all find guidance in the mirrors of Names. Say: Every one who believeth in Him Whom God shall make manifest is a proof that his heart is one of the names of God in the Book, if he be of the sincere ones. None can be counted among the sincere except they believe in Him Whom God shall make manifest and act not save in accordance with what is prescribed in the Book, for they are among the deserving ones. This, and above this, and above what all the diligent ones can achieve.
- 265 And if ye believe in Him or act in any way contrary to God, how then can your hearts point to God while ye make mention of the names of God?
- 266 Say: Whosoever believeth in Him Whom God shall make manifest, God will assist him in this world and the next, for God is the best of helpers, the Impregnable. This is God, your Lord. His is the creation and the command. There is no God but He, the Most High, the Most Great.
- 267 Unto God belong the divine essences of the heavens and the earth and whatsoever is between them, and God is in truth the Invincible, the Impregnable. Unto God belong the beauties of the heavens and the earth and whatsoever is between them, and God is in truth the Most Great, the Magnificent. Unto God belong the lights of the heavens and the earth and whatsoever is between them, and God is in truth the All-Wise, the All-Judging. Unto God belong the perfections of the heavens and the earth and whatsoever is between them, and God is in truth the Most Perfect, the All-Complete. Unto God belong the grandeurs of the heavens and the earth and whatsoever is between them, and God is in truth the Most Great, the All-Glorious.
- 268 Unto God belong the knowledges of the heavens and the earth and whatsoever is between them, and God is in truth the All-Knowing, the All-Wise. Unto God belong the powers of the heavens and the earth and whatsoever is between them, and God is in truth the Almighty, the All-Powerful. Unto God belong the good-pleasures of the heavens and the earth and whatsoever is between them, and God is in truth the Well-Pleased, the All-Pleasing. Unto God belong the nobilities of the heavens and the earth and whatsoever is between them, and God is in truth the Most Noble, the All-Glorious. Unto God belong the loves of the heavens and the earth and whatsoever is between them, and God is in truth the Sovereign, the All-Subduing.
- 264 ان يا مظهر الاحديه فلتشهدن على انه لا اله الا انا الواحد الاحدان وان ما تدلن على الله بمثل ما تدلن شمس المرات على شمس السماء كل في مرآياء الاسماء مثل هذا يستدلون قل كل من يؤمن بمن يظهره الله دليل على ان فواده اسم من اسماء الله في الكتاب ان كان من الموحدين ولا يكون من الموحدين الا وان يؤمن بمن يظهره الله ولا يعملن له الا بما يشهدن في الكتاب بانه لمن المستحقين هذا وفوق هذا وفوق ما يستطيعن ان يعملن كل المجتهدين
- 265 وان امنتم به او عملتم بشي ء دون الله فكيف افئدتكم تدلن على الله واتم في اسماء الله تذكرون
- 266 قل كل من يؤمن بمن يظهره الله لينصره الله في اولاه واخلاه والله خير نصار منيع ذلكم الله ربكم له الخلق والامر لا اله الا هو العلي العظيم
- 267 والله الهين السموات والارض وما بينهما والله على ذلك لممتنع منيع والله جمالين السموات والارض وما بينهما والله على ذلك لمعظم عظيم والله نوارين السموات والارض وما بينهما والله على ذلك لمحتكم حكيم والله كالجين السموات والارض وما بينهما والله على ذلك لمكتمل كميل والله كجارين السموات والارض وما بينهما والله على ذلك لمكتبر كبير
- 268 والله علامين السموات والارض وما بينهما والله على ذلك لمعلم عليم والله قدارين السموات والارض وما بينهما والله على ذلك لمقتدر قدير والله رضائين السموات والارض وما بينهما والله على ذلك لمرتضى رضى والله شرافين السموات والارض وما بينهما والله على ذلك لمشترف شريف والله حبايين السموات والارض وما بينهما والله على ذلك لمستلط سليط

- 269 Unto God belong the dominions of the heavens and the earth and whatsoever is between them, and God is in truth the All-Supporting, the Minister. Unto God belong the exaltations of the heavens and the earth and whatsoever is between them, and God is in truth the Most Exalted, the All-High. Unto God belong the justices of the heavens and the earth and whatsoever is between them, and God is in truth the Most Just, the Equitable. Unto God belong the bounties of the heavens and the earth and whatsoever is between them, and God is in truth the Most Bountiful, the All-Gracious.
- 270 Say: He is the Subduer above His creation, and He is the Most High, the Most Great. Say: He is the One manifest above His servants, and He is the Most Subtle, the All-Refined. He is the One in Whose grasp lies the kingdom of all things. There is no God but He, the One, the Single, the Glorious.
- 271 Say: The first to believe in the Point of the Bayan - that is the mystery of the Bayan. Will ye not reflect? That is the Gate of God for all who are in the heavens and the earth and whatsoever is between them. Will ye not be thankful? Say: This is the Glory of God for all who are in the heavens and the earth and whatsoever is between them. Will ye not then be illumined by the Glory of God? Say: This is the majesty of God for all who dwell in the kingdoms of the heavens and the earth and whatsoever lieth between them. Will ye not be clothed with the majesty of God? Say: Yea, we are all illumined by the splendor of God. Say: Yea, we are all invested with the majesty of God.
- 272 Say: This is the beauty of God for all who dwell in the kingdoms of the heavens and the earth and whatsoever lieth between them. Will ye not adorn yourselves with the beauty of God? Say: Yea, we are all adorned thereby. Say: This is the grandeur of God for all who dwell in the kingdoms of the heavens and the earth and whatsoever lieth between them. Will ye not magnify yourselves through the grandeur of God? Say: Yea, we are all magnified thereby. Say: This is the light of God for all who dwell in the heavens and the earth and whatsoever lieth between them - light upon light upon light unto light. God guideth unto His light whom He willeth. Will ye not be illumined by the light of God? Say: Yea, we are all illumined thereby.
- 273 Say: God is the light of the heavens and the earth and whatsoever lieth between them. The likeness of His light is as one who hath believed in God and His words before all else, then delivered the messages revealed from his Lord, then aided the Cause of God with all his might. God hath made him the light of His own Self, as no veil remaineth between him and God
- 269 والله ملاكين السموات والارض وما بينهما والله على ذلك لموتز وزير والله علانين السموات والارض وما بينهما والله على ذلك لمعتلى على والله عدالين السموات والارض وما بينهما والله على ذلك لمعتدل عديل والله فضالين السموات والارض وما بينهما والله على ذلك لمفتضى فضيل
- 270 قل هو القاهر فوق خلقه وهو العلى العظيم قل هو الظاهر فوق عباده وهو الطراز اللطيف هو الذى فى قبضته ملكوت كل شىء لا اله الا هو الواحد المتوحد الجليل
- 271 قل ان اول من امن بالنقطه البيان ذلك سر البيان افلا يتفكرون ذلك باب الله لمن فى السموات والارض وما بينهما افلا تشكرون قل هذا بهاء الله لمن فى السموات والارض وما بينهما افانتم ببهاء الله لا تبهيون قل ان هذا جلال الله لمن فى ملكوت السموات والارض وما بينهما افانتم تجلال الله لا تتجللون قل بلى انا كل ببهاء الله متبهيون قل بلى انا كل بجلال الله مستجللون
- 272 قل ان هذا جمال الله لمن فى ملكوت السموات والارض وما بينهما افانتم بجمال الله لا تستجللون قل بلى انا كل به متجللون قل ان هذا عظمتة الله لمن فى ملكوت السموات والارض وما بينهما افانتم بعظمه الله لا تعظمون قل بلى انا كل به متعظمون قل ان هذا نور الله لمن فى السموات والارض وما بينهما نور من نور فى نور على نور الى نور يهدى الله لنوره من يشاء افانتم بنور الله لا تتنورون قل بلى انا كل به متنورون
- 273 قل الله نور السموات والارض وما بينهما مثل نوره كم امن بالله ثم كلماته قبل كل نفس ثم بلغ رسالات ما نزلت من عند ربه ثم نصر دين الله بما كان عليه من المقتدرين فاذا قد جعله الله نور نفسه اذ ما بقى فيه حجاب يحتجب به عن

his Lord. Thus doth God exalt whom He willeth, and thus will God cause His foremost servants to inherit Paradise. Say: This is the essence of names in the Book of God - through it do ye turn toward God your Lord. Say: This is the abstraction of similitudes in the Book of God - through it do ye yearn for God your Lord. Say: This is the expansion of names in the Book of God - through it are ye elevated unto God your Lord.

الله ربه كذلك يرفعن الله من يشاء وكذلك ليورثن الله الفردوس عباده الاولين قل ان هذا جوهر الاسماء في كتاب الله انتم به الى الله ربكم تتوجهون قل ان هذا مجرد الامثال في كتاب الله انتم به الى الله ربكم ترغبون قل ان هذا مسندح الاسماء في كتاب الله انتم به الى الله ربكم ترفعون

274 Say: This is the expiation of names in the Book of God - through it do ye ascend unto God your Lord. Say: This is the extinction of names in the Book of God - through it do ye draw nigh unto God your Lord. Do ye recognize this or do ye not recognize this? This is the Throne of God in the Furqan. All who are in Islam were created by His command and all remember Him. Nay, from the beginning that hath no beginning until now, all that hath been created is this Messenger from God declaring that none should be worshipped except God, my Lord and your Lord - for this is a mighty and truthful path. O ye who have been given the Furqan! Reflect how He hath judged those who created you therein while ye, behind veils ascribed to Him, pride yourselves in God's religion.

274 قل ان هذا مكفر الاسماء في كتاب الله انتم به الى الله ربكم تتعارحون قل ان هذا مذوت الاسماء في كتاب الله انتم به الى الله ربكم تتقربون هل تعرفون هذا اولا تعرفون هذا عرش الله في الفرقان كل من في الاسلام قد خلقوا بامرهم وكل اياه يذكرون بل من اول الذي لا اول له الى حيثئذ كل ما قد خلق هذا رسول من عند الله اليه ان لا تعبد الا الله ربي وربك فان هذا صراط حق عظيم ان يا ايها الذين اتوا الفرقان فلتتفكرون كيف قضى على من خلقكم فيه وانتم بحجب تنسب اليه في دين الله متعززون

275 Watch over your souls in the Bayan, for He Who created you therein shall believe in Him Whom God shall make manifest even as the Point of the Furqan believed in the Bayan. Will ye not reflect? Make yourselves as pure essence that perchance on the Day of Resurrection, when God shall be made manifest, ye may be manifested and not remain behind veils of knowledge and wisdom, for these would bar you from the path of God while ye call upon Him Whom God shall make manifest but call not upon aught else besides God if ye be believers in the All-Merciful.

275 ولتراقبن انفسكم في البيان فان من خلقكم فيه ليوءمنن بمن يظهره الله مثل ما قد امن نقطه الفرقان في البيان افلا تتفكرون فلتجعلن انفسكم جوهر لعلمكم يوم القيمة حين تجلى الله تتجليون ولا تحتجبون بحجب العلم والحكمة فان هذا ليصدقكم عن صراط الله وانتم من يظهره الله تدعون ولا تدعون من دون الله من شئىء ان انتم بالرحمن موءمنون

276 It behooveth you when the Point of the Furqan believeth in the Bayan, or when all on earth believe in it, while ye remain veiled from God's command, though Muhammad the Messenger of God commanded you beforehand to make your religion triumph over every religion through the truth. Ye make objection unto Me before God my Lord even as ye make objection to the Point of the Bayan and Myself, but you remain veiled from His path. Make manifest the Bayan unto all who are on earth, and then present your opposition to Him Whom God shall make manifest, the Throne of glorious love. For on the day of His manifestation, the highest among creation shall be as the lowest, and nearest to Him shall be those who believe in Him. No lineage or pride shall prevail among you except

276 ينبغي حين ما توءمنن نقطه الفرقان بالبيان او يوءمنن به كل ما على الارض ولكم عن امر الله محتجبون اذ قد امركم محمد رسول الله من قبل ان تظهرن دينكم على كل دين بالحق ز لتعرضن معى على الله ربي بما تعرضن على نقطه البان واياى ولكنكم كنتم عن صراطه الله محتجبين فلتظهرن البيان على من على الارض كلهن ثم تعرضن بى على من يظهره الله عرش عز محبوب فان يوم ظهوره اعلى الخلق مثل ادناه وان اقربكم من يوفى به ولا انساب بينكم ولا افتخار الا بايمانكم به هذا صراط الله من قبل ومن بعد ان انتم فيه تتفكرون

through your faith in Him. This is the path of God from before and after, would that you might reflect thereon.

- 277 Verily, He Whom God shall make manifest will bestow three-fold blessings upon those who believe in Him, beyond that letter in the Bayan - a gracious reward for having elevated themselves unto God their Lord and having borne witness in His path what none among the ancients have witnessed. Were We to appear on earth and God willed to make Us among the powerful, We would surely raise that seat to the utmost heights of holy, transcendent grandeur and noble, exalted glory, for this was the first one who recognized God his Lord, prostrated before Him, and was among the sincere ones.

- 278 All who are guided in the Bayan through their faith in God and His verses - will you not remember the signs of God? On the Day of Him Whom God shall make manifest, if you would sanctify yourselves through your faith in Him, you would attain this station. Say: None other than He shall take the maidens of the gardens of Paradise - all are guided by Him and all find guidance through Him. If you are able to raise above the water this station in God's Book with incomparable rubies, you raise it through God's dominion. But though you may be certain and bear witness, this will not benefit you unless on the Day of Resurrection you present it before Him Whom God shall make manifest and believe in Him.

- 279 This is an adornment in the Bayan through which all shall be exalted until the Day of Resurrection. Say: Whoso descends upon that House in God's Book, it is as though he descended upon the Primal Point, and whoso descends upon the Primal Point, it is as though in God's Book he descended upon Him Whom God shall make manifest. Do you not desire to descend upon God, the Lord of the heavens and the Lord of the earth, the Lord of the seen and unseen, the Lord of all worlds?

- 280 Say: God has raised him in Paradise to a horizon where all stand, that he might look upon those who descend upon him and then, through God's grace, ask that they be guided by him in the hereafter, for that is the transcendent, exalted glory. God is witness over all things. You shall perceive this in the hearts of those who know God their Lord and who are godly upon the earth. Remember this in God's Book every night and day to the number of the letter Ha, that you might be raised through the First Gate in the most holy Paradise.

- 281 Say: O God! Send Thy blessings upon the first to believe in the Manifestation of Thyself in the Bayan, and upon the guides of His Cause. Verily, Thou art the best of those who

277 وان من يظهره الله ليحسن بمن يؤمن به ثالثا عن ذلك الحرف في البيان احسانا جميلا جزاء ما استرفع الى الله ربه وشهد في سبيل الله مالم يشهد احد من الاولين وانا لو كنا على الارض ظاهرين ثم شاء الله ان يجعلتنا من المقتدرين لترفعن ذلك المقعد على منتهى ارتفاع قدس متشاخ عظيم وامتناع عز متباذخ كريم اذ هذا اول من قد عرف الله ربه وسجد له وكان من المخلصين

278 كل من يهدي في البيان بما قد امن بالله واياته افانتم بايات الله لاتذكرون وانتم يوم من يظهره الله لو تقدسون بايمانكم الى من يظهره الله مقعد هذا تستدركون قل ان غيره من ياخذن ابكار حدائق الرضوان كل ادلاء له وكل به مهتدون لو تستطيعن ان ترفعن من فوق الماء مقعد هذا في كتاب الله يياقوت لا عدل له انتم من ملك الله ترفعون ولكنكم توقنون وتشهدون هذا لا ينفعكم ولا هذا الا وانتم يوم القيمة به على من يظهره الله تعرضون وتؤمنون

279 الا وان هذا طرز في البيان لمن فيه الى يوم القيمة كل به يتعالون قل من ينزلن على ذلك البيت في كتاب الله كانه قد نزل على نقطة الاولى ومن ينزلن على نقطة الاولى فكانه في كتاب الله قد نزل على من يظهره الله افانتم لا تحبون ان تنزلون على الله رب السموات ورب الارض رب ما يرى وما لا يرى رب العالمين

280 قل رفعه الله في الفردوس الى افق كل هنالك قائمون لينظرون الى الذينهم ينزلون عليه ثم من فضل الله ليسئلن ان يهدينهم به في اخريه فان ذلك هو العز المترافع الرفيع والله على كل شيء شهيد ولتدركون في افئدة الذين يعرفون الله ربهم والذينهم فوق الارض متقون ولتذكرون ذلك في كتاب الله في كل ليل ثم نهاره عدد الهاء لعلمكم انتم بالباب الاول في الرضوان الاقدس ترتفعون

281 قل اللهم صل على اول من امن بمظهر نفسك في البيان ثم على ادلاء امره انك انت خير المصلين

send blessings. God has chosen for him the thrones of His manifestation, all exalting themselves in God's path. The thrones of the Books which came before should not be raised above the Throne of the Furqan, but people do not know. God creates whatsoever He willeth by His command, and all shall return unto God their Lord. And thou shalt convey mention of the Fruit in the Books to the great ones of every land if thou dost not witness any grief therein; otherwise be patient until God comes and judges with truth between His servants. Verily, He is the Best of Judges.

- 282 But I mention by way of proof to establish that Tree, not by that which attracts his heart from God, the One, the Illuminating. For people cannot bear what God has revealed to it by His own Self. Verily, there is no God but Him, the Protector, the Self-Subsisting. And We shall not refer to God except that We mention the conditions that have emerged from the mention of the name of a distant land, so that not one of the guides of thy Lord witnesses any grief until God aids you with mighty aid and causes you to triumph with great triumph. Verily, He is over that thing Powerful and Mighty.

283 (mode of prayers)

284 In the Name of God, the Single, the Single

- 285 Glorified art Thou, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone without partner. From time immemorial Thou hast been One God, Single, Eternal, Self-Subsistent, the Ever-Living, the Self-Sustaining, the Sovereign, the Supreme, the Most Holy, Everlasting, Independent, Transcendent, Inaccessible, Exalted, All-Subduing. Thou hast taken neither consort nor son, nor had Thou any partner in Thy creation, nor any helper in what Thou hast fashioned. All are Thy servants and within Thy grasp. All in the kingdom of Thy heaven and earth worship Thee, and all in the realm of Thy Command and creation bow down before Thee.

- 286 Thou hast ever been sovereign in the glory of eternity and a King before Whom all things have ever prostrated themselves in the loftiness of Thy grandeur and all things have submitted their very beings to the sublimity of Thy Self-Subsistence. Thou art manifest above all things through the revelation of Thine eternity, and Thou art supreme over all things through the concealment of Thy oneness, and Thou art exalted above all things through the elevation of Thy Self-Subsistence, and Thou art resplendent above all things through the inaccessibility of Thy sanctity, and Thou art powerful over all things

وقد اصطفى الله له اعراش ظهوره كل في سبيل الله يتعالون ولا ينبغي ان يسترفعن بعرش الفرقان الا اعراش الكتب من قبل ولكن الناس هم لا يعلمون والله ليخلقن ما يشاء بامرهم وكل الى الله ربهيم لينقلبون ولتبلى ذكر الثمر في الكتب الى الكبراء من كل ارض اذا لم تشهد عليه من حزن والا فاصبر حتى ياتي الله ويقضى بين عباده بالحق انه هو خير الفاصلين

282 ولكن اذكر على سبيل الاستدلال لاثبات تلك الشجرة لا بما يذب فواده من عند الله الواحد النوار فان الناس لا يستطيعون ان يحملون ما تجلي الله له به بنفسه انه لا اله الا هو المهيمن القيوم ولا نشيرن الله الا وان تذكرن شئون ما ابرز من ذكر اسم ارض بعيد حتى لا يشهد ولا احد من ادلاء ربك من حزن حتى ينصرمك الله بنصر عزيز ويظهركم الله بظهر عظيم انه على ذلك لمقتدر قدير

284 بسم الله الواحد الإحد

285 سبحانك اللهم يا الهى لا شهدتك وكل شىء على انك انت الله لا اله الا انت وحدك لا شريك لك لم تزل كنت الها واحدا احدا صمدا فردا حيا قيوما سلطانا مهيما قدوسا دائما ابدًا معتمدا متعاليا ممتعا مرتفعا مستطلا ما اتخذت لنفسك صاحبه ولا ولدا ولم يكن لك شريك فيما خلقت ولا ولي فيما صنعت كل عبدك وفى قبضتك ليعبدك من فى ملكوت سمائك وارضىك وليسجدن لك ما فى ملكوت امرك وخلقك

286 لم تزل كنت سلطانا فى عز الازل وملكانا لم تزل سجدت الاشياء كلهن لعلو عظمتك وخضعت الاشياء بكينونياتهن لسمو قيوMITك انت الظاهر فوق كل شىء بظهور ازليتك وانت القاهر فوق كل شىء ببطون فردانيتك وانت المتعالى فوق كل شىء بارتفاع قيوMITك وانت المتجالى فوق كل شىء بامتناع سبوحيته وانت المقتدر على كل شىء باستجلال احديته وانت المستلط على كل شىء باستقلال ابديةك

strength its strongest, from every ability its most able, from every triumph its most triumphant, from every victory its most victorious, from every manifestation its most manifest, from every conquest its most conquering, from every word its most elevated, from every sign its most honorable, from every word, the most complete and greatest; from every grace, the most gracious; from every bounty, the most bountiful; from every joy, the most joyous; from every independence, the most glorious; from every majesty, the most majestic; from every glory, the most glorious; from every honor, the most holy; and from all that befits the loftiness of Thy sanctified inaccessibility and the exalted glory of Thy elevation, that which Thou art worthy of in the sanctity of might and omnipotence, in the glory of grandeur and dominion, in the transcendence of sovereignty and divinity, in the inaccessibility of dominion and the realm of possibilities, and in the majesty of greatness and exaltation.

غلبه اغلبها ومن كل كلمه ارفعها ومن كل ايات اكرمها ومن كل كلمات اتمها واعظمها ومن كل فضل افضله ومن كل جوده اجوده ومن كل ابتهاج ابهجه ومن كل استقلال اجله ومن كل استجلال اجله ومن كل مجدا مجده ومن كل نخر اقدسه ومن كل ما ينبغي لعلو قدس امتناعك وسمو مجد ارتفاعك ما انت نستحق به في قدس العزه والجبروت وعز الكبرياء والملكوت وارتفاع السلطنه واللاهوت وامتناع الملكته والياقوت واجتلال العظمه والرفعت

291 For from time immemorial, O my God, Thy wondrous signs have been wonderful, Thy rewards have been new, Thy gifts have been magnificent, Thy favors have been abundant, Thy manifestations have been exalted, and the wonders of the kingdom of Thy Cause and creation have been eternal. Glorified and exalted art Thou!

291 اذ لم تزل يا الهى بدايعك بديعه و جوائزك جديده ومواهبك عظيمه وفواضلك جسيمه ومظاهرك رفيعه وعجائب ملكوت امرك وخلقك قديمه فسبحانك وتعاليت

292 Send Thou blessings upon the Tree of Affirmation—first in the realm of sovereignty and dominion, then in glory and might; thereafter in power and the realm divine; then in strength and precious radiance; thereafter in kingship and the human world; then in majesty and splendor; then in countenance and beauty; then in direction and perfection; then in archetype and exemplar; then in mercy and bounty; then in awe and justice; then in guidance and reverence; then in decrees and exaltation; then in grandeur and sovereignty; then in loftiness and elevation; then in might and inviolability; then in delight and rejoicing; then in dominion and omnipotence; then in victory and triumph; then in conquest and inauguration; then in resplendence and effulgence; then in augustness and majesty.

292 صل على شجرة الاثبات بالملك والملكوت ثم بالعز والجبروت ثم بالقدره واللاهوت ثم بالقوه والياقوت ثم بالسلطنه والناوسه ثم بالعزه والجلال ثم بالطلعه والجمال ثم بالوجهه والكمال ثم بالمثل والامثال ثم بالرحمه والفضال ثم بالسطوه والعدل ثم بالادلاء والاجلال ثم بالمقادير والاستجلال ثم بالعظمه والكبرياء ثم بالرفعه و الارتفاع ثم بالعزه والامتناع ثم بالبهجه والابتهاج ثم بالسلطنه والاقتدار ثم بالنصر والانتصار ثم بالفتح والافتتاح ثم بالبهى والابتهاء ثم بالجل والاجتلال

293 Thereafter in forbearance and endurance; then in greatness and magnification; then in light and illumination; then in compassion and tender mercy; then in completion and consummation; then in pride and glorying; then in manifestation and disclosure; then in subjugation and overpowering; then in majesty and magnificence; then in might and invincible strength; then in knowledge and discernment; then in judgment and wise governance; then in dignity and decorum; then in power and irresistible sway; then in predominance and prevailing might; then in exaltation and elevation; then in restraint and inviolability; then in good pleasure and acceptance; then in love and ardent

293 ثم بالحمل والاحتمال ثم بالعظم والاعتظام ثم بالنور والانتوار ثم بالرحم والارتحام ثم بالتم والاتمام ثم بالفخر والافتخار ثم بالظهر والاظهار ثم بالقهر والاقهار ثم بالكبر والاكبر ثم بالعز والاعتزاز ثم بالعلم والاعلام ثم بالحكم والاحتكام ثم بالحشم والاحتشام ثم بالشوك والاشتواك ثم بالغلب والاختلاب ثم بالرفع والارتفاع ثم بالمنع والامتناع ثم بالرضاء والارتضاء ثم بالحب والاحتباب ثم بالشرف والاشتراف ثم بالسلط والاستلاط ثم بالملك والامتلاك

affection; then in honor and nobility; then in authority and absolute command; then in sovereignty and possession.

294 Thereafter in sublimity and ascension; then in grace and bestowal; then in wealth and independence; then in favors beyond number within the kingdom of Thy dominion, and in blessings without count within the might of the kingdom of Thy Self-Subsisting Being; then by that wherewith Thou art adorned of Thy Most Beauteous Names, unapproachable, and Thy Most Exalted Similitudes, transcendent—whereunto the knowledge of Thy creatures attaineth not, touching the wonders of Thy Cause and Thy power, the lofty heights of Thy tenderness and care, the splendid outpourings of Thy bounty and generosity, the marvels of Thy handiwork and Thy guardianship, the subtleties of Thy grace and sufficiency, the agencies of Thy protection and shelter, the tokens of Thy holiness and majesty, and whatsoever pertaineth to the manifestations of Thy Self-Subsistence, the hidden depths of Thy sanctity, the effulgences of Thy loving-kindness, the evidences of Thy all-gloriousness, and the attributes of Thine everlasting continuance.

295 How sweet art Thou, O my God, in Thy bounty within that towering, sublime cycle! How glorious art Thou, O my Beloved, in Thy generosity within that lavish, magnificent cycle! Thou art He Who hath ordained the measures for the dwellers of Thy dominion, and hath made plain whatsoever Thou willedst for them that abide within the kingdom of Thy earth and the heaven of Thy will.

296 Send Thou blessings therein upon Him Whom Thou shalt make manifest—by the two “H’s” and the Baha of Thy creation; by the two Jalals and the splendor of Thy servants; by the kings and sovereigns of the dwellers of Thy earth and Thy heavens; by the ministers and counselors of the kingdom of Thy Cause and Thy creation; by the judges and the wise of the realm of Thy Cause and Thy holiness; by the learned and the scholars from the dawning-places of Thy glory; by the mighty and the noble through Thy grace and the exaltation of Thy mercy; by the perfect and the consummate through Thy holiness and the exaltation of Thy generosity; by the powerful and the strong through the might of Thy power; by the well-pleased and the accepted through the holiness of Thy gift; by the honorable and the illustrious through the loftiness of Thy honor; by the kings and the princes through the inviolability of Thy guardianship; by the sublime and the exalted through the elevation of Thine oneness; and by whatsoever kinds of the might of Thy creation, the manifestations of the holiness of Thy Cause, the rising-places of the might of Thy decree, and the day-springs of the sanctity of Thy command.

294 ثم بالعلاء والاعتلاء ثم بالفضل والافضال
ثم بالغنى والاعتناء ثم بالالاء التي لا تحصى
في ملكوت مملكتك والنعماء التي لا تعد في
جبروت ملكوت قيوميتك ثم بما انت عليه
من اسمائك الحسنى الممتنعه وامثالك العليا
المرتفعه حيث لا يحيط علم خلقك ببدايع امرك
وقدرتك وشواخ لطفك وعنايتك وبواذخ
جودك وكرامتك وعجائب صنعك ولايتك
ولطائف برک وكفايتك وكلايتي حفظك
وحمايتك ودلائل قدسك وجلالتك وما
انت عليه من ظهورات قيوميتك وبطونات
قدوسيتك وتجليات محبوبيتك ودلالات
سبوحيتك وشئون ديموميتك

295 فما احلاك يا الهى فضلا في ذلك الحول المتشاخ
الشميخ وما ابهاك يا محبوبي جوادا في ذلك
الحول المتباذخ البذخ انت الذى قد قدرت المقادير
لسكان مملكتك وبينت ما شئت لمن في ملكوت
ارضك وسما اراذك

296 صل فيه على من تظهرنه بالهائين والبهياء
من خلقك والجلالين والجلاء من عبادك
والسلاطين السلطا من سكان ارضك وسمايك
والوزارين والوزراء من ملكوت امرك وخلقك
والحكامين والحكام من ملكوت امرك
وقدسك والعلامين والعلباء من شوارق مجدك
والعزازين والعزراء بمنك وسمو رحمتك والكالين
والكملاء بقدسك وسمو كرامتك والقدارين
والقدراء بعز قدرتك و الرضائين والرضياء
بقدس موهبتك والشرافين والشرفاء بارتفاع
شرافتك والملاكين والملكاء بامتناع ولايتك
والعلائين والعلباء باعتلاء احديتك وما انت عليه
من صنوف عز خلقك ومظاهر قدس امرك
ومطالع عز حكمك ومشارك قدس امرك

297 And vouchsafe, O God, to send down within that Name, upon the first who tasted of Thy love in that Paradise and was stirred at Thy theophany in that Garden, blessings of transcendent elevation and inviolable might; of towering loftiness and sumptuous splendor; of radiant rejoicing and august majesty; of comely forbearance and magnificent greatness; of luminous illumination and commanding authority; of ministerial support and princely command; of trustworthiness and wise judgment; of perfect knowledge and mighty power; of abundant wealth and invincible strength; of consummate perfection and accepted good pleasure; of exalted sublimity and noble honor; of unassailable eminence and bounteous grace; of balanced equity and primordial antiquity; of everlastingness and all-embracing unity; of manifest support and conquering might; of victorious aid and opening triumph; of spacious relief and joyous delight; of noble worth and sanctified holiness; of rightful appointment and beloved affection; of tender mercy and generous kindness; of subtle grace and nearness; of sheltering shade and succoring aid—unto the number of all who said “Yea” at Thy revelation, and of all that Thy knowledge hath encompassed thereafter at Thy nurturing.

298 For Thou hast ever been, O my God: all Thy servants and worshippers, Thy supplicants and remembrancers, Thy humbled ones, do magnify Thee above all possibilities by virtue of Thy Godhead; sanctify Thee above all existences by virtue of Thy Lordship; proclaim Thine oneness above all beings by virtue of Thy unity; exalt Thee above every atom by virtue of Thine uniqueness; magnify Thy greatness above all who dwell in the kingdoms of earth and heaven by virtue of Thy self-subsistence; glorify Thee above all names and attributes by virtue of Thy singleness; strengthen Thee above all that inhabit the realms of names and attributes, the earth and the heavens, by virtue of the lofty inviolability of Thy sovereignty, the independent majesty of Thy dominion, the exalted sublimity of Thine eternity, the manifest triumph of Thine everlastingness, the conquering power of Thy Self-Subsistence, the commanding holiness of Thy sanctity, the perfect balance of Thy loving-kindness, the rich sufficiency of Thy purposiveness—whereby Thou alone art worthy, O my God, and none besides Thee; for that wherewith Thy creatures are worthy was created by Thy command, and how can it be conjoined with Thine own worthiness?

297 و لتزّلن اللهم في ذلك الاسم على اول من ذاق حبك في ذلك الرضوان و انفعّل عند تجليك في ذلك الجنان بارفّاع مترافع رفيع و امتناع متمانع منبع و اشتماخ متشامخ شميخ و ابتذاخ متبذاخ بذخ و ابتهاج متباهج بهي و اجتلال متجالل جليل و احتمال متحامل جميل و اعتظام متعظيم عظيم و اتوار متاور نوير و استلاط متسلاط سليلط و اوزير متوازر وزير و ائتمار متامر امير و ائتمان متامن امين و احتكام متحاكم حكيم و اعتلام متعلم عليم و اقتدار متقادر قدير و اغتناء متغنى غنى و اعتزاز متعازز عزيز و اكتمال متكامل كميل و ارتضاء متراضي رضي و اعتلاء متعالى على و اشتراف متشارف شريف و امتناف متناف منيف و اقتضال متفاضل فضيل و اعتدال متعادل عديل و اقتدام متقدم قديم و اتّزال متازل ازيل و اجتماع متجامع جميع و اظهار متظاهر ظهير و اقهار متقاهر قهّير و انتصار متناصر نصير و افتتاح متفاتيح فتيح و ارتباح مترائح رتيح و ابتهاج متباهج بهيج و انتبال متبال نبيل و اقتداس متقاس قدّيس و انتصاب متصاب نصيب و احتباب متحاب حبيب و ارتحام متراحم رحيم و اكترام متكارم كريم و التطفاف متلطاف لطيف و اقتراب متقارب قريب و اظلال متظلال ظليل و اغتياث متغايث غبيث عدد ما قال بلي عند تجليك و ما قد احطت به علما بعد هذا عند تريّك

298 اذ لم تزل يا الهى كل عبادك و عبادك و قنانك و ذكارك و خشاعك لاسبحنك عن كل الممكّات باستحقاق الوهيتك و لا قدسك عن كل الموجودات باستحقاق ربوبيتك و لا وحدتك عن كل الكائنات باستحقاق وحدانيتك و لا كبرنك عن كل الذرات باستحقاق احديتك و لا عظمتك عن كل من في ملكوت الارض و السموات و باستحقاق صمدانيتك و لا مجدتك عن كل الاسماء و الصفات باستحقاق فردانيتك و لا عززتك عن كل ما في ملك ت الاسماء و الصفات و الارضين و السموات باستحقاق ارتفاع امتناع سلطنتك و استقلال استجلال ملكنتك و ابتهاج و اعتلاء ازليتك و انتصار و اظهار ابديتك و اقهار و اقتدار قيوميتك و استلاط و امتحاط قدوسيتك و اكتمال و اعتدال محبوبيتك و اغتناء و ارتضاء مقصوديتك و ما انت مستحق به يا الهى حيث لم يستحق به احد غيرك لان ما يستحق به خلقتك قد خلق بامرک و كيف يقترن باستحقاقك

299 Send Thou blessings, therefore, O God, upon that Eternal Tree—its beginning and its end, its outward and its inward, its root and its branch, its boughs and its leaves, all that is within it and upon it, and all that abideth beneath its shade—that Thou mayest cause it to appear above all things by Thy manifestation, prevail over all things by Thy victory, hold dominion over all things by Thy authority, subdue all things by Thy might, empower it over all things by Thy power, aid it over all things by Thy triumph, raise it above all things by Thy elevation, exalt it above all things by Thy sublimity, render it resplendent above all things by Thy effulgence, make it august above every possessor of majesty by Thy majesty, dignify it above every possessor of dignity by Thy decorum, invest it with might above every possessor of might by Thy power, magnify it above every possessor of greatness by Thy greatness, strengthen it above every possessor of strength by Thy invincibility, illumine it above every possessor of light by Thy illumination, cause it to be well-pleased above every possessor of good pleasure by Thy acceptance, enrich it above every possessor of wealth by Thy sufficiency, advance it above every possessor of antiquity by Thy primacy, and subject unto it all that Thou hast created or wilt yet create by Thy power—until the Day whereon Thou shalt present it unto Him Whom Thou shalt make manifest, on the Day of Resurrection, steadfast in faith, assured, worshipful, obedient, mindful, thankful, praiseworthy, content, glorifying, extolling, and affirming.

300 Verily, nothing is hidden from Thy knowledge, whether in the heavens or on the earth or between them, and nothing can frustrate Thee, whether in the kingdom of command or of creation or what lieth beneath them. Thou, verily, art knowing of all things, and Thou, verily, art powerful over all things.

301 (mode of sermons)

302 In the Name of God, the Single, the Single

303 God testifieth that there is none other God but Him, the Single One in the glory of pre-existence, the Unique One in the sovereignty of sanctity and grandeur, the One in the kingdom of might and beauty, the Glorified One in the exaltation of His dominion and justice, the Inaccessible One in the inaccessibility of His sovereignty and grace. All praise that hath shone forth, risen up, gleamed, become inaccessible, radiated, originated, diffused and prevailed - praise dazzling and manifest, and laudation resplendent and evident, filling all the heavens with the manifestations of the sovereign Lord of the Kingdom, and all the earth with the hiddenness of the King of might and oneness, and whatsoever is between them with the wondrous

299 فلتصلين اللهم على تلك الشجرة الابديه من اولها و اخرها و ظاهرها و باطنها و اصلها و فرعها و اغصانها و اوراقها و ما فيها و عليها و ما في ظلها لغرها ما يظهرنها على كل شي ء باظتهارک و يغلبها على كل شي ء باغتيالک و يسلطنها على كل شي ء باستلاطک و يقهرنها على كل شي ء باقتدارک و يقدرنها كل شي ء باقتدارک و ينصرنها على كل شي ء بانتصارک و ليرفعنها على كل شي ء بارتقاعک و ليعلينها على كل شي ء باعتلائک و ليهيئها فوق كل شي ء بانهائک و يجللنها فوق كل ذا جلال باجتلالک و ليحشمها فوق كل ذا حشمه باحتشامک و ليشوكنها فوق كل ذا شوكة باشتوائک و ليعظمنها فوق كل ذا عظمه باعتظامک و ليعزنها فوق كل ذا عزه باعتزازک و لينورنها فوق كل ذا نور بانوارک ليرضيها فوق كل ذا رضا بارتضاءک و ليغنيها فوق كل ذا غناء باغتنائک و ليقدمنها فوق كل ذا قدم باقتدامک و ليسخرن لها كل ما قد خلقته او تخلق بقدرتك ليوم تعرضها على من تظهرنه يوم القيمة موءمنه موقته عابده قانته ذاكره شاكره حامده راضيه ماجده مثنيه مثبته

300 انك لن يغرب من عليك من شي ء لا في السموات ولا في الارض ولا ما بينهما ولا يعجزك من شي ء لا في ملكوت الامر ولا الخلق ولا ما دونهما انك كنت بكل شي ء عليما و انك كنت على كل شي ء قديرا

302 بسم الله الإحد الإحد

303 شهد الله انه لا اله الا هو المنفرد في عز الازل والمتوحد في سلطان القدس والجلال والمتاحد في ملك العز والجل والتمجد في ارتفاع الملكة والعدل والمنتع في امتناع السلطنة والفضل حمدا سطع وارتفع ولمع وامتنع وشعشع و استبدع وتشعشع واستمتع حمد مبرق ظاهر وثناء مستشرق باهر بملاء السموات كلهن من ظهورات سلطان قيوميه والارض كلهن من بطونات ملك عز وحدانيه وما بينهما في بدايع ظهورات ملكان صمدانيه حمدا يرضى به عن كل الممكآت ويسترفع كل الموجودات الى ما

manifestations of the Kingdom of eternity. Praise wherewith He is well-pleased with all created things, and whereby all beings are raised up unto what He hath ordained of His grace as their ultimate goals and ends. Praise that hath no equal in the kingdom of earth and heaven, no likeness in the realm of names and attributes, no peer in the dominion of signs and tokens, no associate in the manifestations of beginnings and endings, and no similitude in the kingdom of conditions and manifestations.

قدر من فضله من النهايات والغايات حمدا لا
عدل له في ملكوت الارض والسموات ولا
شبه في جبروت الاسماء والصفات ولا كفوله
في سلطوت الاشارات والعلامات ولا قرين له
في ظهورات البدايات والنهايات ولا مثال له في
غرزوت الشئون والظهورات

304 Praise that descendeth upon the dwellers of the paradise of singleness with holy mighty manifestations, and upon the dwellers of the paradise of oneness with glorious heavenly evidences, and upon the dwellers of the ruby paradise with glorious eternal conditions, and upon the dwellers of the paradise of glory with holy majestic signs, and upon the dwellers of the everlasting paradise with sovereign holy manifest appearances, until the dwellers of every paradise become enriched through what descendeth from the wonders of His mercy, and the dwellers of every sublime pavilion are raised up through the dawning-places of the glory of His oneness. Exalted be such a God, the All-Glorious, the Most High! Exalted be such a One, the Single, the Unique!

304 حمدا ينزل على سكان رضوان فردانيه ظهورات
قدس جبروتيه وعلى سكان رضوان وحدانيه
دلالات مجد ملكوتيه وعلى سكان رضوان
ياقوتيه شئونات مجد بهوتيه وعلى سكان رضوان
مجاديه ايات قدس جلوتيه وعلى سكان رضوان
اباديه ظهورات امتناع سلطان قدس ظهوريه
حتى يستغنى سكان كل رضوان بما تنزل من
بدايع رحمته ويسترفع سكان كل رفرف علياء
من شوارق مجد احديته

305 Exalted be such a Splendor, the Most Resplendent, the Most Luminous! Exalted be such a Majesty, the Most Majestic, the Most August! Exalted be such a Greatness, the Most Great, the Most Magnificent! Exalted be such a Light, the Most Luminous, the Most Radiant! Exalted be such an Ancient, the Most Ancient, the Most Pre-existent! Exalted be such an Eternity, the Most Eternal, the Most Pre-eternal! Exalted be such a Might, the Most Mighty, the Most Powerful! Exalted be such a Grandeur, the Most Grand, the Most Sublime! Exalted be such a Mercy, the Most Merciful, the Most Compassionate! Exalted be such a Perfection, the Most Perfect, the Most Complete! Exalted be such a Completion, the Most Complete, the Most Consummate! Exalted be such a Knowledge, the Most Knowing, the Most Transcendent! Exalted be such a Power, the Most Powerful, the Most Mighty! Exalted be such a Good-pleasure, the Most Pleased, the Most Content! Exalted be such a Love, the Most Loving, the Most Affectionate! Exalted be such a Holiness, the Most Holy, the Most Sanctified! Exalted be such a Glory, the Most Glorious, the Most Honored! Exalted be such a Dominion, the Most Dominant, the Most Sovereign! Exalted be such a Patience, the Most Patient, the Most Forbearing! Exalted be such a Manifestation, the Most Manifest, the Most Apparent! Exalted be such a Victory, the Most Victorious, the Most Triumphant! Exalted be such a Protection, the Most Protective, the Most Preserving! Exalted be

305 تعالى مثل ذلك الا له المتجل المتجال وتعالى
مثل ذلك الوجد المتوحد المتوحد وتعالى مثل
ذلك الهى المتبهى المتباه وتعالى مثل ذلك
الجلال المتجل المتجال وتعالى مثل ذلك العظم
المتعظم المتعاض وتعالى مثل ذلك النور المتنور
المتناو وتعالى مثل ذلك القدم المتقدم المتقاد
وتعالى مثل ذلك الازل الموء تزل المتناز وتعالى
مثل ذلك العز المتعزز المتعاز وتعالى مثل
ذلك الكبر المكبر المتكابر وتعالى مثل ذلك
الرحم المرتحم المتراح وتعالى مثل ذلك التمم
المتمم المتمام وتعالى مثل ذلك الكل المكتمل
المتكام وتعالى مثل ذلك العلم المعلم المتعال
وتعالى مثل ذلك القدر المقدر المتقاد وتعالى
مثل ذلك الرضى المرتضى المتراض وتعالى
مثل ذلك الحب المحتبب المتحاب وتعالى
مثل ذلك القدس المققدس المتقاد وتعالى
مثل ذلك الشرف المشترك المتشار وتعالى
مثل ذلك السلط المستلط المتسل وتعالى مثل
ذلك الصبر المصتبر المتصاب وتعالى مثل ذلك
الظهر المظهر المتظاه وتعالى مثل ذلك الغلب
المغلب المتعال وتعالى مثل ذلك الحفظ المحتفظ
المتحاف وتعالى مثل ذلك الكرم المكترم المتكار
وتعالى مثل ذلك العلى المعتلى المتعال

such a Bounty, the Most Bountiful, the Most Generous! Exalted be such a Transcendence, the Most Transcendent, the Most Exalted!

306 How lofty is His most lofty exaltation! How resplendent is His most resplendent glory! He is sanctified above all similarity, hallowed beyond all resemblance, unique beyond all likeness, and holy beyond all comparison. All that the highest imaginations have distinguished at their loftiest heights, and all that the deepest understanding hath witnessed at its most profound depths, are but creations in the kingdom of His origination through a word, from the first that hath no first unto the last that hath no last. He testifieth that there is none other God but Him, the All-Powerful, the Most Mighty, and beareth witness at the summit of creation and command that there is none other God but Him, the Most Manifest, the Self-Subsisting. Exalted, exalted be the sacred pillars of the Kingdom of grandeur, might, sovereignty, greatness, and manifestation - the Sovereign of His oneness! And exalted, exalted be the dominion, majesty, bounty, justice and perfection - the King of His eternity! O all things! Exalted is His inaccessibility and sublime His loftiness. He created naught but for His knowledge, after His independence from all things. He sustained naught but for His worship, after His exaltation above all things. He caused naught to die but for the acknowledgment of His oneness, after His elevation over all things. He quickened naught but for sheltering beneath the tree of His oneness, after His self-sufficiency above all things. He sent down no Book but to exalt the Manifestation of His Self, nor any Command but to make inaccessible the Dawning-Place of His hiddenness, nor any soul, nor any proof save for that which is manifest from the unseen of His oneness and hidden from the revelation of His eternity.

307 O all things! This is the Day which God, glorified be He, hath adorned with His glory, honored with His honor, magnified with His majesty, beautified with His beauty, embellished with His embellishment, exalted with His exaltation, elevated with His elevation, sanctified with His eternal holiness, illumined with the lights of His oneness, empowered with the might of His holiness, pleased with the good-pleasure of His oneness, made sovereign through the sovereignty of His eternity, made to rule through the dominion of His grandeur, made bountiful through the bounty of His unity, and raised up through the upliftment of His self-subsistence.

306 فما اعلیٰ اعلیٰ علائته وما ابهى ابهى بهائه علا عن المشابهة وتقدس عن المماثلة وتفرد عن المجانسه وتقدس عن المشاكه كل ما تميزت الاوهام باعلى وقتها وشهد الا فهم باعلى رقتها خلق في ملكوت ابداعه بنطق من اول الذى لا اول له الى اخر الذى لا اخر له على انه لا اله الا هوالمقتدر المتقاد ويشهد في ذروه الامر والخلق على انه لا اله الا هوالمظنهر المتظاه وتعالى تعالى قوام قدس ملكوت حبروت سلطوت غظموت ظهورت سلطان فردانيته وتعالى تعالى حلولت حملوت فضلوت عدلوت كملوت ملكان قدس صمدانيته الا ان ياكل شىء انه جل امتناعه وعز ارتفاعه ما خلق من شىء الا لمعرفته بعد استغنائه عن كل شىء وما رزق من شىء الا لعبادته بعد استرفاعه فوق كل شىء وما امارت من شىء الا لاقارره بوحدانيتها بعد استرفاعه على كل شىء وما احبر من شىء الا لاستظلاله في ظل شجره فردانيه بعد استقلاله على كل شىء وما نزل من كتاب الا لارتفاع مظهر نفسه ولا من امر الا لامتناع مطلع غيبته ولا لنفس نفس ولا اثبات اثبات الا للظاهر عن غيب فردانيته والباطن عن علانيته صمدانيته

307 الا ان ياكل شىء هذا يوم قد غرزه الله سبحانه بغزته وشرفه الله سبحانه بشرافته وجلاله الله سبحانه بجلالته وجماله الله سبحانه بجمالته وطرزه الله سبحانه بطرازته وعظمه الله سبحانه بعظمته وكبره الله سبحانه بكبريائته وقده الله سبحانه باقداس ازليته ونوره الله سبحانه بانتوار فردانيته وقدره الله سبحانه باقتدار قدوسيته ورضيه الله سبحانه بارتضاء فردانيته وسلطه الله سبحانه باستسلاط صمدانيته وملكه الله سبحانه باستملاك جبروتيته وكرمه الله سبحانه باستكرام احديته ورفع الله سبحانه باسترفاع قيوميته

- 308 Lo! This is a transcendent and resplendent Day, a radiant and glorious morn wherein God turneth the year by God, the Lord of might and power. Therefore, sever yourselves from whatsoever hath appeared among you in the newly-created conditions which ye have comprehended in the knowledge of the heavens or what turneth the first upon the earth. For ye have not been given knowledge of the mystery of Reality, nor have ye attained unto the ultimate mystery of eternity, nor hath that knowledge been permitted unto you. Verily God shall turn the year by His power and shall renew the creation of all things by His grandeur. He hath permitted you knowledge of the turning for glorification, that ye may adorn yourselves on that Day through God, the One, the All-Glorious, the Majestic, that ye may magnify Him and those within it through the magnification of the Majestic King.
- 309 However, God hath forbidden you from making the movements of your years in the turning of those names like what is mentioned in that turning by the name of any people. He hath permitted you through His grace to make the movements of your years in the turning of the numbers of the First One, and when it endeth, begin again with the First. Nay, all move in God's turning and in God's hovering are renewed. This is the year round which the spheres of the heavens have revolved in the turning of the Name of God, the Most High, and the mention of the Inaccessible.
- 310 Verily it is His year - eternal, radiant, glorious, beautiful, magnificent, luminous, merciful, perfect, mighty, learned, ordained, sovereign, noble, royal, loving, well-pleasing, bountiful, holy, pride-inducing, manifest, triumphant, and elevated.
- 311 Therefore make the reckoning of the turning of your years in the ranks of letters eleven degrees, according to what God hath ordained in the Bayan. Thus have We sent down the mention of exaltation in the Sublime unto those who have been given that knowledge in an impregnable Book. Verily this is a glorious, blessed and auspicious day, and sacred hours of manifest grace, and sublime moments of soaring majesty, and exalted instants of impenetrable glory. Make ye this, after the Day of God, the most glorious of your days. Adorn yourselves and manifest the bounties and favors of God amongst you, and show kindness one to another. And let it be so with your offspring, those within your households, those whom ye love, and your kindred.
- 312 This is a day wherein God loveth that the Tree of Affirmation be established upon the lofty seat of exaltation and glory, and the sublime canopy of elevation and grandeur. This is a day that God loveth and He loveth whoso loveth it. This is a day wherein God loveth to witness negation at the uttermost degree
- 308 الا هذا يوم مشتمخ شميخ ونهار مبتدخ بذبح فيه يحول الله الحول بالله ذى الحول والطول فلتنقطعن عما ظهر بينكم في شئوننا محدثه عما استدركتن في علم السموات او ما يحولن الولى عليه فى الارضات فانكم ما اوتيتن علم سر الحقيقه وما استبلغتن الى غايه سر الصمدانيه وما اذن لكم ذلك العلم وان الله ليحولن الحول بقوته وليجددن خلق كل شىء بعظمته واذن لكم علم التحويل للتجليل لتطرزن انفسكم فى ذلك اليوم بالله الواحد المتجلل الجليل ولتعظمته ومن فيه باستعظام الملك الجليل
- 309 ولكن الله قد انهاكم من ان تجعلن احراك حولكم فى حول تلك الاسماء مثل ما يذكر فى ذلك الحول باسم ايت اهل واذن لكم بفضله ان تجعلن حركات سنينكم فى حول اعداد واحد الاول و ان انتهى فلتبدئن بالاول بل كل فى حول الله تتحركون وفى حوم الله تتجددون تلك سنه قد دارت افلاك السموات فى حول اسم الله الارتفاع وذكر الامتناع
- 310 وانها لسنته ابدته مشرقه مجله مجله معظمه منوره مرحمه مكمله معززه معلبه مقدره مسطره مشرفه مملكه تحببه مرضيه مكرمه مقدسه مفخره مظهره مغلبه مرفعه
- 311 فلتجعلن حساب انتقال حولكم فى مراتب الحروف احدى عشر رتبه على ما قد جعل الله فى البيان و على هذا قد نزلنا ذكر الارتفاع فى الرفيع للذينهم اوتوا ذلك العلم فى كتاب منيع الا ذلك يوم عز مبارك ميمون ونهار قدس مجالى ممنون وساعات مجد مترافع مشموخ ودقائق عز متمانع مبذوخ فلتجعلوه بعد يوم اعزايامكم فلتطرزن فى انفسكم ولتظهروا لى الله و نعمائه بينكم وتحسنون بعضكم ببعض ولتكن من ذرياتكم ومن فى بيوتكم و اولى محبتكم واولى قرابتكم
- 312 هذا يوم يحب الله ان تستقرن شجره الاثبات على علو مقعد الاشتماخ والابتداح وسمو رفرف الارتفاع والامتناع هذا يوم يحب الله ويحب من يحبه هذا يوم يحب الله ان يشهدن على النفى على

of extinction and nothingness, and affirmation at the highest pinnacle of perpetuity and precedence. Whoso rejoiceth on that day, verily it is as though every believing man and woman had rejoiced. And whoso spendeth on that day even so much as a grain, it is as though he had spent the fullness of all things. And whoso honoreth a soul on that day, it is as though he had honored all things. And whoso bringeth joy to a soul on that day, it is as though he had brought joy to all things.

- 313 This is a day whereon God beareth witness unto the Point of the Bayan in that most exalted and sublime station and that most impregnable and glorious canopy. Present yourselves on that day before God, for verily this is your presence before Him Whom God shall make manifest. Not like unto that day when all who are in Islam present themselves before the Seat of the One of the Furqan, and those who succeed them exalt the mention of their predecessors, yet before Him there was but a single soul.

- 314 O dwellers of that Paradise! Watch over your souls lest ye be veiled from Him Whom God shall make manifest while ye present yourselves at the seat of the One of the Bayan, for after His manifestation naught shall profit you in the least, and these stations were not raised save that ye might present yourselves before Him Whom God shall make manifest and prostrate yourselves before God, making first a sublime prostration before the Point of the Bayan, then a glorious prostration before the First Living One.

- 315 Be not veiled like those who were given the Furqan, for they exalted themselves through the One thereof, and they presented themselves before the Point of the Bayan and prostrated before Him, and God created their latter state greater than their former state through the word of the Point of the Bayan, yet they do not reflect. This is a day whereon God loveth that all who are on earth should present themselves before Him Whom God shall make manifest, each according to his station, believing in God and being assured, praising God as they praise Him in His presence, mentioning the adorned verses, speaking the exalted words, manifesting the glorious countenance, and concealing the simple gaze.

- 316 Be not veiled from God by being veiled from Him Whom God shall make manifest on such a blessed and mighty day, and such a sovereign and gracious time, imagining that ye draw nigh unto God, exalted be His glory and sanctified be His holiness, while ye are veiled from Him Who hath created that day by His word. Call ye to mind the stories of the Messengers before you, for after Muhammad, the Apostle of God, came unto those

منتهى الفناء والاندحام وعلى الاثبات على منتهى البقاء والاندحام من تبهجن من نفس في ذلك اليوم فكانه قد ابتهج كل موء من وموء منه ومن ينفقن يومئذ قدر قيراط فكانه قد انفق ملاء كل شىء ومن يكرمن يومئذ نفسا فكانه قد اكرم كل شىء ومن يفرجن عن نفس في ذلك اليوم كانه قد فرج عن كل شىء

- 313 هذا يوم يشهد الله على نقطه البيان على ذلك المقعد المترافع الرفيع والرفرف المتمايع المنيع فلتحضين يومئذ بين يدي الله فان هذا حضوركم بين يدي من يظهره الله لا مثل يومئذ كل من في الاسلام يحضرون عند مقاعد واحد الفرقان ومن يخلفهم في اخريهم ويرفع ذكر اوليهم لم يكن بين يديه الا نفسا واحده الا ان

- 314 يا سكان ذلك الرضوان فلتراقبن انفسكم ان لا تحتجبون عن يظهره الله وتحضرون مقاعد واحد البيان فان بعد ظهوره لا ينفعكم قدر شىء وما رفع تلك المقاعد الا وانتم تحضرون بين يدي من يظهره الله وتسجدون بين يدي الله عن نقطه البيان تسجيذا رفيعا ثم عن حى الاول تسجيذا منيعا

- 315 ولا تحتجبون مثل الذين اوتوا الفرقان فانهم بالواحد فيه مترافعون وانهم قد حضروا بين يدي نقطه البيان وسجدوا له وابدع الله خلقهم في اخريهم اكبر عن خلقهم في اوليهم بقول نقطه البيان ولكنهم لا يتفكرون الا هذا يوم يجب الله ان يحضرن كل ما على الارض بين يدي من يظهره الله وكل على مراتبه لله موءمنون وموقنون ويثنون على الله بما يثنون عليه بين يديه وهم شعر المتطرزات يذكرون وطرز المشاحات ينطقون وجهى المتبازحات يظهرهون وبصر المتساذجات يبطنون

- 316 الا لا تحتجبون عن الله باحتجابكم عن يظهره الله في مثل ذلك اليوم المتبارك العظيم والنهار المتمالك الكريم بانكم عند انفسكم تتقربون بذلك اليوم الى الله تعالى جل سبحانه وعز قدسائه وانتم عن قد خلق ذلك اليوم بقوله محتجبون فلتذكرن

who were given the Gospel, they gloried in that which was attributed to Jesus, son of Mary, and were veiled from Him Who was greater than Jesus, son of Mary, deeming themselves sincere.

قصص الرسل من قبلكم فان بعد ما جاء الذين
اوتوا الانجيل محمد رسول الله هم بما ينسب الى
عيسى ابن مريم متعززون واحتجبوا عن هو اكبر
عن عيسى ابن مريم وحسبوا انهم مخلصون

- 317 Perchance they drew nigh unto God through that which was attributed to the beast that Jesus rode, yet they drew not nigh through Jesus himself as manifested in Muhammad, and they remember but comprehend not. Even as I witness today the dwellers in the gardens of the Qur'an drawing nigh unto God through that Day, after that Day was created wherein was manifested the guardianship of the Second Letter of the Qur'an over all things, and after His advent and before it He renewed the creation of their guardianship, yet all are veiled therefrom save those who have been given the Bayan - these are they who shall triumph.

317 ربما قد تقربوا الى الله بما ينسب الى حيوان
قدركبه عيسى ولكن لا يتقربون بنفس عيسى
في محمد و يتذكرون ولا يتفكرون مثل ما اشاهدن
يومئذ سكان جنات الفرقان يتقربون الى الله
بذلك اليوم بعد ما خلق ذلك اليوم بما عرض
فيه ولايه حرف الثاني من الفرقان على كل شيء
ومن بعثه ومن قبله و جدد خلق ولايتهما كل
عنه محتجبون الا الذينهم اوتوا البيان فاولئك هم
الفائزون

- 318 God, exalted be His glory, beareth witness, and likewise the exponents of His names and His likenesses, and all things, that there is no God but Him, alone, alone. He hath fulfilled His promise and aided His servant, His Word, His Glory, His Sovereignty, His Majesty, His Grandeur, His Might, His Loftiness, His Exaltation, His Power, His Dominion, His Sublimity, His Transcendence, His Authority, His Rule, His Kingdom, His Dominion, and whatsoever His knowledge hath encompassed of all exalted names and elevated likenesses.

318 فاستشهد الله جل سبحانه ثم ادلاء اسمائه وامثاله
ثم كل شيء بانه لا اله الا هو وحده وحده انجز
وعده ونصر عبده وكلتمه وبهائه وسلطانه وجلاله
واجلاله وعظمته واعزازه ورفعته وارتفاعه
ومناعته وامتناعه وشماخته واشتماحه وبذاخته و
ابتذاه وسلطانه واستلاطه وملاكمته وامتلاكه
وما قد احاط به علمه من كل اسماء ممتعه وامثال
مرتفعه

- 319 Verily the first to believe in Him shall be the throne of His Revelation aforetime in the Bayan, and all who are in the Bayan are thrones of that Throne, even as everyone who is guided by His own self is a throne unto himself, just as the first who turned unto the Point of the Bayan was the throne of the Point of the Qur'an. God hath prescribed for every soul His love, His affection, His good-pleasure, His nearness, the exaltation of his seat, the glory of his rank, the majesty of his grandeur, the beauty of his comeliness, the greatness of his might, the radiance of his light, the perfection of his word, the acceptance of his good-pleasure, the power of his strength, the dominion of his sovereignty, and the kingdom of his dominion.

319 وان اول من يؤمن به عرش ظهوره من قبل في
البيان وكل من يكن في البيان اعراش ذلك
العرش بمثل كل من يهتدى بنفسه اعراش
لنفسه بمثل اول من اقبل بالنقطة البيان كان
عرش نقطه الفرقان وقد كتب الله على كل
نفس حبه ووده ورضائه وقربه وارتفاع مقعده
واعزاز رفعة واجتلال جلالته واجتماع جمالته
واعظام عظمته وانتوار نورته واكتمال كلمته
وارتضاء رضينته واقتدار قدرته واستلاط
سلطنته وامتلاك ملكنته

- 320 He is the first who tasted in the Ridvan of the Bayan the virgin fruits of the gardens of the manifestations of His Holiness, the All-Glorious. He hath ascended to the ultimate heights in exalting the remembrance of God, exalted be His glory, until he reached a horizon that none had attained before him nor shall any attain after him. All who are in the Bayan have been guided by that through which the gate of that Ridvan was opened, and in that Name his own mention was ordained, and verily he is an ever-living being in the Ridvan of the Bayan.

320 وهو اول من ذاق في رضوان البيان ايكار حدائق
تجليات حضره السبحان وقد ارتفع على منتهى
الارتفاع في ارتفاع ذكر الله جل جلاله حتى
استعلى الى افق ما سبقه من احد و ريلحقه من
احد وكل من في البيان وقد اهتدى بما قد فتح به
باب ذلك الرضوان وقدر في ذلك الاسم ذكر
نفسه وانه لم يزل حي حيوان في رضوان البيان

- 321 He seeth in the presence of God whosoever appeareth before Him, and he should beseech God, his Lord, to guide him by His own Self on the Day of His Manifestation. Therefore, present yourselves at that most exalted and majestic seat, and that most transcendent and noble source, as God hath commanded you, for the exaltation of that sanctified Soul and perfected Being on the Day of His Manifestation, through the word of Him Whom God shall make manifest, that He may raise them up through that wherein they believe.
- 322 Verily, God hath not commanded the exaltation of seats except for the exaltation of those who occupy them at the time of their appearance. They possess two spirits: a spirit that is attached to God in the Ridvan, and a spirit that is attached to their thrones, and it is in the Bayan that they shall appear on the Day of Him Whom God shall make manifest through that which He mentioneth concerning them.
- 323 Remember ye that Most Exalted Name and Most Resplendent Form five times every day and night. Whoso is veiled therefrom, it is incumbent upon him to give the number of the Unity in weight of rubies, and whoso forgetteth, nothing is incumbent upon him. Should God wish, He will ordain for him a throne in His Manifestation in the Bayan, or numbered thrones as He commandeth, for God hath power over all things.
- 324 (mode of commentary)
- 325 In the Name of God, the Single, the Single
- 326 All glory be from God unto Him Whom God shall make manifest. Exalted and sublime is His measure, transcendent and holy is His remembrance, from the beginning that hath no beginning unto the end of the manifestation of the Eternal Morn. Then unto His chosen ones in the splendor of majesty and the radiance of beauty.
- 327 I testify that God, glorified be He, hath ever been - His manifestation being identical with His concealment, and His concealment identical with His manifestation. His firstness is identical with His lastness, and His lastness identical with His firstness. He hath ever existed in the glory of eternity and the sanctity of grandeur in one state, one majesty, one beauty, one bounty, and one justice. He beholdeth all things in their stations, their limitations, and their times of existence. He commandeth only for the exaltation of His servants, and forbiddeth only for the protection of His chosen ones. He is independent of the Messengers and hath no need of the Books.
- 328 All that the Messengers have manifested is that His servants might know Him, and all that the Books have revealed is that
- يرى عند الله من يحضر بين يديه وليسئل الله ربه
ان يهديه بنفسه في يوم ظهوره فلتحضر ذلك
المقعد المتشاخ العظيم والمنبع المتبازخ الكريم بما قد
امركم الله لارتفاع ذلك النفس المقدس والذات
المكمل في يوم ظهوره بقول من يظهره الله بان
يبعثه بما يوءم به
- وان الله ما امر بارتفاع المقاعد الا لارتفاع من فيها
حين ظهورهم وان لهم ارواحين ارواح قد تعلقت
بالله في الرضوان وارواح قد تعلقت باعراسها وهي
في البيان تظهر يوم من يظهره الله بما يذكر اياهم
- فلتذكرن ذلك الاسم الاعلى والطرز الابهى في
كل يوم وليله خمسة مره ومن يحتجب عنها
فليزمنه عدد الواحد مثقالا من الياقوت ومن
ينسى فلا شيء عليه ولو يشاء الله يقدر له عرشا
في ظهوره في البيان او اعراسا معدوده بما يامر
وكان الله على كل شيء قديرا
- بسم الله الواحد الاحد
- وانما البهاء من الله على من يظهره الله جل وعلا
قدره ارتفع وامتنع ذكره من اول الاول الى اخر
منتهى ظهور صبح الازل ثم على ادلائه في بهاء
الجل وضياء الجمل
- وبعد فاشهدان الله سبحانه لم يزل كان ظهوره
عين بطونه وبطونه عين ظهوره واوليته عين اخريته
واخريته عين اوليته وهو لم يزل كان في عز الازل
وقدس الجلال على حال واحد وجلال واحد
وجمال واحد وفضال واحد وعدال واحد يرى
كل شيء في امكنته حدوده وازمنته وجوده
وما امر بامر الا لاعتزاز عبادته وما نهى عن نهى
الا لاعتصام ادلائه وانه كان عن الرسل غنيا
وعن الكتب اغنيا
- فكل ما اظهرت الرسل ذلك ليعرفوه عبادهم
كل ما قد نزلت الكتب ذلك ليعرفوه خلقه

His creation might recognize Him. All the paths that have been made manifest are that the dwellers of His heaven and earth might sanctify Him, and all the proofs that have been established are that they might attain certitude in His oneness in the kingdom of His command and creation. He hath not sent the Messengers except to manifest His power over all creation, not for His Own Self, as His power hath ever been all-pervading with His Self, His Will ever independent with His Self, His Purpose ever majestic with His Essence, and His Manifestations ever mighty with His Reality.

329 When thou hast recognized thy Lord God through His independence of what He hath created and will create, and the dependence of what He hath created and will create upon His command, then bear thou witness that God, glorified be He, hath no beginning and no end, no outward and no inward. He hath created the causes of creation upon this pattern - they have no beginning, for were thou to conceive of a beginning, before it there would needs be something, and that beginning would precede the first, deserving to be considered as doth the first of the last. Thus do allusions cease in the realm of endings, save that they ascend unto God in the heights of infinity.

330 Consider the numbers - do they reach a limit? Such is the nature of creation: however high they ascend, they reach no limit. And if it be difficult for thee to understand the beginning of numbers, then before the number is the number, whether it be like the number or parts of the number, and number is never cut off from number.

331 Having understood this, bear witness that the essence of all this greater world is the creation of man, and that the essences of those who are His chosen ones point unto God in their first and last, their outward and inward aspects, and that their essences are what God hath singled out for His mention, and that the essences of those who believe in Him Whom God shall make manifest before all others, and that these essences are the essence of essences, the archetype of archetypes, the cause of causes, and the foundation of foundations - the Throne of Reality, that is, the Outward in every manifestation through the manifestation of God, exalted be His glory, and the Inward in every concealment through the concealment of God, glorified be His might.

332 And for this Throne, from the beginning that hath no beginning to the end that hath no end, there is no number, and what thou hast witnessed in the path of the Furqan regarding number - that is for the dwellers of the pavilion of limitation, and the chosen ones of the Furqan are from that number from the wondrous creation.

وكل ما قد اظهر المناهج ليقدموه سكان سمائه وارضه وكل ما بين الدلائل ليوقنون في وحدانيته ما في ملكوت امره وخلقه وما ابعث الرسل الا لايظهر قدرته على كل خلقه لا عند نفسه اذ لم تزل قدرته عند نفسه كانت مستطيله ومشيته عند نفسه كانت مستقلة وارادته عند كينونيته كانت مستجله و ظهوراته عند نفسانيته كانت مستعظمه

329 فاذا عرفت الله ربك باستغنائك عما خلق ويخلق وافتقار ما خلق ويخلق الى امره فاذا فاشهد بان الله سبحانه لم يكن له من اول ولا اخر ولا من ظاهر ولا باطن وخلق علل الخلق على ذلك المثل لم يكن لها من اول اذ لو تصورن اولاً فقبل هذا ان يكن من شيء فذلك اول سبق الاول يستحق بالجعل مثل ما يستحق اول الاخر فاذا تنقطع الاشارات عن عالم النهايات الا وان تستعرجن الى الله في ذروه الانهيات

330 فانظر في العدد هل يبلغ الى حد كذلك كان شأن ذلك الخلق كل ما يتصاعدون لم يبلغون الى حد وان يصعب الامر عليك في عرفان اول العدد فاذا قبل العدد العدد سواء كان بمثل العدد او اجزاء العدد ولا ينقطع العدد عن العدد

331 فاذا عرفت هذا فاشهد ان جوهر كل ذلك العالم الاكبر خلق الانسان وان جواهر هؤلاء الذينهم ادلاء على الله في اولهم واخرهم وظاهرهم وباطنهم وان جواهر هؤلاء ما يختصهم الله بذكره وان جواهر هؤلاء الذينهم يوءمنون بمن يظهره الله قبل ما سواهم وان جواهر هؤلاء الجوهر الجواهر والطرز الطرائز والعلل العلائل والقوم القوائم عرش الحقيقه اى الظاهر في كل ظهور بظهور الله جل اجلاله والباطن في كل بطون ببطون الله عز اعزازه

332 ولم يكن لذلك العرش من اول الذي لا اول له الى اخر الذي لا اخر له من عد وان ما قد شهدت في منهاج الفرقان من عد ذلك لسكان رفراف الحد

- 333 Behold the proofs of the Qur'an arising from this numerical value derived from the innate nature of things - a proven value. When thou hast witnessed this, then bear witness that the similitude of the Throne of Revelation, though it be exalted above all comparison and sanctified beyond all glorification, yet since all possessors of understanding must needs comprehend it, may be likened to the sun at its zenith. Compare Him Whom God shall make manifest, exalted be His glory, to that sun, and liken all creation to mirrors. Then in the mirrors nothing is seen but a single reflection, and likewise in all creation naught is witnessed but a single Manifestation.
- 334 For all that thou seest in the mirrors is but the reflection of one sun, and whatsoever the Source of Revelation decreeth in every Dispensation dependeth upon the mirrors, inasmuch as they know not their Revealer. Were they to know Him, they would be dwellers in the ocean of knowledge and seated upon the summit of utterance. Thus, that which was reflected in the mirrors of the Primal Point is none other than what God reflected in the mirrors of the people of the Bayan, except that these latter know not at this time their Revealer in the Primal Point, while those others do know. All the differences thou observest among the various religions stem from the veiling of the servant from this divine subtlety and eternal reality.
- 335 Otherwise, God's relationship to all creation is equal, and His revelation to all things is uniform in its origination. Thus the mirrors differ only according to their own conditions of nearness or remoteness, while that which proceedeth from God is but one. Having recognized this, bear witness that the mystery of every Revelation is the First Gate of that Revelation, for this is the essence of the creation of the First. Consider, for example, the dwellers beneath the canopy of the Gospel - the essence of their essence were they who turned to Muhammad, the Messenger of God.
- 336 Witness then in the Bayan that the essence of the creation of the Qur'an, after the Throne of Reality, are they who believed in it, for were there no other, one would still recognize his Lord and believe in His Manifestation. Thou shalt not witness the essence of essences save through a gleaming veil and a subtle pavilion, for the knowledge of essence is a mighty universal knowledge - whoso is given it hath been given all knowledge in a clear book.
- 337 Consider the radiance of a grain of ruby and make it the measure in the science of essence, then witness how many grains of stone would equal it. Then apply this similitude to the chain of humanity, for the purpose of the existence of all human temples is the knowledge and love of God, and all matters of commands
- 333 والا ادلاء الفرقان من ذلك العد من بديع الفطره وهذا عد مثبت فاذا شهدت هذا فاشهد ان مثل عرش الظهور ولو كان متعاليا عن ضرب الامثال ومتقدسا عن نعت الاجلال ولكن لما يستطيعون ان يتعقلن كل ذا ادراك فلتتصون مثل الشمس في نقطه الزوال واجعل مثل من يظهره الله جل اجلاله مثل ذلك ومثل ذلك الخلق مثل المرايا فاذا في المرايا لا يرى الاشياء واحدا وكذلك في ذلك الخلق لن يرى الا ظهورا واحدا
- 334 فاذا كل ما ترى المرايا فيها تجلى شمس واحده وان ما يحكم مالک التجلى في كل ظهور بارتفاع المرايا لما لا يعرفون مجليها والا ليعرفون فهم سكان بحر العرفان ومقعد ذروه البيان فاذا ما تجلى في مرايا بديع الاول ذلك ما تجلى الله في مرايا سكان البيان الا ان هؤلاء لا يعرفون حينئذ مجليهم في بديع الاول وهؤلاء يعرفون وكل ما ترى الاختلاف في كل المذاهب يتذوت باحتجاب العبد عن ذلك اللطيفه الربانيه والحقيقه الصمدانيه
- 335 والا ان الله سبحانه كان نسبته الى كل ذلك الخلق سواء ونسبته تجليد الى كل شيء على حد الانشاء فاذا ما تختلف المرايا باختلاف انفسهم من قربهم وبعدهم والا ياكمن عند الله واحدا فاذا عرفت هذا فاشهد بان سر كل ظهور باب الاول من ذلك الظهور اذ ذلك جوهر ظهور خلق الاول مثلا فانظر في سكان رفرف الانجيل فجوهر الجواهر من هؤلاء من اقبل بمحمد رسول الله
- 336 فاشهد في البيان فان جوهر خلق الفرقان بعد عرش الحقيقه من امن بها اذ لو يكن غيره ليدرك الله ربه ويؤمن بمظهر نفسه ولا تشهد في جوهر الجوهرية الانحجاب متلاذرا رفيق وسرا دق متشعشع دقيق اذ علم الجوهر علم كلي متين من يوءتية فقد اوتى كل العلم في كتاب مبين
- 337 فانظر في بهاء مثقال ياقوت واجعله ميزانا في علم الجوهر ثم فاشهد بان كم مثقال من حجر يعدل هذا ثم سير ذلك المثل في سلسله الانسانيه اذ عله وجود كل هياكل الانسانيه معرفه الله ووجهه وكل

and prohibitions culminate in this. And since the knowledge and love of God are manifest only through the knowledge and love of the Throne of Reality, whoso hath attained unto this hath attained unto all that God intended in the creation of man and ordained in Paradise.

- 338 On this basis was Muhammad-'Ali from among the Letters of the Gospel made the essence of all the creation of the Gospel, for he attained unto that for which God created the people of the Gospel in terms of knowledge and obedience. Imagine not that before the appearance of the Prophet, the true believers of that time did not follow the religion of the Gospel, for this would be contrary to God's good-pleasure in the Book of God. Rather, all the divines of that time before the appearance of the Prophet followed the true religion, which is what God revealed unto Jesus, Son of Mary. Similarly, bear witness that before God made manifest the Point of the Bayan, all its divines, letter by letter, followed the true religion.

- 339 Likewise, He Whom God shall make manifest and His divines, before God grants Him leave to reveal Himself and reveal whatsoever He willeth from His presence, will follow what hath been revealed in the Bayan. Indeed, the manner in which He Whom God shall make manifest follows the religion of the Bayan is greater in the sight of God than how all things follow it.

- 340 Verily, in this connection God hath desired to exalt the mention of Muhammad, the Apostle of God, through what is exalted in the Bayan, more loftily than what was exalted before, and more gloriously than what was exalted and honored in the kingdom of Command and Creation. He is a living one in the sight of God who beareth witness unto those who enter the Bayan and who unceasingly remembereth God, his Lord, through mentioning His Self. Verily, there is no God but Me, the One, the Single.

- 341 Therefore, if thou art able, raise His station to the heights of exaltation and sublimity. And if thou art not able but can attend His seat, then attend it. And if thou art not able but desirest that God thy Lord should grant thee the reward of one who ascendeth unto Him and descendeth at His threshold, then on Friday don the finest raiment God thy Lord hath given thee and drink three cups of water that thy heart may be attracted and thy spirit and being may be refreshed. Then enter thy highest chamber and stand facing the House. Then say "Allah-u-Abha" nineteen times.

- 342 Then be seated and say: Glory be unto Thee, O God! Verily Thou art the Creator of the heavens and the earth, their Fashioner, Ordainer and Designer. Nothing in the heavens or on

شئون الاوامر والنواهي تنتهي الى ذلك ولما كان معرفه الله وحبه لم تظهر الا بمعرفه عرش الحقيقه وحبه فاذا من استدرک هذا فكانه استدرک کل ما اراد الله من خلق الانسان وما قدر في الخنان

338 فعلى هذا قد جعل محمدا عليا من حروف الانجيل جوهر كل خلق الانجيل اذ انه قد بلغ الى ما خلق الله خلق الانجيل له من المعرفه والطاعه ولا تتصور بان قبل ظهور النبوه ادلاء حق تلك الزمان لا يتدينون بدين الانجيل فان هذا غير رضا الله في كتاب الله بل كل ادلاء حق تلك الزمان قبل ظهور النبوه كانوا متدينين بدين الحق وهو ما نزل الله على عيسى ابن مريم ومثل ذلك فاشهد في البيان فقبل ان يظهر الله نقطه البيان فكل ادلائها الحرف بالحرف

339 ومثل ذلك ان من يظهره الله وادلائه قبل ان ياذن الله له بظهور نفسه وبين ما شاء من عنده ليكونون متدينين بما نزل في البيان وان ما دان به من يظهره الله من دين البيان لا كبر عند الله عما دان به كل شيء

340 وان الله في ذلك الباب قد اراد ان يرتفع ذكر محمد رسول الله من قبل بما يرتفع في البيان اعلى عما قد رفع من قبل واهى عما منع وعز في ملكوت الامر والخلق وانه حيوان عندالله يشهد على من يدخل في البيان ولم يزل يذكرالله ربه بذكر نفسه نفسه انه لا اله الا انا الواحد الوحيد

341 فاذا استطعت فارفع مقعده على علو الارتفاع وسمو الامتناع وان لم تستطع وتستطيعن ان تحضر مقعده فلتحضرنه وان لم تستطيعن وتحبن ان يوءتيك الله ربك ثواب ما قدر لمن يعرج اليه وينزل بفناء فلتغلن في يوم الجمعة ولتلبسن الطف ما قد اعطاك الله ربك ولتشرين ثلاث كاس من ماء واحد لتجذب فوادك وتروح سرک وعلاک فاذا فاستدخل اعلى حجرک ولتقومن تلقاء البيت ثم قل الله اقرب تسعه عشر مره

342 ثم اجلس مقعدك وقل سبحانک اللهم انک انت فاطر السموات والارض وجاعلهما ومقدرهما ومصورهما لن يغرب من علمک من

earth or between them can escape Thy knowledge, and nothing in the kingdom of Command or Creation or whatsoever lieth beneath them can frustrate Thee. Verily, Thou art the All-Knowing, the All-Powerful, the Almighty. O my God!

شيء لا في السموات ولا في الارض ولا ما بينهما ولا يعجزك من شيء لا في ملكوت الامر ولا الخلق ولا ما دونهما وانك كنت علاما مقتدرا قديرا

- 343 Send Thy blessings upon the Throne of Thy Manifestation in the kingdom of Thy Command and Creation, and upon the Seat of Thy Concealment in the kingdom of Thy heaven and earth, unto which Thou didst reveal Thyself through the Point of the Bayan before all things, and made Him taste of the gardens of the virgin trees of Oneness before all things, and didst bring Him into Thy presence before all things, and caused Him to ascend unto Thee through Thy power above all things, and bestowed upon Him signs and evidences before all things, through every glory Thou hast created or wilt create, and every majesty Thou hast created or wilt create, and every beauty Thou hast created or wilt create, and every grandeur Thou hast created or wilt create, and every light Thou hast created or wilt create.

343 صل اللهم يا الهي على عرش ظهورك في ملكوت امرك وخلقك وكرسي بطونك في ملكوت سمائك وارضك الذي قد تجليت له به بالنقطه البيان قبل كل شيء واذقته من حدائق ايكار شجره الوجدانيه قبل كل شيء واحضرته بين يديك قبل كل شيء وعرجته اليك بقدرتك فوق كل شيء واتيته الايات والبينات قبل كل شيء بكل بهاء قد خلقته او تخلق و كل جلال قد خلقته او تخلق وكل جمال قد خلقته او تخلق وكل عظمه قد خلقتها او تخلق وكل نور قد خلقته او تخلق

- 344 For verily Thou art Light before every light, and Thou art Light after every light, and Thou art Light above every light, and Thou art Light with every light, and Thou art Light beneath every light.

344 فانك انت نور قبل كل نور وانك انت نور من بعد كل نور وانك انت نور فوق كل نور وانك انت نور مع كل نور وانك انت نور دون كل نور

- 345 From the most bountiful of all Thy mercies, and from the most supreme of all Thy grandeur, and from the most perfect of all Thy perfections, and from the most mighty of all Thy might, and from the nearest of all Thy will, and from the most penetrating of all Thy knowledge, and from the most powerful of all Thy power, and from the most pleasing of all Thy good-pleasure, and from the most noble of all Thy nobility, and from the most enduring of all Thy sovereignty, and from the most glorious of all Thy dominion, and from the most exalted of all Thy loftiness, and from the most complete of all Thy signs before Thee, and from the most wondrous of all Thy words with Thee, and from all tidings which Thy knowledge hath encompassed, that which befitteeth the sublimity of Thy holy transcendence and the exaltation of Thy glorious elevation.

345 ومن كل رحمتك اوسعها ومن كل كبريائك اكبره ومن كل كالك اكمله ومن كل عزتك اعزها ومن كل مشيتك اقربها ومن كل عليك انفذه ومن كل قدرتك اقدرها ومن كل رضائك ارضاه ومن كل شرفك اشرفه ومن كل سلطانك ادومه ومن كل ملكك اغفره ومن كل علائك اعلاه ومن كل اياتك اتمها عندك ومن كل كهاتك اعجبها لديك ومن كل خبر قد احطت به علما ما ينبغي لعلو قدس امتناعك وسمو عز ارتفاعك

- 346 Verily Thou hast ever encompassed all things and been powerful over all things.

346 انك كنت بكل شيء محيطا وانك كنت على كل شيء قديرا

- 347 Then prostrate thyself upon the soil thereof, for the relation of the soil unto Him is equal in both nearness and remoteness up to five parasangs, since that is the land whereon the Word of the Bab hath been exalted, and the mystery of Oneness hath prevailed, and the Manifestation of the All-Sufficing hath triumphed, and the signs of Singleness have been glorified, and the evidences of Unity have held sway. And verily, by virtue

347 ثم اسجد على طين منه فان نسب الطين اليه سواء في القرب والبعد على خمس فراسخ اذ تلك ارض قد استطالت عليها كلمه البايه واستظهرت عليها سر الوجدانيه واستقهرت عليها ظهور الصمدانيه واستجللت عليها ايات الفردانيه واستسلطت عليها

of God's mention of it, it shall remain exalted and resplendent until the Day of Him Whom God shall make manifest.

دلالات الاحديه وانها بما قد ذكرها الله تعالى
متعاليه متاليه الى يوم من يظهره الله

348 And say in thy prostration: O my God! Thou art the nearest of the near, and the God of gods, and the Most Single of the single ones, and the Most One of the ones, and the Most Eternal of the eternal ones. Send Thy blessings upon the first to believe in Thy Proof, and send down upon him in the pavilions of paradise and the chambers of heaven whatsoever good Thy knowledge encompasseth. If it be not in Thy keeping, bless him as Thou art able, and curse him who hath betrayed him, and more than that.

348 وقل في سجودك اللهم انك انت اقرب الاقربين
وانك انت انا الاله الالهين وانك انت اواحد
الاوحدين وانك انت انا انا الالهين وانك انت
اصمد الاصمدين صل على اول من امن بمجتك
وانزل عليه في رفرف الرضوان وغرف الجنان ما
انت عليه من كل خير قد احطت به علما دان
لم يكن في حفظك صل عليه بما تستطع ولتلعن
على من قد خرنه وفوق ذلك

349 Then ask of God, thy Lord, thy desire, for God will assuredly fulfill it through His power with the utmost speed that He hath ordained, if thou art sincere in thy purpose and truthful in thy words. And watch over thyself lest thou visit with these sublime words and the Day of Resurrection come upon thee while thou knowest Him not, or after thou hast known Him, if thou help Him not nor grieve for Him. For verily I have seen with mine own eyes in that Resurrection those who visited Muhammad, the Apostle of God, then the Imams of Guidance, then the Gates of Glory, yet knew them not and committed against them that which God would be ashamed to mention, though they would visit them night and day with words that had been revealed in their Books.

349 ثم فاسئل عن الله ربك مقصداك فان الله
ليقضينه بقدرته باسرع ما قدر من عنده اذا
كنت مخلصا في قصدك وصادقا في قولك
ولتراقبن نفسك ان لا تزورن بتلك الكلمات
الممتنعات ويوم القيمة ياتيكم وانت لا تعرفه
او بعد ما تعرفه لو لم تنصره تخزنه فاني قد رايت
في تلك القيمة بعيناي ان الدين قد زاروا محمدا
رسول الله ثم اثم الهدي ثم ابواب الابهى ما
عرفوهم وقد اكتسبوا في حقهم ما يستحي
الله ان يذكره بعد ما هم بالليل والنهار ليزورهم
بكلمات قد نزلت في الكتب عندهم

350 And thou shalt recite these words, but when their meaning comes to thee, either thou wilt not believe in them or thou wilt not grieve for Him. He is independent of thy joy and thy faith. Marvel not at this, but look at the numerous religions upon the earth, for every people visits their Prophet and their Prophet's martyrs in their religion after their Resurrection has passed and their Prophets and their Prophets' martyrs have returned, while they walk in the atmosphere of their vain imaginings and their unreal conditions.

350 وانك ستقرئن تلك الكلمات ولكن اذا ياتيكم
معناها او لم تؤمن بها ولا تخزنه ليستغنى عنك
عن بهجتك وايمانك ولا تستعجب عن ذلك
و انظر في الملل المتكثرة فوق الارض فان كل
امه ليزورن نبهم وشهداء نبهم في دينهم بعد ان
قيامتهم قد قضت وانبياهم وشهداء انبيائهم قد
رجعت وهم في هواء خيالهم الموهوميه وشئونهم
الغير الحقيقه يسلكون

351 Ponder then with true pondering, for verily thou, O Third Letter, who believest in Him Whom God shall make manifest, shalt visit thyself with this visitation yet know it not. But God, when He willeth, shall make thee know thyself through the word of Him Whom God shall make manifest. When He maketh thee know, then be certain of thy station and thank God, thy Lord, for everyone who hath read these words, their support hath reached unto thee, and thou shalt know thy worth by helping the Cause of God, with true and befitting aid, before God. And if the mention of the letter "Ha" proveth difficult for thee in its separation in that Gate, verily We shall send down

351 فلتدبرن حق التدبير فانك انت ان يا حرف الثالث
المؤمن من بمن يظهره الله لتزورن نفسك بتلك
الزياره ولا تعرفها ولكن الله اذا شاء ليعرفك
نفسك بقول من يظهره الله فاذا عرفك فاستيقن
بمصدقك ولتشكرن الله ربك فان كل من قرء
تلك الكلمات قد انتهت مددها اليك وستعرفن
قدرك بان تنصرن دين الله حق النصرين يدي
الله وان صعب عليك ذكر الهاء بالافتراق في
ذلك الباب فانا لننزلن تلك الابه حين ما تقرئها
عدد الباب

that verse when thou recidest it according to the number of the Gate.

- 352 This shall suffice thee from mentioning the Unity, then the Throne of Manifestation, then that Gate, then the completing letters - a bounty from God unto all worlds. God beareth witness that there is no God but Him, and that He Whom God shall make manifest is the Truth from His presence, and that the numbers of the Living Letters who believe in Him, these are they who in the Book of God are brought near.

352 لتكنينك عن ذكر التوحيد ثم عرش الظهور ثم ذلك الباب ثم حروف المتمة فضلا من الله للعالمين شهد الله انه لا اله الا هو وان من يظهره الله لحق من عنده وان اعداد حى الذينهم يوءمون به فاولئك هم فى كتاب الله المقربون

- 353 (Persian mode)

353

- 354 In the Name of God, the Single, the Single

354 بسم الله الواحد الإحد

- 355 Praise and glory befit the holy threshold of the Ever-Living, the Self-Subsisting, Who hath been from time immemorial exalted in the inaccessible heights of His holy Essence, and will continue throughout eternity in the sublime independence of His sacred Being. He hath created all things from something by His all-pervading power, and hath caused all things to be manifested from nothing by His insuperable Will.

355 تسبيح وتقديس بساط قدس حى قيومى را سزاوار بوده وهست كه لم يزل باسترفاع امتناع ذات مقدس خود بوده ولا يزال باستجلال استقلال ذات مقدس خود خواهد بود خلق فرموده كل اشياء را من شىء بقدرت مستطيله خود وتجلي فرموده لا من شىء بكل شىء بمشيت ممتعه خود

- 356 Who can befittingly praise His sacred Being, when He hath made all things to bear witness to the creation of all things from nothing by His command? No thing hath any reality except through His mention in the dawning-places of His Cause and by His decree in the daysprings of His Remembrance. How can any being deviate by even an atom's weight from His worship, when all things derive their very existence from Him and move in His love? Though they themselves may be unaware, the possessor of subtle vision perceiveth this truth.

356 كراتوان كد ثناء خود كويد ذات مقدس او را وحال انكه شاهد گرفته كل شىء را بر خلق كل شىء باينكه لا من شىء بامر خود جعل فرموده وشيئى از براى شىء نبوده الا بذكر او در مطالع امر او وبحكم او در مشارق ذكر او كرد توان كه از عبادت او قدر شىء منحرف كردد وحال انكه كل شىء بشيئت ان منوجد ودر حب او متسير بوده وهستند اكر چه خود بنفسه مستشعر نبوده ولى ذو البصر اللطيف يدرك ذلك

- 357 From creation without beginning to creation without end, all things have ever proclaimed and do proclaim "From God, unto God, and for God." In every condition, whatsoever they utter or do is intended for the manifestations of His power, though they themselves may be veiled therefrom. Yet all things in their entirety worship His sacred Being, and each particle in its measure prostrateth before His holy Self.

357 زيرا كه از خلق لا اول الى خلق لا اخر كل بالله ومن الله والى الله كويان بوده وهستند ودر هر شان آنچه ميخوانند وميكنند از براى ظهورات قدرت او اراده نموده ومينمايند اكر چه خود محتجب بوده وهستند

- 358 Every essence in its essential nature, every abstract reality in its abstraction, every pristine thing in its pristineness, and every pure substance in its purity, from the beginning that hath no beginning unto the end that hath no end, throughout all the kingdoms of the outward and the inward, have been and shall forever remain His worshippers and adorers.

358 وليكن كل بكليت عابدند ذات مقدس اورا وجزء بجزئيت ساجدند نفس مقدس اورا وجوهر بجوهريت ومجرد بمجرديت وساذج بساذجيت وكافور بكافوريت از اول لا اول الى اخر لا اخر در كل ملكوت ظواهر وجبروت بواطن عباد وتجاد بوده ومجاد وحماد خواهند بود

- 359 All are severed from all praise and from praising all, and are illumined through Him by His praise of His own Self. All paths bear witness to their extinction and all ways proclaim His transcendence. Praise be unto that Primal Will which He created from nothing by His power and through which He hath manifested Himself to all things according to their station. He hath ordained for it no first beginning nor last ending, that it might serve as proof of the exaltation of His power and the inaccessibility of His Will.
- 360 He hath made His example, from first to last, like unto the rising of the sun, and hath ordained every manifestation like unto a dawning, that those who are illumined by the first appearance might not be veiled from the latter appearance. And were it possible for a soul to endure from the first creation that hath no beginning unto the last creation that hath no end, it would witness in that final end, with the same gaze as in that first beginning that hath no beginning, its servitude and prostration before God.
- 361 Thus do all atoms revolve around the eternal Point of Unity and are illumined by the holy Dayspring of Divine Oneness, that the dwellers of no manifestation might remain veiled in a subsequent manifestation. And He hath made this Will the spirit of the greater world, whereby all things are sustained, while it itself is sustained by its own essence through God.
- 362 And He hath ordained for it infinite progress in less than the twinkling of an eye, all that can be conceived within the realm of possibility - and has decreed its manifestations in the next revelation in the hereafter, so that those ascending through infinite journeys might not remain stationary in their ardent quest, and have ever been and will ever be, to the extent possible in the contingent world, soaring on wings of recognition and love for Him, and hope and knowledge of what is to come, and fear of being deprived of knowledge, traversing all paths without beholding any manifestation other than that Primal Sun's effulgence, bearing witness to the name of the Creator in an atom of dust, and at the holy horizon becoming observers of the mention of the Lord of Lords, becoming worshippers of the Creator of the heavens and earth and all between them, beholding all their knowledge determined in existence through pure, essential melodies and detached, ethereal songs, so that they might not be veiled from the seat of certitude.
- 363 And since the recognition of the Ancient Invisible Essence has been impossible, and God the Exalted has not commanded it for any - since its possibility in the contingent realm is impossible - He has enjoined upon all things, from the beginning that has no beginning to the end that has no end, to know
- 359 غیر از آنکه کل از کل و از ثناء کل منقطع و باو
بثاء او بر نفس او مستشرق کل سبل مستشهد
بر اندکاک وکل وسل مستثنی انه امتناع بوده
و ثناء بر مشیت اولیه که خلق فرموده او را لا
من شیء بقدرت خود و تجلی فرموده باو بنفس
او بهرشیء در رتبه او و او برای او اولی لا اول
و آخری لا آخر مقدر نفرموده تا آنکه دلیل باشد
بر ارتفاع قدرت او و امتناع مشیت او
- 360 و مثل او را از اول بلا اول و آخر بلا آخر مثل
طلوع شمس قرار داده و هر ظهوری را مثل
طلوعی مقدر فرموده تا آنکه مستشرقین از ظهور
اول از ظهور آخر محتجب نمانده و اگر ممکن
باشد که نفس از خلق اول بلا اول باقی باشد
تا خلق آخر بلا آخر بهمان غیر که در اول لا
اول مستعبد بوده خدا را و مستسجد بوده او را
در آخر لا آخر بعین اول لا اول مشاهده نماید
- 361 تا آنکه کل ذرات بر نقطه وحده ازلیه سائر کردند
و بر مطلع قدس توحید مستثنی و سکان هیچ
ظهوری در ظهور آخر محتجب مانده و روح کل
عالم اکبر را این مشیت قرار داده که کل باو
قائمند
- 362 و او بنفسه بالله و از برای او اقل از لمح بصر
ترقیات مالا نهایه قرار داده آنچه در امکان
متصور و حکم فرموده بظهورات آن در ظهور
بعد باختر تا آنکه متعارجین اسفار لا نهایت از
شوق سیر خود مستقیم نکشته و لم یزل ولا یزال
بما یمكن فی الامکان بجناح عرفان و حب خود
و رجاء و عرفان بعد و خوف از دون عرفان
متسایر بوده و در کل مسالک سبل غیر تجلی آن
شمس اولیه تجلی مشاهده ننموده بر ذره تراب
اسم ذارئی را شاهد کشته و براق قدس ذکر
رب الارباب ذائری خلق سماوات و ارض
و ما بینهما را عابد کشته و کل معارف خود را
متعین در وجود بتغنیات سازجیات جوهریه
و کافوریات مجرده مشاهده تا آنکه از مقعد یقین
محتجب نکشته
- 363 و از انجائیکه عرفان ذات غیب ازل ممتنع بوده
و خداوند عالم جل و عز امر نفرموده کل را زیرا
کل امکان آن در ممکن غیر ممکن وکل اشیاء را
از اول لا اول الی آخر لا آخر مکلف فرموده

the Sun of Truth which is the Mirror of His Essence and the Primal Will which is the Throne of His Manifestation. He has accepted from all things their recognition of Him as their recognition of Himself, their love for Him as their love for Himself, their pleasure in Him as their pleasure in Himself, their meeting with Him as their meeting with Himself, and their obedience to Him as their obedience to Himself.

364 And for that He has ordained two stations: the station of the Unseen wherein naught is seen of Him, and the station of Manifestation wherein naught is seen except His Primal Will. This station He has made the creation of that station, and that station He has decreed to be the world of names and attributes for those servants who traverse the depths of similitudes and the surging seas of glory, whose motion is by God, whose stillness is by God, whose beginning is by God, whose end is by God, whose outward aspect is by God, whose inward aspect remembers naught except through God, and who return to none save unto God. They behold the most hidden of the hidden in the most manifest of the manifest, like those servants who behold the mention of the Primal Will in its outward manifestation.

365 Should one of them live in the time of Him Whom God shall make manifest and desire permission to ask a question, He will say: "Ask God, thy Lord, concerning what thou desirest, for We have ever been loving." And should He wish to answer, He will say: "Hearken unto what is revealed unto thee from God - verily there is no God but Me, the Best of the loving ones." And since the paradise of truth dawns not upon the atoms of existence save through recognition of this type of manifestation and certitude in this type of concealment, it is for this reason that, in the dwellers of the previous Manifestation, since creation was confined to the world of limitations and they had no share of pure, absolute manifestation, He has lifted up the thrones manifesting this hidden, treasured knowledge from the dwellers of each revelation, save whom God willeth.

366 And since in the Manifestation of the Point of the Furqan, the age of this world from the first creation reached completion in eleven thousand, the Point of the Furqan caused a drop thereof to appear upon the countenance of all created things, and that manifest one is the manifest Qur'an.

367 If anyone has become cognizant of the unseen of that unseen throne - as was the first to believe in Him who was clothed in this garment of glory - as is described in the well-known tradition: "My knowledge through luminosity is the knowledge of God, and the knowledge of God is My knowledge." And He educated the dwellers of the Dispensation of the Qur'an

بمعرفت شمس حقیقت که مرات ذات اواست
ومشیت اولیه که عرش ظهور اواست وقبول
فرموده از کل شیء بمعرفت او از معرفت خود
واز محبت خود واز رضای او برضای خود واز
لقای او بلاقای خود واز طاعت او بطاعت خود

364 واز برای ان دو مقام مقدر فرموده مقام غیبی
که در او دیده نمیشود از او ومقام ظهوری که
در او دیده نمیشود والا مشیت اولیه او واین مقام
را خلق ان مقام قرار داده وان مقام را عالم اسماء
وصفات حکم فرموده از برای عبادی که سائرند
در لجج امثال وطماطم یم اجلال که حرکت
ایشان بالله بوده وسکون ایشان بالله واول ایشان
بالله وآخر ایشان بالله وظاهر ایشان بالله وباطن
ذاکر نیستند الا عن الله وراجع نیستند الا الی
الله مشاهده مینمایند غیب را در ظاهر
ظاهر بمثل عبادی که ذکر مشیت اولیه را در
ظاهر مشاهده مینمایند

365 اگر یکی از انها در زمان من بظهوره الله باشد
وخواهد اذن دهد او را بر سوال میفرماید فاسئل
الله ربک عما اردت فانما کما لمحییین واکر خواهد
جواب فرماید او را میفرماید فاستمع لما یوحی
الیک من عندالله انه لا اله الا انا خیر المحییین
واز انجائی که رضوان حقیقت بر ذرات وجود
طالع نمیشود الا بعرفان این نوع ظهور وبایقان این
نوع بطون از این سبب است که در سکان ظهور
قبل چونکه خلق در عالم حد متوقف بوده وایشان
را بهره از ظهور بحت بات نبوده اعراش ظهور
این علم مکنون مخزون را از سکان هر ظهوری
مرفوع داشته الا من شاءالله

366 واز انجائیکه در ظهور نقطه فرقانیه عمر این عالم
از بدیع اول در یازده الف بغایت رسید رشح
ء از انرا نقطه فرقان برچهره کل ممکنات ظاهر
فرموده وان ظاهر ظاهر قران است

367 اگر کسی غیب غیب ان عرش را عارف
کشته چنانچه اول من امن باو متمم این
قیص عزت بوده چنانچه در حدیث معروف
موصوف ان معرفتی بالنورانیه معرفه الله ومعرفه
الله معرفتی وسکان ظهور فرقان را باین ظهورات

through these inaccessible manifestations, so that on the Day of Resurrection all might recognize their Beloved and behold naught but God in the countenance of the Sun of Truth.

368 And praise be to God that all the dwellers of the Dispensation of the Qur'an were veiled from their Purpose, and all were veiled by the dawning limitations in their religion from the Essence of essences to which all return, except certain guides who grasped allusions from the words of the Manifestation of the inmost hidden, and through their blessings stepped into the arena of this Revelation and heard with their heart's core and inner being the call "Verily I am God, there is no God but Me," and were not frightened. Had all grasped the words of that Manifestation of the inmost hidden, today they would have received all ordinances directly from God and would have been illumined by the meeting with God.

369 But since God's proof in every condition has been complete and sufficient, transcendent and perfect for all created things, no atom has had or has any argument for not attaining this exalted knowledge and inaccessible sovereignty. This knowledge has belonged and belongs to Him Whom God shall make manifest, and none other has been or is worthy of it. And if it appears in any other, it is like the reflection of the sun in mirrors, not through essential reality. And this Revelation shall progress such that at the end of night the guides to the names and attributes shall witness in the inmost hidden the mention of the most manifest outer.

370 But all these are reflections in mirrors for the capacity of the Day of God's Manifestation, so that at the time of manifestation all who are on earth may look with this vision and gaze with the eternal eye upon the countenance of the Sun of Truth. This has been and is the station of the unseen of the Sun of Truth and the most exalted face of the Dawning-place of the Sun of Eternity. All ranks of prayers and supplications are but a drop of this ocean, and all wondrous tales and allusions are but a sprinkling from this mighty sea. The first to believe in the Point of the Bayan was sailing upon this ocean and gazing into these depths. It was for this reason that he was honored with this nobility and adorned with this guidance.

371 For had he gazed from any other direction, how could he have witnessed the fruits of the manifestation from the Tree of "Verily I am God, there is no God but Me" before all existence? And if all the dwellers of the Bayan, nay all upon earth, had been educated with this subtle vision and lofty pursuit, perchance on the Day of God's Manifestation they would not have been frightened by His words and would have gazed upon the inner reality.

ممتعه تربیت فرموده تانکه در یوم قیامت کل محبوب خود را شناخته و در چهره شمس حقیقت غیرالله را مشاهده نموده

368 وحمد خدا را که کل سکان ظهور فرقان از مقصود محتجب بوده وکل بحدودات مشرقه در دین خود از جوهر جواهرالاصل که کل منتی باو میشود محتجب بوده الا ادلاء معدوده که از کلمات مظهر باطن باطن اشاراتی استدراک نموده و ببرکت انها در عرصه این ظهور قدم گذاشته ونداء انی انا الله لا اله الا انا را بجان فواد وکینونیت خود شنیده و مستوحش نکشته اگر کل استدراک کلمات ان مظهر باطن باطن را نموده امروز مشافهه عن الله اخذ کل حکم نموده و بقاء الله مستضی کشته

369 ولی از انجائیکه حجت خداوند در هرشاء برکل ممکنات تام و بالغ بوده و متعالی و کامل بوده هیچ ذره را حجتی نبوده و نیست برتحصیل نمودن این نوع معرفت مرتفع و ولایت ممتنع و این معرفت مستحق من یظهره الله بوده وهست و غیر او را سزاوار نبوده و نیست واکر در دون اون جاری گردد بمثل تجلی در شمس مرات است نه بکینونیت ثابت و چنین این ظهور ترقی نماید که در اخر لیل ادلاء اسماء وصفات در باطن باطن ذکر ظاهر ظاهر را مشاهده نمایند

370 ولی کل اینها عکوسات در مرات است از برای استعداد یوم ظهور الله که در حین ظهور کل ما علی الارض باین نظر ناظر و بر چهره شمس حقیقت بعین لم تزل متوجه و ناظر و این بوده وهست رتبه غیب شمس حقیقت وجهه اعلائی مطلع شمس ازلیت کل صفوف دعوات و مناجات قطره است از این بحر وکل بدایع حکایات و اشارات رشته ایست از این طمطام واول من امن بنقطه بیان سائر در این بحر بوده و ناظر در این لجه از این جبهه بوده که مشرف باین شرافت کشته و مطرز باین هدایت

371 که اگر غیر از این جبهه ناظر بود چگونه توانست از شجره انی انا الله لا اله الا انا قبل کل وجود ثمرات ظهور را مشاهده نماید واکر براین نظر لطیف ومنتع رفیع کل سکان بیان مرتبی کشته بل ما علی الارض لعل در یوم ظهورالله مستوحش از کلمات ان نکشته

- 372 Consider thyself at all times oriented towards the essence of truth and enlightened by His manifestations, and know that in every Revelation He hath been and is the representative of the Unseen Eternal Essence. If infinite mirrors were to be placed before Him and He were to decree them to be saints, they would be saints; and if infinite mirrors were placed before Him and He were to pronounce them noble, they would be noble. Similarly, in every beneficent name, apply the mystery of unity, for by His mere will and decree it cometh to pass. The relationship of all things to Him hath been and remaineth a single relationship.
- 373 His command, in whatsoever He placeth it, is exalted, and His prohibition, upon whatsoever He layeth it, descendeth, whether that thing be from the highest or lowest of creation.
- 374 When thou observest what transpireth in all Dispensations, with their exaltation and abasement, know that this hath ever been the cause: Consider how in the Dispensation of the Primal Point, He established His Cause at the highest rank of creation, which is the station of man, though at the time when He established His Cause none knew that Man, yet today when thou lookest upon Islam, thou findest not a soul who knoweth Him not or believeth not in Him. And thou beholdest His lofty dome in the land of Najaf, where those who would not enter His house in His day now prostrate themselves at His gate, and all monarchs glory in their prostration at His threshold, and all who possess dominion are honored to stand before Him.
- 375 This is the fruit of the Tree of Truth's Command in the noblest of creation, and what thou seest is due to the veils of men, else His Command merited that all things should seek shelter beneath His shade. And whatsoever hath not come to pass hath been due to the veils of men, not from any lack in the Command.
- 376 Consider how He hath established His Cause in both the highest of creation and the lowest of creation, which is the station of clay - it hath become the House of God, and seventy thousand souls circle round it each year. This too is due to the veils of men, else His Command meriteth that all upon the earth should seek shelter beneath His shade, and whatsoever hath not come to pass hath been due to the veils of men, not from any lack in the Command. I have given thee examples of the highest and lowest, that thou mayest understand what lieth between them.
- 372 و بسر حقیقت ناظر بوده و بظهورات او مستشرق و مهدی کشته و بدانکه او در هر ظهوری قائم مقام ذات غیب ازل بوده و هست اگر ما لا نهایی مرا یا در تلقای او واقع شود و حکم ولایت فرماید اولیاء هستند و اگر الی ما لا نهایی مرا یا مقابل کردند و حکم نجابت فرماید نجیب هستند و همچنین در هراسم خیری سر وحدت را جاری کن که خواهد بجزد و حکم خلق او میگردد و نسبت کل اشیاء باو نسبت واحد بوده و هست
- 373 امر خود را که در هر شیئی که گذارد مرتفع میگردد و نهی خود را در هر شیئی که گذارد نازل میگردد سوای آنکه آن شیئی از اعلای خلق باشد یا ادنای اون
- 374 و آنچه در کل ظهورات می بینی از ارتفاع و انتزال علت همین بوده نظر نموده در ظهور نقطه قبل امر خود را در اعلا رتبه خلق که رتبه انسان است گذاشت و حال آنکه آن یومی که امر خود را گذاشت کسی آن انسان را نمیشناخت و امروز نظر کنی در اسلام که هیچ نفسی هست که او را شناسد و مومن باون نباشد و قبه مرتفعه او را می بینی در ارض نجف که مثل انبائی که در زمان او در بیت او داخل نمیشدند چگونه ساجدند نزد باب او و کل سلاطین بسجود نزد باب او مفتخر و کل ملائکین بقیام بین یدی او معزز هستند
- 375 این است ثمره امر شجره حقیقت در اشرف خلق و اینقدر که مشاهده میکنی از جبهه حجاب خلق است والا استحقاق وارد امر او براینکه کل شیئی در ظل او مستظل کردند و هر قدر که نشده او حجاب خلق بوده نه از استحقاق امر
- 376 اینکه در اشرف خلق و در ادنای خلق که رتبه طین باشد نظر کنی امر خود را گذارده بیت الله شده و سالی هفتاد هزار نفس در حول آن طواف میکنند و این از جبهه حجت خلق است والا لایق هست امر او را که کل ماعلی الارض در ظل او مستظل شوند و هر قدر که نشده از جبهه حجاب خلق است نه دون استحقاق امر مثل زدم باعلی و ادنی که ما بینما را خود درک کنی
- 377 و در هر ظهور بصیرت حرکت نمائی و نظر باول ظهور نمائی و مد اعین را آخرت قرار دهی که

377 Move with insight in every Dispensation, look not to its beginning but fix thine eyes upon its end, which is the next Manifestation, for the exaltation of the former Manifestation is in the beginning of the latter. This is the most exalted Will, whose command is the Command of God and whose prohibition is the Prohibition of God. All are obliged to know Him, to love Him, and to traverse the depths of His names and attributes if they are able. And if they are unable, God hath established for Him a lower station, which is His outward station, called the Sun of Truth, the First Creation, the Primal Will, the Eternal Sun, the Primal Essence of Creation, the First Camphor of Invention, and other such elevated and sublime terms.

378 This is the station wherein mention is made of the servitude of every Manifestation after the words "There is no god but God." If one cannot navigate that sea, let him navigate this one. God hath ordained these two stations of Him Whom God shall make manifest as obligatory upon all created things. The first is not acceptable save through the second, and the second is not established save through the first. This is why from the beginning that hath no beginning to the end that hath no end, the foundation of religion hath been the twin testimonies, for all else besides these twin testimonies is realized through the command of another word, whether that command be in the highest ranks of creation, such as the First Living One, or in the lowest ranks of creation, such as the House.

379 And remember thou the first to believe, for if thou shouldst sail upon the sea of names, thou wouldst behold him as the Primal Will. Know thou that he hath ever been and shall ever be living, and every possessor of might in the Bayan hath become mighty through him, and every possessor of knowledge in the Bayan hath become learned through him, and every possessor of power in the Bayan hath become powerful through him, and every possessor of sovereignty in the Bayan hath become sovereign through him, and every possessor of majesty in the Bayan hath become majestic through him.

380 And thou shouldst make mention of him in every night and day the number of the Gate, for from the beginning of his manifestation until the exaltation of all, existence hath had no dawning place for the effulgences of the rays of the light of the Eternal Morn save in this number. Say: O God! Send Thy blessings upon the first to believe in Thee, then in Thy Proof, then in the Manifestation of Thyself, with every good thing which Thy knowledge embraceth. Verily Thou art the All-Knowing of all things, and verily Thou art powerful over all things.

ظهور آخر باشد که ارتفاع ظهور اول در بدء ظهور آخر است و این است جبهه اعلای مشیت که امر او امر الله و نهی او نهی الله و کل مکلفند بمعرفت او و حب او و سیر در لبح اسماء و امثال اگر توانند و اگر نتوانند خداوند جبهه ادنائی و مقام دیکه ی از برای او قرار داده که مقام ظاهر او است و اسم آن مقام شمس حقیقت و اول خلق و مشیت اولیه و شمس ازل و ساذج اول ابداع و کافور اول اختراع و امثال این نوع کلمات ممتعه مرتفعه اطلاق میشود

378 و این مقامی است که ذکر اقتران عبودیت هر مظهر ظهوری میشود بعد از کلمه لا اله الا الله اگر کسی در آن بحر نتواند سالک گردد در این بحر سالک شود و از برای من یظهره الله خداوند این دو مقام را فرض فرموده بر کل ممکنات اول مقبول نیست الا بثنائی و ثانی ثابت نیست الا باول و این است که از اول لا اول الی آخر لا آخر اصل کلمه دین شهادتین بوده زیرا که ما دون شهادتین متحقق است بامر کلمه آخری چه امر او در اعلی مراتب خلق باشد مثل حی اول چه ادنی مراتب خلق مثل بیت

379 و ذا که باش اول من امن را که اگر سائر در بحر اسماء هستی او را مشیت اولیه می بینی و بدان که او لم یزل حی بوده و هست و هر صاحب عزیزی که در بیان باشد باو عزیز شده و هر صاحب علمی که در بیان علم باشد باو صاحب علم شده و هر صاحب قدرتی که در بیان قدیر شده باو قدیر شده و هر ذا سلطنتی که در بیان سلیط باشد باو سلیط شده و هر صاحب جلالی که در بیان جلیل باشد باو جلیل شده

380 و ذکر کنی او را در هر شب و روز عدد باب زیرا که از اول ظهور او تا ارتفاع کل وجود را بغیر از این عدد با شراق شوارق نور صبح ازل مشرق نداشته قل اللهم صل علی اول من امن بک ثم بحجتک ثم بمظهر نفسک بکل خیر قد احطت به علما انک کنت بکل شیء علیما وانک کنت علی کل شیء قдіرا

- 381 (4. al-ahiy) (الاحي) 381
- 382 (mode of verses) 382
- 383 In the name of God, the Most Living, the Most Living بسم الله الاحي الاحي 383
- 384 God - there is no God but Him, the Most Living, the Most Living, by God, God the Living, the Living. God - there is no God but Him, the Life-Giver, the Life-Giver. In the name of God, the Life-Giver, the Life-Giver. God - there is no God but Him, the Ever-Living, the Life-Giver. God - there is no God but Him, the Life-Giver, the All-Pervading. الله لا اله الا هو الاحي الاحي بالله الله الاحي الاحي الله لا اله الا هو المحي المحي بسم الله المحي المحي الله لا اله الا هو المتحي المحي الله لا اله الا هو المحي المتاح 384
- 385 Say: God is the Ever-Living, exalted above every life; none hath power to withhold himself from the Sovereign, the King of the quickening of all that live – neither in the heavens, nor on the earth, nor in whatsoever lieth between them. He, verily, is the Living, the Life-Giver, the One Who quickeneth from the beginning; and unto God belong the life of the heavens and the earth and all that is between them. God is the Living, the One Who bestoweth life; and unto Him pertaineth the dominion, the sovereignty, of the quickening of the heavens and the earth and all that is between them. God is the Living, the Quickener, the One made manifest; and unto God belong life upon life – the life of the heavens and the earth and all that is between them. And behold: the Living One, the Quickener, the Manifest, is He; and all that He hath created and shall create—whether of death or of life – is in His grasp. There is no God but Him, the Living, the Manifest. Say: God is the Ever-Living, above every living thing. None can refuse the Living One – the Life-Giver, the Sovereign of their quickening – neither in the heavens, nor on the earth, nor in whatsoever is between them. Verily, He is the Living, the Quickener from the beginning. قل الله احى فوق كل ذى احياء لن يقدر ان يمتنع عن ملك سلطان احيائه من احد ر فى السموات ولا فى الارض ولا ما بينهما انه كان حياء حائيا حيثيا والله حيات السموات والارض وما بينهما والله حياء حائى حىي والله ملك سلطان احياء السموات والارض وما بينهما والله حياء محي متاح والله حىي حيان حيات السموات والارض وما بينهما وابسر حيان محي ء متاح والله كل ما خلق ويخلق من موت او حيات كل فى قبضته وانه لا اله الا هو الحى المتاح والله ملك سلطان احياء السوات والارض وما بينهما والله حياء محتي ء متاح قل الله احى فوق كل ذى ايجه لن يقدر ان يمتنع عن حىي حيان احتيائه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان حياء محتيا حيثيا 385
- 386 Say: O God! Thou art the Life of the heavens and of the earth and of what lieth between them. Thou givest life unto whom Thou willest and takest it from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou strengthenest whom Thou willest and weakeneth whom Thou willest. Thou enrichest whom Thou willest and impoverisheth whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art the Living One above all living ones. قل اللهم انك انت حيان السموات والارض وما بينهما لتوءتين الحيات من تشاء ولتزعنها عمن تشاء ولتعزن من تشاء ولتزلن من تشاء ولتخذلن من تشاء ولتخذلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء فى قبضتك ملكوت كل شىي ء تخلق ما تشاء بامرک انک انت حى الاحيين 386
- 387 Glorified art Thou, O God! Verily Thou art the Source of all life. Thou givest life unto whom Thou willest and takest it from whom Thou willest. Thou causest to triumph whom Thou willest over whom Thou willest. Thou givest victory unto سبحانک اللهم انک انت حيان الحياتين لتوءتين الحيات من تشاء ولتزعن الحيات عمن تشاء ولتظهرن من تشاء على من تشاء ولتغلبن من تشاء على من تشاء ولتقرهن من تشاء على من تشاء ولتنصرن من تشاء على من تشاء ولتسلطن من 387

whom Thou willest over whom Thou willest. Thou establish-
est whom Thou willest over whom Thou willest. Thou aidest
whom Thou willest against whom Thou willest. Thou conferrest
sovereignty upon whom Thou willest over whom Thou
willest. Within Thy grasp is the kingdom of all things. Verily,
Thou art the Most Living of all living ones.

تشاء على من تشاء في قبضتك ملكوت كل
شيء انك انت احبي الاحيئين

- 388 Glorified art Thou, O God! Verily Thou art the Most Living
of all living ones. Thou givest might unto whom Thou willest
and withholdest it from whom Thou willest. Thou raisest up
whom Thou willest and bringest low whom Thou willest. Thou
conferrest authority upon whom Thou willest and withdrawest
it from whom Thou willest. Thou sendest down Thy decree
from Thy presence upon whom Thou willest. Verily, Thou art
the best of all living ones.

388 سبحانك اللهم انك انت احبيء الاحيئين
لتوءتين العز من تشاء ولتمنعن العز عن تشاء
ولترفعن من تشاء ولتنزلن ممن تشاء ولتؤتين
الامر من تشاء ولترفعن الامر عن تشاء ولتنزلن
الامر من عندك على من تشاء انك انت خير
الاحيئين

- 389 Say: O God! Thou art the Pervader of the heavens and earth
and whatsoever lieth between them. All worship Thee in the
kingdom of Command and Creation and whatsoever is beneath
them, and all bow down before Thee in the kingdom of Com-
mand and Creation and whatsoever is beneath them. Verily,
Thou hast ever been the Living, the Life-Giving, the Source of
Life.

389 قل اللهم انك انت متاحي السموات والارض
وما بينهما كل ليعبدنك في ملكوت الامر والخلق
وما دونهما وليسجدن لك في ملكوت الامر
والخلق وما دونهما وانك انت كنت حياء حائيا
حييا

- 390 Say: O God! Thou art the Living One from all eternity. Thou
hast ever been and will ever be. Thou createst life in whom
Thou willest and sendest down death upon whom Thou willest.
Verily, Thou art the Living One Who dieth not, the King
Who passeth not away, the Just One Who wrongeth not, the
Sovereign Who changeth not, and the Single One from Whose
grasp nothing escapeth, whether in the heavens or on earth or
in what lieth between them. Thou createst what Thou willest
by Thy command. Verily, Thou art the best of all who have
power.

390 قل اللهم انك انت حي في ازل الازال لم تزل
ولا تزال لتخلق الحيات فيمن تشاء ولتنزلن الموت
على من تشاء وانك انت حي لا تموت وملك لا
تزلزل وعدل لا تجور وسلطان لا تحول وفرد لا
يفوت عن قبضتك من شيء لا في السموات
ولا في الارض ولا ما بينهما تخلق ما تشاء بامر
انك انت خير الاقدرين

- 391 This is a Book from God unto Him Whom God shall make man-
ifest. Bear thou witness that there is no God but Me, the Lord
of all worlds. He it is Who createth whatsoever is in the heav-
ens and the earth and whatsoever lieth between them through
His command. Verily He is the Truth, the best of Helpers. He
it is Who originateth what He willeth through His command,
and verily He is the Lord of all worlds. Say: O God! Thou
art the Helper of the heavens and the earth and whatsoever li-
eth between them. Help Thou, through Thy mighty assistance,
those who have believed in Thee in the Bayan. Verily Thou art
the most powerful of helpers. Say: All authority resteth with
God, both before and after, and unto God shall all return.

391 هذا كتاب من الله الى من يظهره الله ان اشهد انه
لا اله الا انا رب العالمين هو الذي يخلق ما في
السوات والارض وما بينهما بامر الله وانه هو
الحق خير الناصرين هو الذي يبدع ما يشاء بامر
الله وانه هو رب العالمين قل اللهم انك انت نصران
السموات والارض وما بينهما لتتصرن الذينهم
امنوا بك في البيان نصرا عزيزا من عندك انك
انت انصر الانصرين قل ان الامر كله بيد الله من
قبل ومن بعد وان الى الله كل يتقلبون

- 392 Unto God belong all the learned ones of the earth, both before
and after, and God is, in truth, powerful over all things. Unto

392 والله علامين الارض كلهن من قبل ومن بعد والله
على ذلك لمقتدر قدير والله قدارين الارض كلهن

God belong all the mighty ones of the earth, both before and after, and God is, in truth, sanctified in His power. Unto God belong all the beloved ones of the earth, both before and after, and God is, in truth, exalted in His sublimity. Unto God belong all the noble ones of the earth, both before and after, and God is, in truth, inaccessible in His might. Unto God belong all the sovereigns of the earth, both before and after, and God is, in truth, the Supreme Sovereign. Unto God belong all those of lofty station in the heavens and the earth and whatsoever lieth between them, and God is supremely exalted above all things.

من قبل ومن بعد والله على ذلك لمقتدر قدسيه
والله حبايب الارض كلهن من قبل ومن بعد والله
على ذلك المرتفع رفيع والله شرافين الارض كلهن
من قبل ومن بعد والله على ذلك لممتنع منيع والله
سلاطين الارض كلهن من قبل ومن بعد والله
على ذلك لممتلك مليك

- 393 Unto God belong all those of resplendent glory in the heavens and the earth and whatsoever lieth between them, and God is supremely effulgent above all things. Unto God belong all those of grandeur in the heavens and the earth and whatsoever lieth between them, and God is supremely majestic above all things. Unto God belong all those of beauty in the heavens and the earth and whatsoever lieth between them, and God is supremely luminous above all things. Say: Every Manifestation createth through that which is revealed in Him - can ye not perceive this? Whether it be from man or from the essence of the beloved dust. Say: God hath created life in those who recognize Him Whom God shall make manifest, while those who recognize Him not are dead and know it not.

393 والله علائين السموات والارض وما بينهما والله
على كل شيء لمعتلى على الله بهائين السموات
والارض وما بينهما والله على كل شيء لمبتى
بهى والله جلائين السموات والارض وما بينهما
والله على كل شيء لمجتلى جليل والله جمالين
السموات والارض وما بينهما والله على كل شيء
لمنتور نور قل كل ظهور يخلق بما يظهر فيه افلا
تبصرون سواء كان من انسان اوذر طين محبوب
قل ان الله قد خلق الحيات فى الذينهم يعرفون من
يظهره الله ومن دونهم اموات لا يعلمون

- 394 Say: The essence of life is in the life of him who believeth in God and in His signs, then in His Messenger, then in those who are created through the command of His Messenger. Do ye not desire, then, to attain unto life? He it is Who giveth life and causeth death, and unto Him shall all return. He it is Who createth what He willeth through His command "Be" and it is. Say: He is the All-Compelling above His creation, and the All-Manifest above His servants, and He is the Guardian, the Self-Subsisting. He it is before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and whatsoever lieth between them. There is no God but He, the Guardian, the Self-Subsisting.

394 قل ان جوهر الحيات فى حيات من يومن بالله
وباياته ثم برسوله ثم بالذينهم يخلقون بامر رسوله
افلا تحبون ان تحيئون هو الذى يحيى ويميت وان
اليه كل يرجعون هو الذى يدع بما يشاء بامر كن
فيكون قل هو القاهر فوق خلقه والظاهر فوق
عباده وهو المهيمن القيوم هو الذى يسجد له من فى
السموات ومن فى الارض وما بينهما لا اله الا
هو المهيمن القيوم

- 395 Say: Verily, He Whom God shall make manifest and all things are created by God and all stand steadfast through God. Worship ye none but God, my Lord and your Lord, the Lord of the heavens and the Lord of the earth, the Lord of all that is seen and unseen, the Lord of all worlds. He it is Who created me and all things, and He is the All-Subtle Creator. He it is Who sustained me and all things, and He is the Strong Sustainer. He it is Who caused me and all things to die, and He is the Mighty, the Powerful. He it is Who gave life to me and all things, and He is the Holy Ordainer. Say: Verily God beareth witness unto His own Self that there is no God but Me, the

395 قل ان من يظهره الله خلق لله وكل بالله قاثون فلا
تعبدون الا الله ربى وربكم رب السموات ورب
الارض رب ما يرى وما لا يرى رب العالمين
هو الذى خلقنى وكل شيء وهو الخلاق اللطيف
وهو الذى رزقنى وكل شيء وهو الرزاق المتين
وهو الذى اماننى وكل شيء وهو العزاز العزيز
وهو الذى احيانى وكل شيء وهو القادر القدسيه
قل ان الله ليسجن نفسه نفسه انه لا اله الا انا
العزيز الحكيم وليجدن ذاته ذاته على انه لا اله الا
انا الاحد الدوم

Mighty, the Wise. And He glorifieth His own Essence by His Essence that there is no God but Me, the One, the Eternal.

396 And He sanctifieth His own Reality by His Reality that there is no God but Me, the Single, the Ancient. And He magnifieth His own Identity by His Identity that there is no God but Me, the Most Great, the All-Glorious. Let them exalt Simplicity after Simplicity, bearing witness that there is no God but Me, the Most Generous, the All-Bountiful. Is there any god besides God who can create out of nothing? Say: Glorified and exalted be God! All are His servants and all abide by His command. Say: All believe in Him Whom God shall make manifest, though they know it not. Is there any soul who knows not God its Lord, nor believes in a Prophet from God and His Book and His Way? This is the recognition of Him Whom God shall make manifest in His own Self, but most people do not perceive.

397 Say: All worship Me. Say: All bow down before Me. Say: All are devoted to Me. Say: All give thanks to Me. Say: All remember Me. Were My power to be made manifest upon the earth, not a single soul would remain of those who believe not in Him Whom God shall make manifest. Would ye not love that We should will what God hath willed, and thereby ye be created? Say: Yea, we shall grant this, and we are all assured of God's command. If ye will all that Him Whom God shall make manifest willeth, then ye will by God's will. If ye desire what Him Whom God shall make manifest desireth, then ye desire by God's desire. If ye determine what Him Whom God shall make manifest determineth, then ye determine by God's determination.

398 If ye decree what Him Whom God shall make manifest decreeth, then ye decree by God's decree. If ye permit what Him Whom God shall make manifest permitteth, then ye permit by God's permission. If ye defer what Him Whom God shall make manifest deferreth, then ye defer what God deferreth. If ye write what Him Whom God shall make manifest writeth, then ye write what God hath written. God is your glory and the glory of those who believe and who glory in God their Lord. God is your support and the support of those who believe in God and His signs and who seek support in God their Lord. To God belongeth the independence of the heavens and the earth and whatsoever is between them, and God is the sovereign Independent, the Most Exalted.

399 To God belongeth the majesty of the heavens and the earth and whatsoever is between them, and God is the King, the Most Majestic, the Most Glorious. Say: In that Letter ye behold the Third Letter. This is he who hath believed in God and

396 و ليقدر ان يخلق من شيء قل سبحان الله وتعالى كل عباده وكل بامر قائمون قل ان بمن يظهره الله كل موءمنون من حيث لا يعرفون هل من نفس لا تعرف الله ربه ولا توقن بنبي من عند الله وتكذب ومنهاج ذلك عرفان من يظهره الله في نفسه ولكن اكثر الناس لا يبصرون

397 قل كل اباي يعبدون قل كل اباي يسجدون قل كل اباي يقتنون قل كل اباي يشكرون قل كل اباي يذكرون ولو استطالت قدرتي على الارض ظاهره لم تدر على الارض احدا من الذين بمن يظهره الله لا يوقنون افلا تحبون ان نشاءون ما قد شاء الله ثم به تخلقون قل بلى انا لهن ذلك وانا كل بامر الله موقنون ان نشاءون كل ما شاء من يظهره الله فاذا اتم بمشيئه الله لتشاءون وان تريدون بما يريد من يظهره الله فاذا اتم باراده الله لتريدون وان تقدرون بما يقدر من يظهره الله فاذا اتم بقدر الله تقدرون و

398 ان تقضون بقضاء من يظهره الله فاذا اتم بقضاء الله لتقضون وان تاذنون بما ياذن من يظهره الله فاذا اتم باذن الله لتؤذنون وان تؤجلون بما يؤجل من يظهره الله فاذا اتم بما ياءجل الله لتؤجلون وان تكتبون بما يكتب من يظهره الله فاذا اتم بما قد كتب الله لكتابتين والله عزكم وعن الذين امنوا والذينهم بالله ربهم يتعززون والله ظهركم وظهر الذينهم امنوا بالله واياته وهم بالله ربهم يتظاهرون

399 والله استقلال السموات والارض وما بينهما والله سلطان مستقل متقال والله استجلال السموات والارض وما بينهما والله ملكان مستجلل متجال

then in the Manifestation of His Self, and hath then entered through the First Gate, prostrating before God, the Lord of the worlds. He believeth in Him Whom God shall make manifest in the third station, as ye there observe. Be not veiled by the conditions of your knowledge and glory in your earthly life, but look ye to the mystery of the Cause. Reflect upon the days of Muhammad, the Apostle of God.

قل ان في ذلك الحرف انتم حرف الثالث
تشهدون ذلك من قد امن بالله ثم بمظهر نفسه
ثم قد دخل في الباب بالباب الاول سجد الله
رب العالمين هذا يوء من بمن يظهره الله في مقعد
الثالث انتم هنالك تنظرون انتم لا تحتجبون
بشئون علمكم وعزكم في دنياكم بل انتم الى سر
الامر تنظرون

400 How many were the divines and the mighty ones, yet when they believed not in Muhammad, the Apostle of God, He made no mention of them, but made mention of Ali and those who believed in God and His signs. How then are they exalted? Ye reflect in the Bayan upon the days when that Letter believed in God his Lord. How many were the learned ones, and those remembered throughout the earth by every name among the mighty, the wise, the powerful and the glorious. But he attained unto what God desired of him, and were it other than this, his station would have been recorded in the Book of God. God bestoweth His grace upon whomsoever He willeth among His servants, and God is the Most Gracious, the All-Bountiful, the Most Beneficent.

400 فلتفكرن في ايام محمد رسول الله كم كانوا علماء ثم
متعززين ولما لم يوءمنوا بمحمد رسول الله ما ذكرهم
وقد ذكر عليا والذينهم امنوا بالله واياته فكيف هم
حينئذ مترافعون انتم في البيان تتفكرون في ايام
التي ذلك الحرف قد امن بالله ربه كم من ادلاء
متعاملون ومن كل الاسماء من العزراء والحكماء
والسلطاء والجللاء فوق الارض ذاكرون ولكن
استدرك ما قد اراد الله هذا ولو استدرك غيره
لكان مقعده في كتاب الله يوءن الله الفضل من
يشاء من عباده والله فضال فاضل فضيل

401 Say: Verily this Letter hath delivered the messages of his Lord and hath shown patience in the Cause of God for numbered days, until the Cause reached those who believed in the Point of the Furqan yet remained veiled from the Living One therein. From the first moment when God made manifest the Point of the Bayan until this time, he hath been among the patient ones in the path of God.

401 قل ان ذلك الحرف قد بلغ رسالات ربه وصبر
في جنب الله اياما معدودة حتى قد بلغ الامر الى
الذينهم امنوا بالنقطة الفرقان وهم عن الحى فيه
محتجبون فمن اول ما قد اظهر الله نقطة البيان الى
حينئذ قد كان في سبيل الله لمن الصابرين

402 O God! Send down upon him resplendent glory throughout all worlds. O God! Send down upon him sublime majesty throughout all worlds. O God! Send down upon him wondrous beauty throughout all worlds. O God! Send down upon him grandeur throughout all worlds. O God! Send down upon him brilliant light throughout all worlds. O God! Send down upon him tender mercy throughout all worlds. O God! Send down upon him perfect completion throughout all worlds. O God! Send down upon him consummate perfection throughout all worlds. O God! Send down upon him exceeding greatness throughout all worlds. O God! Send down upon him transcendent might throughout all worlds. O God! Send down upon him a luminous lamp throughout all worlds. O God! Send down upon him supreme knowledge throughout all worlds. O God!

402 اللهم انزل عليه بهاء بهيا في العالمين اللهم انزل
عليه جلالا جليلا في العالمين اللهم انزل عليه جمالا
جميلا في العالمين اللهم انزل عليه عظاما في العالمين
للهم انزل عليه نوارا نورا في العالمين اللهم انزل
عليه رحاما رحاما في العالمين اللهم انزل عليه تماما
تقيما في العالمين اللهم انزل عليه كمالا كمالا في
العالمين اللهم انزل عليه كبارا كبيرا في العالمين اللهم
انزل عليه عزازا عزيزا في العالمين اللهم انزل عليه
سراجا منيرا في العالمين اللهم انزل عليه علاما علما
في العالمين

403 Send down upon him pure sincerity throughout all worlds. O God! Send down upon him sovereign power throughout all worlds. O God! Send down upon him ministerial authority

403 اللهم انزل عليه خلاصا خليصا في العالمين اللهم
انزل عليه قدرا قديرا في العالمين اللهم انزل عليه
وزارا وزيرا في العالمين اللهم انزل عليه حكاما

throughout all worlds. O God! Send down upon him consummate wisdom throughout all worlds. O God! Send down upon him absolute dominion throughout all worlds. O God! Send down upon him lofty exaltation throughout all worlds. O God! Send down upon him endearing love throughout all worlds. O God! Send down upon him intimate nearness throughout all worlds. O God! Send down upon him abundant bounty throughout all worlds. O God! Send down upon him perfect justice throughout all worlds.

حكيمًا في العالمين اللهم انزل عليه سلاطًا سليطًا
في العالمين اللهم انزل عليه علاء عليا في العالمين
اللهم انزل عليه حبابا حبيبًا في العالمين اللهم انزل
عليه قرابا قريبا في العالمين اللهم انزل عليه فضلا
فضيلا في العالمين اللهم انزل عليه عدالا عديلا في
العالمين

404 O God! Send down upon us triumphant victory. O God! Send down upon us the key of attainment. O God! Send down upon us mighty power. O God! Send down upon us manifest revelation. O God! Send down upon us overwhelming conquest. O God! Send down upon us supreme authority. O God! Send down upon us radiant splendor. O God! Send down upon us majestic glory. O God! Send down upon us magnificent grandeur. O God! Send down upon us effulgent light. O God! Send down upon us compassionate mercy. O God! Send down upon us transcendent greatness. O God! Send down upon us mighty strength. O God! Send down upon us consummate knowledge. O God! Send down upon us glorious deliverance. O God! Send down upon us manifest emergence. O God! Send down upon us exalted nobility. O God!

اللهم انزل علينا انتصارا منتصرا اللهم انزل علينا
اقتتاحتا مفتتحتا اللهم انزل علينا اقتدارا مقتدرا
اللهم انزل علينا اظتهارا مظتهرا اللهم انزل علينا
اغتلابا مغتلبا اللهم انزل علينا استلاطا مستلطا
اللهم انزل علينا ابتها مبتها اللهم انزل عليه
اجتلالا مجتلاا اللهم انزل علينا اعتظاما معتظما
اللهم انزل علينا انتوارا منتورا اللهم انزل علينا
ارتحاما مرتحما اللهم انزل علينا اكتبارا مكتبرا
اللهم انزل علينا اعتزازا معتززا اللهم انزل علينا
اعتلاما معتلما اللهم انزل علينا اقتراجا مفترجا
اللهم انزل علينا اختراجا مخترجا اللهم انزل علينا
اشترافا مشترفا

405 Send down upon us sovereign dominion. O God! Send down upon us complete possession. O God! Send down upon us perfect governance. O God! Send down upon us sublime exaltation. O God! Send down upon us lofty ascendancy. O God! Send down upon us manifest dignity. O God! Send down upon us abundant grace. O God! Send down upon us perfect equilibrium. O God! Send down upon us consummate beauty. O God! Exalt the mention of this Letter in the kingdom of the heavens and the earth and all that is between them. Verily Thou art the Best of exalters. O God! Elevate his station from Thy presence. Verily Thou art the Most Exalted of the exalted ones.

اللهم انزل علينا سلطانا مستلطا اللهم انزل علينا
ملاكا مملكا اللهم انزل علينا حكاما محكما اللهم
انزل علينا اعتلاء معتليا اللهم انزل علينا ارتفاعا
مرتفعا اللهم انزل علينا اقتلالا مقتلاا اللهم انزل
علينا افتضالا مقتضالا اللهم انزل علينا اعتدالا
معتدلا اللهم انزل علينا اجتماعا مجتمعا اللهم
ارفع ذكر ذلك الحرف في ملكوت السموات
والارض وما بينهما انك انت خير المرفعين اللهم
ارفع مقعد ذلك من عندك انك انت ارفع
الارفعين

406 Say: Were We to will it, We would assuredly ordain in the creation of the Bayan until the Day of Him Whom God shall make manifest proofs of the First One, and We have power over all things. Therefore remember this Name the number of the letter Ha in the night and in the day, for verily We are ever-mindful.

406 قل انا لو نشاء لنقدرن في خلق البيان الى يوم من
يظهره الله ادلاء واحد الاول وانا كما على كل
شيء لمقدرين فلتذكرن ذلك الاسم عدد الهاء
في ليل ونهار فانا كما ذاكرين

407 Say: O God! Send Thy blessings upon the Third Temple in the Bayan. Verily Thou art the Best of those who send blessings. And if ye recite the verse which We have sent down in the number of the Unity, it shall suffice you, for We are of those who accept. And whoso maketh mention four times and omitteth

407 قل اللهم صل على هيكلك الثالث في البيان انك
انت خير المصلين وان تقروء ايه التي قد نزلناها
عدد الواحد ليكفينكم وانا كما لمقبلين ومن يذكر
رباعا ويترك واحدا يلزمه مثقالا من الالماس

one, a weight of diamond shall be required of him, and if he forgetteth, let him make up for it. God is indeed Self-Sufficient, Most High. This is so that ye may not be veiled from the remembrance of God while ye do so willfully. Otherwise God is independent of you and of all things.

وان ينسى فليقتضيه والله غنى متعال هذا لان لا
تحتجبون عن ذكر الله وانتم تتعمدون والا والله
غنى عنكم وعن كل شيء ء

408 And if ye forget, God will not hold you to account after your death, except that ye make up for it during your lifetime, that ye may be watchful of the remembrance of the First Unity, and then on the Day of Resurrection believe in and be assured of Him Whom God shall make manifest and His witnesses.

408 و ان تنسون فلا يسئل الله عنكم من بعد موتكم
الا وانتم لتقتضون فى حياتكم لعلكم تراقبون ذكر
واحد الاول ثم يوم القيمة بمن يظهره الله ثم ادلائه
توءمنون وتوقنون

409 (mode of prayers)

409

410 In the Name of God, the Most Living, the Most Living

410 بسم الله الاحي الاحي

411 Glorified art Thou, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone without any peer.

411 سبحانهك اللهم يا الهى لاشهدنك وكل شيء ء على
انك انت الله لا اله الا انت وحدك لا شريك
لك

412 Thine is the Kingdom and the Dominion, Thine is the Glory and the Omnipotence, Thine is the Power and the Divinity, Thine is the Might and the Magnificence, Thine is the Sovereignty and the Realm of Man, Thine is the Radiance and the Effulgence, Thine is the Grandeur and the Majesty, Thine is the Beauty and the Grace, Thine is the Greatness and the Grandeur, Thine is the Light and the Luminosity, Thine is the Mercy and the Compassion, Thine is the Completeness and the Perfection, Thine is the Exaltation and the Sublimity, Thine is the Honor and the Nobility, Thine is the Transcendence and the Supreme Power, Thine is the Perfection and the Consummation, Thine is the Bounty and the Abundance, Thine is the Knowledge and the Wisdom, Thine is the Power and the Authority, Thine is the Good-Pleasure and the Contentment, Thine is the Love and the Affection, Thine is the Sovereignty and the Dominion, Thine is the Knowledge and the Learning, Thine is the Loftiness and the Elevation, Thine is the Glory and the Majesty, Thine is the Splendor and the Magnificence, Thine is the Beneficence and the Bestowal, Thine is the Grace and the Favor, Thine is the Eternity and the Everlastingness, Thine is the Generosity and the Bountifulness, Thine is the Grace and the Tenderness, Thine is the Munificence and the Liberality, Thine is the Beauty and the Comeliness, Thine is the Power and the Authority.

412 لك الملك والملكوت ولك العز والجبروت
ولك القدره واللاهوت ولك القوه والياقوت
ولك السلطنه والناسوت ولك البهينه والبهوت
ولك الجلننه والجللوت ولك الجملنه والجللوت
ولك العظمته والعظمتوت ولك النوزته
والنوروت ولك الزحمته والرحمتوت ولك
التمننه والتممتوت ولك الرفعننه والرفعتوت ولك
الشرفته والرفوت ولك الكبرنه والكبروت
ولك الكملنه والكملوت ولك الغزته والغرزوت
ولك العلبننه والعلبوت ولك القدزته
والقدروت ولك الرضينه والرضيوت ولك
الخنه والحببوت ولك السلطنه والسلطوت
ولك العلبننه والعلبوت ولك العلبننه والعلبوت
ولك الشمخننه والشمخوت ولك البذخنه
والبذخوت ولك المنفعنه والمنعتوت ولك
المنته والمننوت ولك القدمنه والقدموت ولك
الكرمنه والكرموت ولك اللطفنه واللطفوت
ولك الجوزنه والجودوت ولك الحسننه
والحسنوت ولك الخولتنه والخولوت

413 Thine are all the Most Beautiful Names and Thine are all the Most Exalted Examples. All things worship Thee, O my God, through Thy unity, all things sanctify Thee, O my Beloved, through Thy oneness, all things glorify Thee, O my Adored

413 ولك الاسماء الحسنى باسرهن ولك الامثال
العليا بكلهن كل ليعبدنك يا الهى على حق
وحدايتك وكل ليقدرنك يا محبوبى على حق
صمدانيتك وكل ليعظمنك يا معبودى على حق

One, through Thy singleness, all things magnify Thee, O my Desired One, through Thy uniqueness, all things exalt Thee, O Thou Who art praised, through Thy grandeur.

احديتک وکل ليکبرنک يا مقصودی علی حق
فردانيتک وکل ليعززنک يا منعونی علی حق
کبريائيتک

414 Thou art the Manifest through the manifestation of Thy Self-Subsistence, and Thou art the Hidden through the concealment of Thine Eternity, the Inaccessible through the inaccessibility of Thy Singleness, and the Evident through the evidence of Thy Unity. The essences are powerless to describe Thee and the realities fall short of characterizing Thee. Glorified and exalted art Thou!

414 انت الظاهر بظهور قيوميتک وانت الباطن
ببطون ديموميتک والممتنع بامتناع فردانيتک
والظاهر بظهور صمدانيتک عجزت الكينونيات
عن صفتک وقصرت الذاتيات عن سمتک
فسبحانک وتعاليت

415 Every possessor of splendor boweth down before Thy splendor, every possessor of majesty is humbled before Thy majesty, every possessor of beauty is attracted by Thy beauty, every possessor of greatness is abased before Thy greatness, every possessor of light is illumined by the lights of Thy countenance, every possessor of mercy draweth nigh unto Thee through Thy mercy, every possessor of words is rendered mute before the manifestation of Thy Word, every possessor of grandeur is cut off from all else save Thee through Thine exaltation, every possessor of might taketh shelter beneath the shadow of the Tree of Thy Oneness, every possessor of perfection is as utter nothingness before the perfection of Thy unity, every possessor of will is subject to Thy will, every possessor of knowledge learneth from Thy knowledge, every possessor of power is powerless before Thy might, every possessor of good-pleasure seeketh Thy good-pleasure, every possessor of proof is guided by Thy proofs, every possessor of glory is without rank before Thy glory, every possessor of sovereignty is submissive to Thy sovereignty, every possessor of dominion is in need of the riches of Thy unity, every possessor of loftiness is brought low before the elevation of Thy transcendence.

415 کل ذا بهاء ساجد لبهائک وکل ذا جلال خاضع
عند جلالک وکل ذا جمال منجذب بجمالک
وکل ذا عظمتہ خاشع لعظمتک وکل ذانور
منتور بانوار طلعتک وکل ذا رحمہ متقرب
اليک برحمتک وکل ذا کلمات کال عند ظهور
کلمتک وکل ذا کبرياء منقطع اليک برفعتک
وکل ذا عزہ مستظل في ظل شجرہ احديتک
وکل ذا کمال لاشي ء بحت عند کمال احديتک
وکل ذا مشيہ تابعه لمشييتک وکل ذا علم معتم
بعلمک وکل ذا قدرہ عاجزه عند قدرتک وکل
ذا رضاء مسترضي برضائک وکل ذا مستدل
بدلائلک وکل ذا شرف بلاشان عند شرفک
وکل ذا سلطنه منقادہ لسلطنتک وکل ذا ملک
مفتقر الى غناء احديتک وکل ذا علو منخفض
لارتفاع علايتک

416 How exalted, O my God, are Thy manifestations in the glory of eternity, and how wondrous, O my Beloved, are Thy concealments in the sanctity of grandeur! None besides Thee, O my God, hath ever created that he might turn to any other than Thee, and is there any besides Thee, O my Beloved, who hath command that any might seek shelter with other than Thee? Far be it, far be it! Such imaginings exist not in Thy dominion, such thoughts appear not in Thy realm. There is no god besides Thee that any thing might worship, and no lord besides Thee that any thing might adore. All gods are within Thy grasp and all lords are in the right hand of Thy Lordship, and all names are before Thy might and all examples are in the right hand of Thy will.

416 فما اعلی يالهي ظهوراتک في عز الازل وما ابهت
يا محبوبی بطوناتک في قدس الجلال الغيرک يالهي
من خلق حتى يتوجه بغيرک وهل لدونک يا
محبوبی من امر حتى يستظل بغيرک حاشا ثم حاشا
وذلك التصور في ملکک والتوهم في مملکتک
لم يکن غيرک الها ليعبدہ من شي ء ولادونک
ربا ليسجد له من شي ء کل الاله في قبضتک
وکل الارباب في يمين ربوبيتک وکل الاسماء
بين يدي عزتک وکل الامثال في يمين ارادتک

417 Therefore, O God, do Thou send down upon the Tree of Thy Mystery, in all its branches, from the beginning wherein Thou

didst manifest it to itself through itself until the end which hath no end, every most resplendent glory, all the most excellent majesty, all the most perfect beauty, all the most supreme grandeur, all the most luminous light, all the most exalted loftiness, all the most transcendent sovereignty, all the most consummate perfection, all the most mighty power, all the most potent strength, all the most abundant riches, all the most complete contentment, all the most noble dignity, all the most sovereign dominion, all the most sublime elevation, all the most excellent pride, all the most bountiful generosity, all the most perfect grace, all the most gracious benevolence, all the most ancient antiquity, all the most secure protection, all the most perfect excellence, and all that becometh Thee, O my God, of Thy names befitting the loftiness of Thy holy majesty, and all that Thou art worthy of through the manifestations of the throne of Thy Will.

418 Thou art the Hidden One in all hiddenness through the concealment of the throne of Thy Purpose. Therefore, O my God, do Thou send down upon all the branches of Thy manifestation, from the beginning that hath no beginning unto the end that hath no end, all that Thou art in the exaltation of Thy transcendence, the sublimity of Thy inaccessibility, the independence of Thy majesty, the excellence of Thy grace, the sovereignty of Thy self-sufficiency, the radiance of Thy splendor, and the supremacy of Thy glory. For I know no throne in the Bayan other than the throne of all Thy manifestations, nor any day that Thou wilt make manifest other than the throne of all Thy manifestations, concealment, beginnings and endings.

419 When that Manifest One shall be made manifest through Thy manifestation, and that Exalted One shall be raised up through Thy exaltation, and that Inaccessible One shall be made inaccessible through Thy inaccessibility, and that Majestic One shall be clothed with majesty through Thy majesty, and that Sovereign One shall exercise sovereignty through Thy sovereignty, and that Almighty One shall show forth might through Thy might, and that Conquering One shall triumph through Thy triumph, then all that hath been established in all the Books shall be established from Thy presence, and all that hath been ordained in all religions shall be ordained in His good-pleasure, whether it be in the highest or lowest of Thy creation, for the relation of highest and lowest is the same with Thee, and both are within Thy grasp at the level of creation.

420 Verily, Thy all-pervading power over the creation of an atom is as Thy all-pervading power over the creation of all else.

417 فلتنزلن اللهم على شجرة غيبك في كل اعراشها من اول الذي قد تجليت لها بها من نفسها الى غايه التي لا اخر لها من كل بهاء ابهاه ومن كل جلال اجله ومن كل جمال اجمله ومن كل عظمتة اعظمها ومن كل نور انوره ومن كل رفعة ارفعه ومن كل كبرياء اكبره ومن كل كمال اكمله ومن كل غزه اعزه ومن كل قدره اقدره ومن كل غناء اغناه ومن كل رضاه ارضاه ومن كل شرف اشرفه ومن كل ملك ومن كل املكة ومن كل علاء اعلاه ومن كل نخر انخره ومن كل جود اجوده ومن كل فضل افضله ومن كل كرم اكرمه ومن كل قدم اقدمه ومن كل من امنه ومن كل حسن احسنه ومن كل ما انت عليه يا الهى من اسمائك ما ينبغي لعلو قدس جلالك وما انت مستحق به من ظهورات بظهورات عرش مشيتك

418 وانت الباطن في كل البطونات ببطونات عرش ارادتك فلتنزلن اللهم على كل اعراش ظهورك من اول الذي لا اول له الى اخر الذي لا اخر له ما انت عليه من علو ارتفاعك وسمو امتناعك واستقلال استجلالك واستعدال استفضالك واستغناء استغنائك واستبهاء استبهاائك واستعلاء استعلائك اذ ما علت غير عرشك في البيان عرش كل ظهوراتك ولا يوم من تظهرنه غيره عرش كل ظهوراتك وبطوناتك وبدائاتك ونهاياتك

419 فاذا تظهر ذلك الظاهر المتظاهر عن ظهورك وترفع ذلك الرافع المترافع عن رفوعك وتمنع ذلك المانع المتمانع عن منوعك وتجلل ذلك الجلال المتجائل عن جلولك وتسلط ذلك السالط المتسلط عن سلوطك وتقههر ذلك القاهر المتقاهر عن قهورك وتغلب ذلك الغالب المتغالب عن غلوبك فاذا كل ما تحققت في كل الكتب ما يتحقق من عندك وما تذوت في كل الاديان ما يذوت في رينه سواء كان في اعلا خلقتك او ادناه اذ نسبه الاعلى والادنى عندك سواء وكليهما في قبضتك على حد الانشاء

420 وان قدرتك المستطيله على خلق الذره كقدرتك المستطيله على خلق الدرّه

- 421 Glorified, glorified art Thou from my regarding anything in its minuteness, for the atom with Thee is as the creation of all things, and the creation of all things with Thee is as the creation of an atom. All are within Thy grasp and in the right hand of Thy oneness.
- 422 Therefore, O my God, do Thou send down upon the Tree through whose exaltation Thy Most Manifest and Wondrous Name, Thy Most Brilliant and Eternal Attribute, Thy Most Mighty and Single Description, Thy Most Glorious and Unique Manifestation, and Thy Most Brilliant and Steadfast Qualities have been fulfilled, all that Thou art, O my God, of Thy inaccessible and radiant manifestations, Thy transcendent and exalted concealments, Thy majestic and beauteous conditions, Thy sublime and elevated aspects, Thy sovereign and dominant stations, Thy manifest and overwhelming signs, and Thy resplendent and transcendent tokens - all that Thou hast encompassed in knowledge of Thy most beautiful and well-pleasing names, Thy most exalted and well-favored similitudes, Thy most sublime and magnificent revelations, Thy most inaccessible and elevated signs, Thy most enriching and self-sufficient intimations, Thy words most perfect and complete, Thy names most great and exalted, Thy examples most magnificent and sublime - for verily Thou hast ever been possessed of transcendent and impregnable glory, of supreme and lofty majesty, of manifest and mighty sovereignty, of noble and generous dominion, of ancient and elevated grace, of perpetual and inaccessible power, and of wondrous and brilliant signs which have bewildered the thoughts of the dwellers of Thy heaven and earth and confounded all within the kingdom of Thy Cause and creation.
- 423 O my God! Therefore spread upon the tablets of eternity from Your help its most helping power, and upon the essences of eternity from Your inauguration its most opening force, and upon the realities of oneness from Your triumph its most prevailing might, and upon the souls of glory from Your manifestation its most revealing strength, and upon the beings of praise from Your subjugation its most subduing power, and upon the universals of unity from Your dominion its most ruling authority, and upon the particulars of singleness from Your might its most potent force.
- 424 And upon that lofty and elevated Tree, that mighty and impregnable Word, those transcendent and sublime Branches, those manifest and conquering Leaves, those exalted and radiant Fruits - bestow from all Your glory its most glorious, from all Your majesty its most majestic, from all Your beauty its most beauteous, from all Your grandeur its most grand, from all Your light its most luminous, from all Your mercy its
- 421 فسبحانك سبحانك من ان انظر الى شيء بذريته اذ الذره عندك تخلق كل شيء وخلق كل شيء عندك تخلق الذره كل في قبضتك وفي يمين احديتك
- 422 فلتنزلن اللهم على شجرة التي قد قضت من ارتفاعها اسمك الظاهر الابدع ووصفك الباهر الصمد ونعتك الفاهر الاحد وظهورك الفاهر الاحد ونعوتك الباهر المعتمد ما انت عليه يا الهى من ظهوراتك الممتعه المشرقه وبطونتك المرتفعه المتعاليه وشؤونتك المتجلله المتجمله ولا لانك المتعظمه المترفعه ومقاماتك المتسلطه المملكه وعلاماتك المتظهره المتقهره ودلالاتك المتبيه المتعليه انت قد احطت به علها من اسمائك الحسنى الرضيه وامثالك العليا المرضيه وتجلياتك المشتمخه المتبدخه واياتك الممتعه المرتفعه واشاراتك المغنيه المستغنيه ودلالاتك المظهره المستظهره وكلماتك المتممه المستتممه واسمائك المكبره المستكبره وامثالك المتعظمه المستعظمه اذ لم تزل كنت ذى العز الشايع المنيع وذى الجلال الباذخ الرفيع وذى السلط الظاهر العظيم وذى الملك الفاهر الكريم وذى المن المرتفع القديم وذى الطول الممتنع الدويم وذى الايات الممتعه المشرقه التي قد حارت فيها افكار سكان سمائك وارضك وعجزت عنها من فى ملكوت امرك وخلقك
- 423 يا الهى فانشر على الواح الابديات من نصائرک انصرها وعلى كينونيات الصمدانيات من افتتاحک افتتحها وعلى ذاتيات الاحديات من اغلابک اغلبها وعلى نفسانيات المجديات من اظهارک اظهارها وعلى انيات الحمديات من اقهارک اقهرها وعلى کلیات الوجدانيات من اسلاطک اسلطها وعلى جزئيات الفردانيات من اقواک اقواها
- 424 وعلى تلك الشجرة الرفيعه المرتفعه والكلمه المنيعه الممتعه والاغصان المتشايخه المتباذخه والاوراق المتظايره المتقاهره والاثمار المتعاليه المتباهيه من كل بهائك اباه ومن كل جلالک اجله ومن كل جمالک اجله ومن كل عظمتک اعظمها ومن كل نورک انوره ومن كل رحمتک اوسعها ومن كل كلماتک اتمها ومن كل اسمائك

most extensive, from all Your words its most perfect, from all Your names its most great, from all Your perfections its most complete, from all Your might its most mighty, from all Your will its most accomplishing, from all Your knowledge its most penetrating, from all Your power its most prevailing, from all Your speech its most pleasing, from all Your causes that which is most beloved and impregnable before You, from all Your honor its most honorable, from all Your sovereignty its most enduring, from all Your dominion its most noble, from all Your exaltation its most elevated, from all Your bounty its most ancient, from all Your signs its most wondrous, from all Your provision its most expansive, from all Your bestowal its most felicitous, from all Your grace its most gracious, from all Your generosity its most generous, from all Your triumph its most triumphant, from all Your victory its most victorious, from all Your revelation its most manifest, from all Your domination its most dominating, from all Your conquest its most conquering, from all Your inaccessibility its most inaccessible, from all Your transcendence its most transcendent, from all Your permanence its most permanent, from all Your perpetuity its most enduring, from all Your blessings its most glorious, from all Your favors its most gentle, from all manifestations its most manifest, from all concealment its most preserved, from all effulgences its most established, and from all that You are, O my God, that which befits the sublimity of Your holiness and the height of Your glory.

- 425 O God! Do Thou cause to descend upon that Letter, the Throne of that Name, that which will relieve him from every direction, and unite him with what he loves and is pleased with from all causes, and raise his seat to the utmost height, and grant him words of ultimate inaccessibility, and make him manifest over all things through Your manifestation, and establish his word over all things through Your concealment, and cause him to know himself that he may know his Revealer, and remove from him all that grieves him or stands between him and Your creatures, and inspire those who are in the Bayan to mention him the number of Ha, a mention from Your presence, in every night and day. Verily You are the Best of those who remember.

426 (mode of sermons)

427 In the name of God, the Most Living, the Most Living

428 Praise be to God Who hath risen above all created things through the ascendancy of His sovereign Oneness, Who hath elevated Himself above all atoms through the exaltation of His dominion of Unity, Who hath become inaccessible above

أكبرها ومن كل كمالها ومن كل عزتها ومن كل مشيئتها ومن كل علبك انفذه ومن كل قدرتك مستطيلها ومن كل قولك ارضاه ومن كل مسائلك احبها اليك وامنعها لذيك ومن كل شرفك اشرفه ومن كل سلطانك ادومه ومن كل ملكك انفره ومن كل علائك اعلاه ومن كل منك اقدمه ومن كل اياتك اعجبها ومن كل رزقك ابسطه ومن كل عطائك اهنته ومن كل فضلك افضله ومن كل جودك اجوده ومن كل نصرك انصره ومن كل فتحك افتحه ومن كل ظهورك اظهره ومن كل قهرك اقهره ومن كل غلبتك اغلبها ومن كل مناعتك امنعها ومن كل رفعتك ارفعها ومن كل دوائك ادومه ومن كل بقائك ابقاه ومن كل الاثك اجلها ومن كل نعمائك الطنفها ومن كل ظهورات اظهرها ومن كل بطوناتها حفظها ومن كل تجليات اثبتها ومن كل ما انت عليه يا الهى ما ينبغي لعلو قدسك وسم مجدك

425 ولتنزلن اللهم على ذلك الحرف عرش ذلك الاسم ما يفرجن عنه عن كل الجهات ولوصلته الى ما يحب ويرضى من كل الاسباب وليرفعن مقعده على منتهى الارتفاع وليوءتين كلمه على منتهى الامتناع وتظهرنه على كل شىء بظهورك وان تثبتن كلمته على كل شىء ببطونك وان تعرفنه نفسه حتى يعرف مجليه وان ترفعن عنه كل ما يحزنه وحال بينه وبين بريتك وان تلهمن من فى البيان ان يذكرنه عدد الهاء ذكرا من عندك فى كل ليل ونهار انك انت خير الذاكرين

426

427 بسم الله الاحي الاحي

428 الحمد لله الذى قد استعلى على كل الممكثات باستعلاء سلطان احديته واسترفع فوق كل الذرات باسترفاع ملكه وحدانيته واستمنع فوق كل الكائنات باستمناع ملكان احديته

all beings through the inaccessibility of His realm of Oneness, Who hath become supreme in power above all atoms through the supremacy of His eternal might, Who hath exercised sovereignty over all in the kingdoms of earth and heaven through the dominion of His glorious manifestations. Every thing beareth witness, as doth He Himself, that there is none other God but Him.

429 He hath been possessed of glory in the glory of eternity, of splendor in the holiness of grandeur, of loftiness in the apex of antiquity, of light in the elevation of bountiful majesty, and of inaccessibility in the inaccessibility of mighty glory - a testimony radiant and resplendent, ardent, divine and unified, sanctified and transcendent, glorious, filling all the heavens with the acceptance of His holy divine good-pleasure, and the earth and all that is thereon with the illumination of His mighty celestial light, and what lieth between them with the splendor of the holy sovereign canopy of His dominion, and what is above them with the exaltation of His sovereign might, and what is beneath them with the inaccessibility of His majestic authority - a testimony whose firstness indicateth its lastness, whose outwardness its inwardness, whose manifestation its concealment, and whose loftiness its nearness - a testimony resplendent, majestic, beauteous, mighty and luminous, which filleth all the heavens with the testimony that there is none other God but Him, the All-Subduing, the Self-Subsisting; and the earth and all that is thereon with the testimony that there is none other God but Him, the Mighty, the Beloved; and what lieth between them with the testimony that there is none other God but Him, the All-Subduing, the Holy; and what lieth beneath them with the testimony that there is none other God but Him, the All-Subduing, the All-Powerful; and whatsoever else there be with the testimony that there is none other God but Him, the Almighty, the Best-Beloved; and the beginning of all things with the testimony that there is none other God but Him, the Manifest, the Described; and the end of all things with the testimony that there is none other God but Him, the Victorious, the Praised - a testimony whose firstness indicateth the firstness of its Source, whose lastness the lastness of its Creator, whose outwardness the outwardness of its Fashioner, and whose inwardness the inwardness of its Ordainer, and which filleth the creation of all things with the truth that there is none other God but Him, the Truth from of old and forevermore.

430 He chooseth as mirrors for Himself whatsoever He willeth, however He willeth. These indeed reflect His glory, manifest His beauty, show forth His grandeur, radiate His light, manifest His mercy, perfect His words, complete His perfection,

واستقدر فوق كل الذرات باستقدار مليك عز
ابديته واستسلط فوق من في ملكوت الارض
والسموات باستسلاط ظهورات عز مجاديته
فاستشهده وكل شيء على انه لا اله الا هو

429 كان ذا عز في عز الازل وذا بهاء في قدس الجلال
وذا علاء في ذروه القدم وذا ضياء في ارتفاع
مجد الكرم وذا امتناعا في امتناع عز العظم شهاده
مشرقه شعشعانيه ومولعه صمدانيه ربانيه ومقدسه
فردانيه ومتعاليه مجاديه تملاء السموات كلهن من
ارتضاء رضاء قدس لا هويته والارض وما عليهن
من استضاء ضياء عز جبروتيته وما بينهما من
ابتهاء بهاء رفرف قدس ملكوتيته وما فوقهما من
ارتفاع عز ملكوتيته وما دونهما من امتناع مجد
سلطوتيته شهاده تدل اوليتها على اخريتها وظاهريتها
على باطنيها وظهورها عن بطونها وعلوها عن دنوها
شهاده متبيه متجله متجمله متعظمه متنوره الذي
تملاء السموات كلهن من شهاده انه لا اله الا
هو المهيمن القيوم والارض وما عليهن من شهاده
انه لا اله الا هو العزيز المحبوب وما بينهما من شهاده
انه لا اله الا هو المهيمن القدوس وما دونهما
من شهاده انه لا اله الا هو المهيمن القدور وما
سويهما من شهاده انه لا اله الا هو المقتدر المحبوب
وكل شيء من اوله على انه لا اله الا هو المظهر
الموصوف واخر كل شيء من شهاده انه لا
اله الا هو المنتصر المنعوت شهاده تدل اوليتها على
اوليه منشأها واخريتها على اخريه مذرئها وظاهريتها
على ظاهريه مدوتها وباطنيها على باطنيها مقدرها
وتملاء خلق كل شيء على انه لا اله الا هو الحق
من قبل ومن بعد

430 يصطفى مرآيا لنفسه ما يشاء كيف يشاء فانها
هي تشبهى بهائه وتستجلل بجماله وتستعظم
بعظمته وتستنور بنوره وتسترحم رحمته وتستتم
بكلماته وتستكمل بكلامه وتستعز بعزته وتستكبر

demonstrate His might, reveal His greatness, express His good-pleasure, display His power, manifest His knowledge, show forth His love, exercise His dominion, reveal His sovereignty, manifest His pride, demonstrate His appearance, and proclaim His names and attributes. Therefore do the mirrors of eternity proclaim, the essences of perpetuity speak forth, the crystals of divinity rise high, the manifestations of oneness elevate themselves, and the appearances of uniqueness shine forth, for such resplendent glory, manifest majesty, evident beauty, mighty grandeur, proclaimed light, manifested mercy, declared greatness, perfect completion, demonstrated might, proclaimed power, expressed good-pleasure, declared knowledge, proclaimed nobility, manifested sovereignty, declared dominion, and transcendent loftiness.

بكبرياتيه وتسترضى بارتضائه وتستقدر باقتداره
وتستعلم باعتلامه وتستجيب باحتياجه وتستسلط
باستلاطه وتستملك بامتلاكه وتستفخر بافتخاره
وتستظهر باظهاره وتستنبئ عما هو عليه من اسمائه
وامثاله فبثل ذلك البهى المتباه والجلل المتجال
والجل المتجام والعظم المتعاض والنور المتناد
والرحم المتراح والكبر المتكاب والكل المتكام
والعز المتعاز والقدر المتقاد والرضى المتراض
والعلم المتعال والشرف المتشار والسلط المتسال
والملك المتعال والعلی المتعال تستنبئ مرات
الازليه وتستنطق كينونيه الابدیه وتستحکین
بلوره الصمدانيه وتسترفعن ظهورات الوجدانيه
وتشعشن تجليات الفردانيه

431 His is the praise in the glory of eternity, and His the majesty that hath been and ever shall be, for the manifestation of His power in His mirrors and the modes of His bounty in the crystal of His presence - a praise that hath no equal in its likeness, no peer in His Book, no associate in His heaven, no peer in His earth nor likeness in the kingdom of His command and creation - praise resplendent and shining, exalted and lofty, impregnable and invincible, radiant and sublime, glorious and magnificent - which hath blazed forth, risen high and gleamed with light. Praise that filleth the heavens through the manifestations of His oneness and the earth through the revelations of His eternality, and whatsoever is between them through the signs of His holiness.

431 فله الحمد في عز الازل وله المجد لم يزل ولا يزل على
ظهور قدرته في مراته وشئون عطائه في بلوره تلقائه
حمدا لا عدل له في مثله ولا شبه له في كتابه ولا
قرين له في سمائه ولا شبيه له في ارضه ولا مثال
له في ملكوت امره وخلقه حمد مستشرق شارق
ونشاء مسترفع رافع وبهاء مستمنع مانع وضياء
مستشمخ شاخ وعلاء مستبذخ باذخ الذي سطع
وارتفع ولمع فاستضاء حمدا يملأ السموات في
ظهورات وحدانيته والارضين في تجليات صمدانيته
وما سويهما من اشارات قدوسيته

432 I testify, and all His names and attributes testify, that there is none other God but Him. He hath ever been the One God, Single, Self-Subsisting, the Ever-Living, the Self-Sustaining, the Sovereign, the Supreme, the Holy, the Eternal, the Everlasting, the Most High, the Inaccessible, the Most Exalted.

432 فاستشهده وكل اسمائه وامثاله على انه لا اله الا هو
كان الها واحدا احدنا صمدا فردا حيا قيوما سلطانا
مهيما قدوسا دائما ابدا معتمدا متعاليا ممتنعا مرتفعا

433 Verily He Whom God shall make manifest on the Day of Resurrection through His power is a sign from Him and a Word from His presence. Through Him doth God send down whatsoever He willeth and ordain whatsoever He desireth. God hath chosen Him from the heart of all possibilities for the station of His manifestation, and God hath accepted Him from among the essential realities of all beings for the station of His nurture. These are mirrors wherein naught is seen save the appearance of Him Who causeth them to shine, nor do they speak except of the attributes of Him Who nurtureth them, nor do they manifest aught save what God, their Lord, hath willed, nor do they reveal aught save what God, their Creator, hath revealed.

433 وان من يظهره الله يوم القيمة بقدرته ايه من عنده
وكلمه من لدنه به ينزل الله ما يشاء ويقدر ما يريد
وقد اصطفاه الله من بحبوحه الممكآت لمقام تجليه
وارتضاه الله من ذاتيات الموجودات لمقام تربيه
تلك مرات لا يرى فيها الا ظهور مجليا ولا تنطق
الا عن شئون مربيا ولا ترد الا ما قد اراد الله
رهبها ولا تنزل مالا ما قد انزل الله باربها

434 تلك مرات مبهيه مجتله مجتمله معتظمه منتوره
مكبره معتزله مكتمله مرتفعه ممتنعه معتله

434 These are mirrors resplendent, majestic, comprehensive, mighty, luminous, great, glorious, perfect, exalted, impregnable, learned, powerful, well-pleasing, noble, sovereign, possessing, transcendent - mirrors that speak by God's leave, guide unto God, seek shelter in the shadow of God, begin from God and end in God, ascend through the names of God and rise up through the attributes of God. God hath chosen them and revealed Himself unto them through themselves, and cast into their essence the likeness of their manifestation. Thus have appeared through them the signs of His might, the manifestations of His sovereignty, the revelations of His Self-Subsistence, the evidences of His holiness, and the appearances of His divinity.

435 It behooveth all mirrors to be thus exalted, all mirrors to thus speak, all mirrors to thus praise God their Lord in their entirety, all mirrors to thus tell of God their Lord - through their first and their last, their outward and their inward aspects - and to thus prove God's existence through their pure, crystalline, primary and ultimate nature, and to thus speak of God their Lord in the heights of inaccessibility and the summits of transcendence.

436 Glory be unto Thee, O God, my Lord! Thou hast revealed Thyself unto all created things through themselves, whereupon all that can be shaken hath been shaken by what is within and upon them. Then did the Blessed Tree speak through its nature and guide unto Thee through its beginning and end, its outward and inward reality. Therefore, O my God, exalt it through what Thou inspirest it with of the signs of Thy power and teachest it of the words of Thy unity. Grant it that which will gladden its heart from the unseen realm of Thine eternal sovereignty and the manifestation of Thy everlasting dominion. Make it, O my God, an enduring Word for Him Whom Thou shalt manifest and a ripened fruit for Him Whom Thou shalt cause to appear.

437 For verily Thou art the First before all things and there was no first before Thee, and Thou art the Last after all things and there was no last after Thee, and Thou art the Outward above all things and there was no outward besides Thee, and Thou art the Inward beyond all things and there was no inward except Thee. All Thy servants, worshippers, supplicants, celebrants, thankful ones, praisers and rememberers - Thou hast made Thyself known to all things, whereupon those who know have come to know Thee through Thy praise, and Thou hast revealed Thyself to all existing things through the signs of Thine eternity, whereupon all possibilities have gleamed with the radiance of Thy unity.

مقتدره مرتضيه مشترفه مستطله ممتلكه معتليه
حيث تنطقن باذن الله وتدل على الله وتستظن
في ظل الله وتبدن من عند الله وتنتهن الى الله
وتستعرجن باسماء الله وتستصعدن بامثال الله قد
اصطفاها الله وتجلي لها بها بنفسها والقي في هويتها
مثال ظهورها فاذا قد ظهرت عنها ايات عزته
وظهورات سلطنته وتجليات قيوميته ودلالات
قدوسيته وظهورات لاهوتيته

435 الا ان يمثل ذلك فلينبغي ان يترفعن المرايا كلهن
ولينطقن المرايا باسرهن وليثبن على الله ربهن
بكلهن وليحكين عن الله ربهن باولهن واخرهن
وظاهرهن وباطنهن وليستدلن على الله مذوتهن
في ساذجيتن وكافوريتن واوليتن واخريتن
وينطقن عن الله ربهن في علو الامتناع وسمو
الارتفاع

436 سبحانك اللهم رب قد تجليت لكل الممكنات
لها بها بنفسها فاذا قد تلجلجت المتجلجات بما
فيها وعليها فاذا قد نطقت شجره مباركه بفطرتها
ودلت عليك باوليتها واخريتها وظاهرتها وباطنيتها
فارفعها اللهم بما تلهمينها من ايات قدرتك
وتعلمنها من كلمات فردانيتك ولتوءنيتها ما يرضى
به فوادها من غيب سلطان ازليتك وظهور
ملك ابديتك ولتجعلها اللهم كله باقيه لمن
تظهره وثمره جنبه لمن تطلعه

437 اذ انك انت الاول قبل كل شيء ولم يكن
اولا غيرك وانك انت الاخر دون كل شيء
ولم يكن اخرا غيرك وانك انت الظاهر فوق كل
شيء ولم يكن ظاهرا سواك وانك انت الباطن
بعد كل شيء ولم يكن باطنا غيرك كل عبادك
وسجادك وقناك وذكارك وشكارك وحماذك
وذكارك تعرفت نفسك كل شيء فاذا تعرفت
المتعرفات بتسيحك وتجليت بكل الموجودات
بايات ازليتك فاذا تلاليت الممكنات بتلالاء
فردانيتك

- 438 Therefore, O my God, send down upon all mirrors that guide unto Thee, give tidings of Thee, speak from Thy presence, and are exalted through Thine exaltation, and through Thy transcendence Thou art transcendent.
- 439 From all Thy splendor, the most splendid; from all Thy glory, the most glorious; from all Thy beauty, the most beautiful; from all Thy grandeur, the most grand; from all Thy light, the most luminous; from all Thy mercy, the most extensive; from all Thy words, the most perfect; from all Thy names, the most great; from all Thy might, the mightiest; from all Thy will, the most conclusive; from all Thy knowledge, the most penetrating; from all Thy power, the most prevailing; from all Thy utterance, the most pleasing; from all Thy honor, the most honorable; from all Thy dominion, the most enduring; from all Thy sovereignty, the most glorious; from all Thy loftiness, the most exalted; from all Thy triumph, the most victorious; from all Thy conquest, the most complete.
- 440 O God! Make this Tree the glory of that station and make that Tree a manifestation thereof. Preserve it, O God, by Thy power that no sorrow may touch it in the path of Thy love. Inspire it, O God, from the mysteries of Thy hiddenness and the clouds of Thy sanctity with that which will cause it to speak with the most sublime exaltation and the most glorious transcendence and the highest elevation, for all that is exalted are but shadows of Thy mirrors, and thrones of Thy manifestations, and seats of Thy concealment, and stations of Thy signs, and repositories of Thy tokens.
- 441 For verily, I now praise Thee through this wondrous eternal Tongue and this transcendent, exalted, and timeless Sign, that Thou hast caused me to hear from the words of mirrors that have reflected the mirrors of Thy Being, indicated the sublimity of Thine eternity, and spoken of the exaltation of Thine everlastingness through their treasured essence, their attracted reality, their prophetic nature, and their perfected identity.
- 442 O God! Add to its splendor from Thy most splendid splendor, to its glory from Thy most glorious glory, to its beauty from Thy most beautiful beauty, to its grandeur from Thy most grand grandeur, to its light from Thy most luminous light, to its mercy from Thy most extensive mercy, to its words from Thy most perfect words, to its names from Thy greatest names, to its perfection from Thy most perfect perfection, to its might from Thy mightiest might, to its knowledge from Thy most penetrating knowledge, to its power from Thy most prevailing power, to its utterance from Thy most pleasing utterance, to its love from Thy most attractive love, to its honor from Thy most
- 438 فلتنزلن اللهم على كل مرآت تدلن عليك وتستبينن عنك وتنطق من عندك وتسترفعن برفعتك وتستمنعن بمناعتك
- 439 من كل بهائك ابهاه ومن كل جلالك اجله ومن كل جمالك اجمله ومن كل عظمتك اعظمها ومن كل نورك انوره ومن كل رحمتك اوسعها ومن كل كلماتك اتمها ومن كل اسمائك اكبرها ومن كل عزتك اعزها ومن كل مشيتك امضاها ومن كل علمك انفذه ومن كل قدرتك مستطيلها ومن كل قولك ارضاه ومن كل شرفك اشرفه ومن كل سلطانك ادومه ومن كل ملكك انفره ومن كل علائك اعلاه ومن كل نصرك انصره ومن كل فتحك افتحه
- 440 ولتجعلنه اللهم عز تلك الشجرة ولتجعلن اللهم تلك الشجرة ظهرا له ولتحفظنه اللهم بقدرتك ان لايمسه من حزن في سبيل محبتك ولتلهمنه اللهم من براء غيبك وعماء قدسك ما ينطقنه باعلى سمو الارتفاع واهبى علو الامتناع واعلى سمو الارتفاع اذ كل ما تسترفع ادلاء مراياك واعراش ظهوراتك وكراسى بطونائك ومقامات اياتك ومكامن دلالاتك
- 441 اذ انى انا حينئذ لاحمدنك فى تلك السنه البديعه الابدیه والاياه الممتعه الرفيعه الازليه بانك قد استعنتى من كلمات مرآت قد قابلت مرآت كينونيتك ودلت على سمو ازليتك ونطقت عن ارتفاع ابديتك على قطرتها المستخرنه وكينونيتها المستجذبه وذاتيتها المستنبثه وانيتها المستكمله
- 442 فلتزيدن اللهم على بهائها من بهائك ابهاه وعلى جلالها فى جلالك اجله وعلى جمالها من جمالك اجمله وعلى عظمتك عظمتها وعلى نورها من نورك انوره وعلى رحمتها من رحمتك اوسعها وعلى كلماتها من كلماتك اتمها وعلى اسمائها من اسمائك اكبرها وعلى كمالها من كمالك اكمله وعلى عزها من عزك اعزها وعلى علمها من علمك انفذه وعلى قدرتك مستطيلها وعلى قولها من قولك ارضاه وعلى حبها من حبك اجذبها وعلى شرفها من شرفك اشرفه وعلى سلطانها من سلطانك ادومه وعلى ملكها من ملكك انفره

honorable honor, to its dominion from Thy most enduring dominion, to its sovereignty from Thy most glorious sovereignty, to its loftiness from Thy most exalted loftiness, and to all that Thou art, O my God, that which hath no equal, no likeness, no similitude, no peer, and no comparison.

وعلى علائها من علائك اعلاه وعلى ما انت عليه
يا الهى ما لم يكن له من عدل ولا كفو ولا شبه
ولا قرين ولا مثال

443 For Thou hast ever been, O my God, manifest through the manifestations of Thy Countenance and the revelations of Thy Oneness, and resplendent with the dawning rays of the Sun of Thy Oneness upon the daysprings of Thy Divine Unity. Therefore, O God, create like unto these reflecting, transcendent, and exalted mirrors that which Thy knowledge hath encompassed and Thy power hath prevailed over, for Thy bounty is more exalted and glorious than that, and Thy grace is more sublime and transcendent than this.

443 اذ انك لم تزل كنت يا الهى متجليه لظهورات
طلعتك وتجليات احديتك ومشرقه بشوارق
شمس احديتك لمطالع عز فردانيتك فلتخلقن
اللهم مثل تلك المرات المتحاكية الممتعة
المرتفعة ما قد احاط به علمك واستطالت عليه
قدرتك فان جودك اعلى واجل عن ذلك
وفضلك ارفع وامنع عن هذا

444 O God! Preserve through Thy power the remembrance of the Fourth Letter of the first to believe in the Point of the Bayan and was illumined by Thy light in that Paradise, and inspire all Thy creation to remember him after Thy remembrance and the remembrance of the Word of Thy Manifestation in the remembrance of the Living One. And whoso remembereth not according to the number of Ha in the stages of Thy Manifestation: O God! Bless him through all Thy splendor, for Thou art the Most Splendid of the most splendid ones. O God! Bless him through all Thy glory, for Thou art the Most Glorious of the most glorious ones. O God! Bless him through all Thy beauty, for Thou art the Most Beautiful of the most beautiful ones. O God! Bless him through all Thy perfection, for Thou art the Most Perfect of the most perfect ones. O God! Bless him through all Thy grace, for Thou art the Most Gracious of the most gracious ones. O God! Raise up the Tree of the Bayan from its root. O God! Bestow Thy blessing, with all Thy glory, upon him who hath not invoked Thee according to the number of the letter Ha in the degrees of Thy Manifestation. Verily, Thou art the Most Glorious of the All-Glorious. O God! Bestow Thy blessing upon him with all Thy majesty. Verily, Thou art the Most Majestic of the All-Majestic. O God! Bestow Thy blessing upon him with all Thy beauty. Verily, Thou art the Most Beautiful of the All-Beautiful. O God! Bestow Thy blessing upon him with all Thy perfection. Verily, Thou art the Most Perfect of the All-Perfect. O God! Bestow Thy blessing upon him with all Thy bounty. Verily, Thou art the Most Bountiful of the All-Bountiful. O God! Elevate the Tree of the Bayan - its root, its branch, its twigs, its leaves, and its fruits - through all Thy exaltation, Thy loftiness, Thy transcendence, and Thy glory.

444 ولتبقين اللهم ذكر حرف الرابع من اول من
امن بالنقطه البيان واستضاء بنورك فى ذلك
الرضوان بقدرتك ولتلهمن كل خلقك ان
يذكروه بعد ذكرك وذكر كلمه ظهورك فى ذكر
الحى ومن لم يذكر على عدد الهاء فى مراتب
ظهورك اللهم صل عليه بكل بهائك انك انت
ابى الابهين اللهم صل عليه بكل جلالك انك
انت اجل الاجلين اللهم صل عليه بكل جمالك
انك انت اجمل الاجملين اللهم صل عليه بكل
كمالك انك انت اكمل الاكملين اللهم صل عليه
بكل فضلك انك انت افضل الافضلين اللهم
ارفع شجرة البيان من اصلها وفرعها واغصاها
واوراقها واثمارها بكل ارتفاعك ورفعتك
وامتناعك ومنعتك

- 445 O God! Aid the dwellers of that Paradise through all Thy victory - grant them triumph, through all Thy conquest - make them conquer, through all Thy dominion - give them sovereignty, through all Thy power - make them powerful, through all Thy might - make them mighty, through all Thy manifestation - make them manifest, through all Thy sublimity - make them sublime, and through all that beseemeth the loftiness of the cage of Thy transcendence and the summit of the glory of Thy exaltation. Verily, Thou art the Most Exalted of the All-Exalted.
- 446 (mode of commentary)
- 447 In the Name of God, the Most Living, the Most Living
- 448 Praised be God, besides Whom there is no God, the Ever-Living, the Ever-Living! And verily all glory is from God upon Him Whom God shall make manifest and then unto the exponents of His Cause who have ever dwelt in the glory of eternity.
- 449 I bear witness that God, exalted be His glory, hath ever been sanctified from companionship with His creatures, exalted above all similitudes, and holy beyond all that hath been created or shall be created. He created not His creation save for His recognition, though He is independent of them and their recognition. He created not His servants save for their worship of Him, though He is independent of them and their worship. Recognition is not attained save through love, nor worship save through obedience. Therefore know thou God, thy Lord, glorified be His majesty, through recognizing Him Whom God shall make manifest, exalted be His might.
- 450 And worship thou God, thy Lord, by following thy Lord, glorified be His grandeur, through following Him Whom God shall make manifest, extended be His aid. For verily the path to the Eternal Essence other than this is cut off, and the way to the Ever-Abiding Invisible other than this is barred. Having witnessed this, bear thou witness that God, glorified be His praise, maketh Himself known to His creation through the Manifestation of His Self, for whatsoever knowledge the people have attained of God their Lord was realized only through what their Prophet taught them.
- 451 Hence do the people of understanding perceive, and the people of knowledge comprehend, that whatsoever their Prophet taught them of the knowledge of God was that which God had revealed unto Him of Himself, and through Him did all creation attain unto the knowledge of God. According to what God revealed through the Primal Point at the dawning-place of the Bayan, verily He, exalted and glorified be He, cannot be
- وانصر اللهم سكان ذلك الرضوان بكل نصر
انصره وبكل فتحك افتحه وبكل غلبتك اغلبها
وبكل سلطنتك اسلطها وبكل قهاريتك اقهرها
وبكل ظهاريتك اظهرها وبكل رفاعيتك ارفعها
وبكل ما انت عليه ما ينبغي لعلو قفس امتناعك
وسمو عز ارتفاعك انك انت ارفع الارفعين
- بسم الله الاحي الاحي
- الحمد لله الذي لا اله الا هو الاحي الاحي وانما
البهاء من الله على من يظهره الله ثم ادلاء امره لم
يزل في عز الازل
- وبعد فاشهد بان الله سبحانه لم يزل كان منفردا
عن ابناء الجنس ومتعاليا عن اشباه المثل ومتقدسا
عن كل ما خلق ويخلق ما خلق ذلك الخلق الا
لمعرفته بعد استغنائه عنهم وعن معرفتهم وما خلق
ذلك العباد الا لعبادته بعد استغنائه عنهم وعن
عبادتهم ولا تتحقق المعرفة الا بالحب ولا العبادة
الا بالطاعة فاستعرف الله ربك جل جلاله بما
تعرفن من يظهره الله عز اعزازه
- ولتعبدن الله ربك بما تتبعن ربك جل اجلاله
بما تتبعن من يظهره الله مد امداده فان سبيل
ذات الازل غير هذا مقطوع وطريق غيب لم يزل
غير هذا ممنوع فاذا شهدت هذا فاشهدان الله جل
سبحانه يعرف نفسه بخلقه بمظهر نفسه اذ كل ما
عرفت الامم الله ربهم ما تحقق معرفتهم الا بما
عرفهم نبيهم
- فاذا على هذا يستدركن اولو الافهام ويستنبئن
اولو الاعلام بان ما قد عرفهم نبيهم من معرفه
الله ذلك ما قد تجلى الله له به بنفسه و به قد
عرف كل الخلق بمعرفه الله فعلى ما تجلى الله
بالنقطه الازليه في مطلع البيانه انه جل وعز لم
يدرك بالخيال ولا الظواهر ولا البواطن ولا

comprehended by the senses, whether outward or inward, nor can He be known through similitudes, whether of the ancients or the modern ones. All that is possible in the contingent realm is impossible in His presence, and all that can be conceived in creation is sanctified in His court.

يعرف بالامثال لا في الاوائل ولا في الاواخر
وكل ما يمكن في الممكن هنالك ممتنع وكل ما
يتصور في المختار هنالك متقدس

452 Far exalted, far exalted is His Being above being indicated by those possessed of essential realities. Far exalted, far exalted is His Essence above being indicated by those of pure abstract understanding. Far exalted, far exalted is His Essential Reality above being comprehended by the highest perceptions of created beings. Far exalted, far exalted is His Identity above being conceived through the loftiest manifestations of accidental qualities. Glorified and exalted is He! His names are sanctified beyond attribution and description, and His examples are elevated beyond characterization and qualification.

452 تنزه فتعالى تعالى كينونته من ان تقع عليه
الاشارات من اولى الجوهريات وتعالى تعالت
ذاتيته من ان تقع عليه الاشارات من اولى افهام
المجرديات من الساذجيات وتعالى تعالى جوهرية
من ان يدركها اعلى مشاعر الابداعيات وتعالى
تعالى انيته من ان يتصورن عرفانه باعلى حواهر
العرضيات فسبحانه وتعالى حلت اسمائه عن
النعت والانعات وعلت امثاله عن الوصف
والاوصاف

453 He, mighty and glorious, hath ever sanctified His Self through His Self with a sanctification before which all faces bow in prostration due to its sublimity, and hath ever glorified His Self through His Self with a glorification before which all voices are hushed in awe of its majesty. He will forever magnify His Being through His Being that all contingent things may testify to His oneness as they perceive His glory, and will forever praise His Essence through His Essence that all contingent things may learn of His praise - save that they should say He is the Very Camphor, or the Pure Manifestation, or the Hidden Pattern, or the Abstract Beloved, or the Holy Exalted One, or the Glorified Described, or the Beauteous Characterized, and similar such impossible metaphors and lofty comparisons.

453 فهو عز وجل لم يزل يقدس نفسه بنفسه تقديسا
خرت الوجوه مناجده لعلوها ولم يزل ليسبح
نفسه بنفسه تسبيحا خشعت الاصوات لهيبها
ولا يزال ليمجدن كينونته بكينونته ليشهده على
وحدانيته كل الممكات بما يستنبئون تجليده ولا
يزال ليثبن على ذاته بذاته ليستنبئن عن ثنائه
كل الممكات الا ان تقولن انه عين كافور او
ساذج ظهورا وطرز مكنون او مجرد محبوب او
مقدس مرفوع او مجلل منوعات او مجمل موصوف
وامثال تلك الامثال الممتنعة واشباه تلك
اشباه المرتفعه

454 For all these are manifestations that have been dissolved by His creation and revelations that have been perfected by His verses. Far exalted, far exalted is His Cause above descending upon anything, though all things seek shelter in His shadow. Holy are His power and glory, though all things worship Him. I bear witness that His Life, glorified be He, is His very Being, and that He, glorified be His praise, hath no need in Life for the existence of aught beside Him, and likewise in knowledge He hath no need for the existence of anything known, for He is His own Self.

454 فاذا كل ذلك ظهورات قد ذوبت باثباته
وتجليات قد احكمت باياته فتعالى تعالى امره من
ان يقع على شئ ء ولا يستظل في ظله كل شئ
ء وتقدرت طوله ومجده من ان لا يعده كل
شئ ء فاشهد ان حياته سبحانه ذلك كينونته
وانه جل سبحانه لم يحتاج في الحيوة بوجود شئ
ء دونه وكذلك في العلم لم يحتاج بوجود معلوم
اذانه ذاته

455 Similarly befitting unto God, glorified and exalted be He, are all the attributes of perfection and names of glory, and whatsoever name is attributed to Him pertaineth to the modes of His action, and these are the modes of His command. The names of the Divine Essence have ever described God, and the names of Divine Action shall forever glorify God. Yet the former is eternally ancient, while the latter is mentioned in connection with creation and origination. If God willeth, He willeth, and

455 ومثل ذلك ما ينبغي لله عز وجل من الصفات
الكالية والاسماء الجلالية وما يقع عليه اسم له
ذلك من شئون فعله وانها هي شئون امره
وان اسماء الذات لم يزل بوصف الله بها واسماء
الفعل لا يزال يمجّد الله بها الا ان هذا دائما قديما
وهذا يذكر بالابداع والاحداث ان يشاء الله يشاء

if God willeth not, He willeth not. God hath willed to will in all Dispensations, for had He not willed, He would not have created Will itself. His Will existeth not in some inaccessible realm of abstraction, but rather in an exalted and manifest domain.

456 Whenever He Whom God shall make manifest willeth, His Will is realized. The same is true of all names and attributes. If thou art in doubt concerning this, reflect upon the examples of Oneness. Consider the Qur'an: before Muhammad willed the Ka'bah to be the House of God, did that House possess such creation or not? Similarly with His Will concerning His own Prophethood - before He willed it, it was not yet created, though from a beginning that hath no beginning He was created, and unto an end that hath no end He was sustained. However, the manifestation of that Firstness and Lastness appeared only through His Will in that world. Having recognized this, first hold fast to proof and evidence.

457 When thou hast witnessed this and attained unto certitude, then at every Revelation hold fast to the throne of Revelation and imagine not aught else. For this is the path of God, both before and after. God's manifestation among all peoples hath ever been according to that honored station, and God's concealment in every age according to that preceding station. I bear witness that God, exalted be His glory, hath made His Cause in that Letter a glory unto them that are in the Bayan, and a perfection of His bounty upon them that dwell in that Paradise.

458 Otherwise, from the Cause nothing reacheth Him save what reacheth the hearts of them that know Him and love Him, and through this there reacheth Him what God hath ordained for him in the days of his life and then in the days of Him Whom God shall make manifest, when He willeth to raise him up. For on that Day that Letter will be known only through his faith. Look not at the martyrs in the Bayan, for their glory lieth in their faith in the Primal Point. Likewise the glory of those who guide unto Him Whom God shall make manifest lieth only in their faith in Him. Beyond this are modes adorned both before and after. Perfect thyself in thy rank that thou mayest be enabled to help God in thine essence.

459 Ascend through spiritual attributes and be illumined by the light of the pure ones, that on the Day of Resurrection, if thou canst not bring joy to God thy Lord, thou wilt not cause Him grief. When grief is attributed to God, exalted be His glory, He is far above all grief and joy. He hath ever been and ever shall be in one state. That which is attributed to God returneth unto Him Whom God shall make manifest - God hath

وان لم يشاء الله فلم يشاء وقد شاء الله ان يشاء في كل المظهرات اذ لو لم يشاء لم يخلق المشيه وان مشيته لم تكن في عالم غيب ممنوع بل ذلك في عالم ظاهر مرتفع

456 وحين ما يشاء من يظهره الله تتحقق مشيته و مثل ذلك كل الامثال والاسماء واذا انك انت في ريب في هذا فلتفكر في امثال الحديد مثلا فانظر في الفرقان قبل ان يشاء محمد بان تكون الكعبه بيت الله هل يذوت خلق ذلك البيت ام لا ومثل ذلك مشيته في نوه نفسه قبل ان يشاء لم تخلق بعد ما انه من اول الذي لا اول له مخلوق والى اخر الذي لا اخر له مرزوق ولكن ظهور ذلك الاوليه والاخره لم يظهر الا بمشيته في ذلك اعالم فاذا عرفت هذا فاو لا فاستمسك بالوجه والدليل

457 فاذا شهدت هذا واستيقنت باليقين فاذا عند كل ظهور فاستمسك بعرش الظهور ولا تتوهم قدر شيء فان هذا صراط الله من قبل ومن بعد لم يزل كان ظهور الله في كل الامم على ذلك الشان المكرم وبطون الله في كل العظم على ذلك الشان المتقدم واشهد بان الله جل سبحانه قد جعل امره في ذلك الحرف عزرا لمن في البيان واكالا لجوده على من في ذلك الرضوان

458 والا من الامر لم يوصل اليه الا ما يوصلن الى قلوب ما يعرفه ويحببه ويوصل اليه بذلك ما قدر الله له في ايام حيوته ثم في ايام من يظهره الله اذا شاء ان يبعثه فان يومئذ ذلك الحرف لا يعرف الا بايمانه فلا تنتظر بالشهداء في البيان فان عزهم ايمانهم بالنقطه الاولى وكذلك عز ادلاء من يظهره الله لم يكن الا بايمانهم به ودون ذلك شئون منطرزه من قبل ومن بعد فاستكمل في رتبتك لعلك تستطيع ان تتصرفن الله في كينونيتك

459 واستعلي بصفات الروحانيين واستبهي بيهاء الصافين لعلك يوم القيمه ان لم تتبهجن الله ربك لا تحزنه وان ما نسبت الى الحزن الله جل جلاله اجل عن كل حزن وابتهاج وانه لم يزل ولا يزال كان على حال واحد وان ما نسبت الى الله

attributed it to His Own Self, for the glorification of His Being and the honoring of the Manifestation of His Essence. Otherwise, all grief and joy are but two created beings, abiding, worshipping, submissive, humble, devout, mindful and thankful. Grief declareth: "Glory be unto Thee, O God!"

ذلك ما يرجع الى من يظهره الله قد نسب الله الى نفسها عزازا لنفسه واكراما لمظهر ذاته والا هنالك كل الاحزان والابهاج خلقان ساكنان عابدان خاضعان خاشعان قانتان ذاكران شاكران

460 Verily Thou hast created me and sustained me and caused me to die and made me live, and hast promised that whoso possesseth me in Thy path, Thou wilt reward him with the recompense of two thousand of Thy exalted angels. This is of Thy bounty unto me and unto all the God-fearing who grieve in Thy path and are patient for Thy sake." And joy declareth: "Glory be unto Thee, O God! Thou hast created me and sustained me and caused me to die and made me live that I might be manifested unto Him Whom Thou shalt make manifest on the Day of Resurrection, and I was among those who prostrated themselves before Him. Thou hast distinguished me for the dwellers of Paradise among the holy ones and them that glorify Thee, and through me Thou hast caused to dwell in the hearts of Thy patient servants.

460 الحزن يقول سبحانك اللهم انك انت قد خلقتني ورزقتني وامتنني واحييتني و وعدت من يملكني فيك ان تجزيه ثواب الفين من ملائكتك العالمين ذلك من فضلك على وعلى كل المتقين الذينهم يحزنون في سبيلك وهم لك صابرون وانما الابهاج يقول سبحانك اللهم قد خلقتني ورزقتني وامتنني واحييتني لان اعرض على من تظهره يوم القيمة وكنت بين يديه لمن الساجدين وخصصتني لسكان الرضوان في الملاء المقدسين والمسبحين وبى قد اسكنت قلوب عبادك الصابرين

461 Therefore, O Lord, elevate me through Thy exaltation and cause me to enter, through Thy authority, into the hearts of the dwellers of the kingdom of Thy Cause and Thy creation, and transform, O Lord, through Thy power, all grief between me and Him Whom Thou shalt make manifest. Verily, Thou art the Most Powerful of the powerful." And I bear witness that God hath two griefs and two joys. All that befalleth the Tree of Affirmation of its grief and its joy is elevated and protected, whether its grief be in the station of joy or its joy in the station of grief, or otherwise. If thou dost not comprehend this in the Bayan, then look in the Furqan, how thou on that day rejoicest and art exalted through the griefs and joys of the First One.

461 فلترفعني اللهم برفعتك ولتدخلني في قلوب ساكن ملكوت امرك و خلقتك بولايتك ولتحولن اللهم بي وبين من تظهره عن كل حزن بقدرتك انك انت اقدر الاقدرين واشهد بان الله حزين وابتهاجين كل ما يقع في شجرة الاثبات من حزنها وابتهاجها مرفوعة ممنوعة سواء كان حزنها في مقام ابتهاج وابتهاجه في مقام حزن او دون ذلك ان لم تستدركن في البيان هذا فلتنتظرن في الفرقان فكيف انك انت يومئذ تستبهجن وتسترفعن باحزان واحد الاول وابهاجهن

462 Thus must thou witness that the grief of affirmation is pure joy exulting, pure gladness rejoicing, pure delight delighting, pure happiness gladdening, and pure spirit inspiring. Likewise its joy is of transcendent glory exalting, of pure holiness sanctifying, of supreme loftiness uplifting, of resplendent beauty protecting, and of radiant sanctity hallowing. Yet in thine own self thou witnesseth neither true joy nor grief, for both are but transient falsehoods. Will anyone on that day remember the joy of the shadow of the One, or aught of their griefs?

462 وعلى هذا فلتشهدن بان حزن الاثبات ابتهاج بحت متباهج وابتهاج صرف متباشر واشترار سر متسار واقتراح فرح متفراح وارتواح روح متراوح ومثل ذلك ابتهاجها ذا عز مشتمخ متشاخ وذا قدس مبتدخ متباذخ وذا علاء مرتفع مترافع وذا بهاء ممتنع متمانع وذا ضياء مقتدس متقادس ولكنك في النفس لا تشهد من ابتهاج ولا حزن حق بل كليهما افك لا بقاء له هل يومئذ يذكر عن ابتهاج ظل الواحد او شيىء من احزانهم

463 Thus hath God caused them to perish through their deeds, and He will cause those who follow them to perish thereafter, for He, glorified and exalted be He, hath ever been powerful and prevailing, manifest and revealing, knowing and learned, mighty

463 كذلك قد افناهم الله باعمالهم وسيفنى الله من يتبعهم من بعدهم اذ انه جل سبحانه لم يزل كان قادرا مقتدرا وظاهرا مظتهرا وعالما معتلها وقاهرا مقتهرا وصالطا مستلطا وباهيا مبتهيا وعاليا معتليا

and overwhelming, sovereign and dominating, glorious and re-splendent, exalted and sublime, and such similar attributes and manifestations radiating and resounding, which none among the people of truth can enumerate, much less those below them. Verily God loveth to elevate the station of that letter for the exaltation of His Self on the day of Him Whom God shall make manifest. Therefore watch over thyself on that day lest God thy Lord and His chosen ones come unto thee while thou art among the veiled ones.

وامثال تلك الشئون المتشعشه والظهورات المتلجلجه حيث لا يكاد يحصيها احد من اهل الحقيقه وكيف ودونها وان الله ليحب ان يرفعن مقعد ذلك الحرف لارتفاع نفسه في يوم من يظهره الله فلتراقبن نفسك يومئذ ان لا ياتيک الله ربک ثم ادلائه وانک انت من المحتجبين

464 For when Him Whom God shall make manifest and His chosen ones come unto thee, recognize Him and His chosen ones, if thou art among the believers in the Primal Point and His chosen ones. For thy belief in Him on the day of His manifestation is thy belief in the Bayan, naught else. And be not hasty concerning the Cause of God, for the Cause may come unto thee while thou art among the veiled ones, veiled from the Throne of the Manifestation, how much more from that which is realized through His word. Behold then how many peoples upon the earth, after having been among the chosen ones of affirmation and the dwellers of the paradise of good-pleasure in the days of their Prophet, thou now seest in the fire. Direct thou the Cause after thyself and seek victory through thy heart.

464 فان ذلك حين ما ياتيک من يظهره الله ثم ادلائه فاستعرفه ثم ادلائه ان کنت بالنقطه الاولى ثم ادلائه من الموءنين فان ايمانک يوم ظهوره بالبيان ايمانک به لا دون ذلك ولا تستعجب عن امرالله فان الامر ربما ياتيک وانک لمن المحتجبين تحتجب عن عرش الظهور فكيف عما يتحقق بقوله فانظر حينئذ کم امم فوق الارض بعد ما هم كانوا في ايام نبیهم من ادلاء الاثبات وسكان جنه الرضوان فكيف انت تريهم حينئذ في النار ولتجرین الامر في بعدک ولتستنصرن بقلبك

465 Consider the dwellers of the sea of the Gospel, for after Muhammad, the Messenger of God, came to them and fulfilled what was to be fulfilled, they are still waiting for His appearance. They have veiled themselves from the Throne of the Manifestation, and perchance in their religion they long to recognize the successors of Jesus just as thou now longest to recognize the successors of Muhammad. Verily the Throne of Truth hath appeared, yet thou hast not recognized it, nor that which was created by its command. Therefore gain insight into thy destiny and abode, for this Cause, despite its subtlety, is greater than all things. Place thy trust in God, thy Lord, and remember that Letter the number of times of the Gate each day and night.

465 وانظر في سكان بحر الانجيل فانهم بعد ما قد جائهم محمد رسول الله وقضى ما قضى الى حينئذ هم منتظرون ظهوره وانهم قد احتجبوا عن عرش الظهور وربما هم في دينهم يتنون ان يدركون اوصياء جل بمثل ما انت حينئذ تمنين ان تدركن اوصياء محمد وان عرش الحقيقه قد ظهرت وانک ما عرفتھا وكيف وما يخلق بامرھا فاستبصر في منقلبک ومثوبک فا الامر مع خفته اکبر من کل شيء ويتوکل علی الله ربک واذکر ذلك الحرف في کل يوم وليه عدد الباب

466 And if thou recite that verse, the number of the Unity shall suffice thee in place of the Two Testimonies and the mention of recompense. This is of God's grace unto all worlds. God testifieth that there is no God but Him, and that He Who possesseth the Seven Letters is His servant and His Word, and that the Guides of the Living One were created by His command, and all in the Book are created by God.

466 و ان تتلون تلك الايه ليکفينک عدد الواحد عن الکلمتين الشهادتين ثم عن ذکر الجر وذلك من فضل الله علی العالمين شهد الله انه لا اله الا هو وان ذات حروف السبع عبده وکلمته وان ادلاء الحی هم خلقوا بامرھ وکل من عندالله في الکتاب ليخلقون

467 (Persian mode)

467

468 In the Name of God, the Most Living, the Most Living

468 بسم الله الاحي الاحي

469 Praise and glorification have ever been and shall ever be meet for the Ever-Living, the Self-Subsisting, Who hath ever been with the transcendent inaccessibility of His holy Being and shall ever be with the sovereign majesty of His holy Being. No thing hath known Him as He deserves to be known, and no other thing hath worshipped Him as He deserves to be worshipped. How resplendent is His glory, for all the glories of the heavens and earth are but servants to that Purpose! Who can refrain from praising Him, when His very existence is itself proof of the loftiness of His power and the exaltation of His grandeur? And who can forbear from remembering Him, when the very essence of all things doth itself remember Him, testifying that He is single in His sublimity and unique in His holy glory?

470 All praise be unto Him Who is immutable in the heaven of Sinai, eternal in the heaven of Names, and glorified upon the throne of creation. Praise beseemeth Him Who hath brought all atoms into being from utter nothingness by His command. Thanks be unto Him Who hath caused all created things to subsist without any means. Exalted is the sanctuary of His unity above all understanding, and manifest are the emblems of His majesty and glory beyond the praise of any who would praise Him. All the praise of creation is as naught before His own praise of His Self, and all the understanding of beings is but a shadow compared to His knowledge of His own Essence. For He hath brought all things from nothingness into being, and through their contingent existence hath made His eternal Being known to them.

471 Through their evanescence He hath manifested the revelation of His everlasting Self, and through their inherent powerlessness He hath caused the oceans of His might to flow. Through their essential poverty He hath made manifest the revelations of His self-sufficiency. All existence, from the beginning that hath no beginning to the end that hath no end, lieth concealed between the Kaf and the Nun of His Word, and all beings, from first to last, abide beneath the shade of the Point within the letter Nun.

472 Praise be unto Him from the beginning that hath no beginning - praise that beseemeth none save Him and is worthy of none but Him. Matchless thanks be unto Him - thanks that His Being alone deserveth through the merit of His Being, and that befiteth the sanctuary of His exalted inaccessibility. For He hath created all things for the recognition of Himself and for their share in discovering Him, though this is impossible in the realm of contingent being and unrealizable in the grades

469 تسبیح و تقدیس حی قیوم لم یزل را سزاوار بوده و هست که لم یزل باسترفاع استناعت ذات مقدس خود بوده و لا یزال بااستقلال استجلال ذات مقدس خود خواهد بود نشناخته او را حق شناختن هیچ شیئی و نپرسیده حق پرستیدن هیچ دون شیئی و چقدر متباهر است بهاء او که کل بهائین سموات و اراض عباد بوده ان مراد را که را توان که ثناء نکوید من او را و حال آنکه وجود او بنفسه دلیل است بر علو قدرت او و سمو عظمت او و کراتوان که ذا کر نباشد مراورا و حال آنکه شیئیت او بنفسه ذا کرند مراورا

470 باینکه او بوده متفرد و در قدس بهاء و متاحد در سماء سینا و متممجد در عرش اسماء و متممجد در کرسی انشاء حمد مراو را لایق که کل ذرات لارا لا من شیئی و بامر خود ابداع فرموده و شکر مراورا سزاوار که کل ممکنات را لا عن شیئی و قائم فرموده متعالی است بساط قدس وحدت او از عرفان و متجالی است طرائز مجد عز او از ثناء هر ذا ثناء کل ثناء خلایق در نزد ثناء او نفس او را لا شیئی و بوده و هست و کل عرفان موجودات نزد عرفان او کنه خود را مثل ظلال بوده و هست

471 از کل شیئی را که از نیستی آورده و با امکان حدوث ایشانرا ذات قدم خود را بایشان شناسانیده و بر فای ایشان تجلی ذات بقای خود را جلوه کر فرموده و بر کینونیات عجز کل اجبر قدرت را جاری داشته و بر ذاتیات افتقار کل وجود تجلیات مستغنیه خود را اشکار فرموده کل وجود از اول لا اول الی آخر لا آخر در بین کاف و نون قول او مکنون و کل موجود از اول بلا اول الی آخر بلا آخر در طلع نقطه در بطن نون مستظل

472 حمد مراورا از اول لا اول بحدیکه لایق نیست هیچ شیئی و دون او را و مستحق نیست هیچ شیئی و سواى او و شکر بلا مثل مراورا شکری که مستحق است ذات او باستحقاق ذات او و لایق است بساط قدس امتناع ارتفاع او چونکه کل را از برای خط عرفان خود و نصیب وجدان خود خلق فرموده و این معنی در رتبه امکان لا یمكن و در مراتب اکوان

of existence. He hath chosen from among His creation Mirrors that demonstrate His firstness and His lastness, His outwardness and His inwardness, and hath made these His Will, for He hath willed naught save what He hath willed, and what He hath willed appeareth only through what He hath willed.

غیر منکون بوده وهست اصطغاء فرموده از خلق خود مراقی را که دلالت کند بر اولیت او و آخریت او و ظاهریت اوت و باطنیت او و او را مشیت خود قرار داده زیرا که نخواسته الا آنچه او خواسته و آنچه او خواسته ظاهر نشده الا بانچه او خواسته

473 For in these Mirrors nothing is seen except His most holy Being, His most exalted Self, His most sublime Essence, and His most resplendent Manifestation. These Mirrors He hath made manifest from the beginning that hath no beginning, in every Revelation through a name, and in every concealment through a throne, and will continue to do so. Were I to say that from the beginning that hath no beginning these Mirrors have appeared and created religions as God pleaseth, verily He is more exalted than this, for the number of all things is but a creation in His kingdom. How then can it prove the sublimity of His grandeur and the transcendence of His eternity?

473 زیرا که در این مرات دیده نمیشود الا ذات اقدس او و نفس امنع او و کنه ارفع او و ظهور احلال او و این مرات را از اول لا اول در هر ظهوری باسمی ظاهر و در هر بطونی باعراش باهر فرموده و خواهد فرمود اگر کویم از اول لا اول بعد وکل شیء این مرات ظاهر شده و خلق ادیان کیف یشاء الله نموده هرابنه او اجل از این بوده و خواهد بود زیرا که عدد کل شیء خلقی است در ملک او چگونه تواند دلیل شود بر رب علو عظمت او و سمو قدمیت او و

474 His Manifestation in this wondrous Dispensation is but a single atom among His infinite revelations. Who can investigate the manifestations of the garments of Reality and the revelations of the Dayspring of Unity? For in the sight of the conception of each thing, its thingness hath been created by Him – how then can it become a proof of Him, when His existence was aforesaid prior unto it? And all that He hath manifested from the beginning that hath no beginning until this day hath appeared upon a single Throne, and doth so appear. And should all those Thrones, from the beginning that hath no beginning until this day, be made manifest, they are but mirrors in the sight of His Oneness, and in all is beheld naught save God alone, alone, Who hath no partner.

474 ظهور او از دوره بدیع فطرت ایست ذره از ظهورات لا نهایه او کراتوان که تحقیق نماید ظهورات قص حقیقت را و تجلیات مطلع صمدانیت را زیرا که در نزد تصور هر شیء شئییت او باو مخلوق بوده چگونه تواند دلیل او گردد و حال آنکه سابق بوده وجود او براو وکل آنچه تجلی فرموده از اول لا اول الی امروز ظاهر کردند مراقی هستند نزد وحدانیت او و در کل دیده نمیشود الا الله وحده وحده لا شریک له

475 And were I to say that unto the end that hath no end, according to the number of all atoms, there shall be manifestation for Him, I would have renewed His manifestations by the numbers of all things. And how can mention of this limit be made in the presence of the sanctified Oneness? And should all the mirrors of possibility for future manifestations – even as the mirrors of creation for past manifestations – appear in their entirety in a single manifestation, all would give voice to “Verily, I am God,” from the Essence of the Unseen Eternity, in Whom naught is beheld save Him. And all mirrors rest beneath the shadow of one Mirror, for in all is beheld naught save the One without number.

475 و اگر کویم الی اخر لا اخر بعدد کل ذرات از برای او ظهور خواهد بود تجدید نموده ام ظهورات او باعداد کلشی و کجا توان که ذکر این حد را در محضر قدس لاحد نمود و اگر کل مرایای امکانیه ظهورات بعدیه بمثل مرایای تکوینیه ظهورات قبلیه دری یک ظهور کل ظاهر وکل بندای انی انا الله از قبل ذات غیب ازل مستنطق که در کل دیده نمیشود الا او وکل مرایا در ظل یک مرات مستقر میکردد زیرا که در کل دیده نمیشود الا واحد بلا عدد

476 And all bear witness to the Oneness of that One Who is, and ever hath been, the Mirror of the Unseen Eternity. And in every Manifestation, those mirrors that attain unto the highest pinnacle of that Manifestation are all the self-revelations of

476 وکل مدلدند بر وحدانیت ان واحد که مرات غیب ازل بوده وهست و در هر ظهور مرایائی که در ان ظهور باعلی ذروه ان ظهور رسند کل تجلیات

that Tree of Manifestation. And permission hath been granted unto all creation to make themselves clear mirrors for the Day of the Rising of Him Whom God shall make manifest, that all may, through Him, by their own selves, be illumined by the splendors of the Sun of Eternity and sheltered beneath His shadow through His pre-existence. And it is meet that all should progress unto this degree of perfection and be nurtured unto this degree of beauty.

ان شجره ظهور بوده واذن داده کل خلق را که خود را مرات صاف نموده از برای یوم طلوع من یظهره الله که کل از قبل او بندای او نفس خود نفس خود را مستشرق بشوارق شمس ازل بوده ودر ظل او مستظل بر قدمیت او بوده ولایق است که کل باین نوع کمال مترقی و باین نوع جمال مرتبی گردند

477 Let it not seem difficult unto thee to comprehend how in one Manifestation manifold mirrors can be made double. Look unto God in the previous manifestations – from the beginning that hath no beginning until this day – how many mirrors have been made double, and unto the end that hath no end, how many mirrors shall be made double, all of which stand before God in the places of their own limits, in one station, and ever shall so stand. And in the sight of God, that which hath passed and that which is to come are even as the present, and ever shall be so.

477 نه این است که صعب گردد بر تو امر که چگونه میشود در یک ظهور مرایای متعدده مثنی گردند علی الله نظر نموده در ظهورات قبل که از اول الی امروز چقدر از مرایا مثنی بوده والی اخر لا اخر چه قدر مرایا مثنی خواهد بود که کل در بین یدی الله در امکانه حدود خود در مقام واحد بوده وهستند وعند الله ما نصرو ما سیاءتی مثل خود حال بوده وهست

478 And in every Manifestation, that which hath spoken and speaketh is the Summoner unto that Manifestation – a Mirror that reflecteth the exalted Manifest in that Manifestation and the resplendent Glory in that Splendor. And all the illumined mirrors in every Manifestation have been, and are, Summoners unto Him, and it is impossible that they should appear apart from Him.

478 ودر هر ظهور آنچه که ناطق بوده وهست داعی الی انظهور است که حکایت میکند از علو ظاهر در انظهور وعلو باهر در ان بهور وکل مرایای مستضیئه در هر ظهور داعی بسوی اون بوده وهستند ومنتع بوده وهست که لدون او ظاهر کردند

479 And after thou hast become cognizant of this pinnacle of perfection and might of glory, know thou that the Beloved hath ever loved to behold endless radiant mirrors beneath the shadow of His own Mirror. For the more exalted the mirrors become, the more they constitute a splendor for the Primal Mirror; and the more inaccessible the manifestations become, the more they constitute a glory for the Eternal Mirror.

479 وبعد از آنکه عارف شدی باین ذروه کمال وعز اجلال بدانکه محبوب داشته محبوب لم یزل براینکه مالا نهاییه مرایا مشرق در ظل مرات خود مشاهده فرماید زیرا که هر قدر مرتفع شوند مرایا بهائی است از برای مرات اول وهر ممتنع شوند ظهورات علائی است از برای مرات لم یزل نظر نموده

480 Consider today in the manifestation of the Tree of the Qur'an - whatever good exists therein is evidence of the exaltation of its Point. Likewise today, from the beginning of the Bayan's revelation until the Day of Him Whom God shall make manifest, whatever becomes exalted in the Bayan is evidence of the exaltation of the Point of Unity and the Dawning-place of the Morn of Eternity. How beloved of God it is and has been that in every Revelation pure mirrors should reflect the Tree of Truth. This is not to say that they shine forth through their own essence without the Primal Will, for if this were so they would have been speaking before the Revelation.

480 امروز در ظهور شجره فرقان که آنچه در او است از خیر دلیل است بر ارتفاع نقطه ان وهمچنین امروز از اول ظهور بیان الی یوم من یظهره الله آنچه در بیان مرتفع شوند دلیل است بر ارتفاع نقطه وحدانیت ومطلع صبح ازلیت چه قدر محبوب داشته ومیدارد خداوند که در هر ظهور مرایائی صافیه مستعکس شوند از شجره حقیقت

481 The very fact that they speak after the Revelation, extolling their Lord's praise and reflecting their Creator's most resplendent light, proves that they have been illumined by the Primal Will and made resplendent by His manifestation's dawning. All stand before Him by His command, return unto Him, speak of His glory and abide beneath His shadow. Consider in the Qur'anic Revelation how many sublime and lofty words the Second Letter attributed to his own sacred being, despite the fact that his creation was, according to the Apostle of God's words, through Him. Similarly in every Revelation, were infinite mirrors such as these to appear, all would be created by that Primal Will and would speak through that Eternal Beauty.

482 How beloved it is before the Eternal Beloved that all the dwellers of the Bayan should be uplifted through such resplendent manifestations and forever be immersed in their Beloved's praise. It can be seen that resplendent mirrors will appear in the next Resurrection under the shadow of Him Whom God shall make manifest, being servants and worshippers of the Eternal Being, each according to their heart's capacity expressing praise of their Beloved. These are guides in whom naught is seen except Him Whom God shall make manifest. They desire only what He has desired, show forth only what He has willed, ordain only what He has ordained, decree only what He has decreed, permit only what He has permitted, defer only what He has deferred, and prescribe only what He has prescribed.

483 These are they whose hearts' mirrors are like crystal before the celestial Sun. These are the crystals facing the Sun of Truth that move as it moves and rest as it rests. God's proof in every Revelation has ever been but one, while infinite primary and secondary proofs abide beneath His shadow, subsequent manifestations appear through His very Revelation, and previous manifestations shine forth through His own Self. In this connection God has desired to mention the Fourth Letter that it might endure until the Day of Him Whom God shall make manifest, to be a gift for the guides to His Faith. He has desired the exaltation of this station that it might be a planting for Him Whom God shall make manifest on the day of His appearance, and a cause of tranquility for those who affirm His Faith.

481 نه این است که آنها بکینونیاتها بلا مشیت اولیه مستشرق باشند که اگر بودند قبل از ظهور مستنطق بودند و همینقدر که بعد از ظهور مستنطقند بعلا ثنای رب خود واهی ضیاء باری خود دلیل است که بمشیت اولیه متجلی گشته و باشراقت ظهور او مستحکی آمده و کل در نزد او قائمند بامر او و راجعند بسوی او و منطقند از مجد او و مستنطقند در ظل او نظر نموده در ظهور فرقان که حرف ثانی چقدر کلمات ممتعه مرتفعه نسبت بذات مقدس خود داده باوجود آنکه خلق او بقول رسول الله بوده و همچنین در هر ظهوری اگر ما لایهیه مثل این مرات ظاهر گردد کل مخلوقند بان مشیت اولیه و ناطقند از ان طلعت ازلیه

482 چقدر محبوب است نزد محبوب لم یزل که کل سکان بیان باین نوع ظهورات مستشرقه مسترفع گشته و لم یزل ولا یزال بنشاء محبوب خود مستبرق برآمده و کویا دیده میشود که مرایائی مستشرقه در قیامت اخری ظاهر گردد در ظل من یظهره الله عباد و عباد ذات لم یزل بوده و باشند و کل بمراتب افتده خود ثنای محبوب خود را برلسان جاری سازند و ایشان ادلائی بوده و هستند که در ایشان دیده نمیشود الا من یظهره الله نمیخواهند الا آنچه او خواسته داراوه * نمی نمایند از آنچه او اراده نموده و تقدیر نمی نمایند الا آنچه او تقدیر فرموده و قضا نمی نمایند الا آنچه او قضا فرموده و اذن نمیدهند الا آنچه او اذن فرموده و موعجل نمیدارند الا آنچه او موعجل فرموده و مکتب نمیدارند الا آنچه او مکتب فرموده

483 ایشانند که مرایای افتده ایشان مثل بلور بوده و هست در تلقای شمس سماء و ایشانند بلورات تلقاء شمس حقیقت که علی ما تحرک الشمس یخربکون و علی ما تسکن الشمس یسکون و لم یزل وجهه الله در هر ظهور واحد بوده و هیچ ما لایهیه اولیه و اخریه در ظل او مستنطق و ظهورات مستشرقه بعدیه در نفس ظهور ظاهر و ظهورات مستقدمه قبلیه در نفس اون باهر و در این باب خداوند دوست داشته ذکر حرف رابع را براینکه باقی ماند از برای یوم من یظهره الله تا آنکه تحفه باشد از برای ادلاء ایمان او و دوست داشته ارتضاع این مقعد را تا آنکه غرس باشد از برای من یظهره الله در یوم ظهور اون و سبب سکونی گردد از برای ادلاء ایمان او و

484 That Letter hath eternally been, and will forever remain, prostrate and worshipping before God, and in its holy seat and source of glory hath been and shall ever be sanctified through the praise of its Beloved. The mention thereof in every night and day hath been and is the numbers of the Beloved. And whensoever in the first verse, wherein mention of the twin testimonies is made, the numbers of the Living are mentioned, it sufficeth in lieu of mentioning the Letters of the Living in every rank of their numbers. And in every Dispensation, should He create infinite manifestations as He pleaseth, they have been and are confirmed.

485 And how beloved hath it been before the Eternal Beloved - the mirrors which in their entirety reflect Him and serve as proof of His transcendent glory and His exalted majesty. This is all glory and perfection, and all holiness and beauty, in the estimation of the dwellers of the realm of divinity and the servants of the Concourse on high. Blessed are they and those who follow their example.

486 (5. aqwam)

487 (mode of verses)

488 In the Name of God, the Self-Subsisting, the Self-Subsisting

489 In the Name of God, the Self-Subsisting, the Self-Subsisting through God! God is the Self-Subsisting, the Self-Subsisting. There is no God but He, the Most Self-Subsisting, the Most Self-Subsisting. God, there is no God but He, the Self-Subsisting, the Self-Subsisting. God, there is no God but He, the All-Subsisting, the All-Compelling.

490 In the Name of God, the Sustainer! God, there is no God but He, the Sustainer, the Sustaining. To God belongs the power of sustenance of the heavens and the earth and whatsoever is between them. God is the Sustainer, the Sustaining, the Powerful. To God belongs the mighty sovereignty of sustenance of the heavens and the earth and whatsoever is between them. God is the Sustainer, the Self-Sufficient, the Eternal. To God belongs the dominion and sovereignty over the heavens and the earth and whatsoever is between them. God is the Sustainer, the Self-Sufficient, the All-Compelling.

491 Say: God is more Self-Subsisting than any possessor of subsistence. None can resist His sovereign dominion, whether in the heavens or on the earth or between them. Verily, He is the All-Sustaining, the All-Compelling, the All-Powerful.

492 Say: God is more Self-Subsisting than any possessor of subsistence. None can resist His mighty sovereignty, whether in the

484 ان حرف لم يزل ولا يزال بين يدي الله ساجد وعابد بوده ودر مقعد قدس خود ومنبع عز خود بثناء محبوب خود مستثنی بوده وخواهد بود و ذکر ان در هر لیل ونهار عدهاء محبوب بوده وهست وهرگاه در ایه اول که ذکر شهادتین در او شده ذکر اعداد حی شود در ان کافی است از ذکر حروف حی در هر رتبه عدهاء ودر هر ظهور اگر ما لا نهایه ذا ظهور خلق فرماید ما یشاء مستثبت بوده وهست

485 و چه قدر محبوب بوده نزد محبوب لم يزل مراقی که بکلها حکایت کند از ان ومستدل گردد بر علو امتناع او وسمو ارتضاع او این است کل عز وکمال وکل قدس وجمال نزد سکان عالم لاهوت وعباد ملاء جبروت طوبی لهم وللدینهم بمثلهم یستحکون

486 (الاقوم)

487

488 بسم الله الاقوم الاقوم

489 بسم الله القوم القوم بالله الله القوم القوم الله لا اله الا هو الاقوم الاقوم الله لا اله الا هو القوم القوم الله لا اله الا هو المتقوم المتقاد

490 بسم الله المقوم الله لا اله الا هوالمقوم المقوم والله قويم قومان السموات والارض وما بينهما والله قوم قاوم قويم والله قويم قومان قوام السموات والارض وما بينهما والله قوم مقتوم متقاد والله قوام قوام السموات والارض وما بينهما والله قوم مقتوم متقاد

491 قل الله اقوم فوق كل ذی اقوام لن يقدر ان يمنع عن ملىک سلطان اقوامه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان قواما قاوما قویما

heavens or on the earth or between them. Verily, He is the All-Sustaining, the Self-Subsisting, the All-Powerful.

492 قل الله اقوم فوق كل ذى اقوام لن يقدر ان يتمتع
عن مليك قويم قومانه من احد لا فى السموات
ولا فى الارض ولا ما بينهما انه كان قواما قوما
قويما

493 Glorified art Thou, O my God! Thou art the Sustainer of the heavens and the earth and whatsoever is between them. Thou givest sovereignty to whom Thou willest and takest it from whom Thou willest. Thou exaltest whom Thou willest and abasest whom Thou willest. Thou aidest whom Thou willest and forsakest whom Thou willest. Thou strengthenest whom Thou willest and weakenest whom Thou willest. Thou enrichest whom Thou willest and impoverishest whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art the All-Powerful over all things.

493 سبحانك اللهم انك انت قومان السموات
والارض وما بينهما لتوئتين القيوميه من تشاء
ولتنزعنا عن تشاء ولترفعن من تشاء ولتنزلن
من تشاء ولتنصرن من تشاء ولتخذلن من تشاء
ولتعززن من تشاء وتزلن من تشاء ولتغنن من تشاء
ولتقرن من تشاء فى قبضتك ملكوت كل شىء
تخلق ما تشاء بامرک انک کنت على کل
شىء قديرا

494 Glorified art Thou, O my God! Thou art the Sustainer of all sustainers. Thou givest authority to whom Thou willest and takest it from whom Thou willest. Thou exaltest whom Thou willest and abasest whom Thou willest. Thou aidest whom Thou willest and forsakest whom Thou willest. Thou enrichest whom Thou willest and impoverishest whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art the All-Sustaining, the All-Compelling, the All-Powerful.

494 سبحانك اللهم انك انت قومان القوامين لتوئتين
الامر من تشاء ولتنزعن الامر عن تشاء ولترفعن
من تشاء ولتنزلن من تشاء ولتنصرن من تشاء
ولتخذلن من تشاء ولتغنن من تشاء ولتفقرن من
تشاء فى قبضتك ملكوت كل شىء تخلق ما
تشاء بامرک انک کنت قواما قواما قويما

495 Say: O my God! Thou art the Most Self-Subsisting of the self-subsisting ones. Thou knowest what is in the heavens and on the earth and what is between them. Verily, Thou art the Most Knowing of the knowing ones.

495 قل اللهم انک انت اقوم الاقومين تعلم ما فى
السموات والارض وما بينهما وانک انت اعلم
الاعلمين

496 Say: O my God! Thou art the Sustainer of the heavens and the earth and whatsoever is between them. Thou shalt plant the Tree of Affirmation in what Thou hast created and wilt create by Thy command, that all may believe in Him Whom Thou shalt manifest on the Day of Resurrection from Thy presence. Verily, Thou art powerful over all things.

496 قل اللهم انک انت قومان السموات والارض
وما بينهما لتغرسن شجرة الاثبات فيما خلقت
وتخلق بامرک ليؤمنن بمن تظهريه يوم القيمة من
عندک انک کنت على کل شىء قديرا

497 Say: God is more Self-Subsisting than any possessor of subsistence. None can resist His mighty sovereignty, whether in the heavens or on the earth or between them. Verily, He is the All-Sustaining, the Self-Sufficient, the All-Powerful.

497 قل الله اقوم فوق كل ذى اقومه لن يقدر ان يتمتع
عن قويم قومانه من احد لا فى السموات ولا فى
الارض ولا ما بينهما انه كان قواما مقتوما قويما

498 Say: This is the Book from God, the Help in Peril, the Self-Subsisting, unto Him Whom God shall make manifest. Bear thou witness that there is no God but Me, the Mighty, the Well-Beloved. I have created all things, both before and after, that they may believe in Thee on the day of Thy manifestation, and in Thy signs, that they may be among the guided ones.

498 قل ان هذا الكتاب من الله المهيمن القيوم الى من
يظهره الله ان اشهد انه لا اله الا انا العزيز المحبوب
قد خلقت كل شىء من قبل ومن بعد ليؤمنن
يوم ظهورک بک ثم باياتک ليؤمنن من المهتدين

499 Glorified art Thou, O my God! Aid Him with a mighty aid. Glorified art Thou, O my God! Protect Him with a gracious protection. Glorified art Thou, O my God! Grant Him from Thy presence resplendent glory. Glorified art Thou, O my God! Grant Him from Thy presence majestic grandeur. Glorified art Thou, O my God! Grant Him from Thy presence beauteous beauty. Glorified art Thou, O my God! Grant Him from Thy presence tremendous might. Glorified art Thou, O my God! Grant Him from Thy presence illuminating light. Glorified art Thou, O my God! Grant Him from Thy presence merciful grace. Glorified art Thou, O my God! Grant Him from Thy presence perfect completion. Glorified art Thou, O my God! Grant Him from Thy presence magnificent greatness. Glorified art Thou, O my God!

500 Grant Him from Thy presence mighty power. Glorified art Thou, O my God! Grant Him from Thy presence all-encompassing knowledge. Glorified art Thou, O my God! Grant Him from Thy presence potent strength. Glorified art Thou, O my God! Grant Him from Thy presence divine good-pleasure. Glorified art Thou, O my God! Grant Him from Thy presence loving affection. Glorified art Thou, O my God! Grant Him from Thy presence noble honor. Glorified art Thou, O my God! Grant Him from Thy presence sovereign authority. Glorified art Thou, O my God! Grant Him from Thy presence kingly dominion. Glorified art Thou, O my God! Grant Him from Thy presence transcendent loftiness. Glorified art Thou, O my God! Grant me from Thy presence resplendent glory. Glorified art Thou, O my God!

501 Grant me from Thy presence majestic grandeur. Glorified art Thou, O my God! Grant me from Thy presence beauteous beauty. Glorified art Thou, O my God! Grant me from Thy presence tremendous might. Glorified art Thou, O my God! Grant me from Thy presence illuminating light. Glorified art Thou, O my God! Grant me from Thy presence merciful grace. Glorified art Thou, O my God! Grant me from Thy presence perfect completion. Glorified art Thou, O my God! Grant me from Thy presence magnificent greatness. Glorified art Thou, O my God! Grant me from Thy presence mighty power. Glorified art Thou, O my God! Grant me from Thy presence all-encompassing knowledge. Glorified art Thou, O my God! Grant me from Thy presence potent strength. Glorified art Thou, O my God!

502 Grant me from Thy presence divine good-pleasure. Glorified art Thou, O my God! Grant me from Thy presence loving affection. Glorified art Thou, O my God! Grant me from Thy presence noble honor. Glorified art Thou, O my God! Grant

499 سبحانک اللهم فانصره نصرا عزيزا سبحانک اللهم فاحفظه حفظا جمیلا سبحانک اللهم هب له من عندک بهیانا بهیما سبحانک اللهم هب له من عندک جلانا جلیلا سبحانک اللهم هب له من عندک جمالانا جمیلا سبحانک اللهم هب له من عندک عظما عظیما سبحانک اللهم هب له من عندک نورا نائورا سبحانک اللهم هب له من عندک رحمانا رحیما سبحانک اللهم هب له من عندک تمانا تمیما سبحانک اللهم هب له من عندک کبرانا کبیرا سبحانک اللهم هب له من عندک عزانا عزیزا

500 سبحانک اللهم هب له من عندک علما علما سبحانک اللهم هب له من عندک قدرا قدرا سبحانک اللهم هب له من عندک رضیانا رضیا سبحانک اللهم هب له من عندک حبا حبیبا سبحانک اللهم هب له من عندک شرفانا شریفا سبحانک اللهم هب له من عندک سلطانا سلیطا سبحانک اللهم هب له من عندک ملکنا ملکا سبحانک اللهم هب له من عندک علیانا علیا سبحانک اللهم هب لی من عندک بهیانا بهیما

501 سبحانک اللهم هب لی من عندک جلانا جلیلا سبحانک اللهم هب لی من عندک جمالانا جمیلا سبحانک اللهم هب لی من عندک عظما عظیما سبحانک اللهم هب لی من عندک نورا نائورا سبحانک اللهم هب لی من عندک رحمانا رحیما سبحانک اللهم هب لی من عندک تمانا تمیما سبحانک اللهم هب لی من عندک کملانا کمیلا سبحانک اللهم هب لی من عندک کبرانا کبیرا سبحانک اللهم هب لی من عندک عزانا عزیزا سبحانک اللهم هب لی من عندک علما علما سبحانک اللهم هب لی من عندک قدرا قدیرا

502 سبحانک اللهم هب لی من عندک حبا حبیبا سبحانک اللهم هب لی من عندک شرفانا شریفا سبحانک اللهم هب لی من عندک سلطانا سلیطا

me from Thy presence sovereign authority. Glorified art Thou, O my God! Grant me from Thy presence kingly dominion. Glorified art Thou, O my God! Grant me from Thy presence transcendent loftiness.

سبحانك اللهم هب لي من عندك ملكنا مليكا
سبحانك اللهم هب لي من عندك عليانا عليا

503 Verily, We have given Him that which thou hast asked in the Book for Him Whom We shall make manifest, and We have ever been ready to answer. And We have bestowed upon thee that which thou hast asked in the Book at that time, and We have ever been ready to send down revelations. And We do verily hear all who call upon Us, and We have ever been ready to answer. And We do verily respond to the supplication of all who call upon Us, and We have ever been nigh.

503 انا قد اعطيناه ما قد سئلت في الكتاب لمن نظهرنه
وانا كما لمجيئين وانا قد وهبناك ما قد سئلت في
الكتاب حينئذ وانا كما لمزلين وانا لنسمعن كل من
يدعوننا وانا كما لمجيئين وانا لنستجيب دعاء كل من
يدعوننا وانا كما لقربين

504 Say: Call ye upon Me, O My servants, in all things, for We have power over all that ye desire. And ask ye of Me concerning all things, for We have knowledge of all things. We have not created the heavens and the earth and that which lieth between them save in truth, and We shall verily be the inheritors. All do cultivate the earth for Us, and all labor for Us. And We, verily, shall inherit the earth and all that dwell thereon in every Manifestation, and We have power to do this. And We shall choose from among Our servants whomsoever We will.

504 قل ادعوني ان يا عبادي في كل شيء ء فانا كما
على ما تريدون لمقتدرين ولتسألوني عن كل شيء
ء فانا كما بكل شيء ء عالمين ما خلقنا السموات
والارض وما بينهما الا بالحق وانا كما لوارثين كل
يعمرون الارض لنا وكل لنا عاملون وانا نحن نرث
الارض وما عليها في كل ظهور وانا كما على ذلك
لمقتدرين وانا لنصطفين من عبادنا ما نشاء

505 Let Us make Him a mirror for all the peoples, and verily We shall teach the verses unto whomsoever We desire among Our servants, and verily We encompass all things. And We shall open the doors of guidance upon the hearts of those who have believed in God and His verses, and We shall teach them from Our presence, for verily We are able to do this. For the like of this shall God nurture His God-fearing servants. For the like of this shall God exalt His sincere servants. For the like of this shall God cause His lofty servants to speak. For the like of this shall God cause His enduring servants to remember. For the like of this shall God teach knowledge and wisdom to whomsoever He willeth among His patient servants.

505 ولتجعلنه مرآتا للعالمين وانا لنعلمن الايات من
نشاء من عبادنا وانا كما بكل شيء ء لمحيطين وانا
لنفتحن ابواب الهدى على افئدة الذينهم امنوا
بالله و اياته ولتعلمهم من لدنا وانا كما على ذلك
لمقتدرين فلبث هذا فليربين الله عباده المتقين
ولمثل هذا فليرقبن الله عباده المخلصين ولمثل هذا
فلينطقن الله عباده العالين ولمثل هذا فليذكرن الله
عباده الباقين ولمثل هذا فليعلمن الله العلم والحكمة
من يشاء من عباده الصابرين

506 Say: All authority belongeth unto God, the Lord of the heavens and the Lord of the earth, Lord of the seen and the unseen, Lord of all the worlds. There is no God but Him, all are His worshippers. Say: Were there any god besides God, the creation of the heavens and the earth and whatsoever is between them would be corrupted. All the Messengers speak by His command. Say: In all the Messengers naught can be seen save the Command of God. Do ye not then behold the Manifestation of God? All that God hath revealed unto any Prophet or inspired him with proceedeth from Him - verily there is no God but Me, the Lord of all worlds. Though the Manifestations change, that which they speak changeth not. Do ye not then consider the Command of God?

506 قل انما الامر كله لله رب السموات ورب
الارض رب ما يرى وما لا يرى رب العالمين
وما من اله الا الله كل له عابدين قل لو كان
الها غير الله لفسد خلق السموات والارض وما
بينهما كل الرسل من عنده ناطقون قل في كل
الرسل لا يرى الا امرالله افانتم الى ظهور الله لا
تنظرون كل ما قد نزل الله من نبي او حي اليه
من عنده انه لا اله الا انا رب العالمين فكل ما
تبدل المظاهر لن يتبدل ما ينطق فيها افانتم الى
امرالله لا تنظرون

507 Reflect ye from the beginning that hath no beginning how many Manifestations have appeared from God and declared: "Verily I am God, there is no God but Me, the Sovereign, the Self-Subsisting." And unto the end that hath no end how many Manifestations shall appear and proclaim: "Verily I am God, there is no God but Me, the Mighty, the Beloved." Say: The First and the Last, the Manifest and the Hidden are but one God, the Lord of all worlds. Say: That which hath been ordained from the beginning that hath no beginning and that which shall be ordained unto the end that hath no end is, in this moment, with God. Do ye not then ponder the creation of God?

508 O God! Purify all the mirrors of hearts. O God! Purify all the mirrors of souls. O God! Purify all the mirrors of hearts and then the spirits of those who have believed in Thee and in Thy verses, then their bodies. Verily Thou art the Most Subtle of the subtle ones. O God! Cause those in the Bayan to ascend to the highest horizon. Verily Thou art the Most Powerful of the powerful ones. O God! Raise those in the Bayan to the Most Glorious Horizon. Verily Thou art the Most Exalted of the exalted ones. O God! Aid those therein. Verily Thou art the Most Helping of helpers. O God! Protect those therein. Verily Thou art the Best Protector of protectors. O God! Forgive those therein. Verily Thou art the Most Forgiving of forgivers. O God! Enrich those therein. Verily Thou art the Most Bountiful of the bountiful ones. O God! Have mercy on those therein. Verily Thou art the Most Merciful of the merciful ones.

509 Say: There are none therein save those who love Him Whom God shall make manifest on the Day of Resurrection thereafter. Will ye not then enter into the love of God? Say: Whatever God willeth of that embroidered embroidery. Say: Whatever God willeth of that manifest essence. Say: Whatever God willeth of that flowing stream. Say: Whatever God willeth of that woven weaving. Say: Whatever God willeth of that glorious glory. Say: Whatever God willeth of that majestic majesty. Say: Whatever God willeth of that beauteous beauty. Say: Whatever God willeth of that mighty might. Say: Whatever God willeth of that luminous light. Say: Whatever God willeth of that great greatness. Say: Whatever God willeth of that perfected perfection. Say: Whatever God willeth of that complete completion.

507 فلتتفكرون من اول الذى لا اول له كم من مظاهر قد ظهوروا من عند الله وقالوا انه انا الله لا اله الا انا المهيمن القيوم والى اخر الذى لا اخر له كم من مظاهر يظهرهم ثم يقولون اننى انا الله لا اله الا انا العزيز المحبوب قل ان الاول والاخر والظاهر والباطن لا له واحد رب العالمين قل ان ما قد قضى من اول الذى لا اول له وما يقضى الى اخر الذى لا اخر له عند الله حينئذ افانتم فى خلق الله لا تتفكرون

508 اللهم اصف كل مرات القلوب اللهم اصف كل مرات النفوس اللهم اصف كل مرات الاقنعه ثم ارواح الذين امنوا بك ثم باياتك ثم اجسادهم انك انت الطف اللطيفين اللهم ارق من فى البيان الى افق الاعلى انك انت اقدر الاقدرين اللهم ارفع من فى البيان الى افق الابهى انك انت ارفع الارفعين اللهم انصر من فيه انك انت انصر الانصرين اللهم احفظ من فيه انك انت احفظ الاحفظين اللهم اغفر من فيه انك انت اغفر الاغفرين اللهم اغن من فيه انك انت اغنى الاغنيين اللهم ارحم من فيه انك انت ارحم الارحمين

509 قل لم يكن من فيه الا من يكن فى حب من يظهره الله فى يوم القيمة من بعد افانتم لا تحبون فى حب الله تدخلون قل ما شاء الله من ذلك الطرز المطروز قل ما شاء الله من ذلك الجوهر المجهور قل ما شاء الله من ذلك الجرد المجرور قل ما شاء الله من ذلك المذج المسذوج قل ما شاء الله من ذلك البهى المبهى قل ما شاء الله من ذلك الجلال المجلول قل ما شاء الله من ذلك الجمل المجمول قل ما شاء الله من ذلك المعظوم قل ما شاء الله من ذلك النور المنودر قل ما شاء الله من ذلك الكبر المكيور قل ما شاء الله من ذلك العمل المكمل قل ما شاء الله من ذلك التتم المتموم

- 510 Say: Whatever God willeth of that powerful power. Say: Whatever God willeth of that known knowledge. Say: Whatever God willeth of that destined destiny. Say: Whatever God willeth of that well-pleasing pleasure. Say: Whatever God willeth of that beloved love. Say: Whatever God willeth of that sovereign sovereignty. Say: Whatever God willeth of that exalted exaltation. Say: Whatever God willeth of that noble nobility. Say: Whatever God willeth of that lofty loftiness. Say: Whatever God willeth of that generous generosity. Say: Whatever God willeth of that victorious victory. Say: Whatever God willeth of that manifest manifestation. For the like of this shall God cause His servants to act. Not the former alone: for the sake of such a Cause let the latter servants of God lift themselves up unto God; and for the sake of such a Cause let the outward servants of God arise to succor the Faith of God; and for the sake of such a Cause let the inward servants of God resolve to safeguard that which hath been sent down from God. Say: Praise be to God, the Lord of the heavens and the Lord of the earth, the Lord of what is seen and what is unseen, the Lord of all the worlds.
- 511 That He may send down upon us—after the number of the Waw hath been decreed for that which is brought into being within the Waw—subtly wrought verses whereby the subtle ones among the servants of God may be adorned, and attractive words whereby the drawn ones among the servants of God may be drawn nigh. O ye possessors of the Bayan! Verily upon that Most Beauteous Exemplar ye advance.
- 512 O ye possessors of the Bayan! Ye are nurtured by that same Most Beauteous Exemplar. Therefore make ye your hearts as polished crystals: when they face the sun, they reflect it; from it they speak forth; in its shade they find shelter; according to that whereunto it exalteth, ye are exalted; and according to that whereunto it willeth, ye receive its bestowals.
- 513 Say: God is sanctified above all that He hath created and doth create; glorified be God above all that they describe. Say: Nothing doth attain unto God; all that is beneath Him is His creation, and unto Him are all worshippers devoted. Say: God is the Creator of all things, and unto Him shall all return. Say: God is the Sustainer of all things, and unto Him shall all be raised up. Say: God causeth all things to die, and unto Him do all turn with longing. Say: Verily God giveth life to all things, and unto Him do all revert.
- 514 Say: Thanks be to God Who hath given utterance to such a treasured ornament. Say: Blessed be God through the remembrance of a Name exalted and beloved. Say: This is the
- قل ما شاء الله من ذلك العز المعزوز قل ما شاء الله من ذلك العلم المعلوم قل ما شاء الله من ذلك القدر المقدور قل ما شاء الله من ذلك الرضى المرضى قل ما شاء الله من ذلك الحبيب المحبوب قل ما شاء الله من ذلك المسلول قل ما شاء الله من ذلك الرفع المرفوع قل ما شاء الله من ذلك الشرف المشرف قل ما شاء الله من ذلك العلى المعلى قل ما شاء الله من ذلك الجود المجود قل ما شاء الله من ذلك النصر المنصور قل ما شاء الله من ذلك الظهور المظهر فلهذا فليعلمن الله عباده ولاولون ولمثل هذا فليرفعن الى الله عباد الله الاخرون ولمثل هذا فليريدن ان ينصرن دين الله عباد الله الظاهر ولمثل هذا فليريدن ان يحفظن ما نزل من عند الله عباد الله الباطنون قل الحمد لله رب السموات ورب الارض رب ما يرى وما لا يرى رب العالمين
- ان تنزل علينا بعد ما قد قضى عدد الواو من تخالق فى الواو بايات مستطرزات نستطرزن بهن عباد الله المستطرزون وكلها مجذبات يستجذبن بهن عباد الله المجذبون ان يا اولى البيان اتنا على ذلك المثل الابهى تترقبون
- ان يا اولى البيان انتم مثل ذلك المثل الابهى تربيون وتجعلمن افتدكم بجلورات مصقله اذا تقابلن الشمس عنها تستحكيون وعنها تستنطقون وفى ظلها تستظلون وعلى ما تستعلى تستعليون وعلى ما تستهى تستهبون
- قل ان الله خلوعن كل ما خلق ويخلق وسبحان الله عن كل ما يصفون قل ان الله لن يدركه من شىء وان ما دونه خلق له وكل له عابدون قل الله خالق كل شىء وان اليه كل يرجعون قل الله رازق كل شىء وان اليه كل يبعثون قل الله يميت كل شىء وان اليه كل يرغبون قل ان الله ليحيين كل شىء وان اليه كل يقبلون
- قل الشكر لله الذى قد انطق مثل ذلك الطرز المحزون قل تبارك الله من ذكر اسم متعالى محبوب قل ان هذا الف بعد واحد على ما انتم

Alif after the One, according as ye remember; therefore behold that whereby God hath manifested Himself, and from the fruits of that Ridvan do ye partake. Say: When ye gather together, remember the remembrance of Ghururud. Blessed be God for a work exquisitely wrought; blessed be God for a tenderness most subtle; blessed be God for an elevation most lofty; blessed be God for an inviolability most secure; blessed be God for a sublimity most exalted; blessed be God for a splendor most sumptuous; blessed be God for a beauty most resplendent; blessed be God for a majesty most august; blessed be God for a comeliness most fair; blessed be God for a perfection most complete; blessed be God for a consummation most entire; blessed be God for a generosity most noble; blessed be God for a mercy most compassionate; blessed be God for a bounty most abundant; blessed be God for a bestowal most lavish; blessed be God for a glory most glorious; blessed be God for a purity most pure; blessed be God for a creation most wondrous; blessed be God for a holiness most holy; blessed be God for a might most mighty; blessed be God for a knowledge all-knowing; blessed be God for a power all-powerful; blessed be God for a love most loving; blessed be God for an honor most honored; blessed be God for an authority most commanding; blessed be God for a sovereignty most sovereign; blessed be God for a steadfastness most firm; blessed be God for a unity most one; blessed be God for a gathering all-embracing; blessed be God for a victory most victorious; blessed be God for an opening most manifest.

تذكرن فليظنن الى ما تجلي الله له به ثم من اثار تلك الرضوان تاخذون قل اذا تجمعن تذكرن ذكر غرورود تبارك الله من صنع مصنع صنيع تبارك الله من لطف ملتطف لطيف تبارك الله من رفع مرتفع رفيع تبارك الله من منع ممتنع منيع تبارك الله من شمع شمخ تبارك الله من بذخ مبتذخ بذخ تبارك الله من بهى مبهى بهى تبارك الله من جل مجتلل جليل تبارك الله من جمل مجتمل جميل تبارك الله من كل مكتمل كميل تبارك الله من تم متمم تيم تبارك الله من كرم مكترم كريم تبارك الله من رحم مرتحم رحيم تبارك الله من جود مجتود جويد تبارك الله من وهب موهب وهيب تبارك الله من نخر مقتخر نخير تبارك الله من طهر مطهر طهير تبارك الله من فطر مفتطر فطير تبارك الله من قدس مقتدس قدس تبارك الله من عز معتز عزيز تبارك الله من علم معلم عليم تبارك الله من قدر مقتدر قدیر تبارك الله من حب محتب حبيب تبارك الله من شرف مشرف شريف تبارك الله من سلط مستلط سلیط تبارك الله من ملک مملک ملیک تبارك الله من قوم مقتوم قويم تبارك الله من وحد موحد وحید تبارك الله من جمع مجتمع جميع تبارك الله من غلب مغلب غلب تبارك الله من فتح مفتتح فتیح

515 Say: In that Name is mentioned the remembrance of the fifth letter in the Book, both aforetime and hereafter; and We indeed were among the rememberers. Whoso shrouds himself from that remembrance—according to the number of the Ha'—the number of the Ha' shall cleave unto him: emerald-hued is that which hath come to pass by the command of God, that haply ye be not veiled. And whoso forgetteth—even though throughout his whole life—God shall not question him thereof; this is of the grace of God unto all the worlds. God loveth to exalt that seat with a comely might.

515 قل ان فى ذلك الاسم يذكر ذكر حرف الخامس فى الكتاب من قبل ومن بعد وانا كما ذاكرين ومن يحتجب عن ذكر ذلك عن عدد الهاء يلزمه عدد الهاء زمرد حضر ذلك من امر الله لعلكم لا تحتجبون ومن ينسى وان كان فى كل عمره فلا يسئل الله عنه ذلك من فضل الله على العالمين يحب الله ان يرفع ذلك المقعد بعز جميل

516 And if, after the two words, ye remember the remembrance of the Living, that shall suffice you through the grace of God, that haply ye may give thanks.

516 وان تذكرون بعد الكلمتين ذكر الحى ليكيفكم ذلك من فضل الله لعلكم تشكرون

517 (mode of prayers)

517

- 518 In the Name of God, the Self-Subsisting, the Self-Subsisting
 519 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, there is no God but Thee, alone without peer or partner.
 520 Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divine Realm, Thine the Strength and the Ruby, Thine the Sovereignty and the Human Realm, Thine the Glory and the Majesty, Thine the Countenance and the Beauty, Thine the Face and the Perfection, Thine the Stations and the Grandeur, Thine the Guidance and the Magnification, Thine the Mercy and the Grace, Thine the Authority and the Justice, Thine the Likeness and the Examples, Thine the Greatness and the Independence, Thine the Pride and the Exaltation, Thine the Grandeur and the Independence, Thine the Glory and the Invincibility, Thine the Power and the Transcendence, Thine the Joy and the Gladness, Thine the Sovereignty and the Omnipotence.
- 521 Thine, O my God, is all that Thou hast created or wilt create. All worship Thee according to Thy Unity, all prostrate themselves before Thee, O my Beloved, according to Thy Oneness, all glorify Thee, O my Desire, according to Thy Majesty, all declare Thy Oneness, O my God, according to Thy Eternity, and all magnify Thee, O my Adored One, according to Thy Sovereignty. I sanctify Thee beyond all that hath sanctified or will sanctify Thee, and I glorify Thee beyond all that hath glorified or will glorify Thee. Thou art exalted through the sovereignty of Thy Oneness, and Thou art transcendent through the supremacy of Thy Singleness.
- 522 Thou hast ever been a God unique in might and omnipotence, an Eternal Being singular in holiness and divinity, an Everlasting One incomparable in grandeur and greatness, One united in Self-Subsistence and Eternity, and glorious in Sanctity and Holiness. Glorified art Thou! How exalted, how majestic, how beauteous, how great, how luminous, how merciful, how holy, how mighty, how perfect, how complete, how elevated, how radiant, how powerful, how manifest, how sovereign, how compelling, how triumphant, how transcendent art Thou!
- 523 Thou art the Manifest through Thy manifestation, the Subduer through Thy dominion, the Helper through Thy victory, the Glorious through Thy glory, the Wise through Thy wisdom, the Creator through Thy creation, the Guide through
- بِسْمِ اللَّهِ الْأَقْوَمِ الْأَقْوَمِ 518
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 أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ 520
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 وَلَكَ السُّلْطَانَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ 523
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 سُبْحَانَكَ وَتَجَبَّرْتَ سُبْحَانَكَ وَتَغَلَّبْتَ سُبْحَانَكَ 552
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 وَالْمُتَنَائِرُ بِالْمُنِيرِ 558

Thy guidance, the Observer through Thy observation, the Illuminator through Thy illumination, the Forgiver through Thy forgiveness. Exalted art Thou, O my Beloved, above being described by any but Thyself, and sanctified art Thou, O my Praised One, beyond being characterized by any save Thee.

تعالیت یا محبوبی من ان توصف بغيرک وتباهیت
یا منعوتی من ان تنعت بسواک

524 From time immemorial Thy manifestations have shone upon all contingent beings, Thy revelations have been supreme over all atoms, Thy signs have been raised above all created things, Thy words have been exalted above all who dwell in the kingdoms of earth and heaven, and Thy tokens have encompassed all existence. How exalted are Thy names, O my God, and how sanctified are Thy likenesses, O my Beloved! All, from the beginning that hath no beginning, worship Thee according to the merit of Thy Unity, and unto the end that hath no end, shall prostrate before Thee according to the merit of Thy Singleness. How supreme is Thy grace in the mirrors of Thy manifestation, and how supreme is Thy bounty in the crystals of Thy concealment!

524 لم تزل ظهوراتک مشرقه على کل الممکات
وتجلیاتک ممتعه على کل الذرات وایاتک
مرتفعه على کل الکائنات وکلماتک مجتله
فوق کل من فی ملکوت الارض والسموات
واشاراتک مکتمله على کل الموجودات فما علت
یا الهی اسمائک وما تقدست یا محبوبی امثالک
کل من اول الذی لا اول له ليعبدنک على
استحقاق وحدانیتک والی اخر الذی لا اخر له
لیسجدن لک على استحقاق فردانیتک فما اعلی
فضلك فی مرایاء ظهورک وما اعلی جودک فی
بلورات بطونک

525 Do Thou, O my God, send down upon Him Whom Thou wilt make manifest on the Day of Resurrection the most resplendent of all Thy splendors, the most majestic of all Thy majesties, the most beautiful of all Thy beauties, the most mighty of all Thy mightiness, the most brilliant of all Thy lights, the most extensive of all Thy mercies, the most perfect of all Thy words, the greatest of all Thy names, the most complete of all Thy words, the most glorious of all Thy glories, the most sovereign of all Thy sovereignties, the most excellent of all Thy dominions, the most penetrating of all Thy knowledge, the most far-reaching of all Thy powers, the most noble of all Thy nobility, the most elevated of all Thy exaltation, and whatsoever beseemeth the sublimity of Thy holiness and the heights of Thy glory, whatsoever beseemeth the loftiness of Thy transcendence and the sublimity of Thy exaltation, protect him from before him and behind him, from his right and his left, from above his head and beneath his feet, and from every quarter that might reach him.

525 فلتنزلن اللهم على من تظهرنه يوم القيمه من کل
بهائک اباه ومن کل جلالک اجله ومن کل
جمالک اجمله ومن کل عظمتک اعظمها ومن
کل نورک انوره ومن کل رحمتک اوسعها ومن
کل کلماتک اتمها ومن کل اسمائک اکبرها
ومن کل کلماتک اتمها ومن کل عزتک
اعزها ومن کل سلطنتک اسلطانها ومن
کل ملکک اغفره ومن کل علیک انفذه ومن
کل قدرتک مستطیلها ومن کل شرفک اشرفه
ومن کل علائک ارفعه ومن کل ما ینبغی لعلو
قدسک وسمو عزک ما ینبغی لعلو امتناعک
وسمو ارتفاعک ولتحفظنه اللهم من بین یدیه
ومن خلفه وعن یمسنه وشمائله ومن فوق راسه
وتحت رجلیه ومن کل شطر ینتهی الیه

526 And by all that is in Thy possession through the angels of the heavens and the earth and whatsoever is between them, assist him, O God, with a mighty assistance, and grant him, O God, a manifest victory, and aid him, O God, with a powerful aid, and bestow upon him a great dominion, and exalt him, O God, with a lofty exaltation, and make him prevail, O God, over the earth and all who dwell therein through Thy prevailing power, and make him, O God, triumphant over all things through Thy triumph and supreme over all things through Thy supremacy. Therefore, O God, subdue the earth and all who dwell therein

526 وکل ما ملکته بملائکة السماوات والارض
وما بینهما ولتنصرنه اللهم نصرا عزیزا ولتفتحن
للهم له فتحا جلیا ولتظهرنه اللهم تظهیرا
ولتسلطنه تسلیطا عظیما ولترفعنه اللهم ترفیعا
رفیعا ولتغلبنه اللهم على الارض ومن علیها
یغلبنک ولتجعلنه اللهم قاهرا على کل شیء
بقهاریتک وظاهرا على کل شیء بظهاریتک
فلتسخرن الله الارض ومن علیها بامرہ ولتطهرن

through his command, and purify the earth and all who dwell therein through his sovereignty. O God! Fill the earth with Thy bounty and grace through His beneficence.

- 527 None beside Thee, O my God, possesses command, and none other than Thee, O my Beloved, wields power. Thou hast manifested Thy might, revealed Thy glory, shown forth Thy sovereignty, adorned Thyself with Thy oneness, embellished Thyself with Thy drawing power, moved through the manifestations of Thy countenance, and emerged through the attraction of the signs of Thy glory. Thou art the One known from the beginning that hath no beginning, and described throughout eternity. Thou art the One praised in the heights of pre-existence and renowned in the depths of nothingness. Glory be to Thee and exalted art Thou! Is one like Thee present before Thy servants, manifest before Thy chosen ones, watching over Thy friends, and seeking the essence of Thy likeness? Glory be to Thee and exalted art Thou!

- 528 All Thy creation is in Thy grasp. The dwellers of Thy heaven and earth shall worship Thee, those in the kingdom of Thy Command and creation shall sanctify Thee, those in the atmosphere of Thy nearness and enclosure shall be detached unto Thee, those in the kingdom of Thy nearness and remoteness shall be attracted by Thy manifestations, and those in the kingdom of Thy names and attributes shall be exalted through Thy sublimity. Thou hast risen above all loftiness, proved invincible above all might, and towered above all elevation.

- 529 Thou didst not send the Messengers from the beginning that hath no beginning except for the exaltation of Thy oneness, nor reveal the Books except for the elevation of Thy singleness, nor establish the paths except for the ascendancy of Thy Word, nor manifest the outward except for the triumph of Thy sovereignty, nor conceal the inward except for the majesty of Thy self-subsistence. Such hath ever been Thy way with Thy creation, and such will ever be Thy path among Thy servants, whereby in every Revelation Thou dost choose a pure mirror and reveal Thyself to it through itself, making it the Manifestation of Thy Self, the Dawning-Place of Thy mystery, the Evidence of Thy Revelation, and the One supported by Thy hiddenness over all in the kingdom of Thy concealment and manifestation.

- 530 All this is to perfect Thy favors, O my God, upon all contingent beings and to complete Thy gifts upon all created things. After Adam, no Manifestation was raised up save that none could say nay, and none could comprehend the wonders of Thy creation and the ordinances of Thy limitation. This was naught

الارض ومن عليها بسلطانه ولتلائن اللهم الارض به جودا وفضلا من عندك بامتنانه

527 الغيرك يا الهى ذا امر اودونك يا محبوبى
ذا قهر تقهرت بقدرتك وتظهرت بعزتك
وتجلت بسلطنتك وتجلت بوحدانيتك وتطرزت
بجدايتك وتجلت بظهورات طلعتك وتبرزت
بأنجذاب ايات عزتك انت المعروف من اول
الازل والموصوف لم تزل وانت المشكور فى سمو
العقد والمشهور فى بحبوحة العدم سبحانه
وتعاليت افئلك حاضر عند عبادك وظاهر عند
اوليائك وراقب اولائك وطالب كينونيات
امثالك

528 سبحانه وتعاليت كل خلقك و فى قبضتك
ليعبدنك سكان سمائك وارضك وليقدسك
من فى ملكوت امرك وخلقك ولينقطعن
اليك من فى جو هواء قربك و قفسك
ولينجذبن بظهوراتك من فى ملكوت قربك
وبعدك ويستعلي بعلائك من فى ملكوت
اسمائك وامثالك ترفعت فوق كل ذا ارتفاع
وتنعت فوق كل ذا امتناع وتشمخت فوق كل
ذا اشتناع

529 ما ابعثت الرسل من اول الذى لا اول له الا
لارتفاع وحدانيتك وما نزلت الكتب من اول
الذى لا اول له الا لارتفاع صمدانيتك وما اقت
المناهج الا لاستعلاء كلمتك وما اظهرت الظواهر
الا لاستعلاء سلطنتك وما ابنت البواطن الا
لاسيجال قيوميتك لم تزل كانت سنتك فى
خلقك مثل هذا ولا تزال ليكونن سبيك فى
عبادك مثل ذلك حيث تصطفى فى كل ظهور
مراتا مصفيه وتجلين لها بها بنفسها ولتجعلنها مظهر
نفسك ومطلع غيبك ومدل ظهورك والمستظهر
ببطونك على من فى ملكوت بطونك وظهورك

530 كل ذلك استكمالا لانعمك يا الهى على
كل الممكات واستفضالا لعطايك على كل
الموجودات وان لا ابعث بعد ادم من ظهور
فمن يقدر ان يقولن لا ومن يطع ببدائع بدعك
وقضايى حدك فلم يكن ذلك الا من ظهور

but the appearance of Thy grace and bounty, the dawning of Thy generosity and munificence, in that Thou didst choose in every Revelation an invincible mirror and through that mirror didst choose exalted mirrors wherein naught could be seen but Thy manifestation and naught could be shown but Thy concealment.

- 531 Praise be unto Thee, O Possessor of transcendent and sublime majesty, for having created me and made me a mirror of Thyself, revealed unto me the Bayan through Thy power, caused me to speak with wondrous manifestations of Thy self-subsistence, exalted me through the revelations of Thy mighty oneness, and created through me countless mirrors from which Thou didst choose those Thou madest mirrors of Thyself, moving them to speak from Thy presence and girding them to proclaim Thy verses.

- 532 Praise be unto Thee throughout endless eternity for this supported mirror, for Thou hast revealed Thyself to it through itself, made it the station of Thy manifestation and concealment, caused it to speak with the wonders of Thy revelations and mysteries, and desired to aid it through Thy power, manifest it through Thy sovereignty, empower it through Thy self-subsistence, make it victorious through Thy outward dominion, and exalt it through Thy grandeur.

- 533 Therefore, O God, send down upon its glory a glorious glory, upon its majesty a majestic majesty, upon its beauty a beautiful beauty, upon its greatness a great greatness, upon its light an illuminating light, upon its mercy a vast mercy, upon its words perfect words, upon its names mighty names, upon its perfections gentle perfections, upon its might an impregnable might, and upon its loftiness an ancient loftiness; and upon its grandeur, a mighty grandeur; and upon its majesty, a glorious majesty; and upon its sovereignty, a dominant sovereignty; and upon its dominion, an exalted dominion; and upon its sublimity, sublimity; and upon its good-pleasure, a pleasing good-pleasure. O God!

- 534 Create through it exalted mirrors, for all that is exalted in the Bayan is from the mirrors of that exaltation of the Manifestation of Thy Self, and all call upon Thee and derive sustenance from Thee and are guided unto Thee.

- 535 Therefore, O God, cause to descend upon that Letter in that Name an impregnable essence, a resplendent abstraction, an ancient simplicity, an elevated camphor-like quality, a sublime mode, an eternally radiant being, a pre-existent effulgent reality, a manifest transcendent selfhood, a most exalted manifested identity, a sanctified mode-like simplicity, an attracted

فضلك وعطاك ومن طلوع جودك وبتخاك
بان تصطفين في كل ظهور مراتا ممتنعه و
لتصطفين بتلك المرات مراياا مرتفعه حيث
يرى فيها الا ظهورك ولا يدل الا على بطونك

531 فلک الحمد یا ذا الجلال الباذخ الرفیع حيث قد
خلقتنی وجعلتني مرات نفسک وزلت علی البیان
بقدرتک وانطقتنی بیدایع ظهورات قیومیتک
وارفعتنی بتجلیات عز صمدانیتک وخلقتنی
مراياا غیر معدوده واصطفیت من بینها ما قد
جعلتها مراتا لنفسک وتلجلجتها بان تنطقن من
عندک وتنطقتها بان تنبئن من اياتک

532 فلک الحمد فی الابد الموءتید علی ذلک المرات
المعتمد حيث قد تجلیت لها بها بنفسها وجعلتها
مقام ظهورک وبطونک وانطقتها بیدایع تجلیاتک
وغيوبک واردت ان تنصرتها بقدرتک وتظهرها
بسلطنتک وتسطنها بقیومیتک وتغلبنها بظهاریتک
وترفعها بکبریاتیتک

533 فلتنزلن اللهم علی بهائها بهاء بهیا وعلی جلالا
جلیلا وعلی جمالها جمالا جمیلا وعلی عظمتها
عظمه عظیمه وعلی نورها نورا نورا وعلی رحمتها
رحمه واسعه وعلی کلماتها کلماتا تامه وعلی اسمائها
اسماء کبیره وعلی کالاتها کالاه لطیفه وعلی
عزتها عزه منیعہ وعلی رفعتها رفعة قدیمه وعلی
حشمتها حشمه عظیمه وعلی شوکتها شوکه جلیله
وعلی سلطنتها سلطنه سلیطه وعلی ملکاتها ملکتنه
رفیعہ وعلی علائها علیا وعلی رضائها رضاء رضیا

534 ولتخلفن اللهم بها مرايا مرتفعه اذ کل ما یرتفع
فی البیان من مرات ذلک ارتفاع مظهر نفسک
وکل یدعون الیک ویستنبئون عنک ویدلون
علیک

535 فلتنزلن اللهم علی ذلک الحرف فی ذلک الاسم
جوهره منیعہ ومجردیه بهیه وساذجیه قدیمه
وکافوریه علیہ وطرزیه علیہ وکینونیه مشرقه
ابدیه وذاتیه متشعشعه ازلیه ونفسانیه مبرزه المعیه
وانیه متظهره ارفعیه وساذجیه متقدسه طرزیه
وکافوریه متجذبه انوریه ومحبویه مستشرقه

camphor-like radiance, a divine-realm-illuminated beloved nature, a ruby-like joyous sought-after quality, a renowned elevated attribute, a desired dominant description, a treasured hidden nature, and whatsoever Thou hast encompassed in Thy knowledge of Thy beautiful pleasing Names and Thy most exalted and sublime Examples.

لا هوته ومقصوديه مبتهجه ياقوته ومنعوتيه
مشتره مرفوعيه وموصوفيه مستطه مرغويه
ومكنونه مستخرنه مخزونه وما انت قد احطت
به علما من اسمائك الحسنى الرضيه وامثالك
العليا الغليه

- 536 And O God, cause its beginning and end, and what was before its before and after its after, to be conjoined. And O God, cause to descend upon it, in recompense for all the sorrow it hath witnessed, joy from Thy presence and exaltation from Thy court. And O God, open unto it and unto them that are in the Bayan that which will cause all to be well-pleased before Thy power, and all to be thankful before the dawning-places of Thy bounty and Thy eternity, and all to dwell before the daysprings of Thy nearness and Thy perpetuity, and all to rejoice at the manifestations of Thy glory and Thy self-subsistence, and all to be illumined by the wondrous revelations of Thy oneness, and all to be attracted by the conditions of the might of Thy unity.

536 ويتقرن اللهم عينها في اولها واخرها ومن قبل
قبلها ومن بعد بعدها ولتنزلن اللهم عليها جزاء
كل ما قد شهدت من الحزن ابتهاجا من عندك
وارتفاعا من لدنك ولتفتحن اللهم له ولن في
البيان ما يرضين كل عند قدرتك ونشكرن كل
عند مطالع جودك وارزيتك ويسكنن كل
عند مشارق قربك وابديتك ويتهجنن كل
عند ظهورات مجدك وقبوميتك ويتلوحن كل
بتجليات بدع فردانيتك ويجذبن كل بشئونك
عز احديتك

- 537 And O God, inspire all who are in the Bayan to remember it the number of the letter Ha in every day and night, for through this Thou hast desired to make beloved the remembrance of Fatima, the daughter of Thy beloved Muhammad, the Apostle of God. Therefore, O God, raise her seat to the utmost height and cause to descend upon her in her place those possessed of might and power.

537 ولتلهمن اللهم ذكرها كل من في البيان عدد الهاء
في كل يوم وليله اذ انك قد اردت بذلك ان
تجبن ذكر فاطمه بنت حبيبك محمد رسول الله
فلترفعن اللهم مقعدها على منتهى الارتفاع وتنزلن
اللهم عليها في مكانها اولوالعز والامتناع

- 538 Verily, Thou art too exalted to be forgetful of Thy wisdom, but whosoever is veiled after having known shall be bound to pay the number of Ha in mithqals of emerald and green crystal which hath no glory, and whosoever remembereth the Living One after Thy remembrance and the remembrance of the Manifestation of Thy Self shall be excused from that remembrance, for Thou hast desired naught but the manifestation of Thy independence of all things and the causing of all to attain unto the goal of Thy remembrance. Verily, Thou art the Best of Rememberers.

538 وانك اجل من ان تنسى عن حكمك ولكن
من يحتجب بعد علمه يلزمه عدد الهاء مثقالا من
الزمرد والخضر الذى لا بهاء له ومن يذكر الحى بعد
ذكرك وذكر مظهر نفسك يكفى عن ذلك الذكر
اذ انك ما اردت الا ظهور استغناك عن كل
شيء واستبلاغ كل الى مبلغ ذكرك انك انت
خير الذاكرين

- 539 (mode of sermons)

539

- 540 In the Name of God, the Self-Subsisting, the Self-Subsisting

540 بسم الله الاقوم الاقوم

- 541 Praise be to God Who hath caused to shine forth from the Morn of Eternity upon the temples of all created things the manifestations of the might of His oneness, and hath illumined all contingent beings with the dawning splendors of the glory of His unity, and hath caused all who dwell in the kingdoms of earth and heaven to gleam with the daysprings of the might of

541 الحمد لله الذى قد اشرق من صبح الازل على
هياكل كل الموجودات بظهورات عز فردانيته
واضاء على كل المكائت بشوارق مجد صمدانيته
والاح كل من في ملكوت الارض والسموات
بمطالع عز كبريائيته واطرز كل الذرات باطراز

His grandeur, and hath adorned all atoms with the ornaments of His modes, and hath raised up all who dwell in the kingdoms of earth and heaven through the exaltation of the inaccessibility of His self-subsistence.

طرزوتيته وارفع كل من في ملكوت الارض
والسموات بارتفاع امتناع قيوميته

542 Therefore do I praise Him with praise for having illumined and shone forth and enlightened and caused to flash and gleam and shine resplendently - praise that is resplendent, brilliant, exalted, glorious, beauteous, majestic, mighty, luminous.

542 فاستحمده حمدا على ما قد اضاء واشرق وانار
وابرق والاح واستشرق حمدا شعشعانيا لامعا
رفعانيا بهيائيا جلانيا جملانيا عظمانيا نورانيا

543 O All-Merciful! O Most Great! O Most Perfect! O Most Complete! O Most Excellent! We have beheld Thy knowledge, O All-Loving! O Most Glorious! O Sovereign! O King! O All-Conquering! O Most Beauteous! O Most Attractive! O Eternal! O Self-Subsisting! O All-Bountiful! O Most Gracious! O Most Majestic! O Most Powerful! O Most Manifest! O Most Exalted! O Most Enduring! O Most Loving!

543 رحمانيا كبرانيا كملانيا تمانيا غرانيا قد راينا علمانيا
حبانيا شرفانيا سلطانيا * ملكانيا غلبانيا طرزانيا
جذبانيا ازلانيا صمدانيا كرمانيا لطفانيا حشمانيا
شوكانيا جلبانيا عليانيا بقيانيا حبانيا

544 Praise be unto Him Who is worthy of praise, Who is glorified, and laudation be unto Him Who is worthy of glorification, Who is sanctified - praise that filleth all the heavens with the dawning splendors of the light of His countenance, and filleth the earth and all that dwell therein with the gleaming rays of His face, and what lieth between them with the exaltation of His oneness, and what lieth beneath them with the majesty of His self-subsistence, and what lieth above them with the sublimity of His unity - praise whereby the sign of His grace and bounty hath appeared unto all created things, and the rays of His glory and favor have shone forth upon all existing beings, and the pillars of all things are filled with the manifestations of His holiness and exaltation, and the evidences of His glory and might.

544 حمد مستحمد مستمجد وثناء مستسبح مستقدس
حمدا يملأ السموات كلهن من شوارق
عكوسات انوار طلعتة ويملاء الارض ومن
عليها من بوارق حكايات اضياء وجهته وما
بينهما من استرفاع استمناع وحدانيته ومادونهما
في استجلال استقلال صمدانيته وما فوقهما
من استعلاء استبهاء وحدانيته حمدا الاح على
كل الممكآت مكان فضله واحسانه وضاء على
كل الموجودات شوارق مجده وامتانه ويملاء
اركان كل شئ من ظهورات قدسه وارتفاعه
وبطونات مجده وامتناعه

545 Praise that transcendeth all praise through the exaltation of His oneness, and that surpasseth all glory through the revelation of His eternity - praise whereby all things proclaim that there is none other God but Him, the Possessor of Beauty and Perfection, the Possessor of Similitude and Example, the Possessor of Bounty and Majesty.

545 حمدا يستعلى على كل حمد باسترفاع امتناع
وحدانيته ويستجلى على كل مجد باستجلاء استثناء
ازليته حمدا ينطقن كل شئ على انه لا اله الا
هو ذو الوجهه والكمال وذو المثل والامثال وذو
الالاء والاجلال

546 Praise that no praise can equal, praise that no praise can resemble, praise that no justice can match, praise that no praise can compare, praise that no praise can rival, praise that no praise can parallel, praise that no praise can suffice - resplendent praise and brilliant laudation unto Him Who spoke and caused to speak, Who shone and caused to shine, Who verified and caused to verify, Who proved and caused to prove, Who preceded and caused to precede, Who refined and caused to refine, Who detailed and caused to detail, Who ascended and caused to ascend, Who followed and caused to follow, through

546 حمدا لا يعدله من حمد حمدا لا يشبهه من حمد
حمدا لا يعدله من عدل حمدا لا يقرنه من حمد
حمدا لا يماثله من حمد حمدا لا يشاكله من حمد
حمدا لا يكافيه من حمد حمد مشرق شراق وثناء
مبرق براق الذي نطق فاستنطق وشرق فاستشرق
وصدق فاستصدق وحقق فاستحقق وسبق
فاستسبق ورقق فاستترقق ودقق فاستدقق وسمق
فاستسمق ولحق فاستلحق بما اضاء من اشراقات
صبح الازل والاح من فيوضات ذكر الاول

what hath shone forth from the dawning-places of the Eternal Morn and what hath gleamed from the outpourings of the Primal Remembrance.

- 547 How glorious is that manifest and evident praise! How wondrous is that evident and brilliant praise! How magnificent is that glorious and excellent splendor! How transcendent is that exalted and supreme laudation! How majestic is that mighty and resplendent grandeur! How beauteous is that mighty and overflowing beauty! How perfect is that complete and manifest perfection!
- 548 For the like of this, let all who praise offer praise! For the like of this, let all who are thankful give thanks! For the like of this, let all who glorify render glory! For the like of this, let all who manifest make manifest! For the like of this, let all who shine forth shine forth!
- 549 Exalted, exalted is God above that Glorious and Self-Glorified One! Exalted, exalted is God above that Majestic and Self-Manifested One! Exalted, exalted is God above that Beautiful and Self-Beautified One! Exalted, exalted is God above that Great and Self-Magnified One! Exalted, exalted is God above that Light and Self-Illumined One! Exalted, exalted is God above that Lofty and Self-Elevated One! Exalted, exalted is God above that Grand and Self-Aggrandized One! Exalted, exalted is God above that Perfect and Self-Perfected One! Exalted, exalted is God above that Mighty and Self-Empowered One! Exalted, exalted is God above that Knowing and Self-Knowing One! Exalted, exalted is God above that Powerful and Self-Powered One! Exalted, exalted is God above that Loving and Self-Loving One!
- 550 Exalted, exalted is God above that Pleased and Self-Pleased One! Exalted, exalted is God above that Noble and Self-Ennobled One! Exalted, exalted is God above that Sovereign and Self-Sovereign One! Exalted, exalted is God above that King and Self-Kingly One! Exalted, exalted is God above that Knowing and Self-Knowing One! Exalted, exalted be God above that transcendent knowledge! Exalted, exalted be God above those God-fearing people! Exalted, exalted be God above that recurring justice! Exalted, exalted be God above that overflowing grace! Exalted, exalted be God above that abundant generosity! Exalted, exalted be God above that mutual love! Exalted, exalted be God above that manifest appearance! Exalted, exalted be God above that evident manifestation!
- 547 فيالها من ذلك الحمد المتبارز المتظاهر وبها من ذلك الحمد المتظاهر المتباهر وبها من ذلك البهاء المتباهي المتفاخر وبها من ذلك الثناء المتعالى المتأخر وبها من ذلك الجلال المتجالي المتناور وبها من ذلك الجمال المتحامل المتفاطر وبها من ذلك الكمال المتكامل المتظاهر
- 548 فليثل هذا فليحمدن كل الحامدون وليثل هذا فيشكرن كل الشاكرون وليثل هذا فليثبن كل المثبون وليثل هذا فليظهروا كل المظهرون وليثل هذا فليشرقن كل المشرقون
- 549 تعالى الله تعالى الله عن ذلك البهى المتباه وتعالى الله تعالى الله عن ذلك الجلل المتجال وتعالى الله تعالى الله عن ذلك الجمل المتجام وتعالى الله تعالى الله عن ذلك العظم المتعاط وتعالى الله تعالى الله عن ذلك النور المتناور وتعالى الله تعالى الله عن ذلك الرفع المتراف وتعالى الله تعالى الله عن ذلك الكبر المتكابر وتعالى الله تعالى الله عن ذلك الكل المتكامل وتعالى الله تعالى الله عن ذلك العز المتعاز وتعالى الله تعالى الله عن ذلك العلم المتعال وتعالى الله تعالى الله عن ذلك القدر المتقاد وتعالى الله تعالى الله عن ذلك الحب المتحاب
- 550 وتعالى الله تعالى الله عن ذلك الرضى المتراض وتعالى الله تعالى الله عن ذلك الشرف المتشرف وتعالى الله تعالى الله عن ذلك السلط المتسل وتعالى الله تعالى الله عن ذلك الملك المتمال وتعالى الله تعالى الله عن ذلك العلم المتعال وتعالى الله تعالى الله عن ذلك القوم المتقاد وتعالى الله تعالى الله عن ذلك العدل المتعاد وتعالى الله تعالى الله عن ذلك الفضل المتفاض وتعالى الله تعالى الله عن ذلك الجود المتجاد وتعالى الله تعالى الله عن ذلك الحب المتحاب وتعالى الله تعالى الله عن ذلك الظهر المتظاه وتعالى الله تعالى الله عن ذلك الجهر المتجاه و

551 Exalted, exalted be God above that self-sufficient wealth! Exalted, exalted be God above that clear revelation! Exalted, exalted be God above that compelling might! Exalted, exalted be God above that loving tenderness! Exalted, exalted be God above that conquering power! Exalted, exalted be God above that mutual aid! Exalted, exalted be God above that manifest victory! Exalted, exalted be God above that flowing bounty! Exalted, exalted be God above that resplendent light! Exalted, exalted be God above that pervading grace! Exalted, exalted be God above that prevailing wisdom! Exalted, exalted be God above those balanced ministers! Exalted, exalted be God above that transcendent glory! Exalted, exalted be God above that supreme knowledge! Exalted, exalted be God above that drawing near!

551 تعالى الله تعالى الله عن ذلك الغنى المتغان وتعالى
الله تعالى الله عن ذلك الجلى المتجال وتعالى الله
تعالى الله عن ذلك الفهر المتقاه وتعالى الله تعالى
الله عن ذلك الحبر المتحاب وتعالى الله تعالى
الله عن ذلك الغلب المتغال وتعالى الله تعالى الله
عن ذلك النصر المتناص وتعالى الله تعالى الله
عن ذلك الفتح المتفات وتعالى الله تعالى الله
عن ذلك الجرد المتجار وتعالى الله تعالى الله عن
ذلك البلر المتبال وتعالى الله تعالى الله عن ذلك
الطف المتلاط وتعالى الله تعالى الله عن ذلك
الحكم المتحاك وتعالى الله تعالى الله عن ذلك
الوزر المتواز وتعالى الله تعالى الله عن ذلك العلى
المتعال وتعالى الله تعالى الله عن ذلك العلم المتعال
وتعالى الله تعالى الله عن ذلك القرب المتقار

552 Exalted, exalted be God above those circling pearls! Exalted, exalted be God above those shining gems! Exalted, exalted be God above that certain truth! Exalted, exalted be God above those gathered throngs! Exalted, exalted be God above that radiant sun! Exalted, exalted be God above that mutual attraction! Exalted, exalted be God above that patient endurance! Exalted, exalted be God above that manifest purity! Exalted, exalted be God above that firm foundation! Exalted, exalted be God above that enduring permanence! Exalted, exalted be God above that everlasting eternity! Exalted, exalted be God above that bountiful generosity! Exalted, exalted be God above that ancient power!

552 وتعالى الله تعالى الله عن ذلك الدرر المتدار
وتعالى الله تعالى الله عن ذلك اللؤلؤ المتال وتعالى
الله تعالى الله عن ذلك اليقت المتيق وتعالى
الله تعالى الله عن ذلك الزمر المتزام وتعالى الله
تعالى الله عن ذلك اللبس المتمال وتعالى الله
تعالى الله عن ذلك الجذب المتجاذ وتعالى الله
تعالى الله عن ذلك الصبر المتصاب وتعالى الله
تعالى الله عن ذلك الطهر المتطاه وتعالى الله تعالى
الله عن ذلك المتن المتمان وتعالى الله تعالى الله
عن ذلك البقى المتباق وتعالى الله تعالى الله عن
ذلك الدوم المتداو وتعالى الله تعالى الله عن
ذلك الكرم المتكار وتعالى الله تعالى الله عن
ذلك القدم المتقاد

553 He hath ever been the One God, Single, Eternal, Self-Subsisting, the Ever-Living, the Self-Sustaining, the Sovereign, the Supreme, the Most Holy, the Everlasting, the Never-Ending, the Self-Dependent, the Most Exalted, the Inaccessible, the Most High, the All-Compelling. He hath taken neither consort nor offspring. All glorify Him in the eternity of the past, and all sanctify Him in the resplendent night. He hath ever revealed Himself unto all His creation through the shining manifestations of His own Self and the radiant dawns of His glory. Verily God, exalted be His glory, hath ever been sanctified above all things, associated with no thing, known through no thing, and comprehended by no thing.

553 لم يزل كان الها واحدا واحدا صمدا فردا حيا قيوما
سلطانا مهمنا قدوسا دائما ابدًا معتمدا متعاليا ممتعا
مرتفعا مستلطا لم يتخذ لنفسه من صاحبه ولا ولد
كل ليسبحوه في عز الازل وكل ليقدسوه في ليل
المتائل لم يزل قد تجلى لكل خلقه بظهورات مشرقه
من مظاهر نفسه وتجليات مولعه من شوارق مجده
الا ان الله جل تعالى لم يزل كان خلوا عن كل
شيء ولا يقترن بشيء ولا يعرفه من شيء
ولا يدركه من شيء

- 554 He is far more exalted, sublime, glorious and mighty than to be comprehended by the highest faculties of abstract realities in their subtlety, or to be described by the loftiest expressions of pure essences in their precision. All that hearts have witnessed is but His creation in His dominion, and all that spirits have known is but His handiwork within His grasp, and all that souls have witnessed is but a token of His eternity, and all that bodies have uttered is but a manifestation of the exaltation of His sovereignty. Verily He, exalted and glorified be He, has ever been an inaccessible mystery, transcendent, sovereign, omnipotent, possessing all things, manifest, well-pleasing. The thoughts of minds cannot comprehend Him, nor can the essence of sight encompass Him.
- 555 He is as He has described Himself and above what the possessors of insight and vision say of Him. He is the One, the All-Seeing.
- 556 He has sent forth the Messengers to manifest His bounty and grace, and established the paths to reveal His generosity and favor. In every Revelation He has confirmed the proofs through radiant servants, adorned Books, resplendent Manifestations, effulgent dawns, majestic essences, exalted beings, inaccessible realities, and manifest substances. He creates from nothing by His command, and creates the command by His Self, not from any command preceding it. He has made the likeness of His Cause as the creation of the Will, and made the Will like unto the shining sun - all that rises in its risings and all that sets in its settings is but one sun. All that the mirrors reflect are but reflections of itself, and all that the crystals display are but expressions of its essence.
- 557 It is the eternal sign, the everlasting countenance, the pattern of divine presence, the primordial essence, the never-ending substance. It is glory upon glory, majesty upon majesty, beauty upon beauty, grandeur upon grandeur, light upon light, mercy upon mercy, perfection upon perfection, greatness upon greatness, excellence upon excellence, might upon might, adornment upon adornment, nobility upon nobility, good-pleasure upon good-pleasure, sovereignty upon sovereignty, dominion upon dominion, nearness upon nearness, loftiness upon loftiness, divinity upon divinity, lordship upon lordship, oneness upon oneness, unity upon unity, and eternity upon eternity.
- 558 All tongues fall short of attaining to its praise, and all hearts confess their impotence to comprehend its description. Such
- وهو اعلی واجل وابهی واعز من ان یدرکه اعلی
مشاعر الجوهریات بلطافتها او ان یصفه ابهی
شواخ المجردیات بدقاقتها فکل ما شهدت الافئده
خلق عنده فی ملکه وکل ما عرفت الارواح
سمه فی قبضته وکل ما قد شهدت الانفس ایه
لازلیته وکل ما نطقت الاجساد ظهورا لارتفاع
سلطنته علی انه جل وعلا لم یزل کان غیبا ممتنعا
مرتفعا مستلطا مقتدرا مملکا مظهرًا مرتضیا لا
تدرکه خواطر الافکار ولا تحوی الله جوهریات
الانظار
- وهو کما قال وفوق ما یقول اولوالبصائر والابصار
وهو الواحد البصار
- قد ابعث الرسل اظهارا لطوله وفضله واقام
المناج اظهارا لجوده ومنه واثبت الدلائل فی
کل ظهور بعباد متشعشعون وکتب متطرزون
وظهورات مستشرقون وتجليات مستشرقون
وکیونیات مستلجلجون وذاتیات مسترفعون
وانیات مستمنعون وجوهریات مستظهرون بما
خلق لا من شیء بامرہ وخلق الامر بنفسه لا
من امر سبقه وقد جعل مثل امره کمثل خلق
المشیه وجعل المشیه کمثل الشمس المستضیئته
کل ما طلعت فی الطلعات وکل ما غربت فی
الغریبات انها هی شمس واحده وکل ما تقابلها
المرايا مستعکسات عن نفسها وکل ما تقابلها
البلوریات مستحکیات عن ذاتها
- فهی هی ایه ازلیه وهی هی وجهه ابدیه وهی
هی طرزیه المعیه وهی هی کینونیه ازلیه وهی
هی جوهریه لم تزلیه وهی هی بهائیة بهائیة وهی
هی جلالیه جلالیه هی هی جمالیة جمالیة وهی
هی عظامیه عظامیه وهی هی نواریه نواریه وهی
هی رحامیه رحامیه وهی هی تمامیه تمامیه وهی
هی بکاریه بکاریه وهی هی کالیة کالیة وهی هی
عزازیه عزازیه وهی هی طرازیه طرازیه وهی
هی شرافیه شرافیه وهی هی رضائیة رضائیة وهی
هی سلاطیه سلاطیه وهی هی ملاکیة ملاکیة
وهی هی قرابیة قرابیة وهی هی علائیة علائیة
وهی هی الهیه الهیه وهی هی ربانیة ربانیة وهی
هی وحادیة وحادیة وهی هی احادیة احادیة وهی
هی صمادیة صمادیة
- کلت الالسن کلهن عن بلوغ نعتہ وشهدت
الافئده عن العجز عن ادراک وصفه ذلک

is the creation of the Will, created from nothing by itself for itself, after God cast within it the likeness of its own revelation. Then there appeared from it that which filled the heavens and the earth and all that lies between them. Verily, there is no God but Him, the One, the Manifest.

خلق المشيه لا من شيء ء بنفسها لنفسها بعد ما
قد القى الله فيها بها مثال تجليها فاذا قد ظهرت
عنها ما يملئن السموات والارض وما بينهما على
انه لا اله الا هو الواحد الظهار

559 He has chosen in this Revelation an exalted essence, a glorious abstraction, an eternal being, an everlasting reality, and a beloved excellence. Then He revealed Himself to it through itself and cast upon its identity the likeness of its own essence. Through it He has revealed Himself to the crystalline mirrors, the pristine essences, the camphor-like substances, and the essential realities, filling thereby the heaven of His Revelation and the earth of His appearance and all that lies between them in the kingdom of His invisibility and visibility. Verily, there is no God but Him, the Overseer, the Self-Subsisting.

559 فقد اصطفى في ذلك الظهور جوهره منيعه
ومجديه بهيه وذاتيه اذليه وكنونيه ابدية وطرزيه
محبويه ثم تجلى لها بنفسها والقي في هويتها
مثال ذاتها وبها قد تجلى على مرايا البلوريات
وسواذج الذاتيات وجواهر الكافوريات وجرائد
الجوهريات وملاء بها سماء ظهوره وارض طلوعه
وما بينهما في ملكوت غيبه وشهوده على انه لا
اله الا هو المهيمن القيوم

560 Know then, O people, worship God, the Creator of all things and their Provider, the One Who causes all things to die and gives them life. He is the One Who has ever been alone, alone, with no partner beside Him, and He will ever continue to be, in the summit of inaccessibility and the heights of transcendence, even as He has been in the excellence of majesty and the exaltation of proof. Exalted be His names above all similitude and allusion, and sanctified be His examples above geometry and indication. He hath chosen for Himself in the Dispensation of the Bayan a throne, then hath shone forth through it upon the crystalline thrones.

560 الا ان ياكل شيء ء فاعبدوا الله خالق كل شيء ء
ورازقه ومميت كل شيء ء ومحبيه هو الذي لم يزل
كان وحده وحده لا شريك له ولا يزال ليكون
على سمو الامتناع وعلو الارتفاع مثل ما قد كان
على ابتذاخ الاجتلال واستمخاخ الاستدلال فتعالى
اسمائه عن المثل والاشارات وتقدس امثاله عن
الهندسه والدلالات فقد اصطفى في ظهور البيان
عرشا لنفسه ثم تجلى بها على اعراش البلوريات

561 Thus hath there appeared from every mirror whatsoever was within and upon it of the praise of the Sovereign of His Self-Subsistence and the radiance of the King of the might of His Divinity. And through that which hath been revealed unto the Manifestation of His Self, He hath established whatsoever He willeth by His command, and made clear whatsoever He desireth by His wisdom, and perfected all things by His execution, and confirmed the mystery of all things by His decree, and elevated the mention of whomsoever is therein by His grace.

561 فاذا قد ظهرت عن كل مرات ما فيها وعليها من
ثناء سلطان قيوميته وضياء ملك عز صمدانيته
وان بما قد نزل على مظهر نفسه قد اثبت ما
شاء بامرهم وبين ما اراد بحكمه واتقن كل شيء
ء بامضائه واثبت سر كل شيء ء باقضائه وارفع
ذكر من فيه بامتنانه

562 And among that which He created in that Dispensation is that Letter in that exalted Name. God, glorified be He, created it because it declared at the first beginning: "Yea, verily Thou art God! There is no God but Thee, the Possessor of grandeur and majesty, of loftiness and sovereignty, of inaccessibility and awe, of dominion and self-subsistence, of independence and sanctity, of glory and oneness, of transcendence and divinity, of the most excellent divine names and the most exalted heavenly attributes, of the most inaccessible eternal qualities and the most elevated beloved manifestations," and similar such exalted examples.

562 وان مما خلق في ذلك الظهور ذلك الحرف في
ذلك الاسم المرفوع وقد خلقها الله سبحانه بما
قد قالت في الاول الاول بلى انك انت الله لا
اله الا انت ذو الكبرياء والعظمه وذو الارتفاع
والسلطنه وذو الامتناع والهيبه وذو الاحتلال
والقيوميه وذو الاستقلال والقُدوسيه وذو
الاستبهاء والفردانيه وذو الاستعلاء والصمدانيه
وذو الاسماء الحسنى الهليه وذو الامثال العليا
الربانيه وذو الشئون الممتنعه الديموميه وذو

الظهورات المرتفعه المحبويه وامثال تلك الامثال المرتفعه

563 Therefore did God choose it and create it by His Word, and made it the throne of that Word in the Unity of the Furqan. And verily it is the last after its first in the sight of God in glory and exaltation. And He loveth that there should remember it every day and night whoso is in the Bayan to the number of the letter Ha. And if it be remembered in the mention of the aggregate by the Living One, this sufficeth in lieu of that number and entereth into the number of the First Unity. And whoso acteth otherwise hath no worth in anything. But whoso is veiled, upon him shall be binding that which was revealed aforetime, lest anyone be veiled from the Command of his Lord.

563 ولذا قد اصطفاه الله وخلقها بقوله وجعلها عرش تلك الكلمه في واحد الفرقان وانها هي اخريها بعد اولها عند الله في العز والعلل واحب ان يذكرها في كل يوم وليله من يكن في البيان عدد الهاء وان تذكر في ذكر الجمع بالحي يكفي عن ذلك العدد ويدخل في عدد واحد الاول ومن غير فلا قدر له من شيء ولكن من احتجب فليزمنه ما قد نزل من قبل لئلا يحتجب احد عن امر ربه

564 And all were believers in Him Whom God shall make manifest and in whatsoever God shall reveal unto Him in the Other Resurrection.

564 وكل كانوا بمن يظهره الله وما ينزل الله عليه في قيامه الاخرى يوم منون

565 (mode of commentary)

565

566 In the Name of God, the Self-Subsisting, the Self-Subsisting

566 بسم الله الاقوم الاقوم

567 Praise be to God, besides Whom there is no God, the Most Firm, the Most Firm. And verily all glory be upon Him Whom God shall make manifest and then upon His representatives, who have been and ever shall be. I bear witness that God, glorified be He, hath ever been a Hidden Treasure, transcendent, exalted, resplendent, adorned, beautified, unified, one, eternal, unique, and shall ever continue to be even as He hath always been. He cannot be known through aught else but Himself, nor can He be described save through His own Self, nor praised through His creation, nor depicted through His servants. He is sanctified above division, exalted above separation, hallowed above all forms, and purified above all similitudes.

567 الحمد لله الذي لا اله الا هو الاقوم الاقوم وانما البهاء على من يظهره الله ثم ادلائه لم يزل ولا يزل وبعد فاشهد ان الله سبحانه لم يزل كان غيبا ممتعا مرتفعا مبتها مجتلا مجتملا موءتخدا مواتخدا مصتعدا مفتردا ولا يزال ليكون مثل ما قد كان لا يعرف بدونه ولا ينعت بسواه ولا يثنى بخلقه ولا يوصف بعباده علاعن الافتراق وتعالى عن الافتراق وتقدس عن الاشتكال وتنزه عن الامثال

568 He hath ever been, and shall ever remain, in the sovereignty of sanctity and glory, and in the dominion of might and grandeur. All that the senses perceive of outer and inner realities, or that the faculties imagine of simple and ethereal things - these are but His creation which He hath created through His origination and brought into being through His invention. He, exalted be His glory, hath ever known what He hath created and shall create, and shall ever have power over what hath appeared and shall appear. All things are within His grasp.

568 وهو لم يزل ولا يزال كان في سلطان القدس والجلال ومليك العز والاجلال كل ما يدركه الحواس من الظاهريات والباطنيات او تصورها المشاعر من الساذجيات والكافوريات ذلك خلق عنده قد خلقه بابداعه وانشاءه باختراعه وهو جل سبحانه لم يزل كان عالما بما خلق ويخلق ولا يزال قادرا على ما برز ويبرز كل في قبضته

569 He hath created the Primal Will - the Essential, the Exemplary, the Simple, the Ethereal, the Abstract, the Beloved, the Eternal, the Resplendent, the Divine Fruit, the Eternal Countenance, the Everlasting Face of Grandeur - not from anything, through itself, by itself. He revealed Himself unto it through it,

569 وقد خلق المشيه الاوليه الجوهرية الطرزيه الساذجيه الكافورية الجردية المحبويه الازليه الالميه الثمره الالهيه الربانيه والطلعه الازليه الصمدانيه والوجهه الابديه الكبريائيه لا من

by its own essence, and through it He withheld Himself from all else.

570 He cast into its reality the image of its revelation, whereupon there appeared from it and upon it the glorious ones among the glorified, the majestic ones among the magnificent, the beautiful ones among the beautiful, the mighty ones among the powerful, the luminous ones among the radiant, the merciful ones among the compassionate, the perfect ones among the complete, the consummate ones among those endowed with perfection; of the Most Great, the most exalted ones; of the Most Adorned, the most embellished ones; of the Most Essential, the most manifest ones; of the Most Pure, the most pristine ones; of the Most Radiant, the most effulgent ones; of the Most Mighty, the most powerful ones; of the Most Learned, the most knowledgeable ones; of the Most Potent, the most capable ones; of the Most Pleasing, the most delightful ones; of the Most Guiding, the most directing ones; of the Most Noble, the most distinguished ones; of the Most Sovereign, the most authoritative ones; of the Most Possessing, the most commanding ones; of the Most High, the most elevated ones; of the Most Holy, the most sanctified ones; of the Most Ancient, the most pre-existent ones; of the Most Divine, the most celestial ones; of the Most Lordly, the most supreme ones; of the Most Creative, the most generative ones; of the Most Eternal, the most everlasting ones; of the Most Preceding, the most antecedent ones; of the Most Existent, the most unified ones; of the Most Glorious, the most magnificent ones; of the Most Majestic, the most august ones; of the Most Beauteous, the most lovely ones; of the Most Luminous, the most illumined ones; of the Most Merciful, the most compassionate ones; of the Most Mighty, the most powerful ones; of the Most Perfect, the most complete ones; of the Most Great, the most exalted ones; of the Most Knowing, the most learned ones; of the Most Pleasing, the most content ones; of the Most Noble, the most honored ones; of the Most Sovereign, the most authoritative ones; of the Most Regal, the most kingly ones; of the Most Lofty, the most elevated ones; of the Most Renowned, the most celebrated ones; of the Most Victorious, the most triumphant ones; of the Most Brilliant, the most resplendent ones; of the Most Glorified, the most praised ones; of the Most Gracious, the most benevolent ones; of the Most Enduring, the most lasting ones; of the Most Compelling, the most overwhelming ones; of the Most Subduing, the most dominating ones; of the Most Manifest, the most evident ones; of the Most Hidden, the most concealed ones; of the Most Helping, the most assisting ones; of the Most Conquering, the most prevailing ones; of the Most Attracted, the most enchanted ones; of the Most Kind, the most benevolent

شيء لها بها بنفسها وتجلي لها بها بذاتها وبها امتنع عنها عن غيرها

570 والقي في هويتها مثال تجليها فاذا قد ظهرت عنها ما فيها وعليها من بهائيات المتبائنات ومن جلايات المتجاللات ومن جماليات المتجاملات ومن عظميات المتعظمت ومن نوريات المتناورات ومن رحيميات المتراحمت ومن تميميات التماميات من كليات المتكاملات ومن كجاريات التكاثرات ومن طرازيات المتطارزات ومن جوهريات المتجاهرات ومن ساذجيات المتساذجات ومن كافوريات المتكافرات ومن عزازات المتعاززات ومن علامات المتعالمات ومن قدرات المتقدرات ومن رياضيات المتراضيات ومن دلالات المتدالات ومن شرافات المتشارفات ومن سلاطيات المتسلطات ومن ملاكات المتمالكات ومن علايات المتعاليات ومن ولايات المتواليات ومن قدوسيات المستقدسات ومن قدوريات المستقدرات ومن الوهيات المستلهات ومن ربوبيات المستربيات ومن كوونيات المستكونات ومن ازوليات المستاءزلات ومن قدوميات المستقدمات ومن وجوديات المستوحدات ومن مجوديات المستمجدات ومن فروديات المستفردات ومن بهوئيات المستبهيات ومن جلوليات المستجللات ومن جموليات المستجملات ومن عظمويات المستعظمت ومن نورويات المستنورات ومن رحوميات المسترحمت من عزوزيات المستعزرات ومن تموميات المستمتمات ومن كموليات المستكملات ومن كجوريات المستكبرات ومن علوميات المستعلمات ومن رضوئيات المسترضيات ومن شروفيات المستشرفات ومن سلطيات المستسلطات ومن ملوكيات المستملكات ومن علوئيات المستعليات ومن شهوريات المستشهرات ومن غلوئيات المستغليات ومن بلوريات المستبلرات ومن سبوحيات المستسبحات ومن لطوفيات المستلطفات ومن دووميات المستدومات ومن جبوريات المستجبرات ومن قهويريات المستقهرات ومن ظهوريات المستظهرات ومن بطونيات المستبطنات ومن نصوريات المستنصرات ومن فتوحيات المستفتحات ومن جذوبيات المستجذبات ومن رءوفيات المستراءفات ومن عطوفيات المستعطفات وامثال تلك الظهورات المتشعشات واشباه تلك التجلجات المتجلجات

ones; of the Most Tender, the most gentle ones - and similar such resplendent manifestations and comparable such effulgent revelations.

- 571 All this is to demonstrate His power in that Will and to perfect His grace in that Purpose, that all may attain unto the Source of His holiness and good-pleasure, and that all may ascend unto the atmosphere of His glory and decree. Verily, exalted and glorified is He! His Essence hath no manifestation nor concealment, no beginning nor end. All the names that have appeared are manifestations of His supreme independence, and all the examples that have emerged are suns of His exalted nobility. He hath ever been sanctified above all things and independent of all things, while all are poor before Him in their essential beings and are servants before Him in their personal realities. He hath no place nor limits nor geometry nor attributes.

571 اذ كل ذلك اظهارا لقدرته في تلك المشيه واكمالا لنعمته في تلك الاراده ليبلغن كل الى منبع قدسه ورضائه وليصعدن كل الى جوهره مجده وامضائه وانه جل وعلا لم يكن لذاته من ظهور ولا بطون ولا من اول ولا اخر وان كل ما ظهرت الاسماء تلك ظهورات لعلو امتناعها وكل ما قد بدت الامثال تلك شمسوات لمكان اشرافها لم يزل كان خلوا عن كل شيء ومستغنيا عن كل شيء وكل فقراء اليه بوجودات كينونياتهم وارقاء عنده بذاتيات نفسانياتهم لم تكن له امكنه ولا حدودات ولا هندسه وسمات

- 572 He hath ever been nearer to everything than its own essence through His essence, more subtle than the very mention of subtlety through His subtle nature, more merciful to all things than mercy itself through His mercy, more generous to all things than generosity itself through His being, more compassionate to all things than compassion itself through His reality, more magnificent than all things than magnificence itself through His magnificence, more elevated above all things than elevation itself through His elevation, more inaccessible than all things than inaccessibility itself through His inaccessibility, more knowing of all things before and after their existence, more powerful over all things before and after their manifestation. Verily, glorified and exalted is He!

572 لم يزل كان بكل شيء اقرب عن شئيته بشئيته والطف بكل شيء عن ذكر اللطف بنفس لطفانيه وارحم بكل شيء من نفس الرحمه برحمته واكرم بكل شيء من نفس الكرم بكينونيته واعطف بكل شيء من عطف العطف بانيته واعظم من كل شيء من عظم العظم بعظمته وارفع عن كل شيء عن رفع الرفع برفعته وامنع عن كل شيء عن منع المنع بمنعه واعلم بكل شيء قبل وجوده وبعد وجوده واقدر على كل شيء قبل ظهوره وبعد ظهوره

- 573 The manifestations alter Him not, neither in their beginning nor in their end. All the Messengers that have appeared have called to naught but His oneness, and all the martyrs that have arisen have summoned to naught but His singleness, and all the paths that have been established indicate naught but the sovereignty of His Self-Subsistence. No Throne has been manifested except that all are summoned unto it to affirm His unity, His singleness, the perfection of His handiwork and His sanctity.

573 وانه جل سبحانه لم تتغيره الظهورات لا من اولها ولا من اخرها فكل ما قد ظهرت الرسل ما دعوا الا الى وحدانيته وكل ما قد قدرت الشهداء ما دعوا الا الى فردانيته وكل ما قد قدرت المناهج لا تدل الا على سلطان قيوميته ما اظهر من عرش الا ويدعون كل اليه لاثبات توحيده وتفريده واتقان صنعته وتقديسه

- 574 The First Throne, before which there was no first and whose firstness has no beginning, declared: "There is no God but God, in truth, in truth." And all the Thrones that have appeared in every Revelation have proclaimed: "There is no God but God, in truth, in truth." And all that shall appear unto the end that has no end shall declare: "There is no God but God, in truth, in truth." For all the Messengers, in their essential reality, are guides to the sovereignty of His unity and His singleness, and witnesses to the dominion of His might and His oneness.

574 فعرش الاول الذي لا اول له قبله ولا اول لاوليته قال لا اله الا الله حقا حقا ولا تزال كل ما ظهرت الاعراس في كل ظهور قالوا لا اله الا الله حقا حقا وكل ما تظهر الى اخر الذي لا اخر له كل يقولون لا اله الا الله حقا حقا اذ الرسل كلهم بكينونياتهن ادلاء على سلطان توحيده وتفريده وشهداء على ملكان عزه

Verily He, exalted and glorified be He, cannot be known in His Essence except through what the Messengers describe from His presence.

وتوحيده وانه هو جل وعز لا يعرف لا يعرف بذاته الا بما يصفن الرسل من عنده

- 575 And verily the Messengers, from the beginning that has no beginning unto the end that has no end - naught can be seen in them save His Primal Will, which God has made like unto the sun of heaven: though it rise from different dawning-places and set in different settings, it is but one and the same sun. Consider each Manifestation's throne as the rising of a day, and were the creation of one Revelation not complete, God would not manifest the subsequent Throne. And all that is witnessed in every Revelation of manifested Thrones - these are the ornaments of that Revelation, the glories of that Concealment, the sublimities of that exalted Might, and the magnificence of that beloved Sanctity.

575 وانما الرسل من اول الذى لا اول له الى اخر الذى لا اخر له لا يرى فيهم الا مشيئته الاولى التى جعل الله مثلها كمثل شمس السماء كل ما طلعت من المشارق وغربت فى المغارب انها هى شمس واحده فاجعل كل ظهور عرش كطلوع يوم ولو لم يكمل خلق ظهور لم يظهر الله عرش الاخر وكل ما قد يرى فى كل ظهور من الاعراس المتجليه تلك طرازات لذلك الظهور ونفارات لذلك البطون وشماخات لذلك العز المرفوع وبذاخات لذلك القدس المحبوب

- 576 Observe how many mirrors appeared during the time of Muhammad, the Messenger of God, until God manifested the Point of the Bayan - all were exalted ornaments of that Divine Tree and elevated manifestations of that Divine Leaf.

576 فانظر عند ظهور محمد رسول الله صلى كم ظهرت المرايا الى حين ما اظهر الله نقطه البيان كلهن كانوا طرازات مرتفعه لتلك الشجره المتنعه وظهورات مرتفعه لتلك الورقه الالهيه

- 577 Likewise witness in the Bayan, from the moment God revealed it to the Primal Point until the Next Resurrection when God shall manifest Him Whom God Shall Make Manifest - exalted be His measure and elevated and sublime be His mention - how many pure crystals appeared, and how many matchless mirrors reflected, and how many radiant realities were expressed, and how many lofty essences spoke forth, and how many refined beings were manifested - all were ornaments for Him Who is in that Revelation and glory for Him Who is in that Concealment, until God completes the creation of that Revelation through His power and manifests it upon the earth and all who dwell thereon through His sovereignty, and establishes that matchless Tree in the hearts of all His creation.

577 ومثل ذلك فاشهد فى البيان من اول ما قد نزه الله على نقطه الاولى الى حين قيامه الاخرى حيث يظهر الله فيها من يظهره الله جل وعلا قدره وارفع وامتنع ذكره كل ما قد ظهرت البلوريات الصافيه وتعكست المرايا المتنعه وتحكىت الكينونيات المتشعشه وتنطق الذاتيات المترفعه وتظهرت الانيات المتلطفه كلهن طراز لمن فى ذلك الظهور ونفاز لمن فى ذلك البطون الى ان يكمل الله خلق ذلك الظهور بقدرته ويظهره على الارض ومن عليها بسلطنته ويثبت تلك الشجره المتنعه فى افئده كل خلقه

- 578 And when it is completed and elevated and made glorious and inaccessible, then its Lord comes unto it and renews its tidings as He willeth from His presence. For the Master of every Revelation is none other than God, glorified be His Glory, and the Sovereign of every Concealment is none but Him, mighty in His might. Therefore, train your reality to become a mirror reflecting the Throne of every Revelation in its manifestation and concealment, and a pure crystal reflecting the Seat of every Revelation in its life and after its elevation. For this is from God's grace upon you and upon the dwellers of that manifest and transcendent Revelation, and the guides of that impregnable and exalted Concealment.

578 ولما كملت وارفعت وجلت وامتنعت فاذا ياتها ربها ويجدد نباؤها كيف يشاء من عنده اذ مالک كل ظهور لم يكن الا الله جل جلاله ومليك كل بطون لم يكن الا اياه عزا عزا فلترين كينونيتك بان تكون مرآة مستحكيه عن عرش كل ظهور فى ظهوره وبطونه وبلوريه صافيه مستعكسه عن كرسى كل ظهور فى حياته وبعد ارتفاعه فان ذلك من فضل الله عليك وعلى سكان ذلك الظهور المتظاهر المتشاخ وادلاء تلك البطون المتمانع المترافع

- 579 And I bear witness that the creation of every Revelation is but through the Word of God, glorified be His Glory, and this appears only from the Throne of Reality, mighty in might. And verily what God has willed in that Revelation is the exaltation of that Letter in that Name, and its remembrance night and day according to the number of Ha, that it may be for thee a shield on the Day of Resurrection at the appearance of Him Whom God shall make manifest, and a path unto the Hour when the Fire of God shall dawn. Be thou not veiled from that Remembrance when thou art cognizant thereof. And if thou shouldst forget throughout thy life, no blame attacheth unto thee in the Book of God. But if thou remainest veiled after having known it, thou art bound to offer the number of Ha in green emeralds.
- 579 و اشهد بان خلق كل ظهور لم يكن الا بقول الله جل جلاله وذلك لم يظهر الا من عند عرش الحقيقه عزا عرازا وان ما قد اراد الله في ذلك الظهور ارتفاع ذلك الحرف في ذلك الاسم وذكره في الليل والنهار عدد الهاء ليكون لك وليلا ليوم القيمه عند ظهور من يظهره الله وسبيلا الى ان تقوم الساعه عند طلوع نارالله ولا تحتجب عن ذلك الذكر وانت على علم به وان نسيت ولو كنت في عمرك فلا شيء عليك في كتاب الله ولكنك اذا احتجبت بعد علمك يلزمك عدد الهاء من الزمرد الخضراء
- 580 This is that thou mayest observe the Cause of God. Otherwise God, glorified be He, is the Self-Sufficient, the Exalted, the All-Bountiful, the Manifest, the Most High. I have not set bounds save to establish His Cause in every Dispensation in the essences of all created things.
- 580 وذلك لتراقبك امرالله والا والله سبحانه غني متعال ومغني متجال ومستغني متعال ما حددت الحدودات الا لاثبات امره في كل ظهور في كينونات الممكثات
- 581 The fruit thereof in thy life is that thou shouldst attain unto the good-pleasure of thy Lord and His Cause. And after thy death, God will cause thee, through thy obedience to every command, to enter two thousand lofty, towering castles and sublime, magnificent pavilions, each fashioned from a mine of elevated, noble rubies and treasured, precious chrysolite.
- 581 وان ثمره ذلك في حياتك ان بلغت الى رضا ربك وامره ومن بعد موتك يدخلك الله باتباعك كل امر في الفين قصر متاشمخ رفيع وررف متباذخ منبع كل واحد منها قد خلق من عين ياقوت مرتفع رفيع ومن زبرجد مخزون ممتنع منبع
- 582 In each thou shalt behold a thousand youths created by God at the age of the numerical value of the name of Splendor, all seated upon a thousand chairs of green emerald, and facing them a thousand maidens upon a thousand chairs of crimson ruby, such that whoso hath lived the number of Baha - God hath clothed these with the finest silk of paradise and the most delicate raiment created in the gardens, all their garments embroidered with gold as thou seest in thy life, their beauty equalling nine hundred and ninety-nine splendors compared to the beauty of these garments.
- 582 ترى في كل واحد الف ولدان قد خلقهم الله على سن عدد اسم البهاج كلهن قد جلسوا على الف كرسي من زمرد خضراء في تلقائهن الف حوريات على الف كرسي من ياقوت نجر على شان من قد قضى من عمره عدد البهاء قد البس الله هؤلاء من اعلى حرير الرضوان والطف ما خلق في الجنان كل البستهم مطرزه بالذهب مثل ما انك انت ترى في حياتك البسه يعدل بهائهن تسعمائه وتسعه وتسعين بهاء عن بهاء البسه
- 583 They celebrate the praise of God their Lord night and day, and they are compassionate through the verses of God. And they recite the verses of the Bayan in response to them, in the most enchanting melody beloved. Were but a single melody from any of them to be manifested on earth, all who dwell thereon would be enraptured. But God hath veiled them in the pavilions of the unseen and concealed them in the tabernacles of holiness and mystery. Thou shalt not find this save after thy death. And there shall ever be made verdant whatsoever their souls desire of the bounties of paradise, that which hath no equal,
- 583 هؤلاء يذكرون الله ربهم بالليل والنهار وهم بايات الله يترثقون وهن يذكرن ايات البيان في جوابهم على اجذب لحن محبوب لو يظهر لحن واحد منهم او منهن في الارض ينجذب كل من عليها ولكن الله قد اخرنها في حجب الغيب واكتمها في سرادقات القدس والحيب لا تجد ذلك الا من بعد موتك ويحضر في كل حين ما اشتته انفسهم من الااء الفردوس مالم يكن له من عدل ولا شبه ولا قرين ولا مثال وكل ما يريدون ينزل الله عليهم بملائكة

nor likeness, nor peer, nor similitude. And all that they desire, God shall cause to descend upon them through the angels of the green pavilion and the crimson tabernacle. No sorrow shall ever touch their hearts.

رطرف الاخضر وسرادق الاحمر لم يخطه بانفسهم
من حزن

584 This is what God hath promised thee for every one of His commandments, whether universal or particular. We love not to mention thy being veiled and what God hath ordained in the treasury of thine essence. Thou comprehendest in thy heart that in thy life there can be no greater fire for thee than thy being veiled, and after thy death, were thy knowledge not to encompass it, it would be colder for thy heart. We all seek refuge with God and then with His most beautiful names from all that He loveth not nor is pleased with, from the beginning that hath no beginning unto the end that hath no end. Verily He sufficeth us and sufficeth whoso placeth his trust in Him. Say: All are from God and all begin from God, and all are God's and all shall return unto God.

584 ذلك ماقد وعدك الله لكل امر من اوامره
سواء كان كليا او جزئيا ولا نحب ان نذكر
احتجابك وما قدر الله في خزانة ذاتك انت
تستدرک بفوادک فانک في حياتک لم یکن
من احتجابک نار لک اکبر ومن بعد موتک لو
لم یحیطن علیک به لکان ابرد لک لفوادک وانا
کل لنستعین بالله ثم باسمائه الحسنی عن کل
مالا یحب ولا یرضی به من اول الذی لا اول له
الی اخر الذی لا اخر له انه هو حسبنا وحسب
من یتوکل علیه قل کل لله وکل من الله یدوئن
وکل لله وکل الی الله یرجعون

585 (Persian mode)

585

586 In the Name of God, the Self-Subsisting, the Self-Subsisting

586 بسم الله الاقوم الاقوم

587 Most glorious and exalted is the holy court of the Ever-Living, the Self-Subsisting One, Who hath existed from time immemorial in the inaccessible heights of His holy Being, and will continue to exist forever in the majesty and independence of His sacred Essence. No atom hath truly known Him as He deserves to be known, nor hath any particle truly recognized Him as He deserves to be recognized. Transcendent is His holy exaltation above the understanding of all who possess understanding, and manifest is His sublime glory above the praise of all who offer praise.

587 ترفیع وتمنیع بساط قدس حی قیومی را سزاوار
بوده وهست که لم یزل بارتفاع امتناع ذات
مقدس خود بوده ولا یزال باستجلال واستقلال
کنه مقدس خود خواهد بود نشناخته او را
حق شناختن هیچ ذره وعارف نشده او را حق
معرفت دون ذره متعال است علو قدس او از
عرفان هر ذا عرفان ومتجالی است سمو مجد او
از ثناء هر ذا ثناء

588 Matchless praise be unto Him Who hath caused the countenance of His unseen Being to be revealed unto the hearts of all created things through the manifestations of His Cause, and incomparable thanks be unto Him Who hath caused the radiance of His holy Sun to shine upon the hearts of all existent beings, that no atom might be deprived of the path of His knowledge and no thing be denied its portion of His recognition. He hath existed forever through the reality of His Essence, and will continue to exist through the identity of His Being. He hath ordained no beginning for His creation, that no thing might imagine an interruption in His outpouring grace, and He hath decreed no end, that no thing might fall into the abyss of despair from His bounty.

588 حمد بلا مثل مراورا که چهره غیب خود را
بر افنده کل ممکنات جلوه کر فرموده بتجلیات
ظهورات امر خود وشکر بلا شبه مراورا که
ضیاء مشارق شمس قدس خود را بر افنده کل
موجودات تابیده تانکه هیچ ذره از خط عرفان
او ممنوع وهیچ شیء از نصیب عرفان او ممنوع
نکردد لم یزل بوده بکینونیت ذات خود ولا یزال
خواهد بود بنفسانیت کنه خود از برای خلق
خود اولی مقدر نفرموده تانکه هیچ شیء در
حق فیض او خطوط تعطیل ننوده واز برای او
اخری مقدر نفرموده تانکه هیچ شیء از فیض
او بعرضه قنوط نیامده

589 لم یزل مقدس ومنزه بوده از نعمت هر ذا نعمت
هر ذا نعمتی ومتعالی ومتجالی بوده از ثناء هر ذا

589 He hath forever been sanctified and exalted above the praise of all who bestow praise and the glorification of all who offer glorification. Description in its pure and simple form is but the description of His creation, and attributes in their evident and manifest form are but the attributes of His dominion. All eternal ornaments are, before His ornamentation, absolute nothingness, and all eternal dawning-places are, before His dawning-place, utter non-existence. He hath been cognizant of all things before their existence and after their existence within the precincts of their limitations, and powerful over all things through His Being, before their existence and after their passing.

590 That which He hath created cannot be described by it, and that which He hath brought into being cannot be characterized by it, for all description hath been brought into existence through His creation - how then could it serve as evidence of His primordial exaltation? And all attributes have been brought into being through His origination - how then could they provide a way to recognize His eternity? He hath ever loved, in every Revelation, the exaltation of His own Word of affirmation to the extent possible in the realm of His creation, and the annihilation of the word of negation to the extent possible in the realm of extinction.

591 He hath ever summoned all creation unto Himself out of the sublimity of His grace and mercy, despite the complete independence of His holy Being and the absolute self-sufficiency of His glorified Essence, for the recognition of created beings of Him is an honor unto them that they should know their God, and the love of existent things for Him is a nobility unto them that they should cherish their Lord. How transcendent is His holy court of glory, before which all that is glorious boweth down in humility, and how resplendent is His sacred realm of exaltation, before which all that is exalted bendeth low in submission!

592 His most glorious similitude hath ever existed in the kingdom of the heavens and the earth and whatsoever is between them, and the Most Glorious Example in the kingdom of Command and Creation and whatsoever is beneath them, for in no thing is aught seen but Him, since the existence of every thing is by His command, and His command is more manifest than its existence through command. And there is nothing that has sought or will seek other than Him, for every thing has loved and loves the ultimate glory and exaltation, and all glory and exaltation are creations in the grasp of His power and manifestations in the right hand of His Will.

ثنائی وصف بساذج و مجرد وصف خلق اوست
ونعت بکافور و مجهر نعمت ملک او کل طرائز لم
تزل در نزد طرز او لا طرز بحت و کل شوارق لا
تزال در نزد شرق او لا شرق بحت عالم بوده بکل
شیء قبل وجود او و بعد وجود او در امکان
حدود او و قادر بوده بر هر شیء بنفس او قبل
از وجود او و بعد از فقود او

590 آنچه خلق فرموده موصوف بان نکردد و آنچه ابداع
فرموده منعوت باون نکردد زیرا که کل وصف
منجمل کشته بخلاق او چگونه تواند دلیل شود
بر علو ازلیت او و کل نعت منوجد کشته بابداع او
چگونه تواند سبیل شود بر عرفان ابدیت او لم یزل
محبوب داشته در هر ظهوری ارتفاع کلمه اثبات
خود را بآنچه در امکان خلق او ممکن و انعدام
کلمه نفی را بآنچه در امکان از انعدام ممکن

591 ولم یزل کل خلق را داعی بوده بسوی خود
از علو فضل و رحمت خود بعد استغناء ذات
مقدس او و استبها کنه مجل او زیرا که معرفت
ممکات مراورا عزی است برای ممکات که اله
خود را شناخته و حب او موجودات را شرفی
است بر موجودات که رب خود را محبوب
داشته چقدر متعالیست بساط قدس عزت
او که هر ذا عزتی نزد او خاضع و چقدر
متجالیست بساط عز رفعت او که هر ذارفعتی
نزد اون خاشع

592 لم یزل از برای او مثل ایبی در ملکوت سموات
و ارض و ما بینهما و مثل ایبی در ملکوت امر
و خلق و ما دونهما زیرا که در هیچ شیء غیر او
دیده نشود زیرا که شئییت هر شیء بامر او است
و امر او اظهار است از شئییت او بامر و هیچ شیء
نیست که غیر او را قصد نموده یا نماید زیرا
که هر شیء متبهای عز و علو را محبوب داشته
و میدارد و کل عز و علو خلقی است در کف
قدرت او و ظهوری است در یمین مشیت او

- 593 He cannot be described by places and limitations, and His encompassing of all created things is not an encompassing of Essence, for conjunction is impossible and without conjunction, conjoined encompassing is impossible. Rather, He encompasses all things through His penetrating knowledge and extends over all things through His prevailing power.
- 594 How transcendent are the manifestations of His glory, for every thing, through its firstness and lastness, seeks Him! If thou sayest He is the First, He created all first ones that thou mightest sanctify Him from the mention of lastness. If thou sayest He is the Manifest, He originated all manifest things that thou mightest sanctify Him from the mention of manifestness. If thou sayest He is the Hidden, He brought into being all hidden things that thou mightest sanctify Him from hiddenness. If thou sayest He is the Knowing, He established all knowledge in the contingent realm of His manifestations that thou mightest sanctify Him from knowingness. If thou sayest He is the Powerful, He established all power in the dawning-places of His names that thou mightest sanctify Him from power.
- 595 If thou sayest He is the All-Encompassing, He established all encompassing in the essence of the hearts of His pure creation that thou mightest sanctify Him from encompassingness. If thou sayest He is the Inaccessible, He established all inaccessibility in the dawning-places of His examples that thou mightest know Him as sanctified from all inaccessibility. If thou sayest He is the Exalted, He established all exaltation for the pillars of His pure and holy dominion that thou mightest sanctify Him from exaltedness. If thou sayest He is the Most High, He established all loftiness for the support of the carpet of His pure holiness that thou mightest sanctify Him from highness.
- 596 If thou sayest He is the All-Glorious, He established all glory in the countenance of those who glorify His holy Essence that thou mightest sanctify Him from glory.
- 597 Who can describe Him when the very existence of description itself is proof of His creation? Who can praise Him when the very existence of praise in its ancient utterance is evidence of its being originated by Him? All names are proofs of His oneness and have ever been so, and all examples have been and will ever be the emblems of His exclusive sovereignty.
- 598 The essence of His riches hath been independent of any mention of need, and the essence of His glory hath been independent of any mention of seeking glory, and the essence of His beauty hath been independent of any mention of acquiring beauty, and
- موصوف بامکنه و حدودات نکردد واحاطه او
بکل ممکنات احاطه ذات نبوده زیرا که اقتران
ممتنع وبلا اقتران احاطه مقتزنه ممتنع بل محیط
بوده بکل شیء و بعلم نافذ خود ومستطیل بوده
بر هر شیء و بقدرت واقده خود
- چقدر متعالیست ظهورات مجد او که هر شیء
و باولیت و آخریت خود او را طلب مینماید اگر
کوئی که او اول است کل اوائل را خلق فرموده
تاآنکه تقدیس نمائی او را از ذکر آخریت و اگر کوئی
او ظاهر است کل ظواهر را مخترع فرموده تاآنکه
تقدیس کنی او را از ذکر ظاهریت و اگر کوئی
او باطن است کل بواطن را انشاء فرموده تاآنکه
تزیه کنی او را از باطنیت و اگر کوئی او عالم
است کل علم را در امکان ظهورات خود قرار
داده تاآنکه تقدیس کنی او را از عالمیت و اگر
کوئی او قادر است کل قدرت را در مطالع
اسماء خود قرار داده تاآنکه تقدیس نمائی او را از
قدرت
- و اگر کوئی او محیط است کل احاطه را در
جواهر افئده سازجیات خلق خود قرار داده
تاآنکه تزیه کنی او را از محیطیت و اگر کوئی
او ممتنع است کل امتناع را در مطالع امثال
خود قرار داده تاآنکه او را منزّه دانی از کل
امتناعیت و اگر کوئی او مرتفع است کل ارتفاع
را در ادلاء عز مملکت خود قرار داده تاآنکه
او را تقدیس نمائی از ارتفاعیت و اگر کوئی او
متعالیست کل علو را از برای قوام بساط قدس
محض خود قرار داده تاآنکه تزیه نمائی او را از
علائیت
- و اگر کوئی او متباهی است کل بهاء را در
طلعت مسبحین ذات مقدس قرار داده تاآنکه
تزیه نمائی او را از بهائیت
- کرا توان که وصف نماید او را و حال آنکه وجود
وصف بنفسه دلیل است بر خلق او و کراتوان که
نعمت گوید مرا و حال آنکه وجود نعمت
بکهنه منطقی است بر جعل خود کل اسماء ادلاء
سلطان وحدانیت او بوده وهستند و کل امثال
امثال ملکان فردانیت او بوده و خواهند بود
- مستغنی بوده ذات غناء او از ذکر استغناء
ومستبهی بوده ذات بهاء او از نفس استبهاء
ومستجللی بوده ذات جمال او از نفس استجمال
ومسترفع بوده ذات استرفاع او از نفس استرفاع
ومستمع بوده ذات استماع او از نفس استماع

the essence of His loftiness hath been independent of any mention of seeking loftiness, and the essence of His inaccessibility hath been independent of any mention of becoming inaccessible, and the essence of His grandeur hath been independent of any mention of seeking grandeur, and the essence of His generosity hath been independent of any mention of becoming generous, and the essence of His glorification hath been independent of any mention of seeking glorification, and the essence of His holiness hath been independent of any mention of seeking holiness, and the essence of His might hath been independent of any mention of seeking might, and the essence of His greatness hath been independent of any mention of seeking greatness, and the essence of His good-pleasure hath been independent of any mention of seeking good-pleasure, and the essence of His love hath been independent of any mention of seeking love, and the essence of His nobility hath been independent of any mention of seeking nobility, and the essence of His dominion hath been independent of any mention of seeking dominion, and the essence of His sovereignty hath been independent of any mention of seeking sovereignty, and the essence of His transcendence hath been independent of any mention of seeking transcendence, and the essence of His bounty hath been independent of any mention of seeking bounty, and the essence of His perfection hath been independent of any mention of seeking perfection, and the essence of His good-pleasure hath been independent of any mention of seeking good-pleasure, and the essence of His protection hath been independent of any mention of seeking protection, and the essence of His triumph hath been independent of any mention of seeking triumph, and the essence of His grace hath been independent of any mention of seeking grace, and the essence of His justice hath been independent of any mention of seeking justice, and the essence of His vision hath been independent of any mention of seeking vision.

599 How exalted are the manifestations of His glory, that all these names bow down before the sanctity of His exaltation! And how glorious are the revelations of His might, that all these examples find their rest in His Being! From a beginning that hath no beginning unto an end that hath no end, He hath manifested Himself unto His creation in every Revelation through the Manifestation of His own Self, howsoever He pleaseth, through whatsoever He pleaseth, for whatsoever He pleaseth. He hath ordained no limit or bound to the purposes of His Revelation, nor will He ever do so. From a beginning that hath no beginning, all the thrones of manifestation have summoned unto His oneness, and unto an end that hath no end, all the seats of revelation will summon unto Him.

و مستعظم بوده ذات استعظام او از نفس
استعظام و مستکرم بوده ذات استکرام او از نفس
استکرام و مستسبح بوده ذات استسباح او از
نفس استسباح و مستقدس بوده ذات استقداس
او از نفس استقداس او از نفس استعزاز
و مستعز بوده ذات استعزاز او از نفس استعزاز
و مستکبر بوده ذات اکتبار او از نفس اکتبار
و مسترضی بوده ذات استرضای او از نفس
استرضاء و مستجب بوده ذات استجباب او
از نفس استجباب و مستشرف بوده ذات
استشراف او از نفس استشراف و مستلط بود
ذات استلاط او از نفس استسلاط و مستملک
بود ذات استملاک او از نفس استملاک و
مستعلی بوده ذات استعلای او از نفس استعلاء
و مستجود بوده ذات استجواد او از نفس
استجواد و مستکمال بوده ذات استکمال او از
نفس استکمال و مسترضی بوده ذات استرضای
او از نفس استرضاء و مستحفظ بوده ذات
استحفاظ او از نفس استحفاظ و مستظهر بوده
ذات استظهار او از نفس استظهار و مستفضل
بوده ذات استفضال او از نفس استفضال
و مستعدل بوده ذات استعدال او از نفس
استعدال و مستبصر بوده ذات استبصار او از
نفس استبصار

599 چقدر متعالیست ظهورات مجد او که کل این
اسماء ساجدند از برای قدس ارتفاع او و چقدر
متباهی است ظهورات عز او که کل این امثال
مستقریند باو بحد او از اول لا اول الی آخر
لا آخر تجلی فرموده بخلق خود در هر ظهوری
بمظهر نفس خود کیف یشاء بما یشاء لما یشاء
و تحدیدی و تعدیدی از برای اغراش ظهور خود
مقدر نفرموده و نخواهد فرمود از اول لا اول
کل اغراش ظهورات داعی بسوی وحدانیت او
بوده والی آخر لا آخر کل کراسی ظهورات داعی
بسوی او خواهند بود

600 In every Revelation, according to the wisdom of His eternal Being and the subtlety of His everlasting Essence, He hath commanded His servants whatsoever He hath deemed meet for His dominion, and hath raised up the people of that Revelation toward Him through His commandments and prohibitions. He hath promised infinite rewards unto them that obey Him, and hath demonstrated His power in fulfilling what He hath promised through the creation of the heavens and the earth and all that lieth between them, that not a single atom of doubt or uncertainty concerning the promises of His grace might exist in the kingdom of command and creation.

601 And He hath decreed firm ordinances in life and in death for them that have remained veiled from His commandments and prohibitions, that not a single atom might harbor in its heart aught that is contrary to His good-pleasure. All existence, from the invisible Kingdom and the realm of witness, is elevated and restrained within His firm ordinances in every Revelation. He has willed naught from the creation in each Manifestation save to prepare creation for the next Revelation. And concerning the decree of the Hereafter in relation to the primary life, in mention of this letter, He has made beloved its mention five times during day and night, that it might shine forth upon the tongues of His servants.

602 And if it is conjoined with the mention of two words with the term 'Living', it suffices in place of this number. And He has made beloved the elevation of this letter in His life and death, for the elevation of the dwellers of each Revelation is the elevation of the Manifestation of His Self, and the elevation of the Manifestation of His Self is the elevation of His invisible and unseen Essence in the station of His revelation upon this throne of manifestation, as it has been and ever shall be. And He has decreed for the veiled ones the number of 'Ha' in emeralds without equivalent, and for the forgotten ones - even though they be in their own lifetime - He has ordained no decree, out of His bounty and grace.

603 And He has ordained this decree solely for the strengthening of His Cause and the establishment of His Revelation, and the preparation of all for the Day of the next Resurrection and the manifestation of Him Whom God shall make manifest in the highest and lowest kingdoms and whatsoever lies between them, from the first atom to the last, so that the dwellers of each Revelation until its end might draw near through His commandments and prohibitions, that through this education they might draw near in the subsequent Revelation, and through this grace they might ascend to the Source in the next Resurrection and be illumined by the ever-abiding holy splendor in

600 ودر هر ظهوری بر اقتضای حکمت ذات ازلی خود و بر لطافت منظر کینونیت ابدی خود آنچه مقتضای ملک خود را دیده سکان او را حکم فرموده و اهل انظهور را باوامر و نواهی خود مسترفع بسوی او داشته و مطیعین خود را بجوائز ما لا نهایه مستوعده بوده و اظهار قدرت فرموده بر آنچه وعده فرموده در خلق سموات و ارض و ما بینهما تا آنکه هیچ ذره شک و ریب در استوعادات فضل وجود او در ملکوت امر و خلق ننموده

601 و محتجبین از اوامر و نواهی خود را بحدودات متقنه در حیات و ممات حکم فرموده تا آنکه هیچ ذره خطور دون رضای او را بر قلب خود جاری نساخته و کل وجود از ملکوت غیب و جبروت شهود بحدودات متقنه او در هر ظهور مسترفع و مستمنع کشته و اراده نفرموده از خلق هر ظهوری الا از برای استعداد خلق از برای ظهور اخر و حکم اخرت بالنسبه بحیات اولی در ذکر این حرف در لیل و نهار پنج مرتبه ذکر او را محبوب داشته که بر السنه عباد خود مستشرق کردد

602 و اگر مقترن شود بذکر کلمتین بلفظ حی مکتفی بوده از این عدد و محبوب داشته ارتفاع این حرف را در حیات و ممات او زیرا که ارتفاع سکان هر ظهوری ارتفاع مظهر نفس اواست و ارتفاع مظهر نفس او ارتفاع ذات غیب لا یرای او در مقام تجلی او در این عرش ظهور بوده و هست و حکم فرموده بر محجبین بعدد هاء از زمرد بلا عدل و برمنس* اگر چه در حیات خود باشد حکمی مقدر نفرموده از راه جود و فضل خود

603 و این حکم را نفرموده الا از برای اتقان امر خود و اثبات ظهور خود و استعداد کل از برای یوم قیامت اخری و ظهور من یظهره الله در ملکوت علی و ادنی و ما بینهما من ذره الاولی الی الذره الادنی تا آنکه سکان هر ظهوری تا منتهای او باوامر و نواهی او مستقرب بوده و باشند تا آنکه باین تربیت در ظهور بعد مستقرب بوده باشند و باین لطافت در قیامت اخری مستری بمبدء گردیده شوند و مستبهی بیهاء قدس لم یزل در اخرت و اولی

the Hereafter and the beginning. His is the praise in the past and the future, and we are all His praising ones.

مفتخر کردند له الحمد من قبل ومن بعد وانا كل له حامدون

604 (6. al-abha)

604 (الابهي)

605 (mode of verses)

605

606 In the name of God, the Most Splendid, the Most Splendid

606 بسم الله الابهي الابهي

607 In the name of God, the Most Splendid, the Most Splendid! There is no God but Him, the Most Glorious, the Most Glorious! There is no God but Him, the Most Resplendent, the Most Resplendent! There is no God but Him, the Most Luminous, the Most Luminous! There is no God but Him, the One, the All-Glorious!

607 بالله الله البهي البهي الله لا اله الا هو الابهي الابهي الله لا اله الا هو البهي البهي الله لا اله الا هو المتبهي المتبهي الله لا اله الا هو الواحد البهيان

608 To God belongs the glory of the heavens and the earth and whatsoever is between them. God is the All-Glorious, the Most Resplendent. To God belongs the effulgent glory that illumineth the heavens and the earth and whatsoever is between them. God is the All-Glorious, the Most Exalted. To God belongs the radiant glory of the heavens and the earth and whatsoever is between them. God is the All-Glorious, the Most Sublime.

608 والله بهي بهيان بهاء السموات والارض وما بينهما والله بهاء باهي بهي والله بهي بهيان بهيئته السموات والارض وما بينهما والله بهيان مبتي متباه والله بهي بهيان ابتاه السموات والارض وما بينهما الله بهيان مبتي متباه

609 Say: God is more glorious than every possessor of glory. None can escape from the sovereignty of His glory, whether in the heavens or on earth or in what lieth between them. Verily, He is the All-Glorious, the Most Resplendent. Say: God is more glorious than every possessor of beauty. None can escape from His resplendent glory, whether in the heavens or on earth or in what lieth between them. Verily, He is the All-Glorious, the Most Luminous. Say: God is more glorious than every possessor of majesty. None can escape from His radiant glory, whether in the heavens or on earth or in what lieth between them. Verily, He is the All-Glorious, the Most Effulgent.

609 قل الله ابهي فوق كل ذي ابهاء لن يقدر ان يمتنع عن ملك سلطان ابهائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بهاء باهيا بهيا قل الله ابهي فوق كل ذي بهاء لن يقفر ان يمتنع عن بهي بهيانه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بهيا نامبتهيا بهيا قل الله ابهي فوق كل ذا ابهه لن يقدر ان يمتنع عن بهي بهيان ابهائه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان بهيانا مبتهيا بهيا

610 Say: O God! Thou art the Source of all glory. Thou givest glory unto whomsoever Thou willest and withholdest it from whomsoever Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou aidest whom Thou willest and forsakest whom Thou willest. Thou enrichest whom Thou willest and impoverishest whom Thou willest. Thou strengthenest whom Thou willest and weakeneth whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art the All-Glorious, the Most Resplendent.

610 قل اللهم انك انت بهيان البهائين لتوءتين البهاء من تشاء ولتنزغن البهاء عن تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتنصرن من تشاء ولتخذلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتعزن من تشاء ولتذلن من تشاء في قبضتك ملكوت كل شيء تخلق ما تشاء بامرک انک کنت بها باهيا بهيا

611 Glorified art Thou, O God! Thou art the Glory of the heavens and earth and whatsoever is between them. Thou bestowest glory upon whomsoever Thou willest and withholdest it

611 سبحانه اللهم انک انت بهيان السموات والارض وما بينهما لتوءتين البهاء من تشاء ولتغنن البهاء عن تشاء ولتحکن ما تشاء

from whomsoever Thou willest. Thou ordainest what Thou willest and decreest what Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou givest life to whom Thou willest and causest to die whom Thou willest. Thou upholdest the heavens and earth and whatsoever is between them by Thy command. Verily, Thou art powerful over all things.

ولتقدرون ما تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتحينن من تشاء ولتقيمن من تشاء ولتقيمن السموات والارض وما بينهما على امرك انك كنت على كل شيىء قديرا

- 612 Say: O God! Thou art the Most Glorious of the glorious ones. Thou givest authority to whom Thou willest and takest it from whom Thou willest. Thou holdest up the heavens lest they fall upon the earth, and Thou holdest the earth above the water. Thou createst in the kingdom of the heavens and earth and whatsoever is between them whatsoever Thou willest. Verily, Thou art powerful over all things.

612 قل اللهم انك انت ابهى الابهين لتوءين الامر من تشاء ولتنزعن الامر عن تشاء ولتمسكن السموات ان تقع على الارض ولتمسكن الارض على الماء ولتخلقن فى ملكوت السموات والارض وما بينهما ما تشاء انك كنت على كل شيىء قديرا

- 613 To God belongs the sovereign dominion of the glory of the heavens and earth and whatsoever is between them. God is the All-Glorious, the Most Exalted. To God belongs all that He hath created and will create of all things, and unto Him shall return all glory, resplendent and luminous.

613 والله ملك سلطان بهاء السموات والارض وما بينهما والله بهاء باهى متباه والله كل ما خلق ويخلق من كل شيىء وكان اليه ذا بهاء بهى بهيا

- 614 Say: The glory of all things lieth in their faith in God and in His signs. If ye wish to preserve your glory, then believe in God and in His signs at the time of the appearance of each of God's Messengers, for thereafter ye shall attain unto all glory. Say: The glory of that thing is what gold ye give and receive. God teacheth you the knowledge of glory that ye may become certain.

614 قل ان كل شيىء بهائه ايمانه بالله ثم بآياته ان تحبون ان تحفظن بهائكم فلتؤمنن بالله وآياته عند كل ظهور من عند رسل الله فانكم انتم بعد ذلك كل بهاء تدركون قل ان بهاء ذلك الشيىء ما توءين الذهب وتاخذنه يعلمكم الله علم البهاء لعلمكم تتقنن

- 615 This is a Book from God, the Supreme, the Self-Subsisting, unto Him Whom God shall make manifest. Verily, there is no God but Me, the Mighty, the Best-Beloved. Bear thou witness that verily He is I, besides Whom there is no God, and all are His worshippers.

615 هذا كتاب من عند الله المهيمن القيوم الى من يظهره الله انه لا اله الا انا العزيز المحبوب ان اشهد انه لا اله الا هو وكل له عابدون

- 616 We have made thee resplendent with the light of Baha for those who are radiant, and We have made thee majestic with glory for those who are glorious, and We have made thee beautiful with beauty for those who are beautiful, and We have made thee mighty with grandeur for those who are mighty, and We have made thee luminous with light for those who are enlightened, and We have made thee merciful with grace for those who are merciful, and We have made thee perfect with perfection for those who are perfect.

616 انا قد جعلناك بهاء بهيا للباهيين وانا قد جعلناك جلالا جليلا للجاللين وانا قد جعلناك جمالا جميلا للجمالين وانا قد جعلناك عظمتا عظيمة للعظمين وانا قد جعلناك نورانا نورا للناورين وانا قد جعلناك رحمانا رحيمًا للراحمين وانا قد جعلناك ثمانا تميما للتامين

- 617 Say: We have made thee complete with completeness for those who are complete. Say: We have made thee great with greatness for those who are great. Say: We have made thee powerful with might for those who are powerful. Say: We have

617 قل انا قد جعلناك كمالنا كميلا للكاملين قل انا قد جعلناك كبرانا كبيرا للكبارين قل انا قد جعلناك عزانا عزيزا للعاززين قل انا قد جعلناك نصرا نصيرا للناصرين قل انا

made thee victorious with triumph for those who are victorious. Say: We have made thee conquering with conquest for those who conquer. Say: We have made thee capable with capacity for those who are capable. Say: We have made thee pure with purity for those who are pure. Say: We have made thee loving with love for those who love. Say: We have made thee noble with nobility for those who are noble. Say: We have made thee sovereign with sovereignty for those who are sovereign. Say: We have made thee regal with kingship for those who rule.

قد جعلناك فتحانا فتيحا للفاحين قل انا قد
جعلناك قدرا قديرا للقادرين قل انا قد
جعلناك طهرا طهيرا للطاهرين قل انا قد
جعلناك حبا حبيبا للحبايين قل انا قد جعلناك
شرفا شريفا للشارفين قل انا قد جعلناك
سلطانا سليطا للسلطين قل انا قد جعلناك ملكا
مليكا للمالكين

618 Say: We have made thee lofty with exaltation for those who are exalted. Say: We have made thee a herald of glad tidings for those who bring good news. Say: We have made thee a proof with evidence for those who prove. Say: We have made thee dominant with dominion for those who dominate. Say: We have made thee compelling with force for those who compel. Say: We have made thee wise with wisdom for those who judge. Say: We have made thee a minister with ministry for those who minister. Say: We have made thee generous with bounty for those who give. Say: We have made thee bestowing with bestowal for those who bestow. Say: We have made thee hearing with perception for those who hear. Say: We have made thee near with nearness for those who draw nigh.

618 قل انا قد جعلناك عليانا عليا للعاليين قل انا
قد جعلناك بشرا بشيرا للبشرين قل انا قد
جعلناك برهانا برها للبارهين قل انا قد جعلناك
قهرا قهيرا للقاهرين قل انا قد جعلناك جبرانا
جبرا للجبرين قل انا قد جعلناك حكاما حكما
للكامين قل انا قد جعلناك وزرا وزرا
للوازرين قل انا قد جعلناك جودا جودا
للاجودين قل انا قد جعلناك وهبا وهبا
للوهابين قل انا قد جعلناك سمعا سمعا
للسامعين قل انا قد جعلناك قربا قربا
للقاربين

619 Say: We have made thee seeing with vision for those who see. Say: We have made thee observant with observation for those who observe. Say: We have made thee informed with knowledge for those who know. Say: We have made thee mighty with power for those who seize. Say: We have made thee tranquil with peace for those who are at peace. Say: We have made thee pleased with pleasure for those who are pleased. Say: We have made thee noble with nobility for those who are noble. Say: We have made thee manifest with manifestation for those who manifest. Say: We have made thee detached with detachment for those who are detached. Say: We have made thee pure with purity for those who are pure. Say: We have made thee adorned with adornment for those who adorn.

619 قل انا قد جعلناك بصرا بصيرا للباصرين قل
انا قد جعلناك نظرا نظيرا للنظرين قل انا قد
جعلناك خبرا خبرا للخبرين قل انا قد جعلناك
بطشا بطشا للباطشين قل انا قد جعلناك سكا
سكنا للسكانين قل انا قد جعلناك رضيا
للارضيين قل انا قد جعلناك نبزا نبزا
للانبليين قل انا قد جعلناك جهرا جهرا
للجاهرين قل انا قد جعلناك جريدا جريدا
للاجادين قل انا قد جعلناك سذجا سذجا
للساذجين قل انا قد جعلناك طرزا طرزا
للاطرزين

620 Say: We have made thee a shining sun for those who shine. Say: We have made thee a luminous moon for those who illuminate. Say: We have made thee radiant stars for those who are noble. Say: We have made thee a heaven endowed with loftiness for those who are elevated. Say: We have made thee an earth endowed with expansion for those who expand. Say: We have made thee a mountain endowed with grandeur for those who are grand. Say: We have made thee an ocean endowed with waves for those who journey.

620 قل انا قد جعلناك شمسا مضيئا للمضائين قل
انا قد جعلناك قمرنا قمرنا للناورين قل انا قد
جعلناك كواكب مشرقه للشارفين قل انا قد
جعلناك سماء ذات ارتفاع للرافعين قل انا قد
جعلناك ارضا ذات انسطاح للساطحين قل انا
قد جعلناك جبلا ذات ابتذاح للباذخين قل انا
قد جعلناك بحرا ذات ارتجاج للسائرين

- 621 Say: We have made thee all things and have sanctified thee from all things, for We are powerful over all things. Say: We have made thee all things and have purified thee from all things, and We are mighty over that. Therefore, grieve not even to the extent of a mustard seed, for We are thy helpers. Place thy trust in God, thy Lord, the All-Merciful, the Most Compassionate. Whatsoever thou beholdest of joy, say: This is from God, the Most High, the Most Great. And whatsoever thou beholdest other than this, seek refuge with God from those who believe not in God, the Most High, the All-Bountiful.
- 622 Verily God hath created for thee in Paradise that which He hath created for none among all the worlds, and hath ordained for thee in all the heavens that which He hath ordained for none among all the worlds. All this is through God's favor upon thee and upon those who recognize God their Lord, then believe in and are assured of His signs. Say: God will assuredly make thee manifest upon the earth and all that is thereon by His command, and God is, in truth, powerful over that. Say: God will assuredly exalt thee upon the earth and all that is thereon by His word, and God is, in truth, powerful over that. Say: God will assuredly cause thee to triumph over the earth and all that is thereon, and God is, in truth, invincible over that.
- 623 Say: God will assuredly grant thee dominion over all things, and God is, in truth, supreme over that. Say: God will assuredly subjugate all things unto thee, and God is, in truth, sovereign over that. Therefore grieve not over anything, for We are in truth filled with joy. Guard thyself that no sorrow return unto thee, for this is God's command unto thee and unto all believers. Say: God will assuredly assist Him Whom God shall make manifest with the hosts of the heavens and earth and whatsoever lieth between them, and God is mighty, invincible. Say: Should all who are in the heavens and earth and whatsoever lieth between them gather together to produce the like of that Being, they would never be able nor would they have power, even were they all to aid one another.
- 624 Such was the creation of the Bayan in the Book of God. Are ye then able to oppose it? Watch over yourselves in the days of God, for ye shall surely be tested. Say: God will assuredly make manifest Him Whom God shall make manifest even as He made manifest Muhammad, the Messenger of God, aforetime
- قل انا قد جعلناك كل شي ء وزهناك عن كل شي ء انا كما على كل شي ء لقادرين قل انا قد جعلناك كل شي ء وقدسناك عن كل شي ء وانا كما على ذلك لمقتدرين فلا تحزن قدر خردل فانا كما لك ناصرين وتوكل على الله ربك الرحمن الرحيم وكل ما تشهد من ابتهاج قل هذا من عند الله العلي العظيم وكل ما تشهد من دون ذلك فاستعذ بالله عمن لا يؤمن بالله العلي الكريم
- وان الله قد خلق لك في الفردوس مالم يخلق لاحد من العالمين وقدر لك في كل الجنان مالا قدر لاحد من العالمين كل ذلك من فضل الله عليك وعلى الذينهم يعرفون الله ربهم ثم بآياته يؤمنون ويوقنون
- قل انالله ليظهرنك على الارض وما عليهن بامرهم وكان الله على ذلك مقتدرا قل ان الله ليرفعنك على الارض وما عليها بكلمته وكان الله على ذلك مقتدرا قل ان الله ليغلبنك على الارض وما عليها وكان الله على ذلك متمتعا قل ان الله ليقهرنك على كل شي ء وكان الله على ذلك مستلطا قل ان الله ليسخرن لك كل شي ء وكان الله على ذلك متملكا فلا تحزن من شي ء فانا كما لباهجين ولتحفظن نفسك ان لا يرجع اليك من حزن فان ذلك امرالله عليك وعلى كل المؤمنين قل ان الله لينصرن من يظهره الله بجنود السموات والارض وما بينهما وكان الله عزيزا منيعا قل لو اجتمع من في السموات والارض وما بينهما ان ياءتوا بمثل ذلك الانسان لن يستطيعن ولن يقدرن ولو كانوا كل بكل مستعينين
- ذلك خلق البيان في كتاب الله افانتم تستطيعون ان تقابلون فتراقبن انفسكم في ايام الله فانكم انتم لمبتلون قل ان الله ليظهرن من يظهره الله مثل ما قد اظهر محمدا رسول الله من قبل واظهر عليا قبل محمد من بعد كيف يشاء بامرهم انه كان على كل

and made manifest 'Ali before Muhammad thereafter, howsoever He pleaseth by His command. Verily He hath power over all things. Say: If ye desire to behold all the Messengers in the countenance of God, and if ye desire to see all the Books in the Book of God, and if ye desire to attain unto all good from God, and if ye desire to know the names of God and His attributes - ye who believe in Him Whom God shall make manifest shall know, then shall love.

شيء قديرا قل لو تريدن كل الرسل في وجه الله تنظرون ولو تريدن كل الكتب في كتاب الله تنظرون ولو تريدن كل خير من عند الله تدركون ولو تريدن ان تعرفن اسماء الله ثم امثاله انتم الذين يوءمون بمن يظهره الله تعرفون ثم لتحبون

625 Say: Were the creation of the Bayan not complete, God would not make Him manifest. Do ye not see? And all that appeareth before His manifestation are proofs that there is no God but Him, and all are His worshippers. Say: God hath created naught save for the day of His manifestation. Do ye then withhold from God, his Lord, anything? He it is Who aided you with His help and sent down unto you clear verses wherein is guidance and glad tidings for those who believe in God and then in His names. Say: The eyes shall never comprehend God, yet He is the One, the All-Seeing. Say: God comprehendeth all things, and He is the One, the All-Perceiving. Say: God is the Unseen, the Inaccessible, the Most Exalted.

625 قل لو لم يكمل خلق البيان لم يظهره الله افلا تبصرون وكل ما يظهر قبل ظهوره ادلاء على انه لا اله الا هو وكل له عابدون قل ما خلق الله من شيء الا ليوم ظهوره افانتم عن الله ربه من شيء تمنعون هو الذي ايدكم بنصره وانزل عليكم اياتا بيناتا فيها هدى وبشرى للذينهم بالله ثم باسمائه موءمون قل ان الله لن تدركه الابصار وهو الواحد البصار قل ان الله ليدركن كل شيء وهو الواحد النظار قل ان الله غيب ممتنع متعال

626 All that hath known Him or shall know Him - that is what the Messengers have proclaimed from His presence, that there is no God but Me, the Protecting, the Self-Subsisting. Say: All that the Messengers have brought, they have spoken from God that there is no God but Me, the Mighty, the Best-Beloved. Even if they were calling unto themselves, how many gods do ye then witness? Say: Glory be to God! All are servants of God and there is no God but God. All were created from clay and unto clay shall all return. All have declared: We worship none but God, the Lord of the heavens and the Lord of the earth, the Lord of the visible and invisible, Lord of all the worlds.

626 كل ما قد عرفه من شيء او يعرفه ذلك ما قد انباء الرسل من عنده على انه لا اله الا انا المهيمن القيوم قل كل ما قد جاءت الرسل قالوا من عند الله انه لا اله الا انا العزيز المحبوب ولو انهم لانفسهم كانوا لداعين فاذا كم تشهدن من الهه قل سبحان الله كل عباد لله وما من اله الا الله كل خلقوا من طين وكل سيرجعون الى الطين كل قالوا انا لا نعبد الا الله رب السموات ورب الارض رب ما يرى وما لا يرى رب العالمين

627 God hath chosen us for Himself that we may summon all unto Him and recite the verses of God from His presence, and we all bow down before Him.

627 قد اصطفينا الله لنفسه لندعون كل الى نفسه ولتلتلون ايات الله من عنده وانا كل له ساجدون

628 Say: He is the First before all things; through Him are all created. Say: He is the Last after all things; through Him are all sustained. Say: He is the Outward above all things; through Him do all die. Say: He is the Inward beneath all things; through Him are all made alive. Say: He is the Powerful over all things; through Him are all brought into being. Say: He is the Powerful over all things, and all are submissive to Him. Say: He is the Almighty above all things, and through Him do all prevail. Say: He is the Most Glorious above all things, and through Him are all made victorious.

628 قل هو الاول قبل كل شيء كل به يخلقون قل هو الاخر بعد كل شيء كل به يرزقون قل هو الظاهر فوق كل شيء كل به ليميتون قل هو الباطن دون كل شيء كل به ليحيون قل هو القادر على كل شيء كل به يدعون قل هو القادر على كل شيء وكل له قانتون قل هو القاهر فوق كل شيء وكل به يغلبون قل هو الفاعل فوق كل شيء كل به ينصرون

629 Blessed be God, the Lord Inaccessible, Invincible! Blessed be God, the Sovereign All-Powerful, Ancient! Blessed be God, the Ruler Supreme, Most High! Blessed be God, the Mighty One, Most Strong! Blessed be God, the Judge All-Wise, Most Sage! Blessed be God, the Holy One Most Pure, Most Sacred! Blessed be God, the Resplendent, Most Luminous! Blessed be God, the Majestic, Most August! Blessed be God, the Beauteous, Most Comely! Blessed be God, the Greatest, Most Supreme! Blessed be God, the Light-Giving, Most Radiant! Blessed be God, the Merciful, Most Compassionate! Blessed be God, the Lofty, Most Elevated! Blessed be God, the Magnificent, Most Sublime! Blessed be God, the Originator, Most Wondrous! Blessed be God, the Glorious, Most Excellent! Blessed be God, the Manifest, Most Evident!

629 تبارك الله من رب ممتنع منيع وتبارك الله من ملك مقتدر قدير وتبارك الله من سبط مستلط رفيع وتبارك الله من وزير موزر وزير وتبارك الله من حكم محتكم حكيم وتبارك الله من قدس مقدس قدیس وتبارك الله من بهی مبهی وتبارك الله من جل مجتل جلیل وتبارك الله من جمل مجمل جمیل وتبارك الله من عظم معتظم عظیم وتبارك الله من نور منتور نوير وتبارك الله من رحم مرتحم رحيم وتبارك الله من شمع مشتمخ شمیخ وتبارك الله من بذخ مبتذخ بذیخ وتبارك الله من بدء مبتدء بدی ء وتبارك الله من نغر مفتخر نغیر وتبارك الله من ظهر مظهر ظهیر

630 Blessed be God, the Subduer, Most Compelling! Blessed be God, the Victorious, Most Mighty! Blessed be God, the Great, Most Eminent! Blessed be God, the Powerful, Most Strong! Blessed be God, the All-Knowing, Most Wise! Blessed be God, the Ancient, Most Enduring! Blessed be God, the Bountiful, Most Generous! Blessed be God, the Gracious, Most Kind! Blessed be God, the Adorner, Most Beauteous! Blessed be God, the Attractor, Most Alluring! Blessed be God, the Inaccessible, Most Impregnable! Blessed be God, the Noble, Most Distinguished! Blessed be God, the Well-Pleased, Most Content! Blessed be God, the Exalted, Most High!

630 وتبارك الله من قهر مقتهر قهیر وتبارك الله من غلب مغلب غلب وتبارك الله من كبر مكبر كبير وتبارك الله من عز معتز عزيز وتبارك الله من علم معلم علم وتبارك الله من قدم مقدم قديم وتبارك الله من جود مجتود جود وتبارك الله من لطف ملتطف لطيف وتبارك الله من طرز مطرز طریز وتبارك الله من جذب مجذب جذیل وتبارك الله من منع ممتنع منيع وتبارك الله من شرف مشرف شریف وتبارك الله من رضی مرتضى رضی وتبارك الله من علی معتلى على

631 This is the Path of God for all who are in the heavens and on the earth and whatsoever lieth between them - all are guided by Him. This is the Help of God for all who are in the heavens and on the earth and whatsoever lieth between them - all are aided through Him. This is the Victory of God for all who are in the heavens and on the earth and whatsoever lieth between them - all are made victorious through Him. This is God's sovereignty over all who are in the heavens and the earth and whatsoever is between them - through it all exercise sovereignty. This is God's dominion over all who are in the heavens and the earth and whatsoever is between them - say: through it all exert dominion.

631 هذا صراط الله لمن في السموات والارض وما بينهما كل به يهتدون هذا نصر الله لمن في السموات والارض وما بينهما كل به ينتصرون هذا فتح الله لمن في السموات والارض وما بينهما كل به يفتحون هذا سبط الله لمن في السموات والارض وما بينهما كل به يستلطون هذا قهر الله لمن في السموات والارض وما بينهما قل كل به يقهرون

632 This is God's manifestation over all who are in the heavens and the earth and whatsoever is between them - say: through it all become manifest. This is God's victory over all who are in the heavens and the earth and whatsoever is between them

632 هذا ظهر الله لمن في السموات والارض وما بينهما قل كل به يظهرون هذا غلب الله لمن في السموات والارض وما بينهما قل كل به يغلبون هذا بطش الله لمن في السموات والارض وما بينهما قل كل

- say: through it all achieve victory. This is God's power over all who are in the heavens and the earth and whatsoever is between them - say: through it all wield power. This is He Who shall be made manifest on the Day of Resurrection. Will ye not, then, believe in God and His signs? Say: He Who hath been made manifest and He Who shall be made manifest - if ye look at their outward appearance. Say: He Who hath been made manifest and He Who shall be made manifest - if ye look at their inward reality.

به يبشون هذا من يظهر يوم القيمة من بعد افانتم بالله واياته لا توقنون قل ان من ظهر من يظهر ان انتم في الظاهر فيهما تنظرون قل ان من ظهر من يظهر ان انتم بالباطن فيهما تنظرون

633 Say: He Who hath been made manifest and He Who shall be made manifest - if ye look at their beginning. Say: He Who hath been made manifest and He Who shall be made manifest - if ye look at their end. Say: He Who hath been made manifest and He Who shall be made manifest - if ye look at their speaking. Say: He Who hath been made manifest and He Who shall be made manifest - if ye look at their power. Say: He Who hath been made manifest and He Who shall be made manifest - if ye look at their loftiness. Say: All Who have been made manifest from a beginning that hath no beginning and all Who shall be made manifest unto an end that hath no end - behold ye Me in them.

633 قل ان من ظهر من يظهر انتم بالاول فيهما تنظرون قل ان من ظهر من يظهر انتم في الاخر فيهما تنظرون قل ان من ظهر من يظهر انتم باناطق فيهما تنظرون قل ان من ظهر من يظهر انتم في القادر فيهما تنظرون قل ان من ظهر من يظهر انتم في العالى فيهما تنظرون قل ان من ظهر كل من ظهر من اول الذى لا اول له وكل من يظهر الى اخر الذى لا اخر له انتم اياى فانظرون

634 Say: All Who have been made manifest from a beginning that hath no beginning and all Who shall be made manifest unto an end that hath no end - do ye worship any but God in them? And there is no God but God - we all worship Him. Therefore, exalt ye the station of that Letter and make mention of it to the number of the letter Ha in every night and day, that ye may be guided by it in the next Resurrection. And if ye make mention after the mention of the two Words to the number of the Living, this shall suffice you instead of that, for God desireth to make your religion spacious unto you, that ye may be thankful. And whoso is veiled from the number of Ha, upon him shall be binding the number of Ha, perchance the Zero that hath no equal, that ye may be God-fearing and not be veiled.

634 قل ان من يظهر كل من ظهر من اول الذى لا اول له وكل من يظهر الى اخر الذى لا اخر له افاله غير الله انتم اياه تعبدون وما من اله الا الله انا كل له عابدون فلترفعن مقعد ذلك الحرف ولتذكرن ذكر ذلك عدد الهاء في كل ليل ونهار لعلمكم في القيمة الاخرى به تهتدون وان تذكرن بعد ذكر الكلمتين عدد الحى يكفيكم عن ذلك والله يريدان يوسعن عليكم دينكم لعلمكم تشكرون ومن يحتجب عن عدد الهاء فليزمنه عدد الهاء لعل صفر مالا عدل له لعلمكم تتقون ولا تحتجبون

635 And if ye forget, God will not question you about it, even if ye remain veiled throughout your lives. But after ye have remembered, then remember ye. Then give thanks unto God.

635 وان تنسون فلا يسئل الله عنكم ولو انتم في كل حياتكم تحتجبون ولكن بعد ما تذكرتم فلتذكرون ثم فردين الله تشكرون

636 (mode of prayers)

636

637 In the name of God, the Most Splendid, the Most Splendid

637 بسم الله الابى الابى

638 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, that there is no God but Thee, alone with no partner. Thine is the Kingdom and the celestial dominion, Thine the might and the divine power, Thine the strength and

638 سبحانك اللهم يا الهى لاشهدنك وكل شىء على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك والملكوت ولك العز والجبروت ولك القدره واللاهوت ولك القوه

the heavenly domain, Thine the force and sovereignty, Thine the earthly realm and grandeur, Thine the countenance and perfection, Thine the likeness and the examples, Thine the stations and the glory, Thine the mercy and bounty, Thine the sovereignty and justice, Thine the likeness and the examples, Thine the stations and the glory, Thine the honor and invincibility, Thine the power and exaltation, Thine the grandeur and independence, Thine the majesty and sublimity, Thine the joy and gladness, Thine the dominion and authority.

639 Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation. All things have ever been in Thy grasp, and within Thy mighty hand lies everything.

640 All shall worship Thee according to Thy true oneness, all shall prostrate themselves before Thee according to Thy true unity, all shall glorify Thee according to Thy true singleness, all shall sanctify Thee according to Thy true glory, all shall exalt Thee according to Thy true essence, all shall beautify Thee according to Thy true being, all shall aid Thee according to Thy true victory, all shall strengthen Thee according to Thy true self-subsistence, all shall empower Thee according to Thy true sovereignty, all shall render Thee sovereign according to Thy true eternity. None besides Thee can be manifest so as to be known thereby, nor can any besides Thee be hidden so as to be described thereby.

641 Glory be unto Thee! Glory be unto Thee! Thou art too exalted and glorious to be known through any but Thyself, too lofty and inaccessible to be described by Thy servants. Rather, all that is known is known through Thy knowledge, and all that is described is described through Thy description. Therefore, I praise Thee for having made Thyself known to us with true praise, for who could know Thee hadst Thou not made Thyself known? And I thank Thee for having shown us Thy radiance, for who could witness Thee and what Thou art, hadst Thou not shown us?

642 Glorified and exalted art Thou! All names are signs of Thy Will, yet Thou art sanctified above all Thy names. All examples are signs of Thy Purpose, yet Thou art exalted above all Thy examples. Thou hast made Thyself known to Thy creation through Thy Word, and thereby have the dwellers of Thy paradise come to know Thee, and through this they have recognized Thee as manifest above all things, triumphant over all things, sanctified above the sanctity of all things, exalted above the exaltation of all things, powerful above the power of all things, sovereign above the sovereignty of all things, and manifest above the manifestation of all things.

والياقوت ولك السلطنة والناسوت ولك الطلعه والجلال ولك الوجهه والكمال ولك المثل والامثال ولك المواقع والاجلال ولك الرحمه والفضال ولك السطوه والعدل ولك المثل و الامثال ولك المواقع والاجلال ولك العزه والامتناع ولك القوه والارتفاع ولك العظمه والاستقلال ولك الكبرياء والاستجلال ولك البهجه والابتهاج ولك السلطنة والاقتدار

639 ولك ما احبته او تحبه من ملكوت امرک وخلقک لم یزل کل لک وفي قبضتک کل شیء ...

640 لیعبدنک علی حق وحدانیتک وکل لیسجدن لک علی حق صمدانیتک وکل لیسبحن لک علی حق فردانیتک وکل ليققدسنک علی حق مجادیتک وکل لیجللنک علی حق کینونیتک وکل لیجملنک علی حق ذاتیتک وکل لینصرنک علی حق نصاریتک وکل لیقوینک علی حق قیومیتک وکل لیسلمنک علی حق سلطنتک وکل لیلکنک علی حق ابدیتک الغیرک من ظهور حتی تعرف به او لدونک من بطون حتی توصف به

641 سبحانک سبحانک انت اعلی واجل من ان تعرف بغیرک وارفع وامنع من ان توصف بعبادک بل کل معروف بمعروفیتک قد تعرفت وکل موصوف بموصوفیتک قد تشعشت فلاحمدنک علی ما قد عرفتنا نفسک حق حمدک ولو لاعرفت نفسک فن یعرفک ولاشکرنک علی ما اشدتنا علی تجلیک ولو لا اشدتنا علی تجلیک فن یشهد علیک وعلی ما انت علیه

642 فسبحانک وتعالیت کل الاسماء سمه مشیتک وانت ممتنع فوق کل اسمائک وکل الامثال سمه ارادتک وانت المرتفع علی کل امثالك تعرفت خلقک بنفسک فی کلامک فاذا تعرفت المتعرفات من سکان رضوانک وبذلک قد عرفوک ظاهرا فوق کل شیء وقاهرا علی کل شیء وممتنعا فوق امتناع کل شیء ومرتفعا فوق ارتفاع کل شیء ومقتدرا فوق اقتدار کل شیء ومستلطا فوق استلاط کل شیء ومظتهرا فوق اظهار کل شیء

- 643 Praise be unto Thee, with true praise, for having made us among the dwellers of the paradise of Thy knowledge and the guides to Thy love and glory. Glory be unto Thee for having inspired us with Thy remembrance and praise, and for having shown us Thy love and good-pleasure. All this is from Thee, belongs to Thee, exists through Thee, and returns to Thee alone. There is no God but Thee. None besides Thee is sought after, none except Thee is worshipped, none but Thee is praised, none other than Thee is adored.
- 644 Thou art the First, O my God, and there is naught before Thee. Thou art the Last, O my Beloved, and there is naught after Thee. Thou art the Manifest, O my Desired One, and there is naught above Thee. Thou art the Hidden, O my Worshipped One, and there is naught besides Thee. Thou hast created all things from nothing by Thy power, and Thou hast provided for all things, not through any other thing; and by Thy purpose hast Thou caused all things to die, not through any other thing; and by Thy mercy hast Thou brought all things to life, not through any other thing. Through Thee have I known Thee, O my God, not through aught else, for all else is Thy creation. How then can that which is created comprehend Thee?
- 645 Through Thee have I recognized Thy oneness, not through aught else besides Thee, for all else is Thy creation. How then can it be a pathway to the sovereignty of Thy oneness and the kingdom of Thy singleness?
- 646 Glorified and exalted art Thou! Through Thee have I known Thee, and there is none known but Thee. Through Thee have I described Thee, and there is none described but Thee. Through Thee have I loved Thee, and there is none beloved but Thee. Through Thee have I turned towards Thee, and there is none desired but Thee. Through Thee have I sought Thee, and there is none sought but Thee.
- 647 Thy signs are Thy creation - how then can I know Thee through them when Thou hast created them and their meanings? Thy words are a sign of Thy power - Thou hast brought them into being, so how can I attest to Thy oneness through them? Thy attractions are an expression of Thy mercy - how then can I proclaim Thy unity through them? Thy tokens are but designs from the designs of Thy dominion - how then can I sanctify Thee through them? Thy manifestations are but words from the words of Thy creation - how then can I glorify Thee through them?
- 648 Far be it from Thee that anything should know Thee save through Thee! Glory be to Thee that anything should love Thee save through Thee! Sanctified art Thou that anything
- 643 فلک الحمد حق حمدک علی ما قد جعلتنا من
سکان رضوان عرفانک وادلاء حبک وپهائک
ولک المجد علی ما قد اهمتنا من ذکرک وثنائک
واشهدتنا علی حبک ورضائک کل ذلک منک
ولک وبک والیک وحدک لا اله الا انت لیس
دونک من مقصود ولا سواک من معبود ولا
دونک من محمود ولا غیرک من مسجود
- 644 انت الاول یالهی ولیس قبلک من شیء وانت
الاخر یا محبوبی ولیس بعدک من شیء وانت
الظاهر یا مقصودی ولیس فوقک من شیء
وانت الباطن یا معبودی ولیس دونک من شیء
خلقت کل شیء لا من شیء بقدرتک وورزت
کل شیء لا عن شیء بمشیتک وامت کل شیء
لا عن شیء بارادتک واحییت کل شیء لا
عن شیء برحمتک بک عرفتک یالهی لا بشیء
دونک اذ ما دونک خلقک فکیف یکون دلیلا
علیک
- 645 وبک وحدتک لا بشیء من سواک اذ ما
سواک خلقک فکیف یکون سیلا الی سلطان
وحدانیتک وملکان فردانیتک
- 646 سبحانک وتعالیت بک عرفتک ولا معروف
غیرک ولک وصفتک ولا موصوف سواک
وبک احبتک ولا محبوب غیرک وبک رغبت
الیک ولا مرغوب الا انت وبک طلبتک ولا
مطلوب الا ایاک
- 647 وان اياتک خلقک فکیف اعرفک بها وانک
قد خلقتها ومعانیها وان کلماتک ایه من قدرتک
انت قد ابدعتها فکیف اشهد علی وحدانیتک بها
وان جذائیتک طرز من طراز رحمتک فکیف
اوحدک بها وان اشاراتک هندسه من هندسه
ملکتک فکیف اقدسک بها وان ظهوراتک
کلمه من کلمات ابداعک کیف اکبرک بها
- 648 حاشاک حاشاک من ان یعرفک شیء
بغیرک وسبحانک سبحانک من ان یحبک شیء
بدونک و قدسانک قدسانک من ان ینجدین

should draw nigh unto Thee save through Thee! Thou hast ever been the Ancient One in the sovereignty of might and majesty, and Thou wilt ever remain the Creator, the Wondrous, in the kingdom of glory and beauty.

اليك شئى ء بسواك لم تزل كنت انه لا قديما
فى سلطان العزه والجلال ولا تزال لتكونن مبد
عابد يعانى ملك العز والجمال

- 649 All, O my God, worship Thee; all proclaim Thy unity; all describe Thee; all praise Thee; all long to behold Thy countenance and seek Thy good pleasure; all turn toward Thee through the lights of Thy face; all manifest Thy will through the exaltation of Thy sovereignty; all elevate Thy purpose through the invincibility of Thy words.

649 كل يالمى ليعبدنك وكل يالمى ليوحدنك وكل
يالمى ليصفنك وكل يالمى ليثبن عليك وكل
يالمى ليحب ان ينظرن الى طلعته ويستقربن
اليك برضاء ربوبيته ويتوجهن اليك بانوار
وجهته وليظهرن مشيخته بارتفاع سلطنته
وليعلن ارادته بامتناع كلهاك الا ومنته على
بعض عبادك بفرقانه واتممت حجتك على
من احتجب باياته وادلاء ملكك وملكوت
اجلالك وشهداء مملكته واوداء افضالك

- 650 I testify, and all things testify, that everything to which the name of a thing can be applied, from the beginning that hath no beginning to the end that hath no end, are Thy servants, prostrate before Thy face, humble before Thy Being, thankful for Thy presence, praising Thy countenance, submissive to Thy Lordship, and lowly before Thy divinity. There is nothing that doth not sanctify Thy Being, glorify Thy remembrance, magnify Thy holiness, extol Thy might, revere Thy grandeur, proclaim Thy singleness, and honor Thy transcendence.

650 لاشهدنك و كل شئى ء بان كل ما يطلق
عليه اسم شئى ء من اول الذى لا اول له الى
اخر الذى لا اخر له عبادون لك وسجادون
لوجهك وقناتون لذاتك وشكاريون لطلعتك
وحمادون لوجهتك وخضاعون لربوبيته
وخشاعون لالوهيته وما من شئى ء الا
ليقدس ذاتك وليسبحن بذكرك وليكبرنك
بقدسك وليجمدنك بعزك وليعظمنك
بكبريائيتك وليجللنك بفردانيتك وليعززنك
بصمدانيتك وليحين ان يرفعن امرك بسلطان
قدس وحدانيتك وليسلمن كلمتك على الارض
ومن عليها باستلاط ملك وحدانيتك ولينصرن
ما اردت ان تثبتن باتقان صنيع حكمتك

- 651 Thou art He Who hath ever been eternally ancient and will ever remain wondrously new. Thou begetteth not nor wast Thou begotten, and there is none like unto Thee, none to compare with Thee, none equal to Thee, none to rival Thee, none to resemble Thee.

651 انت الذى لم تزل كنت ازلا قديما ولا تزال
لتكونن مبدعابدعا لم تلد ولم تولد ولم يكن لك
من كفو ولا شبه ولا عدل ولا قرين ولا مثال

- 652 Glorified and exalted art Thou! How can I praise Thee, O my God, with the highest forms of praise when these are but creations in Thy dominion? How can I praise Thee with the most excellent degrees of glory when these are but attributes in Thy kingdom? Glory be to Thee! Sanctified, resplendent, majestic, beauteous, mighty, and luminous art Thou! Were it not that Thou hadst made Thyself known to Thy creation, who would know Thee? And were it not that Thou hadst sent down Thy signs, who would be guided by Thy guidance? Were it not for Thy assistance to Thy Faith, who would be able to raise up Thy Cause? Were it not for the perfection of Thy handiwork, who would be capable of perpetuating Thy remembrance? Glory be unto Thee and exalted art Thou!

652 سبحانك وتعاليت كيف اثنى عليك يالمى باعلى
طرز البناء وان ذلك خلق فى ملكك وكيف
اثنى عليك باعلى جرد البهاء وان ذلك صفه فى
مملكته سبحانك وتعاليت سبحانك وتقديست
سبحانك وتبهرت سبحانك وتجللت سبحانك
وتجلت سبحانك وتعظمت سبحانك وتنورت
لولا عرفت نفسك خلقك فمن يعرفك ولولا
نزلت اياتك فمن يهتدى بهدائك ولولا نصرتك
دينك فمن نستطيعن على ارتفاع امرك ولولا
اتقنت صنعك فمن يقدرن على امتناع ذكرك

653 Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection through Thy power over all things, with all Thy most resplendent Glory, and with all Thy most exalted Majesty, and with all Thy most beauteous Beauty, and with all Thy most supreme Greatness, and with all Thy most luminous Light, and with all Thy most expansive Mercy, and with all Thy most perfect Words, and with all Thy most noble Signs, and with all Thy most great Names, and with all Thy most mighty Power, and with all Thy most effectual Will, and with all Thy most penetrating Knowledge, and with all Thy most prevailing Might, and with all Thy most pleasing Utterance, and with all Thy most noble Honor, and with all Thy most enduring Sovereignty, and with all Thy most glorious Dominion, and with all Thy most elevated Loftiness, and with all Thy most bountiful Generosity, and with all Thy most impregnable Gifts, and with all Thy most victorious Aid, and with all Thy most manifest Triumph, and with all Thy most powerful Attraction, and with all Thy most sublime Praise, and with all Thy most wondrous Innovation, and with all Thy most evident Manifestation, and with all Thy most perfect Protection, and with all Thy most complete Guardianship, and with all Thy most great Care, and with all Thy most exalted Shelter, and with all Thy most resplendent Authority, and with all Thy most compassionate Kindness, and with all Thy most glorious Might, and with all Thy most merciful Clemency, and with all that pertaineth unto Thee of Thy most excellent Names and Thy most exalted Attributes.

654 Verily nothing escapeth Thy knowledge and nothing is beyond Thy power. Thou hast ever been the Knower of all things and the Possessor of might over all things.

655 O my God! Thou shalt manifest in the Bayan a mirror of Thy Self and a dawning-place of Thine Essence, and Thou shalt make it the dayspring of Thy sanctity in Thine ultimacy and the orient of Thy subsistence in Thy primacy, the repository of Thine eternity in Thy visibility and the stronghold of Thine everlastingness in Thy concealment. O God! Make it, by Thy might, a glory unto them that are in the Bayan, and by Thy bounty, a treasure unto them that dwell in that Paradise. Thou hast created me, O my God, and manifested me through the name of Thy Gates in that number of 4. Therefore, O God, create through each one mirrors unattainable that tell of Thine Essence and crystals exalted that indicate Thy Oneness.

656 Then Thou didst remove from me that garment and elevate me beyond that sublime horizon and manifest me in the proofs of Thy authority and the names of Thy unity. Therefore, O God, create in every year for each one mirrors unattainable and

653 سبحانک وتعالیت صل علی من تظهروه يوم القيمة بقدرتک علی کل شیء بکل بهائک ابهه ومن کل جلالک اجله ومن کل جمالک اجله ومن کل عظمتک اعظمها ومن کل نورک انوره ومن کل رحمتک اوسعها ومن کل کلماتک اتماها ومن کل اياتک اکرمها ومن کل اسمائک اکبرها ومن کل عزتک اعزها ومن کل مشیتک امضاها ومن کل علمک انفذه ومن کل قدرتک مستطیلاها ومن کل قولک ارضاه ومن کل شرفک اشرفه ومن کل سلطانتک ادومه ومن کل ملکک انفره ومن کل علائک اعلاه ومن کل جودک اجوده ومن کل موهبتک امنعها ومن کل نصرک انصره ومن کل فتحک افتحه ومن کل جذبک اجذبه ومن کل ثنائک اثنته ومن کل بدایعک ابدعه ومن کل ظهورک اظهره ومن کل حفظک احفظه ومن کل کلائیک اکلته ومن کل رعایتک اکبرها ومن کل حمایتک ارفعها ومن کل ولایتک اسننها ومن کل عطفک اعطفه ومن کل جبرک احبره ومن کل راءفتک ارتفعها ومن کل ما انت علیه من اسمائک الحسنی الممتعه وامثالک العلیا المرتفعه

654 انک لن یغرب من علمک من شیء ولا یعجزک من شیء لم تزل کنت عالما بکل شیء وقادرا علی کل شیء

655 ولتظهرن اللهم فی البیان مرآة لنفسک وطلعه لذاتک ولتجعلنها مطلع قدوسیتک فی اخریتک ومشرق قیومیتک فی اولیتک ومکمن ازلیتک فی ظاهریتک ومنیع ابدیتک فی باطنیتک ولتجعلنه اللهم عزرا لمن فی البیان بعزتک وذخرا لمن فی ذلک الرضوان بکرامتک وقد خلقتنی یالهی واطهرتني باسم ابوابیتک فی اعداد ذلک ٤ فلتخلقن اللهم بکل واحد مرآة ممتعه تحکی عن ذاتیتک وبلوریه مرتفعه تدل علی وجدانیتک

656 ثم قد اخلعت عنی ذلک القمیص وارفعتنی عن ذلک الافق النبیع واطهرتني فی ادلاء ولایتک و اسماء وحدانیتک فلتخلقن اللهم فی کل حول لكل

crystals exalted that tell of Thy Self with all the conditions of Thy power and the manifestations of Thy might, until Thou dost raise me above the station of martyrdom and cause me to enter the gardens Thou didst create before authority and make to shine before guidance. O God!

واحد مراتا ممتنع وبلوريه مرتفعه تحكي عن نفس بكل شئون قدرتك وتجليات عزتك حتى اذا ترفعن عن مقام الشهداء وتدخلن في جنان ما قد خلقت قبل الولاية واشرفت قبل الدلالة

- 657 Create there mirrors unattainable and raise me, O God, above that and establish me in Thy station and show me the number of the Living Ones as pure mirrors and exalted crystals, all reflecting the reflection of Thy Countenance and telling of the manifestation of Thy Face and shining with the dawning-places of Thine eternity and gleaming with the lightning-flashes of Thine everlastingness and revealing the daysprings of Thy Self-Subsistence and the wonders of the traces of Thy Oneness and the conditions of the sanctity of Thy Self-Subsistence and the attractions of the nearness of Thy Holiness and the signs of the glory of Thy Perpetuity and the tokens of the might of Thy Singleness and that which beseemeth Thee of bounty, O Thou Possessor of Glory and Splendor, and of grace and bestowal, O Thou Possessor of Holiness and Sublimity!

657 ولتخلقن اللهم هنالك مراتا ممتنع ولترفعن اللهم عن ذلك ولتستقرني في مقامك و لتريني عدد الحى مراتا صافيه وبلورياتا مرتفعه كلهن يعكسن عن تعكس طبعك ويحكين عن تجلي وجهتك ويشرقن بشوارق ازليتك ويبرقن ببوارق ابديتك ويظهرن مطالع صمدانيتك وبدايع اثار وحدانيتك وشئون قدس قيوميتك وجذبات قرب قدوسيتك واشارات مجد ديموميتك ودلالات عز فردانيتك وما انت مستحق به من العطاء ياذا العز والبهاء ومن الفضل والاعطاء يا ذا القدس والعلاء

- 658 Praise be unto Thee, O my God, for mirrors Thou hast revealed, the crystals Thou hast manifested, the essences Thou hast caused to shine forth, the beings Thou hast adorned, and the pure ones Thou hast exalted. Here am I, O my God, unable to render due thanks for this glorious gift and mighty bestowal, nor can I, O my Beloved, offer befitting gratitude for these reflecting mirrors and crystalline surfaces. Therefore, O Lord, protect them by Thy power from being touched by sorrow, and send down upon them through Thy knowledge that which will gladden them. Cause, O Lord, the tongue of their essence to speak the words of Thy glory, and the tongue of their nature to utter the verses of Thy oneness.

658 فلك الحمد يا الهى على ما قد اشهدتني من مرات قد اظهرتها وبلوريه قد ابرزتها وكنونيه قد اشرقتها وذاتيه قد اطرزتها وساذجيه قد ارفعها فيها انا ذا يا الهى لاشكريك عن تلك الموهبه البهيه والعطيه الجليله حق حمدك ولاشكرتك يا محبوبى على ذلك يا محبوبى على ذلك المرات المستحكيه والبلوريه المستعكسه على حق شكرك فلتحفظنه اللهم ان لا يمسه من حزن بقدرتك ولتنزلن اللهم عليها ما يتبهجها بعلبك ولتنطقن اللهم لسان كينونيتها بكلمات عزتك ولتجلجن اللهم لسان فطرتها بايات وحدانيتك

- 659 Make their being, O Lord, to bring forth the pearls of the ocean of Thy singleness, and cleave their ruby essence that the waters of Thy singular manifestations may flow therefrom, that they may witness no sorrow in Thy realm but behold all joy from Thee and from all Thy creation.

659 ولتفطرن اللهم ذاتيتها بان تظهرن من عندها لثالى بحر فردانيتك ولتشققن اللهم كينونيه ياقوتيتها بان تخرجن منها ماء ظهورات فردانيتك بلا ان تشهد من حزن في ملكك وتشهد على كل ابتهاج من عندك وعند كل خلقك

- 660 Rear them, O Lord, in the highest heights of Thy education, and gladden their eyes with that which will satisfy their hearts, and beyond what will satisfy their hearts, from Thee and from all Thy creatures. Exalt, O Lord, the influence of their pens to the loftiest degree possible in Thy knowledge and the most glorious attainable in Thy dominion. Send down upon them, O Lord, all Thy goodness and mercy, and preserve them from any love save Thy love and the good-pleasure of Thy oneness.

660 فلتربينه اللهم باعلى علو تربيتك ولتقرن اللهم عيناه بما يرضى به فواده وفوق ما يرضى فواده من عندك وعند كل بريتك ولترقين اللهم اثر اقلامه باعلى ما يمكن في علمك وابهى ما يذوت في مملكته ولتنزلن اللهم عليها كل خيرك ورحمتك ولتعصمه اللهم عن كل حب دونك ورضاء وحدانيتك

- 661 Send down, O Lord, upon them and upon their parents and their siblings and their near kindred that which will guide them by their guidance, elevate them by their exaltation, and cause them to praise Thee in the watches of the night and the ends of the day through their radiance. Remove, O Lord, from all Thy creation whatsoever might sadden their souls, for these are fruits Thou hast taken from that Tree.
- 662 Praise be unto Thee, O my God, for this glorious fruit, and glory be unto Thee, O my Beloved, for this mighty gift. This is one of the first cycles of My manifestation. Glorified art Thou! There is no God but Thee. Verily, Thou art the Most Holy of the holy ones.
- 663 Show forth, O Lord, through Thy power the numbers of the letter Ha, and choose from among the crystals of Thy creation through Thy all-encompassing knowledge, and manifest unto them through themselves with the prevailing might of Thy singleness, that thereby may be quickened the remembrance of Him Who quickened the Furqan and then the Bayan, through Thy grandeur. Verily, O my God, nothing escapeth Thy knowledge, whether in the heavens or on the earth or between them, and nothing can frustrate Thee, whether in the kingdom of command or creation or whatsoever is beneath them.
- 664 Therefore, O Lord, send blessings upon these mirrors with every good that Thy knowledge encompasseth, and ordain, O Lord, in that Gate the mention of the letter Ha, the elevation of its seat, the inaccessibility of its remembrance and word, and inspire all to mention it night and day to the number of Ha, that none may be veiled from Thy commandments. And whosoever is veiled, though cognizant of Thy Cause, upon him shall be incumbent from Thy Book the number of Ha in most resplendent gold. And as for the Prophet - verily Thou art too exalted and sweet to ask anyone. Glorified art Thou! There is no God but Thee. Verily, Thou art the Best of rememberers.
- 665 (mode of sermons)
- 666 In the name of God, the Most Splendid, the Most Splendid
- 667 Praise be to God Who hath adorned the essences of all praise with the ornament of His ornate adornment, and hath caused the realities of all essence to shine forth through the effulgence of the dawning-places of His radiant splendor, and hath caused the simple essences to appear through the rising-places of the wondrous, sublime and inaccessible glory of His sanctified transcendence, and hath manifested the lights of all beings through the appearances of the signs of His divine Unity.
- 661 ولتنزلن اللهم عليها وعلى ابويها وعلى اخوتها واولى قرباتها مما يهدين بهداها ويستغرن بعلاها ويستحمدنك في اناء الليل واطراف النهار بيهاها ولتنزلن اللهم كل خلقك عما تحزن به نفسها اذ تلك ثمره قد اخذتهما من تلك الشجرة
- 662 فلك الحمد يا الهى على تلك الثمره البهيه ولك المجد يا محبوبى على تلك الموهبه الجليله فهذا واحد الخول الاول من ظهورى سبحانك ان لا اله الا انت انك انت اقدس الاقدسين
- 663 فلترين اللهم اعداد الهاء بقدرتك ولتصطقين اللهم من بلوريات خلقك باحاطتك ولتجلين لها بها بنفسها باقتدار استلاط فردانيتك لتحيين به ذكرى الى الفرقان ثم حى البيان بعظمتك انك لن يعزب يا الهى من علمك من شىء لا فى السموات ولا فى الارض ولا ما بينهما ولا يعجزك من شىء لا فى ملكوت الامر ولا الخلق ولا ما دونهما
- 664 فلتصلين اللهم على ذلك المرات بكل خير قد احطت به علما ولتقدرن اللهم فى ذلك الباب ذكر حرف الهاء وارتفاع مقعده وامتناع ذكره وكلمته وان تلهمن كل ان يذكره فى الليل والنهار عدد الهاء لان لا يحتجب احد عن اوامرك ومن يحتجب وكان عالما بامرک فليزمنه من كتابك عدد الهاء لعل اصفر ومن نبى فانك انت اعلى واحل من ان تسئل احدا سبحانك ان لا اله الا انت انك انت خير الذاكرين
- 665 بسم الله الابى الابى
- 667 الحمد لله الذى قد اطرز ذاتيات الحمديات باطرار طرز طراز طرازتيه واشرق كينونيات الذاتيات باشرار شوارق شرق شراقيته و الاح ذاتيات الساذجيات بطوالع بدايع رفابع منابع مجد قدس مناعيته واطهر انوار انيات المتلائحات بظهورات ايات قدس فردانيته

- 668 I praise Him with such praise as none before Me hath praised Him, nor shall anyone after Me praise Him - praise that hath dawned and illumined, shone forth and radiated, glowed and beamed forth, risen and blazed forth, shone and ascended, gleamed and became inaccessible. Praise of radiance possessed of brilliance, of lightning possessed of flashing, of twilight possessed of glowing, of ascent possessed of rising, of companionship possessed of association, of truth possessed of yearning, of separation possessed of parting, of verification possessed of confirming, of cleaving possessed of splitting, of creation possessed of originating, of vanishing possessed of passing away, of derivation possessed of springing forth.
- 669 Praise adorned with ornament, mighty with glory, treasured with abundance, preserved with safekeeping, honored with pride, favored with bounty, illumined with light, fashioned with creation, purified with sanctity, exalted with grandeur, manifest with appearance, victorious with triumph, watchful with observation, informed with knowledge, beloved with affection, forgiving with pardon, striving with effort, concealed with secrecy, righteous with virtue.
- 670 Praise that filleth all the heavens with the dawning-places of the glory of His inaccessibility, and the earth and whatsoever is thereon with the lightning-flashes of the holiness of His transcendence, and whatsoever is between them with the manifestations of the might of His majesty, and whatsoever is beneath them with the mysteries of the sanctity of His grace. Praise that filleth all paradise with the lights of the revelations of His countenance, and the heavenly realm and whatsoever is therein with the manifestations of the might of His grandeur, and those who dwell in the Most Exalted Horizon with the dawning-places of His holy adornment, and those who abide in the Supreme Horizon with the wonders of the glory of His eternity.
- 671 A praise that is pleasing and well-pleasing, and an exaltation that is lofty and sublime, bearing witness unto that which God hath testified concerning His own Self, that verily there is none other God but Him. He was an Eternal Mystery and an Everlasting Manifestation, a Glorious Sovereign and an Exalted King, a Resplendent Beauty and a Magnificent Glory, a Gracious Essence and a Mighty Being, an Illuminating Light and a Great Grandeur, a Powerful Might and a Perfect Wholeness, a Universal Knowledge and a Mighty Power, a Content Pleasure and a Lofty Height, an August Majesty and a Mighty Dominion, a Supreme Sovereignty and a Transcendent Exaltation.
- 672 May all attain unto the summit of the glory of their Beloved, and may all reach the source of the might of their Goal. May
- 668 فاستحمده حمدا ما حمده احد من قبل ولا يستحمده احد من بعد حمدا طلع واضاء وشرق فنار و برق فباه واشرق واضاء وتشعشع فارفع وتسطع فامتنع حمد شراق ذو الاشتراق وراق ذو الابرار وشفاق ذو الاشتفاق ورفاق ذو الارتفاق ورفاق ذو الارتفاق وحقاق ذو الاتيق ورفاق ذو الاقتراق وصادق ذو الاصتياد وفاق ذو الافتلاق وخلق ذو الاختلاق وزهاق ذو الارتهاق وشفاق ذو الاشتقاق و
- 669 ثناء طراز ذو الاطرار وعزاز ذو الاعتزاز وكاز ذو الاكتناز وذخار ذو الاذخار فخار ذو الافتخار وبتار ذو الاستخار ونوار ذو الانتوار وفطار ذو الافتطار وطهار ذو الاطهار وجبار ذو الاحتبار وظهار ذو الاظهار ونصار ذو الانتصار ونظار ذو الانتظار وخبار ذو الاختبار وجبار ذو الاحتبار وغفار ذو الاغتفار وجهار ذو الاجتهار وسرار ذو الاسترار وبرار ذو الابتار
- 670 حمدا يملأ السموات كلهن من شوارق مجد امتناعه والارضين وما عليهن من بوارق قدس امتناعه وما بينهما من ظهورات عز اجلاله وما دونهما من بطونات قدس افضاله وثناء يملأ الرضوان كلهن من انوار تجليات طلعه والفرردوس وما فيهن من ظهورات عز عظمتة ومن في رفرف الابهى من طوابع قدس طرزيتة ومن في رفرف الاعلى من بدايع مجد ابدية
- 671 حمد راضى مسترضى وثناء على مستعلى يستشهد على ما قد شهد الله لنفسه بنفسه على انه لا اله الا هو كان غيبا ازلا وظاهرا بادا وسلطانا جللا وملكانا رفعا وبهيانا بهيا وجلانا جللا وحملانا جملا وعظمانا عظما ونورا نا وكبرانا كبرا وعزانا عزيزا وكملانا كملا وعمانا علما وقدرانا قدرا ورضيانا رضيا ورفعانا رفعا وحشمانا حشما وشوكانا شوكا وسلطانا سلطا وعليانا عليا
- 672 وليستبلغن كل الى ذروه عز محبوبه وليوصلن كل الى منبع عز مقصوده ولينطقن كل على ثناء علو

all speak in praise of the loftiness of His novel adornment and His Purpose, and the splendor of the attraction of His grandeur and His Praised One. May all things give voice to the truth of His praise - praise ornate and adorned, splendor radiant and illumined, glory lofty and exalted, gratitude manifest and evident, glory enduring and everlasting.

طرزیه بدعه و مقصوده و بهاء جذیه جده و محموده
و استنطقن کل شیء علی حق حمده حمد طرزی
مطرزی و ثناء باهی مبهی و مجد عالی معلی و شکر
جالی مجلی و مجد باقی مبتقی

673 His firstness indicateth the firstness of His creation, His lastness the lastness of His origination, His outwardness the outwardness of His manifestation, His inwardness the inwardness of His nurture.

673 تدل اولیته علی اولیه منشئه و آخریه علی آخریه
مدرئه و ظاهریته علی ظاهریه مذوته و باطنیه علی
باطنیه مربیه

674 Praise through which victory descendeth like pouring rain and filleth the atmosphere of earth and heaven with triumph like an encompassing cloud, and filleth the kingdom of the heavens with exalted manifestation and the kingdom of the earth with overwhelming power, and what lieth between them with overwhelming majesty, and what lieth beneath them with conquering might, and whatsoever existeth in the creation of the First and the Last, the Outward and the Inward, with balanced might and surpassing victory, and perfect grandeur and complete favor, until all the atoms of existence, from the kingdom of origin and the unseen, praise the divine tree for bearing the sublime and eternal fruit, and the heavenly tree for bringing forth eternal and ornate leaves, and the tree of divine oneness for growing novel and eternal branches, and the tree of unity for adorning the pristine camphor-like garden, and the nightingale of divinity for singing melodies of divine essence, and the peacock of might for chanting the most glorious and attractive songs, and the dove of the kingdom for soaring in the atmosphere of holy sanctity and ruby-like manifestation with exalted and attractive qualities, and the cock of the Throne at noontide for spreading its wings adorned with glory and grandeur, until all are attracted by the first call that "There is no God but Me, the Guardian, the Self-Subsisting" and all are elevated by the first manifestation that "There is no God but God, I am the Mighty, the Beloved."

674 حمدا ینزل النصر مثل غیث الهاطل و یملاء جو
الارض و السماء الفتح مثل سحب حائل و یملاء
ملکوت السموات من اظہار مترافع و ملکوت
الارض کلہن من اقتہار متمانع و ما بینہما من
استلاط متجالل و ما دونہما من اغتلاب متقالل
و ما فی خلق الاول والاخر و الظاہر و الباطن
من اجتہاد متعادل و انتصار مفتاضل و اکتبار
متجامل و استخار متکامل حتی یجدن کل
ذرات الوجود من ملکوت البدء و الغیوب علی
ما اثمرت شجرہ الالہیہ باثرہ الالہیہ الازلہ و ما
استورقت شجرہ الربانیہ من ورق الازلہ الطرزیہ
و ما اغصنت شجرہ الفردانیہ من غصن الابدیہ
البدعیہ و ما استخذقت شجرہ الوجدانیہ من حدیقہ
ساذجیہ کافوریہ و ما تغنت بلبل الالہوت
بالحان طرائز الکیئونیہ و ما ترنی طاوس الجبروت
بأہی ترنات المجتذیہ و کففت حمامہ المملکوت
فی جو عماء القدس و الباقوت بشئون مجذیہ
رفیعہ و ما تصففت دیک العرش عند الزوال
باجناح طرائز المجد و الطرزوت حتی یجذب کل
بنداء الاول انه لا الہ الا انا المہیمن القیوم
و یرفعن کل بظہور الاول علی انه لا الہ الا اللہ
انا العزیز المحبوب

675 Indeed, thus does the tree of oneness bear fruit, and the countenance of the Lord become manifest, and the face of the Eternal shine forth, and the essence of divinity be exalted, and the crystal of divinity gleam, and the mirrors of holiness reflect.

675 الا ان یمثل ذلک ثمر شجرہ الوجدانیہ و تتجلی طلعه
الربانیہ و تستہی وجہہ الصمدانیہ و تستعلی کینونیہ
الربانیہ و یستضیء بلوریہ الالہیہ و تستجلی مراتیہ
القُدوسیہ

676 For verily it is resplendent, made radiant through the twofold Baha, through splendour and splendours, through luminous ones and luminosities; and it is majestic, robed in the twofold Jalal, through glory and glorifications, through august ones and majesties; and it is beautiful, adorned with the twofold Jamal, through loveliness and harmonies, through fair ones and beauties; and it is exalted, magnified by the twofold

676 فانہا ہی متبیہہ مبتہیہ بالہائین و البہاء و الباہیات
و البہیات و متجللہ بالجلالین و الجلاء و الجلالات
و الجلالات و متجملہ متجملہ بالجمالین و الجملاء و
الجمالات و الجملات و متعظمہ متعظمہ بالعظامین
و العظماء و العاظمت و العظمت و متنورہ متنورہ
بالنوارین و النوراء و الناورات و النورات و متسلطہ
مستلطہ بالسلطین و السلطاء و السلطات

'Azamah, through greatness and grandeurs, through mighty ones and magnitudes; and it is illumined, irradiated by the twofold Nur, through light and effulgences, through radiant ones and illuminations; and it is sovereign, empowered by the twofold Sultan, through dominion and authorities, through rulers and sovereignties; and it is possessed, endowed by the twofold Mulk, through kingship and realms, through possessors and possessions; and it is exalted on high, raised by the twofold 'Ulu, through loftiness and sublimities, through exalted ones and elevations; and it is ennobled, honored by the twofold Sharaf, through nobility and distinctions, through the noble and the dignities; and it is beloved, cheriitd by the twofold Hubb, through love and affections, through lovers and endearments; and it is well-pleased, satisfied through the twofold Rida, through contentment and approvals, through the well-pleased and satisfactions; and it is empowered, made potent through the twofold Qudrah, through might and capacities, through the powerful and powers; and it is knowing, instructed by the twofold 'Ilm, through knowledge and sciences, through the learned and knowings; and it is mighty, fortified by the twofold 'Izzah, through glory and strengths, through the exalted and honours; and it is boastful, glorying in the twofold Fakhr, through pride and distinctions, through the proud and excellences; and it is secure, entrusted through the twofold Amanah, through trust and fidelities, through the faithful and securities; and it is commanding, enjoined by the twofold Amr, through authority and commandership, through rulers and ordinances; and it is judging, establiitd by the twofold Hukm, through judgment and wisdom, through judges and decrees; and it is vested, burdened by the twofold Wizar, through ministry and stewardship, through ministers and offices; and it is great, magnified by the twofold Kibr, through grandeur and magnitudes, through the great and greatnesses; and it is perfected, completed by the twofold Kamal, through perfection and consummations, through the perfect and completions; and it is fulfilled, brought to fullness by the twofold Tamam, through completion and plenitude, through the complete and fulfillments; and it is merciful, encompassed by the twofold Rahmah, through mercy and compassions, through the merciful and mercies; and it is manifest, made evident through the twofold Taharah, through purity and clarities, through the pure and purifications; and it is victorious, aided by the twofold Nasr, through victory and triumphs, through helpers and victories; and it is opened, inaugurated by the twofold Fath, through openings and unveilings, through openers and openings; and it is overpowering, subduing by the twofold Qahr, through dominion and compulsions, through conquerors

والسلطات ومتملكه ممتلكه بالملاكين والملكا
والملكات والملكات و متعلبه معتليه بالعلائين
والعلياء والعاليات والعليات ومتشرفه مشرفه
بالشرافين والشرفاء والشارفات والشرفات
ومتحببه محببته بالحبايين والحبياء والحبايات
والحييات ومترضيه مرتضيه بالراضيين والرضياء
والراضيات والرضيات ومتقدره مقتدره
بالقدارين والقدراء والقادرات والقدرات
ومتعلمه معتله بالعلانيين والعلماء والعالما
والعلماء ومتعززه معتززه بالعزائين والعزاء
والعاززات والعزوات ومتفخره مفتخره بالفخارين
والفخراء والفخرات والفخرات ومتامنه مومتنه
بالامانين والامناء والامانات والامانات ومتامره
مومتقه بالامانين والامراء والامارات والامرات
ومتحكمه محكمه بالحكامين والحكماء والحكايات
والحكيمات ومتوزره موزره بالوزارين والوزراء
والوازرات والوزرات ومتكبره مكبره بالكبارين
والكبراء والكبارات والكبريات ومتكمله مكتمله
بالكائين والكملاء والكمالات والكمالات ومتممه
متممه بالتاميين والتماء والتامات والتامات ومترحمه
مرتمحه بالراحين والرحماء والراحات والرحامات
ومتظهره مظهره بالطهارين والطهراء والطهارات
والظهارات ومتنصره منتصره بالنصرين والنصراء
والناصرات والنصرات ومتفتحه مفتحه بالفتاحين
والفتحاء الفاتحات والفتحات ومتقهره مقهره
بالقاهرين والقاهراء والقاهرا والقهراء ومتغلبه
مغلبه بالغالين والغلباء والغالبات والغلبات
ومتغنيه مغنيه بالغنائين والغناء والغنايات
والغنايات ومتنزهه منتزهه بالنازهين والنازهات
والنزهات ومتغنيه مغنيه بالغنائين والغناء والغنايات
والغنايات ومتطرزه مطرزه بالطرازين والطراز او
الطارزات والطرزات ومتجذبه مجتذبه بالجذائين
والجذباء والجاذبات والجذبات ومتقدسه مقتدسه
بالقداسين والقدساء والقادسات والقدسات
ومتربيه مرتبته بالربائين والرباء والرايات
والربيات ومتاءله موءتلهه بالالهين والالهاء
والالها والالهاات كل ذلك بامر الله ورضائه

and overpowerings; and it is prevailing, triumphant through the twofold Ghalabah, through victory and ascendancies, through victors and triumphs; and it is succored, aided by the twofold Ghiyath, through help and succour, through helpers and deliverances; and it is sanctified, purified by the twofold Nazahah, through sanctity and pureness, through the pure and purities; and it is enriched, made independent through the twofold Ghina, through wealth and sufficiency, through the rich and abundances; and it is adorned, ornamented by the twofold Tiraz, through adornment and vestures, through the adorned and adornments; and it is drawn, attracted by the twofold Jadhb, through attraction and rapture, through the drawn and attractions; and it is sanctified, hallowed by the twofold Qudus, through holiness and sanctifications, through the holy and sanctities; and it is nurtured, sustained by the twofold Rububiyah, through lordship and upholding, through the nurturers and nurturances; and it is deified, made divine by the twofold Uluhiyyah, through godhood and divinities, through the divine and godheads—all this by the command of God and His good-pleasure.

677 Yet notwithstanding all this, it, in its very Being, is self-sufficient; by its Essence, exalted beyond need; by its Selfhood, inaccessible and impregnable; by its Identity, supremely transcendent; by its Substance, all-dominating; by its Abstraction, all-possessing; by its Simplicity, all-powerful; by its Camphor-purity, all-resplendent; by its Firstness, all-majestic; by its Lastness, all-beautiful and all-bearing; by its Outwardness, all-perfected; by its Inwardness, all-justly-balanced; by its Nearness, all-magnified; by its Remoteness, all-honoured; by its Loftiness, all-glorified and all-mighty; by its Lowliness, all-preceding; by its Command, all-decisive; by its Remembrance, all-foremost; by its Verses, all-divinized; by its Words, all-nurturing; by its Manifestations, all-attracting; by its States, all-gentling; by its Emanations, all-compassionate; by its Totality, all-victorious; by its Particularity, all-subduing; by its Holiness, all-prevailing; and by its Self-Subsistence, all-upright and all-enduring.

678 Blessed be God for this majestic and exalted Rising One, this noble and transcendent Dawning One, whom God has made a glory for all who are created and shall be created, a treasure for all who are fashioned and shall be fashioned, a victory for all who exist and shall exist, a triumph for all who are sustained and shall be sustained, a refuge for all who perish and shall perish, a support for all who are proven and shall be proven, and a light for all who are created and shall be created.

677 والا انها هي بكونيتها مستغنيه مستغنيه وبذاتيتها مسترفعه مسترفعه وبفسانياتها مستمنعه مستمنعه وبانيتها مستعليه مستعليه وبجوهريتها مستسلطه مستسلطه وبمجرديتها مستملكه مستملكه وبساذجيتها مستقدرة مستقدرة وبكافوريتها مستبيه مستبيه وباوليتها مستجلله مستجلله وبآخرتها مستجمله مستجمله وبظاهريتها مستكله مستكله وبباطنياتها مستعدله مستعدله وبقرىها مستعظمه مستعظمه وببعدها مستكرمه مستكرمه وبعلوها مستغزوه مستغزوه وبذنوها مستقدمه مستقدمه وبامرها مستحكه مستحكه وبذكرها مستقدمه مستقدمه وبآياتها مستاله مستاله وبكلماتها مستريبه مستريبه وبتجلياتها مستجذبه مستجذبه وبشئوناتها مستعطفه مستعطفه وببروزاتها مسترفه مسترفه وبكليتها مستظهره مستظهره وبجزئيتها مستقهره مستقهره وبقدوسيتها مستغلبه مستغلبه وبقيوميتها مستقومه مستقومه

678 تبارك الله من ذلك الطالع المتبازخ العظيم والشارق المتشاخ الكريم حيث قد جعله الله عزا لمن خلق ويخلق وذخرا لمن بدع ويدع ونصر لمن حدث ويحدث وفتحاً لمن لازق ويرزق وكهفاً لمن ذوت ويدوت وظهراً لمن حقق ويحقق وضياء لمن ذرء ويدرء

- 679 Therefore let all things praise God for this most resplendent Rising One, this most exalted Dawning One, this most impregnable Stronghold, this most manifest Victory, this most glorious Triumph, this most splendid Glory, this most magnificent Majesty, this most beauteous Beauty, this most mighty Might, this most brilliant Light, this most perfect Perfection, this most great Grandeur, this most powerful Power, this most mighty Might, this most pleasing Good-pleasure, this most beloved Love, this most noble Honor, this most radiant Radiance, this most gleaming Gleam, this most sovereign Authority, this most wise Wisdom, this most dominant Dominion, this most transcendent Transcendence, this most bountiful Bounty, this most just Justice, this most ancient Ancient, this most eternal Eternal.
- 679 فلتحمدن الله ان ياكل شي ء لذلك الشرق المتشارك ولذلك الطالع المتطالع ولذلك المنع المتمانع ولذلك الفتح المتفاح ولذلك النصر المتناصر ولذلك البهي المتباهي ولذلك الجلل والمتجال ولذلك الجمل المتجامل ولذلك العظم المتعظم ولذلك النور المتناور ولذلك التمام المتتام ولذلك الكبر المتكبر ولذلك العز المتعاز ولذلك القدر المتقادر ولذلك الرضى المتراضى ولذلك الحب المتحاب ولذلك الشرف المتشارف ولذلك السطح المتساطع ولذلك اللع المتلامع ولذلك السلط المتسلط ولذلك الحكم المتحاکم ولذلك الملك المتمالك ولذلك العلى المتعالى ولذلك الفضل المتفاضل ولذلك العدل المتعادل ولذلك القدم المتقادم ولذلك الازل المتأزل
- 680 And let them adorn it with the ornament of longing and devotion, and gladden it with the gladness of joy and delight, that the fire of its heart may not be stilled, nor the air of its spirit congeal, nor the water of its soul become stagnant, nor the earth of its body be extinguished. For this is a glorious essence, a spiritual reality, an ornamental being, and a divine identity, like unto pure crystalline glass which, when it faces the sun, reflects the sun's image and speaks with its tongue and tells of all that pertains to it and proceeds from it and returns to it.
- 680 ولتشوقوها باطرار الشوق والاولتاه ولتهجوه بابهاج البهجة والارتواح ان لا تسكن نار فواده ولا يتجمد هواء روحه ولا يركد ماء نفسه ولا يخمد تراب جسده فان هذا جوهره بهيه ومجديه عليه وكيونيه طرزيه وذاتيه المعيه مثلها كمثل البلورية الصافيه الجوهريه حين ما تقابلن الشمس نستعكس فيها مثال الشمس وتحكين عنها وتنطقن من لسانها وتنبئن عن كل ما لها وبها ومنها واليها
- 681 And its likeness is as a bird that desires to emerge from its shell - therefore raise it upon the wings of your love, support it with the breezes of your affection, and preserve it from all that would make stagnant the water of its love within itself, or imprison the air of its devotion in its essence, or extinguish the fire of its nearness in its being, or scatter the dust of its attraction in its reality. Therefore give thanks to God for this blessed and felicitous Rising One, and praise God for this blessed and praiseworthy Dawning One, and beseech God to make you mirrors like these mirrors, and to adorn utterance with the ornament of such mirrors.
- 681 وان مثله كمثل طير اراد ان يستخرج عن بيضيه فترفعوه على اصفار حككم ولتؤيدوه باريح ودمك ولتحفظوه عن كل ما يركد ماء حبه في نفسه ويحبس هواء وده في ذاته وتطفى نار قربه في كيونيته و يث تراب جذبه فرانته فلتشكروا الله على ذلك الطالع المتباهل المسعود ولتحمدوا الله على ذلك الطلع المبارك المحمود ولتسئلن الله بان يعدون مثل تلك المرات
- 682 Look not upon it except with the eye of divine manifestation, for verily He, exalted and mighty is He, has no likeness, no equal, no peer, no companion, no similitude. Look upon it with the eye of God, exalted be His glory, and love the manifestations of God, mighty be His power, and purify your essential realities that the Sun of Truth may be reflected therein. For the mirrors of all things, were they to face the Sun of Utterance, would reflect what these mirrors reflect and would show forth what these crystalline substances show forth.
- 682 وليطرزن البيان باطرار امثال تلك المرات ولا تنظرون اليها الا بعين تجلى اليه فانه جل وعز لا مثل له ولا شبه ولا كقولاه ولا قرين ولا مثال ولتنظرن اليه بعين الله جل جلاله ولتحبين تجليات الله عز اعزازه ولتصفين كيونيات ذاتياتكم لتجلى شمس الحقيقه فان عدد كل شي ء لو يقابلن شمس البيان لتعاكس فيها مثل ما قد تعاكس في تلك

المرات وتحاكي فيها مثل ما قد تحاكي في تلك
البلوريه الثبات

683 Therefore watch for the Day of Resurrection and learn from this wondrous fruit and eternal ornament how its reality became so pure that it faced the Divine Sun and reflected its verses, its signs, its attributes and its evidences, to such degree that it will desire naught save what God desires, and ordain naught save what God hath ordained, and decree naught save what God hath decreed, and permit naught save what God hath permitted, and defer naught save what God hath deferred, and inscribe naught save what God hath inscribed. For this is a glory unto Him Whom God shall make manifest on the Day of Resurrection, and an honor unto them who are in the Bayan until the Hour shall strike, and a treasure and nobility unto them who are in that Paradise until God shall renew the Resurrection.

683 فلتترقب في يوم القيمة ولتستعلن من ذلك الثمره البديعه والطرزيه الازليه كيف رقت كينونيه حتى قابلت شمس الالهيه واستعكست عن اياتها واشاراتها وشؤوناتها ودالاتها حيث لا نشاء الا ما شاء اليه ولا نرد الا ما قد اراد الله ولا تقدر الا ما قد قدر الله ولا تقضى الا ما قد فضل الله ولا تاءذن الا ما قد اذن الله ولا توءجل الا ما قد اجل اليه ولا تكتب الا ما قد كتب الله فان هذا عز لمن يظهره الله في يوم القيمة ونفر لمن في البيان الى ان تقوم الساعه وذخر وشرف لمن في ذلك الجنان الى ان يجدد الله القيمة

684 And if, ere the creation of that Manifestation be complete, God doth not renew your creation, then draw ye nigh unto Him through your love and devotion and His good-pleasure and His command, through the exaltation of His Word and the invincibility of His Cause. And ye shall enjoy in that Paradise what no eye hath seen, nor ear heard, nor mind conceived. For all this is of God's bounty and His grace, God's bestowal and His favor. And ye shall observe the resplendent Mirrors after the Dawning-place of Holiness for the divine and eternal Point. And ye shall remember in that Name the mention of that Letter, night and day, to the number of "Ha".

684 وان قبل ان يكمل خلق ذلك الظهور لم يجدد الله خلقكم فلتقربون اليه بحبكم وودكم ورضائه وامره ارتفاع كلمته وامتناع ولايته ولتعمون بما قد خلق الله في ذلك الرضوان مما لم ترعين ولا يسمع سمع ولا يدرك درك ولا يحيط علم فان كل ذلك من فضل الله وجوده وعطاء الله وفضله ولتراقبن مرايا البهيه بعد مطلع القدوسيه للنقطه الالهيه الازليه ولتذكرن في ذلك الاسم ذكر ذلك الحرف في كل ليل ونهار عدد الهاء

685 And if ye recite the verse wherein mention is made of the Two Words to the number of the Unity, and remember therein the mention of the Living One, this shall suffice you as a bounty from God your Lord and a grace from God bestowed upon you. And verily God loveth that the station of that Letter be exalted, that it may serve as a proof for the Day of Him Whom God shall make manifest and as a path for whosoever desireth to attain unto the presence of God. And if ye be veiled, then the number of "Ha" shall be binding upon you, perchance ye may turn yellow. And if ye forget, God will not question you concerning that, that ye may be God-fearing in His commandments and in His prohibitions.

685 وان تقرئن ايه التي نزلت فيها ذكر الكلمتين عدد الواحد وتذكرن فيها ذكر الحى ليكنينكم فضلا من الله ربكم وجودا من عند الله عليكم وان الله ليحين ان يرتفعن مقعد ذلك الحرف ليكون دليلا ليوم من يظهره الله وسبيلا لمن يرد لقاء الله وان تحتجبون فليزمنكم عدد الهاء لعل اصفر وان تنسون فلا يسئل الله عنكم ذلك لعلكم في اوامر الله تتقون ثم في نواهيه لتتقون

686 (mode of commentary)

686

687 In the name of God, the Most Splendid, the Most Splendid

687 بسم الله الابى الابى

688 Praise be to God, Who is none other than He, the Most Glorious, the Most Glorious! Indeed, the Glory from God is upon

688 الحمد لله الذى لا اله الا هو الابى الابى وانما البهاء من الله على من يظهره الله ثم ادلاء نفسه

Him Whom God shall make manifest, and then upon His chosen ones in the latter and former days. I bear witness that God, glorified be He, cannot be described by the attributes of His creation, nor characterized by the qualities of His servants, nor indicated by the signs of contingent beings, nor perceived through the essences of existing things. He, exalted and glorified be He, is far too glorious and mighty to be known through aught else but Himself or to be described by any save Him. Rather, all are known through Him and all are described by Him.

في الآخرة والاولى وبعد فاشهد ان الله سبحانه لا يوصف بوصف خلقه ولا ينعت بنعت عباده ولا يشار باشاره الممكنات ولا يستشير بجواهر الموجودات وهو جل سبحانه اجل واعز من ان يعرف بدونه او ينعت بسواه بل كل يعرفون به وكل ينعتون به

689 Indeed, were He not to manifest Himself to the Messengers through their own selves, how could thou know God, thy Lord, become aware of His commandments, be honored by His good-pleasure, be ennobled by His guidance, and take pride in His words? Therefore, I bear witness that authority proceeds from God without any being deserving it, and grace originates with God without any thing being worthy of it.

689 وانه سبحانه لو لم يتجلى للرسل بانفسهم فن ان تعرف الله ربك وتطلع باوامره وتشتعر بمرضاته وتستشرف بدلالاته وتستفخر بكلماته فاذا فاشهد الامر من الله مبتدء بلا استحقاق شيء والفضل من الله مكتونا بلا استحقاق دون شيء

690 God, exalted and mighty be He, has ever been a hidden Mystery, inaccessible, elevated, sovereign, effulgent, majestic, great, and luminous. His are all the most beautiful names, and His are all the most exalted attributes. He cannot be known in His essence nor worshipped in His Reality.

690 وان الله جل وعز لم يزل كان غيبا ممتعا مرتفعا مستسلطا مبتهيا مجتلا معتظما منتورا له الاسماء الحسنى كلهن وله الامثال العليا باسرهن لا يعرف بكنهه ولا يعبد بذاته

691 Whatever appears among contingent beings are but signs of His creation, and whatever comes into existence among all things are but lights of His invention. Exalted, exalted be the glory of His grandeur above all similarity and comparison! Exalted, exalted be the majesty of His oneness above all likeness and forms!

691 وان ما يظهر من الممكنات اثار ابداعه وما يتكون في الموجودات انوار اختراعه فتعالى تعالى شان كبريائته عن التشابه والامثال تعالى تعالى شان فردانيته عن التماثل والاشكال

692 He, exalted and mighty be He, has ever been eternal in the eternity of eternities. He begets not, nor is He begotten, nor is He joined with anything. He, exalted and mighty be He, will forever remain ancient in the sanctuary of might and majesty, and will forever continue to be what He has always been. His knowledge encompasses all contingent things, and His power extends over all existing beings.

692 وهو جل وعز لم يزل كان ازلا في ازل الازال لم يلد ولم يولد ولم يفترن بشيء وانه جل وعز لا يزال ليكون قديما في قدس العز والجلال ولا يزال ليكون على ما قد كان قد احاط عليه كل الممكنات واستطالت قدرته على كل الموجودات

693 He is as He is - none knows Him save He Himself. He is as He is - none describes Him save He Himself. He is as He is - none characterizes Him save He Himself. He is as He is - none worships Him save He Himself. He is as He is - none sanctifies Him save He Himself. He is as He is - none glorifies Him save He Himself. He is as He is - none magnifies Him save He Himself. He is as He is - none unifies Him save He Himself. None exalts Him save He Himself. None loves Him save He Himself. He is as He is - none empowers Him save He Himself. He is as He is - none causes Him to reign save He Himself.

693 وهو كما هو لا يعرفه الا هو وهو كما هو لا ينعتة الا هو وهو كما هو لا يوصفه الا هو وهو كما هو لا يعبد الا هو وهن كما هو لا يقده الا هو وهو كما هو لا يجده الا هو وهو كما هو يكبره الا هو وهو كما هو لا يوحده الا هو لا يعظمه الا هو لا يحبه الا هو وهو كما هو لا يسلطه الا هو وهو كما هو لا يملكه الا هو

- 694 First while being Last, and Hidden while being Manifest, Near while being Far, and Far while being Near - nearer to all things through His Self than they are to themselves, and more subtle than all things in His Essence by His Essence. Places do not encompass Him, nor can the most profound mysteries perceive Him. He has ever been All-Encompassing in His knowledge of what He has created and will create, and All-Seeing regarding what He has brought forth and will bring forth. He hears the voice of all things and sees from the most exalted heights to the lowest atom.
- 695 He is Subtle where subtlety cannot be ascribed, All-Informed where being informed cannot be ascribed, All-Powerful where power cannot be ascribed, All-Knowing where knowledge cannot be ascribed, All-Glorious where glory cannot be ascribed, All-Wise where wisdom cannot be ascribed, Most Great where greatness cannot be ascribed, All-Beautiful where beauty cannot be ascribed, Most Magnificent where magnificence cannot be ascribed, and All-Luminous where luminosity cannot be ascribed, eternity where no eternity can define it, justice where no justice can characterize it, existence where no existence can portray it, nearness where no nearness can depict it, and remoteness where no remoteness can express it.
- 696 He originates all things and causes their return, creates all things and then brings them into being, sustains all things and then causes them to perish, causes all things to die and then elevates them, gives life to all things and then preserves them, and generates all things from all things when He willeth through His Will. He hath ever been praised in all His doings and sought after in all His attributes. His act is justice, His decree is truth, His execution is grace, and His ordainment is equity. He hath never desired for anything save its manifestation through the ocean of His bounty and generosity and the surging waves of His grace and favor. Were He to decree justice for anything, nothing would remain steadfast.
- 697 Exalted, exalted is His station above withholding His grace from anything or being veiled from any of His creation. He, glorified and exalted be He, is sanctified above all that contingent beings have described and elevated beyond all that existing things have characterized. If thou sayest "He is He," the letter "H" indicateth the concealed glory, which is an attribute for proving His oneness, while the letter "W" is a sign of the exaltation of His self-subsistence. These are attributes of proof, majesty, grace, independence, and perfection, and they, in their essence, demonstrate the sovereignty of His oneness, the dominion of His singleness, the emblems of His uniqueness, the antiquity of His glory, and the sanctity of His bounty.
- 694 اول في حين الذي كان اخرا وباطن في حين الذي كان ظاهرا قريب في حين بعده وبعيد في حين قربه اقرب من كل شيء بنفسه لنفسه والطف من كل شيء من ذاته بذاته لا تحيط به الا ماكن ولا يشهد عليه اعلى غوامض البواطن و هو لم يزل كان محيطا بعلبه بما خلق ويخلق وبصيرا بما ذره ويذره يسمع صوت كل شيء ويبصر ما فوق العلى الى ذره الادنى
- 695 وكان لطافا حيث لا يوصف باللطف و خبارا حيث لا يوصف بالخبر وقفارا حيث لا يوصف بالقدر وعلاما حيث لا يوصف بالعلم وبهاء حيث لا يوصف بالبهاء وحكاما حيث لا يوصف بالحكم وجلالا حيث لا يوصف بالجلال وجمالا حيث لا يوصف بالجمال وعظاما حيث لا يوصف بالعظام ونوارا حيث لا يوصف بالنوار وقداما حيث لا يوصف بالقدام وعدلا حيث لا يوصف بالعدل وكوانا حيث لا يوصف بالكوان وقرابا حيث لا يوصف باقرب وبعادا حيث لا يوصف بالبعاد
- 696 يبدء كل شيء ويعيده ويخلق كل شيء ثم يكونه ويرزق كل شيء ثم يذوته ويميت كل شيء ثم يرفعه ويحيي كل شيء ثم يبقية ويبعث كل شيء من كل شيء اذا شاء بمشيئته لم يزل كان محمودا في كل فعاله ومقصودا في كل شئونه فعله عدل وقضائه حق وامضائه فضل واقضائه عدل لم يزل ما اراد لشيء الا ظهورا بجر فضله واجواده وتموج طماطم كرمه والظافه ولو اراد لشيء حكم عدل لا يستقيم من شيء
- 697 تعالى تعالى شانه من ان يرد لشيء دون فضله او ان يحتجب عن شيء من خلقه فهو جل وعز كل ما قد وصفت الممكات مقدسه عنها وكل ما قد نعتت الموجودات منزله عنها ان تقولن انه هو هو فقد دلت الهاء بالعماء البهاء وهي صفة لا استدلال وحدانيته وانما الواو سمه لاسترفاع قيميته تلك صفة استدلال واستجلال واستفضال واستقلال واستكمال وانها هي بكيونيتها مدله على سلطان وحدانيته وملكان فردانيته وعلبان صمدانيته وقدمان مجاديته وقدسان اياديته

- 698 All that hath been described or I describe, and all that hath been characterized by anything or will be characterized - He, glorified and exalted be He, hath created it and brought it into being. How then can He be known through it? Therefore, when thou desirest to know Him, know the Manifestation of His Self in every Revelation, for this is the most glorious veil of God, the most exalted pavilion of God, the most excellent embroidery of God, and the most enduring light of God. Thou hast no way to know Him or to attain His good-pleasure except through the Manifestations of His Revelation in every Dispensation.
- 699 In every Revelation, God shineth forth through the Manifestation of His Self as He pleaseth, then through him upon others as He willeth.
- 700 When thou hearest of the appearance of Him Whom God shall make manifest on the Day of Resurrection, hasten thou alive unto His good-pleasure, then hasten alive unto His exaltation, then unto His majesty, then unto His beauty, then unto His grandeur, then unto His light, then unto His loftiness, then unto His might, then unto His glory, then unto His dominion, then unto His power, then unto His mercy, then unto His loving-kindness, then unto His victory, then unto His authority, then unto His guidance, then unto His holiness, then unto His triumph, then unto His omnipotence, then unto His supremacy, then unto His manifestation, then unto His presence, then unto all the goodly names befitting the sublimity of His holy might and the exaltation of His glorious majesty.
- 701 For verily, all that thou hast done in thy religion was for this purpose, and all that thou doest in thy life is for this end. Therefore, from the beginning of every Revelation, thou shouldst find contentment in God, exalted be His glory, to establish that Revelation until the next Revelation. Be thou assured that had the first Revelation not perfected its creation, God would not have brought forth the next Revelation. And thou shalt witness in every Revelation impregnable mirrors and exalted crystals. These are, from God, glorified be His praise, ornaments of that Revelation, signs of that inward reality, exaltations for the dwellers of that paradise, and glories for the inhabitants of that heaven.
- 702 Bear thou witness that the likeness of every Revelation, though it be sanctified above all similitudes and exalted above all forms, may be seen in the sun of heaven. Take it as evidence for the Sun of Truth, and consider its rising in each Revelation like its rising each day. The length of that day - the duration of that Revelation - varies according to times and seasons, as thou witnessest from the beginning of creation until now, where there was no fixed measure. Between Moses and David,
- 698 فكل ما قد وصفت او اصف وما وصف من شيء
او يصف انه جل وعز قد خلقه وكونه فكيف
يعرف به فاذا اردت عرفانه فاعرف مظهر نفسه
في كل ظهور فان هذا حجاب الله الابهي وسرادق
الله الاعلى وطراز الله الاجلى ونوار الله الابقى ولم
يكن لك سبيلا في معرفته واستدراك رضائه
الا بمظاهر ظهوره
- 699 في كل ظهور وفي كل ظهور يتجلى الله بمظهر نفسه
له به كيف يشاء ثم يتجلى به بغيره كيف يريد
- 700 فاذا سمعت في يوم القيمة بظهور من يظهره الله
فاذا جره حي برضائه ثم جره حي بعلائقه ثم جره
حي ببجلاله ثم جره حي بجماله ثم جره حي بعظمته
ثم جره حي بنوره ثم جره حي برفعه ثم جره حي
بعزته ثم جره حي بشوكنه ثم جره حي بسلطنته ثم
جره حي بقفرتة ثم جره حي برحمته ثم جره حي
بعطوفته ثم جره حي بنصرتة ثم جره حي بولايته ثم
جره حي بدلالته ثم جره حي بقداسته ثم جره حي
بغلبته ثم جره حي بقهارته ثم جره حي بجباريته
ثم جره حي بظهارته ثم جره حي بمحضارته ثم جره
حي بكل اسماء خير ينبغي لعلو قدس عزته وسمو
مجد عظمتة
- 701 فانك كل ما قد عملت في دينك لذلك وكل
ما تعمل في حياتك لهذا فاذا من بدء كل ظهور
فاستغن بالله جل جلاله لاثبات ذلك الظهور
الى ظهور الاخر وايقن ان ظهور الاول لو لم يكن
خلقه لم يبدع الله ظهور الاخر وان تشهد في كل
ظهور مرآة ممتعة وبلورات مرتفعة انها هي من الله
جل سبحانه طرازات لذلك الظهور ودلالات
لذلك البطون وارتفاعات لسكان ذلك الرضوان
وامتناعات لسكان ذلك الجنان
- 702 واشهد ان مثل كل ظهور ولو انه مقدس عن
الامثال ومنزه عن الاشكال ولكن فانظر في
شمس السماء ولتجعلها دليلا لشمس الحقيقة
واجعل طلوعها في كل ظهور كطلوعها في كل
يوم وان طول ذلك اليوم طول ذلك الظهور
يختلف باختلاف الازمنة والافات مثل ما
تشهد من اول بديع الفطره الى حينئذ حيث لم

hundreds passed; between David - peace be upon him - and Jesus, hundreds passed; between Jesus - peace be upon him - and Muhammad, the Messenger of God, hundreds passed, with slight increase or decrease.

يكن لها ميزانا مثبتة بين موسى و داود قد طال
عدد المتين وبين داود وعليه السلام ثم عيسى قد
طال عدد المتين وبين عيسى عليه السلام ثم محمد
رسول الله قد طال عدد المتين بازدياد وجزئي او
انتقاص جزئي

703 From the beginning of Muhammad's Revelation to the manifestation of the Point of the Bayan, a thousand passed, and from that Revelation to Him Whom God shall make manifest, His power hath been exalted and elevated, His remembrance made glorious and sublime.

703 ومن اول ظهور محمد رسول الله الى ظهور نقطه
البيان قد طال عدد الغريس ومن ذلك الظهور
الى ظهور من يظهره الله ارفع وامتنع قدره
واستبى واستعلى ذكره

704 God, exalted be His glory, knoweth, and it is possible for creation to know this through what they may derive from the science of letters, when God bestoweth that complete knowledge, like what was derived by those who derived the quatrain verses in the Revelation of the Point of the Bayan. Upon thee be the victory through insight at every Revelation, the ascendancy of the word of affirmation over all things, and the negation of self in all that is possible therein.

704 الله جل جلاله يعلم ويمكن في الخلق علم ذلك بما
يستخرج من علم الحروف اذا يوءتبه الله ذلك
العلم كامله ياءخذ مثل ما استخراج من استخراج
اشعار الرباع في ظهور نقطه البيان وعليك النصر
بالتبصر عند كل ظهور واستعلاء كلمه الاثبات
على كل شيء واستعداد النفس على ما يمكن
فيه

705 When thou witnesseth this, then bear witness that in every Revelation God chooseth for the Manifestation of His Self what He willeth of guiding proofs, sanctified witnesses, protecting guardians, pure guides, and precise leaders, who preserve God's commands from Revelation to Revelation and call all to God from manifestation to manifestation. God, glorified be He, hath chosen in this Revelation impregnable mirrors and exalted crystals wherein the Sun of Truth is reflected, the Point of Divinity is manifested, and the Essence of Eternity is expressed.

705 واذا شهدت ذلك فاشهد ان في كل ظهور
يصطفى الله لمظهر نفسه ما يشاء من ادلاء
مستدلون وشهداء مقدسون وحفاظ حافظون
ورواد صافون وقناد مدقون حيث يحفظون اوامر
الله من ظهور الى ظهور ويدعون كل الى الله
من بطون الى بطون وقد اصطفى الله سبحانه
في ذلك الظهور مراتا ممتنعه وبلوريه مرتفعه
تعاكست فيها شمس الحقيقه وتجلت لديها نقطه
الالهيه وتحاكت فيها كينونيه الازليه

706 This is from God's grace and mercy, God's bounty and honor, God's bestowal and gift, God's beneficence and favor, God's rewards and wonders.

706 وان ذلك من فضل الله ورحمته وجود الله
وكرامته وعطاء الله وموهبته واحسان الله ومننه
وجوائز الله وبدايه

707 Therefore, be thou unique through the splendor of God, exalted be His glory; be thou magnificent through the majesty of God, exalted be His greatness; be thou beauteous through the beauty of God, exalted be His glory; be thou great through the grandeur of God, exalted be His glory; be thou illumined through the light of God, exalted be His glory; be thou merciful through the mercy of God, mighty be His power; be thou complete through the words of God, mighty be His proof; be thou perfect through the perfection of God, mighty be His power; be thou supreme through the supremacy of God, true be His truth; and be thou content through the good-pleasure of God, extended be His aid.

707 فاستبد بيهاء الله جل جلاله واستجلل بجلال الله
جل اجلاله واستجمل بجمال الله جل اجلاله
واستعظم بعظمه الله جل اجلاله واستنور
بنور الله جل اجلاله واسترحم برحمه الله عز
اعزازه واستتمم بكلمات الله عز برهانه واستكمل
بكمال الله عز اعزازه واستكبر بكبرياء الله حق
احقاقه واسترضى برضاء الله مد امداده

- 708 For these are manifest paths, radiant gates, rising suns, shining moons, brilliant stars, dazzling planets, and luminous dawning-places - all of them indicating God, glorified be His praise, relating from God, mighty be His power, and showing the proof of proofs upon the truth of truths in all that is proven, and the very essence of negation attests to what befits the soul through itself. God, glorified be He, hath willed in this Revelation that the Tree of the Bayan be elevated with its root, branch, twigs, fruits and leaves. How wondrous, how wondrous is this novel fruit! How excellent, how excellent is this delicate leaf! How blessed, how blessed is this mighty branch!
- 709 How glorious, how glorious is this exalted tree, which testifieth of God through His primacy and finality, His outward and inward nature, and which proveth God through His essence, His reality, His identity and His divinity! And from these mirrors are reflected mirrors, and from those mirrors yet other mirrors, and from those still other mirrors, and from those yet more mirrors. Were I to continue mentioning this unto the end that hath no end, the love in my heart would not be exhausted in describing these successive reflections and ascending effulgences. However, until now, by pure nature, none but these mirrors have appeared, and God shall cause to appear whatsoever He willeth, for verily He hath power over all things.
- 710 I testify that in every Revelation, all that exalteth the Primary Tree exalteth what lieth beneath its shade, and all that exalteth what lieth beneath its shade bestoweth glory upon it and upon those who dwell therein. Observe how in the Dispensation of the Qur'an, all that exalted the Tree of Islam was naught but the exaltation of Muhammad, the Apostle of God. And all that exalteth the Bayan to its utmost heights is naught but the exaltation of the Primal Point.
- 711 Likewise, all that exalteth the proofs of Him Whom God shall make manifest is an exaltation of Him Whom God shall make manifest, and all that exalteth the religion of Him Who shall appear after Him Whom God shall make manifest is evidence of the exaltation of the Manifestation of that Revelation and the Dayspring of those hidden mysteries. Exalted be God, the Protector, the Self-Subsisting, above every dawning that hath dawned through the dawning of the Eternal Morn, and above every rising that hath risen through the rising of the Primal Light!
- 708 فان ذلك سبيل لاثخه وابواب مشرقه وشموس طالعه واقمار منيره وكواكب مضئيه وانجم باهره ومطالع مستضيئه كلهن يستدلن على الله جل سبحانه ويستحكين عن الله عز اعزازه ويرون اثبات الاثبات على حق الاثبات في الاثبات ونفس النفي على ما يستحقن النفس بالنفس وان مما قد شاء الله سبحانه في ذلك الظهور ارتفاع شجره البيان من اصلها وفرعها واغصانها واثمارها واوراقها
- 709 فيالها ثم لها من تلك الثمره البديعه ويا طرزا ثم طرزا ثم من تلك الورقه اللطيفه ويا طوبى ثم طوبى من ذلك الغصن الممتنع ويا نفرا ثم نفرا وذلك الشجر المرتفع حيث يستحكين عن الله باوليته واخريته وظاهريته وباطنيته ويستدلن على الله بكيونيته وذاتيته ونفسانيته وانيته وستعكس من تلك المرات مرات ثم من تلك المرات مرات ثم من تلك المرات مرات ولو اذكر الى اخر الذي لا اخر له لم يفرغ حب فؤادي عن تلك التعاكسات المتلاطحات والتجليات المتصاعدات ولكن الى حينئذ بفطره محضه غير تلك المرات ما ظهرت ويسظهر الله اذا شاء انه كان على كل شيء قديرا
- 710 فاشهد في كل ظهور كل ما ترتفع شجره الاصل يرتفع في ظلها وكلما يرتفع ما في ظلها بهاء لها ولمن عليها فانظر حينئذ في الفرقان كل ما ارتفع شجره الاسلام لم يكن الا ارتفاع محمد رسول الله وكل ما يرتفع البيان على منتهى الارتفاع لم يكن الا ارتفاع نقطه الاولى
- 711 ومثل ذلك كل ما يرتفع ادلاء من يظهره الله ذلك ارتفاع لمن يظهره الله وكل ما يرتفع دين من يظهر من بعد من يظهره الله ذلك دليل على ارتفاع مظهر ذلك الظهور ومطلع ذلك الغيوب تعالى الله المهيمن القيوم عن كل شارق شرق باستشراق صبح الازل وعن كل طالع طلع باستطلاع نور الاول

- 712 I bear witness that with God, all the Thrones that have appeared are as those that shall appear, and all the Thrones that shall appear are as those that have appeared. All begin from God and all return unto Him. All show patience in the Cause of God, all dwell in the good-pleasure of God, all strive for the exaltation of God's Cause, all endeavor to uphold the inviolability of God's commandments. All proclaim: "We are all servants of God, we are all His worshippers. We have no god but God; He is our Lord and the Lord of all things, the Lord of the visible and the invisible, the Lord of all the worlds."
- 713 I testify that God, glorified be He, hath indeed desired in that Name the mention of the Fifth Letter and the exaltation of his seat. Whosoever existeth in that Revelation must needs mention that Letter day and night to the number of Ha. And whoso faileth while being cognizant of God's Cause and adhering to God's religion, upon him shall be incumbent the number of Ha measures of yellow ruby. But whoso forgetteth, even if it be throughout his entire life, nothing is prescribed for him in the Book of God. When mention is made, after the two mighty Words, of the Living One in the exalted verse, it sufficeth in lieu of the number of Ha. However, should one fail in this, the number of Ha shall be binding upon him.
- 714 This is to prepare the dwellers of that Dispensation for the Day of the Manifestation of Him Whom God shall make manifest, and for the elevation of these commandments at the dawning of God's Cause, and for the transformation of these Manifestations at the rising of God's Fire, and for the exaltation of these guides at the appearance of God's Power. And in every Dispensation, all that is realized is realized through the Word of the Throne of Revelation until another Manifestation. Say: All are from God and all return unto God, and all are of God and all begin from the presence of God.
- 715 (Persian mode)
- 716 In the name of God, the Most Splendid, the Most Splendid
- 717 Immeasurable praise and gratitude befit that Ever-Beloved Being Who from time immemorial has existed through the sovereign majesty of His own sacred Essence, and will forever continue to exist through the transcendent inaccessibility of His sacred Self. No thing hath ever known Him as He deserves to be known, and no thing hath ever praised Him as He deserves to be praised. How exalted is the holy court of His divine unity, before which all created things from the beginning that hath no beginning unto the end that hath no end have been and shall ever remain prostrate!
- 712 واشهد بان عندالله كل ما قد ظهرت الاعراس مثل ما تظهر وكل ما تظهر الاعراس مثل ما قد ظهرت و كل من الله يبدون وكل الى الله يرجعون وكل في جنب الله يصبرون وكل في رضا الله يسكنون وكل في ارتفاع امرالله يجتهدون وكل في امتناع اوامرالله ليسعون وكل يقولون انا كل عبادالله وانا كل له عابدون وما لنا من اله الا الله ذلك ربنا ورب كل شيء رب ما يرى وما لا يرى رب العالمين
- 713 واشهد بان الله سبحانه قد اراد في ذلك الاسم ذكر حرف الخامس وارتفاع مقعده ومن يكن في ذلك الظهور ينبغي ان يذكر ذلك الحرف في كل ليل ونهار عدد الهاء ومن يحتجب وكان عالما بامرالله ومتدينا بدين الله فليزمنه عدد الهاء مثقار من اللعل الصفر ومن نبى ولو كان في كل عمره فلا شيء عليه في كتاب الله وحين ما يذكر بعد الكلمتين الممتنعين ذكر الحى في الايه المرتفعه يكفى عن عدد الهاء ولكن ان يحتجب فليكون عليه عدد الهاء
- 714 ذلك لاستعداد سكان ذلك الظهور ليوم ظهور من يظهره الله واسترفاع تلك الاوامر لطلوع امرالله واستعداد تلك المظاهر لطلوع نارالله واستفضال تلك الادلاء لبروز طول الله وان عند كل ظهور كل ما يتحقق يتحقق بقول عرش الظهور الى ظهور اخر قل كل بالله وكل الى الله يرجعون وكل من الله وكل من عندالله يبدون
- 715 بسم الله الابى الابى
- 716 حمد وسپاس بى قیاس ذات محبوب لم یزلى را سزااست که لم یزل باستقلال استجلال ذات مقدس خود بوده ولا یزال باسرفاع امتناع ذات مقدس خود خواهد بود نشناخته او را هیچ شیء حق شناختن وعارف نکشته مراوراهیچ شیء حق ستایش نمودن چه قدر متعالی است بساط قدس سلطان وحدت او که کل ممکنات از اول لا اول الى اخر لا اخر سجاد طلعت او بوده وهستند

- 718 How manifest is the loftiness of His holy transcendence, towards the light of Whose countenance all existing things from the beginning that hath no beginning unto the end that hath no end have been and shall ever remain oriented!
- 719 God hath everlastingly been the Lord, God hath everlastingly been the Truth, God hath everlastingly been Justice, God hath everlastingly been Living, God hath everlastingly been Single, God hath everlastingly been All-Knowing, God hath everlastingly been All-Powerful, God hath everlastingly been the Ruler, God hath everlastingly been the Sovereign, God hath everlastingly been the Owner, God hath everlastingly been the Almighty.
- 720 He hath created all contingent beings from the beginning that hath no beginning through His Primal Will, and He shall create until the end that hath no end through His Manifest Will. His creation hath no beginning that could be mentioned before it, nor any end that could be mentioned after it. His dominion hath ever been revolving around His dominion in the realm of creation, and the contingent hath ever been advancing within the bounds of its own possibility.
- 721 And inasmuch as He created all beings for His worship, and brought all creation into existence for His love, and originated all who dwell in the kingdoms of earth and heaven for the manifestation of His power, no atom hath existed or shall exist that remaineth veiled from the cause of its own existence. All things, from the first atom to the last, from the eastern horizon to the western horizon, from the initial essence to the final essence, from the infinite pure and pristine realm - all proclaim Him according to their own reality as they are in themselves, for the existence of every thing, by virtue of its very existence, is evidence of His power's dominion, His grandeur's sovereignty, His exaltation's glory, His mercy's bounty, and His might's justice.
- 722 He hath chosen from among all things the human chain of being, caused it to speak His praise and glorification, and distinguished it from among the species of animals. All creatures praise His glory and majesty, and love and know His sacred Self. He hath ever purified and continueth to purify the human chain of being in every Dispensation through the Manifestation appearing in that Dispensation.
- 723 And if the people of any previous Dispensation fail to turn towards the subsequent Manifestation, He pronounceth them as naught, for their existence was created for the recognition and love of Him Who appeareth in the Dispensation, and when
- 718 وجه قدر متجالی است علو امتناع قدس او که کل موجودات از اول لا اول الی آخر لا آخر متوجه بوده اند بانوار وجهت او و خواهند بود
- 719 لم یزل الله کان ربا ولم یزل الله کان حقا ولم یزل الله کان عدلا ولم یزل الله کان حیا ولم یزل الله کان فردا ولم یزل الله کان علما ولم یزل الله کان قادرا ولم یزل الله کان حاکما ولم یزل الله کان سالطا ولم یزل الله کان مالکا ولم یزل الله کان مقتدرا
- 720 خلق فرموده کل ممکنات را از اول لا اول بمشیت اولیه خود وخلق خواهد فرمود الی آخر بلا آخر بمشیت ظاهریه خود نبوده از برای خلق او اولی که ذکر قبل ان شود ونیست از برای ان اخری که ذکر بعد ان شود لم یزل ملک در حول ملک در صقع ابداع خود متحرک بوده وممكن در حد امکان خود مترقی
- 721 واز انجائی که خلق فرموده کل موجودات را از برای عبادت خود واختراع فرموده کل کائنات را از برای محبت خود وانشاء فرموده کل من فی ملکوت الارض والسموات را از برای ظهور قدرت خود هیچ ذره نبوده ونیست که از علل وجود خود محتجب باشد وکل او را بلسان کینونیت خود علی ما هی علیه منبوانند از دره اولیه الی ذره اخریه واز طلعت مشرقیه الی وجهت مغربیه واز کینونیت بدئییه الی ذاتیت ختمیه واز لا نهاییه سازجیه کافوریه کل برانچه جعل شده زیرا که شئییت هر شیئی بشئییتیه دلیل است بر استیصال قدرت او واستقلال عظمت او واستیصال رفعت او واستیصال رحمت او واستیصال سطوت او
- 722 واختیار فرموده از بین کل اشیاء سلسله انسان را وناطق فرموده او را بمجد وثناء خود ومختار فرموده او را از ابنای جنس حیوان کل حیوانات بمجد ومجد خود وحب ومعرفت ذات مقدس خود ولم یزل تصفیه فرموده ومیفرماید خلق سلسله انسان را در هر ظهوری بمظهر ظاهر در ان ظهور
- 723 وسكان هر ظهور قبلی را اگر مستشرق نکردند بظهور بعد حکم بلا شیئی میفرماید زیرا که وجود انها خلق شده از برای معرفت ومحبت ظاهر در ظهور وهمینقدر که محتجب از این

they remain veiled from this divine and subtle truth, the judgment of nothingness is established concerning them, and their judgment becomes as the judgment of their kind, for the distinction of the human species has ever been and shall ever be through the recognition of and obedience to the eternal Lord. And to the extent that one remains veiled from this mystery, one remains veiled from one's own essence and deprived of its fruit.

ربانیه ودقیقه الهیه شدند حکم لا شیء در حق ایشان ثابت میکرد و حکم آنها حکم ابناء جنس آنها میکرد زیرا که امتیاز سلسله انسان بعرفان و طاعت پروردگار لم یزل بوده و هست و همینقدر که از این سر محتجب ماند از علل ذات خود محتجب مانده و از ثمره اون محتجب گشته

724 This is why in every Revelation after a Revelation, He pronounces the judgment of annihilation upon these Manifestations as they appear in that Revelation, while those who have attained unto the pearls of truth are judged as all things, for they have attained to the source of God's eternal good-pleasure and the love of the Self-Subsisting, the Inaccessible. In every Revelation they have watched over themselves, that they might not be accounted as nothingness, nor manifest in themselves the judgment pertaining to the animal kind, but rather have held fast to the Tree of Truth and Its holy Manifestations in every Revelation, for It is the means of guidance for all created things and the instrument of grace for all contingent beings.

724 این است که در هر ظهور بعد از ظهور بین حکم افناء این مظاهر را ظاهر در ظهور میفرماید و ثانی ماءخوده را حکم برکشیء زیرا که آنها فائز گردیده بمبدء رضای حق لم یزل و حب عادل متمتع لا یزال مراقب بوده در هر ظهور نفس خود را که لا شیء نکشته و حکم ابناء جنس حیوانیت در حق خود ظاهر نکرده و مستمسک بشجره حقیقت و ظهورات قدس او بوده در هر ظهور که او است ذریعه هدایت کل موجودات و وسیله کرامت کل ممکنات

725 Know thou that in every Revelation that appeareth, since the people of the previous Revelation do not show the same acquiescence to the Manifestation of God as they showed relative to the previous Manifestation, the judgment of nothingness is pronounced concerning them. From the beginning that hath no beginning until this day, had all followed the path of truth, they would have been as a single soul whose inmost reality is illumined by the rays of the Ever-Living, the Self-Subsisting Sun, and in every concealment is illumined by what hath shone forth from that Manifestation.

725 و بدان که در هر ظهور که ظاهر میکرد چونکه سکان ظهور قبل بمثل آنچه بالنسبه بظهور قبل تمکین مظهر ظهورالله را مینماید در ظهور بعد نمینماید این است که حکم لا شیء در حق آنها جاری میکرد از اول لا اول الی امروز هر کاه کل برمنهج حقیقت مستسلک یک انسان که باطن با شراقت شمس حی قیوم مستشرق و در هر بطون بما شرق از انظهور مستتیر

726 Know thou that the people of the Bayan are today the dwellers of the Most Exalted Paradise and the highest Paradise, and all others, having remained veiled from the fruit of their own existence, are judged as nothingness. Similarly must thou regard the people of this Revelation in relation to Him Whom God shall make manifest, that thou mayest be safe from the supreme terror on that Day of Resurrection. Fix thy gaze upon the one true Countenance, and let not multiplicity veil thee from unity, but rather through unity draw multiplicity unto thyself, that in every Revelation thou mayest rest upon the throne of sanctity, and in every concealment remain steadfast and assured through the rays that shine forth from the Sun of Manifestation.

726 و بدانکه سکان ظهور بیان امروز سکان فردوس ابی وافریدوش اعلی هستند و ما سوی آنها چونکه از ثمره وجود خود محتجب مانده حکم لا شیء در حق آنها شده و همین قسم سکان این ظهور را بالنسبه بظهور من یظهره الله ملاحظه کنی تاآنکه در یوم قیامت از فزع اکبر انروز ایمن کردی و نظر بطلعت وحده حقه نما و از کثرت بوحدت محتجب و بوحدت کثرت را مستنجدب گشته تاآنکه در هر ظهور بر سریر قدس مستتریح بوده و باشی و در هر بطون بشوارق ما شرق از شمس ظهور مطمئن و متباقی

727 Know thou that the fruits of the Tree of every Revelation are His commandments and prohibitions, which have ever been and shall ever be living and vital. Every command in each

727 و بدانکه اثمار شجره هر ظهور اوامر و نواهی او است که لم یزل حی و حیوان بوده و هست و کل امر

Revelation hath been for the affirmation of affirmation and the negation of negation, and all other conditions in every Revelation have been adorned with this command. In every Revelation, that which is witnessed as the cause of affirming the Tree of Affirmation and annihilating the Tree of Negation is decreed by God, for the Command of God appeareth through none but Him. And in every Revelation, He taketh the source of judgment, for all else among commands and prohibitions are but aspects of its affirmation, which is the Word of Unity.

در هر ظهور در اثبات اثبات بوده و نفی نفی وکل شئون دیگر در هر ظهور طراز است این امر بوده و هست و در هر ظهور ظاهر در ظهور آنچه را که مشاهده علت اثبات شجره اثبات وانعدام شجره نفس می بیند من قبل الله امر میفرماید زیرا که امر الله ظاهر نمیشود الا از ان و در هر ظهور مبده حکم را گرفته که ما سوای ان از کل اوامر و نواهی شئون اثبات ان است که کلمه توحید باشد

728 And since the Word of Unity is not realized except through the mention of Him Who appeareth in the Revelation, therefore hath it been commanded. And since the second word is not established except through the mention of the primary proofs and exalted, impregnable commandments and prohibitions that were ordained by God, therefore the thread detailing the Word of Unity in this Dispensation has culminated in the number of all things. And consider every Dispensation like unto this Dispensation, for the manifest purpose in every Revelation has been to establish the unity of the Ever-Living, Self-Subsisting Lord, and all else comprising the commandments and prohibitions have been but aspects of this impregnable Word, and will continue to be so unto an endless end.

728 و چونکه کلمه توحید محقق نمیکردد الا بذكر ظاهر در ظهور این است که امر شده و چونکه کلمه ثانی ثابت نمیکردد الا بذكر ادلاء اولیه و اوامر ممتعه رفیع و نوهی که من قبل الله امر شده این است که رشته تفصیل کلمه توحید در این ظهور باعداد کل شیء منتهی گشته و هر ظهور را مثل این ظهور تصور نما که قصد ظاهر در ظهور اثبات توحید حی لم یزل قیوم بوده و ما سوای ان از کل اوامر و نواهی شئون این کلمه ممتعه بوده و هست و همچنین الی اخر لا اخر

729 In every Dispensation that is made manifest, His desire has been and will be none other than to establish the unity of God's sanctified Essence and the self-sufficiency of the Ever-Living, Impregnable One. And He ordaineth all other aspects according to divine wisdom and heavenly grace and bounty. Consider how many peoples exist upon the earth today, all saying "There is no God but God" and mentioning their Prophet's name in affirmation of divine unity, knowing the commandments and prohibitions of their Prophet from their Book and acting upon them. Yet in God's sight the judgement of being part of humanity is not rendered unto them.

729 هر ظهوری که ظاهر گردد اراده او نبوده و نیست الا اثبات وحدانیت ذات مقدس الهی و صمدانیت حی ممتنع لا یزالی وکل شئون دیگر را بمقتضای حکمت الهیه و فضل و عنایت ربانیه مقدر میفرماید تصور کنی امروز که چقدر ملل در فوق ارض هستند وکل لا اله الا الله میگویند و ذکر نبی خود را از ذکر توحید مینمایند و در کتاب خود اوامر و نواهی نبی خود را عالماند و بان عامل و عندالله حکم سلسله انسان برانها نمیکردد

730 And hereafter unto an endless end, observe with this same perspective that in every Dispensation, recognition of that Dispensation and its manifest commandments and prohibitions should not become a cause of thy being veiled from infinite future Manifestations, for the Ever-Living God Who neither beginneth nor endeth hath been and will ever be manifest, and He is, each day, in a new condition and sublime creation. Worship Him in every Dispensation in the way that He loveth, not in the way thou wert reared in the previous Dispensation, for that way, even if thou attainest its highest pinnacle of glory, will yield thee no fruit.

730 و بعد هم الی اخر لا اخر بهمین نظر ناظر شو که در هر ظهور عرفان انظهور ظاهر و اوامر و نواهی انظهور سبب احتجاب تو نکردد از ظهورات ما لا نهایت بعد که خداوند حی لم یزل ولا یزال متجلی بوده و هست و او در هر یوم در شان بدیعی و خلق منیعی بوده و خواهد بود و او را عبادت کنی از ان سبیلی که او محبوب میدارد در هر ظهور نه سبیلی که خود در ظهور قبل بان متری گشته که ان سبیل اگر باعلی ذروه عز او درسی ثمره از برای تو نمی بخشد

731 Consider that at the time of the Point of the Qur'an's appearance, although all the inhabitants of the Gospel Dispensation were not acting according to its commandments and prohibitions as God had commanded, yet among them were those who acted according to the bounds of their religion and in that Dispensation were proofs establishing the Ever-Living Who dieth not. But how did it become after the next Manifestation appeared? Now observe what comes after with the same eye of truth and insight as what came before, and in every Dispensation take, by the leave of their Owner, from the virgin gardens of the Tree of Unity and the holy fruits of the branches of Oneness.

732 And know that in every Dispensation, until the creation of that Dispensation reaches its utmost perfection, the Divine Will and the intention of the Ever-Living One will not decree the return of creation. And from the beginning of each Dispensation until the day of the next Manifestation, all proofs that appear have been and are established proofs of that Dispensation, and have been and will be the adorning features of those inner meanings. All are mirrors reflecting the Sun of Unity of that Dispensation, and are radiant crystals relating the countenance of those inner meanings. And know that the Proof from God unto His creation hath been from time immemorial and will continue forever, for the subsistence of all things dependeth upon, and ever hath depended upon, the Will of God.

733 It is inconceivable that there should ever have existed anything without a proof from God concerning it, for were such a thing possible to imagine, how could one acknowledge the power of God, His all-pervading knowledge, His all-encompassing mercy, and His conclusive proof? Immeasurably exalted is God above such a notion! Rather, just as the existence of the Ever-Living One hath been established through His own Being from time immemorial and will continue forever, so too hath the Throne of Reality in the realm of creation occupied its own station from time immemorial and will continue forever. However, in the Day of Resurrection it becometh manifest and radiant, while in the days of its setting it remaineth knowing yet hidden.

734 Yet even in the time of its concealment there have been and are those who guide by His command, who are the guardians of His religion and His witnesses unto creation. These are the lamps of guidance in the divine night, by whose guidance all are guided, and they shall be recognized in the Day of Resurrection. These are the same Manifestations who believe at the time of the appearance of the Sun of Reality, and in every Revelation there appear reflected shadows who outwardly profess that Faith and follow its laws. However, since their essential

731 نظر کنی در نزد ظهور نقطه فرقان اگر چه کل سکان ظهور انجیل باو امر و نواهی آن کما امر الله عامل نبوده ولی در آنها بوده که بحدود دین خود عامل بوده و در انظهور ادلاء اثبات حی لا یموت بوده ولی بعد از ظهور آخر چگونه شده حال آنها من بعد را هم بمثل ما قبل بعین حقیقت و فراست مشاهده کنی و در هر ظهور از حدائق ابکار شجره وحدانیت و ثمار قدس اغصان فردانیت باذن مالکها اخذ کنی

732 و بدان که در هر ظهور تا خلق انظهور بغایت کمال نرسد مشیت ایزدی و اراده حی لم یزل بر عود خلق قرار نخواهد گرفت و از بدء هر ظهور تا یوم ظهور آخر هر ادلای که ظاهر کردند مثبت اثبات آن ظهور بوده و هستند و طرائز اطراز آن بطون بوده و خواهند بود و کل مرایائی هستند که مدل هستند از شمس وحدت انظهور و بلورائی هستند متشعشه که حکایت میکنند از طلعت آن بطون و بدان که لم یزل ولا یزال حجت من الله بر خلق او بوده زیرا که قوام هر شیء بمشیت الله بوده و هست

733 و بتصور نماید که وقتی شیء بوده و حجتی بر آن شیء من عند الله بالغ نبوده که اگر چنین تصور ممکن بود باعتراف بقدرت الهی و علم نافذ او و رحمت واسعه او و حجت بالغه او کجا توان که تصور نمود تعالی الله عن ذلک علوا عظیما بلکه همین قدر که وجود حی لم یزل بوجوده در ازل الازال ثابت بوده و هست وجود عرش حقیقت در صقع ابداع در ازل الازال رتبه خود لا یزال بوده و خواهد بود الا آنکه در یوم قیامت ظاهر و مشرق و در ایام غروب خود عالم و باطن

734 ولی در حین بطون آن ادلای بامر او در هر ظهور بوده و هست که حفاظ دین او بوده و هستند و شداء بر خلق از قبل او بوده و خواهند بود و او نهانند سرچ هدایت در لیل الهی * که کل بهدایت آنها مهتدی و آنها در یوم قیامت شناخته میشوند و همان مظاهر هستند که در حین ظهور شمس حقیقت ایمان آورده و در هر ظهور اظله عکسیه بهم میرسد که بظاهر اظهار آن دین را مینمایند و متبع حدود آن میشوند ولی کینونیات

reality derives not from the Tree of Affirmation, this becometh evident in the Day of Resurrection. Consider the divines of every religion upon the earth, who are these same servants who in that Revelation professed belief and followed divine laws.

- 735 Yet when the subsequent Revelation dawned, their essential nature became manifest. Thus shalt thou observe endlessly that if in the Bayan a single soul should remain and fail to believe with certainty in Him Whom God shall make manifest, his reality was of those who made profession of affirmation. Similarly, consider the Revelation after Him Whom God shall make manifest and draw thy conclusion, and likewise observe the Revelation after after Him Whom God shall make manifest and draw thy conclusion. Were I to mention unto the eternity of God's holy Essence "after after after after Him Whom God shall make manifest," its sweetness would not depart from my heart.

- 736 This hath been and ever shall be possible in creation, and I behold them all like the sun in the midst of heaven, for that which is to come is like that which hath passed in the sight of God and in the sight of one who gazeth with the eye of God. I counsel thee and the dwellers in every Revelation to behold with an eye of oneness amidst the ocean of multiplicity, and to know that the thread of life of all things is extended through every Revelation, and in every Revelation to outwardly believe with certainty in that Revelation, that thou mayest be and remain in thy life in the very essence of God's good-pleasure, and after thine ascension thou shalt verily dwell in the eternal paradise, and thou must not be veiled by the multitude of these people and their indifference to His Cause.

- 737 For if it be supposed that in any Manifestation the Tree of Truth should speak and all should ponder concerning Him, all would be negated in "There is no God" though they exist upon the earth, yet their existence is in the fire and ever shall be. And all affirmation belongs to that most inaccessible and exalted Being, and all existence derives support from His Command. And if it be imagined conversely that a Manifestation should appear and not a single unbeliever remain on earth, then the essence of negation would remain suspended in the atmosphere of falsehood - like when thou sayest "there is no sun except the sun of heaven" while thou seest the sun before

ایشان چون از غیر شجره اثبات بوده در یوم قیامت ظاهر میکرد

735 نظر کنی بعباء هر ملت در فوق ارض که انها همین عباد هستند که در انظهور اظهار ایمان و اتباع حدود الهی را نموده و چونکه ظهور اخر مشرق کشته کینونیت نفیسیه ایشان ظاهر کشته و همچنین الی اخر بلا اخر مشاهده کنی که در قیامت اخری اگر یک نفس در بیان ماند و بمن یظهره الله موءمن و موقن نکردد کینونیت ان از نفس بوده که اظهار اثبات نموده و همچنین ظهور بعد از من یظهره الله را نظر کنی واخذ نتیجه کنی و همچنین ظهور بعد بعد من یظهره الله را ملاحظه کن واخذ نتیجه کنی و همچنین ظهور بعد بعد من یظهره الله را ملاحظه کن واخذ نتیجه کنی واکر بدوام ذات مقدس الهی ذکر بعد بعد بعد بعد من یظهره الله را کتم حلاوت ان از فوءادم بیرون نمیروند

736 و در امکان ممکن بوده و خواهد بود وکل را مثل شمس در وسط السماء مشاهده نموده و مینمایم زیرا ما سیاتی مثل ما نصر بوده عند الله و عند ناظر بعین الله و وصیت میکنم تورا و سکان هر ظهور را که بعین وحدت در بحبوحه کثرت نظر نموده ورشته حیات کل شیء را مدد هر ظهوری دانسته و در هر ظهور بظاهر در انظهور موءمن و موقن کشته که در حیات در عین رضاء الله بوده و خواهی بود و بعد از ممات در بحبوحه رضوان لم یزلی بوده و خواهی بود و تورا محتجب نکند کثرت این خلق و انجامد انها بر امر خود که

737 اگر فرضا تصور شود در یک ظهوری شجره حقیقت ناطق گردد وکل تامل نمایند در حق او کل در لا اله منفی بوده و هستند اگر چه در روی ارض باقی هستند ولی بقای ایشان در نار بوده و هست وکل اثبات ان نفس ممنعه مرتفعه بوده و مدد کل وجود از امر او بوده واکر برعکس تصور شود که اگر ظهور ظاهر شود و یک نفس غیر موءمن بر روی ارض نماند انوقت کینونیت نفی در هوای افک میماند مثل انکه میکوئی هیچ شمس نیست الا شمس سماء حال شمس در مقابل می بینی که نفس ان کنی یانه الا انکه در هوای ذکر بذکری متذکر میکردی

thee, whether thou deniest it or not, except that thou wouldst be mentioning it in a void.

738 Such is the measure of negation before the Tree of Truth. And know that these people are not outside of two categories: either their essence is from the Tree of Affirmation or it is not. If their essence is from the Tree of Affirmation, then attributes appearing from them apart from that Tree are from the tree of negation and are taken from them at the time of death and return to the tree of negation. And whosoever is pure and holy at the time of death is of the leaves of the Tree of Affirmation, and at the time of death it is taken from him and united with the Lord of the Tree. And he who is other than pure and holy returns to his appointed place.

739 God hath made beloved the living mention in the verse wherein the two testimonies were revealed, once in each day and night, and if it be not mentioned the number of "ha" sufficeth in mentioning, and if forgotten nothing is prescribed for him, and if after knowing it he remains veiled, for each day and night that passes without it, the number of "ha" in yellow rubies is charged against him. And this is naught but that all should be watchful of God's Cause lest they be veiled. And God, the Ever-Living, the Eternal, hath ever been and shall ever be independent of all things and self-subsisting, while all have been and shall ever be in need of Him. And He is the Most Exalted, the Most Great.

740 (7. al-ajlal)

741 (mode of verses)

742 In the Name of God, the Most Glorious, the Most Glorious

743 God, there is no God but Him, the Most Glorious, the Most Glorious! God, there is no God but Him, the All-Glorious, the All-Glorious! God, there is no God but Him, the Resplendent, the Resplendent! God, there is no God but Him, the Glorified, the Glorified! God, there is no God but Him, the One, the Glorious!

744 To God belongs the sublime glory of the heavens and the earth and whatsoever is between them. God is the All-Glorious, the Glorifier. To God belongs the sublime glory of the manifestation of the heavens and the earth and whatsoever is between them. God is the Glorious, the Resplendent, the Transcendent. To God belongs the sublime glory of the revelation of the heavens and the earth and whatsoever is between them. God is the Resplendent, the Transcendent.

738 این است قدر نفی در تلقاء شجره حقیقت و بدانکه این خلق از دوشق بیرون نیستند یا کینونیات آنها از شجره اثبات است یا غیران اگر کینونیات آنها از شجره اثبات است صفاتی که از دون ان شجره از آنها ظاهر میگردد از شجره نفس است و در حین موت از آنها گرفته میشود و بشجره نفس واحد* میشود و طیب و طاهر قبض روح میگردد از اوراق شجره اثبات است و در حین قبض روح ان از ان گرفته میشود و بصاحب شجره واحد میشود و ان بر غیر طیب و طهر بمقر خود منتهی میگردد

739 و محبوب داشته خداوند ذکر حی را در ایه که ذکر شهادتین در ان نازل فرموده در هر لیل و نهار عدد واحد و اگر ذکر نشود عدد هاء کفایت میکند در ذکر و اگر فراموش شود بر او شیئی نبوده و نیست و اگر محتجب ماند بعد از علم بان در هر لیل و نهار که از او فوت میگردد عدد هاء از لعل اصغر بر زمه او وارد میاید و این نیست الا آنکه کل مراقب امرالله بوده تا آنکه محتجب نگردد و خداوند لم یزل وحی قیوم لا یزال لم یزل ولا یزال غنی بوده از کل شیء و مستغنی است از هر شیء و کل مفتقر بوده اند باو و خواهند بود و او است غنی متعال

740 (الاجلال)

741

742 بِسْمِ اللَّهِ الْأَجَلُّ الْأَجَلُّ

743 بِاللَّهِ الْجَلُّ الْجَلُّ الْجَلُّ لَا إِلَهَ إِلَّا هُوَ الْأَجَلُّ الْأَجَلُّ لَا إِلَهَ إِلَّا هُوَ الْجَلُّ الْجَلُّ لَا إِلَهَ إِلَّا هُوَ الْمُجْتَلُّ الْمُجْتَلُّ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْجَلُّ

744 وَلِلَّهِ جَلِيلُ جَلالِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ جَالِلٌ جَلالِ جَلِيلِ جَلانِ جَلْبِهِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ جَلانِ مُجْتَلِ مُتَجالِ وَاللَّهُ جَلِيلِ جَلانِ اجْتلالِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَاللَّهُ مُجْتَلِ مُتَجالِ

745 Say: God is more glorious than any possessor of glory. None can withhold himself from the sovereign power of His glory, whether in the heavens or in the earth or in what lieth between them. Verily, He is the All-Glorious, the Glorifier, the Sublime. Say: God is more glorious than any possessor of majesty. None can withhold himself from His sublime glory, whether in the heavens or in the earth or in what lieth between them. Verily, He is the All-Glorious, the Glorifier, the Sublime. Say: God is more glorious than any possessor of grandeur. None can withhold himself from His sublime glory and revelation, whether in the heavens or in the earth or in what lieth between them. Verily, He is the Glorious, the Resplendent, the Sublime.

745 قل الله اجلل فوق كل ذي اجلال لن يقدر ان يمتنع عن ملك سلطان اجلاله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جلالا جلالا جللا قل الله اجلل فوق كل ذي جلال لن يقدر ان يمتنع عن جليل جلانه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جلالا جلالا جللا قل الله اجلل فوق كل ذي جلله لن يقدر ان يمتنع عن جليل جلان اجلاله من احد لا في السموات ولا في الارض ولا ما بينهما انه كان جلانا مجتلاا جللا

746 Say: O God! Thou art the Glory of all who glory! Thou givest glory unto whom Thou willest and takest it away from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou aidest whom Thou willest and forsakest whom Thou willest. Thou enrichest whom Thou willest and makest poor whom Thou willest. Thou honorest whom Thou willest and humblest whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art the All-Glorious, the Glorifier, the Sublime.

746 قل اللهم انك انت جلان الجلالين لتوءتين الجلال من تشاء ولتنزعن الجلال عن تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتنصرن من تشاء ولتخذلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتعزن من تشاء ولتذلن من تشاء في قبضتك ملكوت كل شي ء تخلق ما تشاء بامرک انک کنت جلالا جللا جللا

747 Glorified art Thou, O God! Thou art the Glory of the heavens and the earth and whatsoever is between them! Thou givest glory unto whom Thou willest and takest it away from whom Thou willest. Thou ordainest what Thou willest and decreest what Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou givest life to whom Thou willest and causest to die whom Thou willest. Thou sustainest the heavens and the earth and whatsoever is between them by Thy command. Verily, Thou art powerful over all things.

747 سبحانک اللهم انک انت جلان السموات والارض وما بينهما لتوءتين الجلال من تشاء ولتنزعن الجلال عن تشاء ولتحکمن ما تشاء ولتقدرن ما تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتحين من تشاء ولتقيمن من تشاء ولتقيم السموات والارض وما بينهما على امرک انک کنت على کل شي ء قديرا

748 Say: O God! Thou art the Most Glorious of the most glorious! Thou givest authority to whom Thou willest and takest it away from whom Thou willest. Thou holdest up the heavens lest they fall upon the earth, and Thou holdest the earth above the water. Thou createst in the kingdom of the heavens and the earth whatsoever Thou willest. Verily, Thou art powerful over all things.

748 قل اللهم انک انت اجلل الاجللين لتوءتين الامر من تشاء ولتنزعن الامر عن تشاء ولتمسکن السموات ان تقع على الارض ولتمسکن الارض على الماء ولتخلقن في ملکوت السموات والارض ما تشاء انک کنت على کل شي ء قديرا

749 To God belongs the sovereign glory of the heavens and the earth and whatsoever is between them. God is the All-Glorious, the Glorifier, the Transcendent. To Him belongs all that He hath created and will create. God hath ever been possessed of sublime glory.

749 والله ملک جلان جلال السموات والارض وما بينهما والله جلال جلال متجال والله کل ما خلق ويخلق وكان الله ذا جلال جل جللا

750 Verily, I am God! There is no God but Me. All else besides Me is My creation. Say: O My creation! Worship ye Me! He it is Who created the heavens and the earth and whatsoever is between them by His command. Say: All shall return unto God, their Lord. He it is before Whom prostrate themselves whosoever is in the heavens and whosoever is on the earth and whatsoever is between them. Say: All shall return unto God, their Lord. Unto Him submit all who are in the heavens and the earth and whatsoever is between them. There is no God but Him, the Protector, the Self-Subsisting. He it is Who createth what He willeth by His command "Be," and it is! Such is God, your Lord. His is the power and strength from all eternity. There is no God but Him, the All-Protecting, the Self-Subsisting.

751 Say: He is independent of all that is in the heavens and the earth and whatsoever is between them. Verily, there is no God but Him, the Mighty, the Well-Beloved. All that are in the heavens and the earth and whatsoever is between them glorify Him, and He is the All-Protecting, the Self-Subsisting. To God belongs the dominion of the kingdoms of the heavens and the earth and whatsoever is between them, and God has power over all things. To God belongs whatsoever is in the heavens and the earth and whatsoever is between them, and God encompasses all things. He is the One Who has ever been and there was none besides Him, and all are His worshippers. He is the One Who will ever be, even as He has ever been, all are His servants and all bow down before Him.

752 O people of the Bayan! Let your vision be as refined as you are capable of refining it, and let your gaze be as penetrating as you are able to make it penetrate, for verily the cycle has been refined and the lights of the eternal morn have shone forth upon the crystalline mirrors facing each other, and the world has been made subtle, and the splendors of the Eternal Sun have dawned upon the essences of the mirrors. Therefore, ascend through God unto God, then in the days of God be ye thankful.

753 And ye shall assuredly ascend by God unto God, and there, in that station, shall ye prostrate yourselves before the Lord of the Easts and the Wests, the Lord of the Dawn-Bearers, the Lord of the Easts and the Wests, the Lord of the Radiant Ones, the Lord of the Easts and the Wests, the Lord of the Swift-Forerunners, the Lord of the Easts and the Wests, the Lord of the Cleaving Ones, the Lord of the Easts and the Wests, the Lord of the Truth-Bearers, the Lord of the Easts and the Wests, the Lord of the Subtle Ones, the Lord of the Easts and the Wests, the Lord of the Minute Ones, the Lord of the Easts

750 انى انا الله لا اله الا انا وان ما دونى خلقى قل ان يا خلقى اياى فاعبدون هو الذى خلق السموات والارض وما بينهما بامر الله كل الى الله ربهم لينقلبون هو الذى يسجد له من فى السوات ومن فى الارض وما بينهما قل كل الى الله ربهم يرجعون وله اسلم من فى السموات والارض وا بينهما لا اله الا هو المهيمن القيوم هو الذى يبدع ما يشاء بامر الله كن فيكون ذلك الله ربكم له الحول و الطول من قبل ومن بعد لا اله الا هو المهيمن القيوم

751 قل هو الغنى عما فى السموات والارض وما بينهما وانه لا اله الا هو العزيز المحبوب يسبح له من فى السموات ومن فى الارض وما بينهما وهو المهيمن القيوم والله ملىك ملكان ملك السموات والارض وما بينهما والله على كل شىء قدير والله ما فى السموات والارض وما بينهما والله بكل شىء محيط هو الذى لم يزل كان ولم يكن معه الا اياه وكل له عابدون وهو الذى لا يزال ليكون مثل ما قد كان كل عباد له وكل اياه يسجدون

752 ان يا اولى البيان فلتلطفن انظاركم على حق ما انتم تستطيعون ان تطفون ولتدقون انظاركم على ما انتم تستطيعون ان تدقون فان الكور قد رقت واشرقت انوار سبىح الازل على بلوريات متعكسات وان العالم قد لطف وان ابناء شمس الازل قد لاحت على كينونيات المراتيات فلتستعرجن بالله الى الله ثم فى ايام الله تشكرون

753 ولتستصعدن بالله الى الله ثم هنالك تسجدون رب المشارق والمغرب رب الشراقيون رب المشارق والمغرب رب البراقيون رب المشارق والمغرب رب السباقيون رب المشارق والمغرب رب الخاقيون رب المشارق والمغرب رب الحقاقيون رب المشارق والمغرب رب الرقاقيون رب المشارق والمغرب رب الدقاقيون رب المشارق والمغرب رب الشقاقيون رب المشارق والمغرب رب الرقاقيون رب المشارق والمغرب رب الشقاقيون رب المشارق والمغرب رب

and the Wests, the Lord of the Those Who Divide, the Lord of the Easts and the Wests, the Lord of the Delicate Ones, the Lord of the Easts and the Wests, the Lord of the Those Who Contend, the Lord of the Easts and the Wests, the Lord of the Lofty-Hued Ones, the Lord of the Easts and the Wests, the Lord of the Those Who Rend Asunder, the Lord of the Easts and the Wests, the Lord of the Faithful-Contractors, the Lord of the Easts and the Wests, the Lord of the Creators, the Lord of the Easts and the Wests, the Lord of the Providers, the Lord of the Easts and the Wests, the Lord of the Effacers, the Lord of the Easts and the Wests, the Lord of the Those Who Join, the Lord of the Easts and the Wests, the Lord of the Those Who Penetrate,

السماقين رب المشار والمغرب رب
الرقاقين المشار والمغرب رب الفتاقين رب
المشار والمغرب رب الصادقين رب المشار
والمغرب رب الخلاقين رب المشار والمغرب
رب الرزاقين رب المشار والمغرب رب
الزهاقين رب المشار والمغرب رب اللتاقين
رب المشار والمغرب رب الغقاقين

754 the Lord of all that He hath created and doth create, the Lord of the Divine Ones, the Lord of all that He hath created and doth create, the Lord of the Lordly Ones, the Lord of all that He hath created and doth create, the Lord of the Majestic Ones, the Lord of all that He hath created and doth create, the Lord of the Beautiful Ones, the Lord of all that He hath created and doth create, the Lord of the Luminous Ones, the Lord of all that He hath created and doth create, the Lord of the All-Encompassing Ones, the Lord of all that He hath created and doth create, the Lord of the Complete Ones, the Lord of all that He hath created and doth create, the Lord of the Perfect Ones, the Lord of all that He hath created and doth create, the Lord of the Great Ones, the Lord of all that He hath created and doth create, the Lord of the Innate Ones, the Lord of all that He hath created and doth create, the Lord of the All-Knowing Ones, the Lord of all that He hath created and doth create, the Lord of the All-Powerful Ones, the Lord of all that He hath created and doth create, the Lord of the Well-Pleased Ones, the Lord of all that He hath created and doth create, the Lord of the Noble Ones, the Lord of all that He hath created and doth create, the Lord of the Sovereign Ones, the Lord of all that He hath created and doth create, the Lord of the Angelic Ones, the Lord of all that He hath created and doth create, the Lord of the Exalted Ones.

754 رب ما خلق ويخلق رب الالهون رب ما خلق
ويخلق رب الربانيون رب ما خلق ويخلق رب
الجلاليون رب ما خلق ويخلق رب انجاليون
رب ما خلق ويخلق رب النواريون رب ما خلق
ويخلق رب الغظاميون رب ما خلق ويخلق رب
التماميون رب ما خلق ويخلق رب الكاليون رب
ما خلق ويخلق رب الكاريون رب ما خلق و
يخلق رب الغرازيون رب ما خلق ويخلق رب
العلاميون رب ما خلق ويخلق رب القداريون
رب ما خلق ويخلق رب الرضاينون رب ما
خلق ويخلق رب الشرافيون رب ما خلق ويخلق
رب السلاطين رب ما خلق ويخلق رب
الملاكيون رب ما خلق ويخلق رب العلائيين
رب ما خلق ويخلق

755 Beloved of the People of Baha, the Lord of all that He hath created and doth create; Beloved of the People of Loftiness, the Lord of all that He hath created and doth create; Beloved of the People of Singleness, the Lord of all that He hath created and doth create; Beloved of the People of Duality, the Lord of all that He hath created and doth create; Beloved of the People of Radiance, the Lord of all that He hath created and doth create; Beloved of the People of Majesty, the Lord of all that He hath created and doth create; Beloved of the People of Beauty, the Lord of all that He hath created and doth create;

755 محبوب البهائيون رب ما خلق ويخلق محبوب
العلائين رب ما خلق ويخلق محبوب الصائين
رب ما خلق ويخلق محبوب الثنائين رب ما
خلق ويخلق محبوب السنائين رب ما خلق
ويخلق محبوب الجلاليون رب ما خلق ويخلق
محبوب انجاليون رب ما خلق ويخلق محبوب
الغظاميون رب ما خلق ويخلق محبوب الكاليون
رب ما خلق ويخلق محبوب الطرازيون رب
ما خلق ويخلق محبوب الجذاليون رب ما خلق
ويخلق محبوب الجباريون رب ما خلق ويخلق

Beloved of the People of All-Encompassing Might, the Lord of all that He hath created and doth create; Beloved of the People of Perfection, the Lord of all that He hath created and doth create; Beloved of the People of Adornment, the Lord of all that He hath created and doth create; Beloved of the People of Attraction, the Lord of all that He hath created and doth create; Beloved of the People of Omnipotence, the Lord of all that He hath created and doth create; Beloved of the People of Preservation, the Lord of all that He hath created and doth create; Beloved of the People of Prevailing Might, the Lord of all that He hath created and doth create; Beloved of the People of Subduing Power.

محبوب الحفاظيون رب ما خلق ويخلق محبوب الغلابيون رب ما خلق ويخلق محبوب القهاريون

756 Say: Transience hath passed away. Why do ye not exalt yourselves through that which befitteth the Throne? Ye say: "All-Glorious, Most Holy, Divine, Lord of Lords, Lord of the Self-Subsisting, the Eternal!" He it is Who hath created all things through His command, and He is the Mighty, the Beloved.

756 قل ان الزوال قد زال وانتم بما يوءزن ليك * العرش كيف لا تعززون تقولون سبوح قدوس الوه ربوب رب المهيمن القيوم هو الذي خلق كل شيىء بامرته وهو العزيز المحبوب

757 Say: God createth what He willeth through His command, and He, verily, is the All-Powerful, the All-Loving. Say: O all things! Your likeness is as crystal which, in every Revelation, faceth the Sun of Heaven that it might reflect therein even as mirrors reflect the celestial sun. Do ye not desire to mirror forth God, Whom no vision can comprehend while He comprehendeth all vision, the Self-Subsisting, the Eternal?

757 قل ان الله يخلق ما يشاء بامرته وانه لهو القدار الودود قل ان يا كل شيىء مثلكم كمثل بلور ان تقابلن فى كل ظهور شمس السماء لتستعكس فيكم مثل ما تقابلن المرات شمس السماء افانتم لا تحبون ان تحاكيون عن الله الذى لا تدركه الابصار وهو يدرك وهو يدرك الابصار وهو المهيمن القيوم

758 Therefore ascend to that Paradise to the utmost of your powers of ascension. Become resplendent through God to the extent ye are able to shine forth. Become beautiful through God to the degree ye can attain unto beauty. Become magnificent through God to the measure ye can achieve magnificence. Become illumined through God according to your capacity for light. Become perfected through God to the extent ye can attain perfection. Become complete through God according to your ability to achieve completion. Become great through God to the degree ye can attain greatness. Become powerful through God to the measure ye can achieve power. Become content through God according to your capacity for contentment. Become noble through God to the extent ye can attain nobility. Become sovereign through God to the degree ye can achieve sovereignty. Become masters through God according to your ability to attain mastery.

758 فلتترقين ذلك الرضوان على اعلی ما انتم تستطيعون ان تترابيون ولتستبين بالله بما انتم تستطيعون ان تتجاللون ولتستجملن بالله بما انتم تستطيعون ان تتجاملون ولتستعظمن بالله على ما انتم تستطيعون ان تتعظمون ولتستنورن بالله على ما انتم تستطيعون ان تتراحون ولتستمتعن بالله على ما انتم تستطيعون ان تتامون ولتستكبن بالله على ما انتم تستطيعون ان تتكاملون ولتستكبرن بالله على ما انتم تستطيعون ان تتعالمون ولتستقدرون بالله على ما انتم تستطيعون ان تتقادرون ولتسترضين بالله على ما انتم تستطيعون ان تراضيون ولتستشرفن بالله على ما انتم تستطيعون ان تتشارفون ولتستسلطن بالله على ما انتم تستطيعون ان تتسالطون ولتستملكن بالله على ما انتم تستطيعون ان تملكون

759 The whole earth hath been illumined with the light of God - will ye not become illumined? All the heavens have been made radiant through the Name of God - will ye not become radiant?

759 قد اشرقت الارض كلهن بنور الله افلا تستشرقون واشرقت السموات كلهن باسم الله افلا تستشرفون واشرقت الجنان كلهن بيهاء

All the gardens have been brightened by the splendor of God's countenance - will ye not become bright? All Paradise hath been illumined by the effulgence of God's presence - will ye not become illumined? All the highest horizons have been lit by the mention of God - will ye not become enlightened? All the depths have been brightened by the waves of God's ocean - will ye not become bright? All the deepest depths have been illumined by the treasures of God's mysteries - will ye not become illumined? All essential realities have been brightened by the dawning-places of God's grace - will ye not become bright?

وجه الله افلا تستشرقون واشرقت الفردوس
كلهن بضياء طلعه الله افلا تستشرقون واشرقت
الرفارف كلهن بانوار ذكر الله افلا تستشرقون
واشرقت اليايم كلهن بامواج بحر الله افلا
تستشرقون واشرقت اللجالي كلهن باذخار لجج
الله افلا تستشرقون واشرقت الذاتيات كلهن
بشوارق فضل الله افلا تستشرقون

760 All souls have been illumined by the rising-points of God's generosity - will ye not become illumined? All beings have been brightened by the manifestations of God's glory - will ye not become bright? All things, from first to last, have been illumined by the commands of God's Sun - will ye not become illumined?

760 واشرقت النفسانيات كلهن بمطالع جود الله افلا
تستشرقون واشرقت الانيات كلهن بظهورات مجد
الله افلا تستشرقون واشرقت الكل من قبل ومن
بعد باوامر شمس الله افلا تستشرقون

761 The earth and the heavens have all been made firm through the power of God's Essence - will ye not become firm? All moving things have been set in motion by the movement of God's Command - will ye not move? All still things have been made tranquil through the tranquility of God's Self - will ye not become tranquil? The heavens and the earth and all that lieth between them have been adorned with the ornaments of God's adorning - will ye not become adorned?

761 واثبتت الارض والسموات كلهن بقوه ذات الله
افلا تستثبتون وحركت المتحركات كلهن بحركه
امر الله افلا تتحركون وسكنت السواكن كلهن
بسكون نفس الله افلا تستسكنون واطرزت
السموات و الارض وما بينهما بطرائز طرز الله
افلا تستطرزون

762 All these are signs from God that ye might attain certitude that there is no God but Him, the Truth beyond doubt, and all are submissive before Him. If ye desire to comprehend the Point of the Bayan, then comprehend Him Whom God shall make manifest, then through His words ascend. And all that appeareth in every Revelation are mirrors reflecting that there is no God but Me, the Self-Subsisting, the Eternal, and all are crystals reflecting from their Source that there is no God but Him, the Mighty, the Beloved.

762 كل ذلك ايات من عند الله لعلكم توقنون على
انه لا اله الا هو لحق لا ريب فيه وكل له قانتون
ان تحبون ان تدركن نقطه البيان فلتدركن من
يظهره الله ثم بكلماته تتعاليون وكل ما يظهر في
كل ظهور مرايا مستحكيه كل ادلاء على انه لا
اله الا انا المهيمن القويم وكل بلوريات يستعكسن
عن مجلبن على انه لا اله الا هو العزيز المحبوب

763 Glorified be He Who createth whatsoever He willeth by His command, and verily He is the Kind, the Beloved. Glorified be He Who originateth whatsoever He willeth by His command, and verily He is the Adorned Embroiderer. Glorified be He Who bringeth into being whatsoever He willeth by His command, and verily He is the Overseer, the Powerful.

763 سبحانه الذي يخلق ما يشاء بامرته وانه اللطيف
محبوب سبحانه الذي يبدع ما يشاء بامرته وانه
لطريف مطروز سبحانه الذي ينشئ ما يشاء بامرته
وانه لمهيمن قدور

764 Blessed be God—the Lord Unassailable; Blessed be God—the Lord Exalted; Blessed be God—the Lord All-Great; Blessed be God—the Lord Most-Generous; Blessed be God—the Lord Ancient; Blessed be God—the Lord All-Knowing; Blessed

764 تبارك الله من رب منيع وتبارك الله من رب
رفيع وتبارك الله من رب عظيم وتبارك الله من
رب كريم وتبارك الله من رب قديم وتبارك
الله من رب عليم وتبارك الله من رب حكيم

be God—the Lord All-Wise; Blessed be God—the Lord All-Merciful; Blessed be God—the Lord Forbearing; Blessed be God—the Lord Majestic; Blessed be God—the Lord Beautiful; Blessed be God—the Lord Perfect; Blessed be God—the Lord Just-Balanced; Blessed be God—the Lord Bounteous; Blessed be God—the Lord Noble; Blessed be God—the Lord Effectual; Blessed be God—the Lord Radiant; Blessed be God—the Lord Supportive; Blessed be God—the Lord Originating; Blessed be God—the Lord Subduing; Blessed be God—the Lord All-Powerful; Blessed be God—the Lord All-Forgiving; Blessed be God—the Lord All-Encompassing; Blessed be God—the Lord Concealing; Blessed be God—the Lord All-Hearing; Blessed be God—the Lord Near; Blessed be God—the Lord All-Aware; Blessed be God—the Lord Answering; Blessed be God—the Lord Firm; Blessed be God—the Lord Sustaining.

وتبارك الله من رب رحيم وتبارك الله من رب
حليم وتبارك الله من رب جليل وتبارك الله من
رب جميل وتبارك الله من رب كميل وتبارك
الله من رب عدل وتبارك الله من رب فضيل
وتبارك الله من رب نبيل وتبارك الله من رب
فعيل وتبارك الله من رب نوير وتبارك الله من
رب ظهير وتبارك الله من رب فطير وتبارك
الله من رب سخير وتبارك الله من رب قدیر
وتبارك الله من رب غفير وتبارك الله من رب
سطير وتبارك الله من رب ستير وتبارك الله من
رب سمیع وتبارك الله من رب قريب وتبارك
الله من رب خیر وتبارك الله من رب محیب
وتبارك الله من رب متین وتبارك الله من رب
مقیم

765 Blessed be God—the Lord of whatsoever He hath created and doth create, the Lord of all things, the Lord of the worlds.

765 و تبارك الله رب ما خلق ويخلق رب كل شيء
ء رب العالمين

766 Say: He is the One, the Manifest. All who attain unto Him whom God shall make manifest— by His Words shall ye be exalted. And all that appeareth in every revelation are mirrors rendered transparent, all bearing witness that there is no god but Me, the All-Protecting, the Self-Subsisting. And every crystal reflecteth from its place of disclosure that there is no god but He, the Mighty, the Beloved.

766 قل هو الواحد الظهار كل من فلتدركن من يظهره
الله ثم بكلماته تتعالىون وكل ما يظهر في كل ظهور
مرآء مستحكيه كل ادلاء على انه لا اله الا
انا المهيمن القيوم وكل بلوريات يستعكسن عن
مجليهن على انه لا اله الا هو العزيز المحبوب

767 Glorified be He Who createth whatsoever He willeth by His command, and verily He is the Subtle, the Beloved. Glorified be He Who bringeth forth whatsoever He willeth by His command, and verily He is the Adorner, the Ornamented. Glorified be He Who originateh whatsoever He willeth by His command, and verily He is the All-Protecting, the All-Powerful.

767 سبحانه الذي يخلق ما يشاء بامرہ وانه اللطيف
محبوب سبحانه الذي يبدع ما يشاء بامرہ وانه
لطريز مطروز سبحانه الذي ينشئ ما يشاء بامرہ
وانه لمهيمن قدور

768 Blessed be God—the Lord Unassailable; Blessed be God—the Lord Exalted; Blessed be God—the Lord All-Great; Blessed be God—the Lord Most-Generous; Blessed be God—the Lord Ancient; Blessed be God—the Lord All-Knowing; Blessed be God—the Lord All-Wise; Blessed be God—the Lord All-Merciful; Blessed be God—the Lord Forbearing; Blessed be God—the Lord Majestic; Blessed be God—the Lord Beautiful; Blessed be God—the Lord Beautiful; Blessed be God—the Lord Just-Balanced; Blessed be God—the Lord Bounteous; Blessed be God—the Lord Noble; Blessed be God—the Lord Effectual; Blessed be God—the Lord Radiant; Blessed be God—the Lord Supportive; Blessed be God—the Lord Originating; Blessed be God—the Lord Subduing; Blessed be God—the Lord All-Powerful; Blessed be God—the Lord

768 تبارك الله من رب منبع وتبارك الله من رب
رفيع وتبارك الله من رب عظيم وتبارك الله من
رب كريم وتبارك الله من رب قديم وتبارك
الله من رب علم وتبارك الله من رب حكيم
وتبارك الله من رب رحيم وتبارك الله من رب
حليم وتبارك الله من رب جليل وتبارك الله من
رب جميل وتبارك الله من رب جميل وتبارك
الله من رب عدل وتبارك الله من رب فضيل
وتبارك الله من رب نبيل وتبارك الله من رب
فعيل وتبارك الله من رب نوير وتبارك الله من

All-Forgiving; Blessed be God—the Lord All-Encompassing; Blessed be God—the Lord Concealing; Blessed be God—the Lord All-Hearing; Blessed be God—the Lord Near; Blessed be God—the Lord All-Aware; Blessed be God—the Lord Answering; Blessed be God—the Lord Firm; Blessed be God—the Lord Sustaining.

رب ظهير وتبارك الله من رب فطير وتبارك
الله من رب سخير وتبارك الله من رب قدير
وتبارك الله من رب غفير وتبارك الله من رب
سطير وتبارك الله من رب ستير وتبارك الله من
رب سميع وتبارك الله من رب قريب وتبارك
الله من رب خبير وتبارك الله من رب مجيب
وتبارك الله من رب متين وتبارك الله من رب
مقيت

769 Blessed be God—the Lord of whatsoever He hath created and doth create, the Lord of all things, the Lord of the worlds.

769 وتبارك الله رب ما خلق ويخلق رب كل شيء
ء رب العالمين

770 Say: He is the One who manifests all who are manifested, and by His manifestation are all made manifest. Say: There is no God but Him, the One, the Bountiful - by His bounty are all made bountiful. Say: In every Revelation, God loves to confirm all that is revealed in that Revelation for the Day when God wills to manifest another Revelation, that ye may be guided thereby. All that appears in every Revelation are signs of Him Whom God shall make manifest, that ye may be guided by Him on the Day of Resurrection.

770 قل هو الواحد الظهار كل من ظهورت ظهاريته
مظهرون قل انه لا اله الا هو الواحد السخار كل
من سخروت سخرته ساخرون قل في كل ظهور
يجب الله ان يثبت كل ما ينزل في ذلك الظهور
ليوم يريد الله ان يظهرن ظهورا اخر لعلمكم انتم
به تهتدون كل ما يظهر في كل ظهور ايات لمن
يظهره الله لعلمكم انتم يوم القيمة به تهتدون

771 Blessed be God, the One, the Manifest! Blessed be God, the One, the Subduer! Blessed be God, the One, the Bountiful! Blessed be God, the One, the Creator! Blessed be God, the One, the Illuminator! Blessed be God, the One, the Concealer! Blessed be God, the One, the Almighty! Blessed be God, the One, the Radiant! Blessed be God, the One, the Resplendent! Blessed be God, the One, the Adorner! Blessed be God, the One, the Victorious! Blessed be God, the One, the Self-Sufficient! Blessed be God, the One, the Divine! Blessed be God, the One, the Luminous! Blessed be God, the One, the Judge! Blessed be God, the One, the Dawning! Blessed be God, the One, the Tender! Blessed be God, the One who splits asunder! Blessed be God, the One who joins together! Blessed be God, the One, the Compassionate! Blessed be God, the One, the Kind, Who creates what He willeth by His command, and He is the One, the Subduer!

771 تبارك الله الواحد الظهار تبارك الله الواحد
القهار تبارك الله الواحد السخار تبارك الله
الواحد القطار تبارك الله الواحد النوار تبارك
الله الواحد السرار تبارك الله الواحد الجبار
تبارك الله الواحد الشعاش تبارك الله الواحد
السطاع تبارك الله الواحد الطراز تبارك الله
الواحد الغلاب تبارك الله الواحد الغناء تبارك
الله الواحد الالاه تبارك الله الواحد الضياء
تبارك الله الواحد الحقاق تبارك الله الواحد
الشراق تبارك الله الواحد الرقاق تبارك الله
الواحد الفتاق تبارك الله الواحد الرتاق تبارك
الله الواحد الشفاق تبارك الله الواحد الرفاق
الذي يخلق ما يشاء بامر هو الواحد القهار

772 He it is Who hath willed to mention that Letter in that Name as a remembrance from His presence. Verily, there is no God but Him, the One, the All-Remembering. Therefore, remember ye that Letter the number of Ha in every night and day, and should ye be prevented, it behooveth you to pay the weight of Ha in wine as fixed in the Book of God, that ye may be preserved. And if ye remember after the two words in remembrance of the Living One, it shall suffice you. God desireth to make your affairs spacious for you in your return and your

772 هو الذي اراد ان يذكر ذلك الحرف في ذلك
الاسم ذكرا من عنده انه لا اله الا هو الواحد
الذكار فلتذكرن ذلك الحرف عدد الهاء في كل
ليل ونهار وان تحتجن ليلزمنكم يقت الخمر عدد
الهاء مثقالا حدا في كتاب الله لعلمكم تتقون وانت
تذكرون بعد الكلمتين في ذكر الحى ليكفيكم والله
يريدان يوسعن عليكم امركم في منقلبكم ومثوكم
وليجلين لكم بكم بانفسكم في اوليكم واخريكم ذلك

dwelling, and to make clear unto you by yourselves in your beginning and your end. This is of God's grace and mercy unto you, that ye may be thankful in the days of God.

من فضل الله ورحمته عليكم لعلمكم انتم في ايام الله
تشكرون

773 (mode of prayers)

773

774 In the Name of God, the Most Glorious, the Most Glorious

774 بسم الله الاجل الاجل

775 Glorified art Thou, O my God! I and all things testify that Thou art God, and that there is no God but Thee, alone with no partner. Thou hast ever been in the heights of eternity with none before Thee, and Thou wilt ever abide in the sanctity of eternity with none after Thee. All things exist through Thy will and all creation is brought into being through Thy desire. Sanctified art Thou, O Lord of might and glory! Exalted art Thou, O Lord of majesty and splendor! Blessed art Thou, O Lord of holiness and radiance! Magnified art Thou, O Lord of design and names! Sovereign art Thou, O Lord of power and grandeur!

775 سبحانك اللهم يا الهى لا شهدنك وكل شىء على
انك انت الله لا اله الا انت وحدك لا شريك
لك لم تزل كنت فى عز الازل بلا ان يقدمنك
من شىء ولا تزال لتكونن فى قدس الازل بلا
ان يوءخرن عن شىء اذ كل شىء بمشيئت
منوجد وكل خلق بارادتك منكون تقدست يا
ذا العز والبهاء وتجلت يا ذا المجد والبهاء وتكرمت
يا ذا القدس والضياء وتعظمت يا ذا الهندسه
والاسماء وتسلطت يا ذا المكنه والكبرياء

776 Thou hast ever beheld what is in the kingdom of Thy command and creation, and witnessed what is in the realm of Thy heaven and earth. Through Thy might Thou hast ruled over all things, and through Thy dominion Thou hast prevailed over all things. Glorified and exalted art Thou! Thy revelation is grace and bounty, and Thy withholding is justice and glory. From a beginning that had no beginning, Thy way hath been grace and favor, Thy path hath been generosity and munificence.

776 لم تزل ترى ما فى ملكوت امرك وخلقك
وتشهد على ما فى جبروت سمالك وارضك
تعززت بعزتك حتى استملك كل شىء
وتجبرت بقهاريتك حتى استغلبت على كل
شىء سبحانك وتعاليت تجليك فضل وعطاء
وامساك عدل وعلاء لم تزل من اول الذى
لا اول له كانت سنتك الفضل والافضال
وطريقتك الجود والاجواد

777 No prophet hast Thou created, no path hast Thou ordained, none hast Thou acquainted with Thy knowledge, none hast Thou caused to taste Thy love and beauty, and none hast Thou honored with Thy praise and glory, but I and all creation testify that Thy greatest gift is Thy love from Thee, and Thy most manifest bestowal is Thy affection from Thy presence. For hadst Thou not created Thy love in the hearts of Thy servants, who would love Thee? And hadst Thou not concealed Thy affection in the hearts of Thy chosen ones, who would cherish Thee? Thou art the Beloved in the sanctity of eternity, and Thou art the Desired One forever.

777 الا ما خلقت من نبى ولا شرعت من منهاج وما
اطلعت احدا بعرفانك وما اذقت احدا حبك
وبهائك وما تكرمت باحدودك وثنائك فلا
شهدنك وكل خلقك بان اكبر عطاياك حبك
من عندك واطهر هداياك ودك لذنك اذ
لولا خلقت حبك فى قلوب عبادك فمن يحبك
ولولا اكنت ودك فى قلوب اصفيائك فمن
يودك انت المحبوب فى قدس الازل وانت
المودود لم تزل

778 Glorified and exalted art Thou! There is nothing except that it glorifieth Thee with the exaltation of Thy praise, sanctifieth Thee with the transcendence of Thy laudation, uniteth with Thee through the ascendancy of Thy oneness, magnifieth Thee with the supremacy of Thy greatness, and exalteth Thee with the uniqueness of Thy glorification. None besides Thee, O my God, can be mentioned whereby Thou mightest be mentioned. None besides Thee, O my Beloved, can be described whereby Thou mightest be described. None besides Thee, O my Goal,

778 سبحانك وتعاليت ما من شىء الا وانه هو
ليسبحنك بارتفاع تسبيحك وليقدسنك
بامتناع تمجيدك وليوحدنك باستعلاء توحيدك
وليكبرنك باستجبار تكبيرك وليعززنك باستثناء
تجديدك الغيرك يا الهى من ذكر حتى تذكر به
الغيرك يا محبوبى من وصف حتى توصف به
الغيرك بامقصودى من نعت حتى تنعت به
الغيرك يا منعوقى من ثناء حتى تثنى به الغيرك
من مجد يا موصوفى حتى تشير به

can be characterized whereby Thou mightest be characterized. None besides Thee, O Thou Who art characterized, can be praised whereby Thou mightest be praised. None besides Thee, O Thou Who art described, can be glorified whereby reference might be made to Thee.

779 Glorified, glorified art Thou! Every mention through Thy creation hath been mentioned, every description through Thy invention hath come into being, every attribute through Thy ordainment hath been realized, and every glory through Thy creation hath been brought forth. Exalted art Thou, O Lord of might and glory, above every mention and praise, and magnified art Thou, O Lord of pride and loftiness, above every attribute and beauty.

780 How can I praise Thee, O my Beloved, when verily praise itself testifieth to its evanescence before the exaltation of Thy holiness and the transcendence of Thy might? And how can I not praise Thee when my heart findeth no rest except in Thy remembrance and praise? Therefore shall I praise Thee, O my Beloved, being certain that my praise is a creation in Thy dominion and being assured that the ultimate description I can give is but a trace of Thy creation.

781 But since Thou hast created all things to describe Thee, brought all into being to characterize and meet Thee, fashioned all for Thy love and praise, originated all for Thy affection and exaltation, and created all for Thy glorification and mention of Thy bounty, therefore through these manifestations which Thou hast created in Thy realm do they mention Thee, and through these attributes which Thou hast established in Thy dominion do I praise Thee, after having witnessed that Thou and all things testify that none besides Thee can know Thee, and how can any praise Thee when none besides Thee hath the power to love Thee, and how could they describe Thee when all knowledge possible in Thy creation is what Thou hast created through Thy power, and all love and attraction possible among Thy servants is what Thou hast brought into being through Thy command.

782 Glorified and exalted art Thou! Glorified and sanctified art Thou! Thou art the Most High - there is nothing above Thee, and Thou art the Most Exalted - there is nothing comparable to Thee. All faces have prostrated before the glory of Thy countenance, all voices have been humbled in praise of Thy Lordship, all hearts have been enraptured in their attraction to Thy love, and all souls have been revived in their loftiness by the dawning places of Thy eternal splendor. How glorious, O my God, is Thy glory! How exalted, O my Beloved, is Thy exaltation! How sweet, O my Heart's Desire! How mighty, O

779 سبحانک سبحانک کل ذکر بابداعک قد ذکر
وکل وصف باختراعک قد کون وکل نعت
بأنجعالک قد حقق وکل مجد باحداثک قد
حدث تعالیت یا ذا العز والبهاء عن کل ذکر
وثناء وتجدت یا ذا الفخر والعلاء عن کل نعت
وبهاء

780 کیف اثنی علیک یا محبوبی وان الله وان الثناء
بنفسه يشهد علی فناءه عند ارتفاع قدسک وامتناع
عزک وکیف لا اثنی علیک وان فواءدی لا
یسکنی الا بذكرک وثناءک فلاثنین علیک یا
محبوبی موقنا بان ثنائی خلق فی ملکک ومستیقنا
بان منتهی وصفی اثر من ابداعک

781 ولكن لما قد خلقت کل بوصفک وحدثت کل
لنعتک ولقائک وذرئت کل لحبک وثناءک
واحدثت کل لودک وعلائک وبرئت کل
لحمدک و ذکر عطائک فاذا بظهورات قد خلقتها
فی ملکک و ذکرک وبشؤونات قد ذوتها فی
مملکتک لاحمدنک بعد ما قد اشهدتک وکل
شیء بان غیرک لن یقدر ان یعرفک وکیف
یثنی علیک وسواک لا یستطیع ان تحبک
وکیف وما یصف اذ کل عرفان یمکن فی
خلقک ذلک ما قد خلقتہ بانشاءک وکل حب
وانجذاب یمکن فی عبادک ذلک ما قد کونته
بانشاءک

782 فسبحانک وتعالیت وسبحانک وتقدست انت
العالی فلاشیء فوقک وانت المتعالی فلا
شیء کفوک قد سجدت الوجوه کلهن لعز
وجهتک وخشعت الاصوات بغرهن لثناء
ربوبیتک وولمت الافئدة بقرهن لانجذاب
محبتک وتروحت النفوس بعلوهم لمشارك تحلی
ازلیتک فما ایهی یا الهی بهائک وما اعلی یا محبوبی
علائک وما احلی یا مقصودی وما اعز یا منعوتی
عزتک وما احق یا موصوفی حقک

Thou Who art praised, is Thy might! How true, O Thou Who art described, is Thy truth!

783 Glorified art Thou beyond my saying that Thou art Lord, for Thou art the Lord of all lords. Glorified art Thou beyond my saying that Thou art God, for Thou art the God of all gods. Glorified art Thou beyond my saying that Thou art the Truth, for Thou art the Establisher of all truth. Glorified art Thou beyond my saying that Thou art the Eternal, for Thou art the Source of all eternity. Glorified art Thou beyond my saying that Thou art the Ancient, for Thou art the One Who made all ancientness. Glorified art Thou beyond my saying that Thou art the Existent, for Thou art the Creator of all existence. Glorified art Thou beyond my saying that Thou art the Most Praised, for Thou art the Source of all praise.

784 Glorified art Thou beyond my saying that Thou art the Most Holy, for Thou art the Sanctifier of all holiness. Glorified art Thou beyond my saying that Thou art the Most Glorious, for Thou art the Source of all glory. Glorified art Thou beyond my saying that Thou art the Most Sublime, for Thou art the Source of all sublimity. Glorified art Thou beyond my saying that Thou art the Most Beautiful, for Thou art the Source of all beauty. Glorified art Thou beyond my saying that Thou art the Most Great, for Thou art the Magnifier of all greatness. Glorified art Thou beyond my saying that Thou art the Most Luminous, for Thou art the Source of all light. Glorified art Thou beyond my saying that Thou art the Most Merciful, for Thou art the Source of all mercy.

785 Glorified art Thou beyond my saying that Thou art the Most Generous, for Thou art the Source of all generosity. Glorified art Thou beyond my saying that Thou art the Most Upright, for Thou art the Uprighter of all uprightness. Glorified art Thou beyond my saying that Thou art the Most Perfect, for Thou art the Source of all perfection. Glorified art Thou beyond my saying that Thou art the Most Great, for Thou art the Magnifier of all greatness. Glorified art Thou beyond my saying that Thou art the All-Knowing, for Thou art the Teacher of all knowledge. Glorified art Thou beyond my saying that Thou art the All-Powerful, for Thou art the Ordainer of all power. Glorified art Thou beyond my saying that Thou art the Most Pleased, for Thou art the Source of all pleasure.

786 Glorified art Thou beyond my saying that Thou art the Best-Beloved, for Thou art the Source of all love. Glorified art Thou beyond my saying that Thou art the Most Noble, for Thou art the Ennobler of all nobility. Glorified art Thou beyond my saying that Thou art the Most Sovereign, for Thou art the Source of all sovereignty. Glorified art Thou beyond my saying

783 سبحانک من ان اقول انک انت رب اذ انک انت مربب الارباب وسبحانک من ان اقول انک انت اله اذ انک انت موله الالهاء وسبحانک من ان اقول انک انت حق اذ انک انت محقق الاحقاق وسبحانک من ان اقول انک انت ازل اذ انک انت موزل الازال وسبحانک من ان اقول انک انت قدیم اذ انک انت مقدم الاقدام وسبحانک من ان اقول انک انت کائن اذ انک انت مکنون الاکوان وسبحانک من ان اقول انک انت سبوح اذ انک انت مسبح الاسماء

784 وسبحانک من ان اقول انک انت قدوس اذ انک انت مقدس الاقداس وسبحانک من ان اقول انک انت بهی اذ انک انت مبهی الابهاء وسبحانک من ان اقول انک انت جلیل اذ انک انت مجلل الاجلال وسبحانک من ان اقول انک انت جمیل اذ انک انت مجمل الاجمال وسبحانک من ان اقول انک انت عظیم اذ انک انت معظم الاعظام وسبحانک من ان اقول انک انت نور اذ انک انت منور الانوار وسبحانک من ان اقول انک انت رحیم اذ انک انت مرحم الارحام

785 وسبحانک من ان اقول انک انت کریم اذ انک انت مکرم الاکرام وسبحانک من ان اقول انک انت قویم اذ انک انت مقوم الاقوام وسبحانک من ان اقول انک انت کامل اذ انک انت معزز الاعزاز وسبحانک من ان اقول انک انت کبیر اذ انک انت مکبر الاکبار وسبحانک من ان اقول انک انت علیم اذ انک انت معلم الاعلام وسبحانک من ان اقول انک انت قدیر اذ انک انت مقدر الاقدار وسبحانک من ان اقول انک انت رضی اذ انک انت مرضی الارضاء

786 وسبحانک من ان اقول انک انت حبیب اذ انک انت محب الاحباب وسبحانک من ان اقول انک انت شریف اذ انک انت مشرف الاشراف وسبحانک من ان اقول انک انت سلیم اذ انک انت مسلط الاسلاط وسبحانک

that Thou art the King, for Thou art the King of all kings. Glorified art Thou beyond my saying that Thou art the One, for Thou art the Unifier of all oneness. Glory be unto Thee! How can I say Thou art the Adorner, when Thou art the One Who adorneth all adorners? Glory be unto Thee! How can I say Thou art Pure, when Thou art the Source of all purity? Glory be unto Thee!

من ان اقولن انک انت ملوک از انک انت
ملک الاملاک

787 How can I say Thou art Unique, when Thou art the One Who maketh unique all who are unique? Glory be unto Thee! How can I say Thou art the Protector, when Thou art the Shelter of all who protect? Glory be unto Thee! How can I say Thou art Detached, when Thou art the Life-Giver of all who live? Glory be unto Thee! How can I say Thou art the Witness, when Thou art the One Who maketh all to witness? Glory be unto Thee! How can I say Thou art Kind, when Thou art the Source of all kindness? Glory be unto Thee! How can I say Thou art Rich, when Thou art the Enricher of all who are rich? Glory be unto Thee! How can I say Thou art Vast, when Thou art the One Who expandeth all vastness? Glory be unto Thee! How can I say Thou art the Creator, when Thou art the Originator of all creation?

787 و سبحانک من ان اقولن انک انت وحید از
انک انت موحد الالواح و سبحانک من ان
اقولن انک انت طریز از انک انت مطرز
الاطرار و سبحانک من ان اقولن انک انت
ساذج از انک انت مسذج الاسذاج و سبحانک
من ان اقولن انک انت فرید از انک انت
مفرد الافراد و سبحانک من ان اقولن انک انت
کافور از انک انت مکفر الکفار و سبحانک
من ان اقولن انک انت مجرد از انک انت محیی
الاحیاء و سبحانک من ان اقولن انک انت
شہید از انک انت مشہد الاشہاد و سبحانک من
ان اقولن انک انت لطیف از انک انت ملطف
اللطاف و سبحانک من ان اقولن انک انت
غنی از انک انت مغنی الاغناء و سبحانک من
ان اقولن انک انت واسع از انک انت موسع
الواسع و سبحانک من ان اقولن انک انت
فاطر از انک انت مفطر الافطار

788 Glory be unto Thee! How can I say Thou art the Judge, when Thou art the One Who ordaineth all judgment? Glory be unto Thee! How can I say Thou art Generous, when Thou art the Source of all generosity? Glory be unto Thee! How can I say Thou art the Bestower, when Thou art the One Who bestoweth all gifts? Glory be unto Thee! How can I say Thou art the First, when Thou art the One Who maketh first all that is first? Glory be unto Thee! How can I say Thou art the Last, when Thou art the One Who maketh last all that is last? Glory be unto Thee! How can I say Thou art the Manifest, when Thou art the Manifestor of all manifestation? Glory be unto Thee! How can I say Thou art the Hidden, when Thou art the Concealer of all that is hidden? Glory be unto Thee!

788 سبحانک من ان اقولن انک انت قاضی از انک
انت مقضی الاقضاء و سبحانک من ان اقولن
انک انت جواد از انک انت مجود الاجواد
و سبحانک من ان اقولن انک انت وهاب از
انک انت موهب الالوهاب و سبحانک من ان
اقولن انک انت اول از انک انت موءل الاولال
و سبحانک من ان اقولن انک انت اخر از انک
انت موءخر الالواخر و سبحانک من ان اقولن
انک انت ظاهر از انک انت مظهر الالظهار
و سبحانک من ان اقولن انک انت باطن از انک
انت مبطن الالبطن

789 How can I say Thou art Mighty, when Thou art the One Who giveth might to all the mighty? Glory be unto Thee! How can I say Thou art Compassionate, when Thou art the Source of all compassion? Glory be unto Thee! How can I say Thou art the Subduer, when Thou art the One Who subdueth all? Glory be unto Thee! How can I say Thou art Kind, when Thou art the Source of all kindness? Glory be unto Thee! How can I say Thou art the Compeller, when Thou art the One Who compelleth all? Glory be unto Thee! How can I say Thou art

789 و سبحانک من ان اقولن انک انت شدید از انک
انت مشدد الالشداد و سبحانک من ان اقولن
انک انت روءف از انک انت مرئف الالراءف
و سبحانک من ان اقولن انک انت قهار از انک
انت مقهر الالقهار و سبحانک من ان اقولن انک
انت عطوف از انک انت معطف الالعطاف
و سبحانک من ان اقولن انک انت جبار از انک
انت مجبر الالجبار و سبحانک من ان اقولن انک
انت منبع از انک انت ممنع الالمناع و سبحانک

Inaccessible, when Thou art the One Who maketh inaccessible all things? Glory be unto Thee! How can I say Thou art the Helper, when Thou art the One Who helpeth all helpers? Glory be unto Thee! How can I say Thou art Exalted, when Thou art the One Who exalteth all?

من ان اقولن انك انت نصير اذ انك انت منصر
الانصار وسبحانك من ان اقولن انك انت رفيع
اذ انك انت مرفع الارفاع

790 Glory be unto Thee! How can I say Thou art Glorious, when Thou art the One Who bringeth near all nearness? Glory be unto Thee! How can I say Thou art Remote, when Thou art the One Who maketh remote all remoteness? Glory be unto Thee! How can I say Thou art the Hearer, when Thou art the One Who maketh all to hear? Glory be unto Thee! How can I say Thou art the Seer, when Thou art the One Who maketh all to see? Glory be unto Thee! How can I say Thou art the All-Informed, when Thou art the One Who informeth all? Glory be unto Thee! How can I say Thou art the Guide, when Thou art the One Who guideth all guidance? Glory be unto Thee! How can I say Thou art the Observer, when Thou art the One Who causeth all to observe? Glory be unto Thee! How can I say Thou art Swift, when Thou art the One Who maketh swift all swiftness?

790 سبجانك من ان اقولن انك انت بهيج اذ
انك انت مقرب الاقرب وسبحانك من ان
اقولن انك انت بعيد اذ انك انت مبعيد الابعاد
وسبحانك من ان اقولن انك انت سميع اذ
انك انت مسمع الاسماع سبجانك من ان اقولن
انك انت بصير اذ انك انت مبصر الابصار
وسبحانك من ان اقولن انك انت خبير اذ
انك انت مخبر الاخبار وسبحانك من ان اقولن
انك انت رشيد اذ انك انت مرشد الارشاد
وسبحانك من ان اقولن انك انت نظير اذ انك
انت منظر الانظار وسبحانك من ان اقولن انك
انت سريع اذ انك انت مسرع الاسراع

791 Thou art exalted and none is higher than Thee in elevation. Then Thou drawest near and none is like unto Thee in nearness. Thou art the Most High in Thy nearness and the Most Near in Thy loftiness. Sanctified art Thou from conjunction and holy art Thou from separation. Thou hast humbled the mighty ones and taken vengeance upon the oppressors. Thou hast risen above the manifest ones and shown Thy grandeur over the proud ones. Thou hast elevated Thyself above the lofty ones and shown Thy might over the powerful ones. Thou hast displayed Thy riches above the wealthy ones. Blessed and exalted art Thou in majestic, magnificent glory. Sanctified and glorified art Thou in resplendent, sublime majesty.

791 ارتفعت وليس فوقك ذا ارتفاع ثم دنوت وليس
مثلك ذادنوت العالی فی دنوک وانت الدانی
فی علوک تقدست عن الاقتران وتنزهت عن
الافتراق قد ذلت الجباره وانتقمت عن القهاره
واستطلت علی الظهاره واستكبرت علی الكباره
واسترفعت علی الرفاعه واستعززت علی الاحازنه
واستغنت فوق الاغانه تباركت وتعاليت فی
جلان متجالل جلیل تقدست وتبیت من جلال
متجلل جلیل

792 Glory be unto Thee! None besides Thee can manifest, none besides Thee can conceal. Thou wert living in the glory of eternity and self-subsisting forever. Thou seest the dwellers of the kingdom of Thy earth and heaven, and beholdest all within the kingdom of Thy Cause and precision. Nothing escapeth Thy knowledge and nothing is hidden from Thee. The reins of all affairs are in Thy grasp, the mysteries of the unseen in the right hand of Thy divinity, the gems of the treasured in the vaults of Thy authority, and the pearls arrayed in the vessels of Thy dominion's treasury.

792 سبجانك الغيرك من ظهور او لدونك من بطون
كنت حيا فی عز الازل وقیوما لم تزل ترى
سكان ملكوت ارضك وسمائك وتشهد من فی
ملكوت امرک واتقانك لا یغرب من علمك
من شیء ولا یحجب عنك دون شیء ازمه
الامور فی قبضتك وغوامض المكنون فی یمین
ربوبیتك وجواهر الخزون فی خزائن ولایتك
ولثالی المصفوف فی اواعی خزان مملكتك

793 Thou hast ever made Thyself known to all Thy creation, thus nothing knoweth Thee not. Thou hast ever concealed Thy essence from all things, thus nothing findeth Thee. Is there any manifest like Thee before Thy creation? Any present like Thee

793 لم تزل قد عرفت نفسك كل خلقك فما جهلك
من شیء ولا تزال قد تغيبك بكنهك عن كل
شیء فما وجدك من شیء افنلك ظاهر عند

before Thy loved ones? Any sovereign like Thee over those in the kingdom of Thy dominion? Any forgiver like Thee for those in the kingdom of Thy Cause and heaven of Thy glory?

خالقك والغيرك حاضر عند احبتك والغيرك
قاهر على من في ملكوت سلطنتك والغيرك غافر
لمن في ملكوت امرك وسماء عزتك

- 794 Glory be unto Thee and exalted art Thou! Thou art He Whom sight cannot grasp at its highest reach, nor thoughts encompass at their finest perception. Thou wert existing in the glory of eternity and in Being forever. Thou didst create all things from nothing and rose above all things without means. Send Thy blessings upon Him Whom Thou shalt manifest on the Day of Resurrection through the mighty ones of Thy kingdom, the glorious ones of the heaven of Thy sovereignty, and the wise ones of the holy glory of Thy oneness.

794 سبحانك وتعاليت انت الذي لا تدركك الابصار
باعلى وقتها ولا تحيط بك الافكار باعلى رقتها كنت
كائما في عز الازل ويكنا لم تزل قد خلقت كل
شيء لا من شيء وارفعت فوق كل شيء لا
عن شيء صل على من تظهره يوم القيمة باعزاء
مملكته واجلاء جبروت سلطنتك وحكام عز
قدس وحدانيتك

- 795 Bestow all Thy grace, grant all Thy beneficence, confer all Thy joy, give all Thy bounty, manifest all Thy revelation, and all that Thou hast encompassed in Thy knowledge of every good, for that which descendeth from Thee hath no likeness, no equal, no peer, no partner, and no similitude. And do Thou bless all the thrones of Thy concealment from the beginning that hath no beginning to the end that hath no end, even as Thou hast blessed the thrones of Thy manifestation, for all that is created with Thee is as that which shall be created, and all that hath been formed is like unto that which shall be formed.

795 وكل فضلك افضله وكل احسانك احسنه
وكل ايهابك ايهجه وكل اغناك اغنئه وكل
اظهارك اظهره وكل ما انت قد احطت به
علما في كل خير اذ ما ينزل من عندك لم يكن
له شبه ولا عدل ولا كفو ولا بقرين ولا مثال
ولتصلين على كل اعراض بطونك من اول
الذي لا اول له الى اخر الذي لا اخر له بمثل ما
صليت على اعراش ظهورك اذ كل ما خلق
عندك ما يخلق وكل ما كون مثل ما يمكن ان
يكون

- 796 Glory be unto Thee and exalted art Thou! O God, do Thou elevate the mention of that Letter and his station, and present him on the Day of Resurrection unto Him Whom Thou shalt manifest according to what Thou lovest and art pleased with, and above what Thou lovest and art pleased with, and above what Thou lovest and art pleased with. O God, do Thou inspire all Thy creation to remember him night and day the number of the letter Ha, in submission to Thy Cause and in affirmation of Thy judgment, for verily nothing escapeth Thy knowledge and nothing is beyond Thy power. Thou knowest all things and hast power over all things.

796 سبحانك وتعاليت فلترفعن اللهم ذكر ذلك
الحرف ومقعده ولتعرضنه يوم القيمة على من
تظهره على ما تحب وترضى وفوق ما تحب
وترضى وفوق ما تحب وترضى ولتلهمن
اللهم كل تخلقك ان يذكره في كل ليل ونهار
عدد الهاء اتقانا لامرك واياتنا لحكمك اذ انك
انت لا يعزب من علمك من شيء ولا تعجز
عن قدرتك من شيء تعلم كل شيء وتقدر
على كل شيء

- 797 And whoso is veiled shall be bound before Thee to the number of Ha, O Thou the All-Powerful, and whoso forgets even if throughout his entire life - verily Thou art too exalted to be asked about it, for Thy mercy hath encompassed all particles and Thy gift hath surrounded all beings. Glory be unto Thee! There is no God but Thee. Verily, Thou art the One, the Manifest.

797 و من يحتجب يلزمه من عندك عدد الهاء يا
قوتا ومن ينسى ولو كان في كل عمره انك انت
اعلى من ان تسئل عنه اذ رحمتك قد وسعت
كل الذرات وموهبتك قد احاطت كل الكائنات
سبحانك ان لا اله الا انت انك انت الواحد
الظاهر

- 798 (mode of sermons)

798

- 799 In the Name of God, the Most Glorious, the Most Glorious

799 بسم الله الاجل الاجل

- 800 All praise be to God Who hath revealed Himself unto all created things through the manifestations of His divine might,

800 الحمد لله الذي قد تجلى على كل الممكنات
بظهورات عز لاهوتيه وتعرف كل الموجودات

and hath made known His Essence unto all beings through the signs of His celestial dominion, and Who hath distinguished Himself from all creation through the radiance of His countenance, and hath sanctified Himself from all atoms through the effulgence of His Face, and hath elevated Himself above all who dwell in the kingdoms of earth and heaven through the holy attributes of His oneness.

كينونيه بايات عز جبرونيه وتوحد عن كل الكائنات بشعشاع انوار طلعه وتقدس عن كل الذرات باضياء ابهاج وجهته وتنزه عن كل من في ملكوت الارض والسموات بشئون قدس فردانيته

801 I praise Him on this night - the Night of Independence - with praise that filleth His heaven with the manifestations of His grace, and all His earth with the splendors of His glory, and all that lieth between them with the wonders of His favor - praise that causeth all essences to speak forth the exaltation of His sovereign unity, and all realities to bear witness to His eternal oneness, and all souls to ascend to the sanctified heights of His singleness, and all beings to rise unto the holy horizon of His eternity.

801 فاستحمده في تلك الليله ليله الاستقلال حمدا يملاء سمائه من ظهورات فضله وكل ارضه من بوارق مجده وما بينهما من بدائع لطفه حمدا يستنطق الكينونيات على ارتفاع سلطان وحدانيته ويستشهد الذاتيات على ملكان صمدانيته ويستعرج النفسانيات الى منبع قدس فردانيته ويستصعد الانيات الى افق قدس ازليته

802 Such praise as none among all created things hath ever offered, nor any being shall ever render - praise that filleth the creation of all things with His holy glorification and revealeth through the outward form of all things the sublimity of His glory and His sanctity. Praise that is rising and causing to rise, shining and causing to shine, preceding and causing to precede, following and causing to follow, accompanying and causing to accompany, compassionate and causing compassion, elevating and causing to elevate, truthful and causing truth, sustaining and causing sustenance, creating and causing creation, vanquishing and causing to vanish, flowing and causing to flow, companioning and causing companionship, realizing and causing realization.

802 حمدا ما حمده احد من الممكات ولا يحمده احد من الموجودات حمدا يملاء خلق كل شيء قدس تسبيحه ويظهر من ظواهر كل شيء علو عزه وتنزيهه حمد شارق مستشرق وبارق مستبرق وسابق مستسبق ولاحق مستلحق ورافق مسترفق وشافق مستشفق ورافق مسترفق وفاق مستفقق ورائق مسترتق وسامق مستسمق وصادق مستصدق ورازق مسترزق وخالق مستخلق وزاهق مستزهق ودافق مستدقق ورافق مسترفق وحاقق مستحقق

803 Praise that blazeth and gleameth, flasheth and illumineth, radiantly shineth and brightly gloweth, brilliantly beameth and brightly burneth. Praise that adorneth all adorned things with infinite embellishments, that draweth all attracted things through primal attractions, that manifesteth all manifest things through ultimate manifestations, that concealeth all hidden things through manifest mysteries, that determineth all determined things through pre-determined measures, that illumineth all illumined things through enlightening lights.

803 حمدا تسطع والاح ولمع واضاء وتشفع واستنار وتلجج واستضاء حمدا يطرز الطرزيات بالطرائز والانهايات ويجذب الجذبيات بالجذائب الاوليات ويظهر الظاهريات بالظواهر الاخريات ويبطن الباطنيات بالباطن الظاهريات ويقدر القدريات بالقدائر بالمستقدرات وينور النوريات بالنواثر المستورات

804 Praise that indicateth His primacy and telleth of His ultimacy, that speaketh of His manifest sovereignty and testifieth to His hidden dominion. Praise to the number of what He hath created and what He will create, to the number of what He hath scattered and what He will scatter, to the number of what He hath fashioned and what He will fashion, to the number of what He hath brought into being and what He will bring into being, to the number of what He hath originated and what He will

804 حمدا يدل على اوليته ويحكي على اخريته وينطق عن سلطان ظاهريته ويستشهد عن ملكان بطانيته حمدا عدد ما خلق حمدا عدد ما يخلق وحدا عدد ما ذره وحدا عدد ما يذر وحدا عدد ما بره وحدا عدد ما يبره وحدا عدد ما حدث وحدا عدد ما يحدث وحدا عدد ما اخترع وحدا عدد ما يبدع وحدا عدد ما يحيط وحدا عدد ما احاط وحدا عدد ما يحيط

originate, to the number of what He hath invented and what He will invent, to the number of what He hath encompassed and what He will encompass.

- 805 Praise whereby affirmations ascend to the uttermost height of affirmation, and praise that extendeth from the self to the ultimate extinction of self. Praise that causeth all things to attain the station of love for their Beloved, that bringeth all things to the station of devotion to their Goal, that maketh all things speak in praise of their Worshipped One, that adorneth all things with the knowledge of their Adored One, that causeth the creation of all things to testify to the depths of their Desired One, that maketh the creation of all things to delight in the inner meanings of their Praised One, that causeth the essence of all things to manifest through the outer aspects of their Thanked One.
- 806 Praise that hath no equal in His kingdom, no likeness in His dominion, no peer in His realm, no match in His sovereignty, no companion in His good-pleasure, and no similitude in His glory. Praise that bringeth down victory through dark-gathering clouds and filleth the atmosphere with triumph through pure-dropping rains. Praise whereby all things become independent of the kingdom of their Creator, and all things receive their full portion from their Originator, and all things attain to the source of His good-pleasure and love for their Fashioner, and all things possess what they desire of the bounty of their King and Ordainer, and the breast of all things shall be gladdened through communion with their Beloved and Master.
- 807 Praise be unto Him, whereof all created things bear witness that there is none other God but Him. He was eternal in the glory of pre-existence, and shall be everlastingly hidden, a pristine essence from the beginning of beginnings, and a pure substance in the most exalted seat of holiness and grandeur. God Himself beareth witness, and all His names bear witness, and God Himself beareth witness, and all His attributes bear witness, and God Himself beareth witness, and all His signs bear witness, and God Himself beareth witness, and all His martyrs bear witness, and God Himself beareth witness, and all His loved ones bear witness, and God Himself beareth witness, and all that He hath created and shall create bear witness, that there is none other God but Him.
- 808 He hath no peer, no equal, no likeness, no similitude. He is exalted above all comparison, sanctified above all resemblance, holy beyond all similitude, unique beyond all association, glorified above all measure, magnified above all equality, and extolled above all rivalry. He hath ever been known through
- 805 حمدا يسترفعن الاثبات على منتهى ذروه الاثبات
وحمدا يستعد من النفس على منتهى النفس
بالانعدام حمدا يبلغ كل شيىء الى مقام حب
محبوبه ويوصل كل شيىء الى مقام ود مقصوده
وينطق كل شيىء بثناء معبوده ويطرز كل شيىء
بمعارف مسجوده ويستشهد خلق كل شيىء
بغياهب مطلوبه ويستمرء خلق كل شيىء
ببواطن محموده ويستظهر كنه كل شيىء بظواهر
مشكوره
- 806 حمدا لا عدل له فى ملكه حمدا لا مثل له فى
ملكوته وحمدا لا كفوله فى جبروته وحمد لا مثل
له فى سلطوته وحمدا لا قرين له فى رضيوته وحمدا
لا مثال له فى بهيوته حمدا ينزل النصر بالغمائم
المكفهرات ويملاء الجو من الفتح بالماطر
السادجيات حمدا يستغنى كل شيىء عن ملك
بارئه ويستوفى كل شيىء عن حظ فائقه ويستبلغ
كل شيىء الى منبع رضائه وحب موجد
ويستملك كل شيىء ما يحب من عطاء مليكه
ومقدره ويستشرح صدر كل شيىء بمناجات
محبوبه ومذوته
- 807 حمدا يستشهد المستشهدات على انه لا اله الا هو
كان ازلا لا قدما فى عز الازل وغيا ابديا لم يزل
وساذجا كافوريا فى اول الاول وجوهرا جرديا فى
منتهى مقعد القدس والجلال فاستشهد الله وكل
اسمائته ثم استشهد الله وكل امثاله ثم استشهد الله
وكل الائه ثم استشهد الله وكل شهادته ثم استشهد
الله وكل اودائه ثم استشهد الله وكل ما ذره وبرء
ويذره على انه لا اله الا هو
- 808 لم يكن له من عدل ولا كفولا من مثل ولا شبه
تعالى عن المشابهة وتقدس عن المائله وتنزه عن
المشاكله وتفرد عن المقارنه وتسبح عن المقايسه
وتجبد عن المعادله وتفخر عن المكافيه لم يزل لا

naught but Himself, and shall forever be described through naught save His Own Being. He created all things out of nothing by His Will, and brought all things into being from non-existence by His Purpose.

يعرف بغيره ولا يزال لا ينعت بدونه قد خلق كل شيء لا من شيء بمشيته وابدع كل شيء لا عن شيء بارادته

809 All creation testifieth, after acknowledging His unity and confessing His singleness and bearing witness to the sovereignty of His eternal holiness and being assured of the dominion of His everlasting majesty, that the Bearer of the Seven Letters is the Manifestation of His Self and Essence, the Dayspring of His Being and Reality, the Orient of His Eternity and Identity, and the Dawning-Place of His Everlastingness and Ipseity. God hath chosen Him from among all created things for the station of His perpetuity, and singled Him out from amidst all existing things for the rank of His education.

809 فاستشهد وكل ما خلق ويخلق بعد الاعتراف بوحدانيته والاقرار بصمدانيته والاشهاد على ملك قدس ازليته والايقان على سلطان مجد اباديته بان ذات حروف السبع مظهر نفسه وكيونوبته ومطلع ذاته وذاتيته ومشرق ازليته ونفسانيته ومطلع ابديته وانيته قد اصطفاه الله من ذروه الممكنات لمقام تجليد واستخلصه الله من بحبوحه الكائنات لمقام تربيه

810 Through Him alone is God known, through Him alone is God described, through Him alone is God glorified, and through Him have all contingent things been illumined by the effulgences of His eternal glory and all realities been made radiant through the splendors of His everlasting might. God hath sanctified Him from all names through the sanctification of His sovereign holiness, and exalted Him above all likenesses through the transcendence of His kingly uniqueness. He hath made Him the Throne of His appearance in all that hath appeared from the beginning that hath no beginning through the Most Luminous Manifestation, and the Seat of His concealment in all that shall appear unto the end that hath no end through the Most Evident Manifestation.

810 فيه عرف الله وحده وبه نعت الله وحده وحده وبه مجد الله وحده وحده وبه قد اشرق على كل الممكنات من شوارق مجد ازليته واشرق على كل الذاتيات من بوارق عز ازليته قد قدسه عن الاسماء بتقديس سلطان قداسته ونزهه عن الامثال بتزيه ملكان نزاهته وجعله عرشه ظهوره في كل ما ظهر من اول الذي لا اول له بالتجالي الانور وكسب بطونه في كل ما يظهر الى اخر الذي لا اخر له بالتجالي الاظهر

811 Let all praise be unto Him for the knowledge of that divine Essence, as is meet and seemly, and let all gratitude be unto Him for the recognition of that crystalline Mirror, as behooveth and befitteth - praise such as none hath ever offered unto any Manifestation like unto His praise, and thanks such as none hath ever rendered unto any Seat of His concealment as is His due. Praise whereby all things, after affirming His unity, acknowledge the Manifestation of His Self and the sublimity of His sanctity, and whereby the creation of all things, after confessing His oneness, attesteth to that which He hath ordained for the Manifestation of His Essence in the Seat of His concealment.

811 فاستحمد على عرفان تلك الكيونيته الالهيه حق حمده واستشكره على عرفان تلك المراتبه البلوريه على حق شكره حمدا ما حمده احد لمظهر ظهور مثل حمده وشكرا ما شكره احد لكرسي بطونه حق شكره حمدا يستنطق كل شيء بعد كلمه توحيده بالاقرار على مظهر نفسه وعلو تقديسه ويستشهد خلق كل شيء بعد الاعتراف بوحدانيته الاعتراف بما قدر لمظهر ذاته في كرسي بطونه

812 Through Him hath the light been made luminous, and the manifest been made manifest, and the resplendent been made to shine, and praise been made praiseworthy, and heaven been made celestial, and glory been made glorious, and the exalted been made lofty, and radiance been made radiant, and embellishment been made ornate, and majesty been made majestic, and beauty been made beauteous, and grandeur been made

812 فيه قد نور النور وظهر الظهور وضوء الضوء وثنى الثناء وسمى السماء وبهى البهاء وعلى العلاء وشعشع الشعشاع وطرز الطرزاء وجلل الجلاء وجلل الجملاء وعظم العظماء وكبر الكبراء ورحم الرحماء وكل الكملاء وتمم التمام وعزز العزراء وشرق الشرقاء وبرق البرقاء علم العلماء

grand, and greatness been made great, and mercy been made merciful, and perfection been made perfect, and completion been made complete, and might been made mighty, and the orient been made to dawn, and lightning been made to flash, and knowledge been made knowing, and power been made powerful, and nobility been made noble, and good-pleasure been made pleasing, and dominion been made sovereign, and ministry been made ministerial, and command been made commanding, and wisdom been made wise, and wealth been made wealthy, and the generosity of the Generous, and the advent of the Ancient Ones, and the grace of the Gracious, and the kindness of the Kind, and the beauty of the Beautiful, and the life of the Living, and the power of the Powerful, and the holiness of the Holy Ones, and the might of the Mighty, and the strength of the Strong, and the dominion of the Dominant, and the victory of the Victorious, and the triumph of the Triumphant, and by all that fills the earth and heaven and whatsoever lies between them from among created things, that verily He is the Primal Remembrance in the Morn of Eternity and the Dawning-Place of the Unseen from the Ever-Living.

813 God hath through Him exalted all manifestations and revealed all that was hidden and renewed all essences and originated all realities and rent asunder all veils and sent down His favors upon all created and to-be-created things. God hath chosen from the height of all possibilities names most impregnable and examples most sublime, and hath through them ordained paths most elevated and decrees most inviolable, until He established all lands through His independent power and fixed the heavens in the atmosphere through His sovereign might and created all things in their proper place and made known to all things the source of their existence.

814 Then He created what exists by His command and adorned all possible things with the ornament of His creation and caused the dawning-places of existences to shine forth through the effulgence of His invention. God chose for Himself crystal-clear mirrors and resplendent reflections and radiant essences and exalted realities and transcendent individualities and sanctified beings. Then He revealed Himself to them through themselves and cast upon their reality the image of their own essence, and through them He became independent of all else and manifested through them what could be revealed of their mystery from the manifestations of His sovereign unity and the appearances of His holy dominion and the revelations of His glorious sanctity and the evidences of His eternal holiness.

وقدر القدراء وشرف الشرفاء ورضى الرضياء
وسلط السلطاء ووزر الوزراء وامر الامراء وحكم
الحكماء وغنى الغناء وجذب الجذباء وكرم الكرماء
وقدم القدماء وفضل الفضلاء ولطف اللطفاء
وحسن الحسناء وحبي الحياء وقوم القوماء
وقدس القدساء وقهر القهراء وجبر الجبراء
وبطش البطشاء ونصر النصراء وفتح الفتحاء
واملاء الارض والسماء وما بينهما من خلق
الانشاء على انه ذكر الاول في صبح الازل ومطلع
الغيب من حى لم يزل

813 قد ارفع الله به الظهورات وانزل به البطونات
وجدد به الكينونيات وبدء به الذاتيات وخرق
به الاجباب ونزل به اللطاف على كل ما ذره
ويذرء من خلق الاحداث فقد اصطفى الله
من ذروه الممكات اسماء ممتنعه وامثالا مرتفعه
وقدر بها مناجا مرتفعه واحكاما ممتنعه حتى ثبت
الارض كلهن باستقلال قدرته واستقر السماء
في جوالهواء باستقلال قدرته وخلق كل شى
ء في صقع امكنته وعرف كل شىء مبدء
وجوده

814 ثم خلق ما يوجد بامرہ استطرز قول بل الممكات
باطراز طرز ابداعه واشرق شوارق الموجودات
باستشراق شوارق اختراعه فاذا قد اصطفى
الله له من بلوريه صافيه ومراتيه متلايله ومن
جوهرية متشعشه ومن كينونية متلعله وفردانيته
مترفعه ومن انيه متقدسه ثم تجلى لها بها بنفسها
والقى في هويتها مثال ذاتها وبها امتنع عن غيرها
واظهر من عندها ما يمكن ان يظهر من سرها
من ظهورات سلطان وحدانيته وبروزات ملكان
قدوسيته وتجليات مليك عز سبوحيته ودلالات
سليط قدوس ديموميته

815 فاذا قد اشرق الشرقا باشرقت انوار طلعتة وبرق
البرقاء بتجليات اضياء وجهته وطرز الطرزاء باطراز

815 Thus did the Orient shine through the dawning of His countenance's lights and the Lightning flash through the manifestations of His face's radiance and Ornaments became adorned through the ornament of His glorious essence and the Attracted were drawn through the attractions of His inner reality. Even thus doth God create what He willeth, even thus doth God choose what He willeth, even thus doth God select what He willeth, even thus doth God prefer what He willeth, even thus doth God reveal Himself to whom He willeth, even thus doth God purify whom He willeth, even thus doth God nurture whom He willeth.

عز كينونيته وجذب الجذباء بالنجذابات سر ذاتيته
الا بمثل ذلك يخلق الله ما يشاء الا بمثل ذلك
يصطفى الله ما يشاء الا بمثل ذلك ينجب الله
ما يشاء الا بمثل ذلك يستجيب الله ما يشاء الا
بمثل ذلك يتجلى الله لمن يشاء الا بمثل ذلك
يستخلص الله من يشاء الا بمثل ذلك يترى الله
لمن يشاء

816 Therefore be independent through God, O all things, and be detached unto God, O all things, and attain unto God's good-pleasure, O all things, and strive to establish God's remembrance, O all things, and endeavor to exalt God's proofs, O all things, and seek help from God in manifesting God's Cause, O all things. For this is a radiant glory and a flashing splendor and a manifesting majesty and a penetrating beauty and a refining perfection and a creating magnificence and a sustaining light and a compassionate mercy and an ascending completion and a transcending perfection and a confirming might.

816 فلتستغنين بالله ان ياكل شي ء ولتستقطعن الى
الله ان ياكل شي ء ولتستلغن الى رضا الله ان
ياكل شي ء ولتسعين في اثبات ذكر الله ان يا كل
شي ء ولتجتهدن في ارتفاع اثبات الله ان يا كل
شي ء ولتستعين بالله في امتناع ظهور الله ان يا
كل شي ء فان هذا عز مستشرق وبهاء مستبرق
وجلال مستحق وجمال مستدق وكمال مسترقق
وعظام مستخلق ونوار مستزق ورحام مستشفق
وتمام مسترقق وكمال مستزق وعزاز مستصدق

817 God aids the true religion through the helpers of the might of His divine, heavenly, celestial sovereignty and raises up the Word of Affirmation through the keys of the sapphire of His manifestation's eternal dominion. Nothing can ever frustrate God's power to create any thing, nor can any knowledge be concealed from His knowledge. God hath ever been the All-Knowing above all things, and God hath ever been the All-Powerful over all things, and God hath ever been the Provider for all things. God hath ever existed as the Slayer over all things, and God hath ever existed eternally in the glory of eternity, and God hath ever existed as the Ancient of Days that never ceaseth to be.

817 ينصر الله دين الحق بانصار عز لاهوت جبروت
ملكوت سلطنته ويرفع الله كله الاثبات بافتاح
ياقوت سلطوت ظهورت قيوميته وما كان الله ان
يعجزه خلق شي ء وما كان الله ان يغرب من
علمه علم شي ء لم يزل الله كان علاما فوق كل
شي ء ولم يزل الله كان قدارا على كل شي ء ولم
يزل الله كان مقاتا على كل شي ء ولم يزل الله
كان ازالا في عز الازل ولم يزل الله كان قداما
لم يزل

818 Rejoice then in the mirrors that reflect one another and in the crystals that face each other, which shine forth from the dawning-places of the lights of the Ancient Glory, and flash forth from the lightning-bolts of the remembrance of the First One, and are adorned with the ornaments of the praise of the Sovereign of Majesty, and are illumined by the rays of the King of Beauty. All of them are lofty proofs and elevated tokens for the affirmation of that which is established, and the negation of that which is negated, and the exaltation of that which is exalted, and the inaccessibility of that which is inaccessible from the chain of affirmations, and the descent of that which descendeth, and the poverty of that which is impoverished from the chain of the transient.

818 فاستبشروا بمرايا متعاكسات وبلوريات
متعاكسات يشرقن من شوارق انوار سبج الازل
ويبرقن من بوارق ذكر الاول ويطرزن من طرائز
محد سلطان الجلال وينورن بنواثر ملكان الجمل
كلهن ادلاء ممتعات واوداء مرتفعت لاثبات
الثابتات وانعدام المنعدمات وارتفاع المرتفعت
وامتناع الممتعات من سلسلة الاثباتيات
انتزال المتنزلات وافتقار المفتقرات من سلسلة
المنفقيات

819 Therefore seek ye help from God and remain steadfast in supporting the Cause of God and the exaltation of the remembrance of God and the inaccessibility of the Word of God and the independence of the Cause of God and the majesty of the power of God and whatsoever God, exalted and mighty be He, loveth and desireth in the exaltation of the word of His affirmation and the inaccessibility of the dawning-places of His glory. And remember ye that Letter beneath the shadow of that Name, night and day, to the number of all numbers, as a remembrance from God, the Lord of the Pen and of Ink.

820 And be ye not veiled from any of the commandments of God, for verily this would veil you from the word of the unity of God, inasmuch as that commandment hath shone forth from His Essence, speaking forth from God that there is no God but Me, and hath flashed forth from His Being, speaking forth from the Sun of Eternity that verily I am the First Remembrance. And God hath uttered no command nor prohibition save for the preparation thereof for the exaltation of both Words and the inaccessibility of both Signs. And all shall return unto God.

821 (mode of commentary)

822 In the Name of God, the Most Glorious, the Most Glorious

823 Praise be to God, besides Whom there is none other God, the Most Glorious, the Most Glorious! All glory from God be upon Him Whom God shall make manifest, and then upon His holy and glorious deputies. I bear witness that God, the Exalted, has eternally been sanctified from all His servants, transcendent above any similarity to aught else, holy beyond association with His creation, exalted above all things in His grandeur, elevated above all things in His majesty, sovereign over all things in His dominion, and ruling over all things through His lordly might.

824 He has ever known all things through His all-encompassing Will, and exercises power over all things through His all-pervading Purpose. He ordains whatsoever He pleaseth through His creative Command, and decrees what He willeth through the perfection of His wisdom. He has eternally been in one state, one beauty, one grandeur, one light, one mercy, one word, one perfection, one name, one glory, one will, one knowledge, one power, one utterance, one manifestation, one concealment, one revelation, one effulgence, and whatsoever is attributed to Him of His most excellent and blessed names and His most exalted and pleasing attributes - all these are proofs of His oneness and witnesses to His unity.

819 فلتستعين بالله ولتستقيم على انتصار امر الله
وارتفاع ذكر الله وامتناع كله الله واستقلال
امر الله واستجلال طول الله وما يحب الله جل
وعز ويريد في ارتفاع كله اثباته وامتناع مطالع
اعزازه ولتذكرون ذلك الحرف في ظل ذلك
الاسم في كل ليل ونهار عدد الادراك من الله
رب القلم والمداد

820 ولا تحتجبون عن امر من اوامر الله فان هذا من
احتجابكم عن كله توحيد الله لان ذلك الامر
قد شرف من كينونته قد نطق عن الله بانه لا
اله الا انا ويرقت من ذاتته قد نطق من شمس
الازل بانى انا الذكر الاول وما نطقها الله بامر ولا
نهى الا لاستعداد ذلك لارتفاع كلمتا الكلمتين
وامتناع كلتا اليتين وكل الى الله يرجعون

822 بسم الله الاجل الاجل

823 الحمد لله الذى لا اله الا هو الاجل الاجل وانما
البهاء من الله على من يظهره الله لم يزل ثم على
ادلائه بالقدس الجلال وبعد فاشهد ان الله سبحانه
لم يزل كان خلوا عن كل عبادته ومتعاليا عن
مجانسه ما دونه ومنزها عن الاقتران بخلقه وممتعا
فوق كل شىء بعظمته ومرتفعا فوق كل شىء
بكبريائته ومستظلا على كل شىء بسلطنته
ومتعلكا فوق كل شىء بمليك عز ربوبيته و

824 هو لم يزل يعلم كل شىء باحاطه مشيته ويقدر
على كل شىء باستيطال ارادته ويقدر ما يشاء
بانفاذ بدع قدره ويقضى ما يريد باتقان صنع
حكيمته وهو لم يزل كان على حال واحد وجمال
واحد وعظمته واحده ونور واحد ورحمه واحده
و كلمات واحده وكمال واحد واسماء واحده
وعز واحد ومشيه واحده وعلم واحد وقدره
واحد وقول واحد ومسائل واحده وشرف
واحد وملك واحد وعلاء واحد ومن واحد
وايات واحده وجود واحد وفضل واحد وعطاء
واحد وظهور واحد وبطون واحد وتجل واحد
واشراق واحد وما ينسب اليه من اسمائه الحسنی

الرضيه وامثاله العليا المرضيه كل ذلك ادلاء
على سلطان وحدانيته وشهداء على ملكان صمدانيته

825 In all names naught can be seen save their Named One, and in all attributes naught can be witnessed save their Source. In all essences naught can be beheld save their Spirit, and in all beings naught can be perceived save their Reality. All this is through God and His Will, through God's Command and the manifestation of His power, through God's might and the emergence of His glory, through God's strength and the mysteries of His purpose, through God's majesty and the radiance of His power, through God's grace and the dawning of His countenance, through God's bounty and the flashing forth of the lights of His Word.

825 وان في كل الاسماء لن يرى الا مسماهها وان في كل الامثال لن يشهد الا مفتاحا وان في كل الذوات لن يرى الا روحها وان في كل الكينونيات لن يشهد الا وجدها فاذا كل ذلك بالله وبمشيئته وبامر الله وظهور قدرته وبطول الله وبروز عزته وبحول الله وغيوب ارادته وبمجده الله وسطوع قدرته ويمن الله واشراق طلعه وبفضل الله ابراق انوار كلمته

826 Whatsoever thou hast known of God, thy Lord, sanctify Him above thy knowledge. Whatsoever thou hast unified regarding God, thy Lord, exalt Him above thy unification. Whatsoever thou hast described of God, thy Lord, glorify Him above thy description. Whatsoever thou hast attributed to God, thy Creator, magnify Him above thine attribution. Whatsoever praise thou hast offered to God, thy Fashioner, unquify Him above thy praise.

826 كل ما تعرفت الله ربك قدسه عن عرفانك وكل ما توحدت اله ربك نزهه عن توحيدك وكل ما وصفت الله ربك سبحانه عن توصيفك وكل ما نعت الله بآرائك جلله عن تنعيتك وكل ما اثبتت على الله جاعلك وحده عن تثنيك

827 I bear witness that God, the Exalted, hath no place that might encompass Him, nor doth His Essence encompass anything that might impose limitations upon His encompassing power. He is neither substance nor essence nor abstract nor pure being, nor any of the attributes ascribed, nor any of the qualities praised. When thou sayest He is All-Hearing, verily He, exalted be His glory, hath created hearing in all things heard, while there was naught to be heard except His Essence. When thou sayest He is All-Seeing, verily He, exalted be His glory, hath created sight in all things seen, while there was naught to be seen except His Essence. When thou sayest He is All-Subtle, verily He, exalted be His glory, hath created subtlety in all subtle things, while there was naught subtle.

827 واشهد ان الله سبحانه لم يكن له مكان ليحيط به ولا يحيط بشيء ذاته لتلزم الحدودات عند احاطته ولم يكن بساذج ولا جوهر ولا كافر ولا مجرد ولا بشيء من انعات المنعوتة ولا بشيء من اوصاف المحموده وان قولك انه هو سميع انه جل سبحانه قد خلق السمع بالمسموعات وان هنالك لم يكن مسموعا غير ذاته وان ما تقول انه بصير انه جل سبحانه قد خلق البصر في المبصرات وان هنالك لم يكن مبصور غير ذاته وان ما تقول انه لطيف انه جل سبحانه قد خلق الطيف في الملطفات وان هنالك لم يكن ملطوف

828 When thou sayest He is All-Informed, verily He, exalted be His glory, hath created information in all things informed, while there was naught to be informed of. When thou sayest He is All-Powerful, verily He, exalted be His glory, hath created power within all things foreordained, and there existed naught that was foreordained except His Own Self. He hath ever been the All-Hearing, the All-Seeing, the Most Subtle, the All-Informed, and the All-Powerful, without the existence of anything heard, seen, known, affected, or subject to power. Consider then the Life of God, exalted be His glory, how it subsisteth by itself without any other thing. Canst thou prove

828 وان ما تقولن انه خبير انه جل سبحانه قد خلق الخبر في الخبريات وان هنالك لم يكن مخبور وان ما تقولن انه قدير انه جل سبحانه قد خلق القدره في المقدرات ولم يكن هنالك مقدور غير ذاته وانه لم يزل كان سميعا وبصيرا ولطيفا وخبيرا وقديرا من غير ان تستدلن بوجود مسموع او مبصور او مخبور او ملطوف او مقدور فتفكر في حيات الله جل جلاله كيف انها هي بنفسها قائمه من دون شيء هل تستدلن في اثبات حياته

His Life through the existence of aught besides Him? Likewise, thou canst not prove His knowledge and power through the existence of anything affected or known.

بوجود شيء سواه كذلك لتستدل بوجود علمه
وقدرته قبل وجود ملطوف ومحبور

829 All these are but resplendent expressions, stammering allusions, ascending proofs, and manifest appearances, that the hearts of all created things might find tranquility, the souls of contingent beings might attain certitude, the spirits of all creatures might be assured, and the essence of every atom might gain insight. Otherwise, He is sanctified beyond any mention of hearing or sight, beyond any reference to subtlety or knowledge, beyond any attribution of knowledge or power, and beyond all such similitudes and likenesses.

829 وان كل ذلك عبارات متشعشات واشارات
متلجلجات و دلالات متصاعدات وظهورات
متلاشحات لتسكن افئدة الموجودات وتيقن
انفس الممكثات وتثبت ارواح الكائنات وتبصر
كينونيات كل الذرات والا سبحانه عن ذكر
السمع والابصار وعن ذكر اللطف والاخبار وعن
ذكر العلم والاقدار وما يشابه بامثال تلك الامثال
واشكال تلك الاشكال

830 Rather, when thou findest knowledge to be a praiseworthy attribute, with which God hath described His Own Self - though the knowledge that is with God is His very Essence - how canst thou know it to describe it? And when thou findest power to be an exalted attribute, with which God hath described His Own Self - though His power is His very Being and Identity - how can any besides Him know it?

830 بل لما انك انت تجد العلم صفه محموده قد وصف
الله نفسه به وان علم الذى هو عند الله ذلك ذاته
كيف انت تعرفه لتوصفه ولما تجد القدره صفه
مرتفعه قد وصف الله نفسه بها والا ان قدره
كينونيته هوانيته كيف يعرفها سواه

831 Similarly, thou dost praise thy Lord with unapproachable names and describe thy Lord with exalted similitudes, for He hath created these within thee and thou art elevated by them in His dominion, since God, glorified be He, hath related them to Himself. Otherwise, exalted, exalted be His station above all names and attributes, and sanctified, sanctified be His might above all similitudes and allusions. He is as He hath described Himself; none other than Him can know Him. Indeed, when He describeth Himself, He maketh description itself a creation for His creatures, and description at the time of its describing is evidence of its nature as an attribute and witness that it is other than the One described.

831 ومثل ذلك ما تمتع الله ربك باسماء ممتنعه
وتوصف الله ربك بامثال مرتفعه لما قد خلقها
فيك وترتفعن بها في ملكه لما قف نسبها الله
سبحانه الى نفسه والا تعالى تعالى شأنه عن كل
الاسماء والصفات وتقدس قدس قدره عن كل
الامثال والاشارات وهو كما وصف به لا يعرفه
غيره بل حين وصفه نفسه ذلك جعل الوصف
بالوصف لخلقته بخلقته وان الوصف حين وصفته
دليل على صفتيته وشاهد بانها غير موصوفه

832 Therefore, limit not the names of God by the number of all things, or by infinite numbers of all things, or by less than that. For all these are but manifestations that have shown forth in the realm of sovereignty and dominion, concealed realities that have blazed forth in the realm of might and power, emergences that have stammered forth in the realm of holiness and sanctity, and allusions that have been raised up in the realm of glory and grandeur.

832 فلا تحدون اسماء الله بعدد كل شيء او
اعداد ما لانهايه من كل شيء او دون ذلك
فان كل ذلك ظهورات قد تشعشت في
الملك والملكوت وبطونات قد سطعت
في الجبر والجبروت وبروزات قد تلجلجت في
القدس والقدسوت واشارات قد ترفعت في العز
والعزوت

833 He, glorified and exalted be He, describeth Himself by these and is pleased with His creation describing Him thus, for in creation nothing is possible without such attributes, since when He created creation, that whereby God describeth Himself was manifested from His presence upon the horizon of origination and invention, of manifestation and bringing into being. How

833 وانه جل سبحانه يوصف بها نفسه ويرضى عن
خلقه بتلك الاوصاف اذ في الخلق لا يمكن دون
تلك الانعائات اذ حين جعل الخلق ما يصف الله
به نفسه تجلى من عنده على شطر احداث وابداع
وظهور انشاء واحداث فكيف تعرف كينونيه
الازل بذلك او تمتع ذاتيه ذكر الاول بهذا

then canst thou know the Essence of Eternity thereby, or describe the Identity of the Primal Remembrance through this?

- 834 When thou hast recognized these allusions, witnessed these proofs, become certain of these manifestations, and known these clear evidences, then bear thou witness that all that the mystics have known, the describers have described, the attributers have attributed, the praisers have praised, and the unitarians have unified - God, exalted be His glory, was not the source of these attributes except through His true Thrones and His everlasting Seats, and they, through what God casteth into them, are by them stammering and manifest, resplendent and radiant, declared and stripped, contemplative and simple, brilliant and majestic, forbearing and mighty, luminous and holy, glorifying, purified, merciful, compassionate, exalted, supreme, perfected, complete, noble, dignified, described, characterized, praised, extolled, learned, powerful, content, beloved, honored, sovereign, ruling, advanced, generous, elevated, majestic, mighty, protected, adorned, attracted, and enraptured beings, and all similar manifestations and stations, all begin from the Kingdom and return to the Kingdom, and circle the Kingdom through the Kingdom around the Kingdom, and speak of the Kingdom from the Kingdom by the Kingdom for the Kingdom in the Kingdom.

834 فإذا عرفت تلك الاشارات و شهدت على تلك ادلالات وايقنت بتلك التجليات وعرفت تلك البنات فاشهد ان كل ما قد عرفت العرفاء ووصفت الوصفاء وتعتت النعتاء وثبت الثنفاء ووحدت الوجداء الله جل جلاله لم يكن مبدء تلك الاوصاف الا من اعراشه الحقيقه وكراسى الازليه وانهم بما يلقي الله فيهم لمن بهن متجلجات متلائحات ومتشعشات متساطعات ومتجهرات متجردات و متفكرات متسذجات ومتبهيات متجللات ومتحملات متعظلمات ومتنورات متقدسات ومتسبحات متزهات ومترححات متعطفات ومتكبرات متعاليات ومتتممات متكامرات ومتعزرات متنبلات ومتعرفات متوصفات ومتنعتات متثنيات و متعلبات متقدرات ومترضيات متحبيبات ومتشرفات متسلطات ومتملكات متقدمات ومتكرامات مترفعات ومتحشحات متشوكات ومتمنعات متطرزات ومتجذبات متولهات وامثال تلك الدلالات واشباه تلك المقامات كلهن يبدئن من الملك ويرجعن الى الملك ويطوفن الملك بالملك في حول الملك وينطقن الملك عن الملك بالملك للملك في الملك

- 835 However, God, glorified be He, through the transcendence of His power and the inaccessibility of His all-encompassing nature, has made these thrones so delicate in their corporeal existence that they are likened to pure mirrors, and has made these essences so subtle in their station that they are described at the level of their limitations as facing crystals. God, glorified be He, has been pleased with their recognition through His recognition, with their love through His love, with their contentment through His contentment, with their nearness through His nearness, with their obedience through His obedience, and with their allegiance through His allegiance, for beyond this nothing is possible in creation nor can come into being through invention.

835 ولكن الله سبحانه بارتفاع قدرته وامتناع احاطته قد رقت تلك الاعراش على رقه في حد الاجساد تذكر بالمرآء الصافيات ولطفت تلك الكينونيات على مقام من اللطف تنعت في حد الاحداد بالبلوريات المتقابلات وقد ارضى الله سبحانه عن عرفاتهم بعرفانه وعن حبهم بحبه وعن رضائهم برضائه وعن قربهم بقربه وعن طاعتهم بطاعته وعن ولايتهم بولايتهم اذ فوق ذلك لم يمكن في الابداع ولا يتكون في الاختراع

- 836 For when speaking of duality, the other is a creation that has been brought into being through His bringing into being, made through His making, given essence through His essence, originated through His origination, and invented through His invention - evidence that it is His creation in His kingdom and points to Him in its mystery and essence. Thus, when speaking of duality, knowledge of the Pre-existent is impossible. Therefore, as you have witnessed this, bear witness in all manifestations

836 اذ عند ذكر الاثنيني الاخر خلق قد انحدث باحدثه وانجعل باجعله وانذوات باذواته وابتدع بابداعه واخترع باختراعه دليل على انه خلقه في ملكه ودليل اليه بسره وكنهه على هذا لا يمكن عند ذكر الاثنين معرفه الازل فعلى ما قد شهدت هذا فاشهد في كل الظهورات بان الظاهر في كل المرآيا اله واحد والباطن في كل البلورات رب

that the One apparent in all mirrors is one God, and the One hidden in all crystals is one Lord. What the First Innovation called to God, exalted be His glory, is what all thrones of manifestation before it, when there was no before, have understood.

- 837 And all that calls to God after the First Innovation points to God and calls to God. Thus the acknowledgment of all these Manifestations, who are the essences of the kingdom of possibility, and the confession of all these Dawning-places, who are the abstract realities of the creation of all worlds, is evidence of His oneness and a path to everyone's confession of His eternality. Have you ever heard of any throne calling to other than God? Therefore bear witness that the Speaker therein is the One apparent in all thrones, and the One revealed to Him through Him is the One revealed through all seats of power. And perceive through this divine subtlety and godly simplicity that the Command from God is for one, and that the thrones are mirrors for God, glorified be He.

- 838 God manifests them throughout the ages and in the eternity of manifestation as He wishes, for the exaltation of His Lordship, the glorification of His Divinity, the establishment of His oneness, the magnification of His eternality, the elevation of His singleness, the inaccessibility of His self-subsistence, the empowerment of His sanctity, and what expressions cannot mention of remembrances and what outward forms cannot bear to be described by thoughts. All this is evidence that there is no god but He, the One, the Luminous. And since the manifestation of His oneness appears only through the Manifestation of His Self, as you perceive it - and were it not for God's revelation to Him through Him, how could the manifestation of the Manifestation of His Self appear through His manifestation?

- 839 The manifestation of God is not through the manifestation of the Manifestation of His Self, rather the manifestation of the Manifestation of His Self is through the manifestation of God. But since all cannot comprehend this, whatever has been made the throne of manifestation from a beginning to which there was no beginning is the seat of your recognition of your Lord and the source of your revelation before your Creator, and that He Who is manifest in the Thrones hath ever been one Living Being, and that the very essence of the Thrones in their reality shall forever abide in God's paradise and His good pleasure. Yet what thine eyes behold of the outward forms of the Thrones is but clay.

- 840 Consider from the beginning that hath no beginning how many Thrones have appeared, and if thou regardest not what is

واحد اذ ما دعى بديع الاول الى الله جل جلاله ذلك ما قد وعى كل اعراش الظهور من قبله حيث لا اول له

837 وكل ما يدعى من بعد بديع الاول الى الله ذلك ما يدل على الله ويدعو الى الله فاذا اعترف كل تلك المظاهر التي انها هي جواهر ملك الامكان واقرار تلك المطالع التي انها هي مجردات خلق الاكوان دليل على وحدانيته وسبيل الى اقرار كل بصمدانيته هل سمعت جاء من عرش ويدعو الى غير الله فاذا فاشهد بان الناطق فيه الظاهر في كل الاعراش والمتجلى له به المتجلى بكل الكراسي واستشعر بتلك اللطيفه الربانيه والساذجيه الالهيه بان الامر من الله لواحد وان الاعراش مرايا لله جل جلاله

838 يظهرهم الله في مدالدور وسرمد الظهور كيف يشاء لاستعلاء ربوبيته واستبهاء الوهيته واستقلال وحدانيته واستجلال صمدانيته واسترفاع فردانيته واستمتاع قيوميته واستقدار قدوسيته وما تمكن العباير ان تذكر من الاذكار ويحملن الظواهران يوصفن بالافكار كل ذلك دليل على انه لا اله الا هو الواحد النوار

839 ولما كان ظهور وحدانيته لم يظهر الا بمظهر نفسه على ما انت تدركه والا ظهور مظهر نفسه بظهوره لو لم يتجلى الله له به كيف يظهر لم يكن ظهور الله بظهور مظهر نفسه بل كان ظهور مظهر نفسه بظهور الله ولكن لما لا تدركن ذلك كل ما جعل عرش الظهور من اول الذي لا اول له مقعد عرفانك ربك ومنبع تجليك عند بارئك واشهد بان الظاهر في الاعراش لم يزل حى واحد وان نفس الاعراش بكيونيتها لن تزل في رضوان الله وفردوسه ورضاء الله وافريدوسه ولكن ما تشهد عيناك على ظواهر الاعراش كيف طين

840 فانظر من اول الذى لا اول له كم ظهرت الاعراش وانك لو لم تنظر الى ما فيها تراب في

within them as dust in its station. Likewise with what shall appear hereafter unto the end that hath no end, if thou regardest not what is within them as dust in its contingent nature and in its creation before God, since existence and contingency are equal before God. God's relationship to all things hath ever been equal - He is neither nearer to one thing than another, nor farther from one thing than another. His relationship to all things is equal, while the relationship of things to Him is by virtue of creation and origination. Within that bound is revealed the nearness or remoteness of a thing.

مقعدہ وكذلك فيما يظهر من بعد الى الذي لا اخر له لو لم تنظر الى ما فيها تراب في مكانه وعند الله في تكونه اذ الكون والامكان عند الله على حد سواء ولم يزل الله نسبتہ بكل شيء على حد سواء لم يكن اقرب بشي من شيء ولا ابعد بشي عن شيء ونسبته بكل الاشياء سواء ونسبتها الاشياء اليه بجد الجعل والانشاء وفي ذلك الحد يظهر قرب شيء او بعده

- 841 When thou hast witnessed this, look not upon the Thrones as they are in themselves, for thou hast observed their beginning as a drop of water and their return as a handful of clay. Rather, behold them through that wherewith God hath manifested Himself in them, for when thou lookest with that eye, thou shalt see them worthy of all glory and praise, and befitting all majesty and splendor. Be not veiled from these divine Manifestations, these celestial Dawning-Places, these divine Elements, these Points of unity's dayspring, these heavenly Effulgences. For if thou lookest upon them through the eye of God's manifestation, however high thou mayest ascend, thou shalt never attain unto their glory, and however far thou mayest rise, thou shalt never comprehend their majesty.

841 فاذا شهدت ذلك فر تنظر في الاعراش بما هي هي اذ قد شاهدتكم بدته قطره ماء وعوده كف طين بل انظر فيها بما تجلي الله لها بها فان حين نظرتك بذلك العين تريها مستحقا بكل مجد وثناء ولائقا بكل عز وبهاء ولا تحتجب عن تلك الظهور الربانيه والمطلع الصمدانيه والعنصر الالهيه والمشارك الفردانيه والبارق الصمدانيه فانك لو تنظر اليها بعين تجلي الله كلما نستعرج لن توصل الى عزها وكل ما تسترق لن تدرك جلالها

- 842 God hath desired in that Name the exaltation of that Letter and its remembrance, and the loftiness of its station, for it preceded in guidance and faith, ascended unto God in the Bayan, reached unto the Manifestation of Glory, and entered the paradise in the inmost sanctuary of holiness. When thou makest mention of it in the remembrance of the Living One in the first verse, it sufficeth thee. God hath desired to remember His creation through their remembrance, though God is in truth independent of all that He hath created or shall create. If thou desirest to remember it alone, the number of the letter Ha sufficeth thee.

842 وقد احب الله في ذلك الاسم ارتفاع ذلك الحرف وذكره وامتناع مقعده لما سبق بالهدى والايمان وعرج الى الله في البيان واستبلغ الى مظهر السبحان واستدخل في الرضوان في مجبوحه قدس الجنان وان تذكر ذكره في ذكر الحى في ايه الاول يكفينك قد اراد الله يذكر الخلق بذكرهم والا والله غنى عن كل ما خلق ويخلق وان اردت ان تذكره وحده عدد الهاء ليكفينك

- 843 If thou art veiled after gaining knowledge, then the weight of a ruby equal to the number of Ha shall be binding upon thee, for it hath ascended unto God at the time of the rising of God's fire at the corner of the Gates. If thou forgettest, no blame attacheth to thee in God's Book. Verily God is sublime, transcendent.

843 وان احتجبت بعد علمك فليزمنك عدد الهاء مثقالا من الياقوت لانه قد استعرج الى الله في اوان طلوع نار الله في ركن الابواب وان تنسى فلا شيء عليك في كتاب الله وان الله لجليل متعال

844 (Persian mode)

844

- 845 In the name of God, the Most Glorious, the Most Glorious

845 بسم الله الاجل الاجل

- 846 Sanctified and glorified be the Ever-Abiding Beloved Who has existed through the majesty of His independent Being and will

846 تسبيح وتقديس ذات محبوب لم يزل را سزاوار بوده وهست كه لم يزل باستجلال استقلال

forever exist through the inaccessible exaltation of His holy Essence. No thing has known Him as He deserves to be known, and no being has worshipped Him as He deserves to be worshipped. He has been exalted in the glory of eternity above the praise of all created things, and sanctified in the holiness of perpetuity above the tributes of all existing beings. How transcendent is the inaccessible holiness of His sanctuary, that all who glorify Him in the heights of sanctity and all who are sanctified in the kingdom of intimacy have forever been excluded from truly praising Him!

ذات مقدس خود بوده ولا یزال باسْتَمْناع
استرفاع کُنه مقدس خود خواهد بود نشناخته
او را حق شناختن هیچ شیء و پرستش نموده
او را حق پرستش نموده هیچ دون شیء متعالی
بوده در عز ازل از ثناء کل ممکنات و مقدس
بوده در قدس قدم از نعمت کل موجودات
چه قدر متعالی است ارتفاع امتناع ساحت
قدس او که کل مسیحین ذروه قدس و مقدسین
ملکوت انس لم یزل ولا یزال بثناء او مستثنی

847 How lofty is the threshold of His unifying glory, that all divine ones in the heaven of might and all who guard the gates to the realm of grandeur have forever been unequal to truly describing Him! Who can praise Him when the very act of praise is His creation? And who can refrain from praising Him when nothing exists but Him?

847 و چقدر مرتفع بوده بساط مجد وحدت او که
کل الهین جبروت عز دار باین لاهوت مجد لم
یزل ولا یزال بعت او مستنعت کرا توان که ثنا
کگوید مراورا و حال آنکه نفس ثناء خلق او بوده
و هست و کراتوان که ثنا نکوید مراورا و حال آنکه
غیر او مشهود او نبوده و نخواهد بود

848 Incomparable praise befits Him, and just tribute is His due, for He has created all atoms with the knowledge of His Self, and brought all contingent beings into being through the evidence of His Command. He has brought all created things from the depths of nothingness to the summit of existence, and called all particles from the abyss of annihilation to the heights of eternal life. He is the First, but is not described by firstness; He is the Last, but is not characterized by lastness; He is the Manifest, but is not praised for manifestation; He is the Hidden, but is not known through hiddenness. He is the One Who made all first things without any first, and brought forth all last things without any last.

848 حمد بلا مثل مراد را سزااست و نعت بر عدل
مراورا لایق که کل ذرات را بعرفان نفس
خود خلق فرموده و کل ممکنات را ببرهان امر
خود جعل فرموده و کل کائنات را از بحبوحه
نیستی بذروه هستی آورده و کل ذرات را از
بحبوحه فنا بذروه قدس بقا خنده او است اول
که موصوف باولیت نمیکردند و او است آخر که
منعوت باخریت نمیکردند و او است ظاهر که مثنی
بظاهریت نمیکردند و او است باطن که مستشیر
بباطنیت نمیکردند و او است که کل اوائل را بلا
اوائل جعل فرموده و او است که کل او آخر را
بلا اوائل احداث فرموده و

849 He is the One Who created all outer things without any outer things, and originated all inner things without any inner things.

849 او است که کل ظواهر را بر ظواهر اختراع
فرموده و او است که کل بواطن را بلا بواطن
انشاء فرموده

850 Forever has the threshold of His holy unity been exalted above the prostration of those who prostrate, and the summit of His majestic glory been sanctified above the worship of worshippers. From the beginning that has no beginning to the end that has no end, He has been the One Who appears in every aspect and is manifest in every manifestation, and is concealed in every concealment. Who can enumerate the thrones of His manifestation from the beginning that has no beginning? And who can count the thrones of His concealment unto the end that has no end?

850 لم یزل مرتفع بوده بساط قدس وحدت او از
سجده سجدون و ممتنع بوده ذروه عز کبریاء مجد
او از عبادت عبادان از اول لا اول الی آخر
لا آخر در هر شانی بجلوه کرد و در هر ظهوری
بمظهري متجلی و در هر بطون بمبطنی مبتنی بوده
و هست کراتوان که احصای اعراش ظهور انرا
نماید از اول بلا اول و کراتون که احصای اعراش
بطون او را نماید الی آخر بلا آخر

851 Praise and thanksgiving be unto Him Who, in every hidden plane, hath bestowed assistance upon all things through all

851 حمد و شکر مراورا که در هر بطون مدد داده
بکل شیء و بنفس کل شیء لا من شیء
و آنچه ظاهر فرموده در ظهور خود او است که

things themselves, yet from nothing whatsoever; and whatsoever He hath manifested in His own Manifestation is He Himself, Who alone is worthy of praise, and none other; and He it is Who alone is worthy of worship, and none beside Him. From everlasting He hath been One, alone, without partner, and to everlasting He shall remain One, alone, without peer.

مستحق ستایش بوده نه غیر او و او است که
مستحق برستش بوده نه غیر او لم یزل وحده
وحده لا شریک له بوده ولا یزال وحده وحده
لا شریک له خواهد بود

852 All existence is but a ray of the effulgence of His bounty, and all that hath been or shall be is but a reflection of the shining forth of His grace. How many are they who have failed to know Him, though there hath been—and shall be—no deity save Him; and how many are they who have come to know Him, though there hath been—and shall be—no unseen reality save Him.

852 کل وجود پرتویست تجلی جود او وکل ما کان
و یکنون تعکس است از اشراق فضل او کراتوان
که عارف نکردد او را و حال آنکه غیر از او
معبودی نبوده و نخواهد بود و کراتوان که عارف
کردد مر او را و حال آنکه غیر از او غیبی نبوده
و نخواهد بود

853 The radiance of the Sun is but a garment of His Countenance, illuminating all being; and the splendor of the lights of His Presence shineth forth from placelessness unto the inmost essence of all places, rendering them resplendent. The entire order of contingent things, from the first without a beginning, hath ascended—and doth ascend—toward Him, the One, yet never attaineth unto Him.

853 ضیاء افتاب قصص طلعت او کل وجود را
مستشرق و بهاء انوار طلعت او از لامکان الی
کنه اماکن را مستتیر کل سلسله ممکنات از
اول لا اول له مستعرج بوده و هستند بسوی او
واحده منتهی نگشته باو

854 And the whole order of created beings, unto the last without an end, shall continue to ascend, yet shall never reach the summit of His sanctified Oneness. How exalted are the dawning-points of His effulgence, and how manifest are the arenas of His radiant lights! Every effulgence, when compared with His effulgence, is as nothing; and every light, when set beside His lights, is utter non-being. How sublime is the splendor of His Presence, before which every splendor is bereft of splendor; and how exalted is the sacred expanse of the glory of His praise, beside which every act of praise is stripped of praise itself.

854 وکل سلسله کائنات الی آخر لا آخر له مستصعد
خواهند بود و بسوی او واحده بذروه قدس او
منتهی نخواهد گشت چقدر متعالیست مطالع
اشراق او و چقدر متعالیست مجالی انوار او که
هر ذا اشراقی نزد اشراق ان لا شیء و هر ذا
نوری نزد نوران بلا شیء و چقدر مرتفع است
بهاء طلعت او که هر ذا بهائی نزد ان بلا بهاء
و چقدر مرتفع است بساط قدس مجد ثناء ان که
هر ذا ثنائی نزد ثناء ان بلا ثناء

855 He hath ever been and shall ever be engaged in creation, bringing into being each day that which had no prior existence, and He hath ever been and shall ever be engaged in origination, calling forth at every instant servants who existed not before. He it is in Whose grasp of power all contingent things have ever been and shall remain, and He it is in Whose right hand of might all atoms have ever dwelt and shall continue to dwell.

855 لم یزل در جعل بوده و هست در هر یوم خلقی
را که در اول نبوده ولا یزال در احداث بوده
و هست در هر شان عبادی را که من قبل نبوده
او است که کل ممکنات در کف قدرت او بوده
و هستند و او است که کل ذرات در یمین هیئت
او بوده و خواهند بود

856 He hath singled out the dwellers of this Revelation, by the effulgence of the lights of the Dawning-Point of His own Essence, and by the manifestations of the glory of the Sovereign of His Oneness, so that all atoms, from the kingdom of beginnings without beginning and endings without end, may be illumined by the rising-splendors of His effulgence, kindled by the flashing-bolts of His radiance, confirmed by the realities of His establishing truth, softened by the subtleties of His gentling grace, made exact by the fineness of His precision, made to

856 مخصوص فرموده سکان این ظهور را با اشراق
انوار طلعت ذات خود و بظهورات مجد سلطان
وحدت خود تا آنکه کل ذرات از ملکوت
بدایات ولا بدایات و نہایات ولا نہایات بشوارق
اشراق ان مستشرق و بوارق ابراق ان مستبرق
و بحقایق احقاق ان مستحق و برقائق ارقاق ان
مسترق و بدقایق ادقاق ان مستدق و بسبب
اسباق ان مستسبق و بلواحق الحاق ان مستلحق
و بزواحق ازهاق ان مسترهق و بسماق اسماق

outstrip all others by the precedences of His priority, joined by the consequents of His annexation, overwhelmed by the vanquishings of His effacement, exalted by the loftiness of His elevation, mended by the stitchings of His repairing hand, cleft open by the openings of His disclosure, created by the creativities of His origination, sustained by the provisions of His bestowal, made truthful by the veracities of His confirming word, brought into being by the becomings of His command, renewed by the novelties of His origination, drawn by the attractions of His magnetism, adorned by the adornments of His vesture, made resplendent by the splendors of His Baha, invested with majesty by the majesties of His Jalal, beautified by the beauties of His Jamal, magnified by the immensities of His 'Azamat, illumined by the lights of His Nur, enfolded in mercy by the compassions of His Rahmat, completed by the completions of His perfection, perfected by the perfections of His consummation, made great by the grandeurs of His greatness, implanted by the instincts of His endowment, empowered by the measures of His decree, set upon the paths of His ways, rejoiced by the delights of His gladdening, made to blossom by the flowerings of His disclosure, made manifest by the manifestations of His unveiling, made inward by the inwardnesses of His hiddenness, deferred by the deferrals of His treasuring, made primordial by the primacies of His firstness, made content by the satisfactions of His good-pleasure, made loving by the belovednesses of His love, made ennobled by the nobilities of His honor, made dominant by the dominations of His authority, made possessed by the angelic sovereignties of His command, made exalted by the exaltations of His loftiness, made honored by the honors of His generosity, made subtle by the subtleties of His kindness, made preferred by the preferences of His bounty, made munificent by the munificences of His liberality, made gifted by the gifts of His bestowal, made indebted by the obligations of His grace, made tender by the tendernesses of His compassion, made manifest by the disclosures of His essences, made stripped by the strippings of His abstraction, made simple by the simplicities of His purity, made refreshed by the breezes of His spirit, made time-encompassing by the elements of His ages, made drawn again by the attractions of His drawing power.

ان مستسقى و برتایق ارتاق ان مسترتق و بفتایق
افتاق ان مستفتی و بخلایق اخلاق ان مستخلق
و برزایق ارزاق ان مسترزق و بصدایق اصداق
ان مستصدق و بکو این اکوان ان مستکون
و بحدوث الخداث ان مستحدث و بجدائب
اجذاب ان مستجذب و بطرائظ اطراز ان مستطرز
و ببهای ابهای ان مستهی و بجلایل اجلال ان
مستجلل و بجمایل اجمال ان مستجمل و بعظام
اعظام ان مستعظم و بنوائ انوار ان مستنور
و برحایم ارحام ان مسترحم و بتایم اتمام ان
مستتم و بکایل اکمال ان مستکل و بکائر اکبار
ان مستکبر و بغرائز اغراز ان مستغرز و بقدائر
اقدار ان مستقدر و وبمنائج انهاج ان مستنهج
و ببهایج ابهاج ان مستهيج و بزواهر ازهار ان
مستزهر و بظواهر اظهار ان مستظهر و ببواطن
ابکان ان مستبطن و باواخر ادخار ان مستوخر
و باوایل اولاء ان مستاءول و برضای ء ارضای
ان مسترضی و بجایب احباب ان مستحب
و بشرایف اشراف ان مستشرف و بسریط اسرط
ان مستسلط و بملایک امرک ان مستملک
و بعلائی ء اعلائی ان مستعلی و بکرام اکرام ان
مستکرم و بلطایف الطاف ان مستلطف و بفضایل
افضال ان مستفضل و بجواید اجواد ان مستجود
و بوهایب اوهاب ان مستوهب و بمناین امانان ان
مستمن و بجناین احنان ان مستحن و بجواهر
اجهار ان مستجهر و بجراید اجراد ان مستجرد
و بسواذج اسذاح ان مستذج و بروایح ارواح ان
مستروح و بعناصر اعصار ان مستعصر و بجواذب
اجذاب ان مستجذب

857 And whatsoever is ascribed unto Him is thereby related unto Him; and whatsoever shineth forth from the Dawning-Point of His sanctity is made radiant.

857 و آنچه نسبت باو داده میشود مستنسب و آنچه از
مطلع قدس او مشرق میکردد مستشرق

858 For this has been the portion allotted to all created things, and the share granted to all existing beings from the Dayspring of His hidden Essence and the Orient of His eternal Self. And since His all-pervading wisdom hath ordained that in every Manifestation it should be exalted and in every concealment it

858 زیرا که این بوده خط ممکنات و نصیب
موجودات از مطلع ذات غیبی و مشرق نفس
ازلی و از انجائی که حکمت بالغه ان در هر
ظهور بارتفاع ان قرار گرفته و در هر بطون

should be withheld, from time immemorial in every Revelation He hath raised up those who guide others to His manifestation, and in every concealment He hath established witnesses to His own effulgence, so that none among all created things might remain veiled from His holy presence and all might attain unto the summit of His grace and bounty.

بامنتاع ان از اول لا اول در هر ظهوری ادلای
را مستدل بر ظهور خود فرموده و در هر بطون
شهادتی را مستشهد بر تجلیات خود داشته تا آنکه
احدی از ممکنات از عز قدس او محتجب بمانده
و بذروه جود و فضل او منتهی کشته و بدانکه
نبوده از برای ملک حق اولی در صقع ملکیت
خود نیست انحری

- 859 Know thou that there was no beginning for God's sovereignty in His realm, nor shall there be any end to His dominion in His kingdom. From eternity unto eternity He circled round His own Self, and in every Manifestation when the cycle reached its utmost refinement and the age attained its most delicate expression, He revealed Himself to His creation through His chosen ones among His creatures and His accepted ones among His servants. This hath ever been His way and ever shall it remain His custom.

859 از برای او در صقع ملکیت ان ومن لا نهایه
الی لا نهایه سیران بوده در حول نفس خود و
در هر ظهوریکه کور بغایت لطافت رسیده و طور
بنهایت نزاکت تجلی فرموده برخلق خود بعرض
که مصطفی داشته از خلق و بکسی که مرتضی
فرموده از عباد خود ولم یزل سنت او این بوده
وهست ولا یزال طریقت ان این بوده وخواهد
بود

- 860 At every Manifestation He hath caused the previous Revelations to be superseded, that all might turn wholly toward Him, be drawn to the glory of His manifestation, be quickened by the holy breaths of His spirit, ascend unto the dawning-places of His Cause, and be exalted by the splendors of His majesty, so that none might linger in contemplation of past Dispensations or gaze upon their outward forms.

860 و در نزد هر ظهوری ظهورات قبل را مرتفع
فرموده تا آنکه کل منقطع کشته بسوی او
و مستجذب کشته بظهورات مجد او و مستروح
کشته بارواح قدس ان و مستعرج کشته بمطالع
امراو و مسترقی کشته بشوارق عز او تا آنکه
احدی در اعراش و قوف ننموده و بظاهر در
اعراش ناظر کشته

- 861 For were it not so, the path from the first creation would remain forever unto the last creation, and since the creation of all things is constantly progressing and His sustenance from God hath ever been and shall be according to the capacity of their receptivity, therefore in every Manifestation the Lord of all revelations and in every concealment the Master of all concealments hath called all unto God and hath measured their ascent and rise according to what He hath ordained.

861 که اگر غیر از این بود منهاج خلق اول لا یزال الی
خلق اخر باقی میبود و از انجائی که خلق هر شی
ء انا فانا در ترقی بوده وهست و مدد او من الله
در هر شان باستعداد قابلیت ان بوده وخواهد بود
این است که در هر ظهور مالک کل ظهورات
و در هر بطون صاحب کل بطونات کل را بسوی
خدا خونده و بانچه ملاحظه فرموده عروج خلق
و صعود انها را مقدار داشته

- 862 He hath been the Manifestor of never-ending grace, the Ever-Living and Self-Subsisting Truth, the Eternal and Holy Existence, and the Divine and Single Essence, Who in every Manifestation hath shone forth upon the tablets of all contingent beings with whatsoever hath been beloved of the Eternal Living One and desired of the Single Everlasting Being.

862 و او بوده مظهر فضل لم یزلی وحی قیوم ابدی
و خود قدوس مردمی و موهبه سوح احدی
که در هر ظهور بانچه محبوب حی لم یزل بوده
و مطلوب واحد لا یزال برالواح ممکنات تجلی
فرموده

- 863 And among the effulgences of this Manifestation hath been the mention of this letter which from the beginning of its revelation hath been illumined by the rays of the Sun of Manifestation, and until its ascension hath remained steadfast in establishing the proof of that Ever-Living One Who dieth not, and the Beloved of all eternity hath eternally cherished its remembrance day and night, to the number of encounters with it in

863 و از تجلیات ظهور این ظهور ذکر این حرف بوده
که از بدء ظهور مستشرق بشوارق شمس ظهور
کشته والی حین صعود مستثبت در اثبات
استثبات ذکر ان حی لا یموت بوده و محبوب
داشته محبوب لم یزل ذکر انرا در هر لیل و نهار
بر عدد لقای ان در ظهور محبوب لا یزال و امر
فرموده در حق محتجبین از امر او بانچه امر

the manifestation of the Eternal Beloved. He hath commanded concerning those who are veiled from His Cause that which He hath commanded, and in His own station He hath not passed judgment upon any soul, out of the utmost grace of His own being.

فرموده و در مقام خود و حکم بر نفس * نفرموده
از منتهای فضل وجود خود

864 Know thou that this was a name that lay concealed in the supreme heights of truth manifest in revelation, and fitting words drawn from inner depths were made manifest through its pens. The Ever-Living One hath loved the exaltation of his seat, and the Ever-Dreaded One its sublime inaccessibility. The angels of the heavens have at all times beseeched the Ever-Living One to attain unto it, and the dwellers of earth, until the appearance of Him Whom God shall make manifest, have sought and continue to seek its holy dawning-place.

864 و بدانکه این اسمی بوده که مستکن علویات حقه ظاهر در ظهور بوده و کلمات مستنبطه از باطن در بطون از اقلام ان ظاهر گشته که لایق بوده و بر حفظ و ثبت ان و محبوب داشته حی لم یزل ارتفاع مقعد او را و مرهوب لا یزال امتناع محل انرا و ملائکه سموات در هر شان از حی لا یزال سائل بوده از برای وفود بران و سکان ارض تا ظهور من یظهره الله مستدعی بوده و هستند از برای مطلع قدس او

865 Know thou that there is no glory for any thing except through obedience to its Beloved and the good-pleasure of its Goal. And since obedience to the Self-Subsisting One and the good-pleasure of the All-Holy One were not possible for the chain of created things except through the Manifestation of its outward aspects and at the Dawning-Place of its inner realities, the Ever-Living One Who dieth not and the Truth Who passeth not away ordained for this Letter this transcendent glory and sublime majesty. Had the grace of the Self-Subsisting One been made to flow, its mirror of receptivity would have been in a state of perfect readiness to manifest infinite splendors in the realm and to cause endless lights to shine forth.

865 و بدانکه هیچ عزیزی نبوده از برای هیچ شیء الا بطاعت محبوب خود و رضای مقصود و از انجائیکه طاعت حی قیوم و رضای مهمن قدوس از برای سلسله ممکنات ممکن نبوده الا در مظهر ظواهر ان و در مطلع بواطن ان مقدور فرموده حی لا یموت و حق لا یفوت از برای این حرف این عز شاخ و مجد باذخ را که اگر فضای حی قیوم جاری مکشته مرات قابلیت ان در کمال استعداد بوده که در ملک شوارق ما لا نهیات ظاهر نماید و بوارق لا نهیات جلوه کر سازد

866 However, since divine decree must needs flow and no soul hath any path except through its execution, God hath ordained that in the next Resurrection, during the days of the appearance of Him Whom God shall make manifest, this Name shall be exalted and this Remembrance made inaccessible. It rests with Him Whom God shall make manifest to elevate whatsoever He hath witnessed in this Revelation and to bestow upon it whatsoever beseemeth its own essence.

866 ولی از انجائیکه که قضای الهی جاری و سبیلی از برای هیچ نفس بردون امضای ان نبوده و نیست خداوند مقدر فرموده در قیامت بعد از این قیامت در ایام طلوع من یظهره الله استرفاع این اسم و استمناع این ذکر را و بر من یظهره الله بوده که آنچه در این ظهور مشاهده نموده مرتفع فرماید و آنچه مستحق کینونیت خود ان بوده باو عطا فرماید

867 Know thou that in every Revelation there have been dawning-places that have shown forth and lights that have shone, testifying to the unity of the sanctified and eternal Essence and adorning the paradise of the Primal Remembrance. All, at the supreme height of their holy summit and the lowest depth of their earthly particle, have glorified the divine sanctified Essence, hallowed the Ever-Inaccessible Living One, unified His Being, magnified His Self, and extolled His Reality.

867 و بدانکه در هر ظهور از برای حی قیوم مشارقی بوده مشرقه و بوارقی بوده مولعه که حکایت مینموده از برای اثبات وحدانیت ذات مقدس لم یزل و اطراز رضوان ذکر اول و کل در اعلی علو ذروه قدس خود و ادنی دنو ذره طین خود مستسیج بوده از ذات مقدس الهی را و مستقدس بوده اند حی ممتنع لا یزالی را و مستوحد بوده اند ذات او را و مستکبر بوده اند نفس اون را و مستعظم بوده اند کینونیت انرا

868 Their glory hath lain in this: that their very beings have reached such heights of subtlety and delicacy that their own selves have been lifted from them, and naught but the Truth hath shown forth in them, and naught hath been seen or can be seen in them save the Point of the Bayan, in Whom naught can be seen except the Dawning-Place of Glory and the Sanctifier of Holiness. God hath ever loved and will continue to love the exaltation of these mirrors to the utmost possible degree in the realm of contingent being, for their elevation is a proof of the exaltation of the Manifestation of Divine Unity, and their inaccessibility, carried to its ultimate degree, is a path unto the inaccessibility of the Countenance of eternity.

869 At all times these Mirrors must be watched lest any dust settle upon them, causing them to lose, to that extent, their power of reflection, and lest the moistures of the air descend upon them, causing them, to that degree, to lose their capacity to tell their tale. For their brilliance hath not been vouchsafed to the degree of mirror-like receptivity and crystalline essence that would apply generally to all, but rather is a special grace bestowed upon whomsoever God willeth.

870 The measure thereof must be recognized in every instance, and the raptures thereof must be watched, and the ardent longings thereof, lest anything appear that would cause them to diminish, so that they may attain, to the extent possible in the contingent world, to the grace of the All-Glorious Lord, and become a sign unto those who seek proofs in every age, before every age, and after every age.

871 (8. al-ajmal)

872 (mode of verses)

873 In the Name of God, the Most Beautiful, the Most Beautiful

874 In the Name of God, the Most Beautiful, the Most Beautiful! By God, the Beautiful One, Possessor of Twin Beauties! In the Name of God, the Beautiful One, Possessor of Beauty! In the Name of God, the Beauteous, the Beauteous! By God, the Beauteous, the Beauteous! By God, the Beautiful One, Possessor of Twin Beauties! By God, the Beautiful One, Possessor of Beauty! By God, the Beautiful One, Possessor of Beauties! By God, the Beautiful One, Possessor of Splendors! In the Name of God, the Most Beautiful, the Most Beautiful! By God, the Most Beautiful, the Most Beautiful! In the Name of God, the Beautiful One, Possessor of Twin Beauties! In the Name of God, the Beautiful One, Possessor of Splendors! In the Name of God, the Beauteous, the Beauteous! In the Name of God, the All-Beautiful, the All-Beautiful! By God, the Beauteous,

868 وعز آنها در این بوده که کینونیات آنها در مقام لطافت و رقت بجائی منتهی گشته که اینت آنها در آنها مرتفع و در آنها غیر محلی حقیقت جلوه کر نکشته و در آنها دیده نشده و نمیشود الا نقطه بیان که در آن دیده نمیشود الا مطلع سبحان و مقدس قدسان و لا یزال خداوند محبوب داشته و میدارد ارتفاع این مرایا را بانچه ممکن است در امکان از ارتفاع زیرا که ارتفاع آنها دلیلی است از برای ارتفاع طلعت وحدانیت و امتناع آنها الی منتهی الامتناع سبیلی است از برای امتناع وجهه ازلیت

869 در هر حال مراقب این مرایا بوده که غباری برانها ننشسته که بقدر آن از تعکس خود باز مانند و رطوبات هواء برانها نازل نشده که بقدر آن از حکایت خود باز مانند زیرا که برغ ایشان بحد مراتب و کینونیت بلوریت موهبه نیست که در حق کل جاری گردد بلکه فضل خاص بوده در من یشاء الله قدر انرا دانسته

870 در هر شان و مراقب جذبات آن بوده و ولغات آن که شیء که سبب گردد از فتوران در آن ظاهر نکرد تا آنکه بما یمکن در امکان از فضل حضرت سبحان منتهی گردد وایتی گردد از برای مستدلین در هر حین و قبل حین و بعد حین

871 (الاجمل)

872

873 بسم الله الاجمل الاجمل

874 بالله الله الجمل الجمل ذی الجمالین بسم الله الجمل ذی الجملاء بسم الله الجمل الجمل بالله الله الجمل الجمل بالله الله الجمل ذی الجمالین بالله الله الجمل ذی الجملاء بالله الله الجمل ذی الجمالات بالله الله الجمل ذی الجمالات بسم الله الاجمل الاجمل بالله الله الاجمل الاجمل بسم الله الجاملین بسم الله الجمل ذی الجمالات بسم الله الجمل الجمل بسم الله المجتممل المجتممل بالله الله الجمل الجمل بالله الله المجتممل المجتممل بسم الله الواحد الجمال بالله الله الواحد الجمال بسم الله

the Beauteous! By God, the All-Beautiful, the All-Beautiful! In the Name of God, the One Beauty! By God, the One Beauty! In the Name of God, the Beautiful One, Possessor of Beauty! By God, the Beautiful One, Possessor of Beauty! By God, the One, the Two Beauties! In the Name of God, the One, the Two Beauties! In the Name of God, the All-Beautiful, the Transcendent! By God, the All-Beautiful, the Transcendent! God, there is no God but He, the Most Beautiful, the Most Beautiful! God, there is no God but He, the Beauteous, the Beauteous! By God, the Beautified, the All-Beautiful! In the Name of God, the Beautified, the All-Beautiful! In the Name of God, the Ever-Beauteous, the Ever-Beauteous! By God, the Ever-Beauteous, the Ever-Beauteous!

الجمال ذى الجمول بالله الله الجمول ذى الجمول بالله
الله الواحد الجمال بسم الله الواحد الجمال بسم
الله المجتمل المتجال بالله الله المجتمل المتجال الله
لا اله الا هو الا هو الا هو الا هو الا هو
المجمل المجمل بالله الله المجتمل المجتمل بسم الله
المجتمل المجتمل بسم الله المجتمل المجتمل
بالله الله المجتمل المجتمل المجمل بجمال
السموات والارض وما بينهما والله جمال مجتمل
متجام

875 And unto God belongeth the beauty of the heavens and the earth and whatsoever is between them, and God is Beautiful, All-Beautiful, Transcendent. And unto God belongeth the dominion and sovereignty of the beauty of the heavens and the earth and whatsoever is between them, and God is Beautiful, Beauteous, Gracious. Say: God is more beautiful than any possessor of beauty. None can withhold himself from the sovereign dominion of His beauty, whether in the heavens or in the earth or in what lieth between them. Verily, He was ever Beautiful, Beauteous, Gracious. Say: God is more beautiful than any possessor of beauty. None can withhold himself from the gracious beauty of His beauty, whether in the heavens or in the earth or in what lieth between them. Verily, He was ever Beautiful, Beauteous, Gracious.

875 والله ملك سلطان جمال السموات والارض وما
بينهما والله جمال جمال جميل قل الله اجمل فوق
كل ذى اجمال لن يقدر ان يمتنع عن ملك
سلطان اجماله من احد لا فى السموات ولا فى
الارض ولا ما بينهما انه كان جمالا جاملا جميلا
قل الله اجمل فوق كل ذى اجمال لن يقدر ان
يتمنع عن جميل بجمال بجماله من احد لا فى
السموات ولا فى الارض وما بينهما انه كان
جمالا جاملا جميلا

876 Glorified art Thou, O my God! Verily, Thou art the Most Beautiful of the beautiful ones. Thou givest beauty unto whomsoever Thou willest and withholdest it from whomsoever Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou raisest up whom Thou willest and bringest down whom Thou willest. Thou aidest whom Thou willest and forsakest whom Thou willest. Thou enrichest whom Thou willest and impoverishest whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things.

876 سبحانك اللهم انك انت اجمل الاجملين لتوءتين
الجمال من تشاء وتتمنع الجمال عن تشاء وتعرن من
تشاء وتذل من تشاء وترفعن من تشاء وتزلن من
تشاء وتصرن من تشاء وتخذلن من تشاء وتغنن
من تشاء وتفقرن من تشاء فى قبضتك ملكوت
كل شىء تخلق ما تشاء بامرک انک کنت على
كل شىء قديرا

877 Say: O my God! Verily, Thou art the Most Beautiful of the beautiful ones. Thou givest beauty unto whomsoever Thou willest and withholdest it from whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou wert ever Beautiful, Beauteous, Gracious.

877 قل اللهم انک انت اجمل الاجملين لتوءتين الجمال
من تشاء وتتمنع الجمال عن تشاء فى قبضتك
ملكوت كل شىء تخلق ما تشاء بامرک انک
کنت جمالا جاملا جميلا

- 878 Say: O my God! Verily, Thou art the Beauty of the heavens and the earth and what lieth between them. All are illumined by the light of Thy beauty. 878 قل اللهم انك انت جملان السموات والارض وما بينهما كل من ضياء جمالك مستضيئون
- 879 Say: O my God! Verily, Thou art the Beauty of beauties. Thou plantest the tree of affirmation in the hearts of those who have believed in God and His signs. Verily, Thou art the Most Powerful of the powerful ones. 879 قل اللهم انك انت جملان الجمالين لتغرسن شجره الاثبات في قلوب الذين امنوا بالله واياته انك انت اقدر الاقدرين
- 880 Glorified art Thou, O my God! Do Thou cause the tree of affirmation to grow through Thy all-encompassing knowledge in all goodness. Verily, Thou art the Most Exalted of the exalted ones. And do Thou, O my God, bring down the tree of self through Thy all-encompassing knowledge. Verily, Thou art the most abasing of the assembled ones. 880 سبحانك اللهم فلترفعن شجره الاثبات بما قد احطت به علما في كل خير انك انت ارفع الارفعين ولتنزلن اللهم شجره النفس بما قد اخاط به علمك انك انت بذل المجتمعين
- 881 This is a Book from God, the Protector, the Self-Subsisting, unto Him Whom God shall make manifest. Bear thou witness that there is no God but He, the Protector, the Best Beloved. 881 هذا كتاب من عند الله المهيمن القيوم الى من يظهره الله ان اشهد انه لا اله الا هو المهيمن المحبوب
- 882 O God! Thou createst whatsoever Thou wilt in the kingdom of the heavens and of the earth and all that lies between them through Thy command. Verily, Thou art the Most Powerful of the powerful. O God! Thou adornest all who dwell in the kingdom of the heavens and of the earth and all that lies between them with what Thou sendest down. Verily, Thou art the Most Luminous of the luminous. O God! Thou wilt assuredly assist those who have believed in God and His signs. Verily, Thou art the Best of helpers. 882 قل اللهم انك انت فاطر السموات والارض وما بينهما تخلق ما تشاء بامرك انك انت اقدر الاقدين ولتطرزن اللهم من في ملكوت السموات والارض وما بينهما بما تنزل من في السموات و الارض وما بينهما انك انت انور الانورين ولتنصرن اللهم الذين امنوا بالله واياته انك انت انصر الانصرين
- 883 Glory be unto Thee, O God! Thou choosest from among Thy servants whom Thou wilt, and Thou wilt manifest Thyself through whomsoever Thou wilt, in whatsoever way Thou wilt. Verily, Thou art the Best of manifesters. Glory be unto Thee, O God! Thou art the Knower of the heavens and of the earth and all that lies between them. Nothing can frustrate Thee in the kingdom of creation and command and all that lies between them. Verily, Thou art the Ordainer of all worlds. 883 سبحانك اللهم انك انت تصطفى من عبادك من تشاء ولتجلين بمن تشاء كيف تشاء من عندك انك انت خير المجلين سبحانك اللهم انك انت علام السموات والارض ولا ما بينهما ولا يعجزك من شيء لا في ملكوت الامر واخلق وما بينهما وانك انت قدار العالمين
- 884 O Essence of the Bayan! Bear thou witness that there is none other God but Him. Say: All seek Me. Say: All desire Me. Say: All glorify Me. Say: All give thanks unto Me. We have no God save God. He is our Lord, in Him do we trust, and in God let the faithful servants put their trust. 884 ان يا جوهر البيان فاشهد على انه لا اله الا هو قل كل اباي يقصدون قل كل اباي يطلبون قل كل اباي يمجدون قل كل اباي يشكرون وما لنا من اله الا الله ذلك ربنا عليه توكلنا وان على الله فليتوكلن عباد الموءمنون
- 885 O Eternal Father! Bear thou witness and then say: There is none other God but Thee. All shall return unto God, our Lord. Say: There is none other God but I. All ascend unto God, our Lord. Say: There is none other God but He. All shall be raised up unto God, their Lord. 885 ان يا باء الابدی فاشهد ثم قل انه لا اله الا انت كل الى الله ربنا لمنتقلون قل انه لا اله الا انا كل الى الله ربنا يتعارجون قل انه لا اله الا هو كل الى الله ربهم يبعثون

- 886 Say: O all things! God, your Lord, created you not, sustained you not, caused you not to die, and gave you not life, except that in the days of God ye should aid Me. Therefore assist ye the Cause of God, then put your trust in God, your Lord. Call ye upon God, your Lord, the All-Merciful, that He may answer your prayers. Verily, He is All-Knowing of those who supplicate Him.
- 887 Say: God will surely answer the prayers of those who have believed in God and His signs, and who put their trust in God, their Lord. Say: I am the Mirror of God unto all who are in the heavens and on earth and all that lies between them. Ye see not save through God. Say: I am the Crystal of God unto all who are in the heavens and on earth and all that lies between them. Ye witness not save through God.
- 888 Say: God chooseth from among His servants whom He willeth. Verily, He best knoweth all beings. Say: If ye assist His Cause, He will assist you and make firm your steps on a mighty straight path. Say: God is indeed independent of all that is in the heavens and on earth and all that lies between them. But we are all servants of God, drawing nigh unto Him, and all are supplicants of His bounty.
- 889 Glory be unto Thee, O God! Aid us from Thy presence, for Thou art the Best of helpers. Glory be unto Thee, O God! Make us manifest from Thy presence, for Thou art the Most Manifest of the manifest. Glory be unto Thee, O God! Exalt us from Thy presence, for Thou art the Most Exalted of the exalted. Glory be unto Thee, O God! Make us victorious from Thy presence, for Thou art the Most Victorious of the victorious. Glory be unto Thee, O God! Grant us dominion over the earth and all that dwell therein from Thy presence, for Thou art the Most Sovereign of sovereigns. Glory be unto Thee, O God! Strengthen us from Thy presence, for Thou art the Most Powerful of the powerful. Glory be unto Thee, O God! Soften our hearts from Thy presence, for Thou art the Most Gentle of the gentle.
- 890 Glory be unto Thee, O God! Refine our spirits from Thy presence, for Thou art the Most Discerning of the discerning. Glory be unto Thee, O God! Purify our souls from Thy presence, for Thou art the Most Observant of observers. Glory be unto Thee, O God! Refine our bodies from Thy presence, for Thou art the Most Knowing of the knowing. Say: These are the essences of your hearts, spirits, souls and bodies from among the signs of God within you, were ye to know. These are signs that God createth within you in every Revelation that ye may believe in the evidences of God. Therefore, possess ye that which God
- قل ان يا كل شيء ما خلقكم الله ربكم وما
رزقكم وما امانكم وما احياكم الا وانتم في ايام
الله اياي تتصرفون فلتتصرفن دين الله ثم على الله
ربكم تتوكلون ولتدعون الله ربكم الرحمن ليستجيب
دعائكم انه كان عليما بالسائلين
- قل ان الله ليستجيب دعاء الذين امنوا بالله واياته
وهم على الله ربههم يتوكلون قل اني انا مرات
الله لمن في السموات والارض وما بينهما اتم في
غير الله لا تبصرون قل اني انا بلور الله لمن في
السموات والارض وما بينهما اتم في غير الله لا
تشهدون
- قل ان الله يصطفى من عباده من يشاء انه هو
اعلم بالعالمين قل ان تتصرفوا اليه ينصركم ويثبت
اقدامكم على صراط حق عظيم قل ان الله لغني
عما في السموات والارض وما بينهما ولكما وكل
عباد الله قراء اليه وكل من فضله سائلون
- سبحانك اللهم فانصرنا من عندك انك انت
خير الانصرين سبحانك اللهم فاطهرنا من عندك
انك انت اظهر الاظهرين سبحانك اللهم فارفعا
من عندك انك انت ارفع الارفعين سبحانك
الله فاعلنا من عندك انك انت اغلب الاغلبين
سبحانك اللهم سلطنا على الارض ومن عليها
من عندك انك انت اسلم الاسلمين سبحانك
الله ايدنا من عندك انك انت ايد الايدين
سبحانك اللهم رق افتدنا من عندك انك انت
الطف اللطفين
- سبحانك اللهم رق ارواحنا من عندك انك
انت ابصر الابصرين سبحانك اللهم رق انفسنا
من عندك انك انت انظر الانظرين سبحانك
الله رق اجسادنا من عندك انك انت اعلم
الاعلمين قل تلك كينويات افتدتم وارواحكم
وانفسكم واجسادكم من ايات الله فيكم ان اتم
تعلمون تلك ايات يخلقها الله فيكم في كل ظهور
لعلمكم انتم بادلاء الله توءمون فلتستملكن ما

hath planted in the Bayan, that it may yield fruits wherewith ye shall rejoice. This is a fruit that hath ripened in the Vav. Will ye not then be thankful?

قد اغرس الله في البيان لثمرة ثمرات انتم بها
تفرحون تلك ثمره قد اثمرت في الواو افلا
تشكرون

891 O Azim! Bear thou witness that there is no God but Me, the Most Great, the Most Great. We have acquainted thee with a mighty matter great. Say: Praise be to God Who hath guided me unto that which God hath revealed unto him from His presence. Verily He is the All-Powerful, the Almighty. This is what We promised thee aforetime when We loved thee. Be patient until nine passeth from the Bayan, then say: Blessed be God, the best of creators. And We loved thee before the Ta. It behooveth that there appear in the Vav two verses from God in the Book concerning the ancient ones. Say: One of them is John the Prophet, then the other is the son of Ali, an Imam exalted and true. We have indeed informed thee concerning one of the twain.

891 ان يا عظيم فاشهد على انه لا اله الا انا الاعظم
الاعظم وقد اطلعناك على كبير عظيم فقل الحمد
لله الذي قد هداني الى ما قد تجلي الله له به من
عنده انه قد اراد قد ير هذا ما قد وعدناك من قبل
حين الذي قد احببناك اصبر حتى تقضى عن
البيان تسعه فاذا قل تبارك الله احسن المبدعين
واحبناك من قبل قبل الطاء ينبغي ان يظهر في
الواو اثنين ايه من عند الله في الكتاب عن الاولين
قل احدهما يحيى النبي ثم الاخر ابن علي امام حق
رفيع فقد اطلعناك على احد منهما

892 Journey thou through the land until God thy Lord causeth thee to be informed of that which shall become manifest from God thy Lord, the Lord of all the worlds. And preserve thou that fruit, that naught may reach it which would grieve its heart, until it ascendeth unto a seat of inaccessible glory and riseth unto a sanctified, exalted horizon, that it may be brought before God. And aid thou the Cause of God from His presence. Verily, He is a mighty Helper.

892 واستسير في الارض حتى يطالعك الله ربك على
ما يستجلي عن الله ربك رب العالمين ولتحفظن
تلك الثمره ان لا يوصل اليها ما يحزن بها فوادها
حتى تستعلي الى مقعد عز منيع وتستعرج الى افق
قدس رفيع لتحضرن بين يدي الله وانصر دين الله
من عنده انه نصار عظيم

893 And when you present yourself there, it is as though you present yourself before God, for verily We were present and We were glorious. Look not except toward God and behold in the mirrors only what the sun reveals therein, and say: "All are from God and all unto God shall return." And if you are able to convey the remembrance of God in such wise as to attract all the worlds, then convey it, for this is the victory of God for all who are in the heavens and the earth and what lies between them, and for all who dwell in the worlds. And if you desire to aid the Cause of God, then when you are distant, do not place the mirrors of God between you, but seek assistance from God through what He reveals, for this is a mighty shelter for you.

893 وان ما تحضرن هنالك ذلك ما تحضرن بين
يدي الله انا كما حاضرين وانا كما فاحرين ولا
تنظر الا الى الله ولا تشهد في المرات الا ما تجلي
الشمس لها بها وقل كل من عند الله وكل الى الله
ينقلبون وان استطعت ان تبعلن ذكر الله على ما
تجذب كل العالمون فلتستبعلن فان هذا نصر الله
لمن في السموات والارض وما بينهما ثم لمن في
العالمين وان اردتم ان تستنصرون دين الله فاذا
انتم عند تعدون ولا تدخلن مرات الله بينكم
ولتستمدون من عند الله بما ينزل من عنده فان
هذا لكم كهف عظيم

894 Thus does God, your Lord, choose what He desires; verily He is the All-Knowing, the All-Powerful.

894 كذلك يصطفى الله ربك ما يشاء انه علام قدير

895 And what God has taken from you of the Tablets is what We have taken. Yea, verily these are mirrors that testify that there is no God but He, the Holy, the Supreme, the Beloved. Bear thou witness that God has manifested Me in the Gates to the number of Dal, and We were speaking therein. When thou hast recognized the essence of all things, it behooveth thee to reflect

895 وان ما قد اخذ الله عنك من الاواح ذلك
ما كما اخذين بلى انه لمرات يدلن على انه لا اله
الا هو القدوس المهيمن المحبوب ان اشهد ان الله
قد اظهرني في الابواب عدد الدال وانا كما فيها
ناطقين فلما قد عرفت نفس كل شيء ينبغي
ان تحكين عن ذلك المرات مرات ذلك ما

from that Mirror the mirrors of that which reflecteth from God, thy Lord, the Lord of all worlds. Nay, rather, it behooveth that in every year there appear mirrors for each Manifestation from among the exponents of the Unity, for verily We are powerful over this. And what He desired to raise from thy heart is the remembrance of an exalted and glorious Book.

يُحْكِنُ عَنْ اللَّهِ رَبِّكَ رَبِّ الْعَالَمِينَ بَلْ يَنْبَغِي أَنْ
يُوجَدَ فِي كُلِّ حَوْلٍ مَرَاتَا لِكُلِّ مَظْهَرٍ مِنْ أَدْلَاءِ
الْوَحْدَانَا كَمَا قَادِرِينَ وَأَنْ مَا قَادَرَادَ أَنْ يَبْعَثَ مِنْ
فَوَادِكْ ذَكَرَ كِتَابِ عَزِ رَفِيعٍ

- 896 If thou hast aided the Cause of God in such wise as would please the heart of the First Remembrance, God will, perchance, raise it up when He willeth, for He is the All-Knowing, the All-Wise. We have bestowed upon thee what We have ordained in the Book that his heart might be pleased with what he loved in his life, for this is of God's grace unto all worlds. But thou shalt not make mention of the Return, for in that Resurrection what was decreed hath been accomplished, and God will grant thee an exalted and glorious station. For were We to desire it, the signs of the Return would have no end, but We were the Senders when We willed from Our presence, and We were powerful over all things.

896 أَنْ انْتَصَرْتَ أَمْرَ اللَّهِ بِمَا يَرْضَى بِهِ فَوَادِ ذَكَرَ الْأَوَّلِ
عَسَى اللَّهُ أَنْ يَبْعَثَهُ إِذَا شَاءَ أَنَّهُ عِلَامٌ حَكِيمٌ وَقَدْ
وَهَبْنَاكَ مَا قَدَرْنَا لَهُ فِي الْكِتَابِ أَنْ يَرْضَى فَوَادَهُ
بِمَثَلِ مَا يُحِبُّ فِي حَيَاتِهِ فَإِنَّ ذَلِكَ مِنْ فَضْلِ اللَّهِ
عَلَى الْعَالَمِينَ وَلَكِنَّكَ لَا تَذْكُرُنْ ذَكَرَ الرَّجْعِ فَإِنَّ فِي
تِلْكَ الْقِيَمَةِ مَا قَضَتْ قَدْ أَحْكَمْتَ وَسَيُؤْتِيَنَّكَ
اللَّهُ رَبُّكَ مَقَامَ عَزِ رَفِيعٍ إِذَا لَوْ أَرَدْنَا ذَلِكَ لَا
تَنْتَهَى أَدْلَاءُ الرَّجْعِ وَلَكَّا كَمَا لِمُبْعَثِينَ إِذَا نَشَاءَ مِنْ
عِنْدُنَا وَإِنَّا كَمَا عَلَى كُلِّ شَيْءٍ لَمُقْتَدِرِينَ

- 897 Therefore detach thyself from these remembrances and strive to establish what is established, for in this is every glorious remembrance. When God willeth, in less than the twinkling of an eye, He will raise up all those who were first and last, outward and inward, from among the Prophets, the truthful ones, the martyrs and the believers, from those who were in the first creation until that time, and those who shall be in the realm of possibility unto an end that hath no end, and verily We are powerful over all of this. But God loveth that thou shouldst exalt His Cause according to what hath been ordained in a glorious Book. And bear thou witness that those who desired not to believe in God and His signs were in their religion veiled from the bounds of their own religion.

897 فَلْتَقَطْعَنَّ عَنْ تِلْكَ الْأَذْكَارِ وَلْتَسْعِينَ أَنْ تَثْبِتَنَّ
الْإِثْبَاتَ فَإِنَّ فِي هَذَا كُلِّ ذَكَرٍ رَفِيعٍ إِذَا يَشَاءُ اللَّهُ
أَقْرَبَ مِنْ لَمَحِ الْبَصَرِ لِيَبْعَثَ كُلَّ الْأَوَّلِينَ وَالْآخِرِينَ
وَالظَّاهِرِينَ وَالْبَاطِنِينَ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشَّهَدَاءِ وَالْمُؤْمِنِينَ مِمَّنْ كَانَ مِنْ ذُرِّ الْأَوَّلِ
إِلَى حَيْثُئِذْ وَمَنْ يَكُنْ فِي ذُرِّ الْأَمْكَانِ إِلَى آخِرِ
الَّذِي لَا آخِرَ لَهُ وَإِنَّا كَمَا عَلَى كُلِّ ذَلِكَ لَمُقْتَدِرِينَ
وَلَكِنَّ اللَّهَ يُحِبُّ أَنْ تَرْفَعَنَّ أَمْرَ اللَّهِ عَلَى مَا قَدَرَ
فِي كِتَابِ عَزِ رَفِيعٍ وَلْتَشْهَدَنَّ أَنْ الَّذِينَ لَمْ يَرِيدُوا
أَنْ يُوْءَمُوا بِاللَّهِ وَإِيَّاتِهِ أَنْهُمْ فِي دِينِهِمْ عَنْ حُدُودِ
دِينِهِمْ مُحْتَجِبُونَ

- 898 Place no hope in them, for they know themselves, and all know them. Without right do they earn what they earn. They show no shame before God or His guides, nor do they fear what God their Lord has ordained for them after their death, though they well know they do no good. They are not like those who think they do good. Put thy trust in God thy Lord and draw not nigh unto them until thou witness grief. Thou shalt assuredly be helped by God, for verily the guides of God are they who are helped. And what We revealed to thee before in the tablets, were God to cause it to reach thee, thou wouldst be informed of what thou didst ask of God thy Lord, Lord of the heavens and Lord of the earth, Lord of what is seen and unseen, Lord of all the worlds.

898 وَلَا تَرْجُوا عَنْهُمْ فَإِنَّهُمْ يَعْرِفُونَ أَنْفُسَهُمْ وَكُلُّ إِيَّاهُمْ
يَعْرِفُونَ بِغَيْرِ حَقٍّ يَكْسِبُونَ مَا يَكْسِبُونَ لَا يَسْتَحْيُونَ
عَنْ اللَّهِ وَلَا عَنْ أَدْلَائِهِ وَلَا يَخَافُونَ مِنْ بَعْدِ مَوْتِهِمْ
عَلَى أَنْفُسِهِمْ مَا قَدَرْنَا لَهُمْ مِنَ اللَّهِ رَبِّهِمْ وَهُمْ يَعْلَمُونَ
أَنَّهُمْ لَا يَحْسَبُونَ لَمْ يَكُنْ مِثْلُهُمْ كَمِثْلِ الَّذِينَ يَحْسَبُونَ
أَنَّهُمْ يَحْسَبُونَ وَتَوَكَّلْ عَلَى اللَّهِ رَبِّكَ وَلَا تَقْرِبَهُمْ
حَتَّى تَشْهَدَ مِنْ حَزْنٍ وَلْتَنْتَصِرَنَّ بِاللَّهِ فَإِنَّ أَدْلَاءَ اللَّهِ
هُمْ لِمَنْصُورُونَ وَإِنْ مَا نَزَلْنَا مِنْ قَبْلِ إِلَيْكَ فِي
الرِّقَاعِ لَوْ يُوَصِّلُ اللَّهُ إِلَيْكَ لَا طَلَعَتْ بِمَا قَدْ سَلَّتْ
عَنْ اللَّهِ رَبِّكَ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ
مَا يَرَى وَمَا لَا يَرَى رَبِّ الْعَالَمِينَ

899 Were the Cause to be made manifest as God hath revealed before, this would be better for the God-fearing. Say: God aideth whom He willeth by His command, and He is verily the Mighty, the Inaccessible, the Exalted. Say: The Unique One shall indeed merit what We mentioned to thee before. The power of God shall assuredly be made manifest among His near-serving ones, until God thy Lord shall descend in the shadows of the clouds and the matter will be determined by God, the One, the Manifest. Think not that those who have not been given the Bayan are founded on anything - they are as the spider, and what they possess is as the spider's web. Seek help from God, then in the days of God shall ye give thanks.

900 Say: God hath created for those who believe in Him Whom God shall make manifest after their death lofty gardens of holiness wherein are mansions of crimson ruby which ye shall enter, mansions of green emerald wherein ye shall profess His unity, mansions of yellow topaz wherein ye shall glorify Him, mansions of white diamond wherein ye shall sanctify Him. Say: Unto Him Whom God shall make manifest belongeth every goodly mention that hath been revealed in the Book or shall be revealed. Do ye then behold in Him other than God? Say: In that Resurrection all the guides shall shine forth through God, and all shall receive tidings from Him Whom God shall make manifest.

901 Say: In the days of God all that riseth from the crystallizations of every guide is for Him Whom God shall make manifest, and all derive their authority from Him. Withhold not from the fruit of God any mention of tidings though ye long for it. We have made thee a king that thou mayest cause that bird to fly upon thy hand. Whatsoever flyeth, stretch forth thy hands, for verily We are they who cause to fly. Say: Verily it flieth in that paradise, and for this there is neither beginning nor end - all fly from God unto God. And when thou meetest the two unique ones, make mention of them from thy Lord with gracious mention. Say to the greater one: Behold what God hath revealed to those mirrors, for this is glory for the believers.

902 And say to the mirrors: Glorify this, for it is the help of God in the Book, and verily We are they who glorify. O mirrors of eternity! Strengthen all who are in the Bayan through what is revealed from thee, and cause all the guides of God to be loved, and make mention of them from God with mighty mention, for all are guided by what We have given thee from Our presence, and verily We are they who ordain. And make mention of that Letter night and day to the number of the letter 'Ha', for verily We have been them that remember. And whoso withdraweth

899 لو يظهر الامر مثل ما قد نزل الله من قبل هذا خير للمتقين قل ان الله ينصر من يشاء بامرته وانه لعزیز ممتنع منيع قل انما الوحيد ان يستحقان ما قد ذكرناك من قبل فلتظهرن قوه الله في عبادالله المقربين حتى ينزل الله ربك في ظلال من الظلال و يقضى الامر من عندالله الواحد الظهار ولا تحسبن ان الذين لم يؤتوا البيان على شيء مثلهم كمثل العنكبوت وما عندهم كبيوت العنكبوت ولتستعين بالله ثم في ايام الله تشكرون

900 قل ان الله قد خلق لذينهم يؤمنون بمن يظهره الله من بعد موتهم جنات قدس رفيع فيها بيوت من ياقوت حمر انتم فيها تدخلون فيها بيوت من زمرد خضر انتم فيها لتوحدون قل فيها بيوت من لعل اصفر انتم فيها لتقدسون قل فيها بيوت من الماس بيض انتم فيها لتقدسون قل ان لمن يظهره الله كل ذكر خير نزل في الكتاب او ينزل افانتم فيه غيرالله تبصرون قل ان في تلك القيمه كل ما يشرق ادلاء على الله وكل ممن يظهره الله يستنبئون

901 قل ان في ايام الله كل ما يطلع من بلوريات كل ادلاء لمن يظهره الله وكل عنه يستحكيون فلا تمنعن عن ثمرت الله من ذكر خبر وانتم اياها لتشوقون وقد جعلناك ملكا لطيرين ذلك الطير على كفك فكل ما يطيرن فابسط يداك فانا كما لمطيرين قل انه لمطيرين في ذلك الرضوان ولم يكن لذلك من اول ولا اخر كل من الله الى الله لمطيرون وان استدركت الوحيدين فاذكرهما من عند ربك بذكر جميل وقل للاكبر فانظر الى ما تجلى الله لتلك المرات فان هذا عز للهو منين

902 وقل للمرات فلتمجدن هذا فانه نصرالله في الكتاب فانا كما لمجدين ان يامرات الازل فلتويدن كل من في البيان بما ينزل من عندك ولتحبين كل ادلاء الله ولتذكرنهم من عندالله بذكر عظيم فان كل يهتدون بما قد اتيناك من لدنا وانا كما لمقدرين ولتذكرن ذكر ذلك الحرف في كل ليل ونهار عدد الهاء فانا كما ذاكرين ومن

himself, upon him shall rest the obligation of offering rubies red in weight the number of the letter 'Ha'. And whoso forgetteth, God will not call him to account therefor, for verily We have been gracious.

يحتجب فليزمنه عدد الهاء مثقالا من ياقوت حمر
ومن ينسى فلا يستل الله عنه وانا كنا لفاضلين

- 903 And whoso reciteth the First Verse, it shall suffice him in lieu of that remembrance the number of the letter 'Ha', inasmuch as all remember through that which God hath sent down.

903 ومن يتلو ايه الاولى ليكفيها عن ذلك الذكر عدد
الهاء اذ كل بما نزل الله يذكرون

- 904 (mode of prayers)

904

- 905 In the name of God, the Most Beautiful, the Most Beautiful

905 بسم الله الاجمل الاجمل

- 906 Glorified art Thou, O my God! I and all things testify that Thou art God, there is no God but Thee, alone without partner. Thine is the power and the grandeur, Thine the sovereignty and the earthly dominion, Thine the might and the majesty, Thine the countenance and the beauty, Thine the face and the perfection, Thine the similitude and the examples, Thine the stations and the glory, Thine the mercy and grace, Thine the dominance and justice, Thine the greatness and independence, Thine the grandeur and exaltation, Thine the might and the invincibility, Thine the power and the elevation, Thine the joy and the gladness, Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

906 سبحانك اللهم يا الهى لاشهدنك وكل شىء
على انك انت الله لا اله الا انت وحدك
لا شريك لك لك القوة والياقوت ولك
السلطنة والناسوت ولك العزة والجلال ولك
الطلعة والجمال ولك الوجهه والكمال ولك المثل
والامثال ولك المواقع والاجلال ولك الرحمه
والفضل ولك السطوه والعدل ولك العظمه
والاستقلال ولك الكبرياء والاستجلال
ولك العزه والامتناع ولك القوه والارتفاع
ولك البهجه والابتهاج ولك ما احببته او تحبته
من ملكوت امرك وخلقك

- 907 Thou art the Manifest, O my God, and Thou art the Hidden, O my Beloved, and Thou art the First, O my Desire, and Thou art the Last, O my Adored One. Thou hast ever been exalted above all things and inaccessible to all things. Sanctified are all Thy names and exalted are all Thy examples. All Thy creation recognizeth Thee through bounty and favor, and Thy manifestation to all Thy servants is grace and loving-kindness. Thou hast ever been known in the eternity of eternities and wilt ever be described. Thou art He from Whose knowledge nothing escapeth, whether in the heavens or on the earth or between them, and nothing frustrateth Thee, whether in the kingdom of Command or of Creation or between them.

907 انت الظاهر يا الهى وانت الباطن يا محبوبى وانت
الاول يا مقصودى وانت الاخر يا مسجودى
لم تزل كنت متعاليا فوق كل شىء وممتعا
على كل شىء تقدست اسمائك كلها وتعال
امثالك باسرها تعرفك كل خلقك جود
وامتنان وتجليك لكل عبادك فضل واحتنان
لم تزل كنت معروفا فى ازل الازال ولا تزال
لتكون موصوفا لم تزل ولا تزال انت الذى لا
يغرب من عليك من شىء لا فى السموات ولا
فى الارض ولا ما بينهما ولا يعجزك من شىء
لا فى ملكوت الامر ولا الخلق ولا ما بينهما

- 908 Sanctified art Thou, O Possessor of holiness and glory, and exalted art Thou, O Possessor of might and proof, and elevated art Thou, O Judge of judges, and glorified art Thou, O Compassionate, All-Merciful One, and magnified art Thou, O Beneficent, All-Bountiful One, and glorified art Thou, O Firm, All-Powerful One, and exalted art Thou, O Evident, All-Expressive One. All worship Thee according to Thy true Oneness, and all prostrate themselves before Thee according to Thy true Unity, and all glorify Thee according to Thy true Singleness. Thou art He Who hath ever existed before all things, and Thou art He Who will ever remain after all things, and

908 تقدست يا ذا القدس والسبحان وتهزئت يا ذا
المجد والبرهان وتعاليت يا دابن ياديان وتبهيبت يا
حانن يا حنان وتجللت يا مانن يا منان تجملت يا
مانن يا متان وتعظمت يا باين يا بيان كل ليعبدنك
على حق وحدانيتك وكل ليسجنك على حق
صمدانيتك وكل ليجللك على حق فردانيتك
انت الذى لم تزل كنت كائنا قبل كل شىء
وانت الذى لا تزال لتكون باقيا بعد كل شىء
وانت الذى لا يغيرك من شىء وانت الذى لا
يبدلك من شىء

Thou art He Whom nothing changeth, and Thou art He Whom nothing altereth.

- 909 All the mighty ones bow before Thy might, and all the lofty ones humble themselves before Thy loftiness, and all the majestic ones are submissive before Thy majesty, and all the beautiful ones are attracted to Thy countenance, and all the luminous ones are bewildered before the light of Thy face, and all the proofs are established by Thy proof, and all the witnesses bear witness to Thy testimony, and all the perfect ones seek perfection from Thy perfection, and all the manifest ones are concealed in Thy concealment and are silenced, and all the reverent ones stand before Thy reverence. Thou art the Most High above all things and Thou art the Most Exalted in the exaltation of all things.
- 910 All ever glorify Thee according to Thy true Oneness, and all sanctify Thee according to Thy true Unity, and all thank Thee according to Thy true Lordship, and remember Thee according to Thy true Being, and sanctify Thee according to Thy true Eternity.
- 911 O God, do Thou assist the Tree of Affirmation in the Bayan in its root and branch and twigs and leaves and whatsoever is in it and upon it with all Thy assistance, and do Thou, O God, send down upon the Alif standing at the Affirmation and the Vav dawning from behind the Ha whatsoever beseemeth the loftiness of Thy holiness and the sublimity of Thy glory, and do Thou, O God, send down upon whomsoever is in the Bayan from all Thy assistance the most assisting, and from all Thy triumph the most triumphant, and from all Thy manifestation the most manifest, and from all Thy dominion the most dominant, and of all Thy might the mightiest, and of all Thy loftiness the most exalted, and of all Thy grandeur the most grand, and of all Thy power the most powerful, and of all that Thou art in the sublimity of Thy holiness and the exaltation of Thy grace, of Thy most excellent Names and Thy most exalted Exemplars.
- 912 And do Thou cause to descend, O my God, upon the Manifestation of Thy Being and the Dayspring of Thine Essence, of all Thy glory the most glorious, and of all Thy majesty the most majestic, and of all Thy beauty the most beautiful, and of all Thy grandeur the most grand, and of all Thy mercy the most extensive, and of all Thy words the most perfect, and of all Thy might the mightiest, and of all Thy will the most potent, and of all Thy power the most powerful, and of all Thy knowledge the most penetrating, and of all Thy utterance the most pleasing, and of all Thy honor the most honorable, and of all Thy sovereignty the most enduring, and of all Thy dominion

كل العظماء عند عظمتك ساجده وكل الكبراء
عند كبريائيتك خاضعه وكل الجلاء عند
جلالتك خاشعه وكل الجملاء عند طلعتك
مجذبه وكل النوراء عند نور وجهتك متوليه وكل
الادلاء عند دلالتك مثبته وكل الشهداء عند
شهادتك مستشهده وكل الكملاء عند كمالك
مستسله وكل الظهراء عند ظهورك مبطنه عند
بطونك مصمته و كل الحشماء عند حشمتك
قائمه انت الاعلى فوق كل شيء وانت المتعالى
على علو كل شيء ء

لم يزل كل ليسبحك على حق وحدانيتك وكل
ليقدسك على حق صمدانيتك وكل ليشكيناك
على حق ربوبيتك ويذكرنك على حق كينونيتك
ويقدسك على حق ابديتك

فلتصرن اللهم شجره الاثبات في البيان من اصلها
وفرعها واغصانها واوراقها وما فيها وعليها بكل
نصرتك ولتنزلن اللهم على الالف القائم عند
الاثبات والواو المطمع عن وراء الهاء ما ينبغي
لعلو قدسك وسمو مجدك ولتنزلن اللهم على
من في البيان من كل نصرك انصره ومن كل
فتحك افتحه ومن كل ظهورك اظهره ومن
كل قهرك اقهره ومن كل جبرك اجبره ومن
كل غلبتك اغلبها ومن كل مناعتك امنعها
و من كل رفعتك ارفعها ومن كل عظمتك
اعظمها ومن كل شوكتك اشوكها ومن كل
ما انت عليه من علو قدسك وسمو فضلك من
اسمائك الحسنی الممتعه وامثالك العليا المرتفعه

ولتنزلن اللهم على مظهر كينونيتك ومطلع
ذاتيتك من كل بهائك اباه ومن كل
جلالك اجله ومن كل جمالك اجمله ومن كل
عظمتك اعظمها ومن كل رحمتك اوسعها
ومن كل كلمتك اتمها ومن كل عزتك
اعزها ومن كل مشيتك امضاها ومن كل
قدرتك قدرها ومن كل علمك انفعه ومن كل
قولك ارضاه ومن كل شرفك اشرفه ومن
كل سلطانتك ادومه ومن كل ملكك انفره
ومن كل علائك اعلاه ومن كل ما ينبغي لعلو

the most excellent, and of all Thy exaltation the most exalted, and of all that besemeth the sublimity of Thy holiness and the exaltation of Thy might that which hath no equal, no peer, no likeness, no companion, and no similitude.

قدسک وسمو عزک ما لا ینبغی له من عدل
ولا کفو ولا شبه ولا قرین ولا مثال

- 913 For Thou hast ever been, O my God, supreme over all things, triumphant over all beings, powerful over all creatures, manifest above all creation, victorious over all atoms, transcendent above all who dwell in the kingdom of earth and heaven, and sovereign over all who inhabit the realms of names and attributes. Thy victory hath ever been in the Daysprings of Thy names and Thy triumph in the Dawning-places of Thine exemplars. Thou art too exalted to be mentioned by aught else but Thee and too glorious to be praised by any other than Thyself.

913 اذ انک انت لم تزل یالمهی کنت قائماً علی کل
الممکات وقاهراً علی کل الموجودات وقادراً
علی کل الکائنات وظاهراً فوق کل الکائنات
وقاهراً فوق کل اذرات وفانرا فوق من فی
ملکوت الارض والسموات وساخرها فوق من
فی ملکوت الاسماء والصفات لم تزل نصرک
فی مطالع اسمائک وفتحک فی مشارق امثالک
انت اعلی من ان ت ذکر بغيرک وانت ابهی من ان
تثنی بسواک

- 914 Thou hast ever been the Manifest of the manifest, the Triumphant of the triumphant, the Almighty of the almighty, the Gracious of the gracious, the Luminous of the luminous, the Most Glorious of the glorious, the Greatest of the great, the Most Excellent of the excellent, the Most Forgiving of the forgiving, the Most Righteous of the righteous, the Most High of the high, the Most Creative of creators, the Most Informed of the informed, the Most Discerning of the discerning, the Most Seeing of the seeing, the Most Victorious of the victorious, and the Most Powerful of the powerful. All names bow down before the sublimity of Thy Being and all names are humbled before the exaltation of Thine Essence. There is no God but Thee, the Lord of the most exalted Exemplars.

914 لم تزل کنت ظہار الظہراء وقہار القہراء
وجبار الجبراء وسخار السخراء ونوار النوراء ونفار
الفخراء وبار البراء وبلار البلاء وفطار الفطراء
وخبار الخبراء ونظار النظراء وبصار البصراء
ونصار النصراء وقدار القدراء کل الاسماء
ساجده لعلو کینونیتک وکل الاسماء خاشعه
لسمو ذاتیتک لا اله الا انت ذو الامثال العلیا
المرتفعه

- 915 There is no God but Thee, the Possessor of the most excellent Names. Thou hast ever loved all Thy guides, rewarded all Thy servants, aided all Thy chosen ones, illumined all Thy martyrs, and enriched all Thy loved ones. Glorified art Thou, and exalted art Thou! There is none other beside Thee possessed of might and power, nor any save Thee endowed with glory and majesty. Through Thy might Thou hast possessed all sovereigns, through Thy loftiness Thou hast subjected all rulers, through Thy grandeur Thou hast humbled all the mighty, through Thy power Thou hast subdued all the majestic, through Thy dominion Thou hast vanquished all the triumphant, through Thy sovereignty Thou hast concealed all the manifest, and through Thy oneness Thou hast taken possession of all things by Thy power.

915 لا اله الا انت ذو الاسماء الحسنی الممتنع لم تزل
احببت کل ادلائک واجزیت کل اوداتک
ونصرت کل اولیائک وتجلت کل شہدائک
واغنیت کل احبائک سبحانک وتعالیت لم
یکن غیرک ذا قوه ولا قدره ولا سواک ذا
عزه ولا هيبه تعززت بعزتک حتی استملکت
الملکاء کلہن واسترفعت برفعتک حتی استعبدت
السلطاء کلہن واحتشمت بحشمتک حتی
اخضعت العزء کلہن ونشوت بشوکتک حتی
اخشعت الجلاء کلہن واظہرت بغلبتک حتی
اقہرت القہراء کلہن واجبرت بسلطنتک حتی
ابطنت الظہراء بأسرہن وتفردت بوحدانیتک
حتى تملکت کل شیء بقدرتک

- 916 Thou art the Ever-Victorious, and wilt ever be so. Thou art the Ever-Manifest throughout all eternity. Thou art the All-Compelling through might and majesty. Thou art the All-Subduing through grandeur and beauty. Thou art the All-Ruling through sovereignty and power. Thou art

916 انت الغالب لم تزل ولا تزال وانت الظاہر فی
ازل الازل وانت القاهر بالعزہ والجلال وانت
الجابر بالعظمۃ والجمال وانت السالط بالسلطنۃ
والاقتدار وانت الفائق بالہیمنۃ والاقہار وانت
الباطش بالعدالۃ والاعتدال وانت الجاذب

the Supreme through dominion and authority. Thou art the All-Powerful through justice and equity. Thou art the All-Attracting through love and rapture. All who dwell in the kingdom of the heavens and the earth and all that lies between them have ever watched for Thy grandeur, feared Thy majesty, been in awe of the sovereignty of Thy oneness, fled unto Thee from the justice of Thy Lordship, and been drawn unto Thee by Thy merciful favors and shall be attracted unto Thee by Thy divine bounties.

بالحبه والانجذاب لم يزل كل من في ملكوت
السموات والارض وما بينهما ليراقبن عظمتك
وليخافن من هيبتك وليشفقن من سلطان
وحدانيتك وليربن اليك من اعدال ربوبيتك
وليحذبن اليك بالطاق رحمانيتك ولينقطعن
اليك باعطاف ربانيتك

- 917 They shall support Thy religion through what Thou hast created in them of the powers of Thy might. None besides Thee is manifest, O Thou Who art the Manifest One, none besides Thee is hidden, O Thou Who art the Hidden One, none besides Thee is first, O Thou Who art the First One, none besides Thee is last, O Thou Who art the Last One. Thou hast made Thyself known, and thus were the attracted ones among the dwellers of Thy kingdom drawn unto Thee.

917 و لينصرن دينك بما قد خلقت فيهم من قواء
قوتك الغيرك من ظاهريا ذا الظهور او لدونك
من باطن ياذا البطون او لسواك من اول يا ذا
الاوائل او الغيرك مناخريا ذا الاواخر قد تعرفت
نفسك فانجذبت المنجذبات من سكان مملكتك

- 918 When those near unto Thee called upon Thee with that station Thou hadst specially ordained for Thy chosen ones, Thou didst answer their prayers through Thy grace and bestowed upon them through Thy favor, until Thou didst raise them unto Thee by Thy power and draw them nigh unto Thee by Thy providence, and caused them to dwell in the midst of Thy paradise by Thy loving-kindness, and granted them what Thou hadst created in Thy gardens for Thy divine authority.

918 ولما دعاك المقربون بالدرجه التي قد اختصاصتها
للمصطفين قد استجبت دعائهم بفضلك ومننت
عليهم بلطفك حتى قد رفعتهم اليك بقوتك
وانجذبتهم ليدك بعنايتك واسكنتهم بحبوحه
رضوانك بعنايتك واسبهم ما قد خلقت في
جنانك لولايتك

- 919 Therefore, O my God, send down upon the numbers of Thy luminous Name and the examples of Thy mighty Holiness that which will satisfy their hearts in Thy good-pleasure, quiet their spirits in Thy paradise, assure their souls in Thy glory, and cause them to speak in praise and thanksgiving of Thee in the paradise of Thy transcendence. Glory be unto Thee and exalted art Thou!

919 فلتنزلن اللهم على اعداد اسمك المنير وامثال
قدسك القدير ما يرضين افتدتهم في رضوانك
ويسكنن ارواحهم في جنانك ويطمئن انفسهم
في بهائك وينطقن بحمدك وشكرك في جنه
علائك فسبحانك وتعاليت

- 920 O God, do Thou raise up from among the guides of Thy kingdom those who shall arise by Thy power, establish Thy oneness by Thy might, exalt Thy Word by Thy sovereignty, manifest the elevation of Thy remembrance by Thy sanctity, and fill Thy heaven and earth with the manifestations of the glory of Thy divinity through the effulgences of the sun of Thy unity, and fill all who are in the kingdom of earth and heaven with the words "There is no God but Thee" by Thy sovereignty, until all shall behold Thee manifest, shall turn unto Thee eagerly, shall be drawn unto Thee longingly, shall be impassioned with love for Thee, and shall desire naught but what Thou hast desired and love naught but what Thou hast loved, until nothing shall be witnessed in Thy knowledge that is not for Thee, for that is of Thy grace unto all contingent beings and of Thy bounty unto

920 فلتبعثن اللهم من ادلاء مملكتك ما يقومون
بقوتك وليثبن توحيدك بعزتك و ليرفعن
كلمتك بقيوميتك وليظهرن ارتفاع ذكرك
بقدوسيتك وليملان سمائك وارضك من
ظهورات مجد لاهوتك ببوارق شمس احديتك
وليملا من في ملكوت الارض والسماء من كلمه
ان لا اله الا انت بسلطنتك حتى يريك كل
ظاهرا وينقطعوا اليك راغبا وينجذبوا اليك شوقا
ويتوهوا اليك ودا ولا يريدن الا ما قد اردت
ولا يحبون الا ما قد احببت حتى لم تشهد في
علمك من شيء لم يكن لك اذ ذلك من
فضلك على كل الممككات ومن جودك على

all created things. Otherwise, with Thee light and darkness are at the same level of creation, and nearness and remoteness are at the same level of ordainment.

كل الموجودات والا عندك النور والظلماء على حد الانشاء والقرب والبعد على حد الامضاء

921 Glorified art Thou, O Possessor of sovereignty and power! Glorified art Thou, O Possessor of dominion and manifestation! Glorified art Thou, O Possessor of might and conquest! Glorified art Thou, O Possessor of loftiness and exaltation! Glorified art Thou, O Possessor of strength and invincibility! Glorified art Thou, O Possessor of majesty and grandeur! Glorified art Thou, O Possessor of glory and radiance! Glorified art Thou, O Possessor of beauty and grace! Glorified art Thou, O Possessor of greatness and magnificence! Glorified art Thou, O Possessor of light and illumination! Glorified art Thou, O Possessor of might and authority! Glorified art Thou, O Possessor of dignity and honor! Glorified art Thou, O Possessor of nobility and glorification! Glorified art Thou, O Possessor of grandeur and elevation! Glorified art Thou, O Possessor of nearness and proximity! Glorified art Thou, O Possessor of good-pleasure and acceptance! Glorified art Thou, O Possessor of power and strength! Glorified art Thou, O Possessor of excellence and beneficence! Glorified art Thou, O Possessor of grace and bounty! Glorified art Thou, O Possessor of generosity and honor! Glorified art Thou, O Possessor of dominion and munificence! Glorified art Thou, O Possessor of bestowal and giving! Glorified art Thou, O Possessor of favor and beneficence! Glorified art Thou, O Possessor of tenderness and compassion! Glorified art Thou, O Possessor of wealth and enrichment! Glorified art Thou, O Possessor of radiance and effulgence! Glorified art Thou, O Possessor of brilliance and resplendence! Glorified art Thou, O Possessor of might and power! Glorified art Thou, O Possessor of wisdom and judgment!

921 فسيحانك يا ذا السلطنة والاقدار وسيحانك يا ذا الغلبه والاظتهار وسيحانك يا ذا القهرنه والاقتهار وسيحانك يا ذا الرفعه والارتفاع وسيحانك يا ذا المنعنه والامتناع سيحانك يا ذا الجنه والاجتلال وسيحانك يا ذا البينه والابتها وسيحانك يا ذا الجملة والاجتماع وسيحانك يا ذا العظمه والاعتظام وسيحانك يا ذا النورنه والانتوار وسيحانك يا ذا الشوكنه والاشتواك وسيحانك يا ذا الحشمه والاحتشام وسيحانك يا ذا العزله والاعتزاز وسيحانك يا ذا الكبرنه والاكتهار وسيحانك يا ذا القرته والاقتراب وسيحانك يا ذا الرضيته والارتضاء وسيحانك يا ذا القدرنه والاقدار وسيحانك يا ذا الحسنه والاحتسان وسيحانك يا ذا الفضله والافتضال وسيحانك يا ذا الكرمته والاکترام وسيحانك يا ذا الحوزنه والاجتواد وسيحانك يا ذا الوهينه والاوتهاب وسيحانك يا ذا الحننه والاحتنان وسيحانك يا ذا الغننه والاغثناء وسيحانك يا ذا الشعشه والشعشاع وسيحانك يا ذا السطنه والاسطاع وسيحانك يا ذا الجلبه والالحاء وسيحانك يا ذا الحكمنه والاحكام

922 Ever do all achieve victory through Thy triumph, attain conquest through Thy conquest, prevail through Thy dominion, become manifest through Thy manifestation, gain authority through Thy sovereignty, achieve supremacy through Thy supremacy, become mighty through Thy might, attain transcendence through Thy transcendence, gain dominion through Thy dominion, achieve dignity through Thy dignity, and gain mastery through Thy mastery. Send Thy blessings upon all Thy guides, from their first to their last, their outward to their inward aspects. Verily, Thou art the Possessor of great bounty. And show Thou, O my God, unto the first who believed in Thee, among them that have desired to be the dawning-place of Thy good pleasure, that which befitteth Thee to show him, and unto all Thy proofs.

922 لم يزل كل ينتصرون بنصرک ويفتتحون بفتحک ويغلبون بغلبتک ويظهرون بظهاريتک ويستلطون بسرطيتک ويستقهرن بقهاريته ويستجبرون بجباريتک ويستفوقون بفواقيته يستملكون بملاكيته ويستسخرون بسخاريته صل على كل ادلائك من اولهن واخرهن وظاهريهن وباطنهن انك كنت ذا فضل عظيم ولترين اللهم اول من امن بك فيمن اراد ان يكون مطلع رضائه ما ينبغي ان ترينه وكل ادرك

- 923 And aid Thou him, O my God, with all Thine aid, that Thou mayest exalt Thy Word, and establish Thy sovereignty, and make manifest Thy omnipotence, and cause Thy compelling power to prevail. Verily, Thou hast power and ability to do this.
- 924 And inspire Thou, O my God, mention of that Letter unto all Thy creation, in every night and day, according to the number of the Ha, as a remembrance from Thy presence. Verily, Thou art the Best of Rememberers. And protect Thou, O my God, all Thy creation from being veiled from Thy limits. Verily, Thou art the Best of Protectors. And forgive Thou, O my God, him who hath forgotten Thy remembrance. Verily, Thou art the Best of Forgivers.
- 925 (mode of sermons)
- 926 In the name of God, the Most Beautiful, the Most Beautiful
- 927 Praise be to God Who hath ascended in His exaltation above all contingent beings, and risen in His loftiness above all created things, and become inaccessible in His remoteness above all existing things, and manifested His dominion above all who dwell in the kingdoms of earth and heaven, and revealed His power above all beings. His creation beareth witness, and all created things testify, that there is none other God but Him. He hath been, and will ever be, the One God, Single, Independent, Self-Subsisting, Sovereign, All-Compelling, Holy, Eternal, Everlasting, Self-Sufficient, Most Exalted, Inaccessible, Most High, Omnipotent. He hath taken unto Himself neither companion nor son. He hath ever existed in the glory of eternity, and will continue to exist forever.
- 928 Vision comprehendeth Him not, nor do the thoughts of minds encompass Him, nor can the hidden glances of contemplation reach Him, nor can the highest expressions of praise ascend unto Him. He is as He hath ever been - indescribable by any attributes, uncharacterizable by any qualities, beyond all recognition, beyond all praise, beyond all signs. His existence precedeth all existence in the glory of eternity, and His perpetuity extendeth beyond all duration. He is exalted above all similarity, transcendent above all likeness, unique beyond all comparison, sanctified above all association, and holy beyond all relationship. Exalted and elevated is His remembrance, lofty and inaccessible is His station.
- 929 He was self-sufficient in the glory of eternity and will ever continue to be independent in the sanctity of His eternity from all that He hath created and will create. All things indicate His sovereign unity and testify to His absolute oneness. He cannot
- ولتصرنه اللهم بكل نصرک حتى ترفع کلمتک
وتثبت سطنتک وتبرز قهاریتک وتعلو جباریتک
انک کنت علی ذلک مقتدرا وقديرا
- ولتلهمن اللهم ذکر ذلک الحرف کل خلقک فی
کل لیل ونهار عدد الهاء ذکرا من عندک انک
انت خیر الذاکرين وتضمنن اللهم کل خلقک
عن الاحتجاب عن حدودک انک انت خیر
العاصمين ولتغفرن اللهم عن نسی ذکرك انک
انت خیر الغافرين
- بسم الله الاجمل الاجمل
- الحمد لله الذی قد استعلی بعلوه فوق کل الممکات
واسترفع بارتفاعه فوق کل الموجودات واستمتع
بامتناعه فوق کل الکائنات واستقهر باقتباره فوق
من فی ملکوت الارض والسموات واستظهر
بإظهاره فوق کل الکائنات فاستشده وکل خلقه
علی انه لا اله الا هو کان الها واحدا احدا صمدا
فردا حیا قیوما سلطانا مہیما قدوسا دائما ابدًا
معتمدا متعالیا ممتعا مرتفعا مستظلا لم یأخذ لنفسه
صاحبه ولا ولدا لم یزل کان فی عز الازل ولا
یزال لیکون لم یزل
- لا تدركه الابصار ولا تحوی الیه خواطر الافکار
ولا ترفع الیه غوامض الانظار ولا یصعد لیه اعلی
طرائز الاطراز وهو کما کان لا یوصف بالاوصاف
وهو کما کان لا ینعت بانعات وهو کما کان لن یشکر
بالاشکار وهو کما کان لن یحمد بالاحامد وهو کما
کان لن یستشیر بالاشیاء وجوده قبل القبل فی
عز الازل وبقائه بعد البعد لم یزل علا عن المشابهه
وتعالی عن المشاکله وتفرد عن المائله وتنزه عن
المجانسه وتقدس عن المقارنه فهو جل وعلا ذکره
وارفع وامتنع قدره کان غنیا فی عز الازل
- ولا یزال لیکون مستغنیاً فی قدس القدم عن کل
ما خلق ویخلق کل ادلاء علی سلطان وحدانیته
وشهداء علی ملکاً فردانیته لن یمائل بالامثال ولن
یشاکل بالاشکال وهو لم یزل ولا یزال خلوعن

be compared to any likeness, nor can He be matched with any form. He hath ever been, and will ever remain, beyond all description and sanctified above all glorification. He hath created all contingent beings out of nothing through His power, and hath manifested Himself unto all created things through His Will. He is sanctified above all things through the exaltation of His Self-Subsistence, and holy above all things through the elevation of His Sanctity.

الانعات ومقدس عن الابداد قد خلق الممكنات
لا عن شيء بقدرته ونجلي على كل الموجودات لا
عن شيء بارادته وتنزه فوق كل شيء بارتفاع
قيوميته وتقدس فوق كل شيء بارتفاع قدوسيته
لن تشابهه الا شياه

930 No semblance can resemble Him, no likeness can match Him, no form can equal Him, and no peer can compare with Him. He hath ever been, and will ever remain, beyond the manifestations of His Self-Subsistence, exercising His sovereignty over the essences of His Sanctity. Vision comprehendeth Him not, nor do the hidden thoughts of minds encompass Him. Glorified be His Glory, exalted be His Might, and holy be His Holiness! He hath created all that was and will be through the exaltation of His divine inaccessibility, the independence of His divine majesty, and the elevation, sublimity and splendor of His glory. He will ever remain sanctified above all comparison, and everlasting in His freedom from all forms. Near is He in His uttermost remoteness, and far is He in His uttermost nearness.

930 ولن تماثله الامثال ولا تشاكله الاشكال ولا
تعادلّه الاعدال وهو لم يزل ولا يزال خلق
عن ظهورات قيوميته ومستلط بسلطنته على
كينونيات قدوسيته لا تدركه الابصار ولا تحوى
اليه غوامض الافكار وهو جل جلاله وعز
اعتزازه وقد اقداده قد خلق كل ما كان ويكون
بارتفاع امتناع لاهوتيته واستقلال استجلال
جبروتيته واسترفاع واستعلاء واستبهاء سبوحيته
ولا يزال تقدس عن الامثال ولا تزال تنزه عن
الاشكال قريب في منتهى بعده وبعيد في منتهى
قربه

931 No vision can comprehend Him due to the loftiness of His Being, nor can the most profound glance ascend unto Him due to the exaltation of His Essence. He cannot be compared to any likeness, nor can He be associated with aught in the kingdoms of origin and end. Glorified and exalted is He - nothing created resembles Him, nor can anything to be created equal Him, nor can He be described by anything fashioned, nor can He be praised by anything yet to be fashioned.

931 لا تدركه الابصار لعلو كينونيته ولا ترفع اليه
غوامض الانظار لسمو ذاتيته لا يقايس بالامثال
ولا يجانس بما في ملكوت البدء والمال وهو جل
سبحانه لن يشابه بما خلق ولا يماثل بما يخلق ولا
يذكر بشيء مما خلق ولا يثنى بشيء مما يخلق

932 He manifests through His manifestation above all manifest things, conquers through His conquest above all conquerors, compels through His compelling power above all compellers, prevails through His triumph above all prevailing things, rules through His dominion above all rulers, aids through His assistance above all helpers, and opens through His opening above all openers.

932 قد تظهر بظهاريته فوق كل الظاهريات وتظهر
بقهاريته فوق كل القاهريات وتجبر ببجاريته
فوق كل الجاريات وتغلب بغلايته فوق كل
الغاليات وتسلب بسلاطيته فوق كل السالطيات
وتنصر بنصاريته فوق كل الناصريات وتفتح
بفتاحيته فوق كل الفاتحيات

933 He has ever been and shall ever be inaccessible above all that is inaccessible, exalted above all that is exalted, dominant above all that is dominant, overwhelming above all that is overwhelming, victorious above all that is victorious, manifest above all that is manifest, transcendent above all that is transcendent, resplendent above all that is resplendent, revealed above all that is revealed, and compelling above all contingent things. Glorified and exalted is He - He perceives all things through the eye of His oneness, beholds all things through the eye of His eternity, witnesses all things through the eye of His singleness,

933 وهو لم يزل ولا يزال ممتنع فوق كل الممتنعات
ومرتفع فوق كل المرتفعات ومستلط فوق كل
المستلطات ومغلب فوق كل المغلطات ومقهر
فوق كل المقتهرات ومظهر فوق كل المظهرات
ومتعالى فوق كل المتعاليات ومتجال فوق كل
المتجاليات ومتظهر فوق كل المتظهرات ومقهر
فوق كل الممكنات وهو جل سبحانه يدرك كل
شيء بعين وحدانيته ويبصر كل شيء بعين
صمدانيته ويشهد على كل شيء بعين فردانيته

risers above all things through the loftiness of His Being, and excels above all things through the exaltation of His Essence.

ويستعلي فوق كل شيء ء بعلو كينونيته ويستبهي
فوق كل شيء ء بسمو ذاتيته

- 934 All are within His grasp from a beginning that has no beginning, and all are in His right hand unto an end that has no end. He has ever been alone, sanctified beyond peers and allusions, holy beyond similitudes and indications. Sanctified is the Sovereign of His holiness, and exalted the King of His everlastingness. Nothing is like unto Him, nothing equals Him, nothing compares with Him, nothing matches Him. He has ever been in one state and one manifestation, sanctified beyond allusions, exalted above indications, raised above all signs, and inaccessible beyond all stations. Exalted and glorified is His holiness, mighty and sublime is His sanctity.

934 كل في قبضته من اول الذي لا اول له وكل في
يمينه الى اخر الذي لا اخر له لم يزل كان متفردا
عن الاشباه والاشارات ومتقدسا عن الامثال
والدلالات تقدس قدسان قدوسيته وتزده سلطان
قيوميته ليس كمثله من شيء ء ولا يعادله شيء ء
ولا يقارنه شيء ء ولا يكافيه شيء ء وهو لم يزل
كان على حاله واحده وتجلي واحد تقدس عن
الاشارات وتزده عن الدلالات واسترفع فوق كل
العلامات واستمتع فوق كل المقامات جل وعلا
سبحوته عز وجل قدوسيته

- 935 Nothing possesseth a likeness unto Him, nor can anything equal Him. He hath manifested Himself in every Manifestation through His Revelation, and in every concealment through the seat of His concealment, until all existing things were brought into being through His creative Will and all created things came into existence through His generative Power. He was in eternity in the eternity of eternities, and everlasting, never ceasing to be. Nothing can be likened unto Him, nor share His attributes, nor be compared to Him, nor be His equal.

935 ليس كمثله شيء ء ويعادله من شيء ء قد تجلى في
كل ظهور بعرض ظهوره وفي كل بطون بكري
بطونه حتى قد ذوت المتذوات بتذوت ابداعه
وتنشأت المنتشات بتنشئ ء اختراعه كان ازلا في
ازل الازال و قدما لم يزل ولا يزال لن يماثله من
شيء ء ولا يشاكله من شيء ء ولا يقارنه من شيء
ء ولا يساويه من شيء ء

- 936 All must worship Him in accordance with His oneness, all must sanctify Him in accordance with His unity, all must glorify Him in accordance with His majesty, all must exalt Him in accordance with His might, and all must magnify Him in accordance with His grandeur.

936 كل ليعبده على حق وحفانيته وكل ليقدره على
حق صمدانيته وكل ليمجده على حق مجاديته وكل
ليعززه على حق عز عزازيته وكل ليعظمه على
حق عظاميته

- 937 He hath created all that was and will be through the exercise of His power, and brought into being all that existeth or will exist through the expression of His sovereignty. He is the Subduer of all contingent beings through His all-compelling might, and the One manifest above all created things through the revelation of His glory. He is sovereign over all who dwell in the kingdom of earth and heaven through the exaltation of His oneness, and hath power over all atoms through the potency of His everlasting sovereignty.

937 قد خلق كل ما كان وما يكون باستيصال قدرته
وابدع كل ماكون او يكون باستسلاط سلطنته
وهو القاهر فوق كل الممكات باستقهار قهاريته
والظاهر على كل الموجودات باستظهار ظهاريته
والمستولى على كل من في ملكوت الارض
والسموات باسترفاع احديته والمستقدر على كل
الذرات باستقدار قيوميته

- 938 Exalted is He above all similarity and likeness. He hath ever existed through His eternal Being and will forever endure through His everlasting Essence. Eyes comprehend Him not, so lofty is His sovereignty, nor can the hands of them that are endowed with understanding reach Him, so exalted is His oneness. All things remain within the grasp of His Lordship and in the right hand of His oneness. He beholdeth all things from the highest heights to the lowliest atom, and His knowledge encompasseth

938 جل عن المشابه وعز عن المماثلة وهو لم يزل
كان بكينونيه ابدية ولا يزال ليكون بذاتيه ابدية
لا تدركه الابصار لعلو قيوميته ولا تنال اليه ايدي
اولى الافكار لسمو احديته لم يزل كل في كف
ربوبيته وفي يمين وحدانيته يرى ما فوق العلى الى
ذره الادنى واحاط علمه بما في فوق العلى الى دون
الادنى

all that is in the highest heaven and all that is beneath the lowest depths.

939 He hath ever been—and shall forever be—in a wondrous act of creation, and in a station unassailable: a Sovereign exalted, a Kingship inaccessible and impregnable. In the Dispensation of the Bayan, and at the very summit of the Bayan, He chose out a substance inviolable, a simplicity sublime, a Beingness pre-eternal, an Essence everlasting, and a Selfhood beloved.

940 Then did He manifest unto it His Splendor, and by that same Splendor rendered it inaccessible unto all else; and He cast into its identity the likeness of His own Self. Whereupon there appeared from it—and upon it—all that pertaineth unto the attributes of the Self-Subsisting, the emanations of the All-Glorified, the indications of the Intended One, the signs of the All-Praised, the narratives of rapture, and the reflections of passionate devotion—until the forms were embroidered with their own embroideries, the detached ones were stripped by their own abstractions, the self-subsisting ones were caused to pass away by the very selves of their selves, the realized ones were made real by the realities of their own truths, and the singers of praise were made to chant by the melodies of their own beingness.

941 Thus was it that She became radiant in Her splendor, majestic in Her glory, beautiful in Her adornment, immense in Her greatness, luminous in Her light, merciful in Her compassion, perfect in Her completion, great in Her grandeur, powerful in Her might, well-pleased in Her contentment, knowing in Her knowledge, noble in Her honor, dominant in Her authority, sovereign in Her possession, exalted in Her loftiness, bounteous in Her grace, subtle in Her gentleness, concealed in Her being, watchful in Her guardianship, and wise in Her judgment.

942 All attributes fell short of comprehending Her, and all affirmations were confounded amid the wonders of the forms of Their attestations. Exalted and sanctified, therefore, is the Sovereignty of His Oneness; purified and resplendent is the Kingship of His Self-Subsistence, beyond that any sign should point unto Him, or any indication encompass Him.

943 Thereupon He called to witness all that He hath created, and again He called to witness all that He doth create, that there is no god but He—the Possessor of the Kingdom and the Dominion, the Lord of Might and the Realm of Compulsion, the Owner of Power and Precious Essence, the Bearer of Majesty and Divinity, the Holder of Sovereignty and Humanity, the Possessor of Direction and Glory, the Lord of Might and Beauty, the Source of the Archetype and all similitudes, the Master of

939 لم يزل ليكون في خلق بديع وشان منيع سلطان رفيع ومملكان ممتنع منيع قد اصطفى في دوره البيان وفي ذروه البيان جوهره منيعه وساذجيه رفيعه وكيثونه اذليه وذاتيه ابدية وانيه محبوبه

940 ثم تجلى لها بها وبها امتنع عنها والقي في هويتها مثال نفسها فاذا قد ظهرت عنها ما فيها وعليها من شئونات القيومية وبروزات السبوحية ودلالات المقصودية وعلامات المحمودية وحكايات تلهجذويه وعكاسات المولويه حتى قد طرزت باطراز طرازهن وجردت المتجردات باجرادهن وذوتت المتذوتات باذوات ذواتهن وحققن المتحققات باحقاق حقائقهن وغنت المتغنات باغنات كينونيتهن

941 فاذا انها هي مبتهيه بهيه ومجتلله جليله ومجتمله جميله ومتعظمه عظيمه ومنوره نويره ومرتمحه رحيمه ومكتمله كميله ومكثره كبيره ومقتدره قديره ومرتضيه رضيه معتله عليمه مسترفه شريفه ومستطله سيطه ومتملكه مليكه ومعتليه عليه ومفتضله فضيله وملتطفه لطيفه ومكتونه كوينه ومرتقبه رقيب ومحتكمه حكيمه

942 ضلت عن ادراكها كل الصفات وحارت في عجائب اطرازها كل الاثبات فتقدس وتعالى سلطان وحدانيته وتنزه وتعالى ملكان صمدانيته من ان تشيرن اليه الاشارات او ان تحيطن به الدلالات

943 فاستشهده وكل ما خلق ثم استشهده وكل ما يخلق على انه لا اله الا هو ذو الملك والملكوت وذو العز والجهروت وذو القوه والياقوت وذو الجلال والاهوت وذو السلطنه والناسوت وذو الوجهه والجلال وذو العزه والجمال وذو المثل والامثال وذو المواقع والالجال وذو الرحمه والفضال وذو السطوه والعدال وذو العظمه والاستقلال وذو الكبرياء والاستجمال وذو العزه

Stations and Exaltations, the Bestower of Mercy and Grace, the Wielder of Force and Justice, the Bearer of Grandeur and Independence, the Lord of Magnificence and Comeliness, the Possessor of Might and Inaccessibility, the Holder of Power and Elevation, the Bearer of Awe and Majesty, the Source of Joy and Exultation, the Sovereign of Authority and Omnipotence, the Fountain of Mercy and Loving-Kindness, the Victor in Triumph and Manifestation, the All-Protecting in Dominion and Constraint, the Exalted in Loftiness and Ascent, the Guide in Direction and Ability, the Radiant in Illumination and Enlightenment, the True in Reality and Rightful Claim, the Gentle in Subtlety and Enslavement, the Opener in Rending and Disclosure, the Possessor of all-embracing, unassailable states, and the Lord of overmastering, self-subsisting proofs.

والامتناع و ذو القوه والارتفاع وذو العظمه والاستقلال وذو المهابه والاستجلال وذو البهجه والابتهاج وذو السلطنه والاقتدار وذو الرحمه والالتطاف وذو الغلبه والالطهار وذو الهيمنه والاجتبار وذو الرفعه والارتفاع وذو الوجهه والاستطاع وذو الشيراقه والاستشراق وذو الحقايق والاستحقاق وذو الرقايق والاسترقاق وذو الفتايق والاستفتاق وذو الشئون الممتعه الكليه وذو الادلاء المهيمنه القيوميه

944 Verily, that Being of the Seven Letters is His servant and His Word. He hath made him the Manifestation of all that is manifest, the concealer of all that is hidden, the proclaimer of His revelations, the indicator of His sovereign unity, and the speaker of His holy and eternal dominion. He, exalted and mighty is He, chooseth whom He willeth as He willeth, and revealeth Himself to whom He pleaseth as He pleaseth. He hath ever been self-sufficient in the realm of sanctity and glory, and independent in the kingdom of might and grandeur. The passing of ages altereth Him not, nor do the vicissitudes of time change His sovereign might. He hath ever been manifest to those who know Him, hidden to those who find Him, near to those who remember Him, and hearing to those who call upon Him. All attributes are bewildered in knowing Him, and all signs are confounded in their certitude of Him.

944 وان ذات حروف السبع عبده وكلمته قد جعله مظهر الظهوري ومبطن البطوناته ومعلنا لظهوراته ومدلا على سلطان وحدانيته ومنطقا عن ملكي قدس صمدانيته فهو جل وعز يصطفى من يشاء كيف يشاء ويتجلى لمن يشاء بما يشاء لم يزل كان غنيا في سلطان القدس والجلال ومستغنيا في ملك العز والاجلال لن تغيره الدهور ولا تبدل شئون عزه تقلبات الامور لم يزل كان ظاهرا عند من عرفه وباطنا عند من وجده وقريبا عند من يذكره وسميعا عند من يدعوه ضلت في عرفانه كل الصفات وحارت في ايقانه كل الاشارات

945 He hath ever been, and will ever be. His Essence glorifieth His Essence, His Being sanctifieth His Being, His Identity uniteth His Identity, and His Reality magnifieth His Reality. His Glory transcendeth all comparison, and His Holiness surpasseth all likeness. He hath chosen in this Revelation a crystal mirror, a pure essence, an abstract reality, a divine countenance that shineth forth, and a lordly face that gleameth bright. He, exalted and mighty is He, ordereth all that is ordained by His decree, fashioneth all that is fashioned by His forming, and confirmeth all things according to His exalted sanctity and transcendence. The events of the contingent world alter Him not, nor do the inventions of creation change Him.

945 وهو لم يزل ولا يزال ليسبحن كينونيته بكينونيته وليقدس ذاتيته بذاتيته وليوحدن ايتيه بانيته وليجلل كينونيته بكينونيته تعالى عن الامثال شان جلالته وتعالى عن الامثال قدس ولايته قد اصطفى في ذلك الظهور مراتا بلوريه وكينونيه ساذجيه وذاتيه مجريه وطلعه مشرقه صمدانيه ووجهه مستضيئه ربانيه وهو جل وعز يقدر المقدرات بتقديره ويصور المصورات بتصوره ويؤيد كل شيء بما هو عليه في علو قدسه وتنزيهه لا يغيره احداث الممكنات ولا يبدله اختراع الموجودات

946 Should all things appear before His Self-Subsisting Countenance, they would surely testify to the uniqueness of His revelation, that there is no God but Him; they would surely prove the manifestation of His nurture, that there is no God but Him; they would surely praise the purity of His Essence and

946 لويقابلن في تلقاء طلعه قيوميته ليستحكين كل عن مثال تجليه على انه لا اله الا هو وليدلن على ظهور تربيه على انه لا اله الا هو وليثنين على ساذج كينونيته وتربيه على انه لا اله الا هو وليدلن على سمو ارتفاع قيوميته وترنيه على انه لا اله الا هو

nurture, that there is no God but Him; and they would surely demonstrate the sublimity of His Self-Subsisting exaltation and glorification, that there is no God but Him.

947 God hath ordained in this Name the mention of that Letter for the exaltation of His Word, and hath decreed for him in the Book what He hath decreed for His creation. Whoso is veiled must offer the weight of the letter "H" in rubies of crimson wine, and whoso forgets, nothing is recorded against him in the Book of God.

948 Remember thou God, the Sovereign, the All-Compelling, the All-Dominant; the Support, the Upholder, the Sustainer; the Judge, the Ruler, the Arbitrator; the Knowing, the All-Informed, the All-Wise; the Powerful, the Mighty, the Prevailing; the Self-Sufficient, the Independent, the All-Possessing; the Majestic, the August, the Most Great; the Beautiful, the Gracious, the Perfect; the Hidden, the Concealed, the Manifest; the Glorious, the Resplendent, the All-Sublime - He to Whom belong the most excellent names, and Whom all that is in the heavens and earth and what lieth between them doth glorify.

949 (mode of commentary)

950 In the Name of God, the Most Beautiful, the Most Beautiful

951 Praise be to God, beside Whom there is none other God, the Most Beautiful of the Beautiful! Indeed all glory is from God upon the Primal Unity and upon those who resemble that Unity wherein naught is seen save the Primal Unity. And further, I testify that God, glorified be He, can never be known in His Essence, nor described, nor characterized, nor consulted. And whatsoever attributes of majesty, beauty, perfection, justice, grace and the like that are ascribed to the Divine Essence are but manifestations from God, glorified be He, of those attributes through themselves, and revelations from God, exalted be He, of those stations through themselves.

952 All that contingent beings have known or existing things shall know is but the effect of what God hath created in their essences and the shadow of what God hath manifested in their realities. Verily He, exalted and glorified be His transcendence, hath ever been and shall ever be manifest through radiant appearances and newly-created revelations that none among contingent beings can comprehend and none among existing things can encompass in knowledge.

953 I address thee and all things: Whatsoever the knowers have known of Me, they have not known Me; whatsoever the describers have described of Me, they have not described Me;

947 قد قدر الله في ذلك الاسم ذكر ذلك الحرف لارتفاع كلمته وقدر له في الكتاب ما قدر لبريته ومن يحتجب فليزمنه عدد الهاء مثقالا من ياقوت النحر ومن ينسى لا شيء عليه في كتاب الله

948 فلتذكرن الله السلط المستلط المتسلط والوزر الموتز المتوازر والحكم المحتكم المتحاكم والعلم المعلم المتعلم والقدر المقدر المتقادر والغنى المغنى المتغنى والجل المتجل المتجلى والجمال المتجمل المتجامل والكون المكون المتكاون والبهى المبهى المتباهى الذى له الاسماء الحسنى يسبح له من فى السموات والارض وما بينهما وانه لا اله الا هو الكبير المتعال

950 بسم الله الاجمل الاجمل

951 الحمد لله الذى لا اله الا هو اجمل الاجمل وانما البهاء من الله على الواحد الاول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول وبعد فاشهد ان الله سبحانه بذاته لن يعرف ولن ينعت ولا يوصف ولا يستشير وان ما يوصف به الذات من الجلال والجمال والكمال والعدل والفضال وامثال كل ذلك تجليات من الله سبحانه لتلك الصفات لها بها بنفسها وظهورات من الله تعالى لتلك المراتبات لها بها

952 فكل ما عرفت الممكنات او يعرفن الموجودات ذلك اثر ما قد خلق الله فى كينونياتهم وشبح ما قد تجلى الله فى ذاتياتهم وانه جل تعالى وعز تجالى لم يزل ليكون فى ظهورات مشرقه وتجليات محدثه لا يدركها احد من الممكنات ولا يحيط بعلمها احد من الموجودات

953 لا خاطبك وكل شيء بان كل ما عرفت المتعارفات اياى ما عرفونى وكل ما قد نعت المتنعتات ما نعتونى وكل ما وصفت المتوصفات

whatsoever the characterizers have characterized of Me, they have not characterized Me; whatsoever the unifiers have unified of Me, they have not found Me; whatsoever the magnifiers have magnified of Me, they have not magnified Me; whatsoever the glorifiers have glorified of Me, they have not glorified Me; whatsoever the sanctifiers have sanctified of Me, they have not sanctified Me. For that whereby everything is sanctified is created by the Divine Will, and this is a veil between God and that thing and all that sanctifies it.

ما وصفوني وكل ما وحدت المتوحدات ما وجدوني وكل ما كبرت المتكبرات ما كبروني وكل ما عظمت متعظمت ما عظموني وكل ما قدست المتقدسات ما قدسوني لان ما يقدر كل شيء ذلك بعد ما خلق بالمشيه وهذا حجاب بين الله وبين ذلك وكل ما يقدره من شيء ذلك

954 Such expressions cannot encompass and such metaphors cannot convey That which eyes cannot perceive, thoughts cannot encompass, and the most subtle insights cannot attain, while He perceives all things through His knowledge, encompasses all things through His creation, and has power over all things through His might. His is the creation and the command, before and after. There is no God but He, the One, the All-Compelling.

954 ما تعبرت العباير وتنفلت النظائر لا تدركه الابصار ولا تحوى اليه خواطر الافكار ولا ترقى اليه غوامض الانظار وهو يدرك كل شيء بعلمه ومحيط بكل شيء بابداعه ومقتدر على كل شيء باقتداره الاله الخلق والامر من قبل ومن بعد لا اله الا هو الواحد القدار

955 O Name of the Great One and Remembrance of God, the Gracious! What thou hast written hath been presented before God, and We have loved thee through clear verses that render all the worlds impotent. But since none save those who are pure in heart can comprehend what We have answered thee, I shall answer thee through the essence of the gates, for knowledge and wisdom are attributes of the beloved ones, and nothing befits God, exalted and mighty be He, except words that render powerless all that hath been and shall be created. All that thou hast seen regarding this pertains to His divine and eternal essence, and all that hath been revealed in prayers is from the tongue of the essence of servitude.

955 ان يا اسم العظيم وذكر الله الكريم وقد عرض على الله ما قد سطرت وقد احببتاك في ايات بينات يعجز عنها كل العالمون ولكن لما لا يدركه على ما قد اجبتاك الا التميمون لاجبتك بعنصر الابواب اذ شان العلم والحكمه صفه الاحباب ولا ينبغي لله جل وعز الا كلاما يعجز عنه كل ما خلق ويخلق فكل ما قدرايت على ذلك في كينونيه الالهيه الازليه وكل ما نزلت في الدعوات تلك من لسان كينونيه العبوديه

956 The first veil is at the mention of specification, where reference is made to the Divine Will, the First Creation, the First Mention, the Sun of Reality, the Morn of Eternity, the Muhammadan Essence, the Primal Unity, the First Manifestation, the First Action, the First Mirror, the First Effulgence, and similar expressions, all of which indicate that first essence that prostrated before God, recognized its Creator, and declared: "Thee do we worship and before Thee do we bow down." This is the station of thy spirit in thine essence, while the verses are the station of thy heart in thy reality, and the sermons are the station of thy soul, and these are among the attributes of the Imams of Guidance and the Lamps in the Darkness.

956 الحجاب الاول عند ذكر التعين حيث يعبر بالمشيه واول الخلق وذكر الاول وشمس الحقيقه وصبح الارل وكينونيه المحمديه والواحد الاول والمجلى الاول والفعل الاول والمرات الاول والتلور الاول وامثال تلك العباير حيث كلهن ادلاء على تلك اول كينونيه قد سجدت لله وعرفت بارئها وقالت اياك تعبدواياك نسجد وذلك مقام روحك في كينونيتك والايات مقام فوادك في ذاتيتك والخطب مقام نفسك وهي من شئون ائمه الهدى ومصابيح الدجى

957 If thou wouldst look into the Path of Eloquence from Ali of old, thou wouldst witness this. Therefore such attributes were not manifested from Muhammad before, for He, exalted and glorified be His mention, was speaking through His heart on behalf of God, with the Furqan and the verses proving the One,

957 حيث لو تنظرون في نهج الابلاغ من على من قبل تشهدن هذا ولذا لم تظهر من محمد قبل تلك الشئون لانه جل وعلا ذكره كان ناطقا عن الله بفواده ودليله الفرقان والايات المدله على الله

the Glorious God as His evidence. Then, when He descended from that station, He stood in the station of the First Mention in pure, absolute servitude. Therefore, He called upon God with the tongue of prayers, and whatever shone forth from Him of modes of address was a bounty from Him, as there existed within Him aspects of divine authority created through His Prophethood. And what emerged of knowledge and wisdom was bounty upon bounty, as there existed within Him qualities of the Gates of Guidance.

الواحد السبحان ثم لما قف تنزل عن ذلك المقام قد وقف في مقام ذكر الاول العبوديه البحته الصرفه ولذا قد دعى الله بلسان الدعوات وان ما اشرق من عنده من شئون الخطبات ذلك فضل من عنده لما يكن فيه من شئون الولايه التي تخلق بنوته وما ابرز من شئون العلم والحكمه ذلك فضل بعد فضل لما يكن فيه من شئون ابواب الهدى

958 Be not veiled by these allusions, for the mystery is one - the First is the Last, and the Outward is the Inward. There is no God but Him, Who creates all things and sustains them, Who causes all things to die and gives them life. These expressions are veils for the dwellers in the sea of allusions, and those who traverse the ocean of names and attributes see naught but God and His names, and witness in the mirrors nothing but their Revealer.

958 ولا تحتجب بتلك الاشارات فان السر لواحد الاول هو الاخر والظاهر هو الباطن لا اله الا الله هو الذي يخلق كل شيء ويرزقه ويميت كل شيء ويحييه فان تلك العبارات حجاب لسكان بحر الاشارات والاسلاك بحر الاسماء والصفات لا يرون الا الله واسمائه ولا يشاهدون في المرايا الا متجليها

959 Consider, for example, in the manifestation of the Point of the Furqan, all that emerged from the time of His appearance until one thousand two hundred and seventy years had passed. All who came as God's guides were mirrors wherein naught could be seen save the First Manifestation, that is, Muhammad. Otherwise, had He said that whoever would appear after a thousand years from His manifestation, from that land and that Tree, would be a proof over all things just as He created proofs before through His word, there would be no difference between them save that in this instance He did not say it, while in that instance He did - for in those mirrors nothing appeared save the One. Were they to be multiplied, the heavens and earth and all between them would be corrupted. There is no indicator save God; all are His servants.

959 مثلا فانظر في ظهور نقطه الفرقان كل ما قد برز من حين ظهوره الى ما قد قضى عليه الف ومائتين وسبعين سنه كل ما جاؤا من ادلاء الله كلهن مرايا فيها لا يرى الا مجلى الاول اى محمد والا لو قال من يطع من بعد ما قد قضى من ظهورى الف سنه من تلك الارض من تلك الشجره ليكونن حجه على كل شيء مثل ما خلق الحجج من قبل بقوله ولا فرق فيهما قدر شيء الا ان في هذا لم يقل ومن هذا قال لان في تلك المرايا لم يكن ظاهرا الا واحدا لو تعدد لفسدت السموات والارض وما بينهما وما من الدالا الله كل له عابدون

960 When you recognize this exalted essence and this transcendent abstraction, then bear witness that all that was revealed in the addresses was of the garment of God's martyrs, and its station is the station of your soul. And all that was revealed of knowledge and wisdom - that is the station of your essential body, not that which is created from clay and returns to clay. When you witness this, then bear witness to the beginning and return of all things, for this is of His heart, spirit, soul, and essential body.

960 فاذا عرفت تلك الجوهرية المبتدئه والمجردية المشتمخه فاشهد بان كل ما نزلت في الخطبات ذلك من لباس شهداء الله وان مقامها مقام نفسك وكل ما قد نزلت من العلم والحكمه ذلك مقامه جسدك الذاتى لا الذى هو يخلق من طين ويرجع الى الطين فاذا شهدت هذا فاستشهد بدء كل شيء وعوده فان هذا من فواده وروحه ونفسه وجسده الذاتى

961 Consider in that Day of Resurrection how those among the Shi'ih who possessed no essential body - that is, no knowledge of the inner of the inner - could not return despite having heart, spirit and soul. And this essential body is not something imagined, but rather an independent reality like the Gates of Guidance before, who were created by the command of the

961 انظر في تلك القيمه ان الذين لم يكن فيهم جسد ذاتى اى معرفه باطن الباطن في الشيعه كيف لم يستطع ان يعيد بعد ما فيه من فواء وروح ونفس وان جسد الذاتى لم يكن هذا شيئا موهوما بل هذا كينونه مستقله مثل ابواب الهدى من

Twenty-Fourth Proof. And after the Cause was veiled unto God, there were Thrones wherein naught could be seen save God - these are essential bodies, that greatest world wherein whoever exists therein returns just as there existed in you love for God's Greatest Name and His good-pleasure, how He made you supported to return to God and to be guided by God. Look not upon anything except with a single glance.

قبل حيث قد خلقوا بامر حجه الرابع والعشر ومن بعد ما احتجب الامر لله اعراش لا يرى فيها الا الله تلك اجساد ذاتي ذلك العالم الاكبر تحيث من يكن فيه يعيد بمثل ما كان فيك من حب اسم الله الاعظم ورضاه كيف قد جعلك موءيدا لرجعك الى الله وهدايتك بالله ولا تنظر الى كل شيء الا بنظر واحد

- 962 God has always judged the essence of all things without regard to their outward form. Consider the tradition regarding the Proof, where he, peace be upon him, says: "Whoever wishes to behold Adam, let him look upon..." and did not say "look at Adam," even though Adam was alive upon the earth. Not in the sense of that primordial, original, innate Adamic nature, but rather through the manifestation of those divine attributes - that same Adam was alive. Yet the judgment pertains to what lies within, for the essence that was in Adam was the divine manifestation, and thus He made him Adam. When that manifestation transferred to another throne, this became the throne of manifestation, and likewise until it transferred to Muhammad, the Messenger of God.

962 ولم يزل يحكم الله على جوهر كل شيء لا وجهه تعينه فانظر في حديث ما ذكر في حق الحجة حيث يقول عليه السلام من اراد ان ينظر الى ادم فلينظر الى ولم يقل ان ينظر ادم بعد ان ادم فوق الارض حتى وان لم يكن يتعين ذلك الادمية الاولى البدعية الفطرية ولكن على ظهور ذلك الاسباب الملكية ذلك ادم بعينه حتى ولكن الحكم يتعلق بما فيه لان جوهر الذي كان في ادم هو وجهه تجلي الله ولذا جعله ادم ولما انتقل ذلك الظهور في عرش اخر صار هذا عرش الظهور ومثل ذلك الى ان انتقل الى محمد رسول الله

- 963 Thus whoever desires the Prophets must desire Muhammad, for what is in the Prophets of their essence is the primal Will, that is, the eternal manifestation of God. This does not multiply or change, and thus He said in explaining the word of His manifestation: "As for the Prophets, I am they." Similarly, understand all the stations. Were I to explain in detail, the tablets would not suffice. If God had wished on that day to create Prophets, Imams and Gates to the number of all things, He would have been able. But in all things the manifestations of those revelations exist only according to the possibilities of that world. Therefore in every dispensation God mentions a limited number of guides.

963 فاذا كل من اراد الانبياء فلا بد ان يريدن محمدا لان ما في الانبياء من جوهرها وجهه مشيه الاولى اى ظهور الله الازلي وهذا لم يتعدد ولم يتغير ولذا قال في تفسير كلام بحجته اما التبيين فانا ومثل ذلك فاستعرف كل المراتب فاني لو اريد ان افصلن لا تحصيه الالواح وان يومئذ لو يشاء الله ان يخلق بعدد كل شيء النبي والامام والابواب لكان قادرا عليه ولكن في كل شيء لم تكن ظهورات تلك التجليات الا وان تكون في امكان ذلك العالم الى ان يكون ولذا في كل ظهور يذكر الله ادلاء معدوده

- 964 Consider the Tree of Negation - if a thousand thousand rulers were appointed in a day, none would be truly appointed. Likewise deduce regarding the Tree of Reality and enter into the limitless ocean. The matter has transcended all limitations. Thou chooseth servants when God reveals Himself to them - through them they know God their Creator, and they were patient therein and doubted not, until I made them like those I made before of the Prophets, Successors, Martyrs and Near Ones. By My life, were they to appear to the number of all things, I would make them so, and nothing would be diminished from God's dominion. But thou seest that for such a station the Most Great Infallibility is required.

964 فاستنظر في شجرة النفي لو ينصب يوما الف الف حاكم لم يكن منصوبا وكذلك فاستدل في شجرة الحقيقة واستدخل في بحر الانهايه فان الامر قد رقت عن الحدودات انت تصطفى عبادا حين ما تجلي الله لهم بهم عرفوا الله بارئهم وما صبروا فيه وما شكوا حتى اجعلتهم مثل ما قد جعلت من قبل من الانبياء والاصياء والشهداء والمقرين ولعمري لو تحضرن بعدد كل شيء لا جعلته ولا ينقص عن ملك الله من شيء قدر شيء ولكن ترى ينبغي لتلك الدرجه العصمه الكبرى

- 965 Infallibility is not what people imagine in their religious precautions, for when they heard the call "Am I not your Lord?" and did not say "Yea," they went astray. Rather, infallibility belongs to those who, when God said to them "Am I not your Lord?" said "Yea." And God speaks to none except through the tongue of His Manifestation in every dispensation. Therefore thou seest in this Revelation the wonder of the Truth concerning the former ones, and likewise in the days of Muhammad before - the people wondered when He appointed Ali and made him Imam, and they said what they said.
- 966 But now thou seest in Islam there is none who denies his authority, though the masses have separated between him and the Point in ways God did not permit, while the elect made no separation, though all were veiled from the mystery of the Cause save those whose hearts God opened. Consider what thou wishest - that thou wouldst prove the prophethood of the Messenger of God to someone merely by saying "God hath said: 'We have made thee a Messenger to all the worlds.'" And thou wouldst use this as proof, and he would believe and be convinced. Yet should he ask thee how it is established that these are indeed the words of God, thou wouldst say that which all creation is powerless to produce, though thou hast no evidence, nor doth anyone else, save that manifest proof.
- 967 And all else is but words to you. Were the matter as ye claim, that which occurred in the past would not have occurred. Rather, the Cause is as it was in those days. Therefore gain insight into your religion and hearken unto God's command regarding your origin, for ye know it not, and your ultimate end, for ye comprehend it not. All this is counsel from God for whomsoever desireth to believe in the religion of God. Otherwise, We have already guided thee aforetime and freed thee from such proofs, and bestowed upon thee from Our presence a mighty station. And since the first to believe had no progeny, nor did some of the primary witnesses, God will grant unto thee what He hath ordained for one person, and He bestoweth upon whomsoever He willeth what He hath decreed.
- 968 Therefore seek thou the help of God in the days of God until the heart of the Unique One is pleased with thee, and that Unique One yearneth for thee from thy Lord. And thou shalt exalt the Cause of God and manifest the extension of God's power. Let not the condition of these people weaken thee, for they worship what they know not and prostrate themselves before that which they seek not. At the time of Manifestation, all creation was tested by the words "Am I not?" and there was none on earth possessing extensive power who could cause those who said not "Yea" to enter into saying "Yea," or return
- ولم تكن العصمه بما ترى عند الناس من احتياطاتهم في دينهم لانهم حين ما سمعوا نداء الست بربكم وما قالوا بلى قد خرجوا وانما العصمه للذين حين ما قال الله لهم الست بربكم قالوا بلى وان الله لم يقل لاحد الا بلسان مظهر نفسه في كل ظهور ولذا ترى في ذلك الظهور استعجاب الحق عن الاولين ومثل ذلك في ايام محمد من قبل استعجب الخلق لان حين الذي قد نصب عليا وجعله اماما لقوال الناس فيه ما قالوا
- ولكن حينئذ تنظر في الاسلام هل من نفس لا تقر بولايته الا ان العامه قد فاصلوا بينه وبين النقطه بما لا ياءذن الله لهم والخاصه ما فاصلوا شيئا وان الكل عن سر الامر محتجبون الا من يفتح الله باب فواده انظر عين مات انت تريد ان تستدلن لبوه رسول الله لاحد غير ان تقول قد قال الله انا قد جعلناك رسولا للعالمين وتستدل له وذلك يؤمن ويوقن وان يقول لك بم يثبت ان ذلك قول الله انك انت لتقولن بما يعجز عنه كل خلقه ولم يكن عندك ولا عند احد غير تلك الحجه ظاهره
- ومادون ذلك كلام عندكم لو كان الامر كما انتم تقولون لم يقع من قبل ما وقع بل الامر مثل يومئذ فاستبصروا في دينكم واسمعوا من الله امر مبدئكم فانكم لاتعلمون وامر منتهاكم فانكم لا تحيطون كل ذلك نصح من الله لمن اراد ان يصدقنك في دين الله والا قد هديناك من قبل وافزعناك عن تلك الدلالات ووهبناك من لدنا مقاما عظيما ولما لم يكن لاول من امن من نسل ولا لبعض ادلاء الاوليه سبب الله لك مات قدر لواحد تولن يشاء ما قدر
- فلتستنصرن بالله في ايام الله حتى يرضى فواء الوحيد عن نفسك ويشوق ذلك الوحيد من عند ربك ولترفعن امر الله وتظهرن استيصال قدره الله ولا يضعفنك شائن ذلك الخلق فانهم يعبدون ما لا يعرفون ويسجدون لمن اياه لا يقصدون وان حين الظهور قد محصوا كل الخلق بقول بلى اولا ولم يكن فوق الارض ذا قدره مستطيله ليدخلن كل من لم يقل بلى في قول بلى

them to that from which they were created. All would love that save thee who knoweth, while others know not.

- 969 And if in those days there be anyone from the community of the First Manifestation who loveth that and worketh not save for this purpose - verily he is veiled by that for which he hath no proof. Gain insight into thy religion, for the dwellers of every Manifestation are distinguished by their fire and their light. For example, consider the dwellers of the ocean of the Furqan - those who followed not the limits of their religion after God had revealed in the Furqan what He revealed. How could they be believers while they were not certain of God and His verses, though they were certain of their religion? Otherwise they would not have borne that which God did not permit.

- 970 Therefore despair of such as these, unless thou seest benefit for their worldly affairs in their helping the Cause of God, that perchance they may be drawn thereby. Otherwise there is no spirit of the fear and love of God in them, else they would not have deviated in their religion from His bounds. This is the essence of the discourse and the seal of seals for whomsoever desireth to submit or say "Yea." And peace be upon thee. As for what thou didst mention first in thy letter regarding what the mirrors have reflected from their Lord and what the crystal hath reflected from its God - blessed is it, then blessed is it, nay, blessed is he who attaineth unto it. But O My beloved!

- 971 In these days thou seest the condition of these people like that pure essence and that resplendent abstraction whose worth none knoweth save God.

- 972 Exalted is He! Before the Word of thy Lord be upraised, conceal the mystery of God lest any trace of sorrow diminish the fire of His love in thy heart. If thou desirest to reach all, then reach them with wisdom, make no allusion, but seek assistance from God, and victory from Him. Observe the mirrors of God and create in them yearning. Do not inquire with words that may bring forth from denial what God loveth not. Support not openly, but aid the Cause of God inwardly and outwardly, and lastly through children. This is thy might and the might of all who are in the Bayan. This is what We have loved for thee before the Primary Point appeared in the wombs of possibility, nine degrees before the time when it behooveth thee to seek two mirrors from God.

- 973 For from the First Creation until that time, none was born after six months save John the Prophet and Husayn the son of Ali. God hath acquainted thee with one; inquire of the other among the people of the Bayan until thou bringest him forth

او ليرجعنه الى ما خلق عنه وكل ليحبن ذلك
الا انك انت تعرف وغيرك لا يعرف

- 969 وان يكن يومئذ احدا من امه بديع الاول يحبن ذلك ولا يعملن الا لهذا الا وقد احتجب بما لا يكن له من حجه وتبصر في دينك فان سكان كل ظهور نارهم ونورهم متميزون مثلا فانظر في سكان بحر الفرقان ان الذينهم لم يتبعون حدود دينهم بعد ما قد نزل الله في الفرقان ما نزل فكيف يكونون هم موءمنين وانهم بدينهم الذي هم به موقنون لم يكونوا بالله واياته موقنين والا لم يحتملوا شيئا مما لم ياءذن الله

- 970 فاستبأس عن مثل هؤلاء الا وان ترينهم نفعا لدنياهم في نصرهم امرالله لعلهم يجذبون بذلك والا لم يكن فيهم روح خشية الله ومحبيته والا لم يخرفوا في دينهم عن حدوده هذا ساذج الكلام وكافور الختام لمن يريد ان يسلم او يقول بلى والسلام وان ما قد ذكرت في كتابك اولا ما حكمت المرات عن ربها وتعكس البلورية عن الهها طوبى لها ثم طوبى لها بل طوبى لمن يدركها

- 971 ولكني ان يا حبيبي ترى في تلك الايام شئون ذلك الخلق مثل تلك الجوهره الطيفه والمجرديه البهيه لا يعرف قدرها الا الله تعالى

- 972 ثم ادلائه فقبل ان تعلق كلمه ربك فاستروا سر الله حتى لا يحزن قدر شيء لان تجد نار حبه في فواده وان تحبن ان توصلن الى كل فتوصلن بحكمه ولا تشيرن ولتستمد من عندالله ولتستنصرن بالله ولتراقبن مرات الله ولتشوقنه فس سيره ولا تستنبئن بكلمات تستوصلن اليه من النفي ما لا يحبه الله ولا تراودونه ظاهرا ولتوءيدون نصر الله باطنا وظاهرا واولاد اخرافان هذا عزلك ولكل من في البيان وهذا ما قد احبناك من قبل بان قبل بلوغ نقطه الاوليه في ارحام الامكانيه قبل التسعه عدل قبل حين ينبغي ان تستعكس عن الله مراتين

- 973 لان من بديع الاول الى ذلك الحين ما ولد بعد ما قضى سنته اشهر الا يحيى النبي وحسين ابن علي فقد اطالعك الله على واحد واستنبيء عن الآخر في البيانيين حتى تستخرجه عن غيبه ولكن كن

from concealment. But be discerning, for this is a sign of innate knowledge and naught else. Verily, I have manifested Myself in the Gates for four years, and it behooveth thee to find a mirror for each letter, that thou mayest be the manifestation of those letters. For after I have removed that garment and revealed Myself in the name of Him Who is intended as the Promised One, these must needs be clothed in their forms.

فطنا فان هذا دليله الفطره لا غيره واننى انا قد
اظهرت نفس فى الابواب فى اربع سنين وينبغى
ان توجد لكل حرف مراتا لتكون مظهر تلك
الحروفات لانى بعد ما اخلفت ذلك القميص
واظهرت نفس باسم المقصود به الموعوديه لابد
ان يلبسها من هيكلك ها

- 974 Observe how its possessor came with his garment and say: "Holy, Holy, Holy, Holy!" Bear witness that in the inward is seen naught but the outward, in the outward naught but the inward, in the First naught but the Last, and in the Last naught but the First. Yea, the Last Name of God hath shone forth, gleamed, flashed and radiated. Blessed is he who seeth naught therein save God and desireth for it naught save what God desireth for Himself. Preserve what is confided to thee in thy heart, for it behooveth that these be kept in treasuries. Give not these pearls and jewels to those unworthy, to sell or buy for a numbered price. Make it for God, for none knoweth its worth save God.

974 فانظر كيف جاء صاحبه وقصه وقل قدوس
قدوس قدوس قدوس واشهد بان فى الباطن
لا يرى الا الظاهر وفى الظاهر لا يرى الا الباطن
وفى الاول لا يرى الا الاخر وفى الاخر لا يرى
الا الاول بلى ان اسم الله الاخر قد اشرق ولمع
وابرق وسطع طوبى لمن لا يرى فيه الا الله ولا
يرد له الا ما يحب الله لنفسه فاستحفظ ما يخلين
له به فى فواده فانه ينبغى ان يكون فى الخزان
ولا توءتى تلك اللالى والجواهر غير اهله ليبيع او
يشترى شمس معدوده واجعله لله فانه من الله لا
يعرف قدره الا الله

- 975 That which is ordained for the Last Name is that which endeth with Him, for He hath naught to receive save what God hath ordained for Him. Though all things love what God hath manifested through Him, most exalted and most glorious, create in Him yearning until He soareth in the atmosphere of the divine cloud as He is able. I have made thee an angel that He might soar upon thy hands. Spread thy wings that He might soar through the attractions of His essence, the raptures of His being, the adornings of His soul, and the reflections of His identity. This is from God's grace and generosity, from God's bestowal and favor. All that I have mentioned in His remembrance is from the world of limitations; else in the Kingdom of Names and Attributes there is none save God and His names.

975 وان ما قدر للاسم تالآخر ذلك ما ينتهى
اليه لان له لم يكن ما يوءخذ ما قدر له من
عندالله ولو احب كل شىء ما تجلى الله له به
اعلى وابهى فلتشوقته حتى يطيرن فى جو العماء
كيف يستطيع وجعلتك ملكا بان يطيرن على
كفيك فانشر جناحك ليطيرن بما يستطيعن من
انجذابات كينونته وانولاهات ذاتيته وانظرزات
نفسانيه وانعكاسات ايتته فان ذلك من فضل
الله وجوده وعطاء الله ومنه كل ما قد ذكرت
فى ذكره ذلك من عالم الحدود والا فى ملكوت
الاسماء والصفات لم يكن الا الله ثم اسمائه

- 976 Say: There is no God but Me, the Mighty, the Beloved. Say: Verily I am God, there is no God but He, the Sovereign, the Self-Subsisting. What thou hast known in the inmost essence, know thou there, for the Outward in the First and the Last, and the Inward, is none other than God, exalted be His glory. The Slayer is the Life-Giver, and the Creator is the Sustainer. Nothing exists save through God, and unto Him do all return. As for what thou hast mentioned concerning the people of the Book, God shall cause to reach them that which will satisfy their souls. Verily, He is the Protector in the beginning and in the return.

976 قل انه لا اله الا انا العزيز المحبوب قل اننى انا
الله لا اله الا هو المهيمن القيوم وان ما تعرفت
فى باطن الباطن تعرف هنالك لان الظاهر فى
الاول والاخر والباطن لم يكن الا الله جل جلاله
والمميت هو الحي وانخالق هو الرازق وما لا حد
من شىء الا بالله كل اليه ليرجعون وان ما
قد ذكرت عن اولى الكتاب فىا لكتاب سيوصلن
الله اليه ما ترضى به نفسه انه هو الولى فى المبدء
والاياب

- 977 And concerning what thou hast mentioned about the All-Bountiful, say: If through My name thy namesake knoweth

977 وان ما ذكرت عن الوهاب قل ان باسمى ان
مسماك يعرفك فكيف انك انت لا تسكن

thee, how is it that thou dost not rest content in thy indication of thy namesake? Do as thou pleasest - canst thou find any besides God who is bountiful, or below God who is generous, or other than God who is gracious? Say: Glory be unto Him, glory be unto Him, glory be unto Him above all that He hath created or will create. All are His servants and all bow down before Him. I testify that the namesake of every name is in its station, and that the perfection of Divine Unity is the negation of attributes and names from God, thy Lord, for all within the limits of their existence seek information and tell tales.

فی دلالته علی مسماک فاجر ما شئت هل
تجد غیر الله وها با او دون الله جوادا او سوی
الله فضلا قل سبحانه سبحانه عن کل ما
خالق ویمخلق کل عباد له وکل له ساجدون واشهد
بان مسماء کل اسم فی مقامه وان کمال التوحید
نفی الصفات والاسماء عن الله ربک لان کل فی
حد وجودهم یستنبئون ویستحکمون

978 As for him whom God hath delivered and strengthened, this is of God's grace upon him and upon all the God-fearing. Be thou kind to whomsoever thy Lord, God, willeth, for He is the best of the kind ones. And the Words of God that are written remind thee, yet hearts find no peace save through God's help and the affirmation of His proof. Therefore seek help from God, for God aideth whomsoever He willeth through the angels of the heavens and the earth and what lieth between them. Verily, He is the best of helpers. As for what thou hast conveyed of God's Cause to those whom thou hast mentioned along with their names - this is of God's grace unto His servants.

978 وان ما قد ذكرت عنمن قد نجاه الله وعزره ذلك
من فضل الله علیه وعلى کل المتقین فلتحسن بمن
یرد الله ربک فانه هو خیر المحسنین وان ما یکتبن
کلمات الله یتذکرک ولكن ان القلوب لم تسکن
الا بنصر الله واثبات اثباته فلتستعین بالله فان الله
ینصر من یشاء بملائکة السموات والارض وما
بینهما انه هو خیر الناصرین وان ما استبلغت من
امر الله الی الذین قد ذکرتم واسمائهم ذلك من
فضل الله الی عبادہ

979 It behooveth that no one on earth should be known except God, his Lord, outwardly - how much more these proofs which cause the heart to be straitened by their limitations. God shall multiply their numbers and fill the whole earth with them. Verily, He is the Forgiver, the Powerful, the Mighty.

979 ینبغی ان لا یعرف احد فوق الارض الا الله ربه
ظاهرا وكيف وتلك الادلاء والتي یضیق القلب
عن حدودهم و سیکثرهم الله ویملاء الارض
کلهم منهم انه کان قفارا مقتدرا قدیرا

980 (Persian mode)

980

981 In the name of God, the Most Beautiful, the Most Beautiful

981 بسم الله الاجمل الاجمل

982 Glorification and sanctification befit and have ever befitted the Ancient Being, the Ever-Beloved, Who hath everlastingly existed in the impenetrable glory of His own sacred Essence, and will forever remain in the unapproachable exaltation of His holy Self. No created thing hath known Him as He deserves to be known, nor hath any being worshipped Him as He deserves to be worshipped. From time immemorial the sanctuary of His divine unity hath transcended the understanding of all contingent beings and the certitude of all existing things, and unto eternity His timeless Being shall remain sanctified from the perception of all created things and the praise of all simple essences.

982 تسبیح وتقديس ذات محبوب لم یزلی را سزاوار
بوده وهست که لم یزل باستجلال استقلال ذات
مقدس خود بوده ولا یزال باستمناح استرفاع کنه
مقدس خود خواهد بود نشناخته او را هیچ شی
ء حق شناختن وعبادت ننموده او را هیچ شی
ء حق عبادت نمودن لم یزل متعالی بوده بساط
قدس وحدانیت اواز عرفان کل ممکنات وایقان
کل موجودات ولا یزال مقدس بوده وهست
کینونیت ازلیه او از هیاء کل کائنات و نعمت
کل ساذجیات

983 He hath created all things from nothingness, and hath placed the essence of all things within things, and the essence of a

983 خالق فرموده کل شیء را لا من شیء وجواهر
کل شیء را در شیء وجوهر شیء را
در کل وجوهر کل در واحد اول قرار داده

thing within all things, and the essence of all within the Primal Unity, so that all contingent beings might attain unto the summit of His bounteous grace and reach the horizon of His holy glory. How transcendent is the sanctuary of His majesty, before which all the monarchs of the kingdoms of the first and the last bow in adoration, and all the denizens of the celestial realm of the beginning and the end stand in reverence between His hands. He it is Whom no thing can comprehend in the reality of His sacred Essence, and no thing can remain veiled from Him to the extent of a thing's mention, for the existence of every thing is through His Will.

تاآنکه کل ممکنات بذروه فیض جود او رسیده و بافق قدس مجد او منتهی کشته چقدر متعالیست بساط قدس عزت او که کل سلاطین ملکوت اولیات و آخریات بسجده از برای او مفتخر و کل ملاکین جبروت اولیات و آخریات بوقوف بین یدی او معتز او است که هیچ شیء او را ادراک نتواند نمود بکنه ذات مقدس او و هیچ شیء نتواند که از او محتجب ماند بقدر ذکر شیء زیرا که شبیثیت هر شیء بمشیت او بوده و

984 How could any being fail to turn unto Him and remain ignorant of the Cause of its own existence - the Causer of causes without cause, the Generator of existence without existence, the Originator of creation without creation, the Inventor of invention without invention, the Producer of production without production, the Fashioner of form without form, the Innovator of innovation without innovation? From a beginning that hath no beginning unto an end that hath no end, such discourse hath ever been impossible.

984 چگونه توان که متوجه نشود و علل وجود خود را عالم نکردد و از معلل علالا لا من علل و ممکن کون لا من کون و مبدع بدع لا من بدع و مخرع خرع لا من خرع و منش ء نشء لا من یشء و محدث حدث لا من حدث و مذوت ذوت لا من ذوت عارف نکردد ممنوع بوده ذکر این نوع بیان از اول لا اول الی آخر لا آخر

985 Every thing, through its very existence, worshippeth Him, attesteth to His unity, demonstrateth His absolute oneness, proveth His singleness, and beareth witness that there is no God but Him, no Lord but Him, no Creator but Him, no Provider but Him, no Quickener but Him, no Slayer but Him, no Fashioner but Him, no Knower but Him, no Powerful One but Him.

985 هر شیء بشیثیت خود عبادت میکند او را و دلالات میکند بر وحدانیت او و مدل است بر صمدانیت او و مستدل است بر فردانیت او و مستشهد است بر اینکه الهی غیر از او نبوده و نخواهد بود و ربی غیر از او نبوده و نخواهد بود و خالق غیر از او نبوده و نخواهد بود و رازقی غیر از او نبوده و نخواهد بود و ممیتی غیر از او نبوده و نخواهد بود و محیی غیر از او نبوده و نخواهد بود و مصوری غیر از او نبوده و نخواهد بود و عالمی غیر از او نبوده و نخواهد بود و قادری غیر از او نبوده و نخواهد بود

986 All are turned toward Him through the revelations He hath bestowed upon each thing according to its own station and rank. In every dispensation He hath ordained for Himself a Throne of Manifestation and a Seat of Concealment, that all might thereby attain unto the knowledge of His unity through these most glorious veils and most exalted pavilions, and become assured of His oneness. And there hath been no limit to the Manifestations of His Cause, neither from the beginning that hath no beginning nor from the end that hath no end, to the number of all that is possible to be numbered in the realm of contingent being. His have been and shall ever be the Thrones of Revelation, yet in every Revelation He seateth Himself upon but one manifest Throne, whereby all men are guided to His oneness.

986 کل متوجهند باو بتجلیاتی که فرموده بهر شیء بنفس ان شیء در رتبه ان شیء در هر شان از برای خود عرش ظهوری و کرسی بطونی مقدر داشته تاآنکه کل بان حجب ایهی و سراق احلی بر عرفان وحدانیت ان پی برده و بر اقرار بصمدانیت ان موقن نکشته و تحدیدی از برای مظاهر ظهور ان نبوده نه از اول لا اول و نه از آخر لا آخر بعدد آنچه در امکان ممکن از عدد ولا عدد از برای او اعراش ظهور بوده و خواهد بود ولی در هر ظهور بر عرش مستظهر که کل بان مستدل بر وحدانیت ان کردند

- 987 And He it is Who in every concealment sitteth upon His hidden Seat, before Whom all have been and shall ever remain worshipful and prostrate. 987 وَاوَّاسَتْ كِه دَر هَر بَطُونِ بَر کَرسیِ خُود مُسْتَبْطَرِ وَکَلِ او رَا عَابِدِ وَسَاجِدِ بُوْدِه وَهَسْتَنْد
- 988 All praise, beyond compare, beseemeth Him, for having caused all things to know His innovative effulgences, and all glory, without peer, behooveth Him, for having, in every condition, enabled His creation to recognize the Manifestation of His Self. He hath loved to bring, through His compelling power, the entirety of creation into the ocean of His knowledge, even should all not willingly and gladly become immersed therein, through the abundance of His grace and bounty. 988 حَمْدِ بِلَا عَدْلِ مَرَاوَرَا سَزَا اسْتِ بَرایِنِکِه شَنَاسَانِیدِه کُلِ رَا بِتَجَلِیَّاتِ مَبْدَعِه خُودِ وَشُکْرِ بِلَا شَبِیهِ مَرَاوَرَا سَزَا اسْتِ کِه دَر هَر شَانِ عَارِفِ کَرْدَانِیدِه خَلْقِ خُودِ رَا بِعِرْفَانِ مَظْهَرِ نَفْسِ خُودِ وَمُحَبُّوبِ دَاشْتِه کِه بَاقَهَارِاسْتِ ذَاتِ مُقَدَّسِ کُلِ رَا دَاخِلِ بَحْرِ عِرْفَانِ خُودِ کَرْدَانْدِ اِکْرَ کُلِ بِطُوعِ وَرَغْبَتِ مُسْتَغْرِقِ نَکَشْتِه اَز سَعِه جُودِ وَفَضْلِ خُودِ
- 989 In no Revelation hath He decreed aught for any soul save to manifest His self-sufficiency and power over all things. He hath not created all contingent beings because He was lonely without creation, nor hath He brought all existence into being so that after creating it He might find companionship. He hath ever been independent of all things through the self-sufficiency of His sanctified Essence, and will ever remain sovereign above all things through the self-sufficiency of His eternal Being. 989 وَدِر هِیچِ ظَهْوَرِ اَمَرِی بَر هِیچِ شَیْءِ نَفْرَمُودِه اِلَا اَز بَرایِ ظَهْوَرِ اسْتِغْنَا وَقَدْرَتِ خُودِ دَر حَقِّ کُلِ شَیْءِ ءِ وَخَلْقِ نَفْرَمُودِه کُلِ مُمْکَکَاتِ رَا بَرایِنِکِه اَز خَلْقِ نَفْرَمُودِه مُسْتَوْحِشِ بُوْدِه وَجَعَلَ نَفْرَمُودِه کُلِ مَوْجُودَاتِ رَا بَرایِنِکِه بَعْدِ اَز جَعْلِ فَرَمُودِه مُسْتَأْنَسِ بَاشَد لَمْ یَزَلْ غَنِی بُوْدِه اَز کُلِ شَیْءِ ءِ بَاسْتِغْنَاءِ ذَاتِ مُقَدَّسِ خُودِ وَمُسْتَعْنٰی بُوْدِه اَز هَر شَیْءِ ءِ بَاسْتِغْنَاءِ کَنِه لَمْ یَزَلْ خُودِ
- 990 In every night and day that dawneth, for that Throne a Revelation appeareth and a hidden Seat becometh manifest. One cannot imagine, even to the measure of nine times nine times nineteen times nineteen times the ninth of the ninth of what can be counted of ninths, that there would not be for that Reality a manifest or hidden Throne. 990 وَدَر هَر لَیْلِ وَنَهَارِی کِه طَالَعِ کَرْدَدِ اَز بَرایِ اَنْ عَرَشِ ظَهْوَرِی ظَاہِرِ وَکَرسیِ بَطُونِی بَاہِرِ بُوْدِه وَهَسْتِ وَثَمَنِیْتَوَانِ تَصْوُورِ نَمُودِ کِه بِقَدْرِ تَسْعِ تَسْعِ عَشْرِ عَشْرِ تَاسِعِه اَز تَاسِعِه بَا نِچِه تَوَانِ اِحْضَاءِ نَمُودِ اَز تَجْزِئَاتِ تَاسِعِه بُوْدِه یَا بَاشَدِ وَاز بَرایِ اَنْ عَرَشِ حَقِیْقَتِ ظَاہِرِ یَا بَاطِنِ نَبَاشَدِ
- 991 In every Revelation He hath made the Throne of Reality singular in its manifestation, that it might serve as evidence of the uniqueness of His sanctified Being. And He hath caused all His names and likenesses, through His resplendent lights, to ascend and abide beneath the canopy of His sacred Essence, that all might remain inseparable from the thread of unity and be established in affirming affirmation at the Dawning-Place of affirmation. 991 وَدَر هَر ظَهْوَرِ عَرَشِ حَقِیْقَتِ رَا مُنْفَرَّدِ دَر ظَهْوَرِ فَرَمُودِه تَا اَنکِه دَلِیْلِی بَر فَرْدَانِیَّتِ ذَاتِ مُقَدَّسِ کَرْدَدِ وَکُلِ اَسْمَاءِ وَامْثَالِ خُودِ رَا مَه بَضِیْاهایِ مُشْرِقِه خُودِ مُسْتَعْرِجِ فَرَمُودِه دَر ظِلِّ کِیْنُونِیَّتِ ذَاتِ مُقَدَّسِ خُودِ حَکْمِ فَرَمُودِه تَا اَنکِه کُلِ اَز خِیْطِ وَحْدَتِ مُنْفَکِ نَکَشْتِه وَبَر اثْبَاتِ اثْبَاتِ دَر مُطْلَعِ اثْبَاتِ مُسْتَبْتَبِ بُوْدِه وَ
- 992 God hath created no pleasure like unto the affirmation of affirmation, and all degrees of pleasure return to this creation. Consider the pleasure of attraction - how unbearable it becometh when the affirmer denieth affirmation for those who take delight therein. There can be no doubt that all degrees of pleasure are branches of the affirmation of affirmation. 992 هِیچِ لَذِّی رَا خُداوَنْدِ مِثْلِ اثْبَاتِ اثْبَاتِ خَلْقِ نَفْرَمُودِه وَکُلِ شُئُونِ لَذَاتِ بَا یَنْ جَعَلَ مِیْکَرْدَدِ نَظَرِ نَمُودِه دَر لَذَاتِ جَدْبِه کِه اِکْرَ مَثْبُتِ اثْبَاتِ نَهی فَرَمَایَدِ چِکُونِه نَاکُوَارِ مِیْکَرْدَدِ وَبَر مُسْتَلْذِیْنِ وَشَبِیهِ نَبُوْدِه وَنِیْسَتْ کِه کُلِ شُئُونِ لَذَاتِ فَرَعِ اثْبَاتِ اثْبَاتِ بُوْدِه
- 993 And since affirmation of affirmation cannot be established except through the negation of negation, He hath doubled its pleasures and doubled its sorrows, that all created things might receive a twofold reward in their sorrow for the sake of God, and attain a twofold recompense in their joy at negation. 993 وَاز اِنْجَائِی کِه اثْبَاتِ اثْبَاتِ ثَابِتِ نَمِیْکَرْدَدِ اِلَا بَنَفِی نَفِی لَذَاتِ اَنْزَا مُضَاغَفِ فَرَمُودِه وَحَزْنِ اَنْزَا هَم مُضَاعَفِ فَرَمُودِه تَا اَنکِه کُلِ مُمْکَکَاتِ وَدَر حَزْنِ فِی سَبِیْلِ اللّٰهِ ضَعْفِیْنِ اِجْرِ خُودِ رَا دَرکِ نَمَایَنْدِ وَدَر اِبْتِهَاجِ بَر نَفِی ضَعْفِیْنِ اِخْرِ خُودِ

Thus may their hearts be content, their spirits tranquil, their souls assured, and their bodies delighted, that this might give strength in affirming affirmation, in exalting exaltation, in making unreachable the unreachable, in establishing independence, in manifesting glory, in raising aloft elevation, and in revealing splendor, in the path of the Ever-Living and the Ever-Beloved.

- 994 Know that every created thing has a sign from God which betokeneth His sovereignty. And there is no doubt that the greatest of signs in both the genesis and the ultimate end is the Manifestation of God Himself. Since the affirmation of affirmation is contingent upon affirming the Manifestation of Affirmation, it is for this reason that the mention of prophethood has become conjoined with the mention of divine unity. For whosoever fails to acknowledge the second will remain veiled from the first.

- 995 Therefore in every Dispensation, the Exponents of God have hastened to exalt and elevate His Throne, and have striven to establish and glorify the Seat of His transcendent Oneness, so that through this means the Sun of the Divine Unity might shine upon the mirrors of all created things, making them ready to receive the Word of Unity in the next Resurrection. Know thou that at the beginning of every Revelation, it was the mention of God, not His Messenger, that was proclaimed - though the mention of God was made manifest through His Messenger and none other. Praise be to Him Who hath, in every dispensation, aided all contingent beings through His angels and strengthened all atoms through His effulgent manifestations.

- 996 Know thou that the Throne of Revelation in every Dispensation hath had no purpose save the establishment of the Word of Unity, nor shall it ever have any other aim. All that thou seest of commands and prohibitions hath been for the sake of establishing this Word, for through its establishment is proven its truth, and through certitude in it is found the path to its recognition. Consider Islam: one of its ordinances is that every soul must, when able, circumambulate the Kaaba which is made of clay. How can any soul declare "Muhammad is His Messenger" before first affirming the Word of Unity? And how can one acknowledge this as one of His commandments before remembering Him?

- 997 Thus consider to what heights the elevation of this House leadeth, and remain not veiled from its Source lest thou be veiled on the Day of its Culmination. The Ever-Living who dieth not, the All-Holy who passeth not away, the Self-Subsisting who changeth not, and the All-Beloved who altereth not hath ordained that all contingent beings should progress in such wise

را مستدرک باشند تا آنکه افتده ایشان راضی گردد و ارواح ایشان ساکن و انفس ایشان مطمئن و اجساد ایشان متلذذ تا آنکه سبب گردد بر قوت در اثبات اثبات و ارتفاع ارتفاع و امتناع امتناع و استقلال استقلال و استجلال استجلال و استعلاء استعلاء و استیفاء استیفاء در سبیل حی لا یزال و محبوب لا تزال و

- 994 از انجائی که اثبات اثبات فرع بر اثبات اثبات مظهر اثبات است از این جهت است که ذکر کلمه نبوت مقتدرن کشته اول را لابد خواهد گفت و اثبات اثبات میشود ولی هرگاه ثانی را نکوید بذکر کلمه توحید زیرا که هرکس کلمه ثانی را نکوید از اول محتجب میماند

- 995 از این سبب بوده که در هر ظهور ادلاء الله در امتناع و ارتفاع عرش مسرع بوده و در استقلال و استجلال کرسی صمدانیت مجد بوده تا آنکه باین سبب شمس کلمه توحید برالواح مرایای کل کائنات تابیده گردد و کل مستعد گردند از برای ظهور کلمه توحید در قیامت آخری و بدانکه اول هر ظهوری ذکر الله بوده نه ذکر رسول ولی ذکر الله از رسول ظاهر بوده نه از غیر رسول و حمد مراورا که در هر شان بملائکه خود مدد داده کل ممکنات را و بتجلیات مشرقه هود قوت عطا بخشیده کل ذرات را

- 996 و بدانکه عرش ظهور در هر ظهور غیر اثبات کلمه توحید هیچ قصد نفرموده و نخواهد نمود و آنچه می بینی از شئون اوامر و نواهی لاجل اثبات این کلمه بوده که باثبات آن دلیل بر اثبات آن گردد و بایقان آن سبیل بر ایقان آن گردد و نظر کنی در اسلام یک امر آن بر هر نفس در عمر خود بعد از استطاعت طواف بر حول کعبه است که از طین است و آن نفس که اراده مینماید تا اول متذکر کلمه توحید نگردد کجا میتواند بگوید محمد رسول او بوده و کار متذکر باو نگردد کجا میتواند بگوید این امریست از اوامر آن

- 997 پس نظر کنی که ارتفاع این بیت بکجا منتهی میگردد و محتجب از مبدء آن مشو تا يوم انتهاء محتجب ثنائی و محبوب داشته حی لا یموت و قدوس لا یفوت و قیوم لا یزول و محبوب لا یحول براینکه کل ممکنات بر نهج ترقی نمایند که در یومیکه من یظهره الله ارتفاع و امتنع ذکره

that on the Day when Him Whom God shall make manifest raises and exalts His Cause from the Most Hidden Mystery, and declares "Verily I am God, there is no God but Me," all shall be drawn unto Him and shall not be veiled by other conditions, but shall be guided by manifest signs whereof all are incapable.

- 998 Thus in every Dispensation all existence, both from the invisible kingdom and the visible realm, hath outwardly recognized its Beloved and through His veil hath attained unto His good-pleasure. Know thou that in every Dispensation that dawneth, all things take shelter beneath its shade according to their capacity, for it is from the Manifestation of God. Therefore, it was due to the lack of capacity of the inhabitants of each Dispensation, otherwise the power from God had been conferred. For instance, at the time of the manifestation of the Point of the Beloved, He wished that during His lifetime all who dwell on earth would acknowledge the unity of the sacred Divine Being and the prophethood of that infinite Throne, and would draw nigh unto Him through His commandments and prohibitions.

- 999 But the reason it did not come to pass was due to the weakness of the guides of that Dispensation who, in the words of the people of this age, were without proof. Otherwise, how could it be that the Manifestation of God would appear and a single atom remain on earth that did not seek shelter under His protecting shadow? It is not that God's power was not bestowed upon the inhabitants of each Dispensation, or that capacity was not granted, rather it was due to their remoteness. Consider the Dispensation of Jesus before Muhammad - had the guides of the Faith been discerning in their religion and established the proof of His Manifestation, why would a single letter of the Nazarenes remain on earth?

- 1000 Know then that in every Dispensation, as soon as its inhabitants see their own needs fulfilled, they remain veiled from the divine purpose. Consider the Dispensation of the Point of the Furqan (Muhammad), how many sovereigns appeared among His people, all content with their limited dominions and remaining veiled from establishing that which God had promised - to make His Faith triumph over all religions - otherwise why would there be today a single soul other than the Letters of the Furqan upon the earth? Likewise observe in every Dispensation, and be discerning in every concealment. Do not lower your ambition if God causes the manifestations of power to flow through your hands, and be not content with limitations, for the grace of the Ever-Living One has always exceeded all bounds.

از غیب الغیوب ذکر انی انا الله لا اله الا انا میفرماید کل منجذب کشته و بشئون دیگر محتجب نکشته و بایات ظاهرات که کل از آنها عاجز هستند مهتدی کشته

- 998 آنکه کل وجود از ملکوت غیب و جبروت شهود در هر ظهوری محبوب خود را ظاهرا شناخته و بحجاب او مستدرک رضای او کشته و بدانکه در هر ظهوری که طالع میکرد کل شیء در ظل ان مستظل بوده باستحقاق ان زیرا که ظهور الله بوده اگر داخل نکشته از عدم استعداد سکان ان ظهور بوده والا قدرت من الله تعلق گرفته مثلا حین ظهور نقطه محبوب میداشت حی سبحان که در حیات ان کل ما علی الارض مقرر بوحدانیت ذات مقدس الهی و نبوت ان عرش غیر متناهی کردند و باوامر و نواهی ان متقرب بسوی ان باشند

- 999 ولی هر قدر که نشد از ضعف ادلاء ان ظهور بوده که بقول ابنای این زمان بی مدرک بوده والا چگونه میشود که ظهور الله ظاهر گردد و ذره بر روی ارض ماند که در ظل ظلال ظلالیت ان مستظل نگردد نه این است که قوت خداوند در هر ظهور بسکان ان عطا نفرموده یا قدرت نبخشیده بلکه از جهه بعد ایشان بوده نظر کن در ظهور عیسی قبل محمد که اگر ادلای ایمان باو در دین خود مستبصر بوده و مثبت اثبات الظهور چرایک حرف از نوریه بر روی ارض باقی باشد

- 1000 پس بدانکه در هر ظهور همینقدر که سکان ان ظهور ما یحتاج خود را در نزد خود جمع می بینند از مقصود الهی محتجب میمانند نظر کنی در ظهور نقطه فرقان که چه قدر سلاطین در امت او ظاهر کشته و همه بحد محدود ملک خود راضی کشته و از اثبات اثبات برانچه خداوند وعده فرموده لظهره علی الدین کله محتجب کشته والا چرا امروز یک نفس غیر از حروف فرقان برفوق ارض باشد و همچنین مشاهده کن و در هر ظهوری و مستبصر شو در هر بطونی و همت را پست مکردان اگر خداوند عالم ظهورات قدرت بریدت جاری فرماید و بحد حدود خود راضی مشو که فضل وجود حی لم یزل از حد وعد بیرون بوده

- 1001 If He Whom God shall make manifest should appear and there remained a single letter other than the Letters of "There is no God but God" in the paradise of manifestation, how could the inhabitants of this Dispensation claim to have established the proof and essence of faith, when the first principle of religion was this word, and after its establishment all other things were under its shadow? God desires that no thing should remain in His knowledge except that it enter beneath the shadow of affirmation, so that on the Day of His Manifestation He shall not witness from any soul any word but "yea." Otherwise what benefit is there if throughout one's life one says "There is no God but God" but on the Day of God's Manifestation does not truthfully say "yea"?
- 1002 This is why at once all deeds become as nothing, for they have remained veiled from its most precious essence and remote from its purest essence. Were a Manifestation to appear and all to prostrate beneath His shadow through the inherent right of His sacred Being, through the compelling and overwhelming grace of His existence, then would the breezes of paradise waft over the hearts of all contingent beings through His existence. And when thou seest that in every Dispensation He loveth to cause His servants to enter the paradise of His good-pleasure through compelling power and might, this is because they do not, of their own accord, render due acknowledgment of His oneness, nor do they recognize the Manifestation thereof, nor do they heed His commandments.
- 1003 Were it not so, His grace and bounty are too exalted and glorious. Since He seeth that they do not willingly worship their Lord nor prostrate themselves before their Object of Adoration as becometh His station, He is content to compel and constrain some, that this may cause others to be drawn and freely submit. This too proceedeth from naught save His grace, favor, bounty, generosity, loving-kindness and mercy. Otherwise, He hath ever been and will ever be independent of all things and self-sufficient, above all that hath been or will be created. But since He beholdeth that all have been created to acknowledge His oneness, and seeth all veiled therefrom, He therefore commandeth the guidance of His servants and loveth that all should, in every Dispensation, enter into His good-pleasure.
- 1004 Consider how this is the fifth Dispensation, and two thousand seven hundred and seventy-one years have passed, yet the followers of Moses still follow the Torah which was their Book in that Dispensation. Such is how affirmation affirmed and denial denied. And this despite that in every Dispensation the
- واکر من یظهره الله طالع کردد ویک حرف
غیر از حروف الا الله در رضوان ظهور باشد
بجا سکان این ظهور اثبات اثبات و نفس نفس
نموده و حال آنکه اول دین این کلمه بوده و بعد
از ثبوت این شئون دیگر در ظل این بوده و اینکه
محبوب میدارد خداوند که هیچ شیء در علم او
باقی نماند الا آنکه در ظل اثبات داخل کردد از
برای آنکه در یوم ظهور خود از هیچ نفس کلمه
غیر بلی شاهد نکردد والا چه نفع می بخشد که
در طول عمر خود لا اله الا الله گوید و در یوم
ظهور الله یک بلی بحق نکوید
- و این است که یک دفعه کل اعمال لا شیء
میکردد زیرا که از جواهر الجواهر ان محتجب
کشته و از سازج السواذج ان مبعود مانده
اگر ظهوری ظاهر وکل در ظل ان مستسجد
باستحقاق ذات مقدس ادنه بر اجتناب و اقتدار
فضل وجود او انوقت اریاح جنت برافنده
کل ممکنات تاییده و اینکه می بینی در هر ظهور
باجتناب و اقتدار محبوب میدارد که عباد خود را
داخل رضوان فرماید از این جهت است که
خود انها باستحقاق الله توحید اورا بجا نمایاوند
و اقرار بر مظهر ان نمینمایند و اعتراف براواخر
نواهی ان نمیکند
- والا جود و فضل او اعلی و اجل چونکه می بیند
بطوع و رغبت عبادت معبود خود را نمینمایند
و سجده از برای مسجود خود باستحقاق او
نمیکند راضی میشود براقبتار و اجتناب بر بعضی
تا آنکه سبب کردد بر ارتغاب و اطواع خلقی
دیگر و اینهم نبوده الا از فضل وجود او و من
واحسان و کرم و لطف و رحمت او والا او لم یزل
ولا یزال غنی بوده از هر شیء و مستغنی بوده
از کل ما خلق و یخلق و لکن چونکه مشاهده
میفرماید که کل از برای توحید او خلق شده
وکل را محتجب می بیند از این جهت است که
امر میفرماید بهدایت عباد خود و محبوب میدارد
و براینکه کل در هر ظهوری داخل رضای ان
کردند
- نظر کن این ظهور ظهور خامس است که دو
هزار و هفتصد و هفتاد و یک گذشته و هنوز از
امت موسی بتوریه که کتاب خود در ان ظهور
بوده عاملند این نوع اثبات اثبات و نفی نفی است
و حال آنکه در هر ظهوری اسباب استیلاء و
قدرت از برای سکان ان ظهور فراهم آمده ولی

means of ascendancy and power were made available to its people, yet they remained occupied with themselves and deemed those days precious while remaining veiled from the fruits of true affirmation.

خود بخود مشغول ودو روز انرا مغتم واز ثمره اثبات اثبات محتجب

- | | | | |
|------|--|------|---|
| 1005 | Reflect thou that God hath not created anything in vain, and for everything He hath created, He first took from it acknowledgment of His unity, then recognition of the Manifestation of His Self in that Dispensation wherein He appeared, then of whatsoever was revealed through that Manifestation from the greatest to the least. And in mentioning this Name He hath loved the mention of this Letter by day and night in the number of Ha. Marvel not at this, for this too is a command like other commands. How dost thou circumambulate mere clay when it was God's command - look to the command, not its outward form. The All-Wise One issueth commands and prohibitions with wisdom, and He is the Best of Judges. | 1005 | قدری تدبر و تفکر نموده که خداوند عالم خلق نفرموده هیچ شیء را عبث و هر شیء را که جعل فرموده اول اعتراف بوحدانیت خود را از او گرفته و بعد اقرار بمظهر نفس خود را در ان ظهوری که ظاهر بوده و بعد بانچه از مظهر انظهور ظاهر کشته از دره تا ذره و در ذکر این اسم ذکر این حرف را محبوب داشته در لیل و نهار عدد هاء و مستعجب مشو که این هم امری است مثل اوامر دیگر چگونه در حول طین طواف میکنی که امرالله بوده نظر بامر نوده نه بشئون ان که حکیم علی الاطرق از حکمت امر و نهی میفرماید |
| 1006 | If thou art veiled from what He hath ordained, thou wouldst be held to account, but if thou hast forgotten, He is too exalted to question thee concerning it. He is the Self-Sufficient, the Most High. | 1006 | و او بوده بهترین عالین و اگر محتجب کشتی برانچه حکم فرموده مکترم میکردی و اگر فراموش نموده او اجل از این بوده که از تو سؤال فرماید وهو الغنی المتعال |
| 1007 | (10. al-anwar) | 1007 | (الانور) |
| 1008 | (mode of verses) | 1008 | |
| 1009 | In the Name of God, the Most Luminous, the Most Luminous | 1009 | بسم الله الانور الانور |
| 1010 | In the Name of God, the Light of the Twin Lights In the Name of God, the Light of Luminous Radiance In the Name of God, the Light of All Lights In the Name of God, the Light of Illumination In the Name of God, the Light of Brilliance In the Name of God, the Light of Effulgence In the Name of God, the Light of Rare Splendors In the Name of God, the Light of Luminous Emanations In the Name of God, the Illuminator, the All-Luminous In the Name of God, the Illuminator, the All-Luminous In the Name of God, the Source of Light, the All-Illuminating In the Name of God, the Source of Light, the Twin Lights In the Name of God, the Mutual Illuminator, the Source of Light In the Name of God, the Resplendent, the All-Resplendent In the Name of God, the Radiant, the All-Radiant. | 1010 | بسم الله النور ذی النوارین بسم الله النور ذی النوراء بسم الله النور ذی الانوار بسم الله النور ذی النوار بسم الله النور ذی النور بسم الله النور ذی النواسه * بسم الله النور ذی النادرات بسم الله النور ذی التورات بسم الله المنور المنور بسم الله المنور المنور بسم الله النور النور بسم الله المتناور المتناور بسم الله المتنور المتنور بسم الله المتنور بالله الله الانور الانور |
| 1011 | By God, God, the Most Luminous, the Most Luminous By God, God, the Light of the Twin Lights By God, God, the Light of Luminous Radiance By God, God, the Light of All Lights By God, God, the Light of Illumination By God, God, the Light of Brilliance By God, God, the Light of Effulgence By God, God, the Light of Luminous Emanations By God, | 1011 | بالله الله النور ذی النوارین بالله الله النور ذی النوراء بالله الله النور ذی الانوار بالله الله النور ذی النوار بالله الله النور ذی النور ذی النواثر بالله الله النور ذی الناورات بالله الله النور ذی التورات بالله الله المنور المنور بالله الله المنور |

God, the Light of Radiant Manifestations By God, God, the Illuminator, the All-Luminous By God, God, the Illuminator, the All-Luminous By God, God, the Source of Light, the All-Illuminating By God, God, the Source of Light, the Twin Lights By God, God, the Mutual Illuminator, the Source of Light By God, God, the Resplendent, the All-Resplendent By God, God, the Radiant, the All-Radiant By God, God, the Mutual Illuminator, the All-Illuminating By God, God, the Seeker of Light, the All-Radiant By God, God, the Light, the Light By God, God, the One, the All-Luminous

المنور بالله الله الناور النوار بالله الله الناور النور
بالله الله المتناور المتناور بالله الله المتناور المتناور بالله
الله المتناور المتناور بالله الله المتناور المتناور بالله الله
المستور المتناور بالله الله النور النور بالله الله الواحد
النور

- 1012 In the Name of God, the One, the All-Luminous! In the Name of God, the One, the Light! By God, the One, the Light! In the Name of God, the One, the Light! By God, the Light of Light! In the Name of God, the Light of Light!

1012 بسم الله الواحد النور بالله الله الواحد النور بسم
الله الواحد النور بالله الله الواحد النور بسم الله
الواحد النور بالله الله النور النور بسم الله النور
النور

- 1013 There is no God but He, the Light of Light! There is no God but He, the Light of Light! There is no God but He, the Rare, the Rare! There is no God but He, the All-Luminous, the All-Illuminating! There is no God but He, the All-Luminous, the All-Illuminating! There is no God but He, the One, the All-Illuminating! There is no God but He, the One, the Light! There is no God but He, the One, the Light! There is no God but He, the Light of Light! There is no God but He, the Illuminator, the Illuminator! There is no God but He, the Illuminator, the Illuminator! There is no God but He, the One, the Two Lights! There is no God but He, the Source of Light, the Source of Light! There is no God but He, the Luminous, the Luminous! There is no God but He, the Light of Light! There is no God but He, the All-Resplendent, the All-Resplendent! There is no God but He, the All-Resplendent, the All-Illuminating! There is no God but He, the Light-Seeking, the Light-Seeking!

1013 الله لا اله الا هو النور النور الله لا اله الا هو النور
النور الله لا اله الا هو النادر النادر الله لا اله الا
هو الناور النوار الله لا اله الا هو الناور النوار الله
لا اله الا هو الواحد النوار الله لا اله الا هو الواحد
النور الله لا اله الا هو الواحد النور الله لا اله
الا هو النور النور الله لا اله الا هو النور النور الله
لا اله الا هو النور النور الله لا اله الا هو الواحد
النور الله لا اله الا هو المتناور المتناور الله لا اله الا
هو المتناور المتناور الله لا اله الا هو النور النور الله لا
اله الا هو المتناور المتناور الله لا اله الا هو المتناور
الناور الله لا اله الا هو المستور المستور الله لا اله
الا هو النور النور

- 1014 Verily, I am God! There is no God but Me, the Most Luminous, the Most Luminous! Verily, I am God! There is no God but Me, the Light of Light! Verily, I am God! There is no God but Me, the Light of Light! Verily, I am God! There is no God but Me, the One, the All-Illuminating! Verily, I am God! There is no God but Me, the One, the All-Illuminating! Verily, I am God! There is no God but He, the One, the All-Illuminating! Verily, I am God! There is no God but Me, the One, the All-Luminous! Verily, I am God! There is no God but Me, the One, the Light! Verily, I am God! There is no God but Me, the One, the Possessor of Light! Verily, I am God! There is no God but Me, the One, the Light! Verily, I am God! There is no God but Me, the One, the Light! Verily, I am God! There is no God but Me, the Source of Light, the Source of Light!

1014 اننى انا الله لا اله الا انا النور النور اننى انا
الله لا اله الا انا النور النور اننى انا الله لا اله
الا انا النور النور اننى انا الله لا اله الا انا الواحد
النوار اننى انا الله لا اله الا انا الواحد النوار اننى
انا الله لا اله الا هو الواحد النوار اننى انا الله لا
اله الا انا الواحد النور اننى انا الله لا اله الا انا
الواحد النور اننى انا الله لا اله الا انا الواحد ذو
النور اننى انا الله لا اله الا انا الواحد النور اننى
انا الله لا اله الا انا الواحد النور اننى انا الله لا اله
الا انا النور المتناور اننى انا الله لا اله الا انا النور
المتناور اننى انا الله لا اله الا انا المتناور المتناور

Verily, I am God! There is no God but Me, the Luminous, the Luminous! Verily, I am God! There is no God but Me, the All-Resplendent, the All-Resplendent! Verily, I am God! There is no God but Me, the All-Resplendent, the All-Illuminating! Verily, I am God! There is no God but Me, the Light-Seeking, the Light-Seeking!

اننى انا الله لا اله الا انا المتناور المتناور اننى انا الله
لا اله الا انا المستنور المستنور

1015 Unto God belongeth the radiance and the twin lights and the illumination of the heavens and the earth and whatsoever lieth between them. And God is the Illuminator, the Source of Light, the All-Resplendent. And unto God belongeth the kingdom and sovereignty of the light of the heavens and the earth and whatsoever lieth between them. And God is the twin lights, the Source of Light, the All-Resplendent. Say: God is more luminous than every possessor of lights. None can withhold himself from the sovereignty of His lights, whether in the heavens or in the earth or in what lieth between them. Verily, He is the Illuminator, the All-Luminous, the Radiant. Say: God is more luminous than every possessor of lights. None can withhold himself from the radiance and twin lights of His illumination, whether in the heavens or in the earth or in what lieth between them. Verily, He is the Illuminator, the All-Luminous, the Radiant. Say: God is more luminous than every possessor of light. None can withhold himself from the radiance and twin lights of His light, whether in the heavens or in the earth or in what lieth between them. Verily, He is the Illuminator, the All-Luminous, the Radiant.

1015 والله نوير نوران انتوار السموات والارض وما
بينهما والله نوار منتور متناور والله ملك سلطان
نور السموات والارض وما بينهما والله نوران
منتور متناور قل الله انور فوق كل ذى انوار لن
يقدر ان يمتنع عن ملك سلطان انواره من احد
لا فى السموات ولا فى الارض ولا ما بينهما انه
كان نوارا ناورا نويرا قل الله انور فوق كل ذى
انوار لن يقدر ان يمتنع عن نوير نوران انواره من
احد لا فى السموات ولا فى الارض ولا ما بينهما
انه كان نوارا ناورا نويرا قل الله انور فوق كل ذى
نور لن يقدر ان يمتنع عن نوير نوران نوره من احد
لا فى السموات ولا فى الارض ولا ما بينهما انه
كان نوارا ناورا نويرا والله انوار ما خلق ويخلق من
كل شىء والله نوار منتور متناور

1016 Glory be unto Thee, O God! Verily Thou art the Light of the heavens and the earth and whatsoever lieth between them. Thou bestowest light upon whomsoever Thou willest, and withdrawest it from whomsoever Thou willest. Thou exaltest whom Thou willest, and abaseth whom Thou willest. Thou raisest up whom Thou willest, and bringest down whom Thou willest. Thou enrichest whom Thou willest, and makest poor whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst whatsoever Thou willest by Thy command. Verily Thou art the Most Luminous of the luminous ones.

1016 سبحانك اللهم انك انت نور السموات والارض
وما بينهما لتوئين النور من تشاء ولتنزع النور عن
تشاء ولتعز من تشاء ولتذل من تشاء ولترفعن من
تشاء ولتنزلن من تشاء ولتغنين من تشاء ولتفقرن
من تشاء فى قبضتك ملكوت كل شىء تخلق
ما تشاء بامر انك انت انور الانورين

1017 Say: O God! Thou art the Light of lights. Thou bestowest light upon the possessors of light, and withholdest it from the bearers of light. Thou raisest the people of light unto the highest paradise of glory in the Ridvan, and castest down the might of the people of light into the uttermost depths of the fire. Verily Thou art the King, the Supreme, the Sovereign, the Single, the Almighty, the Exalted, the Beneficent.

1017 قل اللهم انك انت نوران النوارين لتوئين النور
ذى الانوار ولتمنعن النور عن ذوى الانوار
ولترفعن اولو الانوار الى رفرف العز فى الرضوان
ولتنزلن عز اولو الانوار الى منتهى البعد فى
التيران انك انت الملك المهيمن السلطان والفرد
المقتدر المتعالى المنان

1018 Say: O God! Thou art the Light of the heavens and the earth and whatsoever lieth between them. Thou chooseth for Thy light whom Thou willest, and withholdest Thy light from

1018 قل اللهم انك انت نور السموات والارض
وما بينهما تختص بنورك من تشاء ولتمنعن عن

whom Thou wilt. Through Thy light Thou exaltest whom Thou wilt, and without Thy light Thou abaseth whom Thou wilt. By Thy light Thou raisest up whom Thou wilt, and withdrawest Thy light from whom Thou wilt. Through Thy light Thou renderest victorious whom Thou wilt, and without Thy light Thou forsakest whom Thou wilt. Nothing whatsoever escapeth Thy knowledge, whether in the heavens or on the earth or between them, and nothing in the kingdom of command or creation or below them can frustrate Thee. Verily Thou art the Illuminator of the illumined ones.

نورک من تشاء ولتعز بنورک من تشاء ولتذلن بدون نورک من تشاء ولترفعن بنورک من تشاء ولتنزلن نورک من تشاء ولتنصرن بنورک من تشاء ولتخذلن بدون نورک من تشاء انک لن یغرب عن علمک من شیء لا فی السموات ولا فی الارض ولا ما بینهما ولا یعجزک من شیء فی ملکوت الامر ولا الخلق ولا ما دونهما وانک انت نوار النوارین

1019 Say: O God! Thou art the Most Luminous of the luminous ones. Thou bestowest light and radiance upon whomsoever Thou wilt among Thy servants from among the people of light and radiance who sacrifice themselves in the path of Thy Word and who unto Thee do turn in supplication.

1019 قل اللهم انک انت انور الانورین لتوءتین النور والنوراء من تشاء من عبادک من اولی النور والنوراء الذین یفدون انفسهم فی سبیل کلمتک وهم الیک لیرغبون

1020 This is a Book from God, the Supreme, the Self-Subsisting, unto Him Whom God shall make manifest. Bear thou witness that there is none other God but Me, the Supreme, the Self-Subsisting. Verily the Light mentioned in the Furqan referreth to the letter Ha, wherein naught remained that He loved save its affirmation. Thus doth God cause to enter into His light whomsoever He willeth. There is none other God but He, the Single, the All-Luminous.

1020 هذا کتاب من عندالله المهیمن القیوم الی من یشهره الله ان اشهد انه لا اله الا انا المهیمن القیوم وانما النور فی الفرقان ذکر کلمه الهاء حیث لم یبق له من شیء یحیه عن الاثبات کذلک یدخل الله فی نوره من یشاء انه لا اله الا هو الواحد النوار

1021 O thou who art named by that letter in the Furqan! Bear thou witness that there is none other God but Me, the Single, the All-Luminous. Verily the name of Light was thy name aforetime in the Furqan wherein naught is seen save the lights of God, the Single, the All-Luminous. And after thou didst witness what was decreed concerning the letter Ha, observe how God exalteth His light among those who have been given Islam, all of whom glory in His remembrance. Perchance in every year a thousand thousand souls enter the house of light. Thus doth God exalt the light of light through His light. Verily He is the Illuminator of lights. How many servants are enriched through the mention of light while they live!

1021 ان یاسمی ذلک الحرف فی الفرقان فاشهد انه لا اله الا انا الواحد النوار وان اسم النور اسم مسماک من قبل فی الفرقان حیث لا یری فیہ الانوار الله الواحد النوار ورایت بعد ما شهدت علی ما قضی علی کلمه الهاء کیف یعز الله نوره الذینهم اوتوا الاسلام کل بذکره یتعززون ربما فی کل حول یدخل بیت النور الف الف نفس کذلک یرفع الله نور النور بنوره انه لمنور النور وکم من عباد یشغنون بذکر النور وهم یعیشون

1022 This is the ultimate fruit of light, whereas on the first day there was none to veil the eye of light except that God raised up servants from among the people of the cities. Thus doth God show thee the abode of the hereafter that thou mayest be of the thankful ones.

1022 هذا اخر اثمار النور حیث یوم الاول لم یکن احد ان یشترعین النور الا وقد ابعت الله عبادا من اولی القرى کذلک یریک الله دار الاخره لتکون من الشاکرین

1023 Verily thou hast seen what thou hast seen and heard what thou hast heard, and God thy Lord hath shown thee in thine hereafter the glory of this and caused thee to hear the exaltation of that. This is the true end for the God-fearing. However, they who glory in the mention of light in the Qur'an - not one among

1023 وان رایت ما رایت او سمعت ما سمعت وقد اراک الله ربک فی اخراک عز هذا واسمعک ارتفاع ذلک هذا عاقبه الحق للمتقین ولكن الذینهم یتعززون بذکر النور فی الفرقان احد منهم نورالله لا یعرفون حتی قد قضی القیمه وهم عن

them recognizeth the Light of God, even until the Resurrection hath come to pass, and they remain veiled from the Light of God. But in every Revelation God reneweth the creation of all things, that ye may be renewed. And We have renewed the Light of the Qur'an through the Light of the Bayan; these are they who proceed from light unto light, and in the light, before the light, are among the illumined ones.

نورالله محتجبون ولك الله في كل ظهور يجددنا خلق كل شيء لعلكم تتجددون وقد جددنا نورالفرقان بنورالبیان فالولئك هم من النور الى النور وفي النور لدى النور لمنورون

1024 I have witnessed what hath been decreed for them and have heard it, and God will cause thee to witness in thy latter end and will make thee hear that which will gladden thy heart, and above what will give pleasure, and far above what will give pleasure to all who take delight.

1024 قد شهدت ما قد قضى عليهم وسمعت وسيشهدك الله في اخراک ويسمعك ما يرضى به فواءدك وفوق ما يرضى وفوق فوق ما يرضى كل الراضيون

1025 By the life of that Light in the Furqan and that Light in the Bayan, there is no light before God more near in the Book, yet people do not know. Soon thou shalt behold the angels of Paradise and of the All-Highest descending there, and they shall be empowered by God's light. And verily, God hath specially chosen from all names the name of Light, since no veil remaineth therein that would prevent it from the affirmation of affirmations. Thus doth God exalt whomsoever He willeth from His presence. Verily, there is no God but Him, the One, the Illuminating.

1025 ولعمر ذلك النور في الفرقان ذلك النور في البيان لا نور عندالله واقرب في الكتاب ولكن الناس لا يعلمون فسوف ترين ملائكة الفردوس والرضوان ينزلون هنالك وهم بنورالله يتعززون وان ما اختص الله من الاسماء اسم النور لما لم يبق فيه حجابا يمنعه عن اثبات الاثبات كذلك يرفع الله من يشاء من عنده انه لا اله الا هو الواحد النوار

1026 And if thou wouldst be among those who understand the meaning of "God is the Light of the heavens and the earth" in the inmost essence after the outmost appearance, the Gate is the first to believe. Thus doth God remove the veils that thou mayest see with thine own eyes that God is Light from before and from after, and all are guided by His light. But ye shall observe the days of Him Whom God shall make manifest, for ye, O people of the Bayan, shall surely be tested.

1026 وان معنى الله نورالسموات والارض لو اردت ان تكون به من العالمين في باطن الباطن بعد ظاهر الظاهر الباب اول من امن كذلك يكشف الله الحجب لترين بعينيك بان الله نور من قبل ومن بعد وكل بنوره يهتدون ولكن ستراقبن ايام من يظهره الله فانكم انتم يا اولي البيان لمبتلون

1027 Perchance ye read these verses while ye yourselves depart from the light and enter into that which is not light, thinking ye do good - like those who recognized not Husayn, the Light of God, though they recited the verse of Light in God's Book, and afterward knew not the Illuminator of lights in the Bayan, though they recited all the verses of light in the Furqan.

1027 ربما تقرأون تلك الايات وانتم بانفسكم تخرجون عن النور وتدخلون في غير النور وتحسبون انكم محسنون مثل الذينهم ما عرفوا حسيناً نورالله وهم ايه النور في كتاب الله يقرأون ومن بعد ما عرفوا منور الانوار في البيان وهم ايات النور كلهن في الفرقان ليتلون

1028 Verily the lamp is mentioned as light because it consumeth itself and naught remaineth thereof. Thus doth God show you the lamps of light that ye may be guided. By the life of Him Whom God shall make manifest, the Light of lights is more luminous than all lamps, yet most people see not. Behold then the power of God, how He createth servants who are content to be a light unto God like the lamp that burneth itself and

1028 وان ما يذكر المصباح بالنور لانه يحرق ولم يبق له من شيء كذلك يريكم الله مصابيح الانوار لعلكم تهتدون ولعمر من يظهره الله نور الانوار انور من كل المصابيح ولكن اكثر الناس لا يبصرون فانظر في قدره الله كيف يخلق الله عبادا يرضون بان يكونون نورا لله مثل المصباح يحرقون بانفسهم

illumineth those around it. This is from God's grace upon them and upon you, yet ye give not thanks.

وَيَسْتَضِيئونَ مِنْ فِي حَوْلِهِمْ هَذَا مِنْ فَضْلِ اللَّهِ عَلَيْهِمْ
وَعَلَيْكُمْ وَلَكِنْكُمْ لَا تَشْكُرُونَ

1029 Thinkest thou the creation of light hath an equal? Say: Exalted is God above that! All are made just through God's light. See how they care not for negation nor for what is with it, and they worship God outwardly, though their numbers and their means testify, and the possessors of knowledge shall record all that for those who shall come after to remember. Thus doth God create power in the hearts of those given light. Similarly hast thou heard about the word Ha, when thousands of troops confronted him and seventy souls affirmed the affirmation and negated the negation, and they showed no patience in God's cause and closed not their eyes for an instant.

1029 اتحسبن ان خلق النور خلق عديل قل تعالى الله عن ذلك كل بنور الله ليعدلون انظر كيف لا يبالون بالنفي ولا بما عنده وعبدوا الله ظاهرين بعد ما تشهد اعدادهم واعدادهم واسبابهم واسبابهم وسيثبتون كل ذلك اولوالعلم في كتبهم للذينهم من بعد يذكرون كذلك يخلق الله القوه في قلوب الذين اتوا النور و مثل ذلك قد سمعت عن كلمه الحاء حيث لما قابلها الوف من الجنود بنفسه وسبعين عددا قد اثبتوا الاثبات وانفوا النفي وما صبروا في الله وما لا قدوا طرف عين

1030 It behooveth those given the Bayan to be like the people of light, but God bestoweth His grace upon whomsoever He wil- leth among His servants. Verily, there is no God but Him, the One, the Illuminating. And what thou seest of the deeds of those given Islam from the beginning of their lives to the end - that is because they have grown accustomed and per- sist unaware of what they earn. And if they become aware at God's manifestation, they do not affirm, for they act to earn God's good pleasure while remaining veiled from the eye of good pleasure, working day and night.

1030 ينبغي للذين اتوا البيان ان يكون مثل اولي الانوار ولكن الله يوءى الفضل من يشاء من عباده انه لا اله الا هو الواحد النوار وان ما ترى ما يعملن الذين اتوا الاسلام من اول عمرهم الى اخره ذلك بما استاءنسا وعادوا لا يشعرون ما يكسبون وان يشعرون عند ظهور الله لا يثبتون لانهم يعملون ليرضى الله عنهم ولكنهم قد احتجوا عن عين الرضاء وبالليل والنهار ليعملون

1031 Look at those given the Book - they all follow limits in their religion and think within themselves they attain God's good pleasure in their faith. They remember not that God's good pleasure was the good pleasure of Muhammad, the Messenger of God. When they veiled themselves from Him, they possessed no good-pleasure, yet they neither remember nor reflect. From dust they began, and unto dust they shall return. And verily, all that thou hast done from the beginning of thy life until now shall profit thee when thou sayest "There is no God but God" and art among the truthful ones. Say not "There is no God but God" unless thou deniest all else and bearest witness that all exists within the shadow of God's Remembrance, if thou be of them that speak.

1031 انظر الى الذين اتوا الكتاب كلهم في دينهم حدود يتبعون ويحسبون عند انفسهم بانهم رضاء الله في دينهم يذكرون وما يتذكرون ان رضاء الله كان رضاء محمد رسول الله من قبل لما احتجوا عنه لن يملكو من رضاء ولكنهم لا يتذكرون ولا يتفكرون يبدعون من الطين ثم الى الطين يرجعون وانك كل ما عملت من اول عمرك الى حينئذ ينفعك اذا تقولن لا اله الا الله و كنت من الصادقين ولا تقولن لا اله الا الله الا وان لا تشهدن من نفي وتشهدن كل في ظل ذكر الله فاذا كنت من القائلين

1032 And the words "There is no God but God" are not established unless they refer to none other than the Point of the Bayan and what He createth by His Word. This is what We have given thee of the essence of knowledge and wisdom, that thou mayest be of the thankful. And verily, whatsoever thou doest now returneth not unto God, though all pray night and day. If thou desirest to perform a deed, then perform one that returneth unto God, for this shall profit thee and all the worlds. Yea, if thou writest concerning this Cause to establish this Truth,

1032 ولا تثبت كلمه لا اله الا الله الا يذكران لاحق الا نقطه البيان ثم ما يخلق به بقوله هذا ما اتيناك من جوهر العلم والحكمه لكنت من الشاكرين وان حينئذ ما تعملن لا يرجع الى الله اذ كل بالليل والنهار ليعملون ان احببت ان تكسبن من عمل فاعمل عملا يرجع الى الله فان هذا ما ينفعك ثم كل العالمين بلى ان كتبت في ذلك الامر لاثبات ذلك الحق واهديت من نفس ذلك

and art guided by its very essence, it returneth unto God, the Protector, the Self-Subsisting. And whatsoever returneth unto God returneth unto the Manifestation of His Self. Do ye not see?

ما يرجع الى الله المهيم القويم وما يرجع الى الله
يرجع الى مظهر نفسه افلا تبصرون

1033 And whatsoever returneth unto the Manifestation of His Self returneth unto God. Do ye not remember? Think ye that the reckoning and the balance are in a world other than this? Say: Glory be to God above what they imagine! We have set up the balance and have reckoned all things. One saith: We were indeed the reckoners. All who have said "yea" have We caused to enter the fire with them that are veiled. And verily We counsel thee to perform a deed that returneth unto Him Whom God shall make manifest, for this is an glory impregnable and mighty, which God giveth not save to His sincere servants. Behold how all upon the earth work for God, yet they work not for God save they who work for Me, and all others work for other than God and perceive it not.

1033 وما يرجع الى مظهر نفسه يرجع الى الله افلا
تذكرون تحسبون ان الحساب والميزان في غير هذا
العالم قل سبحان الله عما يظنون قد وضعنا الميزان
وحسبنا كل شيء يقول واحد انا كنا حاسبين
كل من قال بلى قد ادخلناه في النار مع المحاجين
وانا لنوصينك تعملن عملا يرجع الى من يظهره
الله وان هذا عز ممتنع منيع لا يوءت الله الا عباده
المخلصين انظركم من خلق فوق الارض كل الله
يعملون ولكن ما يعملون الله الا من يعملون لى
وما دونهم لغير الله يعملون ولا يشعرون

1034 Therefore perform a deed that returneth unto God, that what thou hast wrought in thy life may not be lost, for this is of God's bounty to all the worlds. And verily what thou hast desired of the traces of God - We were indeed the senders thereof. And what thou hast mentioned of the remembrance of him who reciteth the verses of God - We were indeed the teachers thereof. When the mirrors of his being were refined, We revealed Ourself unto him thereby and made him a remembrance for all the worlds. And when the crystal of his essence was purified, it reflected God, his Lord, and his being reflected that which God had revealed unto it. Thus doth God choose whom He willeth from among His servants. He is the All-Knowing, the All-Wise.

1034 فلتعملن عملا يرجع الى الله لان لا يضيع ما قد
عملت في حياتك فان هذا من فضل الله على
العالمين وان ما قد اردت من اثر الله انا كنا مرسلين
وان ما قد ذكرت من ذكر من يتلو كلمات الله انا
كنا لمعلمين لما رقت مرات كينونيته قد تجلينا له
به وجعلناه ذكرا للعالمين ولما لطف بلوريه ذاتيته
قد حكك عن الله ربها وتعكست كينونيتها عما
تجلى الله لها بها كذلك يصطفى الله من عباده
من يشاء انه علام حكيم

1035 Write thou what appeareth from the mirrors of God, for it is of the lights of sanctified glory. Yet be thou assured that he calleth unto God, my Lord and thy Lord, and he hath naught save through God. We have chosen him for Our remembrance that he may render victorious aid unto them who have been given the Bayan and that he may be for them a mighty glory. Is there any god besides God? Say: Glory be to God! All are His servants and all worship Him. And concerning what thou hast mentioned of him who wisheth to bear witness to what existeth between His Prophet and God, his Lord, say: Yea, We were indeed aware thereof. And We shall show thee when We please, but be thou of them that carefully examine.

1035 فستكتبن ما يظهر من مرات الله فانه من انوار
قدس منير ولكن ايقن انه يدعو الى الله ربى
وربك وما له من شيء الا بالله قد اصطفيناه
لذكرنا لينصرن الذين اتوا البيان نصرا عظيما
وليكونن لهم عزا منيعا اله مع الله قل سبحان
الله كل عباد له وكل له عابدون وان ما قد
ذكرت عنم يرد ان يشهدن على ما يكن نبيه وبين
الله ربه قل بلى انا كنا به عالمين وسريتك اذا
نشاء ولكنك كن من المتدققين

1036 For God proves through what He hath created and shall create, and proves through whomsoever He willeth to guide. These are the verses of God from His presence, by which all are guided.

1036 بما يحتاج الله بما خلق ويخلق ويحتاج بمن يريد ان
يهدي تلك ايات الله من عنده كل بها يهتدون

- 1037 Say: Write down the letters from alif to ghayn, then remove four, then take what remains after the four, then bear witness to what thou hast, and enter not thereby into God's religion that by which God shall prove thee, even as He proveth all believers. Draw thou proof from that whereby God thy Lord drew proof in the Qur'an, and thereafter in the Bayan, for this is greater than that concerning which men enquire.
- 1037 قل فلتكتب الحروف من الالف الى الغين ثم اطرح رباعا ثم خذ حرف الباقي من بعد الرباع ثم اشهد على ما عندك ولا تستدخلن به في دين الله ما يحتاج الله بك مثل ما يحتاج به على كل المومنين فلتستدلن بما استدلل الله ربك في الفرقان ثم من بعد في البيان فان هذا اكبر عما كان الناس يستلون
- 1038 Bear thou witness that the verses of God aforetime in the Qur'an are greater than the verses of the Prophets, and He establisheth thereby whatsoever He willeth in the Qur'an, but men in their religion neither ponder nor remember.
- 1038 ولتشهدن بان آيات الله من قبل في الفرقان لا كبر عن آيات النبيين ويثبت بها ما يشاء في الفرقان ولكن الناس في دينهم لا يتفكرون ولا يتذكرون
- 1039 Make thou thy name to excel in the Bayan by helping God with a mighty help. This is how thou helpest thine own self, and God is the best of helpers and refuge. Otherwise thy life hath been decreed before and shall be decreed hereafter, and thou shalt return unto God and wish to return and seek God thy Lord's help with mighty help. Yet We desire not that thou shouldst grieve for Us even to the weight of a mustard seed, but rather that thou shouldst rejoice. Help thou God thy Lord with such help as shall satisfy thyself and all believers, for this is better than all thou hast done in thy life or shalt do hereafter, and God is the best of judges.
- 1039 فاستبق اسمك في البيان بان تنصرن الله نصرا عزيزا ذلك ما تنصرن به نفسك والله خير نصار متناص والا قد قضى حياتك من قبل وسيقضى من بعد وسترجعن الى الله وتتمنين ان ترجعن وتستنصرن الله ربك نصرا عزيزا ولكن ما اردنا ان تحزن فينا قدر خردل الا وان تبهجن فلتنصرن الله ربك نصرا ترضى به نفسك ثم كل المومنين فان هذا خير عن كل ما قد عملت في عمرك او تعمل من بعد والله خير الحاكمين
- 1040 Remember thou the mention of thy Lord's name, the Chosen, the Chosen. Say: We have mentioned thee before, so seek thou help from God and be of them that are steadfast. And if there be the mention of thy Lord's name, the All-Praised, the Kind, mention Him from thy Lord with a gracious mention and grieve not.
- 1040 واذكر ذكر اسم ربك المرتضى المرتضى قل انا قد ذكرناك من قبل فلتستعين بالله وكن من المثبتين وان كان هنالك ذكر اسم ربك الحمد اللطيف فاذكره من عند ربك بذكر جميل وان لا تحزن
- 1041 Write thou all the Bismillahs to the number of all things and deliver them unto God's veiled servants. And write in what thou writest that this is what thou hast found from him who first believed in God and His verses in Tus. We have mentioned him as a remembrance for them that remember, that perchance through thy guidance a soul may be guided, and this is better for thee than what thou doest by night and day, if thou be of them that ponder.
- 1041 فلتكتبن البسملات كلهن عدد كل شيء ولتبغين الى عباد الله المحاجين ولتكتبن فيما تكتب بان هذا ما قد وجدت من عند اول من امن بالله وآياته في الطوس قد ذكرناه ذكرا للمتذكرين لعل يهتدى بهداك من نفس وذلك خير لك عما تعملن بالليل والنهار ان كنت من المتفكرين
- 1042 (mode of prayers)
- 1042 1042
- 1043 In the name of God, the Most Luminous, the Most Luminous
- 1043 بسم الله الانور الانور
- 1044 Glorified art Thou, O my God! I bear witness, and all things testify, that Thou art the Light of the heavens and earth and all that lies between them, the Illuminator of all who dwell in the kingdom of command and creation and whatsoever lieth beneath them, and the One Who enlighteneth all who abide
- 1044 سبحانه اللهم لا شهدتك وكل شيء بانك انت نور السموات والارض وما بينهما ونور من في ملكوت الامر والخلق وما دونهما ومنور من في ملكوت العلى الى الذره الادنى وما دونهما لم تزل

in the realm on high, even unto the most minute atom and whatsoever lieth beneath it. Thou hast ever been Light before all light, Light after all light, Light above all light, and Light with all light.

1045 I beseech Thee by Thy Light whereby Thou hast illumined the heavens and earth and all that lieth between them, and renewed the creation of all things, and manifested Thyself, and shone forth upon all things through Thy might, and established the Hour, and brought forth the Resurrection, and abrogated all guidance, and raised up divine authority, and sent down sufficiency, and perfected loving providence, that Thou mayest send down upon the Dayspring of Thy Light amidst the lights, and the Setting-Place of Thy Light in the depths of lights, and upon the Guides of Thy Light in the kingdom of earth and heaven, from all Thy glory its most glorious, from all Thy majesty its most majestic, from all Thy beauty its most beauteous, from all Thy grandeur its most grand, from all Thy light its light, from all Thy mercy its most expansive, from all Thy words their most perfect, from all Thy names their most great, from all Thy might its most mighty, from all Thy will its most conclusive, from all Thy knowledge its most penetrating, from all Thy power its most potent, from all Thy causes those most beloved by Thee and most impregnable before Thee, from all Thy honor its most honorable, from all Thy sovereignty its most enduring, from all Thy dominion its most distinguished, from all Thy loftiness its most exalted, and from all that Thou art, from Thy most excellent and unapproachable names and Thy most sublime and elevated attributes, that which befitteth the sublimity of Thy hallowed glory and the exaltation of Thy mighty power.

1046 Thou art He Whom all recognize in Thy oneness, Thou art He before Whom all prostrate themselves in Thy self-subsistence, Thou art He to Whom all are certain in Thy unity, Thou art He to Whom all submit in Thy Lordship, Thou art He before Whom all humble themselves in Thy Self-Sufficiency, Thou art He unto Whom all are drawn by the lights of Thy countenance, and Thou art He unto Whom all are attracted by the signs of Thy might. None besides Thee, O my God, hath any manifestation whereby Thou mightest be known, nor anything besides Thee, O my Beloved, hath any hiddenness whereby Thou mightest be described. Thou hast ever been rich in Thine own Essence independent of Thine Essence - how then can I mention Thee in Thy independence from Thy creation?

1047 Thou wilt ever remain self-sufficient in the self-sufficiency of Thy Self from Thy Self - how then can I mention Thee in Thy freedom from all else but Thee? Glory be unto Thee! Glory

كنت نورا قبل كل نور ونورا بعد كل نور ونورا
فوق كل نور ونورا مع كل نور

1045 اسئلك بنورك الذي اشرفت به السموات
والارض وما بينهما وجددت به خلق كل شيء
ء واطهرت به نفسك وتجليت به على كل
شيء ء بعزك واقت به الساعه واطهرت به
القيمه وانسخت به الدلاله وارفعت به الولايه
ونزلت به الكفايه واتممت به العنايه ان تنزلن
على مطلع نورك في الانوار ومغرب نورك
في ليج الانوار وعلى ادلاء نورك في ملكوت
الارض والسماء من كل بهائك ابهاه ومن كل
جلالك اجله ومن كل جمالك اجمله ومن
كل عظمتك اعظمها ومن كل نورك نوره
ومن كل رحمتك اوسعها ومن كل كهانتك
اتمها ومن كل اسمائك اكبرها ومن كل عزتك
اعزها ومن كل مشيتك امضاها ومن كل
عليك انفعده ومن كل قدرتك اقدرها ومن كل
مسائلك احبها اليك وامنعها لديك ومن كل
شرفك اشرفه ومن كل سلطانك ادومه ومن
كل ملكك اغفره ومن كل علائك اعلاه ومن
كل ما انت عليه من اسمائك الحسنى الممتعه
وامثالك العليا المرتفعه ما ينبغي لعلو قدس
اجلالك وسمو عز اقتدارك

1046 انت الذي كل يعرفك بوحدانيتك وانت الذي
كل يسجد لك بصمدانيتك وانت الذي كل
يقنت لك باحديتك وانت الذي كل يخضع
لك بربوبيتك وانت الذي كل يخشع لك
بقيوميته وانت الذي كل ينجذب اليك بانوار
طلعتك وانت الذي كل ينقطع اليك بايات
عزتك الغيرك يا الهى من ظهور حتى تعرف به
اولدونك يا محبوبى من بطون حتى توصف به لم
تزل كنت غنيا بغناء ذاتك عن ذاتك فكيف
اذكرک بغنائک عن خلقک

1047 ولا تزال لتكون مستغنيا باستغناء نفسك عن
نفسك فكيف اذكرک باستغنائک عما دونک
سبحانک سبحانک انت الظاهر فوق كل شيء ء

be unto Thee! Thou art the Manifest above all things in Thy sovereignty, Thou art the Almighty above all things in Thy dominion, Thou art the Powerful above all things in Thy might, Thou art the Inaccessible above all things in Thy Lordship, Thou art the Sovereign above all things in Thy divinity, Thou art the Omnipotent over all things in Thy sanctity, and Thou art the Possessor above all things in Thine eternity.

بسلطنتک وانت القاهر فوق کل شیء بملکنتک
وانت القادر فوق کل شیء بقدرتک وانت
الممتنع فوق کل شیء بریبتک وانت المستلط
فوق کل شیء بالوهبتک وانت المقتدر علی کل
شیء بقدوسیتک وانت المملک فوق کل شیء
بدمیومیتک

1048 I know not, O my God, whether to remember Thee by Thy manifestations of old, for verily they have no beginning, and I have ever been in them all worshipping Thee, prostrating before Thee, assured of Thee, remembering Thee, thanking Thee, praising Thee, and well-pleased with Thee, for had I not been there, how could I now be here before Thee? Nay, by Thy might! From a beginning that hath no beginning until now, I have been with Thee glorifying Thee, sanctifying Thee, asserting Thy unity, magnifying Thee, exalting Thee, extolling Thee, and empowering Thee, being certain that this and whatsoever may appear from all Thy creation befiteth not the sublimity of Thy sanctity, nor is worthy of the court of Thy nearness. Yet there existeth naught in me nor in Thy creation save this.

1048 لم ادر یا الهی اذکرک بظهوراتک من قبل
اذ انها لا اول لها واننی انا کنت فی کلها
عابدک وساجدک وقاتک وذاکرک وشاکرک
وحامدک وراضیک اذ لولا کنت هنالک
کیف لا کونن حینئذ بین یدیک لا وعزتک
من اول الذی لا اول له الی حینئذ کنت
عندک سبحک ومقدسک وموحدک ومجملک
ومعزک ومکبرک ومسلطک موقنا بان هذا
وما یمکن ان یمکن ان یمکن ان یمکن ان یمکن
لعلو قدسک ولا یستحق ببساط انسک ولكن
لا یمکن فی ولا فی خلقک غیر هذا

1049 I shall glorify Thee beyond all that which the contingent beings have glorified or shall glorify Thee. I shall sanctify Thee beyond all that which existing things have sanctified or shall sanctify Thee. I shall exalt Thee beyond all that which created things have exalted or shall exalt Thee. I shall unite Thee beyond all that which contingent beings have united or shall unite Thee. I shall magnify Thee above all that which the atoms have magnified or shall magnify Thee. I shall extol Thee above all that which all things have extolled or shall extol Thee. I shall honor Thee above all that which all essences have honored or shall honor Thee. I shall elevate Thee above all that which all realities have elevated or shall elevate Thee. Thou art the Most High and none is Thy peer. Thou art the Most Exalted and none is Thy equal.

1049 لاسبحنک عن کل ما قد سبحت الممکات او
تسبحنک ولا قدسک عن کل ما قد قدست
الموجودات او تقدسک ولا زهنتک عن کل
ما قد زهت الکائنات او تزهنک ولا وحدثک
عن کل ما قد وحدت الممکات او توحدنک
ولا کبرنک فوق کل ما کبرت الذرات کلهن
او تکبرنک ولا عظمنک فوق ما قد عظمت
الاشیاء کلهن او تعظمتک ولا عززنک فوق
ما قد عززت الکیونیات کلهن او تعززنک
ولا جللنک فوق ما قد جللت الذاتیات کلهن او
تجللنک انت العالی ولیس کفوک من شیء
وانت المتعالی ولیس قرینک من شیء

1050 I shall praise Thee from that beginning which hath no beginning for all that Thou hast created and shalt create. I shall thank Thee from that beginning which hath no beginning unto that end which hath no end for all that Thou hast brought into being and shalt bring into being. Glorified art Thou, O my God, for there is no end to Thy creation, and Thou hast caused me to attain unto this degree in Thy invention. Therefore, O my God, raise me up unto that end which hath no end through Thy exaltation, for Thou hast not created me save for the eternal abode with Thee and the everlasting life before

1050 لاحمدنک من اول الذی لا اول له عن کل
ما قد خلقت وتخلق ولاشکرک من اول الذی
لا اول له الی اخرالذی لا اخر له عن کل
ما ذرئت وترء فسبحانک یا الهی لما لا بلاغ
لابداعک وانک قد بلغت فی الی ذلک الحد فی
اختراعک فلترفعنی اللهم الی اخر الذی لا اخر
له بارتفاعک فانک ما خلقتنی الا للدار الاخره
عندک والحیوه الممتنعه لیدک وکل ما اظهرتني
فی ظهوراتک من قبل کانت مقدمه لظهوراتک
من بعد وتریه لبطونتک من بعد

Thee. All that Thou hast manifested in Thy previous manifestations was but a prelude to Thy future manifestations and a nurturing for Thy future concealment.

- 1051 Cause me then to endure, O my God, through Thy endurance, and grant me life, O my God, through Thy life, and make me everlasting, O my God, through Thy everlastingness, and make me eternal, O my God, through Thine eternity, and cause me to abide, O my God, through Thine abiding presence. For Thou hast ever been and shalt ever be eternal and ancient. In that station, I witness through what Thou hast taught me of knowledge and wisdom, the exalted and transcendent manifestations, wherein in each manifestation Thou dost elevate what Thou hadst revealed before and createst anew what Thou lovest therein thereafter.
- 1052 Were I to say, O my God, that Thou hast manifested the manifestations of Thyself according to the number of all things, I would have limited Thee. I seek Thy forgiveness, O God, for this. And were I to say that Thou hast manifested according to the number of all things hereafter, I would have limited Thy revelations, and I verily repent unto Thee for this.
- 1053 O my God, my God, by the number of all Thou hast created! O my God, my God, by the number of all Thou hast brought into being! O my God, my God, by the number of all Thou hast originated! O my God, my God, by the number of all Thou hast sustained! O my God, my God, by the number of all Thou hast caused to pulsate! O my God, my God, by the number of all Thou wilt create! O my God, my God, by the number of all Thou wilt bring into being! O my God, my God, by the number of all Thou wilt originate! O my God, my God, by the number of all Thou wilt produce! O my God, my God, by the number of all Thou wilt originate! O my God, my God, by the number of all Thou wilt establish! O my God, my God, by the number of all Thou wilt realize! In all this, verily there is no God but Thee, in truth, in truth, and in all this, verily there is no God but Thee, justice upon justice! And in all this, there is no God but Thee, life upon life! And in all this, there is no God but Thee, singleness upon singleness! And in all this, there is no God but Thee, light upon light! And in all this, there is no God but Thee, wonder upon wonder! And in all this, there is no God but Thee, glory upon glory! For none besides Thee, O
- 1051 لفتبقيني اللهم ببقائك ولتحيني اللهم بحياتك ولتدومني اللهم بدوامك ولتأبدني اللهم بابديتك ولتدومني اللهم بدائمتك اذ لم تزل كنت ازلا قديما ولا تزال لتكونن ازلا قديما كاني اشاهدن في ذلك المقعد بما قد شاهدتني من العلم والحكمة ظهورات الممتعه المرتفعه حيث في كل ظهور ترفع ما نزلت من قبل وتبدع لما تحب فيه من بعد
- 1052 ان اقولن يا الهى بعدد كل شىء اظهرت مظاهر نفسك لكنت محمدا استغفرک اللهم عن ذلك وان اقولن لك ظهورات بعدد كل شىء من بعد فقد حددت تجلياتك واني لا توين اليك عن هذا
- 1053 فيا الهى يا الهى بعدد كل ما خلقت فيا الهى يا الهى يا الهى بعدد كل ما قد ابدعت فيا الهى يا الهى بعدد كل ما قد احدثت فيا الهى يا الهى بعدد كل ما قد ذوت فيا الهى يا الهى بعدد كل ما قد خفقت فيا الهى يا الهى بعدد كل ما تخلق فيا الهى يا الهى بعدد كل ما تذرء فيا الهى يا الهى بعدد كل ما تخترع فيا الهى يا الهى بعدد كل ما تبدع فيا الهى يا الهى بعدد كل ما تحدث فيا الهى يا الهى بعدد كل ما تنشىء فيا الهى يا الهى بعدد كل ما تبرء فيا الهى يا الهى بعدد كل ما تذوت فيا الهى يا الهى بعدد كل ما تحدث فيا الهى يا الهى بعدد كل ما تجعل فيا الهى يا الهى بعدد كل ما تحقق في كل ذلك ان لا اله الا انت عدا عدلا وفي كل هذا ان لا اله الا انت حيا حيا وفي كل ذلك ان لا اله الا انت فردا فردا وفي كل ذلك ان لا اله الا انت نورا نورا وفي كل ذلك ان لا اله الا انت بدعا بدعا وفي كل ذلك ان لا اله الا انت عزرا عزرا اذ لم يكن يا الهى غيرك معبودا ولا سواك يا الهى مقصودا ولا ودونك يا الهى سجدوا

my God, is worshipped, and none except Thee, O my God, is sought, and none other than Thee, O my God, is adored.

1054 Thou art the One Who existed before all things, and Thou art the One Who dwelleth in all things, and Thou art the One Who existeth for all things, and Thou art the One Who standeth above all things, and Thou art the One Who abideth with all things. Bless, then, all the thrones of Thy Manifestation through what Thou art in Thyself.

1055 Thou hast manifestations to the number of all things, yet Thou hast limited Thy revelations, and I verily turn unto Thee from this. O my God, my God, by the number of all Thou hast created! O my God, my God, by the number of all Thou hast brought forth! O my God, my God, by the number of all Thou hast made to exist! O my God, my God, by the number of all Thou hast originated! O my God, my God, by the number of all Thou hast caused to appear! O my God, my God, by the number of all Thou hast established! O my God, my God, by the number of all Thou hast ordained! O my God, my God, by the number of all Thou wilt create! O my God, my God, by the number of all Thou wilt bring forth! O my God, my God, by the number of all Thou wilt devise!

1056 O my God, my God, by the number of all Thou wilt originate! O my God, my God, by the number of all Thou wilt cause to appear! O my God, my God, by the number of all Thou wilt bring into being! O my God, my God, by the number of all Thou wilt create anew! O my God, my God, by the number of all Thou wilt establish! O my God, my God, by the number of all Thou wilt cause to appear! O my God, my God, by the number of all Thou wilt ordain! O my God, my God, by the number of all Thou wilt decree!

1057 In all this, there is no God but Thee, truth upon truth! And in all this, there is no God but Thee, justice upon justice! And in all this, there is no God but Thee, life upon life! And in all this, there is no God but Thee, singleness upon singleness! And in all this, there is no God but Thee, light upon light! And in all this, there is no God but Thee, wonder upon wonder! And in all this, there is no God but Thee, glory upon glory! For none besides Thee, O my God, is worshipped, and none except Thee, O my God, is sought, and none other than Thee, O my God, is adored.

1058 Thou art the One Who existed before all things, and Thou art the One Who dwelleth in all things, and Thou art the One Who existeth for all things, and Thou art the One Who standeth above all things, and Thou art the One Who abideth with all things. Bless, then, all the thrones of Thy Manifestation

1054 انت الكائن قبل كل شيء ء وانت المسكون بكل شيء ء وانت الكينون لكل شيء ء وانت الكيان فوق كل شيء ء وانت الكون مع كل شيء ء صل على كل اعراش ظهورك بما انت عليه

1055 لك ظهورات بعدد كل شيء ء من بعد فقد حددت تجلياتك واني لاثوبن اليك عن هذا فيالهي يالهي بعدد كل ما خلقت فيالهي يا الهي بعدد كل ما قد ذرئت فيالهي يالهي بعدد كل ما قد انشئت فيالهي يالهي بعدد كل ما قد ابدعت فيالهي يالهي بعدد كل ما قد احدثت فيالهي يالهي بعدد كل ما قد ذوتت فيالهي يالهي بعدد كل ما قد حفقت

1056 فيالهي يالهي بعدد كل ما تخلق فيالهي يالهي بعدد كل ما تدرء فيالهي يالهي بعدد كل ما تخترع فيالهي يالهي بعدد كل ما تبديع فيالهي يالهي بعدد كل ما تحدث فيالهي يالهي بعدد كل ما تنشئ فيالهي يالهي بعدد كل ما تبرء فيالهي يالهي بعدد كل ما تذوت فيالهي يالهي بعدد كل ما تحدث فيالهي يالهي بعدد كل ما تجعل فيالهي يالهي بعدد كل ما تحفق

1057 في كل ذلك ان لا اله الا انت حقا حقا وفي كل هذا ان لا اله الا انت عدلا عدلا وفي كل هذا ان لا اله الا انت حيا حيا وفي كل ذلك ان لا اله الا انت فردا فردا وفي كل ذلك ان لا اله الا انت نورا نورا وفي كل ذلك لا اله الا انت بدعا بدعا وفي كل ذلك ان لا اله الا انت عزا اذ لم يكن يالهي غيرك معبودا ولا سواك يالهي مقصودا ولا دونك يالهي مسجودا

1058 انت الكائن قبل كل شيء ء وانت المسكون بكل شيء ء وانت الكينون لكل شيء ء وانت الكيان فوق كل شيء ء وانت الكون مع كل شيء ء صل على كل اعراش ظهورك بما انت عليه وصل على اكراسي بطونك بما انت عليه لا بعدد كل شيء

through what Thou art in Thyself, and bless all the seats of Thy concealment through what Thou art in Thyself - not by the number of all things, for this is the limit of Thy creation, nor by counting the number of all things, for this is from the limitations of Thy servants.

ء اذ هذا حد خلقك ولا باعداد عدد كل شي
ء اذ هذا من حدود عبادك

1059 In all this, Thou art God alone, there is no God but Thee, and verily the Manifestation of Thyself is the Dawning-Place of Thy mystery, and that Manifestation of Thy Essence, through Whom Thou dost create whatsoever Thou wilt, howsoever Thou wilt, through whatsoever Thou wilt. We have no command except through that which is from Thee, and no prohibition except through that which proceedeth from Thy presence. All commandments, O my God, are from Thee alone - there is no God but Thee - and they proceed from the Tree of Thy affirmation. And all prohibitions, O my God, are by Thy command, ordained for all save the Tree of Thy affirmation.

1059 في كل ذلك انت الله وحدك لا اله الا انت
وان مظهر نفسك مطلع غيبك ومظهر ذاتك به
لتخلقن ما تشاء كيف تشاء بما تشاء ما لنا من امر
الا به من عندك ولا من نهي الا به من لدنك
فكل الاوامر يالهي من عندك وحدك لا اله الا
انت وذلك من شجرة اثباتك وكل النواهي يالهي
بامرک وذلك ما قدرت لدون شجرة اثباتك

1060 Do Thou, O God, purify the whole earth from aught else but Thy love and Thy good-pleasure. Cause Thou, O God, all things to enter into the ocean of Thy good-pleasure, Thy tranquility, Thy detachment, Thy joy, Thy might, Thy holiness, and Thy glory, and whatsoever Thou art in Thy names and Thine attributes. For unto Thee belongeth dominion and kingdom, might and power, strength and divinity, force and sovereignty, grandeur and majesty, beauty and perfection, mercy and grace, authority and justice, similitude and example, sublimity and glory, grandeur and exaltation, sovereignty and whatsoever Thou lovest or wilt love from the kingdom of Thy Command and Thy creation.

1060 فلتطهرن اللهم الارض كلهن عن دون حبك
ورضائك ولتدخلن اللهم كل شي ء في بحر
رضائك وسكونك وفراغك وابتهاجك
وعزك وقدرتك وبهائك وما انت عليه من
اسمائك وامثالك اذ لك الملك والملكوت
والعز والجبروت والقدره واللاهوت والقوه
والياقوت والسلطنته والناسوت والعزه والجلال
والطلعه والجمال والوجهه والكمال والرحمه
والفضال والسطوه والعدل والمثل والامثال
والمواقع والالجلال والكبرياء والاستجلال
والاقتدار وما احببته او تحبته من ملكوت
امرک وخلقک

1061 Thou hast ever been one God, single, eternal, independent, ever-living, self-subsisting, sovereign, all-compelling, holy, everlasting, eternal, self-dependent, transcendent, inaccessible, exalted, supreme, sovereign, all-possessing, all-powerful, manifest, glorious. Thou hast taken neither consort nor son, nor hath there been any partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou dost give life and cause death, then cause death and give life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

1061 لم تزل كنت الها واحدا احدا صمدا فردا حيا
قيوما سلطانا مهيما قدوسا دائما ابدا معتمدا متعاليا
ممتعا مرتفعا مستلطا مملكا مقتدرا مظهرا مجتلا
ما اتخذت لنفسك صاحبه ولا ولدا ولم يكن
لك شريك فيما خلقت ولا ولي فيما صنعت
تخير وتميت ثم تميت وتخير وانك انت حي لا
تموت وملک لا تزول وعدل لا تجور وسلطان
لا تحول و فرد لا يقوت عن قبضتك من شي
ء لا في السموات ولا في الارض ولا ما بينهما
تخلق ما تشاء بامرک انک كنت على كل شي
ء قديرا

1062 (mode of sermons)

1062

1063 In the Name of God, Most Luminous, Most Luminous

1063 بسم الله الانور الانور

- 1064 Praise be to God Who has risen with the elevation of His exaltedness and thereby has towered above all who dwell in the kingdoms of earth and heaven. And praise be to God Who has established dominion through the potency of His might and thereby has overcome all the atoms through His irresistible power. And praise be to God Who has taken possession, through the knowledge of His all-knowingness, of whatsoever He has willed in the kingdoms of beginnings and endings, and thereby has manifested His ascendancy over all who dwell in the kingdom of names and attributes and the realm of first and last things.
- الحمد لله الذي قد اترفع بسلطان قدس نواريته واسترفع به على كل الممكنات والحمد لله الذي قد استبهى بانوار سلطان نوريته وبه قد استمتع فوق كل الكائنات والحمد لله الذي قد استظهر بظهران ظهاريته وبه قد استولى على كل الموجودات والحمد لله الذي قد اتقهر بقهران قهاريته وبه قد استسلط على كل الذرات والحمد لله الذي قد استرفع برفعان رفاعيته وبه قد استطال على كل من في ملكوت الارض والسموات والحمد لله الذي قد استملك بعلمان علاميته ما قد شاء من ملكوت البدايات والنهايات وبه قد استظهر على كل من في ملكوت الاسماء والصفات وجبروت الاوليات والاخريات
- 1065 All His creation beareth witness, and He Himself testifieth, that there is none other God but Him, the One, the All-Glorious - a testimony inviolable that proclaimeth the loftiness of His oneness and announceth the sublimity of His singleness, that declareth the independence of His eternal sovereignty and magnifieth the sovereignty of His holiness.
- فاستشهده وكل خلقه على انه لا اله الا هو الواحد النوار شهادته ممتنع تدل على علو وحدانيته وتسنئي عن سمو فردانيته وتستطلق عن اتقلال قيوميته وتستجلى على استقلال قدوسيته
- 1066 This testimony filleth the pillars of all things with the words "There is none other God but Him," and the outer aspects of all things with the witness "There is none other God but Him," and the inner realities of all things with the testimony "There is none other God but Him," and the first of all things with the witness "There is none other God but Him," and the last of all things with the testimony "There is none other God but Him," and the height of all things with the witness "There is none other God but Him," and the depth of all things with the testimony "There is none other God but Him," and the ascent of all things with the witness "There is none other God but Him," and the descent of all things with the testimony "There is none other God but Him," and the exaltation of all things with the witness "There is none other God but Him," and the splendor of all things with the testimony "There is none other God but Him."
- شهادة تملأ اركان كل شيء من كلمه انه لا اله الا هو وظواهر كل شيء من شهادته انه لا اله الا هو ومن بواطن كل شيء من شهادته انه لا اله الا هو ومن اوائل كل شيء من شهادته انه لا اله الا هو ومن اواخر كل شيء من شهادته انه لا اله الا هو ومن علو كل شيء من شهادته انه لا اله الا هو ومن دنو كل شيء من شهادته انه لا اله الا هو ومن ارتفاع كل شيء من شهادته انه لا اله الا هو ومن انتزال كل شيء من شهادته انه لا اله الا هو ومن استعلاء كل شيء من شهادته انه لا اله الا هو ومن استبهاء كل شيء من شهادته انه لا اله الا هو
- 1067 And from all, through all, in all, upon all, from all unto all, above all, before all, after all, upon all, from all unto all, above all, beneath all, before all, after all, to the right of all, to the left of all, from every direction of all things - that there is none other God but Him, the All-Powerful, possessed of might; the All-Luminous, possessed of light; the Most Glorious, possessed of glory; the Most Majestic, possessed of majesty; the Most Beautiful, possessed of beauty; the Most Great, possessed of greatness; the Most Perfect, possessed of perfection; the Most Merciful, possessed of mercy; the Most Mighty, possessed of
- ومن كل بكل شيء عن كلشي في كل شيء على كلشي من كلشي الى كلشي فوق كل شيء قبل كلشي بعد كل شيء على كلشي من كلشي الى كلشي فوق كل شيء دون كلشي قبل كلشي بعد كلشي عن يمين كلشي عن شمائل كلشي عن كل شطر كل شيء على انه لا اله الا هو المقتدر ذو الاقتدار والمتنور ذو الانتوار والمبتهل ذو الابتها والمتهجل ذو الاجتلال والمجتمل ذو الاجتماع والمعتظم ذو الاعتظام والمكتمل ذو

might; the Most Supreme, possessed of supremacy; the Most Great, possessed of greatness; the Most High, possessed of loftiness; the Most Praiseworthy, possessed of praise; the Most Knowing, possessed of knowledge; the Most Noble, possessed of nobility; the Most Hidden, possessed of concealment; the Most Holy, possessed of holiness; the Most Dominant, possessed of dominion; the Most Sovereign, possessed of sovereignty; the Most Exalted, possessed of exaltation; the Most Honored, possessed of honor; the Most Glorious, possessed of glory.

1068 This is a testimony whereby no thing in existence remaineth but that it seeketh shelter beneath the tree of affirmation and entereth beneath the shadow of the tree of independence - a testimony whose beginning indicateth the exaltation of its Revealer, whose end proclaimeth the inaccessibility of its Educator, whose outward aspect declareth the transcendence of its Ordainer, whose inward reality announceth the splendor of its Essence, whose totality testifieth to the independence of its Creator, whose particularity magnifieth the glory of its Originator, and all that pertaineth unto it and proceedeth from it attesteth to the power of its Manifestor - a testimony that freeth all hearts from every sorrow, cools every breast of its dangers, soothes every heart of its loneliness, calms every soul of anything less than its assurance, and causes bodies to delight in all that is destined for them and in their being veiled from that which God has not permitted them.

1069 A testimony glorious, radiant, attractive, luminous, manifest, resplendent, adorning, beauteous, magnificent, supreme, perfect, just, gracious, mighty, knowing, powerful, well-pleasing, loving, sovereign, regal, sublime, tangible, ancient, majestic. A testimony that adorns all adornments with infinite embellishments, brings forth all manifestations from the manifestation of the infinite, exalts all exaltations from the might of the primal ones, illumines all lights from the light of the latter ones, reveals all revelations from the manifestation of the outer ones, purifies all purifications from the purity of the inner ones, magnifies all magnifications from the greatness of the great ones, and treasures all treasures from the treasure of the treasured ones.

1070 A testimony whose worth none knoweth save God its Lord, and whose station none comprehendeth save God its Creator. A testimony rising from the horizon of dawning places, shining from the summit of radiant places, and resounding from the sanctity of resonant places. A testimony that adorns light with ornament and illumines ornament with light, that causes cycles to revolve as the Almighty desires and ages to roll as the

الاكتمال والمرحوم ذو الارتحام والمتعزز ذو الاعتزاز والمرتبب ذو الارتباب والمكبر ذو الاكتمال والمرتبب ذو الارتباب والمكبر ذو الاحتتام والمعتز ذو الارتضاء والمحمد ذو الاحتماد والمعلم ذو الاعتلام والمشترف ذو الاشتراف والمكتون ذو الاكتوان والمقدس ذو الاقتداس والمستلط ذو الاستلاط والممتلك ذو الامتلاك والمعتلى ذو الاعتلاء والمكترم ذو الاكترام والمجتلى ذو الاجتلال

شهاده لم يبق في الوجود من شيء الا ويستظلل في ظل شجره الاثبات ويستدخل كل شيء في ظل شجره الاستقلال شهاده تدل اوليتها على ارتفاع مجليها واخرتها على امتناع مربيا وظاهريتها على استعلاء مقدرها وباطنيها على استبهاؤ مدوتها وكنيتها على استقلال محدثها وجزئيتها على استجلال منشأها وكل ما لها واليا على اقتدار مظهرها شهاده تفرغ الاقننه عن كل حزنها وتبرد الصدور عن كل خطراتها وتسكن القلوب عن كل وحشتها وتطمئن النفوس عن كل دون اطمينانها وتستلذ الاجساد بكل ما قدرها وباحتياجها عن دون ما قد اذن الله لها

شهاده شعشعانيه سطعانيه جذبانيه نورانيه جلانيه بهيانيه تطارزيه جمالانيه عظمانيه كبرانيه كملانيه عدلانيه فضلانيه عزانيه علمانيه قدرانيه رضانيه حبانتيه سلطانتيه ملكانيه علمانيه جسمانيه قدمايني شوكانيه شهاده تطرز الاطرار بالطرز اللانهايات وتبرز الابراز من برز الغير المتناهيات وتعزز الاعزاز من عزز الاوليات وتور الانوار من نور الاخريات وتظهر الاظهار من ظهر الظاهريات وتظهر الاطهار من طهر الباطنيات وتكبر الاجبار من كبر الكبريات وتذخر الاذخار من ذخر الذاخريات

شهاده لا يعرف قدرها الا الله ربها ولا يحيط بشانها الا الله مبدعها شهاده مستشرقه عن افق المستشرقات ومتسطعه عن ذروه المتسطعات ومتجلجله عن قدس المتجلجات شهاده تطرز النور بالاطرار وتور الطرز بالانوار وتدور الادوار على ما يجب الجبار وتكور الاكوار على ما يرضى القهار وتطور الليل والنهار على ما يحب الله الواحد الظهار

Omnipotent is pleased, and causes night and day to succeed each other as God, the One, the Manifest, loves.

- 1071 A testimony that fills the creation of the heavens and earth and what lies between them with creation that has no likeness, with beings that have no equal, with phenomena that have no similitude, with existence that has no peer, and with origination that has no parallel.
- 1072 A testimony that enables all things to attain what they can attain of the gifts of their Beloved and the bounties of their Desired One, such that if that thing were to be fashioned with craftsmanship and examined with scrutiny and investigated with precision, it would reach what it can attain of the generosity of its Creator and the gifts of its Originator, until there remains nothing in the kingdom of earth and heaven but that its creation has been perfected by the Manifestations of creation and its potential existence has reached the point of its manifestation through the hands of the Guides of the Cause. Thus does God love to fill the earth with His generosity and the heavens with His grace and what lies between them with His gifts. O possessors of cycles and ages!
- 1073 O possessors of phases and seas! O possessors of visions and insights! O possessors of thoughts and remembrances! O possessors of lights and mysteries! O possessors of the righteous and the chosen ones! O possessors of manifestation and subjugation! O possessors of might and power! O possessors of journeys and regions! O possessors of forgiveness and veils! O possessors of purity and destiny! Bear witness on the Day of God, the One, the Manifest, and in the Night of God, the One, the Omnipotent, that there is no God but God, the Inaccessible, the Supreme, the Almighty. His might is justice wherein is no wrong, His justice is truth wherein is no deviation, His grace is bounty wherein is no alteration, and His generosity is giving wherein is no change.
- 1074 He created you all only for the knowledge of your Lord, your obedience to God through His signs, and your allegiance to the Guides of your Beloved, your assistance in raising His Word, and your aid in exalting the Cause of your Desire - do you imagine that you were created merely to eat, to dress, to sleep, or to take pleasure? Far, far be it from your conduct! Far, far be it from your path! Do you suppose that God created you from a drop of water and endowed you with knowledge and wisdom, with judgment and remembrance, for naught? God desired naught but the establishment of His unity, and wished naught but the exaltation of His sanctity.
- شهاده تملأ خلق السموات والارض وما بينهما من خلق لا مثل له ومن ذره لا عدل له ومن حدث لا شبه له ومن جعل لا قرين له ومن انشاء لا مثال له
- شهاده تبلغ كل شئ الى ما يمكن ان يبلغ من عطاء محبوه ومن فواضل مرهويه حتى لو يكن ذلك الشئ يصنع فيه صناعه ويجهد فيه نظاره ويستدقق فيه ملاكه بان يبلغ الى ما يمكن ان يبلغ من جود بارئه ومن عطاء موجه حتى لم يكن في ملكوت الارض والسماء من شئ الا وقد كل خلقه من عند مظاهر الخلق وبلغ امكان وجوده الى تكون ظهوره بايدى ادلاء الامر على هذا بحب الله ان يملأ الارض من جوده والسموات من فضله وما بينهما من عطائه
- الا ان يا اولى الادوار والاكوار ثم الا ان يا اولى الاطوار والابصار ثم الا ان يا اولى الافكار والاذكار ثم الا ان يا اولى الانوار والاسرار ثم الا ان يا اولى الابرار والاخيار ثم الا ان يا اولى الاظهار والاسفار ثم الا ان يا اولى الاسفار والاقطار ثم الا ان يا اولى الاغفار والاستار ثم الا ان يا اولى الاطهار والاقدار فلتشهدن في يوم الله الواحد الظهار وفي ليل الله الواحد القهار بان لا اله الا الله الممتنع المهيمن الجبار جبره عدل لا حيف فيه وعدله حق لا ميل فيه وفضله فضل لا تبديل فيه وجوده جود لا تحويل فيه
- ما خلقكم ان يا كل شئ الا لعرفان ربكم وطاعتكم الله بالانكم وولايتكم لادلاء محبوكم ونصرتكم في ارتفاع كلمه مقصودكم تحسبون انكم قد خلقتم بان تاكلون او تلبسون او ترقدون او تتلذذون هيات هيات لما انتم تسلكون هيات هيات لما انتم تسرون افتحسون ان الله قد خلقكم من قطره ماء ويربيكم حتى يجعلكم انسانا ذا علم وفكر وذا حكم وذكر ما اراد الله الا لاقامه توحيده وما شاء الله الا لارتفاع تقديسه

- 1075 He warned you of the fire and gave you glad tidings of light only that you might perfect your creation in your lifetime and assure your hearts of what He has ordained for you after your death. God hath created all things for you, O concourse of the divine ones, but He hath not created you for anything. How is it that you do not reflect? How is it that you do not remember? How is it that you do not ponder? Do you not see that this kingdom had neither beginning nor end? He created kings in numbers beyond count and then seized them, reducing them to clay. And He created countless rulers from water, then caused them to die and turned them to dust.
- وما حذرکم عن النار وما بشرکم بالانوار الا لتستکون خلق انفسکم فی حیوتکم وتطمئنون افتدتکم بما قدرلکم من بعد موتکم قد خلق الله کل شیء لکم ان یا معشر الالهء وما خلقکم لشیء کیف انتم لا تفکرون کیف انتم لا تذکرون کیف انتم لا تبدرون افلا تبصرون ان ذلک الملک لم یکن له من اول ولا اخر بعدد کل شیء قد خلق السلاطین من وقبضهم وجعلهم کف طین وبعدد کل شیء قد خلق الملاکین من ماء ثم قد اماتهم وجعلهم کف طین
- 1076 You were not created for pleasure, nor provided sustenance for idle pursuits, nor given death for the sake of attire, nor granted life for the purpose of dwelling - except that you might render all these things unto God your Lord, and affirm the unity of your Creator, exalt the sovereignty of your Fashioner, magnify the dominion of your Revealer, elevate the supremacy of your Educator, and glorify the sanctity of your Illuminator. Arise then from your slumber, for the Hour is come, the Resurrection hath appeared, and every soul hath been gathered according to its deeds, every being judged according to its works. All this transpires in the realm of their existence.
- ما خلقتم لما تلذذون وما رزقتم لما تتسرون وما اتمم لما تتلبسون وما احییتم لما تتسکون الا وان تجعلن کل ذلک فی الله ربکم واثبات توحید بارئکم واستعلاء سلطنته فאלکم واستبهاء ملکنته مجلیکم واسترفاع قیومیه مریکم واستمتاع قدوسیة مجلیکم فلتقومن عن رقکم فان القیمه قد قامت والساعه قد ظهرت وکل نفس بما کسبت قد حشرت وکل کینونیه بما عملت قد عرضت کل ذلک فی امکانه وجودهم
- 1077 When We look upon the earth, We see all veiled in their conceits, each worshipping God to gain His pleasure while remaining veiled from His true worship, earning naught but His displeasure even as they strive for His good pleasure. When do they act, yet perceive not? When do they worship, yet know not? Verily God is the Manifest, the Inaccessible, the Mighty. Verily God is the Subduer, the Exalted, the High. Verily God is the Glorious, the Powerful, the Strong. Verily God is the Resplendent, the Dominant, the Compelling. Verily God is the Victorious, the Supreme, the Sovereign. Verily God is the Creator, the Originator, the Fashioner. Verily God is the Illuminator, the Enlightener, the Radiant. Verily God is the Most Great, the Supreme, the Magnificent.
- انا لما ننظر فوق الارض نری کل فی حجبهم حیث کل یعبدون الله لیستملکون رضائه وهم یحتجبون عن عبادہ الله ولا یستملکون الا کرهه بعد ما یعملون لرضائه منی یعملون من حیث لا یسعون متی یعبدون من حیث لا یعرفون الا ان الله ظاهر ممنوع منیع الا ان الله قاهر مرتفع رفیع الا ان الله فاخر مقتدر قدیر الا ان الله باهر مستلط سلیط الا ان الله ساخر مستخر سخر الا ان الله فاطر مفتطر فطر الا ان الله ناور منتور نویر الا ان الله کابر مکتبر کبیر
- 1078 Verily God is the Restorer, the Compeller, the Mighty. Verily God is the Powerful, the Potent, the Omnipotent. Verily God is the Manifest, the Evident, the Clear. Verily God is the All-Seeing, the Discerning, the Perceptive. Verily God is the All-Knowing, the Informed, the Aware. Verily God is the Observer, the Watchful, the Vigilant. Verily God is the Pure, the Purifier, the Most Pure. All these are names for the exaltation of His majesty, and all these are examples of His inaccessible glory.
- الا ان الله جابر مجتبر جبر الا ان الله قادر مقتدر قدیر الا ان الله بارز مبتبر بریر الا ان الله باصر مبتصر بصیر الا ان الله خابر مختبر خبیر الا ان الله ناظر منتظر نظیر الا ان الله طاهر مطهر طهیر کل ذلک اسماء لارتفاع جلالته وکل ذلک امثال لامتناع عزازته والا سبحانه عن کل ذکر وثناء وسبحانه عن کل نعت وبهاء

Yet glory be unto Him beyond all mention and praise, and sanctified be He beyond all description and tribute.

1079 Therefore, seize your life, for there is no glory greater than this elixir, as the elixir was created for you, and you were not created for the elixir; and gold was created for you, and you were not created for gold; and silver was created for you, and you were not created for silver, for the means were created for you, and ye were not created for means. Indeed, blessings were created for you, and ye were not created for blessings. Indeed, bounties were created for you, and ye were not created for bounties. Indeed, pleasures were created for you, and ye were not created for pleasures. How then do ye pursue that which was created for you, and pursue not God, that what was created for you might return unto you?

1080 How many a creation hath God created and then made it clay, and how many a creation hath God begun from clay and then made it living! From manifestation unto manifestation doth God nurture you for preparation for the next manifestation, that ye might know God your Lord, being manifest, and worship God your Lord, being assured, and aid God your Lord, being constant, and uplift the religion of God, being impregnable, and proclaim the Word of God, being exalted. Yet in every manifestation ye are as dead, moving not save when the washer moveth you, and rising not save when circumstances turn you over. Is there then any difference at the manifestation of God or before His manifestation?

1081 Walk ye therefore upon the earth, and seek guidance from the creation of God, and subdue the earth of God, and take possession from the bounty of God, and uplift the religion of God, and defend the Word of God. Be not patient like the dead until movements move you or changes change you. Rather be ye living, vital, and pleasing guides, spreading life from your sides, from which every possessor of attraction fleeth due to your attractions. God hath nurtured you for one thousand two hundred and seventy years that perchance once ye might say "There is no God but God" and behold the multiplication of your creation where none can count or reckon.

1082 Yet until now "There is no God but God" hath not appeared, whereas ye see the seats of the affirmers and witness the dwellings of the deniers, and by night and day ye pray and weep. But your deeds profit you not.

1083 O lifeless bodies! Did the deeds of those given the Book before you profit them after approval was cut off from them? Doth not every community act according to what is in its religion?

1079 فلتغتنم حياتكم فانه لا عز من كل اكسير اذ الاكسير قد خلق لكم وانتم ما خلقتم لا اكسير وان الذهب قد خلق لكم وانتم ما خلقتم للذهب وان الفضه قد خلقت لكم وانتم ما خلقتم للفضه وان الاسباب قد خلقت لكم وانتم ما خلقتم للاسباب وان الالاء قد خلقت لكم وانتم ما خلقتم للالاء وان النعماء قد خلقت لكم وانتم ما خلقتم للنعماء وان اللذات قد خلقت لكم وانتم ما خلقتم للذات فكيف انتم تسرون وراء ما خلق لكم ولا تسرون وراء الله ليرجع اليكم ما خلق لكم

1080 كم من خلق قد خلقه الله ثم جعله طينا وكم من خلق قد بدئه الله من الطين ثم جعله حيا فن كل ظهور الى ظهور يريكم الله لاستعداد ظهور الاخر لتعرفون الله ربكم ظاهرون وتعبدون الله ربكم موقنون وتصرون الله ربكم دائمون وترفعو دين الله ممتنعون وتعلنون كلمه الله مرتفعون وانتم في كل ظهور ميتون لا يتحركون الا وان يحرككم الغسال ولا تنتصرون الا وان تقلبكم الاشكال فهل من فرق عند ظهور الله او قبل ظهوره

1081 فاستمشوا في الارض واستهدوا خلق الله واستسخروا ارض الله واستملكوا من عطاء الله واسترفعوا دين الله واستمعوا كلمه الله ولا تصبرون مثل الاموات حتى تحرككم المتحركات او تقلبكم المتقلبات بل تكون احياء حيوان وادلاء رضان تنشر الحيوه من جوانبكم ويهرب كل ذا جذب لا تجذبكم فقد رباكم الله في الف وماءتين وسبعين سنه لعلكم مره واحده تقولون لا اله الا الله وترون تكثر خلقكم حيث لا يعدو لايحصى

1082 والى حينئذ ما ظهرت لا اله الا الله حيث ترون مقاعد المثبتون وتشهدون مساكن المنفيون وبالليل والنهار لتصلون وتبكون فما تنفعكم اعمالكم

1083 ان يا اجساد الميتة هل تنفع اعمال الذين اوتوا الكتاب من قبلكم بعد ان قطع الرضاء عنهم اليس كل امه تعمل بما في دينها فكيف لا

How then doth it not profit them with their Lord? Therefore worship God as your Lord willeth, not as ye have become accustomed and found comfort from previous manifestations, lest ye make yourselves like those who, from the beginning of creation, did not prostrate. For all commandments and prohibitions are established by the Word of God and shine forth by the Command of God.

ينفعها عند ربها فلتعبدون الله من حيث يريد
الله ربكم لا من حيث قد عاديتم واستاءنستم من
ظهورالقبل لتجعلن انفسكم مثل من لم يسجد من
بديع الفطره فان كل الاواخر والنواهي بقول الله
ثبتت وبامرالله تجلو

1084 Therefore gain insight into your cause, and consider your affairs, and seek help from God your Lord, and remember God throughout your life - not merely with the remembrance of your tongues, for this is a portion of a portion of the remembrances. For this shall profit you when it is followed by your remembrance being established in all regions, and your mention being appointed in all cycles, and your word being confirmed in all ages. Do not all peoples remember God, their Lord, their Prophet, and that which was created in their religion? Why, then, do ye not reflect? There is no glory save in obedience to God and His good-pleasure.

1084 فاستبصروا في امركم واستدبروا في اموركم واستعينوا
بالله ربكم واستذكروا الله في كل عمركم لا بذكر
السننكم فان هذا شطر من شطر الاذكار فان هذا
ينفعكم اذا يلحق به تكون ذكركم في الاقطار وتعين
ذكركم في الاكوار وتحقق كلمتكم في الادوار اليس
كل امه تذكر الله ربها ونبيها وما خلق في دينها
فالكم لا تتفكرون لم يكن عزا الا في طاعة الله
ورضائه

1085 And if glory be in possessions and dominions, or in riches and majesty - how is it that all the peoples before you possessed these, and yet ye now behold upon the earth those who follow not your religion? Be ye truly alive, for the living one is he who knoweth God in every Manifestation; other than this is death. Do ye not see? How many are the servants who are born dead and die dead! This is the death of their religion, not of their bodies, yet they remember not. They begin from the clay of death and return to the clay of death. Therefore, awaken, lest aught consume your slumber, for your attachments shall be severed from you when your spirit is taken.

1085 وان يكن عزا باسباب واملاك او بغناء واجلال
كيف قد ملكوا هذا كل الامم من قبلكم وترون
حينئذ فوق الارض من عند من لم يقوم بدينكم
ولتكون حيا فان الحى من يعرف الله في كل
ظهور ودون ذلك ميت افلا تبصرون كم من
عباد يتولدون ميتا ويموتون ميتا ذلك موت دينهم
لا اجسادهم ولا يتذكرون ميتاءون من طين الموت
ويرجعون الى طين الموت فاسترقدوا ان ياكل
شيء عن رقدكم فان تعيناتكم تنقطع عنكم عند
ما يقبض روحكم

1086 It profiteth you not to seek God's good-pleasure in your life through the vain imaginings of your souls, but rather through that which pleaseth the Lord of good-pleasure. Ye shall find rest after your death and shall enter Paradise if ye believe in God and then in Him Whom God shall make manifest in every Resurrection.

1086 و ما ينفعكم ان تستدركون رضاء الله في حياتكم
لا بموهومات انفسكم بل بما يرضى مالک الرضاء
عنكم وستستريحون من بعد موتكم وستدخلن
الفردوس ان انتم بالله ثم بمن يظهره الله في كل
قيامه توءمنون

1087 (mode of commentary)

1087

1088 In the Name of God, the Most Luminous, the Most Luminous

1088 بسم الله الانور الانور

1089 Praise be to God, besides Whom there is none other God, the Most Luminous, the Most Luminous! All glory be upon every Throne of Manifestation, for His Firstness hath no beginning and His Lastness hath no end. In that Day all things are the Primal Point and then His most exalted, most lofty Guides.

1089 الحمد لله الذى لا اله الا هو الانور الانور وانما البهاء
على كل عرش ظهور حيث لا اول ولا وليته ولا
اخر لاخريته وكل يومئذ النقطة الاولى ثم ادلائه
الارفع الارفع

- 1090 I testify, O Name of God - exalted be His majesty! and Remembrance of God - mighty be His glory! - that God the All-Glorious hath ever been unknowable through aught else but Him, and will ever be indescribable through aught else but Him. Verily He, glorified and exalted be He, hath been from all eternity and will continue to be for all eternity, just as He hath always been, without change or transformation. All names are His Name and all similitudes are His attributes. He, glorified and exalted be He, is sanctified above all similitudes and exalted above all descriptions.
- 1091 All these are signs from God to His creation whereby they may know Him. For example, when thou seest knowledge as a perfection and God hath described Himself thereby, then thou sayest He is the Most Knowing of the knowing ones. When thou seest power as an inaccessible attribute and God hath described Himself thereby, then thou sayest He is the Most Powerful of the powerful ones.
- 1092 Similarly with hearing, thou sayest He is the Most Hearing of the hearing ones; with sight, thou sayest He is the Most Seeing of the seeing ones; with hearts, thou sayest He is the Most Subtle of the subtle ones; with might, thou sayest He is the Most Mighty of the mighty ones; with loftiness, thou sayest He is the Most Lofty of the lofty ones; with inaccessibility, thou sayest He is the Most Inaccessible of the inaccessible ones; with exaltation, thou sayest He is the Most Exalted of the exalted ones; with glory, thou sayest He is the Most Glorious of the glorious ones; with majesty, thou sayest He is the Most Majestic of the majestic ones. And likewise with all names and attributes.
- 1093 Having recognized this, then testify that the knowledge of God is manifested only through the knowledge of the Manifestation of His Self, for all created things have known their Lord only through what the Messengers of God have taught them. Thus knowledge beginneth with Them and endeth with Them, for They are the veils of God whom none can know save God. Their likeness is as mirrors wherein naught can be seen except God. Therefore They desire naught but what God hath desired, They will naught but what God hath willed, They have no power save what God hath empowered, They decree naught save what God hath decreed, They permit naught save what God hath permitted, They defer naught save what God hath deferred, and They inscribe naught save what God hath inscribed.
- 1094 Be thou severed from the limitations of names and their meanings, for they are transformed by God's command as He willeth
- ويعبد فاشهدان يا اسم الله جل جلاله وذكر الله عزاء
عزازه بان الله سبحانه لم يزل لن يعرف بشي ء
من دونه ولا يزال لن يوصف بشي ء سواه وانه
جل سبحانه كان ازلا قديما ولا يزال ليكون ازلا
قديما بمثل ما قد كان بلا هندسه ولا انتقال كل
الاسماء اسمه وكل الامثال وصفه وانه جل سبحانه
لمقدس عن كل الامثال ومنزه عن كل الانعاعات
- وكل ذلك دلالات من الله لخلقته حيث يعرفوه
بها مثلا انك لما ترى العلم صفه كمال فاذا قد
وصف الله نفسه به فاذا تقولون انه اعلم الا علمين
ولما ترى القدره صفه ممتنعه قد وصف الله نفسه
بها فاذا انك انت تقول انه اقدر الا قدرين
- ومثل ذلك في السمع تقولون انه اسمع الاسمعين
ومثل ذلك في البصر تقولون انه ابصر الابصرين
ومثل ذلك في الافئده تقولون انه هو الطف
اللطيفين ومثل ذلك في العز تقولون انه هو اعز
الاعزين ومثل ذلك في الارتفاع تقولون انه هو
ارفع الارفعين ومثل ذلك في الامتناع تقولون
انه هو امنع الامنعين ومثل ذلك في الاعتلاء
تقولون انه هو اعلى الاعلىين ومثل ذلك في
الابتهاء تقولون انه هو ابهى الابهيين ومثل ذلك
في الاجتلال تقولون انه هو اجل الاجلين ومثل
ذلك كل الاسماء والامثال
- فاذا عرفت ذلك فاشهدان عرفان الله لم يظهر
الا بعرفان مظهر نفسه اذ كل ما قد عرفت
الممككات ربهم بما قد علموهم رسل الله فاذا
مبدء العرفان اياهم وينتهى العرفان اليهم اذ هم
حجب الله لا يدركهم احد الا الله وان مثلهم
كمثل المرات لا يرى فيهم الا الله ولذا ما يشاءون
الا ما قد شاء الله ولا يريدون الا ما قد اراد الله
ولا يقدررون الا ما قد قدر الله ولا يقضون الا
ما قد قضى الله ولا ياءذنون الا ما قد اذن الله
ولا يؤجلون الا ما قد اجل الله ولا يكتبون الا
ما قد كتب الله
- وانقطع عن حد الاسماء ومعانيها فانها تتقلب
بامر الله كيف يشاء في كل ظهور واشهد بان

in every Manifestation. I testify that the likeness of every Manifestation is as the rising of the sun - though it rise countless times, it is one and the same sun, and though it set countless times, it is one and the same sun. Thus consider this similitude in relation to the Sun of Truth, for the First is the Last, and the Manifest is the Hidden. Naught is seen in the Thrones except their Revealer, and naught in the Chairs except their Educator.

مثل كل ظهور كمثل طلوع الشمس ان تطلع الى ما لا عد لها انها هي شمس واحده وان تغرب الى ما لا عد لها انها هي شمس واحده كذلك فاستغرب المثل في شمس الحقيقه فان الاول هو الآخر والظاهر هو الباطن لا يرى في الاعراش الا مجليها ولا في الاكراس الامر بها

- [illegible]

knowledge of its mysteries, for from the Primal Point until now, they have appeared at different intervals, such that between Moses and David was a period of hundreds, and between David and Jesus likewise, and between Jesus and Muhammad likewise, and between Muhammad and the Point of the Bayan was the number of years appointed, and from the Point of the Bayan to Him Whom God shall make manifest - God alone knoweth its measure. Were the creation of each Revelation not complete, God would not manifest the Manifestation of His Self in the next Revelation.

1099 This is God's balance, and it behooveth thee and every soul in every Revelation to establish the truth in such wise that nothing remaineth in God's dominion except that it seeketh shelter under His shadow, for less than this is not worthy of God. And even if this appeareth not due to the weakness of creation, God hath nevertheless given the means and created the power in the hearts of contingent beings and promised them that He will manifest through their hands the power from His presence, gathering unto them all means. Think not that any soul can be veiled from God, for at the moment of recognizing God, that soul would turn away from being veiled.

1100 However, in every Revelation its people imagine they are doing good, while in the sight of God and the people of the succeeding Revelation, their condition is manifest - that when they became veiled, they became as dead, even though they live. They will not enter into the next Manifestation. Marvel not at this, but observe what is upon the earth and take heed. For what Jesus promised has come to pass, and the number of years of His Manifestation has elapsed, yet they still await what was promised. And before Jesus it was likewise, and after Muhammad the same. Look upon this matter with a universal view, not a particular one. Bear witness that each day God wishes to be worshipped as He desires, not as the people desire.

1101 Observe how each people worships God according to what He revealed to them in the days of their Prophet, but when they veil themselves from the next Manifestation, their worship becomes for other than God.

1102 Believe not in the permanent negation or affirmation of any soul, for both live - one in fire and one in light. What thou hast heard about those who did not prostrate to the Primal Point was not as people understand, for it changes in each Manifestation, nay, even more frequently, for it depends upon one's lifetime. Consider Muhammad: when He was exalted, the affirmation inherited affirmation, and His followers were servants of God. When the First One was raised up, negation

1098 ولكن ايقن ان فرق طول الظهور الى ظهور لا يعلمه الا الله او من يوءتبه الله علم الجفرا انه لان من بديع الاول الى حينئذ قد ظهرت بالا اختلاف حيث قد كان طول بين موسى وداود عدد المتين وبين داود وعيسى مثل ذلك وبين عيسى ومحمد مثل ذلك وبين محمد ونقطه البيان عدد الغريس ومن نقطه البيان الى من يظهره الله الله يعلم قدره لو لم يكل خلق كل ظهور لم يظهر الله مظهر نفسه في الظهور الاخر

1099 هذا ميزان الله وعليك وعلى كل نفس في كل ظهور ان تثبت الاثبات بشأن لم يبق في ملك الله من شيء الا وان يستظن في ظله فان دون ذلك لا ينبغي لله وان لم يظهر ذلك من شعف الخلق والا قد اعطى الله الاسباب وخلق القوه في قلوب الممكات ووعدهم بان يظهر بايديهم قدره من عنده بما يجمع لهم الاسباب ولا تحسب بان يمكن ان تحتجب نفس عن الله لان حين علمه بالله ليصدنه عن الاحتجاب

1100 ولكن في كل ظهور سكانه عند انفسهم يحسبون انهم محسنون ولكن عند الله وعند سكان ظهور الاخر شانهم ظاهر بانهم لما احتجبوا صاروا امواتا وان كانوا احباء ليدخلون في ظهور الاخر ولا تستعجب عن ذلك وانظر فوق الارض واعتبر فان ما وعد عيسى قد جاء وقضى عن ظهوره عدد الغريس وما وعدوا منتظرون ومن قبل عيسى مثل ذلك ومن بعد محمد مثل هذا فاستنظر الى الامر بنظر الكلي لا الجزئي واشهد بان في كل يوم يجب الله ان يعبد بما يجب لا بما يحب الخلق

1101 فانظر كل امه تعبد الله بما نزل الله عليهم في ايام نبيهم ولكن لما احتجبوا عن ظهور الاخر صارت عبادتهم لدون الله

1102 ولا تعتقدن في النفس ولا في الاثبات الموت فان كليهما حي هذا في النار وهذا في النور وان ما سمعت في ذكر من لم يسجد لبديع الاول لم يكن على ما يعرف الخلق بل انه يتبدل في كل ظهور بل اقرب من ذلك بل ان المدار مدار عمره فانظر في محمد لما ارتفع ورث اثبات واثبات وان ادلائه عباد الله ولما رفع الاول ورث النفي من ورثه وذلك ادلاء دون الرحمن

inherited from its inheritors, and these were not servants of the All-Merciful.

1103 My heart is not content with their mention until the end that has no end. Learn this principle: in each Manifestation, the proofs of its affirmation change to negation. However, God in that Manifestation establishes His Cause and perfects His creation, for therein light is not changed to fire except at God's Manifestation during His next Resurrection. My grief is for all who are in the Bayan, who from that day are proofs of that Manifestation, those who believe in Him; all others are negation, even if they were pious in the Bayan. God has taken them and caused them to perish, for they followed neither the Bayan nor what was revealed therein. Otherwise, they would follow God, their Lord, at the time of His Manifestation, and would be certain of His signs.

1104 When thou hast understood this, then in each Manifestation seek God's good pleasure and perform deeds that return unto God, not becoming mere particles in the air. Observe how many on earth worship God, yet their worship returns not unto God, returning to no path, as thou seest, except for a few guides, manifest supporters, hidden mystics, loving friends, and sincere, God-fearing ones. The deeds of these return unto God as they perform them, but what others do in their familiarity returns not unto God, for this pertains to the affirmation of the first Manifestation, and though the First One has been established, on that Day God desires to establish the Manifestation of His Self.

1105 Though what was established before is established, even if everything is proof of its establishment, this is an essence that not all of God's creation can comprehend. What all things comprehend is what constitutes sensory weeping and determines physical following. When these comprehend the Truth, observe from the beginning of that Manifestation until now how many words God has revealed, yet until now none have appeared before Me in a script so excellent as to attract my heart or the heart of another in a book. And verily I know that in the Dispensation of Him Whom God shall make manifest, there shall be counted that which you see today in the Qur'an, wherein they expend what can be expended. But this is of death and returneth not unto God.

1106 And were it to appear in that Day before God it would be better than what shall appear afterward beyond measure. Yet all labor night and day to perform deeds that they may attain the good pleasure of God, while that which pleaseth God none performeth. And verily I am independent of this, but this is for the preservation of God's religion and a remembrance from

1103 لا يرضى فوادي بذكره فالى اخر الذى لا اخر له فاستجر القاعده فان عند كل ظهور ادلاء اثباتها يبدل بالنفى ولكن الله فى ذلك الظهور يثبت امره ويتقن خلقه لان فيه لا يبدل النور بالنار الا فى ظهور الله عند قيامه الاخرى فان حزنى على كل من فى البيان من يومئذ ادلاء حق ذلك الظهور الذينهم يوءمنون به وما دونهم نفى وان هم كانوا فى البيان متقين قد اخذهم الله واقناهم فانهم ما اتبعوا البيان ولا ما انزل فيه والا انهم يتبعون الله ربهم حين ظهوره وهم باياته يوقنون

1104 فاذا عرفت هذا فاستدرک فى كل ظهور رضاء الله واستعمل عملا يرجع الى الله لا يصير جزء الهواء انظر كم فوق الارض يعبدون الله ولا يرجع الى الله بما لا يرجع الى منهج بمثل ما ترى الا من ادلاء قليلون وظهراء ظاهرون وبطناء باطنون واوداء محبون وخلصاء متقون فان اعمال هؤلاء بما يعملون ترجع الى الله ولكن بما هم يعملون لما استاءنسا لا يرجع الى الله لان هذا من اثبات ظهور الاول وان الاول قد اثبت ولكن يومئذ يريد الله ان يثبت ظهور نفسه

1105 وبما اثبت من قبل لاثبت ولو ان كل شيء دليل اثباته ولكن هذا جوهر لا يدركه كل خلق الله ولكن ما يدركه كل شيء ما يتكون تبكون الحسية ويتعين تبعين الجسميه فاذا يدركه هؤلاء الحق فانظر من اول ذلك الظهور الى حينئذ كم نزل الله من الكلمات والى حينئذ ما ظهر بين يدي على احسن خط يجذب به فوادي او فوءاد احد من كتاب واني لاعلم فى ظهور من يظهره الله هذا يعدد بمثل ما ترى يومئذ الفرقان حيث يصرفون فيه ما يمكن ان يصرف ولكن هذا ممت لم يرجع الى الله

1106 وان يظهر يومئذ بين يدي الله لكان خيرا عما يظهر من بعد بما لا يعد ولكن كل بالليل والنهار يعملون عملا يملكون رضاء الله وما يرضى به الله لم يعمل من احد واني كنت مستغنيا عن ذلك ولكن هذا لحفظ دين الله وذكر من الله لك ولن فى

God unto thee and unto those who are in the Bayan, that ye may preserve what hath been revealed from God. For this is the source of your existence unto the next Resurrection. Had the Qur'an not been preserved from the time of its revelation, from where wouldst thou read it or act according to its laws?

البيان بان تحفظون ما نزل من عند الله فان هذا مدد وجودكم الى قيمه الاخرى لو لم يحفظ الفرقان من حين نزوله من ابن انت تقرئه او تعملن بحكمه

- 1107 This is the source of all that hath been and shall be created, the sustenance of all that hath been and shall be fashioned, the glory of all that hath been and shall be originated, and the good pleasure of all that hath perished and shall perish. The possessors of wisdom pay no heed to it and tire themselves in that which pleaseth not God, the One, the Almighty. God hath given thee knowledge and penmanship that thou mayest occupy thyself with that which establisheth the Cause of God. How is it that until now thou hast not possessed all that hath been revealed, nor hath anyone who, like thee, is capable of the highest that is possible?

هذا مدد كل ما خلق ويخلق ورزق كل ما صنع ويصنع وبهاء كل ما قد بدع ويبدع ورضاء كل ما قد ذوت ويدوت لا يلتفت به اولو الافكار ويتعبون فيما لا يرضى الله الواحد القهار وقد اتاك الله العلم وانلخت لتشتغلن بما يثبت امرالله فكيف الى حينئذ لم يكن عندك كل ما نزل ولا عند من يقدر مثلك على اعلى ما يمكن في الامكان

- 1108 For God loveth not in that Dispensation that a single letter of the Bayan be written save in the most excellent and beloved script, and in the most attractive and captivating tablet, unless one desireth to attain unto this, in which case he is permitted until such time as he perfecteth what hath been revealed from God. It is as though I see with mine own eyes servants who, were it possible to spend a million mithqals of gold on the Bayan, would spend it and write it and glory therein. But on the Day when He Who revealed the Bayan, Who is Him Whom God shall make manifest, shall come, they will be veiled even as thou seest today how many copies of the Qur'an exist wherein hath been expended what none can reckon save God.

فان الله لن يحب في ذلك الظهور ان يكتب حرفا من البيان الا على احسن خط محبوب واطرز لوح مجذوب الا وان اراد للبلوغ الى هذا فانه اذن له الى حين ما يحسن خلق ما نزل من عندالله كافي ارى بعينى ياتون عبادا لو يمكن في بيان الف الف مثقال ذهب ليصرفون ويكتبون وبه يتعززون ولكن يوم الذى ياتي منزل البيان الذى هو من يظهره الله يحتجبون بمثل ما ترى يومئذ كم يحصى من الفرقان حيث قد صرف فيه ما لا يحيط به علم احد غيرالله

- 1109 And verily what He revealed hath been fulfilled as was destined, for God in His Essence never revealeth a Book, but rather revealeth through the Manifestation of His Self, and naught else hath any true reality, for from that heaven nothing descendeth. Rather, this is from the heaven of Prophethood, whose heaven is the heart of the Throne of Reality. God revealeth unto it through His Self as He willeth. Therefore be thou conscious in the days of God that thou mayest perform deeds that return unto God, that thou mayest aid the Word of Unity, negate negation, preserve the Words of God, seek assistance from God, trust in God, commit thy affair unto God, be victorious through God, be exalted through God, be glorified through God.

وان ما قد نزله قد قضى عليه ما قد قضى لان الله بذاته لن ينزل من كتاب بل ينزل بما يظهر من عند مظهر نفسه وغير هذا لم تكن له حقيقه واقعيه لان من تلك السماء لم ينزل بل هذا من سماء النبوه الذى سمائه فواد عرش الحقيقه ينزل الله له به بنفسه كيف يشاء فاستشعر في ايام الله بان تكسبن عملا يرجع الى الله وتستنصرن كلمه التوحيد وتستنفين النفى وتستحفظن كلمات الله وتستعين بالله ولتتوكلن على الله ولتفوضن امرك الى الله ولتنصرن بالله ولترتفعن بالله ولتجتلن بالله

- 1110 And whatsoever thou lovest of goodly names appeareth not in truth except from God. Therefore remove the veil from thine eyes and thou shalt see the servants of God, and who thinketh he worshippeth God, and who in Paradise is at peace, and who in the fire is troubled. For that is the Day whereon God hath

وما تحبن من اسماء الخير لا يظهر بحق الا من عندالله فاكشف الغطاء عن عينيك وترى عبادالله ومن يحسن انه يعبدالله ومن في الرضوان مطمئن ومن في النار مضطرب فان ذلك يوم

made manifest all things according to their true nature. The dwellers of Paradise shall be known by their marks, yet they themselves know not. Know thou the value of God's Days, for after the cycle of one thousand two hundred and seventy years hath passed, God hath manifested such impossible things. Know thou their measure, that no sadness may touch them, and watch what is reflected from them, that no dust may reach them.

قد اظهر الله كل شي ء على ما هو عليه سكان
الرضوان ويعرفهم بسيماهم ولكنهم انفسهم لا
يعرفون واستعرف قدر ايام الله فان من بعد
ما رقت الكور الف ومائتين وسبعين سنه قد
اظهر الله مثل تلك المرات الممتعه واستعرف
قدرها ان لا يمسا من حزن واسترقب ما يعكس
عنها ان لا يوصل اليها من غبار

1111 For in every Dispensation, all the guides of God, exalted be He, desire to speak of their primacy and their finality, their outwardness and their inwardness. There is no God but He, the Protector, the Self-Subsisting.

1111 فان في كل ظهور كل ادلاء الله تعالى يريدون ان
يقولون باوليتهم واخرتهم وظاهريتهم وباطنيتهم لا
اله الا هو المهيمن القيوم

1112 (Persian mode)

1112

1113 In the Name of God, the Most Luminous, the Most Luminous

1113 بسم الله الانور الانور

1114 All praise and glory befit that Ever-Living Beloved Who has eternally existed in the sublimity of His independent, holy Essence and will forever abide in the exaltation of His sacred, inaccessible Being. No thing has ever known Him as He deserves to be known, and no thing has ever praised Him as He deserves to be praised. He created all things from nothing through His perfect power, and brought all things into being from naught through His inaccessible Will. How transcendent is the holy court of His might, for all praise His oneness! How exalted is the sanctified realm of His elevation, for all testify to His uniqueness! Praise befits Him like unto me, for from a beginning that has no beginning to an end that has no end, His generosity has been bestowed upon the creation of all things.

1114 تسبيح وتقديس ذات محبوب لم يزل را سزاوار
بوده وهست كه لم يزل باستجلال استقلال ذات
مقدس خود بوده ولا يزال باسترفاع استمناع كنه
مقدس خود خواهد بود و نشناخته اورا هيچ شي
ء حق شناختن وستايش نموده او را هيچ شي ء
حق ستايش نمودن خلق فرموده كل شي ء را
لا من شي ء بقدرت كامله خود و ابداع فرموده
كل شي ء را لا عن شي ء بمشيت ممتعه خود چه
قدر متعالى است بساط قدس عزت او كه كل
اورا بوحدانيت ستايش و چه قدر مرتفع است
بساط عز رفعت او كه كل اورا بفردانيت متوحد

1115 Thanks befit Him like unto me, for unto an end that has no end, His grace shall be connected to the bringing into being of all things. The might of His transcendence is sanctified above the transcendence of all who transcend, and the glory of His holiness is hallowed above the sanctification of all who sanctify. The sublimity of His praise is exalted above the praise of all who praise, and the grandeur of His glorification is elevated above the glorification of all who glorify. He has ever known all things before their existence, without His knowledge requiring mention of the known. His power shall ever extend over all things, without mention of the object of power being necessary to establish that power.

1115 حمد بر مثل مراورا سزاوار كه لم يزل از اول
لا اول الى اخر لا اخر جود او بر انجعال كل
شي ء تعلق گرفته وشكر بر مثل مراورا سزاوار
كه الى اخر لا اخر له فضل او بابداع هر شي
ء تعلق خواهد گرفت منزّه بوده عز تنزيه او از
تنزيه كل منزّهين ومقدس بوده عز تقدّيس او
از تقدّيس مقدسين ومتعالى بوده علو تسبيح او از
تسبيح كل مسبحين ومتجالى بوده سمو تحجيد او از
تحجيد كل ممجدين لم يزل عالم بوده بهر شي ء قبل
وجود ان بلا انكه در اثبات علم او احتياج بذكر
معلوم كردد ولا يزال قدرت او مستطيل بوده بر
هر شي ء بر انكه ذكر مقدور در رتبه قدرت ان
كردد

1116 All praise Him through the merit of His holy Essence, and all worship Him through the majesty of His sacred Being. He

1116 كل باستحقاق ذات مقدس او اورا ستايش
وكل باستجلال كنه مقدس او را پرستش خلق
فرموده كل ممكّات را لا من شي ء بمشيت

created all contingent beings from nothing through His Primal Will, and brought all existences into being from naught through His Ultimate Purpose. He has made His Will like unto the rising of the sun: were it to rise infinitely, there would not be more than one sun, and were it to set infinitely, there would not be more than one sun. He has made every Manifestation of the Sun of Truth like unto a daily sunrise, and has ordained creation to be like crystals which, when polished, reflect from the Sun of Truth the attribute of names and the quality of attributes, but which, when veiled, are confirmed in their nothingness.

اولیه خود وجعل فرموده کل موجودات را لا عن شیء باراده آخریت خود وقرار داده مثل مشیت خود را بمثل طلوع شمس که اگر مالا نهاییه طلوع نماید یک شمس زیاده نبوده و اگر مالا نهاییه غروب نماید یک شمس زیاده نخواهد بود و هر ظهور شمس حقیقت را مثل طلوع یومی قرار داده و مثل خلق را مثل بلورات حکم فرموده که اگر مستحکی شوند از شمس حقیقت سمت اسمیت و صفت و صفیت در آنها ظاهر و اگر محتجب شوند حکم لاشیء در حق آنها مستثبت

- 1117 Praise be unto Him Who has shed His holy, sacred effulgences upon all contingent beings and has manifested Himself to all created things through the dawning-places of His glory, so that no thing remains veiled from knowledge of Him. All things, through acknowledging His oneness, have attained the summit of the grace of existence. And He has made the creation of light in His names like unto the creation of souls, wherein no trace of self is observed, and which in their mutual reflection and mirroring reflect the manifestations of His sun of oneness exactly as they are. And verily, all have called Him, from the beginning that hath no beginning, by the name of Light-Bearer, and unto the end that hath no end, by the name of Light-Manifestor.

1117 حمد اورا که اشراق فرموده بر کل مککات بشوارق عز قدس خود و تجلی فرموده بکل موجودات بمطالع مجد خود تا آنکه هیچ شیء از عرفان او محتجب نکرده کلشیء باعتراف بوحدانیت ان مستبلغ ذروه فضل وجود کشته و مثل خلق نور را در اسماء خود بمثل خلق نفوس قرار داده که هیچ جبهه انیت در آنها مشاهده نمیکرد و در مقام تقابل و تحاکی و عاکس از ظهورات شمس وحدت او بما هو علیه حکایت نموده و اینکه کل از اول لا اول اورا باسم نواریت والی اخر لا اخر باسم ظهاریت خونده

- 1118 This hath been a description of the dawning-places of His manifestation and an attribute of the daysprings of His revelation. In every manifestation, all have been watchful at the time of the creation of light, for therein lay the test of all. The luminous souls have been likened unto lamps that are themselves aflame and illuminate all that surrounds them. Likewise, the affirmative proofs for establishing His station in regard to light have reached such a lofty summit of glory that no capacity for existence remained in them, and they returned to the holy Source of the Manifestation of God, making their own realities light for the guidance of all created things, that all might be illumined by them and ascend to the glorious summit of unity.

1118 وصفی بوده از شوارق ظهورات او و نعتی بوده از مطالع تجلیات ان و در هر ظهور مراقب کشته در نزد جعل نور که فتن کل در انجا بوده و مثل نفوس نوریه را بمثل مصباح مشاهده که بنفسه محترق و ما حول ان بان مستضیء و همچنین ادلاء مثبتة بر اثبات در مقام نور بذروه عزیزی منتهی کشته که جبهه امساک وجود در آنها نمانده و بمبدء قدس ظهور الله مسترجع کشته و کینونیات خود را نور نموده از برای هدایت کل مککات تا آنکه کل بانها مستنیر کشته و بذروه عز توحید مستعلی شده

- 1119 Know that in the creation of the Qur'an, the station of light was the station of the Word, whereby in the transmitted prayers, after mention of His grandeur, God was called upon by the mention of light. This is the light that, when it became manifest for Muhammad, the Apostle of God, became divine. First thou shalt observe this light, before which no worshippers would draw nigh, as is evident in the traditions. And last, which pertaineth to the hereafter, thou shalt observe in this world how on the Day of 'Arafih how many worshippers are present before the Dawning-Place of that light, and in all

1119 و بدانکه در خلق فرقان مقام نور مقام کلمه ها بوده که در ادعیه مرویه بعد از ذکر عظمت بذکر نور خدا را خونده و ان نور است که چون از برای محمد رسول الله مستعلی کشته شده و اول ان نور را مشاهده کنی که عبادی نبوده که نزدیک روند چنانچه در اخبار ظاهر است و اخر انرا که در اخرت ان است در این عالم مشاهده کنی که در یوم عرفه چقدر عباد در نزد مطلع ان

lands how many effulgences are raised up in the religion of Islam through the radiance of the Muhammadan light.

- 1120 Yet with the eye of insight, in every manifestation observe thou the beginning of light, wherein thou shalt behold the ultimate of what hath been ordained for it. And at the time of the creation of light be thou not veiled, for the power to create light hath been more dominant than other names. Be thou watchful for the days of Him Whom God shall make manifest, for on that day the carpet of the light of the Bayan shall have reached the highest summit of exaltation, like unto what thou observest today in the Qur'an, and weak, weak is that in comparison, unto infinity.

- 1121 If on that day thou didst recognize light from fire, and didst deliver thyself from the fire of the veil, and by the light of life didst ascend unto Him Whom God shall make manifest, this is proof that thou hast comprehended from the light of the Bayan. Otherwise what fruit is there in having recited or learned, while remaining veiled from its meaning?

- 1122 How many souls from the day of the manifestation of the Apostle of God until the day of the martyrdom of Husayn, son of 'Ali, peace be upon them both, called upon God by His light and recited the verse of light in the Qur'an, yet on the day of the creation of light there were none save the Manifestation of light and seventy-two souls who fulfilled the verse "God is the light of the heavens" and who turned themselves toward that whereby they had called upon God.

- 1123 For this reason it is that in every manifestation of light, most light is transformed into fire, and they themselves perceive it not. Consider how on the day of the martyrdom of the Prince of Martyrs, peace be upon him, all the people of that time were acting according to the ordinances of the Qur'an, yet at the time of the manifestation of light, their light was transformed into fire, and the deeds they had performed in Islam profited them not. In every Dispensation they watched for the Manifestation of God's Cause, for at the time of His appearance the Light distinguisheth between truth and untruth, even as in the Dispensation of Islam the same distinction was made between the people of paradise and the denizens of the fire.

- 1124 Though they failed to perceive it at that time, yet today thou seest that no mention is made of the fire, nay rather, all curse them, while thou beholdest the exaltation of the Light and Its proofs. In every Dispensation thou shalt witness the like of this. In the days of Him Whom God shall make manifest it would not be meet that any grief should be caused unto Him. But if it be God's will that a Light be ordained for Him, be thou

نور حاضر و در کل بلاد بسبب اشراق نور محمدی
چقدر اشراقات مرتفع در دین اسلام مرتفع

- 1120 ولی بعین بصیرت در هر ظهور ناظر باش که در
مبدء نور منتهای ما قدر له را مشاهده کنی و در
نزد جعل نور محتجب نکردی که قدرت بر جعل
نور از اسماء دیگر مستطیل تر بوده و مراقب باش
ایام من یظهره الله را که در آن روز بساط نور
بیان باعلی ذروه علو رسیده مثل آنچه امروز در
فرقان مشاهده میکنی وضعف ضعف ان بما لا
نهایه

- 1121 اگر امروز نور را از نار شناختی و خود را از نار
حجاب نجات دادی و بنور حیات مستعرج الی
من یظهره الله شدی دلیل است که از نور بیان
درک نموده والا چه ثمر ذکر ی خونده یا عالم شده
واز معنی ان محتجب مانده

- 1122 چقدر نفوس که از یوم ظهور رسول الله تایوم
شهادت حسین ابن علی علیهما السلام خدا را بنور
او خواندند وایه نور را در قرآن تلاوت فرمودند
و در یوم جعل نور غیر از مظهر نور یا هفتاد و دو
نفس نبود که مصداق ایه الله نور السموات
کردند و آنچه خدا را بان خوانده خود مقبل شده
باشند

- 1123 از این سبب است که در هر ظهور نور اکثر
بنار مبدل میشود و خود مطلع نمیشوند نظر کنی
در یوم شهادت سید الشهداء علیه السلام کل
اهل ازمان بحدود قرآن عامل بودند ولی در مقام
ظهور نور مبدل شد نور ایشان بنار و نفع نبخشید
انها را اعمالی که در اسلام نموده بودند و در هر
ظهور مراقب ظهور امر الله بوده که حین ظهور
نور فصل ما بین حق و دون حق است چنانچه
در ظهور نور اسلام بهمان فصل شد ما بین اهل
رضوان و سکان نار

- 1124 اگر امروز مستبصر نشدند ولی امروز میبینی که
ذکری از نار نیست بل کل آنها را لعن مینمایند
ومی بین ارتفاع ذکر نور را و ادلاء انرا در هر ظهور
مثل این مشاهده کنی و در ایام ظهور من یظهره
الله محبوب نبوده که جعل حزنی شود از برای او
ولی اگر مشیت الله قرار گرفت که از برای او

among those who are endowed with insight in the Bayan, that thou mayest not enter into the fire, even though throughout thy life thou hast yearned to attain unto the Light.

- 1125 Reflect thou somewhat on the supreme power and transcendent majesty in the last Manifestation compared with the first - how God revealed Himself unto all created things through the Light; how He revealed Himself unto all created things after the dawning of the Light through His own Manifestation, and brought It to Its consummation in the perfection of Its names. This hath been, and is, naught but His mercy unto all created things, and His bounty unto all beings. And this is not such that the proofs of Light should be confounded with fire in any Dispensation.

- 1126 Consider the days of the martyrdom of the Fifth Proof, when those who stood in the position of fire, desiring in their own estimation to uphold the religion of Islam, falsely attributed words to the Light which the pen is ashamed to mention, even as thou readest in his visitation prayer: "I testify that thou didst perform the prayer and give the alms" and so forth - these being on account of matters they attributed to him, else how could they have acted thus toward the Fifth Proof without any justification, when they had read in their own religion what God had revealed in the Qur'an: "Whoso killeth a soul, it shall be as if he had killed all mankind"?

- 1127 Despite their knowledge of this divine decree, and their claiming to believe in the Qur'an, and all that had been revealed concerning him from the Messenger of God, they still transformed their own essence into fire. And in that time they carried out this decree against him only after the divines of that age issued their verdict, even as on the Day of Ashura there were seventy persons in the army of fire, all of whom would recite the Qur'an and command what they commanded.

- 1128 Now observe thou that in every Dispensation, at the time of the appearance of the Light, all depart in this manner, imagining they act for the sake of upholding God's Cause. In the time of the Imams of Guidance it was not like this time; rather, those who opposed them all claimed the Caliphate and would not have approved of making any judgment other than God's judgment, yet despite this, they were tested and departed. It behooveth him who is endowed with insight to hold fast, in every Revelation, to the proofs of that Revelation, and not to remain veiled by previous Revelations from the subsequent one.

نوری جعل شود ستیبر بوده در بیان که داخل در نار نشوی و حال آنکه در کل عمرت تمنای نور بودنرا نموده

- 1125 و قدری تأمل کن در ارتفاع قدرت و امتناع رفعت در ظهور آخر بالنسبه بظهور اول که چگونه تجلی فرمود خداوند بکل موجودات بنور تجلی فرموده بکل موجودات بعد از طلوع نور بظهور خود و در کمال اسماء اعداد انرا منتبی فرمود این نبوده و نیست الا از رحمت ان برکل ممکنات و موهبه ان برکل موجودات و نه این است که مشبه شود در ظهوری ادلاء نور از نار

- 1126 نظر نموده در ایام شهادت حجت خامس که انهایی که در مقام نار برآمده باعتقاد خود میخواستند که اثبات دین اسلام را نمایند و برنور بغیر واقع کلماتی بسته بودند که قلم حیا میکند از ذکر او چنانچه در زیارت ان میخوانی اشهد انک قد ائتت الصلوه و ایتت الزکوه الی آخر که اینها از جهه اموری بود که در انجا نسبت میدادند و الا بلا مستمسک چگونه توانستند بامثل حجت خامس این نوع سلوک نمایند و حال آنکه در دین خود خونده بودند آنچه خداوند در قران نازل فرموده و من قتل نفسا فکانما قتل الناس جمیعا

- 1127 و باوجود علم باین حکم من قبل الله و خود را موءمن بقران دانستن و باآنچه در شان او از رسول الله ظاهر شده بود باز تبدیل دادند کینونیات خود را بنار و در ان زمان نکردند این حکم را در حق انحضرت الا آنکه علمای ان زمان فتوی دادند چنانچه در یوم عاشور را هفتاد نفر در جند نار بود که کل تلاوت قران مینمودند و امر مینمودند بانچه که مینمودند

- 1128 حال مراقب باش در هر ظهوری که در حین ظهور نور این قسم کل خارج میشوند و خود کآن میکنند که از جهه اقامه امر خدا نموده در زمان ائمه هدی مثل این زمان نبوده بلکه انهایی که در مقابل بوده کل داعیه خلافت داشته و برخود نمی پسندیده که حکمی دون حکم خدا نموده باشند و باوجود این نوع ممتحن شدند و بیرون رفتند برفس بصیر سزاوار بوده و هست که در هر ظهور بادلاء حجت ان ظهور مستمسک کشته و بظهورات قبل از ظهور بعد محتجب نمانده

- 1129 For in every Revelation, the followers of the preceding Revelation denied it, as thou hast observed that in every Manifestation that hath appeared, all that befell Him came from the followers of the previous Revelation, even though they all claimed to affirm and not to deny. Be thou enlightened in the Bayan, lest on the Day of Him Whom God shall make manifest thou shouldst deny, though thou deemest thyself among those who affirm. For instance, were all on earth to believe in Him and await His appearance, yet when He is made manifest, should but one soul deny Him, in the inner reality that soul would be confirmed in the fire of negation while that one who affirmeth would be established in the light of affirmation. Behold how subtle is this matter!
- 1130 Though there can be no doubt that each Dispensation progresses and the evidences of light, if not ascending, will not descend - except when the Sun of Truth appeareth in its fullness, at which time the essences of light remain veiled in veils of light and come not into being. God hath ever been and will ever be characterized by light. Should there occur a Revelation wherein no sorrow befall the Sun of Truth - for the Beloved is the Ever-Living, the Immortal - yet should it occur, behold with the eye of truth the inner light, lest the essences of affirmation of the previous Revelation be transformed into denial of the subsequent one, and the essential lights of the former Revelation into the fire of the latter.
- 1131 God hath desired the mention of this word after the mention of two words, within the bounds mentioned in previous letters, that it might serve as a reminder for those who remember until the next Resurrection, that perchance in that Resurrection the people might not be veiled as in this Resurrection, but might be guided by the proofs of Him Whom God shall make manifest, illumined by the lights of the Sun of Truth, and enlightened by the dawning splendors of the Morn of Eternity, so that no soul might worship any but God alone, and all might in every Revelation be strengthened by what appeareth from Him, reaching thereby their highest pinnacle.
- 1132 (11. al-aqdam)
- 1133 (mode of verses)
- 1134 In the name of God, the Most Ancient, the Most Ancient
- 1135 In the Name of God, the One, the All-Preceding! In the Name of God, the Most Advanced, the Most Forward! In the Name of God, the Most Advanced, the Most Forward! In the Name
- 1129 زیرا که در نزد هر ظهور بدعی سکان ظهور قبل نفی میکردند چنانچه نظر نموده در هر ظهوری که ظاهر شده آنچه باو وارد شده از سکان ظهور قبل بوده و حال آنکه کل ظهور قبل مدعی اثبات بوده و متبری از نفی حال در بیان مستبصر شده لعل در یوم من یظهره الله نفی نکردی و حال آنکه خود را اثبات میدانسته که اگر مثلاً تصور شود کل ماعلی الارض موء من باو و منتظر ظهور او و بعد که ظاهر شود یک نفس در سبیل او نور کرد در سر باطن در حق او الله نور ثابت و ما بقی در نار نفی محتجب بین امر چقدر دقیق است
- 1130 اگر چه شبهه نبوده و نیست که کور در ترقی بوده و هست و ادلاء نور اگر مرتفع نکردند منزل نخواهند شد الا آنکه براسطیطال ظاهر گردد شمس حقیقت که انوقت کینونیات نوریه در حجب نور میمانند و بکون نمایند و لم یزل خداوند موصوف بنور بوده و هست اگر واقع شود ظهوری که در آن حزنی بر شمس حقیقت واقع نشود که محبوب حی لا یموت بوده و خواهد بود ولی اگر واقع شود بعین حقیقت بباطن نور مشاهده نموده تا آنکه مبدل نشود کینونیات اثبات ظهور قبل بنفی ظهور بعد و ذاتیات نور ظهور قبل بنار ظهور بعد
- 1131 و محبوب داشته خداوند ذکر این حرف را بعد از ذکر کلمتین بحدودی که در احرف قبل ذکر شده تا آنکه ذکر باشد از برای ذا کرین تا قیامت آخری لعل در آن قیامت مثل این قیامت خلق محتجب نکردند و بادلاء من یظهره الله مهتدی بهدی الله شده باشند و بانوار شمس حقیقت مستنور گشته و باشرافات صبح ازل مستشرق تا آنکه هیچ نفس در هیچ شان عبادت نکرده باشد الا الله وحده را و کل در هر ظهور بانچه از نزد او ظاهر میکرد و مستظهر شده تا باعلی دروه خود منتهی شده باشند
- 1132 (الاقدم)
- 1133
- 1134 بسم الله الاقدم الاقدم
- 1135 بسم الله الواحد القدام بسم الله المقدم المقدم بسم الله المقدم المقدم بسم الله القادام القدام بسم الله

of God, the Approaching, the All-Preceding! In the Name of God, the Approaching, the All-Preceding! In the Name of God, the Approaching, the All-Preceding! In the Name of God, the Approaching, the Coming! In the Name of God, the Approaching, the Coming! In the Name of God, the Approaching, the Coming! In the Name of God, the Approaching, the Two Preceding Ones! In the Name of God, the Approaching, the Most Advanced! In the Name of God, the Most Progressive, the Most Progressive! In the Name of God, the Approaching, the Leading! In the Name of God, the Most Advanced, the Most Advanced!

القادم القادم بسم الله القادم القادم بسم الله
القادم القدوم بسم الله القادم القدوم بسم الله
القادم القدوم بسم الله القادم القدامان بسم الله
القادم المتقدم بسم الله المتقدم المتقدم بسم الله
القادم المتقاد بسم الله المتقدم المتقدم بسم الله

1136 In the Name of God, the One, Possessor of Precedence! In the Name of God, the Most Ancient, the Most Ancient! In the Name of God, the Most Ancient, the Most Ancient! In the Name of God, the One, Possessor of Precedence! In the Name of God, the Most Ancient, Possessor of the Two Precedents! In the Name of God, the Most Ancient, Possessor of the Ancient Ones! In the Name of God, the Most Ancient, Possessor of the Approaching Ones! In the Name of God, the Most Ancient, Possessor of Steps! In the Name of God, the Most Ancient, Possessor of Precedence! In the Name of God, the Most Ancient, Possessor of Priority! In the Name of God, the Most Ancient, Possessor of Coming! In the Name of God, the Most Ancient, Possessor of the Two Comings! In the Name of God, the Most Ancient, Possessor of the Two Precedents! In the Name of God, the Most Ancient, Possessor of the Two Ancient Ones! In the Name of God, the Most Ancient, Possessor of the Foremost Ones! In the Name of God, the Most Ancient, Possessor of Precedence! In the Name of God, the Most Ancient, Possessor of the Advanced Ones! In the Name of God, the Most Ancient, Possessor of the Progressive Ones! In the Name of God, the Most Ancient, Possessor of the Forward Ones! In the Name of God, the Most Ancient, Possessor of the Most Advanced Ones! In the Name of God, the Most Ancient, Possessor of Priority! In the Name of God, the Most Ancient, Possessor of Priority!

بسم الله الواحد ذى المقادم بسم الله القدم القدم 1136
بسم الله القدم القدم بسم الله الواحد ذى المقادم
بسم الله القدم ذى القدامين بسم الله القدم ذى
القدمات بسم الله القدم ذى القدمات بسم الله
القدم ذى الاقدام بسم الله القدم ذى الاقدام بسم
الله القدم ذى القادم بسم الله القدم ذى القدوم
بسم الله القدم ذى القدومين بسم الله القدم ذى
القدامين بسم الله القدم ذى القدامين بسم الله
القدم ذى القديمين بسم الله القدم ذى المقادير
بسم الله القدم ذى المقادم بسم الله القدم ذى
المقدمات بسم الله القدم ذى المقدمات بسم
الله القدم ذى المقدمات بسم الله القدم ذى
المستقدمات بسم الله القدم ذى القادم بسم الله
القدم ذى القادم

1137 By God! God is the Most Ancient of the Most Ancient! By God! God is the One, the All-Preceding! By God! God is the Most Advanced, the Most Forward! By God! God is the Most Advanced, the Most Forward! By God! God is the Approaching, the All-Preceding! By God! God is the Approaching, the All-Preceding! By God! God is the Approaching, the All-Preceding! By God! God is the Approaching, the Coming! By God! The Approaching, the Coming! By God! God is the Approaching, the Coming! By God! God is the Approaching, the Two Preceding Ones! By God! God is the Approaching,

بسم الله الاقدم الاقدم بالله الله الواحد القادم 1137
بسم الله المقدم المقدم بالله الله المقدم المقدم بالله
الله القادم القادم بالله الله القادم القادم بالله الله
القادم القادم بالله الله القادم القدوم بالله الله القادم
القدم بالله الله القادم القدوم بالله الله القادم
القدامان بالله الله القادم المتقدم بالله الله المتقدم
المقدم بالله الله القادم المتقاد بالله الله المتقدم

the Most Advanced! By God! God is the Most Progressive, the Most Progressive! By God! God is the Approaching, the Leading! By God! God is the Most Advanced, the Most Advanced! By God! God is the Approaching, the Self-Subsisting! By God! God is the Most Ancient, the Most Ancient! By God! God is the Most Ancient, the Most Ancient!

المستقدم بالله الله القادم القيدوم بالله الله القدم
القدم بالله الله القدم القدم

1138 By God! God is the One, Possessor of Precedence! By God! God is the Most Ancient, Possessor of the Two Precedents! By God! God is the Most Ancient, Possessor of the Ancient Ones! By God! God is the Most Ancient, Possessor of the Approaching Ones! By God! God is the Most Ancient, Possessor of Steps! By God! God is the Most Ancient, Possessor of Precedence! By God! God is the Most Ancient, Possessor of Priority! By God! God is the Most Ancient, Possessor of Coming! By God! God is the Most Ancient, Possessor of the Two Comings! By God! God is the Most Ancient, Possessor of the Two Precedents! By God! God is the Most Ancient, Possessor of the Two Precedents! By God! God is the Most Ancient, Possessor of the Two Ancient Ones! By God! God is the Most Ancient, Possessor of the Foremost Ones! By God! God is the Most Ancient, Possessor of Precedence! By God! God is the Most Ancient, Possessor of the Advanced Ones! By God! God is the Most Ancient, Possessor of the Progressive Ones! By God! God is the Most Ancient, Possessor of the Forward Ones! By God! God is the Most Ancient, Possessor of the Most Advanced Ones! By God! God is the Most Ancient, Possessor of Priority! By God! God is the Most Ancient, Possessor of Priority!

1138 بالله الله الواحد ذى المقادم بالله الله القدم
ذى القدامين بالله الله القدم ذى القدمات بالله
الله القدم ذى القدمات بالله الله القدم ذى
الاقدام بالله الله القدم ذى الاقدام بالله الله
القدم ذى القدام بالله الله القدم ذى القدوم
بالله الله القدم ذى القدومين بالله الله القدم ذى
القدامين بالله الله القدم ذى القدامين بالله الله
القدم ذى القديمين بالله الله القدم ذى المقادير
بالله الله القدم ذى المقادم بالله الله القدم ذى
المقتدمات بالله الله القدم ذى المقتدمات بالله
الله القدم ذى المقتدمات بالله الله القدم ذى
المستدمات بالله الله القدم ذى القدام بالله الله
القدم ذى القدام

1139 God! There is no God but He, the Most Ancient of the Most Ancient! God! There is no God but He, the One, the All-Preceding! God! There is no God but He, the Most Advanced, the Most Forward! God! There is no God but He, the Most Advanced, the Most Forward! God! There is no God but He, the Approaching, the All-Preceding! God! There is no God but He, the Approaching, the All-Preceding! God! There is no God but He, the Approaching, the Coming! God! There is no God but He, the Approaching, the Coming! God! There is no God but He, the Approaching, the Two Preceding Ones! God! There is no God but He, the Approaching, the Most Advanced! God! There is no God but He, the Most Advanced, the Most Progressive! God! There is no God but He, the Approaching, the Leading! God! There is no God but He, the Most Advanced, the Most Advanced! God! There is no God but He, the Approaching, the Self-Subsisting! God is the Ancient of Days! There is no God but Him, the Ancient of Days!

1139 الله لا اله الا هو الاقدم الاقدم الله لا اله الا هو
الواحد القدام الله لا اله الا هوالمقدم المقدم الله
لا اله الا هوالمقدم المقدم الله لا اله الا هو القدام
القدام الله لا اله الا هوالقادم القدام الله لا اله
الا هو القادم القدوم الله لا اله الا هو القادم
القدم الله لا اله الا هو القادم القدامان الله لا
اله الا هو القادم المتقدم الله لا اله الا هوالمقدم
المقدم الله لا اله الا هوالقادم المتقاد الله لا اله
الا هوالمستقدم المستقدم الله لا اله الا هوالقادم
القيدوم الله لا اله الا هوالقدم القدم الله لا اله
الا هوالقدم القدم

1140 God is the Ancient of Days! There is no God but Him, the Single One, Possessor of preeminence! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of the two eternities! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of ancientness! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of precedence! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of antiquity! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of priority! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of eternity! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of the two eternities! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of the two precedences! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of the two antiquities! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of precedences! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of preeminence! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of advancement! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of priority! God is the Ancient of Days! There is no God but Him, the Ancient, Possessor of precedence!

1141 Verily, I am God! There is no God but Me, the Most Ancient, the Most Ancient! Verily, I am God! There is no God but Me, the Single, the Ancient! Verily, I am God! There is no God but Me, the Foremost, the Preeminent! Verily, I am God! There is no God but Me, the Foremost, the Preeminent! Verily, I am God! There is no God but Me, the Ancient, the Eternal! Verily, I am God! There is no God but Me, the Ancient, the Eternal! Verily, I am God! There is no God but Me, the Ancient, the Eternal! Verily, I am God! There is no God but Me, the Ancient, the Everlasting! Verily, I am God! There is no God but Me, the Ancient, the Eternal! Verily, I am God! There is no God but Me, the Ancient, the Everlasting! Verily, I am God. There is no God but Me, the Ancient, the Most Ancient. Verily, I am God. There is no God but Me, the Ancient, the Most Beneficent. Verily, I am God. There is no God but Me, the Ancient, the Pre-existent. Verily, I am God. There is no God but Me, the Ancient, the Self-Subsisting. Verily, I am God. There is no God but Me, the Most Ancient.

1142 Verily, I am God. There is no God but Me, the One, Possessor
of all antiquity. Verily, I am God. There is no God but Me,
the Ancient of the two antiquities. Verily, I am God. There

1140

الله لا اله الا هو الواحد ذى المقدم الله لا
اله الا هو القدم ذى القدامين الله لا اله الا
هو القدم ذى القدماء الله لا اله الا هو القدم ذى
القاداتمات الله لا اله الا هو القدم ذى الاقدام
الله لا اله الا هو القدم ذى الاقدام الله لا اله
الا هو القدم ذى الاقدام الله لا اله الا هو القدم
ذى القدوم الله لا اله الا هو القدم ذى القدومين
الله لا اله الا هو القدم ذى القدامين الله لا اله
الا هو القدم ذى القدامين الله لا اله الا هو القدم
ذى القديمين الله لا اله الا هو القدم ذى المقادير
الله لا اله الا هو القدم ذى المقدمات الله لا
اله الا هو القدم ذى المتقدمات الله لا اله الا
هو القدم ذى المستقدمات الله لا اله الا هو القدم
ذى القدام الله لا اله الا هو القدم ذى القدام

1141
 انى انا الله لا اله الا انا الاقدم الاقدم انى انا الله
 لا اله الا انا الواحد القدام انى انا الله لا اله الا
 انا المقدم المقدم انى انا الله لا اله الا انا المقدم
 المقدم انى انا الله لا اله الا انا القادم القادم انى
 انا الله لا اله الا انا القادم القادم انى انا الله لا
 اله الا انا القادم القادم انى انا الله لا اله الا
 انا القادم القدوم انى انا الله لا اله الا انا القادم
 القادم انى انا الله لا اله الا انا القادم القادم انى
 انا الله لا اله الا انا القادم القدامان انى انا الله لا
 اله الا انا القادم المتقدم انى انا الله لا اله الا
 انا القادم المتقدم انى انا الله لا اله الا انا القادم
 المتقدم انى انا الله لا اله الا انا القادم المتقدم
 انى انا الله لا اله الا انا القادم القيدوم انى انا
 الله لا اله الا انا القادم القدم انى انا الله لا اله
 الا انا القادم

1142 انى انا الله لا اله الا انا الواحد ذى المقام انى
انا الله لا اله الا انا القدم ذى القدامين انى انا

is no God but Me, the Ancient of the ancients. Verily, I am God. There is no God but Me, the Ancient of all ancient ones. Verily, I am God. There is no God but Me, the Ancient of all ancentry. Verily, I am God. There is no God but Me, the Ancient of all antiquity. Verily, I am God. There is no God but Me, the Ancient of eternity. Verily, I am God. There is no God but Me, the Ancient of perpetuity. Verily, I am God. There is no God but Me, the Ancient of the two eternities. Verily, I am God. There is no God but Me, the Ancient of the two perpetuities. Verily, I am God. There is no God but Me, the Ancient of all ancients. Verily, I am God. There is no God but Me, the Ancient of all antiquity. Verily, I am God. There is no God but Me, the Ancient of all that hath advanced. Verily, I am God. There is no God but Me, the Ancient of all that shall advance. Verily, I am God. There is no God but Me, the Ancient of all that progresseth. Verily, I am God. There is no God but Me, the Ancient of all that precedeth. Verily, I am God. There is no God but Me, the Ancient of all eternities. Verily, I am God. There is no God but Me, the Ancient of all that precedeth. Verily, I am God. There is no God but Me, the Ancient of perpetuity.

الله لا اله الا انا القدم ذى القدماء انى انا الله
 لا اله الا انا القدم ذى القادامت انى انا الله لا
 اله الا انا القدم ذى الاقدام انى انا الله لا اله
 الا انا القدم ذى الاقدام انى انا الله لا اله الا
 انا القدم ذى القدم انى انا الله لا اله الا انا
 القدم ذى القدوم انى انا الله لا اله الا انا القدم
 ذى القدامين انى انا الله لا اله الا انا القدم ذى
 الديمين انى انا الله لا اله الا انا القدم ذى المقاديم
 انى انا الله لا اله الا انا القدم ذى المقاديم انى
 انا الله لا اله الا انا القدم ذى المتقدمات انى
 انا الله لا اله الا انا القدم ذى المستقدمات انى
 انا الله لا اله الا انا القدم ذى المتقدمات انى انا
 الله لا اله الا انا القدم ذى المستقدمات انى انا
 الله لا اله الا انا القدم ذى القدمات انى انا الله
 لا اله الا انا القدم ذى المستقدمات انى انا الله
 لا اله الا انا القدم ذى القدم انى انا الله لا اله
 الا انا القدم ذى القدامين

1143 Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Most Ancient of the Most Ancient. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the One, the Most Ancient. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Most Precedent, the Most Precedent. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Most Precedent, the Most Precedent. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Most Ancient. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Most Ancient. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Most Ancient. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Eternal. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Eternal. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Eternal. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Most Ancient One. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Most Advanced. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Most Progressive. Glory be unto Thee, O Lord!

[illegible]

There is none other God but Thee. Verily Thou art the Foremost, the Most Leading. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Most Forward. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Self-Subsisting. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Ancient. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Foremost, the Ancient.

سبحانک اللهم ان لا اله الا انت انک انت
القادم القدم

1144 Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the One, the Possessor of all Precedence. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Ancient, the Possessor of Antiquity. Glory be unto Thee, O Lord! There is none other God but Thee. Verily Thou art the Most Ancient, Possessor of ancientness. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of precedence. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all advancement. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of priority. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of precedence. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of advent. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of the two advents. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of the two precedences. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of the two precedences. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all precedences. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all that precedes. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all that advances. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all that proceeds. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all that proceeds. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all that comes forth. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most

1144

سبحانك اللهم ان لا اله الا انت انك انت
الواحد ذى المقادم سبحانك اللهم ان لا اله الا
انت انك انت القدم ذى القدامين سبحانك
الله ان لا اله الا انت انك انت القدم ذى
القدمات سبحانك اللهم ان لا اله الا انت انك
انت القدم ذى القادات سبحانك اللهم ان
لا اله الا انت انك انت القدم ذى الاقدام
سبحانك اللهم ان لا اله الا انت انك انت القدم
ذى الاقادم سبحانك لله ان لا اله الا انت
انك انت القدم ذى القدام سبحانك اللهم ان لا
اله الا انت انك انت القدم ذى القدوم سبحانك
الله ان لا اله الا انت انك انت القدم ذى
القدومين سبحانك اللهم ان لا اله الا انت انك
انت القدم ذى القدامين سبحانك اللهم ان لا اله
الا انت انك انت القدم ذى القدامين سبحانك
الله ان لا اله الا انت انك انت القدم ذى
القديمين سبحانك اللهم ان لا اله الا انت انك
انت القدم ذى المقادير سبحانك اللهم ان لا اله
الا انت انك انت الدم ذى المقادم سبحانك
الله ان لا اله الا انت انك انت القدم ذى
المقتدات سبحانك اللهم ان لا اله الا انت
انك انت القدم ذى المقتدات سبحانك اللهم
ان لا اله الا انت انك انت القدم ذى المقتدات
سبحانك اللهم ان لا اله الا انت انك انت القدم
ذى المستقدمات سبحانك اللهم ان لا اله الا
انت انك انت القدم ذى القدام سبحانك اللهم
ان لا اله الا انت انك انت القدم ذى القداديم

Ancient, Possessor of precedence. Glory be unto Thee, O my God! There is no God but Thee! Verily, Thou art the Most Ancient, Possessor of all antiquity.

- 1145 These are verses We have sent down according to the number of the Vahids. Thus these are ten Vahids in the Book of God. Ye shall derive knowledge from all names and prepare yourselves for the Day of Him Whom God shall make manifest. For on that Day, if ye traverse the ocean of names, it would be better for you than traversing the ocean of creation. Say: The names are like mirrors wherein naught is seen but the Sun. God hath attributed what is seen in the evidence of Him Whom God shall make manifest unto Himself, that ye may be enabled to traverse the ocean of names.
- 1146 God hath two ancient ones: the ancient one of the heavens and the earth and what lieth between them, and God is the Most Precedent, the Most Advanced, the Most Ancient. And unto God belongeth the ancient one of the heavens and the earth and what lieth between them, and God is the Most Precedent, the Most Advanced, the Most Ancient. And unto God belong two ancient ones: the advancement of the heavens and the earth and what lieth between them, and God is twice precedent, most advanced, most ancient. And unto God belong two sovereign kingdoms: the advent of the heavens and the earth and what lieth between them, and God is the Most Precedent, the Most Advanced, the Most Ancient.
- 1147 And unto God belong supreme sovereignty and authority over the advancement of the heavens and the earth and what lieth between them, and God is the Most Precedent, the Most Advanced, the Most Ancient.
- 1148 Say: God is more ancient than all who possess ancientness. None in the heavens or on the earth or what lieth between them can escape from the ancient precedence of His two ancient ones. Verily, He hath ever been the Most Precedent, the Most Advanced, the Most Ancient. Say: God is more ancient than all who possess ancientness. None in the heavens or on the earth or what lieth between them can escape from the advent of His two ancient ones. Verily, He hath ever been the Most Precedent, the Most Advanced, the Most Ancient. Say: God is more ancient than all who possess advancement. None shall withstand Him, whether in the heavens or on the earth or in all that lieth between them, for verily He hath been, from everlasting, pre-existent and eternal.
- 1149 Say: God is Preeminent above all who possess preeminence. None, whether in the heavens or on the earth or in all that
- تلك ايات قد نزلناها في عدد الواحدين فاذا تلك
عشر واحد في كتاب الله انتم في كل الاسماء
تستنبثون وانفسكم ليوم من يظهره الله لتريون فان
يومئذ لو تسلكون في بحر الاسماء خير لكم من انكم
انتم في بحر الخلق تسلكون قل ان مثل الاسماء
كمثل مرايا لا يرى فيها الا الشمس قد نسب
الله ما يرى في ادلاء من يظهره الله الى نفسه
لعلكم انتم تستطيعون في بحر الاسماء تسلكون
- والله قديم قدام قدم السموات و الارض وما
بينهما والله قدام مقتدم متقاد والله قدم السموات
والارض وما بينهما والله قدام قديم والله قديم
قدام اقتدام السموات والارض وما بينهما والله
قدام مقتدم متقاد والله ملكان قدوميه
السموات والارض وما بينهما والله قدام مقتدم
متقاد
- والله سليلط سلطان اقتدام السموات والارض وما
بينهما والله قدام قدام قديم
- قل الله اقدم فوق كل ذي اقدام لن يقدران يمتنع
عن قديم قدمانه من احد لا في السموات ولا في
الارض ولا ما بينهما انه كان قداما قديما
قل الله اقدم فوق كل ذي قدم لن يقدران يمتنع
عن قدوم قدمان قدمه من احد لا في السموات
ولا في الارض ولا ما بينهما انه كان قداما قديما
قديما
- قل الله اقدم فوق كل ذي اقدام لن يقدران يمتنع
عن ملك ملكان اقدامه من احد لا في السموات
ولا في الارض ولا ما بينهما انه كان قداما قداما

lieth between them, can frustrate the sovereignty of His dominion. Verily He hath been, from everlasting, pre-existent and eternal. Say: God is Preeminent above all who possess preeminence. None shall withstand the potent power of His sovereignty, whether in the heavens or on the earth or in all that lieth between them. Verily He hath been eternally pre-existent. Say: O my God! Thou art the Most Ancient of the ancient ones. Say: O my God! Thou art the Pre-existent of all pre-existent beings. Say: O my God! Thou art the Pre-existent over the heavens and the earth and whatsoever is between them, and Thou art the Most Ancient of the ancient ones. Say: O my God! Thou art the Ancient of the heavens and the earth and whatsoever is between them, and Thou art the Best of the ancient ones. Say: O my God! Thou art the Pre-existent of all ancient ones. Thou givest pre-existence to whomsoever Thou willest and takest it from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abaseth whomsoever Thou willest. Thou raiseth up whomsoever Thou willest and bringeth down whomsoever Thou willest. Thou purifieth whomsoever Thou willest and withholdeth this from whomsoever Thou willest. Thou enricheth whomsoever Thou willest and maketh poor whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Verily Thou hast been eternally pre-existent. Say: O my God! Thou art the Pre-existent of all ancient ones. Thou ordereth the affairs of the heavens and the earth and whatsoever is between them by Thy command. Verily Thou art the Knower of all things. Say: O my God! Thou art the Pre-existent of all pre-existent ones. Thou givest authority to whomsoever Thou willest and takest it from whomsoever Thou willest. Thou ordereth in the kingdom of command and creation as Thou pleaseth. Thou art the Best of administrators. Say: O my God! Thou art the Ancient of the heavens and earth and whatsoever is between them. Thou saveth whomsoever Thou willest among Thy servants through Thy mercy. Thou art the Most Merciful of the merciful ones. Say: O my God! Thou art the Ancient of the heavens and earth and whatsoever is between them. Thou bestowest grace upon whomsoever Thou willest among Thy servants. Thou art the Most Gracious of the gracious ones.

قديمًا قل الله اقدم فوق كل ذي قادمه لن يقدر ان يمنع عن سيطر سلطان اقدامه من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قداما قداما قديمًا قل الله اقدم فوق كل ذي قدمه لن يقدر ان يمنع عن قدوم قدما قد منته من احد لا في السموات ولا في الارض ولا ما بينهما انه كان قداما قداما قديمًا قل اللهم انك انت اقدم الاقدمين قل اللهم انك انت قدام السموات والارض وما بينهما وانك انت اقدم الاقدمين قل اللهم انك انت قدام السموات والارض وما بينهما انك انت خير الاقدمين قل اللهم انك انت قدوم القدماء لتوئتين القدم من تشاء ولتنزعن القدم عن تشاء ولتعلن من تشاء ولتدزلن من تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتخلصن من تشاء ولتمنعن عن ذلك من تشاء ولتغنن من تشاء ولتفقرن من تشاء في قبضتك ملكوت كل شيء انك كنت قداما قداما قديمًا قل اللهم انك انت قدام القدماء لتدبرن امر السموات والارض وما بينهما بامر انك كنت بكل شيء عليمًا قل اللهم انك انت قدام القدماء لتوئتين الامر من تشاء ولتنزعن الامر عن تشاء ولتدبرن في ملكوت الامر والخلق كيف تشاء انك انت ادبر الادبرين قل اللهم انك انت قدوم السموات والارض وما بينهما تنجز من تشاء من عبادك برحمتك انك انت ارحم الارحمين قل اللهم انك انت قدوم السموات والارض وما بينهما توئى الفضل من تشاء من عبادك انك انت افضل الافضلين

1150 O Name of the Merciful! Bear thou witness that there is none other God but I, the Most Compassionate, the Most Merciful. None shall be seen in the names except God, the Lord of all worlds. O Abraham! Bear thou witness that there is none other God but I, the Lord of all worlds. There was no beginning for what I have created, nor any end, and all stand firm by My command. None can enumerate the Manifestations of thy Lord from a beginning that hath no beginning to an end that hath

1150 ان يا اسم الرحيم ان اشهد انه لا اله الا انا الرحام الرحيم لن يرى في الاسماء الا الله ذلك رب العالمين ان يا ابراهيم ان اشهد انه لا اله الا انا رب العالمين لم يكن لما خلقت مناوول ولا اخر وكل بامر قائمون ولن يقدر احد ان يحصى ظهورات ربك من اول الذي لا اول له الى اخر الذي لا اخر له قل في كل الظهورات لا اله الا

no end. Say: In all Manifestations there is no God but God and verily the Manifestation of His Self is the Truth, there is no doubt in it. All are created by the command of God from His presence.

الله وان مظهر نفسه لحق لا ريب فيه كل بامر الله
من عنده يخلقون

- 1151 Bear witness, O Abraham, that thou wert present on the day of the throne of thy Lord's manifestation, and We were manifest before and shall be manifest hereafter. Behold how We created thee and provided for thee and caused thee to die and brought thee to life until this moment, while those who were given the scriptures remain veiled until this moment. When thou didst descend upon God, thy Lord, the Lord of the visible and invisible, the Lord of all worlds, thou didst hear the voice of those who follow not thy command while they imagine they are exalting themselves in their love for thee. Say: Nay, by no means! Verily I and those who followed me were gathered unto God, my Lord, on the day when I was among the believers with Moses at the throne of God's manifestation.

1151 ان اشهد ان يا ابراهيم انك كنت في يوم عرش
ظهور ربك وانا كما من قبل ثم من بعد لظاهريم
انظر قد قد خلقناك ورزقناك وامتناك
واحييناك الى حينئذ وان الذين اوتوا الصحف
هم الى حينئذ محتجبون فلما نزلت على الله ربك
رب ما يرى وما لا يرى رب العالمين قد سمعت
صوت ما يتبعن امرك وهم يحسبون انهم في
حبك يتعالون قل كلا ثم كلا اني انا قد
حشرت ومن اتبعني على الله ربي في يوما الذي
كنت بموسى عرش ظهور الله من الموءمنين

- 1152 These people follow me not, for had they followed me they would have believed in Moses before Jesus, then in Muhammad after Jesus, then in the Point of the Bayan on the Day of Resurrection, then in Him Whom God shall make manifest, then in whomsoever God willeth to make His Self known to His servants, that there is no God but Me, the Self-Subsisting, the Eternal. Observe in every Revelation how God taketh unto Himself the gems of creation and leaveth the others in their veils, for they imagine within themselves that they do well, even as We have left these people after four Revelations, and the spirit of life hath been withdrawn from them while they fancy within themselves that they worship God, their Lord.

1152 وان هؤلاء لا يتبعونني وان اتبعوني لامنوا بموسى
قبل عيسى ثم بمحمد بعد عيسى ثم بنقطه البيان يوم
القيامة ثم بمن يظهره الله ثم الى ما شاء الله ان يعرف
عباده نفسه على انه لا اله الا انا المهيمن القيوم
انظر في كل ظهور كيف ياخذ الله جواهر الخلق
ويذر ما دونهم في حجابهم فانهم يحسبون عند
انفسهم بانهم يحسنون مثل ما قد وذرنا هؤلاء
بعد اربع ظهور وانهم قد اخذ عنهم روح الحيوه
وهم عند انفسهم يحسبون انهم الله ربهم يعبدون

- 1153 But God will raise up one who will cause them, through His might, to enter the paradise of God, though they neither remember nor take heed. Consider the example of every Revelation that God hath manifested aforetime, and verily on the Day of Him Whom God shall make manifest, they who are given the Bayan will be tested like those who were given the Books before them. Perchance God will manifest the Manifestation of His Self while they, at the height of their piety in the Bayan, are being righteous. Then what they have acquired will profit them not unless they believe in Him Whom God shall make manifest. God will transform their light into fire when they are veiled, and if they believe, God will transform their fire into light when they truly believe.

1153 غير ان يبعث الله من يدخلهم بقهره في رضوان
الله هم لا يتذكرون ولا ينتبهون انظر مثل كل
ظهور ما اظهره الله من قبل وان يوم من يظهره
الله الذينهم اوتوا البيان بمثل الذين اوتوا الكتب
من قبل لمفتنون ربما يظهر الله مظهر نفسه وانهم
باعلى تقويهم في البيان لمتقون فاذا لا ينفعهم ما
اكتسبوا الا وان يوءمنون بمن يظهره الله يبدل الله
نورهم بالنار اذا هم محتجبون وان يوءمنون يبدل
الله نارهم بالنور اذا هم بالحق يوءمنون

- 1154 O My friend in the Scriptures! The thrones of God's Revelation have no limit, neither in the past nor in the future, but people are veiled from the mystery of the Cause. O My remembrance in the Books after the Scriptures! There is naught in

1154 ان يا خليلي في الصحف لم يكن لاعراش ظهور
الله من حد لا من قبل ولا من بعد ولكن الناس
عن سر الامر محتجبون وان يا ذكرى في الكتب

the thrones save what pointeth to God their Lord. Say: All are from God and unto God do they return. O My Name in the Bayan! Observe how My evidence hath been elevated in every Revelation, yet until now I had not opened the door of the Name in any previous Revelation. This is from God's grace unto them that are in the Bayan, but people know not. Observe how all conditions in every Revelation establish the word "There is no God but God" for those endowed with knowledge who perceive.

من بعد الصحف لم يكن في الاعراض الا ما يدلن
على الله ربهم قل كل من الله الى الله يرجعون
ان يالسى في البيان انظر كيف ترقين ادلائى في
كل ظهور والى حينئذ ما فتحت باب الاسم في
ظهور من قبل هذا من فضل الله لمن في البيان
ولكن الناس لا يعلمون فانظر ان كل الشئون في
كل ظهور لما تثبت كله لا اله الا الله للذينهم
اوتوا العلم وهم يبصرون

1155 When thou considerest the science of elixir, thou wilt discover conditions beyond counting save by God, and all manifest according to the measure of effect that God hath created therein. On this account have the philosophers differed, each following their own path, and likewise have the seekers differed in their knowledge and deeds, each following their own way. The science of elixir, like the creation of all things, hath neither beginning nor end - a knowledge that God hath concealed behind holy veils, and when He bestoweth it upon any of His servants, they act by God's command. And what the seekers of guidance say manifesteth no effect until the Effector permitteth it from Our presence. Say: Glory be to God! At the time of effect, God hath already permitted it - do ye not see?

وانك لما تنظر في علم الاكسير تريد على شئون 1155
لا يحصى الا الله وكل على قدر ما قد خلق الله
فيه من الاثر يظهرون على هذا قد اختلف الحكماء
وكل على منهاج يسلكون وعلى هذا قد اختلف
المشتاقون في علمهم واعمالهم وكل على منهاج
يسلكون وان علم الاكسير مثل خلق كل شىء
لم يكن له من اول ولا اخر علم قد ابطنه الله
في جيب القدس واذا يوءى احد من عباداه فاذا
هم بامر الله يعملون وان ما يقولون المسترشدون
لم يظهر الاثر الا من بعد ان ياءذن الموءثر من
لدا قل سبحان الله عند الاثر اذن الله فيه افلا
تبصرون

1156 Do ye witness anything separated from its effect? That is what God hath created therein, and all stand firm by God's command. Yea, when God willeth, He can separate between a thing and its effect as He pleaseth - verily He hath power over all things. But according to how He hath created the causes, each thing manifesteth according to what was created in it, even as ye observe and witness. When thou hast understood this, know that there are no limits to this knowledge, and whosoever clingeth unto any aspect thereof will manifest something through it. Do ye not observe those who have been given a portion of this knowledge? Do ye not reflect upon those who have received a share of this knowledge yet walk not according to God's good-pleasure?

هل تشهدون ينفك الشىء عن اثره ذلك ما قد 1156
خلق الله فيه وكل بامر الله قائمون بلى اذا شاء الله
يحولن بين الشىء وبين اثره كيف يشاء انه كان
على كل شىء قديرا ولكن على ما قد خلق
الاسباب ليظهرن كل شىء بما خلق مثل ما
انتم تبصرون وتشهدون فاذا علمت هذا بان لم يكن
لذلك العلم من حد فاذا كل من يستمسك شانا
منه ليظهر شيئا من عنده افانتم في الذين اوتوا
نصيبا من ذلك لا تنظرون افلا تفكرون في الذين
اوتوا نصيبا من ذلك العلم وهم على غير رضاء الله
يسلكون

1157 This is because God withholdeth not the effect of that which He hath created therein, and this is by God's command that ye may be thankful. That which God hath concealed of this knowledge is not of that which was given to creation, for that which was given hath no station with God. All in the kingdom move by His command and then become still. Like unto those who were given this knowledge are those who were given knowledge of aught else; all manifest according to the measure they have received. God hath created naught except that He hath created therein something of the elixir, yet not all are able to

ذلك بما لا يمنع الله الاثر عما خلق فيه وذلك 1157
من امر الله لعلكم تشكرون وان ما قد ابطنه الله
من ذلك العلم لم يكن مما اوتوا الخلق اذ ما اوتوا
لم يكن له شاءن عند الله كل في الملك بامرهم
يتحركون ثم ليسكنون مثل ما اوتوا ذلك العلم
كمثل ما اوتوا علم غيره كل على قدر ما اوتوا
يظهرون وما خلق الله من شىء الا وان خلق
فيه شيئا من الاكسير ولكن كل لا يستطيعون

manifest it, for the elixir was created to indicate God's testimony that there is no God but Me, the Mighty, the Beloved.

- 1158 There is naught but beareth witness unto this, yet none can bear witness unto it save those endowed with insight. Consider, for example, clay, the lowest form of created things in the realm of solidity. When days pass over it, God transformeth it and maketh it stone, even as ye observe. And when that stone is taken by one endowed with knowledge of crystal-making, he extracteth from it its essence, even as ye witness that crystal from that stone. Then essence is extracted from essence until the crystal reacheth a degree beyond which there is no higher, and this is the limit of its existence wherewith ye delight yourselves.

- 1159 Thus hath God commanded in the Bayan that there should be manifested in all things whatsoever can be manifested of refinement, that ye may enter into and be grateful for the precincts wherein manifestations have been ordained, the means whereof have been created from all things having no equal in your lives. Those who have been given an oil whose name equateth with "the Sustainer," when they apply it to that crystal, transform it into oil, and this is a wondrous creation, for God hath created within it such effect that when it falleth upon this, it maketh it water, and this is of God's handiwork, the Protector, the Self-Subsisting.

- 1160 Thereafter, if there be added to that water the equivalent of eight portions here equating to the name of the Revealer, and the sun's ocean nourisheth it for numbered days, it will affect that very crystal, and less than that, being transformed by what equateth to the number of "the Sovereign" in what ye mention in the foreign tongue, into gold from which not a thing diminisheth in the melting. This is of God's handiwork, the Subtle, the Beloved. This is the most perfect expression of that knowledge, but as for the lower degrees, all have been given a portion and all rejoice in what they have been given. This pertaineth to the knowledge of those who desire the knowledge of the sun in the creation of gold. Say: Glory be to God, the Most High! All stand firm by His command.

- 1161 As for what thou hast mentioned concerning the knowledge of the moon - verily, when it descends upon the fugitive as an oil in yellow sulfur, it solidifies more swiftly than the twinkling of an eye when the fugitive touches the fire that does not flee. This is from the craftsmanship of God, the Ordainer, the Beloved. However, in spirit and various lunar aspects there hath not appeared what appeared before. But the extraction of the oil is difficult, then more difficult, as the sulfur burns when touched by fire. And what the first who answered God

ان يظهرون اذ خلق الاكسير خلق يدل على الله
على انه لا اله الا انا العزيز المحبوب

وما من شيء الا ويشهد على ذلك ولكن
لا يستطيع ان يشهد عليه الا المستبصرون مثلاً
فانظر في الطين اخر خلق الشيء في حد الجمد اذا
تقضى عليه الايام يبدله الله ويجعله حجراً بمثل ما انتم
تنظرون وان ذلك الحجر اذا ياخذ من اوتى علم
خلق البلور ويخرج عنه جوهره بمثل ما انتم ذلك
البلور من ذلك الحجر تشهدون ثم ياخذ الجوهر
عن الجوهر حتى يبلغ البلور الى حد لم يكن فوق
ذلك فاذا ذلك حد وجوده انتم به تملذذون

على هذا قد امر الله في البيان ان يظهر كل في كل
شيء ما يمكن ان يظهر من اللطف لعلمكم انتم
بما تقضى ظهورات في جناب التي خلقت اسبابها
من كل شيء ما لم يكن له من عدل في حياتكم
تدخلون وتشكرون وان الذين اوتوا دهن ما يعدل
اسمه المقيت اذا يمسون على ذلك البلور يجعلونه
دهناً وذلك من خلق عجيب اذ انه على شان قد
خلق الله فيه من الاثر اذا وقع على هذا يجعله ماء
وذلك من صنع الله المهيمن القيوم

وبعد ذلك لو يلحق بذلك الماء عدل ثمانية
وهنا يعدل اسمه اسم الكشيف ويربيه بحر الشمس
باباً معدوده يورث في نفس تلك البلور ودون
ذلك بما يبدل من يعدل اسمه عدد المليك على
ما انتم بلسان الاعجمين تذكرون بالذهب الذي لا
يخرج عنه عن القال قدر شيء هذا من صنع الله
اللطيف المحبوب هذا طرز الاكل من ذلك العلم
ولكن شئون الادنى كل اوتوا نصيباً وكل بما اوتوا
يفرحون هذا في علم الذين يريدون علم الشمس في
خلق الذهب قل سبحان الله وتعالى كل بامر
قائمون

وان ما قد ذكرت من علم القمر يلى اذا تنزل على
الفرار دهن في الكبريت الصفر يعقد اقرب من
لمح البصر اذا تمس الفرار النار التي لا تفر وذلك
من صنع الله المقدر المحبوب ولكن في الروح
وانواع القمرات لم يظهر ما يظهر من قبل ولكن
اخذ الدهن صعب ثم مستصعب اذا الكبريت
يحترق حين ما تمسه النار وان ما قد علمك اول
من قد اجاب الله صعب بعيد صعب ولكن الذين

taught thee is difficult upon difficult. Yet those who were given that knowledge have all mentioned wisdom and devised matters, and all they were given was the perfection thereof in what God created therein.

1162 All rejoice in what they have been given. Whatever knowledge thou possessest of this, that which thou hast not yet become certain of is nearer than what thou art certain of within thyself. God will manifest it when He willeth - verily He is the All-Knowing, the Powerful. And that whose name equals the name of the Honored One, when diminished by the number of alif and ba, when equated with sulfur, prevents fire from burning it. This confirmeth that should We explain the keys of this knowledge concerning gold and silver, they could not be counted. God hath created through numbers, and the knowledge of everything is in everything, and God hath ever been powerful and mighty over this. But We have referred to gold with one mention and to silver with another mention.

1163 Let this suffice both the solar and lunar practitioners if they understand. They shall understand what they understand, and shall conceal what they understand, and shall hide what they witness. This is what We have bestowed upon thee, and all that shall be understood until the Day of Resurrection. This is God's gift unto thee - verily there is no God but He, the All-Bountiful, the Supreme, the Beloved. Hadst thou asked God how He sendeth down these verses unto thee, say: All rejoice in what God hath revealed. How many servants spend their wealth in this yet understand not, and how many servants spend and do understand! Say: All are from God - these and those are nurtured by what God hath revealed.

1164 But bear witness, O My Name, that God loveth not to command His creation save with what all are capable of understanding. Consider from the first One unto this time - hath there appeared a Manifestation who educated people thus? Nay, they conceal themselves from those who desire this, and forbid it, for that whereby God's Manifestation appeareth is that all in every Revelation seek shelter in God's shadow, and all are exalted by what He willeth. Consider how God hath created gold and silver upon the earth - all belong to God, and in every Revelation none should possess them save God.

1165 And when established in the Manifestation of God's Revelation, then all become possessors like what God manifested in the days of Solomon, when a hundred leagues were paved with gold whereon God's hosts stood firm. And if it appear not, thou hast heard how Muhammad, the Messenger of God, placed a stone upon his belly that those who had naught might

اوتوا ذلك العلم كل قد ذكروا حكما ودبروا امرا
وكل ما اوتوتا كمال ذلك في ما خلق الله فيه

1162 وكل بما اوتوا فرحون وان ما يكن عندك من علم ذلك ما لم توقن به اقرب عما قد ايقنت عند نفسك به وسيظهرن الله اذا شاء انه علام قدير وان ما يعدلن اسمه اسم المتكلم بما ينقصن عدد الالف والباء اذا تعدلن بالكبريت يمنع النار من ان تحرقه ويؤيدنه بان يؤخذ ان نبين مفاتيح ذلك العلم في الذهب والفضة لا تحصى وقد خلق الله باعداد وكل شئى ء علم ذلك في كل شئى ء وكان الله على ذلك مقتدرا وقديرا ولكن قد اشرنا الى الذهب بذكر والى الفضة بذكر

1163 وليكفين الشمسيون والقمريون كليهما اذا هم يدركون و سيدركون ما يدركون وسيسترون ما يدركون وسيبطنون ما يشهدون هذا مما قدمن عليك وكل من يستدرك الى يوم القيمة هذا من عطاء الله عليك انه لا اله الا هو الفضال المهيمن المحبوب لو لم سئل الله كيف ينزل الله عليك تلك الايات قل كل بما نزل الله ليفرحون وكم من عباد يصرفون اموالهم في هذا وهم لا يستدركون وكم من عباد يصرفون ثم يستدركون قل كل من عند الله هوءلاء وهوءلاء بما نزل الله ليريون

1164 ولكن اشهدان يا اسمى ان الله لا يحب ان يامرنا الخلق الا بما كل يستطيعون ان يدركون فانظر من اول الذى له الى حينئذ هل جاء عرش ظهور ربى الناس بذلك بل هم عن الذين يريدون ذلك ليسترون وينهون لان ما يظهر به ظهور الله ما يستظللن كل في كل ظهور في ظل الله وكل بما قد شاء ليرفعون انظركم خلق الله فوق الارض من الذهب والفضة وكل لله وكل في كل ظهور لا ينبغي ان يملكه الا الله

1165 وان يثبت في ظهور ظهور الله فاذا كل مالكون مثل ما قد اظهر الله في ايام سليمان وكان مائه فرائض مفروشا بالذهب عليه جنود الله قائمون وان لم يظهر قد سمعت مثل محمد رسول الله قد وضع الحجر على بطنه ليسكن الذين لم يكن عندهم من

find solace, and they are patient. Yet God, the Most High, transcends all that hath been created and shall be created, and all stand firm by His command. Consider the movements of the exalted ones and the ways of the noble, and thou shalt surely find sufficiency in what God hath ordained for those who have been given the Book, for this is nearer in the Book of God for the God-fearing.

1166 And should that knowledge be disclosed such that all would exchange whatsoever they possess for gold and silver - yet God hath created gold and silver in the earth many times over that amount. In every Dispensation ye strive to establish proofs upon proofs, for all good lieth in the shadow of this all from God, whereby all are enriched. Verily God hath fixed the sun and moon and made them means whereby ye are elevated in the kingdom. Otherwise, with God, gold is like that which is not gold, and God maketh that which is not gold to be gold, according to how ye conduct yourselves in the kingdom. Consider: were God to transform every stone into ruby, wherein would ye glory?

1167 For God hath already created mountains of ruby in the sea - when thou enterest the sea thou seest the water reddened from the hue of those mountains. Yet God permitteth none to possess these save whom He willeth, for He is All-Knowing, All-Wise. If everything possessed them as they possess other things, how then would ye glory in them? God setteth forth these similitudes regarding the creation of your essence. Observe what sustaineth the kingdom, for everything within its limits hath a sign like unto all things - will ye not then be thankful? Consider the place of ink: if thou were to make it of red ruby, would it suffice thee? Nay, everything in the measure of its existence benefiteth all things as all things benefit each other, but most men do not reflect.

1168 Look at the fruit of that knowledge: is it aught but that thou shouldst possess gold and silver and thereby suffice thyself and the believers? Yet before thou possessed that knowledge, God had already sufficed thy needs and the needs of whomsoever He willeth, for He is gracious and kind. What fruit is there whether thou possess it or possess it not, save that thou weary thine essence, when God loveth not that thou shouldst experience any measure of sorrow? Be thou clear-sighted until God gathereth for thee the means, and if thou desirest to witness this, God's sincere servants shall work for thee. Say: Verily God loveth that all who make mention of aught that hath been or shall be created should dwell in glory and wealth, in joy and delight, for God is bountiful and kind.

شيء وهم يصبرون والا تعالى الله عن كل ما خلق ويخلق وكل بامر الله من عنده قائمون فانظر في سير الاعلاش وسنن الاكراس ولتستغنين بما قد اراد الله للذين اتوا الكتاب فان هذا اقرب في كتاب الله للمتقين

1166 وان يفش ذلك العلم على شان كل بما ملكوا من شيء يبده بالذهب والفضه يبدلون قد خلق الله الذهب والفضه اضعا في الارض انتم في كل ظهور في اثبات الاثبات لتسعون فان كل خير في ظل هذا كل من عند الله ليغنون وان الله قد غرز الشمس والقمر وجعلهما اسبابا بما انتم في الملك ترتفعون والا عند خلق الله الذهب مثل ما لم يكن ذهباً وان جعل الله ما لم يكن ذهباً ذهباً بما انتم في الملك تصرفون فانظر لو جعل الله كل الحجر ياقوتا بما انتم به تتعززون

1167 بعد ما قد خلق الله جبالا من الياقوت في البحر حين ما تدخل البحر ترى الماء حمراء من الوان تلك الجبال وما قد الله ان يستملكها الا من يشاء انه كان علاما حكيما فان يملكها كل شيء مثل ما يملكون دونها كيف انتم به تتعززون ويضرب الله بها الامثال في خلق كينوياتكم فلتنظرون الى ما يقومون به الملك فان كل شيء في حده له ايه مثل كل شيء افلا تشكرون انظر في مكان المداد لو جعل ياقوت الحجر هل يكفينك بل كل شيء في حد وجوده ينفع كل شيء بمثل ما ينفع كل شيء ولكن اكثر الناس لا يتفكرون

1168 انظر الى ثمره ذلك العلم غير ان تستملكن ذهباً وفضه وتستكفي بها نفسك ثم انفس المومنين وقبل ان يستملكن ذلك العلم قد استكفى الله امرك وامر من يشاء انه لطاف لطيف فما يثر بعد ما تملك او قبل ان تملك دون ان تعب كينويتك بعد ان لا يحب الله ان تشهد قدر شيء من الحزن فاستبصر حتى يجمع الله لك الاسباب وان تريد ان تشهد ذلك يعملن لك عباد الله المخلصون قل ان الله ليحيين ان يكونن في عز وغناء وروح وابتهاج كل ذكروا شيء مما خلق ويخلق والله فضال لطيف

- 1169 Say: God is well-pleased with those who desire that knowledge which yieldeth fruit from their deeds, as they expend in the path of God. Do ye desire that knowledge only that ye might possess its working and then expend in God's path that your Lord might be pleased with you? Yet God was pleased with you before ye possessed or labored. How then do ye still desire to possess? Say: Yea, by my Lord! My heart loveth to possess it, and were God to send down all the pages, still my heart would not be emptied of the love of That One and all that pleases God, my Lord.
- 1170 Indeed, My heart is consumed with love for That One, and all that God sends down of His good-pleasure shall find ardent love, and this shall never end, for that which pleases God is endless, and We are all journeying in the infinite oceans.
- 1171 Verily, I am God, there is no God but Me. O My servants! What benefit accrues to you from that knowledge? We have accepted from you that you shall not weary thereof. And I swear by My Self concerning those who have been given that knowledge before action, that you shall not take aught from My servants and then, having taken it, possess nothing, while you would make lawful for yourselves what you have taken from them. Do you imagine that you possess anything? How can you harm others when you possess nothing? How can you display ownership while defrauding your brothers?
- 1172 Whosoever takes anything from another in exchange for teaching that knowledge and granting the practice thereof or showing it to him, let him be bound to pay five hundred mithqals of gold for what he has taken from one who has believed in God - this is prescribed in the Book of God until the Day of Resurrection, that you may be God-fearing.
- 1173 O My Name! I shall relate to you the story of Abu Mahdi, who was among Our sincere servants. Someone came to him desiring to learn that knowledge, and took from him five hundred mithqals of gold. Then, after having taken it, he did not possess what he had received of anything and concealed himself from the one from whom he had taken it. This is the way of these people - they neither feel shame nor fear God.
- 1174 This story was presented to Me on the Day of Resurrection, though before that We had witnessed and known above that and far above that, where all are afflicted and possess nothing of what they have received, while they call upon Us night and
- قل ان الله قد رضى عن الذينهم يريدون ذلك العلم ما يثر من اعمالهم بما هم يريدون في سبيل الله يصرفون و هل انتم تحبون ذلك العلم غير ان تملكون العمل ثم تصرفون في سبيل الله ليرضى الله ربكم عن انفسكم وقد رضى الله عنكم قبل ان تملكون او تتعبون افانتم من بعد كيف تحبون ان تملكون
- قل بلى وربى ليحبن فوادى ان يملكه وان ينزل الله على كل الصحف لن يفرغ فواءدى عن حب ذلك وكل ما يرضى الله ربى ان لا احب هذا يشغف فواءدى بان يحبن هذا وكل ما ينزل الله الرضاء على ليجدون الشغف ولا ينتهى ذلك اذ ما يرضى الله لا ينتهى وانا كل في البحر الانهايات سائرون
- انى انا الله لا اله الا انا ان يا عبادى ما يثر لكم من ذلك العلم انا قد قبلنا عنكم بانكم انتم به لا تتبعون ولا قسمن بذاتى على الذين اوتوا ذلك العلم قبل العمل ان لا تاخذون عن عبادى بان توءتبنهم شيئاً ثم من بعد ما تاخذون لا تملكون من شىء وانتم عنهم لتحلون لتتصرف بالله ان انتم عند انفسكم مالكون كيف تضرن دونكم وان لا تملكون كيف تظهرون التملك ثم اخوانكم تغبنون
- ومن باءخذ عن احد قدر شىء بان يعلمه ذلك العلم ويوءتبه العمل او يرينه فيلزمه خمسائه مثقالا من الذهب لما قد اخذ عن امن بالله احدا منكم حدا فى كتاب الله الى يوم القيمة لعلكم يتقون
- ان يا اسمى لا خبرنك بما نقص عليك من قصيص ابامهدى الذى كان من عبادنا الخالصين قد نزل عليه احد واراد ان يعلمه ذلك العلم واخذ عنه خمسائه مثقالا من الذهب ثم بعد ما قد اخذ لن يستملك ما قد اتى من شىء واستحجب عن اخذ هذا داءب هوءلاء لا يستحيون ولا يتقون
- وان هذا قصص قد عرض على فى يوم القيمة والا قبل ذلك قد شهدنا وعلما فوق ذلك وفوق فوق ذلك حيث كل مبتلون ولا يملكون بعد ما قد اتوا من شىء وهم يدعوننا بالليل والنهار

day and implore Us. We have forbidden this to these people and have prescribed for them that they shall not approach what We have made lawful for them for nineteen months in the Book of God. And after what they desire, the same limit We have set before in the Book of God shall be binding upon them, that they may be God-fearing.

ثم يتضرعون قد حرمانا ذلك على هؤلاء وكتبنا عليهم ان لا يقربوا ما قد احللنا عليهم تسعة عشر شهرا في كتاب الله وبعد ما يريدون يلزمهم مثل ما قد حددنا من قبل حدا في كتاب الله لعلهم يتقون

1175 Say: O ye possessors of knowledge! If ye truly possess this, then from whom do ye take it, save from others than yourselves? And if ye do not possess it, how then do ye set yourselves forth, that any soul should be drawn unto you— while thereafter ye neither act with equity nor show forth gentleness?

1175 قل ان ياولى العلم ان اتم تملكون هذا فكيف اتم من غيركم تاءخذون وان لا تملكون هذا فكيف تظهرون حتى يجذب احد بكم وانتم من بعد لا تنصفون ولا تتلطفون

1176 Verily, they who steal know well that they steal; yet ye exceed all bounds, and imagine that ye are in any wise the same as they, that ye might be given aught— while ye are assured that what is with you is naught, and that what is with them is likewise naught, that aught should be bestowed; ye know full well that what is with you is nothing, and that what is with them is nothing, that anything should be given unto you.

1176 وان الذين يسرقون هم يعلمون ويسرقون ولكنكم تسرفون وتحسبون انكم اياهم شيئا لتوءتون اذ توقون بان ما عندكم من شيىء ولا اياهم شيئا لتوءتون اذ توقون بان ما عندكم من شيىء ولا اياهم شيئا لتوءتون

1177 Therefore fear God, O ye who gain your livelihood and seek sufficiency from the very gates which God hath created for you; and be not content to cause sorrow unto any soul in the Cause of God, after that ye worship God, your Lord. O My servants! How is it that ye do not reflect? Have ye not been endowed with reason and understanding, that haply ye might ponder and comprehend?

1177 فلتتقن الله انتم من ابواب الذى قد خلق الله لكم تتكسبون وتستغنيون ولا ترضيوني بانت تحزن احدا في دين الله بعد ما اتم الله ربكم تعبدون ان يا عبادى كيف انتم لا تتفكرون اما اوتيتم من العقل والفكر لعلكم تتفكرون وتتعلقون

1178 Those who come to you to take from you what you love, whether it be the knowledge of the elixir or other sciences that preoccupy you, while these sciences have no foundation - and if someone possesses the foundation, they will not inform you, and if they do inform you, they do not wish to take anything from you, and if they reveal anything, they wish only to show you what God has given them so that you may speak of God's bounties and be thankful - why do you not reflect and remember? You give your wealth to those who are considered thieves in the sight of God. You say to them that you possess this knowledge, so how can you desire anything from us? And if you do not possess it, how do you test us without shame?

1178 ان الذين ياءتون عندكم بان ياءخذون عنكم ما اتم تحبون سواء كان من علم اكسير او علوما غير ذلك مثل ما اتم بها تفتنون ولم يكن فيها من اصل وان يكن عند احد من اصل لا يخبركم و ان يخبركم لا يريدان ياخذ عنكم من شيىء وان يظهر يريدان ربكم ما قد اتاه الله لتحدثون بنعمه الله ثم تشكرون فاما لكم لا تتفكرون ولا تذكرون توءتون اموالكم ما يكونون عند الله سارقون تقولون لهم ان عندكم هذا فكيف انتم عنا شيئا تريدون وان لم يكن عندكم كيف تفتنوننا ولا تستحيون

1179 And if they tell you according to the means thereof, "We do not have what you are capable of," you guide them without intending to take anything if they are truthful. They would guide you as you were guided when their work is complete. And if they are not truthful, God will give you from His presence and you will not be tested.

1179 وان يقولون لكم على قدر اسباب ذلك لم يكن عندنا ان اتم تستطيعون قدر هذا تهدون اليهم ولا تقصدون بان تاءخذون ان يكن صادقا يهدى اليكم مثل ما قد اهديتم اليه ان تم عمله وان لم يكونوا صادقين يوءتكم الله من عنده وانتم لا تفتنون

- 1180 O My servants, sharpen your vision, for these are thieves. O My servants, sharpen your vision, for these are deceivers. Sometimes they show you something while they substitute and take from you that by which you are tested, and afterward you possess not even a little, and then you grieve. O you who have not been given this knowledge and practice, how are you not ashamed and do not fear? How do you not fear that after your death God will cause you to enter the fire as recompense for what you unjustly earn? If you wish to become wealthy, then seek wealth through other means and walk upon God's earth.
- 1181 O you who have been given this knowledge, before you become certain through your practice, do not reveal it to test any soul, lest you afterward grieve. O you who have been given this knowledge and practice, give thanks to God, your Lord, the Merciful, for what We have given you from Our presence - a wondrous knowledge. Spend in God's dominion what God has made lawful for you, and enrich those who are poor in God's dominion. Do not reveal it to others lest they be attracted to you while you give them nothing and they grieve. Rather, practice it for yourselves and spend in God's dominion.
- 1182 If you wish to speak of what God has given you, then reveal it in the presence of loving servants and inform them before you show them, saying: "We do not teach you this, but we wish to tell you what God our Lord has given us, that you may be thankful." Then observe: Create a tablet from essence that you make into golden fire, then make a drop from what We have taught you in the science of the sun. Then you shall witness an incomparable oil, and you shall say, "This is from God, we are all thankful to Him." Then say: "From the left they attend in a vessel of fleeing mercury, then touch it with gentle fire. When the mercury feels the heat, place upon it a drop of the oil We have taught you." Then you shall witness and give thanks for how God has fixed it and made it pure silver; then praise, and from this and from that concerning those who do not possess it, ye dispose. And if ye love that your work should return unto God, then from this ye fashion means for Him Whom God shall make manifest, and from this ye fashion means for other than Him Whom God shall make manifest. And if it be from both to the measure of two rings, that your works may return unto God Who hath created you and sustained you and caused you to die and brought you to life and taught you this knowledge from His presence as He willeth - for this is of God's grace and mercy upon you. God
- فلتدقون ان يا عبادى انظاركم فان هوءاء طرارون ولتدقن ان يا عبادى انظاركم فان هوءاء عجابون ربما يرينكم من شىء وهم يبدلون وياخذون عنكم بما انتم تفتنون ولا تملكون بعد ما اوتيتم قدر شىء ومن بعد تحنون ان يايها الذين ما اوتو ذلك العلم والعمل فكيف لا تستحيون ولا تتقون وكيف لا تخافون من بعد موتكم يدخلكم الله فى النار جزاء ما انتم بغيرحق تكسبون ان تريدون ان تستغنيون فلتستغنين من سبل اخرى ثم فى ارض الله لتمشون
- ياايها الذين اوتوا ذلك العلم قبل ان توقنوا بعملكم لا تظهرون لفتن به من نفس وانتم من بعد تحزنون يايها الذين اوتوا ذلك العلم والعمل فلتشكرن الله ربكم الرحمن بما قد اتيناكم من لدنا علما عجيبا فلتصرفن فى ملك الله ما قد احل الله لكم وانتم الذين هم فقراء فى ملك الله لتغنون ولا تظهرون لغيركم ليحبذون بكم وانتم اياهم لا توءتوون وهم تحزنون بل انتم عند انفسكم لتصنعون ثم فى ملك اله تصرفون
- ان اردتم ان تتحدثون بما قد اتاكم الله فاذا انتم بين یدی عباد محبوبون لتظهرون ولتنبئوهم قبل ان تظهرون لهم بانا لا نعلمنكم ذلك ولكنا قد اردنا ان نتحدثكم بما قد اتانا الله ربنا لعلكم تشكرون فاذا انتم فانتظرون فلتجعلن لوحا من كينونيه تجعلونها نارا ذهباً ثم انتم قطره مما علمناكم فى علم الشمس تصنعون فاذا لتشهدن دهنا لا عدل له ثم تقولون هذا من عندالله انا كل له شاكرون ثم تقولون عن الشمائل يحضرون فى كاس فرار فرير ثم تمسوه بنار خفيف فاذا مس الفرار الحر فلتضعون عليه قطره من الدهن الذى قد علمناكم فاذا لتشهدون ثم لتشكرون كيف قد اثبتة الله وجعله فضة خالصه ثم تحمدون ثم من هذا ومن هذا فى الدينهم لا يملكونها تصرفون وان تحبون ان يرجع عملكم الى الله فاذا انتم من هذا اسبابا لمن يظهره الله تصنعون ومن هذا اسبابا لم يظهره الله تصنعون وان كان من كليهما على قدر خاتمين لان ترجع اعمالكم الى الله الذى قد خلقكم ورزقكم واماتكم واحياكم وعلمكم ذلك العلم من عنده كيف يشاء فان ذلك من فضل الله ورحمته عليكم يحب الله ان

loveth to behold what He hath given you from His presence; verily He hath been gracious and beautiful.

ينظر الى ما قد اتاكم من عنده انه كان لطافا جميلا

1183 O witnesses of God's mystery! Learn from God's bounty that which ye treat lightly, and die not, lest your knowledge die with your death in your breasts. Make for it lofty prayers that will remind you of your knowledge, that ye may remember it thereafter in truth. For that knowledge is not more precious than the knowledge of Truth - how do ye inherit from God? The knowledge of Truth is greater than this, do ye not see? Were there before God a thousand souls who had perfected themselves in that knowledge and work, if they believed not in God and His signs, God would command that they be banished with their knowledge and work. This is the glory of the knowledge of Truth, and this is the station of the knowledge of the elixir - do ye not fear?

1183 ان يا شهداء سرالله فلتعلمون من جود الله ما انتم به تستخفون ولا تموتون ويمت بموتكم علمكم في صدوركم وتجعلن له ادعيه منيعه تذكركم بعلمكم وانتم من بعد بالحق تذكرون فان ذلك العلم لم يكن اعز من علم الحق كيف انتم من عندالله ترثون وان علم الحق ركيز من هذا فلا تبصرون لو يكن بين يدي الله الف نفس مما استكمل في ذلك العلم والعمل لو لم توءم بالله ثم بآياته ليامر الله ان ينفينهم بعلمهم وعملهم هذا عز علم الحق وهذا شان علم الاكسير افلا تتقون

1184 Yea, if this knowledge be from one who hath believed in God and His signs, it would be an ornament for him in the Bayan. Will ye not adorn yourselves with the ornament of God? Say: Yea, we are all adorned with the ornament of God. And like that which is above a thousand, and like that which is below a thousand - glorify yourselves with the knowledge of Truth in every Manifestation, for this is God's elixir under whose shadow all elixirs take shelter.

1184 بلى ان هذا العلم لو يكن ممن امن بالله وآياته لكان طرزا له في البيان افانتم بطرز الله لا تطرزون قل بلى انا كل بطراز الله مطرزون ومثل ذلك ان يكن فوق الف ومثل ذلك ان يكن دون الف فلتعززون بعلم الحق في كل ظهور فان هذا اكسير الله كل اكسير في ظله مستظلون

1185 And whoso cometh unto Me with knowledge or work of anything, to teach that knowledge or show that work, there shall be binding upon him from God's Book nineteen mithqals of gold, and what God hath made lawful unto him shall be forbidden him for nineteen days - a limit in God's Book that ye may not be tried. This is for one instance, and if the instances multiply the decree multiplieth upon you to what ye can count, that ye may not grieve in the paradise of the Bayan.

1185 ومن يوءت الى ويعلم او عمل من شيء بان يعلمه ذلك العلم او يرينه ذلك العمل فليزمنه من كتاب الله تسعه عشر مثقالا من الذهب وليحرم عليه ما احل الله له تسعه عشر يوما حدا في كتاب الله لعلمكم لا تفتنون ذلك لشان واحد وان يعدد الشاء يتعدد الحكم عليكم الى ما انتم لتحصون لعلمكم في رضوان البيان لا تحزنون

1186 O My servants! If ye possess this knowledge, ye know it, and if ye have of that work, ye give it. And if ye possess it not, try no one with it. Ye manifest God's bounty in that knowledge, ye manifest God's grace in that work, ye manifest God's kindness in that knowledge, ye manifest God's power in that craft, ye manifest God's gift in that knowledge, ye manifest God's bestowal in that elixir. And whoso is given this and bequeatheth it not to anyone when he dieth entereth the fire, and what is ordained for him shall not be lightened. That is of God's grace upon you, that ye may give life to yourselves after your death through your knowledge, and in your life manifest God's gift.

1186 ان يا عبادى ان عندكم ذلك العلم انتم لتعلمون وان يكن عندكم من ذلك العمل انتم لتوءتون وان لم يكن عندكم لا تفتنون به احدا وانتم في ذلك العلم جود الله تظهرون وانتم في ذلك العمل فضل الله تظهرون وانتم في ذلك العلم لطف الله تظهرون وانتم في ذلك الصنع حول الله تظهرون وانتم في ذلك العلم عطاء الله تظهرون وانتم في ذلك الاكسير هبه الله تظهرون ومن يوءت في ذلك ولم يورث من احد حين ما يميت يدخل النار ولا يخفف عنه ما قدر له ذلك من فضل الله عليكم

لعلكم انفسكم من بعد موتكم بعلبكم لتحيون وفي
حياتكم عطاء الله تظهرون

1187 And after what ye have witnessed from yourselves, ye shall manifest and shall not fear, for God will protect you from what lies before you, from what is on your right, from what is on your left, from what is above your heads, and from what is beneath your feet, and from every direction that approaches you. Verily, He is the Protector of all things. And after you have become manifest, if you experience sorrow, God will multiply your good deeds, and you shall enter the most exalted Paradise. You do not wish to learn, and you desire to remain unique in this knowledge, for you were created from the signs of divinity and wish to be singular in what God, your Lord, has given you, and all shall return unto you.

1187 وان بعد ما قد شهدتم من عند انفسكم لتظهرون
ولا تخافون فان الله ليحفظنكم عن بين ايديكم وعن
ايمانكم وعن شمائلكم ومن فوق رؤسكم ومن تحت
ارجلكم ومن كل شطر ينتهي اليكم انه كان على
كل شيء حفيظا وان بعد ما استظهرتم ان شهدتم
من حزن يضاعف الله حسناتكم وانتم في الرضوان
الارفع تدخلون وانكم انتم لما لا تحبون ان تتعلمون
ولتكونن منفردا في ذلك العلم لما قد خلقتكم من
ايات الربوبية تحبون ان تنفردون بها فيما قد اتاكم
الله ربكم وكل بهالكم ليرجعون

1188 Yea, this is God's bounty unto you, but you should not withhold God's generosity from His creation. Whether a thousand souls possess true knowledge or only one, would this diminish God's knowledge in any way? Consider this. God will bring forth this knowledge which you are unable to possess in its fullness, and do not protest against Him Whom God shall make manifest, for what is with God is more exalted and glorious. All are created by His command. If they were given all the knowledge of letters on earth and the most perfect knowledge of elixir, yet believe not in Him Whom God shall make manifest, they deserve naught in God's sight save their own extinction before others cause their extinction.

1188 بلى هذا فضل من الله عليكم ولكنكم جود الله
عن خلقه لا تمنعن ان يكن الف نفس ذا علم
حق او يكن واحدا هل ينقص من علم الله مثل
ذلك اياكم لو انتم قليلا ما تتفكرون وسياءى الله
ذلك العلم انتم اكبرهما ان تستطيعون تملكون
ولا تحتجون بهما بمن يظهره الله فان ما عند الله
اعلى واجل كل بامر الله من عنده يخلقون لو اوتوا
كل ماعلى الارض علم الحروف ثم علم الاكسير
اكملهما ولم يوءمنوا بمن يظهره الله ما يستحقون
عند الله الا وهم انفسهم انفسهم ليفنون قبل ان
يفنيونهم دونهم

1189 Therefore fear God, and believe in and be certain of Him Whom God shall make manifest and His verses. All that you possess is from Him, created in the manifestations before His manifestation. Do you witness anything from other than God? Your bodies are fashioned from that essence, and you build God's dominion and bring forth God's evidence. This is God's bounty unto those who are given this knowledge and who conceal it by God's command, and none know it save those who preserve it and who follow God's command. Be vigilant in this and exceed not the prescribed limits, lest you lose control of your own souls and be unable to possess them. For in this is a wondrous creation. Teach not those who cannot comprehend it, and give it only to those who deal justly. If you bestow it upon anyone, set its measure and let not the period from beginning to end be prolonged, that you may not cause sorrow to anyone in God's sight.

1189 فلتتقن الله ان ياكل شيء ثم بمن يظهره الله ثم
باياته توءمنون وتوتقون كل ما عندكم من عنده
بما خلق في ظهورات قبل ظهوره افانتم شيئا من
عند غير الله تشهدون اجسادكم انتم في ذلك الجوهر
تصنعون وملك الله لتعمرون ولتوءن ادلاء الله
فان هذا من فضل الله على الذينهم اوتوا ذلك
العلم وهم بامر الله يكتبون ولا يعلمون الا الذينهم
يحفظون ذلك وهم بامر الله يسلكون ولتراقبن في
هذا لا تزيدن فوق ما قدر في حده لتخرجون
قبضه انفسكم عن ايديكم وانتم لا تستطيعون ان
تستملكون فان في هذا صنع عجيب فلا تعلمن
من لا يحيط به علما ولا توءن الا الذينهم بالحق
يعدلون وان وهبتم احدا فلتحددن له مقدار ذلك
وما يطولن مناوول مده الى اخر مده لعلكم انتم في
ين الله احدا لا تحزنون

- 1190 O possessors of the jewels! Create in this knowledge, without essence, that which can be transformed into gold as you are able to create, for all this pertains to the science of elixir. If you are given this, comprehend it and be thankful. And if you are given it, die not until you know who shall inherit from you, that perchance some of your works may return to Him Whom God shall make manifest, and you may thus be remembered before God, your Lord, on the Day of Resurrection. Say: With water you erase your writings; do you not wish to learn? Bequeath the knowledge to living manifestations and preserve it in books, for by these shall they be educated. God has created both of these; do you not wish to be prepared?
- 1191 How many books have been written, but because they were not bequeathed to living servants, it is as though they had not written what they wrote, nor do any benefit therefrom. How many servants have written and taught others, yet those others taught no one and died, and you possess naught of their knowledge, nor can testify to it. God hath created science and wisdom and joined them with established tablets and discerning souls. The first shall never be separated from the last, nor the last from the first. You are walking in the path of God. Do you not observe in the Book of God when God revealed the Bayan?
- 1192 It is preserved in established tablets, and those who witness it believe in what is therein, are certain of it, follow what God hath revealed therein, and shall follow it until the Day of Him Whom God shall make manifest. Learn ye every knowledge from the knowledge of the Bayan, for therein is the detailed explanation of all things, if ye would but ponder it. O thou who bearest that name! There hath been presented before God, thy Lord, one who hath taken from Him the number of two hundred to learn that knowledge, and hath kept with him particles which their possessor supposeth contain particles of gold. This hath become apparent from him, and We have made thee a guardian over him.
- 1193 But concerning him who is veiled, a proof hath been fashioned therein that no particles of gold remain therein. Therefore, calm thou its possessor with the knowledge We have given thee. If there be in the particles that remain with their possessor any particles of gold, they will emerge when placed over fire, and they will never perish. And if there be no particles of gold in the particles, this will become evident when they fall upon the fire. This is what hath been sent down in the Book from God, the Protector, the Exalted.
- ان يا اولى الجواهر فلتصنعن فى ذلك العلم من غير كينونيه ما يبدل بالذهب بما انتم تستطيعون ان تصنعون فان كل ذلك من شئون علم الاكسير ان اوتيتم هذا لتحيطون به علما ثم تشكرون وان اوتيتم فلا تموتن الا وانتم لتعلمون من يورث عنك لعل شيئا من اعمالكم يرجع الى من يظهره الله ثم به يوم القيمه عندالله ربك تذكرون قل ان بالماء تمحو خطوطكم افلا تحبون ان تستعلمون فلتورثن العلم الى مظاهر حيون ولتستحفظن فى الكتب فان هوءلاء بها يتريبون قد خلق الله هذا ان معا افلا تحبون ان تهيبون
- وكم من كتب قد كتبت ولكن لما لم يورثوا عبادا حيوان كانهم ما كتبوا ما كتبوا ولا به ينتفعون وكم من عباد ما كتبوا وعلموا عبادا وهوءلاء ما علموا عبادا وماتوا وانتم عن علمهم لا تملكون من شىء ولا عليه لتشهدون قد خلق الله العلى والحكمه واقترنهما بالالواح المثبتة ونفوس متفتة لن يفارق الاول الاخر ولا الاخر الاول انتم على منهاج الله تسلكون افلا تنظرون فى كتاب الله حين ما نزل الله البيان
- قد حفظ فى الواح مثبتة والذينهم شهداء عليه هم بما فيها يوءمنون ويوقنون ويتبعون ما نزل الله فيها وهم الى يوم من يظهره الله لمتعلمين فلتستعلمن كل علم من علم البيان فان فيه تفصيل كل شىء ان انتم فيه تتفكرون ان يا ذلك الاسم فقد عرض على الله ربك من قد اخذ عنه عدد المتين ليعلم ذلك العلم واستبقى عنده اجزاء ذريه يحسبن مالكمها بان فيها اجزاء ذهبية فاستظهر هذا من عنده فانا قد جعلناك عليه حفيظا
- ولكن على من احتجب قد صنع فيه دليل ان لا تبقى فيه اجزاء الذهب فلتسكنن مالكة بما قد اتيهاك علما ان تكن فى الاجزاء التى قد بقيت عند مالكمها فى الاجزاء من اجزاء الذهب ستخرجنه حين ما تجعلن فوق النار وانه لن يمت ابدا وان لم تكن فى الاجزاء اجزاء الذهب تظهر حين ما تقع على النار هذا منازل فى الكتاب من عندالله المهيمن المتعال

- 1194 But thou shouldst learn from him who hath the particles that have been gathered - if there be in them what would benefit as particles of gold, then arrange concerning them what would convey to their possessor what hath come from the number of two hundred in gold, lest harm come to the amount of even a speck, for God loveth not that anyone should be harmed in that knowledge. And if there be no benefit in it, then there is no fruit for it in the Book of God, if ye would but reflect a little. All these are clear verses from God for those who traverse that sea seeking to extract the pearls of the elixir. Say: The pearls are in their shells. God giveth to whom He willeth their shells to be a veil over them. Verily He is the All-Wise, the All-Knowing.
- ولكنك فلتستعلمن من عنده الاجزاء التي قد جمعت ان يكن فيها ما ينفعن اجزاء الذهب فلتدبرن فيها ما توصلن الى مالكما ما قد اتى من عدد المتين من الذهب لئلا يضرن بما قد اتى قدر قطمير فان الله لا يحب ان يضرن احد في ذلك العلم وان لم ينتفعن به فلا ثمره له في كتاب الله ان انتم قليلا ما تتفكرون كل ذلك ايات بينات من عند الله للذينهم يسلكون في ذلك البحر وهم لئالي الاكسير يريدون ان يخرجون قل انما اللئالي في اصدافهن يوءى الله من يشاء باصدافهن ليكونن حجابا عليها انه كان حكاما عليما
- 1195 And to God belongeth the elixir of all that He hath created and will create of all things, and God is powerful over that and mighty. And to God belongeth the knowledge of power in the body concerning all that He hath created and will create of all things, and God is powerful over that and mighty. And to God belongeth the knowledge of what emergeth from the earth of the leaf of the sun and moon concerning all that He hath created and will create of all things, and God is powerful over that and mighty. And to God belongeth every knowledge by which a soul is attracted concerning all that He hath created and will create of all things, and God is powerful over that and mighty - like what ye relate in parchment, or recall in subjugation, or discuss in separation and union. And to God belongeth the knowledge of all talismans, both from before and after, and God is powerful over that and mighty.
- ولله اكسير ما خلق ويخلق من كل شيء والله على ذلك لمقتدر قدير والله علم القوه في الجسد عن كل ما خلق ويخلق من كل شيء والله على ذلك لمقتدر قدير والله علم ما يخرج من الارض من ورق الشمس والقمر عن كل ما خلق ويخلق من كل شيء والله على ذلك لمقتدر قدير والله كل علم تجذب به من نفس عن كل ما خلق ويخلق من كل شيء والله على ذلك لمقتدر قدير مثل ما امن في القرطاس تحكيون او في التسخير تذكرون او في القرق والوصل تتحدثون والله علماء الطلسمات كلهم من قبل ومن بعد والله على ذلك لمقتدر قدير
- 1196 Say: God loves that knowledge, which is the science of numerical values of letters, just as in the letter "Ba" you write the figure two. Say: This is an inaccessible and exalted knowledge - whoever is given it has been given a great bounty. We love to create in this science from a book so that all who are meticulous may be illumined by its mention. Write not any body except that you write its spirit, that you may be able to grasp the wisdom when you are writing. This is the knowledge by which We have ordained inheritances and decreed measures for every soul - a reminder from God to those who ponder in the days of their Lord. We have made all letters in ten similitudes, then added the form of joining, thus in eleven degrees are all letters in the Gate created.
- قل ان الله يحب ذلك العلم وانه علم اعداد الحروف مثل ما انتم في الباء صوره الاثنين تكتبون قل ان هذا لعلم ممتع منيع من اوتى به اوتى فضلا عظيما وانا لنحب ان ننشئ في ذلك العلم من كتاب حتى يستضيئ بذكره كل المتدققون فلا تكتبن من جسد الا و تكتبن روحه لعلكم تستطيعن ان تاخذن الحكم حين ما انتم تكتبون ذلك علم ما قد حكمتنا في المواريث وقد رنا مقادير كل نفس ذكرا من الله للذينهم في ايام ربهم يتفكرون قد جعلنا كل الحروف في عشر مماثله ثم زدنا صوره الجمع فاذا في احدى عشر درجاتا كل الحروف في الباب ليخلقون
- 1197 And this is the temple of man - its outer form is "Ha" and its inner form is "Waw". Everything in that is from everything in the eight letters after ten, and We have confirmed them in the number of splendor without counting the Alif and Lam - a
- وذلك هيكل الانسان ظاهره هاء وباطنه واو كل شيء في ذلك از كل شيء في الحروف الثمانية من بعد العشر وانا اثبتناها في عدد البهاج من غير ان تحسبن الالف واللام ذكرا من الله الواحد

remembrance from God, the One, the Manifest. Say: The first line of "Ha" is the number of knowledge and the last line of "Waw" is the number of abhorrence, between them are nineteen exalted Names by which you call. If you obtain a book on the science of numerical values of letters, send it to God, for We wish to confirm the truth therein and remove what is other than truth from it, that those who are given this knowledge may thereafter walk in God's path.

الظهار قل ان اول خط الها عدد العلم واخر خط الواو عدد المقت ما بينهما تسعة عشر اسما ممتعة انتم بها تدعون ان استملكت من كتاب في علم اعداد الحروف فترسلن الى الله فانا لنريدن ان نثبت الحق فيها وترفعن دون الحق عنها لعل الذين اوتوا ذلك العلم من بعد في صراط الله يسلكون

1198 A book has appeared in this science from the ancients - if you obtain this it is better than what has appeared among the latter ones. Say: In every Manifestation God renews the creation of all things - do you not wish to be renewed? Say: God loves in every Manifestation that the creation of all things be made clear from the beginning as a subtle origination. Therefore observe in what you write to perfect the parts in the One, that spirits of the numbers of the One may be created in the Bayan just as you write their word-bodies with subtle grace and mighty attraction. And how all the Bayan appears from your hands when you write on crimson thread - God desires that you be among those who rejoice. Tire not in God's path, for God is not pleased that you tire to the extent of a speck.

1198 وقد نشء في ذلك العلم كتاب من الاولين لو تستملكن هذا خير عما نشء في الاخرين قل في كل ظهور يجدد الله خلق كل شئ ء افلا تحبون ان تتجددون قل يحب الله في كل ظهور ان يتبين خلق كل شئ ء من اول ما يبدع بدعا لطيفا فلتراقبن فيما تكتبن بان تكملن الاجزاء في الواحد لان تخلق في البيان ارواح اعداد الواحد مثل ما تكتبن اجساد كلماتها على احين لطف لطيف واجذب جذب جذيل وان كل البيان كيف يستظهر من يديك بعد با تكتبن على خيط الحمراء والله يريد ان تكونن من المتبهجين ولا تتعبن في سبيل الله فان الله لا يرضى ان تتعبن على قدر قطمير

1199 Write with spirit and relief until God perfects all that He has ordained through your hands. He is the Subtle Book. And what has been sent from those who remember God their Lord in subtle gifts - He gives to each one of them from His presence what satisfies their hearts from God. He is the Gracious, the Generous. Remember the mention of thy Lord's Name, the Most Praiseworthy, the Most Praised. Grieve not in God's path to the extent of anything, for God causes naught to flow save what is best for the God-fearing. To God belongs the key of paradise over what He has created and creates of all things. God is the Most Subtle, the All-Subtle, the Subtle. To God belongs the bounties of the heavens and earth and what lies between them. God is the All-Knowing, the Knowing, the Omniscient.

1199 فلتكتبن على روح وارتواح حتى يكمل الله كل ما قدر من عند من يديك انه هو الكتاب اللطيف وان ما قد ارسلت من الذينهم يذكرون الله ربهم في التحف اللطيف يوءى الى كل واحد منهم من عنده ما ترضى به افئدتهم من عند الله انه فضال كريم فلتذكرن ذكر اسم ربك الحمد الحميدن لا تحزن في سبيل الله قدر شئ ء فان الله لا يجرين الا ما هو خير للمتقين والله تفاح الرضوان عما خلق ويخلق من كل شئ ء والله لطاف لاطف لطيف والله الاء السموات والارض وما بينهما والله علام عالم عليم

1200 Unto God belongeth all the bounties of the heavens and of the earth and of whatsoever lieth between them, and God is the All-Bountiful, the All-Encompassing, the All-Generous. Both these verses refer to the two bounties that have been present before God, and God is the best of bestowers.

1200 والله نعماء السموات والارض وما بينهما والله وساع واسع وسيع كلتا الايتين لنعمتين التي قد حضرت بين يدي الله والله خير المحسنين

1201 Say: All things belong to God, and all exist within God's dominion, possessing by His command whatsoever they possess. Say: O My Name, how many servants there are upon the earth, all of whom believe they are working for God and striving to

1201 قل كل لله وكل في ملك الله بامرهم يملكون ما يملكون قل ان ياكل شئ ء فلتكسبن عملا يرجع الى الله لا انتم لا تذكرون به ولا تنتفعون قل ان يااسمى كم من عباد فوق الارض كل عند

attain His good-pleasure, thinking their deeds return unto God, their Lord - yet all are veiled therefrom save those who have been given the Bayan. These are they whose deeds truly return unto God their Lord, and what they acquire is for His sake.

انفسهم لله يعملون ويجهدون ان يملكون رضاء الله وان ترجع اعمالهم الى الله ربهم وكل عن هذا محتجبون الا الذينهم اوتوا البيان فاولئك هم من اعمالهم يرجع الى الله ربهم ما هم لله يكسبون

1202 Say: O all things, observe yourselves for the next Resurrection, for verily ye shall be tested as ye were tested in that Resurrection. Ye were unaware during the Resurrection of Muhammad, the Messenger of God, yet shall ye not be tried in that Resurrection? How many servants awaited the appearance of Muhammad, the Messenger of God, but when He came to them with guidance and clear proofs from their Lord, only a few believed in Him, while the rest remain to this day waiting. Those who believed that Day from among the Letters of the Gospel - these were the elixir of the creation of the Gospel, these were the successful ones. Those who remained in their religion until that Day - these were accidental elements created by God to preserve therein the essential elements.

1202 قل ان يا كل شيء فلتراقبن انفسكم للقيمه الاخرى فانكم انتم مثل تلك القيمه مبتلون وما استشعرت في قيمه محمد رسول الله من قبل والا انتم في تلك القيمه لا تفتنون كم من عباد انتظروا ظهور محمد رسول الله ولما جائهم بالهدى والبيانات من عند ربهم فما امنوا به الا قليلا منهم وما دونهم الى حينئذ باقيون ومنتظرون ما امنوا يومئذ من حروف الانجيل اولئك هم اكسير خلق الانجيل واولئك هم الفائزون وما بقوا في دينهم الى يومئذ اولئك هم اجزاء عرضيه قد خلقها الله لان يحفظن فيها اجزاء الاكسيه

1203 When God took unto Himself those who believed in Muhammad, the Messenger of God, the decree of being accidental elements descended upon them, and they profited not from themselves nor from their deeds, beginning from clay and unto clay returning. They perceived not the creation of the Furqan nor what was created therein, content with what they had in the Gospel, thinking they were doing good. Likewise were they created in the Furqan.

1203 فما اخذ الله الذين امنوا بمحمد رسول الله قد تنزل عليهم حكم العرضيه وهم لا ينتفعون بانفسهم ولا باعمالهم ويبدءون من الطين ثم الى الطين يرجعون ولا يتنبئون بخلق الفرقان ولا بما خلق فيه وهم بما خلقوا في الانجيل ليصبرون ويحسبون انهم يحسنون ومثل ذلك ما خلقوا في الفرقان

1204 Those who have entered into the Bayan - these are the essence of the creation of the Furqan and its elixir, while all others are accidental elements created to preserve those essential elements. When God took those essential elements from the creation of Islam, there descended upon them that whereof thou wert a witness. Likewise, those created in the Bayan - their essence and elixir are they who believe in Him Whom God shall make manifest, while all others are accidental elements created only to preserve those essential elements.

1204 ان الذينهم قد دخلوا في البيان اولئك هم جواهر خلق الفرقان واكسيههم وما دونهم اجزاء عرضيه قد خلقت بان يحفظن تلك الاجزاء الجوهرية فلما قد اخذ الله تلك الاجزاء الاكسيه عن خلق الاسلام قد نزل عليهم ما كنت عليه من الشاهدين ومثل ذلك الذين يخلقون في البيان جواهرهم واكسيههم ما يوءمنون بمن يظهره الله وما دونهم اجزاء عرضيه ما خلقت الا بان يحفظن تلك الاجزاء الاكسيه

1205 Say: O people of the Bayan! Watch over your souls that ye may make them of the essential elements by believing in Him Whom God shall make manifest and being assured of His verses. Make not yourselves accidental elements by being veiled in the next Resurrection from God, your Lord, while thinking ye do good. Likewise, those who believe in Him Whom God shall make manifest shall be distinguished in the next Resurrection by Him Whom God shall make manifest. If they believe in Him

1205 قل ان يا اولي البيان فلتراقبن انفسكم بان تجعلها من اجزاء الاكسيه بان توءمن بمن يظهره الله ثم بآياته توقنون ولا تجعلن انفسكم اجزاء عرضيه بان تحتجبن في قيامه الاخرى عن الله ربكم وانتم تحسبون انكم تحسنون ومثل ذلك الذين توءمنون بمن يظهره الله في القيمه الاخرى بمن يظهره الله ليزيرون ان يوءمنون بمن يظهر من بعد من يظهره

Who shall appear after Him Whom God shall make manifest, these are of the essential elements who believed in Him Whom God shall make manifest; otherwise they shall perish among the accidental elements.

- 1206 Similarly for those who believe in Him Who shall appear after after Him Whom God shall make manifest - if they believe in Him Who shall appear after after Him Whom God shall make manifest, these are they who have believed in Him Who shall appear after after Him Whom God shall make manifest. Otherwise, they shall perish in the realms of denial. Likewise, observe this creation unto an end that hath no end, and be of those who are endowed with insight. And likewise observe from a beginning that hath no beginning unto this time, and be of those who are assured. Bear witness in every Revelation that the creation of what was created in that Revelation, and the potentiality of what shall be created from that Revelation, enables thee to say: "O God, the All-Subduing, the Self-Subsisting!"

- 1207 Glory be unto Thee! Thou art the First of the First, and there was naught before Thee. Thou art the God of gods. Glory be unto Thee! Thou art the Last and the Last of the Last, and there shall be naught after Thee. Thou art the Most Unique of the unique ones. Glory be unto Thee! Thou art the Manifest and the Most Manifest of the manifest ones, and there is none above Thee. Thou art the Most Impenetrable of the impenetrable ones. Glory be unto Thee! Thou art the Hidden and the Most Hidden of the hidden ones, and there is none beneath Thee. Thou art the Most Just of the just ones." Say: Verily, Pre-existence is a name beloved of God, your Lord. By it do ye call upon God, your Lord. Say: This is the nearest of names in the Book of God. Do ye not see? Verily, I am God, there is no God but Me.

- 1208 I have been eternally Pre-existent before and after. All call upon Me. Say: After the name of God in this verse is the name of Being, whereby ye call upon God, your Lord. Say: Verily this name is mentioned in the veil of action, and in action naught is seen save what is manifest therein. These are mirrors reflecting God, that there is no God but Him, the Being, the Self-Subsisting. Say: In the station of name, Pre-eternity is mentioned before Pre-existence, as ye witness in this verse. These are names wherewith God hath described His Self, that ye may describe. These are the nearest names in the Book of God, and the greatest. Will ye not turn unto God, your Lord? Say: Your measure in mentioning every name is

الله فاولئك هم من اجزاء الاكسيرييه الذينهم امنوا بمن يظهره الله والا هم في الاجزاء العرضيه ليفنيون

- 1206 ومثل ذلك في الذين يوءمنون بمن يظهر من بعد بعد من يظهره الله ان هم بمن يظهر من بعد بعد من يظهره الله ليوءمنون فاولئك الذينهم قد امنوا بمن يظهر من بعد بعد من يظهره الله والا هم في الاجزاء الاعراض يفنيون ومثل ذلك فلتنظرون في ذلك الخلق الى اخر الذي لا اخر له وكن من المستبصرين ومثل ذلك فلتنظرون من اول الذي لا اول له الى حينئذ وكن من الشاكرين واشهد في كل ظهور بان خلق ما خلق في ذلك الظهور وامكان ما يخلق من ذلك الظهور لتستطيعن ان تقولن لله المهيمن القيوم

- 1207 سبحانك اللهم انك انت اول الاولين ولم يكن قبلك من شيء وانك انت إله الإلهين سبحانك اللهم انك انت الآخر وانك انت آخر الآخرين ولم يكن بعد كمن شيء وانك انت اوحداً الاوحدين سبحانك اللهم انك انت الظاهر وانك انت اظهر الاظهرين ولم يكن فوقك من شيء وانك انت اصمد الاصمدين سبحانك اللهم انك انت الباطن وانك انت ابطن الابطنين ولم يكن دونك من شيء وانك انت إعدلاء حدين قل ان القدم اسم يحبه الله ربكم انتم به الله ربكم تدعون قل ذلك اقرب الاسماء في كتاب الله افلا تبصرون اني انا الله لا اله الا انا

- 1208 كنت ازلاً قديماً من قبل ومن بعد كل إياي يدعون قل من بعد اسم الله في تلك الآية اسم الكيان انتم به الله ربكم تدعون قل ان ذلك الاسم في حجاب الفعل يذكر وان في الفعل لا يرى الا الظاهر فيه ذلك مرات يدلن على الله على انه لا اله الا هو الكائن الكيان قل في مقام الاسم ذكر الازل قبل القدم انتم في تلك الآية تشهدون تلك اسماء قد وصف الله بها نفسه لعلمكم تصفون تلك اقرب الاسماء في كتاب الله ثم اعظمها افانتم الى الله ربكم لا تتوجهون قل ان ميزانكم في ذكر

the number of that name. Ye begin from Pre-existence and end at Most Pre-existent.

1209 Say: The sea of names is two seas wherein ye traverse, seeing naught but God. Say: The names are like mirrors - do ye see aught but the Sun therein? Say: Glory be to God! Naught is seen therein save God. All call upon God, their Lord, by His names. Say: That whereby God is described in terms of Pre-eternity is other than what ye describe, and that whereby God is described in terms of Pre-existence is other than what ye describe. Say: Your pre-existence is a creation with God - ye are mentioned in the realm of origination. Though God hath assigned you neither beginning nor end within the bounds of the kingdom, yet this is a limit He hath created by His command in the kingdom, that ye may be assured of God's command. Similarly with all names, would ye but reflect a little.

1210 That whereby God is described in terms of knowledge is other than what ye describe. That which is described as God's hearing is other than what you describe. That which is described as God's sight is other than what you describe. And likewise you witness in all that is attributed to God. Say: There is none save God and His names, whether you traverse the ocean of names or whether you traverse the ocean of creation. There is none save the Primal Point and His guides, through whom all subsist. And in those beneath them there is no spirit of life in guidance and faith, though they may possess the spirit of plant and animal life, yet how little do they see and understand.

1211 And if you traverse the ocean of the outward, there is none save Him Whom God shall make manifest and those who believe in Him, both men and women. Say: All return to a single mystery. And if you gaze into the ocean of the inward, there is no truth save Him Whom God shall make manifest and those who believe in Him. God showeth you the creation of your hearts, spirits, souls and bodies, in your first and last, your outward and inward, that haply ye may be thankful. Say: Were you to reflect upon the day of Muhammad and seek knowledge from one like Salman - his heart was a name among the names of God, referring to naught but God his Lord, if you would gaze into the ocean of names.

1212 And his spirit was a mirror wherein naught was seen save the sun of the Primal Remembrance, Who is Muhammad the Messenger of God. Do ye not reflect on this? And his soul was a

كل اسم عدد ذلك الاسم انتم من القدم تبدءون الى المستقدم تختمون

1209 قل ان بحر الاسماء بحران انتم تسلكون فيه غير الله لا تشهدون قل ان مثل الاسماء كمثل المرايا هل انتم فيها غير الشمس تبصرون قل سبحان الله لا يرى فيها الا الله كل باسماء الله ربه يدعو قل ان ما يوصف به الله من الازل ذلك غير ما انتم به تصفون وما يوصف به الله من القدم ذلك غير ما انتم به تصفون قل ان قدمكم خلق عند الله انتم في صقع الحدث تذكرون ولو ان الله ما جعل لكم من اول ولا اخر في حد الملك ولكن ذلك لاحد قد خلق بامر الله في الملك لعلكم انتم بامر الله توقنون ومثل ذلك كل الاسماء لو انتم قليلا ما تتفكرون

1210 ما يوصف به الله من العلم ذلك غير ما انتم به تصفون وما يوصف به الله من السمع ذلك غير ما انتم به تصفون وما يوصف به الله من البصر ذلك غير ما انتم به تصفون ومثل ذلك انتم في كل ما ينسب الى الله تشهدون قل لم يكن الا الله ثم اسمائه ان انتم في بحر الاسماء تسلكون وان انتم في بحر الخلق تسلكون لم يكن الا نقطه الاولى ثم ادلائها كل بهم قائمون وما دونهم لم يكن فيهم روح الحيوة في الهدى والايمان وان ما يكن فيهم ارواح حيوة النبات والحيوان فقليل ما يبصرون ويتعقلون

1211 وان انتم في بحر الظاهر تسلكون لم يكن الا من يظهره الله ثم الذين يوءمنون به من كل ذكر وانثى قل كل الى سر واحد يرجعون وان انتم في بحر الباطن تنظرون لم يكن الحق الا من يظهره الله ثم الذين هم يوءمنون به يريكم الله خلق افئدتكم وارواحكم وانفسكم واجسادكم في اولكم واخركم وظواهركم وباطنكم لعلكم تشكرون قل انتم لو تتفكرون في يوم محمد ثم تستنبئون مثل سلمان كان فواده اسما من اسماء الله حيث لا يدلن الاعلى الله ربه ان انتم في بحر الاسماء تنظرون

1212 وان روحه مرات حيث لا يرى فيها الا شمس ذكر الاول الذي هو محمد رسول الله افانتم في ذلك لا تتفكرون وان نفسه ايه من ايات التي قد نزلها

sign among the signs which God had sent down upon Muhammad the Messenger of God, bearing witness that He was indeed a Messenger from God, the Lord of the worlds. And in the inmost inward, beyond the outmost outward, his body's essence indicated naught save that it was an attribute of Muhammad the Messenger of God, turning as a shadow turns with the sun. Do ye not perceive such creation within yourselves? Better would it be for you on the Day of Resurrection if ye could traverse the ocean of hearts and journey in the ocean of names, if ye are able.

على محمد رسول الله وتشهد على انه لرسول من عند الله رب العالمين وفي باطن الباطن بعد ظاهر الظاهر لا يدلن جسد ذاتيته الا بانها صفه لمحمد رسول الله تتلبن مثل ما يتقلبن الظل مع الشمس افانتم في خلق انفسكم مثل ذلك لا تبصرون وان تربيون في بحر الافئده وتسلكون في بحر الاسماء خير لكم يوم القيمة ان انتم تستطيعون

- 1213 And before the Day of Resurrection none can do this save him whom God hath given the inmost inward, wherein he seeth the outmost outward, the last of the last and the first of the first, and he receiveth knowledge from none save God, the Lord of the worlds. But on the Day of Resurrection ye shall be able to know. Look ye therefore upon all that creation, then look upon those who believe in Him Whom God shall make manifest. Ye shall see them as mirrors wherein shineth the Sun of Divinity, and in their hearts they point to the names of God their Lord. There is naught else besides these names, but ye look not upon the names, rather ye look upon and call upon Him Who is the Bearer of all these names.

1213 وقبل يوما لقيمه لا يستطيعون الا لمن توءتبه الله باطن الباطن حيث قد يرى فيه ظاهر الظاهر واخر الاخر واول الاول ولا يستبين الا عن الله رب العالمين ولكن في يومالقيمه انتم تستطيعون ان تعلمون فلتنظرون الى كل ذلك الخلق ثم في الذين هم يوءمنون بمن يظهره الله تنظرون ترونها مراباء قد تجلت فيها شمس الالهيه وهم في افئدتهم اسماء على الله ربهم مستدلون وما دونهم غير تلك الاسماء ولكنكم الى الاسماء لا تنظرون وانتم بمسمى كل تلك الاسماء تنظرون ثم اياه لتدعون

1214 (mode of prayers)

1214

- 1215 In the Name of God, the Most Ancient, the Most Ancient

1215 بسم الله الاقدم الاقدم

- 1216 Glorified art Thou, O my God! How can I make mention of Thee through the manifestations Thou hast revealed from Thyself? If I make mention of Thee through the manifestations Thou hast revealed from time immemorial unto this moment from Thyself - there is no God but Thee alone - and seek evidence of Thee - there is no God but Thee alone - then unto Thee be praise for having caused me to know Thyself, and unto Thee be praise for having caused me to know Thy remembrance, and unto Thee be praise for having bestowed upon me the bounty of meeting Thee, and unto Thee be praise for having made me witness to that which pleaseth Thee, and unto Thee be praise for having revealed Thyself to me through Thy signs, and unto Thee be praise for having decreed the manifestation of hidden knowledge in my Book through Thy words. All this is from Thee, through Thee, by Thee, and unto Thee alone - there is no God but Thee.

1216 سبحانه اللهم يا الهى كيف اذكرك بظهورات قد اظهرتها من عندك ان اذكرتك بظهورات قد اظهرتها من اول الذى لا اول لها الى حينئذ عنك وحدك لا اله الا انت ومستدلا عليك وحدك لا اله الا انت فلك الحمد على ما قد عرفتنى نفسك ولك الحمد على ما قد عرفتنى ذكرك ولك الحمد على ما قد مننت على بلقائك ولك الحمد على ما قد شهدت على بمرضايتك ولك الحمد على ما قد تجليت لى بى بياتك ولك الحمد على ما قد حكمت على ادلاء علوم المستبطنه فى كتابي بكلماتك كل ذلك لك ومنك وبك واليك وحدك لا اله الا انت

- 1217 Therefore, O my God, protect me from before me and behind me, from my right and my left, from above my head and beneath my feet, and from every direction that leadeth unto me,

1217 فاحفظنى اللهم من بين يدى ومن خلفى و عن يمينى وشمالى ومن فوق راسى وتحت رجلاى ومن كل شطر ينتهى الى وكل ما ملكتنى من ملكك كيف شئت وانى شئت وحيث شئت ووفقنى بان

and all that Thou hast given me to possess from Thy dominion, howsoever Thou wilt, wheresoever Thou wilt, and whithersoever Thou wilt. Grant me success in reciting Thy verses and delighting in Thy words, in remembering the Manifestation of Thy Self and then Thy chosen ones, in writing Thy verses, in preserving Thy ways, in teaching Thy servants through Thy favors, and in severing all Thy creation from whatsoever veils them from Thy good-pleasure. For all this proceedeth only from Thy grace, Thy bestowal, Thy generosity and Thy exaltation.

اتلون اياتك واتلذذن بكلماتك ولا ذكركن مظهر
نفسك ثم ادلائك ولا كتبت اياتك ولا حفظن
مناهجك ولا ريين عبادك بل طائفك ولا نقطعن
كل خلقك عما يحجبهم عن رضائك اذ كل
ذلك لم يكن الا بفضلك وعطاك وجودك
وعلاک

- 1218 How many servants strive throughout their lives to gain somewhat of Thy good-pleasure, yet possess not even a whit thereof! And how many servants Thou dost favor with this bounty, nurturing them in the palm of Thy mercy and in the right hand of Thy loving-kindness, bestowing upon them that which pleaseth Thee and granting them success in attaining Thy good-pleasure. All belongs to Thee, is from Thee, through Thee and dependent upon Thee alone - there is no God but Thee.

1218 كم من عباد يجتهدون في عمرهم ليكسبون
شيئا من رضاك ولا يملكون قدر قطمير
وكم من عباد تمننن بذلك عليهم ولترينهم في
كف رحمتك وفي يمين موهبتك ولتمنن عليهم
بمروضاتك ولتوفقنهم بروضاتك كل لك ومنك
وبك وعليك وحدك لا اله الا انت

- 1219 O my God, grant me every good thing which Thy knowledge encompasseth, and protect me, O my God, from all that is not good which Thy knowledge encompasseth. Verily, nothing in the heavens or on the earth or between them can be hidden from Thy knowledge, nor can anything in the kingdom of command or creation or below them render Thee powerless. Thou art indeed encompassing all things, and Thou art the Preserver of all things.

1219 هب لي اللهم كل خير قد احطت به علما
واعصمني اللهم عن كل دون خير قد احطت
به علما انك لن يغرب من علمك من شيء لا
في السموات ولا في الارض ولا ما بينهما ولا
يعجزك من شيء لا في ملكوت الامر ولا
الخلق ولا ما دونهما انك كنت بكل شيء
محيطا وانك كل على كل شيء مقيتا

- 1220 (mode of sermons)

1220

- 1221 In the Name of God, the Most Ancient of the Most Ancient

1221 بسم اله الاقدم الاقدم

- 1222 Praise be to God Who hath revealed Himself unto all created things through the manifestations of the lights of His singleness, and hath made known unto all things His Being through the holy signs of His everlasting Oneness, and hath summoned all things unto the glory of His unity and the sanctity of His detachment through the wondrous expressions of His eternity, and hath caused all things to speak of His firstness and His lastness, His outwardness and His inwardness, testifying that there is no God but Him, the All-Powerful, Possessor of all power, the Most High, Possessor of all loftiness, the Manifest One, Source of all manifestation, the Glorious One, Source of all glory, the Most Splendid, Source of all splendor, the Beautiful One, Source of all beauty, the Most Great, Source of all greatness, the Illumined One, Source of all light, the Most Merciful, Source of all mercy, the Perfect One, Source of all perfection, the Most Exalted, Source of all exaltation, the Complete One,

1222 الحمد لله الذي قد تجلى على كل الممكنات
بظهورات انوار فردانيته وعرف كل شيء
كينونيته بابات قدس صمدانيته ودعى كل شيء
الى عز توحيده وقدس تجريده بشئون بدع
صمدانيته وانطق كل شيء باوليته واخريته
وظاهريته وباطنيته على انه لا اله الا هوالمقتدر
ذو الاقادير والمرتفع ذو الارافيع والمظهر
ذو الاظاير والمجتل ذو الاجاليل والمبتى
ذو الاباهي والمجتل ذو الاجاميل والمعظم
ذو الاعاظم والمتنور ذو الاناوير والمرتحم ذو
الاراحيم والمتنم ذو الاتاميم والمشمخ ذو
الاشامخ والمكتمل ذو الاكامل والمعتز
ذو الاعازيز والمعلم ذو الاعاليم والمرتضى ذو
الاراضى والمشترف ذو الاشاريف والمستلط ذو

Source of all completion, the Mighty One, Source of all might, the All-Knowing, Source of all knowledge, the Most Pleasing, Source of all pleasure, the Noble One, Source of all nobility, the Sovereign, Source of all sovereignty, the King, Source of all dominion, the Most High, Source of all transcendence.

الاسايط والممتلك ذو الاماليك والمعتلى ذو الاعالى

1223 His are the most beautiful names in the kingdom of beginnings and endings, and His are the most exalted attributes in the heaven of hiddenness and manifestation, that all may thereby attain to the summit of the sanctity of names and attributes, and that all may ascend through this unto the fountainhead of glory, pride and evidences. I testify, and all that hath been and shall be created testifieth, as He Himself hath testified concerning His own Self, that there is no God but Him. He hath ever been single, beyond all likeness and similitude, sanctified above all conjunction and separation, exalted beyond all comparison and resemblance.

1223 له الاسماء الحسنى فى ملكوت البدايات والنهايات وله الامثال العليا فى جبروت البطونات والظهورات ليستبلغن كل بذكر الى ذروه قدس الاسماء والصفات وليستعرجن كل بهذا الى منبع عز الفخر والدلالات فاستشده وكل ما خلق ويخلق بما قد شهد على ذاته بذاته بانه لا اله الا هو لم يزل كان متفردا عن التشابه والتماثل ومتقدسا عن التقارن والتفارق ومتنزها عن التعادل والتشاكل

1224 He hath created whatsoever He willed, from no thing, through the bringing into being of likenesses, and hath originated whatsoever He desired through the generating of His Will. Through the loftiness of His independence and the self-sufficiency of His Lordship He hath made Himself known unto all things; wherefore there is no thing but knoweth Him and confesseth that there is none other God but Him, the One, the Single.

1224 قد خلق كل ما شاء لا من شىء باحداث مشبته وابدع كل ما قد اراد بانشاء ارادته قد عرف نفسه كل شىء لعلو غنائه واستغناء ربوبيته فما من شىء الا وانه هو يعرف بانه لا اله الا هو الواحد الواحد

1225 And He hath manifested the hiddenness of His pre-existent Eternity through the appearing of the Manifestation of His Self—the Throne of His Self-Subsisting Sovereignty and His Ancientness, and the Seat of His Holiness and His Everlastingness—from the First that hath no first, in every revelation as He pleaseth, and in every concealment as He willeth, until the revelations attained unto that lofty, impregnable Revelation, and all the concealments unto that sumptuous, unassailable Concealment.

1225 واظهر غيب ازليته لظهور مظهر نفسه عرش قيوميته وقدميته وكرسى قدوسيته وازليته من اول الذى لا اول له فى كل ظهور كيف شاء وفى كل بطون كيف اراد الى ان انتهى الظهورات الى ذلك الظهور المتشاخ المنيع وكل البطونات الى ذلك البطون المتبازخ المنيع

1226 And He hath made Him a Gate unto the revelations of what shall be revealed, even unto the Last that hath no last; and unto the hidden things of what shall be hidden, even unto the Last that hath no last. Therefore did He cause Him, and all that He hath created and will yet create, to bear witness that there is none other God but Him, and that the Manifestation of His Self is the Throne of His manifestation and the Seat of His hiddenness.

1226 وجعله بابا لظهورات ما يظهر الى اخر الذى لا اخر له وبطونات ما يبطن الى اخر الذى لا اخر له فاستشده وكل ما خلق ويخلق بانه لا اله الا هو وان مظهر نفسه عرش ظهوره وكرسى بطونه

1227 God hath created such a Throne from the First that hath no first, whereunto no knowledge besides Him can attain; and God shall create the like of that Throne unto the Last that hath no last, without any attaining unto it in knowledge save Himself. And He hath made every revelation the sum of all revelations

1227 قد خلق الله مثل ذلك العرش من اول الذى لا اول له حيث لا يحيط به علم احد دونه وسيخلق الله مثل ذلك العرش الى اخر الذى لا اخر له بلا ان يحيط به علم احد سواء وقد جعل كل

which He hath manifested aforetime, and every concealment the sum of all concealments which He shall manifest hereafter, that none may await from any thing the measure of any thing.

ظهور كل الظهورات ما قد اظهرها من قبل وكل
البطونات ما يظهرها من بعد لان لا ينتظرون من
شيء قدر شيء

1228 And God beholdeth every thing through that Eye of His theophany which He hath created within it. Therefore let them render thanks unto God their Lord, inasmuch as He hath caused them to know His Self, with a mighty thanksgiving; and let them praise God, inasmuch as He hath made them witnesses of His manifestation, with a glorious praise.

1228 ويرى الله كل شيء بما خلق فيه من عين تجليه
وليشكروا الله ربهم بما قد عرفهم نفسه شكرا
عظيما وليحمدون الله بما قد اشهدهم ظهوره
تجيلا جليلا

1229 Say: We, in all things, do render praise for all things. Say: We, in all things, do give thanks for all things. Say: Whatsoever glorifieth all things, We also are of the glorifiers. Say: Whatsoever sanctifieth all things, We indeed are of the sanctifiers. Say: Whatsoever praiseth all things, We indeed are of them that praise. Say: Whatsoever giveth thanks for all things, We indeed are of them that give thanks. Say: Whatsoever proclaimeth the oneness of all things, We indeed are of them that proclaim oneness. Say: Whatsoever magnifieth all things, We indeed are of them that magnify. Say: Whatsoever exalteth all things, We indeed are of them that exalt.

1229 قل انا كل عن كل شيء حامدون قل انا كل
عن كل شيء شاكرون قل ما يسبحن كل شيء
ما انا لمسبحون قل ما يقدرن كل شيء ما
انا كما لمقدسين قل ما يمدن كل شيء ما كما
حامدين قل ما يشكرن كل شيء ما كما شاكرين
قل ما يوحدن كل شيء ما كما لموحدين قل ما
يكبرن كل شيء ما كما لمكبرين قل ما يعظمن
كل شيء ما كما لمعظمين

1230 (mode of commentary)

1230

1231 In the Name of God, the Most Ancient of the Most Ancient

1231 بسم الله الاقدم الاقدم

1232 Praise be to God, besides Whom there is no other God, the Most Ancient of the Most Ancient! And verily all glory resteth upon the Throne of God's Revelation from a beginning that hath no beginning unto an end that hath no end. Then upon all God's guides in the darkest night, according to what God, the One, the Glorious, hath ordained.

1232 الحمد لله الذى لا اله الا هو الاقدم الاقدم وانما
البهاء على عرش ظهورالله من اول الذى لا اول
له الى اخر الذى لا اخر له ثم على كل ادلاء الله
فى الليل الا ليل بما قدر من عندالله الواحد المجلى

1233 I testify that the knowledge of the Ancient One, exalted be His glory, in His essence is forbidden to all else, and in His reality He cannot be manifest to His creation. Verily God, glorified and exalted be He, from a beginning that hath no beginning, hath made Himself known to His creation by manifesting the Throne of His Revelation or by speaking with words of His might. And unto an end that hath no end, God will assuredly manifest even as He hath manifested before. In every Revelation God abrogates what was revealed before, that He may establish what shall be revealed thereafter.

1233 وبعد فاشهد بان معرفه القديم جل جلاله بكنونيته
ممتنع لدونه وبذاتيته لا يظهر لخلقه الا وان الله
جل وعز من من اول الذى لا اول له قد عرف
نفسه بملقه بان اظهر عرش ظهور نفسه او نطقه
بكلام عزه الى اخر الذى لا اخر له لنظهن الله
مثل ما اظهر وفى كل ظهور يرفع الله ما نزل من
قبل لما يريد ان يثبت ما ينزل من بعد

1234 For example, behold: if a thousand Thrones were to be manifested, and then after the thousand there appeareth one like unto the first, at that moment the manifestation of God would be like unto what appeared before. All who appeared throughout the thousand were but means for the essence of what would

1234 مثلا فانظر لو يظهر الف عرش فاذا يظهر من
واحد الاول بعد الالف مثله كمثل ظهورالله
حينئذ ما قد ظهوروا فى الالف من الخلق كلهم
كانوا اسبابا لجوهر ما يظهر من بعد و ادلاء لما
يعلمون بعد بعد مثلا ان يبقى احد من ظهور ما

appear thereafter, and guides to what would be known subsequently. For instance, if any trace of the Revelation that would appear a thousand Revelations hence were to endure until the appearance of Him Who would manifest after the thousand, it would be, in the sight of God, like unto what remained of the former Books before that Revelation.

يظهر من بعد ذلك الظهور بالف ظهور عند
ظهور من يظهر بعد الالف كان مثله عندالله
كمثل ما بقي من اولى الكتب من قبل ذلك
الظهور

- 1235 Ponder thou likewise upon the Manifestations, and be independent of all allusions in the kingdom of names and attributes through God. For unto an end that hath no end, the Cause of God shall be like unto its beginning that hath no beginning. Look not upon the conditions of each Revelation, for they subsist by virtue of that same Revelation. These are all the gems of knowledge and wisdom, the camphor of the elixir and reality, and the essence of the inner mysteries of the dwellers in the sea of eternal craftsmanship. Say: All are from God and all return unto God. Say: All are from God and all stand firm through God.

1235 ومثل ذلك فلتتفكرن في الظهورات واستغن بالله
في ملكوت الاسماء والصفات عن الاشارات
فان الى اخر الذي لا اخر له امرالله بمثل
اولا لذي لا اول له ولا تنظر بشئون كل ظهور
فانها قائمه بنفس ذلك الظهور هذا كل جواهر
العلم والحكمه وكافور الاكسير والحقيقه وساذج
جوانيات سكان بحر صناعه الازليه قل كل بالله
وكل الى الله راجعون قل كل من الله وكل بالله
قائمون

1236 (Persian mode)

1236

- 1237 In the Name of God, the Most Ancient of the Most Ancient

1237 بسم الله الاقدم الاقدم

- 1238 Praise and glorification befit and have ever befitted that Ever-Living, Self-Subsisting Being Who hath everlastingly existed in the sovereign majesty of His own holy Essence, and will forever continue to exist in the transcendent might of His own sacred Reality. No created thing hath known Him as He deserves to be known, nor hath any created thing praised Him as He deserves to be praised.

1238 تسبيح وتقديس ذات حي قيوم لم يزل را سزاوار
بوده وهست كه لم يزل باستقلال استجلال ذات
مقدس خود بوده ولا يزال باسترفاع استمناع كنه
مقدس خود خواهد بود نشناخته او را هيچ شئي
ء حق شناختن وستايش نموده او را هيچ شئي
حق ستايش نموده

- 1239 He hath created all things out of nothing through His all-pervading power, and hath caused all things to come into being from nothingness through His insuperable Will, so that all atoms from a beginning that hath no beginning unto an end that hath no end might be ennobled through His recognition, exalted through His unity, and illumined through acknowledgment of His Manifestations and the commandments and prohibitions that shine forth from the Source of His bounty, such that no created thing, in any state possible to it, hath been deprived of His bounty, and all things have attained to the summit of His grace and existence.

1239 خلق فرموده كل شئي ء را لا من شئي ء بقدرت
مسططيله خود وجعل فرموده كل شئي ء را لا
عن شئي ء بمشيت ممتعه خود تانكه كل ذرات
از اول لا اول له الى اخر لا اخر له بعرفان او
مستفخر وبتوحيد او مستعزز وباعتراف مظاهر
ظهوران واوامر ونواهي مستشرقه از منبع جود
مستنير كشته تانكه هيچ شئي ء در هيچ شان
از آنچه ممكن است از جود او در حق او ممنوع
نكشته وكل شئي ء بذروه فضل وجود او منتهى
كشته و

- 1240 And since this Revelation hath been made manifest in the name of Ha, it hath, through its Ha-like effulgences, caused all the letters of contingent being and of creation to become manifest. His is the praise in the kingdom of knowledge and in the realm below, to the extent that God would reckon, until He is pleased, and above what pleaseth Him, and far above

1240 چونكه اين ظهور براسم هاء ظاهر كشته بتجليات
هائيه كل حروفات امكانيه واكوانيه را مستجلى
كشته له الحمد في ملكوت العلم ثم في جبروت
الادنى بما يحصى الله حتى يضى وفوق ما يرضى
وفوق فوق ما يرضى انه هو الرضى في الاخره
والاولى

the Name of God, the Most Near, Possessor of nearness! In the Name of God, the Most Near, Possessor of approach! In the Name of God, the Most Near, Possessor of approach! In the Name of God, the Most Near, Possessor of kinship! In the Name of God, the Most Near, Possessor of relations! In the Name of God, the Most Near, Possessor of those who draw nigh! In the Name of God, the Most Near, Possessor of boats! In the Name of God, the Most Near, Possessor of those who draw nigh! In the Name of God, the Most Near, Possessor of nearness! In the Name of God, the Most Near, Possessor of drawing near! In the Name of God, the Most Near, Possessor of boats! In the Name of God, the Most Near, Possessor of those who approach! In the Name of God, the Most Near, Possessor of sacrifices! In the Name of God, the Most Near, Possessor of those who draw close! In the Name of God, the Most Near, Possessor of those who draw close! In the Name of God, the Most Near, Possessor of acts of nearness! In the Name of God, the Most Near, Possessor of the power of nearness! In the Name of God, the Most Near, Possessor of readings! In the Name of God, the Most Near, Possessor of nearest things! In the Name of God, the Most Near, Possessor of acts of nearness! In the Name of God, the Most Near, Possessor of acts of nearness! In the Name of God, the Most Near, Possessor of approaches! In the Name of God, the Most Near, Possessor of kinships! In the Name of God, the Most Near, Possessor of kinships! In the Name of God, the Most Near, Possessor of drawings near! In the Name of God, the Most Near, Possessor of drawings near! In the Name of God, the Most Near, Possessor of drawings near! In the Name of God, the Most Near, Possessor of near things! In the Name of God, the Most Near, Possessor of means of drawing near! In the Name of God, the Most Near, Possessor of those brought near! In the Name of God, the Most Near, Possessor of those brought near! In the Name of God, the Most Near, Possessor of mutual approaches! In the Name of God, the Most Near, Possessor of sacrifices! In the Name of God, the Most Near, Possessor of those brought near! In the Name of God, the Most Near, Possessor of those who seek nearness! In the Name of God, the Most Near, Possessor of mutual approaches! In the Name of God, the Most Near, Possessor of those who seek to draw near! In the Name of God, the Most Near, the Most Near! In the Name of God, the Most Approaching, the Most Approaching! In the Name of God, the Most Approaching, the Most Approaching! In the Name of God, the Most Approaching, the Most Approaching! In the Name of God, the Most Approaching, the Most Approaching! In the Name of God, the Most Approaching, the Most Approaching!

الاقارب بسم الله القرب ذى القوارب بسم الله
 القرب ذى الاقارب بسم الله القرب ذى القربه
 بسم الله القرب ذى القروب بسم الله القرب ذى
 القوارب بسم الله القرب ذى القارين بسم الله
 القرب ذى القارين بسم الله القرب ذى المقارب
 بسم الله القرب ذى المقارب بسم الله القرب
 ذى القربات بسم الله القرب ذى القربوت
 بسم الله القرب ذى القرات بسم الله القرب
 ذى الاقربات بسم الله القرب ذى القربات
 بسم الله القرب ذى القربات بسم الله القرب
 ذى القاربات بسم الله القرب ذى القربات
 بسم الله القرب ذى القربات بسم الله القرب
 ذى القربوت بسم الله القرب ذى القربوت
 بسم الله القرب ذى القربوت بسم الله القرب
 ذى القربوت بسم الله القرب ذى القربوت
 بسم الله القرب ذى القربوت بسم الله القرب
 ذى المقربات بسم الله القرب ذى المقربات
 بسم الله القرب ذى المقاربات بسم الله القرب
 ذى القربانات بسم الله القرب ذى المقربات
 بسم الله القرب ذى المقتربات بسم الله القرب
 ذى المقاربات بسم الله القرب ذى المستقرات

In the Name of God, the Most Approaching, the Most Near!
In the Name of God, the Most Approaching, the Most Near!
In the Name of God, the Most Approaching, the Most Near!
In the Name of God, the Most Near, the Most Near! In the
Name of God, Who Draweth Nigh, Who Draweth Nigh! In
the Name of God, Who Draweth Nigh, Who Draweth Nigh! In
the Name of God, the Near, the Nearest! In the Name of God,
Who Approacheth, Who Approacheth! In the Name of God,
Who Cometh Near, Who Cometh Near! In the Name of God,
Who Approacheth, Who Approacheth! In the Name of God,
Who Draweth Near, Who Draweth Near! In the Name of God,
Who Cometh Near, Who Seeketh Nearness!

1247 By God, by God—the Near, the Ever-Near; by God, God—the nearness, the nearness; by God, God—the nearness, the nearness; by God, God—the one who draws near, the one who draws near; by God, God—the one who approaches, the approacher; by God, God—the one who approaches, the approacher; by God, God—the one who approaches, the approacher; by God, God—the one who comes near, the coming-near; by God, God—the one who comes near, the coming-near; by God, God—the one who comes near, the coming-near; by God, God—the one who is near, the nearness; by God, God—the nearness, the closeness; by God, God—the one who brings near, the one who brings near; by God, God—the one who brings near, the one who brings near; by God, God—the nearness of offering; by God, God—the one who draws near, the one who draws near; by God, God—the one who seeks nearness, the one who seeks nearness; by God, God—the one who comes alongside, the one who comes alongside; by God, God—the one who becomes near, the one who becomes near; by God, God—the one who seeks nearness and is made near; by God, God—the nearness possessed of nearness; by God, God—the nearness possessed of nearness; by God, God—the nearness possessed of nearness; by God, God—the nearness possessed of approach; by God, God—the nearness possessed of approach; by God, God—the nearness possessed of the near ones; by God, God—the nearness possessed of those who are brought close; by God, God—the nearness possessed of approach itself; by God, God—the nearness possessed of proximity; by God, God—the nearness possessed of the nearest; by God, God—the nearness possessed of closeness; by God, God—the nearness possessed of intimate nearness; by God, God—the nearness possessed of arrivals; by God, God—the nearness possessed of those who draw near; by God, God—the nearness possessed of those who approach; by God, God—the nearness possessed of the bringers-near; by God, God—the nearness possessed of approaches; by

1247

بالله الله الاقرب بالله ا
القرب بالله الله القرب بالله الله القارب
القارب بالله الله القارب القراب بالله الله القارب
القراب بالله الله القارب القروب بالله الله
القارب القروب بالله الله القارب القريب بالله
الله القرب القيروب بالله الله المقرب المقرب بالله
الله المقرب المقرب بالله الله القرب القران بالله
الله المقترب المقترب بالله الله المتقرب المتقرب
بالله الله المقارب المقارب بالله الله المتقارب
المتقارب بالله الله المتقرب المستقرب بالله الله
القرب ذى القرب بالله الله القرب ذى القرب
بالله الله القرب ذى القرب بالله الله القرب ذى
القراب بالله الله القرب ذى القراب بالله الله
القرب ذى القرباء بالله الله القرب ذى الاقارب
بالله الله القرب ذى الاقتراب بالله الله القرب
ذى القراب بالله الله القرب ذى الاقرب بالله
الله القرب ذى القربه بالله الله القرب ذى
القروب بالله الله القرب ذى القوارب بالله الله
القرب ذى القارين بالله الله القرب ذى القرايين
بالله الله القرب ذى المقارب بالله الله القرب
ذى المقاريب بالله الله القرب ذى القربات
بالله الله القرب ذى القريوت بالله الله القرب
ذى القرات بالله الله القرب ذى الاقربات
بالله الله القرب ذى القريات بالله الله القرب
ذى القربات بالله الله القرب ذى القاربات
باله الله القرب ذى القرابات بالله الله القرب
ذى القرابات بالله الله القرب ذى القرابات بالله
الله القرب ذى القرويات بالله الله القرب ذى
القرويات بالله الله القرب ذى القريبات بالله
الله القرب ذى القيرويات بالله الله القرب ذى

God, God—the nearness possessed of acts of nearness; by God, God—the nearness possessed of nearness-itself; by God, God—the nearness possessed of relations; by God, God—the nearness possessed of the nearest acts; by God, God—the nearness possessed of nearnesses; by God, God—the nearness possessed of nearnesses; by God, God—the nearness possessed of those who draw near; by God, God—the nearness possessed of approaches; by God, God—the nearness possessed of approaches; by God, God—the nearness possessed of approaches; by God, God—the nearness possessed of comings-near; by God, God—the nearness possessed of comings-near; by God, God—the nearness possessed of the near ones; by God, God—the nearness possessed of closenesses; by God, God—the nearness possessed of those made near; by God, God—the nearness possessed of those brought close; by God, God—the nearness possessed of offerings of nearness; by God, God—the nearness possessed of those who seek nearness; by God, God—the nearness possessed of those who draw near; by God, God—the nearness possessed of those who come alongside; by God, God—the nearness possessed of those who are made near.

المقربات بالله الله القرب ذى المقربات بالله
الله القرب ذى المقاربات بالله الله القرب ذى
القربانات بالله الله القرب ذى المتقربات بالله
الله القرب ذى المقتربات بالله الله القرب ذى
المقاربات بالله الله القرب ذى المستقربات

1248 These are the Bismillahs to the number of Sin in the Book of God. Ye are like this in all the Names, if ye would understand. These are the divine attributes to the number of Sin. Ye are like this in all the Names, if ye would understand.

1248 تلك بسمالات عدد السين فى كتاب الله انتم
مثل ذلك فى كل الاسماء تستنبثون تلك
بالاهاة عدد السين انتم فى كل الاسماء مثل
ذلك تستنبثون

1249 Say: Verily your men make mention through the remembrances of the plural in the plurals of remembrance, and verily your women make mention through what hath been sent down regarding the gathering of their souls. Ye read from these Bismillahs, and they read from these Bismillahs. Say: All do read.

1249 قل ان رجالكم باذكار الجمع فى جمع الذكران يذكرون
وان نساكنكم بما نزلت فيها من جمع انفسهن ليدكرن
انتم من تلك البسمالات لتقرءون وهن من تلك
البسمالات ليقرءن قل كل يقرءون

1250 Say: In “Glory be to God” ye are like this if ye would understand and discover. And in the remembrances of “Praise be to God” likewise ye can understand and discover. And in the mention of all the declarations of Divine Unity from “He is God and there is no God but He and no God but Thee” - ye are like this if ye would understand and discover.

1250 قل فى سبحان الله انتم مثل ذلك تستطيعون
ان تستنبثون وفى ذكران الحمد لله مثل ذلك
تستطيعون ان تستنبثون وفى ذكر التهليلات كلهن
من هود انا والا الله والا انت انتم مثل ذلك
تستطيعون ان تستنبثون

1251 And if We wished, We would send down in every Name the like thereof, for verily We have power over all things - like what We have sent down by the might of God, the Divine One, the Divine One, unto the end of what ye can count in that Name and unto the end of all the Names. Can ye comprehend it in knowledge? Say: Glory be to God! All through God's command do comprehend according to what God hath manifested

1251 ولو نشاء لتنزلن فى كل اسم مثل ذلك وانا كما
على كل شىء لمقتدرين مثل ما نزلن بعز الله
الإله الإله الى اخر ما انتم لتحصون فى ذلك
الاسم ثم الى اخر الاسماء كلهن هل انتم تستطيعون
ان تحيطون به علما قل سبحان الله كل بامر الله

unto them through themselves, and all unto God their Lord do turn with longing.

لحيطون على قدر ما تجلى الله لهم بهم بانفسهم
وكل الى الله ربههم يرغبون

1252 And likewise through the justice of God, the Divinity; and likewise through Muhammad of God, the Divinity; and likewise through the light of God, the Divinity; and likewise through the manifestation of God, the Divinity; and likewise through the glory of God, the Divinity; and likewise through the majesty of God, the Divinity. Were We to wish, We would reveal unto the end of all names, for verily We are powerful over all things.

1252 ومثل ذلك بعدل الله الإله الإله ومثل ذلك بمحمد الله الإله الإله ومثل ذلك بنور الله الإله الإله ومثل ذلك بظهر الله الإله الإله ومثل ذلك بهاء الله الإله الإله ومثل ذلك بجلال الله الإله الإله لو نشاء لننزلن الى اخر الاسماء وانا كنا على كل شيء لمقتدرين قل

1253 Say: In all the Bismillahs and verses and evidences and psalms and sermons and words and proofs and tokens and signs, ye witness naught except that there is no God but Me, and that all else is My creation, and all do worship Me. If ye comprehend a single Point of the Bayan, then do ye comprehend the whole Bayan. Him Whom God shall make manifest - all shall seek shelter in His shadow. Ponder ye these verses, how they have dawned and risen! Do ye hear or witness from other than a single soul? Even so in the next Resurrection all shall return unto a single soul, if ye would but see. And whatsoever returneth unto Him Whom God shall make manifest - that is the entire Bayan, and whoso returneth not is not of the Bayan.

1253 في كل البسملات والايات والبينات والزيرات والخطبات والكلمات والدلالات والعلامات والاشارات لا تشهدن الا على انه لا اله الا اناو ان ما دوني خلقي وكل اياى يعبدون ان استدركنتم نقطه واحده من البيان فاذا انتم كل البيان لتدركون ذلك من يظهره الله كل في ظله يستظلون فلتفكرن تلك الايات كيف اشرفت وطلعت هل انتم من غير نفس واحده تسمعون او تشهدون كذلك في القيمه الاخرى الى نفس واحد كلهن ليرجعن ان انتم تبصرون وما يرجع الى من يظهره الله ذلك كل البيان ومن لم يرجع لم يكن من البيان

1254 Do ye not desire to return as did they who returned unto the Point of the Bayan from among those who were given the Furqan? These are they who embody all the verses of God in the Furqan, and all others are as gardens that have received the water of their essence. Will ye not consider them? For all were created to know God their Lord and then to believe and be certain of His signs. These recognized the Point of the Bayan and believed in His words, thus attaining the essence of that for which they were created. But others follow night and day that perchance they may perform deeds pleasing unto God their Lord, while they veil themselves from Him Who createth good-pleasure by His command, and they remember not.

1254 افانتم لا تحبون ان ترجعون مثل الذين قد رجعوا الى نقطه البيان من الذين اوتوا الفرقان اولئك هم كل ايات الله في الفرقان وما دونهم كحداثي قد اخذت ماء جوهرها افانتم فيهم لا تنتظرون اذ كل قد خلقوا ليعرفون الله ربههم ثم باياته يوءمنون ويوقنون وهؤلاء قد عرفوا نقطه البيان ثم صدقوا بكلماتها فاذا قد ادركوا جواهر ما خلقوا له ولكن ما دونهم يتبعون بالليل والنهار لعلهم يعملون عملا يرضى الله عنهم ربههم وهم يحتجبون بانفسهم عن يخلق الرضاء بامرهم ولا يتذكرون

1255 Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and all unto God shall return.

1255 والله ملك السموات والارض وما بينهما وكل الى الله ينقلبون

1256 Say: Whatsoever God willeth of that Most Glorious, Most Resplendent, Most Radiant One.

1256 قل ما شاء الله من ذلك البهى المبتهى المتباهى

1257 Say: Whatsoever God willeth of that Most Majestic, Most Excellent, Most Sublime One.

1257 قل ما شاء الله من ذلك الجلل المجتلى المتجالل

1258 Say: Whatsoever God willeth of that Most Beautiful, Most Gracious, Most Comely One.

1258 قل ما شاء الله من ذلك الاجمل المجتملى المتجامل

- 1259 Say: Whatever God hath willed of that Most Great, Most Great, Most Magnificent One. قل ما شاء الله من ذلك العظم المعظم المتعظيم 1259
- 1260 Say: Whatever God hath willed of that Most Luminous, Most Luminous, Most Radiant One. قل ما شاء الله من ذلك النور المتور المتناور 1260
- 1261 Say: Whatever God hath willed of that Most Merciful, Most Merciful, Most Compassionate One. قل ما شاء الله من ذلك الرحم المرتحم المتراحم 1261
- 1262 Say: Whatever God hath willed of that Most Perfect, Most Perfect, Most Complete One. قل ما شاء الله من ذلك التمام المتمم المتتام 1262
- 1263 Say: Whatever God hath willed of that Most Accomplished, Most Accomplished, Most Consummate One. قل ما شاء الله من ذلك الكل المكمّل المتكامل 1263
- 1264 Say: Whatever God hath willed of that Most Great, Most Great, Most Supreme One. قل ما شاء الله من ذلك الكبر المكتبر المتكابر 1264
- 1265 Say: Whatever God hath willed of that Most Mighty, Most Mighty, Most Powerful One. قل ما شاء الله من ذلك العزّز المعزز المتعزز 1265
- 1266 Say: Whatever God hath willed of that Most Knowing, Most Knowing, Most Learned One. قل ما شاء الله من ذلك العلم المعلم المتعلم 1266
- 1267 Say: Whatever God hath willed of that Most Potent, Most Potent, Most Omnipotent One. قل ما شاء الله من ذلك القدر المقتدر المتقادر 1267
- 1268 Say: Whatever God hath willed of that Most Pleasing, Most Pleasing, Most Satisfying One. قل ما شاء الله من ذلك الرضى المرتضى المتراضى 1268
- 1269 Say: Whatever God hath willed of that Most Beloved, Most Beloved, Most Loving One. قل ما شاء الله من ذلك الحبيب المحبوب المتحاب 1269
- 1270 Say: Whatever God hath willed of that Most Noble, Most Noble, Most Distinguished One. قل ما شاء الله من ذلك الشرف المشرف المتشرف 1270
- 1271 Say: Whatever God hath willed of that Most Sovereign, Most Sovereign, Most Authoritative One. قل ما شاء الله من ذلك السلط المستلط المتسلط 1271
- 1272 Say: Whatever God hath willed of that Most Regal, Most Regal, Most Kingly One. قل ما شاء الله من ذلك الملك المملك المتمالك 1272
- 1273 Say: Whatever God hath willed of that Most Exalted, Most Exalted, Most Transcendent One. قل ما شاء الله من ذلك العلى المعلى المتعالى 1273
- 1274 Say: Whatever God hath willed of that Most Generous, Most Generous, Most Bountiful One. قل ما شاء الله من ذلك الكرم المكرم المتكرم 1274
- 1275 Say: Whatever God hath willed of that Most Majestic, Most Majestic, Most Dignified One. قل ما شاء الله من ذلك الحشم المحتشم المحاشم 1275
- 1276 Say: Whatever God hath willed of that Most Pure, Most Pure, Most Innocent One. قل ما شاء الله من ذلك السذج المستذج المتساذج 1276
- 1277 Say: Whatever God hath willed of that Most Adorned, Most Adorned, Most Beautified One. قل ما شاء الله من ذلك الطرز المطرز المتطارز 1277

- 1278 Say: Whatever God hath willed of that Most Hidden, Most Hidden, Most Concealed One. قل ما شاء الله من ذلك الكون المكنون والمتكاون 1278
- 1279 Say: Whatever God hath willed of that Most Wondrous, Most Wondrous, Most Innovative One. قل ما شاء الله من ذلك البدع المبتدع المتبادع 1279
- 1280 Say: Whatever God hath willed of that Most Wise, Most Wise, Most Judicious One. قل ما شاء الله من ذلك الحكم المحكم المتحاكم 1280
- 1281 Say: Whatever God hath willed of that Most Commanding, Most Commanding, Most Authoritative One. قل ما شاء الله من ذلك الامر الموءتمر المتامر 1281
- 1282 Say: Whatever God hath willed of that Most Trustworthy, Most Trustworthy, Most Faithful One. قل ما شاء الله من ذلك الامن الموءتمن المتامن 1282
- 1283 Say: Whatever God hath willed of that Most Glorious, Most Glorious, Most Pride-inducing One. قل ما شاء الله من ذلك الفخر المفتخر المتفاخر 1283
- 1284 Say: Whatever God hath willed of that Most Just, Most Just, Most Equitable One. قل ما شاء الله من ذلك العدل المعتدل المتعادل 1284
- 1285 Say: Whatever God hath willed of that Most Gracious, Most Gracious, Most Bountiful One. قل ما شاء الله من ذلك الفضل المفتضل المتفاضل 1285
- 1286 Say: Whatever God hath willed of that Most Rising, Most Rising, Most Ascending One. قل ما شاء الله من ذلك الطلع المتطلع المتطالع 1286
- 1287 Say: Whatever God hath willed of that Most Brilliant, Most Brilliant, Most Resplendent One. قل ما شاء الله من ذلك الشعشع المتشعشع المتشاشع 1287
- 1288 Say: Whatever God hath willed of that Most Radiant, Most Radiant, Most Luminous One. قل ما شاء الله من ذلك السطع المستطع المتساطع 1288
- 1289 Say: Whatever God hath willed of that Most Rich, Most Rich, Most Wealthy One. قل ما شاء الله من ذلك الغنى المغنى المتغانى 1289
- 1290 Say: Whatever God hath willed of that Most Sun-like, Most Sun-like, Most Illuminating One. قل ما شاء الله من ذلك الشمس المشتمس المتشامس 1290
- 1291 Say: Whatever God hath willed of that Most Moon-like, Most Moon-like, Most Lustrous One. قل ما شاء الله من ذلك القمر المقتمر المتقامر 1291
- 1292 Say: Whatever God hath willed of that Most Star-like, Most Star-like, Most Celestial One. قل ما شاء الله من ذلك النجم المتنجم المتناجم 1292
- 1293 Say: Whatever God hath willed of that Most Planet-like, Most Planet-like, Most Orbital One. قل ما شاء الله من ذلك الكوكب المكتوب المتكاوب 1293
- 1294 Say: Whatever God hath willed of that Most Celestial, Most Celestial, Most Heavenly One. قل ما شاء الله من ذلك الفلك المفتلك المتفالک 1294
- 1295 Say: Whatever God hath willed of that Most Named, Most Named, Most Renowned One. قل ما شاء الله من ذلك السم المستمر المتسامر 1295
- 1296 Say: Whatever God hath willed of that Most Mountain-like, Most Mountain-like, Most Lofty One. قل ما شاء الله من ذلك الجبل المتجبل المتجايل 1296

- 1297 Say: Whatever God hath willed of that Most Ocean-like, Most Ocean-like, Most Deep One. قل ما شاء الله من ذلك البحر المبتحر المتباخر 1297
- 1298 Say: Whatever God hath willed of that Most Tree-like, Most Tree-like, Most Fruitful One. قل ما شاء الله من ذلك الشجر المشتجر المتشاجر 1298
- 1299 Say: Whatever God hath willed of that Most River-like, Most River-like, Most Flowing One. قل ما شاء الله من ذلك النهر المنتهر المتناهر 1299
- 1300 Say: Whatever God hath willed of that Most Verdant, Most Verdant, Most Green One. قل ما شاء الله من ذلك الخضر المختضر المتخضر 1300
- 1301 Say: Whatever God hath willed of that Most Branch-like, Most Branch-like, Most Growing One. قل ما شاء الله من ذلك الغصن المغتنن المتغاصن 1301
- 1302 Say: Whatever God hath willed of that Most Leaf-like, Most Leaf-like, Most Verdant One. قل ما شاء الله من ذلك الورق المورق المتوارق 1302
- 1303 Say: Whatever God hath willed of that Most Garden-like, Most Garden-like, Most Flowering One. قل ما شاء الله من ذلك الحدق المحتدق المتحدق 1303
- 1304 Say: Whatever God hath willed of that Most Fruit-bearing, Most Fruit-bearing, Most Productive One. قل ما شاء الله من ذلك الثمر المثمر المتثمر 1304
- 1305 Say: Whatever God hath willed of that Most Peacock-like, Most Peacock-like, Most Beautiful One. قل ما شاء الله من ذلك الطوس المطوس المتطاوس 1305
- 1306 Say: Whatever God hath willed of that Most Bird-like, Most Bird-like, Most Soaring One. قل ما شاء الله من ذلك الطير المتطير المتطير 1306
- 1307 Say: Whatever God hath willed of that Most Rooster-like, Most Rooster-like, Most Vigilant One. قل ما شاء الله من ذلك الديك المتديك المتدايك 1307
- 1308 Say: Whatever God hath willed of that Most Melodious, Most Melodious, Most Musical One. قل ما شاء الله من ذلك الرنى المرتنى المترانى 1308
- 1309 Say: Whatever God hath willed of that Most Rich, Most Rich, Most Abundant One. قل ما شاء الله من ذلك الغنى المغنى المتغانى 1309
- 1310 Say: Whatever God hath willed of that Most Deep, Most Deep, Most Profound One. قل ما شاء الله من ذلك الحجج الملتجج المتلاجج 1310
- 1311 Say: Whatever God hath willed of that Most Beautiful, Most Beautiful, Most Comely One. قل ما شاء الله من ذلك الحسن المحتسن المتحاسن 1311
- 1312 Say: Whatever God hath willed of that Most Tranquil, Most Tranquil, Most Peaceful One. قل ما شاء الله من ذلك السكن المستكن المتساكن 1312
- 1313 Say: Whatever God hath willed of that Most Noble, Most Noble, Most Distinguished One. قل ما شاء الله من ذلك الفرس المفترس المتفارس 1313
- 1314 Say: Whatever God hath willed of that Most Tablet-like, Most Tablet-like, Most Inscribed One. قل ما شاء الله من ذلك اللوح الملتوح المتلاوح 1314
- 1315 Say: Whatever God hath willed of that Most Pen-like, Most Pen-like, Most Writing One. قل ما شاء الله من ذلك القلم المقتلم المتقالم 1315

- 1316 Say: Whatever God hath willed of that Most Extended, Most Extended, Most Far-reaching One. قل ما شاء الله من ذلك المدد الممتدد المتمادد 1316
- 1317 Say: Whatever God hath willed of that Most Mysterious, Most Mysterious, Most Hidden One. قل مما شاء الله من ذلك اللبس المتلبس المتلابس 1317
- 1318 Say: Whatever God hath willed of that Most Known, Most Known, Most Recognized One. قل ما شاء الله من ذلك العرف المعترف المتعارف 1318
- 1319 Say: Whatever God hath willed of that Most House-like, Most House-like, Most Dwelling One. قل ما شاء الله من ذلك البيت المبني المتبايت 1319
- 1320 Say: Whatever God hath willed of that Most Seat-like, Most Seat-like, Most Established One. قل ما شاء الله من ذلك الكرسي المكترس المتكارس 1320
- 1321 Say: Whatever God hath willed of that Most Throne-like, Most Throne-like, Most Exalted One. قل ما شاء الله من ذلك العرش المعترش المتعارش 1321
- 1322 Say: Whatever God hath willed of that Most Ancient, Most Ancient, Most Pre-existent One. قل ما شاء الله من ذلك القدم المقدم المتقدم 1322
- 1323 Say: Whatever God hath willed of that Most Eternal, Most Eternal, Most Everlasting One. قل ما شاء الله من ذلك الازل الموءزل المتازل 1323
- 1324 Say: Whatever God hath willed of that Most Near, Most Near, Most Approaching One. قل ما شاء الله من ذلك القرب المقرب المتقارب 1324
- 1325 Say: Whatever God hath willed of that Most Precious, Most Precious, Most Valuable One. قل ما شاء الله من ذلك العقق المعقق المتعاقق 1325
- 1326 Say: Whatever God hath willed of that Most Inscribed, Most Inscribed, Most Engraved One. قل ما شاء الله من ذلك النقش المنتقش المتناقش 1326
- 1327 Say: Whatever God hath willed of that Most Golden, Most Golden, Most Precious One. قل ما شاء الله من ذلك الذهب المذهب المتذاهب 1327
- 1328 Say: Whatever God hath willed of that Most Silver-like, Most Silver-like, Most Pure One. قل ما شاء الله من ذلك الفضض المفتضض المتفاضض 1328
- 1329 Say: Whatever God hath willed of that Most Crystal-like, Most Crystal-like, Most Clear One. قل ما شاء الله من ذلك البلر المبتلر المتبادر 1329
- 1330 Say: Whatever God hath willed of that Most Tranquil, Most Tranquil, Most Peaceful One. قل ما شاء الله من ذلك السكن المستكن المتساكن 1330
- 1331 Say: Whatever God hath willed of that Most Obligatory, Most Obligatory, Most Binding One. قل ما شاء الله من ذلك الفرض المفترض المتفارض 1331
- 1332 Say: Whatever God hath willed of that Most Protected, Most Protected, Most Preserved One. قل ما شاء الله من ذلك الحرز المحترز المتحارز 1332
- 1333 Say: Whatever God hath willed of that Most Cascading, Most Cascading, Most Flowing One. قل ما شاء الله من ذلك الشلل المشتل المتشال 1333
- 1334 Say: Whatever God hath willed of that Most Touching, Most Touching, Most Feeling One. قل ما شاء الله من ذلك اللمس المتلمس المتلامس 1334

- 1335 Say: Whatever God hath willed of that Most Lofty, Most Lofty, Most High One. قل ما شاء الله من ذلك اللعل المعتل المتعال 1335
- 1336 Say: Whatever God hath willed of that Most Musical, Most Musical, Most Melodious One. قل ما شاء الله من ذلك الزمر المرتزم المتزامر 1336
- 1337 Say: Whatever God hath willed of that Most Ruby-like, Most Ruby-like, Most Precious One. قل ما شاء الله من ذلك اليقت المقتيت المتقايت 1337
- 1338 Say: Whatever God hath willed of that Most Pearl-like, Most Pearl-like, Most Lustrous One. قل ما شاء الله من ذلك اللوء المتلاي المتلاي 1338
- 1339 Say: Whatever God hath willed of that Most Jewel-like, Most Jewel-like, Most Precious One. قل ما شاء الله من ذلك الجوهر المجتهر المتجاهر 1339
- 1340 Say: Whatever God hath willed of that Most Shell-like, Most Shell-like, Most Protective One. قل ما شاء الله من ذلك الصدف المصتدف المتصادف 1340
- 1341 Say: Whatever God hath willed of that Most Lofty, Most Lofty, Most High One. قل ما شاء الله من ذلك الشمخ المتشاخ 1341
- 1342 Say: Whatever God hath willed of that Most Noble, Most Noble, Most Distinguished One. قل ما شاء الله من ذلك المنف المنتف المتناف 1342
- 1343 Say: Whatever God hath willed of that Most Proud, Most Proud, Most Glorious One. قل ما شاء الله من ذلك البذخ المبتذخ المتباذخ 1343
- 1344 Say: Whatever God hath willed of that Most Joyous, Most Joyous, Most Delightful One. قل ما شاء الله من ذلك البهج المتباهج 1344
- 1345 Say: Whatever God hath willed of that Most Sorrowful, Most Sorrowful, Most Grieving One. قل ما شاء الله من ذلك الحزن المحتزن المتحازن 1345
- 1346 Say: Whatever God hath willed of that Most Partial, Most Partial, Most Divisible One. قل ما شاء الله من ذلك الجزء المجتزء المتجاءز 1346
- 1347 Say: Whatever God hath willed of that Most Complete, Most Complete, Most Perfect One. قل ما شاء الله من ذلك الكل المكلل المتكامل 1347
- 1348 Say: Whatever God hath willed of that Most Single, Most Single, Most Unique One. قل ما شاء الله من ذلك الفرد المفترد المتفارد 1348
- 1349 Say: Whatever God hath willed of that Most Paired, Most Paired, Most Combined One. قل ما شاء الله من ذلك الزوج المتزوج المتزاوج 1349
- 1350 Say: Whatever God hath willed of that Most Distant, Most Distant, Most Remote One. قل ما شاء الله من ذلك البعد المبتعد المتباعد 1350
- 1351 Say: Whatever God hath willed of that Most Near, Most Near, Most Approaching One. Reflect upon this, then ye shall understand the knowledge of remoteness and nearness. قل ما شاء الله من ذلك القرب المقرب المتقارب فلتفكرن في ذلك ثم اتم علم التباعد والتقارب تدركون 1351
- 1352 Say: Can any besides God comprehend this knowledge of nearness and remoteness? Say: Glorified be God above what they mention! Say: Consider how the relationship of a thing changes in this manner with respect to all things. When it قل ان علم التقارب والتباعد هذا هل غير الله يستطيع ان يحصين قل سبحان الله عما يذكرون قل فلتنظرن في نسبه ذلك الشيء على ذلك 1352

moves, its relationship to all things is transformed. Thus do ye witness this in all things and thus do ye observe it in all things.

- 1353 When this Pen moves even slightly, its relationship to all things differs, and when it is still, its relationship to all things differs. Ye witness this pattern in all things from infinity to infinity, through infinity, by infinity, in infinity, in every particle. Unto God belongs all that He hath created and will create from all things, and all shall return unto God their Lord.

- 1354 This is a mention of the knowledge of nearness in the Book of God, if ye would comprehend it, and this is from the knowledge of remoteness in the Book of God, if ye would grasp it. The relationship of all things to all things changes with the movement of a thing, if ye would understand. None can comprehend this save God. Say: All begin by God's command, and unto Him belongs whatsoever dwelleth in the night and day, and unto Him shall all return. Say: In every Dispensation ye witness this same pattern in the Primal Point. Through it God createth all things and reneweth the creation of all things. Do ye not wish to be renewed? Say: He is the Subduer over His creation, and He is the Supreme, the Self-Subsisting. Say: He is the Manifest above His servants, and He is the Mighty, the Beloved.

- 1355 Remember ye that Name, that Letter, night and day, to the number of the letter Ha, that ye may be mindful. Such was ordained aforetime. Do ye not wish to be exalted? Say: In His hand is the dominion of the heavens and the earth and whatsoever is between them, and unto Him shall all return. Say: In God's hand, Who created the heavens and the earth and whatsoever is between them by His command, is power nearer than to say unto a thing "Be!" and it is. He is the Creator of the heavens and the earth and whatsoever is between them, the Ever-Living, the All-Powerful, the All-Compelling, the Self-Subsisting. And like what was ordained in the letters before, ye do witness in this Letter. God will not question you if ye forget this Remembrance, but He will surely question you if ye know and fail to remember.

- 1356 (mode of prayers)

- 1357 In the name of God, the Most Near, the Most Near

- 1358 Glorified art Thou, O my God! I and all things testify that Thou art God, there is no God but Thee, alone without companion. Thine is the kingdom of earth and heaven, Thine

الشأن بكل شيء ثم اذا تحركت تبدل نسبته بكل شيء فاذا اتم في كل شيء مثل ذلك تشهدون وفي كل شيء مثل ذلك تبصرون

1353 اذا تحرك ذلك القلم قدر شيء مختلف نسبته بكل شيء واذا يسكن تختلف نسبته بكل شيء اتم كل شيء مثل ذلك من اللانهايات الى اللانهايات في اللانهايات باللانهايات في اللانهايات في كل جزئ تشهدون والله كل ما خلق ويخلق من كل شيء وكل الى الله ربهم لينقلبون

1354 هذا ذكر من علم التقارب في كتاب الله ان اتم لتحصون وهذا من علم التباعد في كتاب الله ان اتم لتحيطون نسبه كل شيء بكل شيء في تحرك شيء مختلف ان اتم تتعقلون لا يقدر ان يحصين هذا الا الله قل كل بامر الله يبداءون وله ما سكن بالليل والنهار وان اليه كل ينقلبون قل اتم في كل ظهور في النقطة الاولى مثل ذلك تشهدون به يخلق الله كل شيء ويجدد خلق كل شيء افانتم لا تحبون ان تجددون قل هو القاهر فوق خلقه وهو المهيمن القيوم قل هو الظاهر فوق عباده وهو العزيز المحبوب

1355 فلتذكروا في ذلك الاسم ذلك الحرف في كل ليل ونهار عدد الهاء لعلمكم تذكرون ذلك مثل ما قدر من قبل افانتم لا تحبون ان ترفعون قل من بيده ملكوت السموات والارض وما بينهما وان اليه كل ينقلبون قل يبداء الله الذي خلق السموات والارض وما بينهما بامر اقرب من ان يقول له كن فيكون ذلك فاطر السموات والارض وما بينهما الحي المقتدر المهيمن القيوم ومثل ما قدر في احرف القبل اتم في ذلك الحرف تشهدون ولا يسئل الله عنكم ان تنسون ذلك الذكر وليسئل عنكم ان اتم تعلمون ولا تذكرون

1356 بسم الله الاقرب الاقرب

1357 سبحانك اللهم يا الهى لا شئدك وكل شيء على انك انت الله لا اله الا انت وحدك لا

the glory and the grandeur, Thine the dominion and divinity, Thine the might and majesty, Thine the sovereignty over all things, Thine the exaltation and magnificence, Thine the beauty and perfection, Thine the ideals and their realization, Thine the stations and the glory, Thine the might and the invincibility, Thine the power and exaltation, Thine the joy and the gladness, Thine the dominion and authority, Thine whatsoever Thou hast loved or wilt love of the kingdom of Thy command and creation.

شريك لك لك الملك والملكوت ولك العز
والجبروت ولك القدره واللاهوت ولك القوه
والياقوت ولك السلطنه والناسوت ولك العزه
والجلال ولك الطلعه والجمال ولك الوجهه
والكمال ولك المثل والامثال ولك المواقع
والاجلال ولك العزه والامتناع لك القوه
والارتفاع ولك البهجه والابتهاج ولك السلطنه
والاقتدار ولك ما احبته او تحبته من ملكوت
امرک وخلقک

1359 Thou art the Manifest One, and ever shall be; Thou art the Almighty, and ever shall remain. From time immemorial Thou hast been alone in the realm of might and grandeur, and exalted in the kingdom of holiness and beauty. Thou seest but art not seen, and verily Thou art in the Most Exalted Horizon. Sanctified are Thy names in the kingdom on high, from the most sublime atom to the lowliest dust, and exalted are Thy attributes in the realm of the hereafter and of this world.

1359 انت الظاهر لم تزل وانت القاهر لا تزال لم تزل
كنت متفردا في سلطان العزه والجلال ومتعززا
في ملك القدس والاجمال ترى ولا ترى
وانك انت بالمنظر الاعلى تقدست اسمائك في
ملكوت العلى الى الذره الادنى وتعال امتالك
في ملكوت الاخره والاولى

1360 Thou hast ever been, O my God, the Creator of all things and their Sustainer, the One Who causeth them to die and giveth them life, Who establisheth all things and bringeth them to their fulfillment, Who numbereth all things and preserveth them. How lofty is Thy station, O Lord of might and ascendancy! How glorious is Thy summit, O Lord of holiness and splendor!

1360 لم تزل كنت يا الهى خالق كل شىء ورازقه
وميت كل شىء ومحبيه وندت وكل شىء
ومحققه ومحصى كل شىء وندوته

1361 Glorified and exalted art Thou! Thou art He Who hath made Thyself known to all Thy servants, and naught remaineth ignorant of Thee. Thou art He Who hast bestowed Thy providence upon all creation, and nothing is veiled from Thee. Glorified and exalted art Thou! All Thy servants worship Thee in the truth of Thy unity, and all Thy creatures prostrate before Thee in the truth of Thy oneness. All who guide others unto Thee are detached from all else in the truth of Thy Lordship, and all in Thy dominion rise unto Thee through the manifestations of Thy sovereignty.

1361 فما اعلى علوك يا ذا العزه والعلاء وما ابهى
سموك يا ذا القدس والبهاء فسبحانك وتعاليت
انت الذى قد تعرفت خلقك كل عبادك
فما جهلك من شىء وانت الذى قد مننت
بولايك على كل خلقك فما تحتجب عنك من
شىء سبحانك وتعاليت كل عبادك ليعبدنك
على حق وحدانيتك وكل عبادك ليسجدن لك
على حق صمدانيتك وكل ادلائك لينقطعن
اليك على حق ربوبيتك وكل اوداء في ملكك
ليرتفعن اليك بظهورات سلطنتك

1362 Glorified art Thou, O my God! Thy very Essence by its essence attracteth the realm of transcendence unto the summit of might and inaccessibility. Thou art He Who hath glorified Himself through might and grandeur, and magnified Himself through greatness and majesty. Thy manifestations have ever shone upon all created things, and Thy hidden attributes shall forever enkindle all beings.

1362 فسبحانك يا الهى كينونيتك بكينونيتها مجذبه
الامتناع الى الذروه العز والامتناع انت الذى
انت الذى قد تعززت بالعزه والكبرياء وانت
الذى قد تعظمت بالعظمه والاجتلال لم تزل
ظهوراتك مشترقه على كل الموجودات ولا تزال
بطوناتك مولعه على كل الكائنات

1363 Glorified and exalted art Thou! Thou art He Who hath raised Thyself in Thy loftiness above all atoms, and Who hath elevated Thyself in Thy majesty above all created things. Sanctified art Thou, O Lord of might and grandeur, and glorified art

1363 فسبحانك وتعاليت انت الذى قد ترفعت
برفاعيتك فوق كل الذرات وانت الذى قد
تجلت بجلاليتك فوق كل الممكنات تقدست يا

Thou, O Lord of pride and exaltation! Thou hast ever been and ever shall be.

ذا العز والكبرياء وتجلت يا ذا الفخر والعلاء لم
تزل ولا تزال

- 1364 Glorified, glorified art Thou! None else is manifest that any should see aught but Thee, and none else is hidden that any should dwell with other than Thee. Glorified, glorified art Thou!

فسبحانک سبحانک الغیک ظاهر حتی یری احد
دونک والغیرک باطن حتی یسکن احد بسواک
فسبحانک سبحانک

1364

- 1365 I beseech Thee by the most praiseworthy of Thy praise, by the foremost of Thy sovereignty, by the most generous of Thy generosity, by the most certain of Thy certainty, by the most secure of Thy security, by the most precious of Thy treasures, by the most lordly of Thy lordship, by the most pure of Thy purity, by the most eternal of Thine eternity, by the most final of Thy finality, by the most splendrous of Thy splendor, by the most singular of Thy singularity, by the most divine of Thy divinity, by the most subtle of Thy subtlety, by the most holy of Thy holiness, by the most unique of Thy uniqueness, by the most glorified of Thy glory, by the most sovereign of Thy sovereignty, by the most thankful of Thy thanksgiving, by the most majestic of Thy majesty, by the most radiant of Thy radiance, by the most sublime of Thy praise, by the most subtle of Thy subtlety, by the most glorified of Thy glorification, by the most guided of Thy guidance, by the most enduring of Thine endurance, by the most perpetual of Thy perpetuity, by the most merciful of Thy mercy, by the most elevated of Thy eternality, by the most permanent of Thine everlastingness, by the most lasting of Thy lastingness, by the most living of Thy life, by the most splendid of Thy favors, by the most exalted of Thy gifts, and by the most bountiful of Thy bounty, and from Thy loving-kindness by its most tender love, and from Thy paradise by its most exalted heights, and from Thy glory by its most glorious manifestation, and from Thy everlastingness by its most enduring expression, and from Thy creative power by its most perfect creation, and from Thy excellence by its most excellent form, and from Thy might by its mightiest manifestation, and from Thy divinity by its most divine expression - that Thou mayest cause to descend upon the Tree of Affirmation in every Dispensation, upon its root and branch and boughs and leaves and fruits and all that is in it and upon it, and that Thou mayest cast down all else besides the Tree of Affirmation through Thy power over all things, howsoever Thou wilt, wheresoever Thou wilt, by whatsoever means Thou wilt, and whithersoever Thou wilt.

لاستلک من حمادیتک باحمدها ومن اوالیتک
باءولها ومن جوادیتک باجودها ومن یقائیتک
بایقنها ومن ممانیتک بامنھا ومن یاقوتیتک بیایقتها
ومن ربوبیتک باربھا ومن زکائیتک بازکھا ومن
ابادیتک باءدها ومن اخاریتک باءخرھا ومن
بهائیتک بابھاھا ومن وحدیتک باوحدھا ومن
الاهیتک باءلھا و من لطافتک بالطفھا ومن
قداسیتک باقدسھا ومن احادیثک باءحدھا ومن
سباحیتک باسبحھا ومن ملاکیتک باملکھا
ومن شکاریتک باشکرھا ومن اجالیتک باءجلھا
ومن لواصیتک بالمعھا ومن ثنائیتک بائناھا
ومن لطافتک بالطفھا ومن سبوحیتک باسبحھا
ومن هدائیتک باهداھا و من دوامیتک بادومھا
ومن ادامیتک بادومھا ومن رحامیتک بارحمھا
ومن دیمومیتک بارفعھا ومن ابدیتک بائبھا
ومن دائمیتک بابقاھا ومن حیاتک باحیاھا
ومن الائتک بابھاھا ومن جوائزک بارفعھا و
من یمینک بابسطه و من محبوبیتک باحبھا و من
جنائیتک باحبھا و من مجادیتک بامجدھا و من
دائمیتک بادومھا و من بارئیتک بارءھا و من
افضلیتک بافضلھا و من قدرتک باقدرھا و من
ربانیتک باربھا ان تصلین علی شجره الاثبات فی
کل ظهور باصلھا وفرعھا واغصانھا واوراقھا
واثمارھا وما فیھا وعلیھا وان تخذلن دون شجره
الاثبات بقدرتک علی کل شیء کیف شئت
وانی شئت وبم شئت وحيث شئت وانی شئت

1365

- 1366 Glorified art Thou, and exalted art Thou! Sanctified art Thou, O Possessor of Glory and Majesty! And magnified art Thou, O Possessor of Grandeur and Beauty! Send down, O my God, from Thy presence, the rains of Thy succor and triumph like

سبحانک وتعالیت تقدست يا ذا العز والجلال
وتجددت يا ذا الفخر والجمال فانزل اللهم من
عندک امطار نصرک وانتصارک کغیث

1366

a downpour from the treasures of Thy bounty, and the floods of victory and triumph from Thy presence like rushing waters.

المهاطل من خزائن جودك واغياث الفتح
والافتتاح من لدنك كماء حایل

1367 Glorified and exalted art Thou! None besides Thee hath any outward manifestation, none except Thee hath any inward concealment, none other than Thee hath any might, none save Thee hath any honor. Thou dost ever quicken and cause to die through the sovereignty of Thy might, and cause to die and quicken through the measures of Thy glorified power. Glorified and exalted art Thou! Thou art the Manifest through Thy manifestation. Glorified and exalted art Thou! Thou art the Hidden through Thy concealment. Glorified and exalted art Thou! Thou art the Exalted through Thy exaltation. Glorified and exalted art Thou! Thou art the Enduring through Thine endurance. Glorified and exalted art Thou! Thou art the Everlasting through Thine everlastingness. Glorified and exalted art Thou!

1367 سبحانك وتعاليت الغيرك ذا ظهور او سواك ذا بطون او دونك ذا عز او سواك ذا شرف لم تزل تحير وتميت بمليك عز ربوبيتك وتميت وتحي بمقادير عز سبوحيتك سبحانك وتعاليت انت الظاهر بظهورك سبحانك وتعاليت انت الباطن ببطونك سبحانك وتعاليت انت العالی بعلوك سبحانك وتعاليت انت الباقي ببقائك سبحانك وتعاليت انت الدائم بدوامك

1368 Thou art the Self-Sufficient through Thy self-sufficiency. Glorified and exalted art Thou! Thou art the Powerful through Thy power. Glorified and exalted art Thou! Thou art the All-Knowing through Thy knowledge. Glorified and exalted art Thou! Thou art the Ruler through Thy sovereignty. Glorified and exalted art Thou! Thou art the Ordainer through Thine ordinance. Glorified and exalted art Thou! Thou art the All-Encompassing through Thy knowledge.

1368 سبحانك وتعاليت انت الغاني بغنائك سبحانك وتعاليت انت القادر بقدرتك سبحانك وتعاليت انت العالم بملك سبحانك وتعاليت انت الحاكم بحكمك سبحانك وتعاليت انت الجاعل بجعلك سبحانك وتعاليت انت المحصى بملكك

1369 Thou hast ever been alone in the dominion of sanctity and glory, and exalted in the kingdom of might and majesty. None besides Thee hath any might or manifestation, and none except Thee hath any grandeur or concealment. Glorified and exalted art Thou! Thou hast ever been elevated above all Thy servants and wilt ever remain inaccessible above Thy creation. Glorified and exalted art Thou! Thou art the Manifest in Thy manifestation. Glorified and exalted art Thou! Thou art the Hidden in Thy concealment. How near art Thou to Thy servants! How compassionate art Thou to Thy creation! How kind art Thou to Thy servants! How merciful art Thou to the dwellers of Thy heaven and earth! How gentle art Thou to those in the kingdom of Thy Command and creation!

1369 لم تزل كنت منفردا في سلطان القدس والجلال ومتعاليا في ملكان العز والالجلال لم يكن لغيرك من عز ولا ظهور ولا لسواك من خفر ولا بطون سبحانك وتعاليت لم تزل كنت مرتفعا فوق كل عبادك ولا تزال لتكون ممتعا فوق خلقك سبحانك وتعاليت انت الظاهر باظهارك سبحانك وتعاليت انت الباطن بابطانك فما اقربك بعبادك وما ارفعك بخلقك وما اعطفك بعبادك وما ارحمك بسكان سمائك وارضك وما الطفك بمن في ملكوت امرك وخلقك

1370 Glorified art Thou, glorified art Thou! Thou art He in Whose grasp all things have ever been, and Thou art He in Whose right hand of dominion all things shall ever be. Thou art He before Whose majesty all the earth and heavens have prostrated themselves, and Thou art He before Whose exalted sovereignty the earth and all that is thereon have bowed down. Thy triumph hath ever been in Thy lands from Thy presence for those

1370 سبحانك سبحانك انت الذي لم تزل كل في قبضتك وانت الذي لا تزال كل في يمين ربوبيتك وانت الذي سجدت الارض والسموات كلهن لجلالتك وانت الذي خضعت الارض وما عليهن لعلو سلطنتك لم تزل نصرک في بلادک من عندک لذا ليعبدنک وليسبحنک وليسجدن لک وليعظمنک

who worship Thee, glorify Thee, prostrate before Thee, magnify Thee, extol Thee, honor Thee, render Thee glory, turn unto Thee, begin from Thee, and return unto Thee.

وليکبرنک وليعززنک وليجللنک ولينقطعن
اليک وليبدئن من عندک وليعيدن اليک

- 1371 Glorified art Thou, glorified art Thou, O my God! Were it not for Thy grace unto Thy creation in this, who would be able to know Thy unity and recognize Thee? Who would be capable of glorifying Thee and praising Thee? Who could enumerate Thy manifestations from the beginning that hath no beginning to the end that hath no end? And who could reckon Thy concealment from the beginning that hath no beginning to the end that hath no end? Magnified art Thou, O Possessor of Glory and Exaltation, through the kingdom of Thy glory! Praised art Thou, O Possessor of Might and Exaltation, through the sovereignty of Thy praise! Glorified art Thou, O Possessor of Sanctity and Light, through the radiance of Thy glory!

1371 فسبحانک سبحانک يا الهی لولا تفضلت
على خلقک بذلک من يقدر على توحيدک
وعرفانک ومن يستطيع على تحيدک وثنائک
من يقدر ان يحصى ظهوراتک مناول الذی لا
اول له الى اخر الذی لا اخر له ومن يستطيع ان
يحصى بطونائک من اول الذی لا اول له الى
اخر الذی لا اخر له تجددت يا ذا الفخر والعلاء
بملکان مجاديتک وتحمدي يا ذا العز والعلاء
بسلطان حماديتک وتجلت يا ذا القدس والضياء
بجلان جلايتک و

- 1372 Exalted art Thou, O Possessor of Grandeur and Majesty, through the sublimity of Thy greatness! Elevated art Thou, O Possessor of Loftiness and Ascendancy, through the heights of Thy elevation!

1372 تعظمت يا ذا العظمه و الکبرياء بعظمان
عظاميتک وترفعت يا ذا الرفعه والارتفاع برفعان
رفاعتک

- 1373 Glorified and exalted art Thou! Thou art He Whom all things glorify, Thou art He Whom all things sanctify, Thou art He Whom all things glorify, Thou art He Whom all things magnify, and Thou art He Whom all things thank, as is befitting Thy worthiness of thanks. Unto Thee be praise, O my God, with praise that filleth all Thy heavens with Thy good-pleasure. Unto Thee be thanks, O my God, with gratitude that filleth all the earth with Thy good-pleasure. Unto Thee be glory, O my God, with glory that filleth what lieth between them with Thy good-pleasure. Unto Thee be honor, O my God, with honor that filleth the creation of all things with Thy good-pleasure. Unto Thee be might, O my God, with might that filleth the creation of all things with Thy good-pleasure.

1373 فسبحانک وتعاليت انت الذی کل ليسبحنک
وانت الذی کل ليقدرنک وانت الذی کل
ليجللنک وانت الذی کل ليکبرنک وانت الذی
کل ليشکرنک على حق شکاريتک فلک الحمد
يا الهی حمدا يملاء سمواتک کلهن من رضائک
ولک الشکر يا الهی شکرا يملاء الارض کلهن
عن رضائک ولک الحمد يا الهی محمدا يملاء بينهما
من رضائک ولک الفخر يا الهی نفرا يملاء خلق
کل شیء من رضائک ولک الغز يا الهی عزا
يملاء خلق کل شیء من رضائک

- 1374 Glorified and exalted art Thou! Thou art He Who hath made Himself mighty in His might above all created things. Glorified and exalted art Thou! Therefore, O God, do Thou, through Thy power, relieve all Thy servants, and do Thou, O God, extend Thy sustenance to all Thy loved ones, and do Thou, O God, spread Thy mercy over all Thy chosen ones, and do Thou, O God, guide all Thy creation with Thy guidance, and do Thou, O God, hold back all Thy creation from that which displeaseth Thee, and do Thou, O God, send down the tokens of Thy might and Thy dominion unto those who dwell in the kingdom of Thy Revelation and the heaven of Thy good-pleasure.

1374 فسبحانک وتعاليت انت الذی تعززت بعزرتک
فوق کل الممکات فسبحانک وتعاليت فلتفرجن
اللهم بقدرتک عن کل عبادک ولتوسعن اللهم
رزقک لکل اولیائک ولتنشرن اللهم رحمک
على کل اصفيائک ولتهدين اللهم کل خلقک
بهدائک ولتمسکن اللهم کل خلقک عن دون
رضائک ولتنزلن اللهم شئون عزک ويملائک
لمن فی ملکوت بپانک وجبروت رضوانک

1375 For verily Thou art, O my God, the Knower of all things, the Powerful over all things, the Inaccessible above all things, the Exalted at the right hand of all things, and the Originator through the manifestations of Thy creation at the left hand of all things.

1376 Therefore, O God, do Thou raise up from among Thy servants the most resplendent for Thy religion, the most glorious for Thy good-pleasure, the most beautiful for that which pleaseth Thee, the most great for the exaltation of Thy Cause, the most luminous for the inaccessibility of Thy light, the most manifest for the manifestation of Thy Self-Subsistence, the most sovereign for the sovereignty of Thy holiness, the most elevated for the elevation of Thy dominion, the most impregnable for the impregnability of Thy Lordship, the most powerful for the power of Thy strength, the most victorious for the victory of Thy Revelation, the most august for the augustness of Thy majesty, the most potent for the potency of Thy might, the most perfect for the perfection of Thy glory, the most great for the greatness of Thy grandeur, the most knowing for the knowledge of Thy omniscience, the most capable for the capability of Thy power, the most pleasing for the pleasure of Thy oneness, the most tranquil for the tranquility of Thy peace, the most loving for the love of Thy Cause, the most sovereign for the sovereignty of Thy dominion, the most exalted for the exaltation of Thy everlastingness, the most enriched for the riches of Thy eternal wealth, the most preserving for the preservation of what Thou hast sent down by Thy power, the most bountiful for the bounty of Thy generosity, the most gracious for the grace of Thy favor, the most gentle for the gentleness of Thy tenderness, the nearest for the nearness of Thy presence, the most excellent for the excellence of Thy beauty, the most compassionate for Thy compassion, the most just for the justice of Thy equity, the most overwhelming for the overwhelming nature of Thy sovereignty, the most compelling for the compelling force of Thy might, the most victorious for the victory of Thy triumph, the most conquering for the conquest of Thy dominion, the most expansive for the expansion of Thy bounty, the most powerful in the grasp of Thy power, the most generous for the generosity of Thy munificence, the most wise for the wisdom of Thy judgment, the most sufficient for the sufficiency of Thy provision, the most treasured for the treasures of Thy storehouse, and the most liberal for the liberality of Thy generosity.

1377 Whatever good is in them must needs be attributed to Thee, as Thou art worthy thereof, for Thou hast ever been mighty in the kingdom of holiness and glory, and supreme in the heaven of sanctity and grace.

1375 اذ انك انت يا الهى عالم بكل شىء وقادر على كل شىء وممتنع فوق كل شىء ومرتفع عن يمين كل شىء ومبتدع بظهورات بدعك عن شمائل كل شىء

1376 فلتبعثن اللهم من عبادتي اباهم لدينك واجلهم لرضائك واجملهم لمرضاتك واعظمهم لارتفاع امرك وانورهم لامتناع نورك واطهرهم لظهار قيومتك واسلطهم لاستلاط سبوحيتك وارفعهم لارتفاع سلطنتك وامنعهم لامتناع ربوبيتك واقواهم لاقتواء قوتك واغلبهم لاعتلاب ظهاريتك واحشمهم لاحشام حشمتك او شوكمهم لاشتواك شوكتك وارحمهم لارتحام رحمتك واجلمهم لاكتمال كمالات عزتك واكبرهم لاكتبار كبريائيتك واعلمهم لاعتلام علاميتك واقدرهم لاقتدار قدرتك وارضاهم لارتضاء احديتك واسكنهم لاستكان سكينتك واحبهم لاحتباب ولايتك واملكهم لامتلاك ملاكيتك واعلاهم لاعتلاء ديومتك واغناهم لاغتناء غناء ازليتك واحفظهم لاحتفاظ ما نزلت من عندك بقدرتك واجودهم لاجتواد جودك وافضلهم لاقتضال فضلك والطفهم لالتطاف لطفك واقربهم لاقتراب قربك واحسنهم لاحسان حسنك واعطفهم لاعتطاف واعدلم لاعتدال عدلك واقهرهم لاقتهار قهرك واجبرهم لاجتبار جبرك وانصرهم لانتصار نصرك وافتحهم لافتتاح فتحك وابسطهم لابسط بسطك واقبضهم لاقباض قبضتك واكرمهم لاكرام كرمك واحكمهم لاحكام حكمك واكفاهم لاكتفاء كفايتك واخزنهم لاحزاء خزانتك وانصرهم لاستخار سخاريتك

1377 وما فيهم من خير ينبغي ان ينسب اليك بما انت تستحق به اذ لم تزل كنت متعززا في ملكوت

القدس و الاجلال و متكبيرا في جبروت القدس
والفضال

1378 Therefore, O God, do Thou send down upon Him Whom Thou shalt make manifest on the Day of Resurrection all Thy victory and triumph and manifestation and ascendancy and sovereignty and might and power and whatever Thou hast described Thyself with of Thy most beautiful and inaccessible Names and Thy most exalted and elevated Examples - from every glory its most glorious, from every majesty its most majestic, from every beauty its most beautiful, from every grandeur its most grand, from every light its most luminous, from every mercy its most encompassing, from every word its most perfect, from every name its most great, from every perfection its most complete, from every might its mightiest, from every will its most conclusive, from every knowledge its most penetrating, from every power its most extensive, and from every utterance its most pleasing, from every question which He answers to thee and withholds from thee, from every honor most honorable, from every sovereignty most enduring, from every dominion most glorious, from every exaltation most exalted, and from all that Thou art in Thy most excellent Names and most sublime Examples which Thou hast distinguished in Thy Book through Thy knowledge and revealed in Thy Scriptures through Thy command - for none, O my God, can ever reckon the number of Thy names and Thy examples, since all things through their very essence bear witness that there is no God but Thee, the All-Subduing, the Self-Subsisting, and all that can be mentioned by any name through its reality exemplifies that there is no God but Thee, the Mighty, the Beloved.

1379 Glorified, glorified art Thou! Thou hast chosen from among all contingent beings, in every Dispensation, Temples for Thy manifestation, and hast made their hearts the dawning-places of Thy bounty and revelation, the day-springs of Thy holiness and nurture. It behooveth them to make mention of Thee, and Thou, of Thy grace, hast made them mirrors wherein naught can be seen except Thy Will; and crystals wherein naught can be perceived save Thy Purpose; and diamonds wherein naught can be witnessed but Thy Power; and pearls wherein naught can be beheld except Thy Decree; and rubies wherein naught can be observed save Thy Permission; and emeralds wherein naught can be discovered except Thy Term; and sapphires wherein naught can be found except Thy Book.

1380 Thou hast made them guides to Thy names and channels for the manifestation of Thy knowledge and examples. All besides them among Thy creatures are created through them,

1378 فلتنزلن اللهم على من تظهرنه يوم القيمة كل نصرک وفتحک وظهرک وغلبيتک و قهرک وجبرک وشداديتک وما قد وصفت به نفسك من اسمائك الحسنی الممتنعہ وامثالک العليا المرتفعه من كل بهاء ابهاء ومن كل جلال اجله ومن كل جمال اجمله ومن كل عظمه اعظمها ومن كل نور انوره ومن كل رحمه اوسعها ومن كل کلمات اتمها ومن كل اسماء اکبرها ومن كل کالات اکملها ومن كل عزه اعزها ومن كل مشيه امضاها ومن كل علم انفذه ومن كل قدره مستطيلها ومن كل قول ارضاه ومن كل مسائل اجبها اليک وامنعها لדיک ومن كل شرف اشرفه ومن كل سلطان ادومه ومن كل ملک انفره ومن كل علاء اعلاه ومن كل ما انت عليه من اسمائك الحسنی الممتنعہ وامثالک العليا المرتفعه بما قد اختصصتها في کتابک بعلمک ونزلتها في صفحک بامرک اذ لم تزل يالهي لن يخص احد اعداد اسمائك ولا امثالک اذ كل شئ بشيئته سمه على انه لا اله الا انت المهيمن القيوم وكل ما يذكر به اسم شئ بکينونيته مثل بانه لا اله الا انت العزيز المحبوب

1379 فسبحانک سبحانک قد اصطفيت من بحبوحه الممکات هياکل في کل ظهور لظهورک وجعلت اقتدتهم مطارح جودک وتجليک ومطالع قدسک وتريبک ينبغی لهم ان يذكرون بين يديک وانک من جودک قد جعلتهم مرایاء لا يرى فيها الا مشيتک وبلوراتا لا يرى فيها الا ارادتک والماسا تالا يرى فيها الا قدرک وديرانا لا يرى فيها الا قضائک ولعلانا لا يرى فيها الا اذنک وزمرداتا لا يرى فيها الا اجلک وياقوتا لا يرى فيها الا کتابک

1380 فقد جعلتهم ادلاء على اسمائك واوداء لمظاهر درک وامثالک وما دونهم من الخلق بهم يخلقون وبهم يرزقون وبهم يمیتون وبهم يحيون

sustained through them, caused to die through them, and given life through them. Thou hast distinguished them with Thy remembrance only because they believe in the Manifestation of Thy Self, their Names in every Dispensation and Concealment from Thee.

وما اختصاصهم بذكرک الا بما يوءنون بمظهر
نفسک مسماهم فی کل ظهور وبطون من
عندک

- 1381 Glorified, glorified art Thou! Thou dost create from clay a creation and raise it to the summit of Thy Names, and cause it to ascend to the horizon of Thy Attributes. This could not be except through Thy transcendent grace and Thy exalted bestowal. Otherwise, how could it be possible for creation to reflect the radiance of Thy Names and the effulgence of Thy Attributes? Nay, by Thy might! Thou art unique in all names and attributes, and sanctified in the kingdoms of earth and heaven. All are Thy servants, and all seek Thee.

1381 فسبحانک سبحانک تخلق من الطين خلقا
وتصعده الى ذروه اسميتک وتعرجه الى افق
وصفيتک لم يكن هذا الا من جودک الشاخ
المنيع ومن وهبک الباذخ الرفيع والا كيف
يمكن فی الخلق تشعشع اسميتک وتسطع
وصفيتک لاوعزتک انت المنفرد فی کل
الاسماء والصفات والمتقدس فی ملکوت
الارض والسموات کل عباد لک وکل اياک
يقصدون

1382 (mode of sermons)

1382

1383 In the Name of God, the Most Near, the Most Near

1383 بسم الله الاقرب الاقرب

- 1384 Praise be to God Who hath, in this Revelation of the Bayan, renewed the creation of the heavens and of the earth and all that is between them, and hath adorned the creation of all things with the ornament of His transcendent sovereignty, that all things may testify to that which He hath created through His command - that there is no God but Him, the One, the All-Glorious. I praise Him for all that He hath created, glorify Him for all that He hath originated, thank Him for all that He hath brought into being, exalt Him for all that hath appeared, and magnify Him for all that He hath willed, being assured that all this proceedeth from Him. He bestoweth His remembrance upon whomsoever He willeth, and causeth the tongue of whomsoever He desireth to stammer forth His praise.

1384 الحمد لله الذى قد جدد فی الظهور البيان خلق
السموات والارض وما بينهما وطرز خلق کل
شيء باطراز عز قيوميته ليستشهدن کل على ما
قد خلقه بامرہ بانه لا اله الا هو الواحد سبحان
فاستحمده على کل ما خلق واستجده على کل
ما بدع واستشكره على کل ما ذرء واستكبره على
کل ما حدث واسعظمه على کل ما نشاء موقنا
بان کل ذلک من عنده بمن على من يشاء بذكره
ويتلجلج لسان من يشاء بحمده

- 1385 None hath anything save through His bounty, and none hath anything save through His command, and nothing existeth for anything save through His generosity. He hath ever been single in the manifestations of His sanctity and glory, and will ever remain as He hath been in the revelations of His might and majesty.

1385 وما لاحد من شيء الا بجوده وما لاحد من
شيء الا بامرہ وما من شيء لشيء الا بجوده
لم يزل كان منفردا فی ظهوروت القدس والاجلال
ولا يزال ليكونن مثل ما قد كان فی قهروت العز
والاجلال

- 1386 He hath made the beginning of religion to be His knowledge, as a grace from Him unto His creation and a gift from the treasures of His bounty unto His servants. For were He not to make the beginning of every religion His knowledge, how could the objects of knowledge recognize His oneness, how could the objects of worship serve His Being, how could the objects of testimony bear witness to His eternity, how could the objects of utterance speak forth the praise of His Lordship, how could the objects of narration recount the exaltation of His might

1386 قد جعل اول الدين معرفته فضلا منه على خلقه
وجودا من خزائن فضله لعباده اذ لو يجعل اول
کل دين معرفته كيف نستعرف المستعرفات
وحدايته وتستعيد المستعيدات ذاتيته وتستشهد
المستشهدات على ازليته وتستنطق المستنطقات
على ثناء عز ربوبيته وتستحكي المستحيكات عن
ارتفاع عزه وقيوميته تستشعشع المشتعشعات
بشعشاع سطعاع قدوسيته کل خلق فی قبيضته
وکل عباد فی بين ربوبيته

and sovereignty, and how could the radiant ones shine forth with the radiance of His holiness? All creation is in His grasp, and all servants are in the right hand of His dominion.

- 1387 He hath ever been known through His greatness and independence, and will ever be renowned through His majesty and glory. 1387 لم يزل كان معروفا بالعظمة والاستقلال ولا يزال ليكون مشهورا بالكبرياء والاستجلال
- 1388 O creation! Know ye that He createth and will create. O creation! Know ye that He bringeth into being. O creation! Know ye that He causeth to appear and will cause to appear. O creation! Know ye that He originateth and will originate. O creation! Know ye that He maketh to exist and will make to exist. Therefore seek insight through God in every Revelation, seek aid from God in every concealment, recognize God your Lord at every dawning, and thank God your Creator at every setting. Your possessions have ever been and will ever be in God's hand and within His will. 1388 الا ان يا خلق ما خلقى ويخلق الا ان يا خلق ما ذرى الا ان يا خلق ما حدث ويحدث الا ان يا خلق ما برء ويبرء الا ان يا خلق ما كون ويكون فاستبصروا بالله فى كل ظهور واستعينوا بالله فى كل بطون واسعرفوا الله ربكم عند كل طلوع واستشكروا الله بارتكم عند كل غروب مالكم لم يزل فى كف الله ويمين ارادته ولا يزال فى قبضته الله وشمائل عزته
- 1389 At the appearance of every Manifestation of God and at the concealment of every One Who is hidden of God, there hath been and will be from God unto all things either an outward proof or an inward proof, which its own self and those whom God willeth do recognize. 1389 لم يكن عند ظهور من ظهر الله ولا بطون من بطن الله الا وكان من الله على كل شىء حجه ظاهره او حجه باطنه تعرفها نفسها ومن يشاء الله
- 1390 Think not that ye were created, sustained, caused to die and brought to life merely to begin from clay, then enjoy your lives, then return to clay. Rather, ye were created to know God your Creator, to glorify God your Sustainer, to sanctify God Who causeth you to die, to unify God Who giveth you life, and to magnify God Who bringeth you into being. Ye are not capable of any of this except through your recognition, in every Revelation, of the Throne of Revelation, and through your attachment, in every concealment, to the guides who are veiled in that Revelation. 1390 ولا تحسبن بانكم انتم مخلوقون مرزوقون مميئون محيون لتبدءون من الطين ثم تعمون فى حياتكم ثم ترجعن الى الطين بل انكم قد خلقتم بان تعرفوا الله خالقكم وتسبحوا الله رازقكم وتقصدوا الله مميئكم وتوحدوا الله محيئكم وتكبروا الله منشئكم ولا تستطيعون على كل ذلك الا بعرفانكم فى كل ظهور عرش الظهور وباستمساكم فى كل بطون بادلاء المحتجبه فى ذلك الظهور
- 1391 O all things! Verily God is your Lord, the Lord of all things. He is One in Essence, hath ever been and will ever be; One in Attributes from all eternity; One in Names in holy glory; One in Examples in exalted beauty; and One in Manifestations, having been from all eternity without beginning or end. Therefore gain insight at every Revelation by reflecting upon the proof and deriving evidence therefrom. Be not like those who sought to know God and believe in His proof according to their own desires. Rather, be among those who have known God in every Revelation through what God hath revealed of proof and what God hath sent down as testimony. Worship God as He desireth, not as ye desire, and seek proof in what God hath proven, not in what ye would prove. 1391 الا ان يا كل شىء ان الله ربكم رب كل شىء وانه واحد فى الذات لم يزل ولا يزال وواحد فى الصفات فى ازل الازل وواحد فى الاسماء فى القدس الجلال وواحد فى الامثال فى عز الجلال وواحد فى الظهورات لم يزل بلا اول ولا اوال فاستبصروا عند كل ظهور بان تفكرن فى الحجه وتستدلن بالحجه ولا تجعلن انفسكم كمثل الذين ارادوا ان يعرفوا الله ويؤمنوا بحجته بما تحب انفسهم فى انفسهم بل تكونون من الذين عرفوا الله فى كل ظهور بما قد اظهر الله من الحجه ونزل الله من الحجه فلتعبدون الله على ما يحب لاعلى ما انتم تتعبون ولتحتجن بما قد احتج الله لا بما انتم تحتجون

- 1392 For servants before you who disputed what God proved through His Messengers found not their way to God, while servants who accepted what God proved and were content with what God and His Messengers were content with were guided unto God through manifest paths and compelling evidence. And ye shall be like unto them if ye accept in every Revelation what God hath been content with as proof and evidence, and what He hath sent down as testimony and life-giving waters. Then shall ye be enabled to believe in the One True Glorious God, be guided by the One True Beautiful God, cling to the lights of the Throne of Glory, and be established upon the seats of honor.
- 1393 Reflect ye upon all the Revelations and take heed that what shall come is like unto what hath come before, what shall be decreed is like unto what was decreed, what shall pass away is like unto what hath passed away, and what shall appear is like unto what hath appeared. For if ye perceive your beginning, ye shall perceive your end, and if ye perceive the beginning of each Revelation, ye shall perceive the end of each Revelation. If ye please God concerning yourselves at the beginning of each Revelation, ye shall please God concerning yourselves at the end of each Revelation. Unto God belong all the thrones of divinity in all Revelations, and unto God belong all the seats of the hidden in all concealment.
- 1394 I call God to witness - my Lord and the Lord of all things, my Creator and the Creator of all things, my Provider and the Provider of all things, He Who causeth me to die and Who causeth all things to die, He Who giveth life to me and Who giveth life to all things, He Who resurrecteth me and Who resurrecteth all things - to that which His Essence hath testified of His Essence, and which hath been revealed by His Own Tongue in His Book: God testifieth that there is none other God but Him and that unto Him all shall return. God testifieth that there is none other God but Him and that from Him all do begin. A testimony pure for God, glorified and exalted be He, which nothing can equal and from which nothing can veil.
- 1395 A testimony which, when manifest above the earth and all that is thereon, leaveth no negation, and which, when dawning from the horizon of the Unseen and Glory, createth through its effulgences every command and prohibition. A testimony which, when finding its bearer, delegateth to him its witness, and when beholding its possessor, detacheth itself wholly unto Him, and when testifying to its Originator as One, denieth Him every thing, and when seeing all things in His shadow, negates negation in the forms of speech without being realized in the meanings of affirmation.
- 1392 فان عبادا من قبلكم ما احاجوا بما احتج الله من عند الرسل ما اهتدوا الى الله في سبيل وعبادا قد احتجوا بما احتج الله ورضوا بما قد رضى الله ورسله واهتدوا الى الله بالسبل المرتفعه وبالدليل الممتعه وانتم من بعد بمثلهم لو ترضييون في كل ظهور بما قد رضى الله من الحجج والدليل ونزل من المتحجه والسبل فاذا لتستطيعن ان توءمنن بالله الواحد الجليل وتهتدن بالله الواحد الجميل وتعلقن بانوار عرش التبجيل * وتستون على كراسى التنزيل
- 1393 فلتتفكرن في الظهورات كلهن واستعبروا عما سياتى مثل ما قد اتى وعما سيقضى مثل ما قد قضى وعما سيجى مثل ما قد جاء وعما سيظهر مثل ما قد ظهر فانكم لو تبصرون في مبدئكم لتبصرون في منتهاكم ولو تبصرون في اول كل ظهور لتبصرون في اخر كل ظهور وان ترضوا الله عن انفسكم في اول كل ظهور لترضين الله عن انفسكم في اخر كل ظهور والله اعراش الالهيات كلهن في كل الظهورات والله اكراس البطونات كلهن في كل البطونات
- 1394 فاستشهد الله ربى ورب كل شىء وخالقى وخالق كل شىء ورازقى ورازق كل شىء ومميتى ومميت كل شىء ومحى ومحى كل شىء ومبعثى ومبعث كل شىء على ما قد شهد ذاته بذاته ونزل بلسان نفسه فى كتابه شهد الله انه لا اله الا هو وان اليه كل يرجعون شهد الله انه لا اله الا هو وان من عنده كل يبدءون شهادته خالصة لله جل وعز لا يسويها شىء ولا يحجبها دون شىء
- 1395 شهادته اذا ظهرت فوق الارض وما عليها لم تبق من نفى وشهادته اذا طلعت عن افق الغيب والمجد يخلق بتجلياته كل امر ونهى شهادته اذا تجدد صاحبها تفوض اليه شهادتها واذا ترى مالکها تنقطع اليه بكلها واذا تشهد منشأها واحدا تنفى عنه كل شىء واذا ترى كل شىء فى ظله تنفى النفى فى صور الكلام من غير ان تتحقق بالمعانى فى الاثبات

- 1396 A testimony which, were the heavens and earth and all that is between them to be filled with red elixir, would not be veiled from Him and would hold fast unto God, glorified be His majesty, through holding fast unto the Manifestation of His Self, exalted be His glory - a testimony that would fill the heavens and the earth and all that lies between them. No equivalent can match it, for raising high the remembrance of its Author and exalting the praise of its Revealer. All this points to the poverty of all created things, for the unity of God is most high and glorious. And all this demonstrates the powerlessness of all existence, for the glorification of God is most sublime and mighty.
- 1397 Therefore seek ye the help of God, O creation of what He hath created and will create in every Dispensation, for that which ye were created, not for that which ye nurture within yourselves to a degree that profiteth you not. Ye shall return to dust and shall not retain what ye have acquired within the bounds of your mortal frames of its pleasures and delights and whatsoever is in and upon them. Rather, take possession of that for which ye were created - the good-pleasure of God, the establishment of His unity, and the annihilation of those who believe not in the Manifestation of His oneness. Thus shall your delights never be cut off from you, for they are bound to the Tree of Truth, nor shall your pleasures be veiled from you, for they spring from the divine Leaf.
- 1398 God causeth the night and day to revolve, that He may manifest a Manifestation of His Self from His Self, and God causeth cycles and ages to turn that He may reveal a Manifestation of His Essence from His Essence. Therefore recognize ye the value of the Days of God and exchange them not even for the earth filled with red rubies, for they are more precious and glorious. Seek ye from God His good-pleasure according to what pleaseth Him, not according to what pleaseth you. For ye were created for Him, and He was not created for you; ye were provided for Him, and He was not provided for you; ye were made to die for Him, and He will not die for you; ye were given life for Him, and He will not live for you.
- 1399 This is the Cause of causes, this is the Glory of glories, this is the Beauty of beauties, this is the Justice of actions, this is the Nobility of nobles, this is the Guarantee of guarantees, this is the Trust of trusts, this is the Mountain of mountains, this is the Eternity of eternities, this is the Summit of summits, this is the Proof of proofs, this is the Solution of solutions, this is the Path of paths, this is the Temple of temples, this is the Cord of cords, this is the Hero of heroes.
- شهاده لو تملأ السموات والارض وما بينهما من اكسير الحمر ولاحتجب عنه ولاستمكن بالله جل جلاله بما استمكن بمظهر نفسه عز اعزازه شهاده اذا تملأ السموات والارض وما بينهما من الماس لاعدل له لاصرفن لارتفاع ذكر جاعلها وامتناع ثناء محلها كل ذلك على افتقار الممكنات والاشاء توحيد الله اعلى واجل وكل هذا على اعتجاز الموجودات والا شاءن تسبيح الله ارفع واعز
- فلتستعين بالله ان يا خلق ما خلق ويخلق في كل ظهور لما خلقت له لا لما تربون انفسكم في حد الذي لا ينفعكم وسترجعون الى الطين ولا تستملكون عما استدرتكم في حد اجسادكم من تنعماتها ولذاتها وما فيها وعليها من شيء ولكنكم ان استملكون ما خلقتكم له من رضاء الله واثبات توحيدة وافناء من لم يوء من بمظهر توحيدة فاذا لا تنقطع عنكم لذاتكم اذ انها متعلقه بالشجره الحقيقه ولا تحتجب عنكم تنعماتكم اذ انها منشئه من من ورقه الالهيه
- بكورالله الليل والنهار بان يطلع مظهر نفس من نفسه ويدورالله خلق الادوار والاكوار ليطلع مظهر ذات عن ذاته فاستعرفوا قدر ايام الله ولا تشتروها بملاء الارض كلها من ياقوت حمر فانها لاعز واجل واستدرتكم من عندالله رضائه على ما يرضى لاعلى ما انتم لترضون فانكم قد خلقتكم له وانه ما خلق لكم وانكم قدر رزقكم له وانه ما رزق لكم وانكم قد ميمت له وانه لن يموت لكم وانكم قد حييمت له وانه لن يحيي لكم
- هذا علل الاعلال وهذا جلال الاجلال وهذا جمال الاجمال وهذا عدل فعل الافعال وهذا نبيل الانبال وهذا كفل الاكفال وهذا وكل الاوكال وهذا جبل الاجبال وهذا ازل الازال وهذا قلل اقلال وهذا دلال الادلال وهذا حلل الاحلال وهذا سبل الاسبال وهذا هكل الاهكال وهذا حبل الاحبال وهذا بطل الابطال

- 1400 This is He the like of Whom the pole of heaven hath never seen, nor the face of earth His similitude, nor what lieth between them His equal. This is He Whom God shall manifest until the End that hath no end, even as He hath manifested Him from the Beginning that hath no beginning. This is He Who is manifest in the Thrones, this is He Who is hidden in the Scrolls. This is the wondrous creation of the First, this is the wondrous existence of the Most Beautiful - in the appearance of His name Noah, in the appearance of His name Abraham, in the appearance of His name Moses, in the appearance of His name Jesus, in the appearance of His name Muhammad, and in an appearance that hath no name after God hath made all names His names and all attributes His attributes.
- 1401 If thou sayest He is exalted, He is indeed the Most Exalted of the exalted, not from exaltation. If thou sayest He is glorious, He is indeed the Most Glorious of the glorious, not from glory. If thou sayest He is great, He is indeed the Most Great of the great, not from greatness. If thou sayest He is resplendent, He is indeed the Most Resplendent of the resplendent, not from resplendence. If thou sayest He is powerful, He is indeed the Ordainer of ordinances, not from power. And shouldst thou say He is "Zahir" (Manifest), verily He is the Manifestor of all manifestation, not one among manifestors. And shouldst thou say He is "Hashim" (Noble), verily He is the Ennobler of all nobility, not one among the noble.
- 1402 And shouldst thou say He is "Malik" (King), verily He is the Sovereign of all sovereignty, not one among sovereigns. And shouldst thou say He is "Nabil" (Exalted), verily He is the Source of all exaltation, not one among the exalted. And shouldst thou say He is "Rafi" (Lofty), verily He is the Uplifter of all loftiness, not one among the lofty. These are what are mentioned outwardly of His elevated names and what are described in the inmost of the inmost of His inaccessible similitudes. Shouldst thou say He is God, verily He is the Deity of all deities. And shouldst thou say He is Lord, verily He is the Lord of all lords. And shouldst thou say He is One, verily He is the Source of all oneness. And shouldst thou say He is Eternal, verily He is the Eternizer of all eternity.
- 1403 And shouldst thou say He is Single, verily He is the Singer of all singleness. And shouldst thou say He is Holy, verily He is the Sanctifier of all sanctity. And shouldst thou say He is Glorified, verily He is the Glorifier of all glory. And shouldst thou say He is Self-Subsisting, verily He is the Sustainer of all subsistence. And shouldst thou say He is Everlasting, verily He is the Perpetuator of all perpetuity, the Teacher of all knowledge.
- هذا الذى لم ير قطب السماء بمثله ولا وجه الارض سشبهه ولا طلعه ما بينهما كعدله هذا الذى يظهره الله الى اخر الذى لا اخر له بمثل ما قد اظهره من اول الذى لا اول له هذا هو الظاهر فى الاعراش هذا هوالباطن فى الاكراس هذا بديع فطره الاول هذا بديع انيه الجمل فى ظهور اسمه نوح وفى ظهور اسمه ابراهيم وفى ظهور اسمه موسى وفى ظهور اسمه عيسى وفى ظهور اسمه محمد وفى ظهور لا اسم له بعد ما قد جعل الله كل الاسماء سمية وكل الامثال صفته
- ان تقول انه على فهو معلى الاعلاء لا من علاء وان تقول انه جليل فانه مجلى الاجلال لا من جلال وان تقول انه عظيم فانه معظم الاعظام لا من عظام وان تقول انه بهى فانه مبهى الابهاء لا من بهاء وان تقول انه قدير فانه مقدر الاقدار لا من قدار وان تقول انه ظهير فانه مظهر الاظهار لا من ظهار وان تقول انه حشيم فانه محشم الاحشام لا من حشام
- وان تقول انه مليك فانه مملك الاملاك لا من ملاك وان تقول انه نبيل فانه نبيل الانبال لا من نبال وان تقول انه رفيع فانه مرفوع الارتفاع لا من رفاع هذا ما يذكر فى الظاهر من اسمائه المرتفعة وما يوصف فى الباطن الباطن من امثاله الممتنعة ان تقول انه اله فانه لموءله الاله وان تقول انه رب فانه لمريب الارباب وان تقول انه احد فانه لماحد الاحداث وان تقول انه صمد فانه لمصمد الاصماد
- وان تقول انه واحد فانه لموحد الاوحد وان تقول انه قدوس فانه لمقدس الاقداس وان تقول انه سبوح فانه لمسيح الاسباح وان تقول انه قيوم فانه لمقوم الاقوام وان تقول انه ابد فانه لموءيد الابد لمعلم الاعلام

- [illegible]

Who hath appeared and all are sacrifice unto Him Who shall appear, for all were created by God, and the manifestation of Divinity appeareth only through Him Who hath appeared or shall appear. Verily, He Who hath appeared is He Who shall appear, and He Who shall appear is He Who hath appeared.

ولم يظهر ظهورالالوهيه الا بمن ظهر او يظهر وان
من ظهر من يظهر وان من يظهر من ظهر

1407 Behold then, O ye who exist, the thrones of the manifestation of God with the eye of oneness, and behold the depths of God's concealment with the eye of oneness. For God hath ever been one in His Essence, and whatsoever ye have witnessed in the Manifestations of the evidences of the One - God hath created these by His Command. And whatsoever ye witness in the Manifestations of the One - that One doth God create by His Command. Therefore ascribe not to God any portion of His servants, nor attribute to the One that is described as God any numbers from among His creation. For the number of the One is nineteen, and each one is a creation with God, exalted be His glory, and a manifestation of might with God, exalted be His power.

1407 فانظروا ان يا كل شي ء في اعراش ظهور الله
بعين الواحد ثم انظروا في اكراس بطون الله بعين
الواحد فان الله لم يزل كان واحدا بالذات وان ما
شهدتم في الظهورات من ادلاء واحد قد خلقه الله
بامرته وان ما تشهدون في الظهورات من الواحد
ذلك واحد يخلقه الله بامرته فلا تجعلون لله جزء
من عبادته ولا تجعلون واحد ما يوصف به الله له
اعداد من خلقه فان عدد الواحد تسعة عشر واتحدا
كل واحد خلق عندالله جل جلاله ومظهر عز
عندالله عز اعزازه

1408 Know ye God in all manifestations and perceive ye God in all concealments. For all your sorrow is in the concealments of God and all your joy in the manifestation of God. How is it that ye lament and weep over the grief of one whom ye love, after this love was created by God's command within the bounds of physical love, yet when given the love of God, ye weep not nor lament for the days of His manifestation? In concealment ye know not the throne of manifestation, and in manifestation ye know the throne of both concealment and manifestation.

1408 فاستعرفوا الله في كل الظهورات واستبصروا الله
في كل البطونات فان كل حزنكم في بطون الله
وكل ابتهاجكم في ظهورالله كيف انتم بحزن من هو
محبوب عندكم تتضرعون وتبكون بعد ما ان هذا
الحب قد خلق بامرالله في حد حب الاحساد
فكيف انتم ان اوتيتم حب الله لا تبكون ولا
تتضرعون لا يام ظهوره وانتم في البطون لا تعرفون
عرش الظهور وفي الظهور تعرفون عرش البطون
والظهور

1409 By Him Who split the seed and created the soul, Who is unique in might, supreme in grandeur, exalted in loftiness, manifest in self-subsistence, and sovereign in holiness - were ye to possess the love of God in His concealment, ye would not rest for a moment, and in His manifestation ye would not grieve for a moment, for both of these are beyond the comprehension of those who dive not in the ocean of reality and partake not of the sea of guidance.

1409 فوالذى خلق الحبه ويرى ء النسمه وتفرد بالعزه
وتجبر بالعظمه وتكبر بالرفعه وتظهر بالقيوميه وتظهر
بالقدوسيه لو عندكم من حب الله في بطون الله لا
تسكنون قدر شي ء وفي ظهور الله لا تحزنون قدر
شيء اذ دون كليهما حد غير سكان بحر الحقيقه
ونصيب سكان بحر المديه

1410 Know ye then the measure of the days of God and His manifestation, and prepare yourselves for your sorrow in the concealments of God and the setting of the Sun of His manifestation. Ask ye God and supplicate Him for His manifestation and rising, for verily He, exalted and mighty, heareth who calleth upon Him and answereth who asketh of Him. He hath made the greatest of devotions and the nearest of approaches to be the supplication for manifestation during concealment and the entreaty in concealment for manifestation.

1410 فاستعرفوا قدر ايام الله وظهوره واستعدوا لحزنكم
في بطون الله وغروب شمس ظهوره واسئلوا الله
وادعوه لظهوره وطلوعه فانه جل وعز يسمع من
يدعوه ويجيب من يسئله وجعل اعظم العبادات
واقرب القربات التضرع للظهور في البطون و
التبذل في البطون للظهور

- 1411 Lo, I am like all the thrones, and soon ye shall not hear the verses of God from My tongue, nor shall ye be able to alter God's command or His prohibition by His decree. Therefore beseech ye God for His manifestation and seek ye God's true help in His rising, and preserve ye the religion of God in His concealment. Verily we are God's and unto Him do we return, and verily we are all for Him Whom God shall make manifest and unto Him shall we all be raised.
- 1412 (mode of commentary)
- 1413 In the Name of God, the Most Near, the Most Near
- 1414 Praise be to God, besides Whom there is no God, the Most Near, the Most Near. And verily the Glory from God be upon the Sun of Eternity in every manifestation from the first that hath no first unto the last that hath no last, by whatsoever God hath willed of glory and majesty, and by whatsoever God hath desired of holiness and perfection. I testify, O Mirror of nearness and Crystal of love, that God, glorified be He, hath ever existed without aught existing with Him, and will forever continue to be without aught existing with Him. He hath created all things through His Will, and hath created the Will from naught by its own self. And verily the Will hath appeared in the form of man from the first that hath no first unto the last that hath no last.
- 1415 It encompasseth the heavens and the earth and whatsoever is between them through its supreme encompassment. All things have been created through it and are caused by it. Look not upon the heavens and the earth and whatsoever is between them save through their causation by it, for they were created and emerged from it. It was created by its own self and found shelter in the shadow of its own essence. It began from God, its Lord, and returned unto God, its Creator. This is the meaning of how all multiplicities have appeared from the letter B of Bismillah, from the first atom to the last.
- 1416 Marvel not at how the heavens and the earth and whatsoever is between them have emerged from a single form, for aught else is impossible, as the Will hath ever existed in the form of God, which is the form of man. All things were created through it, whether of heaven or earth, mountain or sea, great creation or small. It verily encompasseth all the heavens and all the earth and whatsoever is between them - an encompassment of knowledge and dominion, not of physical embodiment within physical form. Thou seest the air encompassing that form, yet if thou wouldst observe with the eye of truth, thou wouldst see the form encompassing the air and all things, not the air
- 1411 فاذاها انا مثل كل الاعراش فسوف لا تسمعون
ايات الله من لسانى فر تستطيعون ان تبدلون
امرالله ولا نهيه بامضاءه فاسترغبوا الى الله فى
ظهوره واستنصروا الله حق نصره فى طلوعه
ولتستحفظ دين الله فى بطونه فانا لله وانا اليه
لراجعون وانا كل لمن يظهره الله وانا كل اليه
لمبعوثون
- 1412
- 1413 بسم الله الاقرب الاقرب
- 1414 الحمد لله الذى لا اله الا هو الاقرب الاقرب وانما
البهاء من الله على شمس الازل فى كل ظهور من
اول الذى لا اول له الى اخر الذى لا اخر له بما
قد شاء الله من العز والجلل واراد الله من القدس
والكل وبعد فاشهد ان يا مرات القرب وبلوره
الحب بان الله سبحانه لم يزل كان بلا وجود شىء
ء معه ولا يزال ليكون بلا وجود شىء ء معه قد
خلق كل شىء ء بالمشيه وخلق المشيه لا من شىء
ء بنفسها وانما المشيه على هيكل الانسان من اول
الذى لا اول له الى اخر الذى لا اخر له
- 1415 وانها لحيط بالسموات والارض وما بينهما باحاطه
عليها وكل شىء ء قد خلق بها ومعلول بها فلا
تنظر الى السموات والارض وما بينهما الا بنظر
المعلوليه بها وانها قد خلقت وخرجت عنها وانها
خلقت بنفسها واستظلت فى ظل ذاتها بدئت من
الله ربها ورجعت الى الله بارئها وهذا معنى كل
الكثرات قد ظهرت من باء بسم الله من دره
الاوليه الى الذره الاخره
- 1416 ولا تستعجب عن ذلك كيف قد خرجت
السمواتوالارض وما بينهما عن هيكل واحد بل
غير ذلك ممتنع اذا المشيه لم تزل على هيكل الله
وهو هيكل الانسان وكل شىء ء خلق به سواء
كان من سماء او ارض او جبل او بحر او خلق
كبير او خلق صغير وانها لحيط بالسموات كلهن
وبالارض كلهن وبما بينهما كلهن ولكن احاطه
العلم والغلبه لا احاطه الجسديه فى الجسد ترى
ذلك الهواء قد احاط ذلك الهيكل ولكن فى
ذلك لو ترى بعين الحقيقه ترى الهيكل محيط
بالهواء وكل شىء ء لا الهواء محيط به اذ الهواء

encompassing it. For the air is created like all things - it must needs be created through it, as it is the cause of all things.

خلق مثل كل شيء ء لا بد ان يخلق به وهو
العلة لكل شيء ء

1417 God, glorified and exalted be He, hath brought forth all multiplicities from the thrones of the Will in every Manifestation as He pleaseth, just as thou seest how God hath brought forth the entire human lineage from the First Creation through a drop of water. Thus hath God created all things through the Will, and there is no altering the creation of God. When thou hast recognized this essential subtlety and reality - concerning which the Point of the Furqan asked of God, his Lord: "O God! Show me the realities of things as they are" - then bear witness that this Will existeth in the station of all things and in the station of being devoid of all things, in the station before all things and in the station after all things, in the station above all things and in the station below all things.

1417 وان الله جل وعز قد اخرج كل الكثرات عن
اعراش المشيه في كل ظهور كيف يشاء مثل ما
ترى كل سلسله الانسان قد اخرجها الله من بديع
الاول بقطره ماء وكذلك قد خلق الله كل شيء
ء بالمشيه ولا تبديل لخلق الله فاذا عرفت تلك
اللطيفه الجوهرية والحقيقه اتى سئله نقطه الفرقان
عن الله ربها اللهم ارني حقايق الاشياء كما هي
فاشهد بان تلك المشيه في مقام كل شيء ء وفي
مقام خلوعن كل شيء ء وفي مقام قبل كل شيء
ء وفي مقام بعد كل شيء ء وفي مقام فوق كل
شيء ء وفي مقام دون كل شيء ء

1418 For these different directions were created through it and were endowed with being through the modes of its revelation. It is more manifest unto itself than the very essence of that thing in its own identity, for the First is a creation created through it, and the Last is a creation created through it, and the Outward is a creation created through it, and the Inward is a creation created through it. And this is the meaning of the words of him who mentioned in the Fava'id that the Primal Will hath heads to the number of all things, and each head is a king, for all things have been created through it. How then could it be created through cause and effect, since the effect doth not indicate the cause?

1418 لان تلك الجهات المختلفه قد خلقت بها وذوت
بشئون تجليها وانها هي اظهر عندها من نفس
ذلك الشيء ء بشيئته اذ الاول خلق خلق به
والاخر خلق خلق به والظاهر خلق خلق به
والباطن خلق خلق به وان هذا معنى كلام من
ذكر في الفوائد بان للمشيه روءس بعدد كل شيء
ء وكل راس ملك لان كل شيء ء قد خلق به
فكيف يخلق بالعلة والمعلول لم يدل على العلة

1419 And the kingship of each rank is according to the existence of that rank, from the first atom to the last atom. When thou hast understood this, then bear witness that the Primal Will, though it be all things, is in itself not from anything; rather, it is the Will of all things through God, not from anything. For example, if thou desirest to comprehend the aspects of the Will, then look at the creation of all things, and if thou desirest to comprehend its names, then look at every Revelation in the Book which God sendeth down upon the throne of the Will.

1419 وان ملك كل رتبه على حسب وجود تلك
الرتبه من الدرجه الاولى الى الدرجه الاخره فاذا
عرفت ذلك فاشهد ان المشيه مع انها كل شيء
ء انها بعينها لم يكن من شيء ء بل مشيىء الاشياء
بالله لا من شيء ء مثلا لو اردت ان تدرك جهات
المشييه فانظر في خلق كل شيء ء وان اردت ان
تدرك اسماء ذلك فانظر في كل ظهور في كتاب
ينزل الله على عرش المشيه

1420 For instance, in the Qur'an, from the words "Verily I am God, there is no God but Me, the Lord of the worlds", thou seest from Muhammad to the last mention of the atoms "Verily I am the first of them that worship." Likewise in every Revelation. Therefore comprehend all things from the dawning of the Will and detach thyself from all else, and hold fast to its most glorious summit.

1420 مثلا في الفرقان من كلمه انى انا الله لا اله الا انا
رب العالمين ترى من محمد الى اخر ذكر الذر انى
انا اول العابدين وكذلك في كل ظهور فاستدرك
كل شيء ء من طلوع المشيه وانقطع عن كل شيء
ء واستمسك بذروه ابهاها

1421 If thou art journeying in the ocean of Names, thou seest naught in the mirrors of God save Him, and if thou art journeying in

1421 ان كنت مسيرا في بحر الاسماء لا ترى في مرات
الله الا اياه وان كنت مسيرا في بحر المشيه اى

the ocean of Will - that is, the first creation - thou findest that in the station of nearness unto God, thy Lord, that nearness is not devoid of two aspects: if it be the Will itself, it in itself cannot be nearer thereby unto God, its Lord, and if it be other than itself, it must needs be created through it. And this is the station of the nearness of the reality of the letter 'Ayn in the Qur'an and the letter Sin in the Bayan - it must needs be created through it. And similarly doth nearness descend to the last atoms of existence.

1422 Therefore thou seest in every Revelation that the dwellers of that Revelation differ, though all hold fast to the Book according to the words of Him Who is made manifest in that Revelation. And the cause of that difference is a reality known to the dwellers of the ocean of truth; none else knoweth it. And now will I lift the veil from thine eyes regarding the Bayan, that thou mayest see all this in its limit in the heights of equilibrium and the summit of perfection, and mayest understand the mystery of the words of the Imam aforetime in the Qur'an: "We cast among you differences." And it is this: when God manifesteth the Primal Will in that world, it speaketh concerning all things, and at its word concerning each thing, that thing cometh into being.

1423 For example, when it declareth "Verily I am the mirrors of God", mirrors are created wherein naught is seen save God. Thou seest in the Bayan one who deriveth proof from these words, for his reality was created by that verse, and thou seest one who believeth not in them at the lowest level, and he is justified in the rank of his existence.

1424 And when it declareth "Verily I am the first to prostrate before God", a reality is created after the pattern of those words, and it deriveth proof in the Bayan accordingly, and seeth above it what it cannot comprehend, for its reality was created beneath its existence.

1425 Therefore these two differ, this one saying to that one "Thou art an extremist", and that one saying to this one "Thou art a rejecter" - this one deriving proof from the word of God and that one deriving proof from the word of God, and I declare that both of ye speak truly and are justified, on condition that thou sayest not unto him "thou art zealous," nor he unto thee "thou art a rejecter." For thou wert created by that verse which none can surpass, while he was created by that verse which perceiveth a station beneath thy being.

1426 If thou art wise, drive not from the gate of God's bounty one who was created beneath thee, for beneath that are degrees down to the smallest atom, where the Tree of Truth hath said

اول الخلق فر تقترون بعرض ظهورالله من شيء
ء في مقام قرب به الله ربه لان ذلك القرب لم
يخل من شقين ان كان نفس المشيه فهي نفسها لم
تكن اقرب بها الى الله ربه وان يكن غيرها لا بد
ان يجعل بها وهو مقام قرب حقيقه العلويه في
الفرقان والحرف السينيه في البيان لا بد ان يخلق بها
ومثل ذلك ينزل القرب الى اخر ذرات الوجود

1422 ولذا ترى في كل ظهور يختلف سكان ذلك
الظهور وكل مستمسكون بالكاتب بقول الظاهر في
الظهور وان سبب ذلك الاختلاف امر حقيقي
عند سكان بحر الحقيقه لا يعرفها غيرهم وانا ذا
لاكتشف الغطاء عن عينيك في البيان لترى كل
ذلك في حده على سمو الاعتدال وعلو الاكتمال
وتستعرف سر قول الامام من قبل في الفرقان نحن
نلقى بينكم الخلاف وهو ان مشيه الاوليه لما يظهرها
الله في ذلك العالم تنطق عن كل شيء ء فعند
قوله عن كل شيء ء يتكون كل شيء ء

1423 مثلا حين ما تنزل اني انا مرات الىه تخلق مرات
لا يرى فيها الا الله يرى في البيان تستدل بتلك
الكلمه لان كينونيتها قد خلقت بتلك الايه ويرى
من لم يعتقد بها في حد الادنى وهو محق في رتبه
وجوده

1424 واذا تنزل اني انا اول ما قد سجدت لله تخلق
كينونه على مثال ذلك الكلام وتستدل في البيان
على ذلك المنوال وترى فوقها بما لا تدركها لان
كينونيتها قد خلقت في تحت وجودها

1425 ولذا هذين اثنين يختلفان هذا يقول لهذا انت
غالى وهذا يقول لهذا انت قالى هذا يستدل بقول
الله هذا يستدل بقول الله وانا اقول بكليهما انما
صادقان ومحتان بشرط انت لا تقول له غالى ولا
هو يقول لك قالى لانك قد خلقت بتلك
الايه لن تستدرك فوقها وانت قد خلقت بتلك
الايه تستدرك رتبه تحت وجودك

1426 وان كنت حكيما فلا تطرد عن باب فيض الله
من خلق تحت وجودك لان من تحت ذلك
التحت درجات الى الذره الادنى حيث شجره

“Verily I am less than an atom.” Such a being must needs be created, and in his station he speaketh truly and is justified, for he was created through that grace. If thou art wise, drive no one from his station, but nurture all in the palm of thy favour. If thou canst cause him to ascend to the most exalted horizon, blessed is he through thee; and if he ascendeth not through thy elevation, draw him near in his station of existence, for he was created by thy Lord - God loveth him and loveth thee. What difference is there between this and an ant? Above them both are their totalities in the sight of God.

1427 This one worshippeth God his Lord, and that one worshippeth God his Lord. This one seeth the two recording angels as God's glory and describeth God through them, while thou seest knowledge and power as God's glory and describest God through them. What difference is there between thee and them if thou art discerning, unless thy purpose be other than the good pleasure of God? For what the ant describeth of the recording angels existeth not with God, and what thou describest of knowledge and power existeth not with God, for how can what thou comprehendeth exist with God? Thou and what thou comprehendeth are but created things with God, created by His Will.

1428 God is content with the recording angels whereby the ant describeth God its Lord, for the ant findeth no higher description of God whereby to describe Him. God is content with it through His grace and bounty, though He knoweth He is sanctified and exalted above that. And thou seest not knowledge and power as perfect and independent attributes whereby to describe God thy Lord, yet God in His glory is content with thy description, though He knoweth that none save Him can comprehend His knowledge, and none but He can encompass His power, and that He is sanctified, exalted, transcendent and glorified above all that is created or shall be created.

1429 When thou hast understood the mystery of that Primal Point pervading all things, then in every Dispensation strive to remove differences among the dwellers therein, and nurture each according to what he possesseth, even as God hath ordained for His servants in every Dispensation. For example, in the Dispensation of the Qur'an, Ali said “I am the Living One Who dieth not.” A being was created from the effect of that Essence, believing in it and drawing proof from that statement. One draweth proof from what hath befallen him, which is manifest and hidden from none, and argueth thereby that Muhammad - concerning whom God revealed “Verily thou shalt die and they shall die” - how then could one who said “I am but a servant among His servants” not be subject to this?

الحقيقه قالت اننى انا اقل من الذر لا بد ان تخلق كينونيه مثل هذا وانه هو فى رتبه وجوده صادق ومحقق لانه قد خلق بذلك الكرم ان كنت حكيما فلا تطرد احدا عن حده وترب كل فى كف فضلك ان استطعت ان تعرجنه الى افق الاعلى فطوبى له من عندك وان لم يستعرج بتعرجك قربه فى رتبه وجوده فانه خلق عند ربك يحبه الله ويحبك فما فرق ذلك وفرق النمله وفوقهما كليتهما عند الله

1427 خلق هذا يعبد الله ربه وهذا يعبد الله ربه هذا يرى الزبائنين عز الله يصف الله بهما وانت ترى العلم والقدره عز الله تصف الله بهما فما الفرق بينك وبينهما ان كنت مستبصر او لم يكن غرضك الارضاء الله لان ما توصف النمله من الزبائنين لم تكن عند الله وما توصف من العلم والقدره لم تكن عند الله لان ما تدركه كيف يكن عند الله وانت وما ادركته خلق عند الله قد خلقه الله بمشيئته

1428 قد رضى الله عن الزبانيه بما تصف الله ربهها بالزبائنين لان النمله لم تجد فوق ذلك وصفا لله لتصف الله ربهها به وقد رضى الله عنها بفضل وجوده بعد ما علم انه مقدس ومنزه عن ذلك وانت لا ترى العلم والقدره صفه الكمال والاستقل تصف الله ربك به وان الله سبحانه قد رضى عنك بوصفك بعد ما علم بان علمه لا يدركه غيره وقدرته لا يحيط بها سواه وانه لمقدس ومنزه ومتعالى ومجلى عن كل ما خلق ويخلق

1429 فاذا عرفت سرتلك النقطه الاوليه الساريه فى كل شىء فاستبصر فى كل ظهور بان ترفع الاختلاف من سكان ذلك الظهور وترب كل بما عنده بمثل ما قدر به الله عبادته فى كل ظهور مثلاً فى الفرقان قال على انا حى الذى لا اموت خلق كينونيه من اثر ذلك الجوهر وتعتقد به وتستدل بذلك القول واحد يستدل بما وقع عليه وهو ظاهر حيث لا يحتق على احد ويستدل بذلك بان مثل محمد قد نزل الله فى حقه بانك ميت وانهم ميتون فكيف من قال اننى انا عبد من عبيده لا يجزى فيه هذا

- 1430 This one saith to that one "thou art zealous" and that one saith to this one "thou art cold." O ye two beloved ones! Differ not, but rather expand the vision of your hearts that ye may comprehend all things in every Dispensation of the Divine Will, lest ye be veiled from aught by aught. Thou speakest truly, and verily He is the Ever-Living Who dieth not, and thou art truthful in that thou seest His seat and witnesseth His passing. Yet be not thou veiled by this, for the station of Him Who said "I am the Ever-Living Who dieth not" is other than that station. That is the station of His mirroring forth God, His Lord, while this station wherein death occurs is the station of His creation that changeth, altereth, dieth, liveth, and is raised up. Both of these, within their respective realms of being, are praiseworthy and beloved. Therefore, differ not, lest a veil descend between you to obscure love.
- 1431 Rather, O thou who art high above the lowly one, preserve the lowly one through thy wisdom and nurture him as is his due, that thou mayest cause him to ascend, not drive him from the gate of God's bounty. And thou, O lowly one, marvel not at what God hath created above thee of the lofty one, but be content with the creation of thine essence and with what is created above thee. For God, glorified be He, created a thing and made it a diamond, and created another thing and made it a crystal. Should the crystal say, "O my God, why didst Thou not make me a diamond?" Or should the diamond say, "O my God, why didst Thou not make me a crystal?" Both within their realms of being give thanks to their Creator, for He Who created them seeth best. He createth what He willeth as He willeth. He shall not be questioned about what He doeth, but all shall be questioned about all things.
- 1432 Therefore, multiply in all things these two examples infinitely by infinity, and trace all differences back to the Manifestation of the Divine Will. Yet understand thou its highest form as the First Creation through which and under which all was created. Beneath that rank are degrees which none can reckon save God. All, according to the measure that God hath revealed unto them through themselves, know God their Lord and then profess His unity.
- 1433 Therefore differ not ever regarding any Manifestation, but look with this same eye in every Manifestation and nurture all the dwellers of that Manifestation with this same eye. For this was the way of those who came before you, such as Ali who knew the station of Salman and Abu Dharr, and spoke of both with truth and loved both, even after saying that if this one knew what was in that one's heart, he would not be content as he would not be for any other believer. And likewise did
- هذا يقول لذلك انت غالى وهذا يقول لهذا انت قالى ان يا حبيبان لا تختلفان فلتوسعن نظره افدتكما بان تستطيع ان تجربين كل شىء فى كل ظهور مشيه لثلا تحتجب عن شىء بشىء انت صادق وانه هو حى لا يموت وانت صادق بحيث ترى مقعده وتشهد على وفاته ولكن انت لا تحتجب عن هذا فان مقام الذى قال انا حى لا اموت غير ذلك المقام ذلك مقام مراتبه لله ربه وهذا المقام الذى يجرى فيها الموت مقام خلقه يتبدل ويتغيرو يميت ويحيى ويبعث كليهما فى حد وجودهما محمودتان ومحبتان فلا تختلفان ليقع بينكما حجاب دون المحبه
- بل انك انت ان يايها العالى فوق الدانى فاستحفظ الدانى بحكمتك وتربين فى حقه بان تستعرجنه لا بان تطردنه عن باب فضل الله وانك انت يايها الدانى لا تستعجب عما قد خلق الله فوقك من العالى واسترض بخلق كينونيتك وخلق فوقك فانالله سبحانه خلق شيئا وجعله الماسا وخلق شيئا وجعله لعلا هل اللعل ينبغى ان يقول يالهي كيف ما جعلتنى الماسا وهل الالماس يقول يالهي كيف ما جعلتنى لعلا كليهما فى حد وجودهما يشكران خالقهما لان من خلقهما ابصر بهما يخلق ما يشاء كيف يشاء لا يسئل عما يفعل وكل عن كل شىء يستلون
- فاذا فاجر فى كلها المثلين الى ما لا نهايه بما لا نهايه واسترجع كل الاختلافات الى ظهور المشيه ولكنك فاستدرك اعلاها بانها اول الخلق وكل خلق به وتحت ذلك الرتبه درجات لا يحصيها الا الله كل على قدر ما تجلى الله لهم بهم بانفسهم يعرفون الله ربههم ثم ليوحدون
- فلا تختلفن فى ظهور ابداء وتنتظرن بذلك العين فى كل ظهور ولتربين كل سكان ذلك الظهور بذلك العين فان هذا سنه الاولين من قبلكم مثل على قد علم مقام سلمان واى ذر وذكر كليهما بحق واحب كليهما بعد ما قال لو علم هذا عن قلب هذا ليرضى مالا يرضى لاحد من الموءمنين ومثل ذلك الرضا عليه السلام حين عرض عليه القميون قد اخبر عليه السلام باصحاب يونس لان

the Imam Rida, peace be upon him, when the people of Qum presented themselves to him, inform them about the companions of Yunus, for these ones in their rank of existence were right, and Yunus in the loftiness of his rank was right before his Lord's proof which is with God, glorified be He.

هؤلاء في رتبته وجودهم لمصابون وان يونس في علو رتبته وجوده لمصاب عند حجه ربه الذي هو عند الله سبحانه

- 1434 O people of the Bayan! Don ye the shirt of wisdom! O people of the Bayan! Put on the robe of unity! For differences in your ranks return unto Him Whom God shall make manifest in such wise as to grieve Him. Therefore, fear ye God and differ not in any command or prohibition. If ye witness differences in words, assign to each its proper rank, for ye, in what ye receive, are right if ye fear God therein, are sincere, desire the exaltation of God's religion and the inaccessibility of God's remembrance, and in your deeds seek naught save the good-pleasure of Him Whom God shall make manifest. Act not upon mere fancy, for the name of the lamp doth not illumine, and the name of water doth not quench thirst.

1434 وانتم ان يا اولي البيان فلتقمصن قميص الحكمة وانتم ان يا اولي البيان فلتلبسن رداء الالفه لان الاختلاف في مراتبكم يرجع الى من يظهره الله بما يحزن به فلتتقون الله ولا تختلفون في امر ولا في نهى فان شهدتم من اختلاف في الكلمات فلتجعلن كل واحد في رتبته فانكم انتم لما تاخذون لمصابون ان انتم فيه تتقون وتخلصون وتريدون ارتفاع دين الله وامتناع ذكر الله وانتم غير الله في اعمالكم لا تقدون اغنى غير رضاء من يظهره الله لا تعملون موهوما فان اسم السراج لا يضيء وان اسم الماء لم يسكن العطش

- 1435 Comprehend ye the meanings, for names have been created for them, and all the meanings of the names of God pertain to Him Whom God shall make manifest. Therefore must ye understand Him and watch for the days of His Manifestation, and ponder upon the appearance of the Point of the Bayan and what hath been ordained for Him, that perchance ye may be ashamed and not be veiled from your own selves.

1435 فتدركن المعاني فان الاسماء قد خلقت لها وان معاني كل اسماء الله من يظهره الله فلتدركوه ولتراقبون ايام ظهوره ولتتفكرون في ظهور نقطه البيان وما قضى عليه لعلكم تستحيون ثم انقسكم لا تحتجبون

- 1436 For verily the glory of creation lieth in its learned ones, and the glory of the learned is in their knowledge of Him Whom God shall make manifest and His commandments and prohibitions. And the glory of knowledge concerning Him Whom God shall make manifest lieth in acting in accordance with that knowledge. How many are the servants who have been given knowledge, yet profit not from their knowledge since they act not upon it! Therefore must ye join your knowledge with your deeds, that in every Revelation ye may attain, through knowledge of God's good-pleasure, both understanding and certitude, and act accordingly.

1436 فان عز الخلق عالمهم وان غر العالم بمن يظهره الله وامره ونهيه وان عز العالم بمن يظهره الله ثم بما يظهر من عنده العامل بعلمه فكم من عباد اوتوا العلم وهم لا ينتفعون بعلمهم بما لا يعملون فلتقررن علمكم بعلمكم وانتم في كل ظهور بعلم رضاء الله لتعلمون ثم به توقنون وتعملون

- 1437 (Perisan mode)

1437

- 1438 In the name of God, the Most Near, the Most Near

1438 بسم الله الاقرب الاقرب

- 1439 All praise, exaltation and glorification beseemeth the Ever-Abiding Beloved Who, from a beginning that hath no beginning, hath existed through the independence and majesty of His own sacred Essence, and unto an end that hath no end, hath been exalted through the inaccessibility and sanctity of His own Being. He hath been sanctified above all that hath

1439 ترفيع وتمنيع ذات محبوب لم يزل را سزاوار بوده وهست كه از اول لا اول له باستقلال استجلال ذات مقدس خود بوده والى اخر لا اخر له بارتفاع امتناع كنه مقدس بوده از كل ما خلق ومنزه بوده از كل ما يخلق ومتعالى بوده

been created and exalted above all that shall be created, transcendent above the description of all contingent things and manifest above all atoms.

- 1440 No thing hath truly known Him as He deserveth to be known, and no thing hath truly praised Him as He deserveth to be praised, though all things, to the extent possible in the realm of contingency, have known Him, and all that can be conceived in creation have worshipped Him and shall continue to do so. Yet this is but the capacity of contingent beings, not what His sacred Essence deserveth. He is far more glorious and inaccessible than that the worship of all contingent things should be associated with Him or that the knowledge of all created things should be linked to His being known. How transcendent is His holy exaltation, that all atoms from the beginning that hath no beginning unto the end that hath no end have prostrated before Him!

- 1441 How manifest is the elevation of His glory, that all things from the beginning that hath no beginning unto the end that hath no end have worshipped Him! For there hath been no God but Him worthy of worship, and no Lord but Him deserving of praise, knowledge, worship and certitude. Incomparable praise beseemeth Him, for He hath brought all contingent things into being from nothing through His Will, that they might attain to the summit of His love and the path of His knowledge. Never hath there been any occasion when He established, of His own accord, such a proof over His creation that any soul might say what the divine good-pleasure is today or shall be.

- 1442 From the beginning that hath no beginning He hath created all things through His Primal Will, and unto the end that hath no end He shall create all things through His Primal Will. The Primal Will may be likened unto the sun: though it should rise and set infinitely, it would not become multiple. Likewise, though the Primal Will should appear in this world infinitely, it hath ever been and shall ever be the proof of God, and that which is manifest therein doth not change, even though its outward forms may change. Thus from the beginning that hath no beginning until today, the tradition of the outward forms of the Manifestation of God hath been that in every Revelation He hath appeared with a name, and God, glorified and exalted be He, hath been the Source thereof.

- 1443 They stand through God and all stand through Them. No duality is seen in Them; rather, in all things the unity is manifest. Consider that no Messenger hath come who summoned the people to anyone other than God, glorified and exalted be

از وصف کل ممکنات و متجالی بوده فوق کل ذرات

1440 نشناخته او را حق شناختن هیچ شیء و ستایش نموده او را حق ستایش نموده هیچ شیء بعد از آنکه کل بانچه ممکن است در امکان او را عارف و آنچه متصور است در اختراع او را عابد بوده و خواهند بود ولی این قدر استحقاق ممکنات بوده نه استحقاق ذات مقدس او و او اجل و امنعتر بوده از اینکه استحقاق کل ممکنات پرستش او مقترن گردد و عرفان کل کائنات بمعرفیت آن مذکور گردد چه قدر متعالی است علو قدس او که کل ذرات از اول لا اول له الی آخر لا آخر له او را سجده نموده و

1441 چه قدر متجالیست ارتفاع جلال آن که کل از اول لا اول له الی آخر لا آخر له او را عبادت نموده براینکه نبوده الهی غیر از آن متحق پرستش و سواى آن ربی مستحق ثناء و عرفان و عبادت و ابقان حمد بلا مثل مراورا سزاوار بوده و هست که کل ممکنات را لا من شیء بمشیت خود ابداع فرموده تا آنکه بنصیب ذروه حب او و خط عرفان او منتهی شده و در هیچ شان نبوده که برخلق خود از قبل خودی حجتی قرار داده که احدی نکوید امروز رضای الهی چه بوده یا خواهد بود

1442 از اول لا اول له کل را بمشیت اولیه خلیق فرموده و الی آخر لا آخر له کل را بمشیت اولیه خلیق خواهد فرمود و مثل مشیت اولیه را مثل شمس فرض کنی که اگر بما لا نهایی طلوع و غروب نماید متعدد نمیکرد و همچنین مشیت اولیه اگر بما لا نهایی در این عالم ظاهر گردد مدل علی الله بوده و هست و ظاهر در آنها مبدل نمیکرد اگر چه اعراش متبدل میشود چنانچه از اول لا اول له الی امروز سنت اعراش ظهور الله این بوده که در هر ظهوری باسی ظاهر شده و خداوند عز و جل مظهر آنها بوده

1443 و آنها قائمند بالله و کل قائمند بانها و دیر آنها جبهه آنها دیده نمیشود بلکه در کل جبهه وحدت ظاهر بوده و همت نظر کنی که هیچ رسولی آمده که خلق را بسوی غیر خداوند عز و جل

He, for in Them there hath been no manifest or hidden, no first or last.

خونده *باشد زیرا در انا غیر ظهورالله ظاهر
وباطن واول وآخر نبوده

1444 For example, one Manifestation with the name of Noah, one with the name of Abraham, one with the name of Moses, one with the name of Jesus, one with the name of Muhammad, and one with the name of Him Whom God shall make manifest, and My manifestation in the name of Him Whom God shall make manifest, and My manifestation in the name of Him Whom God shall make manifest, and My manifestation in the name of Him Whom God shall make manifest with the eye of truth, and see Him Whom God shall make manifest as He Who has been made manifest, that thou mayest not remain veiled in any Revelation. And see the Book of Him Who shall be made manifest as the Book of Him Who has been made manifest, that thou mayest not be veiled from His divine commandments and prohibitions in any Revelation.

مثلاً ظهوری باسم نوح و ظهوری باسم ابراهیم
و ظهوری باسم موسی و ظهوری باسم عیسی
و ظهوری باسم محمد و ظهوری باسم من یظهره
الله و ظهوری باسم من یظهره الله و ظهوری باسم
من یظهره الله و ظهوری باسم من یظهره الله
بعین حقیقت مشاهده نموده و من یظهره الله را
من ظهر دیده تانکه در هیچ ظهور محتجب ثمانی
و کتاب من یظهر را کتاب من ظهر دیده تانکه
در هیچ ظهور از او امر و نواهی الهی محاجب
نشوی

1445 For example, had the dwellers in the Dispensation of Jesus beheld the Apostle of God with the eye of Jesus, they would have recognized none other than Him, and would have seen the followers of the Apostle of God exactly as the followers of Jesus, and not one of the dwellers in that Revelation would have remained veiled in this Revelation. Likewise observe from before Jesus unto the beginning that hath no beginning, and similarly after Muhammad unto the end that hath no end.

مثلاً اگر سکان ظهور کور عیسی در رسول الله
بعین عیسی نظر نموده بودند غیر از او را نمی
شناختند و بعینه اتباع رسول الله را مثل اتباع
عیسی میدیده واحدی از سکان در انظهور در
این ظهور محتجب نمی ماند و همچنین قبل از عیسی
الی اول لا اول له بین و همچنین بعد از محمد الی
آخر لا آخر له بین

1446 In every Revelation, open thine eye of truth that thou mayest not be confounded by the differences of that Revelation, and behold all Revelations with the gaze of oneness, and see everything in its proper place that thou mayest perceive no contradiction in that Revelation. Then shalt thou see the Path of God in every Revelation broader than the heaven that hath no beginning unto the earth that hath no end.

و در هر ظهوری چشم حقیقت را باز کنی که
با اختلافات انظهور مختلف نشوی و بنظر وحدت
دیر کل ظهورات انظهور نظر کنی و هر شیء را
در مکان خود بین تاهیچ نوع تعارض در انظهور
نبینی و صراط الله را در هر ظهوری اوسع از سماء
لا اول له الی ارض لا اخر له بینی و

1447 God, exalted and glorified be He, hath designated the heaven of names as “Ghiyath” and the earth of names as “Dhikhar,” for He hath not revealed any name greater in number than “Ghiyath,” and after it “Dhikhar,” having reduced from the earth to heaven the numerical value of “Ya,” thereby making heaven dominant over earth. And in the essences of heaven and earth He hath established His love and affection, such that neither could exist without the other.

سماء اماء را خداوند عز وجل اسم غیاث قرار داده وارض اسماء را اسم ذخار زیرا از اسم غیاث اعلی عددتر نازل فرموده واز اسم ذخار بعد از ان وناقص فرموده از ارض سماء عدد یاء را وبان سماء را مستولی برارض نموده ودر کینونیات سماء وارض حب وود خود اقرار داده که هیچیک بلا نفس دیگر ساکن نمیگردند

1448 Likewise behold the spirit of all things in the station of names, and see the names as proofs of God, for naught is manifest in names except their Named One, and the Named One of all names hath ever been, and will ever be, One - not one in number but one in essence. Consider each name as a mirror placed before the Sun, reflecting its light. For example, in every

و همچنین روح هر شیئی را در رتبه اسماء بین
و اسماء را ادلاء الله بین زیرا که در اسماء ظاهر
نیست الا مسمی و مسمای کل اسماء واحد بوده
و هست لا واحد بالعدد بل واحد بالذات و مثل
هر اسمی را مراتی فرض کن که در مقابل

Revelation when the Tree of Truth is made manifest, each of its attributes becometh a creation, and that creation becometh a mirror reflecting that attribute, while the essence of all names hath ever been, and will ever be, in the Named One Himself, and naught is manifest in names except the Named One.

- 1449 Worship not the name apart from the Named One, lest thou enter the realm of polytheism, and worship not the name without the Named One, lest thou enter the realm of negation. Rather, worship God, for all these names are His names, and all indicate Him, and He is One, One, with no partner. When thou considerest the eternal glory and ancient sanctity in every Revelation, looking at the proofs of that Revelation wherein the capacity for names hath become manifest - is aught seen in them other than He Who is made manifest in that Revelation? There is no doubt that in the creation of the Gospel none is manifest save Jesus, for He was the source of all.

- 1450 And in the creation of the Furqan none save Muhammad, and in the creation of the Bayan none save the Point of the Bayan, and in the creation of Him Whom God shall make manifest none save Him Whom God shall make manifest, and thus unto an end that hath no end. And since in the Divine Throne none is manifest in the Revelation save God, therefore the object of all names hath ever been, and shall forever be, one in essence. Yet be not veiled from this subtle truth: that the object of each name, in its own station, is that name, though all exist through God and from God. For example, the name "the Compeller" - the object of compulsion is in this name, yet naught is seen therein save God, for its object in that station is but a mirror that reflecteth naught but God. Thus mayest thou observe all names, and see the object of each name in its own station, beholding all names with their objects as existing through God, from God, in God, and unto God.

- 1451 Yet thou canst not witness this truth except by beholding, in every Revelation, all the proofs of that Revelation beneath the Tree of Truth. For instance, in the Revelation of Him Whom God shall make manifest, one giveth water - his reality is a mirror wherein "He is the Water-Giver" is reflected. Another forbiddeth - his reality is a mirror reflecting "He is the Forbidder." Another bestoweth - his reality is a mirror wherein "He is the Bestower" is reflected. Apply this divine subtlety and heavenly mystery to all names and attributes.

شمس تعکس بهمرسانیده مثلاً در هر ظهوری که شجره حقیقت ظاهر میگردد هر وصف آن خلقی میگردد متدوت وان خلق مرآت می شود که مدل میگردد بران وجوه کل اسماء در نفس مسمی بوده وهست وظاهر در اسماء غیر از مسمی نبوده ونیست

- 1449 وعبادت مکن اسم را بامسمی که در حد شرک وارد شوی وعبادت مکن اسم را بلا مسمی که در حد کاف وارد شوی بل عبادت کن خدا را که کل این اسماء اسم او است وکل مدل براوست و او است وحده وحده لا شریک له در عز ازل و قدس قدم نظر کنی در هر ظهوری در ادلاء انظهور که لیاقت اسمیت در آنها ظاهر شده ایا در آنها غیر از ظاهر در ظهور دیده میشود یا نه

- 1450 شبهه نیست که در خلق انجیل غیر از عیسی ظاهر نیست زیرا که مبدء کل آن بوده ودر خلق فرقان غیر از محمد ودر خلق بیان غیر از نقطه بیان ودر خلق من یظهره الله غیر از من یظهره الله وهمچنین الی اخر لا اخر له و چونکه در عرش ظاهر در ظهور ظاهر نیست الا الله این است که مسمای کل اسماء واحد بالذات بوده وهست ولی از این دقیقه محتجب نشوی که مسمای هر اسم در رتبه خود آن اسم هست ولی کل بالله بوده ومن الله مثلاً اسم جبار مسمای جباریت در اسم جبار است ولی در جبار دیده نمیشود الا الله که مسمای آن در رتبه آن مرآت است که دلالت نمیکند الا برخداوند وهمچنین کل اسماء را مشاهده کنی ومسمای هر اسمی را در رتبه خود آن اسم بین وکل اسماء را با مسمیات آنها لله ومن الله وفی الله والی الله مشاهده کنی

- 1451 ولی نمیتوانی مشاهده این مطلب را نمود الا آنکه در هر ظهوری کل ادلاء انظهور را در ظل شجره حقیقت مشاهده نمائی مثلاً در ظهور من یظهره الله یکی از برای او اب میدهد مرآت کینویت او هوالساقی میگوید دیگر منع میکند مرآت کینویت آن هو المانع میگوید ویکی عطاء میکند مرآت کینویت او هو المعطی میگوید وهمچنین در کل اسماء وصفات جاری کن دقیقه الهیه ولطیفه ربانیه را

- 1452 Strive thou in every Revelation to be counted among the proofs manifested in that Revelation, that thou mayest be numbered among the proofs of both Command and Creation. For if thou remainest behind, or wert among the proofs of a former Revelation, thou wouldst become as nothing. Witness how in every Revelation many manifestations of divine action appeared, yet in the subsequent Revelation, having failed to take shelter beneath its shade, their deeds were no longer ascribed to God and they all became less than nothing.
- 1453 In every Revelation, first strive to gain insight through its proof, and set not the proof according to thy desire. Rather, be content with what God hath ordained. For if thou settest it according to thy desire, thy case will be like that of former peoples, and thou shalt remain veiled at the outset of the Revelation. Know that thy faith, which is a branch of entering the religion, is for God's good-pleasure. How then can the cause of thy entering the religion be thy desire rather than what the Ever-Living, Death-less God hath willed and ordained? Behold how subtle and delicate is this matter, that all desire to enter the religion for the pleasure of God, yet establish their own preferences as the means of entry into the Faith.
- 1454 In every Dispensation, this very tendency has been and continues to be the cause of stumbling for the followers of the previous Dispensation. For had the people of Moses witnessed the miracles of Moses with Jesus, none would have been veiled, and likewise had the people of Jesus witnessed the same with the Apostle of God, not a single Christian would have remained veiled. Observe this pattern in every Dispensation and consider what constitutes the essence of religion - has it been or is it aught else save the good-pleasure of God? Yet in each Dispensation they seek to be satisfied according to their own pleasure or that of others.
- 1455 Know thou that the proof from God in every Dispensation has been and is complete and perfect, and that divine proof must render all unable to produce its like, that the power of Him Who appears in that Dispensation might be established. Having understood this, be thou content in every Dispensation, be it one or infinite, and question not the how and wherefore. Whatsoever appears, see it as manifest from God, and observe all that appears with the eye of oneness, not of multiplicity. Judge each thing in its own sphere, that thou mayest perceive no contradiction, either in the Manifestation itself or in its inner meanings.
- 1456 Observe how in every Dispensation the followers create divisions, and the source of all division lies in the very revelations
- وسعی کن در هر ظهور از ادلاء ظاهره در
انظهور کردی که از ادلاء امر وخلق شوی که
اگر ماندی واکر ادلاء ظهور قبل بودی لا شی
ء میشوی مثل آنکه می بینی که در هر ظهوری
چه قدر مظاهر فعل ظاهر در انظهور شدند ودر
نزد ظهور اخر چونکه مستظل در ظل ان ظهور
نشدند منسب الی الله افعال انها نکشت وکل
لدون الله شدند
- ودر هر ظهور اولاً سعی کن که بحجت انظهور
مستبصر شوی وحتی را دلخواه خود قرار مده
بلکه بالچه خداوند خواسته قرار دهد راضی شو
که اگر دلخواه خود قرار دهی مثلث مثل امم
سابقه خواهد شد ودر بدء ظهور محتجب خواهی
ماند بدان که ایمان تو که فرع دخول در دین
است از برای رضای خداوند است چگونه سبب
دخول تو در دین دلخواه تو باشد نه آنچه خداوند
حی لا یموت خواسته ومقدر فرموده بین امر چه
قدر دقیق ولطیف است که کل از برای رضای
خدا میخواهند داخل در دین شوند ولی سبب
دخول در دین را دلخواه خودشان قرار میدهند
- ودر هر ظهور زل اقدام ظهور قبل از این سبب
بوده وهست زیرا که امت موسی اگر معجزه
موسى را در نزد عیسی دیده بودهد احدی
محتجب نمیشد وهمچنین امت عیسی اگر در
نزد رسول الله دیده بودند یک نفر از نصاری
محتجب نمیمانند وهمچنین در هر ظهوری مشاهده
کنی وبینی که جوهر ما یقوم به الدین کل چه
چیزاست ایا غیر رضاء الله بوده یاهست وبان در
هر ظهور مسترضی بشوند برضای خود یا خلق
- وبدانکه حجت من الله در هر ظهور بالغ وکامل
بوده وهست وحجتی که من قبل الله بوده باید که
کل از او عاجز شوند تااثبات قدرت در نفس
ظاهر در انظهور مستثبت گردد بعد از آنکه این
را یافتی در هر ظهور چه واحد چه ما لا نهاییه
مسترضی باش ولم ویم مکو وانچه ظاهر میشود
ظاهر من عند الله بین ودرانچه ظاهر میشود بنظر
وحدت مشاهده کن نه بنظر کثرت وهر شی
ء را در صقع خود حکم کن تاآنکه نه در نفس
انظهور ونه در بطون ان ظهور دو حرف متعارض
نبینی
- نظر کن در هر ظهوری که سکان انظهور
چقدر اختلاف میکنند ومبدء اختلاف کل

that proceed from Him Who is the Author of that Dispensation. Each one follows one manifestation while remaining veiled from others. Thus does division occur in every Dispensation, although God has never in any Dispensation enjoined aught save unity and love, and has commanded all to be united and loving. For when thou createst division in this Dispensation, its fruit returns unto God in another Dispensation in a manner more grievous before God than thine own deed. Better would it have been hadst thou remained utterly unlearned than to have become learned and created division, for the harm thereof affects the faithful in the next Revelation.

ظهوراتی است که از صاحب ان ظهور ظاهر شده هر یک بظهوری سیر میکند و از دیگر محتجب میماند این است که اختلاف در هر ظهوری واقع میشود و حال آنکه خداوند هیچ چیز را در هیچ ظهور مثل اختلاف نبی نفرموده و کل را بر اتحاد و انتخاب امر فرموده زیرا که تو در این ظهور که مختلف میشوی ثمره ان در ظهور دیگر الی الله راجع میشود که از نفس عملت اکبر تراست عندالله که اگر مطلق عالم نشده بودی که اختلاف کنی بهتر بود بالانکه عالم شدی و اختلاف ظاهر نمودی و ضرر در قیامت دیگر بادلاء انظهور منتهی شد

1457 Consider how many sects arose in the Dispensation of the Gospel, and how this very fact veiled them from believing in the Apostle of God, even though seventy Christian divines embraced His Faith in the time of His Revelation. Had all been united in their understanding of the Gospel, all would have believed even as those seventy believed. What caused this save the divisions that had arisen among them - not divisions for God's sake, but because each claimed the truth was with him alone. Each created his own kind of division, his brief life passed away, he became dust, and the fruits of his actions remained, returning unto God in the day of the Revelation of the Apostle of God. Consider now what benefit such difference hath yielded.

1457 نظر کنی در ظهور انجیل که چند فرق شده اند و در ظهور رسول الله بهمین سبب از ایمان باو محتجب ماند و حال آنکه در زمان ظهور انحضرت هفتاد نفر از علمای نصاری ایمان آوردند و اگر کل متحد بودند در ظهورات انجیلیه کل بمثل ان هفتاد نفر ایمان میآوردند سبب نشد مگر همان اختلافی که در میان خودشان بهم رسیده بود نه اینکه الله نموده بودند بلکه هر یک باظهار اینکه حق برید من است یک نوعی اختلاف نمود و دو روزه عمرش گذشت و رفت وطن شد و ثمره ان ماند والی الله در یوم ظهور رسول الله راجع شد حال بین که این اختلاف چه نفع باورسانیده

1458 Likewise consider the Qur'an and how much dissension arose concerning it. At the first appearance of the Point of the Bayan, one group from among these sects proclaimed their faith, while others remained veiled by reason of saying "We follow a different path." And so animal-like are they that they fail to understand that in every Revelation these differences return to the Revelation itself. As soon as the Revealer appears, all differences are presented before Him, and the relation of all to Him is equal - was and ever shall be. Whatsoever He ordaineth becometh realized in truth, and whatsoever He forbiddeth becometh manifestly untrue.

1458 و همچنین در فرقان نظر کن که چقدر مختلف شده بودند و اول ظهور نقطه بان یک طایفه از این طوایف اظهار ایمان نمودند و دیگران بسبب همین محتجب ماندند که ما در مذاق غیر از انها هستیم و این قدر حیوانند که نمیفهمند که در هر ظهوری این اختلافات راجع بنفس ظهور و همیقتدر که صاحب ظهور ظاهر شد کل اختلافات براو عرض میشود و نسبت کل باون سواء بوده و هست و آنچه که حکم فرماید محقق بر حقیقت میگردد و آنچه را که نهی فرماید محقق بدون حق میگردد

1459 The people of the most exalted paradise have followed their religion with certitude, and for this reason were outwardly guided in that Revelation, while the rest, since their path was other than knowledge and certitude, remained veiled and were deprived of that for which they were created. Had all followed this path, all would have attained the honor of guidance.

1459 و عالم ارض اعلی بر منبج یقین در دین خود بوده و بان سبب مهتدی بظاهر در انظهور شده و ما بقی چونکه مسلک ایشان غیر علم و یقین بوده بهمین محاجب مانده و از آنچه از برای ان خلق شده محروم و اگر کل بر این منبج میبودند کل بشرف هدایت مهتدی میشدند

1460 Now in every Revelation, if the learned ones would strive to prevent differences from arising - or if differences do arise, since

1460 حال در هر ظهور اگر عالمی هست خود را اقرار ده که اختلاف واقع نشود و اگر واقع شد از

they possess no inner comprehension to observe each thing in its proper place - they should, through divine wisdom and heavenly subtlety, resolve such differences, rejecting none but assigning to each a suitable station in existence, so that all may be educated in one way until the next Revelation. Perchance in that Revelation all shall be illumined by the light of guidance, for this hath been the most excellent of all deeds in every Revelation. This does not mean that the Cause of God differeth, or that truth exceedeth that single measure. For example, consider in the Revelation of the Qur'an: the divine decree was that Friday prayers were obligatory.

انجائی که احاطه قلبی ندارند که هر شیء را در جای خود مشاهده نمایند بحکمت الهیه و لطیفه ربانیه رافع ان اختلاف شده و هیچیک را رد ننموده و این را در صقعی از وجود و انرا در صقعی از وجود حکم نموده تا آنکه کل بر منهج واحد تربیت شده تا ظهور دیگر لعل در انظهور باین سبب کل بشرف هدایت مستنیر گردند که این افضل کل اعمال بوده در هر ظهور ولی نه این است که امرالله مختلف شود یا آنکه حق از ان واحد تجاوز نماید مثلاً نظر کن در ظهور فرقان حکم الهی بر فرض صلوه جمعه بود

1461 Now this was God's decree until the next Resurrection, and those who ruled otherwise remained veiled from the decree of that Revelation. The proof lieth with those who acted upon their knowledge of its obligation, and where prohibition existed, it was due to prudential concealment (taqiyyih), not that the decree differed. Rather, the circumstance differed, making the decree appear different, while Friday prayers remained valid in their proper place and prudential concealment in its place.

1461 حال حکم الله تا قیامت دیگر همین بوده و انهایی که غیر از این حکم نموده محتجب از حکم انظهور کشته و حجت بر آنها همانهایی که بعلم و جوب عامل بوده و انجائی که نهی از آنکه بوده در مقام تقیه بوده نه آنست که حکم مختلف شود بلکه مورد مختلف شده که حکم مختلف شده و صلوه جمعه در جای خود بوده و حکم تقیه در جای خود

1462 Behold how many deeds were revealed concerning the excellence of Friday eve and day. And Friday was not called Friday except that it is a mirror reflecting the station of the Most Great Synthesis (jam' al-jam'), which is the station of the Primal Point, wherein the First Living One was and is treasured. Yet all become cognizant of the Command of God through the verse indicating Him, while remaining unaware and unconscious of that for which Friday was created. Such is the limit of creation in every Revelation. And thou who art in the Bayan, be not proud of thy knowledge and deeds, for thy test shall come in the Day of Him Whom God shall make manifest. If on that Day thou attainest salvation through faith in Him, then soar on the wings of faith in Him rather than faith in thyself.

1462 بین که چقدر اعمال در فضل شب و روز جمعه نازل شده و جمعه را جمعه نکرشته مگر اینکه مراقی است که حکایت میکند از مقام جمع الجمع که مقام نقطه اولیه باشد که حی اول در انجا مخزون بوده و هست ولی کل بایه که مدل بر او است مستعظم امرالله میشوند ولی در مقامیکه یوم جمعه از برای او خلق شده مستبصر و مستشعر نمیشوند حال این است حد خلق در هر ظهور و تو که در بیانی مغرور مشو بعلم و عمل خودی که امتحانات در یوم من یظهره الله میشود اگر امروز نجات یافتی بایمان باو ببال بر ایمان بخود

1463 Otherwise, if thou art learned, thou shalt be as one of the learned among the Christians, and if unlearned, like unto one of their common folk. Indeed, as there is an interval between Manifestations, thy station becometh more remote. But shouldst thou gain insight, and be guided aright, thou wouldst draw nigh beyond measure. No blessing hath there been, nor shall there be, like unto this: that in each Revelation a servant should outwardly be guided by that Revelation, while inwardly beholding with the eye of unity all multiplicities, and in each subsequent Revelation being guided at the time of its appearance. Otherwise, he goeth where the Arab hath cast

1463 والا اگر عالمی مثل یکی از علمای نصاری خواهی بود و اگر غیر عالم مثل یکی دیگر از آنها بلکه چون در ظهور فاصله میکرد مقامت ابعدر میکرد اگر مستبصر باش و اگر مهتدی شدی که اقربتر میکردی بما لا یحصی و هیچ نعمتی مثل این نبوده و نیست که در هر ظهوری عبد بظاهر در انظهور مهتدی و در بطون ان بنظر وحدت در کل کثرات مستنظر و در هر ظهور اخر حین ظهور مهتدی والا میبود انجا که عرب نیزه انداخته اگر چه اتقای سکان انظهور باشد

his spear, even though he be among the most pious of that Revelation's followers.

- 1464 Save thyself through the reason and understanding which God hath created within thee, for this is glory and naught else. None can inform thee like unto God, and God is the best Guide and Guardian.
- 1465 (16. al-a'lam - Lawh-i-Hurufat) (الاعلم) 1465
- 1466 (mode of verses) 1466
- 1467 In the name of God, the Most Knowing, the Most Knowing بسم الله الاعلم الاعلم 1467
- 1468 By God, by God! Know thou that verily I am God, there is no God but Me. I have been, from a beginning that hath no beginning, an All-Knowing, All-Powerful One. Verily I am God, there is no God but Me. I shall be, unto an end that hath no end, an All-Knowing, All-Powerful One. Nay, O God! There is no God but Thee. Thou hast been, from a beginning that hath no beginning, an All-Knowing, All-Powerful One. Nay, O God! There is no God but Thee. Thou shalt be, unto an end that hath no end, an All-Knowing, All-Powerful One.
- 1469 Verily I am God, there is no God but Me. I have created the heavens and the earth and whatsoever is between them through My command "Be!" and it is. And I created the letters and made them the keys to all knowledge from Our presence, for We have power over all things. O all things! Reflect ye, from the mention of the Most High to the lowest atom, that ye all shall witness these things in the twenty-eight letters, even as ye have witnessed all letters within them. Thus shall ye witness all the spirits of the letters within their spirits, for We are cognizant of all things.
- 1470 Verily I am God, there is no God but Me. From a beginning that hath no beginning, I created the essence of an adorned and hidden knowledge, and I treasured it within the veils of the unseen from a beginning that hath no beginning until now, as a glory from Our presence, for We are the Glorifiers. And We saw no servants upon whom We could send down that knowledge, and We kept it concealed with Us until now as a protection from Our presence, for We are the Protectors of all things.
- 1471 But We have taught the Thrones of Truth and the First Living One in every Dispensation, and We commanded them to conceal it. But now, when We behold in this Resurrection all names drawing proof from Us, We have willed to bestow that knowledge upon them as a bounty from Our presence, for We
- 1464 نجات ده خود را بعقل وادراکی که خداوند در تو خلق فرموده که این است عز نه غیر این وما ینبئک احد مثل الله والله خیر هادی وویکل
- 1468 بالله الله العلم العلم اننی انا الله لا اله الا انا كنت من اول الذی لا اول له علاما مقتدرا اننی انا الله لا اله الا انا لا کونن الی اخر الذی لا اخر له علاما مقتدرا بل اللهم ان لا اله الا انت انک كنت من اول الذی لا اول له علاما مقتدرا بل اللهم ان لا اله الا انت انک لتکونن الی اخر الذی لا اخر له علاما مقتدرا
- 1469 اننی انا الله لا اله الا انا قد خلقت السموات والارض وما بینهما بامرئ کن فیکون و خلقت الحروف وجعلتها مفاتیح کل علم من لدنا انا کما علی کل شیء لقادرین ان یا کل شیء فلتفکرن من ذکر العلی الی ذره الادنی بانکم انتم کل ذلک فی حروف الثانیه من بعد العشرین لتشهدون بمثل ما قد شهدتم کل الحروف فیهم فلتشهدن کل ارواح الحروف فی ارواحهن انا کما بکل شیء عالمین
- 1470 اننی انا الله لا اله الا انا من اول الذی لا اول له قد خلقت حوهر علم مطرز مکنون ونزته فی حجب الغیب من اول الذی لا اول له الی حیثند عزرا من لدنا انا کما لمعزین وما شهدنا عبادا ننزل ذلک العلم علیهم واکتمناه عندنا الی حیثند حفظا من لدنا انا کما علی کل شیء لحافظین
- 1471 ولکما قد علمنا اعراش الحقیقه ثم الحی الاول فی کل ظهور وامرناهم ان یکتومون ولکما حیثند لما شهدنا فی تلک القیمه اسماء کل علینا مستدلون قد اردنا ان نمن علیهم بذلک العلم فضلا من لدنا انا کما فاضلین هذا علم انتم فی الحروف تستطیعون ان

are the Bountiful. This is a knowledge whereby ye may ascertain through the letters that all is in the First Living One and then the numbers of the Living One in the Primal Point, and ye shall derive all things as guides to the Unity.

تستيقنون بان كل في الحى الاول ثم اعداد الحى
في النقطه اروى وانتم كل شىء ادلاء الواحد
تستنبثون

1472 This is an explanation of what the ancients have said - all that was created and shall be created in the Furqan - and all this terminateth in the first line which We have sent down upon the Letters of Unity. Ye were not given this knowledge before this, nor were ye witnesses thereof, save what ye have interpreted through what ye have perceived without proof. Ye can derive and explain thereby to all who desire to learn from the Book of God. But God shall now teach you through what He revealeth unto the Point of the Bayan, as a glory from God unto those who shall believe in Him Whom God Shall Make Manifest on the Day of Resurrection.

1472 هذا بيان ما قال الاولون كل ما خلق ويخلق في
الفرقان وكل ذلك ينتهى الى سطر الاول الذى
قد نزلنا على حروف الواحد انتم قبل هذا ما اوتيتم
ذلك العلم وما كنتم عليه لشاهدين الا كل ما قد
فسرتم بما استدركنتم من غير حجه تستطيعون ان
تستدلون وتنبثون بها كل من اراد ان يستنبث من
كتاب الله ولكن الله حينئذ ليعلمنكم بما ينزل على
نقطه البيان عزا من عند الله على الذينهم يوم القيمه
بمن يظهره الله موءمنون

1473 Had God not willed that He Whom God Shall Make Manifest and then the Letters of the Living in the next Resurrection should bear witness to this, God would not have sent down this knowledge. But ye shall give thanks before God on the day of His manifestation. This is a knowledge with God, than which there is no greater glory without limit, and ye shall witness it. Therefore observe ye in the letters that they are all twenty-eight letters without repetition or attribute, and write this in a line, then from these letters derive ye their points, that you may learn. Write in another line the numerical values of the first line according to the number of the Unique One, that you may be assured. Then write in another line according to the number of the Beloved One, that you may be certain.

1473 ولو لا اراد الله ان يستشهدن على ذلك من
يظهره الله ثم حى الاول في القيمه الاخرى ما
نزل الله ذلك العلم ولكنكم انتم بين يدى الله
يوم ظهوره تشكرون هذا علم عند الله لا عز من
غير حد وتشهدون فلتنظرون في الحروف بان كلهن
ثمانيه وعشرين حرفا غير مكرر منعوت ولتكتبن
هذا في سطر ثم عن تلك الحروف نقاطهن
لتستنبثون ولتكتبن في سطر ثم اعداد سطر الاول
في عدد الوحيد لتستوفون ثم سطر الثانى في عدد
المحسوب لتوقنون

1474 Then inscribe the mathematical values of these letters in the form of similar patterns in nine lines, not exceeding the numerical value of "the One Who Calls for Help," for We have not revealed in Our names any number greater than that. This is a name specifically related to names through numerical geometry which you should preserve as a standard in that knowledge. When you write the similar Alifs, you shall witness thirty-two thousand therein. This is the key to the knowledge of letters for those who were given it before and those who shall be given it afterward. In the fourth line with similar Ba's, you shall witness the number of the Exalted One. In the fifth line with similar Jims, you shall witness the number of God.

1474 ثم لترقن هندسيات تلك الحروف على صور
المماثل في اسطر تسعه وانتم عن عديد المستغيث
لا تتجاوزون اذ ما نزلنا في اسمائنا اكثر عددا من
ذلك ذلك اسم يختص بالاسماء من هندسه
العددى انتم ذلك الميزان عند ذلك العلم
تحفظون ثم اذ اسطرتم القات المماثل انتم في
اثنى وثلاثين الفا تشهدون فيه مفتاح علم الحروف
للذين اوتوا من قبل ثم من بعد ليوتون ثم بات
المماثل في السطر الرابع انتم عدد الجزل تشهدون
ثم جيمات المماثل انتم في عدد الاله في السطر
الخامس تشهدون

1475 Make these lines the five lines of the First Temple, then you shall derive the Vav of that Ha. Write in the sixth line the similar Dals, and you shall witness the number of Mim and Ha. In the seventh line write the similar Ha's, then witness the number of Sin therein. In the eighth line inscribe the similar

1475 ولتجعلن تلك السطور خطوط الخمس من
هيكل الاول ثم انتم واو ذلك الهاء لتستنبثون
ثم ولتكتبن في سطر السادس دالات المماثل
وانتم في عدد الميم والحاء تشهدون ثم في سطر
السابع هاء ات المماثل تكتبون ثم عدد السين في

Vavs, then witness the number of “the Expander” therein. In the ninth line write the similar Za’s, then witness the number of “the Restrainer.” In the tenth line write the similar Ha’s, then witness the number of kings. In the eleventh line witness the similar Ta’s, then after writing observe the number of the name of Truth therein. Make the lines of Ha the exterior of the First Temple, and the lines of Vav its interior. This is the essence of all temples by which all are created.

ذلك تشهدون ثم في سطر الثامن واوات المماثل لتسطرون ثم عددي الباسط في ذلك تشهدون ثم في سطر التاسع زاءات المماثل تكتبون ثم عدد الوازع تشهدون ثم في سطر العاشر حاءات المماثل تكتبون ثم في عدد الملوك لتشهدون ثم في سطر الحادي والعشر طاءات المماثل تشهدون ثم عدد اسم الحق في ذلك بعد ما تكتبون لتنظرون ولتجعلن سطور الهاء ظاهر هيكل الاول ثم سطور الواو باطن ذلك الهيكل ذلك حوهر الهياكل كل به يخلقون

1476 This is one above the number of all that begins there and all that is worshipped there. Thus you shall witness the creation of all things in letters, then witness the pure letters in those ranks, then witness those ranks in the First Temple. It is remembered from God that there is no God but Me, and from the atoms that I am the first of the worshippers. Therefore it is impossible for God to create a temple like this, as all witness what God has testified to Himself. He created that Temple from the One without number - in all names you witness the name of “the Proud One.” Upon this God has revealed the disconnected letters before in the Qur’an.

1476 ذلك واحد بر عدد كل من هنالك تبدءون و كل الى هنالك لتعيدون فاذا انتم خلق كل شئ في الحروف لتشهدون ثم ساذج الحروف في تلك المراتب لتشهدون ثم تلك المراتب في هيكل الاول لتشهدون يذكر عن الله انه لا اله الا انا ثم عن الذر اني انا اول العابدين ولذا لا يمكن ان يوحد الله هيكل مثل ذلك اذ كل بما قد شهد الله على نفسه لتشهدون وقد خلق ذلك الهيكل من الواحد من غير العدد انتم في كل الاسماء اسم المتكبر تشهدون على هذا قد نزل الله حروف المقطعات من قبل في الفرقان

1477 When you calculate without their repetition, you witness the name of “the Proud One” with the Alif and Lam, as that was the temple of Muhammad before the Point of the Qur’an, if you would reflect upon it. God created the temples of the Living One through that Temple - you calculate the second temple in a single temple as equal to two First Temples, and in the third as equal to three First Temples, continuing thus until you reach the number of Unity.

1477 انتم اذا تحسبون دون مكرها انتم اسم المتكبر تشهدون مع الالف واللام اذ ذلك هيكل محمد من قبل نقطه الفرقان ان انتم فيه تتفكرون وقد خلق الله هياكل الحى بذلك الهيكل اتبع في هيكل واحد الثاني على عدلين هيكل الاول تحسبون وفي الثالث ثلاث عدل الاول تحسبون ثم الى عدد الواحدى لتحتمون

1478 We have placed the First Temple on Alif, the second on Ba, the third on Jim, the fourth on Dal, the fifth on Ha, the sixth on Vav, the seventh on Za, the eighth on Ha, the ninth on Ta, the tenth on Ya, then the eleventh upon the Alif and Ya, then the twelfth upon the Ya and Ya, then the thirteenth upon the Jim and Ya, then the fourteenth upon the Dal and Ya, then the fifteenth upon the Ha and Ya, then the sixteenth upon the Vav and Ya, then the seventeenth upon the Ra and Ya, then the eighteenth upon the Kha and Ya, then the nineteenth upon the Ta and Ya, that ye might discover what We have sent down. Thus do ye witness the form of all numbers in the final temple.

1478 ولقد طرحنا هيكل الاول على الالف ثم الثاني على الباء ثم الثالث على الجيم ثم الرابع على الدال ثم الخامس على الهاء ثم السادس على الواو ثم السابع على الزاء ثم الثامن على الحاء ثم التاسع على الطاء ثم العاشر على الياء ثم الحادي والعشر على الالف والياء ثم الثاني والعشر على الياء والياء ثم الثالث والعشر على الجيم والياء ثم الرابع والعشر على الدال والياء ثم الخامس والعشر على الهاء والياء ثم السادس والعشر على الواو والياء ثم السابع والعشر على الراء والياء ثم الثامن والعشر على الحاء والياء ثم التاسع والعشر على الطاء والياء ولعلكم انتم تستنبثون ما تكلمنا منزله فاذا صوره الجمع في هيكل الاخر تشهدون على

- | | | |
|------|---|--|
| | This is what We have mentioned concerning what was ordained
in the years of the Furqan in every number, and what was
deposited within a single letter from among the letters of the
first Vahid, that ye who are in the Bayan might watch until
God shall make manifest the Manifestation of His Self. Ye,
the people of the Bayan, shall reckon according to what God
willeth. And verily the temples of the Living One, despite their
numerous quantities, have taken shelter beneath the shade of
the first temple, for in them ye witness oneness in number,
while in the first ye witness oneness without number. This is
what We have intended for the entire Bayan in the first Vahid,
if ye would but perceive. | هذا ق ذكرنا فيما قضت سنين الفرقان في كل
عدد واودسين في حول حرف واحد من حروف
واحد الاول انتم في البيان لتراقبون الى ان يظهر
الله مظهر نفسه انتم خلق البيان على ما شاء الله
لتحسبون وان هياكل الحى مع كثرات اعدادهن
قد استظلت في ظل هيكل الاول اذ فهم انتم
واحد بالعدد تشهدون وفي الاول انتم واحد من
غير عدد للشهدون هذا ما قد اردنا كل البيان في
الواحد الاول ان انتم تبصرون |
| 1479 | We have taught you this knowledge that ye might become pro-
ficient in this science of letters, that ye might witness and then
perceive. And ye shall reckon the name of Him Who Crieth
Out for Help with the Alif and Lam by what ye add unto the
final temple from the number of splendor. Ye shall perceive
the beginning of the temples in the number of splendor. And
what decreaseth from the final temple from the name of the
eleventh from the number of splendor - that is what God hath
created thereby of the lines of the Vav and Ha. Say: All are
from God and all shall return unto Him. Say: All shall return
unto Him Whom God shall make manifest and all are created
by God's command from His presence. And ye shall guard
yourselves with the temples of the Vahid even as We have sent
down. | قد علمناكم ذلك العلم لعلمكم تستطيعون في علم
الحروف هذا للشهدون ثم لتبصرون ولتحسبن اسم
المستغيث بالالف واللام بما تزيدون على هيكل
الاخر من عدد البهاج انتم مبدا الهياكل في عدد
البهاج لتبصن وان ما ينقص عن هيكل الاخر
عن اسم الحادى والعشر من عدد البهاج ذلك
ما قد خلق الله به خطوط الواو والهاء قل كل
من عند الله وكل اليه ليرجعون قل كل يرجعون
الى من يظهروه الله وكل بامر الله من عنده يخلقون
ولتحرزن انفسكم بالهياكل الواحد مثل ما كما
مزيلين |
| 1480 | For this is an explanation of what ye have heard aforetime in
the Furqan concerning the Most Great Name, would that ye
might know and be assured. | فان هذا بيان مانتم قد سمعتم من قبل في الفرقان
في اسم الاعظم لو انتم تعلمون وتوقنون |
| 1481 | The first line in letters: A B J V H V Z H T Y K L M N S ‘
F S Q R Sh T Th Kh Dh D Z Gh Vahid 28 | السطر الاول فى الحروف اب ج و ه و ز ح ط
ي ك ل م ن س ع ف ص ق ر ش ت ث
خ ذ ض ظ غ وحيد ٢٨ |
| 1482 | The second line in corresponding points: ones 9 tens 18 hun-
dreds 27 thousands 4 Beloved 58 | السطر الثانى فى النقاط المماثل احاد ٩ عشرات
١٨ مات ٢٧ الوف ٤ محبوب ٥٨ |
| 1483 | The third line in corresponding throws: 1111 1110 1101 1100
1011 1010 1001 1000 1001 111 110 101 100 11 10 1 Manual 32 | السطر الثالث فى الالقائات المماثل ١١١١
١٠١١ ١٠١٠ ١١٠١ ١١١٠
١٠١ ١١٠ ١١١ ١٠٠١ ١٠٠٠ ١٠٠١
٣٢ بيدوى ١٠ ١١ ١٠٠ |
| 1484 | The fourth line in corresponding doubles: 2022 2020 2002 2000
222 202 200 22 20 2 Portion 40 | السطر الرابع فى الباءات المماثل ٢٠٢٠ ٢٠٢٢ ٢٠٢٠ ٢٠٠٠
٢٠ ٢٢ ٢٠٠ ٢٠٢ ٢٢٢ ٢٠٠٠ ٢٠٠٢
جزل ٤٠ |
| 1485 | The fifth line in similar Jims: 333 330 303 300 33 30 3 Allah
36 | السطر الخامس فى الجيمات المماثل ٣٣٠ ٣٣٣
٣٦ ٣٣ ٣٠ ٣٣ ٣٠٠ ٣٠٣ |

and beyond this ye cannot perceive, for in the number of Unity naught can be seen save the First Unity, if ye would but behold. Be not veiled from the numbers of the temples by the abstraction of the first temple, for all subsist through it. Observe ye the number of the name 'the King', then the name 'the Sower', then likewise shall ye derive knowledge.

في بحر الاسماء وانتم فوق ذلك لا تستطيعون ان تستجليون اذ في عدد الواحد لا يرى الا الواحد الاول ان انتم تبصرون ولا تحتجب عن اعداد الهياكل عن تجرد الهيكل الاول فان كل به قائمون فلتنظرون في عدد اسم الملك ثم اسم الزارع ثم مثل ذلك تستنبثون

1497 This, despite its multiplicity of number, is one in the kingdom of dominion, and likewise in what We have created shall ye perceive. But ye should observe that the temple of Ali, despite its four aspects, though it was created through Muhammad the Apostle of God, yet did it possess what God had sent down upon the first temple in the Furqan, then after the second temple in the third like unto the second, then unto Unity shall ye likewise judge. Though numbers were multiplied in the last of the Gates, yet doth he desire naught save what hath been ordained from the presence of the first temple. How could it be otherwise when they behold him, and he is the most humble of the humble before him?

1497 ان هذا مع كثره عدده احد في ملك الملك ثم مثل ذلك فيما قد خلقناه من لدنا تستبصرون ولكنكم لتراقبون ان هيكل على ٤ وبطونه ولو انه قد خلق بمحمد رسول الله ولكنه قد ملك ما قد نزل الله على هيكل الاول من الفرقان ثم من بعد هيكل الثاني في الثالث مثل الثاني ثم الى الواحد مثل ذلك لتحكمون ولو ان اخر الابواب قد تكثرت فيه الاعداد ولكنه لا يشائن الا بما قد قدر من عند هيكل الاول وكيف وان يرويه وانه هو عنده اخضع الاخضعين

1498 Therefore exalt ye this knowledge, then through it shall ye witness the fruits of all things in the First Unity. All have been created according to their creation, and in every temple the numbers of all those temples have been ordained that they may believe in and be assured of them on the Day of God's Manifestation. Compare ye such creation to mirrors before the sun, and compare ye the first temple to the Sun of the temples, all receiving illumination therefrom and being guided thereby, for the First Living Ones in the first creation are guided by proofs, and God hath created all things and all are dependent upon Him, that they may be guided to the truth that there is no God but Him, the Protector, the Self-Subsisting.

1498 فلتعززن ذلك العلم ثم به ثمرات كل شيء في الواحد الاول تشهدون وان كل قد خلقوا بما قد خلقوا وفي كل هيكل اعداد كل تلك الهياكل قد قدرت لعلمهم بها يوم ظهور الله يوءمنون ويوقنون فلتجعلن مثل ذلك الخلق كمثال مرايا عند الشمس ولتجعلن مثل هيكل الاول شمس الهياكل كل لما يستضيئ فيه من ضيائه ليستضيئون ويستدلون وان حي الاول في خلق الاول مستدلون وقد خلق الله كل شيء وكل عليه ليستدلون على انه لا اله الا هو المهيمن القيوم

1499 Therefore, exalt this knowledge above all things, for verily through it ye shall be exalted.

1499 فلتعززن ذلك العلم باعز من كل شيء فانكم انتم به لتعززون

1500 Verily, the first that We fashioned and created was the Temple of the Letter Ha, and We reckoned all the letters and their numbers within that Temple as a bounty from Our presence, We the Bountiful Ones. Then We desired to bestow favor upon the Temples of the Living Ones, whereupon We fashioned them and revealed their names, and lo, all stand through God.

1500 وان اول ما قد صورنا وجعلنا هيكل الهاء وحسبنا كل الحروف واعدادهن في ذلك الهيكل فضلا من لدنا فاضلين ثم قد اردنا ان نمن على هياكل الحى فاذا قد صورناهم ونزلنا اسمائهم فاذا كل بالله قائمون

1501 Recite ye each day eleven from the Temple, then complete it in the month, then begin anew in the following month, that perchance on the Day of Resurrection ye may believe and be assured in the manner of your circling around the Unity by Unity.

1501 فلتتلون في كل يوم احدى عشر من هيكل ثم في الشهر تختمون ثم في الشهر الاخر تبدءون لعلمكم انتم يوم القيمه بمثل ما تحولن حولك على الواحد بالواحد توءمنون وتوقنون

- 1502 God hath distinguished the Point of the Bayan through verses and through this knowledge, and verily these are the greatest proof from God unto all the worlds, would ye but reflect upon them both. All are powerless before the first, and none can comprehend the second save after We have revealed it in the Book. Verily, ye shall know thereafter what God hath taught you.
- 1503 When your children reach the age of eleven years, teach them this knowledge as a bounty from God unto them, that they may be thankful. And write ye the Temples of Unity and protect through it whatsoever ye love - all this being eleven units from the Names which ye shall write in nineteen Temples as ye desire and wish. And be ye assured that all began from the First Temple and unto it shall all return.
- 1504 (mode of prayers)
- 1505 In the name of God, the Most Knowing, the Most Knowing
- 1506 Glory be unto Thee, O my God! I and all things bear witness that Thou art God, that there is no God but Thee, the One, the Peerless. Thou hast existed from the beginning that hath no beginning, before all things, and Thou shalt exist unto the end that hath no end, after all things, in the exaltation of Thy unity and the sublimity of Thy sanctity. If I describe Thee by Thy names, verily Thou art sanctified above them. If I characterize Thee by Thy attributes, verily Thou art exalted above them. If I praise Thee through Thy manifestations, verily Thou art transcendent above them.
- 1507 Thou hast caused me and all things to witness, in the height of knowing Thee and the summit of loving Thee, that all names and attributes are signs of the sovereignty of Thy oneness and tokens of the dominion of Thy singleness.
- 1508 Glorified and exalted art Thou! If I say Thou art One, verily Thou art the Unifier of the unified, not from any one. If I say Thou art the All-Knowing, verily Thou art the Teacher of the learned, not from any knower. If I say Thou art the All-Powerful, verily Thou art the Ordainer of all power, not from any powerful one. If I say Thou art the Ancient, verily Thou art the Originator of all ancientness, not from any ancient one. If I say Thou art the Eternal, verily Thou art the Cause of all eternity, not from any eternal one.
- 1509 In the most glorious degrees of my unity, O my God, I sanctify Thee beyond the mention of sanctity, exalt Thee beyond the mention of exaltation, glorify Thee beyond the mention of glory, elevate Thee beyond the mention of elevation, and
- وقد اختص الله نقطه البيان بالايات ثم ذلك العلم وانها لا كبر حجه من عندالله على العالمين لو انتم فيهما تتفكرون كل عن الاول عاجزون وكل على الثانى لم يحيطوا علما الا بعد ما قد نزلناه فى الكتاب الا وانتم من بعد بما قد علمكم الله لتعلمون
- فاذا كملت سنين ذرياتكم على عدد الحادى والعشر فتعلموهن ذلك العلم فضلا من عندالله عليهم لعلمهم يشكرون ولتكتبن هياكل الواحد ولتحرزن به على ما انتم تحبون كل ذلك عدد احدى عشر واحدا من الاسماء انتم فى تسعه عشر هيكلا تكتبون وما تحبون لتريدون ولتوقنن بان كل قد بدئوا من هيكل الاول وكل اليه ليرجعون
- بسم الله الاعلم الاعلم
- سبحانك اللهم يا الهى لا شهدتك وكل شىء على انك انت الله لا اله الا انت وحدك لا شريك لك كنت من اول الذى لا اول له كائنا قبل كل شىء ولتكون الى اخر الذى لا اخر له كائنا بعد كل شىء فى امتناع توحيدك وارتفاع تقديسك لو اصفك باسمائك انك انت المقدس عنها وان انعتك بامثالك فانك انت المزه عنها وان اثبن عليك بظهوراتك فانك انت المتعالى عنها
- وقد اشهدتني وكل شىء فى علو معرفتك وسمو محبتك بان كل الاسماء والصفات ايات لسلطان وحدانيتك ودلالات للمكان فردانيتك
- سبحانك وتعاليت ان اقولن انك انت واحد فانك انت موحد الاوحد لا من واحد وان اقولن انك انت عالم فانك انت معلم الاعلام لا من عالم وان اقولن انك انت قادر فانك انت مقدر الاقدار من قادر وان اقولن انك انت قادم فانك انت مقدم الاقدام لا من قادم وان اقولن انك انت ازل فانك انت موءزل الازال لا من ازل
- فى ابهى درجات توحيدى يا الهى لا قدسنى عن ذكر القدوسيه ولا زهنى عن ذكر الزوهيه ولا سبحنى عن ذكر السبوحيه ولا علينى

affirm Thy oneness beyond the mention of divinity. Holy art Thou, holy art Thou, holy art Thou, holy art Thou!

عن ذكر العلويه ولاوحدنك عن ذكر الالويه
قدسانك قدسانك قدسانك قدسانك

- 1510 In the highest degrees of my unity, I describe Thee by all Thy names and call upon Thee by all Thy attributes, being certain that these are like mirrors before the Sun of Thy countenance and like crystals before the manifestation of Thy Face. Thus do I declare: Thou art God, the One, the Single, the Unique, the Self-Subsisting, the Ever-Living, the Self-Sustaining, the Eternal, the Independent. Thou begetteth not, nor art Thou begotten, and there is none like unto Thee, nor equal, nor similar, nor companion, nor likeness. Unto Thee belong all the most beautiful names, from the name of Thy sovereignty to the name of Thy creation.

1510 وفي اعلى درجات توحيدى لاصفنى بكل اسمائك ولادعونك لكل امثالك موقنا بان مثل كل كمثل المرايا عند شمس طلعتك ومثال البلورات عند تجلى وجهتك فلاقولن انت الله الواحد الاحد الفرد الصمد الحى القيوم الدائم المعتمد لم يلد ولم يولد ولم يكن لك من كفو ولاعدل ولاشبه ولا قرين ولا مثال لك الاسماء الحسنى كلها من اسم سلطانك الى اسم زرعانك

- 1511 Thou art the Manifest in all mirrors - there is no God but Thee. Thou art the Hidden in all mirrors - there is no God but Thee. Thou art the First in all mirrors - there is no God but Thee. Thou art the Last in all mirrors - there is no God but Thee. Glory be unto Thee, glory be unto Thee beyond the mention of outwardness and inwardness! Sanctified art Thou, sanctified art Thou beyond the mention of firstness and lastness! Exalted art Thou, exalted art Thou beyond the mention of names and attributes! Elevated art Thou, elevated art Thou beyond the mention of limitation and eternity!

1511 انت الظاهر فى كل المرايا لا اله الا انت وانت الباطن فى كل المرايا لا اله الا انت وانت الاول فى كل المرايا لا اله الا انت وانت الاخر فى كل المرايا لا اله الا انت سبحانك سبحانك عن ذكر الظاهرية والباطنية وقدسانك قدسانك عن ذكر الاوليه والاخرية ونزهانك نزهانك عن ذكر الاسمية والصفية عليانك عليانك عن ذكر الهندسية والابدية

- 1512 How exalted is Thy might, O my God, and how glorious is Thy majesty, O my Beloved! Thou hast ever existed in the glory of eternity, transcendent above all names and likenesses, and sanctified beyond all similitudes and forms. Thou shalt ever be described by all the most beautiful names, characterized by all the most sublime attributes, renowned through all Thy supreme manifestations, and known through all Thy ultimate signs. At the time when Thou wert sanctified beyond all names, all names called upon Thee, and all circled around Thy Will. At the time when Thou wert exalted above all likenesses, all likenesses sought shelter in the shadow of Thy likeness.

1512 فاعلى بالهى عزتك ويا ابهى يا محبوبى جلالتك لم تزل كنت فى عز الازل متعاليا عن الاسماء والامثال ومتقدسا عن الاشباه والاشكال ولا تزال لتكونن موصوفا بكل اسماء الحسنى ومنعوتا بكل امثال العليا ومشهورا بكل تجلياتك العظمى ومعروفا بكل اياتك القصوى فى حين الذى كنت متقدسا عن كل الاسماء كل الاسماء ستمك وكلهن طائفه حول مشيتك وفى حين الذى كنت متعاليا عن كل الامثال كل الامثال مستظله فى ظل مثلك

- 1513 Even as Thou hast favored me, O my God, with Thy hidden knowledge, Thou hast favored me with this degree in the knowledge of unity, glory be unto it! Verily, Thou art the All-Knowing, that I may know Thee in the most glorious degrees of knowledge through Thy sanctification and Thy transcendence above all names and attributes, and in the highest degrees of knowing Thee, I describe Thee by all Thy most beautiful, inaccessible Names and Thy most exalted, sublime similitudes.

1513 كما قد مننت على يالهى بعلبك المخزون فقد مننت على بذلك الدرجه فى علم التوحيد عزاله انك انت العليم بان اعرفنك فى ابهى درجات المعرفه بتقديسك وتنزيهك عن كل الاسماء والصفات وفى اعلى درجات معرفتك لاصفنى بكل اسمائك الحسنى الممتعه وامثالك العليا المرتفعه

- 1514 Glorified art Thou, glorified art Thou! Thou hast created all things from nothing and subjected all of that within the twenty-eight letters. Then Thou hast subjected those letters through

1514 فسبحانك سبحانك قد خلقت كل شىء لا من شىء وسخرت كل ذلك فى حروف الثمانيه والعشرين ثم قد سخرت تلك الحروف

similar letters of their kind in nine ranks. Then Thou added to them geometric points, then the letters themselves, and made their ranks eleven degrees, and made all these ranks the temple of the First Creation and the Primal Remembrance from Thy presence. Thus hast Thou made this a complete whole without anything being diminished from it, nor anything reduced from its full measure.

بحروف المماثل من جنسها في مراتب تسعه ثم زدت عليها نقاط الهندسيات ثم نفس الحروف وجعلت مراتبها احدى عشر رتبه وجعلت كل تلك المراتب هيكل خلق الاول وذكر الازل من عندك فاذا قد جعلت هذا كل كلى من دون ان ينقص عن هذا من شىء او ينقص عن كل قدر شىء

1515 Glorified art Thou, glorified art Thou! How wondrous is Thy subtle handiwork and how subtle is Thy resplendent Command! Praise be unto Thee for having favored me with this knowledge, whereby through this knowledge Thou hast shown me conclusive proof and decisive evidence that Thou hast brought forth all things from a single point. Were I to make this my proof for all that Thou hast created and wilt create, by Thy might, I would surely prove it for all things and prevail thereby over all things, for this is from Thy knowledge which was treasured and hidden with Thee, unrevealed from the beginning that hath no beginning until now. Thou hast favored me with it and desired that the fruit thereof should return to Him Whom Thou shalt make manifest on the Day of Resurrection through Thy power.

فسبحانك سبحانك ما اعجب صنعك اللطيف وما الطف امرك اللطيف فلك الحمد على ما قد مننت به على ذلك العلم حيث قد راءيتنى بذلك العلم على استدلال متقن واستحجاج محكم على انك قد اخرجت كل شىء من نقطه واحده ولو جعلت هذا حجتى على كل ما قد خلقت وتخلق فوعزتك لاستدلتن به على كل شىء ولاغلبن به على كل شىء اذ هذا من علمك الذى كان عندك مخزوناً مكنوناً ما نزلت من اول الذى لا اول له الى حينئذ وقد مننت به على وارتد بان يرجعن ثمره ذلك الى من تظهرنه يوم القيمه بقدرتك

1515

1516 Then Thou didst bring down the degrees of numbers until Thou didst end with the number one, and didst create thereby the temples of the Living, for above that no creation is possible, as Thou hast not revealed in the names any number greater than Thy Name "the One Who is Invoked for Help." On this basis the reckoning ended at nineteen temples, whereby Thou didst make from it the number of the first Unity, and made the first Unity a unity without number. For in the first temple numbers are cast upon the first, then in the second upon the second, then in the third upon the third, then in the fourth upon the fourth, then in the fifth upon the fifth - and on this basis hast Thou apportioned the inheritances and decreed for whomsoever Thou didst wish among the people of the appointed times.

ثم قد نزلت درجات الاعداد الى ان انتهت في عدد الواحد وخلقت به هياكل الحى اذ فوق ذلك لا يمكن ان يخلق اذ ما نزلت في الاسماء اكثر عددا من اسمك المستغاث على هذا انتهى الحساب الى تسعه عشر هيكله حيث قد جعلت منه عدد الواحد الاول وجعلت واحد الاول واحدا بلا عدد اذ في هيكل الاول يطرح الاعداد على الواحد ثم في الثانى على الثانى ثم في الثالث على الثالث ثم في الرابع على الرابع ثم في الخامس على الخامس وعلى هذا قد قسمت الموارد وحكمت على من شئت من اولى المواقيت

1516

1517 Glorified art Thou, glorified art Thou!

فسبحانك سبحانك

1517

1518 Then in the sixth by the sixth, then in the seventh by the seventh, then in the eighth by the eighth, then in the ninth by the ninth, then in the tenth by the tenth, then in the eleventh by the eleventh, then in the twelfth by the twelfth, then in the thirteenth by the thirteenth, then in the fourteenth by the fourteenth, then in the fifteenth by the fifteenth, then in the sixteenth by the sixteenth, then in the seventeenth by the seventeenth, then in the eighteenth by the eighteenth, then in the nineteenth by the nineteenth, and thus have I made the entire

ثم في السادس بالسادس ثم في السابع بالسابع ثم في الثامن بالثامن ثم في التاسع بالتاسع ثم في العاشر بالعاشر ثم في الحادى عشر بالحادى عشر ثم في الثانى عشر بالثانى عشر ثم في الثالث عشر بالثالث عشر ثم في الرابع عشر بالرابع عشر ثم في الخامس عشر بالخامس عشر ثم في السادس عشر بالسادس عشر ثم في السابع عشر بالسابع عشر ثم في الثامن عشر بالثامن عشر ثم في التاسع عشر بالتاسع عشر وعلى هذا قد جعلت كل البيان

1518

Bayan to be of the number of the Unity, and I have ordained whatsoever was revealed in the Bayan according to the number of Unity, and I desired that all should be fashioned after the example of that Unity, as though I behold with Mine own eyes on the Day of Him Whom God shall make manifest, and before that, all who are raised up in the Bayan with sovereignty and power choose for themselves the number of the Living Ones as an example of those Living Ones and delegate the affairs of the kingdoms unto them, not exceeding their numbers.

عدد الواحد وحكمت ما نزلت في البيان على عدد الواحد وارادت ان ان تجعل كلا على مثال ذلك الواحد كاني ارى بعيناي في يوم من يظهره الله وقبل ذلك كل من يبعث في البيان بالملكه والاقتدار يختارن لنفسه عدد الحى مثلا لذلك الحى ويفوضون امر الممالك اليهم ولا يتجاوزون اعدادهم

- 1519 Therefore guide them unto the Manifestation of Thine Own Self after they have been created for Him, and exalt, O my God, that Knowledge through Thy might, and abase, O my God, through Thy command, whoso exalteth not that Knowledge, and teach, O my God, this unto all whom Thou hast chosen from among Thy creation, and manifest, O my God, from His presence the fruit of that which Thou hast graciously bestowed of knowledge, for how many are the servants whom Thou hast given knowledge but not deeds, and they profit not from their knowledge, and how many are the servants whom Thou hast given deeds but not knowledge, and they glory not in their deeds.

1519 فلتهدين عن مظهر نفسك بعد ما هم قد خلقوا له ولتعززن اللهم ذلك العلم بعزتك وتذلن اللهم من لا يعزرن ذلك العلم بامرک وتعلمن اللهم هذا كل من قد اصطفيته من خلقك وتظهرن اللهم من عنده الثمره على ما قد اكرمته من العلم اذ كم من عباد قد اتبتهم العلم وما اتبتهم العمل وهم لا ينتفعون بعلومهم وكم من عباد قد اتبتهم العمل وما اتبتهم العلم وهم لا يتعززون بعملهم

- 1520 Therefore unite, O my God, between knowledge and deeds in all that Thou hast created, for Thou hast never ceased, O my God, to be independent of all things and self-sufficient above all things, and all are Thy poor ones and Thy servants.

1520 فلتجتمعن اللهم بين العلم والعمل لكل ما قد خلقت اذ لم تزل يا الهى لكنت غنيا عن كل شىء ومستغنيا عن كل شىء وكل فقرائك وارقائك

- 1521 If Thou shouldst cause all to enter Thy paradise, who could prevent Thee, O my God? For verily Thou art possessed of great bounty. And if Thou shouldst cause all to enter into Thy fire, who could prevent Thee from that? For verily Thou art possessed of supreme justice. Deal not with us, O my God, except through Thy grace, nor with any in the Bayan, Thy loved ones, except through Thy grace, nor with any who love Him Whom God shall make manifest except through Thy grace, for before Thy justice nothing can stand, while through Thy grace all things are made right.

1521 ان تدخلن كل في رضوانك فمن يمنعك يا الهى وانك كنت ذا فضل عظيم وان تدخلن كل في نارک فمن يمنعك عن ذلك وانك كنت ذا عدل عظيم في تعاملن اللهم الا بفضلک ولا لاحد بمن في البيان اوليائك الا بفضلک ولا باحد يحين من يظهره الله الا بفضلک فان عند عدلك لا يقوم من شىء وعند فضلک يصلح كل شىء

- 1522 Therefore I beseech Thee, O my God, by the knowledge which Thou hast treasured in the veils of Thy mystery and concealed in the pavilions of Thy custody, then by Thy power through which Thou hast extended over all things, and prevailed over all things, and dominated all things, and demonstrated power over all things, and accomplished whatsoever Thou hast willed, that Thou send Thy blessings upon the Temple of Unity through all Thy Godhead and Thy Lordship and Thy Glory and Thy Might and Thy Loftiness and Thy Sovereignty and Thy Knowledge and Thy Power and Thy Splendor and Thy Grandeur

1522 فلاسلنک اللهم بالعلوم التى قد اخزنتها في حجب غيبک واکتمتها في سرادق احاطتک ثم بقدرتک التى استطلت بها على كل شىء واستطعت بها على كل شىء واستوليت بها على كل شىء واستقدرت بها على كل شىء واستفعلت بها ما شئت ان تصلين على هيكل الواحد بكل الوهيتک وربوبيتک وجلالتک وعزتک ورفعتک وسلطنتک وعلک وقدرتک وبهائک وعظمتک وغنائک ورضاء وحدانيتک ثم بما قد احاط به علک من كل خير اذ

and Thy Riches and the good-pleasure of Thy Oneness, then by whatsoever Thy knowledge hath encompassed of all good, for Thou hast never ceased to be possessed of beautiful names most great and sublime examples most glorious, then upon the Second Temple and upon the Most Glorious Temple after Him, through whatsoever Thy knowledge hath encompassed of all good, for Thou hast never ceased to be possessed of manifest words, firm Verses, conclusive proofs, decisive evidences, firm demonstrations, exalted manifestations, sublime mysteries, pure essences, ethereal realities, essential natures, abstract beings of camphor-like purity, sublime stations, and perfect geometries.

1523 Therefore, O my God, fill with the First Unity Thy kingdom of heaven and earth and whatsoever is between them, through the sovereignty of Thy Oneness, the dominion of Thy Singleness, the splendor of Thy Glory, the majesty of Thy Grandeur, the beauty of Thy Comeliness, the greatness of Thy Magnitude, the light of Thy Luminosity, the justice of Thy Equity, the grace of Thy Bounty, the might of Thy Power, the depth of Thy Profundity, the perfection of Thy Excellence, the completeness of Thy Consummation, the mercy of Thy Compassion, the knowledge of Thy Omniscience, the power of Thy Omnipotence, the joy of Thy Gladness, the pleasure of Thy Good-pleasure, the tranquility of Thy Serenity, the loftiness of Thy Transcendence, the ardor of Thy Love, the nobility of Thy Honor, the divinity of Thy Godhead, the lordship of Thy Dominion, the unity of Thy Oneness, the singularity of Thy Uniqueness, the life of Thy Vitality, the permanence of Thy Subsistence, the beauty of Thy Comeliness, the eternity of Thy Pre-existence, the nearness of Thy Proximity, the individuality of Thy Singularity, the everlastingness of Thy Eternity, the independence of Thy Self-Subsistence, the praise of Thy Laudation, the holiness of Thy Sanctity, the exaltation of Thy Sublimity, the elevation of Thy Loftiness, the generosity of Thy Munificence, the nobility of Thy Grace, the bounty of Thy Bestowal, the inwardness of Thy Concealment, the outwardness of Thy Manifestation, the might of Thy Dominion, the uniqueness of Thy Singularity, the gentleness of Thy Tenderness, the severity of Thy Sternness, the lordship of Thy Sovereignty, the victory of Thy Triumph, the generosity of Thy Munificence, the nobility of Thy Excellence, the intimacy of Thy Companionship, the exaltation of Thy Transcendence, and whatsoever Thou art in Thy most excellent and sublime Names and Thy most exalted and glorious Examples. For verily, O my God, Thou hast ever been engaged in a new creation, a fresh making, a recent origination, and a subtle invention.

لم تزل كنت ذا اسماء حسنى عظيمه وامثال
عليها جليله ثم على هيكل الثانى وعلى هيكل
الابى من بعده بما قد احطت به علمك من
كل خير اذ لم تزل كنت ذا كلمات بينات
وذا ايات محكمات وذا حجج بالغات وذا براهين
قاطعات وذا دلائل محكمات وذا ظهورات
متعاليات وذا بطونات متفانرات وذا كينونيات
ساذجيات وذا ذاتيات كافوريات وذا نفسانيات
جوهريات وذا انيات جرديات كافوريات وذا
علامات متساذجات وذا مقامات متساذجات
وذا هندسيات متقنات

1523 فل تملئن اللهم بالواحد الاول وذا ملكوت
سمائك وارضك وما بينهما من سلطان
وحدانيتك وملكك فردانيتك وبهياتك
وجلان جلاليتك وجمالان جماليتك وعظمان
عظامتك ونوران نواريتك وعدلان عداليتك
وفضلان فضاليتك وكبران كبريتك وگران
غرازيتك وكملان كماليتك وتمان تماميتك
ورحمان رحاميتك وعلمان علاميتك وقدران
قداريتك ورحمان رحاميتك وعلمان علاميتك
وقدران قداريتك وبهياتك بهاجيتك ورضيان
رضائيتك وسكان سكانياتك وفرعان فراغيتك
وحيات حيايتك وشرافان شرافيتك والهان
الهيته وربان ربانيتك واحدان احاديثك
ووحدان وحدانيتك وحيان حيانيتك وقومان
قواميتك وجمالان جماليتك وقد مان قداميتك
وقربان قربايتك وفردان فردانيتك وازلان
ازاليتك وصمدان صمدانيتك وحمدان حمدانيتك
وقدسان قداسيتك وعليان علائيتك ورفعان
رفاعيتك وجودان جواديتك وكرمان كراميتك
ووهبان وهابيتك وبطنان بطانيتك وظهران
ظهارياتك وقهران قهاريتك ووتران وتاريتك
ولطفان لطافيتك وشدان شداديتك وربان
ربانيتك ونصران نصاريتك وسخران سخراتك
وتبلان نباليتك وخلان خلانيتك وعليان
علائيتك وما انت عليه من اسمائك الحسنى
العليه الممتعه وامثالك العليا البهيه المرتفعه

- [illegible]

Thee, the All-Hallowed, the Most Holy. And unto the end that hath no end, I testify that there is none other God but Thee, the two All-Powerful, the All-Glorious.

- 1528 Glorified, glorified art Thou! From the beginning that hath no beginning, I was nothing until Thou didst create me by Thy power, and I shall be nothing save that Thou createst me by Thy power. Therefore unto Thee be praise forever and eternally, and unto Thee be glory from everlasting to everlasting.
- 1529 O God! In every Manifestation, raise up the Tree of Thy affirmation in unitary temples, and in every Manifestation, abase the temples of negation before those unitary numbers. Had I not desired to mention Thy affirmation, no thought of negation would have occurred to my heart - how then could I mention it?
- 1530 O God! In all Thy Manifestations, establish the Tree of Thy affirmation in the utmost glory and inaccessibility, sanctity and loftiness, grandeur and majesty, dominion and independence, sovereignty and magnificence. And in every Manifestation, O God, uproot the tree of negation - its roots and branches, its boughs and leaves and fruits - through Thy all-encompassing knowledge. Verily, Thou art powerful over whatsoever Thou wilt, able to accomplish whatsoever Thou desirest, and sovereign over whatsoever Thou lovest.
- 1531 Glorified, glorified art Thou beyond mention of the Divine Essence! Glorified, glorified art Thou beyond all description of Unity! Glorified, glorified art Thou above all that hath been or shall be created! Verily, Thou art the Most Knowing of the knowing ones.
- 1532 (mode of sermons)
- 1533 In the Name of God, the Most Knowing, the Most Knowing
- 1534 Praise be to God Who hath risen in His loftiness above all created things, Who hath elevated Himself in His exaltation above all atoms, Who hath made Himself inaccessible in His inaccessibility above all beings, Who hath shown His power in His omnipotence above all things, Who hath exercised His dominion over all who dwell in the kingdoms of earth and heaven, Who hath manifested His glory in His glorification above all who dwell in the kingdoms of beginnings and endings, Who hath shown His greatness in His magnificence above all who dwell in the realms of the first and the last, Who hath revealed His grandeur in His sublimity above all who dwell in the kingdoms of purposes and endings, Who hath established His sovereignty in His dominion above all who dwell in the kingdoms of the highest and lowest, Who hath manifested His
- 1528 فسبحانك سبحانك من اول الذى لا اول له
عن ذكر تسبيح اياك ماكنت شيئا قد خلقتني
بقدرتك ولا اكون شيئا الا وان تخلقني بقدرتك
فلک الحمد دائما ابدا و لك المجد ازلا سرمدا
- 1529 فلترفعن اللهم في كل ظهور شجرة اثباتك في
الهياكل الوجدانية ولتخذلن اللهم في كل ظهور
هياكل النفي في تلقاء تلك الاعداد الواحديه از
لولا اردت ذكرا اثباتك لم يخطر بقلبي ذكرا لنفي
وكيف وان اذكره
- 1530 فلتثبتن اللهم في كل ظهوراتك شجرة اثباتك
على منتهى العز والامتناع والقدس والارتفاع
والعظمه والكبرياء و الهيمنه والاستقلال
والسلطنه والاستجلال ولتعد من اللهم في كل
ظهور شجرة النفي من اصلها وفرعها واغصانها
واوراقها وثمارها بما قد احطت به علما من كل
قدره انك كنت على ما تشاء مقتدرا وعلى ما
تريد مستطيعا وعلى ما تحب ممتنعا
- 1531 فسبحانك سبحانك عن ذكر الهويه وسبحانك
سبحانك عن التنزيه بالاخديه وسبحانك
سبحانك عن كل ما خلق ويخلق انك انت
اعلم الاعلمين
- 1532 بسم الله الاعلم الاعلم
- 1534 الحمد لله الذى قد استعلى بعلمه فوق كل الممكنات
واسترفع بارتفاعه فوق كل الذرات واستمتع
بامتناعه فوق كل الكائنات واستقدر باقتداره
فوق كل الموجودات واستسلط باستلاطه
فوق كل من في ملكوت الارض والسموات
و استعزز بعزازه فوق كل من في ملكوت
البدايات والنهايات واستكبر باكتباره فوق من
في ملكوت الاوليات والاخريات واستعظم
باعظامه فوق من في ملكوت الغايات والنهايات
واستملك بامتلاكه فوق من في ملكوت
العلويات والسفليات واستجلل باجتلاله فوق من
في ملكوت الساذجيات والكافوريات واستقهر

majesty in His exaltation above all who dwell in the kingdoms of the simple and the ethereal, Who hath demonstrated His might in His power above all who dwell in the kingdoms of names and attributes.

باقتهاره فوق كل من في ملكوت الاسماء والصفات

1535 I testify at this moment, at the decline of the Day of Independence in the Month of Beauty, that there is none other God but Him, the Single, the Glorious. He hath sanctified Himself in His eternal holiness above the praise of all His creation and hath exalted Himself in the sublimity of His oneness above the description of all His servants. Every soul hath known Him as the One besides Whom there is none other God - the One, the Single, the Self-Subsisting, the Peerless, the Unique, the Ever-Living, the Self-Subsisting, the Sovereign, the Supreme, the Most Holy, the Eternal, the Everlasting, the Most High, the Exalted, the Inaccessible, the Most High, the All-Powerful, the All-Possessing, the All-Glorious, the Almighty.

1535 فاستشهد حينئذ حين الزوال من يوم الاستقلال من شهر الجمال على انه لا اله الا هو المتفرد المتجال قد تقدس بقدس ازليته عن ثناء كل خلقه وتنزه بتنزيه احديته عن نعت كل عبادته قد عرف كل نفسه على انه لا اله الا هو كان الها واحدا احدا صمدا فردا وترا حيا قيوما سلطانا مهيمننا قدوسا دائما ابدا معتمدا متعاليا ممتنعا مرتفعنا متسلطا ممتلكا محتلا مقتدرا ولتعرفن نفسه بمثل ما قد عرفت على انه لا اله الا هو كان الها واحدا احدا صمدا فردا حيا قيوما سلطانا قدوسا دائما ابدا معتمدا متعاليا ممتنعا مرتفعنا متسلطا ممتلكا مجلا مقتدرا

1536 He hath ever existed in the glory of eternity, sanctified from all mention and cause, and will ever continue to exist in the holiness of majesty, exalted above all attributes and grandeur. He hath brought creation into being from nothing, caused existence to exist from naught, made things from no-thing, created innovation without basis, and originated origination without means - all as a token of His wisdom's handiwork and as proof of His Lordship's craft.

1536 لم يزل كان في عز الازل مقدسا عن كل ذكر وعلى ولا تزال لتكون في قدس الجلال منزلها عن كل نعت وجل قد كون الكون لا من شيء وحدت الحدث ر عن شيء وشيء الشيء لا من شيء وخرج الخرج لاعلى شيء وبدع البدع لا بشيء ايقانا بضع حكيمته واثباتا بضع ربوبيته

1537 From the beginning that hath no beginning, He hath ever been sanctified above all names and attributes, and unto the end that hath no end, God shall ever be hallowed above all likenesses and indications.

1537 فن اول الذي لا اول له لم يزل انه كان مقدسا عن كل الاسماء والصفات والى اخر الذي لا اخر له ليكون الله مقدسا عن كل امثل والدلالات

1538 I praise Him now for all that He hath created and will create - praise that filleth the kingdom of His heaven and His earth and whatsoever lieth between them from the kingdom of His command and His creation - for the exaltation of His sovereign unity, the inaccessibility of His oneness, the independence of His uniqueness, the majesty of His glory, and the sublimity of His eternity, until every atom proclaimeth the loftiness of His sanctification and glorification, the exaltation of His praise and His uniqueness, and everything reacheth the ultimate portion of its existence from the bounty of its Creator, and every thing attaineth to the utmost grace of its Originator.

1538 فاستحمده حينئذ على كل ما خلق ويخلق حمدا يملاء ملكوت سمائه وارضه وما بينهما من ملكوت امره وخلق على ارتفاع سلطان وحدانيته وامتناع ملكان احاديته واستقلال علمان فراديته واستجلال قدران حماديه واستعلاء بهيان اباديته حتى يستنطق كل الذرات على علو تقدسه وتنزيهه وسمو تجيده وتفريده وتبلغ كل شيء الى منتهى حظ وجوده من جود موجد ويوصل كل شيء الى منتهى فضل مبدعه

1539 He hath chosen from the essence of all possible things a Throne for the manifestation of His Being and a Seat for the dawning of His Self, and He hath revealed Himself thereon through His Self, and hath sent down upon it the signs that He is the One Who will make you know God, your Lord, unto the end that hath no end, through every Name that God shall manifest.

1539 فقد اصطفى من بحبوحة المكات عرشا لظهور ذاته وكرسيا لطلوع نفسه وتجلي له به بنفسه وتزل عليه ايات هو الذي تعرفكم الله ربكم في اخر الذي لا اخر له بكل اسم يظهره الله و

- 1540 Verily, He Who hath revealed from His presence the Book of God from the beginning that hath no beginning is He Who shall be made manifest unto the end that hath no end, and verily, He Who hath created by His Word in the beginning that hath no beginning the evidence of every Manifestation is He Who shall create unto the end that hath no end, and He Who ordained your paths from the beginning that hath no beginning is He Who ordaineth in the end that hath no end. There is no God but God, neither before nor after, if ye be traversing the ocean of names. For in every Revelation they behold none but God and His names, and if ye be traversing the ocean of primal creation, none can be seen save the Seats of Truth and they who believe in Him. For the sustenance of all existence floweth from those who believe in the Manifestation of every Revelation.
- 1541 Reflect ye upon the Revelation of David. Those who were given the Psalms had been promised unto Moses, yet when God made Him manifest, none believed in Him save those whose essence was the essence of the names of the Psalms therein, and whose outward forms were proofs responding to those who had established themselves for Moses. And there remained in the path of David those who comprehended not their beginning and their end, and their existence bore no fruit save that God should try them at the hands of His servants.
- 1542 Reflect ye upon David's sorrow for them, how they reckoned between themselves and God their Lord, imagining in their vain fancies that they were submissive through their love for David and His path, while David before God disavowed them - and David's disavowal was Moses' disavowal of them. O people! Be ye ashamed before God and be not the abasement of your Prophet in every Revelation by remaining as fruitless beings. Nay, none giveth attention to your companion when the next Revelation appeareth, for he who is remote from Him by Revelations receiveth no attention, since his falsity is evident at the appearance of the one before Him. How then could attention be paid to him?
- 1543 Think not that ye, between yourselves and God, love the Truth, for these loved Him not. And besides Him, the love of every community for itself striveth to obey its Messenger, and between itself and its Lord desireth to believe in what its Messenger promised. After this, behold how from the people of David, then from the people of Moses, then from the people of Jesus, all were proofs unto themselves while their Messengers disavowed them, though they imagined in their vain fancies that they were following their Messengers.
- ان الذى قد اظهر من عنده كتاب الله من اول الذى لا اول له هو الذى يظهر فى اخر الذى لا اخر له وان الذى قد خلق بقوله فى اول الذى لا اول له ادلاء كل ظهور هو الذى يخلق فى اخر الذى لا اول له وان الذى قد قدر مناهجكم من اول الذى لا اول له هو الذى يقدر فى اخر الذى لا اخر له وما من اله الا الله لا من قبل ولا من بعد ان اتم فى بحر الاسماء سالكون ففى كل ظهور لا يرون الا الله ثم اسمائه وان اتم فى بحر خلق الاول سالكون لا يرون الاعراش الحقيقة ثم الذين يوءمنون به فان مدد كل الوجود من الذين يوءمنون بمظهر كل ظهور
- فلتفكرن فى ظهور داود وقد وعد الذين اوتوا الزبور لموسى فلما اظهره الله ما امنوا به الا الذينهم كينونياتهم كينونه اسماء الزبور فيه وظواهرهم ادلاء مجيبوا الذين قد اسسوا لموسى وما بقى فى منهاج داود اولئك الذين لا يدركون مبدئهم ومنتهائهم وليس لوجودهم ثمر الا وان يفتنهم الله بايدى عباده
- فلتفكرن فى حزن داود عليهم كيف انهم بينهم وبين الله ربهم يحسبون فى هوائهم بانهم مسلمون بحب داود ومنهاجه بعد ما ان داود عند الله يبرءون عنهم وان تبرء داود هو تبرء موسى عنهم ان ياكل شىء فلتستحيين عن الله ولا تكونن ذل نبيكم فى كل ظهور بان تبقون وجوداتا بلاثمره بل لا يلتفت حد بصاحبكم اذ ظهور الاخر نفس من يكن فى ظهور الاول ومن يبعد عنه بظهورات لا يلتفت به لان بطلانه ظاهر عند ظهور قبله وكيف يلتفت به
- ولا تحسبون انكم بينكم وبين الله تحبون الحق وهؤلاء ما احبوا له وغيره محبكم كل امه عند نفسها يجتهد فى طاعة رسولها وبينها وبين ربها يريد ان يؤمن بما وعد رسولها وبعد ذلك يرى من امه داود ثم من امه موسى ثم من امه عيسى كيف كلهم ادلاء لانفسهم ورسولهم متبرءون عنهم وانهم فى هواء انفسهم يحسبون بانهم متبعون رسولهم

- 1544 This was proven in the Revelation before you and is proven in the Revelation after you. Ye are like unto them. Therefore have mercy upon yourselves, then have mercy upon yourselves, then have mercy upon yourselves. For the Lord of every Revelation is independent of you and your faith, but ye are in need of faith in God and entry into His path, else ye remain as infidels upon the earth. And if He of the Revelation causeth you to perish, this is of His grace, else to the extent of annihilation your existence profiteth not, though ye reckon between yourselves and God your Creator that ye are believers and God-fearing.
- 1545 Reflect ye upon the Revelation of Jesus, for had He desired to annihilate, He would have commanded the annihilation of the proofs of Moses' Revelation and would not have commanded regarding the proofs of David's Revelation. From God's Revelation, by a single Revelation which hath separated between them, the Seat of Truth payeth no attention to him, how then would God the Exalted pay attention to him? Be not the abasement of God's Prophets, and have mercy upon yourselves by entering, in every Revelation, into the religion of God, lest your existence bear no fruit. If it does bear fruit through acceptance, this is the height of your glory; otherwise, only to that degree will it bear fruit.
- 1546 Have mercy upon yourselves, O people of the Bayan, on the Day of the Manifestation of Him Whom God shall make manifest, that you may enter into His religion. If you do not safeguard yourselves thereby, the ocean of God's bounty is too vast to reject you. But if you do not enter, you will remain accountable before God for His people.
- 1547 O people of the Bayan, have mercy upon yourselves, for at the time of the Manifestation of Him Whom God shall make manifest, you are like unto the dwellers of the ocean of the Furqan. Indeed, if you cause grief to the Throne of God's Manifestation, your station before God will be as naught. For even though they did not rejoice in the Throne of Truth, they did not cause it grief. But you must watch over yourselves lest while claiming to celebrate Him Whom God shall make manifest, you cause Him grief.
- 1548 Be the glory of the Point of the Bayan and the First Revelation, then all the Guides of God, by believing in Him Whom God shall make manifest. Do not remain like the faithless nations upon the earth. Think not between yourselves and God that you are being cautious, asserting that those before you were like unto you, even after you witness with your own eyes their falsehood and remoteness.
- 1544 هذا ثبت ظهور قبلكم وثبت ظهور بعدكم انتم بمثلهم فلترحم على انفسكم ثم ولترحم على انفسكم ثم ولترحم على انفسكم فان صاحب كل ظهور مستغنى عنكم وعن ايمانكم ولكنكم فقراء بالايمان لله والدخول في منهاجه والا يتقون كفارا فوق الارض وان يفنيكم ذا ظهور فذلك من فضله والا على قدر الافناء لا ينتفع وجوداتكم بعد ما انكم تحسبون بينكم وبين الله بارئكم بانكم موءمنون ومتقون
- 1545 فلتتفكر في ظهور عيسى ع فانه لو اراد ان يفني يامر بافناء ادلاء ظهور موسى ولا يامر بادلاء ظهور داود عن ظهور الله بظهور واحد الذي قد فاصل بينه لم يلتفت اليه عرش الحقيقة وكيف يلتفت اليه الله تعالى فلا تكون ذله انبياء الله ولترحم على انفسكم بان تدخلون في كل ظهور في دين الله والا يتقون وجودانا بلا فايده ان يثر بالقبل فهذا علو عزكم والا على قدر هذا يثر
- 1546 فلترحم على انفسكم ان يادلاء البيان في يوم ظهور من يظهره الله بانك تدخلون انفسكم في دينه ولو لا تتقون بذلك انفسكم بحر جود الله اوسع من ان يردكم والا ان لا دخلتم تبقون مبرثون عندالله عن امهم
- 1547 ان ياولى البيان لترحم على انفسكم فان عند ظهور من يظهره الله مثلكم كمثل سكان بحر الفرقان بل ان تحزنون عرش ظهورالله شاءنكم عندالله لا بعد اذ هو لاء لو لم يتبهجوا عرش الحقيقة لم يخزنوه ولكنكم فلتراقبن انفسكم ان تبهجون من يظهره الله لا تحزنوه
- 1548 ولتكون عز نقطه البيان وحى الاول ثم كل ادلاء الله بان توءمنون بمن يظهره الله ولا تبقون مثل الامم كفارا فوق الارض ولا تحسبون بينكم وبين الله بانكم محتاطون تدقون بان الذين من قبلكم بمثلكم بعد ما ترون باعينكم بطلانهم وبعدهم

- 1549 Have mercy upon yourselves, for at the time of His appearance, if you remain in your religion and attribute yourselves to the Point of the Bayan, I take God as My witness that I am quit of you and your claims, just as David, Moses, Jesus and Muhammad bore witness that they were quit of their peoples and their claims, even though their peoples through their vain imaginings attributed themselves to them.
- 1550 O people of the Bayan! Be the glory of the Point of the Bayan by entering into the religion of Him Whom God shall make manifest. Be content with your own effacement, else at the time of the appearance of Him Who shall appear after Him Whom God shall make manifest, to that same degree your existence will bear no fruit.
- 1551 Have mercy upon yourselves and be not deceived by your knowledge and piety in your religion, for these will benefit you only if God wishes to testify in your favor. Otherwise, if God wishes to testify otherwise, what you possess is like what the peoples before you possessed.
- 1552 Have mercy upon yourselves. As you traverse the ocean of names, be mindful of God your Lord at the time of His appearance, then believe in and be certain of His words and His names. And as you traverse the ocean of creation, at the time of Him Whom God shall make manifest, believe in the Manifestation of your Lord and follow the words that God causes to descend upon Him through His power, from Himself by Himself. Aid His Guides, for this will benefit you. Exalt the knowledge of the Temples of the One and preserve this as your very eyes. Through it, demonstrate to your children how God has revealed in the knowledge of the Letters that you may see with your own eyes.
- 1553 Be mindful of all these Temples, lest you be veiled from any one of them, for in every Dispensation you shall be saved through belief in these Temples on the Day of Resurrection - these Temples of the First One, from the beginning that has no beginning to the end that has no end.
- 1554 Watch over yourselves, for at the time of every Manifestation, you follow what appears from the Master of the Manifestation, and you ask how and wherefore and whereby and thus, yet look with proof and evidence. When you witness Him, then hold fast unto the Manifestation of God and be not veiled from Him, lest ye be veiled from God your Lord. For in every Revelation God doeth what He willeth and decreeth what He desireth. He shall not be asked of His doings, while all shall be asked of theirs. Follow not your desires in every Revelation as ye follow
- 1549 فلترحم على انفسكم فان عند ظهوره لو بقيتم في دينكم ونسبتم انفسكم الى نقطه البيان فاني استشهد الله بانى برئى عنكم وعن نسبتكم بمثل ما استشهد داود وموسى وعيسى ومحمد وان امهم باهوائهم ينسبون انفسهم اليهم وانهم لمبرثون عنهم وعن نسبتهم
- 1550 ان يا اولى البيان فلتكون عز نقطه البيان بان تدخلن انفسكم في دين من يظهره الله فليرضون بافنائكم والا عند ظهور من يظهر من بعد من يظهره الله على قدر هذا لا يثر وجوداتكم
- 1551 فلترحم على انفسكم ولا تغترن بعلمكم وتقويكم في دينكم فان هذا ينفعكم اذا يحب الله ان يشهد عليكم والا ان يحب الله ان يشهد على دون ذلك فثقل ما عندهم كمثل ما عند الامم من قبلكم
- 1552 فلترحم على انفسكم وانكم في بحر الاسماء تسلكون فلتراقبن الله ربكم حين ظهوره ثم بكلماته واسماؤه توءمنون وتوقنون وان انتم في بحر الخلق تسلكون فعند ظهور من يظهره الله فلتؤمنن بمظهر ربكم ولتبعون كلمات ما ينزل الله عليه بقدرته من نفسه بنفسه ولتنصرون ادلائه فان ما ينفعكم هذا الذى ذلك ولتعززون علم هياكل الواحد وتحفظون هذا كاعينكم ولتستدلون به عند ابائكم من يعرفكم خلق كل شىء في خلق هيكلا الاول كيف قد نزل الله في علم الحروف لترون باعينكم
- 1553 ولتراقبن تلك الهياكل كلهن ان لا يحتجبون عن واحده منهن فانكم انتم في كل ظهور بتلك الهياكل كل ان توءمنون بها يوم القيمة لتنجون ذلك هياكل واحد الاول من اول الذى لا اول له الى اخر الذى لا اخر له
- 1554 فلتراقبن انفسكم فانكم عند كل ظهور بما يظهر من عند صاحب الظهور تتبعون وقد تقولون كيف وذلك اولم وبم وهذا ولتنظرن بالحجه والدليل فاذا شهدتم عليه فلتستمسكن بمظهر ظهور الله ولا تحتجبون عنه لتحتجبون عن الله ربكم فان عند كل ظهور يفعل الله ما يشاء ويحكم ما يريد لا يسئل عما يفعل وكل عن كل شىء يسئلون وق تبعن اهوائكم في كل ظهور بمثل ما انتم في

them in that Revelation. Ye wish to behold a single vision of the Furqan, yet the Truth hath come to you with clear signs while ye, in your wakefulness, perceive not.

ذلك الظهور تتبعون تثنين روءيا واحدا الفرقان وقد جاءكم الحق بايات بينات وانتم في يقظتكم لا تبصرون

- 1555 How then do ye wish to be guided by what ye see in your dreams, after God hath made this a proof for none before nor shall He make it so hereafter? What ye have heard of what the Prophets saw in their dreams was because they were certain of their Lord, after God had given them, in their waking hours, proofs from Him equivalent to what they saw in their dreams compared to what they had in their wakefulness. What then have ye to do with this, that ye might see and fear?

1555 فكيف تحبون ان تهتدون لما ترون في روءياكم بعد ما قد جعل الله ذلك دليلا لاحد من قبل ولا يجعل من بعد وان ما قد سمعتم ما قد راءت الانبياء في منامهم ذلك بما يوقنون من عند ربهم بعد ما قد جعل الله عندهم في يقظتهم ادلاء من عنده يعادلون ما يرون في روءياهم لما عندهم في يقظتهم فما لكم وذلك ان تبصرون وتتقون

1556 (mode of commentary)

1556

1557 In the Name of God, the Most Learned, the Most Learned

1557 بسم الله الاعلم الاعلم

- 1558 Praise be to God, besides Whom there is no other God, the Most Learned, the Most Learned. The Glory from God be upon the Primal Unity and upon whomsoever resembleth that Unity wherein naught is seen save the Primal Unity. I testify that God, glorified be He, hath given unto His creation two kinds of knowledge: the knowledge of sanctification and transcendence, and the knowledge of description and attribution. God, exalted be His might, cannot be fully known through either of these, nor can He be fully described through either. The portion of truth with God in these two manifestations is: first, that thy Lord God is sanctified above every description and praise, and above every attribute and glory.

1558 الحمد لله الذى لا اله الا هو الاعلم الاعلم وانما البهاء من الله على الواحد الاول ومن يشابه ذلك الواحد حيث لا يرى فيه الا الواحد الاول وبعد فاشهد ان لله سبحانه لذلك الخلق معرفتين معرفه تقديس وتنزيه ومعرفه توصيف وتنعت وان الله عز وجل لا يعرف بكليتهما ولا توصف بكليتهما الا وان حظ الحق عند الله في هذين الظهورين الاول تقدس الله ربك عن كل وصف وثناء وعن كل نعت وبهاء

- 1559 Concerning this God hath previously revealed: "Glorified be God above what they describe" - that is, above what ye describe in the heights of your glory and the loftiness of your praise. In that station, God was void of names, exalted above similitudes, sanctified above likenesses, and transcendent above the striking of parables. God was, and there was none beside Him; God will be, and there will be none besides Him. When thou sayest "He is All-Knowing," that is the station of description, not the station of sanctification and transcendence. Glorified, glorified be He above all that hath been or shall be described! Glorified, glorified be He above all that hath been or shall be originated! We are all His worshippers.

1559 وعلى ذلك قد نزل الله من قبل سبحانه الله عما يصفون اى عما اتم تصفون في سمو مجدكم وعلو مدحكم وفي ذلك المقام كان الله خلويا عن الاسماء ومتعاليا عن الامثال ومقدسا عن الاشباه ومنزها عن الضرب في الامثال لم يزل كان الله ولم يكن معه غيره ولا يزال ليكون الله ولم يكن معه دونه عند قولك انه عالم ذلك مقام الوصف لا مقام التقديس والتنزيه سبحانه سبحانه عن كل ما وصف ويوصف سبحانه سبحانه عن كل ما بدع ويبدع انا كل له عابدون

- 1560 In the station of describing thy Lord God are all His most beautiful names and His most exalted similitudes. This is in the station concerning which God previously revealed in the Furqan: "To God belong the most beautiful names, so call ye upon Him by them." In this station all names and all attributes are mentioned, and thou callest upon thy Lord God from the

1560 وفي مقام توصف الله ربك لكل اسمائه الحسنى وامثالها العليا وذلك في مقام قد نزل الله من قبل في الفرقان والله الاسماء الحسنى فادعه بها ففى هذا المقام يذكر الاسماء كلهن والصفات كلهن وتدعو الله ربك من اسم السلطان الى اسم الزرعان ولا

name of the Sovereign to the name of the Sower. Set no limit to the names of God nor to His similitudes, for after all things, should God reveal from the names of His Essence, that would be a manifestation from Him, and should God reveal according to the number of all things the likeness of His Self, that would be a concealment from Him. All these are names indicating that there is no God but He, the Protector, the Self-Subsisting.

تحدد اسماء الله ولا امثاله فان بعد كل شيء ء لو
تزل الله من اسماء ذاته فذلك ظهور من عنده
وان ينزل الله بعدد كل شيء ء امثال نفسه فذلك
بطون من عنده وكل ذلك اسماء مدله على انه
لا اله الا هو المهيمن القيوم

1561 And at the time of the first knowledge, the second is in its shadow, for at the time when thy Lord God is sanctified from all names, all names are sheltered in His shadow and are indicative of His praise. The name is not separate from the named in any respect, and names are not abstract similarities, but rather these are independent realities, independent in their names, and the principles of each are seen revolving around their names. For instance, observe in the Manifestation of the name "the Sovereign": when He bestows, the generous ones appear through His word, and at that name appear the guardians of His treasures, and He gives you according to what He wishes of His bounty.

وفي حين معرفه الاول الثاني في ظله لان في حين
الذي تقدس الله ربك عن كل الاسماء كل
الاسماء مستظله في ظله ومستنبته عن ثنائه ولا
يفارق الاسم مسماه في شان ولا تجعل الاسماء
اشباها انتزاعيه بل يرى كل ذلك كينويات
مستقله باستقلال مسماه ويرى مبادى كل
ذلك في حول مسماه

1562 Thus He is the Generous One, and this is the reality through which His bounty reaches you, and mirrors indicating His generosity. And when He shows His might, then at His might you see His evidence, for this is the name of Might, and how it exists in His dominion for the servants just as the name of the Generous exists for the servants in His dominion. If anyone among thy Lord's creation were of such station, how then would you judge thy Lord's names through abstract forms? For at the name of His generosity there are manifestations of bounty that none can reckon save Him. Nay, there is no generosity in contingent existence except that which He created through His bounty. Similarly with His might - none can reckon the manifestations of His might save Him.

مثلا انت فانظر في مظهر اسم السلطان اذا يجود
يظهر بقوله الاجواد ويظهر عند ذلك الاسم
حفاظ خزائنه ويؤتيك على قدر ما يريد من
جوده فاذا انه جواد وهذا كينويه يوصل اليك
جوده ومرات يدل على جوده واذا يبطش فاذا
عند بطشه ترى ادلائه فاذا اسم البطش وكيف
يكون في ملكه لعباد بمثل ما كون اسم الجواد
بعباد في ملكه فلو كان احدا من خلق ربك على
ذلك الشان فكيف في اسماء ربك تحكمن
باشباح انتزاعيه فربما عند اسم جوده مظاهر
جود لا يحصى الا اياه بل لا جود في الامكان
الا وانه خلق بجوده ومثل ذلك عند بطشه لا
يحصى مظاهر بطشه الا اياه

1563 Nay, all might exists through His might. Seek refuge in God from aught save His grace and bounty, for His justice and His might are identical with His grace and bounty, as these serve to purify that thing and convey it to that for which it was created. God has bestowed upon the Point of the Bayan a hidden and treasured knowledge which God had not sent down before that Manifestation, and it is more precious than all knowledge in the sight of God, the Glorified. He has made it a proof from Him just as He made the verses a proof from Him, for through it the creation of all things can be known in a single soul through evidence and proof in the science of letters.

بل كل بطش هو بكون ببطشه واستجر بالله عن
دون فضله وجوده فان عدله وبطشه عين فضل
وجود اذ ذلك لتخليص ذلك الشيء وتبليغه
الى ما خلق له وقد من الله على نقطه البيان بعلم
مكتون مخزون ما نزل الله قبل ذلك الظهور وهو
اعز من كل علم عند الله سبحانه وقد جعلها حجه
من عنده بمثل ما قد جعل الايات حجه من
عنده اذ به يعرف خلق كل شيء ء في نفس
واحد بدليل واستدلال في علم الحروف

- 1564 And the verses suffice as proof, and that knowledge is within them and beneath their shadow. This is that none may dispute on the latter Resurrection with Him Whom God shall make manifest, claiming that He hath invented for us a knowledge which was not with us, and that they argue with that wherewith they argue. For this is that wherewith God hath argued from the beginning that hath no beginning unto the end that hath no end.
- 1565 Contemplate, then, the temples of the One, and call to witness the creation of all things in each unit, and place the Living One beneath the shadow of the First Unity. For all this is the numbers of the One, and thereby do ye perceive that above the One naught is possible, and below the One naught is complete, inasmuch as the last of the stations of the Names lieth in the Name of the Succored One.
- 1566 Upon this hath God expounded the measures of the Bayan, that haply ye may rise up upon that path, and in all things behold naught save the One, and in the One naught save the One without number. For this is the First Temple which God hath created through His bounty, and hath made it the Temple of the Will, that ye may behold therein the creation of all things in the essence of that which is possible therein – not in the determination of that which ye conceive.
- 1567 And God hath created all the temples after the likeness of that Temple, and the stations of numbers have reached their end in the number of the One. And therefore hath God made, from aforetime, the letters of the first line of the Furqan (Qur'an) to be the number of the One, and hath made in the Bayan the like thereof. From the beginning that hath no beginning it hath been thus, and unto the end that hath no end it shall be thus, if ye but knew.
- 1568 The First Temple: Ya Wahid 28, Ya Mahbub 58, Ya Baydawi 33, Ya Jazl 40, Ya Ilah 36, Ya Layub 48, Ya Duwaym 60, Ya Bisat 72, Ya 'Azaz 84, Ya Muluk 96, Ya Haqq 108.
- 1569 The Second Temple: Halik 56, Qawi 116, Din 64, Hasib 80, Basit 72, Wafi 96, Misk 130, Samid 144, Hafaf 168, Nafis 192, Taraz 216.
- 1570 The Third Temple: Mudil 84, 'Afad 174, Wafi 96, Makin 130, 'Adl 104, Madaq 144, Manif 180, Hariz 216, Mabir 252, Farah 288, Shaydud 324.
- 1571 The Fourth Temple: Baqi 113, Kabir 232, Nazi' 128, Na'im 160, Qadam 144, Qasab 192, Qasim 240, Farah 288, Musawwir 336, Fariq 381, Katib 432.
- وكفى بالآيات حجه وان ذلك العلم هو فيها وفي ظلها ذلك لان لا يجادلن في قيامه الاخرى بمن يظهره الله بان يخترع لنا علمهم يكن عندنا ويستدلن بما يستدلن فان ذلك ما استدل الله من اول الذى لا اول له الى اخر الذى لا اخر له
- فاستنظر في هياكل الواحد واستشهد خلق كل شىء في كل واحد واستجعل الحى في ظل واحد الاول فان كل ذلك اعداد الواحد وبه تستدلن على ان فوق الواحد لا يمكن ودون الواحد لا يتم اذ اخر مراتب الاسماء في اسم المستغاث
- على هذا قد فصل الله مقادير البيان لعلكم انتم على ذلك المنهاج ترتفعون وفي كل شىء لا ترون الا الواحد وفي الواحد الا الواحد بلا عدد فان ذلك اول هيكل قد خلقه الله بجوده وجعله هياكل المشيه لتشاهدن فيه خلق كل شىء بجوهر ما يمكن فيه لا تبعين ما انتم تتفعلون
- وقد خلق الله كل الهياكل على مثال ذلك الهيكل وانتهى مراتب الاعداد الى عددى الواحد ولذا قد جعل الله من قبل حروف سطر الاول من الفرقان عدد الواحد وجعل من بعد في البيان مثل ذلك فن اول الذى لا اول له مثل ذلك والى اخر الذى لا اخر له مثل هذا ان انتم تعرفون
- الهيكل الاول ياوحيد يا محبوب يا بيدوى يا جزل ياله ٣٦ ٤٠ ٣٢ ٥٨ ٢٨ ياليوب يادويم يابساط يا عرز ياملوك يا حق ١٠٨ ٩٦ ٨٤ ٧٢ ٦٠ ٤٨
- الهيكل الثانى هالك قوى دين حسيب باسط ٧٢ ٨٠ ٦٤ ١١٦ ٥٦ وفي مسك صميد حفف نافس طرز ٢١٦ ١٩٢ ١٦٨ ١٤٤ ١٣٠ ٩٦
- الهيكل الثالث مدبل عغد وفي مكين عدل ١٠٤ ١٣٠ ٩٦ ١٧٤ ٨٤ مدق منيف حارز مبير فرح شيدود ٣٢٤ ٢٨٨ ٢٥٢ ٢١٦ ١٨٠ ١٤٤
- الهيكل الرابع بقى كبير نازع نعم قدم ١٤٤ ١٦٠ ١٢٨ ٣٣٢ ١١٣ قصب قصيم فرح مصور فارق كتيب ٤٣٢ ٣٨١ ٣٣٦ ٢٨٨ ٢٤٠ ١٩٢

- 1572 The Fifth Temple: 'Ilm 140, Furud 290, Qaydum 160, Mun'im 200, Sifr 180, Qasim 240, Munir 300, Rafi' 360, Mufarriq 420, Tamam 480, Maqt 540. 1572 الهيكل الخامس علم فرود قيدوم منعم صفر ١٨٠ ٢٠٠ ١٦٠ ٢٩٠ ١٤٠ قصيم منير رفيع مفرق تم مقت ٢٤٠ ٣٠٠ ٣٦٠ ٤٢٠ ٤٨٠ ٥٤٠
- 1573 The Sixth Temple: Qabus 168, Maraziq 348, Qasab 192, Qasim 240, Ra'i 212, Farah 288, Rafi' 360, Katib 442, Rushd 504, Shuru' 576, Murtah 648. 1573 الهيكل السادس قبوس مرازيق قصب قصيم رائى ٢١٢ ٢٤٠ ١٩٢ ٣٤٨ ١٦٨ فرح رفيع كتيب رشد شروع مرتج ٣٦٠ ٤٤٢ ٥٠٤ ٥٧٦ ٦٤٨ ٢٨٨
- 1574 The Seventh Temple: Sadiq 196, Kashuf 406, Kard 224, Qasas 280, Murhib 248, Musawwir 336, Mukashif 440, Rushd 504, Bay'uth 588, Zakan 671, Jadhban 756. 1574 الهيكل السابع صادق كشوف كرد قصص مرهب ٢٤٨ ٢٨٠ ٢٢٤ ٤٠٦ ١٩٦ مصور مكشف رشد بيعوث زكان جذبان ٦٧١ ٧٥٦ ٣٣٦ ٤٤٠ ٥٠٤ ٥٨٨
- 1575 The Eighth Temple: Raydud 224, Mutahir 464, Nur 256, Mar'i 320, Fajir 284, Furuq 500, Matin 500, 'Utuq 576, Sakhit 670, Yanbuz 768, Sakhir 861. 1575 الهيكل الثامن ريدود موتحر نور مرعى فاجر ٢٨٤ ٣٢٠ ٢٥٦ ٤٦٤ ٢٢٤ فروق متين عتوق ساخط ينبوز سانر ٦٧٠ ٧٦٨ ٨٦١ ٣٨٤ ٥٠٠ ٥٧٦
- 1576 The Ninth Temple: Mabir 252, Shayhula 521, Farah 288, Rafi' 360, Qaydur 320, Katib 342, Thani 560, Murtah 648, Dhahab 756, Mutakatib 863, Wa'z 976. 1576 الهيكل التاسع مبير شهولا فرح رفيع قيدور ٣٢٠ ٣٦٠ ٢٥٢ ٥٢١ ٢٨٨ ٢٥٢ كتيب ثنى مرتج ذهبان متكاتب وعظ ٥٦٠ ٦٤٨ ٧٥٦ ٨٦٣ ٩٧٦ ٤٣٢
- 1577 The Tenth Temple: Qasman 281, Sharaf 580, Qaydur 320, Kashf 400, Nashid 355, Mutim 480, Tarak 620, Khalas 720, Munmar 842, Nadhr 960, Fard 1080. 1577 الهيكل العاشر قصمان شرف قيدور كشف ناشد ٣٥٥ ٤٠٠ ٣٢٠ ٥٨٠ ٢٨١
- 1578 The Eleventh Temple: Raziq 308, Khazil 638, Muftish 351, Mukashif 440, Shafi 391, Miftah 528, Taraf 680, Mustabsir 792, Dhakir 921, Ridwan 1057, Manzar 1190. 1578 الهيكل الحادى رازق خازل مبطش مكشف شافى والعشر ٣٠٨ ٦٣٨ ٣٥١ ٤٤٠ ٣٩١ مفتاح ترف مستبصر ذاكر رضوان منظر ١١٩٠ ٥٢٨ ٦٨٠ ٧٩٢ ٩٢١ ١٠٥٧
- 1579 The Twelfth Temple: Musawwir 336, Khafawi 696, Fariq 384, Mutim 480, Katub 428, 'Utuq 576, Khaliq 740, Mutakatib 864, Durub 1008, Nazir 1152, Ghayfur 1296. 1579 الهيكل الثانى مصور خفوى فاروق ميم كتوب والعشر ٣٣٦ ٦٩٦ ٣٨٤ ٤٨٠ ٤٢٨ عتوق خليق متكاتب ضروب ناظر غيفور ١٢٩٦ ٥٧٦ ٧٤٠ ٨٦٤ ١٠٠٨ ١١٥٢
- 1580 The Thirteenth Temple: Yafu' 364, Nabidh 754, Kayshuf 316, Shukr 520, Mukatib 463, Tabuh 424, Sanfar 800, Masrukh 936, Khatman 1091, Marghub 1348, Mustadhri' 1404. 1580 الهيكل الثالث يفعو نابذ كيشوف شكر مكاتب والعشر ٣٦٤ ٧٥٤ ٣١٦ ٥٢٠ ٤٦٣ تبوح سنفر مصروخ ختمان مرغوب مستدرء ١٤٠٤ ٤٢٤ ٨٠٠ ٩٣٦ ١٠٩١ ١٣٤٨
- 1581 The Fourteenth Temple: Nasran 392, Khabir 812, Hatm 448, Thani 560, Matin 500, Mutaballir 673, Sakhar 860, Durub 1008, Manzar 1190, Khadhil 1340, Dhakhir 1510. 1581 الهيكل الرابع نصران خير حتم ثنى متين والعشر ٣٩٢ ٨١٢ ٤٤٨ ٥٦٠ ٥٠٠ متبلر سخر ضروب منظر خذبل ذخير ١٣٤٠ ٦٧٣ ٨٦٠ ١٠٠٨ ١١٩٠
- 1582 The Fifteenth Temple: Katab 420, Khara' 930, Tamam 480, Mutamatti' 600, Shaykur 540, Mustakir 720, Dhikr 930, Farnas 1080, Gharis 1370, Mustashmakh 1440, Mustazhir 1620. 1582 الهيكل الخامس كتب خرح تم متمتع شيكور والعشر ٧٢٠ ٩٣٠ ٤٨٠ ٦٠٠ ٥٤٠ مستكر ذكر

- فرنس غريس مستشمخ مستظهر ١٦٢٠ ١٤٤٠
١٣٧٠ ١٠٨٠ ٩٣٠ ٧٢٠
- 1583 The Sixteenth Temple: Hatm 448, Dhukur 926, Sharib 512, Mushriq 640, Ba'th 572, Hina'idh 768, Mushmakh 980, Nazir 1151, Badhkhan 1353, Mustabligh 1532, Mughfir 1728. الهيكل السادس حتم ذكور شريب مشرق بعث والعشر ٤٤٨ ٩٢٦ ٥١٢ ٦٤٠ ٥٧٢ حينئذ مشمخ ناظر بذخان مستبلغ متغفر ١٧٢٨ ١٥٣٢ ١٣٥٣ ٩٨٠ ٧٦٨
- 1584 The Seventeenth Temple: Sayrur 476, Wa'iz 986, Murshid 544, Taraf 680, Ratah 608, Munbidh 792, Damar 1040, Rayghub 1218, Mustashmakh 1440, Mustazhir 1605, Mustabadhikh 1802. الهيكل السابع سيرور وعيظ مرشد ترف رتح والعشر ٤٧٦ ٩٨٦ ٥٤٤ ٦٨٠ ٦٠٨ منبذ ضر ريغوب مستشمخ مستظهر مستبذخ ١٨٠٢ ٧٩٢ ١٠٤٠ ١٢١٨ ١٤٤٠ ١٦٠٥
- 1585 The Eighteenth Temple: Rushd 504, Mudrab 1042, 'Utuq 576, Khalif 720, Dakhil 644, Mukhayyir 850, Mughni 1100, Tayru' 1296, Dhaykur 1516, Mustarghib 1702, Mutadhakhir 1940. الهيكل الثامن رشد مضرب عتوق خليف دخيل والعشر ٥٠٤ ١٠٤٢ ٥٧٦ ٧٢٠ ٦٤٤ مخير مغني تيروع ذيخور مسترغب متذخر ١٩٤٠ ٨٥٠ ١١٠٠ ١٢٩٦ ١٥١٦ ١٧٠٢
- 1586 The Nineteenth Temple: Qatil 531, Mustarrit 1102, Ratah 608, Mukhlas 760, Taraf 680, Damin 891, Nazir 1160, Badhkhan 1353, Mustazhir 1605, Mustabadhikh 1802, Huwa'l-Mustaghath 2052. الهيكل التاسع قاتل مسترت رتح مخلص ترف والعشر ٥٣١ ١١٠٢ ٦٠٨ ٧٦٠ ٦٨٠ ضامن نظير بذخان مستظهر مستبذخ هو المستغيث ٨٩١ ١١٦٠ ١٣٥٣ ١٦٠٥ ١٨٠٢ ٢٠٥٢
- 1587 Look ye upon these unitary Temples and render thanks unto God for having imparted unto thee this knowledge. For before this, if anyone had asked thee concerning the meaning of the words of Truth - "The whole world is contained in the Qur'an, and the whole Qur'an is contained in the Surah of Praise, and the whole Surah of Praise is contained in Bismillah, and the whole Bismillah is contained in the Point" - thou wouldst have had no proof save pure mystical insight and explanation. فلتنظرن في تلك الهياكل الواحديه ولتشكرن الله بما قد علمك ذلك العلم فان من قبل ذلك لوسئل عنك احد عن معنى كلام الحق كل العالم في الفرقان وكل الفرقان في الحمد وكل الحمد في البسملة وكل البسملة في النقطه لم يكن عندك دليلا الا محض العرفان والبيان
- 1588 But after We have bestowed upon thee this knowledge, thou canst establish through proof and argument that the creation of all things, both in their genesis and in their recording, is inseparable from the twenty-eight letters, and that is the entirety of things, and that is numerically contained in the Unity, and that number is contained in the Primal Unity without number. And thou canst perceive how the entire Bayan and all that hath appeared of existing things have proceeded from the letter Ba of Bismillah, and thou canst demonstrate the numbers of Unity within Unity without increase or decrease. ولكن بعد ما قد اتيناك ذلك العلم تثبتن بالدليل والحجه بان خالق كل شيء لم يخل عن حروف الثمانيه والعشرين تكوينا وتدوينا وذلك كل شيء وذلك في الواحد عددا وذلك العدد في الواحد الاول بلا عدد ولتستطيعن ان ترين كل البيان وما قد ظهر من كل الموجودات من باء بسم الله ولتستطيعن بان تثبتن اعداد الواحد في الواحد من دون ازدياد ولا انتقاص
- 1589 And concerning this God hath formerly revealed in the Qur'an: "Look thou upon the disconnected letters of the Qur'an, for after their repetitions are not counted, they reveal the name of the All-Glorious." And this is an exposition of the entire Qur'an, as the Qur'an consisteth of one hundred and fourteen Surahs. And make thou nineteen divisions, for each division is a Vav from within the Temples, while the outward manifestation of these Temples is ninety-five, the number of "Lillah", وعلى هذا قد نزل الله من قبل في الفرقان فانظر في حروف مقطعات الفرقانيه فانها بعد ان لم يحسب تكراراتها يظهر اسم المتكبر وهذا بيان كل الفرقان اذا الفرقان كله مائه واربعه عشر سوره ولتجعلن تسعه عشر قسمه فان كل قسمه واو من باطن الهياكل وان الظاهر من تلك الهياكل خمس و

and the names of Vav equal the name "the All-Comprehensive", and the names of Ha equal the number of "Lillah".

تسعين عددا عدد لله ويعدل اسماء الواو اسم الجامع
واسماء الهاء عدد لله

1590 Consider all this, for it hath appeared from the First Temple, which is Muhammad the Messenger of God. And the exposition of the disconnected letters is that they comprise fourteen ranks, each rank indicating one of the holy souls of the Qur'an who were all created by the command of the First Temple, as these letters were revealed by Muhammad the Messenger of God, and the number of Surahs is from God. And none of the holy souls of the Qur'an were present at its revelation save Ali, Fatima, Hasan and Husayn, and He created the other numerical ranks as He wished. Preserve thou this knowledge, for it shall profit thee on the Day of Him Whom God shall make manifest. And extract all creation of the Greater World from that Unity, and He shall return all to that Unity just as it began.

فانظر في كل ذلك فانه قد ظهر من هيكل
الاول الذي هو محمد رسول الله وان بيان حروف
المقطعات بان كلها اربعة عشر رتبة كل رتبة
اشاره بنفس من انفس حى الفرقان الذى كل
خلقوا بامر هيكل الاول اذ تلك الحروف قد
نزلها محمد رسول الله وعدد السور من عند الله
ولم يكن لاحد من حى الفرقان الا عليا وفاطمة
والحسن والحسين حين نزول الفرقان من حضور
وخلق باره اعداد الاخرى كيف يشاء فاستحفظ
ذلك العلم فان هذا ينفعك يوم من يظهره
الله واستخرج كل خلق عالم الاكبر عن ذلك
الواحد وسيعيدن كل الى ذلك الواحد مثل ما
قد قء

1590

1591 Consider how the creation of the Qur'an began - was it from any other than Muhammad the Messenger of God? Likewise on that Day it behooveth that all that began from Muhammad the Messenger of God should return to the Point of the Bayan. And likewise all that thou seest in the Bayan began from the Point of the Bayan, that it may return to Him Whom God shall make manifest. Therefore beseech thou God that thou mayest return that which began from the Primal Point to Him Whom God shall make manifest in the next Resurrection, believing in Him and not being veiled from Him. For then thou shalt witness how the dwellers in the ocean of the Qur'an recognized their Source - dost thou see any soul who loveth not Muhammad the Messenger of God and desireth not to obey Him?

فانظر كيف بدء خلق الفرقان هل من عند غير
محمد رسول الله كذلك يومئذ ينبغي ان يعيدن الى
نقطه البيان كل ما قد قء من محمد رسول الله
وكذلك كل ما ترى في البيان قد بدء من نقطه
البيان لان يعيدن الى من يظهره الله فلتستغنين
بالله ان ترجعن ما بدء من نقطه الاولى الى من
يظهره الله في القيمه الاخرى موءمنا به لا محجبا
عنه لان حينئذ ترى عرفان سكان بحر الفرقان في
مبدئهم هل ترى من نفس لا يحب محمدا رسول
الله ولا يحب ان يطيعه

1591

1592 Likewise on the Day of Return, all who were created in the Bayan must, even as they love and obey the Point of the Bayan, inevitably return to the First Unity, for the numbers of Unity within Unity are inseparable from it. Therefore beseech thou God that ye may make yourselves among the numbers of that Unity, for therein lieth your glory. O Name of the Judge! This is a treasured and hidden knowledge We have entrusted unto thee and have given thee might from God, since the eye of thy heart is subtle, recognizing its worth and glorifying its splendor. And if thou art able to guide anyone in the Book through this knowledge who would benefit by accepting it, then do guide them, for this is indeed a perfect proof and a manifest argument unto him who pondereth upon it and gazeth toward it. Yet this must be guarded, for such a jewel ought not be given unto one who knoweth not its worth nor benefiteth from its existence.

كذلك في يوم العود كل من خلق في البيان بمثل
ما يحسن نقطه البيان ويطيعه لا بد ان يرجعن
الى واحد الاول وان اعداد الواحد في الواحد لا
يفارقه فلتستغنين بالله ان تجعلن انفسكم من اعداد
ذلك الواحد فان عزكم في هذا فان يا اسم الديان
هذا علم مكنون مخزون قد اودعناك واتيناك
عزا من عند الله اذ عين فواذك لطيف يعرف
قدره ويعز بهائه وان تستطيعن ان تستدلن في
كتاب بذلك العلم على من ينتفع باقباله فلتستدلن
فان ذلك دليل متقن وجه مبرهن عند من يتفكر
فيه وينظر اليه ولكن غرض ذلك لان مثل ذلك
الكوهر لا ينبغي ان يوءى من لا يعرف قدره ولا
ينتفع بوجوده

1592

- 1593 Do ye not see how these people comprehend nothing? For every follower of a religion is born into that religion with what it containeth, without insight or understanding. And all religions and their adherents reckon between themselves and God that they are God-fearing, yet were their piety between them and God to be weighed, it would not equal the wing of a gnat - nay, I ask God's forgiveness - the wing of a gnat would disavow any comparison therewith and say: "How can they be equal to me when their falsehood is manifest?"
- 1594 Verily I counsel thee and those in the Bayan that ye are like unto those who came before you. Therefore consider those who preceded you, how they all desired in their own estimation to worship God their Lord and strove to obey their Creator, yet ye see their veils and their remoteness from the truth of reality. Likewise will he who cometh at the next Manifestation show you to be like them, even though ye reckon between yourselves and God that ye know the truth and believe in it. Yet the extent of your love and recognition is like those who came before you - how ye see them veiled and far from truth, though they in their religion supposed they were following the truth as it truly was.
- 1595 O thou Most Exalted Name! Look not upon these people except as sheep led by their shepherd whithersoever he willeth. Though in the Manifestation of Muhammad there appeared overwhelming power such that all on earth entered Islam without anyone gaining insight or knowing its proof, all who entered did so in like manner, and those who could present proof in knowledge were fewer than few.
- 1596 These are they whose essential realities sail upon the sea of names in every Manifestation, their bodies pointing to the One Who manifests, and this is the meaning of God's words "There is none but God and His names," for in every Manifestation the mirrors of names recognize the proof and the evidence and believe in the One True God, while others enter religion through force and compulsion without insight or knowledge, just as thou seest everyone who is born into a religion following what is therein.
- 1597 The grace is upon him whose birth coincideth with a true Manifestation, else there would be no difference between them. Thus in the Bayan it is forbidden to follow religion except through proof, evidence, argument and certitude. This was forbidden in every religion, yet thereafter thou seest all religions in manifest falsehood, none heeding their proofs though ye in their religion were guided by their proofs. Therefore guide him who would benefit from the proofs of truth through his faith;
- 1593 الا ترون ان ذلك الخلق لا يتعقلون من شئى ء فان كل ذا دين يتولد لدين بما فيه منت غير ان يستبصر او يستعقل وكل الاديان ومن فيها بينهم وبين الله يحسبون بانهم متقون ولكن لو توزن ما بينهم وبين الله تقويم لم يعدل جناح بعوضه بل استغفر الله جناح البعوضه تبرء عن ذلك وتقول كيف يكونون عدلى بعد ما ان بطلانهم ظاهر
- 1594 وانى لاوصينك ومن فى البيان بان مثلكم كمثل الذين من قبلكم فلتنتظرون فى الذين من قبلكم بان كل عند انفسهم يريدون ان يعبدون الله ربهم ويجهتدون فى طاعه بارئهم وانتم ترون حجابهم وبعدهم عن حق الواقع كذلك من ياتى فى ظهور الاخر يريدكم بمثلهم ولو انكم بينكم وبين الله تحسبون ان تعرفون الحق وتؤمنون به ولكن مبلغ حكمكم وتعرفكم بمثل الذين من قبلكم كيف تريهم فى حجاب وبعد عن الحق بعد ما انهم فى دينهم يحسبون ان يتبعون الحق كما هو الحق
- 1595 ان ياذلك الاسم الاجل لا تنظر الى ذلك الخلق الا بمثل ما تنظر الى اغنام يذهب راعيه كيف يشاء ولو ظهر فى ظهور محمد قدره مستطيله فاذا دخل كل من على الارض فى دين الاسلام من غير ان يستبصر احد او يعرف دليله وان كل ما دخل بمثل ذلك وان ادلاء الدليل فى العرفان هم اقل قليلون
- 1596 اولئك هم كينونياتهم سائرهم فى بحر الاسماء فى كل ظهور واجسادهم مدله على صاحب الظهور وهذا معنى قول الله لم يكن الا الله واسمائه اذ فى كل ظهور مرآة الاسماء يعرفون الدليل والبرهان ويؤمنون بالله الواحد السبحان وما دونهم ان يدخلون فى دين فى جبرو قهر من غير تبصر ولا عرفان بمثل ما ترى كل من يلد فى دين بدىن بما فيه
- 1597 الا وان الفضل على من يتفق تولده فى ظهور حق والا لم يكن فرقا بينه وبينه وعلى هذا قد نبى فى البيان عن التدين بدىن الا بالدليل والبرهان والمجى والايقان وهذا قد نبى فى كل دين ولكن بعد ذلك ترى كل الاديان فى بطلان ظاهر لا يلتفت احد بدلائلهم بعد ما انتم فى دينهم مستديون بدلائلهم فلتهدىن من ينتفع ادلاء الحق بايمانه والا دونهم همج عاع ويطيرون مع كل ريح ان يظهر

otherwise they are but a worthless rabble blown about by every wind. Should overwhelming power appear, it will cause them to enter the Faith of God; else they shall remain as did the people of the Books aforetime.

قدره مستطيله تدخلهم في دين الله والا يبقون
مثل ما قد بقوا اولو الكتب من قبل

1598 And remember thou this knowledge in the temples in the uttermost glory and inaccessibility, and the transcendent power and exaltation, lest anyone sell it for the price of his desires and be veiled from its meaning. And be thou assured that difference is either in manifestation or in the shadow of that manifestation, like the difference between Moses and Jesus in manifestation, and this is what truly harms the people in their religion. And perchance the difference may be in parts of the manifestation, as the community of Moses was divided into seventy-two sects, and the community of Jesus into seventy-two sects, and the community of Muhammad likewise. And verily each one of them was true in their manifestation.

1598 ولتذكرن بيان ذلك العلم في الهياكل على منتبى
العز و الامتناع و سمو القدره الارتفاع لثلا يبيع
احد بثن هواه ويحتجب عما في معناه وايقن بان
الاختلاف اما في ظهور واما في ظل ذلك
الظهور مثل اختلاف موسى وعيسى في الظهور
وهذا ما يضر الخلق حق الضرر دى دينهم وربما
يكون الاختلاف في اجزاء الظهور مثل ما قد
فرق امه موسى باثنى وسبعين فرقه وامه عيسى
باثنى وسبعين فرقه وامه محمد بمثل ذلك وان
الواحد من كلهم حق في ظهورهم و

1599 And God will preserve those in the Bayan that they differ not in His Cause, for God loveth not difference - decisive words whereby difference is removed from the people of the veils. As for the people of unveiling and discovery, they shall see all that from a single tree whose highest summit proclaimeth from God, its Lord: "There is no God but Me, the All-Glorious, the Most Glorious," and whose lowest degree proclaimeth of itself: "Verily, I am lower than every minute atom," and between them are countless degrees, all by God's command and all are mindful of Him.

1599 سيحفظ الله من في البيان ان لا يختلفون بامرهم
اذ ما يحب الله الاختلاف كلها محكمه يرفع بها
الاختلاف عن اولى الحجاب والا اولى الكشف
والاكشاف سيرون كل ذلك من شجره واحده
اعلى ذروتها ينادى عن الله ربها لا اله الا انا
الجلال الجليل وادنى درجاتها ينادى عن نفسها
باني انا ادنى عن كل در صغير وما بينهما لا يحصى
درجاتها كل بامر الله وكل له ذاكرون

1600 (Persian mode)

1600

1601 In the Name of God, the Most Knowing, the Most Knowing

1601 بسم الله الاعلم الاعلم

1602 Praise and glorification befit and have ever befitted that Ever-Living, Self-Subsisting Being Who hath eternally existed in the inaccessible heights of His Own holy Essence. No thing hath ever known Him as He ought to be known, nor hath any thing praised Him as He deserveth to be praised. He hath had no beginning and shall have no end, for were there a beginning, it would be that which He hath appointed as a beginning, and were there an end, it would be that which He hath appointed as an end. He hath confirmed unto His creation the knowledge and unity of Himself through the sublimity of His bounty and the transcendence of His grace - else how could utter nothingness be worthy to know and unify absolute Pre-existence?

1602 تسبيح وتقديس ذات حى قيوم لم يزل را سزاوار
بوده وهست كه لم يزل باستجلال استقلال ذات
مقدس خود بوده نشناخته او را هيچ شىء
حق شناختن وستايش ننوده او را هيچ شىء
حق ستايش نموده از براى او اولى نبوده و اخرى
نخواهد بود زيرا كه اول يجعل او اول ميكردد
واخر يجعل او اخر و برخلق توحيد ومعرفت خود
را ثابت فرموده از علو جود خود و سمو فضل
خود والا چگونه لايق ميكردد عدم بحت بعرفان
وتوحيد قدم صرف

1603 No bounty hath been or shall be greater for contingent beings than the knowledge of Him, and He hath neither appointed for His creation a beginning nor shall He appoint an end, lest the thought of interruption in His grace occur to anyone's heart.

1603 هيچ فضلى در حق ممكنات اعظم از عرفان او
نبوده ونخواهد بود واز براى خلق خود اولى قرار
نداده و اخرى قرار نخواهد داد كه تعطيلي در
فيض او برقلب كسى خطور نمايد واز اول لا

From a beginning that hath no beginning He hath known all things and been powerful over all things, and unto an end that hath no end He knoweth all things and will be powerful over all things.

اول له عالم بوده بكل شیء و قادر بوده بر هر شیئی
ء والی اخر لا اخر له عالم است بر هر شیئی ء و قادر
خواهد بود بر هر شیئی ء

- 1604 Know thou that for the knowledge of Him there are two stations manifested in the realm of creation. One station is that of pure sanctification and absolute detachment, wherein no description or attribute beseemeth Him, and He is sanctified above all names and exalted beyond all similitudes. This is the station to which reference is made in the Qur'an: "Glorified be God above what they attribute unto Him!" That is to say, God is sanctified and exalted above the descriptions of His servants, how much more beyond descriptions other than theirs.

1604 و بدانکه از برای معرفت او دو مقام در صقع
ابداع ظاهر گشته یک مقام صرف تقدیس
و ساذج تنزیه که در آن مقام توصیف بوصف
و تمتعت بنعت سزاوار نبوده و مقدس بوده از
کل اسماء و منزّه بوده از کل امثال و آن مقامی
است که در فرقان اشاره فرموده سبحان الله
عما یصفون یعنی آنکه خداوند منزّه بوده و مقدس
بود از وصف عباد خود چگونه از دون وصف
ایشان

- 1605 In this station He is characterized by glorification beyond glorification, sanctification beyond sanctification, exaltation beyond exaltation, and magnification beyond magnification, and by similar sublime expressions, for no higher words can be uttered. For how can He be sanctified beyond sanctification, and beneath sanctification? And how can He be exalted beyond exaltation, and beneath exaltation? This is the station of the pure Essence in Its singleness and the absolute Oneness in Its pristine state, where all names circle round His Will and all similitudes point to His majesty, as thou beholdest this station with the eye of thy heart when thou gazest upon the ocean of names and conceivest not that there is any worshipper beyond God or any glory beneath His glory.

1605 و این مقام تسبیح از تسبیح و تقدیس از تقدیس
و تنزیه از تنزیه و تجلیل از تجلیل و تعزیز از تعزیز
و امثال این عبارات مجتذبه موصوف و معروف
میکردد زیرا که فوق این کلام جاری نمیکردد
والا او مقدس از تقدیس چگونه و دون تقدیس
و منزّه بوده از تنزیه چگونه و دون تنزیه و این
مقام تفرد ذات بحت و توحید ساذج صرف
است که کل اسماء طائفند حول مشیت او
و کل امثال مدلند بر عزت او چنانچه می بینی
این مقام را ظاهرا بعین فوادت هرگاه ناظر در
بحر اسماء باشی و تصور هو حی نموده که لیس
وراء الله عابد ولدون الله بهائ

- 1606 The other station is that wherein He is described by every attribute and characterized by every quality. This is the station wherein thou sayest: "Thine are all the most excellent names and all the most exalted similitudes." From the name of Divinity to the final degrees of names thou dost mention Him, and callest upon Him as the Lord of the highest degrees and the Sovereign in the loftiest realm. This station existeth in the shadow of the former station. If thou wishest to observe its essence, thou wilt see that all names indicate the unity of His Essence, and that He is the One, the Single, the Unique, the Self-Subsisting, the Ever-Living, the Self-Subsisting, and so forth unto all that can be mentioned.

1606 و مقامی دیگر است که موصوف بكل وصف
میکردد و منعوت بكل نعت و آن مقامی است
که میگوئی لک الاسماء الحسنی کلها و الامثال
العلیا باسرها از اسم الوهیت تا اخر مراتب اسماء
ذکر میکنی و او را باسم زرعان در منتهای مراتب
و سلطان دلا اعلای مراتب میخوانی و این مقام
در ظل آن مقام است اگر جوهر انرا خواهی
مشاهده ثنائی نظر کنی که کل اسماء مدل
بر وحدت ذات بوده و او بوده واحد احد و فرد
و صمد و حی و قیوم و الی اخر ما یکن ان یدکر

- 1607 And if thou wishest to behold this with thine own eyes, look at the manifestation of Muhammad, wherein is manifested all that is beneath His shadow, indicating the name of King in kingship and the name of Cultivator in cultivation, and whatsoever lieth between them within their own limits of existence. In the Bayan, since it is still in the realm of possibility and

1607 و اگر خواهی بعین این را مشاهده ثنائی نظر کنی
در ظهور محمد که تکنون ان ظاهراست آنچه در
ظل او است مدل برافه اسم ملک در ملکیت
و اسم زارع در زارعیت و ما بینهما در حد وجود
خود و در بیان چونکه در امکان است و هنوز

hath not yet come into being, thou dost not see it manifested, though thou canst perceive it through knowledge.

بتکون نیامده ظاهر نمی بینی والا بعلم خود مشاهده میکنی

1608 This is in the station where thou gazest upon the ocean of names. But when thou journeyest in the ocean of creation, it becometh known in every manifestation of the Sun of Truth that appeareth in manifestation, which referreth to the Messengers of God. And for that Sun there are two stations of knowledge for creation: One station is that wherein all else are poor before Him, and He describeth Himself by His own Self, and considereth Himself sanctified above the suns in mirrors. In another station He characterizeth Himself as the sun in mirrors, saying "I am the First Creation, and I am Noah, and I am Abraham, and I am Moses, and I am Jesus, and I am Muhammad," and thus doth He mention all the Prophets.

1608 این در مقامی است که ناظر در بحر اسماء باشی و هرگاه سائر در بحر خلق باشی معروف در هر ظهور شمس حقیقت است که ظاهر در ظهور باشد که مراد رسل الله باشند و از برای ان شمس دو مقام است در معرفت از برای خلق یک مقام اینکه ما دون ان مراند نزد او و او خود را وصف میکنند بنفس خود و خود را از شمس در مرایا منزه میداند و در یک مقام نفس خود را موصوف میکرداند بشمس در مرایا مثل اینکه میکوید منم بدیع اول و منم نوح و منم ابراهیم و منم موسی و منم عیسی و منم محمد و همچنین کل انبیاء را ذکر میفرماید

1609 Nay, He even bringeth down the matter to speak of the believer, as in the tradition which saith "Whosoever grieveth a believer hath indeed grieved Me." This station is the manifestation of His grace in respect to the mirrors, else in the station of the Sun He is sanctified above the mirrors. And these two recognitions in the Sun of Truth are in accordance with these two stations: in the recognition of the pure Essence, which moves in the sea of names in respect to that first aspect, and moves in the sea of creation in respect to this second aspect. And the first is not made manifest except through the second, and the second does not terminate its own existence except through the first.

1609 بلکه امر را تنزل میدهد در حق موء من هم ذکر میفرماید مثل اینکه در حدیث دیده که میفرماید من سرممنت کمن سرنی این مقام ظهور فضل او است در حق مرایا والا او مقدس است در مقام شمسیت از مرایا و این دو عرفت در شمس حقیقت در تلقای ان دو مقام است در معرفت ذات بحت که سائر در بحر اسماء بان وجه ناظر و سائر در بحر خلق باین وجه ناظر و اول ظاهر نمیکردد الا بثنائی و ثانی بمنتهی الیه وجود خود را منتهی نمیکردد الا باول

1610 And the second station in the sea of creation is exactly like the station wherein the Essence attributes to Itself Its own names, saying "I am the All-Knowing, I am the All-Powerful, I am the Single, I am the One, I am the Self-Subsisting, I am the Ever-Living, I am the Self-Sustaining," while in Its inmost Essence It has ever been sanctified therefrom. In every Revelation, hold fast to what is outwardly manifest in that Revelation, for thy recognition is confined to that. Look thou at what is manifest today of spiritual knowledge in the Qur'an - its realization came about through the existence of the Messenger of God.

1610 و مقام ثانی بعینه در بحر خلق مثل مقامی است که ذات نسبت میدهد بخود اسماء خود را میکوید منم عالم من قادر منم فرد منم احد منم صمد منم حی منم قیوم و حال آنکه در کنه ذات خود مقدس بوده و در هر ظهور متمسک شو بظاهر در ان ظهور که بر معرفت تو منحصر است بان نظر کن در فرقان آنچه امروز از معارف ظاهر است تحقق ان بوجود رسول الله شده

1611 And if thou art of subtle vision, thou wilt see the realization of all this knowledge through the effect of His deed, for all the knowledge of the people of the Qur'an terminates in the Qur'an, and the Qur'an is a Word that was made manifest from His presence, from God. Now observe how the people in the time of His presence hold fast to His Word, which is the effect of His deed, and likewise those not in His presence hold fast to what they see in the Book. The cause of both is nothing more than a single Word. And if thou lookest with the eye of

1611 و اگر لطیف النظر باشی تحقق کل این معارف را باثر فعل ان می بینی زیرا که کل معارف اهل فرقان منتهی میکردد بفرقان و فرقان کلامی است که از انحضرت ظاهر شده من قبل الله حال بین که اهل زمان حضور بکلام او قائمند که اثر فعل ان باشد و همچنین اهل غیر حضور بکلامیکه در کتاب می بینند قائمند و سبب وجود هر دو یک کلام زیاده نیست و بعین انصاف نظر کنی از یومیکه خود را شناخته و بچه چیز

fairness, from the day thou hast known thyself, what else hast thou beheld? By God! Other than these words seen in the Books, thou hast beheld nothing else. By God!

- 1612 There hath been and is nothing else, whether in the time of His presence or in the time of His absence. The difference is that in the time of His presence ye hear His Word from Him Who speaks it, and in the time of His absence ye see His Word in the Books. Just as in the time of His presence ye are created by His Word, likewise in the time of His absence ye are created by what is in the Books. And the Books of God have ever been and shall ever be living. Now give thou fair judgment: what is the difference between when thou didst see the Qur'an and when thou didst see the Bayan, or when thou shalt see the Book of Him Whom God shall make manifest?

- 1613 If thou wilt reflect a little and gain insight into thine own matter - for if thou seest one Book with insight, when thou seest all Books thou wilt be assured - yet it is impossible that in any Revelation more than one Book should become a proof, which all shall follow, and if it becomes a proof, it becomes so under the shadow of that proof. What is outward in the beginning is outward in the end, and what is inward in the beginning is inward in the end. The outward manifestations are likened to the sun - though it may rise and set infinitely, there has not been and never will be more than one sun. All that is done in each Dispensation is by His command and for His sake. Consider the Dispensation of the Qur'an - all that is done today stands by the command of the Messenger of God.

- 1614 And in the latter Dispensation, if all return to Him, it is established for the Messenger of God; otherwise it becomes mere fancy and perishes. For creation has no path to the Unseen Essence except through His Manifestation. Just as that which descends from God appears through His Manifestation, that which ascends to God also terminates in Him. Other than this, there has been no path from the beginning that has no beginning, nor will there be until the end that has no end.

- 1615 These people whom you see calling upon God, considering themselves intermediaries between themselves and God, are all wandering in the wilderness of vain imaginings. They call upon One Whom they know not. And if you think you know, all these guidances have come from the command of the Messenger of God. Likewise, the return of all these invocations reverts to the command of the Manifestation of Truth in every Dispensation. When the Manifestation of Truth appears, He

دیگر مشاهده نموده ، نه والله غیر از این کلماتی دیده در کتب چیز دیگر مشاهده نموده ،

1612 نه والله غیر از این چیزی نبوده ونیست چه در زمان حضور وچه در زمان غیر حضور فرق این است که در زمان حضور از صاحب کلام کلام او را می شنوید ودر زمان غیر حضور کلام او را در کتب می بینید همین قسم کهدر زمان حضور بکلام او خلق میشوید همین قسم در زمان غیر حضورهم بانچه در کتب است خلق میشوید وکتب اله در هر شان حی بوده وخواهد بود حال انصاف ده چه فرق است وقتی که فرقان را دیدی تاوقتیکه بیان را دید یااینکه یومیکه کتب من یظهره الله را بینی اگر

1613 اگر قدری متفکر شوی ومستبصر در امر خود که اگر در بصیرت یک کتب را دیده کل کتب را که بینی مستوفن میشوی وحال آنکه ممتنع است که در هر ظهور غیر از یک کتب حجت گردد که کل باون عامل کردند واکر حجت گردد در ظل اون حجت میکردد وظاهر در اول ظاهر در انراست وباطن در اول باطن در انراست مثل ظاهر در ظهورات را مثل بشمس زده شده که اگر مالا نهایه طلوع وغروب نماید یک شمس زیاده نبوده ونخواهد بود وکل آنچه میکنند در هر ظهور بامر اوست واز برای او است نظر کنی در ظهور فرقان که کل آنچه امروز میکنند قائم است بامر رسول الله

1614 ودر ظهور اخر اگر کل راجع شد بان از برای رسول الله ثابت میکردد والا جزء هوا شده وفانی زیرا که از برای خلق سبیلی بسوی ذات غیب نبوده ونیست الا بمظهر ان همین قسم که ما نازل من عندالله از مظهر ان ظاهر میکردد ما یصعد الی الله هم بسوی او منتهی میشود غیر از این از اول لا اول سبیلی نبوده والی اخر لا اخر سبیلی نیست

1615 اینها که می بینی خدا را میخوانند وما بین خود وخدا خود را مثنی میداند کل در هوای وهم وهیالند میبوانند کسی را که نمی شناسند واکر تصور کنیید میدانید این همه هواتهدنها از امر رسول الله شده وهمچنین عود این همه خواندنهاهم راجع میکردد بامر مظهر حقیقت در هر ظهور که مظهر حقیقت ظاهر میکردد ظهورات لیل

decrees the extinction of the manifestations of night, for all act for His sake. The moment they fail to recognize Him, the decree of extinction applies to them.

را حکم افناء میفرماید زیرا که کل از برای او عاملند همین قدر که نشناختند حکم افناء در حق آنها میشود

1616 He gives the utmost counsel to the dwellers of that Dispensation, warning them of the fire and giving them glad tidings of paradise. And in the latter Manifestation, when He makes Himself known, He sees that after all have sought paradise from Him day and night and sought refuge from the fire, they enter not paradise and willfully desire to enter the fire of the veil and lack of recognition. They deprive themselves of the paradise of love and recognition, though they had labored for it night and day.

1616 وکمال نصیح را در حق سکان انظهور میفرماید وایشان را تحذیر از نار و تبشیر برضوان میفرماید ودر ظهور آخر که خود را مستشاساند میبیند که بعد از آنکه کل شب وروز رضوان از او خواسته واز نار ثناء برده داخل رضوان نمیشوند وعدا میخواهند داخل نار حجاب وودون عرفان شوند وهود را از جنت حب و عرفان ممنوع میکنند و حال آنکه شب وروز از برای ان عمل نموده

1617 In the life of creation, the paradise of God's religion is that from which the fire of being veiled from it and its laws is in that religion. For example, observe the people of the Gospel - those who followed the laws of Jesus were dwellers of that paradise, while those who remained veiled were dwellers of the fire of that Dispensation. Both the paradise and fire of that Dispensation became fire in the time of the Messenger of God's Manifestation. Similarly in each subsequent Manifestation, the previous Dispensation holds this decree, unless the Bearer of the subsequent Manifestation commands it to be paradise, whereupon it becomes paradise.

1617 در حیات خلق جنت دین الله است که نار احتجاب از ان وحدود ان در ان دین مثلاً نظر نموده در حروف انجیل انهایی که متباعد حدود عیسی را سکان ان جنت بوده اند وانهایی که محتجب مانده اند سکان نار انظهور بوده اند وجنت ونار انظهور در نزد ظهور رسول الله هر دو نار کشت از برای آنها وهمچنین در هر ظهور بعدی ظهور قبل این حکم را دارد الا آنکه از صاحب ظهور بعد امر برضوان بودن ان شود که انوقت جنت میگردد

1618 Look not at these people who are as nothing, for there is but one reality, which is the Sun of Truth that in its Manifestation shepherds God's flock, except for those who guide to the Names and those servants who, through proof and wisdom, enter into the Revelation of God. These are too glorious and exalted to be described or praised, for their essential realities exist at the level of the degrees of the Names, and their outward manifestations serve to guide to the Sun of Truth, and have done so and will continue to do so. In them there is naught save what is like the sun reflected in mirrors. In every Dispensation, religion is made manifest through them and becomes evident for their sake.

1618 ونظر مکنی باین خلق که کل لا شئند وشیء کل یک شیء زیاد نیست که ان شمس حقیقت است که در ظهور که ظهور میخواهد اغنام الله را میچراند الا ادلاء اسماء و عبادی که بدلیل وحکمت در ظهورالله داخل میگردند که آنها اعز واجل قدرند از ذکر ووصف زیرا که کینونیات آنها در مقام مراتب اسماء بوده وهست وظواهر آنها در مقام دلالت برشمس حقیقت بوده وخواهند بود ودر آنها نیست الا مثل شمس که در مرات است در هر ظهور بانها دین ظاهر میگردد واز برای آنها باهر میشود

1619 This is the meaning of the hidden tradition "There is naught but God, His Names and His Attributes," for in this station there appeareth none but the Sun of Truth and those who guide unto It.

1619 واین است معنی سرحدیث لیس الا الله اسمائه وصفاته که درب مقام ظاهر لم یکن الا شمس الحقیقه وادلائها بیان ان میگردد

1620 In every religious community that thou beholdest, all see themselves, between themselves and God, as seekers after truth, loving God's good-pleasure and holding as unloved whatsoever is contrary to His good-pleasure. Yet they act contrary to reality. Consider the Letters of the Psalms, then those of the Torah, then those of the Gospel, then those of the Qur'an, then those

1620 ودر هر امتی که نظر میکنی کل ما بین خود وخدا خود را طالب حق می بینند ودوست میدارند رضای خدا را ودون رضای خدا را محبوب نمیدارند و حال آنکه برخلاف واقع حرکت کرده ومیکنند نظر کنی در حروف زبور وبعد در حروف توره وبعد در حروف

of the Bayan, then those of the Book of Him Whom God shall make manifest - from the highest to the lowest, all imagine themselves to be seeking His good-pleasure and are assured and certain in their religion. Yet their example, in the presence of Him Whom God shall make manifest, exalted be His mention, is like unto the example of the Letters of previous Books in the presence of the guides of the Bayan.

انجیل وبعد در حروف فرقان وبعد در حروف بیان وبعد در حروف کتاب من یظهره الله که از اعلی و ادانی ان کل چنین پندارند که طالب رضای ان هستند و در دین خود مستبصر و مستیقنند و حال آنکه مثل کل در نزد ظاهر بعد من یظهره الله عز ذکرة بمثل مثل حروف کتب قبل است نزد ادلاء بیان

1621 How clearly visible are their veils! Thou shalt witness the next Manifestation even as what came before - how the claims of "I am! I am! I am!" in every Dispensation become as nothing in the next Dispensation. How many people made claims of "I am! I am! I am!" during the Gospel Dispensation, truly believing themselves, between themselves and God, to be vigilant in their religion. Yet when the Messenger of God appeared, none save seventy souls recognized what their Prophet had promised them. The rest remained in their claims of "I am," considering themselves, between themselves and God, to be possessed of insight in their religion.

چگونه حجب انها را ظاهری می بینید بعد را هم مثل ما قبل مشاهده کنی که منم منمهای در هر ظهور در ظهور بعد لا شیء میشود چه قدر خلق در انجیل منم منم نمودند و فی الواقع خود را ما بین خود و خدا محتاط در دین خود میدانستند ولی وقتی که رسول الله ظاهر شد غیر از هفتاد نفر ما یوعد نبی خود را نشناختند ما بقی در منم منم خود هستند و خود را ما بین خود و خدا مستبصر در دین خودهم میدانند

1621

1622 Now see how their proofs weigh not even as much as a gnat's wing in the subsequent Manifestation after the Gospel. The same shall be true of Him Whom God shall make manifest. Be not deceived by all these claims of "I am" among the people, for they weigh not even as much as a barley corn. View the time before the Resurrection like unto the Day of Resurrection itself. Even as one possessed of insight in the religion of the Messenger of God would see that among all these followers of Jesus, none save those seventy souls were truly upon the straight path. The same is true of the Qur'an.

حال بین که دلائل انها بقدریک جناح بعوضه وزن دارد در ظهور بعد از انجیل من یظهره الله هم همین قسم و کول این منم منمهای خلق را مخور که بقدریک جو وزن ندارد و قبل از قیمة را مثل یوم قیمة بین مثل آنکه اگر بصیری در دین رسول الله بود میدید که ما بین این همه امت عیسی غیر از همان هفتاد نفر برصراط حقیقتا نیستند در فرقان مثل این

1622

1623 But praise and thanks be to the Ever-Living Who dieth not, for in the Dispensation of the Bayan He made His Names endless and His guides numberless, and adorned this Paradise with diverse heavenly ornaments. The blind one hath been and will forever be ascending. Blessed are those servants who comprehend the Paradise of Him Whom God shall make manifest, and who attain unto that Paradise as it hath been revealed, without alteration or change. Among the gifts bestowed by the Eternal One upon the Point of the Bayan is the knowledge of all things in a single soul, wherein they behold with the eye of certainty the genesis of all things in the world of letters.

ولی حمد و شکر مرحی لا یموت را که در ظهور بیان اسماء خود را لا نهایه فرمود و ادلاء خود را لا یحصی و این جنت را مطرز بانواع طرز لاهوتیه فرموده و کورلم یزل و لا یزال در ترقی است طوبی از برای عبادیکه درک کنند جنت من یظهره الله را و ان جنت را بان جنت کما نزل برسانند بلا تبدیل و تغیر و از جمله مواهی که حضرت لم یزل بنقطه بیان عطا فرموده علم کل شیء است در نفس واحد که تکوین را در عالم حروف بعین یقین مشاهده نمایند

1623

1624 This is a perfect proof unto all, like unto verses, and hath been among the treasured mysteries of divine knowledge that until now had not been revealed, being more precious than any other knowledge. Upon this knowledge have all books been revealed and shall be revealed. From this knowledge came the command "your God is One God," previously revealed. In the Bayan, the

و این حجتی است کامله برکل بمثل آیات و از مخزونهای علم الهی بوده که تا حال نازل نفرموده و اعز است از هر علمی براین علم نازل شده کل کتب و نازل خواهد شد و از این علم است که امر و الهکم اله واحد قبل نازل شده در

1624

manifestations of divinity abide beneath the shadow of this verse in the gates of Paradise, and likewise in the fire "over which are nineteen." This hath been partially explained in the Arabic texts, and God willing, shall be more fully and perfectly explained in the Bayan itself.

1625 In brief, nothing existeth outside the twenty-eight letters, and likewise the genesis of all things proceedeth not beyond the meanings of these letters. God, glorified and exalted be He, hath through His knowledge gathered these letters in eleven degrees, and made them the temple of the Primal Will, which is the First Man, whose outer form is the letter Ha and whose inner reality is Vav. Under the shadow of this temple He hath created eighteen temples in the ocean of names, and it cannot be otherwise, for the ultimate number of the divine names is the Name of Mustagath. When one considereth the temples, this matter will be understood most perfectly.

1626 This knowledge of the temples was revealed solely that the guides of the Bayan might prove to others how the entire Qur'an can exist within the Point and emerge therefrom, while the creation of the greater world is in the Book. What was mentioned before was mere knowledge, but now manifest proof hath been established through this form of knowledge. Guard this as thine own eyes and grant it not unto him who knoweth not its worth, for this is the essence of essences that none should possess save they who are themselves essences. He hath shown clear evidence of God in preserving the form of the temples and deriving other names therefrom, until the day when God shall explain the mysteries of the temples and give unto whomsoever He willeth among His servants. Verily, He is the Gracious, the Bountiful.

1627 (End. Remainder is a note from the copyist.)

1628 In the Name of God, the Most Manifest, the Most Manifest

1629 Praise be to God, the Lord of all worlds, and may His radiance be upon His righteous servants who speak not until He hath spoken and who do what they do by His command. From the photographic copy which this servant has made of the original blessed handwriting of His Holiness the Primal Point, may His glory and power be exalted, in five pages, for the information of readers, very carefully noting the greatness of this sacred Cause: This sacred work contains matters of utmost importance, such that even a brief reference to its outward aspects would require a large volume. Among these is that each day He revealed all five stations under the shadow of each of the

بیان مظاهر ربوبیت در ظل این ایه در ابواب جنت و همین قسم در نار علیها تسعه عشر و بیان آن قدری در کلمات عربیه شده و انشاء الله در خود بیان بنحو اتم و اکمل خواهد شد

مجموع قول آنکه کل شیء از حروف ثمانیه و عشرين خارج نیست همین قسم هم تکوین کل شیء از معانی این تحروف خارج نیست و این حروف را حق سبحانه و تعالی در یازده درجه جمع فرموده بعلم خود و از آن هیكل مشیت اولیه که انسان اول است قرار داده که ظاهر هیكل هاء باشد و باطن او و در ظل این هیكل هیجده هیكل جعل فرموده در بحر اسماء و بیت نتواند شد زیرا که متبئی عدد الله اسماء اسم مستغاث بوده و نظر که در هیكل شود استنباط این مطلب برنحو اکمل خواهد شد

و نازل نشد این علم در هیكل الا از برای استدلال ادلاء بیان از برای غیر آنها در بیان آنکه کل قرآن چگونه میشود که در نقطه باشد و از آن ظاهر گردد و حال آنکه خلق عالم اکبر در کتاب است قبل آنچه ذکر مینمودند محض عرفان باقی بود دلیل میدهن ثابت شده باین نوع علم و بیان حفظ نموده او را کعینیک و عطا نموده او را بمن لا یعرف قدره فان هذا من جوهر الجواهر لا ینبغی ان یملکه الا اولو الجواهر و مرات مدله علی الله نموده که صورت هیكل را نگاه داشته و استنباط اسماء اخر را فرموده الی یوم بین الله اسرار الهیاكل و یوئی من یشاء من عبادۀ انه فضل کریم

بسم الله الاظهر الاظهر بالله الله الاظهر الاظهر

الحمد لله رب العالمین والصلیاء علی عبادۀ الصالحین الذینهم لا یسبقونه بالقول وهم بامرہ یعملون ما یعملون از روی عکس که از اصل خط مبارک حضرت نقطه اولی جل و عز در پنج صفحه گرفته بنده است برای آگاهی خوانندگان بسیار دقیق متذکر بعظمت امر مقدس از مطالب بس مهمی در این اثر مقدس در بردارد و حتی مختصر اشاره بظواهر انهم کتاب پر حجم بزرگی خواهد شد و از جمله اینکه در هر روز تمام پنج شان در ظل هر یک از اسماء مبارکه را نازل و در متن شان مناجات از اسم الله و شان آیات از اسم اوحد

blessed Names, and in the text, prayers from the Name of God and verses from the Name of the Most Unique.

- 1630 He has mentioned that the date of revelation was the first and second days of the eternal year 7, corresponding to Naw-Ruz and the beginning of the Bayan year - great is His glory and His power. From the page following this introduction, the copy is made, and it is noted that in the written arrangement of Names in this book, the aforementioned dates of revelation have been observed in this index, except for those Names whose copies were not available. Thus in this index, after the Name "Ajall" on Wednesday the 8th, "Allah-u-A'azz" is mentioned, and after "Allah-u-Ajmal" on Friday the 10th, "Allah-u-A'zam", and after "Allah-u-Aqdam" on Monday the 13th, "Allah-u-Akmal", and on Wednesday the 15th "Allah-u-Ahkam", and on Saturday the 18th "Allah-u-Aslat" is mentioned.

- 1631 The remaining ... five pages, and most regrettably, no copy of these Names has been available to be included in this book, let alone the remaining Names mentioned in subsequent days, for which He did not even mention the number of pages. Additionally, in the index for most Names, it is also indicated to which of the believers - may God's blessings be upon them - the stations of each Name were sent. It is also noted that for transcribing this book, several reliable copies were used, one of which was in the elevated handwriting of Mirza Mustafa the scribe, though in none of the source books was the chronological order of the revelation of the stations of Names observed.

- 1632 However, for the Name "A'lam-ul-A'lam", no reliable copy was found, and accordingly in several instances footnotes have been made about its nature, and in other cases it has been written as it was and left without comment until a reliable copy becomes available and errors can be corrected. And regarding His mention of the Name "Abha" as the Tree of Baha, who ever carefully examines page 22 of the Book of Tablets and its feminine pronouns, which the elevated martyr Aqa Siyyid Husayn - may God's blessings be upon him - has recorded, will certainly confirm that this Name was sent for Her Holiness Tahirih - may God's blessings be upon her - particularly as the word "Baha" and "T" - the first letter of that noble one's name - are both nine.

1630 ذکر تاریخ نزول که روزهای اول و دوم از سال ابد ۷ و مصادف بانوروز و مبدء سال بیانی بوده فرموده است عظم شانه و قدرته از صفحه بعد از این مقدمه نسخه برداشته میشود و یاد اور میکرد که در ترتیب نوشتی اسماء در این کتاب رعایت تاریخ نزول مذکور همین فهرست شده مگر آنچه از اسماء نسخه ان دسترس نکشته چنانکه در این فهرست پس از اسم اجل در روز چهار شنبه هشتم ذکر الله اعز شده و پس از الله اجل در جمعه دهم الله اعظم و پس از الله اقدم در دوشنبه ۱۳ الله اکمل و در چهار شنبه ۱۵ الله احکم و در شنبه ۱۸ اله اسلط ذکر گردیده

1631 باقی ... پنج ورق و با نهایت تاسف از این اسماء هیچگونه نسخه ای دسترس نشده تا در این کتاب آورده شود چه رسد از بقیه اسماء آورده شده در روزهای بعد که ذکره ورق را هم در انها نمروده است وضعا در فهرست در بیشتر اسماء اشاره هم شده است شئون هر یک از اسماء را برای کدامیک از مومنین صلوات الله علیهم فرستاده است و نیز یاد اور میشود برای نوشتن این کتاب از چند نسخه مورد اعتماد که یکی بخط مرفوع میرزا مصطفی کاتب بوده ولی در ترتیب نوشتن اسماء در هیچیک از کتب ماخذ ردیف تاریخ نزول شئون اسماء از کتب ماخذ ردیف تاریخ نزول شئون اسماء رعایت نشده بوده استفاده شده است

1632 مگر اسم اعلم الاعلم که نسخه مورد اعتماد پیدا نشده و بهمین مناسبت در چند مورد درما ورقی بچگونگی ان اشاره کشته و در دیگر موارد بهمان صورت که بود نوشته و مسکوت گذارده تا کی نسخه مورد اعتماد دسترس و نادرستها اصلاح شود و اینکه اسم ابهی را بنام شجره بهاء ذکر فرموده است هرکس در صفحه ۲۲ کتاب الواح ضمیرهای تائیس که مرفوع سعید شهید اقا سید حسین صلوات الله علیه آورده خوب توجه و دقت فرع ید مطمئنا تصدیق مینماید که این اسم برای حضرت طاهره زکیه صلوات الله علیها فرستاده شده است خصوص کلمه بهاء و ط حرف اول نام ان بزرگوار هردو نه میباشد

- 1633 And that which pertained to Mirza Husayn-'Ali, as mentioned on the ninth day, is "Brother of the Fruit" with the numerical value of 238, which equals the numerical value of his name's letters, so that it cannot be confused with His other brothers.
- 1634 Similarly, due to this relationship of the numerical equivalence between the letters of "Baha" and "T" (the first letter of Tehran), Tehran has also been referred to in the writings as the "Land of Baha." Although in some source manuscripts, the names of certain individuals were mentioned at the beginning of some names, which corresponded with the references in the index and explicit statements in the Stations of Names themselves, with the inclusion of the aforementioned index and explicit statements in other stations, mentioning these names in the introduction to the Names was not deemed appropriate. Especially since what was seen of these stations in the handwriting of His Holiness the Primal Point, may God's blessings be upon him, did not contain these references to individuals' names.
- 1635 And since previously photographs of two temples on two connected pages from the original blessed handwriting were observed and copied, these have been placed at the end of this book for the additional information and benefit of careful readers. It is explanatorily noted that on the second page of this photograph, all the names of the 19 temples included in pages 432 to 434 of this book are contained within that single temple, great is His station and His power. However, in the five manifest lines and six hidden chambers of the temples, what is brought under the Most Learned Name is arranged according to the eleven-fold ranks of names mentioned in each temple separately and horizontally, necessarily contained within 19 temples.
- 1636 But in that temple, all names mentioned in the 19 temples are arranged under the Most Learned Name in eleven ranks vertically in that single temple, such that the second name is twice the first name, and the third name thrice, until the nineteenth name becomes 19 times the first name.
- 1637 He is the Eternal. In the Name of God, the Sovereign—the All-Sovereign.
- 1638 This is the day of Wednesday, the fifth of the first month of Jim of the year 1276 after the Qur'anic Revelation. God causes to enter into the Bayan its dwellers and all things through His grace, for verily He is the All-Powerful, the Ancient. This is the
- وانچه هم برای میرزا حسینعلی بوده چنانچه در روز نهم مذکور است لاخ الثره باقید عدد ۲۳۸ که با اعداد حروف نامش برابر است میباشد که بدیگر برادران انحضرت هم اشتباه نشود
- چنانکه بهمین مناسبت برابر بودن عدد حروف بهاء باط حرف اول طهران انه طهران هم در اثار بارض بهاء یاد شده است واکر چه در بعضی نسخه های ماءخذ سراغاز بعضی از اسماء نام اشخاص هم آورده شده که با اشارات در فهرست و مصرحات در خود شئون اسماء هم مطابقت داشت ولی با درج فهرست نامبرده بوده مصرحات در متی شئون دیگر ذکر ان نامها در مقدمه اسماء مناسب شناخته نشد خاصه انکه آنچه از این شئون بخط حضرت صبح ازل صلوات الله علیه هم نسخه ان زیارت شده این اشاره بنام اشخاص را متضمن نمیبود
- وچون قبلاهم عکس از دو هیکل در دو صفحه متصل بیکدیگر از اصل خط مبارک زیارت ونسخه برداری شده بود برای مزید اطلاع واستفاده مطالعه کنندگان دقیق عینا در پایان این کتاب گذارده شده وتوضیحا متذکر میکردد که در صفحه دوم این عکس تمام اسماء ۱۹ هیکل مندرج در صفحات از ۴۳۲ تا ۴۳۴ این کتاب در همان یک هیکل کنجانه شده عظم شانه وقدرته الا اینکه در پنج خط ظاهر وشش خانه باطن هیاکل آنچه در ظل اسم اعلم آورده شده است برعایت مراتب یازده کانه اسماء آورده شده در هر هیکل جداکانه وعرضا ذکر وبالضروره در ۱۹ هیکل کنجانه شده است
- ولی در ان هیکل همه اسماء مذکور در ۱۹ هیکل مرتب شده در ظل اسم اعلم بردیف در یازده مرتبه همان یک هیکل طولا درج شده است چنانکه اسم دوم دو برابر اسم اول واسم سوم سه برابر تا اینکه عدد اسم نوزدهم ۱۹ برابر اسم اول میشود
- هو الابد بسم الله السلط السلط
- هذا يوم الاربعاء الخامس من شهر جيم الاول من السنة ۱۲۷۶ عن البعثة الفرقانية يدخل الله في البيان سكانه وكل شيء بفضل الله انه قادر قدير هذا يوم الاول من شهر البهاء م السنة الابد يذكر

first day of the month of Baha of the eternal year, mentioned as gracious among the days of the week and as the Day of Baha among the months in the Dispensation of the Bayan - exalted be its Manifestation.

بالفضال من الاسبوع وباليوم البهاء من الشهور في ظهور البيان جل مظهره

1639 That which descends from God, the Most High, through the Primal Point, Who possesseth the Seven Letters, and that which ascendeth unto God, the Most High, through the Primal Point - there hath elapsed from the first appearance of His bodily form as a seed until this day thirty-one years and forty-two days, the number of "Yea." The first day hath been named the Day of God, the Mighty, the Exalted, and it is the day on which God revealed in its night the Throne of Reality and made it the greatest of His days, and it is the day of the unity of God, the Most High. On it was read: "Verily I am God, there is no God but Me, the Most Exalted, the Most Exalted." Say: Ye shall read, O all things, that ye may be elevated.

1639 ما ينزل من الله تعالى بالنقطة الاولى ذات خروف السبع الذى وما يصعد الى الله تعالى بالنقطة الاولى قد قضى من اول ظهور جسده بالنطفه الى ذلك اليوم احدى وثميين سنة ثم ٤٢ يوم عدد بلى ولقد سمى يوم الاول بيوم الله عز وجل وانه يوم قد اظهر الله في ليلته عرش الحقيقه وجعل الله اعظم ايامه وهو يوم التوحيد لله تعالى قد قرئت فيه اننى انا الله لا اله الا انا الرفع الرفع قلتقرون ان ياكل شىء لعلكم ترتفعون

1640 There hath been ordained in the Bayan concerning that Name the Word of God - there is no God - and there hath not been revealed in the Bayan any name except it is from Him, from Whose attributes there is none other than He, the Protector, the Self-Subsisting. The number of the One Five upon the pen of him whose name equalleth the name of "R" from the beginning of the night unto the end of the day, and from "B" the number of five delicate quarter sheets. He shall be concealed after there hath elapsed of his age the number of Justice upon a seat of mighty glory. And verily celebration hath been enjoined - nineteen mithqals shall be binding upon him.

1640 قدر في بيان ذلك الاسم كله الله لا اله ما نزل في بيان اسم الا هو منه من شئون الا هو المهيمن القيوم عدد الواحد الخمس على قلم من يعدل اسمه اسم الرء في اول الليل الى اخر النهار ومن والباء عددا خمسة اوراق ربي لطيفه يحتجب بعد ما قضى من عمره عدد بالعدل على مقعد عز شديد وقد البهاج فليزمنه عدد الواحد مثقالا

1641 God hath made every year from that day nineteen of diamond, and if one is unable, then of gold, and whoso forgetteth, let him fulfill it and nothing is upon him. The reckoning beginneth from that day for it is the first year, and that which hath flowed from the Pen of God in the embellished Tablet of Prayer shall not be changed except by the command of Him Whom God shall make manifest. The Name of God, exalted be His glory, was elevated therein and shall be confirmed, and His power was established, and there was not for that creation any similitude upon the pen of him who preserveth, neither first nor last. And from the beginning of wondrous creation until that day there had elapsed 120,216 years.

1641 جعل الله كل حول من ذلك اليوم تسعه عشر من الالماس وان لم يستطع من شهرا وكل شهر تسعه عشر يوما وبداء الذهب ومن ينسى فلقضينه ولا شىء عليه الحساب من ذلك اليوم لانه اول سنه وما حرى بقلم الله في لوح المطرز الدعاء ولا يبدل الا بامر من يظهره الله ارتفع فيه اسم الله جل جلاله وسيثبت وامتنع قدره ولم يكن لذلك اخلق من في مخله على قلم من يستخفظ اول ولا اخر وان من اتول بديع القطره الى ذلك اليوم قد قضى سنه ٢١٦ ١٢٠

1642 This is the Day of Thursday, in the night when the year has turned, after nine hours and 42 minutes have passed from its beginning according to the geometric calendar, and according to the other calendar nine hours and minutes. That which descends from God, exalted be He, and that which ascends to God has been ordained in the explanation of that Name.

1642 هذا يوم الخميس في ليله قد حول الحول بعد ما قضى من اوله تسع ساعات ٤٢ دقيقه على زيچ الهندسه وعلى زيچ الاخر تسعه ساعات دقيقه ما نزل من الله تعالى وما يصعد الى الله قدر في بيان ذلك الاسم ذكر كلمه من يظهره الله في تفسير

The mention of Him Whom God shall make manifest has been revealed in the interpretation of the Name of Oneness. His mention has descended, been elevated, risen, and His power has become inaccessible through the five grades. O God! Send blessings upon Him Whom Thou shalt manifest on the Day of Resurrection, then upon His proofs through Divinity and trials.

اسم الواحدانيه قد نزل على وارتفع ذكره واستعلى
وامتنع قدره بالشئون الخمسه اللهم صل على من
تظهرنه يوم القيمه ثم ادلائه بالوحيه والابتلاه

1643 And whosoever is veiled each day, and what has been inscribed by the Pen of God equals the number of the Vahid, then it is binding upon him like what is binding in the First Word, and the verses of the two Words suffice to equal the number of the Vahid, and for him who has insight, there is nothing upon him.

1643 ومن يحتجب في كل يوم ووما سطر على قلم الله
عدد الواحد فليزمنه مثل ما يلزم في كلمه الاولى
ويكفي ايه الكلمتين عدد الواحد ومن يبسر فلا
شيء عليه

1644 Five pages. This is the Day of Friday. God is One. This is the Day of Independence. It has been ordained in the explanation of the Name of Unity, and the mention of the first to believe in the interpretation of the Name of Unity through the five grades, and that which ascends to God. And it becomes clear night and day five times. And whosoever is veiled, then it is binding upon him the number of Ha from ruby, and if unable, then from gold. And what has been inscribed by the Pen of God is five pages, and if forgotten, there is nothing upon him, and if remembered through recitation in the two testimonies, then it expiates the number of the Vahid. Five pages.

1644 خمسة اوراق هذا يوم الجمعة الله إحد هذا يوم
الاستقلال قد قدر في بيان اسم الاحديه وذكر اول
من امن في تفسير اسم الاحديه بالشئون الخمسه
وما يصعد الى الله وبان ليله ويوم خمس مره
ومن يحتجب فليزمنه عددالحاء من الياقوت وان
لم يستطع من الذهب ووما سطر على قلم الله ه
ورق وان ينسى فلاشيء عليه وان يذكر بالاقتراه
في الشهادتين فيكفر عدد الواحد خمسة اوراق

1645 This is the Day of Saturday. God gives life. This is the Day of Majesty. It has been ordained in the explanation of the Name of the Living, and the mention of the first to believe after the First in the interpretation of the Name of the Living according to the five grades, and that which ascends to God.

1645 هذا يوم السبت الله احيء هذا يوم الجلال قد
قدر في بيان اسم الحى وذكر اول امن بعد الاول
في تفسير اسم الحى على شئون الخمس ووما يصعد
الى الله

RBB.015-016x, GOH.174-178x, GOH.184-185x, GOH.393f17x, GOH.191x,
GOH.245x, GOH.292x, GOH.348-349x, GOH.368x, MNP.220-222x,
HURQ.BB59x, BLO_PT#046x, BLO_alchemy

INBA01:001-088x, INBA64:085.02-094.05x,
INBA82:002-016x, INBA82:066-078x,
INBA_6007C.494-541x, PR02.053v07-
060r04x, PR02.069r01-075r17x, PR02.154r01-
159v28x, PR03.040v05-042v06x,
PR03.089v26-136r16x, PR03.241v07-
245r27, CMB_F23.002v04-076r03x,
CMB_F15, CMB_F25.3, BLIB_Or5612,
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BYC_collect3.045-062x, BYC_panj,
PANJx, MAS7.114-18x, RBB.098-100x,
RBB.109x, MBA.203-209x, MBA.276-293x,
MBA.301x, MBA.314-326x, AHDA.467x?,
OOL.A012, OOL.A019x

Study guide to this volume

Composed in spring 1850 during the Bab's final imprisonment at Chihriq, *Panj Sha'n* is a late work of extraordinary formal control. It unfolds through divine Names, the first days of the Babi year, and five modes of revelation: verses, prayers, sermons, commentary, and Persian discourse. Its theology is concentrated: God is utterly beyond comprehension, yet He is known through the Manifestation of His Self in every age. Therefore true faith is recognition, obedience, and readiness for the next divine disclosure. The entire volume bears the single identifier BB00005, reflecting its architectonic unity in the year of the Bab's martyrdom.

Divine Transcendence and the Manifestation

Key Passages

Verily I am God, there is no God but Me. None shall comprehend Me save through Him. And whoso desireth to comprehend Me, let him comprehend Him Whom God shall make manifest. — BB00005

All that hath been ascribed unto Mine own Self is that which is ascribed unto Him Whom God shall make manifest, if ye be of them that understand. — BB00005

If thou desirest Him, thou must seek the Manifestation of His Self in every Revelation, for He, glorified be He, hath provided no other path than this. — BB00005

Context for Study

The opening movement of *Panj Sha'n* offers a mature statement of the Bab's theology of God and revelation. God cannot be reached through concepts, attributes, senses, or imagination, yet God is accessible through the Manifestation. This avoids both anthropomorphism and abstract deism. Students may compare this with Qur'anic transcendence, Christian debates about mediation through Christ, Neoplatonic accounts of the One and its self-disclosure, and Maimonides' negative theology paired with prophetic mediation. The Bab's insistence that even His own ascriptions belong properly to Him Whom God shall make manifest reveals a dispensation deliberately oriented toward its fulfillment.

Questions for Reflection

1. Why does the Bab make recognition of the Manifestation the path to knowing God?
2. How does this preserve divine transcendence while making divine guidance accessible?
3. What similarities and differences appear in comparison with Christian Christology or Islamic prophethood?
4. How does this teaching challenge private or inherited images of God?
5. What does it mean that the Bab ascribes to Himself only what belongs to the coming Manifestation?

Affirmation, Negation, and the Test of Recognition

Key Passages

If ye were to follow all that hath been revealed in the Bayan, yet on the Day of Resurrection remain veiled from Him Whom God shall make manifest, it would be as though ye had never uttered "There is no God but God." — BB00005

When ye hear of the appearance of the Truth, follow Him, lest ye enter into negation after having striven all your lives for affirmation. — BB00005

For in the presence of Him Whom God shall make manifest thou art equal – if thou believest in Him thou shalt enter beneath the shadow of Affirmation, and if thou art veiled from Him thou shalt enter beneath the shadow of Negation. — BB00005

Context for Study

Affirmation is more than verbal monotheism. To say "There is no God but God" truthfully means recognizing God's living proof in the day of His appearance. Negation may appear outwardly religious: a person may preserve law, defend tradition, and recite scripture while refusing the new Manifestation. The Bab's critique is spiritually severe because it addresses the danger of inherited piety. The most devoted followers of one dispensation may be tested most sharply by the next. Comparisons may be drawn with the Qur'an's critique of those who possess the Book yet miss its living demand, and with Kierkegaard's concern that Christendom can negate Christ while professing His name.

Questions for Reflection

1. How does the Bab redefine monotheism as recognition?
2. Why might sincere religious practice fail at the moment of a new Revelation?
3. How does this theme illuminate the transition from the Bab to Baha'u'llah?

4. Compare the Bab's affirmation and negation with the Qur'anic critique of inherited religion or Kierkegaard's critique of Christendom.
5. What spiritual practices help a community avoid "negation after affirmation"?

The Day of God and Sacred Time

Key Passages

He hath named it with His own name "the Day of God" – exalted be His glory – and hath clothed it in the mantle of divine sovereignty for its glory. — BB00005

This is a Day wherein God is not pleased that any sorrow should enter the heart of anyone, much less that it should be heard or seen or witnessed or written. — BB00005

Watch over your souls, for God shall surely come unto you – His names are proofs of Him – while ye magnify that Day by His command yet remain veiled from His Self. — BB00005

Context for Study

Panj Sha'n treats time as spiritually charged. Days, nights, months, and divine Names become vessels of education. Holy time is also a test: one may magnify a sacred day while missing the One for whom the day was created. This is useful for studying Baha'i holy days. The point of commemoration is renewed perception, more than ritual memory alone. Comparisons may be drawn with Sabbath, Easter, Ramadan, Laylat al-Qadr, and the philosophical idea of *kairos* – the decisive moment. The Bab's pairing of joy and vigilance is distinctive: sorrow is forbidden on the Day of God, yet the believer must watch lest celebration become veiling.

Questions for Reflection

1. What makes a day holy in the Bab's theology?
2. How can sacred time become a means of recognition or a veil from it?
3. What is the relationship between joy and vigilance in the Day of God?
4. How might holy days train spiritual perception?
5. How does the five-mode structure of *Panj Sha'n* itself enact sacred time through the first days of the Babi year?

Mirrors, the Sun, and Progressive Revelation

Key Passages

The Messengers are the Thrones of His Revelation – God reveals Himself to them through themselves as He willeth. — BB00005

The likeness of Him Whom God shall make manifest is as the sun in heaven: whether it riseth or setteth, it is but one and the same sun. — BB00005

O ye possessors of the Bayan! Ye are nurtured by that same Most Beauteous Exemplar. Therefore make ye your hearts as polished crystals: when they face the sun, they reflect it. — BB00005

Context for Study

The mirror and sun imagery gives the Bab's doctrine of progressive revelation a vivid form. The sun is one, though its risings are many; the mirrors differ, yet the light reflected is from a single source. The believer's task is mirror-like: the heart must be polished so that it reflects rather than distorts the divine light. This imagery has roots in Islamic mysticism and philosophy and resonates with Plato's light metaphors and Baha'u'llah's later use of sun and mirror in the *Kitab-i-Iqan*. The Bab's purpose is practical: the polished mirror must recognize and obey the living Manifestation.

Questions for Reflection

1. How does the mirror metaphor explain unity and plurality among Manifestations?
2. What practices polish the heart for recognition?
3. How does this compare with Baha'u'llah's later use of sun and mirror imagery?
4. Where are the limits of the metaphor?
5. How does the five-mode form of *Panj Sha'n* itself function as a "polished crystal" for the reader?

The Five Modes as Revelatory Pedagogy

Key Passages

I created the letters and made them the keys to all knowledge from Our presence, for We have power over all things. — BB00005

Praise be unto Thee for having favored me with this knowledge, whereby through this knowledge Thou hast shown me conclusive proof and decisive evidence that Thou hast brought forth all things from a single point. — BB00005

Therefore unite, O my God, between knowledge and deeds in all that Thou hast created.
— BB00005

Context for Study

The five modes – verses, prayers, sermons, commentary, and Persian discourse – are more than literary variety. They train the reader to encounter revelation through multiple registers: doxology, supplication, proclamation, exegesis, and rational reflection. This anticipates Baha'u'llah's own use of diverse literary forms (Hidden Words, Tablets, Kitab-i-Aqdas, Iqan). The Christian Bible similarly combines psalm, gospel, epistle, and apocalypse; the Bab's innovation is to organize all five modes within a single architectonic work keyed to divine Names and sacred days. Symbolic knowledge of letters and the single Point must return to obedience: knowledge without deeds is barren.

Questions for Reflection

1. Why might a single revelation require five distinct modes of expression?
2. How does each mode address a different capacity of the soul?
3. Compare the Bab's five modes with the literary diversity of the Bible or the Qur'an's surah forms.
4. How can symbolic knowledge become a path to humility rather than superiority?
5. Why does the Bab insist on uniting knowledge and deeds?

Bestowal, Joy, and Offerings to the Coming One

Key Passages

O all things! If ye desire to praise Me in return for having created you and nourished you and caused you to die and brought you back to life, then praise Him Whom God shall make manifest, for that is what will reach unto Me, and I am verily the All-Hearing, the Near One. And if ye desire to bestow upon Me anything, then bestow it upon Him Whom God shall make manifest, for that is what will reach unto Me. — BB00005

This is the Day wherein whoso bringeth joy to a soul, God will give him the reward of one who bringeth joy to all things. — BB00005

For the meaning of “There is no God but God” is established only through “There is no Proof except Him Whom God shall make manifest,” and “There is no Book except what God reveals unto Him,” and “There are no guides except what is confirmed by His Word,” and “There are no laws except what appears from His presence.” — BB00005

Context for Study

The closing portions of *Panj Sha'n* intensify the volume's forward orientation. Praise, gifts, and joy offered to the Bab are redirected toward Him Whom God shall make manifest, for only through Him do they reach their intended destination. Monotheism itself is redefined as recognition of the living Proof, Book, guides, and laws that appear from the coming Manifestation. Written in the spring of 1850, weeks before the Bab's martyrdom, these passages read as a final pedagogy: the dispensation offers itself entirely to its fulfillment. Baha'u'llah's later claim to be the Promised One fulfills this logic with historical specificity.

Questions for Reflection

1. What does it mean to bestow gifts upon the Bab by giving them to the coming Manifestation?
2. How does the Bab connect joy on the Day of God with recognition of Him Whom God shall make manifest?
3. Why is shahada incomplete without acknowledgment of the living Proof?
4. How does this final movement of *Panj Sha'n* read in light of the Bab's martyrdom in July 1850?
5. What does the work teach about the relationship between a revelation and its fulfillment?

The central question of *Panj Sha'n* is: **If God is known only through His Manifestation, how must the soul be trained – through five modes, five days, and five registers of speech – so that it recognizes the Sun whenever and however it rises?**