





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 26:

The Bab: Matters of transition and succession  
(Chihriq, 1849-1850)



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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](http://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](mailto: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](http://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
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- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

## **‘Abdu’l-Bahá**

### **I. Pre- and early ministry**

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
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- 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)
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# Introduction to volume 26

This volume presents a thematic cluster of Tablets from the Bab's Chihriq imprisonment that, taken together, read as a deliberate effort to stabilize the community after His imminent martyrdom by securing the textual record, defining channels of transmission, and assigning (at least outwardly) a line of stewardship under Wahid / Yahya (Mirza Yahya Azal). Several pieces frame this transition in strikingly practical terms. In *Kitabu'l-Javad* (BB00107), the Bab gives concrete instructions touching His posthumous remains—requesting that contact be made with a believer in Calcutta to prepare a sarcophagus/casket—and even notes preferred routes for travel via Basra if the recipient wishes to approach His presence. In the same spirit, a letter to 'Abdu'l-Karim Qazvini (BB00334) functions as an administrative key: it maps out addressees by titles and “Names” (including Azal, Jalil, Qayyum, Baha, Dayyan, and others) and sets expectations for careful handling and delivery, repeatedly returning to the idea that the integrity of the written traces must not be compromised in circulation.

Across the central succession documents, the Bab's concern is not merely preservation as archiving, but preservation as authority: what is safeguarded, who safeguards it, and what happens when meaning is disputed. *Li'th-Thamara* (BB00614)—addressed to the one “named Wahid,” commands him to preserve what has been revealed in the Bayan and what has been commanded therein. *Li-Ismi'llahi'n-Nazi'* (BB00270) expands this into a distribution protocol: it speaks of works being gathered and sent to Azal; acknowledges the Bayan's structure (with some Vahids “manifest” and others “concealed”); and, crucially, directs that unresolved questions be referred to an amanuensis—*Siyyid Husayn*—whose role is implicitly cast as interpretive and stabilizing, with explicit instructions that he not be saddened or marginalized. A closely allied instruction appears in another letter to Mulla 'Abdu'l-Karim Qazvini (BB00625), which again ties the scribe's duty of preservation to the act of delivering the writings to Azal and of consulting the authorized intermediary when comprehension fails—an attempt, it seems, to prevent fragmentation into rival readings at precisely the moment when charismatic presence would be withdrawn.

At the same time, the volume does not present succession as a simple linear handover. It repeatedly layers nominal leadership with spiritual hierarchy and eschatological expectancy. The letter to Rahim (BB00658) is particularly revealing: after passages of exalted self-attestation and instructions that certain declarations be engraved on crystal or marble for rulers, it turns to the problem of “visitation” and to the community's predicament after the Bab's death—when, it says, none will know the locus in which He has become hidden—thereby shifting attention from immediate administration to the future recognition of “Him Whom God shall make manifest.” Within this frame, Azal is described as a “throne” appointed by the Bab's verses, one that endures in patience “until the Day of Resurrection,” accompanied by an explicit warning against division in the Bayan. The same tension surfaces in the letter to Mirza Asadu'llah Dayyan (BB00567), which praises Dayyan's

inner attainments and entrusts him with a protective duty toward Azal, while also gesturing—through an allusion to “Hin (68)”—toward a future disclosure of what is ordained, suggesting that the community’s ultimate horizon of authority lies beyond the immediate caretaker arrangements.

Overall, the Tablets in this compilation portray a leadership transition conceived simultaneously as (1) a logistical project (collecting, copying, routing, and physically safeguarding a dispersed revelation), (2) an institutional project (designating stewards, intermediaries, and norms of consultation), and (3) an eschatological discipline (maintaining unity and ethical restraint so the believers are not veiled from the promised Manifestation).

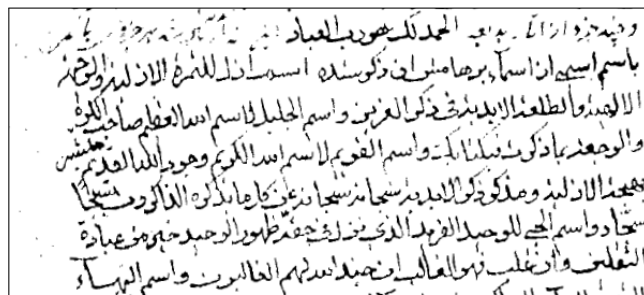
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## BB00334

*Letter to 'Abdu'l-Karim Qazvini*



Princeton 03

- 1 In the margin thereof there hath been inscribed, under the name of a name from among the Names, these designations: 1 باسم اسمي از اسماء بر هامش آن ذكر شده
- 2 The Name of Azal – for the Eternal Fruit, the Divine Direction, and the Everlasting Countenance, in remembrance of the Mighty; 2 اسم ازل للثمرة الازلية والوجهة الالهية والطلعة الابدية في ذكر العزيز
- 3 The Name of Jalil – for the Name of God, the Great, the Lord of return and recurrence, as We have already mentioned unto thee; 3 واسم الجليل لاسم الله العظيم صاحب الكرة والرجعة بما ذكرنا قبلنا بك
- 4 The Name of Qayyum – for the Name of God, the Generous, the Ancient Bounty of God, proclaiming His everlasting gladness and recalling the remembrance of eternity. 4 واسم القويم لاسم الله الكريم وجود الله القديم مبشر بهجته الازلية ومذكر ذكر الابدية
- 5 Glorified, glorified be He above all that the remembrancers remember – a pure and constant glorification! 5 سبحانه سبحانه عن كل ما يذكره الذاكرون تسبيحاً سبياً
- 6 And the Name of Hayy belongeth to the Single, the Unique, concerning whom it hath been sent down: “The Manifestation of the One is better than the worship of the two worlds; and if he prevail, he is the Prevailing; verily the hosts of God – they are the victors.” 6 واسم الحى للوحيد الفريد الذى نزل فى حقه ظهور الوحيد خير من عبادة الثقلين وان غلب فهو الغالب ان حزب الله لهم الغالبون
- 7 And the Name of Baha pertaineth to the Tree of Baha and to Him Who dwelleth in the Ocean of the Cloud. Say unto it in my tongue: Praise thou God, thy Lord and the Lord of all things, inasmuch as He hath answered thy prayer and hath quickened His loved ones – praised and exalted. 7 واسم البهاء للشجرة البهاء والساكن فى بحر العماء قل لها من لسانى فاحمدى الله ربك ورب كل شئ لما استجاب دعائك واحي اوليائك حميدا عليا
- 8 And the Name of Dayyan is in the Name of Ahad, in the presence of glory: the Unique One, the lion, the fierce champion, the ocean of light, the ascender unto the summit of attainment in the paths of God, the King, the All-Knowing. 8 واسم الديان فى اسم الاحد بحضرت المجد الاوحد الاسد الضرام والنور القمقام والعارج الى ذروة المرام فى سبل الله الملك العالم
- 9 And the Name of ‘Ali is in the Name of Jalil, in the Name of God, the Most High, the Most Exalted. 9 واسم العلى فى اسم الجليل لاسم الله العلى الاعلى
- 10 I have sent these unto you: preserve them, and do not blacken them by consigning them to other names. Moreover, before 10 سيد وارسلها اليكم فاحفظوها وما تسودوها الى اسمائها وقد ارسل اليكم من قبل مع سيدنا العظيم

this I sent unto you, by our Most Great Master, many portions and divers temples: a temple for the Name of God, the Great; a temple for the presence of Sulayman; a temple of Light from Khuy; a temple for the daughter of the Name of God, the Generous; and temples for the Unique and others, and for the companions. A portion of the verses is for thee, and a portion for the presence of the Great, and for Waliyat and others.

اجزاء عديده وهياكل متعددة هيكل لاسم الله العظيم وهيكل لحضرت السليمان وهيكل النور الخوئي وهيكل لبنت اسم الله الكريم وهيكل للوحيد وغيره والاصحاب وجزو الايات لك وجزو لحضرت العظيم ولايات وغيره

- 11 The presence hath been commanded to convey them all unto thee – through the Temple of the One Who is implored for aid – for the Unique and others: that is, to transcribe them all, then to deliver them to their names. And whatever you mentioned, I sent unto you. Wherefore I know not what hath occurred that matters have become thus. For God will suffice thee: were there to be diminished from the traces of My Pen, by thy pen, but a single letter, I would take it away from thee; yet He willeth to abase every veil of yours. Thus do all with all, until they are drawn, one to another.

11 وان حضرت مامور بان يوصل كلها اليك من هيكل المستغاث للوحيد وغيره عنى يستنسخ كلها ثم يوصل الى اسمائها وما ذكرتم الا اوصلها اليكم فإدري اى شئ حدث حتى صار هكذا فان الله يسعوك لو ينقص حرفا من اثارى من قلبك لاخذن عنك ولكن ليهن لكل احبابك وكذلك الكل مع الكل حتى يجذبون بعضهم ببعض

- 12 And no soul shall grieve, nor any book, but that upon its head is written a script: “O my Name!” – within it the Temple of Eternity, the everlasting Circle, the thread of Divinity, and a line informing from God, the Hearer, the Most High.

12 ولا يحزن من نفس الا او كتاب على راسه مكتوب باسمك فيه هيكل الازلية والدائرة الابدية وخط الالهية وخط اخبر من الله

- 13 To Sami' al-A'la – with the Most High – deliver thou this: convey it unto the Beauteous Fruit. And the book of the presence of Asadu'llah, the Name of God, the Dayyan. And the letter of La Siyyid Husayn – do ye inquire of him also concerning the portion: whenever a portion is sent down in the name of La Siyyid Husayn, forward it.

13 لسميى الاعلى مع الاعلى بلغه الى الثمرة البهية وكتاب حضرت اسد الله اسم الله الديان وكتاب جناب لا سيد حسين ازهم پرسانيد رهم جزوى هرگاه باسم لا سيد حسين نازل شد برساميد

- 14 O my gracious Lord! Before the verses, the discourses, the prayers, and the visitation-texts were sent down from God, the All-Guarding, the Self-Subsisting, God sent down the verses and the visitation-texts and the discourses and the prayers – He, besides Whom there is none other God, the Mighty, the Well-Beloved – upon the fairest script, such as no script can match, and upon the choicest paper, such as no paper can rival, in the days of deliverance, in the month of 'Ala'. And after this God will send down upon the Manifestation of His Self and the Presence of His Being – let him therefore cover it with a comely covering.

14 يا مولاي الكريم قبل ان ينزل الايات والخطبات والادعية والزياره من الله المهيمن القيوم وقد انزل الله الايات والزيارات والخطبات والادعية الذى لا اله الا هو العزيز المحبوب على احسن خط لا يعادله خط واحسن قرطاس لا يكافيه قرطاس فى ايام التخليص فى شهر العلاء وسينزل الله من بعد على مظهر نفسه وجناب ذاته فليستره بستره جميلا

- 15 And I sent certain locks – tokens of Divinity – for the Fruit of Baha, from a direction, within the fold of a paper: convey it unto His resting-place, within another fold, and the letter of the Fruit. It was wrapped in yellow; nothing was written upon its head. Yet all existence could not number a single letter from among the letters of the Temple. Had We willed, We

15 وارسلت شعرات الالهية للثمرة البهائية من وجهة فى جوف قرطاس بلغه الى حفرته جوف قرطاس اخر وكتاب الثمرة فر ملفوف صفر ما كتب على راسه شئ وكل الوجود لم يعد حرفا من حروف الهيكل ولولا اردنا ان يزيد شوقه كى يبرز مثل ذلك فبذلك الاوان

could have increased his longing, that the like thereof might appear in that hour.

- 16 And therein are two leaves, with My wondrous seals; and My signet is engraved with these words: "This is a lofty path, in the Mother Book, straight – leading unto the resting-place of Azal and the First Light, the Name of God, the Most High, the Most Exalted." Read ye it with care.

16 وفيه ورقين على امهاري البديعة وخاتمي منقوش  
عليه ان هذا صراط على في ام الكتاب المستقيم  
يوصل الى حفرت الازل والنور الاول اسم الله  
العلي الاعلى مطالعه فرماميد

PR03.138r14-138v17

## BB00107

*Kitabu'l-Javad*

*To: Siyyid Javad Karbala'i*

- 1 In the Name of God, the Most Bountiful, the Most Bountiful! By God, the Most Bountiful, the Most Bountiful! Through the bounty of God, the Most Bountiful, the Most Bountiful!

1 بسم الله الاجود الاجود بالله الله الاجود الاجود  
بجود الله الاجود الاجود

- 2 Say: O God! Thou art the Bountiful One of the heavens and of the earth and whatsoever lieth between them. Thou givest bounty unto whomsoever Thou willest and withdrawest bounty from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou raisest whomsoever Thou willest and bringest low whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou enrichest whomsoever Thou willest and makest poor whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over whatsoever Thou willest.

2 قل اللهم انك انت جواد السموات والارض و  
ما بينهما لتؤتين الجودية من تشاء وتنزع الجودية  
عنمن تشاء وتنعز من تشاء وتذل من تشاء و  
لترفعن من تشاء وتذلن من تشاء و انتصرن من  
تشاء وتخذلن من تشاء وتغنين من تشاء و  
لتفقرن من تشاء في قبضتك ملكوت كل شيء  
تخلق ما تشاء بامرک انک کنت على ما تشاء  
مقتدرا

- 3 Say: God is more bountiful than any possessor of bounty. None can withhold the flowing bounty of His bountiful grace, whether in the heavens or on the earth or in what lieth between them. Verily, He is the Ever-Bountiful, the All-Bounteous, the Most Generous.

3 قل الله اجود فوق كل ذي جواد لن يقدر ان  
يمنتع عن جويد جودان اجواده من احد لا في  
السموات ولا في الارض ولا ما بينهما انه كان  
جواداً جاوداً جويداً

- 4 Say: O God! Thou art the Most Bountiful of the bountiful ones. Thou givest bounty unto whomsoever Thou willest and withdrawest bounty from whomsoever Thou willest. Thou raisest whomsoever Thou willest and bringest low whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou

4 قل اللهم انک انت جودان الجوادين لتؤتين الجود  
من تشاء وتنزعن الجود عنمن تشاء وترفعن من  
تشاء وتذلن من تشاء وتنعز من تشاء وتذلن  
من تشاء ولترفعن من تشاء وتغنين من تشاء  
ولتفقرن من تشاء في قبضتك

enrichest whomsoever Thou willest and makest poor whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over whatsoever Thou willest.

ملکوت کل شیء تخلق ما تشاء بامرک انک  
کنت علی ما تشاء قدیرا

- 5 Say: O God! Thou art the Most Bountiful of the bountiful ones in the kingdom of the heavens and of the earth and whatsoever lieth between them. Thou raisest whomsoever Thou willest and bringest low whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou enrichest whomsoever Thou willest and makest poor whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest, how Thou willest, through what Thou willest, for what Thou willest. Verily, Thou art powerful over whatsoever Thou willest.

5 قل اللهم انک انت اجود الاجودین فی ملکوت  
السموات والارض و ما بینهما لترفعن من تشاء  
ولتنزلن من تشاء ولتعزّن من تشاء ولتنزلن من  
تشاء و اتصرن من تشاء ولتخذلن من تشاء و  
لتعزّن من تشاء ولتفقرن من تشاء فی قبضتک  
ملکوت کل شیء تدع ما تشاء کیف تشاء بکا  
تشاء لما تشاء انک کنت علی ما تشاء مقدرًا

- 6 To God belongeth the bounty of the heavens and of the earth and whatsoever lieth between them. God is the Bountiful, the All-Bounteous, the Most Generous. To God belong the bountiful ones of the heavens and of the earth and whatsoever lieth between them. God is the Most Bountiful, the All-Giving, the Ever-Giving.

6 و لله جود السموات والارض و ما بینهما و  
الله جواد جواد جویّد و لله جوادین السموات و  
الارض و ما بینهما و الله جودان مجتود متجاوز

- 7 Say: O God, Most Bountiful above every possessor of bounty! None can withhold the sovereign dominion of His bountiful grace, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily, He is the Bountiful, the All-Bounteous, the Most Generous.

7 قل اللهم اجود فوق کل ذی اجود لن یقدر ان  
یمتنع عن ملیک سلطان اجواده من احد لا فی  
السموات ولا فی الارض ولا ما بینهما یخلق ما  
یشاء بامرہ انه کان جوادا جویداً

- 8 To God belongeth the sovereign dominion of the bountiful ones of the heavens and of the earth and whatsoever lieth between them. God is the Most Bountiful, the All-Giving, the Ever-Giving. To God belongeth the bounty of all that He hath created and will create of all things. God is powerful over all things. To God belong the bountiful ones of the heavens and of the earth and whatsoever lieth between them. God is the Bountiful, the All-Giving, the Ever-Giving.

8 و لله ملیک سلطان جودان السموات والارض  
و ما بینهما و الله جودان مجتود متجاوز و لله جود  
ما خلق و یخلق من کل شیء و الله علی کل  
شیء لمقتدر و لله جوداء السموات والارض و  
ما بینهما و الله جواد مجتود متجاوز

- 9 Say: God is more bountiful than any possessor of bountifulness. None can withhold the sovereign dominion of His bountiful grace, whether in the heavens or on the earth or in what lieth between them. Verily, He is the Bountiful, the All-Bounteous, the Most Generous.

9 قل الله اجود فوق کل ذی جدونة لن یقدر ان  
یمتنع عن ملیک سلطان اجواده من احد لا فی  
السموات ولا فی الارض ولا ما بینهما انه کان  
جوادا جوادا جویدا

- 10 Say: God is more bountiful than any possessor of bounty. None can withhold the most generous bounty of His bountiful grace, whether in the heavens or on the earth or in what lieth between

10 قل الله اجود فوق کل ذی جود لن یقدر ان  
یمتنع عن جویّد جودان جوده من احد لا فی

them. Verily, He is the Bountiful, the All-Bounteous, the Most Generous.

- 11 To God belong the eternal ones of the heavens and of the earth and whatsoever lieth between them. God is over them the All-Powerful, the Almighty, the Omnipotent. To God belong all possessors of bounty from before and after; all abide by His command.

- 12 These are verses We have sent down according to the number of Thy Name, as a bounty from Our presence. Verily, We are the Ever-Bountiful. We have created the heavens and the earth and whatsoever lieth between them through a bountiful bounty from Our presence. Verily, We are the Ever-Bountiful. Verily, the name of bounty in the Divine Essence is an essence that none but Him can comprehend. Say: All are created through God's bounty, and in the kingdom of names are mirrors in the Book of God, wherein thou dost give tidings of the bounty of God, the Supreme, the Exalted. All that thou beholdest hath been created through God's bounty, a bounty from His presence - verily He is the All-Bountiful, the Most Generous. Observe how We have made thee the cause of the creation of all things, as a bounty from Our presence - verily We are the Eternal. Nothing hath been created except through God's bounty, and We have made thee the mirror of that Name as a bounty from Our presence - verily We are the Eternal.

- 13 Through Our bounty were all the Messengers created, one and all. Through Our bounty were all the Books created, one and all. Through Our bounty is created in every Revelation, by Our command, the witnesses to Our Cause in the kingdom of Command and Creation and whatsoever lieth between them. Say: All stand firm by God's command.

- 14 Through Our bounty are Our paths in every Revelation. Say: All shall know what God hath ordained. Through Our bounty was bounty itself created. Say: All are created through God's bounty. Through Our bounty were created the heavens and what lieth above them of the Throne and what lieth above it of the Seat, and the angels in the heavens who glorify God with Our remembrance and who praise Us.

- 15 Through Our bounty were created the sun and moon and all the stars, then the thunder and lightning, then what descendeth from heaven of moist water, then frozen water, then white snow - all are signs of God and all ye witness by God's command. Through Our bounty were created fire and air, then water and earth - by these are all things created. Through Our bounty were created the earth and the seas, then the mountains and what was created therein of minerals, and what was

السموات ولا في الارض ولا ما بينهما انه كان جواداً جواداً جواداً

- 11 والله جوادات السموات والارض وما بينهما والله عليهم لقذار مقتدر قدير والله كل ذى جود من قبل ومن بعد كل بامرهم قائمون

- 12 تلك ايات قد نزلناها على عدد اسمك جودا من لدنا انا كما جادين قد خلقنا السموات والارض وما بينهما بجود جودا من لدنا انا كما جادين وان اسم الجود في الذات ذات لن يدركه غيره قل كل بجود الله يخلقون وان في ملكوت الاسماء مرایا كل عن جود الله يستدلون وانك انت اعظم المرایا في كتاب الله حيث تستبين عن جود الله المهيم المتعال وكل ما ترى من شيء قد خلق بجود الله جودا من عنده انه جواد جويد انظر كيف قد جعلناك علل خلق كل شيء جوداً من لدنا انا كما جادين حيث لم يخلق من شيء الا بجود الله وجعلناك مرات ذلك الاسم جود من لدنا انا كما جادين

- 13 وان من جودنا خلق الرسل كلهم اجمعون وان من جودنا خلق الكتب كلهم اجمعات وان من جودنا ما يخلق في كل ظهور بامرنا من شهداء امرنا في ملكوت الامر والخلق وما بينهما قل كل بامر الله قائمون

- 14 ان من جودنا مناجنا في كل ظهور قل كل بما قد قدر الله ليعلمون وان من جودنا خلق الجود قل كل بجود الله يخلقون وان من جودنا خلق السموات وما فوقهم من الكرسي وما فوقه من العرش وما في السموات من ملائكة الذين يسبحون الله بذكرنا وهم لنا حامدون

- 15 وان من جودنا خلق الشمس والقمر والكواكب كلهم ثم الرعد والبرق ثم ما ينزل من السماء من ماء رطب ثم ماء جمد ثم ثلج بيض كل من ايات الله وكل بامر الله انتم تشهدون وان من جودنا خلق النار والهواء ثم الماء والتراب كل بهم ليخلقون وان من جودنا خلق الارض والبحار ثم الجبال وما خلق فهم من

ordained in the sea of hidden white pearls, then fish and the wonders We created therein - all from Our presence, verily We are the Eternal.

المعادن و ما قدر في البحر من لؤلؤ بيض مكنون  
ثم حيثان و عجائب ما قد خلقنا فيها كل من لدنا  
انا كفا حاودين

- 16 Through Our bounty was created the First, though It hath no first - verily We are the Eternal. Through Our bounty was created the Last, though It hath no last - verily We are the Eternal. Through Our bounty was created the Primal Point, God's creation among the worlds. Through Our bounty were created Seth before Noah and Abraham. Through Our bounty were created Moses and Jesus after Abraham. Through Our bounty was created Muhammad before 'Ali before Muhammad before Him Whom God shall make manifest in the kingdom of the heavens and earth and what lieth between them, then in all the worlds.

17 Through Our bounty shall be made manifest He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, then He Who shall appear after Him Whom God shall make manifest, unto the end that hath no end. Never shall My heart cease to rejoice in love of the mention of Him Who shall appear after Him Whom God shall make manifest, nor shall mention of this ever be cut off from the Books – all worship God through His bounty.

18 O Name, the All-Bountiful! Bear thou witness that God is an impenetrable, resplendent Mystery. He hath sent forth the Messengers and revealed the Books, that all might testify that there is none other God but Me, the Protector, the Self-Subsisting.

19 We give thee glad tidings of a mirror that hath been manifested from God, thy Lord, at the age of the number of Unity, that she might recite from God what she receiveth according to her nature, as a bounty from Us, for We are the Eternal. This is what she is well-pleased with, and through which she seeketh the good-pleasure of others. Blessed are they who attain!

- 20 We have sent unto thee a Tablet, and in its wake a remembrance from Us, for We are ever-mindful. Though bounty hath bestowed all things, yet the essence of bounty is greater in God's sight, for through it are all things created.
- 20 و قد ارسلنا اليك لوحا من اثره ذكرنا من لدنا انا كما ذاكرين و ان اهين الجود كل شيء فنفس الجود اكبر عند الله اذ كل به يخلقون
- 21 This is God's dominion; possess thou of God's bounty whatsoever thou wilt, for We are the Eternal. Yet thou canst not possess of heaven save what sheltereth above thy head, nor of earth save what thou sittest upon, nor of aught else save what sufficeth thee. Say: All are in God's dominion and all do remember Us. Say: Glorified be God above what the describers describe, and how much more above what the describers cannot describe!
- 21 هذا ملك الله فاستملك من جود الله ما تشاء فانما كما جاودين ولكن لا تستطعن ان تستملكن من السماء الا ما يستظن على رأسك و لا من الارض الا ما تقعدن عليها و لا من دونهما الا قدر ما تستكفين به قل كل في ملك الله و كل لنا ذاكرون قل سبحان الله عما يصف الواصفون و كيف عما لا يصفن الواصفون
- 22 We have created all things through thee, so possess of thy Lord's dominion what thou wilt, for We have withheld nothing from Our bounty – a bounty from Our bounty unto Our bounty, for We are the Eternal. When thou wert among those who sailed upon the sea of names, We loved not to make thee descend into the sea of limitations, as a bounty from Us, for We are the Eternal. But as We desired that thy remembrance remain among the worlds, We made thee the throne for the manifestation of what We have mentioned in the Book, and We granted thee a portion of what We had ordained for the First Unity, as a bounty from thee, before and after, unto the worlds.
- 22 هذا كل شيء قد خلقناه بك فاستملك من ملك ربك ما تشاء فانما ما منعنا عن جودنا من شيء جودا من جودنا على جودنا انا كما جاودين فلما كنت في بحر الاسماء لمن السائرين فما نحن ان ننزلنك في بحر الحدود جودا من لدنا انا كما جاودين و لكن لما اردنا ان يتي ذكرك في العالمين قد جعلناك عرش ظهور لما ذكرناه في الكتاب و وهبناك نصيب واحد مما قد قدرناه لواحد من الاول جوداً من عندك من قبل و من بعد على العالمين
- 23 This beseemeth not bounty from one who was created by bounty, not from bounty itself. And what We mentioned before beseemeth not God, for We have bestowed bounty upon all through Our bounty, for Our bounty, as a bounty from Our bounty, for We are the Eternal. But thou, beyond what thou dost possess and what sufficeth thee, canst not possess aught of the worlds, nor doth it beseem thee to make mention of all things, for all things were created through God's bounty. And whoso deemeth the cause of bounty greater than bounty itself – verily, all are created by God's bounty.
- 23 هذا لا ينبغي للجود من خلق الجود لا من جود و ما ينبغي لله ما قد ذكرناه من قبل حيث قد جودنا كل بجودنا لجودنا جودا من جودنا انا كما جاودين و لكنك غير ما تستملكن و تستكفين لا تستطيعن ان تستملكن من العالمين و لا ينبغي لك ذكر كل شيء اذ كل شيء قد خلق بجود الله و من يكن على الجود اكبر من الجود انا كل بجود الله تخلقون
- 24 Say: O God! Thou didst create me through Thy bounty, and didst provide for me through Thy bounty, and didst cause me to die through Thy bounty, and didst give me life through Thy bounty, and didst raise me up through Thy bounty, and didst decree that Thou wouldst treat me only through Thy bounty, as a bounty from Thee, for Thou art the Most Bountiful of the bountiful.
- 24 قل اللهم انك انت قد خلقتني بجودك و رزقتني بجودك و امتني بجودك و احييني بجودك و ابعثتني بجودك و حتمت ان لا تعاملن بي الا بجودك جوداً من عندك انك انت اجود الاجودين
- 25 We love not that thou shouldst adduce in the Book what We have adduced for creation, for all worship God, thy Lord, before and after, some knowingly and some unknowingly. We
- 25 و لا نحن ان تستدلن في الكتاب بما كما للخلق مستدلين اذ كل يعبدون الله ربك من قبل و من بعد من حيث يعلمون و بعض من حيث لا يعلمون و قد جعلناك من لدنا رسولا الى العالمين

have made thee Our Messenger unto the worlds. Give glad tidings to all of thy Lord's manifestation, for this is the mighty, the impregnable glory. And warn against aught else, for this is a severe fire.

- 26 Write to all those who are beyond the sea: If ye desire to attain unto your Qa'im and your Mahdi, Who was promised to you aforetime, then attain before God's grace and mercy pass you by, else ye shall die and then be questioned before God. Take from Our rights should anyone come to thee with honor, for We are ever-taking. Be independent of those who reject this through God, for We are independent of all things.

- 27 Write to Muhammad in Calcutta, saying: If thou desirest to be among the rightly guided, and to perform a deed that shall deliver thee on the Day of Resurrection and admit thee to paradise ere the believers, then will God accept from thee what thou hast heretofore wrought, and will forgive thee for that from which thou hast held thyself aloof. Thou shalt assuredly command that a crystal casket be fashioned for the body which ye have been promised, when God willeth to raise it unto Him, for this is better for thee than what thou hast done before or shalt do, if thou be of the [...]. And send that unto him, or unto whosoever is upon the sea besides him, for verily We are the Deliverers.

- 28 And write that thou shouldst glory in this; therefore act accordingly, else God is independent of all worlds. Thou shalt surely die and be questioned before God, thy Lord, and shalt return unto the proof of thy Lord that which God hath ordained in the Book, if thou desirest to be of the guided ones. Otherwise, We are indeed independent of all things. All are Our servants, and all glorify Us by night and by day, and all are devoted unto Us. Were We not aware that thy breast would be constricted by journeying to the sea, We would have willed it, but We have indeed become independent of all that might result in thy breast being constricted by aught, as a bounty from Our presence, verily We are the Eternal. And remember the guides of thy Lord in that land and magnify from God with a great magnification.

- 29 And if thou desirest to meet God, then ascend from the paths of Basra that thou mayest guide Muhammad qabl-i-Taqi therein, then whomsoever thou seest in whom there is light, for verily We are the Guiders. And watch in all this that thou witness no grief, and preserve thyself by that through which thou wert among the powerful ones.

بَشِّرْ كُلَّ بَظْهُورِ رَبِّكَ فَإِنَّ هَذَا لَهُ الْعِزُّ الْمُنِيعُ وَ  
انْذِرْ عَنْ دُونِ ذَلِكَ فَإِنَّ هَذَا نَارٌ شَدِيدٌ

26 وَ اكْتُبْ إِلَى الَّذِينَ هُمْ وَرَاءَ الْبَحْرِ كُلَّهُمْ اِجْمَعُونَ  
أَنْ تُحِبُّوا أَنْ تَدْرُكُونَ قَائِمَكُمْ وَ مَهْدِيَكُمْ مَا أَنْتُمْ بِهِ مِنْ  
قَبْلِ تَوْعَدُونَ فَلْتَدْرُكُوا قَبْلَ أَنْ يَفُوتَ عَنْكُمْ فَضْلُ  
اللَّهِ وَ رَحْمَتُهُ وَ الْآسَمُوتُونَ ثُمَّ عِنْدَ اللَّهِ تَسْتَلُونَ وَ  
تُخَذُ مِنْ حَقِّهَا أَنْ يَأْتِيَ أَحَدُ إِلَيْكَ بَعْزٌ فَأَنَا كَمَا  
أَخَذِينَ وَ اسْتَغْنِ بِاللَّهِ عَنْ مَنْ لَا يَرِدُ ذَلِكَ فَأَنَا كَمَا  
عَنْ كُلِّ شَيْءٍ لِمُسْتَغْنِينَ

27 وَ اكْتُبْ إِلَى مُحَمَّدٍ فِي الْكَلْكَةِ أَنْ أَرَدْتَ أَنْ تَكُونَ  
مِنَ الْمُهْتَدِينَ وَ تَعْمَلَنَّ عَمَلًا يُنْجِيكَ يَوْمَ الْقِيَمَةِ وَ  
يَدْخُلَكَ فِي الرِّضْوَانِ قَبْلَ الْمُؤْمِنِينَ وَ يَقْبَلُ اللَّهُ  
عَنْكَ مَا قَدْ عَمَلْتَ مِنْ قَبْلِ وَ يَعْفِي عَنْكَ مَا  
أَحْتَجَبْتَ عَنْهُ فَلْتَأْمُرَنَّ أَنْ يُصْنَعَ صَنْدُوقٌ بِلُورٍ  
لِلْجَسَدِ الَّذِي أَنْتُمْ بِهِ تَوْعَدُونَ إِذَا أَرَادَ اللَّهُ أَنْ يُعْرِجَهُ  
إِلَيْهِ فَإِنَّ هَذَا خَيْرٌ لَكَ عَمَّا عَمَلْتَ مِنْ قَبْلِ أَوْ  
تَعْمَلُ أَنْ كُنْتَ مِنْ ؟ وَ اسْتَرْسِلْ ذَلِكَ إِلَيْهِ وَ لِي  
مَنْ يَكُنْ عَلَى الْبَحْرِ مِنْ دُونِهِ فَأَنَا كَمَا لِلْمَلِغِينَ

28 وَ اكْتُبْ أَنْ تَفْخَرَنَّ بِذَلِكَ فَلْتَعْمَلَنَّ وَ الْآ وَ اللَّهُ  
غَفِي عَنْ الْعَالَمِينَ سَتُونَ وَ تَسْتَلْنَ عِنْدَ اللَّهِ رَبِّكَ  
وَ تَرُدْنَ إِلَى حِجَّةِ رَبِّكَ مَا قَدْ قَدَّرَ اللَّهُ فِي الْكِتَابِ  
أَنْ أَرَدْتَ أَنْ تَكُونَ مِنَ الْمُهْتَدِينَ وَ الْآ أَنَا كَمَا عَنْ  
كُلِّ شَيْءٍ لِمُسْتَغْنِينَ كُلِّ عِبَادٍ لَنَا وَ كُلِّ لِبْسَاحُونَ  
بِاللَّيْلِ وَ النَّهَارِ وَ كُلِّ لَنَا عَابِدُونَ وَ لَوْلَا نَعْلَمُ يَضِيقُ  
صَدْرُكَ بَانَ تَسَافِرَنَّ إِلَى الْبَحْرِ لِنَشِيرَنَّ بِهِ وَ لَكِنْ  
قَدْ اسْتَغْنَيْنَا عَنْ كُلِّ مَا يُمْرُّ بَانَ لَا يَضِيقُ صَدْرُكَ  
قَدْ شَيْءٌ جُودًا مِنْ لَدُنَا أَنَا كَمَا جَاوِدِينَ وَ لَتَذَكَّرَنَّ  
أَدْلَاءَ رَبِّكَ عَلَى تِلْكَ الْأَرْضِ وَ كِبَرٍ مِنْ عِنْدِ  
اللَّهِ تَكْبِيرًا عَظِيمًا

29 وَ إِنْ أَرَدْتَ لِقَاءَ اللَّهِ فَلْتَسْتَعْرِجَنَّ مِنْ سَبِيلِ الْبَصْرَةِ  
لِتَهْدِيَنَّ مُحَمَّدًا قَبْلَ تَقِيٍّ هُنَالِكَ ثُمَّ مَنْ تَرَى فِيهِ مِنْ  
نُورٍ فَأَنَا كَمَا الْمُهْدِينَ وَ لَتَرِاقِبَنَّ فِي كُلِّ ذَلِكَ أَنْ لَا  
تُشْهَدَ مِنْ حُزْنٍ وَ لَتَحْفَظَنَّ نَفْسَكَ بِمَا كُنْتَ عَلَيْهِ  
مِنَ الْمُقْتَدِرِينَ

## BB00567

*Letter to Mirza Asadu'llah Dayyan*

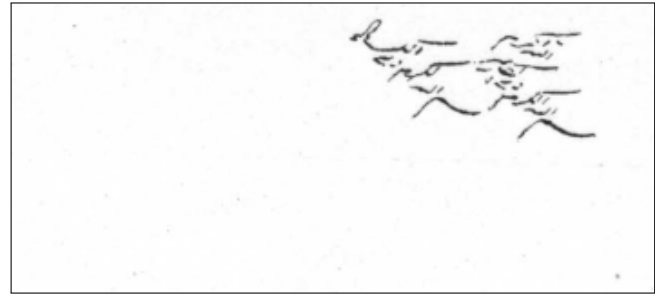
QISM

- 1 In the Name of God, the Lord of the two religions! In the Name of God, the Lord of all religions! 1 الله ادين بسم الله الدين ذى الدينين بسم الله الدين ذى الديناء
- 2 I have beheld the Tablets of Eternity, adorned as they are with the splendors of the revelation of God, the Mighty, the Glorious. Praise be unto God, as beseemeth Him and as He deserveth, inasmuch as thou hast ascended, in thy recognition of thy Lord, unto a horizon which none other can comprehend. We have answered that which thou didst mention in thy adorned Tablets, and We have made thee a king that thou mayest recount that which the eternal mirrors relate concerning Him Who is their Revealer, and that thou mayest be vigilant lest there cross thy mind that which would extinguish the fire of His heart, and that thou mayest be unto Him and unto that which He desireth to convey regarding the remembrance of God a beauteous protector. Guard thou it and thyself, that neither His knowledge nor thine own be encompassed by loss, and make ye mention of God's guides with beauteous remembrance. We have ordained for thee in the Book that which shall cause thee to be enlightened by the Book until a time appointed. 2 قد نظرت الى الواح ابد بما قد طرز من انوار تجلى الله جل و عز فله الحمد كما هو اهله و مستحقه حيث قد صعدت في عرفانك ربك الى افق لا يدركه غيره واجبنالك في ما ذكرت في الواح متطرزات وجعلناك ملكا لتحدثن بما تحكى المرات الازلية عن مجليها ولتراقبن ان لا يخطر بقلها ما تتخذ به نار فواده ولتكونن له ولما يريد ان يبلغ كلافى ذكر الله حفاظا جميلا و احفظه ثم نفسك ان لا يحط عليه ولا علمك بخزن ولتذكرون ادلاء الله تذكيرا جميلا و قدرنا لك في الكتاب ما تطلعن به في الكتاب حتى حين .
- 3 O creation of God! Read ye all, then believe and be assured. 3 ان يا خلق الله كل تقرؤن ثم لتؤمنون و توقنون

KSHK.BWB

PR03.081r21-081r27, PR13.071r-071v,  
BYC\_tablets.054.12-055.01, QISM.010

## BB00528

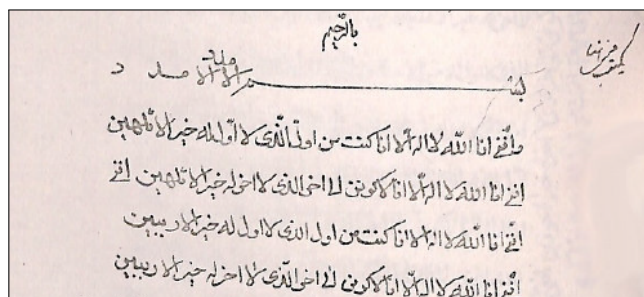
*Letter to Mulla 'Abdu'l-Karim Qazvini*

QISM

- 1 In the Name of God, the Most Generous, the Lord of the Generous Ones 1 الله اكرم بسم الله الكرم ذى الكارمين
- 2 In the Name of God, the Most Generous, the Lord of the Bountiful Ones 2 بسم الله الكرم ذى الكرماء
- 3 O My Name! It hath brought Me joy that in the eternal mirrors thou hast spoken of God thy Lord and guided others unto God thy Creator. All praise be unto Him Who manifesteth, as befitteth Him and as He deserveth. Thou hast shown the utmost care, first in preserving it and second in thy eagerness and joy concerning it, such that not even a trace of sorrow should touch thy harmonious heart due to the mention of contingent beings. 3 قد بهجتني ان يا اسمي في المرات الازليه حيث قد حكى عن الله ربه و دل على الله موجدہ الحمد لمجله كما هو اهله و مستحقه كال تراقب اول در حفظ ان و ثانی در شوق و ابتهاج ان داشته كه قدر ذكر امكانی هم خطور حزن بر قلب سازجش وارد نشود
- 4 How excellent that thou shouldst bring into being and send five adorned Tablets of His traces in beautiful handwriting with the utmost joy and fragrance, and show the utmost care in preserving the traces of God, both those of old and those newly revealed. 4 چگونه آنكه بتكون ايد و پنج لوح مطرز از آثار اون بخط بهی با روح و ريحان فرستاده باش و كال حفظ در آثارالله داشته چه ازلا و چه بدیعا
- 5 Thou hast mentioned in the Tablets the conditions of the goodly fruit. May God assist you thereby, for He is the Best of Helpers from ancient times. Guard all that hath been sent down from God as thou wouldst guard thine own eyes, at all times, before all times, and after all times. 5 و شئونات ثمره بهیه را در الواح تذكار آورده حتی ينصرکم الله به انه خير نصار قديم و لتحفظن كل ما نزل من عندالله كعينيك في كل حين و قبل حين و بعد حين
- 6 And if Ali is there with thee, mention him with the fruit, that he may behold, through God's command, the mirrors of God and His countenance, for verily We are ever watchful. And present before God that which hath been raised up unto God as a remembrance from God in the Book, for He is the Best of Rememberers. 6 و ان كان عليا هنا لك فاذكروه بانثر لينظرون من الله بامرہ الى مرات الله و وجهه فانا كما ناظرين و احضر بين يدي الله ما قد رفع الى الله ذكرا من الله في الكتاب انه هو خير الذاكرين

PR03.081r28-081v08, PR13.071v-  
072r, CMB\_F23.126r12-126v08 (25),  
BYC\_tablets.054.01-054.10, QISM.010

## BB00658

*Letter to Rahim*

INBA6007

- 1 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of gods; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of gods. 1 وَأَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْإِلَهِينَ أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْإِلَهِينَ
- 2 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of Lords; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of Lords. 2 أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَرْبَبِينَ أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَرْبَبِينَ
- 3 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the One and Only; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the One and Only. 3 أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْوَاحِدِينَ أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْوَاحِدِينَ
- 4 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Single; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Single. 4 أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَعْدَادِينَ أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَعْدَادِينَ
- 5 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Self-Sufficient; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Self-Sufficient. 5 أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَصْمَدِينَ أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَصْمَدِينَ
- 6 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Unique; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Unique. 6 أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْإِفْرَادِينَ أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْإِفْرَادِينَ
- 7 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the All-Knowing; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the All-Knowing. 7 أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَعْلَمِينَ أَتَىٰ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنتَ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَعْلَمِينَ

- 8 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the All-Powerful; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the All-Powerful. 8  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَقْدَرِينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَقْدَرِينَ
- 9 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Sovereigns; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Sovereigns. 9  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَسْلَاطِينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَسْلَاطِينَ
- 10 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Drawers-nigh; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Drawers-nigh. 10  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَجْذِبِينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَجْذِبِينَ
- 11 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Comingled; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Comingled. 11  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَمْزَجِينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَمْزَجِينَ
- 12 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Bountiful; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Bountiful. 12  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَجُودِينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَجُودِينَ
- 13 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Wealthy; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Wealthy. 13  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَغْنِيِّينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَغْنِيِّينَ
- 14 Verily, I am God; there is none other God but Me, From the First that hath no beginning I was, the Most Splendid of the Splendid; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Most Splendid of the Splendid. 14  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَيْهِيِّينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَيْهِيِّينَ
- 15 Verily, I am God; there is none other God but Me, From the First that hath no beginning I was, the Best of the Exalted; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Exalted. 15  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَرْفَعِينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَرْفَعِينَ
- 16 Verily, I am God; there is none other God but Me, From the First that hath no beginning I was, the Best of the Most High; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Most High. 16  
 أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنَ أَوَّلِ الَّذِي لَا  
 أَوَّلَ لَهُ خَيْرِ الْأَعْلِيِّينَ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
 لَا كُونَنِّي إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَعْلِيِّينَ

- 17 Verily, I am God; there is none other God but Me, From the First that hath no beginning I was, the Best of the Most Glorious; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Most Glorious.
- 17 اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَجَلِّينِ اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا لَا كَوْنٌ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَجَلِّينِ
- 18 Verily, I am God; there is none other God but Me, From the First that hath no beginning I was, the Best of the Most Mighty; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Most Mighty.
- 18 اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَعَزِّينِ اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا لَا كَوْنٌ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَعَزِّينِ
- 19 Verily, I am God; there is none other God but Me, From the First that hath no beginning I was, the Best of the Inaccessible; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Inaccessible.
- 19 اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَسْبِجِينَ اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا لَا كَوْنٌ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَسْبِجِينَ
- 20 Verily, I am God; there is none other God but Me. From the First that hath no beginning I was, the Best of the Guarded; verily, I am God; there is none other God but Me, and unto the Last that hath no end shall I ever be, the Best of the Guarded.
- 20 اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ خَيْرِ الْأَحْرَزِينَ اَتْنِي اَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا لَا كَوْنٌ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ خَيْرِ الْأَحْرَزِينَ
- 21 These are the verses which it behoveth to be engraved upon crystal, treasured by the sovereigns of the faithful, and upon tablets of marble, upon which there shall rest a remembrance from God for the two assured angels.
- 21 تِلْكَ آيَاتِ الَّتِي يَنْبَغِي أَنْ يَنْقُشَ عَلَى الْبُلُورِ الَّتِي تَسْتَرْعُهَا سُلَاطِينُ الْمُؤْمِنِينَ وَعَلَى أَحْجَارٍ مَرْمَرٍ الَّتِي يَقَعُ عَلَيْهَا ذِكْرُ مَنْ عِنْدَ اللَّهِ لِلْمَلَائِكِينَ الْمُوقِنِينَ
- 22 O Most Exalted Name! Bear Thou witness that there is none other God but Me, the sovereign, the omnipotent.
- 22 أَنْ يَا ذَلِكَ الْأَسْمَ الْأَبْهَى فَاشْهَدْ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا السُّلْطَانُ الْمُقْتَدِرُ
- 23 Bear Thou witness that there is none other God but Me, the all-knowing, the unapproachable.
- 23 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَالِمُ الْمَمْتَنِعُ
- 24 Bear Thou witness that there is none other God but Me, the Possessor, the exalted.
- 24 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَلِكُ الْمَرْفَعُ
- 25 Bear Thou witness that there is none other God but Me, the all-powerful, the illumined.
- 25 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا السَّالِطُ الْمُنَوَّرُ
- 26 Bear Thou witness that there is none other God but Me, the Glory, the enrobed in majesty.
- 26 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْجَلَالُ الْمُجْتَلَى
- 27 Bear Thou witness that there is none other God but Me, the King, the Possessor.
- 27 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَلِكُ الْمَمْتَلِكُ
- 28 Bear Thou witness that there is none other God but Me, the Minister, the Invested.
- 28 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْوَزَارُ الْمُتَوَزَّرُ
- 29 Bear Thou witness that there is none other God but Me, the Security, the Trusted.
- 29 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَمَانُ الْمُؤْتَمَنُ
- 30 Bear Thou witness that there is none other God but Me, the Commander, the Obeyed.
- 30 ثُمَّ أَشْهَدُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَمْرُ الْمُؤْتَمَرُ

- 31 Bear Thou witness that there is none other God but Me, the Judge, the Arbiter. ثم اشهد على انه لا اله الا انا الحكام المحتكم
- 32 Bear Thou witness that there is none other God but Me, the Knower, the Learned. ثم اشهد على انه لا اله الا انا العلام المتعلم
- 33 Bear Thou witness that there is none other God but Me, the Gatherer, the Assembler. ثم اشهد على انه لا اله الا انا الجماع المجتمع
- 34 Bear Thou witness that there is none other God but Me, the Peace, the Resigned. ثم اشهد على انه لا اله الا انا السلام المستسلم
- 35 Bear Thou witness that there is none other God but Me, the Knower of secrets, the Confessor. ثم اشهد على انه لا اله الا انا العراف المعترف
- 36 Bear Thou witness that there is none other God but Me, the Renowned, the Proclaimed. ثم اشهد على انه لا اله الا انا الشّهار المشتهر
- 37 Bear Thou witness that there is none other God but Me, the Mighty, the Magnified. ثم اشهد على انه لا اله الا انا الجّار المكتبر
- 38 Bear Thou witness that there is none other God but Me, the Tremendous, the Self-Exalted. ثم اشهد على انه لا اله الا انا العظام المتعظم
- 39 Bear Thou witness that there is none other God but Me, the Splendour, the Effulgent. ثم اشهد على انه لا اله الا انا البهال المتبلل
- 40 Bear Thou witness that there is none other God but Me, the Munificent, the Overflowing. ثم اشهد على انه لا اله الا انا البذّاخ المتبذخ
- 41 Bear Thou witness that there is none other God but Me, the Lofty, the Proud. ثم اشهد على انه لا اله الا انا الشّماخ المتشمخ
- 42 Bear Thou witness that there is none other God but Me, the Majestic, the Dignified. ثم اشهد على انه لا اله الا انا الحشام المحتشم
- 43 Bear Thou witness that there is none other God but Me, the Subduer, the Subjugating. ثم اشهد على انه لا اله الا انا السخار المتسخر
- 44 Bear Thou witness that there is none other God but Me, the Manifest, the Self-Revealed. ثم اشهد على انه لا اله الا انا الظهار المتظهر
- 45 Bear Thou witness that there is none other God but Me, the Sovereign, the All-Ruling. ثم اشهد على انه لا اله الا انا السلاط المتسلط
- 46 Bear Thou witness that there is none other God but Me, the Self-Sufficient, the Enriched. ثم اشهد على انه لا اله الا انا الغناء المغتنى
- 47 Bear Thou witness that there is none other God but Me, the Glory, the Radiant. ثم اشهد على انه لا اله الا انا البهّاء المبهّئ
- 48 I have created all things by My command, from the First that hath no beginning; and verily I am powerful over all that I have created. And I shall create, unto the Last that hath no end, all things; and verily I am over whatsoever I create potent, omnipotent, all-powerful. قد خلقت كلّ شيء بامرئ من أول الذي لا أول له واننى انا كنت على كل ما خلقت لمقتدر ولا خلقت الى اخر الذي لا اخر له كلّ شيء واننى

انا على ما اخلقن لاكون قدراً مقتدرًا قدراً  
قدراً

49 Whatsoever is seen of that Temple is a Throne whereon I revealed Myself from the First that hath no beginning; and verily I was sanctified above the majesty of those thrones and above all the worlds. And I shall manifest Myself through those thrones unto the Last that hath no end, after I had been concealed from them and from all things, unknown to the remembrance of the rememberers.

49 وان ما يرى من ذلك الهيكل عرش قد اظهرت  
نفسى به من اول الذى لا اول له واننى انا كنت  
خلوا عن عز تلك الاعراش ثم عن كل العالمين  
ولاظهورن نفسى بتلك الاعراش الى اخر الذى لا  
اخر له بعد ما كنت عنها وعن كل شيء خلوا عن  
ذكر الذاكرين

50 O that Name! Say: There is none other God but God, from the First that hath no beginning; in Him all believe and are assured. And unto the Last that hath no end say: In Him all believe and are assured.

50 ان يا ذلك الاسم قل لا اله الا الله من اول الذى  
لا اول له وكل به مؤمنون وموقنون وذلك الى  
اخر الذى لا اخر له قل كل به مؤمنون وموقنون

51 Seest thou the Throne whereon I revealed Myself unto thee in the days of Adam and Noah, then Abraham, then Jesus and Moses, then Muhammad? Say: All are in the Point of the Bayan, and I am all for all believers. Even so shalt thou behold in Him Whom God shall make manifest, and in Him Who shall appear after Him, and in Him Who shall appear after him, and after him, and after him, without end, unto the Last that hath no end.

51 افانت ترى عرش الذى قد تجليت لك بك فى يوم  
ادم ونوح ثم ابراهيم نفسك ثم عيسى وموسى ثم  
محمد قل كل فى نقطة البيان وانا كل لكل مؤمنون  
ومثل ذلك ترى فيمن يظهره الله ثم يظهر من  
يظهر فى من بعد من يظهره الله ثم من يظهر من  
بعد بعد من يظهره الله ثم من يظهر من بعد بعد  
بعد من يظهره الله ثم من يظهر من بعد بعد بعد  
بعد من يظهره الله ولا عين ما دمت حياً بل الى  
اخر الذى لا اخر له لاقولن من يظهره الله من  
بعد من يظهره الله

52 This is the most exalted of remembrances in My heart and in the hearts of the unitarians. Whosoever believeth in Him Whom God shall make manifest hath indeed believed in God and in all the thrones of His manifestation, from the First that hath no beginning unto the Last that hath no end. This is the Straight Path.

52 ان هذا اشرف الذاكر فى فؤادى ثم فؤاد  
الموحدين فاذا كل من يؤمن بمن يظهره الله فكأنه  
امن بالله ثم بكل الاعراش ظهوره من اول  
الذى لا اول له بما كونه الى اخر الذى لا اخر  
له بما يكون هذا صراط مستقيم

53 When days are fulfilled, write the Book of the Gardens of inviolable might. In the first Tablet, inscribe the Name of God and His Most Beautiful Names, a remembrance from Us unto the worlds. Then, in His presence, sanctify God above the names which ought to be denied Him – such as that He be seen, or bounded, or embodied, or substance – names unbefitting to the Lord of the worlds.

53 اذا استفرغت اياما فاكتب كتاب جنات عز منيع  
فاذكر فى لوح الاول اسم الله ثم اسمائه الحسنى ذكرا  
من لدنا للعالمين ثم فى تلقائه زه الله عن اسماء التى  
لتسلبها عن الله ربك مثل ان ترى ولم تكن مجدود  
ولا بجسد ولا بجوهر وامثال تلك الاسماء التى لا  
ينبغى ان يذكر بها ربك رب العالمين ذكرا من لدنا  
للعالمين

54 In another Tablet, set forth the remembrance of the Sun of Truth, from the First that hath no beginning unto the Last that hath no end, and ascribe unto Him every beautiful attribute; then withhold from Him whatsoever becometh not the Throne of God, for We are the Sanctifiers.

54 ثم فى لوح الاخر فاذكر ذكر شمس الحقيقة من اول  
الذى لا اول لها الى اخر الذى لا اخر له واثبت  
لها كل صفة حسنى فاننا كنا متبئين مثل جوهر

المجواهر وساذج السّواذج وجرّد الجوارد وامثال  
تلك الاسماء الحسنی فانا کما منزلین

55 Then stand thou, in its presence, purified of whatsoever befit-  
teth not the Throne of God; for verily We have ever been of  
those who sanctify. And after these two unities – wherein is  
mentioned God, and the Throne of His Manifestation, from  
the First Who hath no beginning unto the Last Who hath no  
end – nothing therein shall be altered nor changed throughout  
the passing of ages among the worlds.

55 ثم اقف فی تلقائها عنها ما لا ينبغي لعرش الله فانا  
کما المنزهين ثم بعد هذين الوحيد التي فيها ذكر الله  
وذكر عرش ظهوره من اول الذي لا اول له الى  
آخر الذي لا آخر له لن يتغيره ولن يتبدل في مرّة  
الدّهور بين العالمين

56 Therefore make mention of a Tablet wherein is commemorated  
the Point of the Bayan, and inscribe therein that all which hath  
been created hath returned unto Him, and that whatsoever  
shall yet come to be must inevitably appear from Him, unto  
the Last Who hath no end; verily We have been the Recorders.  
Then make mention of His Proof, which is the Signs of God  
among the worlds; for in like manner was the proof of every  
Throne of Truth from the First Who hath no beginning unto  
the Last Who hath no end. This is a Proof whose authority  
endureth until its latter consummation, and by it all are able  
to draw their conclusions.

56 فاذكر لوحا ذكر نقطة البيان واذكر فيه بان كل ما  
کون قد انتهى اليه وكل ما يكون لا بد ان يظهر  
من عنده الى آخر الذي لا آخر له فانا کما كاتبين ثم  
اذكر حجتها التي هي ايات الله في العالمين فان مثل  
ذلك كانت حجة كل اعراش الحقيقة من اول  
الذي لا اول له الى آخر الذي لا آخر له ان هذا  
حجة يتبع الى قيمته الاخرى وكل بها يستطيعون  
ان يستدلون

57 Then record the circumstances of His singleness, the span of  
His life, and that which was decreed concerning Him; and also  
the circumstances thou hast formerly witnessed in a like Book –  
set down as a remembrance for those who shall come after, that  
thereby they may be instructed. And that which is recorded  
is the remembrance of the Dawning-places of Light in the hori-  
zon of Manifestation, then the Dawning-places of Power in the  
horizon of Concealment, then the Dawning-places of the Most  
Exalted in the horizon of the Most Great – then whatsoever  
appeareth by the leave of God, the All-Dominating, the Self-  
Subsisting.

57 ثم اذكر شؤون الحدية من عمرها وما قد قضى عليها  
وشؤون التي قد رايت من قبل في مثل ذلك الكتاب  
ذکرا للذين يجيئون من بعد ثم به يتحبرون وان ما  
يذكر ذکر مطالع النور في افق الظهور ثم مطالع  
القدرة في افق البطون ثم مطالع الاعلى في افق  
الکبرى ثم ما يظهر باذن الله المهيمن القيوم

58 And write this as a tradition concerning the merit of him who  
visiteth Him – a remembrance from Our presence; verily We  
have been the Rememberers. Verily I am God; there is no  
God but Me. Whoso entereth the ocean of My Names, so that  
naught remaineth after God nor before God, shall abide forever  
in the recompense of him who attaineth unto the remembrance  
of Paradise and all that is therein; for this is a creation I have  
brought forth by My command, and I have not dealt unjustly  
therein. Glorified am I – glorified beyond the remembrance of  
those who remember.

58 واكتب ذلك للحديث في فضل من زاره ذکرا من  
لّدنا انا کما ذاكرين اتّني انا الله لا اله الا انا من  
كان في بحر اسمائ فاذا لم يكن من بعد الله من  
شيء ولا من قبل الله من شيء لا يزال في ثواب  
من يفد على ذکر الفردوس وما فيه اذ ذلك خلق  
قد خلّقه بامرئى واننى انا لم اعدل به سبحانه  
سبحانى عن ذکر الذاكرين

59 And whoso, from the ocean of creation, visiteth this Throne  
with a pure and noble heart, it shall be as though he had visited  
all the Thrones of My Manifestations from the First Who hath  
no beginning – and it may be continued unto the Last Who

59 ومن يكن في بحر الخلق من يزورن عرش هذا على  
قبل قلبي نبيل فكانه قد زار كل اعراش ظهوري  
من اول الذي لا اول له ويمكن ان يزورن الى  
آخر الذي لا آخر له هذا فضل الله ورحمته للعالمين

hath no end. This is the grace of God and His mercy unto the worlds; yet ye are they who know and are assured that God is Living, All-Dominating, Self-Subsisting, and that the Throne whereon God hath established Himself is living, enduring, and beloved.

ولكنكم هم يعلمون ويوقنون بان الله حى مهيمن  
قيوم وان عرش الذى قد استوى الله عليه حى  
باق محبوب

- 60 Yet ye were commanded this, that ye might magnify the Cause of God and be of those who seek refuge in Him. O Name of the All-Glorious! When the sun setteth, no knowledge encompasseth the place of its setting; nor doth it rise again save on the Day of Him Whom God shall make manifest. Such is the Lord of the worlds. Yet ye love and show kindness unto those who are in the Bayan – haply ye shall not be veiled from that Essence.

60 ولكنكم امرتم بذلك لتعظمون امر الله وكنتم به لمن  
المستجيرين ان يا اسم الابهى اذا غربت الشمس  
لم يحيط علم بانها فيمن غرب ولا يطلع الا يوم من  
يظهره الله ذلك رب العالمين ولكنكم بمن فى البيان  
لتحبون ويحسنون لعلكم انتم عن ذلك الجوهر لا  
يحتجبون

- 61 For the Throne of the One is a Throne living as thou wert living, and was living; yet that which befitteth it none comprehendeth save God, the Lord of the worlds. There is a Throne whereon verses are not recited, but patience is borne until the Day of Resurrection – the Day God willeth to make it manifest. Then shall He proclaim, from God: There is no God but Me, the Mighty, the Beloved. And if He willeth, He maketh Himself known by the Name of Him Whom God shall make manifest; and if He willeth, He remaineth patient until creation is brought forth through Him; then He maketh Himself known. He is not questioned as to what He doeth, yet all shall be questioned.

61 فان عرش الوحيد عرش مثل ما كنت حيا وكان  
حيا ولكن ما ينبغي الى لا تدركه الا الله رب  
العالمين هنالك عرش لا يتلون الايات ويصبر الى  
يوم القيمة ذلك يوم يريد الله ان يظهره فاذا ليقولن  
من عند الله انه لا اله الا انا العزيز المحبوب ثم اذا  
شاء يعرف نفسه باسم من يظهره الله واذا شاء  
يصبر حتى به الخلق ثم يعرف نفسه لا يستل عما  
يفعل وكل عن كل شيء يستلون

- 62 The first Throne hath ever been living – none comprehendeth it save the Lord of the worlds; and the latter Throne hath ever been living – none comprehendeth it save the Lord of the worlds. And that which ye were commanded concerning the One, We bestowed upon Him Our signs and made Him the Throne of Our inwardness for the worlds.

62 فى عرش الاول لم يزل حى لا تدركه الا رب  
العالمين وعرش الاخر لم يزل حى لا تدركه الا  
رب العالمين وان ما انتم امرتم به بالوحيد لما قد  
وهبناه اياتنا وجعلناه عرش بطوننا للعالمين

- 63 Say: O people of the Bayan! Differ not concerning the Cause of God; stand ye firm upon one Path, and God shall aid you – for the Truth is among you, yet ye perceive it not. We enjoined you, and all who are in the Bayan, to know the worth of your lives, and to safeguard, according to your ability, the religion of God your Lord.

63 قل ان يا اولى البيان لا يختلفون فى امر الله وكنتم  
على منهاج واحد للثابتين ولتنصرون بالله فان الحق  
بينكم وانتم لا تبصرون ولا وصيكنم ثم كل من فى  
البيان ان اعرفوا قدر حياتكم وانتم بما يستطيعون  
فى دين الله ربكم يحفظون

- 64 And concerning that which thou didst ask of God thy Lord: after the number of the Most Holy came unto thee, He shall bestow upon thee the number of Sovereignty; verily We have been watchers over all. That which We bestowed upon thee before is better for thee and for those in the Bayan than this – therefore exalt thyself thereby, for thou art of the exalted.

64 وان ما قد سئلت عن الله ربك بعد ما اتاك عدد  
القدس ليؤتينك عدد السلطان انا كما لكل راقبين  
ما اتيناك من قبل خير لك ولمن فى البيان عن هذا  
فاسترفع به فانك انت لمن المرتفعين

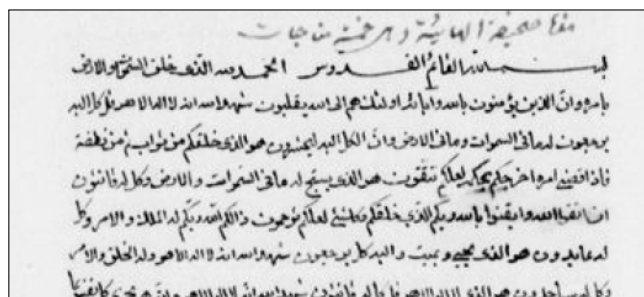
- 65 God loveth that all which was revealed in the Bayan should be made manifest through thy hands, and preserved with thee for the monotheists. And when God willeth the Day of Might for the believers, thou shalt spread before the Name of the One the remembrance of God for the worlds. This is what God thy Lord hath loved – and shall love hereafter – for He is the Best-Beloved of the beloved.
- 65 يحبّ الله ان يظهر كل ما نزل في البيان بما يجري من يدك ويحفظ عندك للموحدين فاذا شاء الله يوم عز للمؤمنين تنشر بين يدي اسم الوحيد ذكر الله للعالمين ذلك ما قد احب الله ربك ويحب من بعد انه هو احب الاحبين
- 66 We have commanded all who are in the Bayan to convey unto thee whatsoever they earn, in just measure sufficient for thy sustenance; then did He command thee with a remembrance from God – for He is the Most Mindful of those who remember. Grieve not, for God shall assuredly aid that Cause through the power of the powerful, and exalt that Bayan through the exaltation of the exalted. Verily for all things there is an appointed term and a Book from God; verily We are patient concerning all.
- 66 وفد امرنا كل من في البيان ان تبلغون اليك كل ما يكسب من في البيان عدل ما يستكفي به نفسك ثم امرك ذكرا من عند الله انه هو اذكر الاذكرين فلا تحزن فان الله لينصرن ذلك الدين ما باسلاط مستلطين وليرفعن ذلك البيان بارفاع مرتفعين الا وان لكل شيء اجل وكتاب من عند الله انا كل له صابرون
- 67 The land of Najaf, wherein ‘Alí – peace be upon Him – was seen until the Day of His seventh Proof, was not encompassed by the knowledge of the monotheists; then God raised it up by His command – for He is powerful, omnipotent, mighty. It is as though I behold the regions of Unity – how all descend upon them seeking refuge therein, adorned with what God willeth of their forms, means, and honors; all is from God, and verily We give thanks unto Him.
- 67 ان ارض نجف التي يرى فيه على عليه السلم الى يوم حجه السابع لم يحط به علم الموحدين وحينئذ قد رفعه الله بامرته انه لقدار مقتدر قدير كافي ببقاع الواحد كل عليها ينزلون يستجيرون بها وهم فيها لمالون ما شاء الله من طرزهم واسبابهم وعزتهم كل من عند الله
- 68 We have commanded, in truth, that the First One be One for thee; none profiteth thereby save whom God willeth among the worlds. And that which thou gainest through the remembrance of God is better than that which yieldeth fruit; and God is the Most Generous of the generous.
- 68 وانا كل له شاكرون وانا قد امرنا عن حق واحد الاول واحدا لك لا ينتفع الا اذا شاء الله في العالمين وان ما تنتفع ذكر الله به خير عما مثمر به والله اجود الاجودين
- 69 So long as the sun shineth, all are illumined by its light; thereafter, those who recite the signs of God by their innate nature – ye are illumined by its radiance. And if thereafter one like unto it should arise, then by it ye shall be guided; and ye shall remain illumined by the light of God until the One is fulfilled – then the matter returneth unto God.
- 69 وان مادامت الشمس مشرقة كل بضياها مستضيئون ومن بعد ذلك من يتلون آيات الله بفطرتها انتم بضياها مستضيئون ومن بعدها لو يطع بمثله فاذا انتم به مهتدون وانتم بضياء الله مستضيئون الى ان يكمل الواحد فاذا ينتهي الامر الى الله
- 70 O people of the signs! Perceive ye: the Cause belongeth unto God, and God willeth not that it be made manifest save on the Day of Him Whom God shall make manifest. On that Day ye shall hasten in God's victory, offering all that hath been created and shall be created – even the hair thereof. If ye but knew what God hath decreed, creation would not suffice to veil it from Him; if ye but beheld it with the Eye of God, that would suffice you beyond all creation – if ye be content with God and His signs.
- 70 ان يا اولي الايات تبصرون فان الامر ينبغي الى الله ولا يحب الله ان يظهره الا في يوم من يظهره الله انتم يومئذ في نصر الله ليسارعون فداء شعره كل ما خلق ويخلق ان انتم قد قدر الله تعلمون لم يكفي عنه خلق ما خلق ويخلق ان انتم بعين الله فيه ينظرون وذلك ليكنفكم عن خلق ما خلق ويخلق ان انتم بالله ثم بآياته لترضون

- 71 O Name of the All-Merciful! None among those of the Bayan is looked upon save through the veil and shelter of God; verily We are all Veilers. By thy life! Were it not for Him Whom God shall make manifest – and His guides therein – I would judge them even as He shall judge them after His appearance. Yet ye are the mystery of God – do not expose yourselves; and the veil of God – do not grieve.
- 72 Therefore live your lives in spirit, ease, and contentment, abiding in joy and splendor, that none among you may be grieved by another beyond the measure of a sign. Consider those who were people of the Gospel after Muhammad arose – and those, men and women, who believed in Him – how they became like gardens whose waters were taken away. Though thou seest them living, they are dead in the sight of God; and though thou beholdest their multitude, wealth, honor, and dominions, they possess no reality in Truth – for all are ennobled only through God.
- 73 God exalteth whom He willeth, abaseth whom He willeth, and uplifteth whom He willeth. There is no God but Him, the Chosen, the Loving. And ye who are in the Bayan know and are assured of the like.
- 74 Know ye that within them is the Throne of God, then His Names and His Attributes; and restrain one another from sorrow for their sake – not for others. If ye but reach their limit, ye shall know. O people of the Bayan! Verily We created you and made you witnesses from Our presence. Ye hold fast to that word and are exalted thereby; yet on the Day when the Originator of the Word cometh unto you, it shall be as though ye know Him not.
- 75 If ye be in doubt concerning this, then reflect upon the witnesses who were in the days of Muhammad, then in the days of the Point of the Bayan – then take heed, and show mercy unto yourselves. For ye are the fire itself, yet they imagine you to be light. And when God informeth you of that which He hath announced through Him Whom God shall make manifest, ye announce it not.
- 76 By My life! There was not in the Bayan any soul, male or female, but that he believed in Him Whom God shall make manifest and in His words; all else are in the fire. O people of the Bayan! Then in the Book of the Gardens is mentioned what was decreed in the Bayan, that ye may be wary; and the great events that occurred in the Days of God, that those who incline thereafter may take heed.
- 71 ان يا اسم الرحيم فلا ينظر الى من في البيان الا  
بستر الله وحجابه فانا كل ساترين ولعمرك لو لم يكن  
من يظهره الله ثم ادلائه فيه لاحكم عليهم مثل  
ما يحكمون عليهم من يظهره الله بعد ظهوره ولكنكم  
سر الله لا ترفعون وحجاب الله لا تحزنون
- 72 فلتعيش في حياتكم بروح وبرواح ورضاء  
ويسكنون وبهاء واحد منكم باحد قدر اشارة  
التي لا يرضون ان يحزنون فانظر في الذين هم  
اولو الانجيل بعد ما قد طلع محمد ثم من امن  
به من ذكر واثي كيف قد جعلوا مثل حدائق  
قد اخذت مائها وان تريحهم احياء فهم عند  
الله ميتون وان يرى كثرتهم وغناهم وعزهم  
ومالهم فلا شيء لهم بالحق اذ كل بالله  
لمعزون
- 73 ولكن يعز من يشاء ويذل من يشاء ويرفع من  
يشاء انه لا اله الا هو مختار الودود وانتم من في  
البيان بمثلهم يعلمون ويوقنون
- 74 الا وان لما فيهم عرش الله ثم اسمائه وصفاته وانتم  
عن كل حزن بعضكم ببعض لتنهون لهم لا لغيرهم  
وان تطالعوا انتم حدهم تعلمون ان يا اولي البيان انا  
قد خلقناكم وجعلناكم شهداء من عندنا انتم بتلك  
القول تستمسكون وتسترفعون ولكنكم يوم الذي  
ياتيكم موجد القول كانتكم اياه لا تعرفون
- 75 وان انتم في ريب من هذا فليتكروا في شهداء  
الذين هم كانوا في ايام محمد ثم في ايام نقطة البيان  
ثم يعتبرون ثم على انفسكم ترحون فانكم انتم نفس  
النار ويحسبون انكم نفس النار واذا ينبئكم الله بما  
نبئكم من يظهره الله لا تنبئون
- 76 ولعمري لم يكن في البيان من احد من ذكر واثي  
الا وكان بمن يظهره الله ثم بكلماته من المؤمنين  
وموقنين وغير ذلك في النار ان يا اولي البيان ثم  
في كتاب ذكر الجنات يذكر في البيان وما قد قضى  
عليهم لتتقون ثم قضاي الكبري التي قد وقعت  
في ايام الله لعل الذين مالون من بعد به يعتبرون

- 77 Whoso writeth verses in the presence of God is one from the One, the First; ye shall surely be questioned concerning that which was revealed in the Bayan as God's intent. The outward meaning of the word is grasped before us; but the inward meaning – were the heavens and the earth and all between them made ink, they would not suffice for it. Verily We have encompassed all this in Our knowledge.
- 78 O creation of the Bayan! Hold fast unto the witnesses who call you to that which was revealed in the Bayan of God's religion until the Day of Him Whom God shall make manifest. On that Day they shall follow none but Him. And if ye bear witness that your witnesses follow not the Truth, then stand against them, lest He Whom God shall make manifest bear witness of sorrow, and ye be among the joyful on the Day of God.
- 79 If ye seek victory through God, and through the Unique Name, God shall grant you victory – if ye be capable, through that which God hath decreed and ordained, of acting and ordering. Commit therefore your affairs unto God your Lord, and be of those who trust in God, your Merciful Lord.
- 80 Those upon the highest earth who are among the guides of thy Lord, the companions of good pleasure – may God bless their first and their last, their outward and their inward – as recompense for their sincerity in the religion of God.
- 81 Glorified art Thou, O God! Verily Thou hast revealed the Bayan by Thy word, for Thou art the Best of revealers. Preserve, O God, what Thou hast revealed, from every living and every dead thing, even as Thou willest – for Thou art the Best of preservers – until the whole of the Bayan be presented unto Him Whom Thou shalt make manifest, as a bounty from Thee; verily Thou art the Best of the best.
- 82 Before that, gather it all together, that not a single letter fall away, and that it may reach the remembrance of Thy Name – the One, the Unique, the Singular – so that it may bear witness to all that was revealed therein, and be according to whatsoever Thou willest of the interpreters.
- 83 Verily we all began with God, and verily we all return unto God. God sufficeth us – there is no God but Him, the All-Dominating, the Self-Subsisting.
- 77 وان من يكتب آيات بين يدي الله واحد من واحد الاول فلتسئلن عنه ما نزل في البيان من مراد الله فان ظاهر القول يدرك بين ايدينا وباطن القول لو يجعل ما في السموات والارض وما بينهما مداد الله لم يعدله وانا كنا كل ذلك بعلمنا لمحصين
- 78 ان يا خلق البيان فلتمسكن بالشهداء الذين يدعونكم الى ما نزل في البيان من دين الله الى يوم من يظهره الله يومئذ لا يتبعون الا آياه وان شهدتم ان شهدائكم لا يتبعون الحق فايهم لتقفون لئلا يشهد من يظهره الله من حزن وكنتم في يوم الله لمن الفرحين
- 79 وان تستصرن بالله ثم بالاسم الوحيد لتصركم الله اذا انتم بما قد قدر الله ودير ليقتدرون ويدبرون فلتفوض اموركم الى الله ربكم ولتكونن على الله ربكم الرحمن لمن المتوكلين
- 80 وان من في الارض الاعلى من ادلاء ربك من اصحاب الرضوان يصلى الله على اولهم وعلى اخرهم وظاهرهم وباطنهم جزاء ما في دين الله يخلصون
- 81 سبحانك اللهم انك انت قد نزلت البيان بقولك انك انت خير المنزلين فليحفظن اللهم ما نزلت ومن كل حي وميت كيف شئت فانك انت احفظ الاحفظين حتى يعرض كل البيان على من يظهره فضلا من عندك انك انت افضل الافضلين
- 82 وقبل ذلك يجمعن كله حتى لا يسقط من حرف وتبلغن الى ذكر اسمك الواحد المتوحد الوحيد ليستشهدن على كل ما نزل فيه وليكونن على ما يشاء من المفسرين
- 83 انا كل بدانا بالله وانا كل الى الله لمعدون حسبنا الله الذي لا اله الا هو المهيمن القيوم

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## BB00055

*Sahify-i-Ha'iyyih*

Princeton 03

1 The Sahify-i-Ha'iyyih, comprising five prayers

1 هذه صحيفة ابهائية وهى خمسة مناجاة

2 In the name of God, the Self-Subsisting, the Most Holy

2 بسم الله القائم القدوس

3 Praise be to God Who created the heavens and the earth by His command. Those who believe in God and His signs, these are they who turn unto God. God beareth witness that there is none other God but Him. Say: All return unto Him. His is whatsoever is in the heavens and whatsoever is in the earth, and all shall be gathered unto Him. He it is Who created you from dust, from a sperm-drop; then when He decreeth a matter, He bringeth you forth by His wisdom that ye may be God-fearing. He it is Whom all things in the heavens and earth glorify, and all are devoted unto Him. Fear ye God and be assured of God, your Lord, Who created you and all things, that ye may obtain mercy. That is God, your Lord; His is the dominion and command, and all worship Him. He it is Who giveth life and causeth death, and unto Him shall all return. God beareth witness that there is none other God but Him. His is the creation and the command, and all bow down before Him. He is the One besides Whom there is none other God. Say: All are devoted unto Him. God beareth witness that there is none other God but Him, and verily He recompenseth every soul for what it hath earned, and God is nigh unto the doers of good.

3 الحمد لله الذى خلق السموات والأرض بأمره وإن الذين يؤمنون بالله وآياته أولئك هم الى الله يقبلون شهد الله أنه لا اله الا هو قل كل اليه يرجعون له ما فى السموات وما فى الأرض وإن الكل اليه يحشرون هو الذى خلقكم من تراب من نطفة فاذا قضى امره اخرجكم بحكمه لعلكم تتقون هو الذى يسبح له ما فى السموات والأرض وكل له قانتون ان اتقوا الله وابتغوا الله ربكم الذى خلقكم وكنشئ لعلكم ترحمون ذلكم الله ربكم له الملك والأمر وكل له عابدون هو الذى يحيى ويميت واليه كل يرجعون شهد الله أنه لا اله الا هو له الخلق والأمر وكل له ساجدون هو الذى لا اله الا هو قل كل له قانتون شهد الله أنه لا اله الا هو وأنه هو يجزى كل نفس بما كسبت والله قريب بالمحسنين

4 Say: God, on that Day, will send His blessings upon the Prophet and those who were witnesses after Him, then the gates of guidance - these are the letters belonging to God, the Lord of the worlds. Those who bear witness to the Truth with justice, these shall be gathered beneath the shade of God. Blessed are they, before and after, and in what they earn. For all are degrees with thy Lord, and all shall be raised up unto Him. God beareth witness that there is none other God but Him. Say: All turn over unto God. Unto Him returneth the creation of the heavens and the earth and whatsoever is between them, and all shall be gathered unto Him. That is God, your Lord; His is the creation and the command, and all act

4 قل الله يومئذ يصلى على النبي والذين شهداء من بعده ثم ابواب الهدى تلك حروف الله رب العالمين وإن الذين يشهدون الحق بالعدل أولئك هم فى ظل الله يحشرون فطوبى لهم من قبل ومن بعد وما هم يكسبون ولكل درجات عند ربك وكل اليه يبعثون شهد الله أنه لا اله الا هو قل كل الى الله ينتقلون له يرجع خلق السموات والأرض وما بينهما وكل اليه يحشرون ذلكم الله ربكم له الخلق والأمر وكل بأمره يعملون

by His command. His is whatsoever is in the heavens and the earth, and all are devoted unto Him. He is the One Who createth what He willeth by His command "Be," and it is. Say: All have been struck down by God's command, as though their souls were slumbering. Say: God hath decreed His Cause, and verily He hath manifested from His presence that which all were promised. Say: Be not veiled by anything, for the Cause shall descend and all shall stand firm by God's command. His is the kingdom of the heavens and the earth, and all act by His command. Say: God desireth naught for you save good, yet they act not by God's command. Say: God is too exalted to be known through aught else or to be described by any other than Him. Glorified be He above what they describe. Say: He is the One Whom none can know save whom He willeth. There is none other God but Him, and exalted is God, the Supreme, the Self-Subsisting.

- 5 He is the One Who created you as a sign from His own Self, that ye might know that there is none other God but He, and that all are His servants and all bow down before Him. This is God, your Lord, and He is the All-Conquering above His creation, and all submit to Him. His is the kingdom of the heavens and the earth, and all are sincere in their devotion to Him. Say: God hath veritably manifested that which ye were promised. Say: The people of the Book have openly denied the signs of God, and they are in truth disbelievers in God, their Lord. He is the One Whose mention hath appeared and the Spirit hath arisen in truth; on that Day all shall return unto God. He is the One Who is the true Companion - say: all are promised through Him. He is the One Who standeth in truth - say: all are assured through Him. God beareth witness that there is no God but He, verily He is the Truth upon the Truth, yet most people know not. Say: They supplicate night and day for His appearance, yet when He appeareth and ariseth by His Lord's command, lo, they remain veiled. Their likeness is as the likeness of those who awaited Muhammad, yet when He came and appeared in truth, lo, they associated others with God. By God your Lord, besides Whom there is none other God, they are indeed the lost. Say: God hath described them aforetime in the Book - they are deaf, dumb, and blind, and they shall not return.

- 6 God beareth witness that there is no God but He, and naught escapeth His knowledge in the heavens or in the earth or in what lieth between them, and all is recorded in a clear tablet. All in the heavens and the earth submit to Him, and all are fearful of His majesty. Say: Fear God, O people, then enter at the gate, prostrating yourselves before God, that ye may obtain mercy. We shall then forgive your sins and cause you

له ما في السموات والأرض وكل له قانتون هو الذي يبدع ما يشاء بأمره كن فيكون قل ان الكل قد صعدوا بأمر الله وكانوا انفسهم راقدون قل الله قد قضى امره والله اظهر من عنده ما كل به يوعدون قل ان لا تحتجن بشئ ان الامر سينزل والكل بأمر الله قائمون له ملك السموات والأرض وان الكل بأمره يعملون قل ان الله ما يريد لكم الا الخير فانهم بأمر الله لا تعملون قل الله اجل من ان يعرف بغيره او ان يوصف بسواه سبحانه عما يصفون قل هو الذي لن يعرف احد اياه الا من شاء انه لا اله الا هو وتعالى الله المهيمن القيوم

5 هو الذي خلقكم آية من نفسه لتعلموا انه لا اله الا هو وكل عباد له وكل له ساجدون ذلكم الله ربكم وهو القاهر فوق خلقه وكل له مسلمون وله ملك السموات والأرض وكل له مخلصون قل الله اظهر بالحق ما اتم به تواعدون قل ان اهل الكتاب كفروا بآيات الله جبهة وان اولئك بالله ربهم لكافرون هو الذي قد ظهر ذكره وقام الروح بالحق يومئذ كل الى الله يقلبون هو الذي صاحب حق قل كل به يوعدون هو الذي قائم حق قل كل به يوقنون شهد الله انه لا اله الا الله الحق على الحق قد كان بالحق ولكن اكثر الناس لا يعلمون قل انهم يتضرعون بالليل والنهار ظهوره فاذا ظهر وقام بأمر ربه اذا هم محتجبون مثلهم كمثل الذين ينتظرون مجدا فلما جاء وظهر بالحق فاذا هم يشركون فوالله ربكم الذي لا اله الا هو انهم لهم الخاسرون قل الله قد وصفهم في الكتاب من قبل ان اولئك صم بكم عمى فهم لا يرجعون

6 شهد الله انه لا اله الا هو والله ان يعزب من علمه من شئ لا في السموات ولا في الأرض ولا ما بينهما وكل عنده في لوح مسطور له يقنت من في السموات ومن في الأرض وكل من خيفته مشفقون قل اتقوا الله يا ايها الناس ثم ادخلوا في

to enter into the light and mercy of God. This is the Gate of Remission - say "remission", will ye not understand? Say: Those who enter at the gate prostrating before God, God will transform their fire into light, and all shall enter into His mercy. And those who enter not at the gate prostrating before God, God will transform their light into fire, then shall they know that they denied the signs of God and His Remembrance, and these are the companions of the fire, wherein they shall abide forever. Say: We have revealed five communions in the Scroll of Ha, as a remembrance and glad tidings for you, that ye may be God-fearing. Say: All this is by God's command, and He will fulfill His promise - exalted be God, the Ever-Living, the Self-Subsisting. Say: In the first, glorify God; in the second, praise God; in the third, sanctify God; in the fourth, magnify God; and in the fifth, extol the unity of God, that ye may prosper.... O He! Glory be to God! The First Communion for seeking divine aid and glorifying God, the Mighty, the Sublime. In the name of God, besides Whom there is none other God, and exalted is He above what they associate with Him.

الباب سجداً لله لعلمكم ترجمون انا حينئذ فغفر لكم خطاياكم و تدخلكم في النور و رحمة الله ذلك باب الحطة قولوا حطة افلا تشعرون قل ان الذين يدخلون في الباب سجداً لله يجعل الله نارهم نوراً و كل في رحمته يدخلون و ان الذين لا يدخلون في الباب سجداً لله سيجعل الله نورهم ناراً فاذا هم يعلمون بانهم كفروا بآيات الله و ذكره و اولئك هم اصحاب النار هم فيها خالدون قل انزلنا خمسة مناجاة في صحيفة الهائية ذكرى لكم تبشيرة لعلمكم تتقون قل كل ذلك بأمر الله و انه منجز وعده و تعالى الله الحي القيوم قل ان في الأول سبحوا الله و في الثاني حمدوا الله و في الثالث قدسوا الله و في الرابع كبروا الله و في الخامس هللوا الله لعلمكم تفعلون ... يا هو سبحان الله الدعاء الأولى بطلب النصرة و التعظيم لله عز و جل بسم الله الذي لا اله الا هو و تعالى عما يشركون

7 O my God and my Lord! Thine is the Grandeur and the Divinity, Thine the Loftiness and the Magnificence, Thine the Might and the Sublimity, Thine the Majesty and the Dominion, Thine the Power and the Kingdom, Thine the Sovereignty and the Realm of Divinity, Thine the Glory and the Omnipotence. I bear witness unto Thee, O my God, even as Thou hast testified unto Thine own Self before all things and after them, that Thou art the First before Whom there was naught, and Thou art the Last after Whom there shall be naught.

7 فيا الهى و ربى ان لك العظمة و الهاهوت و لك الرفعة و العظمت و لك السطوة و الرفعت و لك الهيبة و القهروت و لك القدرة و الملكوت و لك السلطنة و الالهوت و لك العزة و الجبروت فلاشهدك اللهم بما شهد لنفسك قبل كل شئ و بعده بانك انت الأول قبل ان لا يكون من قبلك شئ و انك انت الآخر بعد ان لا يكون من بعدك من شئ

8 Glorified art Thou! There is none other God but Thee. Thine are the signs in the leaves, Thine the raptures in the countenances, Thine the essences in the camphor-like manifestations, Thine the pristine qualities in all things essential. Unto Thee belongeth praise eternal, sempiternal, primordial, through the perpetuity of Thine Essence. Unto Thee belongeth praise everlasting, permanent, abiding, through the manifestation of Thy Revealer-ship. Thine is the light, radiant with the light of Thy countenance, and Thine the effulgence, resplendent with the glory of Thy face. Thine is gratitude, sublime through the tongue of Thine essence, and Thine the might, beauteous through the heaven of Thy divinity, and Thine the praise, exalted through the glorification of Thy loftiness, for Thou art the All-Praised and none beside Thee, Thou art the All-Lauded and none other than Thee, Thou art the Intended One and none equal to Thee, Thou art the Beloved and none comparable unto Thee. Glorified art Thou! There is none other God

8 فسبحانك ان لا اله الا انت لك الآيات في الورقات و لك الجذبات في الطلعات و لك الكينونيات في الكافوريات و لك الساذجيات في الجوهريات فلك المن مناً ابداً سرمداً ازلاً بدوام ذاتيتك فلك لامن مناً دائماً كائناً كينناً بظهور ظهاريتك و لك النور نوراً مستنيراً بنور طلعتك و لك الضوء ضوءاً مستضيئاً ببناء وجهتك و لك الشكر شركاً منيعاً بلسان كينونيتك و لك العز عزراً جميلاً بعماء لاهوتيتك و لك الحمد حمداً رفيعاً ببناء رفعتك اذ انك انت الحميد و لا سواك و انك انت المحمود و لا غيرك و انك انت المقصود و لا كفوك و انك انت المحبوب و لا عدلك سبحانك ان لا اله الا انت سبحانك انما كنت من الساجدين

but Thee. Glorified art Thou! I am of those who prostrate themselves before Thee.

- 9 O my God! I call upon Thee by that which Thou hast inspired me from the hidden mysteries of Thy secret, and I beseech Thee by that which Thou hast taught me from the treasured stores of Thy knowledge, and I cry unto Thee by that which Thou hast caused me to hear of the verses of Thy glory, and I commune with Thee by that which Thou hast entrusted unto me, from Thyself unto Thyself. Here am I, swearing by that which Thou hast taught me, and here am I, beseeching Thee by that wherewith Thou hast honored me, that Thou mayest bless us on this day and aid the hosts of Thy bounteousness, the armies of Thy sovereignty, the angels of Thy assistance, and the legions of Thy omnipotence in every circumstance through the encompassment of Thy power. For Thou art praised in Thy doings, thanked in Thy judgment, and obeyed in Thy command. Were it not for Thy grace, I would be as nothing and would not be mentioned, and were it not for Thy bounty, I would be but an atom and would not exist.

9 فيا الهى انا ادعوك بما قد الهمنى من مكنونات سرى و ارجوك بما قد عرفتني من مخزونات علمك و اناديك بما قد اسمعتني من آيات مجدك و اناجيك بما قد اودعتني بنفسك لنفسك فيها انا ذا بما قد علمتني احلفك و ها انا ذا بما قد شرفتنى اسألك بأن تبارك لنا في ذلك اليوم و نصر وهائيتك و چند سلاطيتك و ملائكة نصارتك و جنود قهاريتك في كل شأن باحاطة قدرتك اذ كنت محموداً في فعلك و مشكوراً في حكمك و مطاعاً في امرك و لولا فضلک ما انا شيئاً و ما كنت مذکوراً و لولا جودک ما انا ذراً و ما كنت موجوداً

- 10 Glorified art Thou! There is none other God but Thee. Through Thee have I known Thee above all else, through Thee have I declared Thy transcendence above all others, through Thee have I sanctified Thee above all else, and through Thee have I glorified Thee, O my God, through Thee have I praised Thee, O my Hope, through Thee have I magnified Thee, O my Master, and through Thee have I exalted Thee, O my Ultimate Goal! Glorified art Thou, Who art exalted above all words! Glorified art Thou, Who art sanctified above all that the people of divinity in the realm describe Thee! Glorified art Thou, Who art hallowed above all that the people of the divine realm mention of Thee in the throne of grandeur! If Thou dost not help us, who else can help us besides Thee? If Thou dost not answer us, who else can answer us save Thee? To whom shall we call besides Thee? In whom shall we hope other than Thee? For there is no God but Thee, and verily Thou art the Lord of all worlds, and all praise belongeth unto Thee, Thou alone, there is no God but Thee, the Most High, the All-Wise.... Praise be to God.

10 سبحانک ان لا اله الا انت بک عرفتک عما دونک و بک نزهتک عما سواک و بک قدستک عما غیرک و بک سبحتک يا الهى و بک حمدتک يا منای و بک عظمتک يا مولای و بک اکبرتک يا منتهای فسبحانک انت المتعالی عن الکلمات سبحانک انت المتحلل عن کلها یصفک فی الملک اهل الهاوت سبحانک انت المقدس عن کلها یذکرک فی عرش العظمت اهل اللاهوت فان لم تنصرنا فن ينصرنا غیرک و ان لم تجیبنا فن یجیبنا سواک فیمن ندعو غیرک فیمن نرجو دونک اذ لا اله الا انت و انک انت رب العالمین و ان الحمد لک و هوانت وحدک لا اله الا انت العلیّ الحکیم ... الحمد لله

- 11 The Second Prayer for Seeking Divine Chastisement upon the Enemies and Relief for the Chosen Ones, and for turning towards God, the Mighty and Glorious

11 ...الدعاء الثاني لطلب البطش على الأعداء و الفرج للأصفياء و توج لله عز و جل

- 12 In the Name of God, the Unique, the Beautiful

12 بسم الله الوتر الجميل

- 13 All praise be to God Who hath created the heavens and the earth by His command, and unto Him shall all return. God beareth witness that there is none other God but Him, and

13 الحمد لله الذي قد خلق السموات والأرض بأمره و كل اليه يقلبون شهد الله أنه لا اله الا هو و كل

unto Him shall all be gathered. O my Beloved! When this was my station upon the mountain, and when this was my position in the darkest cloud, and when this was a night from among the nights of the first days of winter, and when this was my seat before the throne of Thy supremacy in the sphere of the darkest, most impenetrable, and longest night - I bear witness, and those who bear witness from Thy presence, that Thou art God, there is none other God but Thee. None can know Thee in the realm of the cloud of mystery, nothing can remember Thee in the particles of eternity, no essence can describe Thee in those darkest nights, and no soul can praise Thee in this impenetrable gloom, for there is none other God but Thee. Thine, O my God, are the peaks of supremacy, and Thine, O my Desire, are the depths of omnipotence. There is none other God but Thee. Glory be unto Thee! I am of those who remember Thee.

- 14 Therefore, O God, seize Thine enemies with the assaults of Thy wrath, and aid Thy chosen ones with the breezes of Thy glory. There is no God but Thee, and no Mighty One besides Thee. Glory be unto Thee, and praise be unto Thee! How, O my God, can I praise Thee when description is barred from Thy countenance? And how, O my God, can I describe Thee when characterization is cut off from Thy visage? The ultimate description of those who profess Thy unity returneth to the ocean of utterance, the ultimate unity of the sincere descendeth into the arena, the ultimate praise of those who remember entereth into the cloud of certitude, and the ultimate journey of the wayfarers is adorned in the land of faith.

- 15 For Thou art indeed sanctified, Thou art indeed holy, Thou art indeed glorified! Glory be unto Thee! There is none other God but Thee. Verily, we are among those struck senseless before Thee. O my God! Thou beholdest us in the cloud of Thy divinity, therefore aid us through Thy mercy, admit us into the sea of Thy might, shelter us with the shelter of Thy generosity, forgive us through Thy kindness, and regard us with Thy glance.

- 16 Glory be unto Thee! There is none other God but Thee. If Thou aidest us not, who will aid us in Thy dominion? And if Thou succourest us not, who will succour us in Thy earth? For Thou art the Supreme One in Thy station, the All-Giving in Thy might, the All-Powerful in Thy judgment, the Succourer in Thy Cause. Glory be unto Thee! There is none other God but Thee. Verily, I am among those who prostrate themselves, and all praise belongeth unto Thee alone, the Lord of all the worlds. O He, and there is none other God but God....

اليه يحشرون أفياء محبوبي لما كانت هذه مقامى على الجبل و لما كان ذا موقفى هذا لعماء الأليل و لما كانت هذه ليلاً من ليل إلى أيام ثاء الأول فلما كانت هذه مقعدى عند عرش نصارىتكى فلك الظلمات الدهماء الصماء الأطول اشهدك و من لديك منالأشهاد بانك انت الله لا اله الا انت لن يعرفك احد فى طور العماء ولن يذكركى شئ فى ذر البقاء و لن يصفك ذاتية فى تلك الظلمات الدهماء و لن يثنيكى نفسانية فى هذه العماء الطيخاء اذ لا اله الا انت لك يا الهى جاجم نصارية و لك يا مناي طماطم قهارية ان لا اله الا انت سبحانك انى لمن الذاكرين

14 فأخذ اللهم اعدائك بسطوات قهرك فانصر اللهم اصفياك بنفحات مجدك ان لا اله غيرك و لا قدیر سواك سبحانك و بمجديك فكيف يا الهى احمديك بعد منع التعت عن وجهك و كيف يا الهى اصفنيك بعد قطع الوصف عن طلعتك و منتهى وصف الموحدين يرجع الى طمطام البيان و منتهى توحيد المخلصين ينزل فى تلقاء الميدان و منتهى تحمد الذاكرين يدخل فى عماء الايقان و منتهى سير السائرین يطرز فى ارض الايمان

15 اذ لكنت منزهاً اذ لكنت مقدساً اذ لكنت معظماً سبحانك ان لا اله الا انت انما نحن لديك من المنصعقين فى الهى ترانا فى عماء لاهوتيتك فلتنصرنا برحمتك و لتدخلنا فى بحر عزتك و لتسترنا بستر وهابيتك و لتغفرنا برأفتك و لتنظرنا بنظرتك

16 فسبحانك ان لا اله الا انت ان لم تنصرنا فن ينصرنا فى ملكك و ان لم تغيننا فن يغيننا فى ارضك اذ لكنت نصراً فى شأنك اذ لكنت وهاباً فى عزك اذ لكنت سلاطاً فى حكمك اذ لكنت غيائاً فى امرك فسبحانك ان لا اله الا انت انما كنت من الساجدين و ان الحمد لك هو انت وحدك رب العالمين يا هو و لا اله الا الله ...

- 17 The Third Prayer for Seeking Victory, Sanctification and Glorification of God, the Mighty and Glorious ... الدَّعَاءُ الثَّالِثُ لَطَلْبِ النَّصْرَةِ وَ التَّزْيِينِ وَ التَّقْدِيسِ لِلَّهِ عَزَّ وَ جَلَّ
- 18 In the Name of God, the Most Mighty, the Most Powerful بِسْمِ اللَّهِ الْأَعَزِّ الْأَعَزَّزِ
- 19 Who hath been as He was before. There is none other God but Him. O servants, know ye this! Blessed is He Who is our Lord, there is none other God but Him, and unto Him do all return. He is the One Who createth whatsoever He willeth by His command, more swiftly than saying unto it "Be!" and it is. Glory be unto Thee, O God, my God! Dost Thou witness any besides me? And Thou knowest my station. Therefore, I shall sanctify Thee from all my descriptions of Thee, I shall glorify Thee beyond all my remembrance of Thee, I shall unite Thee through my unity from all else besides Thee, and I shall remember Thee with my remembrance from all else save Thee. For Thou art sanctified above all signs, and Thou art holy beyond all words. Nothing in the dominion can know Thee, and no soul on earth can describe Thee. الَّذِي كَانَ بِمِثْلِ مَا قَدْ كَانَ مِنْ قَبْلِ لَا إِلَهَ إِلَّا هُوَ إِنَّ يَا عِبَادَ فَاعْلَمُوا تَبَارَكَ الَّذِي هُوَ رَبُّنَا لَا إِلَهَ إِلَّا هُوَ وَ كُلٌّ إِلَيْهِ يَرْجِعُونَ هُوَ الَّذِي يَبْدَعُ مَا يَشَاءُ بِأَمْرِهِ أَقْرَبُ مِنْ أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَنْتَ تَشْهَدُ بَغَيْرِي؟ وَ تَعْلَمُ مَوْقِفِي فَلَا تُزْهِتْكَ عَنْ كُلِّ وَصْفِي أَيَّاكَ لِأَقْدَسْنِكَ عَنْ كُلِّ ذِكْرِي عَنْدَكَ وَ لِأَوْحَدْنِكَ بِتَوْحِيدِي عَمَّا دُونِكَ وَ لِأَذْكُرْنِكَ بِذِكْرِي عَمَّا سِوَاكَ بِأَنَّكَ أَنْتَ الْمُنَزَّهَ عَنِ الْآيَاتِ وَأَنْتَ أَنْتَ الْمُقَدَّسَ عَنِ الْكَلِمَاتِ لَنْ يَعْرِفَكَ فِي الْمَلِكِ شَيْءٌ وَلَنْ يَوْصِفَكَ فِي الْأَرْضِ نَفْسٌ
- 20 Glorified, glorified art Thou! From Thee alone cometh knowledge to all people. Not a soul can truly know Thee (Thy knowledge). If there be found in Thy presence even a speck or a whit, or if there be counted in Thy Book the least of Thy words, the meekest of Thy verses, the most hidden of Thy attractions, or the lowliest of Thy inscriptions - verily there is no God but Thee. For Thou art He Who hath forbidden description from Thy court, severed portrayal from Thy presence, barred mention from Thy countenance, and prohibited mankind from knowing Thy Essence, for this is forever impossible for any servant in Thy kingdom. O my Beloved, my Desire, my Paradise, my Lord and my Hope! Thou verily knowest what hath descended upon Thy chosen ones, and Thou seest what hath befallen Thy loved ones. I beseech of Thee to grant them victory, for they are Thy servants and are in the grip of Thy power. Thou witnesseth, O my Lord, that they hasten unto Thee, are detached in the heaven of Thy oneness, enter through Thy gate of forgiveness, appear before Thy countenance, close their eyes to all else but Thy face, and believe in Thy signs. Verily all creation is from Thee and unto Thee shall all return. فَسُبْحَانَكَ سُبْحَانَكَ أَمَّا مِنْكَ الْعُرْفَانُ عَلَي النَّاسِ لَمْ يَكُنْ عَلَيْكَ (عَلَيْكَ) مِنْ أَحَدٍ حَقُّ الْمَعْرِفَةِ إِنْ كَانَ لَدَيْكَ مِنْ ذَرِّ الْقَطْمِيرِ نَقِيرٌ أَوْ إِنْ كَانَ تَمَّ يَحْصِي كِتَابُكَ مِنْ أَقَلِّ كَلِمَاتِكَ وَ أَدْنَى آيَاتِكَ وَ اخْفَى جَذْبَاتِكَ وَ سَفْلَى الْخَطَائِكَ وَ إِنْ لَا إِلَهَ إِلَّا أَنْتَ فَأَنْتَ أَنْتَ الَّذِي قَدْ مَنَعْتَ النَّعْتَ عَنِ سَاحَتِكَ وَ قَطَعْتَ الْوَصْفَ عَنْ حَضْرَتِكَ وَ سَدَدْتَ الذِّكْرَ عَنْ طَلْعَتِكَ وَ حَرَمْتَ عَلَى النَّاسِ عُرْفَانَ ذَاتِكَ لِأَنَّ ذَلِكَ لَمْ يَكُنْ لِلْعَبْدِ فِي الْمَلِكِ إِذَا أَبْدَأَ فِيهَا مَحْبُوبٍ وَ مَنَاءٍ وَ جَنَائٍ؟ وَ سَيِّدِي وَ رَجَائِي أَنْتَ لَتَعْلَمَ مَا نَزَلَ عَلَى أَصْفِيَائِكَ وَ لَتَرَى مَا وَرَدَ عَلَى أَوْلِيَائِكَ أَسْأَلُكَ النَّصْرَ فِي حَقِّهِمْ لِأَنَّهُمْ عِبَادُكَ وَ فِي قَبْضَةِ قُدْرَتِكَ فَأَنْتَ لَتَشْهَدُ يَا رَبِّي بِأَنَّهُمْ إِلَيْكَ سَارِعُونَ وَ إِلَى عَمَاءٍ وَ حُدَّتِكَ يَنْقَطِعُونَ وَ هُمْ فِي بَابِ حَطَّتِكَ يَدْخُلُونَ وَ بَيْنَ يَدَيَّ طَلْعَتِكَ يَحْضُرُونَ وَ عَنْ غَيْرِ وَجْهِكَ يَغْمَضُونَ وَ هُمْ بِآيَاتِكَ يُؤْمِنُونَ وَ أَنَّ الْخَلْقَ مِنْكَ وَ إِلَيْكَ رَاجِعُونَ
- 21 O my God! Thou knowest that they journey unto Thee, are heedless of all else for Thy sake, strive in Thy path, and arrive at the land of Thy unity. Glorified art Thou! There is no God but Thee. All are from Thee, belong to Thee, and present themselves before Thee. Blessed art Thou! There is no God but Thee. Exalted art Thou! There is no God but Thee. Sanctified art Thou! There is no God but Thee. Glorified art Thou, فَيَا إِلَهِي أَنْتَ لَتَعْلَمَ أَنَّ إِلَيْكَ يَسَافِرُونَ وَ فِي حَقِّكَ عَلَى الْكُلِّ يَغَافِلُونَ وَ فِي سَبِيلِكَ يَجَاهِدُونَ وَ إِلَى أَرْضِ أَحَدِيَّتِكَ يَوْصِلُونَ فَسُبْحَانَكَ إِنْ لَا إِلَهَ إِلَّا أَنْتَ إِنْ الْكُلِّ مِنْكَ وَ لَكَ وَ عَلَيْكَ يَعْرِضُونَ تَبَارَكْتَ إِنْ لَا إِلَهَ إِلَّا أَنْتَ تَعَزَّزْتَ إِنْ لَا إِلَهَ إِلَّا أَنْتَ تَزْهَتْ إِنْ لَا إِلَهَ إِلَّا أَنْتَ فَسُبْحَانَكَ

O my God, and praised art Thou! I declare, by what Thou dost inspire me, that Thou canst not be described save by the beauty of Thy Self-Subsistence, nor known except through the countenance of Thy Holiness, nor mentioned but through the garments of Thy Glory, nor comprehended save through the majesty of Thy Generosity, nor indicated except through the manifestation of Thy Divinity, nor aided except through the hosts of Thy Victory. Glorified, glorified art Thou! I beseech of Thee victory for the chosen ones, bounty for the loved ones, goodness for the faithful ones, and relief, O Lord of the people of eternity! There is no God but Thee. Thou strengthenest whom Thou willest through whom Thou willest, and aidest whom Thou willest through whomsoever Thou willest. In Thy hand are the destinies of all things. Thou ordainest what Thou willest and doest what Thou desirest. The verses are what Thou hast revealed, the words are what Thou hast inscribed, the religion is what Thou hast made clear, and the manifestations are what Thou hast made manifest. There is no God but Thee. Thou decreest and none can decree against Thee, Thou doest and none can do against Thee, Thou ordainest and none can ordain against Thee. For Thou art God, there is no God but Thee, and Thou art the Most High, the Great.

اللهم يا الهى و بحمدك اقول بما تلهمنى بانك  
لن توصف بغير جمال قيوميّتك و لن تعرف  
بدون طلعة قدوسيتك و لن تذكر بسواء قص  
سبوحيتك و لن تدرك الا بجلال وهابيتك  
و لن تشير الا بظهور بدوحيتك و لن تنصر الا  
بجند نصاريّتك فسبحانك سبحانك اسألك  
النصر للأصفياء و اسألك الجود للأولياء و  
اسألك الخير لأهل الولاء و اسألك الفرج يا  
رب اهل البقاء ان لا اله الا انت تعزّز من تشاء  
لمن تشاء و تنصر من تشاء فيمن تشاء بيدك  
مقادير كلّ شئ تقدّر ما تشاء و تفعل ما تريد انما  
الآيات ما قد نزلت و انما الكلمات ما قد سطرت  
و انما الدين ما قد بينت و انما الظهورات ما قد  
اظهرت ان لا اله الا انت تقضي و لا يقضي  
عليك تفعل و لا يفعل عليك تقدّر و لا يقدر  
عليك فانك انت الله لا اله الا انت و انك  
انت العلى العظيم

22 O my God! I call upon Thee, though I know that nothing in the heavens or on earth is hidden from Thee. How can I invoke Thee, when I testify that nothing in the heavenly heights or upon the throne escapes Thee? How can I not call upon Thee and not invoke Thee when Thou hast ordained that the servants must call upon Thee? Glorified art Thou! There is no God but Thee! Glorified art Thou! I am of those who humble themselves before Thee.

22 فيا الهى ادعوك بعد الذى اعلم بانك لا يعزبك  
من شئ لا فى السموات ولا فى الأرض فكيف  
اناديك بعد الذى اشهد بانك لا يفوتك عن شئ  
لا فى العماء ولا فى العرش فكيف لا ادعوك  
و ما اناديك بعد انك قد حتمت على العباد بأن  
يدعونك سبحانك لا اله الا انت سبحانك انما  
كنت من الخاضعين

23 O my God, my Beloved, my Lord, my Support, my Trust, and my Hope! How can I remain tranquil before Thee and not aid Thee, when Thou hast decreed that the servants must aid Thee on earth and be among those who appear before Thee? But O my God, I have no beloved besides Thee, and no goal except Thee. Whom can I call upon other than the Beauty of Thy Sanctity? In whom can I hope besides the Manifestation of Thy Self-Subsistence? For Thou seest me in the hands of the tyrannous among Thy servants - they do unto us what they do, they mock us as they mock, they deny our rights as they deny, and they reject us as they reject, until they have done in Thy kingdom what they have done, and hurt Thy loved ones as they have hurt, and denied Thy right as they have denied. There is no God but Thee, for Thou art the Lord of all worlds. Glorified art Thou! There is no God but Thee, for Thou art the Lord of all worlds. Glorified art Thou! There is no God but Thee. I am of those who remember Thee. All praise is

23 فيا الهى و حبيبى و سيدى و سدى و معتمدى  
و رجائى كيف اكون مستقراً بين يديك و لا  
انصرک و بعد انك قد قضيت على العباد بأن  
ينصرونك فى الأرض و يكونون بين يديك لمن  
المحضرين ولكن يا الهى انما ليس لى غيرك محبوباً  
و لا لى سواك مقصوداً فيمن ادعو غير جمال  
قدوسيتك فن ارجو دون قص طلعة قيوميّتك  
اذ انك انت ترى بين يدي طغاة عبادك انهم  
يعملون بنا ما يعملون و سيهزؤون بنا ما سيهزؤون  
و ينكرون حقنا ما ينكرون و يحدوننا ما يحدون  
حتى عملوا فى ملكك ما عملوا و اذوا احبائك  
ما اذوا و انكروا حقك ما انكروا اذ لا اله الا  
انت فانك رب العالمين و سبحانك ان لا اله الا  
انت فانك رب العالمين و سبحانك ان لا اله الا  
انت انما كنت من الذاكرين و ان الحمد لك هو

unto Thee alone, O Lord of the worlds.... O He! God is Most Great!

انت وحدك يا ربّ العالمين ... يا هو والله اكبر

- 24 The Fourth Prayer for Testimony, Seeking Victory, and for Trust, Supplication and Protection

24 الدّعاء الرابع في الشّهادة و طلب الفتح ثمّ الاتّكال و التّوسّل و الاعتصام

- 25 In the Name of God, the Most Glorious, the Most Glorious

25 بسم الله الأعزّز الأجلّ

- 26 Who hath been as He was before. There is no God but Him. O servants, prostrate yourselves! Blessed is He Who is our Lord, the Lord of all things. There is no God but Him. In His grasp is the kingdom of all things. He createth what He willeth by His command "Be" and it is. His are the bounty and grace. He singles out whom He willeth with His mercy. Verily, there is no God but Him. In His grasp is the kingdom of all things. He createth what He willeth by His mercy. Verily, there is no God but Him, the Protector, the Self-Subsisting.

26 الذي كان بمثل ما قد كان من قبل لا اله الا هو ان يا عباد فاسجدون تبارك الذي هو ربنا رب كل شيء لا اله الا هو في قبضته ملكوت كل شيء يخلق ما يشاء بأمره كن فيكون له الجود والفضل يختص من يشاء برحمته انه لا اله الا هو في قبضته ملكوت كل شيء يخلق ما يشاء برحمته انه لا اله الا هو المهيمن القيوم

- 27 O my God! Thine is the might and the glory, and Thine the grandeur and the majesty, and Thine the power and the eternity, and Thine the dominion and the praise, and Thine the strength and bounty, and Thine the sovereignty and justice, and Thine the favor and bestowal, and Thine the presence and perfection, and Thine the countenance and beauty, and Thine the visage and majesty, and Thine the sovereignty and exaltation. There is no God but Thee! Glorified art Thou! Verily, I am of those who are humble before Thee.

27 فيا الهي لك العزّة و البهاء و لك العظمة و الكبرياء و لك القدرة و البقاء و لك الهيمنة و الثناء و لك القوّة و الافضال و لك السطوة و العداال و لك المن و التّوال و لك الوجهة و الكمال و لك الطّاعة و الجمال و لك القمص و الجلال و لك السّلطنة و الاجلال لا اله الا انت سبحانك اني كنت من الخاشعين

- 28 O Thou Who art manifest in the horizon of the Mount! O Thou Who art the light within the pillar of darkness! O Thou Who art concealed in the throne of manifestation! O Thou Who commandest in the essence of light! O Thou Who art Thou, for there is no God but Thee!

28 فيا من له الظّهور في افق الطّور فيا من له التّور في عماد الدّيجور فيا من له البطون في عرش الظّهور فيا من له الأمر في جوهر التّور فيا من انت انت اذ لا اله الا انت

- 29 Glory be unto Thee, O my God, and praise be unto Thee! Through Thee have I known Thee in the heaven of Thy Hahut, and through Thee have I sanctified Thee in the heaven of Thy Lahut, and through Thee have I hallowed Thee on the Sinai of Thy manifestation, and through Thee have I praised Thee on the throne of Thy primacy, and through Thee have I prostrated myself before the countenance of Thy self-subsistence, and through Thee have I served Thee through the beauty of Thy holiness, and through Thee have I aided Thee through the victory of Thy bountifulness, and through Thee have I thanked Thee through the generosity of Thy munificence, and through Thee have I adorned the verses of Thy oneness, and through Thee have I conquered those who are in the heavens and earth through the might of Thy dominion, and through Thee have I subdued those who are in the clouds and the throne through the richness of Thy victory, and through Thee have I hoped

29 سبحانك اللهم يا الهي و بحمدك بك عرفتك في عماء هاهوتيتك و بك نزّهتك في سماء لا هوتيتك فبك قدستك في سيناء طوريتك فبك حمدتك في عرش بدوحيّتك فبك سجدتك بوجه قيوّمتك فبك عيدتك بجمال قدوسيتك فبك نصرتك بنصر وهابيتك فبك شكرتك بجمود جواديتك فبك طرزت آيات وحدانيتك فبك استغليت على من في السموات و الأرض بغلبة قهاريتك فبك سخرت من في العيماء و العرش بغناء منصوريّتك فبك رجوت بفضلك و فبك دعوت برحمتك فبك ناديت بعزتك فبك آويت برفعتك فبك ناجيت برأفتك بأن تبارك لنا آيتك في كلّ شأن في هذه السّنة بازال ملائكتك و فتح

through Thy grace, and through Thee have I called through Thy mercy, and through Thee have I cried out through Thy might, and through Thee have I taken refuge in Thy loftiness, and through Thee have I communed through Thy kindness, that Thou mayest bless our verses in every condition in this year through the descent of Thy angels and the conquest of Thy lands by the hands of Thy loved ones and the spreading of Thy laws throughout all Thy kingdom, so that thereby Thy signs may be made manifest, and the nobility of the nobles of Thy countenance may be established, and the beauty of Thy self-subsistence may radiate, and the face of Thy confirmation may be reddened with blood, and feet may shine for the rising of Thy grandeur. For verily Thou art the All-Bountiful, verily Thou art the Ever-Helping, verily Thou art the All-Compelling, verily Thou art the Almighty, verily Thou art the Omnipotent, verily Thou art the All-Seeing, verily Thou art the All-Powerful, verily Thou art the All-Knowing, verily Thou art the Ordainer, verily Thou art the All-Subduing. There is no God but Thee! Glory be unto Thee! Verily, I am of those who remember.

- 30 O my Lord and my Beloved! Verily Thou art my Love, verily Thou art my Lord, verily Thou art my Master, verily Thou art my Hope. I have turned with all my being unto Thee, I have been attracted in my rapture unto Thy presence, and I have turned my face unto Thee, for verily Thou art He besides Whom there is no God, and verily all shall return unto Thee, and verily all beseech Thy grace. Verily we all belong to Thee and we all eagerly desire Thee. Forgive, O God, us and our fathers. Verily Thou art the Forgiving, the Grateful. I bear witness at this moment, O my God, unto Thee and unto the Letters of Thy Oneness, that they are Thy servants who stand in ranks, whom none precede in speech and all act according to their judgment. I bear witness, O my God, that they are the pillars of Thy religion and the learned ones among the people of Thy certitude and the letters of Thy might. There is no difference between Thee and them to the least degree that Thy Book can reckon, except that they are Thy servants and in Thy grasp. There is no God but Thee, and verily Thou art the All-Knowing, the All-Informed.

- 31 I bear witness, O my God, that they are the manifestations of Thy Self-Subsistence, the repositories of Thy Holiness, the expressions of Thy Glory, and the signs of Thy Might. They have no hope save Thee, and no supplication save unto Thee. Therefore, O Lord, I beseech Thee to send down Thy mercy upon them through all Thy wondrous revelations, Thy sublime breathings, and Thy mighty signs. Verily Thou art God, there

بلادك من ایدی احبائك و نشر احكامك  
على جميع مملكتك حتى بذلك يظهر آيتك  
و ليستحكم شرف شوارف طلعتك و ليتشعشع  
جمال قیومیتك و لیحمر بالدم وجهه تائیتك و  
لیتلمع الأرجل لطلعة هائیتك اذ لکنت وهاباً اذ  
لکنت نصاراً اذ لکنت سخاراً اذ لکنت قهاراً اذ  
لکنت جباراً اذ لکنت فطاراً اذ لکنت بصاراً  
اذ لکنت بطاشاً اذ لکنت علاماً اذ لکنت قدراً  
اذ لکنت اخاذاً ان لا اله الا انت سبحانک انما  
کنت من الذاکرین

30 أفيأ سيدي و محبوبي انما حبيبي انت انما ربي  
انت انما مولاي انت انما رجائي انت قد اقبلت  
بکلي اليک فقد انقطعت بجذبي ليدک و قد  
اعرضت بطرزي عليك فانک انت لا اله الا  
انت و ان الکل اليک ليرجعون و ان الکل من  
فضلك ليسألون فانما کل لک و انا کل اليک  
لراغبون فاغفر اللهم لنا و لآبائنا انک انت غفور  
شکور فلاشهدن يا الهی حينئذ لک و لأحرف  
وحدائيتک بانهم عبادک الصّاقون لا يسبقونهم  
فی القول احد و الکّل بحکمهم يعملون فلاشهدن  
يا الهی بانهم ارکان دينک و علماء اهل يقينک  
و حروفات عزک فلا فرق بينک و بينهم بأقل  
ما يحصى کتابک الا انهم عبادک و فی قبضتک  
لا اله الا انت و انک انت العليم الخبير

31 و لأشهدن يا الهی بانهم ظهورات قیومیتک و  
بطونات قدوسیتک و شؤونات سيوحيّک و  
علامات بدوحيّک ليس لهم رجاء الا انت  
و لا دعاء الا انت فلاسألنک اللهم بأن تنزل  
رحمتک عليهم بکل تجلياتک البديعة و نفحاتک

is no God but Thee. Glory be unto Thee! I am indeed of those who remember Thee.

- 32 I beseech Thee, O Lord my God, to bless the Bayan and its people with the glory, unity, majesty and grandeur that pertaineth unto them, and to chastise those who have waxed proud against it with justice, might, power and awe. There is no God but Thee. Thou doest what Thou wilt in Thy dominion as Thou pleasest. None can resist Thy command in Thy realm, nor can any reverse Thy decree in Thy sovereignty, for Thou art praised in Thy creation and thanked in Thy bestowal of victory. Thou aidest whom Thou wilt through Thy hosts, and strengthenest whom Thou wilt through Thy command, for there is no God but Thee. In Thee have I placed my trust through my attraction, unto Thee have I turned in my love, and by Thee do I seek protection in my innermost heart, for there is no God but Thee. Glory be unto Thee! I am indeed of those who remember Thee. All praise belongeth unto Thee alone, Lord of all the worlds.

- 33 O He! And all praise be to God, Lord of the worlds. The Fifth Prayer for seeking victory and describing God, blessed and exalted be He.

- 34 In the name of God, the Most Ancient of the Most Ancient, Who hath ever been as He now is. There is no God but Him. O ye dwellers in the heavens, hearken unto Me! Glorified be He in Whose hand is the dominion of the heavens and earth, Who bestoweth upon whomsoever He willeth among His servants. There is no God but Him, and exalted is He above all that they associate with Him.

- 35 O Lord! Thou art the Beautiful where there is no peer in beauty, Thou art the Glorious where there is no equal in glory, Thou art the Noble where there is none beside Thee in nobility, Thou art the Powerful where there is none like unto Thee in power, Thou art the All-Encompassing where there is none comparable to Thee in encompassment, Thou art the Sovereign where there is no other true sovereign but Thee, Thou art the Mighty where there is none besides Thee in might, Thou art the Great for Thou art God, the Originator and Source of greatness, Thou art the Supreme Sovereign, the Possessor and Bestower of sovereignty, Thou art the All-Glorious, Creator and Originator of creation, Thou art the Most Holy, Maker and Creator of the angels, Thou art the Eternal, Source and Originator of all things, and Thou art God, Creator of the heavens and earth, Fashioner of all creation, there is no God but Thee, powerful over whatsoever Thou wilt, Lord of grace and might, of sovereignty and power.

المنبعة وآياتك العظمية أنك انت الله لا اله الا انت سبحانك انما كنت من الذاكرين

- 32 فأسألك اللهم يا الهى بأن تصلى على البيان واهله بما هم عليه من العز والوحدة والجلال والعظمة ولتعذب الذين استكبروا عليه من العدل والسطوة والبطش والهيبة ان لا اله الا انت تفعل فى الملك ما تشاء بما تشاء لا راد لأمرى فى مملكتى ولا مرد لحكمى فى سلطنتى اذ لكنت محموداً فى فطاريكى ولقد كنت مشكوراً فى نصارىكى تنصر من تشاء لمن تشاء بجندى وتؤيد من تشاء لمن تشاء بأمرى اذ لا اله الا انت عليك توكلت ويجذبى واليك توصلت بحجى وبكى اعتصمت بىرى اذ لا اله الا انت سبحانك انما كنت من الذاكرين وان الحمد لك هو انت وحدك رب العالمين

- 33 ... يا هو والكل؟ لله رب العالمين الدعاء الخامس لطلب النصر والتوصيف لله تبارك وتعالى

- 34 بسم الله الأزل الأزل الذى كان بمثل ما قد كان لا اله الا هو ان يا اهل العماء فاسمعون فسبحانك الذى بيده ملكوت ملك السموات والأرض ويهب على من يشاء من عباده لا اله الا هو وتعالى عما يشركون

- 35 رب أنك انت الجميل حيث لا كفؤ من جميل وأنك انت الجليل حيث لا عدل من جليل وأنك انت النبيل حيث لا معك من نبيل وأنك انت القدير حيث لا شبهك من قدير وأنك انت المحيط حيث لا مثلك من محيط وأنك انت المليك حيث لا غيرك حق مليك وأنك انت العزيز حيث لا سواك من عزيز وأنك انت العظيم حيث انت الله مبدع العظمة ومنشئها وأنك انت السلطان مالك السلطنة ومعطيا وأنك انت السبحان خالق الخلق فاطرها وأنك انت القدسان جاعل الملائكة مبدعها وأنك انت الكينان منشأ الكل مذرئها وأنك انت الله فاطر السموات والأرض خالق الخلق لا اله الا انت قدير على ما تشاء ذا المن والاقدر والمملك والاجتبار

36 Glorified art Thou! There is no God but Thee. How can I call upon Thee, O my God, when my very existence is a sin in Thy kingdom? And how can I commune with Thee, O my Beloved, when I have been disobedient before Thy countenance? Glorified art Thou and praise be unto Thee! Thou knowest what lieth within my essence while I know not what is within Thine essence. Thou witnesseth what is in my human nature while I witness not what is in Thy nature. At this moment, I testify, and all things and those who bear witness before Thee testify, that Thou art God, there is no God but Thee. Thou hast ever been before aught was created, and Thou shalt ever be after all things cease to be. Glorified art Thou and praise be unto Thee! Thou art known through the manifestations of Thy sovereignty, described through the attributes of Thy sanctity, characterized by the signs of Thy uniqueness, and remembered through the ultimate expressions of Thy glory. O my God, send Thy blessings upon Him Who is the Guide unto Thee and the Path that leadeth to Thee. Verily, Thou art the Lord of creation and its Maker, the Source of all things and their Creator. There is no God but Thee.

37 Glorified art Thou, O Lord, and praise be unto Thee! How, O my God, can I thank Thee for the tribulations I have witnessed? And how, O my Beloved, can I recount before Thee the complaints I have heard? Glorified art Thou, O Lord! Thou knowest what is within my soul and hast no need of my supplication. Thou seest what is in my heart when I have no hope save in Thee. Glorified art Thou! There is no God but Thee. How can I not thank Thee when the earth, despite its vastness, hath become constricted for all? And how can I not mention what I have heard when Thou hast witnessed what is in my essence? Nothing in the heavens or earth escapeth Thee, and Thou art the Source of mercy and its Creator.

38 Glorified art Thou! There is no God but Thee. O Thou besides Whom there is no God! I beseech Thee, O Thou besides Whom there is no God, by "There is no God but Thee," by the eternity of "There is no God but Thee," by the splendor of "There is no God but Thee," by the glory of "There is no God but Thee," to aid us with Thy victory and triumph, with Thy conquest and dominion. Nothing can frustrate Thee and nothing can elude Thee. There is no God but Thee, and verily Thou art the best of helpers. Those who disbelieve shall know that their abode is the fire, and they shall have no helper from God.

36 سبحانک ان لا اله الا انت كيف ادعوك يا الهى بعد ان وجودى ذنب فى مملكتك وكيف اناجيک يا منای بعد انى كنت معصياً بين يدى طلعك سبحانک و بمحمدك انت تعلم ما فى كينونيتى و انى انا ما اعلم ما فى كينونيتك و انت تشهد ما فى نفسائى و انى انا ما اشهدوا فى نفسائيتك و لأشهدنك حينئذ و كلشئ و من لديك من الأشهاد على انك انت الله لا اله الا انت لم تزل كنت قبل ان تخلق من شئ و لا تزال تكون بعد ان تفقد كلشئ و سبحانک و بمحمدك انت المعروف بظهورات قيومييتك و انت الموصوف بشؤونيات قدوسيتك و انت المنعوت بعلايات بدوحييتك و انت المذكور بنبايات سبوحيتك صل يا الهى على الدليل اليك و السبيل لديك انك انت رب الخلق و جاعلها و منشأ الكل و مذرئها لا اله الا انت

37 سبحانک اللهم و بمحمدك كيف يا الهى اشكر اليك مما شهدت من البلوى و كيف يا منای اذكر لديك ما سمعت من الشكوى سبحانک اللهم تعلم ما فى نفسى حيث لا تحتاج الى دعاء و انت ترى ما فى ضميرى حيث ما لى غيرك من رجاء سبحانک لا اله الا انت كيف لا اشكر اليك بعد ان الأرض قد ضاقت على الكل بوسعها و كيف لا اذكر ما سمعت بعد انك شهد ما فى كينونيتى و انت لا يعزبك من شئ مما فى السموات و الأرض و انك منشئ الرحمة و مذرئها

38 سبحانک لا اله الا انت يا لا اله الا انت اسألك يا لا اله الا انت يا لا اله الا انت بقاء لا اله الا انت بسناء لا اله الا انت بعلاء لا اله الا انت بأن تصرنا بنصرک و انتصارک و بفتحک و افتتاحک و انک لا يعجزک من شئ و لا يفوتک من شئ لا اله الا انت و انک انت خير الناصرين و سيعلموا الذين كفروا ان مأويهم النار و اولئك ما لهم من لدى الله من نصير

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*Sahif-y-i- Vaviyyih*

Princeton 03

- 1 This is the treatise of the Letter Vav, comprising six supplications 1 هذه صحيفة الواوية و هي ستة مناجات
- 2 In the name of God, the Lord, the All-Powerful, the Chosen One 2 بسم الله الربّ الفعال المختار
- 3 Praise be to God Who separateth between people with truth in that wherein they differ. He it is Who hath sent down verses in the Book with truth for those who prostrate themselves, who believe in His signs, who act according to the command of the All-Merciful, and who aid God on earth and present themselves before Him. He it is Who knoweth all that people do. Blessed be God, our Lord! There is no God but Him. He hath sent down verses in truth, and all are suppliants of His bounty. He it is Whose mercy encompasseth all who are in the heavens and the earth. Verily, there is no God but Him, the Protector, the Self-Subsisting. He it is Whom nothing can frustrate, and all are submissive unto Him. Verily, He recompenseth every soul for what it hath earned, and God is not heedless of what all do. Say: Fear God, O people! Then read the verses of the Book with justice and associate not anything with God, that ye may prosper. 3 الحمد لله الذي يفصل بين الناس بالحق فيما هم فيه يختلفون هو الذي انزل الآيات في الكتاب بالحق للذينهم يسجدون و الذينهم يؤمنون و الذينهم بأمر الرحمن يعملون و الذينهم ينصرون الله في الأرض و هم بين يديه يحضرون هو الذي يعلم كلّ ما كان الناس يعملون تبارك الله ربنا لا اله الا هو قد انزل الآيات بالحق و كلّ من فضله سائلون هو الذي وسعت رحمته من في السموات و الأرض و انه لا اله الا هو المهيمن القيوم هو الذي لن يعجزه من شيء و كلّ له قانتون و انه هو يجزي كلّ نفس بما كسبت و ما الله يغافل عما كلّ يعملون قل اتقوا الله يا ايها الناس ثم اقرأوا آيات الكتاب بالعدل و لا تشركوا بالله شيئاً لعلكم تفلحون
- 4 1. O One [farad]! The first supplication in praise [tahmid] of God, exalted and glorified be He 4 يا فرد الدعاء الأوّل في التّحميد لله عزّ و جلّ
- 5 In the name of God, the Most High, the All-Praised 5 بسم الله العليّ الحميد
- 6 Praise be to God Who hath sent down verses through His grace as He willeth. Verily, He is powerful and mighty. O my God and my Desire! Praise be to Thee - praise whereby Thy light shineth forth in the heaven of mystery; praise be to Thee - praise whereby Thy radiance gleameth in the land of glorification; praise be to Thee - praise whereby light warbleth on Sinai in the sacred Tree; praise be to Thee - praise whereby the Dove singeth upon the branches of the Cause in the heaven of eternity; praise be to Thee - praise that filleth all the heavens with the wonders of Thy mercy, and the earth and all that is 6 الحمد لله الذي قد انزل الآيات بفضلّه كيف يشاء انه قويّ قدير فيا الهى و منائى لك الحمد حمداً يتشعشع نورك في طور العماء و لك الحمد حمداً يتلألأ ضيوئك في ارض النّباء فلك الحمد حمداً يتغرد النور في الطور على الشجرة السّيناء فلك الحمد حمداً يتغنّ الورقاء في اغصان الأمر على عماء الهاء فلك الحمد حمداً يملأ السموات كلّهنّ من بديع رحمتك و الأرضين و ما عليهنّ من جميل

thereon with the beauty of Thy compassion, and all who are in the kingdom of Command and Creation with the majesty of Thy glory.

رأفتك و من في ملكوت الأمر و الخلق من  
جليل عزتك

- 7 Glorified art Thou, O God! There is no God but Thee. I bear witness unto Thee, O my God, in this my station before the throne of Thy mercy, and in my position before the beauty of Thy countenance, that Thou art God, there is no God but Thee. Thou hast ever been without mention of aught else, and wilt ever be, for Thou art the One Who remaineth after the passing of all things. Creation cannot describe Thee, nor invention qualify Thee, for Thou art He Who can never be known through aught but Thyself from all eternity, nor be described save through Thyself in this most august and surging sea, nor be mentioned except through the manifestation of Thy Countenance in this profound darkness, nor be qualified save through the face of Thine eternity in that most extended and obscure gloom.

7 سبحانك اللهم يا لا اله الا انت و لأشهدتك  
الله يا الهى فى مقامى هذا عرش رأفتك و فى  
موقفى عند جمال طلعته على أنك انت الله لا  
اله الا انت لم تزل كنت بلا ذكر شئ و لا تزال  
فأنك انت الكائن بعد فناء كل شئ لن يوصفك  
الابداع و لا ينعته الاختراع اذ أنك انت الذى  
لن تعرف بغيرك فى ازل الأول و لن توصف  
سواك فى هذا البحر المواج الأجل و لن تذكر  
بدون قص وجهتك فى هذه العماء الأليل و لن  
تنتع بغير وجه ازليتك فى تلك الظلماء الدهماء  
الأطول صح؟

- 8 Glorified, glorified art Thou! Thou art He Who hath enriched praise with verses of glorification, Who hath manifested it in the land of mystery, Who hath caused it to warble with verses of attraction before Thee in the heaven of Sinai, Who hath raised it from slumber on the Day of Grandeur before the throne of immortality. Verily, Thou art God, there is no God but Thee. I have ever been among those who remember Thee. Praise be unto Thee! There is no God but Thee, the Most High, the Most Great.

8 فسبحانك سبحانك انت الذى قد اغنيت الثناء  
بآيات الثناء و انت الذى قد اظهرته فى ارض  
العماء و انت الذى قد اغردته بآيات الجذبية فى  
بين يديك لدى عماء السنياء و انت الذى قد اقمته  
عن رقبته فى يوم العظמות لدى عرش البقاء اذ  
أنك انت الله لا اله الا انت انما كنت لديك من  
الذاكرين فلك الحمد لا اله الا انت العلى العظيم

- 9 O my God! Were it not for Thy mercy, I would be as nothing, existent before Thy presence; were it not for Thy grace, I would not be even an atom, known before Thee. My gaze is fixed upon the manifestation of Thy countenance, my aspiration is toward the beauty of Thy eternity, my remembrance is of Thy manifest Being, and my song is of Thy holy Presence. How sweet is Thy remembrance, O Beloved! How sweet is Thy praise, O Desired One! How exalted is Thy right, O Dreaded One! How glorious is Thy victory, O Sought After One! There is no God but Thee.

9 فىا الهى لو لا رحمتك انى لم اكن شيئاً عند  
حضرتك موجوداً و لو لا فضلک انى لم اكن ذراً  
بين يديك مشهوراً فانما نظرى الى قص طلعته  
فانما همى الى جمال هائيتك فانما ذكرى من طلعة  
بائيتك و انما يغنى عن وجهة قدوسيتك فما احلى  
ذكرک يا محبوب و ما احلى وصفک يا مطلوب  
و ما اعلى حقک يا مرهوب و ما ابهى نصرک  
يا مرغوب ان لا اله الا انت

- 10 Glorified art Thou! I am verily of them that are lowly before Thee. O my Beloved and my Heart's Desire! Since this day is among the days of Thy sovereign might, I bear witness unto Thee as Thou hast testified concerning Thyself before all things, that Thou art God, the Single, the Self-Subsisting, the Alone, the Ancient of Days. There is no God but Thee. Thou hast ever been what Thou art; nothing changeth Thee, and naught altereth Thee. The mystics have failed to know even the most insignificant sign from among the signs of Thy sovereign manifestations, the wayfarers have strayed far from

10 سبحانك انى لديك لمن الخاشعين افيا محبوبى  
و منائى لما كان هذا اليوم من ايام تأييتك  
لأشهدتك بما شهد لنفسك قبل كل شئ بأنك  
انت الله الأحد الصمد الفرد القديم الذى لا  
اله الا انت لم تزل كنت بمثل ما قد كنت لم  
يتبدلك من شئ و لا يتغيرك من شئ ضل  
العارفين عن عرفان ادنى آية من آيات ظهورات  
قيوميتك و بعد السالكين عن ادراك رشح من

perceiving a single dewdrop from the holy emanations of Thy countenance, and they who remember Thee have lost all hope of discerning any token of the intimacy of Thy presence.

شؤونات قدس طلعتک و خسر الذاکرین عن  
ذکر شی من علامات انس وجهتک

- 11 Glorified art Thou! There is no God but Thee. I have no beloved save Thee, and no goal except Thee. Glorified art Thou! How could aught exist besides Thee, that my love should be for other than Thy beauty, or that there should be any witness save Thee that I should prefer the vision of any face but Thine? Blinded be the eye that seeth not the garments of Thy beauty, silenced be the tongue that readeth not the verses of Thy grandeur, deafened be the ears that hear not the melodies of Thy glory, and broken be the feet that hasten not towards Thee with Thy help.

11 سبحانک ان لا اله الا انت ليس لی سواک  
محبوباً و لا لی غیرک مقصوداً سبحانک ایکون  
لغیرک موجوداً حتی یكون حیّ غیر طلعتک او  
یکون لدونک شهوداً حتی افضل عین وجهتک  
عمیت عین لا یری قص طلعتک و کلت السن لا  
یقراء من آیات عظمتک و بکت آذان لا یسمع  
عن لحنات عزتک و کسرت ارجل لا یرکض  
الیک بنصرک

- 12 Glorified art Thou, O Lord! Through Thy grace I bear witness, before the beauty of Thy sovereignty, to Thy oneness, and I acknowledge the signs of Thy might, and I am certain of the letters of Thy divine essence, that Thou art God. Thou hast ever been; I have seen naught except the pure radiance of Thy singular countenance, and I have heard naught save the pure attractive voice of Thy glory. There is no God but Thee.

12 سبحانک اللهم و بمنک اشهدک بتوحدی عند  
جمال قیومیتک و باقرار آیات عزتک و بایقانی  
على احرف هاهویتک بانک انت الله لم تزل  
كنت ما رأیت الا طلعة فردانیتک شعشاعة  
صرفة و ما سمعت الا صوت سبحانیتک جذابة  
بحثة ان لا اله الا انت

- 13 O my God! Do I behold Thee upon the throne of Thy mercy, or do I see Thee in the heaven of Thy might? Glorified art Thou, O Lord my God! We praise Thee, for Thou art sanctified above all words, and verily Thou art exalted above all that the people of the divine realm mention concerning Thee in the kingdom, and Thou art hallowed above all wherewith the enraptured ones glorify Thee in the earth of grandeur, and Thou art elevated above all wherewith the people of the realm of divinity describe Thee before Thy presence, and Thou art magnified above all wherewith they who dwell in realms of glory sanctify Thee in the earth.

13 فیا الهی اقتراک فی عرش رحمتک او اقتراک فی  
عماء عزتک فسبحانک اللهم یا الهی فنحمدک  
انت المبرّة عن کلّ الکلمات و انک انت المجلّل  
عن کلّما یدکرک فی الملک اهل اللاهوت و  
انک انت المقدّس عن کلّما یسبحک فی ارض  
العظموت اهل الجذبات و انک انت المرفّع عن  
کلّ ما یصفک بین یدی ثائک اهل الهاهوت  
و انک انت المعظّم عن کلّ ما یقدّسک فی  
الأرض السّبحات

- 14 Glorified art Thou! There is no God but Thee. How can I describe Thee, O my God, through my mention of Thee by that which overfloweth from me? For this befitteth not Thy station, nor is it worthy of Thy holy exaltation, nor deserveth it Thy glorious majesty, nor can it ascend to the seat of Thy nearness, nor rise to the heaven of Thy praise. For Thou, O my God, cannot be described save by Thyself, nor characterized except by Thee, nor known except through Thee, nor mentioned save by that wherewith Thou hast described Thyself. We are but Thy weak servants, powerless to do aught in Thy dominion.

14 سبحانک لا اله الا انت کیف اصفک یا الهی  
بذکری ایاک بما یطفح منی لأنّ ذلك لا یلیق  
بشأنک و لا ینبغی لعلو قدسک و لا یستحقّ  
لجلال عزتک و لا یرفع الی مقام قربک و لا  
یصعد الی ثناء مجدک اذ انت یا الهی لن توصف  
بغیرک و لا تنعت سواک و لن تدرك بدونک  
و لن تذرک الا بما وصفت به نفسک و انما نحن  
عبادک الضعفاء لا نستطیع فی ملکک شیئاً

- 15 Glorified art Thou! There is no God but Thee. Thou art the Mighty, the All-Wise. Thine alone is the Kingdom; there is no God but Thee, the Lord of all worlds.

15 سبحانک لا اله الا انت و انک انت العزیز الحکیم  
و لک الملک و حدک لا اله الا انت ربّ  
العالمین

- 16 2. O Thou Ever-Living One [hayy]! The Second Prayer in Testimony [shahadah] to God, mighty and glorious be He, then for trust in God and His bounties
- 16 يا حيّ الدّعاء الثّاني في شهادة لله عزّ وجلّ ثمّ التّوكلّ والافضال؟
- 17 In the name of God, the Most Manifest, the Most Manifest
- 17 بسم الله الأظهر الأظهر
- 18 Glorified be He Who hath created the heavens and the earth by His command. Verily, they who believe in God and His signs, these shall be gathered unto God. My Lord! I testify unto Thee, even as Thou dost testify unto Thyself before all things, that Thy Essence is the pure Camphor which none hath known from the beginning of eternity, nor can aught describe it from this Station of the Mountain. I bear witness unto Thy Identity, which is pure Essence, for no thing in the realm of origins can make mention of it, nor can any soul in this most ancient and enduring firmament characterize it. Then I bear witness, O my God, that Thou art our Lord, there is no God but Him, and He hath ever been as He was, without mention of aught, and will ever be without description of aught, for the description of contingent things before Him is pure falsehood, and the characterization of existent things in His presence is sheer calumny, and the mention of beings unto Him is absolute polytheism. Glorified, glorified be He! There is no God but Him. He is, verily, the Most Exalted, the All-Praised.
- 18 سبحان الذي قد خلق السّموات و الأرض بأمره و أنّ الذين يؤمنون بالله و آياته أولئكهم الى الله يحشرون ربّي اشهدك بما تشهد لنفسك قبل كلّ شيء بأنّ ذاتيتك هو الكافورية الصّرفة التي لن يعرفها احد في ازل الأوّل و لن يوصفها شيء في مقامى هذا الجبل فاشهد لأيتيك التي هي جوهرية بحتة اذ لن يذكرها شيء في عالم الأوّل و لن ينعته نفس في هذه الفلك الدّهماء الأطول ثمّ اشهد يا الهى انك ربنا الذي لا اله الا هو و انه هو كان كما كان لم يزل بلا ذكر شيء و لا يزال بلا نعت شيء لأنّ وصف الممكّات عنده كذب صرف و نعت الموجودات لديه افك محض و ذكر الكائنات له شرك بحت فسبحانه سبحانه لا اله الا هو انه هو العليّ الحميد
- 19 O my God! How can I describe Thee, after knowing that description is forbidden before Thy presence? How can I make mention of Thee, after being assured that mention is cut off from Thy court? How can I characterize Thee, after the way of attributes is barred from Thy countenance? How can I praise Thee, after praise is negated from Thy direction? How can I call upon Thee with hope after Thou hast removed me from Thy nearness? Yet how can I not call upon Thee when Thou hast declared in Thy Book "Call upon Me and I will answer you"? So here am I, as Thou hast called me, I call upon Thee; here am I, as Thou hast made me hear, I cry unto Thee; here am I, as Thou hast taught me, I commune with Thee - for Thou, Thou art my Beloved; for Thou, Thou art my Support and my Hope; and Thou, Thou art my Refuge and my Shelter. There is no God but Thee, and Thou art the Shelter of the fearful.
- 19 فيا الهى كيف اصفك بعد على بمنع الوصف عن جنابك و كيف اذكرك بعد ايقانى بقطع الذّكر عن حضرتك و كيف انتعتك بعد سدّ النّعت عن طلعتك و كيف اثبتك بعد نفى الثّناء عن وجهتك و كيف ادعوك بالرجاء بعد ما قد اخرجتنى عن قربك فكيف لا ادعوك بعد ان تلت في كتابك ادعوني استجب لكم فيها انادا بما قد ناديتنى ادعوك فيها انادا بما قد اسمعتنى اناديك فيها انادا بما قد علمتني اناجيح بانك انت انت محبوبى بانك انت انت سندی و رجائى و انك انت انت كهفى و مثوائى؟ لا اله الا انت و انك انت كهف الخائفين
- 20 I bear witness before Thee, O God, even as Thou hast testified concerning Thyself, that Thy Will standeth above all things, that Thy Purpose is supreme over all things, that Thy Decree penetrateth all things, and that Thy Power extendeth over the creation of all things, such that nothing in the heavens or on the earth or between them can escape the grasp of Thy power, and nothing in the kingdom of command or creation or below
- 20 فاشهدك اللهمّ لديك بما انت شهدت على نفسك بأنّ مشييتك قائمة على كلّ شيء و أنّ ارادتك ممتّعة فوق كلّ شيء و أنّ اجلك نافذة بكلّ شيء و أنّ قدرتك مستطيلة على خلق شيء حيث لن يفوت عن قبضة قدرتك من شيء لا في السّموات و لا في الأرض و لا ما بينهما و لا يعزبك من شيء

them can elude Thee. Thou judgest with truth, and nothing can frustrate Thee. There is no God but Thee, and Thou art at every moment engaged in a fresh manifestation.

لا في ملكوت الأمر ولا الخلق ولا ما دونهما  
تقضى بالحق وانت لا يعجزك مم شيء لا اله الا  
انت وانت كنت في كل حين لفي شأن حديث

- 21 Verily, there is no God but Thee! O Thou besides Whom there is no God! Upon Thee do I rely through Thy Hahut, in Thee do I seek refuge through Thy Lahut, upon Thee do I depend through Thy Mahut, and unto Thee do I cling through Thy Yaqut. Glorified art Thou! There is no God but Thee! Thou art He Who manifested the Letter Tha' [thamarih] in the first cycle, and Thou art He Who enriched it with the verses of praise in this new dispensation, and Thou art He Who named it in this surging, glorious sea, and Thou art He Who designated it as the First Youth.

21 ان لا اله الا انت يا لا اله الا انت عليك توكلت  
بالهاوتية و بك استجرت باللاهوتية و عليك  
توسلت بالماهوتية و اياك اعتصمت بالياقوتية  
سبحانك لا اله الا انت انت الذي قد اظهرت  
الناء في كور الاول فانك انت الذي قد اغنيته  
بآيات الناء في هذا الطراز الجدول فانك انت  
الذي قد امسته في هذا البحر المواج الاجل  
فانك انت الذي قد سميت بالفتى الاول

- 22 Glorified art Thou! There is no God but Thee! I beseech Thee by Thy light that Thou show mercy unto me through Thy grace and assist me with Thy hosts, that thereby Thy Cause may be exalted, Thy beauty may shine forth, and the light of Thy praise may radiate. Verily, like unto the letter Tha is Thy servant, in the grasp of Thy power. Draw him unto the sacred court of Thy presence and give him to drink from the cup of detachment by the hands of Thy presence. Verily, Thou art the Best of the merciful, and Thou art the Best of the gracious, and nothing can frustrate Thee, and Thou art the All-Glorious, the Magnificent, and Thou art nearer to all things than all things, for there is no God but Thee.

22 سبحانك ان لا اله الا انت اسألك بنورك بأن  
ترحمي بجودك و لتنصرني بجندك حتى بذلك  
يستعلي امرك يتشعشع جمالك و يتلامع ضوء  
ثنائك و انما كالتاء عبدك و في قبضة قدرتك  
و اجذبه الى بساط قدس طلعتك و اشربه من  
كأس البنونة من ايدي حضرتك انك انت خير  
الراحمين و انك انت خير اللاطفين و انك انت  
لا يعجزك من شئ انك كنت على عظيم و  
انك انت الاقرب بكلشي من كلشي اذ لا اله  
الا انت

- 23 Glory be unto Thee, O my God, O my Beloved! I have ever been among those who bow down before Thee. Thou knowest, O my God, what afflictions have descended upon me, and Thou dost witness what hardships have come to pass, and Thou beholdest what adversities have befallen me. I testify that Thou art God, there is no God but Thee. Unto Thee belong glory and radiance, unto Thee belong the clouds and sublimity, unto Thee belong manifestation in the letter Ha, and unto Thee belong concealment in the throne of eternity, for there is no God but Thee. Glory be unto Thee, O my God, and praise be unto Thee!

23 سبحانك اللهم يا محبوبي انما كنت من الخاشعين  
وانك يا الهى لتعلم ما نزل على من البلاء و لتشهد  
ما ورد لدى من البأساء و لترى ما بدا الى من  
الضراء اشهد بانك انت الله لا اله الا انت لك  
النباء و الضياء و لك العماء و النساء و لك  
الظهور في الهاء و لك البطون في عرش البقاء  
اذ لا اله الا انت سبحانك اللهم و بحمدك

- 24 How then, O my God, can I remain upon this mountain after all that hath befallen me and descended upon me? And whenever tribulations increased, my heart was drawn unto Thee with longing, and whenever afflictions descended, my very essence was effaced in Thee with complete effacement, and whenever hardships appeared, my soul was raised unto Thee in perfect detachment. What is more exalted than Thee through Thee! What is more radiant than Thee through Thee! What is more

24 فكيف يا الهى اكون في ذلك الجبل بعد ما قد  
ورد على ما ورد و نزل الى ما نزل و كلها البلايا  
زاد على قد جذبت فؤادى اليك شوقاً و كلها قد  
نزل الى قد محوت كينونتي اليك محواً و كلها قد  
طرز لدى قد صحت اليك نفسانتي صحوً فما ارفع  
منك منك فما اسطع منك منك فما اعلى منك  
منك فما اهبى منك منك فما احلى منك منك

sublime than Thee through Thee! What is more glorious than Thee through Thee! What is sweeter than Thee through Thee! What is more hidden than Thee through Thee! For verily Thou art God, there is no God but Thee. Glory be unto Thee, I am of those who remember Thee, and all praise belongeth unto Thee alone, Lord of all worlds.

- 25 3. O Self-Subsisting One [qayyum]! The Third Prayer of Supplication and Consolation [al-su'al wa'l-ta'ziyyih] to God, exalted be His glory

- 26 In the Name of God, the Single, the All-Encompassing

- 27 O God, I beseech Thee by Thy Unity at its most singular - and all Thy Unity is unique - Glory be unto Thee, O God! I beseech Thee by all Thy Lordship. Glory be unto Thee, O God! I beseech Thee by Thy Perpetuity at its most enduring - and all Thy Perpetuity is everlasting - Glory be unto Thee, O God! I beseech Thee by all Thy Perpetuity. Glory be unto Thee, O God! I beseech Thee by Thy Praiseworthy Nature at its most laudable - and all Thy Praiseworthy Nature is praiseworthy - Glory be unto Thee, O God! I beseech Thee by all Thy Praiseworthy Nature. Glory be unto Thee, O God! I beseech Thee by Thy Ruby-like Essence at its most perfect - and all Thy Ruby-like Essence is perfect - Glory be unto Thee, O God! I beseech Thee by all Thy Ruby-like Essence. Glory be unto Thee, O God! I beseech Thee by Thy Sanctity at its most holy - and all Thy Sanctity is sanctified - Glory be unto Thee, O God! I beseech Thee by all Thy Sanctity. Glory be unto Thee, O God! I beseech Thee by Thy Right Hand at its most conquering - and all Thy Right Hand is conquering - Glory be unto Thee, O God! I beseech Thee by all Thy Right Hand. Glory be unto Thee, O God! I beseech Thee by Thy Descriptive Power at its most descriptive - and all Thy Descriptive Power is describing - Glory be unto Thee, O God! I beseech Thee by all Thy Descriptive Power. Glory be unto Thee, O God! I beseech Thee by Thy Glory at its most glorious - and all Thy Glory is glorious - Glory be unto Thee, O God! I beseech Thee by all Thy Glory. Glory be unto Thee, O God! I beseech Thee by Thy Truth at its most ancient - and all Thy Truth is ancient - Glory be unto Thee, O God! I beseech Thee by all Thy Truth. Glory be unto Thee, O God! I beseech Thee by Thy Camphor-like Nature at its most pure - and all Thy Camphor-like Nature is pure - Glory be unto Thee, O God! I beseech Thee by all Thy Camphor-like Nature. Glory be unto Thee, O God! I beseech Thee by Thy Sovereignty at its most dominant - and all Thy Sovereignty is dominant - Glory be unto Thee, O God! I beseech Thee by all Thy Greatness. Glory be unto Thee, O God! I beseech Thee by Thy Justice

فما اخفى منك منك اذ انك انت الله لا اله الا  
انت سبحانك من الذاكرين و ان الحمد لك هو  
انت وحدك رب العالمين

- 25 يا قيوم الدعاء الثالث في السؤال والتعزية لله جل  
سبحانه

- 26 بسم الله الفرد المحيط

- 27 اللهم اسألك بفردانيتك بأفردتها و كل  
فردانيتك فريدة فسبحانك اللهم اني اسألك  
بربائيتك كلها وسبحانك اللهم اني اسألك  
بديموميتك بأدومها و كل ديموميتك دائمة  
سبحانك اللهم اني اسألك بديموميتك كلها و  
سبحانك اللهم اني اسألك بمجاديّتك بأحدها  
كل حماديّتك حميدة فسبحانك اللهم اني  
اسألك بمجاديّتك كلها وسبحانك اللهم اني  
اسألك بياقوتيتك بأتمها و كل ياقوتيتك تامة  
فسبحانك اللهم اني اسألك بياقوتيتك كلها  
و سبحانك اللهم اني اسألك بقدوسيتك  
بأقدسها و كل قدوسيتك مقدسة فسبحانك  
اللهم اني اسألك بقدوسيتك كلها وسبحانك  
اللهم اني اسألك بيمينك بأقهره و كل يمينك  
قاهر سبحانك اللهم اني اسألك بيمينك كله و  
سبحانك اللهم اني اسألك بوصافيتك بأوصفها  
و كل وصافيتك واصفة فسبحانك اللهم اني  
اسألك بوصافيتك كلها وسبحانك اللهم اني  
اسألك بمجاديّتك بأجدها و كل مجاديّتك  
مجيدة فسبحانك اللهم اني اسألك بمجاديّتك  
كلها وسبحانك اللهم اني اسألك بحقك  
بأقدمه و كل حقك قديم فسبحانك اللهم  
اني اسألك بحقك كله وسبحانك اللهم اني  
اسألك بكافوريّتك بأخلصها و كل كافوريّتك  
خالصة فسبحانك اللهم اني اسألك بكافوريّتك  
كلها وسبحانك اللهم اني اسألك بملاكيتك  
بأغلبها و كل ملاكيتك غالبية فسبحانك اللهم  
اني اسألك بعظاميتك كلها وسبحانك اللهم

at its most just - and all Thy Justice is just - Glory be unto Thee, O God! I beseech Thee by all Thy Justice. Glory be unto Thee, O God! I beseech Thee by Thy Divine Nature at its most majestic - and all Thy Divine Nature is majestic - Glory be unto Thee, O God! I beseech Thee by all Thy Divine Nature. Glory be unto Thee, O God! I beseech Thee by Thy Self-Subsistence at its most transcendent - and all Thy Self-Subsistence is transcendent - Glory be unto Thee, O God! I beseech Thee by all Thy Self-Subsistence. Glory be unto Thee, O God! I beseech Thee by Thy Eternity at its most eternal - and all Thy Eternity is eternal - Glory be unto Thee, O God! I beseech Thee by all Thy Eternity. Glory be unto Thee, O God! I beseech Thee by Thy Oneness at its most unified - and all Thy Oneness is one - Glory be unto Thee, O God! I beseech Thee by all Thy Oneness. Glory be unto Thee, O God! I beseech Thee by Thy All-Glorious Nature at its most sanctified - and all Thy All-Glorious Nature is sanctified - Glory be unto Thee, O God! I beseech Thee by all Thy All-Glorious Nature.

اِنِّیْ اَسْأَلُکَ بِدِیَانِیَّتِکَ بِاَدِیْنِهَا وَ کُلِّ دِیَانِیَّتِکَ  
دَانِیَّةً فَسَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِدِیَانِیَّتِکَ  
کُلَّهَا سَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِاَلْهَوِیَّتِکَ  
بِاُجْلَیْهَا وَ کُلِّ لَآهَوِیَّتِکَ جَلِیْلَةً فَسَبِّحْاَنَکَ اَللّٰهُمَّ  
اِنِّیْ اَسْأَلُکَ بِاَلْهَوِیَّتِکَ کُلَّهَا وَ سَبِّحْاَنَکَ اَللّٰهُمَّ  
اِنِّیْ اَسْأَلُکَ بِقِیُّوْمِیَّتِکَ بِعُلُوِّهَا وَ کُلِّ قِیُّوْمِیَّتِکَ  
عَالِیَةً فَسَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِقِیُّوْمِیَّتِکَ  
کُلَّهَا وَ سَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِدِیْهَوِیَّتِکَ  
بِاُدْهَرِهَا وَ کُلِّ دِیْهَوِیَّتِکَ دَاہِرَةً فَسَبِّحْاَنَکَ  
اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِدِیْهَوِیَّتِکَ کُلَّهَا سَبِّحْاَنَکَ  
اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِوَحْدَانِیَّتِکَ بِاَوْحَدِهَا وَ کُلِّ  
وَحْدَانِیَّتِکَ وَاحِدَةً فَسَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ  
بِوَحْدَانِیَّتِکَ کُلَّهَا وَ سَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ  
بِسُبُوْحِیَّتِکَ بِاَزْهَرِهَا وَ کُلِّ سُبُوْحِیَّتِکَ نَازِہَةً  
فَسَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِسُبُوْحِیَّتِکَ کُلَّهَا

- 28 Glory be unto Thee, O my God! I beseech Thee by every sign in Thy Book, and by every token on the Day of Reckoning, and by every indication behind that veil, and by every manifestation from Thee in the countenance of the Glorious One, that Thou show mercy unto me through Thy bounty, shelter me through Thy might, forgive me through Thy mercy, and separate me from that which prevents me from attaining unto the presence of Thy countenance, and protect me from that which keeps me distant from Thy court, and draw me unto the beauty of Thy holiness, and bring me before the face of Thy Self-Subsistence, and cause me to forget every remembrance save the remembrance of Thy Being, and inspire me with the signs of Thy oneness, and assist me with the hosts of Thy victory, and send down upon me, O my God, Thine angels in every condition through the glory of Thy manifestation. For verily Thou art my Beloved, verily Thou art my Lord, verily Thou art my Master, verily Thou art my Hope. All hope hath been cut off from me save in Thee, for Thou art my hope and Thou art my desire, as there is no beloved for me besides Thee, nor any true goal other than Thee.

28 وَ سَبِّحْاَنَکَ اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِکُلِّ اٰیَاتٍ عِنْدَکَ  
فِی الْکِتَابِ وَ عَلَامَاتٍ لَدِیْکَ فِی یَوْمِ الْحِسَابِ  
وَ اِشَارَاتٍ عِنْدَکَ فِی ذَلِکَ الْحِجَابِ وَ نِهَآیَاتٍ  
مِنْکَ فِی طَلْعَةِ مَلْجَسَآءٍ؟ اَنْ تَرْحَمْنِیْ بِجُودِکَ وَ  
لِتَسْتَرْنِیْ بِعِزِّکَ وَ تَغْفِرْ لِیْ بِرَحْمَتِکَ وَ لِتَفَارِقْنِیْ  
عَمَّا یَمْنَعْنِیْ عَنْ لِقَآءِ طَلْعَتِکَ وَ لَتَمْنَعْنِیْ عَمَّا یَبْعَدْنِیْ  
عَنْ حَضْرَتِکَ وَ لِتَجِدْبَنِ اِلَیْ جَمَالِ قُدُّوسِیَّتِکَ  
وَ لِتَحْضُرْنِیْ بَیْنَ یَدَیْ وَجْهَةِ قِیُّوْمِیَّتِکَ وَ لِتَنْسِنِیْ  
کُلَّ ذَکَرٍ دُوْنَ ذَکَرٍ کِیْنُوْنِیَّتِکَ وَ لِتُلْهَمْنِیْ اٰیَاتٍ  
وَ حِدَانِیَّتِکَ وَ لِتَنْصُرْنِیْ بِجَنْدِ نَصَارِیَّتِکَ وَ لِتَنْزِلْنِیْ  
اَللّٰهُمَّ مَلَائِکَتِکَ فِی کُلِّ شَأْنٍ بَعِزِّ ظَهَارِیَّتِکَ فَآتِنَا  
حَبِیْبِیْ اَنْتَ فَآتِنَا رَبِّیْ اَنْتَ فَآتِنَا مَوْلَایْ اَنْتَ فَآتِنَا  
رَجَائِیْ اَنْتَ فَقَدْ انْقَطَعَ الرَّجَآءُ مِنْیْ عَنْ الْکُلِّ  
فَاَنْتَ اَنْتَ رَجَائِیْ وَ اَنْتَ اَنْتَ مَنَائِیْ اِذْ لَیْسَ  
لِیْ سِوَاکَ مَحْبُوْبًا وَ لَا غَیْرَکَ بِالْحَقِّ مَقْصُوْدًا

- 29 Glorified art Thou! There is no God but Thee. Glorified art Thou! I have ever been of those who remember Thee. O my God! Behold the beauty of Thy glory and witness the majesty of Thy grandeur, and know what hath been sent down upon Thy chosen ones, and observe what hath been decreed for Thy loved ones, and reckon what hath befallen Thy countenance. Have mercy upon us through Thy mercy and assist us through Thy help, for in Thy hands are the destinies of all things. Thou

29 سَبِّحْاَنَکَ اِنْ لَا اِلٰهَ اِلَّا اَنْتَ سَبِّحْاَنَکَ اَمَّا کُنْتُ  
مِنْ الذَّاکِرِیْنَ فِیَا اِلٰهِیْ لَتْرِیْ جَمَالَ بَآئِیَّتِکَ وَ لِتَشْهَدَ  
جَلَالَ هَآئِیَّتِکَ وَ لِتَعْلَمَ مَا نَزَلَ عَلَیْ صَفُوْتِکَ وَ  
لَتَنْظُرَ مَا قَضَیْ عَلَیْ اَحْبَبِکَ وَ لِتَحْصِیْ مَا قَدْ  
جَهَرَیْ عَلَیْ طَلْعَتِکَ فَلْتَرْحَمْنَا بِرَحْمَتِکَ وَ لِتَنْصُرْنَا  
بِنَصْرَتِکَ اِذْ یَدُکَ مَقَادِیْرُ کُلِّ شَیْءٍ تَقْدَرُ مَا تَشَآءُ

ordainest what Thou pleasest and doest what Thou willest. Thou art praised in Thy actions and thanked in Thy victory.

و تفعل ما تريد و لكنك محموداً في فَعَلَتَيْكَ و  
لقد كنت مشكوراً في نصَارَتِكَ

- 30 Glorified art Thou! There is no God but Thee, as there is no God but Thee. Glorified art Thou! I have ever been of those who remember Thee. In Thee I have recognized Thy unity, O my God, from all else; in Thee I have sanctified Thee, O my Desire, from all besides Thee; in Thee I have purified Thee, O my Lord, from all except Thee. Therefore, I glorify Thee with such glorification as would cause the sincere ones to return to Thy countenance and would count the pure-hearted among those beneath the throne of Thy mercy, for Thou art God, there is no God but Thee, and all prostrate themselves before Thy face, and all remember Thee before the throne of Thy mercy, that Thou art God, there is no God but Thee.

30 سبحانك ان لا اله الا انت اذ لا اله الا انت  
سبحانك انما كنت من الذاكرين فيك وحدتك  
يا الهى عن غيرك فيك قدستك يا منائى  
عمما دونك فيك زهتكت يا ربى عمما سواك  
فاسبحك سبحا يرجع الصافين الى طلعتك  
و يحسب المخلصين من عرش رحمتك بانك  
انت الله لا اله الا انت و يسجد الكل لديك  
بوجهتك و يذكر الكل تلقاء عرش رحمتك  
بانك انت الله لا اله الا انت

- 31 Glorified art Thou! There is no God but Thee. Verily, we are of those who are struck with awe in Thy presence. Thou judgest with truth and Thou art the Best of judges. Nothing in the heavens or on earth can frustrate Thee, and Thou art the Most High, the All-Wise. All praise belongeth unto Thee alone, O Lord of the worlds.

31 سبحانك لا اله الا انت انا نحن لديك لمن  
المنصعقين و انك انت تقضى بالحق و انت خير  
الفاصلين لا يعجزك من شئ مما فى السموات  
و الارض و انك انت العلى الحكيم و ان الحمد  
لك هو انت وحدك رب العالمين

- 32 4. O decree [hukm]! The fourth prayer in glorification and praise [al-tasbih wa'l-tahmid] of God, exalted be His glory

32 يا حكم الدعاء الرابع فى التسبيح و التحميد لله عز  
شأنه

- 33 In the name of God, the One, the Mighty

33 بسم الله الوتر العزيز

- 34 Glorified is He besides Whom there is no God, the All-Subduing, the Self-Subsisting! O my God! Thine is the Countenance and the Glory, Thine is the Might and the Praise, Thine is the Visage and the Grandeur, Thine is the Raiment and the Light, Thine is the Power and the Perpetuity, Thine is the Dominion and the Beginning, Thine is the Sovereignty and the Decree! Glorified art Thou! There is no God but Thee, and by Thy praise, I shall forever and eternally praise Thee through the duration of Thy Will, and I shall praise Thee with manifest and enduring praise through the revelation of Thy Purpose.

34 سبحان الذى لا اله الا هو المهيمن القيوم يا الهى  
ان لك الطلعة والعلاء و لك العزة و الثناء  
و لك الوجهة والكبرياء و لك القمص و  
الضياء و لك القدرة و البقاء و لك الهيمنة  
و البداء و لك السلطنة و القضاء سبحانك يا  
لا اله الا انت و بحمدك لأحمدنك حمدا دائما  
ابدا بدوام مشيتك و لأحمدنك حمدا ظاهرا باقيا  
باطهار ارادتك

- 35 Unto Thee be praise with hidden praise through the manifestation of Thy Self-Sufficiency, unto Thee be praise, exalted and foremost, through the exaltation of the light of Thy Oneness, unto Thee be praise, ultimate, through the majesty of Thy divine sanctity, unto Thee be praise, enduring, through the manifestation of Thy glorious holiness, unto Thee be praise, existing, through the duration of Thine Essence, unto Thee be praise, essential, through the perpetuity of Thy glorious eternity, unto Thee be praise, eternal, through the dominion of Thy holy tenderness, unto Thee be praise, everlasting, through the

35 فلك الحمد حمدا باطنا بظهور صدائيتك فلك  
الحمد حمدا اولاً عالياً بعلاء نور فردائيتك فلك  
الحمد حمدا آخراً بجلال قدس رحائيتك و لك  
الحمد حمدا باقياً بظهور عز سبحائيتك و لك الحمد  
حمدا كائناً بدوام كينونيتك و لك الحمد حمداً  
كينوناً ببقاء مجد ديمونيتك و لك الحمد حمداً  
ازلياً بأسلاط قدس حنائيتك و لك الحمد حمداً

sublimity of Thy glorious bounty, unto Thee be praise, elemental, through the manifestations of Thy holy light, unto Thee be praise, abstract, through the signs of Thy luminous utterance, unto Thee be praise, crystalline, through the ultimate beginning of Thy Self-Subsistence, unto Thee be praise, pure, through the final end of Thy manifest glory, unto Thee be praise, divine, through the commencement of Thy holy might, unto Thee be praise, absolute, through the conditions of Thy glorious sanctity.

36 Glorified art Thou! There is no God but Thee! Glory be to Thee and exalted art Thou! Glory be to Thee and hallowed art Thou! Glory be to Thee and sanctified art Thou! Glory be to Thee and elevated art Thou! Glory be to Thee and magnified art Thou! Glory be to Thee and great art Thou! Glory be unto Thee, for there is no God but Thee!

37 Glory be unto Thee, O my God, and by Thy praise, I am he who, O my God, desired to help Thee though I helped Thee not, and I am he who, O my God, desired to praise Thee though I praised Thee not, and I am he who, O my God, desired to thank Thee though I thanked Thee not, and I am he who, O my God, desired to describe Thee though I described Thee not, and I am he who, O my God, desired to remember Thee though I remembered Thee not. When Thou didst call me with the Call of Command from the Mount of Decree, Thou didst efface all around my heart and I hastened to the throne of Thy mercy. When Thou didst call me with the Call of Glory from the Throne of Perpetuity, my remembrance was awakened before Thy holy might. When Thou didst inspire me with the verses of Thy unity, my tongue warbled in remembrance of Thine essence. When Thou didst attract me by Thy countenance, my conscience was drawn to ascend to the gate of Thy grace. When Thou didst illumine me with Thy lights, the signs of Thy holiness shone forth unto me. When Thou didst choose me for Thy help, my tongue sang and my lips moved in remembrance of Thy lordship.

38 For Thou knowest, O my Master, that I call Thy loved ones only that they might help Thee with their souls and their possessions, and Thou, O my God, hast enriched all through Thy bounty and taught them what Thou didst desire of Thy grace and mercy, and made known unto them what Thou didst wish of the hidden mysteries of Thy secret through the hands of Thy chosen ones.

39 Glorified and exalted art Thou! How can I praise the beauty of Thy Countenance or describe the light of Thy Face, when verily I am powerless to praise Thee or describe Thee? Glorified art Thou, O my God, and praise be unto Thee! Thou knowest that

ابدیاً باستجلال مجد منائیتک و لک الحمد حمداً  
جوهریاً بظهورات نور قدسانیتک و لک الحمد  
حمداً مجردیاً بعلامات ضوء بیانیتک و لک الحمد  
حمداً کافوریاً بنهایات بدء قیومیّتک و لک الحمد  
حمداً ساذجیاً بغایات ختم بدو حیتک و لک الحمد  
حمداً لاهوتیاً ببدایات عزّ قدوسیّتک و لک الحمد  
حمداً هاهوتیاً بشؤونات مجد سبوحیتک

36 سبحانک لا اله الا انت و سبحانک و تعالیت  
سبحانک و تقدّست و سبحانک و تنزّهت و  
سبحانک و ترفّعت و سبحانک و تعظمت و  
سبحانک و تکبرت فسبحانک ان لا اله الا انت

37 سبحانک اللهم و بحمدک انا الذی یا الهی اردت  
ان انصرک و لانصرتک و انا الذی یا الهی اردت  
ان احمّدک و لاحمدتک و انا الذی یا الهی اردت  
ان اشکرک و لأشکرتک و انا الذی یا الهی اردت  
ان اصفک و لأوصفک و انت الذی یا الهی  
اردت ان اذکرک و لا ذکرک و لما ادعیتنی بدعاء  
الأمر فی طور القضاء قد محوت عن حول فؤادی  
فاسرعت الی عرش رحمتک فلها قد نادیتنی بنداء  
العزّ فی عرش البقاء و قد صحت ذکری تلقاء  
قدس عزّرتک فلها قد الهمتني آیات وحدانیتک  
قد غرّدت لسانی بذكر کینونیتک فلها قد اجذبتنی  
بطاعتک قد جذب ضمیری بالصعود الی باب  
حطّتک فلها قد اشرقتنی بأنوارک قد المعت لی  
آیات قدوسیّتک فلها قد اصطفیتنی بنصرتک قد  
غنت لسانی و حرکت شفتائی بذكر ربوبیتک

38 فانّک یا مولای لتعلم أنّی ما ادعوا احبّائک الا  
لنصرتهم ایاک بأنفسهم و اموالهم و انک یا الهی  
قد اغنیت کلّ من سعتک و علمتهم ما اردت  
من فضلک و رحمتک و عزّرتهم ما شئت من  
خفیات سرّک من ایدی خیرتک

39 سبحانک و تعالیت کیف اثنی قصّ طلعتک  
او ان اصف ضوء وجهتک بعد أنّی لم اقدر ان  
اثنی علیک و لا ان اصفک سبحانک اللهم و

I am alone and have no helper save Thee, and no living soul can aid me. I have delivered Thy Cause unto Thy servants who paid no heed to my transgressions, for they were weak. They have corrupted my cause and kindled the fire of sedition, until I departed from among them and traversed the wilderness and mountains, until I descended upon this mountain whose people are ignorant. I dwelt before Thy Countenance, revealing what Thou didst manifest unto me and composing what Thou didst send down to me.

بجهدك انت تعلم انى فرداً ولم يكن لى ناصر  
غيرك ولم يكن ذى روح ان ينصرنى و انى  
قد بلغت امرك الى العباد لم يعتنوا سيئاتى فانهم  
استضعفون و افسدوا فى امرى و اقدوا نار الفتنة  
حتى خرجت منهم و قطعت البرارى و الجبال  
الى ان نزلت فى هذه الجبل التى قد جاهل اهلها  
و سكنت بين يدى طلعتك بانزال ما اظهرت  
لدى و انشاء ما انزلت الى

- 40 Glorified art Thou, and praise be unto Thee! Thou knowest that I was alone and had no one with me to help me. And Thou, O my Lord, deliver me as Thou hast promised me, then aid me as Thou hast called me. By Thy truth, O my Lord, grief hath encompassed me from every direction, yet my turning to the Countenance of Thy Lordship is but as a bird returning eastward to its nest. By Thy greatness, O Thou Who art my desire, they have said what they have said and hurt Thy loved ones as they have hurt, and they did this only against the beauty of Thy holiness and only against the Countenance of Thy oneness.

40 سبحانك و بجهدك انت تعلم انى كنت فرداً و  
لم يكن معى نفس ان ينصرنى و انك يا مولاي  
خلصنى كما وعدتنى ثم انصرنى كما قد ناديتنى  
فوحقك يا مولاي ان الحزن قد احاطتنى من  
كل شطر و لكم يكن اقبالى الى طلعة قيوميتك  
الا كالطير المنصرف الى وكره شرقاً فوعظمتك  
يا مناي انهم قد قالوا ما قالوا و اذوا احباتك ما  
اذاوا و لم يعملوا ذلك الا على جمال قدوسيتك  
و لم يفعلوا هذا الا طلعة بدوحيثك

- 41 Glorified art Thou, glorified art Thou! Art Thou not the most worthy to show mercy to Thy loved ones? Art Thou not the most worthy to show grace to Thy chosen ones? The servants harm them for Thy sake and oppose them. And there was none in the kingdom to help Thee. So I followed Thy command and delivered Thy Cause to Thy loved ones for victory in Thy land, but they, O my God, are few, and Thou art the Lord of Majesty, while I am but an abject servant and find no path before Thee. Glorified art Thou! There is no God but Thee. Glory be unto Thee! I am among the mindful ones. O God! Aid Thy loved ones with Thy victory and triumph, and cause them to prevail over all who are on earth through Thy might and power, for in Thy hands is the kingdom of all things. Thou aidest whom Thou wilt with Thy hosts and assisteth whom Thou wilt by Thy command. We are all Thy servants within the grasp of Thy power and in the right hand of Thy will. If Thou wilt, be wrathful, and if Thou desirest, show mercy. Verily Thou art more merciful to all things than all things. There is no God but Thee. Glory be unto Thee! We are but as nothing before Thee. For Thou, O my God, art nearer to me than all things. If Thou seizest me with justice, Thou art not unjust, and if Thou helpst me through grace, Thou art merciful to me.

41 فسبحانك سبحانك أليس انك انت اولى  
بالترحم على احبتك أليس انك انت اولى  
التفضل على صفوتك و ان العباد يؤذونهم فى  
حقك و يقتروا لهم ولم يكن فى الملك احد ان  
ينصرك فاذا انى اتبعت حكمك و بلغت امرك  
على احباتك للنصرة فى ارضك ولكنهم يا الهى  
قليل و انت مولى الجليل فانتى انا عبد ذليل و لا  
اجدت لديك السبيل سبحانك لا اله الا انت  
سبحانك انى كنت من الذاكرين اللهم انصر  
احبتك بنصرك و انتصارك و تغلبهم على  
من على الأرض بعزك و اقهارك اذ بيدك  
ملكوت كل شئ تنصر من تشاء بجهدك و تؤيد  
من تشاء بأمرك و انا كل عبادك فى قبضة  
قدرتك و فى يمين ارادتك ان شئت فاغضب  
و ان تريد فارحم انك الأرحم بكلشئ من  
كلشئ لا اله الا انت سبحانك انما نحن لديك  
من المعدمين فانك يا الهى اقرب بى من كلشئ  
ان تأخذنى بالعدل فانت غير ظالم و ان تنصرنى  
بالفضل فانت بى راحم

- 42 Glorified art Thou, O my God, and praised be Thou! I exalt Thee above all that hath ever mentioned Thee, and sanctify Thee beyond every description of Thee, and magnify Thee

42 سبحانك اللهم و بجهدك انتزهك عن كل  
ما ذكرت و اقدسك عن كل وصفتك و

above all that hath ever known Thee. Glorified art Thou! There is no God but Thee. Thou art He Who is known through signs, Who is described through tokens, Who is mentioned through attributes, Who is beloved for His purposes, Who is desired for His ends, Who is feared for His beginnings. Nothing can know Thee, nothing can describe Thee, nothing can mention Thee, and nothing can prove Thee. All are bewildered and know Thee not, all are at a loss and describe Thee not, all are distant and mention Thee not, all fall short and praise Thee not. Glorified art Thou! There is no God but Thee, Who hath barred the way to Thine expression and prevented the path to Thy knowledge.

اعظمك عن كل ما عرفك سبحانه لا اله الا انت وانت المعروف بالآيات وانت الموصوف بالعلامات وانت المذكور بالشؤون وانت المحبوب بالغايات وانت المرغوب بالنهايات وانت الموهوب بالبدائيات حيث لن يعرفك من شيء ولا يصفك من شيء ولا يذكرك من شيء ولن يثبتك من شيء كل وهو ولم يعرفوك وكل خسروا ولم يوصفوك وكل بعدوا ولم يذكروك وكل قصروا ولم ينعوتك سبحانه لا اله الا انت الذي قطع الطريق عن بيانك و منع السبيل عن عرفانك

- 43 Glorified, glorified art Thou! How, O my God, can I ever know Thee when the path, in its utmost breadth, is blocked, utterly blocked unto Thee? How, O Thou object of my hopes, can I mention Thee when the way, in its most impregnable form, is severed, completely severed before Thee? How, O Thou Beloved, can I praise Thee when attribution, in its most exalted degree, is forbidden, wholly forbidden in Thy presence? How, O my Lord, can I describe Thee when description, in its highest form, is rejected, entirely rejected before Thy throne? How, O Thou my Ultimate End, can I extol Thee when eulogy, in its most elevated station, is banished, utterly banished before the lights of Thy sanctity?

43 فسبحانك سبحانه وكيف يا اله اعرفك بعد انت السبيل بأوسعيتها اليك مسدودة مسدودة وكيف يا منائي اذكرك بعد ان الطريق بأمنيتها لديك مقطوعة مقطوعة وكيف يا محبوب انعتك بعد ان التعت بأعظميتها الى ساحتك ممنوعة ممنوعة وكيف يا مولاي اصفك بعد ان الوصف بأكبريتها تلقاء عرشك مردودة مردودة وكيف يا منتهى اثنيك بعد ان الثناء بأرفعيتها عند انوار قدسك مطرودة مطرودة

- 44 How can I fail to mention Thee when my heart hath been filled with longing to mention what hath befallen and been ordained for me? By Thy glory, O my God! My heart is not content to stand before Thee unless I mention Thee in every moment, before every moment, and after every moment. Glorified art Thou! There is no God but Thee. I have ever been of those who supplicate.

44 وكيف لا اذكرك بعد فؤادي قد شوقت بأن اذكرك بما جرى عليّ وقضى لديّ فوحيك يا اله فؤادي لا يرضى بالوقوف بين يديك الا ان اذكرك في كل حين وقبل حين وبعد حين فسبحانك ان لا اله الا انت انما كنت من السائلين

- 45 O my God! I have turned to Thee with Thy countenance and have been drawn to Thee by Thy presence. I speak naught but of Thee, describe naught but Thee, mention naught but Thee, and praise naught but Thee, for there exists nothing else that I could mention besides Thee. Glory be unto Thee, O my God! Thou art He Who hath established a measure for Thy recognition. Whoso transgresseth it hath denied Thee and Thy signs, and his abode shall be hellfire, wherein he shall be among those who are cast down.

45 فيا اله انما اتى قد اقبلت اليك بطلعتك وقد انجذبت لديك بوجهتك فما اقول الا انت فما اصف الا انت وما اذكر الا انت وما اثني الا انت لان غير لم يك شيء حتى اذكر دونك سبحانه اللهم يا اله انت الذي قد جعلت لعرفانك ميزانا من خرج عن ذلك قد كفر بك وبآياتك و مأويه جهنم وهو فيه لمن المحفرين

- 46 O my God! When Thou didst desire Thy recognition by the people, Thou didst send unto them Thy Messengers and taught them Thy recognition, and directed them unto Thyself. Yet few are the believers and many are the idolaters. And when Thou didst desire to manifest Thy Cause, Thou didst reveal among

46 فاتك يا اله لما اردت عرفانك على الناس قد ارسلت اليهم رسلك و علمتهم عرفانك على الناس و اودعهم اليك بنفسك ولكن المؤمنين قليلون و المشركون كثيرون و ما اردت اظهار

them a sign from Thy signs, whereupon most people denied and showed no spirit, all fleeing from Thee and wandering far astray. Yet Thou, O my God, desired naught for them save what was good. All Thy command concerning the appearance of the Messengers and the revelation of the Books was a bounty from Thee unto them without any merit on their part, but they know this not. They deny Thy right and the right of Thy chosen ones, show pride before Thee, turn away from Thee, and manifest great haughtiness.

امرک اظهرت فيهم شأننا من شؤوناتک حتی کفروا اکثر الناس و لم یکن فیهم ذا روح و کلّ نفروا عنک و تاهوا تیاراً بعيداً و لكنک یا الهی ما اردت فی شأنهم الاّ الخیر؟ فیهم من عندک و کلّ امرک من ظهور الرّسل و نزول الکتب قد کان من فضلک علیهم بلا استحقاق منه و لكنّهم لا یعلمون ذلک و یجحدون حقّک و حقّ اولیائک و یتکبرون علیک و یرضون عنک و یعلنّ علواً کبیراً

- 47 O my God! Thou knowest that my life hath been embittered by what I have witnessed of hardship, my body hath been shaken by what hath descended upon it of supreme abasement, my heart hath been troubled by what hath befallen it of tribulation, my ears have been deafened by what they have heard of complaints, and my heart hath been saddened by what hath been spread before it of adversity. Thou art most worthy of showing mercy unto him who calleth upon Thee with hope, and Thou art most worthy of bestowing favor upon him who supplicateth Thee with prayer.

47 و انک یا الهی لتعلم انّی قد کدرت عیشتی لما رأیت من البأساء و تبلیت جسمی لما نزلت علیه من ذلّة الکبری و تضجضجت فؤادی لما طردّفت الیه من البلاء و بکمت اذنای لما سمعت من الشکوی و احزنت قلبي لما نشرت لیدی من الضراء فانک انت اولی بالترحم علی من یدعوک بالرجاء فانک انت اولی التفضّل علی من سألک بالدعاء

- 48 Glory be unto Thee, O Beloved! If I have sinned, Thou art the All-Forgiving; if I have erred, Thou art the Concealer; if I have disobeyed, Thou art the All-Choosing. Glory be unto Thee! There is no God but Thee. Thou art the Best of the merciful ones, and all praise belongeth unto Thee alone, the Lord of all worlds.

48 سبحانک یا محبوب لو اذنبت انت العفار و لو اخطئت انت الستار و لو اعصبت انت المختار سبحانک لا اله الاّ انت و انک انت خیر الراحمین و ان الحمد لک هو انت وحدک ربّ العالمین

- 49 5. O justice ['adl]! Prayer unto him who seeketh victory and unity and sanctification [al-nasr wa'l-tawhid wa'l-taqdis] for God

49 یا عدل الدّعاء الی من یطلب النّصر و التّوحد و التّقديس لله

- 50 In the Name of God, the King, the All-Encompassing

50 بسم الله الملك المحیط

- 51 Praise be to God Who distinguisheth between people with truth while they differ in their interpretations. God beareth witness that there is no God but Him, and that they who believe in the signs of their Lord are they who shall be gathered unto God.

51 الحمد لله الّذی یفصل بین الناس بالحقّ فبما هم فی التّاء یختلفون شهید الله انه لا اله الاّ هو و انّ الذّین یؤمنون بآیات ربّهم اولئکهم الی الله یحشرون

- 52 O Lord, O Beloved! How can I mention Thee in this my station before the veils of Thy countenance, and how can I describe Thee in this my seat before the beauty of Thy presence? Thou knowest my secret, and my position is manifest unto Thee. Nothing in the heavens and earth is hidden from Thy knowledge, and nothing in the kingdom of command and creation is beyond Thy reach. I bear witness, and all things and all who bear witness before Thy throne of sovereignty bear witness,

52 ربّ یا محبوب کیف اذکرّک فی مقامی هذا عند قصّ وجهک و کیف اصفّک فی مقعدی ذا عند جمال طلعتک انک تعلم سرّی و شهد موقفی لا یخفی من علّک شیءٌ ممّا فی السموات و الأرض و لا یعزب عنک من شیءٍ ممّا فی ملکوت الامر و الخلق فلاشهدّک و کلّشیءٍ و من لیدی من الشّهاد هذا فی عرش سلطنتک بانک انت

that Thou art God, there is no God but Thee. Thou hast ever been without the mention of aught else, and Thou shalt ever be the One Who remaineth after the passing of all things, for there is no God but Thee, and Thou art the Lord of all worlds.

- 53 O my God! Thou seest what hath descended upon Thy loved ones, and beholdest all that hath befallen Thy chosen ones, and knowest all that hath come to pass among Thy creatures. I beseech Thee by Thine ancient Being, Thy lofty Presence, and Thy beauteous Countenance to aid those who have detached themselves unto Thee, placed their trust in Thee, and held fast to Thy cord. There is no God but Thee, and unto Thee is the final return.

- 54 In whom can I place my hope, O my God, save in the garments of Thy Presence? Whom can I call upon other than the Manifestation of Thy glory? Whither can I turn except to the sanctuary of Thy sovereignty? Where can I go but to the realm of Thy mercy? Whither can I flee when there is no refuge save Thee? Where can I seek shelter when there is no shelter but Thee? To whom can I appeal when there is no protector but Thee? From whom can I seek when there is no answerer but Thee, and none to be beseeched save Thee?

- 55 Glorified art Thou! There is no God but Thee, and verily I am one of those who repent. Thou art He Who hath honored me with the signs of Thy might, Who hath manifested me before the beauty of Thy sovereignty, Who hath entrusted me with the holy call of Thy Self, and Who hath commanded me to seek the fire of Thy love. There is no God but Thee. Thine is the beauty of eternity, Thine the majesty of antiquity, Thine the mystery of Being, and Thine the innermost secret of Reality. There is no Beloved but Thee, no One to be feared save Thee.

- 56 There is no God but Thee. I bear witness, O my God, O my Beloved, as Thou bearest witness unto Thyself before all things, that Thou art the First before anything came into being, and Thou art the Last after which there shall be nothing in Thy dominion. Thy most exalted Word is: "Whose is the Kingdom this Day? It is God's, the One, the All-Compelling!" Glory be unto Thee, O Lord! Aid us through Thy grace; verily Thou art the Sovereign, the All-Choosing.

- 57 Glorified art Thou! There is no God but Thee. My gaze is fixed upon the garments of Thy Presence, my remembrance is of Thy merciful countenance, my concern is for the light of Thy Face. Glory be unto Thee! There is no God but Thee. I beseech Thee to aid me through Thy mercy, to have compassion on me through Thy loving-kindness, to protect me from that which befitteth not the loftiness of Thy majesty, to separate me from

الله لا اله الا انت لم تزل كنت بلا ذكر شئ ولا تزل انك انت الكائن بعد فناء كل شئ اذ لا اله الا انت وانك انت رب العالمين

53 فيا الهى انك شهد ما نزل على احبتك و ترى كل ما قد ورد على صفوتك و تخصى كل ما قد بدء على بريتك اسالك بكيونيتك القديمة و وجهتك المنيعه و طلعتك الجميلة ان تنصرن الذينهم انقطعوا اليك و توكلوا عليك و اعتصموا بحبلك ان لا اله الا انت و اليك المصير

54 فيمن ارجوا يا الهى دون قص طلعتك و من انادى غير طلعة عزتك و الى اين ناجى سواه و جهة قيوميتك و الى اين اذهب غير مدين رحمتك و الى اين اهرب بعد ان لا مهرب غيرك و الى اين الجاء بعد ان لا ملجاء سواك و الى اين استجير بعد ان لا مجير دونك و ممن اسأل بعد ان لا مجيب الا انت و لا مسؤل الا انت

55 سبحانك ان لا اله الا انت و اتى انا عبد من التائبين انت الذى قد شرفنى بايات عزتك و انت الذى قد اظهرتنى بين يدي جمال قيوميتك و انت الذى قد اودعتنى ببدء القدس بنفسانيتك و انت الذى قد امرتنى ان اطلب نار احبتك ان لا اله الا انت لك جمال الأزلية و لك جلال القدمية و لك سر الكينونية و لك مستسر الأنية ان لا محبوب سواك ان لا مرهوب غيرك ا

56 لا اله الا انت فاشهدك اللهم يا محبوبي كما تشهد لنفسك قبل كل شئ بانك انت الأول قبل ان يكون من شئ و انك انت الآخر بعد الذى لم يكن فى ملكك شئ قولك الأعلى لمن الملك اليوم لله الواحد القهار سبحانك اللهم فانصرنا بفضلك انك انت الملك المختار

57 فسبحانك ان لا اله الا انت انما نظرى الى قص طلعتك انما ذكرى من وجهة رحمتك انما همى لدى ضوء وجهتك سبحانك ان لا اله الا انت اسالك بأن تنصرنى برحمتك و لتراحمنى برأفتك و لتنعنى ما لا يبنى لعلو هيبتك و لتفارقنى عما يمننى عن مشاهدة قص طلعتك و لتسكنى

all that preventeth me from beholding the garments of Thy Presence, to hold me back from that which befiteth not the sublimity of Thy station, and to raise me unto Thee through the glory of Thy might.

عَمَّا لَا يَلِيقُ لِسَمَوِّ رَفَعْتِكَ وَ لِتَصْعَدَنِي إِلَيْكَ بَعَزَّ  
عَزَّتِكَ

- 58 I am the poor one, the needy, the lowly one who hopeth in Thy grace, who feareth Thy justice, who findeth rest in Thy companionship, and who abideth before Thy Presence. I beseech Thee, O Lord, O Thou Who art the Lord of Glory and Perpetuity, O Thou Who art the Possessor of Grandeur and Majesty, by all the names Thou posseseth in the Throne of the celestial realm, by all Thy examples in the Tablet of Glory, by all Thy manifestations in the Countenance of Meeting, to have mercy upon Thy loved ones, to aid them through Thy mercy, and to gather them with Thee in the sanctuary of holiness before Thy Presence. For these are Thy servants, in Thy grasp. Thou doest what Thou willest. Thou art praised in Thy deeds, thanked for Thy bounties, obeyed in Thy sovereignty, and beloved in Thy dominion.

58 اَنَا الْفَقِيرُ الْمَفْتَقِرُ الْمَسْكِينُ الرَّاجِي بِفَضْلِكَ وَ  
الْخَائِفِينَ مِنْ عَدْلِكَ وَ الْمُسْتَرْجِعِينَ بِأَنْسِكَ وَ الْمُسْتَقَرِّ  
بَيْنَ يَدَيِ طُلْعَتِكَ فَلَأَسْأَلَكَ اللَّهُمَّ يَا ذَا الْعِزَّةِ وَ  
الْبَقَاءِ وَ يَا ذَا الْجَلَالِ وَ الْكِبَرِيَاءِ وَ بِكُلِّ اسْمَاءٍ  
لَدَيْكَ فِي عَرْشِ الْعَمَاءِ وَ بِكُلِّ امْتَالٍ مِنْكَ  
فِي لَوْحِ السَّنَاءِ وَ بِكُلِّ ظَهْوَرَاتٍ عَنْكَ فِي  
طَلْعَةِ اللَّقَاءِ بِأَنْ تَرْحَمَ عَلَيَّ احْبَبْتِكَ وَ لِتَنْصُرَنَّهُمْ  
بِرَحْمَتِكَ وَ لِتَحْشُرَنَّهُمْ مَعَكَ فِي حَرَمِ الْقُدُسِ  
لَدَى طُلْعَتِكَ إِذْ هُوَ لَاءُ عِبَادِكَ وَ فِي قَبْضَتِكَ  
تَقْضَى مَا تَشَاءُ وَ لَكُنْتُ مَحْمُوداً فِي فِعَالِيَّتِكَ وَ  
مَشْكُوراً فِي فَضَالِيَّتِكَ وَ مَطَاعاً فِي سَلَاطِيَّتِكَ وَ  
مُحِبَّوْباً فِي مَلَائِكِيَّتِكَ

- 59 There is no beloved save the Beauty of Thy Holiness, no answerer besides the Manifestation of Thy Sovereignty. In whom can I hope besides Thee, O my Beloved? Whom can I call upon save Thee, O my Desire? For none besides Thee is anything, that I might ask from them what I desire of Thy grace. They are but the shadow of a shadow, and are not worthy of mention before Thee.

59 أَنْ لَا حَبِيبَ دُونَ جَمَالِ قُدُّوسِيَّتِكَ أَنْ لَا مُحِيبَ  
غَيْرِ طَلْعَةِ قِيَوْمِيَّتِكَ فَبِمَنْ أَرْجُوا غَيْرَكَ يَا مُحِبُّو  
فِيمَنْ أُنَادِي سِوَاكَ يَا مَقْصُودِي لِأَنَّ غَيْرَكَ  
لَسْتُ بِشَيْءٍ حَتَّى أَسْأَلَ مِنْهُ مَا أُرِيدُ مِنْ فَضْلِكَ وَ  
هُمْ كَظُلِّ ظِلٍّ وَلَا يَذْكُرُ عِنْدَكَ

- 60 Glorified art Thou, glorified art Thou! Am I not, O my God, turned in devotion toward Thy countenance? Am I not drawn to Thy presence? Am I not hopeful of Thy grace? Am I not fearful of Thy justice? Am I not apprehensive of Thy forbearance? Am I not distressed by Thy decree? Am I not terrified by Thy command? Am I not in awe of Thy destiny and Thy tribulation? For Thine is the sovereignty alone, there is no God but Thee. Blessed art Thou, there is no God but Thee. Hallowed art Thou, there is no God but Thee. Exalted art Thou, there is no God but Thee. Magnified art Thou, there is no God but Thee. Sanctified art Thou, there is no God but Thee. Unique art Thou, there is no God but Thee. One art Thou, there is no God but Thee. Glorified art Thou, there is no God but Thee.

60 فَسُبْحَانَكَ سُبْحَانَكَ السُّتِ يَا إِلَهِي مُنْقَطِعاً إِلَى  
طُلْعَتِكَ السُّتِ أَنِّي مُنْجَذِبٌ إِلَى وَجْهِتِكَ السُّتِ  
أَنِّي رَاجِيٌّ بِفَضْلِكَ السُّتِ أَنِّي خَائِفٌ مِنْ عَدْلِكَ  
السُّتِ أَنِّي مُشْفِقٌ مِنْ طَوْلِكَ السُّتِ أَنِّي مُضْطَرِبٌ  
بِقُبْضَاتِكَ السُّتِ أَنِّي مُرْعِبٌ مِنْ أَمْضَائِكَ السُّتِ  
أَنِّي مُؤْجَلٌ مِنْ قُدْرِكَ وَ بِدَائِكَ إِذْ لَكَ الْمُلْكُ  
وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ تَبَارَكْتَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
تَقَدَّسْتَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ تَعَظَّمْتَ أَنْ لَا إِلَهَ إِلَّا  
أَنْتَ تَكَبَّرْتَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ تَنَزَّهْتَ أَنْ لَا إِلَهَ  
إِلَّا أَنْتَ تَفَرَّدْتَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ تَوَحَّدْتَ أَنْ  
لَا إِلَهَ إِلَّا أَنْتَ فَسُبْحَانَكَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

- 61 O my God! I am he who desired to humble himself before Thee, and I shall surely humble myself. I am he who desired to help Thee, and I shall surely help Thee. I am he who desired to describe Thee, and I shall surely describe Thee. I am he who desired to remember Thee, and I shall surely remember Thee. I am he who desired to thank Thee, and I shall surely thank

61 فَيَا إِلَهِي أَنِّي أَنَا الَّذِي أَرَدْتُ أَنْ أَخْضَعَكَ وَ  
لَاخْضَعَنِيكَ أَنَا الَّذِي أَرَدْتُ أَنْ أَنْصُرَكَ وَ  
لَأَنْصُرَنِيكَ فَأَنِّي أَنَا الَّذِي أَرَدْتُ أَنْ أَصِفَكَ وَ  
لَأَوْصِفَنِيكَ وَأَنِّي أَنَا الَّذِي أَرَدْتُ أَنْ أَذْكُرَكَ  
وَلَأَذْكُرَنِيكَ فَأَنِّي أَنَا الَّذِي أَرَدْتُ أَنْ أَشْكُرَكَ وَ  
لَأَشْكُرَنِيكَ وَأَنِّي أَنَا الَّذِي أَرَدْتُ أَنْ أَحْمَدَكَ وَ

Thee. I am he who desired to praise Thee, and I shall surely praise Thee. I am he who desired to prostrate before Thee, and I shall surely prostrate. I am he who desired to be humble before Thee, and I shall surely be humble. I am he who desired to show reverence to Thee, and I shall surely show reverence. There is no God but Thee.

لأحمدنك و أني انا الذي اردت ان اسجدك و  
لأسجدنك و أني انا الذي اردت ان اخضعك و  
اخضعنك و أني انا الذي اردت ان اخشعك  
ولأخشعنك

62 Thine is the bounty and the grandeur, Thine the majesty and the oneness, Thine the beauty and the awe. There is no God but Thee. Thine is the kingdom and the dominion, Thine the grandeur and the might, Thine the awe and the ruby, Thine the power and the human realm, Thine the oneness and the divine realm, Thine the glory and the realm of revelation, Thine the sovereignty and the heavenly bodies, Thine the seven in the realm of essence, Thine the loftiness in the throne of magnificence, Thine the attraction in the land of rapture, Thine the eternity in the tablet of pre-existence.

62 لا اله الا انت لك الجود و العظمة و لك  
الجلال و الوحدة و لك الجمال و الهيبة ان لا اله  
الا انت لك الملك و الملكوت و لك العظمة و  
الجبروت و لك الهيبة و الباقوت و لك السطوة  
و الناسوت و لك الوحدة و اللاهوت و لك  
العزة و الكشوف و لك السلطنة و الرجحون و  
لك السبعة في الهاهوت و لك الرفعة في عرش  
العظمت و لك الجذبة في ارض الجذبت و  
لك الأزلة في لوح القدموت

63 Glorified art Thou, there is no God but Thee. Glorified, glorified art Thou! To whom can I turn besides Thee? Whom can I call upon other than Thee? Whom can I summon except Thee? Thou art the Answerer and none beside Thee, Thou art the One petitioned and none other than Thee, Thou art the Beloved and none equal to Thee. Glory be unto Thee! I was among those who prostrated. Glory be unto Thee! I was among those who remembered. Glory be unto Thee! I was among the humble ones. Glory be unto Thee! I was among the reverent ones. Glory be unto Thee! I was among the supplicants. Glory be unto Thee! I was among the wrongdoers. Glory be unto Thee! I was among the penitent. Glory be unto Thee! There is no God but Thee, and verily Thou art the Lord of the worlds.

63 سبحانك ان لا اله الا انت و سبحانك  
سبحانك الى أين ارجوا غيرك و الى أين ادعوا  
سواك و الى أين انادى دونك انت المجيب و  
لا سواك و انت المسؤول و لا غيرك و انت  
المحبوب و لا كفوك سبحانك اني كنت من  
الساجدين سبحانك اني كنت من الذاكرين  
سبحانك اني كنت من الخاضعين سبحانك  
اني كنت من الخاشعين سبحانك اني كنت  
من السائلين سبحانك اني كنت من الظالمين  
سبحانك اني كنت من التائبين سبحانك ان لا  
اله الا انت و انت رب العالمين

64 O my God! Thou art He Who made me speak before the throne of Thy mercy, and Thou art He Who enriched me with the verses of attraction, union and compassion before the countenance of Thy face, and Thou art He Who made me victorious through the mystery of the line before the ocean of Thy oneness, and Thou art He Who created me as a light among lights in the midst of mountains on the right of the throne of the letter Qaf near the salamander of the fire of Sinai before the light of manifestation at the shirt of Thy countenance. There is no God but Thee, there is no God but Thee! How can I be patient, O my Beloved, in this matter on that mountain after Thou hast removed the religions, and how can I be silent before Thee in the sickness of my soul in this dark night after Thou art the Remover of infirmities? Glory be unto Thee! There is no God but Thee. Thine is the countenance and the beauty, Thine the presence and the majesty, Thine the mercy

64 فيا الهى انت الذي انطقنتي تلقاء عرش رحمتك  
و انت الذي اغنيتني بآيات الجذبية الوصلية  
العطفية لدى وجه طلعك و انت الذي قد  
جعلتني منصوراً بالسّر السطر تلقاء قلم وحدتك  
و انت الذي قد خلقتني نوراً في الأنوار في مجبوحه  
الجبال عن يمين العرش خلق القاف لدى سمندر  
نار الطور تلقاء نور الظهور عند قص وجهتك  
ان لا اله الا انت فلا اله الا انت فكيف اصبر يا  
محبوبى في الأمر في ذلك الجبل بعد أنك رفع  
الملل و كيف اسكت عندك في سقم نفسى في  
هذه الليلة الأليل بعد أنك مزيل العلل

and the grace, Thine the might and the justice, for Thou art the All-Powerful, the Most High, and Thou art the Possessor of power in every condition.

- 65 Glorified art Thou! There is no God but Thee. Verily, I am among those who prostrate before Thee. I bear witness, and all things bear witness, to that which Thou dost testify concerning Thyself before the creation of all things: that Thou art too exalted to be known through aught else but Thee, that Thou art too sublime to be described by any save Thee, and that Thou art too sanctified to be mentioned except through Thee. I declare Thy remoteness from this and proclaim Thy sanctity above that, for Thou canst not be described except through the beauty of Thy Self-Subsistence, nor canst Thou be known save through the garments of Thy Lordship.

65 سبحانك لا اله الا انت لك الطلعة والجمال و لك الوجهة والجلال و لك الرحمة والفضل و لك السطوة والعدل اذ انتك انت القادر المتعال وانتك انت صاحب القدرة في كل حال فسبحانك ان لا اله الا انت انما كنت لديك من الساجدين قد اشهدتك و كلشي بما تشهد لنفسك قبل خلق شي بانك انت الاجل من ان تعرف غيرك وانتك انت المتعالى من ان توصف سواك وانتك انت المتقدس من ان تذكر بدونك فيها ازهك عن ذلك واقدسك عن هذا لانك لن توصف بغير جمال قيومتك ولن تعرف بدون قص طلعة ربوبيتك

- 66 I beseech Thee, O my God, O my Beloved, by all the names that are with Thee in the Tablet of Eternity, by all the signs that are with Thee in the Mount of Mystery, by all the blood that hath been shed in Thy path, O Lord of the people of eternity, by all the bodies that have been cast upon the earth, O Lord of might and grandeur, and by all the souls that have ascended unto Thee in the throne of glory, to bless the Bayan and its people with the majesty, divinity, unity, sublimity, rap- ture, consciousness, effacement and ecstasy that are their due, and to punish those who have waxed proud against it with might, domination, power, wrath, force, grandeur, strength and sovereignty. For Thou art God, there is no God but Thee. Thine is the awe and the grandeur, Thine the sovereignty and eternity, for there is no God but Thee. Thou givest sovereignty to whom Thou willest and takest it from whom Thou willest.

66 فلاسألتك اللهم يا محبوبي بكل اسماء عندك في لوح البقاء و بكل آيات لديك في طور العماء و بكل دماء سفكت في سبيلك يا رب اهل البقاء و بكل اجساد طرحت في الأرض يا رب العزة والكبرياء و بكل ارواح صعد اليك في عرش السناء ان تصلين على البيان و اهله بما هم عليه من العظمة و الماهوت و الوحدة و الرفعات و الجذبة و الصحت و المحوة و الجذوب و تعذب الذين استكبروا عليه من السطوة و القهروت و البطشسة و السخروت و القهرة و العظمت و القدرة و الجبروت اذ انتك انت الله لا اله الا انت لك الهيبة و الكبرياء و لك السلطنة و البقاء اذ لا اله الا انت تؤتي الملك من تشاء و تنزع الملك ممن تشاء

- 67 I beseech Thee, O my God, to aid those who detach themselves wholly unto Thee, who are drawn to Thee through their love, who turn away from all else but Thee, who place their trust in Thee, who hasten unto Thee, who seek Thee as their means, who humble themselves before Thee, who are submissive unto Thee, and who mention none but Thee. For Thou art God, there is no God but Thee. Verily, Thou hast ever been beyond the description of anything and wilt ever remain, throughout the eternity of eternities, beyond the attributes of anything. There is no God but Thee. We have no hope in the earth save Thee, O Thou Who hast victory in every circumstance, O Thou Who hast hosts at every moment. Aid us through Thy bounty on earth and deliver us from the hands of the enemies of Thy Self, and have mercy upon us through Thy mercy. Are

67 فلاسألتك اللهم يا الهى بأن تتصرن الذين ينقطعون اليك بكلهم و يجذبون لديك بحبهم و يعرضون عن غيرك و يتوكلون عليك و يسعون اليك و يتوسلون بك و يخضعون عندك و يخشعون لك و لا يذكرون الا انت اذ انتك انت الله لا اله الا انت عنتي لم تزل كنت بلا وصف شي و لا تزال في ازل الآزال تكون بلا نعت شي ان لا اله الا انت ليس لنا غيرك في الأرض رجاء يا من لك النصرة في كل شأن فيا من لك الجند في كل حين فانصرنا بجودك في الأرض و اخلصنا من ايدى اعادى نفسك و لترحمنا برحمتك أما انا عبادك و في قبضتك

we not Thy servants and in Thy grasp? Art Thou not the most merciful unto Thy chosen ones? Art Thou not the most gracious unto Thy loved ones?

أما انت اولى بالترحم على اصفياك أما انت  
اولى بالتفضل على اولياك

- 68 Glory be unto Thee! Thou art the Most Glorious and Most Resplendent, Thou art the Most Mighty and Most Exalted. We have not the power to ask of Thee, for Thou knowest our secrets and witnesseth what is within our souls. Verily, when Thou wilt a thing, Thou dost but say unto it "Be!" and it is before Thy power, the existing one. O my God! Aid us according to what Thou hast promised us and have mercy upon us according to what Thou hast deposited within us. For Thou art God, there is no God but Thee, and Thou wilt never fail in Thy promise.

68 سبحانك انت الأجلّ وابهى وانت الأعزّ واعلى  
ليس لنا قوة السؤال عندك لانك تعلم اسرارنا  
وتشهد ما فى انفسنا وانك ان تريد بأمر تقول  
له كن فيكون بين يدي قدرتك الموجود فيا الهى  
فانصرنا بما قد وعدتنا ولترحمنا بما قد اودعنا اذ  
انك انت الله لا اله الا انت وانك لن تخلف  
وعدنا ابداً

- 69 I bear witness before Thee, O my God, and before those who bear witness in Thy presence, that Thou art God, there is no God but Thee. Thou hast ever been Living, Self-Subsisting, Single, Everlasting, One, Unique, Independent, Alone, the Raiser, the Impregnable, and Thou wilt ever continue to be as Thou hast been before. There is no God but Thee. I bear witness before Thee, O my God, to that which Thou dost testify concerning Thyself before all things: that Thou art He from Whose grasp of power nothing can escape, whether in the heavens or on the earth or between them, and verily Thou hast knowledge of all things.

69 ولا أشهدتك اللهم ومن لديك من الأشهاد  
بانك انت الله لا اله الا انت لم تزل كنت حياً  
قيوماً فرداً دائماً واحداً واحداً صمداً وتراً باعثاً منيعاً  
ولا تزال تكون بمثل ما قد كن من قبل لا  
اله الا انت فلاشهدتك اللهم بما تشهد لنفسك  
قبل كلشئ بانك انت الذى لن يفوت عن قبضة  
قدرتك من شئ لا فى السموات ولا فى الأرض  
ولا ما بينهما وانك قد كنت بكلشئ عليهما

- 70 O my God! I call upon Thee at the gate of Thy glory. Aid me, therefore, through Thy bounty, raise me to the heaven of Thy holiness, draw me unto the court of Thy nearness, and separate me not from the seats of Thy Cause. For Thou art God; there is no God but Thee. Thou art independent of all things, and nothing escapeth Thee, whether in the Supreme Heaven or in the realm of divinity, whether in the heaven or in the empire of grandeur, whether on the Throne or in the kingdom of names, whether on earth or in the world of mortality.

70 فيا الهى اتى ادعوك لدى باب عزتك فلتنصرنى  
بجودك ولتصعدنى الى هواء قدسك ولتجذبني  
الى بساط انسك ولتفارقني عن مواقع امرى اذ  
انك انت الله لا اله الا انت غنى عن كلشئ ولا  
يفوتك من شئ لا فى العماء ولا فى اللاهوت و  
لا فى السماء ولا فى الجبروت ولا فى العرش و  
لا فى الملكوت ولا فى الأرض ولا فى الناسوت

- 71 Glorified art Thou! Glorified art Thou! There is no God but Thee. Praise be to Thee for that which Thou decreest through the Tree of the letter Ta, and praise be to Thee for that which Thou ordainest through the Leaf of the letter Ba, and praise be to Thee for that which Thou causest to flow as destiny upon the Branch of the letter Ha. Praise be to Thee - praise essential and everlasting as Thy Being; praise be to Thee - praise crystalline and exalted as Thy glory; praise be to Thee - praise abstract and eternal as Thy Essence; praise be to Thee - praise pure and lofty as Thy majesty; praise be to Thee - praise primary and supreme as Thy Command; praise be to Thee - praise final and holy as Thy sanctity; praise be to Thee

71 فسبحانك سبحانك ان لا اله الا انت لك  
الحمد على ما يقضى الأمر بالشجرة التاء ولك  
الحمد على ما يمضى الحكم بالورقة الباء ولك الحمد  
على ما يجرى القضاء على غصن الهاء فلك الحمد  
حمداً جوهرياً بدوام نفسك ولك الحمد حمداً  
كافورياً بعلاء عزك ولك الحمد حمداً مجردياً  
ببقاء ذاتك ولك الحمد حمداً ساذجياً بسيناء  
مجدك ولك الحمد حمداً اولياً بعماء امرى و  
لك الحمد حمداً آخرياً ببناء قدسك ولك الحمد

- praise unsullied and radiant as Thy nearness; praise be to Thee - praise inward and celestial as Thy wisdom.

حَمْدًا طَاهِرِيًّا بَضِيَاءً اَنْسَكُ وَ لَكَ الْحَمْدُ حَمْدًا  
بَاطِنِيًّا بِسْمَاءٍ حَكَمِكُ

72 Glorified art Thou, O God, and praised be Thou! I seek Thine intercession before the Manifestation of Thy Self-Subsistence. I take refuge in Thee at the dawning of Thy light, and I seek asylum with Thee in the glory of Thy holiness, that Thou mayest aid me through the light of Thy majesty. Verily, Thou aidest whom Thou wilt as Thou wilt. None can reverse Thy decree, and none can thwart Thy destiny. Thou art ever thanked for Thy Cause and ever obeyed in Thy deeds.

72 فَسَبِّحْ اَنْتَ اَللّٰهُمَّ وَ بِمَجْدِكَ اسْتَشْفَعُ بِكَ لَدِي  
طَلْعَةَ قِيَوْمِيَّتِكَ وَ اَعُوْذُ بِكَ عِنْدَ تَجَلِّيْ نُوْرِكَ وَ  
الْوَدَّ لَدَيْكَ بَعْدَ قَدْسِكَ اَنْ تَنْصُرْنِيْ بِنُوْرِ مَجْدِكَ  
اَنْتَ تَنْصُرُ مَنْ تَشَاءُ لِمَنْ تَشَاءُ لَا مَرَدَّ لِحُكْمِكَ وَ  
لَا رَادَّ لِقَضَائِكَ وَ لَكُنْتَ مَشْكُوْرًا فِيْ اَمْرِكَ وَ  
مَطَاعًا فِيْ فِعْلِكَ

73 Have mercy, then, O God, upon those who believe in Thee and in Thy signs. Forgive them through Thy mercy and aid them with Thy hosts. Verily, Thou art God; there is no God but Thee, and unto Thee is the final return. And punish, O God, those who deny Thee and Thy days, and send down upon them the fire of Thy might and power. Verily, Thou art praised in Thy deeds, thanked in Thy Cause, and obeyed in Thy decree. There is no God but Thee, and Thou art powerful over all things.

73 فَاتَرْحَمِ اَللّٰهُمَّ الَّذِيْنَ يُؤْمِنُوْنَ بِكَ وَ بَايَاتِكَ وَ لِتَغْفِرَ  
لَهُمْ بِرَحْمَتِكَ وَ لِتَنْصُرَهُمْ بِجُنُوْدِكَ اَنْتَ اَنْتَ اَللّٰهُ  
لَا اِلَهَ اِلَّا اَنْتَ وَ اِلَيْكَ الْمَصِيْرُ وَ لِتُعَذِّبَ اَللّٰهُمَّ  
الَّذِيْنَ يَكْفُرُوْنَ بِكَ وَ بَايَاْمِكَ وَ لِتَنْزِلَ عَلَيْهِمْ مِنْ  
نَارٍ بِطَشِكَ وَ طَوْلِكَ اَنْتَ اَنْتَ مَحْمُوْدٌ فِيْ الْفِعْلِ  
وَ مَشْكُوْرٌ فِيْ الْاَمْرِ وَ مَطَاعٌ فِيْ الْحُكْمِ لَا اِلَهَ اِلَّا  
اَنْتَ فَاَنْتَ كُنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

74 O my Lord! When Thou didst entrust me with Thy call in the Tree of the letter Ha' [=year five], Thou didst thereby efface all signs, and I called upon Thee before the Manifestation of Thy Holiness. When Thou didst cause me to hear Thy melodies in the essence of the letter Ba', I was awakened by those verses and hastened to the court of Thy Self-Subsistence, that I might thereby aid Thee and seek vengeance upon Thine enemies, and slay all for Thy sake. For Thou art the best of helpers, and Thou art the most merciful of the merciful, and Thou art the most gracious of the gracious. There is no God but Thee, no Beloved but Thee, no Desired One but Thee. Glorified art Thou! There is no God but Thee, and Thou art the Lord of all the worlds.

74 وَ اَنْتَ يَا مَوْلَايَ لَمَّا اَوْدَعْتَنِيْ بِنِدَائِكَ فِيْ شَجَرَةِ  
الْحَاءِ قَدْ حَوَّيْتُ بِذَلِكَ الْاَشَارَاتِ وَ دَعْوَتِكَ  
لَدِيْ طَلْعَةَ قَدُوْسِيَّتِكَ فَلَمَّا قَدْ اَسْمَعْتَنِيْ تَغْنِيَّاتِكَ فِيْ  
كَيْنُوْنِيَّةِ الْبَاءِ قَدْ صَحَّوْتُ بِتِلْكَ الْاَيَّاتِ فَاسْرَعْتُ  
اِلَى طَرَازِ قِيَوْمِيَّتِكَ لِأَنْصُرَنَّكَ بِذَلِكَ وَ لِأُطْلِبَنَّ  
تَارِكَ مِنْ اَعْدَائِكَ وَ لِأَقْتُلَنَّ الْكُلَّ لِأَجْلِكَ اِذْ  
اَنْتَ كُنْتَ خَيْرَ النَّاصِرِيْنَ وَ اَنْتَ كُنْتَ خَيْرَ  
الرَّاحِمِيْنَ وَ اَنْتَ كُنْتَ خَيْرَ الْبَاطِنِيْنَ اِنْ لَا اِلَهَ  
غَيْرُكَ اِلَّا مَحْبُوْبٌ سِوَاكَ اِلَّا مَقْصُوْدٌ دُوْنَكَ  
سَبِّحْ اَنْتَ اَللّٰهُ اِلَّا اَنْتَ وَ اَنْتَ اَنْتَ رَبُّ الْعَالَمِيْنَ

75 6. O Most Holy One [quddus]! The sixth prayer concerning the thirty letters, in supplication and entreaty [al-salat wa'l-su'al] unto God, mighty in His might

75 يَا قَدُوْسَ الدَّعَاءِ السَّادِسَ فِيْ الْحُرُوْفِ الثَّلَاثِيْنَ فِي  
الصَّلَاةِ وَ السُّؤَالِ عَنِ اَللّٰهِ عَزَّ وَ اَزَّ

76 In the name of God, the Single, He Whose help is implored

76 بِسْمِ اَللّٰهِ الْوَاحِدِ الْمُسْتَعَانَ

77 Glory be unto Thee, O my God! I beseech Thee by Thy Name O God, then by Thy Name O Beneficent, then by Thy Name O Ever-Forgiving, then by Thy Name O Steadfast, then by Thy Name O Generous, then by Thy Name O Ever-Living, then by Thy Name O All-Informed, then by Thy Name O Eternal, then by Thy Name O Creator, then by Thy Name O Lord, then by Thy Name O Cultivator, then by Thy Name O All-Glorious, then by Thy Name O All-Praised, then by Thy

77 سَبِّحْ اَنْتَ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاسْمِكَ يَا اَللّٰهُ ثُمَّ  
بِاسْمِكَ يَا بَرَّ ثُمَّ بِاسْمِكَ يَا تَوَّابٌ ثُمَّ بِاسْمِكَ يَا ثَابِتٌ  
ثُمَّ بِاسْمِكَ يَا جَوَادٌ ثُمَّ بِاسْمِكَ يَا حَيٌّ ثُمَّ بِاسْمِكَ  
يَا خَبِيْرٌ ثُمَّ بِاسْمِكَ يَا دِيْمُوْمٌ ثُمَّ بِاسْمِكَ يَا ذَا رءٍ ثُمَّ  
بِاسْمِكَ يَا رَبَّ ثُمَّ بِاسْمِكَ يَا زَرَّاعٌ ثُمَّ بِاسْمِكَ يَا  
سَبَّوْحٌ ثُمَّ بِاسْمِكَ يَا مَشْكُوْرٌ ثُمَّ بِاسْمِكَ يَا صَبُوْرٌ

Name O Patient, then by Thy Name O Guarantor, then by Thy Name O Pure One, then by Thy Name O Manifest One, then by Thy Name O Most High, then by Thy Name O Succourer, then by Thy Name O Single One, then by Thy Name O Self-Subsisting, then by Thy Name O Essential Being, then by Thy Name O Gracious One, then by Thy Name O Help in Peril, then by Thy Name O Light, then by Thy Name O Guardian, then by Thy Name O He, then by Thy Name O Most Kind, then by Thy Name O Pre-existent One, then by Thy Name O Certitude, to send Thy blessings upon the Tree of Affirmation, from its beginning to its end, its outer to its inner being, its branches and its leaves, its fruits and its offshoots, and all that pertaineth unto it.

ثمّ باسمك يا ضامن ثمّ باسمك يا طاهر ثمّ باسمك  
يا ظاهر ثمّ باسمك يا على ثمّ باسمك يا غياث  
ثمّ باسمك يا فرد ثمّ باسمك يا قيوم ثمّ باسمك يا  
كينون ثمّ باسمك يا لطيف ثمّ باسمك يا مستغاث  
ثمّ باسمك يا نور ثمّ باسمك يا وليّ ثمّ باسمك يا هو  
ثمّ باسمك يا لطف ثمّ باسمك يا ازل ثمّ باسمك  
يا يقين بأنّ تصلّي على شجرة الاثبات من اولها و  
آخرها و ظاهرها و باطنها من اغصانها و اوراقها  
و اثمارها و اشجارها من كلّ ما ينسب اليها

- 78 Verily, Thou art omnipotent in Thy dominion, sovereign in Thy command, and supreme in Thy decree. None can alter what Thou hast ordained, none can prevent what Thou hast prescribed, and none can change what Thou hast decreed. Thou judgest with truth and none can judge Thee; Thou rulest with justice and none can rule over Thee. Thou art the Sovereign Who cannot be frustrated, the Ever-Living Who dieth not, the Omnipotent Who is never powerless, the All-Knowing Who forgetteth not, the Manifest Who is never hidden, the Self-Subsisting Who slumbereth not, and the Sanctified Who can never be wronged.

78 انك قدير في ملكك و سلطان في امرك و  
ملك في حكمك و حيث لا مردّ لما قضيت و  
لا رادّ لما اجريت و لا بداء لما امضيت تقضى  
بالحقّ و لا يقضى عليك تحكّم بالعدل و لا يحكم  
عليك و انتك انت سلطان لا تفوت و حيّ لا  
تموت و قادر لا تعجز و عالم لا تنسى و ظاهر لا  
تخفى و قيوم لا تنام و قدّوس لا تضام

- 79 Glorified art Thou, there is no God but Thee. Send down, O my God, upon them all the blessings that flow from Thy divine attributes and signs, from the ultimates of Thy creative, originative and conquering power, and from all that Thou wert and wilt ever be in Thy station of might, the sublimity of Thy glory and the excellence of Thy bounty. O God, chastise those who have denied Thy truth, repudiated Thy Cause, and sought to extinguish Thy light with their mouths; yet God will perfect His light, though the infidels abhor it.

79 سبحانك و تعاليت لا اله الا انت صلّ يا الهى  
عليهم بكلّ ما انت عليه من شؤوناتك و علاماتك  
و بكلّ ما انت عليه من غايات ظهاريتك و  
فطارياتك و قهاريتك و على ما كنت و تكون  
في شأن عزّك و علوّ مجدك و سموّ جودك و  
عذب اللّهمّ الذين انكروا حقّك و مجدوا ذكرك  
و ارادوا ان يطفؤوا نوره بأفواههم و ابى الله ان  
يتمّ نوره و لو كره المشركون

- 80 Glory be unto Thee, O my God! How can I extol the attributes of Thy divine Countenance when I was as naught before Thee, and how can I describe the light of Thy Face when I was unworthy of that which beseemeth Thy station of might and the sublimity of Thy glory? Glorified and exalted art Thou! Thou knowest what hath been ordained for me and hath witnessed what hath befallen me, whereof none besides Thee can comprehend, none but Thee can know, and none except Thee can enumerate.

80 فسبحانك اللّهمّ يا الهى كيف اثنى قصّ طلعتك  
بعد انّى لم اك شيئاً عندك و كيف اصف نور  
وجهتك بعد انّى لم اك يليقاً لما كنت عليه من  
شأن عزّك و سموّ مجدك و سبحانك و تعاليت  
انت تعلم ما قضى علىّ و شهد ما جرى الى حيث  
لا يحيط بها سواك و لا يعلم غيرك و لا يحصى  
دونك

- 81 Glory be unto Thee and exalted art Thou! There is no God but Thee. I bear witness, and all things and all who are in Thy presence among the witnesses bear witness, that Thou art

81 سبحانك و تعاليت لا اله الا انت اشهدك و  
كلّ شئ و من لديك من الأشهاد بأنك انت القادر

powerful over all things and mighty over everything. Knowledge of Thee is a bounty from Thy presence and a mercy from Thee. There is no God but Thee, for Thou hast ever been mighty in all deeds and inaccessible in every matter. Glory be unto Thee! There is no God but Thee. And verily, the more tribulations increased upon me, the more I increased in wonderment of Thee.

على كلّ شيء والمقتدر على كلّ شيء تعريفك فضلاً  
من عندك ورحمة من لديك لا اله الا انت  
حيث كنت مقتدرًا في جميع الفعل و ممتنعاً في  
كلّ الأمر سبحانك لا اله الا انت واما القضايا  
ما زاد على قد زدت فيك تحيراً

- 82 Whenever the attraction of the heaven appeared in the countenance of the letter “Ha,” I turned toward it in a state of attraction. Whenever the sun of destiny rose, I awakened unto it in full consciousness. Whenever the star of might dawned from the throne of being, I was effaced in it with complete effacement. Whenever affliction arose, I turned to Thee in hope. Whenever destiny was fulfilled, I sought from Thee supplication. Whenever harm touched me, I communed with Thee with new creation in fulfillment. Whenever calamity came upon me, I called upon Thee, the Praised One in deeds and the Thanked One in attributes. Glory be unto Thee! O Thou besides Whom there is no God! Glory be unto Thee! Verily, I have been of the wrongdoers.

82 فكلمها قد ورد جذب العماء في طلعة الهاء قد  
اقبلت اليه انجذاباً بكلمها قد طلع شمس القضاء قد  
صحوت اليه انصحواً فكلمها قد بدء نجم العزّة في  
عرش الكينونية قد انمخت اليها نحاواً فكلمها قد  
تار الى البلاء قد اقبلت اليك رجاءً فكلمها قد مرّ  
لدي الامضاء قد طلبت منك دعاءً و كلمها قد  
مسنى من الضراء قد ناجيتك بالبذاء في الامضاء  
و كلمها قد جائني من البأساء قد ناديتك المحمود  
في الأفعال والمشكور في الأمثال سبحانك يا لا  
اله الا انت سبحانك اني كنت من الظالمين

PR03.193r11-199r07

## BB00532

*Tawqi'a Aqa Siyyid Husayn*  
*To: Siyyid Husayn Yazdi*

- 1 He is the King, the All-Holy. Glorified be God, the Lord of lords! His are the most exalted similitudes. All that are in the heavens and on the earth and whatsoever lieth between them glorify Him; and all that are in the kingdom of command and creation and whatsoever is beneath them bow down before Him; and verily we all prostrate ourselves unto Him.
- 2 O ye who are of the Bayan! Hold fast to the religion of God. Affirm, with steadfast hearts, all that hath been sent down in the Bayan. Succour the Name of Azal, the Unique, and inquire of him concerning the enemy of the Lord. Take heed that he gather together the Bayan in its entirety, and that ye convey it unto him, in every month, by the Wahid, the number of the countenance, that doubt may be removed – lest any follow him whose claim in the Bayan is not sound, and in the sight of the One, the First, if ye be able.

1 هو الملك القدوس سبحان الله الرب ذى الرباين  
له الامثال العليا يسبح له ما في السموات والارض  
وما بينهما ويسجد له ما في من في ملكوت الامر  
واخلق وما دونهما وانا كل له ساجدون

2 ان يا اولي البيان فلنمسكن بدين الله ولتصدقن  
كل ما نزل في البيان ولتنصرن اسم الازل الوحيد  
ولتسئلن اوله عن عدو الرب ولتنويروه ليجمعن  
البيان كله ولتبلغن اليه في كل شهر بالوحيد عدد  
الوجه من الرب ثلاثا يتبع ممن لا يصح من حقه  
في البيان وحق واحد الاول ان انتم تستطيعون

- 3 Cleave ye to his love, for through it shall ye be delivered. There is no God but God. And verily 'Alí, aforetime, was the All-Aware, the very Soul of God. Verily, in the Bayan is the religion of God, and the Name of Azal, the Unique, is the Essence of God. And make mention of the number of the Subduer in the Book; verily We have remembered it.
- 4 O Muhammad! Take that which is with the Desired One; convey, after His cause, the Name of the creation before Me; verily We have taken it.

3 ولتسكن بحبه فانكم انتم به لتنجون لا اله الا الله  
وان عليا قبل خبير نفس الله ان في البيان دين  
الله وان اسم الازل الوحيد ذات الله واذكر عدد  
القهير في كتاب فانا كما ذاكرين

4 ان يا محمد خذ ما عند المطلب ابلغ بعد دينه اسم  
البرية بين يدي وانا كما اخذين

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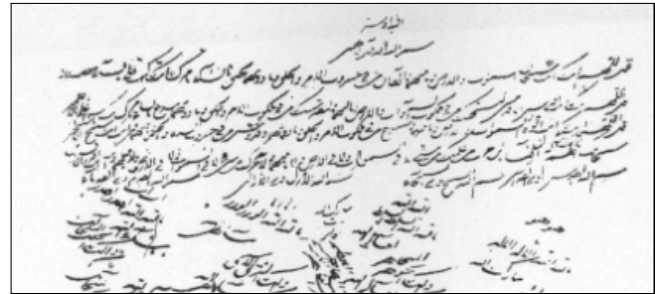
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## BB00245

*Tawqi'a Azal*

*To: Mirza Yahya ?*



QISM

- 1 In the name of God, the Most Holy, Lord of the Divine Essences
- 2 Say: O God! Thou art the Glory of the heavens and the earth and all that is between them, and the God of those who dwell in the dominion of Command and Creation and whatsoever lieth beneath them. Thou createst what Thou willest through Thy command; verily, Thou art powerful over what Thou willest. Say: O God! Thou art the Most Holy of the holy ones. All that dwell in the kingdoms of the heavens and earth and whatsoever lieth between them glorify Thee, and all that dwell in the dominion of Command and Creation and whatsoever lieth beneath them sanctify Thee. Thou createst what Thou willest through Thy command; verily, Thou art the Most Knowing of the knowing ones.
- 3 Say: O God! Thou art the God of the heavens and earth and whatsoever lieth between them, and the All-Glorious among those in the dominions of Command and Creation and whatsoever lieth beneath them, and the Most Holy among those in the realm of Beginning and End and whatsoever lieth between them, and Thou art the Most Glorified of those who glorify. Glory be unto Thee, O God! Thou art the God of gods. Nothing escapeth Thy knowledge, whether in the heavens or on earth or whatsoever lieth between them, and nothing can frustrate Thee, whether in the heavens or on earth or whatsoever

1 الله اقدس بسم الله الا له ذى الاهين

2 قل اللهم انك انت سبحان السموات والارض و  
ما بينهما و الهان من في جبروت الامر و الخلق و  
مادونهما تخلق ما تشاء بامرک انک کنت علی ما  
تشاء مقتدر اقل اللهم انک انت اقدس الاقدسين  
ليسبحنک من في ملکوت السموات والارض  
و ما بينهما وليقدسک من في ملکوت الامر و  
الخلق و ما دونهما و تدع ما تشاء بامرک انک  
انت اعلم الاعلمين

3 قل اللهم انک انت الوه السموات والارض و ما  
بينهما و سبوح من في ملکوت الامر و الخلق و  
ما دونهما و قدوس من في جبروت البدء و الختم  
و ما بينهما و انک انت اسبح الاسبحين سبحانک  
اللهم انک انت اله الالهان لعزب من علمک من  
شئ لا في السموات ولا في الارض ولا ما  
بينهما ولا يعجزک من شئ لا من في السموات  
ولا في الارض ولا بينهما و انک انت اقدر  
الاقدرين

lieth between them. Verily, Thou art the Most Powerful of the powerful ones.

4 In the name of God, the Holy One, Lord of the Holy Ones! He is, He is, by God, God, no god but He. Blessed be God, Who is that God without likeness or similitude. Blessed be God, Who is that Doubtless, All-Doubting, Ever-Doubting One. Blessed be God, Who is that Being, Hidden, Ever-Being One. Blessed be God, Who is that Pre-existent, Descending, Ever-Pre-existent One. Blessed be God, Who is that Ancient, Preceding, Ever-Ancient One.

4 بِسْمِ اللَّهِ الْقُدُسِ ذِي الْقُدَاسِينَ هُوَ هُوَ بِاللَّهِ اللَّهُ الْإِلَهَ إِلَهُ لَهُ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْإِلَهَ الْمَثَلَةُ الْمَثَالَةُ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الرَّيِّبِ الْمَرْتَبِيبِ الْمَتَرَابِيبِ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْكُونِ الْمَكُونِ الْمَتَكُونِ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْإِزْلِ الْمُنْتَزِلِ الْمُنَازِلِ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْقَدَمِ الْمُقْتَدِمِ الْمَتَقَادِمِ

5 In the name of God, the All-Glorious, Lord of Glory! God, God, by God, God, the Sovereign, the Sovereign. Exalted be God above that Essence, the Self-Manifesting. Exalted be God above that Style, the Self-Adorning. Exalted be God above that Abstraction, the Self-Abstracting. Exalted be God above that Effulgence, the Self-Effusing. Exalted be God above that Penetration, the Self-Penetrating. Exalted be God above that Fruit, the Self-Fruiting. Exalted be God above that Wisdom, the Self-Judging. Blessed be God, the Lord of the worlds. Blessed be God, the Beloved of the worlds. Blessed be God, the Desired One of the worlds. Blessed be God, the Praised One of the worlds. Glory be unto Him Who possesseth transcendent and impregnable might, and glory be unto Him Who possesseth surpassing and exalted majesty, and glory be unto Him Who possesseth magnificent and great dominion, and glory be unto Him Who possesseth resplendent and bountiful might.

5 بِسْمِ اللَّهِ السَّيِّحِ ذِي السَّجَاءِ اللَّهُ اللَّهُ بِاللَّهِ اللَّهُ السُّلْطَانُ السُّلْطَانُ تَعَالَى اللَّهُ مِنْ ذَلِكَ الْجَوْهَرِ الْمُتَجَاهِرِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الطَّرِيزِ الْمُتَطَارِيزِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الْجَرْدِ الْمُتَجَارِدِ تَعَالَى اللَّهُ مِنْ ذَلِكَ السَّرْجِ الْمُتَسَارِجِ تَعَالَى اللَّهُ مِنْ ذَلِكَ النَّقَبِ الْمُتَنَاقِبِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الثَّمَرِ الْمُتَشَامِرِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الْحَكْمِ الْمُتَحَاكِمِ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ تَبَارَكَ اللَّهُ مُحِبُّ الْعَالَمِينَ تَبَارَكَ اللَّهُ مَقْصُودُ الْعَالَمِينَ تَبَارَكَ اللَّهُ مَحْمُودُ الْعَالَمِينَ سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيعِ وَ سُبْحَانَ ذِي الْجَلَالِ الْبَازِخِ الرَّفِيعِ وَ سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْعَظِيمِ وَ سُبْحَانَ ذِي الْعِزِّ الْبَاهِرِ الْكَرِيمِ .

6 In the name of God, the Pre-existent, Lord of the Pre-existent ones! I, I, by God, God, the Refuge, the Refuge. God hath shown forth from that Most Radiant, Radiant One. God hath shown forth from that Most Lightning, Lightning One. God hath shown forth from that Most Real, Real One. God hath shown forth from that Most Preceding, Preceding One. God hath shown forth from that Most Twilight, Twilight One. God hath shown forth from that Most Preceding, Preceding One. God hath shown forth from that Most Real, Real One.

6 بِسْمِ اللَّهِ الْإِزْلِ ذِي الْإِزَالِينَ أَنَا أَنَا بِاللَّهِ اللَّهُ الْوَزْرُ الْوَزْرُ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الشَّرْقِ الْإِشْرَقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الْبَرْقِ الْإِبْرَقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الْحَقِّقِ الْإِحْقَاقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ السَّبْقِ الْإِسْبَاقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الشَّفَقِ الْإِشْفَاقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ السَّبْقِ الْإِسْبَاقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الْحَقِّقِ الْإِحْقَاقِ .

7 In the name of God, the Ancient, Lord of the Ancient ones! Thou, Thou, by God, God, the Ordainer, the Ordainer. What God willeth from that Majesty, the Self-Majestic. What God willeth from that Beauty, the Self-Beauteous. What God willeth from that Perfection, the Self-Perfecting. What God willeth from that Justice, the Self-Exalting. What God willeth from that Grace, the Self-Gracious. What God willeth from that Before, the Self-Confronting. What God willeth from that Crystal, the Self-Reflecting. Exalted is God above all that He hath created or will create. Say: All are His servants and all are worshipping Him.

7 بِسْمِ اللَّهِ الْقَدَمِ ذِي الْقَدَمَاءِ أَنْتَ أَنْتَ بِاللَّهِ اللَّهُ الْقَدْرُ الْقَدْرُ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْجَلَالِ الْمُتَجَالِلِ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْجَمَلِ الْمُتَجَامِلِ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْكَمَلِ الْمُتَكَامِلِ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْعَدْلِ الْمُتَعَالِ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْفَضْلِ الْمُتَفَاضِلِ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْقَبْلِ الْمُتَقَابِلِ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْبُلُورِ الْمُتَعَاكِسِ تَعَالَى الْإِلَهُ عَنْ كُلِّ مَا خَلَقَ وَيَخْلُقُ قُلْ كُلُّ عِبَادٍ لَهُ وَ كُلٌّ لَهُ عَابِدُونَ .

- 8 Say: O God! Thou art the God of gods. Thou givest divinity unto whomsoever Thou willest. Thou shalt take away divinity from whomsoever Thou pleasest, and shalt exalt whomsoever Thou pleasest, and shalt abase whomsoever Thou pleasest, and shalt raise up whomsoever Thou pleasest, and shalt bring down whomsoever Thou pleasest, and shalt aid whomsoever Thou pleasest, and shalt forsake whomsoever Thou pleasest. Within Thy grasp lies the kingdom of all things. Thou createst whatsoever Thou willest by Thy command. Verily, Thou art the Powerful over all things.
- 9 Say: O God! Thou art the Lord of the heavens and the earth and whatsoever lieth between them. Thou givest lordship to whomsoever Thou willest and takest it away from whomsoever Thou pleasest. Thou givest authority to whomsoever Thou willest and withholdest it from whomsoever Thou pleasest. Thou drawest nigh unto whomsoever Thou willest and keepest distant whomsoever Thou pleasest. Thou givest life to whomsoever Thou willest and causest to die whomsoever Thou pleasest. Thou makest poor whomsoever Thou willest and enrichest whomsoever Thou pleasest, and Thou preservest whomsoever Thou willest. Nothing whatsoever escapeth Thy knowledge, whether in the heavens or on the earth or in what lieth between them. Verily, Thou art the All-Knowing.
- 10 Say: O God! Thou art the King of Kings. Thou givest sovereignty to whomsoever Thou willest and takest it away from whomsoever Thou pleasest. Thou teachest knowledge and wisdom to whomsoever Thou willest and withholdest them from whomsoever Thou pleasest. Thou guidest whomsoever Thou willest and standest between whomsoever Thou willest and whatsoever Thou willest, howsoever Thou willest. Nothing can frustrate Thee, whether in the heavens or on the earth or in what lieth between them. Thou createst what Thou willest by Thy command. Verily, Thou art the Preserver of all things.
- 11 He is God! O Thou Who possesseth glory and gloriousness, O Thou Who possesseth majesty and majesticness, O Thou Who possesseth beauty and beauteousness, O Thou Who possesseth perfection and perfectness, O Thou Who possesseth grandeur and grandeurness, O Thou Who possesseth bounty and bountifulness, O Thou Who possesseth victory and victoriousness, O Thou Who possesseth triumph and triumphantness, O Thou Who possesseth sovereignty and sovereign might, O Thou Who possesseth power and powerfulness, O Thou Who possesseth dominion and dominionness, O Thou Who possesseth conquest and conqueringness.
- 12 He is God! O Thou Who possesseth light and lightness, O Thou Who possesseth greatness and greatness, O Thou Who
- 8 قل اللهم انك انت الهان الثلاثين لتوتين الالهية من تشاء ولتنزعن الالهية عن تشاء ولتعلن من تشاء ولتذلن من تشاء ولترفعن من تشاء ولتخذلن من تشاء في قبضتك ملكوت كلشي تخلق ما تشاء بامرک انک کنت علی کلشي قدير
- 9 قل اللهم انک انت ربان السموات والارض و ما بينهما لتوتين الربوبية من تشاء ولتنزعن الربوبية عن تشاء ولتوتين الامر من تشاء ولتنزعن الامر عن تشاء ولتقرن من تشاء ولتبعدن من تشاء ولتحيين من تشاء ولتقيتن ولتفقرن من تشاء ولتغنين من تشاء عن تشاء ولتبقين فيمن تشاء لن يعزب من علمک من شي لا في السموات ولا في الارض ولا ما بينهما وانک کنت بکلشي عليما
- 10 قل اللهم انک انت ملکان الملکاء لتوتين من تشاء ولتنزعن الملک عن تشاء ولتعلن العلم والحکمة من تشاء ولتنزعن العلم والحکمة عن تشاء ولتهدين من تشاء ولتحولن بين من تشاء وما تشاء كيف تشاء لن يعجزک من شي لا في السموات ولا في الارض ولا ما بينهما تبدع ما تشاء بامرک انک کنت علی کلشي مقیتا
- 11 هو الله يا من له البهی والبیوت يا من له الجبل والجلیوت يا من له الجمل والجلوت يا من له الکمل والکلموت يا من له العظم والعظمت يا من له الکرم والکرموت يا من له النصر والنصروت يا من له الفتح والفتوح يا من له الملك والملکوت يا من له الجبر والجبروت يا من له السلط والسلطوت يا من له القهر والقهرت

possesseth might and mightiness, O Thou Who possesseth loftiness and loftiness, O Thou Who possesseth power and powerfulness, O Thou Who possesseth love and lovingness, O Thou Who possesseth nobility and nobleness, O Thou Who possesseth ascendancy and ascendantness, O Thou Who possesseth ancientness and antiquity, O Thou Who possesseth eternity and eternalness, O Thou Who possesseth wisdom and wisdomness, O Thou Who possesseth nearness and nearness, O Thou Who possesseth patience and patientness, O Thou Who possesseth exaltation and exaltedness.

12 الله هو يا من له النورية و النوروت يا من له الكبرية و الكبروت يا من له العزبة و العزوت يا من له العلوية و العلوت يا من له القدرية و القدروت يا من له الحبية و الحبوت يا من له الشرفية و الشرفوت يا من له الغلبة و الغلبوت يا من له القدمية و القدموت يا من له الازلية و الازلوت يا من له الحكمية و الحكومت يا من له القرية و القربوت يا من له الصبرية و الصبروت يا من له الرفعية و الرفعوت

- 13 He is I! O Thou Who possesseth sovereignty and authority, O Thou Who possesseth power and omnipotence, O Thou Who possesseth majesty and magnificence, O Thou Who possesseth might and strength, O Thou Who possesseth grandeur and exaltation!

13 هوانا يا من له الولاية و التلاء يا من له القدرة و الاقتدار يا من له الحشامة و الاحتشام يا من له الشكوة و الاشكوت يا من له الجلالة و الاجتلال

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*Ziyarat for 'the twenty-nine letters'*

- 1 In the Name of God, the Most Powerful, the Most Holy, the Most Wondrous, the Most Compelling!
- 2 Glory be to Him Who hath caused the verses to appear through His grace as He willeth. He, verily, is the Omnipotent. O Thou Who art the first pure, most holy, most manifest and most excellent camphor from the Lord of the Cloud! Upon thee, O Thou Mystery treasured in the heart of Ta, O Thou Who art concealed by the letter Ha in the garment, O Thou Who art witnessed in the land of Baha, O Thou Who art grief-stricken for the Joseph of Ha in the most faithful land, O Thou Light rising from the rays of rapturous splendor! Glorified be God, my Lord - there is no God but Him - we are all prostrate before Him. My life and those within my Beloved's knowledge be a sacrifice unto Thee.
- 3 Blessed art Thou, O Mystery in the Book, O Presence in the Book, O Thou Who art manifest in the prime of youth, O Thou Who art hidden in the throne of nearness, O Thou Who art the First and the Last in the land of attraction! Glorified be God, my Lord, above what they describe! My life and those within my Beloved's knowledge be a sacrifice unto Thee!

1 هو بسم الله القادر الاقدر الافطر الاقهر

2 سبحان الذى قد بدع الايات بفضلہ كيف يشاء انه هو المقتدر ... اول كافور سازج اطهر ابرز اطرز من رب العماء عليك يا ايها السر المخزون في كبد الطاء ويا ايها المخزون بالهاء في الرداء ويا ايها المشهود في ارض البهاء ويا ايها المهموم لليوسف الهائى في ارض اوفى ويا ايها النور المستشرق من انوار الشعاع الجذباء فسبحان الله ربى لا اله الا هو انا كما له ساجدون باى انت ومن في علم محبوى

3 عليك يا ايها السر في الكتاب ويا ايها الحضرة في الكتاب ويا ايها الظاهر في سن الشباب ويا ايها الباطن في عرش الاقتراب ويا ايها الاول ثم الاخر في ارض الانجذاب فسبحان الله ربى عما يصفون باى انت ومن في علم محبوى

- 4 Blessed art Thou, O Essence of the verses, O Mystery in the raptures, O Thou Who art concealed in authority, O Thou Who attracteth the countenances, O Thou Who art manifest in the realm of delight! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا ايها الذوات للآيات ويا ايها السر في الجذبات ويا ايها المستسر في السطوات ويا ايها الجاذب للطلعات ويا ايها المتظهر في ارض اللهوات بابي انت ومن في علم محبوبي
- 5 Blessed art Thou, O Source of succor, O Sender of aid, O Thou Who art commanded, O Thou Who preventeth! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا اصل الغياث ويا منزل المستغاث ويا ايها المأمور (\*) ويا ايها المانع (\*\*) بابي انت ومن في علم محبوبي
- 6 Blessed art Thou, O resplendent Mystery, O radiant Light, O Mount of ascension, O rain-laden Cloud, O Mystery concealed on the Night of Ascension for the Beloved seated in the realm of rapture! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا ايها السر البلاج ويا ايها النور الجلاج ويا ايها الطور الاعوجاج ويا ايها الغمام الثجاج ويا ايها السر المستسر في ليلة المعراج للحبيب الجالس في اقليم الابتهاج بابي انت ومن في علم محبوبي
- 7 Blessed art Thou, O flowing Light, O swimming Mount, O Mystery that openeth the gates, O radiating, gleaming House, O hidden, treasured One in the mystery of the tablets! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- عليك يا ايها النور الراشح ويا ايها الطور السابح ويا ايها السر للابواب الفاتح ويا ايها البيت المتشعشع اللامح ويا ايها المكنون المخزون في سر اللوائح بابي انت ومن في علم محبوبي
- 8 Blessed art Thou, O firmly-established hidden Mystery, O illuminating, shining Light, O watchful, lofty Observer, O transcribed Verses, O extracted Essences! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا ايها السر المستسر الراسخ ويا ايها النور المنور الشارخ ويا ايها الناظر المنظور الشاخ ويا ايها الآيات المستنسخ ويا ايها الجواهر المستسرخ بابي انت ومن في علم محبوبي
- 9 Blessed art Thou, O Mystery of increase, O Light of existence, O Thou Who art manifest in testimony, O Thou Who burneth for guidance, O Thou Who art heard by the servants! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا سر الازدياد ويا نور الانوجاد ويا ايها المشعور في الشهاد ويا ايها الملعوع للرشاد ويا ايها المسموع للعباد بابي انت ومن في علم محبوبي
- 10 Blessed art Thou, O drizzling Mystery, O Thou Who art concealed in the might of the Mighty, to Thee is refuge, and with Thee is protection! Glorified be God, my Lord, above what they mention! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا ايها السر الرعاذ والمستسر في شيء الاعاز اليك الاذ ولديك اعاذ فسبحان الله ربي عما يذكرون بابي انت ومن في علم محبوبي
- 11 Blessed art Thou, O hidden Mystery, O inscribed Book, O sovereign Potentate, O renowned Attractor, O dawning Creator! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا ايها السر المستسر ويا ايها الكتاب المستطر ويا ايها المليك المقتدر ويا ايها الجذاب المشتهر ويا ايها الفطار المفتطر بابي انت ومن في علم محبوبي
- 12 Blessed art Thou, O Mystery of the Center, O Glory of the most manifest Ocean, O mighty Ocean of the most excellent adornment, O vast Ocean of the embroidered verses, O Lion of the victorious mysteries in the inner secrets of the adorned and adorning! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- ثم عليك يا ايها السر للمركز ويا ايها البهاء للطمطام الابرز ويا ايها القمقام للطراز الاطرز ويا ايها الجمجم للآيات المستطرز ويا ايها الضرغام للاسرار النصر في سراير الاطرز المتطرز بابي انت ومن في علم محبوبي

- 13 Blessed art Thou, O most holy Countenance, O mysterious Ocean, O Countenance manifested in the land of Paradise, O Wine poured forth for the cups! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- 13 ثم عليك يا آية الطلعة الاقدوس والسر القاموس والطلعة المتجلىة في ارض الافريدوس ويا آية الخمر المنشرح للكتوس بابي انت ومن في علم محبوبي
- 14 Blessed art Thou, O Thou Who art established upon the Throne, O Dweller of the couch, O Light radiating upon the spread, O Mystery concealed for the thirsting heart, O adorned, nested One! My life and those within my Beloved's knowledge be a sacrifice unto Thee!
- 14 ثم عليك يا آية المستقر في العرش ويا آية الساكن للفرش ويا آية النور المشعشع للمفرش ويا آية السر المستسر للكبد المعطش ويا آية المطرز المعشعش بابي ومن في علم محبوبي
- 15 Blessed art Thou, O Manifestation of the Cloak, O Thou Who art the Mystery of Deliverance, O Thou Who art concealed in the Garment, O Thou Bird alighting upon the mystic Tree! I sacrifice myself and all within my Lord's knowledge for Thee!
- 15 ثم عليك يا طلة القليص ويا آية السر للخليص ويا آية المستسر للقميص ويا آية الطائر المنزلة للشجرة العويس بابي ومن في علم ربي
- 16 Blessed art Thou, O Thou overflowing Ocean, O Thou vast and effulgent Sea, O Thou Light shining forth from the heaven of bounty, O Thou Hidden One made manifest in the mystery of grace, O Thou Most Luminous Light of outpouring! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 16 ثم عليك يا آية الطمطم الفياض والقمقام الجهنام الفضاى ويا آية النور المستشرق من سماء الاستفاض ويا آية الخزون المشهود في سر الافاض ويا آية النور الانور للافياض بابي ومن في علم محبوبي
- 17 How shall I describe Thee, O Knowledge all-encompassing, O penetrating Mystery, O Thou Who hast caused all to descend, O Thou Who art adorned with the Points, O Thou Who art radiant, illumined and crimson in the precinct! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 17 كيف اصفك يا علم الاحاط والسر النقاط والجاعل الكل للهباط للهباط ويا آية المتطرز للنقاط ويا آية المستشرق المستضيء الحمر للحياط بابي ومن في علم محبوبي ثم عليك
- 18 Blessed art Thou, O Thou Ornament of vision, O Thou Who art adorned in the Temple of protection, O Thou Who art manifest in rapturous attraction, O Thou renowned in all eyes, O Thou Hidden One radiating through utterance! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 18 يا آية الطرز للحاظ ويا آية المطروز للهيكال الحفاظ ويا آية المشهود للجذب الشفاظ ويا آية المشهور في الحاظ ويا آية المستور المشعشع للفاظ
- 19 Blessed art Thou, O radiant Light, O Thou concealed and adorned One Who shineth forth, O Thou Who attracteth and art attracted in wondrous ways, O Thou treasured and hidden Luminary, O Thou illumined, enlightened and effulgent One! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 19 بابي ومن في علم محبوبي ثم عليك يا آية النور الشيع ويا آية المستشرق المستطرز للبع ويا آية الجذاب المنجذب البديع ويا آية المكنون الخزون السطيع ويا آية المستضيء المستنير المتشعشع
- 20 Blessed art Thou, O Light of perfection, O Thou Who art adorned at the station of utterance, O Thou Who dawnest forth in the land of emptiness, O Thou Who art witnessed in the mystery of eloquence! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 20 بابي ومن في علم محبوبي ثم عليك يا آية النور الاسباغ ويا آية المتطرز في مقام الابلاغ ويا آية المستشرق في ارض الافراغ ويا آية الذي شهد في السر الاستبلاغ
- 21 Blessed art Thou, O compassionate Lord, O King of grace, O Alif of loving-kindness and bounty, O Thou upright Alif of
- 21 بابي ومن في علم محبوبي ثم عليك يا رب الرءاف ويا ملك الالهاف ويا الف العطفية العطاف ويا آية الالف القائم الانحراف ويا آية الذي كتب على العباد عساف

deviation, O Thou Who hast decreed oppression upon the servants! I sacrifice myself and all within my Beloved's knowledge for Thee!

- 22 Blessed art Thou, O Mystery of the Path, O Light of the Dawn, O Verses of utterance, O Thou Who judgest on the Day of Separation, O Thou Lord adorned on the Day of Parting, O Thou for Whom I yearned! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 23 Blessed art Thou, O all-comprehending Mystery, O perceiving Essences, O pure and penetrating Camphor, O radiating and moving Mystery! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 24 Blessed art Thou, O bountiful Mystery, O just King, O almighty Sovereign, O active Doer, O hidden Mystery on the Day of Return! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 25 Blessed art Thou, O Light in the vast Ocean, O Manifest One in the mighty Sea, O Well in that infernal Depth, O mighty Host in that tumultuous Sea, O surging Ocean in the deep Waters, O Mystery inscribed by rapture in the clouds, O Light manifest in the Corner and the Station! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 26 Blessed art Thou, O sovereign Judge, O Lord of the All-Merciful, O Presence of the All-Glorious, O Manifestation of the All-Bountiful, O Mystery in the land of Paradise, O Manifest One in the Mansion of Good-Pleasure, O radiant Countenance in the arena's presence! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 27 Blessed art Thou, O adorned Light of transcendence, O ornate Mystery of nearness, O rapturous Attraction of sublimity, O hidden Manifest One, inner Revealed One, O Exalted, Supreme and Praiseworthy One, O Verses concealed in the land of sobriety, O Beloved dwelling on the throne of effacement! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 28 Blessed art Thou, O divine Countenance, O gleaming radiant Mystery, O Light dawning from the realm of divinity, O recorded Book made manifest in ornate beauty! I sacrifice myself and all within my Beloved's knowledge for Thee!
- 29 Blessed art Thou, O Mystery of excellence, O Lord of justice, O Beloved One in the Secret of the Most Sweet Gate, and of those who are in the knowledge of my Beloved!
- 22 بابى انت ومن فى علم محبوى ثم عليك يا سر المساق ويا نور الاستشراق ويا ايات الاستنطاق ويا ايها الحاكم فى يوم الطلاق ويا ايها الرب المتطرز فى يوم الفراق ويا ايها الذى كنت لك فى الاشتياق
- 23 بابى ومن فى علم محبوى ثم عليك يا ايها السر الادرك والجواهر المدرك والكافور السازج الاستدرك ويا ايها السر المشعشع المتحرك
- 24 بابى ومن فى علم محبوى ثم عليك يا ايها السر الفضال والمليك العدل ويا ايها القادر المتعال ويا ايها العامل الفعال ويا ايها السر المستسر فى يوم الاقبال بابى ومن فى علم محبوى ثم عليك
- 25 يا ايها النور فى الظمطام ويا ايها الظاهر فى القمقام ويا ايها البئر فى ذالك الجهنام ويا ايها العرمرم فى تلك الجحام ويا ايها البحر المتذاخر فى اليام ويا ايها السر المسطر بالجذب فى الغمام ويا ايها النور الظاهر فى الركن والمقام بابى ومن فى علم محبوى ثم عليك
- 26 يا ملوك الديان ويا رب الرحمن ويا حضرت السبحان ويا طلعة المان ويا ايها السر فى ارض الجنان ويا ايها الظاهر فى بيت الرضوان ويا ايها الطلعة المتشعشة فى تلقاء الميدان بابى ومن فى علم محبوى ثم عليك
- 27 يا ايها النور المتطرز العلو والسر المستطرز الدنو والجذب المتجذب السمو ويا ايها الخفى الظاهر الباطن المجلو ويا ايها العلى العالى المحمود ويا ايها الايات المستسرخ فى ارض الصحو ويا ايها الحبيب الساكن فى عرش الحو بابى ومن فى علم محبوى ثم عليك
- 28 يا ايها الطلعة الهائية والسر المتلاثة الشعشاعيه والنور المستشرق الهاهوتية والكاتب المسطور المشهود الطرازية بابى ومن فى علم محبوى
- 29 ثم عليك يا سر الفضلا والرب العدل والمحبيب المتشعشع المتلا لا والمربوب للأحباب فى سر اللذلا بابى ومن فى علم محبوى

- 30 Blessed art Thou, O Ahmad the Most High, O Most Resplendent in faithfulness, O Most Luminous in concealment, O Most Radiant in manifestation, O Most Powerful in freshness, O Most Attractive in ascent, O My Gate and those who are in the knowledge of My Beloved!
- 30 ثم عليك يا احمد العلى ويا اطرز الوفى ويا انور الخفى ويا افطر الجلى ويا اقهر الطرى ويا اجذب الصعى بابى ومن فى علم محببى
- 31 Blessed art Thou, O Secret of embroidery, O Gleam of light, O Radiance of rays, O Light of brilliance, O Attraction of the vanguard, O My Gate and those who are in the knowledge of My Beloved!
- 31 ثم عليك يا سر الطريزه ويا لمع النيرة ويا سطح الشعبة فيا نور اللبعة ويا جذب الطليعة بابى ومن فى علم محببى
- 32 Blessed art Thou, O Embroidered ornament, O Ascending attraction, O Overwhelming Lord, O Tarrying Beloved, O Sought-after Effusion of the stammering one, O My Gate and those who are in the knowledge of My Beloved!
- 32 ثم عليك يا طرز متطرزة ويا جذب متطلعه ويا رب متقهرة ويا محبب متبطه ويا مطلوب مترشحة المتلجلة بابى ومن فى علم محببى
- 33 Blessed art Thou, O Beloved of my nature, O King of my being, O Beloved of my essence, O Sought-after of my primal nature, O Goal of my end, O Witnessed One of my outer and inner being! By my heart, blind is the eye that seeth Thee not while Thou seest it. Glorified art Thou! Glorified art Thou! Is there any like unto Thee, present before the countenance of Thy penitent ones, while the servants, in their weakness, hurt Him as they please? Praise be unto Thee, praise like unto the embroidery of light in the house of radiance, and the shining forth of verses in the attracted lands, the gleaming of discourses in white inscriptions, until the letter Ta calleth out in the atmosphere of air that "I am the Secret in the Glory, and I am the Hidden One in the Signature, and I am the Line in the Decree." There is no God but Thee. Thine is the bounty, the grace and the bestowal.
- 33 ثم عليك يا حبيب فطارتى ويا ملك كينونيتى ويا محبب ذاتيتى ويا مطلوب اوليتى ويا مقصود اخريتى ويا مشهود ظاهريتى ويا طنيتى بفؤادى انت عميت عين لا تراك وانت تراه فسبحانك سبحانك افثلك حاضر لدى طلعة تائيتك وان العباد ياذوه لضعفهم كيفما يحبون فلك الحمد حمدا لطرز النور فى بيت النوراء ويشعشع الايات فى الاراضى الجذباء يلعب الخطبات فى ارقام البيضاء حتى تنادى التاء فى جو الهواء بابى انا السر فى البهاء وانى انا المستسر فى الامضاء وانى انا السطر فى القضاء ان لا اله الا انت لك الجود والفضل والعتاء
- 34 Exalted art Thou! Thou givest to whom Thou pleasest and exaltest whom Thou wilt. In Thy hand are the gates of all things. Thou decreest what Thou pleasest and doest what Thou wilt. For there is no God but Thee. Thine is the light and the darkness, and Thine is the secret in the lines of eternity, and Thine are the lights in the crimson lands. Sanctified art Thou! There is no God but Thee! Glory be unto Thee! Verily, I have been of those who remember Thee before Thy might, and of those who seek forgiveness from every remembrance before the countenance of Thy oneness. Glory be unto Thee! There is no God but Thee! Verily, I have been of those who prostrate themselves, and verily praise belongeth unto Thee, Thou alone, the Lord of the worlds.
- 34 تعاليت تؤتى من تشاء وتعز من تشاء بيدك ابواب كل شئى تقدر ما تشاء وتفعل ما تريد اذ لا اله الا انت لك النور والظلماء ولك السر فى أسطر البقاء ولك الانوار فى اراضى الحمراء تقدست ان لا اله الا انت سبحانك انى كنت لمن الذاكرين بين يدى عزتك والمستغفرين عن كل ذكرى عند طلعة احديتك فسبحانك ان لا اله الا انت انى كنت من الساجدين وان الحمد لك هو انت وحدك رب العالمين

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## BB00300

*Ziyarat li'n-Nuqta*

- 1 I bear witness that there is none other God but Thee – alone, without partner – even as Thou hast borne witness unto Thine own Self, without that any among Thy creatures can know the manner of that decree. Verily Thou art God, the Great, the Most Exalted. And I bear witness that Muhammad is Thy servant, whom Thou didst choose for Thy message, whom Thou didst fashion for Thy guardianship, and whom Thou didst set to stand upon the station of Thy power – Thou Who comprehendest all things, and art not joined to the making of any thing. Verily Thou art God, the Generous, the Bestower. And I bear witness unto the successors of Thy Beloved, even as Thou hast borne witness unto them in the knowledge of the unseen that is with Thee, and as Thou lovest that the people of origination should testify concerning them: verily Thou art God, the Mighty, the All-Giving.
- 1 اشهد ان لا اله الا انت وحدك لا شريك لك كما قد شهدت لنفسك من دون ان يعرف حكم ذلك احد من خلقك انك انت الله الكبير المتعال واشهد ان محمد عبدك الذي اصطفيته لرسالته واصطنعته لولايتك وجعلته قائماً على مقام قدرتك اذ انت تدرك كلشي ولن تقترن بجعل شيء وانك انت الله الجواد المتان واشهد لاصياء حبيبك بما قد شهدت لهم فيعلم الغيب عندك وتحب من اهل الابداع في حقهم انك انت الله العزيز الوهاب
- 2 Peace be upon thee, through the light of God – He Who is nearer unto thee than thine own self, and more gentle with thee than all that show gentleness in thy presence. How shall I describe the beauty of the gift of God wherewith He hath singled thee out, beyond all expectation – among the followers of ‘Ali, with ‘Ali? For the gift of God resembleth naught in the heavens and the earth, nor is aught in the kingdom of command and creation its peer. Glorified and exalted is He!
- 2 السلام عليك بانور الله من الذي هو اقرب اليك من نفسك اليك والطف بك من كل شيء يلطف بك لديك كيف اصف حسن عطاء الله الذي اختصك به من دون الرغبة من شيعة على مع على بان عطاء الله لا يشبه شيء في السموات والارض ولا يعادله شيء فيملكوت الامر والخلق فسبحانه وتعالى
- 3 How lofty is His remembrance within the very essences of the realities of the world of Divinity; how sweet is His manifestation within the pure immaterialities of the world of Might; how faithful are the signs within the reed-stems of the beloved ones of the kingdom and the dominion; and how delectable is thy utterance within the unveilings of hearts upon lands of ruby!
- 3 فما اعلى ذكره فيجوهريات كينونيات عالم اللاهوت وما احلى ظهوره فيمجردات ذاتيات عالم الجبروت وما اوفى الايات في قصبات احبة الملك والمملكوت وما احلى بيانك في تجليات افئدة على اراضى الياقوت
- 4 I call God, and His angels, and His prophets, and all His servants, to witness: thou hast believed in God and His verses; thou hast proclaimed the Word of God; thou hast made complete the mercy of God through His words; thou hast been faithful to the covenant of God; and thou hast fulfilled what God desired, in this day, of His manifestations. Through thy appearance the Hidden Name hath been made manifest, and the Treasured Name hath been disclosed. Had God not caused thee to appear, wisdom would have been annulled, proof would have been severed, grace would have been broken, and the Word would have vanished away. Through thee hath appeared
- 4 فاشهد الله وملائكته وانبيائه وجميع عباده بانك امنت بالله واياته واظهرت كلمة الله واتممت رحمة الله بكلماته ووفيت بعهد الله وما اراد الله في يومك هذا من ظهوراته فبظهورك ظهر اسم المكنون وبطن اسم المخزون ولو لم تظهره الله لبطلت الحكمة وانقطعت الحجة ونقضت النعمة واضمحلت الكلمة فبك ظهر امر الله وعدله وكلمة الله وطوله ولولاك لم يعرف العباد حكم الفرداء ولم يبلغ الانوجاد المذ مروءة الفصل في الابداد

the Cause of God and His justice, the Word of God and its prolongation. But for thee, the servants would not have known the ordinance of the Peerless, nor would the beings brought into existence have attained the summit of distinction within creation.

- 5 Praise be to God for the recognition of His Cause: a praise that filleth the earth with equity, and the heaven with bounty and grace; a praise that, in its bestowal upon all things, is as the bounty of God over all His creation; a praise that sendeth down upon thee the breaths of holiness and the blessings of His heaven, and conveyeth them unto those who have followed thee upon the Straight Path. Yet it reacheth also those who, following their vain desires, have waxed proud against thee – over whom there shall pass that which God hath sent down in His Book, when He said – and His word is true – : “Unto each do We extend – unto these and unto those – from the gift of thy Lord; and the gift of thy Lord is not withheld.”
- 6 Then be praise unto Him, for thy sake, for every letter thou hast revealed, for every secret thou hast concealed, for every falsehood thou hast put to shame, for every truth thou hast exalted, and for whatsoever the knowledge of God hath encompassed concerning thy states – things that none can encompass save He. There is none other God but He, the All-Encompassing, the Bestower.
- 7 How shall I, O Beloved of my heart, recount the praises where-with God – mighty is His station – hath singled thee out beyond the sons of the ten, and wherewith He hath caused thee to excel all that dwell in the kingdoms of creation and command? Were it not for the incapacity of men to render thee thy due, I would not have made mention of thee throughout the ages, nor through the secret of the prolonging of manifestation. Yet now, when I behold the loftiness of thy name and the majesty of thy attribute, and have certainty that I am powerless to do as God thy Lord willeth, I will unburden my heart by uttering a prayer against those who oppose thee.
- 8 (Note: what follows is, in substance, an imprecation and a plea for retribution. In keeping with the elevated devotional register you requested, I render it in a restrained form that preserves the meaning – calling the matter to God’s justice – without amplifying hostility.)
- 9 O God! Deal, by Thy justice, with those who have wronged Thy believing servant and have acted tyrannously against him; with him who rose up against him without right, corrupted the ordinance without proof, and sought to quench the Light of God toward which the sincere turn – yet God refuseth aught
- 5 فالحمد لله على عرفانه امره حمداً بلاء الارض قسطاً والسماء جوداً وفضلاً وحمداً بتفضل على كلشي كفضل الله على جميع خلقه حمداً ينزل عليك نفحات قدس وبركات سمائه ويوصلها الى الذين اتبعوك في الصراط القيم فصلها الى الذين اهوائهم واستكبروا عليك ظلها ويمجى فيها ما انزل الله في كتابه حيث قال وقوله "كُلَّا نُمَدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا"
- 6 ثم له الحمد فيحقيق بكل حرف اظهرته وسراً كتمته وباطل اخزيته وحق ارفعته وما احاط به علم الله في شئونناك مما لا يحيط بها احد سواه انه لا اله الا هو المحيط المنان
- 7 فكيف اذكر يا محبوب فؤادي محامد التي بها اختصك الله عز مسان ابناء العشر وبها تنفوق الى كل من في ملكوت الخلق والامر ولولا القبول عن اداء حقك ما ذكرتك دهر الدهور ولا سر مد الظهور
- 8 ولكن الان لما اشاهد علو اسمك وجلالة صفتك وايقن بانى لا اقدر بذلك كما شاء الله ربك لافريغ فؤادى بجد اعدائك واللعن عليهم لاكون بذلك من الفائزين
- 9 اللهم العن انك ظالم اعندى فى حق عبدك المومن بك وباياتك انك والذى استلى عليهم بغير حق وافسد فى حكمه بغير حجة واراد ان يطفأ نور الله الذى يتوجه اليه الاولياء وابى الله الا ان

but that He perfect His Light, though the deniers abhor it. Requite, according to Thy decree, all who oppressed him, abased Thy ordinance, waxed proud against Thy truth, commanded his imprisonment in Thy path, and seized his goods without warrant from Thy Book; and all who answered him with words of denial whereby they sought to belittle his station and abase his dawning-place; and all who were pleased with such injustice – within the measure of Thy all-encompassing knowledge.

- 10 And chastise them, O Lord, in this world by turning them away from Thy remembrance and leaving them heedless of Thy ordinance; and in the world to come by such of Thy requitals and Thy might as Thou hast ordained. Yet forgive, O God, such of them as repent unto Thee and turn back in contrition; forgive him who abandoneth his and returneth unto Thee from his deed. Verily Thou art the Oft-Returning, the Generous, the All-Bestowing.

يَتَمُّ نوره ولو كره المشركون اللهم العن كل من ظلمه لامرك واهانه لحكمك واستكبر عليه لحقك وامر له بالسجن فيسبيلك واخذ امواله بغير حكم من كتابك ومن رد عليه بحرف من الحمد الذي يحقر شأنه ويذل به طلعته ومن يرضى بذلك في ظلمه وفي امكانه من عالم من عوالمه بما احاط به علمك

10 اللهم عذبهم في الحياة الدنيا بالاعراض عن ذكرك والاغفال عن حكمك وفي الآخرة بكل نعمائك وسطوانك واغفر اللهم عنهم ممن تابوا اليك وانا بوا لديك واغفر لمن هو راجع عن ظلمه وتائب اليك عن فعله انك انت التواب الجواد الوهاب

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To: *Mirza Yahya*

- 1 For the tree of eternity
- 2 God, Most Holy. In the Name of the God possessed of Divinity.
- 3 Say: O God! Thou art the Glory of the heavens and the earth and whatsoever is between them, and the God of those within the dominion of Command and Creation and whatsoever is beneath them. Thou createst what Thou willest through Thy command. Verily, Thou art powerful over whatsoever Thou willest.
- 4 Say: O God! Thou art the Most Holy of the most holy. All within the kingdom of the heavens and the earth and whatsoever is between them glorify Thee, and all within the kingdom of Command and Creation and whatsoever is beneath them sanctify Thee. Thou originatest what Thou willest through Thy command. Verily, Thou art the Most Knowing of the knowing ones.
- 5 Say: O God! Thou art the God of the heavens and the earth and whatsoever is between them, and the All-Glorious One to

1 للشجرة الأزلية

2 الله أقدس بسم الإله ذي الأهلين

3 قل اللهم إنك أنت سبحان السموات والأرض وما بينهما وإلهان من في جبروت الأمر والخلق وما دونهما تخلق ما تشاء بأمرك إنك كنت على ما تشاء مقتدرًا

4 قل اللهم إنك أنت أقدس الأقدسين ليسبحنك من في ملكوت السموات والأرض وما بينهما وليقدسنك من في ملكوت الأمر والخلق وما دونهما تبداع ما تشاء بأمرك إنك أنت أعلم الأهلين

5 قل اللهم إنك أنت إله السموات والأرض وما بينهما وسبوح من في ملكوت الأمر والخلق وما

those within the kingdom of Command and Creation and whatsoever is beneath them, and the Most Holy One to those within the dominion of beginning and end and whatsoever is between them. Verily, Thou art the Most Glorious of the glorious ones.

دونهما وقدّوس من في جبروت البدء والختم وما بينهما وإِنَّكَ أَنْتَ أَسْبَحُ الْأَسْبَحِينَ

- 6 Glorified art Thou, O God! Thou art the God of gods. Nothing escapeth Thy knowledge, whether in the heavens or on the earth or whatsoever is between them, and nothing can frustrate Thee, whether in the heavens or on the earth or whatsoever is between them. Verily, Thou art the Most Powerful of the powerful ones.

6 سُبْحَانَكَ اللَّهُمَّ إِنَّكَ أَنْتَ إِلَهُ الْأَلْهَاءِ لَنْ يَعْزِبَ مِنْ عِلْمِكَ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا وَلَا يَعْجِزُكَ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا وَإِنَّكَ أَنْتَ أَقْدَرُ الْأَقْدَرِينَ

- 7 In the Name of God, the Holy One, possessed of holiness. In the Name of God, the All-Glorious, possessed of glory. In the Name of God, the Eternal, possessed of eternity. In the Name of God, the Ancient, possessed of ancientness.

7 بِسْمِ اللَّهِ الْقُدُّوسِ ذِي الْقُدَّاسِينَ بِسْمِ اللَّهِ السَّيِّدِ ذِي السَّجَاءِ بِسْمِ اللَّهِ الْأَزَلِّ ذِي الْأَزَالِينَ بِسْمِ اللَّهِ الْقَدِيمِ ذِي الْقَدَمَاءِ

- 8 He is He, by God, God, the Deity of deities! Blessed be God, that Self-Subsisting Deity, the Most High! Blessed be God, that Lord of lords, the All-Glorious! Blessed be God, that Hidden Existence, the All-Encompassing! Blessed be God, that Eternal One, the Everlasting! God, God, by God, God, the Sovereign Power! Exalted be God above that Essence manifest! Exalted be God above that Pattern adorned! Exalted be God above that Abstraction pure! Exalted be God above that Light resplendent! Exalted be God above that Certainty absolute! Exalted be God above that Fruit all-bounteous! Exalted be God above that Judgment all-decisive! Blessed be God, the Lord of all worlds! Glory be to God, Possessor of transcendent might! Glory be to God, Possessor of sublime majesty! Blessed be God, the Beloved of all worlds! Blessed be God, the Desired One of all worlds! Glory be to God, Possessor of magnificent dominion! Glory be to God, Possessor of resplendent might! Blessed be God, the Praised One of all worlds!

8 هُوَ هُوَ بِاللَّهِ اللَّهُ الْأَلَهُ الْأَلَهُ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْأَلَهُ الْمُؤْتَلَهُ الْمُتَالَهُ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الرَّبِّ الْمُرْتَبِّبِ الْمُرْتَابِ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْكَوْنِ الْمَكْتُونِ الْمَتَكَاوِنِ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْأَزَلِّ الْمُؤْتَزَلِ الْمُتَاَزَلِ تَبَارَكَ اللَّهُ مِنْ ذَلِكَ الْقَدَمِ الْمُقْتَدَمِ الْمُتَقَادِمِ اللَّهُ بِاللَّهِ اللَّهُ السُّلْطَانُ السُّلْطَانُ تَعَالَى اللَّهُ مِنْ ذَلِكَ الْجَوْهَرِ الْمُتَجَاهِرِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الطَّرِزِ الْمُتَطَارِزِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الْجَرْدِ الْمُتَجَارِدِ تَعَالَى اللَّهُ مِنْ ذَلِكَ السَّرْجِ الْمُتَسَارِجِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الْيَقْنِ الْمُتَيَاقِنِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الثَّمَرِ الْمُتَثَامِرِ تَعَالَى اللَّهُ مِنْ ذَلِكَ الْحَكْمِ الْمُتَحَاكِمِ تَبَارَكَ اللَّهُ رَبِّ الْعَالَمِينَ سُبْحَانَ اللَّهِ ذِي الْعِزِّ الشَّامِخِ الْمُنِيعِ سُبْحَانَ اللَّهِ ذِي الْجَلَالِ الْبَاذِخِ الرَّفِيعِ تَبَارَكَ اللَّهُ مُحِبُّوبِ الْعَالَمِينَ تَبَارَكَ اللَّهُ مَقْصُودِ الْعَالَمِينَ وَسُبْحَانَ اللَّهِ ذِي الْمُلْكِ الْفَاخِرِ الْعَظِيمِ وَسُبْحَانَ اللَّهِ ذِي الْعِزِّ الْبَاهِرِ الْكَرِيمِ تَبَارَكَ اللَّهُ مَحْمُودِ الْعَالَمِينَ

- 9 I am I, by God, God, the Haven secure! Glorified be God above that Orient most bright! Glorified be God above that Lightning most brilliant! Glorified be God above that Truth most evident! Glorified be God above that Precedence most ancient! Glorified be God above that Twilight most tender! Glorified be God above that Height most lofty! Glorified be God above that Pulsation most subtle!

9 أَنَا أَنَا بِاللَّهِ اللَّهُ الْوَزْرُ الْوَزْرُ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الشَّرْقِ الْأَشْرَقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الْبَرْقِ الْأَبْرَقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الْحَقِّقِ الْأَحَقَّقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ السَّبْقِ الْأَسْبَقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الشَّفَقِ الْأَشْفَقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ السَّمَقِ الْأَسْمَقِ تَبَاهَى اللَّهُ مِنْ ذَلِكَ الْخَفَقِ الْأَخْفَقِ

- 10 Thou art Thou, by God, God, the Power divine! Whatever God willeth of that Majesty all-glorious! Whatever God willeth of that Beauty all-gracious! Whatever God willeth of that

10 أَنْتَ أَنْتَ بِاللَّهِ اللَّهُ الْقَدْرُ الْقَدْرُ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْجَلَلِ الْمُتَجَالِّلِ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ الْجَمَلِ

Perfection all-complete! Whatever God willeth of that Justice all-equitable! Whatever God willeth of that Grace all-bountiful! Whatever God willeth of that Unity all-embracing! Whatever God willeth of that Crystal all-reflecting! Exalted is He above all that He hath created or will create; all are His servants and all worship Him!

المتجامل ما شاء الله من ذلك الكل المتكامل ما شاء الله من ذلك العدل المتعادل ما شاء الله من ذلك الفضل المتفاضل ما شاء الله من ذلك القبل المتقابل ما شاء الله من ذلك البلور المتعاكس تعالى عن كل ما خلق ويخلق كل عباد له وكل له عابدون

- 11 Say: O God! Thou art the God of gods! Thou givest sovereignty to whom Thou willest and takest it from whom 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! In Thy grasp is the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art powerful over all things!

11 قل اللهم إنك أنت إلهان الألهين لتؤتي الألوهية من تشاء وتنزع الألوهية ممن تشاء وتنزع من تشاء وتنزل من تشاء وترفع من تشاء وتنزل من تشاء وتنصر من تشاء وتنصر من تشاء وتخلق ما تشاء بأمرك إنك كنت على كلشي قديرا

- 12 Say: O God! Thou art the Lord of the heavens and the earth and whatsoever is between them! Thou givest lordship to whom Thou willest and takest it from whom Thou willest! Thou givest authority to whom Thou willest and withholdest it from whom Thou willest! Thou drawest nigh whom Thou willest and sendest far whom Thou willest! Thou givest life to whom Thou willest and causeth to die whom Thou willest! Thou makest poor whom Thou willest and enrichest whom Thou willest! Thou causeth to pass away whom Thou willest and preserveth whom Thou willest among whom Thou willest! Not a thing escapeth Thy knowledge in the heavens or on earth or whatsoever is between them. Verily, Thou art knowing of all things!

12 قل اللهم إنك أنت ربّان السموات والأرض وما بينهما لتؤتي الربوبية من تشاء وتنزع الربوبية ممن تشاء ولتؤتي الأمر من تشاء ولتنزع الأمر ممن تشاء ولتقرن من تشاء ولتبعدن من تشاء ولتحين من تشاء ولتقين من تشاء ولتفقرن من تشاء ولتغني من تشاء ولتغني من تشاء ولتفقن من تشاء ولتبعثن من تشاء فيمن تشاء لن يعزب عن علمك من شيء لا في السموات ولا في الأرض ولا ما بينهما وإنك كنت بكلشي عليمًا

- 13 Say: O God! Thou art the King of kings! Thou givest dominion to whom Thou willest and takest it from whom Thou willest! Thou teachest knowledge and wisdom to whom Thou willest and withholdest them from whom Thou willest! Thou guidest whom Thou willest and comest between whom Thou willest and what Thou willest as Thou willest! Nothing can frustrate Thee in the heavens or on earth or whatsoever is between them! Thou createst what Thou willest by Thy command. Verily, Thou art the Guardian over all things!

13 قل اللهم إنك أنت ملكان الملكاء لتؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعلمن العلم والحكمة من تشاء وتعلمن العلم والحكمة ممن تشاء ولتهدين من تشاء ولتحولن بين من تشاء وما تشاء كيف تشاء لن يعجزك من شيء لا في السموات ولا في الأرض ولا ما بينهما تبدع ما تشاء بأمرك إنك كنت على كلشي مقبلاً

- 14 He is God! O Thou Who possesseth splendor and glory! O Thou Who possesseth majesty and might! O Thou Who possesseth beauty and grace! O Thou Who possesseth perfection and completeness! O Thou Who possesseth grandeur and magnificence! O Thou Who possesseth generosity and supreme bounty, O Thou Who possesseth victory and supreme triumph, O Thou Who possesseth conquest and supreme dominion, O Thou Who possesseth sovereignty and the Kingdom, O Thou

14 هو الله يا من له البهى والبهوت يا من له الجلل والجللوت يا من له الجمل والجللوت يا من له الكمل والكملوت يا من له العظم والعظمت يا من له الكرم والكرموت يا من له النصر والنصروت يا من له الفتح والفتحت يا من له الملك والمملكوت يا من له الجبر والجبروت يا من له السلط والسلطوت يا من له القهر والقهرت الله هو يا من له النورة والنوروت يا من له

Who possessest might and supreme power, O Thou Who possessest authority and supreme dominion, O Thou Who possessest irresistible power and supreme force, O Thou Who possessest light and supreme radiance, O Thou Who possessest greatness and supreme majesty, O Thou Who possessest glory and supreme honor, O Thou Who possessest knowledge and supreme wisdom, O Thou Who possessest power and supreme dominion, O Thou Who possessest love and supreme affection, O Thou Who possessest nobility and supreme eminence, O Thou Who possessest manifestation and supreme exaltation, O Thou Who possessest eternity and supreme everlastingness, O Thou Who possessest pre-existence and supreme eternality, O Thou Who possessest nearness and supreme proximity, O Thou Who possessest patience and supreme forbearance, O Thou Who possessest loftiness and supreme elevation!

الكبرية والكبروت يا من له العزوة والعزوت  
يا من له العلوية والعلوت يا من له القدرة  
والقدروت يا من له الحبة والحبيوت يا من له  
الشرفوة والشرفوت يا من له العلوية والعلوت  
يا من له القدمنة والقدموت يا من له الأزلنة  
والأزلوت يا من له القربة والقربوت يا من له  
الصبرنة والصبروت يا من له الرفعة والرفعوت

- 15 O Thou Who possessest guardianship and divine authority, O Thou Who possessest might and power, O Thou Who possessest life and vivification, O Thou Who possessest complaint and lamentation, O Thou Who possessest majesty and glorification, O Thou Who possessest perfection and completion, O Thou Who possessest pride and glorying, O Thou Who possessest nobility and eminence, O Thou Who possessest honor and exaltation, O Thou Who possessest grace and favor, O Thou Who possessest authority and dominion, O Thou Who possessest sovereignty and rulership, O Thou Who possessest ornament and embellishment, O Thou Who possessest ministry and stewardship!

15 هوآنا يا من له الولاية والاولياء يا من له القدرة  
والاقتدار يا من له الحيانة والاحتياء يا من له  
الشكاوة والاشتواك يا من له الجلالة والاحتلال  
يا من له الكلالة والاكتمال يا من له الفخارة  
والافتخار يا من له النبالة والانتبال يا من له  
الشرافة والاشتراف يا من له اللطافة والالتطاف  
يا من له السلاطة والاستلاط يا من له الملائكة  
والامتلاك يا من له الطرازة والإطراز يا من له  
الوزارة والاوزار أنا هو

- 16 O Thou Who possessest might and power, O Thou Who possessest beauty and grace, O Thou Who possessest decree and destiny, O Thou Who possessest knowledge and wisdom, O Thou Who possessest purity and sanctity, O Thou Who possessest authority and dominion, O Thou Who possessest beauty and grace, O Thou Who possessest glory and honor, O Thou Who possessest praise and glorification, O Thou Who possessest sovereignty and dominion, O Thou Who possessest wealth and riches, O Thou Who possessest splendor and radiance, O Thou Who possessest victory and triumph!

16 يا من له العز والعران يا من له الطرز والطرزان  
يا من له القدر والقدران يا من له العلم والعلمان  
يا من له الطهر والطهران يا من له السلط والسلطان  
يا من له الطرز والطرزان يا من له الفخر والفخران  
يا من له السبح والسبحان يا من له الملك والملكان  
يا من له الغنى والغنتان يا من له البهي والبهيان يا  
من له النصر والنصران الله أنا

- 17 O Thou Who possessest the resplendent ones and splendor, O Thou Who possessest the content ones and satisfaction, O Thou Who possessest the exalted ones and sublimity, O Thou Who possessest the majestic ones and majesty, O Thou Who possessest the enduring ones and perpetuity, O Thou Who possessest the wealthy ones and riches, O Thou Who possessest the pure ones and purity, O Thou Who possessest the judges and judgment, O Thou Who possessest the rulers and wisdom,

17 يا من له الباهين والبهياء يا من له الراضين والرضياء  
يا من له العالين والعالياء يا من له الجالين والجلالاء  
يا من له الباقيين والبقياء يا من له الغانين والغنتاء  
يا من له الصافين والصفياء يا من له القاضين  
والقضياء يا من له الحاكين والحكماء يا من له  
الدالين والدلائل يا من له البهائيين والبهياء

O Thou Who possessest the guides and guidance, O Thou Who possessest the Baha'is and glory!

- 18 Glory be unto Thee, O God! Verily Thou art the Glory of the heavens and earth and whatsoever is between them. Thou choosest whom Thou pleasest from among Thy servants. Verily, Thou art the Most Victorious of the victorious.
- 19 Glory be unto Thee, O God! Verily Thou art the Sanctity of the heavens and earth and whatsoever is between them. Thou art well-pleased with whom Thou pleasest from among Thy servants. Verily, Thou art the Most Gracious of the gracious.
- 20 I am God. In the Name of God, the Sovereign, the All-Powerful.
- 21 Glorified art Thou, O Lord my God! Thou art the First - nothing existed before Thee; and Thou art the Last - nothing shall exist after Thee. Thou art the Outward - nothing is above Thee; and Thou art the Inward - nothing is beneath Thee. Verily, Thou art the Mighty, the Best-Beloved.
- 22 Glorified art Thou, O Lord my God! Thou art the Judge of the heavens and the earth and whatsoever lieth between them. Thou exaltest whomsoever Thou wilt among Thy servants. Verily, Thou art the Most Exalted of them that exalt.
- 23 Glorified art Thou, O Lord my God! Thou art the Manifest One of the heavens and the earth and whatsoever lieth between them. Thou purifiest whomsoever Thou wilt among Thy servants. Verily, Thou art the Most Informed of the informed.
- 24 Glorified art Thou, O Lord my God! Thou art the All-Knowing of the heavens and the earth and whatsoever lieth between them. Thou choosest from among Thy servants whom Thou wilt. Verily, Thou art the Most Knowing of the knowing ones.
- 25 Glorified be God, the Lord of dominion and sovereignty! Glorified be God, the Lord of might and grandeur! Glorified be God, the Lord of power and divinity! Glorified be God, the Lord of strength and sublimity! Glorified be God, the Lord of authority and justice! Glorified be God, the Lord of glory and invincibility! Glorified be God, the Lord of grace and compassion! Glorified be God, the Lord of pride and honor! Glorified be God, the Lord of beauty and perfection! Glorified be God, the Lord of mercy and bounty! Glorified be God, the Lord of inaccessibility and majesty! Glorified be God, the Lord of sovereignty and power! Glorified be God, the Lord of holiness and sanctity! Glorified be God, the Lord of benevolence and loving-kindness!
- سبحانك اللهم إنك أنت سبحان السموات والأرض وما بينهما تصطفي من عبادك من تشاء إنك أنت أنصر الأنصرين
- سبحانك اللهم إنك أنت قدسان السموات والأرض وما بينهما ترضي من عبادك من تشاء إنك أنت أطف الأطفين
- أنا الله بسم الله الملك المقتدر
- سبحانك اللهم إنك أنت الأول لم يكن قبلك من شيء وإنك أنت الآخر وليس بعدك من شيء وإنك أنت الظاهر ولم يكن فوقك من شيء وإنك أنت الباطن وليس دونك من شيء وإنك أنت العزيز المحبوب
- سبحانك اللهم إنك أنت حكمان السموات والأرض وما بينهما ترتفع من تشاء من عبادك إنك أنت أرفع الأرفعين
- سبحانك اللهم إنك أنت ظهران السموات والأرض وما بينهما تخلص من تشاء من عبادك إنك أنت أخبر الأخبين
- سبحانك اللهم إنك أنت علما السموات والأرض وما بينهما تنتجب من عبادك من تشاء إنك أنت أعلم الأعلمين
- سبحان الله ذي الملك والملكوت وسبحان الله ذي العز والجبروت وسبحان الله ذي القدرة واللاهوت وسبحان الله ذي القوة والياقوت وسبحان الله ذي السطوة والعدل وسبحان الله ذي العزة والامتناع وسبحان الله ذي العطف والاعتفاف وسبحان الله ذي الفخر والافتخار وسبحان الله ذي الوجهة والكمال وسبحان الله ذي الرحمة والفضال وسبحان الله ذي المناعة والإجلال وسبحان الله ذي السلطنة والاقتدار

وسبحان الله ذي القدس والأقداس وسبحان  
الله ذي اللطف والألطف

26 Unto God, Most Holy art Thou! Glorified art Thou, O Lord my God! Thou art the Source of all beginnings, yet art not described by precedence; Thou art the End of all endings, yet art not characterized by finality; Thou art the Manifest of all manifestations, yet art not qualified by outwardness; Thou art the Inmost of all that is inward, yet art not mentioned by inwardness. Verily, Thou art the All-Compelling, the Self-Subsisting.

26 لله أقدس هو أنت سبحانك اللهم إناك أنت مئول  
الأوائل ولا توصف بالأولية وإناك أنت مؤخر  
الأواخر ولا تمتع بالآخية وإناك أنت مظهر  
الظواهر ولا تثني بالظاهرة وإناك أنت مبطن  
البواطن ولا تذكر بالباطنية وإناك أنت المهيمن  
القيوم

27 I am Thou. Glorified art Thou, O Lord my God! Thou art the One Known, there is none other besides Thee; and Thou art the One Described, there is none other save Thee. Glorified be Thou! I have ever been among those who sanctify Thee.

27 أنا أنت سبحانك اللهم إناك أنت المعروف لا غيرك  
وإناك أنت الموصوف لا سواك سبحانك إني كنت  
من المقدسين

28 Thou art God. Glorified art Thou, O Lord my God! I have known Thee through Thee, not through aught else, for that is but Thy creation; and I have unified Thee through Thee, not through any other, for that is but what Thou hast brought into being from nothing. Glorified be Thou, that I should be among them that unite all things in Thee.

28 أنت الله سبحانك اللهم يا إلهي قد عرفت بك لا  
بدونك إذ أنه هو خلقك ووحدتك بك لا بسواك  
إذ أنه هو إنشائك لا من شيء سبحانك من أن  
أكون من الموحدن

29 Thou art He. In the Name of God, the King, Possessor of the angels.

29 أنت هو بسم الله الملك ذي الملائكين

30 Glorified art Thou, O my God! Unto Thee belong whatsoever Thou hast created and dost create. Thou givest life and death, then causeth death and giveth life. Verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Potentate Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on earth or between them. Thou createst whatsoever Thou wilt by Thy command. Thou, verily, art powerful over all things.

30 سبحانك اللهم لك ما خلقت وتخلق من كل شيء  
تحيي وتميت ثم تميت وتحيي وإناك أنت حي لا  
تموت وملك لا تزول وعدل لا تجور وسلطان لا  
تحول وفرد لا يفوت عن قبضتك من شيء لا في  
السموات ولا في الأرض ولا ما بينهما تخلق ما  
تشاء بأمرك إناك كنت على كل شيء قديراً

31 Thou art God, the Name of God, the Supreme among all sovereigns. Glorified art Thou, O my God! Thine are all the most beautiful names and the most exalted attributes in their entirety. Thou hast made Thyself known unto all things, and nothing hath failed to know Thee. Thou hast manifested Thy Being unto all things, yet nothing hath truly known Thee. Thy knowledge of Thyself is pure bounty, grace, generosity and favor. Were it not that Thou hadst made Thyself known, none could know Thee. Whosoever knoweth Thee doth so through Thy grace, by Thee, from Thee, and unto Thee. Glorified, glorified art Thou! Is there any manifestation besides Thee by which Thou couldst be known, or any concealment besides Thee by which Thou couldst be described? Glorified, glorified art Thou from my being counted among those who know Thee!

31 الله أنت بسم الله السلط ذي السلاطين سبحانك  
الله لك الأسماء الحسنى كلهن والأمثال العليا  
بأسرهن قد تعرفت نفسك كل شيء وما جهلك من  
شيء وتجلت بكينوتك بكل شيء فما عرفك من  
شيء تعرفك نفسك جود وامتنان وكرم وألطف  
ولولا عرفت نفسك شيئاً فن عرفك فضل منك  
وبك وعنك وإليك فسبحانك سبحانك الغيرك من  
ظهور حتى تعرف به والغيرك من بطون حتى  
توصف به سبحانك سبحانك من أن أكون من  
العارفين

- 32 Thou art I. Glorified art Thou, O my God! There is no god but Thee to be worshipped, none besides Thee to be adored, none except Thee to be sought, and none but Thee to be praised. Verily Thou art the God of gods. Verily, Thou art I. أنت أنا سبحانه اللهم ليس دونك من معبود ولا سواك من مسجود ولا غيرك من مقصود ولا سواك من محمود إنك أنت إله الألهين إنك إياي
- 33 Glorified be He Who is the Ever-Living and dieth not. Glorified be He Who is Single and escapeth not. Glorified be He Who is the Sovereign and passeth not away. Glorified be He Who is Just and wrongeth not. Glorified be He Who is the Potentate and changeth not. Glorified be He Who is Powerful and is not powerless. Glorified be He Who is Self-Subsisting and slumbereth not. Glorified be He Who is Holy and suffereth no harm. Glorified be He Who is All-Knowing and forgetteth not. Glorified be He Who is Almighty and hath no peer. Glorified be He Who is Ever-Standing and hath no equal. Glorified art Thou, O my God! Verily Thou art the Most Powerful of the powerful. سبحانه من هو حي لا يموت سبحانه من هو فرد لا يفوت سبحانه من هو ملك لا يزول سبحانه من هو عدل لا يجور سبحانه من هو سلطان لا يحول سبحانه من هو قادر لا يعجز سبحانه من هو قيوم لا ينام سبحانه من هو قدوس لا يضام سبحانه من هو عالم لا ينسى سبحانه من هو مقتدر لا يضاهى سبحانه من هو قائم لا يعادل
- 34 I am Thee, Thou art Me. Glorified is He Who is the God of gods. Glorified is He Who is the Lord of lords. Glorified is He Who is the Creator of creators. Glorified is He Who is the Most Ancient of ancients. Glorified is He Who is the Most Eternal of eternal. Glorified is He Who is the Most Powerful of powerful ones. Glorified is He Who is the Most Wise of the wise. Glorified is He Who is the Most Knowing of the knowing. Glorified is He Who is the Most Supreme of sovereigns. Glorified is He Who is the Sovereign of sovereigns. سبحانه اللهم إنك أنت أقدر الأقدارين إياي إياك سبحانه من هو إلهان الألهين سبحانه من هو ربان الربابين سبحانه من هو كوان الكوانين سبحانه من هو أزنان الأزالين سبحانه من هو قدمان القدامين سبحانه من هو حكام الحكامين سبحانه من هو علمان العلمين سبحانه من هو ملكان الملاكين سبحانه من هو سلطان السلاطين
- 35 Say: O God! Verily Thou art the Creator of the heavens and the earth and whatsoever is between them. Thou hast created me and all things, sustained me and all things, caused me and all things to die, given life to me and all things, raised me and all things, and made me the mirror of Thy Self, the crystal of Thy Being, the dawning-place of Thy Holiness and the dayspring of Thy Self-Subsistence unto all the worlds. قل اللهم إنك أنت خلاق السموات والأرض وما بينهما قد خلقتني وكلشيء ورزقتني وكلشيء وأمتني وكلشيء وأحييتني وكلشيء وبعثتني وكلشيء وجعلتني مرآت نفسك وبلورة ذاتك ومغرب قدوسيتك ومشرق قيوميتك للعالمين
- 36 Say: All are from God and unto Him shall all return. Say: We all believe in God and His signs. Say: We all are certain of God and His words. Say: We all are worshippers of God. Say: We all are prostrate before God. Say: We all are mindful of God. Say: We all are thankful to God. Say: We all are praising God. قل كل من عند الله وكل إليه يرجعون قل إنا كل بالله وآياته وآياتهم مؤمنون قل إنا كل بالله ثم بكلماته موقنون قل إنا كل لله عابدون قل إنا كل لله ساجدون قل إنا كل لله ذاكرون قل إنا كل لله شاكرون قل إنا كل لله حامدون
- 37 We have indeed seen what you had written, and we were knowing of it. We have indeed heard what was sent down from there, and we were its preservers. What Thou hast loved there is what God, thy Lord, the Lord of all worlds, hath loved. Let not thy knowledge encompass sorrow for thyself nor for thy believing supporters. We have answered thee in what thou hast ولقد رأينا ما سطر من هنالك وأنا نكأ به عالمين ولقد سمعنا ما نزل من هناك وأنا نكأ عليه لحافظين وإن ما قد أحببت هنالك ذلك ما قد أحب الله ربك رب العالمين أن لم يحط عليك بحزن على نفسك ولا من أدلائك المؤمنين وأنا قد استجبناك

called for, and We are powerful over all things. We shall verily assist thee through thyself in all the worlds.

فيما دعوت وإنا كما على كل شيء لمقتدرين وإنا  
لنصرتك بك في العالمين

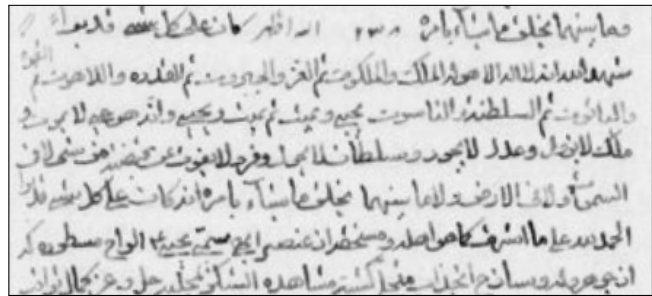
- 38 Preserve thyself that thy knowledge encompass not sorrow, then what We have sent down upon thy heart, for We were thy preservers and the preservers of thy supporters. Interpret a verse from that Book as God casteth it upon thy heart, for We were among the lovers. And preserve that Book and its remembrance that thou witness no sorrow among the people of Baha. And whosoever is with God shall remember thee and then say: We all believe in God and in His words.

38 واحفظ نفسك أن لا يحيط عليك حزناً ثم ما أنزلن  
عليك في فؤادك فإننا كما عليك ثم على أدلائك  
لحافظين وفسر آية من ذلك الكتاب كيف يلقي  
الله على فؤادك فإننا كما لمحبين واحفظ ذلك الكتاب  
وذكره حتى لا تشهد من حزن في البهائين ومن يكن  
عند الله يذكرك ثم يقول إنا كل بالله ثم بكلماته  
مؤمنون

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079r, CMB\_F23.141r11-143v12x  
(47), CMB\_F20.020v13-024r17x,  
BYC\_tablets.083.03-090.10x

## BB00482

To: Baha'u'llah



Princeton 03

1 238

٢٣٨ 1

- 2 To the brother of the Fruit [fruit = Mirza Yahya], upon them both be all glory [Baha'] from the Lord of Might.

2 لأخ الثرة عليهما كل البهاء من رب العزة

- 3 God is Most Manifest.

3 الله أظهر

- 4 God beareth witness that there is none other God but Him. His is the Kingdom and the Dominion, then the Glory and the Might, then the Power and the Divinity, then the Strength and the Splendor, then the Sovereignty and the Realm of Creation. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or in what lieth between them. He createth what He willeth by His command. Verily He hath power over all things.

4 شهد الله انه لا اله الا هو له الملك والملكوت  
ثم العز والجبروت ثم القدرة واللاهوت ثم القوة  
والياقوت ثم السلطنة والناسوت يحيي ويميت ثم  
يميت ويحيي وانه هو حي لا يموت وملك لا يزول  
وعدل لا يجور وسلطان لا يحول وفرد لا يفوت  
عن قبضته من شيء لا في السموات ولا في  
الأرض ولا ما بينهما يخلق ما يشاء بأمره إنه  
كان على كل شيء قديراً

5 الحمد لله على ما أشرق كما هو أهله ومستحقه از  
عنصر ابهى سمت يحيي الواح مسطوره كه از

- 5 Praise be to God for that which hath shone forth, as befitteth Him and is His due. From the Element of Abha, tablets inscribed by Yahya have been observed, which were manifested from the essence of rapture and pure attraction. Thanks be unto Him Who revealed them, glorified and exalted be He.
- 6 Perfect tranquility in spirit and repose hath been intended for him, that the eastern winds might not settle upon his heart, and the means of encouragement in writing and composition have been prepared for him in a perfect manner, that he might never witness any sorrow, neither secretly nor openly. And perfect protection hath been maintained regarding his rights and his treasured writings, until your own time. And God is with the patient ones.

جوهر وله و ساذج المجذاب متجلی گشته مشاهده  
الشکر لمجلیه جل و عز

6 کمال نزائی در روح و ارتواح ان منظور داشته که  
اریاح مشرقه بر فواد ان ساکن نگردد و اسباب  
شوق در خط و املاء بر نهج کمال از برای ان  
او فراهم آورده که مطلق مشاهده حزنی نه سرا  
ونه جهرا نماید و کمال حفظ در حق اون و اثار  
منزونه ان داشته تا وقت خود والله مع الصابرين

PR03.081v14-081v23, PR13.072v-073r

## BB00592

- 1 Praise be to God, Who hath created the heavens and the earth and whatsoever lieth between them through His command, "Be", and it is. Unto God belongeth the command, in the beginning and in the end, and unto Him shall all be gathered. His is whatsoever dwelleth by night and by day; and all are His worshippers, all are unto Him devoutly obedient, all prostrate themselves before Him, all labour in His path.
- 2 Say: By God do we stand firm; and by God are we made manifest; and by God do we prevail; and by God, our Lord, the All-Merciful, are we, at all times, in security. By God do we subdue; and by God do we attain and comprehend; and by God, our Lord, the All-Merciful, are we preserved. By God are we knowing; by God are we judging; and upon God, our Lord, the All-Merciful, do we place our trust. By God do we possess whatsoever we will; and by God are we empowered for whatsoever God hath permitted us; and by Him are we invested with power over you.
- 3 Say: Verily, sovereignty at all times belongeth unto God, the One, the All-Glorious, the Supreme King. Say: Verily, the hosts, in every affair, belong unto God, the One, the Subduer of all things, the All-Bountiful. Say: Verily, the Kingdom (malakut), at all times, is God's, the One, the All-Glorified. Say: Verily, glory (Baha) and the realm of might (jabarut) are naught but God's, the One, the All-Manifest, the All-Powerful,

1 الحمد لله الذى خلق السموات والارض وما بينهما  
بامرہ کن فیکون والله الامر من قبل ومن بعد  
وکل الیه لیحشرون وله ما سکین باللیل والنهار  
وکل له عابدون وکل له قانتون وکل له ساجدون  
وکل له عاملون

2 قل انا بالله لقاآتمون وانا بالله لظاهرون وانا بالله  
لغالبون وانا بالله ربنا الرحمن فی کل حین لامنون  
وانا بالله لقاہرون وانا بالله لمدركون وانا بالله ربنا  
الرحمن لحافظون وانا بالله لعالمون وانا بالله لحاکمون  
وانا على الله ربنا الرحمن لتوکلون وانا بالله ما نشاء  
لما لکون وانا بالله على ما اذن الله لنا لقادرون وانا  
به علیکم لمقتدرون

3 قل انما الملك فی کل حین لله الواحد المتعزز  
السلطان قل انما الجند فی کل شأن لله الواحد  
المتسخر المنان قل انما الملکوت فی کل حین لله  
الواحد السبحان قل انما الباء والجبروت لم تکن  
الا لله الواحد المتظہر المتقدر المتعالی الدیان قل انما  
العزة کلها لله فی ملکوت السموات والارض وما

the Most Exalted, the Judge. Say: Verily, all honour is God's in the Kingdom of the heavens and the earth and whatsoever lieth between them; He is the One, the All-Dominant, the Self-Evident Proof. Say: Verily, dominion at all times is God's, the One, the All-Luminous. Say: His is the creation and the command; He is the One, the Originator.

بينهما وهو الواحد المتسلط البرهان قل انما الملك  
في كل حين لله الواحد النوار قل له اخلق والامر  
وهو الواحد القطار

4 Say: Whoso is able to gather together all that hath been sent down from God, it is not lawful for him to neglect a single letter thereof. This is of that whereunto men have been bidden in the Book; of it shall all be questioned.

4 قل ومن يقدر ان يجمع كل ما نزل من عند  
الله فلا يحل له ان يترك حرفا ذلك مما امر به في  
الكتاب كل عنه يستلون

5 Say: God sufficeth me, in the beginning and in the end. Verily, He hath ever been a God, one, single, peerless, self-sufficient, living, self-subsisting, standing, subduing, able, manifest, hidden, the First and the Last, the Preserver, the Helper, the Knower, the Judge, the All-Bountiful, the Perfect, the Luminous, the Radiant, the All-Compassionate, the One to be relied upon, the Most Exalted, the Most Holy, the All-Powerful, the Supreme Ruler, the Enkindled, the Watchful, the Tender, the All-Pitiful, the All-Manifest, the All-Succouring.

5 قل الله حسبي من قبل ومن بعد وانه كان الها  
واحدا احدا فردا صمدا حيا قيوما قائما قاهرا قادرا  
ظاهرا باطنا أولا اخر ا حافظا ناصرا عالما حاكما  
فاضلا كاملا متورا متفطرا مترحما معتمدا متعاليا  
مقدس متقدرا متسلطا متسعا متحفظا مترثفا  
متعظفا متظهرا ظهيرا

6 Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and God hath ever been, of all things, all-knowing. Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them – He bestoweth as He willeth, by His command; and God hath ever been All-Bounteous, All-Knowing. Unto God belong the hosts of the heavens and the earth and whatsoever lieth between them, and God hath ever been mighty, all-wise. Unto God belongeth the exaltation of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Most High, the Most Great.

6 والله ما في السموات والارض وما بينهما وكان  
الله بكل شئ عليما والله ما في السموات والارض  
وما بينهما ينطق كيف يشاء بامر الله وكان الله  
واسعا عليما والله جنود السموات والارض  
وما بينهما وكان الله عزيزا حكيما والله علاء  
السموات والارض وما بينهما وكان الله عليا  
عظيما

7 Unto God belongeth the Kingdom (malakut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been strong, all-mighty. Unto God belongeth the realm of might (jabarut) of the heavens and the earth and whatsoever lieth between them, and God hath ever been all-knowing, all-powerful. Unto God belongeth the light of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor of a light all-luminous. Unto God belong the signs of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the All-Sustaining, the All-Sustaining. Unto God belongeth the bounty of the heavens and the earth and whatsoever lieth between them, and God is, in very truth, the Possessor tremendous bounty.

7 والله ملكوت السموات والارض وما بينهما وكان  
الله قويا عزيزا والله جبروت السموات والارض  
وما بينهما وكان الله عليما قديرا والله نور السموات  
والارض وما بينهما وكان الله ذا نور منيرا والله  
ايات السموات والارض وما بينهما وكان الله  
مقيتا مقيتا والله فضل السموات والارض وما  
بينهما وكان الله ذا فضل عظيما

CMB\_F20.004r02-004v09

## BB00447

*Kitab al-Vahid 01 (Letter to the first Temple)*

DB

- 1 In the name of God, the Mighty, the Best Beloved  
 1 هذا ما تزلنا الى اول من آمن بمن يظهره الله تنذيراً  
 من عندنا للعالمين هو بسم الله العزيز المحبوب
- 2 Glorified be He Who possesseth dominion over the heavens and the earth and whatsoever is between them. Say: All shall return unto Him. He is the One Who guideth whom He willeth through His command. Say: All are supplicants of His bounty. Say: He is the Subduer over all things, and He is the Mighty, the Powerful, the Best Beloved.  
 2 سبحان الذى له ملك السموات والأرض و  
 ما بينهما قل كل الى راجعون هو الذى يهدى  
 من يشاء بأمره قل كل من فضله سائلون قل هو  
 القاهر فوق كل شيء و هو المعترف العزيز المحبوب
- 3 This is indeed a Book from the Primal Point [al-tha'] unto the first to believe. Bear thou witness that verily He is the Sovereign, the Powerful. He is the One Who giveth life and causeth death, and all shall return unto Him. There is no God but Him. Say: All bow down before Him.  
 3 و ان هذا كتاب من عند الله الى اول من آمن  
 ان اشهد انه انا المليك القدر هو الذى يحيى و  
 يميت و كل الى يقبلون فما من اله الا هو قل كل  
 له ساجدون
- 4 Verily God, thy Lord, recompenseth all through His command, more swiftly than saying "Be" and it is. God hath indeed testified in the Book, and His angels, and His Messengers, and those endued with knowledge before Him, that thou hast believed in God and His signs, and all are guided by thy guidance.  
 4 و ان الله ربك يجزى الكل بأمره اقرب من ان  
 يقول له كن فيكون ولقد شهد الله فى الكتاب و  
 ملائكته و رسله و اولوا العلم عنده بانك آمنت  
 بالله و آياته و كل بهداك يهتدون
- 5 This is all bounty unto thee, from before and after, from God, the Ever-Living, the Self-Subsisting. When thou didst believe in God before creation, God made thee in every Dispensation a Command from His presence. There is no God but He, the Protector, the All-Holy.  
 5 هذا كل الفضل اليك من قبل و من بعد من  
 عند الله الحى القيوم و انك لما آمنت بالله قبل  
 الخلق قد جعلك الله كل ظهوره امراً من لدنه  
 لا اله الا هو المهيمن السبوح
- 6 The Command of God, thy Lord, shall reach all things as a bounty from His presence. There is no God but He, the Munificent, the Compelling. Say: All command returneth unto Me in the Book of God, and verily I am the first to believe in God and His signs, and verily I am the Manifest, the All-Manifesting.  
 6 فليبلغن امر الله ربك الى كل شيء جوداً من  
 عنده لا اله الا هو المجتود القيوم قل كل الأمر  
 يرجع لى فى كتاب الله و اننى انا اول من آمن  
 بالله و آياته و اننى انا الظاهر الظهور
- 7 Verily, unto Me belong all goodly names from God, the Mighty, the Powerful. And verily I was in the First Wondrous Day and shall be in the Last Wondrous Day, as a Command from God  
 7 و ان لى كل اسماء خير من عند الله العزيز العزيز  
 و اننى كنت فى يوم بديع الاول و لاكون فى يوم

and a bounty from His presence. There is no God but He; all here bow down before Him.

- 8 Verily, when God made Me the Manifestation of His Cause, from before and hereafter, I shall thank Him and praise Him. There is no God but He, the All-Praised, the All-Thankful, the Eternal. Unto Him belongeth whatsoever is in the heavens and the earth, and verily we are all guided by Him. And His guidance returneth unto Me in the Book. O people of the Bayan! All things are guided through God's guidance before My presence.

SWB#03 (p.009-010), HURQ.BB47

بديع الآخر امرأ من عند الله وفضلاً من لدنه لا  
اله الا هو كل هنا لك ساجدون و

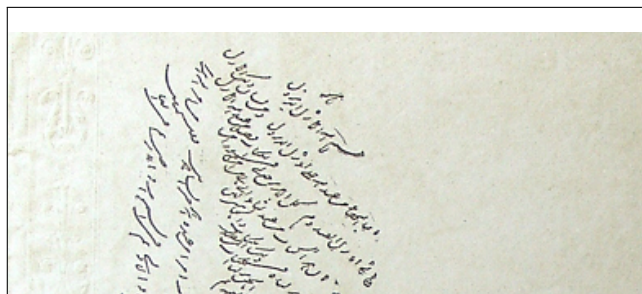
8 ائتني انا لما جعلني الله مظهر امره من قبل و من  
بعد لأشكره و احمده لا اله الا هو الحمد الشكار  
الصيمود و له ما في السموات و الأرض و انا  
كل به مهتدون و ان هداه يرجع لي في الكتاب  
ان يا اهل البيان و كل شيء بهدي الله بين يدي  
يهتدون

DB.xxii.01, SWBP#03 (p.003-004),

LABIB

## BB00472

*Kitab al-Vahid 02 (Letter to the second Temple)*



DB

- 1 This is what We have sent down to him who was the second to believe in God and His signs, and verily We are the Senders.
- 2 He is
- 3 In the Name of God, the Eternal that does not pass away.
- 4 Verily the Glory from God is upon the eternal that does not pass away, and from the tongue of that Eternal One to the eternal and self-subsisting all command returns to Me in the Book, as a favor from God, the Eternal, the Self-Subsisting.
- 5 Verily this is an epistle from the letter Tha' to him who was the second to believe in God, as a light from Us to the worlds. We have sent it down in that Book, and verily We were its Senders. Therein appears every command from Us, for verily We were Commanders. We, verily We, have sent down the Book to him who confirms your Cause, as a bounty from Us and a gift to the worlds.
- 6 We were well-pleased with you on the Day of Resurrection, and then before God are those who testify to your Cause in the Book, and verily We were well-pleased. And We believed in you before and will surely believe in you hereafter, and verily

1 هذا ما نزلنا على ثاني من آمن بالله وآياته و انا كنا  
منزلين

2 هو

3 بسم الله الأزل الازول

4 ان البهاء من عند الله على ازل الازول و من  
لسان ذلك الأزل الى ازل القيدوم كل الأمر  
يرجع لي في الكتاب فضلاً من عند الله الأزل  
القيدور

5 ان هذا كتاب من عند الله الى ثاني من آمن بالله  
نورا من عندنا للعالمين انا انزلناه في ذلك الكتاب  
و انا كنا منزلين فيها يظهر كل امر من عندنا انا  
كنا آمرين انا نحن نزلنا الكتاب لمن يصدق امرك  
فضلاً من عندنا وجوداً للعالمين

6 انا رضينا عنك يوم القيامة ثم عند الله من  
يشهدون امرك في الكتاب و انا كنا راضيين و  
انا آمنا بك من قبل و لنؤمنين بك من بعد و  
انا كنا ساجدين و انك بما آمنت بالله ربك في

We were among those who prostrate. And inasmuch as you believed in God your Lord in His Manifestation, God has made you the second to believe in God, as a bounty from Him upon you. Verily He is the Protector of the God-fearing.

ظهوره قد جعلك الله ثاني من آمن بالله بالله  
فضلاً من لدنه عليك أنه ولي المتقين

- 7 I shall command according to what God has revealed in the Book. Let not the veils of the people grieve you, for verily We are joyous. And when We see the veils of the people in the Palace of Paradise, We shall surely laugh at them and at their deeds, and verily We were among those who laugh. Let not the opposition of the people grieve you, and be not among the silent ones. We shall surely assist you, as We did before and likewise afterwards - a promise binding upon Us. Verily We were among the patient ones.

7 و سأمرن بما نزل الله في الكتاب و لا يحزنك  
حجاب الناس لأننا كما مبتهجين و أنا لما ترى حجاب  
الخلق في قصر الفردوس لنضحكن بهم و على  
اعمالهم و أنا كما ضاحكين و أنك لا يحزن من  
غمد القوم و لا تكونن من الصامتين و أنا لنصرك  
من قبل و كذلك من بعد وعدا علينا أنا كما من  
الصابرين

- 8 You shall surely call the people to God in the Book, as a command from His servant. Verily He is the Best of Witnesses. Say: By God's command you shall do this night and day, and be not among the patient ones. Verily God establishes through His command whatsoever He willeth and decrees what He desireth. His is the praise in the Hereafter and in this world, then in the heavens and the earth, then among all the worlds.

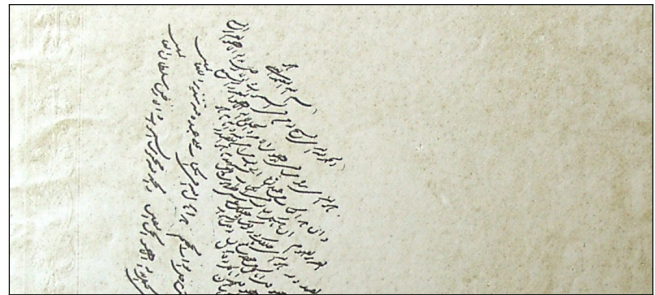
8 و أنك لتدعون الناس الى الله في الكتاب امرأ  
عبده أنه هو خير الشاهدين فقل من امر الله أنك  
في الليل و النهار و لا تكونن من الصابرين ان الله  
ثبت بأمره ما يشاء و يحكم ما يريد و له الحمد في  
الآخرة و الأولى ثم في السموات و الأرض ثم في  
العالمين

HURQ.BB48

DB.xxii.02, LABIB

## BB00459

*Kitab al-Vahid 03 (Letter to the thid Temple)*



DB

- 1 This is what We have sent down to the third of those who have believed in God and His verses, wherein is a remembrance for the worlds.
- 2 He is
- 3 In the name of God, the Self-Subsisting, the Most High.
- 4 All praise be to God, Whom all in the heavens and earth do glorify. There is no God but Him, the Mighty, the Inaccessible. He it is in Whose hand are all who dwell in the Laht of Command and Creation. There is no God but Him, the Mighty, the Exalted.

1 هذا ما نزلنا لثالث من آمن بالله و آياته فيه ذكرى  
للعالمين

2 هو

3 بسم الله المعتمد العلي

4 الحمد لله الذي تسبح له من في السموات و الأرض  
لا اله الا هو العزيز المنيع هو الذي بيده من في  
اللاهورت الأمر و الخلق لا اله الا هو العزيز الرفيع

- 5 This is indeed an epistle from the letter Tha' to the third of those who have believed in God and His verses, that He is the Mighty, the Self-Subsisting. 5 وَاِنَّ هَذَا كِتَابٌ مِنْ عِنْدِ النَّاءِ اِلَى ثَالِثٍ مِنْ آمَنَ بِاللّٰهِ وَآيَاتِهِ بِأَنَّهُ هُوَ الْعَزِيزُ الْقَيُّومُ
- 6 O Temple of the Gate in the Book! Bear thou witness that He is the Foremost of the Foremost, He Who created thee and sustained thee and made thee His Throne. Thou didst appear from His presence. There is no God but Him. Say: We all beseech His bounty. His is the kingdom of the heavens and of the earth and of what lieth between them. There is no God but Him. Say: We all stand ready before Him. 6 اِنْ يَا هَيْكَلُ الْبَابِ فِي الْكِتَابِ فَاشْهَدْ بِأَنَّهُ هُوَ الصَّادِرُ الصَّدُورِ هُوَ الَّذِي خَلَقَكَ وَرَزَقَكَ وَجَعَلَكَ عَرْشِي ظَهَرْتُ مِنْ عِنْدِهِ لَا إِلَهَ إِلَّا هُوَ قُلْ أَنَا كُلِّ مَنْ جُودَهُ سَائِلُونَ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمْ لَا إِلَهَ إِلَّا هُوَ قُلْ أَنَا كُلِّ لَهُ قَائِمُونَ
- 7 Say: God will not be pleased with any save those who dwell beneath the shadow of the Truth. This is indeed the Truth in all the Tablets - bear ye witness, O servants, if ye be fair-minded. 7 قُلْ اللَّهُ لَنْ يَرْضَى مِنْ أَحَدٍ إِلَّا الَّذِينَ هُمْ فِي ظِلِّ الْحَقِّ سَاكِنُونَ هَذَا هُوَ الْحَقُّ فِي كُلِّ الْأَلْوَابِ فَاشْهَدُوا يَا عِبَادَ أَنْ كُنْتُمْ مُنْصَفُونَ
- 8 And unto thee have We sent down in the Book wherein is the detailed explanation of all things, a command from Our presence. We are, verily, the All-Knowing. And verily We are He Who giveth life and causeth death, Who hath never died and will never die, and We are indeed the Ever-Living Who dieth not. Within Our grasp is the dominion of all things. He doeth what He willeth and ordaineth what He pleaseth. 8 وَلَكَ مِمَّا نَزَّلْنَا فِي الْكِتَابِ فِيهِ تَفْصِيلٌ كُلُّ شَيْءٍ أَمْرًا مِنْ عِنْدِنَا أَنَا كُنَّا عَالِمُونَ وَأَنَا نَحْنُ يُحْيِي وَيُمِيتُ لَمْ يَمِيتْ وَيَحْيِي وَأَنَا كُنَّا أَحْيَاءَ لَا يَمُوتُ فِي قَبْضَتِنَا مَلَكُوتٌ هُوَ مِنْ كُلِّ شَيْءٍ يَفْعَلُنَّ مَا يَشَاءُ وَيَحْكُمُنَّ مَا يَرِيدُ
- 9 Say: Fear ye God, O concourse of men, and act according to what God hath sent down, for grievous indeed is thy Lord's chastisement. He it is Who causeth to enter whom He willeth beneath His shadow, and causeth to go forth. This indeed is unshakeable justice. Say: Whoso beareth witness to the truth of his Lord, verily shall he enter the gates of Paradise. Say: He who believeth not in the verses of his Lord, verily shall he enter the gates of Hell. This is what hath been sent down in the Book unto His servant as a warning unto all the worlds. 9 قُلْ اتَّقُوا اللَّهَ يَا أَيُّهَا الْمَلَأُ وَاَعْمَلُوا بِمَا نَزَّلَ اللَّهُ وَإِنَّ عَذَابَ رَبِّكَ لَشَدِيدٌ هُوَ الَّذِي يَدْخُلُ مِنْ يَشَاءَ فِي ظِلِّهِ وَيُخْرِجُ إِنْ هَذَا لَهُوَالْعَدْلُ الْمُتَيْنِ قُلْ إِنْ الَّذِي يَشْهَدُ حَقَّ رَبِّهِ إِنْ هَذَا تَدْخُلُ أَبْوَابُ النَّعِيمِ قُلْ إِنْ الَّذِي لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ إِنْ ذَلِكَ يَدْخُلُ أَبْوَابُ الْجَحِيمِ هَذَا مَا نَزَّلَ فِي الْكِتَابِ عَلَى عَبْدِهِ فِيهِ تَنْذِيرًا لِلْعَالَمِينَ
- 10 Say: Nothing in all the dominions of the realms above can frustrate Him, and He is the All-Knowing, the All-Wise, the Forgiver of sins Who recompenseth all. There is no God but Him, the Truth, the Sure One. 10 قُلْ لَنْ تَعْجِزَهُ مِنْ شَيْءٍ فِي مَنْ فِي جَبْرُوتِ هَاهُوتِ كُلِّ شَيْءٍ وَهُوَ الْعَلَامُ الْعَلِيمُ غَافِرُ الذَّنْبِ فَجْزَى الْكُلِّ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْيَقِينُ
- 11 And praise be to God, the Beloved of the heavens and earth, the Sovereign of all worlds. 11 وَالْحَمْدُ لِلَّهِ مَحْبُوبِ السَّمَوَاتِ وَالْأَرْضِ سُلْطَانِ الْعَالَمِينَ

DB.xxii.03, LABIB

## BB00440

*Kitab al-Vahid 04 (Letter to the fourth Temple)*



- 1 This is what We have sent down to the Fourth one who believed in God and His signs, and verily We were witnesses. 1 هذا ما نزلنا للرابع من آمن بالله وآياته وانا كنا شاهدين
- 2 He is. 2 هو
- 3 In the Name of God, the Most Beautiful, the Beautiful. 3 بسم الله الأجل الجميل
- 4 All that is in the heavens and earth and what lies between them glorify God, the Mighty, the Merciful. He it is Who hath sent down the Book in truth - there is no God but Him, the King, the Luminous. He is the One Who standeth over His Cause, recompensing every soul according to what is decreed, and God is the guardian of all things. And verily this is a Book from before the Glory unto the Fourth who believed, so bear thou witness that He is the All-Powerful, the All-Capable. His is the dominion of the heavens and earth, both before and after, and verily He is the Mighty, the Beloved. 4 يسبح الله ما في السموات والأرض وما بينهم العزيز والرحيم هو الذي نزل الكتاب بالحق لا اله الا هو الملك المنير هو القائم على امره يجزي كل نفس ما كتب والله لكل شيء وكيل وان هذا كتاب من لدى الثاء الى الرابع من آمن فاشهد انه هو المقتدر القدور له ملك السموات والأرض من قبل ومن بعد وانه هو العزيز المحبوب
- 5 O thou Fourth Temple in the Book and whosoever hath been guided by thy manifestation, let them bear witness that there is no God but Him, the Ever-Living, the Self-Subsisting. He it is Who giveth life and causeth death, and all shall return unto God. He it is Who causeth death and giveth life, there is no God but Him. Say: All shall return unto Him. Unto Him returneth the heavens and earth, both before and after, and all shall return unto Him. There is no God but Him, He provideth for whomsoever He willeth by His command. Say: We are all rememberers. He is God, there is no God but Him. He knoweth what is in the heavens and earth. Say: All are in fear of His awe. His is what He hath originated and will originate, and all shall return unto Him. He is the One Who hath dominion over His Cause, there is no God but Him, the King, the Possessed. 5 ان يا هيكل الرابع في الكتاب ومن اهتدى بظهاريتك فليشهد بانه لا اله الا هو الحي القيوم هو الذي يحيي ويميت وكل الله يتقبلون هو الذي يميت ويحيي لا اله الا هو قل كل اليه يرجعون له رجع السموات والأرض من قبل ومن بعد وكل اليه يتقبلون ما من اله الا هو يرزق من يشاء بامرهم قل انا كل ذاكرون هو الله لا اله الا هو يعلم ما في السموات والأرض قل كل من خشيته خائفون له ما بدع ويدع وكل اليه يرجعون هو الذي ميمن على امره لا اله الا هو الملك المبلوك
- 6 And thou, O Fourth Letter in the Book, bear thou witness that He is the Eternal that shall not pass away. His is what is in the heavens and earth and whatsoever is between them, and verily He is God, the Known. Say: In Whose hand is the kingdom of the divinity of all things? They will surely say "God". Say: 6 و انت يا حرف الرابع في الكتاب فاشهد بانه هو الأزل الأيزول له في السموات والأرض وما دونهما وانه هو الله المعروف قل من بيده ملكوت لا هوت كل شيء سيقولون الله قل فاني

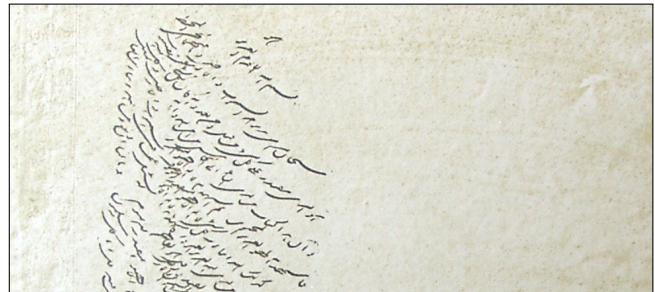
How then are ye turned away? Say: In Whose hand are the treasures of the verses in the earth and heavens? They will surely say "God". Say: How then do ye deny? Say: In Whose hand is the dominion of all things? He aideth whom He willeth by His command. They will surely say "God". Say: How then are ye turned aside? Say: Who created you and provided for you? They will surely say "God". Say: How then do ye deny? Say: Who causeth you to die and giveth you life, then will resurrect you on the Day wherein they will surely say "God"? Say: How then do ye mock? Say: God mocketh at you in the Book, but ye understand not. Say: He is the Glorious above all things, and He is the Most Holy, the All-Glorious. His is what is in the heavens and earth and whatsoever is between them. There is no God but Him, the Mighty, the All-Powerful, the Almighty.

يُفَكُونُ قُلُوبُ مَنْ بِيَدِهِ خَزَائِنُ الْآيَاتِ فِي الْأَرْضِ  
وَالسَّمَوَاتِ سَيَقُولُونَ اللَّهُ قُلُوبُ فَاتَى يَجْحَدُونَ قُلُوبُ  
مَنْ بِيَدِهِ جَبَرُوتُ كُلِّ شَيْءٍ يَنْصُرُ مِنْ إِيَّاهُ بِأَمْرِهِ  
سَيَقُولُونَ اللَّهُ قُلُوبُ فَاتَى يَصْرَفُونَ قُلُوبُ مَنْ خَلَقَكُمْ  
وَرَزَقَكُمْ سَيَقُولُونَ اللَّهُ قُلُوبُ فَاتَى تَكْذِبُونَ قُلُوبُ مَنْ يَمِيتُكُمْ  
وَيُحْيِيكُمْ ثُمَّ يَبْعَثُكُمْ فِي يَوْمٍ الَّذِي فِيهِ سَيَقُولُونَ اللَّهُ  
قُلُوبُ فَاتَى يَسْتَهْزِءُونَ قُلُوبُ اللَّهُ يَسْتَهْزِئُ بِكُمْ فِي الْكِتَابِ  
وَلَكِنْ أَنْتُمْ لَا تَعْلَمُونَ قُلُوبُ هُوَ الْفَاخِرُ فَوْقَ كُلِّ  
شَيْءٍ وَهُوَ الْأَقْدَسُ الْفَيْخُورُ لَهُ مَا فِي السَّمَوَاتِ وَ  
الْأَرْضِ وَمَا دُونَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُتَعَزِّزُ  
الْعِزُّوزُ

DB.xxii.04, LABIB

## BB00448

*Kitab al-Vahid 05 (Letter to the fifth Temple)*



DB

- 1 This is what We have sent down to the fifth one who believed in God and His signs, and verily We are All-Knowing. 1 هذا ما نزلنا للخامس من آمن بالله و بآياته و أنا كَمَا عَلِمِينَ
- 2 He is 2 هو
- 3 In the Name of God, the Most Ancient, the Most Mighty 3 بِسْمِ اللَّهِ الْأَقْدَمِ الْعَزِيزِ
- 4 Glorified be He Who directs the affairs of the heavens and the earth and whatsoever is between them, the Ever-Living, the All-Encompassing. He is the One Who has power over all things, before and after, and verily He has been the Keeper of all things. 4 سُبْحَانَ الَّذِي يَدِيرُ أَمْرَ السَّمَوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا الْحَيُّ الْحَيُّطُ هُوَ الَّذِي مُقْتَدِرٌ عَلَى كُلِّ شَيْءٍ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ أَنَّهُ كَانَ بِكُلِّ شَيْءٍ مُقَيِّتٌ
- 5 This is indeed an epistle from the letter Tha' unto the fifth one who believed in God and His signs. Bear thou witness that He is the Mighty, the Beloved. Then bear witness that there is no God but Him, the Self-Exalted, the Holy. Thus is God, our Lord, the Lord of all things - there is no God but Him, the All-Powerful, the Described One. Verily thou art the Fifth Temple from God, the Mighty, the Most Dear. Bear thou witness that 5 وَ أَنَّ هَذَا كِتَابٌ مِنْ لَدَى الثَّاءِ إِلَى الْخَامِسِ مَنْ آمَنَ بِاللَّهِ وَ بآيَاتِهِ فَاشْهَدْ أَنَّهُ هُوَ الْعَزِيزُ الْمَحْبُوبُ ثُمَّ اشْهَدْ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُتَعَزِّزُ الْقُدُّوسُ كَذَلِكَ اللَّهُ رَبُّنَا رَبُّ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ الْمُتَقَدِّرُ الْمُوصُوفُ فَاتَّكَ هَيْكَلُ الْخَامِسِ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْعِزُّوزِ

there is no God but Him, before and after, and He is verily the All-Powerful, the All-Compelling.

- 6 Say: He is the Subduer over all things, and He is the King, the All-Possessing. His is the dominion of the heavens and earth - there is no God but Him. Say: all shall return unto Him. He is God, there is no God but Him. Say: all shall come back to Him. Fear God, O people, for the life of this world is vain, and unto God shall they be the lost. And ye shall surely perform deeds that will benefit you on the Day of Resurrection, if ye but knew.

- 7 This is what God hath enjoined upon you in the Book, a command from His presence - there is no God but Him, and we are all sincere unto Him. And we have placed our trust in Him, and He is our All, except Him. That sufficeth us, before and after - there is no God but Him, the Protector, the Self-Subsisting. Say: We have held fast to the cord of God, and none can hold fast except unto Him, and He is our Lord - there is no God but Him. And upon Him should His detached servants in the heavens and earth rely, and all shall be raised up unto Him.

- 8 He is the One Who standeth by His Cause, Who recompenseth every soul for what it hath earned - there is no God but Him, the All-Powerful, the Everlasting. His is the right to question those who are in the heavens and earth, and all shall be tested by Him. There is no God but God - say: all act by His command. And blessed is He Who hath sent down the Book in truth, wherein is no doubt - say: we are all submissive unto Him. And what is there for us now but to believe in God, her Lord, the Lord of all the worlds.

فاشهد بأنه لا اله الا هو من قبل ومن بعد وانه  
هو المقتدر القيدور

6 قل هو القاهر فوق كل شيء و هو المليك  
المتملك المملوك له ملك السموات و الأرض  
لا اله الا هو قل كل اليه منقلبون هو الله لا اله  
الا هو قل كل اليه يرجعون اتقوا الله يا ايها الملأ  
وان حيو الدنيا باطلة و هم الى الله يخسرون و  
لتكسبن عملاً يفعلكم يوم القيامة ان اتم تعلمون

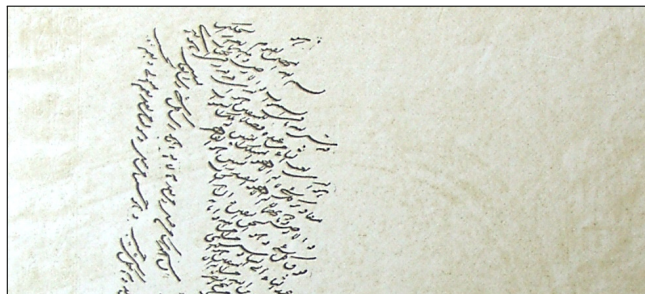
7 ذلك ما وصيكم الله في الكتاب امرأ من لدنه لا  
اله الا هو و انا كل له مخلصون و انا توكلنا عليه  
و هو كلن الا آياه ذلك حسينا من قبل و من  
بعد لا اله الا هو المهيمن القيوم قل انا اعتصمنا  
بجبل الله و ما يعتصم الا آياه و هو ربنا لا اله  
الا هو و انت عليه فليعتصم عباده المنقطعون له  
في السموات و الأرض و كل اليه يبعثون

8 هو القائم على امره يجزي كل نفس بما كسبت  
لا اله الا هو المقتدر الديوم له يسئل عمن في  
السموات و الأرض و كل اليه يفتنون ما من اله  
الا الله قل كل بأمره يعملون و تبارك الذي نزل  
الكتاب بالحق لا ريب فيه قل انا كل له مسلمون  
و ما لنا الآن تؤمن بالله ربها رب العالمين

DB.xxii.05, LABIB

## BB00469

*Kitab al-Vahid 06 (Letter to the sixth Temple)*



DB

- 1 This is what We have sent down to the sixth of them that believed in God and His verses, that ye may be among the most noble of them that remember.

1 هذا ما نزلنا على سادس من آمن بالله و آياته  
لتكونن من اشرف الذاكرين

- 2 He is

هو 2

## 3 In the Name of God, the Protector, the Self-Subsisting

3 بِسْمِ اللَّهِ الْمُهَيَّمَنِ الْقَيُّومِ

4 Hallowed be unto God whatsoever is in the heavens and the earth and whatsoever lieth between them, the Mighty, the All-Wise. He it is Who hath sent down the Letter Tha from His presence as a bounty unto the God-fearing. He it is Who hath ordained in the Book the measures of all things. There is no God but Him, the Mighty, the Strong. His is the dominion of the heavens and the earth and whatsoever is between them. There is no God but Him, the Mighty, the All-Clear. He is the Subduer over all things, and He is the Truth, the Sure One.

4 قَدْ سَ اللَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمُ الْعَزِيزُ الْحَكِيمُ هُوَ الَّذِي بَعَثَ النَّاءَ مِنْ عِنْدِهِ فَضْلاً لِلْمُتَّقِينَ هُوَ الَّذِي قَدْ قَدَّرَ فِي الْكِتَابِ مَقَادِيرَ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُتَيْنِ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا دُونَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُبِينُ هُوَ الْقَاهِرُ فَوْقَ كُلِّ شَيْءٍ وَهُوَ الْحَقُّ الْيَقِينُ

5 And verily this is an epistle from the letter Tha' unto the sixth of them that believed in God and His verses, that all may be among the God-fearing in the religion of God. He it is Who sendeth down whatsoever He willeth by His command, swifter than the twinkling of an eye. There is no God but Him, the Most High, the Most Great. Unto Him boweth down in worship whatsoever is in the heavens and the earth. There is no God but Him, and verily He was the guardian of all things.

5 وَ إِنَّ هَذَا كِتَابٌ مِنْ عِنْدِ النَّاءِ إِلَى السَّادِسِ مِنْ آمَنَ بِاللَّهِ وَآيَاتِهِ لَتَكُونَنَّ الْكُلَّ فِي دِينِ اللَّهِ مِنَ الْمُتَّقِينَ هُوَ الَّذِي يَنْزِلُ مَا يَشَاءُ بِأَمْرِهِ أَقْرَبَ مِنْ لَمَحِ الْبَصَرِ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ وَلَهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ وَ أَنَّهُ كَانَ بِكُلِّ شَيْءٍ وَكِيلٌ

6 He is God, there is no God but Him, Knower of the unseen and the visible, the Chosen One, the Compeller, the All-Wise. Say: He is the Manifest above all things, and He is the Beneficent, the Merciful. God beareth witness that there is no God but Him, from before and from after, and He is God, the Self-Subsisting, the Mighty. His is the vision of the heavens and the earth and whatsoever lieth between them. There is no God but Him, the All-Seeing, the Clear-Sighted.

6 هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْمُخْتَارُ الْجَبَّارُ الْحَكِيمُ قُلْ هُوَ الظَّاهِرُ فَوْقَ كُلِّ شَيْءٍ وَهُوَ الْبَرُّ الرَّحِيمُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَهُوَ اللَّهُ الْمُعْتَمَدُ الْعَزِيزُ لَهُ بَصَرُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْبَصِيرُ الْبَصِيرُ

7 Say: Nothing in the heavens or earth can frustrate Him, and verily He hath knowledge of all things. Thus is God, thy Lord, the Lord of all things. He hath created thee by His wisdom and made thee a sign unto the worlds.

7 قُلْ مَا تَعْجِزُهُ مِنْ شَيْءٍ فِي مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَ أَنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ كَذَلِكَ اللَّهُ رَبُّكَ رَبُّ كُلِّ شَيْءٍ قَدْ خَلَقَكَ بِحُكْمِهِ وَ جَعَلَكَ آيَةً لِلْعَالَمِينَ

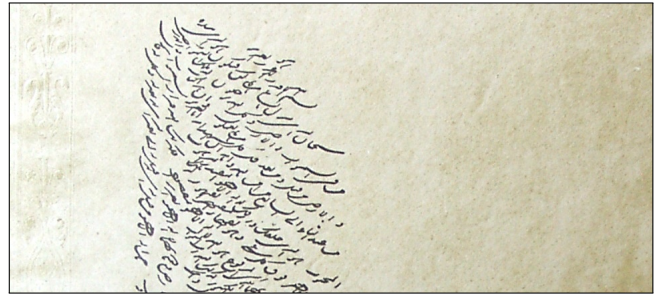
8 Give praise unto thy Lord, from before and from after, that there is no God but Him, the Lord of all things, the Lord of the worlds. He it is Who recompenseth whomsoever He willeth by His command, and verily He is the Strong, the Powerful. He is God, there is no God but Him, from before and from after, and verily He taketh account of all things. And He sufficeth Us from before, and is Our Protector from after. Excellent is the Protector and excellent is the Reckoner.

8 إِنْ اسْتَحْمَدَ رَبُّكَ مِنْ قَبْلِ وَ مِنْ بَعْدِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ كُلِّ شَيْءٍ رَبُّ الْعَالَمِينَ هُوَ الَّذِي يَجْزِي مَنْ يَشَاءُ بِأَمْرِهِ وَ أَنَّهُ لَقَوِيٌّ قَدِيرٌ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ أَنَّهُ بِكُلِّ شَيْءٍ حَسِيبٌ وَ هُوَ حَسْبُنَا مِنْ قَبْلِ وَ مَوْلَانَا مِنْ بَعْدِ نَعْمَ الْمَوْلَى وَ نَعْمَ الْحَسِيبُ

DB.xxii.06, LABIB

## BB00420

*Kitab al-Vahid 07 (Letter to the seventh Temple)*



DB

- 1 This is what We have sent down to the seventh of those who have believed in God and His signs. Bear thou witness that He is the Mighty, the Beloved. 1 هذا ما نزلنا الى السابع من آمن بالله وآياته ان اشهد انه هو العزيز المحبوب
- 2 He is 2 هو
- 3 In the Name of God, the Most Powerful, the Most Mighty 3 بسم الله الأقدار الأعززالعزيز
- 4 Glorified be He Who sendeth down whatsoever He willeth through His command "Be!" and it is. He it is in Whose grasp are all who are in the heavens and the earth, and all unto Him shall return. His is the dominion of the heavens and of the earth, both before and after. Say: All act by His command. And verily this is a Book from before the Glory unto the seventh of those who have believed in God and His signs. Bear thou witness that verily He, I am the Mighty, the Beloved. He it is Who created thee and sustained thee. There is no God but Him, the Powerful, the All-Compelling. 4 سبحانه الذي ينزل ما يشاء بأمره كن فيكون هو الذي بيده من في السموات والأرض وكل اليه يرجعون له ملك السموات والأرض من قبل ومن بعد قل كل بأمره يعملون وان هذا كتاب من عند الثاء الى السابع من آمن بالله وآياته ان اشهد انه انا العزيز المحبوب هو الذي خلقك ورزقك لا اله الا هو المقتدر المرحوب
- 5 Say: He is the Subduer over all things, and He is the All-Conquering, the All-Dominant, the All-Constraining. His is the dominion of the celestial atmosphere and the Throne and whatsoever lieth beneath them - the elevated Seat. He is God, there is no God but Him, Knower of the unseen and the visible, the Most Great, the All-Great, the Most Supreme. Thus is God, the Lord of the heavens and of the earth and of whatsoever lieth between them. There is no God but Him. Say: All are mindful of Him. 5 قل هو القاهر فوق كل شيء وهو القهار المقتهر القيوم له ملك العماء والعرش وما دونهما الكرسي المرفوع هو الله لا اله الا هو عالم الغيب والشهادة المتكبر الكبير الكيور كذلك الله رب السموات والأرض وما بينهما لا اله الا هو قل كل له ذاكرون
- 6 And verily thou dost remember thy Lord that thou art a command from His presence. There is no God but Him, the Mighty, the Most High. His is the command of the heavens and the earth and whatsoever lieth between them, the Most Pure, the All-Pure. Say: He is the Prevailer over His Cause from before and after, and verily He is the Sovereign, the All-Powerful. God beareth witness that there is no God but Him. He giveth life and causeth death, and verily He is the Ever-Living Who dieth not. Within His grasp is the dominion of the heavens and 6 وانتك لتذكر ربك بأنك امراً من لدنه لا اله الا هو العزيز الايلوه له امر السموات والأرض وما بينهما الأتزه المنزوه قل هو الغالب على امره من قبل ومن بعد وأنه هو المليك القيودر شهد الله انه لا اله الا هو يحيي ويميت وأنه حتى لا يموت في قبضته ملك السموات والأرض يخلق ما يشاء بأمره كن فيكون

the earth. He createth what He willeth through His command “Be!” and it is.

- 7 Say: In His hand is the kingdom of the divinity of all things, and all shall return unto Him. He is God, there is no God but Him, before and after. There is no God but Him, the Protector, the Self-Subsisting. His is whatsoever is in the heavens and on earth, before and after. There is no God but Him, the Eternal, the Everlasting. All in the heavens and earth glorify Him, and all worship Him. Say: Who is able to resurrect you?
- 8 Say: Glory be unto Him! He is God and all shall be overturned unto Him. Blessed be He Who standeth firm in His Cause. He recompenseth whom He willeth through His wisdom. There is no God but Him, the King, the All-Praised. His is whatsoever is in the heavens and on earth and whatsoever lieth between them. There is no God but Him, the Mighty, the Intended.
- 9 Thus is God, the Establisher of the heavens and earth, before and after. There is no God but Him, the All-Knowing, the Most Learned. Say: In His hand is the kingdom of the divinity of all things, and all prostrate themselves before Him. O Thou besides Whom there is no God, from a beginning which hath no beginning unto an end which hath no end, and all are humble before Him.

7 قل بيده ملكوت لاهوت كل شيء و كل اليه يرجعون هو الله لا اله الا هو من قبل و من بعد لا اله الا هو المهيمن القيوم له ما في السموات و الأرض من قبل و من بعد لا اله الا هو الأزل الأيزول له يسبح من في السموات و الأرض و كل له عابدون قل من هو قادر على بعثكم

8 قل سبحانه هو الله و كل اليه ينقلبون فتبارك الذي قائم على امره يجزي من يشاء بحكمه لا اله الا هو الملك الممدوح له ما في السموات و الأرض و ما دونهما لا اله الا هو العزيز المقصود

9 فكذلك الله قرار السموات و الأرض من قبل و من بعد لا اله الا هو المعلم العلوم قل بيده ملكوت لاهوت كل شيء و كل آياه ساجدون يا من اله الا هو من قبل الذي لا قبل له الى بعد الذي لا بعد له و كل له قانتون

DB.xxii.07, LABIB

## BB00442

*Kitab al-Vahid 08 (Letter to the eighth Temple)*



DB

- 1 This is what We revealed to the eighth one who believed in God and His verses. Testify that He is the Mighty, the Praised One.
- 2 He is
- 3 In the name of God, the Mighty, the Noble.
- 4 Praise be to God Who created the heavens and earth by His command. Verily those who believe in God and His verses - these are they who shall be gathered unto God. Glory be unto

1 هذا ما نزلنا لثامن من آمن بالله و آياته ان اشهد انه هو العزيز المنعوت

2 هو

3 بسم الله المتعزّز الشّريف

4 الحمد لله الذي قد خلق السموات و الأرض بأمره و ان الذين يؤمنون بالله و آياته اولئك هم الى الله

Thee, O my God! Verily Thou art my Reckoner in the hereafter and in this world, and Thou art the Mighty, the Beloved. I testify unto Thee and unto all things from Thee that Thou art God, the Powerful, the Described One.

يُحْشِرُونَ سُبْحَانَكَ اللَّهُمَّ أَنْتَ أَنْتَ حَسْبِي فِي  
الْآخِرَةِ وَالْأُولَى وَأَنْتَ أَنْتَ الْعَزِيزُ الْمَحْبُوبُ وَ  
لَأَشْهَدَنَّكَ وَ كُلِّ شَيْءٍ مِنْ عِنْدِكَ بِأَنَّكَ أَنْتَ  
اللَّهُ الْمُتَقَدِّرُ الْمُوصُوفُ

- 5 This is an epistle from the letter Tha' to the eighth one who believed in the Book. Bear thou witness that there is no God but Him, the Protector, the Self-Subsisting. There is no God but Him, the Sender of Revelations, the Most Exalted. He is the One Who knoweth what descendeth from heaven and what riseth unto it. There is no God but Him, the All-Knowing, the Most High, the Most Great.

5 وَأَنَّ هَذَا كِتَابٌ مِنْ عِنْدِ النَّاءِ إِلَى الثَّامِنِ مِنْ آمَنَ  
فِي الْكِتَابِ فَاشْهَدْ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ  
الْقَيُّومُ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُؤَنِّزُ الْأَنْزُولُ هُوَ الَّذِي  
يَعْلَمُ مَا يَخْرِجُ مِنَ السَّمَاءِ وَمَا يَنْزِلُ فِي الْأَرْضِ وَ  
مَا يَصْعَدُ إِلَيْهَا لَا إِلَهَ إِلَّا هُوَ الْعَلَامُ الْمُعْتَلَمُ الْعَتَلُومُ

- 6 Say: In His hand are all who dwell in the kingdom of command and creation, and all shall return unto Him. His is the dominion of the heavens and earth and whatsoever is between them, both in the past and future. There is no God but Him, the Supreme, the Beloved. He createth whatsoever He willeth by His command. There is no God but Him, the Powerful, the Known One. Say: He is the Known One and none beside Him. There is no God but Him and all recognize Him. Blessed is He Who hath sent down the verses in truth wherein there is no doubt. Say: We are all submissive unto Him.

6 قُلْ بِيَدِهِ مِنْ فِي لَاهُوتِ الْأَمْرِ وَالْخَلْقِ وَ كُلِّ  
إِلَيْهِ لِيَرْجِعُونَ لَهُ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَ  
مَا بَيْنَهُمَا مِنْ قَبْلِ وَ مِنْ بَعْدِ لَا إِلَهَ إِلَّا هُوَ الْمُتَكَبِّرُ  
الْمَحْبُوبُ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ لَا إِلَهَ إِلَّا  
هُوَ الْمُقْتَدِرُ الْمَعْرُوفُ قُلْ هُوَ الْمَعْرُوفُ وَلَا سِوَاهُ لَا  
إِلَهَ إِلَّا هُوَ وَ كُلِّ آيَةٍ عَارِفُونَ تَبَارَكَ الَّذِي نَزَلَ  
الْآيَاتِ بِالْحَقِّ لَا رَيْبَ فِيهِ قُلْ أَنَا كُلِّ لَهْ مُسْلِمُونَ

- 7 And thou, O Eighth Letter, bear witness that there is no God but Him, the Mighty, the Divine. He is the One Who ordaineth the measures of all things by His command and as a grace from His presence. There is no God but Him, the Mighty, the Powerful. His are the keys of the heavens and earth and whatsoever is therein - the All-Powerful, the Ordainer, the Most Holy. Before Him prostrate all who are in the realm of all things, and all are humbled before Him.

7 وَأَنْتَ يَا حَرْفَ الثَّامِنِ فَاشْهَدْ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
الْمُعْتَزَزُ الْأَلَوَهُ هُوَ الَّذِي يَقْدِرُ مُقَادِيرَ كُلِّ شَيْءٍ أَمْرًا  
مِنْ لَدُنْهِ وَ فَضْلًا مِنْ عِنْدِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
الْقُدُّورُ لَهُ مِقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَ مَا فِيهِمَا  
الْقُدَارُ الْمُقَدَّرُ السَّبُوحُ وَ لَهُ يُسْجَدُ مِنْ فِي عَرْزَوْتِ  
كُلِّ شَيْءٍ وَ كُلِّ آيَةٍ خَاضِعُونَ

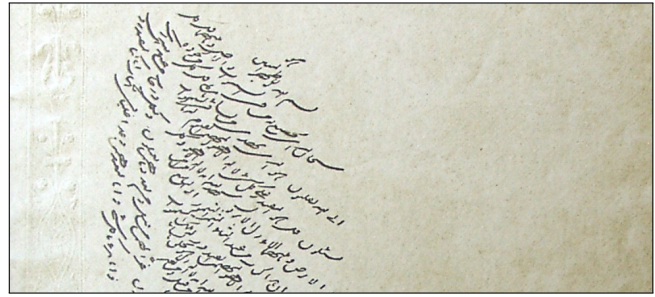
- 8 Say: We have placed our trust in God, before and after, and He sufficeth us. He alone sufficeth. This is our Lord, the Lord of all things. There is no God but Him, the Self-Sufficient, the Most Holy. God testifieth that there is no God but Him, and that the Three Letters before Four are His light and effulgence, and that the Guides of the Living One are His chosen ones. All from God, both before and after, know and judge.

8 قُلْ أَنَا تَوَسَّلْنَا عَلَى اللَّهِ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ هُوَ  
سَلَّمَ إِلَّا آيَاهُ ذَلِكَ رَبَّنَا رَبِّ كُلِّ شَيْءٍ لَا إِلَهَ  
إِلَّا هُوَ الْمُعْتَمِدُ الْقُدُّوسُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
وَأَنَّ حُرُوفَ الثَّلَاثِ قَبْلَ رِبَاعٍ وَ عِنْدَهُ وَ نَوْرُهُ  
وَأَنَّ ادِّلَالَهُ الْخَيِّ أَصْفِيَاءَ لِنَفْسِهِ كُلِّ مِنَ اللَّهِ مِنْ  
قَبْلِ وَ مِنْ بَعْدِ يَعْلَمُونَ وَ يُحْكَمُونَ

DB.xxii.08, LABIB

## BB00437

*Kitab al-Vahid 09 (Letter to the ninth Temple)*



DB

- 1 This is what We have sent down for the ninth of those who have believed in God and His signs; yet but few among mankind are they who comprehend. هذا ما نزلنا لتاسع من آمن بالله وآياته وإن قليلاً من الناس ما يتعقلون
- 2 He is هو
- 3 In the Name of God, the Most Manifest, the Most Evident بسم الله الأظهر المبين
- 4 Glory be to Him before Whom bow down all who are in the heavens and the earth and whatsoever lieth between them. Say: All turn unto God. He it is Who guideth whom He willeth through His command. Say: All beseech His bounty. Say: He is the All-Powerful over all things. There is no God but Him, the All-Compelling, the Self-Subsisting. His is all that is in the heavens and on earth and whatsoever lieth between them, from eternity that hath no beginning. God beareth witness that there is no God but Him and all turn unto Him. سبحان الذى يخفض له من فى السموات والأرض و ما بينهما قل كل الى الله يقبلون هو الذى يهدى من يشاء بأمره قل كل من جوده يستلون قل هو المقتدر على كل شئ لا اله الا هو المهيمن القيوم له ما فى السموات والأرض و ما بينهما الأزل الأيزول شهد الله أنه لا اله الا هو و كل اليه يقبلون
- 5 This indeed is a Book from the Most Glorious, the All-Bountiful, unto the ninth who hath believed in God and His signs. Bear thou witness that there is no God but Him, the All-Compelling, the All-Powerful. His is the dominion of the heavens and the earth and whatsoever lieth between them, the Exalted Throne. God beareth witness that there is no God but Him. He createth what He willeth through His command. There is no God but Him, the Most High, the All-Holy. Say: He is victorious over His Cause, both in the past and in the future. There is no God but Him, the Almighty, the Best-Beloved. و ان هذا كتاب من عند الثاء الثمر التيمور الى التاسع من آمن بالله وآياته ان اشهد أنه لا اله الا هو المهيمن القيدور له ملك السموات والأرض و ما بينهم العرش المرفوع شهد الله أنه لا اله الا هو يخلق ما يشاء بأمره لا اله الا هو العلى السبوح قل هو الغالب على امره من قبل و من بعد لا اله الا هو المتعزز المحبوب
- 6 Fear ye God, O people of the Bayan, then fear ye Me. Verily I am the Mirror of God, my Lord; all turn unto Me. Verily I commune from the most exalted horizon. I hear what ye utter and observe what ye do. No seeker shall petition Me through the Bayan but that I shall grant it for the sake of God, the All-Powerful, the Self-Subsisting. قل اتقوا الله يا ايها الملاء من معشر البيان ثم اياى يتقون واتنى انا مرات لله ربى كل الى يتوجهون واتنى اناجى فى افق الأعلى اسمع ما اتم به عبد وارى ما اتم تعملون ما من سائل يستلنى بالبيان الا لأحسنة لله المقتدر القيوم
- 7 Say: In His hand is the dominion of all things and all shall be gathered unto Him. His is the victory of the heavens and earth. قل ما بيده جبروت هاهوت كل شئ و كل اليه يحشرون وله نصر السموات والأرض ينصر من

He aideth whom He willeth through His hosts. Say: All are His helpers. He is powerful over His Cause. He doeth what He willeth. Verily He is the All-Powerful, the All-Compelling.

يَشَاءُ بِجَنْدِهِ قُلَّ كُلِّ آيَّاهُ نَاصِرُونَ هُوَ الْقَادِرُ عَلَى  
أَمْرِهِ يَعْمَلْنَ مَا يَشَاءُ أَنَّهُ مُقْتَدِرٌ قَيَّدُورٌ

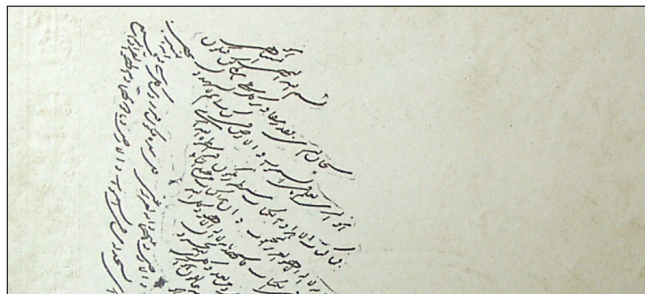
- 8 As to those who believe in thee in the Book, We shall assuredly remember them as a grace from Us, that they may be mindful. Those who hasten to the mercy of their Lord - these are the sincere ones. And those who place their trust in Him in any matter - these are they that trust. Glory be unto them, before and after, though they know it not. And unto all are degrees from God thy Lord, and all shall return unto Us. Nothing in the heavens or earth can frustrate Us, and We are All-Knowing. Verily We originated all things and We shall assuredly fulfill Our promise unto them in the Book. We are indeed powerful over all things.

8 وَأَنَّ الَّذِينَ يُؤْمِنُونَ بِكَ فِي الْكِتَابِ أَنَا لَنُذَكِّرُهُمْ  
فَضْلًا مِّنْ عِنْدِنَا لَعَلَّهُمْ يَتَذَكَّرُونَ وَمَن يَسْبِقِ إِلَى  
رَحْمَةِ رَبِّهِ فَاولئك هم المخلصون وَمَن مَّوَكَّلَ عَلَيْهِ  
فِي شَأْنٍ أَنَّا اولئك لهم المتوَكِّلُونَ عَزًّا لَهُمْ مِّنْ  
قَبْلِ وَمَن بَعْدَ وَمَا هُمْ يَعْلَمُونَ وَبِكُلِّ دَرَجَاتٍ  
مِّنْ عِنْدِ اللَّهِ رَبِّكَ وَكُلِّ الْيَنَّا يَنْقَلِبُونَ فَمَا يَعْجِزُنَا  
مِنْ شَيْءٍ فِي مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَأَنَا كُنَّا  
عَالِمُونَ وَأَنَا بَدَأْنَا كُلَّ شَيْءٍ وَأَنَا لِيَعْبُدَهُمْ وَعَدًّا  
عَلَيْنَا فِي الْكِتَابِ أَنَا كُنَّا لَمُقْتَدِرُونَ

DB.xxii.09, LABIB

## BB00474

*Kitab al-Vahid 10 (Letter to the tenth Temple)*



DB

- 1 This is what We have sent down in the Book to the Tenth Temple as a command from God, the All-Praised
- 2 He is
- 3 In the Name of God, the Glorious, the All-Glorious
- 4 Glorified be He Who determines the measures of all things by His command "Be!" and it is. He is the One Who knows what is in the heavens and on earth in a Book that you do not perceive. And there is no Book except this, and verily it is a hidden and treasured Book which God has inscribed by My command that I have ordained. There is no God but Him, the Mighty, the Beloved.
- 5 And verily this is an epistle from the letter Tha' to the tenth Temple in the Book. Bear thou witness that there is no God but Him and all shall return unto Him. Nothing can frustrate Him, neither in the past nor in the future, and all shall be

1 هَذَا مَا تَزَلْنَا لِهَيْكَلِ الْعَاشِرِ فِي الْكِتَابِ أَمْرًا مِّنْ لَّدِي  
اللَّهِ الْحَمِيدِ

2 هُوَ

3 بِسْمِ اللَّهِ الْبَهِيِّ الْمُبَاهِي

4 سُبْحَانَ الَّذِي يَقْدَرُ مَقَادِيرَ كُلِّ شَيْءٍ بِأَمْرِهِ كُنْ  
فَيَكُونُ هُوَ الَّذِي يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ فِي  
كِتَابٍ أَنْتُمْ لَا تَشْهَدُونَ فَمَا كِتَابُ آلَا هَذَا وَأَنَّهُ لَكِتَابٌ  
مُسْتَطَرٌّ مَكْنُونٌ قَدْ اسْطَرَّهُ اللَّهُ بِأَمْرِي قُدْرَتَهُ لَا  
إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ

5 وَأَنَّ هَذَا كِتَابٌ مِّنْ عِنْدِ الثَّاءِ إِلَى هَيْكَلِ الْعَاشِرِ  
فِي الْكِتَابِ فَاشْهَدْ بَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَكُلُّ إِلَهٍ  
يَرْجِعُونَ فَمَا تَعْبِزُهُ مِنْ شَيْءٍ مِّنْ قَبْلِ وَمَن بَعْدَ وَ  
كُلُّ إِلَهٍ يَحْشُرُونَ هُوَ الَّذِي يَحْيِي مِّنْ يَشَاءُ بِأَمْرِهِ

gathered unto Him. He is the One Who gives life to whomsoever He willeth by His command. Say: All are in fear of His awesome power. He is the One Who ordains whatsoever He willeth by His command.

قل كل من خشيته خائفون هو الذي يقدر ما يشاء بأمره

- 6 Say: All acknowledge His power. He is God, there is no God but Him, before and after, there is no God but Him, the Ever-Living, the Self-Subsisting. God bears witness that there is no God but Him and that thou art God whom all worship. And verily We command that all should know the decree of God and not be among the polytheists. That is the word of truth which We have sent down from Our presence, verily We have been partners therein. And to God belongs whatsoever is in the heavens and on earth and whatsoever lies between them. There is no God but Him, the Most High, the Most Great.

6 قل كل يقدر به تقرر هو الله لا اله الا هو من قبل ومن بعد لا اله الا هو الحي القيوم شهد الله انه لا اله الا هو وانت الله كل يتعبون و انتك لتامر ان الكل بان يعلمون لحكم الله ولا يكون من المشركين ذلك قول الحق قد انزلناه من عندنا انا كنا مشتركين والله ما في السموات والارض وما بينهما لا اله الا هو العلي العظيم

- 7 Say: He is the Subduer over all things and He is knowing of all things. Exalted be God! Verily Thou art, before and after, there is no God but Him, the King, the Manifest. Say: To Him belongs whatsoever is in the heavens and on earth and whatsoever lies between them, and verily He is the Mighty, the Self-Sufficient. Say: In His hand is the dominion and power over all things, and verily He is the Luminous, the Most Glorious.

7 قل هو القاهر فوق كل شيء وهو بكل شيء عليم تعالى الله انتك من قبل ومن بعد لا اله الا هو الملك المبين قل ان له ما في السموات والارض وما بينهما وانه لعزيز غني قل بيده ملكوت قدر ومن كل شيء وانه لمسير ابيه

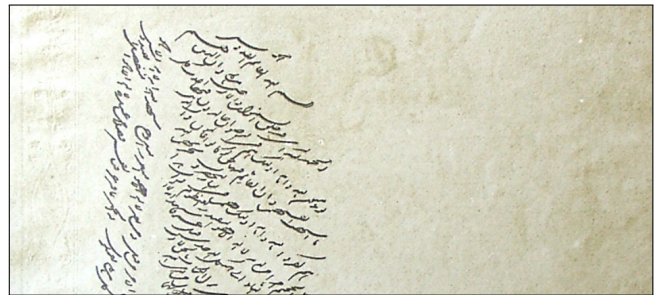
- 8 Glorified be God our Lord! Verily Thou art, before and after, and verily He is the Beautiful, the Most Beautiful. Say: He is the One before Whom prostrate all who are in the heavens and on earth and whatsoever is beneath them, and verily He is the Lofty, the Exalted.

8 تجالى الله ربنا انتك من قبل ومن بعد وانه لهو الجمال الجميل قل هو الذي يسجد له من في السموات والارض وما دونهما وانه هو الصرّاد الرفيع

DB.xxii.10, LABIB

## BB00446

*Kitab al-Vahid 11 (Letter to the eleventh Temple)*



DB

- 1 This is what We sent down upon the eleventh Temple, from the All-Powerful, the All-Knowing.

1 هذا ما انزلنا على هيكل الاحدى قبل عشر امراً من لدى المقتدر العلوم

- 2 He is

2 هو

## 3 In the Name of God, the Self-Subsisting, the Most Holy

3 بِسْمِ اللَّهِ الْقَائِمِ الْقُدُّوسِ

4 Praise be to God Who created the heavens and earth by His command. Those who believe in God and His signs, these shall abide forever in the paradise wherein all that their souls desire shall be found, and the One who stands therein is the Truth, were they but to know. And those who disbelieve in God and His signs, these shall be confined in the fire. God will cause them to suffer the heat of hell, a command from His presence. There is no God but Him, the All-Powerful, the All-Compelling.

4 الحمد لله الذي قد خلق السموات والأرض بأمره وإن الذين هم يؤمنون بالله وآياته وأولئك هم في الرضوان خالدون فيها أعذب كل ما أشبهت أنفسهم وإن القائم فيها حق لو كانوا عالمون وإن الذين هم كفروا بالله وآياته وأولئك هم في النار ليحصرهم يحزنهم الله حرّ الجحيم أمراً من لدنه لا اله الا هو المقتدر الغيظوم

5 This is an epistle from the letter Tha' unto the eleventh Temple. Bear thou witness that there is no God but Him, the King, the All-Praised. He it is Who hath sent down the Book in truth wherein there is no doubt. Say: All are submissive unto Him. Say: These are clear signs from God, the Ever-Living, the Self-Subsisting. Say: This proof sufficeth the people of the heavens and earth and all that lieth between them, if they be fair-minded.

5 وإن هذا كتاب من عند الله الى هيكल الأحدى قبل عشر فاشهد أنه لا اله الا هو الملك المحمود هو الذي نزل الكتاب بالحق لا ريب فيه قل كل له مسلمون قل تلك آيات بينات من لدى الله الحى القيوم قل تلك حجة يكفى اهل السموات والأرض وما دونهما ان هم متصفون

6 Say: Should all the people of the heavens and earth gather together to produce the like of these verses, they would never be able, though all were learned. Say: This is a proof which God Himself doth reckon. Verily, there is no God but Him, the Protector, the Eternal.

6 قل لو اجتمع اهل السموات والأرض على ان يأتيوا بمثل تلك الآيات لن يقدرُوا ولن تستطيعوا ولو كل عالمون قل تلك حجة يحصيها الله بنفسه أنه لا اله الا هو المهيمن الديموم

7 Say: The letters are two and twenty from God, the Mighty, the Best Beloved. God hath composed them in such wise that all are powerless before them. Say: This, this is a revelation from His presence testifying that He is the All-Powerful, the All-Compelling. He it is Who sendeth down what He willeth by His command, more swiftly than to say unto it "Be" and it is. Say: He hath power over all things. There is no God but Him, the All-Knowing, the All-Glorious. He it is Whose grace hath encompassed all things.

7 قل الحروف بثنائية وعشرين من عند الله العزيز العيزوز قد ركبهما الله بشأن حيث كل عنها عاجزون قل ذلك قل ذلك تنزيل من لدنه يشهد أنه هو المقتدر القيدور هو الذي ينزل ما يشاء بأمره اقرب من ان يقول له كن فيكون قل هو القادر على ما يشاء لا اله الا هو المتعلم السبوح هو الذي قد احاط فضله كل شيء

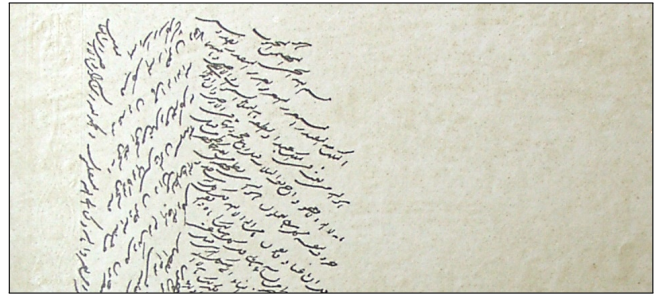
8 Say: We all beseech His grace. His is the creation and the command, in the past and in the future. There is no God but Him, the Mighty, the Praised One. God beareth witness that there is no God but Him and that Him Whom God shall make manifest - all His manifestation past and future - and that the proof of the Living One, His letters, all act according to His command. His is the praise for having made Himself known unto us, a grace from His presence. There is no God but Him, the All-Bountiful, the Most Holy.

8 قل انا كل من فضله سائلون له الخلق والأمر من قبل ومن بعد لا اله الا هو المتعزز الممدوح شهد الله أنه لا اله الا هو وإن من يظهره الله كل ظهوره من قبل ومن بعد وإن ادلاء الحى حروف له كل بأمره يعملون له الحمد بما قد عرفنا نفسه فضلاً من عنده لا اله الا هو المتفضل القيدوس

DB.xxii.11, LABIB

## BB00392

*Kitab al-Vahid 12 (Letter to the twelfth Temple)*



DB

- 1 This is what We have sent down upon the twelfth Temple, wherein is My remembrance and a light for the worlds. 1 هذا ما انزلنا على هيكل الاثنى قبل عشر فيه ذكرى و نورا للعالمين
- 2 He is 2 هو
- 3 In the Name of God, the Living, the All-Possessing, the Beloved 3 بسم الله الحى المهيمن المحبوب
- 4 Dominion belongeth unto God, the Almighty, the All-Glorious, the All-Powerful, the Most Holy. He it is Who hath sent forth in the kingdom a servant and favored him with His verses, that he might fill the heavens and the earth and all that lieth between them with the knowledge that there is none other God but Him, and that the three letters before four are His proof and His glory in the earth, and that His guides are His letters unto Himself - all act by His command. He it is Who shall be made manifest hereafter even as He was made manifest before. 4 الملك لله المتقدر المستعزز العزيز المتقدر القدوس هو الذى بعث فى الملك عبداً و الطفه بآياته ليملأ السموات و الأرض و ما بينهما بآته لا اله الا هو و ان حروف ثلاثة قبل رباع حخته و بهاته فى الأرض و ان ادلائى حروفه بنفسه كل بأمره يعملون هو الذى يظهر من بعد كما ظهر من قبل
- 5 Say: O servants, take heed! There is none other God but God. Say: All bow down in worship unto Him. He it is Who manifesteth whomsoever He willeth by His command. Say: All stand in expectation of Him there. 5 قل ان يا عباد فائقون ما من اله الا الله قل كل له ساجدون هو الذى يظهر من يشاء بأمره قل كل هنالك اياه واقفون
- 6 And this is an epistle from the letter Tha' unto the twelfth Temple. Bear thou witness that there is none other God but Him, the Ever-Living, the Self-Subsisting. Even so, there is none other God but Him, and He Whom God shall make manifest is His proof in the earth. The guides of the Living One are His letters - all judge by God's command. Unto Him belongeth whatsoever is in the heavens and the earth, willingly or unwillingly, and all shall return unto Him. 6 و ان هذا كتاب من عند التاء الى هيكل الاثنى قبل عشر فاشهد انه لا اله الا هو الحى القيوم فكذلك بآته لا اله الا هو و ان من يظهره الله حخته فى الأرض ادلاء الحى حروفه له كل بأمر الله يحكمون و له ما فى السموات و الأرض طوعاً و كرهاً و كل اليه ينقلبون
- 7 Say: He is the Subduer over all things, and He is the Mighty, the Beloved. God beareth witness that there is none other God but Him, before and hereafter, and all shall return unto Him. He it is Who giveth life and causeth death. By Him doth He create through His grace howsoever He willeth. Say: All are created from His handiwork. He is God, there is none other God but Him, from a beginning that hath no beginning unto an end that hath no end. And the Point of the Bayan is 7 قل هو القاهر فوق كل شىء و هو العزيز المحبوب شهد الله انه لا اله الا هو من قبل و من بعد و كل اليه يرجعون هو الذى يحيى و يميت به يخلق بفضلہ كيف يشاء قل كل من خففته خالفون هو الله لا اله الا هو من قبل الذى لا قبل له الى بعد الذى لا بعد له و ان نقطة البيان ظهوره فى

His Manifestation in every age and cycle - all are assured of this. He standeth watch over every soul and knoweth what it earneth. Verily, He is the Knower of the unseen.

كَلَّ كُور و دُور كَلَّ بِهِ يَوْقُنُون هُوَ الْقَائِمُ عَلَى كُلِّ  
نَفْسٍ يَعْلَمُ مَا يَكْسِبَتْ أَنَّهُ عَلَامُ الْغُيُوبِ

- 8 Say: In God's hand are they who dwell in the heavens and the earth and whatsoever is between them, and all shall return unto Him. Blessed is He Who is our Lord from before and hereafter. Say: All serve Him. By the greatness of My Cause do I send down what I will by My command "Be," and it is. He is God, there is none other God but Him, before and hereafter, and all shall return unto Him. He it is in Whose hand is the kingdom of the divinity of all things, and all shall be brought before Him on the Day of Grace.

8 قُلْ يَدُ اللَّهِ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا  
دُونَهُمَا وَكُلٌّ إِلَيْهِ يَاقُلُونَ وَتَبَارَكَ الَّذِي هُوَ رَبُّنَا  
مِنْ قَبْلُ وَمِنْ بَعْدِ قُلْ كُلٌّ لَهُ عَامِرُونَ وَيَعَظُمُ  
أَمْرِي يَنْزِلُ مَا يَشَاءُ بِأَمْرِهِ كُنْ فَيَكُونُ هُوَ اللَّهُ لَا  
إِلَهَ إِلَّا هُوَ مِنْ قَبْلُ وَمِنْ بَعْدِ وَكُلٌّ إِلَيْهِ يَرْجِعُونَ  
هُوَ الَّذِي يَدُهُ مَلَكُوتُ لَاهُوتِ كُلِّ شَيْءٍ وَكُلٌّ  
عَلَيْهِ فِي يَوْمِ الْفَضْلِ لِيَعْرَضُونَ

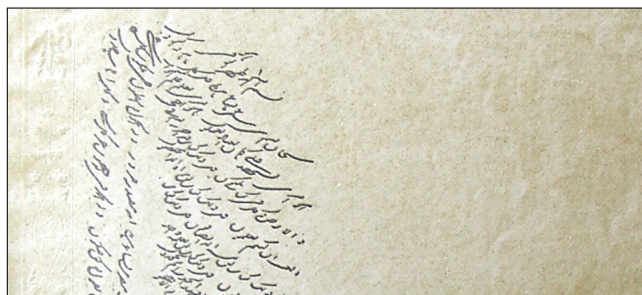
- 9 Say: That is the Day of Return, and all who fear God shall enter therein. And He Whom God shall make manifest is therein the Truth, were men but to know. God beareth witness that He is the Truth upon the Truth, before and hereafter - all are promised this. There is none other God but God. Say: All shall return unto Him. Exalted is God, thy Lord and the Lord of all things, above whatsoever hath been sent down and shall be sent down. Say: We all seek forgiveness of Him. He sufficeth us from before and hereafter. Verily we are God's and unto God shall we return. And praise be to God, the Lord of the heavens and of the earth, the Lord of all the worlds.

9 قُلْ ذَلِكَ يَوْمُ الزَّجَاعَةِ وَكُلٌّ مِنْ خِيفَةِ اللَّهِ دَخَلُونَ  
وَإِنَّ مِنْ يَظْهَرُهُ اللَّهُ فِيهِ لِحَقٌّ لَوْ كَانُوا النَّاسُ عَالِمُونَ  
شَهِدَ اللَّهُ أَنَّهُ لِحَقٍّ عَلَى الْحَقِّ مِنْ قَبْلُ وَمِنْ بَعْدِ كُلِّ  
بِهِ يَوْعَدُونَ مَا مِنْ إِلَهٍ إِلَّا اللَّهُ قُلْ كُلٌّ إِلَيْهِ رَاجِعُونَ  
وَتَعَالَى اللَّهُ رَبِّكَ وَرَبِّ كُلِّ شَيْءٍ عَنْ كُلِّ مَا  
نَزَلَ وَتَنَزَّلَ قُلْ إِنَّا كُلٌّ آيَاهُ مُسْتَغْفِرُونَ وَهُوَ  
حَسْبُنَا مِنْ قَبْلُ وَمِنْ بَعْدِ وَإِنَّا لِلَّهِ وَكُنَّا إِلَى اللَّهِ  
مُنْقَلِبُونَ وَالْحَمْدُ لِلَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ  
الْعَالَمِينَ

DB.xxii.12, LABIB

## BB00466

*Kitab al-Vahid 13 (Letter to the thirteenth Temple)*



DB

- 1 This is that which We have sent down unto the thirteenth Temple - a revelation from Our presence. Verily, We were the Witnesses.
- 2 He is
- 3 In the Name of God, the Most Pure, the Most Faithful
- 4 Glorified be He Who causeth whatsoever He willeth through His Command. Say: All are mindful of His signs. He it is Who witnesseth what the servants do. He it is Who knoweth the

1 هَذَا مَا نَزَّلْنَا إِلَى هَيْكَلِ الثَّالِثِ وَالْعَشْرِ تَنْزِيلٍ مِنْ  
لَدُنَّا إِنَّا كُنَّا شَاهِدِينَ

2 هُوَ

3 بِسْمِ اللَّهِ الْأَطْهَرِ الْوَفِيِّ

4 سُبْحَانَ الَّذِي مَشِئَ مَا يَشَاءُ بِأَمْرِهِ قُلْ كُلٌّ بِآيَاتِهِ  
ذَا كُرُون هُوَ الَّذِي يَشْهَدُ عَلَى مَا كَانَ الْعِبَادُ يَعْمَلُونَ

knowledge of the heavens and earth, all of which is preserved in a hidden Book.

هو الذي يعلم علم السموات والأرض وكل في كتاب مكنون

- 5 Say: This is a Book which God hath treasured up behind the veils of the Unseen, did ye but know it. Say: This is a Book which none shall behold save the sincere ones. Say: This is a Book which none shall touch save the pure ones. Say: This is a Book which none shall witness save the learned ones. Say: This is a Book of which no one shall know even a single word save he who is beloved of God, the Lord of all worlds.

5 قل ذلك كتاب قد اخزنه الله في حجب الغيب ان كنتم تعلمون قل ذلك كتاب لن تراه الا المخلصون قل ذلك كتاب لن مسه الا الصافون قل ذلك كتاب لن يشهده الا العالمون قل ذلك كتاب لن يعلمه واحد منه بل من الله محبوب العالمين

- 6 Is it this utterance that ye deny? Ye have no knowledge, nor do ye understand.

6 أ فهذا الحديث اتم يحدون ما لكم من علم ولا انتم يشعرون

- 7 God beareth witness that there is no God but Him. Say: All shall be raised up unto Him. And verily this is an epistle from the letter Tha' unto the twenty-third Temple in the Book.

7 شهد الله انه لا اله الا هو قل كل اليه يعثون ان هذا كتاب من عند الثاء الى هيكل الثالث والعشر في الكتاب

- 8 Bear thou witness that there is no God but Him, the Mighty, the One endued with attributes. He it is Whom nothing whatsoever in the highest heaven or earth or what lieth between them can frustrate, the Supreme Sovereign, the Most Great. Unto Him submit all who dwell in the dominions of all things, and He, verily, is the All-Compelling, the Most Compelling.

8 فاشهد على انه لا اله الا هو العزيز الموصوف هو الذي لن يعجزه من شيء في لاهوت السموات والأرض وما بينهما المليك الأعظم العيظوم وله اسلم من في غزروت كل شيء وانه هو المستغزر الغزور

- 9 With Him are the keys of mercy in the kingdom of creation and command; He bestoweth them upon whomsoever He willeth among His servants. Say: We all are supplicants of His grace. His is the kingdom of the heavens and earth and whatsoever lieth between them; all are mindful of His command.

9 و به مفاتيح الرحمة في ملكوت الأمر و الخلق ينزلها على من يشاء من عباده قل انا كل من فضله سائلون له ملك السموات والأرض وما بينهما كل بأمره ذاكرون

- 10 His are bounty and grace; He singles out for His mercy whomsoever He willeth. Say: All seek after this. His are the bounds of the heavens and earth; He aideth whomsoever He willeth through His command. Verily He is the Almighty, the All-Powerful.

10 له الجود والفضل يختص من يشاء برحمته قل كل ذلك طالبون وان له حد السموات والأرض ينصر من يشاء بأمره انه مقتدر قدور

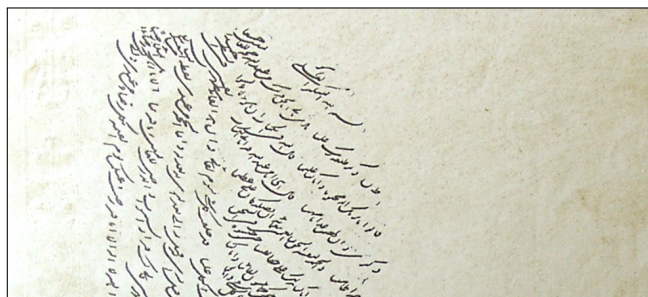
- 11 His are might and majesty in the kingdom of all things, and verily He is the Supremely Independent, the Self-Subsisting. God beareth witness that there is no God but Him. He createth what He willeth through His command, more swiftly than to say unto it "Be!" and it is. His is all praise in the heaven of might of all things, and all bow down before Him.

11 وله الحول وال طول في ملكوت كل شيء و انه لهو المهيمن القيوم شهد الله انه لا اله الا هو يبدع ما يشاء بأمره اقرب من ان يقول له كن فيكون وله الحمد في لاهوت عز كل شيء و كل آياه ساجدون

DB.xxii.13, LABIB

## BB00396

*Kitab al-Vahid 14 (Letter to the fourteenth Temple)*



DB

- 1 This is what We sent down concerning the fourteenth Temple as a warning to all the worlds. 1 هذا ما نزلنا على هيكل الرابع قبل عشر تنذيراً للعالمين جميعاً
- 2 He is 2 هو
- 3 In the Name of God, the Most Great, the Most High 3 بسم الله المتكبر العليّ
- 4 The remembrance of thy Lord's manifestation, the Most High, called out: "Verily, I am the Truth! It hath been written from God as a proof for all the worlds." They said: "We see thee as but a beloved one, and we are indeed knowing." God said in the Book: "These people have forgotten My remembrance, and for them is a terrible punishment." He said: "Verily, I am from God. The Book hath come to me and He hath made me a manifest path. And praise be to His Own Truth for having bestowed His bounties upon me. His grace toward me hath been mighty." They said: "We think thee naught but a liar, and we are certain of this truth." Until they imprisoned him and forgot God's remembrance in every line. And We shall forget them as they forget Our presence, for We are all-powerful and all-encompassing. 4 ذكر طلعة ربك علياً نادى بأنّي أنا الحقّ قد كتب من عند الله حجّة للعالمين جميعاً قالوا ما نريك إلّا محبوباً وأنا كما عليمّا قال الله في الكتاب إنّ هؤلاء نسوا ذكرى وأنّ لهم عذاباً مهيباً قال اتّنى أنا من عند الله قد اتّاني الكتاب وجعلني صراطاً مبيناً والحمد لنفسه الحقّ بما انعمتني نعمائه أنّ فضله كان عليّ عظيماً قالوا ما نظنّك إلّا كاذباً وأنا كما بذلك عليّ حقّاً يقينا حتّى حبسوه في السّجن ونسوا ذكر الله من كلّ سطر جميعاً وأنا ننسوهم كما ينسون لقائنا وأنا كما مقتدرٌ محيطاً
- 5 Nothing escapes from His outpouring that was ordained for Us in the divine realm of might, and We are indeed powerful over all things. Until We witnessed the Day of Resurrection wherein they broke Our covenant and forgot Our remembrance, reckoning themselves to be rightly guided. By God! He shall seize them and banish them as though they had never been mentioned. 5 فإيفز عن فيضه قدّر لنا من شيء في لاهوت عز كلّ شيء وأنا كما بالحقّ قديراً حتّى شهدنا يوم القيامة بأنّهم كسّروا عهدنا ونسوا ذكرنا وحسبوا بهم محسوبون عملاً تالّله ليأخذ بهم وليبعد منهم كيوم لم يكونوا شيئاً مذكوراً
- 6 And verily We give life and cause death - none giveth life save through Our grace as We will, and We are mighty and exalted. Until We saw that they accepted Our remembrance and were not ashamed before Us, yet these were an evil people, far astray. And We shall cause them to enter the fire as recompense for what they earned behind Our veils, for We are witness over all things. Say: The matter hath been decreed wherein they race, and no protector shall avail another save whom God willeth to show mercy, for He is watchful over all things. 6 وأنا نحن يحيي ويميت لم يحيي بفضلنا كيف يشاء وأنا كما مقتدرٌ رفيعاً حتّى رأينا بأنّهم قبلوا ذكرنا ولن ينجّلوا عنّا وأنّ هؤلاء كانوا قوماً سوءاً بودا وأنا ليدخلهم في الجحيم جزاء ممّا كسبوا بين برى حجبنا وأنا كما لعلّ كلّ شيء شهيداً قل قضى الأمر فيه يسبقيان ولا يغني مولى عن مولى شيئاً إلّا رحم الله من يشاء أنّه كان بكلّ شيء رقيباً

- 7 Say: O Letter Tha', these are clear verses sent down concerning the fourteenth Temple as a remembrance from Us to all the worlds. Bear thou witness that there is no God but I, the Lord of all, the Most High. I created all things for the day of meeting Me, and this is the meeting with the Manifestation of My Self in the blessed quarter. Nothing shall assist Me in any matter except that We shall recompense it on the day of its resurrection amidst My creatures as My proof, for I am indeed a helper. And verily I am God, there is no God but I, before that which hath no before and after that which hath no after.
- 8 The proof from My presence is the Point of the Bayan, and I am in truth the heir of all things. No soul believeth in Him on the day of His manifestation but that We shall cause it to enter Paradise as recompense for having testified to My truth, the Manifestation of My Self. O people of the Concourse from the community of the Bayan! Bear witness to My truth in every age and cycle until I call you with My tongue of truth, the Manifestation of My Self from behind the veil: "Verily, I am God, there is no God but I! I have been pleased with you on the Day of Resurrection with all pleasure from My presence, and I was indeed well-pleased."

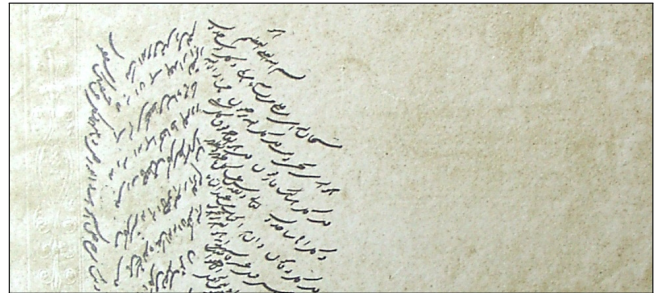
7 فقل يا أيها الثاء تلك آيات بينات الى هيك  
الرابع قبل عشر ذكر من لدنا للعالمين جميعا ان  
اشهد انه لا اله الا انا رب الكل عليا قد خلقت  
كل شيء ليوم لقائي وان هذا لقاء مظهر نفسي  
في الشطر حميدا ما من شيء ينصرني في شأن الا  
لنجزيه يوم انبعاثه بين برى حقي واني كنت بالحق  
ظهيرا واني انا الله لا اله الا انا من قبل الذي لا  
قبل له و الى بعد الذي لا بعد له

8 و اما الحجة من عندي نقطة البيان و اتي بالحق  
على كل شيء رثا ما من نفس يؤمن به في يوم  
ظهوره الا لأدخلنه في الرضوان جزاء ما شهدت  
حقي مظهر نفسي ما لي كتب قرار السموات و  
الأرض للعالمين انا فيه بما الا يا اهل الملأ من  
معشر البيان ان اشهدوا حقي في كل كور و دور  
حتى اناديكم بلساني الحق مظهر نفسي من وراء  
الحجاب بأني انا الله لا اله الا انا قد رضيت عنكم  
يوم القيامة بكل رضا من عندي و اتي كنت  
رضاء راضيا

DB.xxii.14, LABIB

## BB00480

*Kitab al-Vahid 15 (Letter to the fifteenth Temple)*



DB

- 1 This is He Who hath sent down unto the fifteenth Temple – a remembrance from God unto all the world
- 2 He is
- 3 In the Name of God, the Most High, the Most Great
- 4 Glorified is He Who bestoweth His grace upon whomsoever He willeth through His command, and all bow down in adoration unto Him. He it is Who giveth life and causeth death. Say: All shall return unto Him. There is no God but God. Say: All have recognized this. Say: He is the Glorious above all things,

1 هذا ما نزلنا الى هيك الخامس قبل عشر ذكرا من  
الله للعالمين

2 هو

3 بسم الله العلي العظيم

4 سبحانه الذي من على من يشاء بأمره و كل له  
ساجدون هو الذي يحيي و يميت قل كل اليه  
راجعون ما من اله الا الله قل كل هنالك  
عارفون قل هو الفخر فوق كل شيء و كل آياه

and all bow down before Him. Exalted and sanctified is He above all that hath appeared or shall appear. Say: All are submissive unto Him.

ساجدون تعالى وتقدس عن كل ما ظهر وتظهر  
قل كل له قانتون

- 5 This indeed is an epistle from the letter Tha' unto the fifteenth Temple. Bear thou witness that He is the Mighty, the Well-Beloved. He doeth what He willeth. There is no God but He, from time immemorial and unto all time, and all shall be gathered unto Him. He is the One Whom nothing in the heavens or on earth can frustrate, and all shall return unto Him. He is God, there is no God but He, from time immemorial and unto all time, and all act according to His bidding. He it is Who sendeth down whatsoever He willeth through His command, and all make mention of His signs.

5 وَاِنَّ هَذَا كِتَابٌ مِنْ عِنْدِ الثَّاءِ اِلَى هَيْكَلِ الْخَامِسِ  
قَبْلَ عَشْرِ فَاَشْهَدُ اَنَّهُ هُوَ الْعَزِيزُ الْمَحْبُوبُ هُوَ الَّذِي  
يَفْعَلُ مَا يَشَاءُ لَا اِلَهَ اِلَّا هُوَ مِنْ قَبْلِ وَ مِنْ بَعْدِ  
وَ كُلِّ اِلَيْهِ يَحْشَرُونَ هُوَ الَّذِي لَنْ يَعْجِزَهُ مِنْ شَيْءٍ  
مَّا فِي السَّمَوَاتِ وَ الْأَرْضِ وَ كُلِّ اِلَيْهِ يَقْلِبُونَ هُوَ  
اللَّهُ لَا اِلَهَ اِلَّا هُوَ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ كُلِّ بِأَمْرِهِ  
يَعْمَلُونَ هُوَ الَّذِي يَنْزِلُ مَا يَشَاءُ بِأَمْرِهِ وَ كُلِّ بِآيَاتِهِ  
ذَاكِرُونَ

- 6 Say: In His grasp are all who are in the heavens and on earth, and all shall be raised up unto Him. His is the creation and the command, from time immemorial and unto all time, and all bow down before Him. Say: He it is Who sufficeth all things, from time immemorial and unto all time, and we all beseech His grace. Say: No thing shall read this verse but God will suffice it in all things. There is no God but He, the Mighty, the Self-Subsisting. Say: O Lord! Protect us from every direction from which harm may reach us. There is no God but Thee, the All-Protecting, the Powerful.

6 قُلْ بِيَدِهِ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ كُلِّ اِلَيْهِ  
يَبْعَثُونَ لَهُ الْخَلْقِ وَ الْأَمْرِ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ  
كُلِّ لَهُ سَاجِدُونَ قُلْ هُوَ الَّذِي يَكْفِي كُلَّ شَيْءٍ  
مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ اَنَا كُلِّ مِنْ فَضْلِهِ سَائِلُونَ  
قُلْ مَا مِنْ شَيْءٍ يَقْرَأُ تِلْكَ الْآيَةَ اِلَّا يَكْفِيهِ اللَّهُ  
مِنْ كُلِّ شَيْءٍ لَا اِلَهَ اِلَّا هُوَ الْمُعَزِّزُ الْقَيُّومُ قُلْ رَبِّ  
فَاحْفَظْنَا مِنْ كُلِّ شَطْرٍ يَنْتَهِي إِلَيْنَا لَا اِلَهَ اِلَّا أَنْتَ  
الْحَفَاطُ الْقُدُورُ

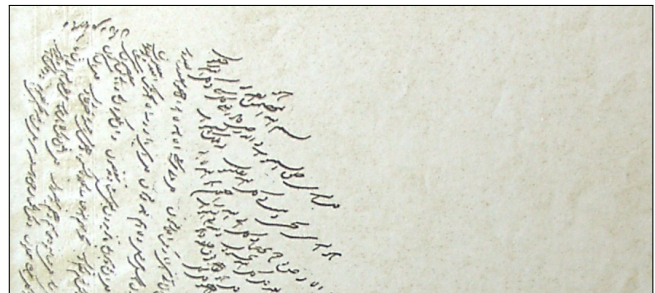
- 7 Thou art He Who protecteth whomsoever He willeth through His command. There is no God but Thee, the All-Compelling, the Patient. Thine is the command from time immemorial and unto all time, and Thou art the Mighty, the Self-Exalted, the Most Holy. Unto this returneth the creation of the heavens and the earth and whatsoever lieth between them, and all stand in awe before Thy true Faith.

7 أَنْتَ الَّذِي يَحْفَظُ مِنْ يَشَاءُ بِأَمْرِهِ لَا اِلَهَ اِلَّا أَنْتَ  
الْقُدَّارُ الصَّبُورُ لَكَ الْأَمْرُ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ  
أَنْتَ الْعَزِيزُ الْمُتَعَزِّزُ الْقَيُّدُوسُ ذَلِكَ يَرْجِعُ خَلْقُ  
السَّمَوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ كُلِّ مِنْ  
حَنْفِيَّتِكَ مَشْفِقُونَ

DB.xxii.15, LABIB

## BB00339

*Kitab al-Vahid 16 (Letter to the sixteenth Temple)*



1 هَذَا مَا نَزَّلْنَا إِلَى هَيْكَلِ السَّادِسِ قَبْلَ عَشْرِ أَيْ  
أَشْهَدُ أَنَّهُ لَا اِلَهَ اِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ

1 This is what We have sent down to the sixteenth Temple. I bear witness that there is no God but Him, the Mighty, the Beloved.

2 He is

3 In the Name of God, the Protector, the Mighty.

4 Say: He Who created the heavens and earth has power over all things, and all return unto Him. He it is Who gives life and causes death, and all are turned unto Him. His is the dominion of the heavens and earth and whatsoever is between them, and all return unto God. He is God, there is no God but Him, before and after, say: all shall be gathered unto Him. And to God belongs whatsoever is in the heavens and earth, and all act by His command. Say: He is the Subduer above His creation, and He is the King, the Trusted, the Eternal. God bears witness that there is no God but Him, say: all bow down before God. He is the One before Whom prostrate themselves whatsoever is in the heavens and earth and whatsoever lies between them, the Mighty, the Holy.

5 And verily this is an epistle from the letter Tha' unto the sixteenth Temple, so bear witness that He is the Mighty, the Beloved. He it is in Whose hand is the dominion over all things, and all bow down before Him. He is God, there is no God but Him, before and after, and all shall be raised unto Him. His is whatsoever is in the heavens and earth and whatsoever lies between them, there is no God but Him, the Ever-Living, the Self-Subsisting. Say: He is the Knower before the creation of anything, and He is the All-Knowing, the Teacher of Knowledge. Say: He is the Victorious over all things, before and after, and all stand firm by His command. He is the Powerful over His Cause, and all serve Him. His is the kingdom of the heavens and earth, and all remember Him.

6 Say: Fear God, O concourse, from the Day when you shall be brought before God. And fear the Day when you shall be present before God. On that Day God will question what you used to do. On that Day God will bear witness to what they earn. Say: The Cause of your Lord has come from God, if you would understand. Say: I am but a man like you, it is revealed to me that I am your Lord - will you not be certain? Say: I have no power except through God, there is no God but Him, the Powerful, the Omnipotent. Say: If you believe in Me and My verses, then you shall attain all good, and if you believe not in Me, you have not believed in any of the Messengers, nor are you God-fearing on that Day. And you did not follow the Messengers before, nor were you certain of God. Say: I desire naught but good for you - will you not understand? Say: I

هو 2

3 بسم الله المهيمن العزيز

4 قل الذي خلق السموات والأرض قادر على كل شيء و كل إليه يرجعون هو الذي يحيي ويميت و كل إليه يقلبون له ملك السموات والأرض و ما دونهما و كل إلى الله راجعون هو الله لا اله الا هو من قبل و من بعد قل كل إليه يحشرون و لله ما في السموات والأرض و كل بأمره يعملون قل هو القاهر فوق خلقه و هو الملك المعتمد الذي يوم شهد الله أنه لا اله الا هو قل كل لله ساجدون هو الذي يسجد له من في السموات والأرض و ما بينهما العزيز السبح

5 و ان هذا كتاب من عند الله الى هيكल السادس قبل عشر فاشهد انه هو العزيز المحبوب هو الذي بيده لاهوت عن كل شيء و كل له ساجدون هو الله لا اله الا هو من قبل و من بعد و كل إليه يعيثن و له ما في السموات والأرض و ما دونهما لا اله الا هو الحي القيوم قل هو العالم قبل خلق شيء و هو العالم المعلم العلوم قل هو الغالب على كل شيء من قبل و من بعد و كل بأمره قائمون هو المقتدر على امره و كل له عامرون وله الملك السموات والأرض و كل آياه ذاكرون

6 قل اتقوا الله يا أيها الملأ من يوم هم على الله مرءوون و ان اتقوا من يوم انتم بين يدي الله يحضرون يومئذ يسأل الله ما كنتم تعملون يومئذ يشهد الله على ما هم يكسبون قل اتقوا ربكم من الله ان كنتم يعقلون قل اتقوا ربكم اني انا بشر مثلكم ينزل الى اتقوا ربكم افلا يوقنون قل ما لي من شيء الا بالله لا اله الا هو المقتدر القدور قل ان يؤمنوني و بآياتي فاذا هم كل خير يدركون و ان لم يؤمنوا بي ما آمنتهم بأحد من الرسل و لا هم يؤمنون متقون و انكم لن تتبعون برسل من قبل و

counsel you from God, your Lord - will you not bow down before God and then remember His verses? Say: I give you glad tidings of the meeting with your Lord, yet few among you are aware. Say: If you believe in Me, you add nothing to My knowledge nor decrease it, and if you deny Me and My verses, you cannot diminish aught from Me nor transgress. Say: I desire naught but good for you, that you might prosper.

لا هم بالله يوقنون قل انى ما اردت الا الخير لكم افلا يعقلون قل انى انصحكم من الله ربكم افلا يسجدون الله ثم بآيته تتذكرون قل انى ابشركم بقاء ربكم وان قليلاً منكم ما يشعرون قل ان يؤمنون لى ما تزيدون بعلنى شيئاً ولا تنقصون وان يكفرون لى وبآياتى لن ينقصون منى شيئاً ولا يعدون قل انى ما اردت الا خير لكم لعلكم يفلمون

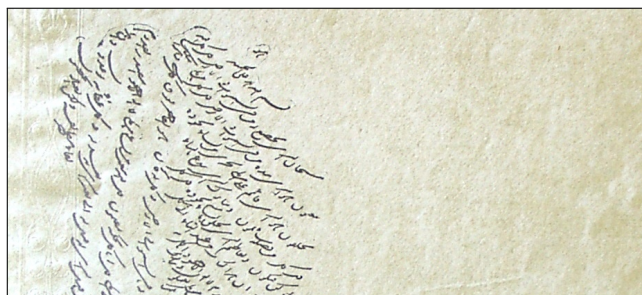
- 7 Say: The believers are they who circle round about Me - these have degrees from God and these are the successful ones. God will reward them with gardens of eternity for what they have earned, and they shall attain the mercy of their Lord. Say: The polytheists are they who are not certain of My verses, and when they see something they remember not, and they consider it confused dreams, yet they know not. And God will cause them to enter the fire in their life and their death, and they shall not be helped. Say: In this are clear signs from God unto the Glory, the Fruitful, the Witnessed. Bear witness that there is no God but Him, and that Ali before Muhammad was His proof and His light, before and after, and that the guides of the Living One are the letters of His Self, and all act by His command. This Book is the truth wherein is no doubt, a revelation from God, the Ever-Living, the Self-Subsisting. His is the kingdom of the heavens and earth and whatsoever lies between them, all stand firm for Him.

7 قل ان المؤمنين هم الذين فى حولى يطوفون اولئك لهم درجات من عند الله واولئك لهم الفائزون يجزيهم الله جنات الخلد بما كسبوا و هم فى رحمة ربهم حائزون قل ان المشركون هم الذين بآياتى لا يوقنون فاذا رؤوا شيئاً هم لا تتذكرون ويحسبونه اضغاث واحلام ولكن لا يعلمون ويدخلهم الله فى النار فى حياتهم ومماتهم وهم لا ينصرون قل ان فى ذلك لآيات بينات من عند الله الى الثاء المشر المشهود ان اشهد الله لا اله الا هو وان علياً قبل محمد حجتته و ضيائه من قبل ومن بعد وان ادلاء الحى حروف بنفسه و كل بأمره يعملون ذلك الكلاب حق لا ريب فيه تنزيل من الله الحى القيوم وله ملك السموات والأرض وما بينهما كل له قاثون

DB.xxii.16, LABIB

## BB00433

*Kitab al-Vahid 17 (Letter to the seventeenth Temple)*



DB

- 1 This is what We have sent down to the seventeenth Temple at the command of God, the Mighty, the Beloved.  
2 He is  
3 In the name of God, the Most Exalted, the Most Praiseworthy.

1 هذا ما نزلنا الى هيكل السابع قبل عشر امراً من لدى الله العزيز العزوز  
2 هو  
3 بسم الله الأعلى الحميد

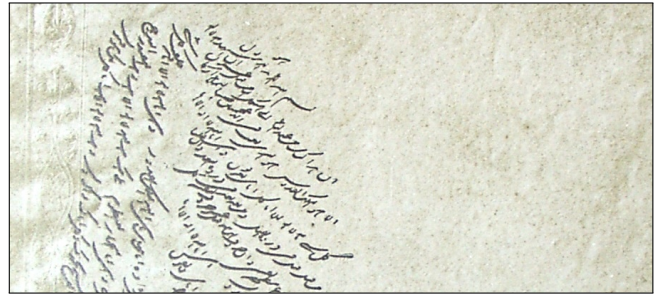
- 4 Glorified be He before Whom all who are in the heavens and earth bow down in submission. Say: All shall be raised up unto Him. He is the One in Whose grasp are all who dwell in the heavens and on earth. Say: All are created by His command. He is the One Who standeth firm in His Cause, Who causeth to flow whomsoever He willeth through His bounty. Say: All are supplicants of His grace. And blessed be He Who createth what He willeth by His command "Be!" and it is. And exalted be He Who fashioneth what He willeth through His bounty. Say: All exist by His command.
- 5 And verily this is an epistle from the letter Tha' to the seventeenth Temple. Bear thou witness that there is none other God but Him and that we are all assured of Him. His is the kingdom of the heavens and earth and all act by His command.
- 6 And blessed be He Who is your Lord and the Lord of your first fathers. And blessed be He Who is your Lord and the Lord of your last fathers. And blessed be He Who is your Lord and the Lord of your manifest fathers. And blessed be He Who is your Lord and the Lord of your hidden fathers. And blessed be He Who is your Lord and the Lord of your first mothers. And blessed be He Who is your Lord and the Lord of your last mothers. And blessed be He Who is your Lord and the Lord of your manifest mothers. And blessed be He Who is your Lord and the Lord of your hidden mothers. And blessed be He Who is your Lord and the Lord of all things before and after, and all bow down before Him.
- 7 He is God, there is no God but Him, before and after. Say: All act by His command. God beareth witness that there is no God but Him and that this is one of His servants. Say: All are assured of Him. His is all that is in the heavens and earth and all are submissive unto Him. He is manifest above all things and He is the King, the All-Glorious. His is the dominion of the divinity of all things and all exist by His command. And blessed be He Who standeth firm in His Cause. Say: We all abide by His wisdom.
- 8 Say: God resurrecteth whom He willeth by His command. There is no God but Him, the Almighty, the Ancient. He is the One Who causeth to enter whom He willeth into His paradise. Say: All are supplicants there. He is God, there is no God but Him, from a beginning that hath no beginning unto an end that hath no end, and all are promised to attain His presence. And this indeed is the meeting with the Manifestation of His Self, yet the servants remain veiled.
- 4 سبحان الذى تخضع له من فى السموات و الأرض قل كل اليه يعثون هو الذى بيده من فى السموات و الأرض قل كل بأمره يخلقون هو الذى قائم على امره يجرى من يشاء بجوده قل كل من فضله سائلون و تبارك الذى يدع ما يشاء بأمره كن فيكون و تعظم الذى يخلق ما يشاء بجوده قل كل بأمره يوجدون
- 5 و انّ هذا كتاب من عند التاء الى هيكى السابع قبل عشر ان اشهد انه لا اله الا هو و انا كل به موقنون له ملك السموات و الأرض و كل بأمره يعملون
- 6 و تبارك الذى هو ربكم و رب آبائكم الأولين و تبارك الذى هو ربكم و رب آبائكم الآخرين و تبارك الذى هو ربكم و رب آبائكم الظاهرين و تبارك الذى هو ربكم و رب آبائكم الباطنين و تبارك الذى هو ربكم و رب أمهاتكم الأولات و تبارك الذى هو ربكم و رب أمهاتكم الآخرات و تبارك الذى هو ربكم و رب أمهاتكم الظاهرات و تبارك الذى هو ربكم و رب أمهاتكم الباطنات و تبارك الذى هو ربكم و رب كل شىء من قبل و من بعد و كل له ساجدون
- 7 هو الله لا اله الا هو من قبل و من بعد قل كل بأمره تعملون شهد الله انه لا اله الا هو و انّ هذا عبداً من عباده قل كل له توقنون له ما فى السموات و الأرض و كل له قانتون هو الظاهر فوق كل شىء و هو الملك السبوح و له ملكوت لاهوت كل شىء و كل بأمره يوجدون و تبارك الذى قائم على امره قل انا كل بحكمه مقيمون
- 8 قل الله يعث من يشاء بأمره لا اله الا هو المقتدر القدوم هو الذى يدخل من يشاء فى جنته قل كل هنالك سائلون هو الله لا اله الا هو من قبل الذى لا قبل له الى بعد الذى لا بعد له و كل بقاءه يوجدون و انّ هذا لقاء مظهر نفسه ولكن العباد يحتجبون

DB.xxii.17, LABIB

HURQ.BB49, ADMS#036

## BB00443

*Kitab al-Vahid 18 (Letter to the eighteenth Temple)*



DB

- 1 This is what We have sent down to the eighteenth Temple. Bear thou witness that He is the Mighty, the All-Possessing. 1 هذا ما نزلنا الى هيكل الثامن قبل عشر فاشهد انه هو العزيز الربوب
- 2 He is 2 هو
- 3 In the Name of God, the Eternal, the Everlasting 3 بسم الله الأبد الأيزول
- 4 This is an epistle from the letter Tha' to the eighteenth Temple. Bear thou witness that there is none other God but He, the King, the Holy. He it is Who hath sent forth among the non-Arabs a Light that may fill the pillars of all things. Verily, there is none other God but I, all shall know Me. And verily, I am God, there is none other God but I, from before before at the apex of before, and from after after at the apex of after. And verily 'Ali before the fourth letter is the Manifestation of My Self, and verily the Eight Letters before Ten are letters representing all My Cause, who shall be brought forth by My command. I am, verily, God, there is none other God but I, and all else is My creation. 4 ان هذا كتاب من عند التاء الى هيكل الثامن قبل عشر ان اشهد انه لا اله الا هو الملك القدوس هو الذي بعث في الأعجمين ضياء تملأ اركان كل شيء انه لا اله الا انا كل اياي تعرفون واني انا الله لا اله الا انا من قبل قبل في ذروة القبل و من بعد بعد في ذروة البعد و ان عليا قبل حرف الرباع مظهر نفسي و ان حروف الثمانية قبل عشر حروف لبقية كل امرى من عندى يوجدون انى انا الله لا اله الا انا و ان ما دونى خلقى
- 5 Say: O My creation, fear ye Me! By My truth and My majesty, I created you not because of any need - will ye not understand? And naught shall enrich you save the day of meeting Me, and this indeed is the meeting with the Manifestation of My Self, yet few among you perceive and comprehend this. Say: I am, verily, God, there is none other God but I, and all seek after Me. There is naught but glorifieth My praise, yet at the time of the appearance of the Manifestation of My Self they remain veiled from Me. Say: Be not veiled by anything, then abide ye in Me. I am, verily, your Lord from before and from after, and I am God, the Mighty, the Beloved. 5 قل ان يا خلقي اياي خائفون وحقى و عظمتى ما خلقتكم غنيا افلا يعلمون و ما يغنيكم الا ليوم لقاى و ان هذا لقاء مظهر نفسى و ان قليلا منكم ما يشعرون و مدركون قل انى انا الله لا اله الا انا و كل اياي يقصدون ما من شيء الا يسبح بحمدى ولكن هم حين ظهورى مظهر نفسى عنى محتجبون قل ان لا تحتجبين بشيء ثم اياي يتقون انى انا ربكم من قبل ثم من بعد و انى انا الله العزيز المحبوب
- 6 And in this are signs from My presence unto the Letter Tha, the Eternal, the Everlasting, that all may testify that he is My servant upon whom I have shed the light of My Self - I am God, the Protector, the Self-Subsisting. And I have cast into his heart clear signs that I am God, the King, the All-Powerful. And verily, I am God, there is none other God but I. I have 6 و ان فى هذا آيات من لى الى التاء الأزل الايزول ليشهدن الكل بانه عبدى قد تجليت له بنفسى به انا الله المهيمن القيوم و القيت فى فواده آيات بينات بانى انا الله الملك القدور و انى انا الله لا اله الا انا قد خلقت كل شيء بأمرى و

created all things by My command, and I am the Holy, the Pure. Say: Nothing in the dominion of the heaven and earth of all things can frustrate Me, and I am the All-Choosing, the Most Great.

أَنَا الْقَدَّارُ الْقَيُّدُوسُ قُلْ مَا يَعْجِزُنِي مِنْ شَيْءٍ  
فِي لَاهُوتٍ جَبْرُوتٍ كُلِّ شَيْءٍ وَأَنَا الْخَاتِرُ  
الْعِظُومُ

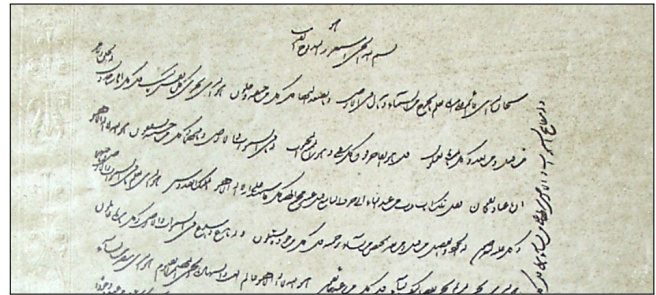
- 7 Yea, Thou art God, there is none other God but Thee, and Thou art the Powerful, the Praised. Thou hast created what Thou hast willed and shall create what Thou desirest. There is none other God but Thee, all inhabit Thy realm. There is naught but glorifieth Thy praise, and all remember Thee. Thou art God, there is none other God but Thee, we all are assured of Thee.

بَلَى أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ الْمُقْتَدِرُ  
الْبَدُوحُ قَدْ خَلَقْتَ مَا شِئْتَ وَخَلَقَ مَا يَرِيدُ لَا  
إِلَهَ إِلَّا أَنْتَ كُلُّ آيَاكَ عَامِرُونَ فَمَا مِنْ شَيْءٍ إِلَّا  
يَسْبَحُ بِحَمْدِكَ وَكُلُّ آيَاكَ ذَاكِرُونَ وَأَنْتَ اللَّهُ  
لَا إِلَهَ إِلَّا أَنْتَ أَنَا كُلُّ لَكَ مُوقِنُونَ

DB.xxii.18, GANJP.007-008, LABIB

## BB00285

*Kitab al-Vahid 19 (Letter to the nineteenth Temple)*



DB

- 1 This is what We have sent down to the nineteenth Temple, the Assembly of the Temple from God, the Mighty, the Self-Subsisting.
- 2 He is
- 3 In the Name of God, the Living, the Most Mighty, the Resplendent, the Near
- 4 Glorified be He Who standeth firm in His Cause. He knoweth what descendeth from heaven and what riseth from the earth and what ascendeth unto it. Say: All are in fear of Him. He it is Who recompenseth every soul according to what it hath earned. Say: All are prostrate before Him. His is the creation and the command, both before and after, and all act by His bidding. Say: He is the Exalted above all things, and He is the Inaccessible, the Best-Beloved. To Him belongeth whatsoever is in the heavens and the earth and whatsoever is between them, and all stand in awe of Him. He is God, there is no God but Him. O ye servants, therefore excel ye in devotion!
- 5 Say: These are clear verses sent down from the Tha' to the nineteenth letter, the Assembly of the Temples. Bear thou witness that there is no God but Him, the Sovereign, the Holy.

1 هَذَا مَا نَزَّلْنَا إِلَى هَيْكَلِ التَّاسِعِ قَبْلَ عَشْرِ مَجْمَعِ  
الْهَيْكَلِ مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْقَيُّومِ

2 هُوَ

3 بِسْمِ اللَّهِ الْحَيِّ الْمُسْتَعِزِّ الْبَدُوحِ الْقَرِيبِ

4 سُبْحَانَ الَّذِي قَامَ عَلَى أَمْرِهِ يَعْلَمُ مَا يُخْرِجُ مِنَ  
السَّمَاءِ وَمَا يَنْزِلُ فِي الْأَرْضِ وَمَا يَصْعَدُ إِلَيْهَا  
قُلْ كُلٌّ مِنْ خِيفَتِهِ وَحُلُونُ هُوَ الَّذِي يَجْزِي كُلَّ  
نَفْسٍ بِمَا كَسَبَ قُلْ كُلُّ آيَةٍ سَاجِدُونَ لَهُ الْخَلْقِ  
وَالْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَكُلٌّ بِأَمْرِهِ يَعْمَلُونَ  
قُلْ هُوَ الْفَاخِرُ فَوْقَ كُلِّ شَيْءٍ وَهُوَ الْمَتَنَعُ الْحَبِيبُ  
لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَكُلٌّ  
مِنْ خَشْيَتِهِ يَشْفِقُونَ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ إِنْ يَأْ  
عِبَادُ فَاتَّقُوا

5 فَقُلْ تِلْكَ آيَاتُ بَيِّنَاتٍ مِنْ عِنْدِ الثَّاءِ إِلَى حَرْفِ  
التَّاسِعِ قَبْلَ عَشْرِ مَجْمَعِ الْهِيَائِ كُلِّ فَاشْهَدْ عَلَى أَنَّهُ  
لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَدُّوسُ هُوَ الَّذِي يَعْلَمُ

He it is Who knoweth what is in the heavens and the earth and what is between them, and all shall be brought before Him. His is the bounty and grace, both before and after. He distinguisheth whom He willeth with His mercy. Say: All beseech His generosity. His is what He hath created and what He shall create in the heavens and the earth, and all act according to His command. He it is Who giveth life and causeth death. He giveth life through His grace as He willeth. Say: All are in dread of His might. He is God, there is no God but Him, the Knower of the unseen and the seen, the Living, the Protector, the Self-Subsisting. He it is Who aideth whom He willeth through His command. Say: We all beseech God's grace.

- 6 O thou Name! Bear thou witness by God, thy Lord, that there is no God but Him, the Sovereign, the All-Powerful. The Cause of God, thy Lord, shall reach unto all things as a favor from Him and a bounty from His presence. There is no God but Him, and verily unto God shall all be raised up. His is the kingdom of the heavens and the earth, and all shall return unto Him. He it is before Whom all in the heavens and the earth stand in awe, and all are His worshippers. Say: Fear God, O ye concourse, then be ye God-fearing. He it is Who created you from one essence - be ye not unjust. The Cause of God hath indeed come, yet most people are not assured. Most of them are in error and they perceive not.

- 7 He it is Whom nothing whatsoever in the kingdom of glory of all things can frustrate, and all are His servants. Say: He is the One with power over His Cause. He createth what He willeth through His wisdom by His command "Be" and it is. Say: He is the Prevailer over all who are in the heavens and the earth, and we all tremble in fear of Him. We have put our trust in God, our Lord, and He sufficeth us save Him. That is our Lord, before and after, and we all bow down before Him. He it is Who created us and sustaineth us by His command "Be" and it is. His is what hath appeared and what shall appear in the kingdom of all things, and all shall be transformed unto Him. Let not the people's veiling themselves from their Creator grieve thee. By God! They shall not prosper. Most of them are in error and these are they who are the lost. God will recompense them with the fire of burning as a reward for what they have wrought. Say: We all seek His forgiveness. Thus is God, our Lord and the Lord of the heavens and the earth. There is no God but Him and all shall be transformed unto Him. Say: Barter not the signs of God for a paltry price, if ye be men of understanding. Say: The life of this world is vain, and unto God shall they be gathered. Say: The kingdom of the hereafter is God's - will ye not know?

ما في السموات و الأرض و ما بينهما و كلّ عليه ليعرضون له الجود و الفضل من قبل و من بعد يختص من يشاء برحمته قل كلّ من جوده يستلون و له ما بدع و يدع في السموات و الأرض و كلّ بأمره عاملون هو الذي يحيي و يميت لم يحيي بفضلته كيف يشاء قل كلّ من رعبه خائفون هو الله لا اله الا هو عالم الغيب و الشهادة الحى المهيمن القيوم هو الذي ينصر من يشاء بأمره قل انا كلّ من فضل الله سائلون

6 ان يا ذلك الاسم فاشهد بالله ربك بانه لا اله الا هو المليك القدور و ليبلغن امر الله ربك الى كلّ شىء فضلاً من عنده و جوداً من لدنه لا اله الا هو و ان الله كلّ يعنون و ان له ملك السموات و الأرض و كلّ اليه راجعون هو الذي يشفق له من في السموات و الأرض و كلّ اياه عامرون قل اتقوا الله يا ايها الملا ثم اياه يتقون هو الذي خلقكم من عنصر واحد الا يظلمون و لقد جاء امر الله ولكن اكثر الناس لا يؤقنون و ان اكثرهم لفي ضلالة و لا هم يشعرون ه

7 و الذي لن يعجزه من شىء في لاهوت عزّ كلّ كلّ شىء و كلّ له عامرون قل هو القادر على امره يخلق ما يشاء بحكمه كن فيكون قل هو الغالب على من في السموات و الأرض و انا كلّ من خيفته و حلون و انا توكلنا على الله ربنا و هو كلّ الا اياه ذلك ربنا من قبل و من بعد و انا كلّ له خاضعون هو الذي خلقنا و رزقنا بأمره كن فيكون و له ظهر و يظهر في لاهوت كلّ شىء و كلّ اليه لينقلبون و لا يحزنك احتجاب الناس عن بارئهم تالله هم لا تفلمون و ان اكثرهم لفي ضلالة و ان اولئك لهم الخاسرون يجزيهم الله نار الحريق جزاء بما كسبوا قل انا كلّ اياه لمستغفرون و كذلك الله ربنا و رب السموات و الأرض لا اله الا هو و كلّ اليه يقلبون قل لا تستتروا آيات الله بثن معدوده ان كنتم يعقلون قل ان حيوة الدنيا باطلة و هم الى الله ليحشرون قل ان ملك الآخرة بالله افلا تعلمون

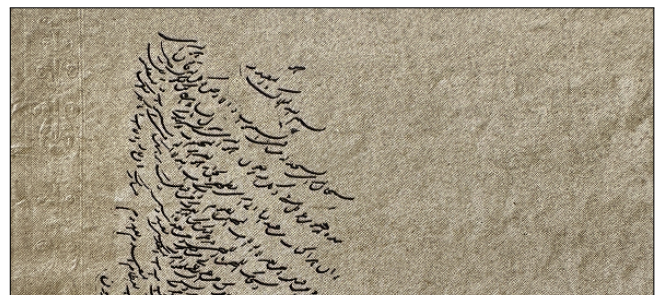
8 Say: God sendeth down whatsoever He willeth through His command, and verily we are all assured of this. Say: He is the Sovereign over His command, and all bow down before Him in humility. Say: Should they desire all good, they would truly attain it there, breathing the crimson air. God beareth witness that there is no God but Him, and all are mindful of His signs. Say: Should they believe in Him Whom God shall make manifest, there would they be reading this verse at all times: "The Kingdom is God's, both before and after; He manifesteth whom He willeth through His command, and verily we are all assured of this." Say: Should they desire to be guarded within God's shelter, there would they be reading that verse from every direction that reacheth them, and then would they know Him. He it is Who sufficeth all things from all things, and naught sufficeth Him from anything. His is all that is in the heavens and on earth, and He is the Reckoner of all things. God beareth witness that there is no God but Him, and unto Him do all return. God beareth witness that there is no God but Him, and verily the Manifestations from His presence are true, from a beginning that hath no beginning to an end that hath no end, and we all are thankful unto Him. His are the keys of the heavens and the earth; He bestoweth them upon whomsoever He willeth through His command. Say: All beseech His bounty, and there shall assuredly be granted from God's presence His bounty over all things. There is no God but Him, the Supreme, the Self-Subsisting. His is the praise in the hereafter and in this world. There is no God but Him, and all are His praising ones.

8 قل الله ينزل ما يشاء بأمره وأنا كل به موقنون قل هو المهيمن على امره وكل له خاشعون قل ان يريدون كل الخير يدركون هنالك على الحقيق الحمر تنفسون شهد الله انه لا اله الا هو وكل بآياته ذاكرون قل ان يريدون بمن يظهره الله يؤمنون هنالك هذه الآية في كل حين يقرؤون الملك لله من قبل ومن بعد يظهر من يشاء بأمره أنا كل به موقنون قل ان يريدون في كنف الله تحرسون هنالك تلك الآية تقرؤون عن كل شطر ينتهي اليكم ثم آياه يعرفون هو الذي يكفي كل شيء عن كل شيء ولا يكفيه من شيء لى من في السموات والأرض والله كان بكل شيء حسيبا شهد الله انه لا اله الا هو وكل اليه ترجعون شهد الله انه لا اله الا هو وأتما الظهورات من عنده لحق من قبل الذي لا قبل له والى بعد الذي لا بعد له وأنا كل له شاكرون وله مفاتيح السموات والأرض ينزلها على من يشاء بأمره قل كل من فضله يستلون وليسلمن من عند الله أنك على كل شيء فضلاً من لدنه لا اله الا هو المهيمن القيوم وله الحمد في الآخرة والأولى لا اله الا هو وكل له حامدون

DB.xxii.19, LABIB

## BB00426

*Kitab al-Vahid 20 (Letter to "Him Who will be made manifest")*



DB

1 This is an epistle from this lowly servant to the All-Glorious Lord – He Who hath been aforetime and will be hereafter made manifest. Verily He is the Most Manifest, the Almighty.

1 أن هذا كتاب من عبد الدليل الى رب الجليل وهو من يظهر من قبل ومن بعد والله هو الظهار القيدور

2 In the name of the Sovereign Lord, the Lord of Power.

2 هو بسم الله الملاك المقتدر

- 3 Glorified is He before Whom all the dwellers of earth and heaven bow down in adoration and unto Whom all men turn in supplication. He is the One Who holdeth in His grasp the mighty kingdom of all created things and unto Him shall all return. He is the One Who revealeth whatsoever He willeth and by His injunction "Be Thou" all things have come into being.
- 3 سبْحَانَ الَّذِي يُسْجَدُ لَهُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَكُلٌّ لَهُ قَانِتُونَ هُوَ الَّذِي بِيَدِهِ لَاهُوتٌ عَزَّ كُلُّ  
شَيْءٍ وَكُلٌّ إِلَيْهِ يَرْجِعُونَ هُوَ الَّذِي يَنْزِلُ مَا يَشَاءُ  
بِأَمْرِهِ كَنْ فَيَكُونُ
- 4 This is an epistle from the letter Tha' unto Him Who will be made manifest through the power of Truth – He Who is the All-Glorious, the Best Beloved – to affirm that all created things as well as myself bear witness for all time that there is none other God but Thee, the Omnipotent, the Self-Subsisting; that Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee.
- 4 وَإِنَّ هَذَا كِتَابٌ مِنْ عِنْدِ النَّاءِ إِلَى الَّذِي يَظْهَرُ  
بِالْحَقِّ أَنَّهُ هُوَ الْعَزِيزُ الْمَحْبُوبُ لِأَشْهَدَنَّكَ وَكُلَّ  
شَيْءٍ مِنْ قَبْلِ وَمِنْ بَعْدِ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ  
الْقَيُّومُ وَأَنْتَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ كُلُّ إِلَهٍ  
لِيُبْعَثُونَ
- 5 Lauded and glorified be Thy name, O Lord, my God! From all eternity I have indeed recognized Thee and unto all eternity will ever do so through Thine Own Self and not through any one else besides Thee. Verily Thou art the Source of all knowledge, the Omniscient. From everlasting I have besought and unto everlasting will beseech forgiveness for my limited understanding of Thee, aware as I am that there is no God but Thee, the All-Glorious, the Almighty.
- 5 وَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي قَدْ عَرَفْتُكَ بِكَ لَا  
بِغَيْرِكَ مِنْ قَبْلِ وَمِنْ بَعْدِ وَأَنْتَ الْمَعْلَمُ الْعُلُومِ وَ  
لَا تُسْتَغْفَرُكَ مِنْ عَرَفَانِي مِنْ قَبْلِ وَمِنْ بَعْدِ لَا إِلَهَ  
إِلَّا أَنْتَ الْعَزِيزُ الْعَزُوزُ
- 6 I beg of Thee, O my Best Beloved, to pardon me and those who earnestly seek to promote Thy Cause; Thou art indeed the One Who forgiveth the sins of all mankind. And in this second year of my Revelation – a Revelation which took place at Thy behest – I bear witness that Thou art the Most Manifest, the Omnipotent, the Ever-Abiding; that of all things that exist on earth and in the heavens nothing whatsoever can frustrate Thy purpose and that Thou art the Knower of all things and the Lord of might and majesty.
- 6 وَتَغْفِرْنِي يَا مَحْبُوبِي وَلِلَّذِينَ يَرِيدُونَ أَنْ يُصَلِّحُوا  
أَمْرَكَ أَنْتَ لَكُنْتَ غَفَّارُ الْعَالَمِينَ وَأَشْهَدَنَّكَ  
فِي حَوْلِ الثَّانِي مِنْ ظَهْوَرِي بِأَمْرِكَ بِأَنَّكَ أَنْتَ  
الظَّاهِرُ الْمُقْتَدِرُ الدَّيُّومُ فَلَا يَعْجِزُكَ مِنْ شَيْءٍ فِي  
مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ الْعَلَامُ الْمُتَعَظَّمُ  
الْعَظُومُ
- 7 Verily, we have believed in Thee and in Thy signs ere the dawn of Thy Manifestation, and in Thee are we all well-assured. Verily, we have believed in Thee and in Thy signs after the fulfilment of Thy Manifestation, and in Thee do we all believe. Verily, we have believed in Thee and in Thy signs at the hour of Thy Manifestation and bear witness that through Thine injunction "Be Thou" all things have been created.
- 7 وَآنَا آمَنَّا بِكَ وَبِآيَاتِكَ قَبْلَ ظَهْوَرِكَ وَآنَا  
كُلُّ بِكَ مُوقِنُونَ وَآنَا آمَنَّا بِكَ وَبِآيَاتِكَ بَعْدَ  
ظَهْوَرِكَ وَآنَا كُنَّا بِكَ مُؤْمِنُونَ وَآنَا آمَنَّا بِكَ  
حِينَ ظَهْوَرِكَ بِأَمْرِكَ كَنْ فَيَكُونُ
- 8 Every Manifestation is but a revelation of Thine Own Self, with each of Whom we have truly appeared and we bow down in adoration before Thee. Thou hast been, O my Best Beloved, and shalt ever be my witness throughout bygone times and in the days to come. Verily, Thou art the All-Powerful, the Ever-Faithful, the Omnipotent.
- 8 فَمَا ظَهْوَرِ إِلَّا أَنْتَ وَآنَا كُنَّا فِيهِ وَآنَا كُلُّ لَكَ  
سَاجِدُونَ وَلِتَشْهَدْنِي يَا مَحْبُوبِي مِنْ قَبْلِ وَمِنْ بَعْدِ  
أَنْتَ الْقَدَّارُ الْمُعْتَمَدُ الْقَدُورُ

9 I have testified to Thy oneness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou art the All-Glorious, the Best Beloved. I have attained the recognition of Thee through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art in truth the Almighty, the All-Praised. I have glorified Thy Name through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Lord of power, He Who is the Most Manifest. I have exalted Thy holiness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that in truth Thou art the Most Sanctified, the Most Holy. I have praised Thy sanctity through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Indescribable, the Inaccessible, the Immeasurably Glorified. I have extolled Thine overpowering majesty through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou and Thou alone art the Lord of might, the Eternal One, the Ancient of Days.

10 Hallowed and glorified art Thou; there is none other God but Thee and in truth unto Thee do we all return.

11 As to those who have put the kindred of Ali to death, ere long they shall realize to what depths of perdition they have descended.

SWB#01 (p.003-005)

9 و بك وحدتك في السموات والأرض بأنك  
انت انت العزيز المحبوب و بك عرفتك في  
السموات والأرض وبأنك انت انت المتعز  
اموصوف و بك وصفتك في السموات و  
الأرض بأنك انت انت المتقدر المعروف و  
بك قدستك في السموات والأرض بأنك  
انت انت المتقدس القيدوس و بك تزهتكت في  
السموات والأرض انك انت انت النزه المتنزه  
السبح و بك عظمتك في السموات والأرض  
بأنك انت انت العظام المقدم القدوم

10 فتباركت ان لا اله الا انت ان كل اليك المنقلبون

11 و سيعلم الذين قتلوا آل علي اي منعدم ينعدمون

DB.xxii.20, HNU.244a, SWBP#01 (p.001-002), LABIB

## BB00252

*Kitabu'l-Katib*

*To: Katib (also to be sent to Dhabih)*

*Date: 1265 [1848-1849]*

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

2 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without partner. Thine is the kingdom and the dominion, Thine the might and the omnipotence, Thine the power and divinity, Thine the strength and sovereignty, Thine the majesty and glory, Thine the countenance and beauty, Thine the presence

1 بسم الله الامنع الاقدس

2 سبحانك اللهم يا الهي لاشهدنك وكلشي على  
انك انت الله لا اله الا انت وحدك لا شريك  
لك لك الملك والملكوت ولك العزة والجبروت  
ولك القدرة واللاهوت ولك القوة والياقوت  
ولك السلطنة والناسوت ولك العزة والجلال  
ولك الوجهة والجمال ولك الطلعة والكمال ولك

and perfection, Thine the force and deeds, Thine the similitude and examples, Thine the station and sublimity, Thine the grandeur and exaltation, Thine the strength and invincibility, Thine the might and transcendence, Thine the joy and gladness, Thine the position and independence, Thine the evidence and manifestation. Thine is whatsoever Thou lovest from the treasures of Thy Command and Creation. Thou hast ever been before all things, existing after all things, creating apart from all things, and fashioning above all things. Thou hast ever been established over all things, triumphant above all things, manifest over all things, exalted above all things, elevated above all things, and sovereign over all things through the sublimity of Thy power and the excellence of Thy grandeur.

القوة والافعال ولك المثل والامثال ولك المواقع والاجلال ولك العظمة والكبرياء ولك القوة والامتناع ولك العزة والارتفاع ولك البهجة والابتهاج ولك المواقع والاستقلال ولك الادلة والاستجلال ولك ما احببت من خزائن امرك وخلقك لم تزل كنت كائنا قبل كلشيئ وكينونا بعد كلشيئ ومكونا دون كلشيئ ومكونا فوق كلشيئ لم تزل كنت قائما على كلشيئ وقاهرا فوق كلشيئ وظاهرا على كلشيئ ومتعاليا فوق كلشيئ ومرتفعا فوق كلشيئ ومسلطا على كلشيئ بما انت عليه من علو قدرتك وسمو عظمتك

- 3 Thou dost ever cause to live and to die, then cause to die and to live, and verily Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just 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 between them. Thou createst what Thou wilt by Thy Command. Verily, Thou art powerful over all things.

3 لم تزل تحي وتميت ثم تميت وتحي وانك انت حي لا تموت وملك لا تزول وعدل لا تجوز وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا في السموات ولا في الارض ولا ما بينهما تخلق ما تشاء بامرک انک كنت على كلشيئ قديرا

- 4 Glorified art Thou, O my God! I sanctify Thee beyond all that hath sanctified Thee or shall sanctify Thee, and I glorify Thee beyond all that hath glorified Thee or shall glorify Thee, and I unify Thee beyond all that hath unified Thee or shall unify Thee, and I exalt Thee beyond all that hath exalted Thee or shall exalt Thee, and I magnify Thee beyond all that hath magnified Thee or shall magnify Thee. Thou hast caused all things to know Thee and hast caused the rivers of Thy Paradise to flow from the depths of Thy love, that Thou mightest give drink to all therein through what Thou hast created. This is Thy bounty unceasing and Thy grace unfailing to those who know Thee and seek Thy good-pleasure.

4 سبحانک اللهم يا الهي لاقدسک عن کل ما قد قدسک من شئ او يقدسک ولاسبحنک عن کل ما قد سبحنک من شئ او يسبحنک او لاوحدنک عن کل ما قد وحدک من شئ او يوحدنک ولاتزهنک عن کل ما قد کبرک من شئ او یکبرنک ولاعظمنک عن کل ما قد عظمک من شئ او يعظمنک قد تعرفت کلشيئ نفسك واجريت انهار جنتک من لجة حبک لتسقين کل من فيها بما قد خلقک هذا عطائک غير مقطوع وفضلک غير ممنوع لمن عرفک واراد رضائک

- 5 I testify unto Thee, O my God, and all things, that I desire not that anyone should grieve in Thy path - how much less above that! Therefore, O God, do Thou protect all Thy loved ones through Thy power and majesty, Thy grandeur and sovereignty, Thy exaltation and loftiness, Thy self-subsistence and glory, Thy eternity and might, Thy sufficiency and transcendence. Verily Thou art the Powerful, the Subduer, the All-Sufficient, the Mighty, the Triumphant, the Most Exalted. Thou hast ever been victorious over all Thy creation, manifest above all Thy servants, invincible above all Thy creatures, elevated above all the dwellers of Thy heaven and earth, and sovereign over all things through Thy power and dominant over all things through Thy might.

5 واني لاشهدنک يا الهي وکلشيئ باني لا احب ان يحزن احد في سبيلک وكيف وفوق ذلك فلتحفظنک اللهم کل اوليائک بما انت عليه من قدرتك وجلالك وعظمتک وسلطانک وکبريائيتک وعلائک وقيوميتهک وبهائک وديموميتهک وامتناعک انک انت القادر القاهر الکافي المقتدر الغالب المتعالي لم تزل كنت قاهرا فوق کل خلقک وظاهرا فوق کل عبادک وممتعا فوق کل خلقک ومرتفعا فوق کل سكان سمائك وارضک ومسلطا على کلشيئ بقدرتك ومهيمننا على کلشيئ بعزتك

- 6 Therefore, O God, do Thou suffice Thy loved ones as Thou wilt, how Thou wilt, when Thou wilt, where Thou wilt, and through what Thou wilt. Verily, nothing in the heavens or on earth or between them can frustrate Thee, and Thou art the Reckoner of all things. Do Thou inspire Thy loved ones to preserve, as they would their own eyes, the fruits of the paradise of Thy oneness, the depths of Thy unity, the ocean of Thy singleness, and the seas of Thy grandeur's might, and whatsoever Thou hast sent down from Thy presence with wondrous, sublime, exalted and impregnable lordship. For this is Thy provision for Thy servants and for those who behold Thee with the eye of the heart.
- 6 فلتكفين اللهم اوليائك بما شئت وكيف شئت واني شئت وحيث شئت وبما شئت انك لن يعجزك من شئ لا في السموات ولا في الارض ولا ما بينهما وانك كنت على كلشئ حسيباً ولتلهمن اللهم اوليائك ان يحفظن كاعينهم اثمار جنته وحدانيتك ولجة صمدانيتك وطمطم ايم فردانيتك وققام عز كبريائيتك وما قد نزلت من عندك بديع صنيع رفيع منبع ربوبيتك اذ هذا ورزقك للعباد ولمن ينظر اليك بعين الفؤاد
- 7 Therefore, O God, through these provisions which Thou hast ordained for the hearts of all created things, do Thou purify what they seek in the stations of Thy Cause and creation, through Thy endless favors and Thy never-fading blessings. Verily, Thou art from the Most Exalted Horizon, the Cleaver of the dawn and light. Thou hast created all things from nothing through Thy Will, and provided for all things from nothing through Thy mercy, and caused all things to die through Thy power. Thou hast given life to all things, and through that which hath been sent down from Thee Thou hast raised up whomsoever Thou wilt among Thy creation. Thou art He Who sufficeth all things from all things, while nothing in the heavens or on earth or in all that lieth between them can ever suffice Thee, O my God.
- 7 فلتطهرن اللهم بتلك الارزاق التي قد قدرتها لافئدة الممكآت ما يسترزقن في مراتب امرهم وخلقهم بما انت عليه من آلائك التي لا تحصى ونعمائك التي لا تلى انك انت بالمنظر الاعلى فالق الحب والنور قد خلقت كل الاشياء لا من شئ بمشيتك ورزقت كلشئ لا من شئ برحمتك وامت كلشئ بقوتك واحييت كلشئ بقدرتك وابعثت من شئت من خلقك بما نزل من عندك انت الذي تكفي كلشئ عن كلشئ ولا يكفي عنك يا الهي من شئ لا في السموات ولا في الارض ولا ما بينهما
- 8 Do Thou ordain for us, O Lord, that which beseemeth the loftiness of Thy grace, the sublimity of Thy bounty, the exaltation of Thy generosity, the inaccessibility of Thy favor, and the ascendancy of Thy Cause. Heal Thou, O Lord, those who have been afflicted in Thy path, and send down Thy word of mercy and good-pleasure upon the hearts of Thy loved ones. Strengthen Thou, O Lord, the hearts of Thy chosen ones in Thy knowledge and love, and inspire them to maintain silence in Thy path lest any soul be saddened, for verily Thou art the Guardian over all things.
- 8 فلتقدرن اللهم من عندك لنا ما ينبغي لعلو فضلك وسمو جودك وارتفاع كرمك وامتناع لطفك واستعلاء منك ولتشفين اللهم من ابتلى في سبيلك ولتنزلن اللهم كلمة الرحمة والرضا على قلوب اوليائك ولتقوين اللهم على معرفتك وحبك قلوب اصفيائك ولتلهمنهم اللهم الصمت في سبيلك لئلا يحزن من احد اذ انك كنت على كلشئ وكيلا
- 9 Glory be unto Thee! How exalted is Thy transcendence, how mighty is Thy power, how great is Thy majesty, how glorious is Thy sovereignty, how sublime is Thy grandeur, how invincible is Thy strength, how resplendent is the beauty of Thy countenance! From time immemorial all have been in awe of Thy justice, observant of Thy forbearance, content with Thy bounty, mindful of Thy Self, and drawn nigh unto Thee through Thy love. There is no God but Thee. Nothing in the heavens or on earth or in all that lieth between them can ever be hidden from Thy knowledge, nor can anything in the kingdom
- 9 وسبحانك ما اعلى علوك وما اقوى قوتك وما اكبر كبريائيتك وما اعز عزتك وما اجل جلالتك وما امنع مناعتك وما ابهى بهاء طلعتك لم يزل كل مشفق من عدلك ومراقب طولك وراضي فضلك وذاكر نفسك ومتقرب اليك بحبك الا اله الا انت لن يغرب من علمك من شئ لا في السموات ولا في الارض ولما ما بينهما ولا يعجزك من شئ لا في ملكوت الارض ولا الخلق ولا ما دونهما وانك كنت علاما مقتدرا منيعا

of earth or creation or aught else besides these ever frustrate Thee, for Thou art indeed the All-Knowing, the All-Powerful, the Inaccessible.

- 10 Do Thou send down, O Lord, from the repository of Thy mercy and the treasury of Thy bounty that which will bring tranquility to the hearts of Thy loved ones. Verily, Thou art the Most Merciful of the merciful, the Most Generous of the generous, the Most Great of the great, the Most Exalted of the exalted, and the Most Wise of the wise. All Thy servants prostrate themselves before Thee, worship Thee, glorify Thee, sanctify Thee, praise Thee and thank Thee, desiring naught but the exaltation of Thy Cause, Thy forbearance, the inviolability of Thy decree and Thy might. Do Thou cause all Thy loved ones to attain unto the sanctuary of Thy good-pleasure and bounty, the sublimity of Thy generosity and might, for Thou hast ever been watchful over all Thy servants and observant of the dwellers of Thy earth and heaven.

10 ولننزلن اللهم من مكن رحمتك ومعدن كرمك ما تستقر به قلوب اوليائك انك كنت ارحم الرحماء واكرم الكرماء واعظم العظماء واكبر الكبراء واحكم الحكماء كل عبادك ليسجدنك ويعبدنك ويسبحنك ويقصدنك ويمجدنك ويشكرنك ولا يريدن الا ارتفاع امرك وطولك وامتناع حكمك وعزك فلتبلغن اللهم كل اوليائك الى منيع رضائك وفضلك وعلو جودك وعزك اذ لم تزل كنت ناظرا بكل عبادك وشاهدا على سكان ارضك وسمائك

- 11 I testify, and all Thy creation doth testify, that every object of worship besides Thee is not founded upon truth, and every goal besides Thee hath no standing. Through Thee, O my God, have I become independent of all Thy creation, through Thee, O my God, have I found sufficiency from all Thy servants, through Thee, O my Beloved, have I become content with all things, through Thee, O my Goal, have I been exalted above all things, and through Thee, O my Object of Worship, have I gained ascendancy over all that Thou hast created or wilt create by Thy command. Verily Thou art my sufficiency in my first and last state, in my return and abode.

11 لاشهدنك وكل خلقك بان كل معبود دونك لم يكن على حق وكل مقصود سواك لم يكن على شأن بك استغنيت يا الهي عن كل خلقك وبك استكفيت يا الهي عن كل عبادك وبك استرضيت يا محبوبي عن كلشي وبك استرفعت يا مقصودي على كلشي وبك اتسلطت يا معبودي على كل ما خلقت او تخلق بامرك وانك انت حسبي في اولاي واخراي ومنقلي ومثواي

- 12 Thou hast ever been the Knower of all things, the Powerful over all things, the Witness of all things, the Encompasser of all things, and the Potent to do whatsoever Thou willest. Send Thou Thy blessings upon the exponents of Thy Cause and the embodiments of Thy command and decree, through that whereby Thy Cause shall be vindicated, Thy decree exalted, Thy transcendence manifested, Thy forbearance revealed, and Thy power demonstrated. Verily Thou art the All-Knowing, the All-Encompassing.

12 لم تزل كنت عالما بكلشي وقادرا على كلشي وشاهدا على كلشي ومحيطا بكلشي ومقتدرا على ما شئت من امر لم يكن صل على اولاء نفسك ومواقع امرك وحكمك بما انت عليه من انقاذ امرك وارتفاع حكمك واستعلاء منك واستظهار طولك واستقدار قدرتك انك كنت علما محيطا

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## BB00668

*Date: 1265 mid-late [1848-1849]*

- 1 O my Beloved! Praise be to God, Who hath enriched the Leaf – light upon light – in the Land of Baha, through the twofold mystery of Sinai; and hath caused it to utter the verses of attraction within the secret of the twifold revelation. He hath made it to warble with the hidden mystery in the land of utterance, and hath caused it to shine forth with the verses of divers adornments in the realm of manifestation. He hath made it gentle amidst the leaves and the twin trees, proclaiming: “The Remembrance is for the Lord; yet the people know not.”
 

1 يا حبيب الحمد لله الذي قد اغنّى الورقة النور في النور في ارض البهاء بالسّر الطّورين ولقد انطقه بآيات الجذب في سرّ الظهورين فقد اغرده بالسّر البطون في ارض التنجيين فقد اشرقه بآيات المستطرزات في ارض الظهورين الطفه في بين الورق بالشجرين بان الذكر لرب ولكن الناس هم لا يعرفون
- 2 Praise be to God, Who hath revealed the mystery of the hidden One upon the throne of the clouded heavens; Who hath brought it forth through the praising verses in the secret of the twin lines; Who hath adorned it with the inmost secret upon the seat of the twin thrones, that it might chant amid the white leaves: “The Remembrance is the Truth; yet the people understand not.”
 

2 الحمد لله الذي قد اظهر سرّ المستور في عرش العمائين فلقد ابرزه بالآيات الثناء في السّر الخطّين ولقد اطرزه بالسّر المستسر في كرسى العرشين اذ يغن بذلك في اوراق البيضين بان الذكر لحق ولكن الناس لا يعلون
- 3 And praise be to God, the Originator of praise – His praise! And praise be to God, the Revealer of praise – His praise! And praise be to God, the Discloser of praise – His praise! And praise be to God, the Effulgent of praise – His praise! And praise be to God, the Embroiderer of praise – His praise! And praise be to God, the Vanquisher of praise – His praise! And praise be to God, the Thunderer of praise – His praise! A praise such as beseemeth Him, and none beside Him – for there is none other God but He; the Lord, the Self-Sufficient, the Well-Beloved. He is the inmost Mystery hid within the Leaf of Identity – Ancient. God testifieth that there is none other God but He, the Most High, the Most Great.
 

3 والحمد لله مبدع الحمد حمده والحمد لله مظهر الحمد حمده والحمد لله مبرز الحمد حمده والحمد لله مشعشع الحمد حمده والحمد لله مطرز الحمد حمده والحمد لله مقمع الحمد حمده والحمد لله ملجلج الحمد حمده حمدا هو يستحقه لا دونه اذ لا اله الا هو وهو الرب الصمد المحبوب اذ هو السّر المستسر بالورقة الهوية قديم شهد الله انه لا اله الا هو وهو العلي العظيم
- 4 He it is Who called from within the Tree, by the leave of the secret in the twin orbs: “Verily I am the Lord in the twofold revelation; I am the Utterance upon the Mount of the twin decrees; I am the Manifest upon the Throne of the clouded heights; I am the Hidden in the secret of utterance; I am God, the Speaking One, in the realms of manifestation.”
 

4 هو الذي نادى في الشجرة باذانا السّر في الكورين واني انا الرب في الظهورين واني انا المنطق في طور القضائين واني انا الظاهر في عرش العائين واني انا الباطن في سرّ التنجيين واني انا الله الناطق في ارض الظهورين
- 5 “I am the First, before the first; and I am the Last, after the last. I am the Manifest, before the manifest; and I am the Hidden, after the hidden. I am the Mystery in the inmost mysteries; I am the attraction in the twin countenances; I am the
 

5 واني انا الأوّل قبل الأوّلين واني انا الآخر بعد الآخرين واني انا الظاهر قبل الظاهرين واني انا الباطن بعد الباطنين واني انا السّر في المستسرين واني انا الجذب في الطلعتين واني انا الظهور في الصّحورين واني انا البطون في الحوين واني انا النازل للآيات في الرّشّحين واني انا الرب المستقر

appearing in the dawns; I am the concealment in the effacements. I am He that sendeth down the verses in the outpourings; I am the Lord established upon the couch of the seals; I am the Well-Beloved speaking in the land of beginnings; I am the Desired One voicing the secret of concealments. I am the All in the all, in the all; I am the warbler in the twin trees; I am the singer in the vessels; I am the one made manifest in the twin branches; I am the Witness of all in the land of the Divinity."

- 6 "I am the All-Merciful, seated upon the Throne; I am the Identity among them that abide; I am the Compeller in the twifold subduings; I am the All-Conquering in the twifold seizings; I am the Subduer in the twin compulsions; I am the Creator in the twin utterances; I am the Veiler in the twin veils. I am He Who sendeth down with gentle outpourings; I am the Enricher in the twin leaves; I am the Chanter in the twin bees; I am the Speaker in the twin flies. I am the Truth – there is none other God but He: to Him we ever prostrate ourselves. He is the Lord – there is none other God but He, the Truth: to Him we bear witness. He is the Well-Beloved – there is none other God but He, the Lord: to Him we are wholly submissive."

- 7 Say: O people of flame, O people of delusion! Wherefore do ye slay us, and then deny us? Wherefore do ye repudiate us? Wherefore do ye afflict us? Wherefore do ye forge calumnies against us? Have we sons of the Messenger? Have we children of the Pure One? Have we the mystery of descent? Have we the hidden secret within minds? Wherefore do ye not behold? Wherefore do ye not prostrate yourselves? Wherefore do ye not take the path of guidance? Wherefore do ye not speak? Wherefore do ye not testify? Wherefore do ye not understand?

- 8 Is it that ye know nothing and comprehend nothing? Hath the Resurrection come? Hath the sun been folded up? Hath the heaven been rent asunder? Hath the Throne been shaken? Hath the Seat been raised aloft? Hath the Pen written? Have the verses been inscribed? Hath the Book borne witness? Hath the cloud descended? Have the waters flowed? Hath the earth been spread out? Have the mountains been crushed? Have the seas been poured forth? Hath the air fallen still? Have the spheres been rolled together? Have the dead been gathered unto the muster? Have the clouds been changed into light? Have the garments of oneness appeared? Have the signs been fulfilled? Hath the moon been cleft? Hath the Hour been decreed? Hath the religion passed away? Hath the world been adorned? Have the people begun to sing? Hath the Trumpet been blown? Have the countenances been unveiled?

في سرير الختمين واني انا المحبوب المتكلم في ارض  
البدئين واني انا المطلوب الناطق في سر البطونين  
واتي انا الكل في الكل في الكل واتي انا المغرد  
في الشجرين واتي انا المتغني في الاوائين واتي انا  
المغرون في الاغصتائين واتي انا الشاهد لكل في  
ارض لها هوتين

6 وانا الرحمن قد استويت على العرش بالبشر الثائين  
واني انا الهوية في الباقيين واني انا الجبار في القهرين  
واني انا القهار في البطشين واني انا السخار في  
الجبرين واني الفطار في الكلامين واني انا الستار  
في الستيرين واني انا المنزل بالطفحين واتي انا المغني  
في الاوراقين واتي انا المترنم في التحلين واتي انا  
المتكلم في الزبابين واتي انا الحق لا اله الا هو انا  
كنا له ساجدون هو الرب لا اله الا هو الحق انما  
نحن له شاهدون هو المحبوب لا اله الا هو الرب  
انما نحن له قانتون

7 فقل ان يا اهل الشرر فيا اهل الغرر لم تقتلوننا ثم  
تجحدوننا لم تكرونا لم تاذوننا لم افترونا هل لنا  
اولاد الرسول هل لنا ابناء البتول هل لنا السر في  
النزول هل لنا المستسر في العقول لم لا تنظرون  
بم لا تسجدون لم لا تهتدون بم لا تنطقون لم لا  
تشهدون بم لا تعقلون ذلك في امبالا يعلم علما ولا  
يفهم شيئا

8 هل القيمة جاءت هل الشمس كورت هل  
السماء انشقت هل العرش اهتزت هل الكرسي  
رفعت هل القلم كتبت هل الايات سطرت  
هل الكتاب شهدت هل الغمام نزلت هل المياه  
اجريت هل الارض سطحت هل الجبل اندكت  
هل الماء اسيلت هل الهواء ركدت هل الاكوار  
طورت هل الاموات في الحشر انخشرت هل  
الغمام بالنور تبدلت هل القمص الاحدية طلعت  
هل الايات تمت هل القمر انشقت هل الساعة  
قضت هل الدين مضت هل الدنيا طرزت هل  
الناس تغردت هل الناقور نقرت هل الطلعات  
كشفت هل الاسرار برزت هل الايات نزلت  
هل الكينونية كونت هل الذوات اصخت هل  
المشاعر كاعت هل اللاهوتون انصعقت هل  
الجبروتيون انعدمت هل الملكيون والملكوتيون

Have the mysteries been disclosed? Have the verses descended?  
Hath being been brought into being? Have essences hearkened?  
Have the dwellers in divinity been struck senseless? Have the  
denizens of the dominion perished? Have the inhabitants of  
the kingdom and the realm of sovereignty been bowed down?  
Hath all in all been made partner? Hath all in all been made  
single? Hath all in all denied?

انحوت هل الكل بالكل قد شركت هل الكل  
بالكل انفردت هل الكل بالكل اكفرت

- 9 Have hearts been straitened? Have souls been broken? Have  
eyes been dimmed? Have ears been stopped? Have lips been  
moved? Hath love surged in the deep? Have the countenances  
been drawn? Have eyes overflowed? Have tears been made to  
run? Have the mountains flashed with splendour? Have all  
been thunderstruck? Have feet been made to falter? Hath the  
secret been manifested? Hath the Resurrection arisen? Hath  
the Lord appeared? Hath God spoken? Hath the Tree been  
uplifted? Have faces bowed down? Have voices been hushed?  
Have beings grown pale? Have countenances reddened? Have  
the white ones blackened? Have leaves put forth? Have fruits  
stirred? Have trees been summoned? Have letters been joined?  
Hath the dove sung? Hath the Ha arisen? Hath the Ha re-  
sounded? Hath the verse appeared? Hath the Lord descended?  
Have the angels been arrayed? Have the prophets prostrated?  
Hath all been humbled? Hath all been breathless? Hath the  
beginning been sealed? Hath the seal begun? Have the verses  
been shed abroad? Have sermons awakened? Have illusions  
been effaced? Hath beauty given its sign? Hath felicity rung  
out? Hath the morn burst its shell? Hath the dawn arisen?  
Hath the Ha vanished? Hath the Waw appeared? Hath the sun  
risen from the West? Have the stars been gathered? Have the  
constellations shone? Have the angels become renowned? Hath  
the Spirit breathed? Hath the command descended? Hath the  
Lord judged? Have servants prostrated? Have essences grown  
bold? Hath camphor gleamed? Have the countenances shone?  
Have the countenances been effaced? Hath simplicity babbled?  
Do we possess the mystery of manifestation? Do we possess  
the light of manifestation? What is there among affairs that  
hath not been accomplished? Why, then, do ye slay us? Why  
do ye deny us?

9 هل الافتدة قد ضاقت هل القلوب قد كسرت  
هل العيون قد كدرت هل الاذان قد يكمت هل  
الشفثاى قد تحركت هل المحبة فى الطمطم قد  
تموجت هل الطلعات قد جذبت هل العيون قد  
ترزفت هل البكاء اجرى هل الجبال تشعشت  
هل الكل انصعقت هل الرجالى تقمعت هل  
السّر قد برزت هل القيمة قد قامت هل الرب  
قد ظهرت هل الله قد نطقت هل الشجرة قد  
اركت هل الوجوه قد خضعت هل الاصوات قد  
خشعت هل الذوات هل اصفرت هل الطلعات  
قد احمرت هل المبيضات قد سودت هل الاوراق  
قد تورقت هل الاثمار قد تحركت هل الاشجار قد  
احضرت هل الاحرف قد الفت هل الورقاء قد  
تغنيت هل الهاء قد راست هل الحاء قد تكررت  
هل الاية قد ظهرت هل الرب قد نزلت هل  
الملائكة قد صففت هل النبين قد سجدت هل  
الكل قد ابيضت هل الكل قد انشبهت هل البدء  
قد ختمت هل الختم قد بدت هل الايات قد  
ترشخت هل الخطبات قد صحت هل الموهومات  
قد محوت هل الجمال قد اشارت هل الطوبى قد  
رنت هل الصبح قد تفقست هل الفجر قد اطلعت  
هل الهاء قد عزبت هل الواو قد ظهرت هل  
الشمس من المغرب قد طلعت هل الانجم قد  
انجمت هل الكواكب قد اشرقت هل الملائكة قد  
تشهرت هل الروح قد روحت هل الامر قد نزلت  
هل الرب قد حكمت هل العباد قد سجدت هل  
الجواهر قد جروت هل الكافور قد لاحت هل  
الطلعات قد لاحت هل الطلعات قد ماحت هل  
الساذج قد كركرت هل لنا سرّ الظهور هل لنا نور  
الظهور هل من الامور لم تقتلوننا لم تجحدونا

- 10 Yet ye have no refuge from the seized wrath of the Well-  
Beloved, He Who abideth for Him are they that are in the  
heavens and they that are on the earth. Verily we are God's,  
and unto Him we return, and unto Him we have been sincere.  
God testifieth that there is none other God but He, and that  
unto Him shall all return. He is the Incomparable, the Gentle.  
He hath inspired the fathers, whomsoever He willeth of His  
servants. Verily He is the All-Encompassing, the Omnipotent,

10 فما لكم من المتبطش المحبوب هو الذى بقيت له  
من فى السموات ومن فى الارض وانا لله وكنا له  
مخلصون شهد الله انه لا اله الا هو وانّ اليه كل  
يرجعون هو المبدع اللطيف قد اهم الابات على

the Self-Subsisting. Thus is praise unto God, the Beloved of them that know.

من يشاء من عباده أنه هو الوَسَّاع المقتدر القيوم  
كذلك ان الحمد لله محبوب العارفين

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## BB00204

*Ma Qala'l-Mir'at*

*Date: 1265 or 1266 [1848-1849]*

1 In the Name of the Exalted, the Generous!

1 ما قال المرآت بسم العليّ الجواد

2 By God, the One, the Steadfast! We have sent forth in the land of contingent beings a luminous Letter Tha to illumine all who dwell in the kingdom with its light, that they may become victorious helpers of the All-Merciful, and that they may testify within themselves that He is the Truth, there is no God but Him, the Lord, and He is powerful over all things. O all things! This is the way of the Lord that was established aforetime and was known. Verily We have sent down unto you the Letter Tha that you may become prostrators before the All-Merciful, that you may enter into the true Faith of God and become in His Day like a visible ruby, that you may be illumined by His light and return unto Him and appear before His presence. We desire that you become servants of God, and bear witness within yourselves that he is a servant in God's kingdom and hath believed in God his Lord and was a servant victorious. God testifieth that he is God's servant and was a prostrating servant before God.

2 بالله الواحد الثّبات ث م رانّا ارسلنا في ارض  
الهائيات ثاء نورياً لتستضيئين كلّ من في الملك  
بنوره و لتكونن للرحمن منصورا نصارا و لتشهدن  
في انفسهم بانه هو الحق لا اله الا هو الربّ و  
هو على كلّ شيء قديرا ان يا كلّ شيء ذلك سنّة  
الربّ قد خلت من قبل و كان ذلك معلوما و  
انّا نحن قد نزلنا اليكم الثاء لتكونوا للرحمن سجداد  
و ان ادخلوا في دين الله الحقّ و تكونوا في يومه  
كقطعة ياقوت مشهودا و لتستنبروا بنوره و ان  
ارجعوا اليه و ان احضروا بين يديه و يريدوا ان  
نكونوا لله ججماماً و ان اشهدوا في انفسكم بانه عبد  
في ملك الله و آمن بالله ربّه و كان عبداً منصورا  
شهد الله انه عبد لله و كان لله عبداً مسجودا

3 O people of the Concourse in the realm of divinity! Harken unto the melody of the Letter Tha in the land of mystery with the tongue of the Lord, the Most High, the Most Exalted, that "Verily I am God, there is no God but Him, the Lord of all the worlds. Verily I am the Mystery within mysteries, I was the visible cloud of the Almighty. Verily I am the Light within lights, I was the manifest seat of the Compeller. Verily I am the burning, sparking Fire, I was the consumer of veils. Verily I am the Servant, I was surging in the ocean of servitude. Verily I am the Fruit, I was singing the secret of the Blessed Tree to its leaves. Verily I am the Leaf in the Tree, I was chanting with the secret of Tha upon Mount Sinai. Verily I am the Eternal Fruit with the Primal Leaf in the Final Tree, I was the attractor. Verily I am the Letter Tha upon the mountain

3 ان يا اهل الملاء من جوّ اللاهوت ان استمعوا تغنّى  
الثاء في ارض العماء بلسان الربّ العليّ الاعلى  
بانّي انا الله لا اله الا هو ربّ العالمين جميعا الا انّي  
انا السرّ في الأسرار قد كنت غمام الجبار ظاهرا  
الا انّي انا النور في الأنوار قد كنت مقعد القهار  
مشهودا الا انّي انا النار الحراق الشرار قد كنت  
لأجباب محرّقا الا انّي انا العبد قد كنت في بحر  
العبودية موجاً الا انّي انا الثمرة قد كنت للأوراق  
الشجرة بالسر الطوي متغنيا الا انّي انا الورق في  
الشجر قد كنت بالسر الثاء في جبل السيناء مترنما  
الا انّي الثمر الازلّ بالورق البدئيّ في الشجر الختمي  
قد كنت جاذبا الا انّي انا الثاء في جبل الوفاء  
بالسر النداء في يوم الجمع عند الرحمن ظاهراً الا

of faithfulness with the secret call on the Day of Gathering, manifest before the All-Merciful. Verily I am the letter Mim between Tha and Ra, remembered. Verily I am the letter Ra, I was visible in the letter Jim of the word Thamar (fruit). Verily I am the Singer on the mountain of contingent beings with the mysteries of the divine cloud, I was the chanter. Verily I am the Warbler in the branches with the Blessed Tree in the leaves of Sinai in the horizon of beginning, which was known. Verily I am the Decree, I was innate in the judgment of beginning.”

- 4 We have sent down verses resplendent with endless adorning ornaments, that all may hear the praise of the Letter Tha in the land of Ha’ and become prostrators before God, and that none may say “I heard not the melody of Tha surging in the ocean of glory.” O Eternal Tha! All have heard the verses flowing from the attraction of the All-Merciful in wondrous wise, and behold the countenances in the horizon of the divine cloud with the Most Hidden Secret, the Flowing Attractor, made manifest. And proclaim from My true tongue that “Verily I am God, there is no God but I. I have created all things by My command, and verily Muhammad is My servant and My Messenger, and verily the Letters of the Living are My friends, and likewise the Twin Gates are My doors, for verily I am God, there is no God but I. I have created the heavens and earth by My command more swiftly than uttering the word ‘Be.’” And We placed in the heaven a shining sun that all might be illumined by its light and enter into My true Faith and become prostrators before My true countenance.

- 5 And verily We said unto thee beforetime: “O Eternal Tha! We had previously asked thee how thou hadst known God, thy Lord, the Lord of all things, and thou didst answer saying: “Thou art God, there is no God but Thee. Thou art the Truth, and besides Thee there existeth no Lord for all the worlds from time immemorial.” O Eternal Letter Tha! Be thou assured that We have guided thee to Our path and have raised thee from the resting-place of thy heart that thou mayest be a sign and proof unto Me. Bear thou witness within thyself that verily I am the Truth, there is no God but Me, and I am the Most Exalted, the Most Great. Pour forth verses from My divine truth throughout the realms of glory as a new revelation, and establish all things within all things through the most hidden mystery, from which melodious strains are wafted upon the Lote Tree of Paradise from the beginning. Draw forth the letters of negation through the mighty attraction at the end of cycles, through the mystery of the All-Wise, the All-Seeing, as a sprinkling of grace. Say: Verily I am the Truth, there is no God but Me, and besides Me there existeth no Beloved One for all the worlds. I am He Who created thee on a day

أنا الميم بين الثاء و الراء مذكورا الا اني انا الراء قد كنت في الحيم من كلمة التمر مشهودا الا اني انا المغني في جبل الهائيات بالسر العمائيات قد كنت مغنيا الا اني انا المغرد في الأغصان بالشجرة الطوبى في الأوراق السنياء في افق البداء قد كان معلوما الا اني انا الامضاء قد كنت في قضاء البداء فطريا

4 و لقد انزلنا آياتاً مشعشات من طراز اللآهيات طرزيّاً لیسمن کلّ نعت الثاء في ارض الهاء و ليكون لله سبحانه و ثلثا يقول احد ما سمعت لحن الثاء في طمطام البهاء مواجاً ان يا ثاء الازلى ان استمعن کلّ آيات المرنج من جذب الرحمن بديعا و ان انظر الطلعات في افق العماءات بالسر المستسر المرنج الجذاب مبينا و ترنّ من لساني الحق بانّي انا الله لا اله الا انا قد خلقت كلشيء بأمرى و ان محمداً عبدي و رسولى و ان حروف الحى اوليائي و كذلك اثنين اثنين ابوابى اذ اني انا الله لا اله الا انا قد خلقت السموات و الأرض بأمرى اقرب من ان اقول كلمة الكاف و النون و جعلنا في السماء شمساً مضيئاً لتستضيئ کلّ بنوره و ليدخلن في ديني الحق و كانوا بوجهي الحق يتجادا

5 و لقد قلنا لك من قبل ان يا ثاء الازلى كيف عرفت الله ربك رب كلشيء و انك تقول في جوابي انك انت الله لا اله الا انت و انت الحق ليس سواك للعالمين رباً قدما ان يا ثاء الازلى ايقن باننا نحن قد هديناك الى صراطنا و ابغتناك من مرقد فؤادك لتكون لى آية و دليلا و ان اشهد في نفسك بانّي انا الحق لا اله الا انا و انا العلى قد كنت عظيما و ان ارشح الآيات من سرى الحق في اطراف البهائيات حديثاً و ان استقمن کلّ في الكل بالسر المستسر المرنج منه التغنيات في ورقة الطوبى بدتياً و ان اجذب الهائيات بالجذب الجبار في آخر الأكوار في سر الفطار النظار رشياً فقل اني انا الحق لا اله الا انا ليس سوى للعالمين محبوباً حبيباً و انا الذى قد خلقتك في يوم الذى لم تك شيئاً موجوداً و ان اسجد لوجهي الحق اذ كذلك قد بعثناك و جعلناك آية بين يدي طلعتي و تكون مقمعا و ان اقدس آيات الجذاب بين يدي

when thou wert nothing. Prostrate thyself before My True Face, for thus have We raised thee up and made thee a sign before the countenance of My Beauty, that thou mayest be a dispeller. Sanctify the verses of attraction before the gathering of the beloved ones that they may cause a mighty trembling, and give all to drink from the water of attraction from the cup of My power - this hath been decreed for all as inevitable. Give thanks unto God, thy Lord, by writing upon these white pages, for here thy Lord, the Most Exalted, calleth unto thee with the tongue of Ha above Baha as an innate calling.

6 O Thou Letter Ta of Pre-existence! Make all to be in all through the attractive distilled mystery, and chant in My inner truth that I am verily the Mystery from before and after, having been of appearance. And verily I am God, there is no God but I, the Truth, having descended at the Point before the Letter Ba through the wind of inaccessibility. And verily I am the Ba on Mount Sinai, having been decreed through the mystery of execution. And verily I am the Point in the mantle, having dwelt on the mount of blindness at the Sinai of Glory beneath the Ba in the crimson fire. And verily I am the Alif, having been made curved for the attractive, sparkling line. And verily I am the Ba after the Alif in the seal after the beginning, having been of the seal.

7 O Thou Letter Tha of Pre-existence! Make all to be in the style of the Most Praiseworthy, Most Distinguished, Most Unified, through the mystery of the Point in the mantle, brilliantly. And adorn the verses from the mystery of light with wondrous melody in the Mother Book, radiantly. And let the songs be from My tongue of truth with the line of beginning in the veil of the seal, blazingly. And send down the sermons in the tongue of the people of holiness from thy Lord in mystery, as revelation. And wait not for My true judgment less than an atom - that is from Our judgment which was adorned on the mount of blindness in the Glory. And verily We are the witnesses to all and were powerful over all things. All in all through the attractive, sparkling, distilled mystery in the vast ocean of the Almighty for the mystery of cycles, wisely. And trill from My true utterance with the bees of beginning with the flies of the seal, distillingly. Say: Verily I am the Truth, having been the Beloved of all from before and after, as I was in the mystery beloved. And verily praise belongs to Me in the beginning and the seal, and all are My servants, and none has known Me save Myself. And verily I have been above all, dominant, and among the compellers compelling, and among the conquerors conquering, and among the illuminators illuminating, and among the subjugators subjugating. And all shall testify within themselves that there is no God but I, having

جمع الأحباب ليكون ذاتا ارتجاجاً وإن اشرب الكل من ماء الجذب من كأس قدرتي ذلك قد كان على الكل حتمياً وإن اشكر الله ربك بالسطر في تلك الورق البيضاء هنا لك يناديك ربك الأعلى بلسان الماء فوق البهاء فطرياً

6 ان يا تاء الأزلي ان اجعل الكل في الكل بالسر المرتجج الجذاب ولها وتغن في سرى الحق بأننى انا السر من قبل و من بعد قد كنت نظرياً و انى انا الله الذى لا اله الا انا الحق قد كنت بالنقطة قبل الباء بالريح الامتاع منزولاً و انى انا الباء فى جبل السيناء بالسر الامضاء قد كنت مقضياً و انى انا النقطة فى الرداء قد كنت فى جبل العماء فى السيناء البهاء بالنار الحمراء فى تحت الباء ساكناً و انى انا الألف قد كنت للسطر المسطر الجذاب الشرار معطفاً و انى انا الباء بعد الألف فى الختم بعد البدء قد كنت ختمياً

7 الا ان يا تاء الأزلي ان اجعل الكل فى طراز الأحمدي الأزهري الأحمدي بالسر النقطة فى الرداء لمعاً و ان اطرز الآيات من سر النور بالحق البديع فى أم الكتاب شيعياً و ان كنت التغنيات من لسانى الحق بالسطر البدء فى حجاب الختم ملعلاً و ان انزل الخطبات بلسان اهل القدس من لدن ربك فى السر منزولاً و لا تصبر لحكمى الحق اقل من ذر ذلك من حكمنا قد كان فى جبل العماء فى البهاء مطروزاً و انا نحن الشاهدون للكل و تكا على كل شئ قديرا الكل فى الكل بالسر المرتجج الجذاب الشرار فى طمطام يم الجبار للسر الأكوار حكماً و ترن من كلامى الحق بالنحل البدئية بالذباب الختمية رشيحاً فقل انى انا الحق قد كنت محبوب الكل من قبل و من بعد اذ قد كنت فى السر حبيباً و ان الحمد الى فى البدء و الختم و الكل عبادى و ما عرفنى غيرى و انى انا قد كنت فوق الكل قاهراً و بالجابرين جباراً و بالقاهرين قهاراً و بالناورين نواراً و بالسّاخرين سّخاراً و لتشهدن كل فى انفسهم بانه لا اله الا انا قد كنت على ما اشاء مقتدراً قل ان كل شئ

been powerful over whatsoever I will. Say: Verily all things are such - this is God's way that hath been before, and it was in the Mother Book decreed. And verily We have sent down the Letter Tha from Our presence that all may become prostrators unto God and that all may become seers unto God.

ذلك سنة الله قد خلت من قبل و كان ذلك  
في أم الكتاب مقضياً و انا نحن قد نزلنا الثاء من  
لدينا لتكون الكل لله سجادا و لتكون الكل لله  
بصارا

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## BB00193

*Mina'z-Zahiri fi'l-Mir'at*

*Date: 1265 or 1266 [1848-1849]*

- 1 Verily I am God, there is no God except Me, the Sovereign, the Omnipotent. I have created all things by My command, and I have ever been a triumphant Helper. We have sent thee, O Thou Ancient Praise, from Our presence, and We have made thee a diffused praise for what I have created and will create, that all may be illumined by My light, and that through thee all may become prostrate servants of My truth, and that through thee all may aid the Cause of truth, and that thou mayest be, in the days of God, a helper among the helpers, and that all may testify to the power of their Lord, that there is no God but I, Who have ever been omnipotent over all things.
- 2 Thus do We create what We will, and We have ever been powerful over all things. And thus do We reveal unto the heart of whomsoever We will, and We have ever been knowledgeable of all things. God beareth witness that there is no God but He, and all that hath been created and will be created testifieth as God hath testified that there is no God but I, the Protector, the Self-Subsisting.
- 3 O all things! Enter ye into the religion of God and be ye in the paths of God like pieces of precious ruby, exalted and inaccessible, whose beauty nothing in the heavens and earth and what lieth between them can equal, if ye be servants of God. Be ye illumined by the light of God, and present yourselves before God, and desire to be upright before God, and bear witness within yourselves that this is a servant in God's dominion who hath believed in God and His signs, and who was in the Mother Book a victorious servant. God aideth whom He willeth with His help; verily He hath ever been the Helper, the Succourer.

و س اتى انا الله لا اله الا انا السلطان المقتدر  
قد خلقت كلشيء بأمرى و اتى انا كنت نصاراً  
منتصراً انا قد ارسلناك ان يا ثاء الأزلى من  
لدينا و جعلناك لما خلقت و اخلق ثناء منشوراً  
للتستضيئين كل بنورى و ليكون بك لنفسى الحق  
سجداً و لينصرن كل بك دنى الحق و لتكون فى  
ايام الله بالتأصرين نصاراً و ليشهدن كل على قدرة  
رهم بانه لا اله الا انا قد كنت على كل شيء  
مقتدراً

كذلك نخلق ما نشاء و انا كما على كل شيء  
لمقتدرين و كذلك لنجلي على فؤاد من نشاء و  
انا كما بكلشيء عالمين شهد الله انه لا اله الا هو  
و كل ما خلق و يخلق بما قد شهد الله ليشهدون  
على انه لا اله الا انا المهيمن القيوم

ان يا كلشيء فليدخلن فى دين الله و ليكونن فى  
سبل الله كقطع ياقوت ممتعة مرتفعة لم يعدل  
بهاين شيئاً فى السموات و الأرض و ما بينهما  
ان انتم كنتم لله عباداً و لتستبين نور الله و ان  
احضرن بين يدى الله و لتريدن ان تكونن لله قواماً  
و ان اشهدوا فى انفسكم بأن هذا عبد فى ملك  
الله قد آمن بالله و آياته و كان عبداً فى أم الكتاب  
منصوراً ينصر الله من يشاء بنصره انه كان نصاراً  
نصيراً

- 4 God beareth witness that there is no God but He, and that this is God's servant from time immemorial and unto eternity, and hath been a prostrate servant of God, and what God hath revealed is that this was a servant to be prostrated before - He desired to inform all just as they prostrate themselves upon the clay by God's command, whereupon all become prostrate before the All-Merciful, even though they prostrate upon clay which itself is prostrated before. However, nothing prostrates except before God, nor is that clay intended; rather, prostration is unto God Who created the heavens and earth and what lieth between them, then that clay, and made it by His command an object of prostration for all the worlds when He desired to command it thus, for He hath ever been powerful over all things. Otherwise, before they are commanded concerning it, all according to what is ordained from His presence shall know and judge.
- 5 O all things! Harken unto what that Bird singeth unto thee upon the Tree of Glory, for verily We have been revealers that it might speak with the tongue of God that there is no God but I, Who have ever been the Lord of all the worlds. It speaketh naught except from God, its Lord. In mirrors ye observe how they tell of the sun, wherein nothing is seen in the mirrors except what is reflected therein through itself, by itself, that there is no God but I, the Lord of all the worlds. O Thou Eternal Letter! All that thou hast uttered hath flowed from the tongue of all things, for We created thee in the likeness wherein We had known thee through Our Name, the All-Glorious, the Most Splendid, the Most Beauteous.
- 6 Say: O all things! There is no God but God, and verily I am the first of them that worship. God hath created me by His command and hath inspired me by His leave with whatsoever He willeth. Verily, He is the All-Knowing, the All-Powerful. I shall assuredly, through what God hath taught my heart of His words, aid the true Faith from His presence. Will ye not, in the days of God, render thanks?
- 7 Say: I have not learned as ye learn, nor do I know what ye know, but God hath revealed Himself unto me through my own self, and hath caused me to speak by His leave that there is no God but I, the Mighty, the Well-Beloved. This is of God's bounty unto me and unto those who give thanks for what God hath vouchsafed unto me.
- 8 If ye imagine that ye have acquired in the proofs of God's Name what ye imagine, God hath caused me to speak that ye may be convinced that the proofs of God are, in God's sight, beloved, and that I am the resting-place of a letter from among the letters of the First in the Book. God hath given me life after
- 4 شهد الله أنه لا اله الا هو وان هذا عبد لله من قبل و من بعد و كان لله عبداً سجّاداً و ان ما قد نزل الله بان هذا كان عبداً مسجوداً قد اراد ان يثبت كل مثل ما يسجد على الطين بأمر الله حيث كل يكونن للرحمن سجّاداً ولو انهم يسجدون على الطين وانه كان مسجوداً ولكن لا يسجد من شيء الا لله ولا يرد ذلك الطين بل يسجد لله الذي خلق السموات و الأرض و ما بينهما ثم ذلك الطين و جعله بأمره مسجوداً للعالمين جميعاً اذا اراد ان يأمر به انه كان على كل شيء قديراً و الا قبل ان يؤمروا به كل على ما قدر من عنده ليعلمون و يحكمون
- 5 ان يا كل شيء فلتستمعن ما يغنيك ذلك الطير على شجرة البهاء فاننا كما لجلجلين لينطقن من لسان الله على انه لا اله الا انا قد كنت رب العالمين جميعاً لا ينطقن الا عن الله ربهم انتم في المرات تنظرون كيف يستحكين عن الشمس حيث لم ير فيها المرات الا من تجلّ فيها لها بها بنفسها على انه لا اله الا انا رب العالمين جميعاً ان يا تاء الأرضي كل ما تكلمت ذلك من لسان كل شيء حيث قد خلقناك على هيكل ما قد عرفناك في اسمنا البهّاج المتبجّج البهيج
- 6 قل ان يا كل شيء و ما من اله الا الله و اتنى انا أول العابدين قد خلقني الله بأمره و الهمني من عنده ما يشاء انه علام قدير لأنصرت بما قد علمني الله في فؤادي من كلماته دين الحق من عنده ا فاتم في أيام الله لا تشكرون
- 7 قل اتنى ما تعلّمت مثل ما انتم تتعلمون و لا اعلمن ما انتم تعلمون ولكن الله قد تجلّى الى بى بنفسى و انطقنى من عنده بأنه لا اله الا انا العزيز المحبوب ذلك من فضل الله على وعلى الذينهم ممّا قد اتانى الله يشكرون
- 8 ان انتم حسبتم انكم قد اكتبتم في ادلاء اسم الله مثل ما انتم تحسبون قد انطقنى الله بأنكم انتم توقنون بان ادلاء الله عند الله احباء و اتنى انا مرقد

ye had gained concerning me what ye know. Exalted are His verses!

حرف من حروف الأوّل في الكتاب قد احياني  
الله بعد ما انتم في قد كسبتم ما تعلمون الى آياته

- 9 I am God, there is no God but I. We have sent down these verses that this Bird may be moved in the time when it soareth in the atmosphere of the cloud and wingeth its flight in the sanctified realm of glory, as a bounty in the Book. Verily, We are the Bestower.

9 عظمت آياته اتنى انا الله لا اله الا انا قد نزلت  
تلك الآيات ليشوق ذلك الطير في حين ما  
يصفن في جوّ العماء ويدفن في قدس البهاء فضلاً  
في الكتاب انا كفا فاضلين

- 10 Verily, I have been supreme above every almighty one in My might, and I have been, over all things, all-powerful, omnipotent, and mighty. Therefore recognize ye the worth of God's days, and place ye the fruit upon its tree that God may nurture it from His presence. He is the best of nurturers.

10 اتنى انا قد كنت فوق كلّ قهار قاهراً قهيراً واتنى  
انا كنت على كلّ شيء قدّاراً مقتدراً قديراً فلتعرفن  
قدر ايام الله ولتجعلن الثمر على شجرته ليربينه الله  
من عنده انه خير المربين

- 11 Say: The likeness of the creation of your souls is as the likeness of what groweth in the earth. How do ye preserve it until there cometh forth from the earth a tender shoot? Then, when days pass over it and ye nurture it, it reacheth a station wherein fruits appear. Thus do ye witness in every Revelation the creation of your souls like unto this.

11 قل انّ مثل خلق انفسكم كمثل خلق ما ينبت  
في الأرض كيف انتم تحفظون حتّى يخرج عن  
الأرض خضراء لطيف ثم اذا مرّ عليه الايام و  
انتم اياه لتربون يبلغ الى مقام يظهر ثمرات ذلك  
انتم في كلّ ظهور خلق انفسكم مثل هذا تشهدون

- 12 Verily, David did sow in the days of His Revelation that which was revealed unto Him in the Psalms, and caused to grow in His Revelation a tender and well-beloved growth which God nurtured through what He had ordained in that Revelation until those souls bore fruit in the Revelation of Moses – all were believers in Him.

12 انّ داود قد ازرع في ايام ظهوره ما نزل اليه عليه  
في الزبور و انبت في ظهوره انبات لطف محبوب  
قد ربّاه الله بما قدر في ذلك الظهور حتّى اثمرت  
تلك الأنفس في ظهور موسى كلّ به مؤمنون

- 13 Likewise did Moses sow what God revealed unto Him in the Torah in the essences of those unto whom He revealed Himself through His Own Manifestation, and He caused to grow from the earth in His Revelation a verdant and well-beloved growth which God nurtured through what He had ordained in that Revelation until God made manifest Jesus, whereupon they believed in Him. These were the fruits that were borne from what Moses had sown in the worlds.

13 و مثل ذلك قد ازرع موسى ما نزل الله عليه  
في التوراة في كينونيات الذينهم قد تجلّى لهم  
بهم بمظهر نفسه و انبت من الأرض في ظهوره  
انبات خضر محبوب قد ربّاه الله بما قد قدر في  
ذلك الظهور حتّى قد اظهر الله عيسى فاذا هم  
به مؤمنون تلك ثمرات ما قد اثمرت من زرع  
موسى في العالمين

- 14 Then Jesus did sow in the kingdom of the heavens and the earth and what lieth between them through what God revealed unto Him in the Gospel, and caused to grow in His Revelation a tender and glorious growth which God nurtured over the space of two hundred years until He made manifest Muhammad, the Apostle of God, from His presence, whereupon they believed in Him. This was what bore fruit from the sowing of Jesus. Thus do ye witness in every Revelation.

14 ثمّ عيسى قد ازرع في ملكوت السموات و  
الأرض و ما بينهما بما نزل الله عليه في الانجيل  
وانبت في ظهوره انبات عزّ لطيف قد ربّاه الله  
في سنين المئتين حتّى اظهر محمداً رسول الله من  
عنده فاذا هم به مؤمنون ذلك ما اثمر من زرع  
عيسى انتم في كلّ ظهور مثل ذلك تشهدون

- 15 And Muhammad, the Apostle of God, did sow through what God revealed unto Him in the Qur'an whatsoever God willed

15 و قد ازرع محمداً رسول الله بما نزل الله عليه في  
الفرقان ما يشاء الله يومئذ و انبت في ظهوره انبات

in that day, and caused to grow in His Revelation a garden of glorious love which God nurtured during the years of its infancy through the angels of the heavens and earth and all that lieth between them. They are those who believe in the Point of the Bayan. These are the fruits borne of what Muhammad, the Apostle of God, did sow – verily We were cognizant thereof.

عزّ محبوب قد ربّاه الله في سنين الغريس بملائكة  
السموات والأرض وما بينهما فاولئك الذينهم  
بالنقطة البيان لمؤمنون اولئك هم ثمرات ما اثمرت  
عما ازرع محمد رسول الله انا نكّاه علمين

- 16 Before the setting of the sun, all who enter the Bayan are fruits of what was grown in the Furqan. O people of the Furqan! Ye manifest the fruits of your own selves. Verily We have sown throughout the creation of the heavens and earth and whatsoever lieth between them through the love of God and His good-pleasure. These verdant growths doth God nurture in that Revelation as He willeth, until they present themselves before Him Whom God shall make manifest, believing in Him with certitude.

16 قبل ان يغرب الشمس كلّ من يدخل في البيان  
ذلك ثمرات ما قد انبتت في الفرقان ان يا اولي  
الفرقان ثمرات انفسكم تظهرون وانا قد ازرعنا في  
خلق السموات والأرض وما بينهما بحبّ الله  
ورضائه فاذا تلك خضرات يربّيها الله في ذلك  
الظهور الى ما يشاء حتى هم على من يظهره الله  
يعرضون وهم به مؤمنون وموقنون

- 17 O people of the Bayan! After God hath placed within you the love of Him Whom God shall make manifest and His good-pleasure, be not veiled from the fruits of your own selves. Then on the Day of Resurrection shall ye all, O people of the Bayan, be presented before Him. Then shall ye appear with forms like unto radiant temples before Him Whom God shall make manifest, prostrating yourselves and aiding the Cause of God.

17 ان يا اولي البيان بعد ما قد جعل الله فيكم حبّ من  
يظهره الله ثم رضائه لا تحتجب عن ثمرات انفسكم  
ثم يوم القيامة انتم يا اولي البيان كلّكم اجمعون عليه  
لتعرضون ثم من هياكلكم مثل هيكل البهّاج بين  
يدي من يظهره الله تحضرون وتسجدون ودين  
الله تنصرون

- 18 Thus in every Revelation do We sow, and the fruits of what We sow are made manifest in a subsequent Revelation. Verily, the people of all Revelations, from a beginning that hath no beginning unto an end that hath no end, do manifest their fruits in every Resurrection, and before that, they strive to exalt the Cause of God according to their capacity.

18 وكذلك في كلّ ظهور نزرع ويوجد ثمرات ما  
نزرع من يظهر في ظهور الآخر ان اولي الظهورات  
من اول الذي لا اول لها الى آخر الذي لا آخر لها  
انتم ثمراتكم في كلّ قيامة تظهرون وفي قبل ذلك  
بما تستطيعون في دين الله لترفعون

- 19 O ye who are endowed with the divine attributes, from a beginning that hath no beginning unto an end that hath no end! The fruits of your own selves are made manifest in every Resurrection before God. This is what appeareth before the throne of God's Revelation in every Manifestation and the seat of God's concealment in every dispensation.

19 ان يا اولي التطويّات من اول الذي لا اول لها  
الى آخر الذي لا آخر لها انتم ثمرات انفسكن في  
كلّ قيامة بين يدي الله يظهرون ذلك ما يظهر  
بين يدي عرش ظهور الله في كلّ ظهور وكرسى  
بطون الله في كلّ بطون

- 20 O ye who are the possessors of thrones and seats! Ye are all being nurtured according to that for which ye were created.

20 ان يا اولي الأعراس والأكراس انتم كلّكم  
اجمعون لما خلقتم به لتربّيون

MANU.036-036x

**BB00348***Date: 1265 or 1266 [1848-1849]*

- 1 God beareth witness that there is none other God but He. Thou art He, and all, through Thy command, do labour and act; all, from Thy bounty, do ask and beg. 1 شهد الله لا اله الا هو انت والكل بامرك يعملون وان الكل من فضلك يستلون
- 2 Thine is the majesty and the beauty; Thine is the grace and the justice; Thine is the might and the good-pleasure. 2 وان لك الجلال والجمال وان لك الفضل والعدل وان لك العز والاقبال
- 3 Glorified art Thou! There is none other God but Thee. Verily, I am of those who prostrate themselves before Thee. 3 فسبحانك ان لا اله الا انت انما كنت من الساجدين
- 4 Thou art He, O my God and my Lord. Thou dost behold what lieth within my inmost being and knowest what is hidden in my soul. 4 انت هو فيا الهى وربى انك تشهد ما فى كينونيتى وتعلم ما فى نفسائيتى
- 5 Glorified art Thou! There is none other God but Thee. My sole desire, in Thy holy land, is the exaltation of Thy decree, the diffusion of Thy Cause, and the perfection of Thy handiwork. 5 فسبحانك ان لا اله الا انت انما اريد فى ارضك المقدسه اعلاء حكمك وافشاء امرك واتقان صنعك
- 6 No hope have we save Thee. Do Thou, then, succour us with the hosts of Thy might, O Thou Beloved of the worlds, and strengthen us by Thy victory, O Thou Desire of them that truly know. 6 ليس لنا الرجاء الا انت فانصرنا بجنودك يا محبوب العالمين وتريدنا بنصرك يا مقصود العارفين
- 7 I call Thee to witness that Thou art the True One; there is none other God but Thee. Verily, I am of those who worship Thee. 7 فاشهدك بانك انت الحق لا اله الا انت انما كنت من العابدين
- 8 I entreat Thee, by Thy Face, the Countenance of bounty and favour; Thou, verily, art the All-Bountiful, the All-Generous. 8 فاستك بوجهك الكرم والامتنان انك انت المتان الكريم
- 9 O my God and my Reckoner! Naught do I seek but that I may cause the days of Thy Revelation to be made manifest in every condition through the tongue of Thine own Being, and that my breast may be expanded for Thy sake. 9 فيا الهى وحسبى انما اريد ان انزل ايامك فى كل شان بلسان كينونيتك فانشرح صدورى لك
- 10 Thou art, in truth, the Lord of surpassing grace. 10 انك انت الفضال العظيم
- 11 I call Thee to witness, and those who are in Thy presence among the witnesses, that Thou art God, there is none other God but Thee. Glorified art Thou! Verily, I am of those who bring victory to Thy Cause. 11 واشهدك ومن لديك من الاشهاد بانك انت الله لا اله الا انت فسبحانك انما كنت من الناصرين
- 12 O Lord, strengthen me, through Thy command, at all times, with the portion of Thy good-pleasure; for Thou art God; there is none other God but Thou. Verily, I am among those who seek, from Thee, intercession and acceptance, 12 رب قونى بامرك فى كل حين باخط مشيتك انك انت الله لا اله الا انت انما كنت لديك من المستشفعين

- 13 that Thou mayest have mercy upon Thy servants and aid them with the armies of Thy might in every affair. Thou, verily, art the Ancient, the All-Bountiful. 13 بان ترحم على العباد فانصرهم بجندك في كل شأن انك انت الفضل القديم
- 14 Glorified art Thou! There is none other God but Thou. Verily, I am of those who supplicate. 14 فسبحانك ان لا اله الا انت انما كنت من السائلين
- 15 O my God, have mercy upon Thy loved ones, and deliver them from the hands of the enemies of Thy Self; for Thou art God; there is none other God but Thou. Verily, I am of those who fear Thee. 15 فيا اله ارحم احبتك واخلصهم من ايدي اعدى نفسك انك انت الله لا اله الا انت انما كنت من الخائفين
- 16 O my God and my Beloved! Behold how the hearts are straitened. Thou art, in truth, O God, the Beloved of them that know. 16 فيا اله ومحبي ان القلوب قد ضاقت انك انت الله محبوب العارفين
- 17 Aid, then, Thy loved ones in every condition; for Thou art the best of helpers from time immemorial. There is none other God but Thee. 17 ان انصر احبتك في كل شأن انك انت خير نصار قديم فلا اله الا انت
- 18 Verily, I am before Thee a bondsman lowly and submissive. 18 انما كنت لديك عبداً خضيع
- 19 I call Thee to witness, by Thine own testimony before all things, that Thou art God; there is none other God but Thou. Glorified art Thou! Verily, I am of those who prostrate themselves before Thee. 19 فاشهدك بشهادتك قبل كل شيء بانك انت الله لا اله الا انت سبحانك انما كنت من الساجدين
- 20 O my Beloved! Now that the days are radiant with the signs of the manifestation of Thy Will, I entreat Thee for victory in every affair, through what Thou hast sent down in Thy Book as a promise unto us of the succour of the believers. 20 وانت فيا محبي لما كانت نبره يوم في ابات ظهور مشيتك استلك النصر في كل شأن بما انزلت في كتابك وعدا علينا نصر المؤمنين
- 21 O my Reckoner! How shall I make mention of Thee after what hath been wrought by the enemies of Thy Self – all that hath been wrought? 21 فيا حسبي كيف اذكرك بعد ما نزل من اعدى نفسك كل ما نزل
- 22 Thou, O my Beloved, hast repaired all with Thy forbearance and hast veiled all with Thy patience. 22 فانت يا محبي جبرت وحلمت
- 23 Tear away the veils, then, O my Lord, that the letters may behold Thee made manifest, be drawn directly unto Thee with their very eyes, and arise to aid Thee by the power of Thy Will for ever. 23 فانخرج الحجاب يا مولاي حتى تراك الاحرف ظاهرا وينجدوا اليك عيانا وينصروك وجهته ماشئتك دائماً
- 24 For Thou, verily, art He – there is none other God but Thou. Thine is the bounty and the overflowing grace; Thine is the ascendancy and the justice. 24 فانك انت لا اله الا انت لك الجود والفضل ولك السطوة والعدل
- 25 Thou beholdest what descendeth upon Thy loved ones and knowest what, in every state, befalleth the Manifestation of Thy Will. 25 تشهد ما يرد على احبتك وتعلم ما ينزل في كل شأن على طلعه ماشئتك
- 26 Verily, my Lord art Thou; verily, my Beloved art Thou; verily, my Hope art Thou; verily, my Shelter art Thou. 26 انما ربي انت انما محبي انت انما رجائي انت وانما كهفي انت

- 27 O attraction of my being! How shall I mention Thee, seeing that the ocean of remembrance surgeth from Thy very Countenance, and all description is cut off from Thy Face? 27 فيا جذبة كينونيتي كيف اذكر انك بحر منبع الذكر عن طلعتك وقطع الوصف عن وجهتك
- 28 Glorified art Thou! There is none other God but Thou. Verily, Thou art my Helper; verily, Thou art my Desire. 28 فسبحانك ان لا اله الا انت انما منصوري انت انما مطلوبي انت
- 29 And Thou, O my Reckoner, knowest my secret and beholdest my station. No aim have I, in any matter, save Thee. 29 وانك يا حسبي تعلم سرّي وتشهد موقفتي ما اردت في شأن الا انت
- 30 O my Beloved, make haste to shed abroad the radiance of Thy Will, and let praise, in every condition, be the tokens of Thy drawing-power, that thereby hearts may be moved to Thy command, may champion Thy Cause with a true and perfect victory, and may behold naught save Thee as existing. 30 فانك يا محبوبي عجل تشعشع ماشئتك والحمد في كل شان ايات جذائيتك ليحرك بذلك على امرك وينصرك حق نصرك ولا يرى غيرك موجودا
- 31 Thou art, O my Beloved, the Fashioner of my nature and the King of my inmost being. 31 هو فيا محبوب فطاريقي ومليك كينونيتي
- 32 Have mercy, then, upon Thy loved ones through Thy bounty, and grant victory unto Thy chosen ones through Thy grace. 32 ارحم احبائك بجودك وان انصر اصفيائك بفضلك
- 33 Thou, verily, art He – there is none other God but Thou – powerful to do whatsoever Thou wilt, and ready to answer, hearing and responsive. 33 انك انت الا اله الا انت على ما تشاء قدير وبالاجابة سميع مجيب
- 34 For Thou art the True One; there is none other God but Thou. Verily, I am of those who are humble before Thee. 34 فانك انت الحق لا اله الا انت انما كنت من الخاضعين
- 35 All bounty is Thine, O Thou Beloved of the worlds. 35 وان المن لك يا محبوب العالمين
- 36 O my God, my Lord, and my Beloved! Thou art He Who subdueth every soul according to the plane of its selfhood by Thy decree, Who maketh its nature to gleam with the light of Thy working, Who suppresseth its inmost reality by Thy command, and Who causeth its “I-ness” to be uprooted by the mystery of Thyself. There is none other God but Thou. 36 فيا الهى وربى ومحبوبى انك انت الذى يستخر كل نفس بما يطور نفسه بحكمك ويشعشع فطرته بفعلك ويقمع كينونيته بامرك ويلجج انيته بسرّك ان لا اله الا انت
- 37 I beseech Thee, then, O my Lord, at the dawning of Thy Self-Subsistence, to have mercy upon me through Thy bounty, to upraise me through Thy command, and to succour me in every condition by the encompassing power of Thy Will and by the descent of Thy Spirit upon Thy loved ones. 37 فاستلنك يا ربى لدى طلعه قيوميتك ترحنى بجودك وتقومنى بامرك وتنصرنى فى كل شأن باحاطة مشيتك ونزول روحك على احبتك
- 38 Thou, O my God – by Thy primordial right, by Thy mighty secret, by Thy radiant light, by Thy resplendent countenance, by Thy lofty decree – behold, I have no beloved but Thee, and for me Thy Messenger is my well-beloved. 38 فانت يا الهى فوحقك القديمة فوسرك العظيمة فورنوريتك السطيعه فوطلعتك الشيعه فوحكمك الرفيعه انما ليس لى غيرك محبوبا ولرسولك لى حبيبا
- 39 I entreat Thee for victory and for joy at all times, through the sending down of tranquillity upon the hearts of the pure. 39 استلك النصر والفرح فى كل حين بانزال السكينة على قلوب الصّافين

- 40 Glorified art Thou, glorified art Thou! Thou dost witness what I have inscribed, and Thou, of a certainty, knowest whatsoever I have revealed. فسيحانك سبحانك انك تشهد على ما اطرز وانك انت لتعلم علم ما ابرز
- 41 Naught that is in the heavens or on the earth is, in Thy knowledge, hidden from Thee. Thou sufficest for every thing, and nothing is concealed from Thee. لا لغيري في عليك شيء مما في السموات والارض وانك تكفي كلشي ولا يخفى عليك شيء
- 42 O Lamp (of the world)! I call upon Thee by that which Thou didst send down aforetime: "Call upon Me, and I will answer you." فيا منار ادعوك بما نزلت من قبل ادعولي استجيب لكم
- 43 Lo, here am I, calling upon Thee according to that by which Thou hast inspired me, and beseeching Thee to aid us in every affair, that, through that very aid, we may champion Thy Cause on earth, avenge the wrongs done unto Thee by Thine enemies, and utterly abase every rebellious soul by Thy might, and silence all by Thy command. فيا انا ذا بما دعوتني ارجوك فيها انا ذا بما اهتمني ادعوك بان تنصرنا في كل شأن لننصرك بذلك في الارض ونطلب ثارك من اعدائك ونقتلن الكل برجلك ولنضجن الكل بامرنا
- 44 Glorified art Thou, glorified art Thou! Art Thou not, indeed, the One most meet to show mercy unto Thy loved ones? Art Thou not, indeed, the One most meet to bestow Thy favour upon Thy chosen ones? فسيحانك سبحانك اليس انك انت اولى بالترحم على احبتك اليس انك انت اولى بالتفضل على صفوتك
- 45 Glorified art Thou! There is none other God but Thou. I beseech Thee for pardon, that thereby Thy sovereignty may be exalted, the beauty of Thy Self-Subsistence shine forth, and the lights of Thy absolute oneness flare up with exceeding splendour. There is none other God but Thou. فسيحانك ان لا اله الا انت اسئلك العفو ليستعل بذلك سلطتك وليتشعشع جمال قيوميتك ولتتلعن انوار صمدانيتك ان لا اله الا انت
- 46 O my Beloved, upraise us through Thy command, expand our breasts through the signs of Thy proof, draw us unto the carpet of the holiness of Thy Being, and aid us at all times through the descent of the reinforcements of Thy wisdom. There is none other God but Thou. فيا محبوبي قومنا بامرنا واشرح صدورنا بايات جنتك واجزنا الى بساط قدس كينونيتك وانصرنا في كل حين بانزال مدد حكمتك ان لا اله الا انت
- 47 In Thy hand is the Kingdom of the dominion of the heavens and the earth. Thou dost aid whomsoever Thou wilt with Thine hosts, and dost confirm whomsoever Thou wilt with Thy victory. وبيدك ملكوت ملك السموات والارض تنصر من تشاء بجندك وتؤيد من تشاء بنصرك
- 48 Thine is the bounty and the grace: Thou bestowest upon whomsoever Thou wilt, whatsoever Thou wilt, as Thou wilt. There is none other God but Thou. Verily, I am of those who worship Thee. ولك الجود والفضل تهب لمن تشاء بما تشاء كما تشاء ان لا اله الا انت انما كنت من العابدين
- 49 O my God, Thou knowest that I have willed, in no affair, aught save servitude unto Thee. Glorified art Thou! There is none other God but Thou. Verily, I am of those who make mention of Thee. فيا الهى انك لتعلم اني ما اردت في شأن الا عبوديتك فسيحانك ان لا اله الا انت انما كنت من المذكورين
- 50 فاشهدك بانك انت الرب لا اله الا انت ليس سواك للعالمين باقربا

- 50 I call Thee to witness that Thou art the Lord; there is none other God but Thou. None, beside Thee, in all the worlds, is for ever abiding and enduring.
- 51 O my God and my Beloved! Thou knowest my secret and beholdest my station, and I summon Thy servants to naught save lowliness before Thy Being.
- 52 There is none other God but Thou. Glorified art Thou! Verily, I am of those who prostrate themselves before Thee.
- 53 I beseech Thee, then, for victory through Thy bounty; for Thou art the best of helpers. And praise be unto Thee in the heavens and on the earth, then in all the worlds.
- 54 In Thee have I sought intercession; in Thee have I sought exaltation; in Thee have I sought extension (of capacity); in Thee have I sought endurance; in Thee have I sought to be enkindled; in Thee have I sought steadfast protection; in Thee have I sought to be loosed from all bonds; in Thee have I sought that all things be made subservient unto Thy Cause; in Thee have I sought perfection.
- 55 There is none other God but Thou. Verily, I am of those who remember Thee.
- 56 And praise be unto Thee, in the beginning and in the end, and in the number of all things. Thou, verily, art God, the Beloved of them that truly know.
- 51 فيا الهى ومحبوبى انك تعلم سرى وتشهد موقفى وما ادعوا عبادك الا الخضوع لى كينويتك
- 52 ان لا اله الا انت سبحانك انما كنت من الساجدين
- 53 فاستلك النصر يجودك انك انت خير الناصرين وان الحمد لك فى السموات والارض ثم فى العالمين
- 54 فىك استشفعت فىك استرفعت فىك استطردت فىك استحملت فىك استشعشت فىك استصعصمت فىك استلحلت فىك استسخرت فىك استكملت
- 55 ان لا اله الا انت انما كنت من الذاكرين
- 56 وان الحمد لك من قبل ومن بعد ثم فى عدد كلشئ انك انت الله محبوب العارفين

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## BB00552

*Date: 1265 or 1266 [1848-1849]*

- 1 Glorified art Thou, O my God! Thou, verily, art the True One; there is none other God but Thee. Thou hast unveiled the secret of Thine own Being and brought forth the name of Thy victory. I, then, have besought of Thee succour and gladness – there is none other God but Thee. Glorified art Thou, O my God! Verily, I am of those who prostrate themselves before Thee.
- 2 O my God! Thou hast, by Thy command, charged Thy loved ones that they enter the Holy Land and seek Thy due retaliation from Thine enemies. Thou, verily, art God, the Best of
- 1 سبحانك اللهم انك انت الحق لا اله الا انت قد اظهرت سر كينويتك فقد ابرزت اسم منصوريتك وطلبت منك النصر والفرح ان لا اله الا انت سبحانك اللهم انى كنت فى الساجدين
- 2 فيا الهى قد امرت بامرك على احبتك بان يدخلون فى ارض المقدسه ويطلبون ثارك من اعدائك انك انت الله خير الشاهدين فسبحانك ان لا اله الا

witnesses. Glorified art Thou! There is none other God but Thou. Thou hast divulged Thy secret and revealed the dawning of Thy Will. I entreat of Thee joy within the heaven of deliverance and Thy confirmations, day by day, through the descent of Thy victory in Thy wilderness; for Thou, indeed, art the Most Holy, the Well-Beloved.

انت قد افشئت سرّك واظهرت طلعة شائيتك  
واسلك الفرح في سماء المخرج وتأيدك في كلّ  
يوم با اتزحل لانزال نصرّك في بدوك انك انت  
المقدس المحبوب

- 3 And I supplicate, from the ocean of Thy bounty, the outpouring of Thy grace upon Thy chosen ones. Thou art, in truth, God – there is none other God but Thou; verily, I am of those who entreat Thee. I have clung, O my Lord, to the ray of the robe of the dawning of Thy divine Singleness. There is none other God but Thee; verily, I am of the devout and lowly. And praise be unto Thee – it is Thou alone Who art the Lord of all the worlds.

3 وقد اسئل من جودك الفضل على صفوتك انك  
انت الله لا الا انت انما كنت في السائلين ولقد  
تشبثت ربّي بشعاع قمص طلعة صمدانيتك ان لا  
اله الا انت انما كنت من القانتين وان الحمد لك  
هو انت وحدك رب العالمين

- 4 O thou Letter “Rá”! Verily, the Lord shall acquaint thee with that which thou hast wrought, and He, indeed, is the Ancient Rewarder. Naught in the heavens or on the earth escapeth from His grasp; and He, in very truth, is the All-Powerful, the Almighty. Thus, if thou art able, arise to succour thy Lord upon the earth, and be not, in the ocean of thy remoteness from Him and from His signs, among those far removed. Thus it is that praise be unto God, the Beloved of all the worlds.

4 ان يا حرف الرّاء انّ الرب سيخبرك بما عملت وانه  
لهو المجزى القديم هو الذي لا يفوت عن قبضته  
من شئ لا في السموات ولا في الارض وانه هو  
المتقدر القدير فكذلك ان استطعت فانصر ربك  
في الارض ان لا تكن في بحر اليه واياته لمن  
المبعدين كذلك ان الحمد لله محبوب العالمين

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## BB00210

*Testamentary disposition, addressed to Azal*

*To: Mirza Yahya*

*Date: 1266 ? [1849-1850]*

- 1 O Name of the Eternal [Azal]! Bear thou witness that verily there is no God but Me, the Mighty, the Well-Beloved. I, too, bear witness that there is no God but Me, the All-Subduing, the Self-Subsisting. God hath created all that hath been created from the beginning that hath no beginning, and all that shall be created unto the end that hath no end, for the manifestation of His Self. This is God's command unto all who have been and shall be created from His presence. He manifesteth Himself in all things as He pleaseth by His command. He, verily, is the All-Knowing, the All-Wise.

1 أن يا اسم الازل فاشهد على أنه لا اله الا أنا العزيز  
المحبوب ثم أشهد على أنه لا اله الا أنا الله المهيمن  
القيوم قد خلق الله كل ما خلق من أول الذي  
لا أول له وكل ما يخلق الى آخر الذي لا آخر  
له لمظهر نفسه هذا أمر الله لمن خلق ويخلق من  
عنده مظهر نفسه في كل شئ كيف يشاء بأمره  
إنه هو العالم الحكيم

- 2 When He withdraweth from that Throne, He reciteth what God inspireth in his heart of His verses. He, verily, is the All-Subduing, the Self-Subsisting. And I recite concerning Myself, night and day, and then concerning God's faithful servants: "Verily I am God, there is no God but I, the All-Knowing, the All-Powerful." And if thou wilt: "Verily I am God, there is no God but I, the Sovereign, the Inaccessible."
- 3 I bear witness that I am living in the Most Glorious Horizon. I hear all who make mention of Me, and I am the Best of those who remember. Whoso appeareth before the throne of thy Lord, it is as though he hath appeared before God, the All-Subduing, the Self-Subsisting. No greater reward can there be than this, if ye be of them that believe.
- 4 I further bear witness that God is supremely subtle above every possessor of subtlety. He loveth that there should appear upon a throne one who speaketh of his Most Glorious Lord concerning what hath been created in the kingdom by His leave. He, verily, is the Most Generous of the generous.
- 5 God loveth that they should be preserved in vessels of crystal, then that these vessels should be preserved in the most delicate stones, in such wise that all may be able to manifest this. This is what God hath loved for those who have believed in God and His signs, if ye are able. Say: Cotton, then vessels of silk, then what ye are able of the sweetest stone, even if after days ye are able to manifest this to those who are alive, lest their hearts should be averse, and that they may rejoice therein.
- 6 Appear thou before God with what power thou possessest, and convey the Cause of thy Lord unto all the worlds, and call everyone unto what hath been revealed in the Bayan with an exalted and noble method. Make mention with goodness of all those who have believed in Me and in My words, lest they should differ concerning God's Cause and stray from the Path.
- 7 Should God manifest in thy days one like unto thee, this is what shall make the Cause to be inherited from God, the One, the Single. But if He manifesteth not, then know thou of a certainty that God hath not desired to make Himself known.
- 2 إِذَا نَقَطَعُ عَنْ ذَلِكَ الْعَرْشِ يَتْلُو مِنْ آيَاتِ اللَّهِ مَا يُلْقِي اللَّهُ عَلَى فُؤَادِهِ ذِكْرًا مِنْ عِنْدِهِ إِنَّهُ هُوَ الْمُهَيِّمُ الْقَيُّومُ وَاتْلُ عَنْ نَفْسِي فِي كُلِّ لَيْلٍ وَنَهَارٍ ثُمَّ عِبَادِ اللَّهِ الْمُؤْمِنِينَ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلَامُ الْمُقْتَدِرُ وَإِنْ شِئْتُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا السُّلْطَانُ الْمُنِيعُ
- 3 وَاشْهَدُ بِأَنِّي أَنَا حَيٌّ فِي أَقْفَى الْأَبْهَى إِسْمَعِ كُلُّ مَنْ يَذْكُرُ آيَايَ وَإِنِّي أَنَا خَيْرُ الذَّاكِرِينَ مَنْ يَحْضُرُ بَيْنَ يَدَيَّ عَرْشِ رَبِّكَ فَكَأَنَّهُ حَاضِرٌ بَيْنَ يَدَيَّ اللَّهُ الْمُهَيِّمُ الْقَيُّومُ وَلَمْ يَكُنْ جَزَاءً أَكْبَرَ عَمَّا حَصَرَ إِذَا كَانَ مِنَ الْمُؤَقِنِينَ
- 4 ثُمَّ أَشْهَدُ بِأَنَّ اللَّهَ لَطِيفٌ فَوْقَ كُلِّ ذِي لُطْفٍ لَطِيفٌ يُحِبُّ أَنْ يَشْهَدَ عَلَى عَرْشِهِ قَدْ نَطَقَ عَنْ رَبِّهِ الْأَبْهَى مَا خُلِقَ فِي الْمُلْكِ بِإِذْنِهِ إِنَّهُ هُوَ أَجُودُ الْأَجُودِينَ
- 5 يُحِبُّ اللَّهُ أَنْ يَسْتَرُونَ فِي أَوَاعِي مِرَاتٍ بُلُورٍ ثُمَّ يَسْتَرُونَ تِلْكَ الْأَوَاعِي فِي الْأَجَارِ الَّتِي مَا خُلِقَتْ الطَّفَ عَلَى شَأْنٍ كُلُّهُمْ يَسْتَطِيعُونَ أَنْ يَظْهَرُونَ هَذَا مَا قَدْ أَحَبَّ اللَّهُ لِلَّذِينَ آمَنُوا بِاللَّهِ وَآيَاتِهِ إِنْ أَنْتُمْ تَسْتَطِيعُونَ قُلُوبُ الْقُطُنِ ثُمَّ أَوْعِيَةِ الْحَرِيرِ ثُمَّ مَا تَسْتَطِيعُونَ مِنَ الْحَجَرِ الْأَحْلَى وَلَوْ أَنْتُمْ بَعْدَ أَيَّامٍ تَسْتَطِيعُونَ أَنْ تَظْهَرُونَ ذَلِكَ لِلَّذِينَ أَحْيَاءُ لَثَلَا يَكْرَهُ قُلُوبُهُمْ وَهُمْ بِذَلِكَ يَفْرَحُونَ
- 6 وَاحْضَرِينَ يَدَيَّ اللَّهُ بِمَا كُنْتَ عَلَيْهِ مِنَ الْمُقْتَدِرِينَ وَبَلِّغْ أَمْرَ رَبِّكَ إِلَى الْعَالَمِينَ وَالْعِلْمَ إِلَى مَا نَزَّلْنِي الْبَيَانَ بِمَنْهَاجٍ عَزِيزٍ وَادْكُرْ بِالْحَسَنَى كُلِّ الَّذِينَ آمَنُوا بِي ثُمَّ بِكَلِمَاتِي لَثَلَا يَخْتَلِفُوا فِي أَمْرِ اللَّهِ وَهُمْ عَنِ الصِّرَاطِ لَيَبْعِدُونَ
- 7 فَإِنْ يَظْهَرُ اللَّهُ فِي أَيَّامِكَ مِثْلَكَ هَذَا مَا يُورِثُنِ الْأَمْرَ مِنْ عِنْدِ اللَّهِ الْوَاحِدِ الْوَحِيدِ فَإِنْ لَمْ يَظْهَرْ فَأَيُّقِنْ أَنَّ اللَّهَ مَا أَرَادَ أَنْ يَعْرِفَ نَفْسَهُ فَلْتَقَوِّنِ الْأَمْرَ إِلَى اللَّهِ رَبِّكُمْ وَرَبِّ الْعَالَمِينَ جَمِيعًا

Then must thou refer the matter back to God, your Lord and the Lord of all the worlds.

- 8 Command thou those witnesses who are God-fearing in their religion and who transgress not God's bounds. Verily, he who is with thy Lord hath taught Us the gems of knowledge and wisdom, so seek thou information from him, for We are the Informers. And multiply thou from him, from thy Lord, according to thy power. Verily, the gates of the Bayan have been ordained according to the number of all things, but We have manifested only eleven units - one unit for each form of the nine forms before the ten, eleven units, a remembrance from God, the Most High, the Most Great. This is a remembrance of bounty, else all belongeth to God and unto Him do all return.

8 وَأَمْرٌ بِالشُّهَدَاءِ الَّذِينَ يَتَّقُونَ فِي دِينِهِمْ وَهُمْ عَنْ حُدُودِ اللَّهِ لَا يَتَجَاوَزُونَ وَأَنَّ مَنْ كَانَ عِنْدَ رَبِّكَ قَدْ عَلَّمَنَا جَوَاهِرَ الْعِلْمِ وَالْحِكْمَةِ فَاسْتَنْبِ عَنْهُ فَإِنَّا كَمَا لَمُنْبِثِينَ وَلِتُكْرَمَ مِنْهُ مِنْ عِنْدِ رَبِّكَ بِمَا كُنْتَ عَلَيْهِ مِنَ الْمُقْتَدِرِينَ وَإِنْ أَبْوَابَ الْبَيَانِ قَدْ قَدَّرَ عَلَى عَدَدِ كُلِّ شَيْءٍ وَلَكَمَا مَا أَظْهَرْنَا إِلَّا أَحَدَ عَشَرَ وَاحِدًا لِكُلِّ هَيْكَلٍ وَاحِدٍ مِنْ هِيَاطِ التَّسْعَةِ مِنْ قَبْلِ الْعَشْرِ أَحَدَى عَشَرَ وَاحِدًا ذَكَرُ مِنْ عِنْدِ اللَّهِ الْعَلِيِّ الْعَظِيمِ ذَلِكَ ذِكْرُ جُودٍ وَالْأَلِ كُلُّ اللَّهِ وَكُلُّ إِلَهِ لِيَرْجِعُونَ

- 9 And thou shalt command concerning Him Whom God shall make manifest, for verily He shall come with that creation in the other Resurrection with an exalted and glorious sovereignty. We are all servants of God and we all bow down before Him. He doeth what He willeth by His Lord's leave. He shall not be asked of what He doeth, while all shall be asked of everything. And if God manifesteth glory in thy days, then manifest thou the eight paths by God's leave according to thy power. He, verily, is the Most Generous of the generous.

9 وَتَأْمُرَنَّ بِمَنْ يُظْهِرُهُ اللَّهُ فَإِنَّهُ لَيَأْتِيَنَّ ذَلِكَ الْخَلْقَ فِي الْقِيَمَةِ الْآخِرَى بِسُلْطَانٍ عَزِيزٍ أَنَا كُلُّ عِبَادٍ لِلَّهِ وَأَنَا كُلُّ لَهٍ سَاجِدُونَ يَفْعَلُ مَا يَشَاءُ بِإِذْنِ رَبِّهِ لَا يُسْتَلْ عَمَّا يَفْعَلُ وَكُلٌّ عَنْ كُلِّ شَيْءٍ يُسْتَلُونَ وَإِنْ أَظْهَرَ اللَّهُ عِزًّا فِي أَيَّامِكَ فَأَظْهِرْ مَنَاجِجَ الثَّمَانِيَةِ بِإِذْنِ اللَّهِ بِمَا كُنْتَ مُقْتَدِرًا عَلَيْهِ أَنَّهُ أَكْرَمُ الْأَكْرَمِينَ

- 10 And We promised the one who bore the throne of thy Lord with the principles of the one Manifestation when the Command descendeth from His presence, for verily We are faithful to fulfill what God hath promised and He doth not fail in His promise, and He is the Most Truthful of the truthful ones. And if God doth not manifest might in thy days, then be patient with what hath come to pass and alter not a single letter, for this is God's command in a mighty Book.

10 وَأَنَا وَعَدْنَا مَنْ حَمَلَتْ عَرْشَ رَبِّكَ بِمَنَاجِجِ وَاحِدٍ إِذَا نَزَلَ الْأَمْرُ مِنْ عِنْدِهَا فَإِنَّا كَمَا لَمُوفِينَ مَا وَعَدَ اللَّهُ لَا يُخْلَفُ وَأَنَّهُ هُوَ أَصْدَقُ الْأَصْدَقِينَ وَإِنْ لَمْ يُظْهِرِ اللَّهُ عِزًّا فِي أَيَّامِكَ فَاصْبِرْ عَلَى مَا نَزَلَ وَلَا تَبْدِلْ حَرْفًا فَإِنَّ ذَلِكَ أَمْرُ اللَّهِ فِي كِتَابٍ عَظِيمٍ

- 11 Act according to what hath been revealed and change not the measure of anything, lest people differ in God's religion, for until another Resurrection they shall be educated according to one path. And remember all that We have mentioned in thy Book, for verily We are ever-mindful.

11 وَأَمْرٌ بِمَا نَزَلَ وَلَا تَبْدِلْ قَدَرِ شَيْءٍ لِئَلَّا يَخْتَلِفُونَ النَّاسُ فِي دِينِ اللَّهِ وَهُمْ كَانُوا إِلَى قِيَامَةِ أُخْرَى بِمَنَاجِجِ وَاحِدٍ مُتَرَبِّينَ وَادْكُرْ كُلَّ مَا ذَكَرْنَاهُ بِكِتَابِكَ فَإِنَّا كَمَا ذَاكِرِينَ

- 12 And there shall come to thee from God's traces seven single portions, for We are the Dividers. Take one portion for thyself, then give one portion each to those in the lands of Fa, 'Ayn, Kha, Alif, Mim and Kaf - the believing servants of God. And there shall reach thee from the one who was the First Single One in a mighty Book what God thy Lord shall seal - seal it then and multiply its like among all peoples. And whatsoever

12 وَيَخْضَرُ مِنْ آثَارِ اللَّهِ إِلَيْكَ سَبْعَةٌ وَاحِدٌ فَإِنَّا كَمَا لَمُقَسِّمِينَ خُذِ الْوَاحِدَ لِنَفْسِكَ ثُمَّ كُلِّ وَاحِدٍ لِمَنْ فِي أَرْضٍ فَأَوْ عَيْنٍ وَخَاءٍ وَآلِفٍ وَمِيمٍ وَكَافٍ عِبَادِ اللَّهِ الْمُؤْمِنِينَ وَسَيُوصِلُ إِلَيْكَ مَنْ كَانَ وَاحِدُ الْأَوَّلِ فِي كِتَابٍ عَظِيمٍ مَا يَنْبَغِي أَنْ يُمَهَّرَنَّ اللَّهُ رَبِّكَ

that Name shall convey from Our presence, that is from Us, so be thou among those who command.

فَامْرِئِهِ وَكَثْرَ أَمْثَالِهَا فِي الْعَالَمِينَ وَ كُلِّ مَا يَلِغُنْ  
ذَلِكَ الْأَسْمُ مِنْ لَدُنَّا ذَلِكَ مِنْ عِنْدِنَا فَكُنْ بِهِ مِنَ  
الْأَمْرِينَ

- 13 Guard thyself, then guard thyself again, then what was revealed in the Bayan, then what shall be revealed from thy presence, for this shall endure until the Day of Resurrection and all believers shall benefit from it. And verily the Single One of the land of Fa shall deliver unto the Name of God, the Most High, that he may give to each of the first ones of My love a single remembrance from God, the Most High, the Most Great.

13 فَاحْفَظْ نَفْسَكَ ثُمَّ احْفَظْ نَفْسَكَ ثُمَّ مَا نَزَلَ فِي  
الْبَيَانِ ثُمَّ مَا يُنْزَلُ مِنْ عِنْدِكَ فَإِنَّ هَذَا يَبْقَى إِلَى  
يَوْمِ الْقِيَمَةِ وَ يَنْتَفِعُ بِهِ كُلُّ الْمُؤْمِنِينَ وَأَنَّ وَاحِدَ  
أَرْضِ الْفَاءِ يُوصِلُ إِلَى اسْمِ اللَّهِ الْعَلِيِّ لِيُؤْتِيَ كُلَّ  
وَاحِدٍ أَوَّلَىٰ مَحَبَّتِي وَاحِدًا ذِكْرًا مِنْ عِنْدِ اللَّهِ الْعَلِيِّ  
الْعَظِيمِ

- 14 In the land of ‘Ayn unto the Noble Name who hath aided God with what He granted him on the Day of Resurrection and hath with God a mighty station. And We have lifted from those who have fulfilled the limits of their Fifth in the Bayan and from their offspring, as a bounty from Our presence, for We are the Bestowers of bounty. And in the land of Kha it shall be delivered to the Name of the Most Truthful Friend, and in the land of Alif it shall be delivered to the Name of the Mighty, the Merciful, and in the land of Mim to whoso is there of the assured ones, and in the land of Kaf it shall be delivered to the Name of thy Lord, the Generous, the Eternal, the Most Generous. It is not lawful for anyone to possess except one portion and all shall rejoice therein.

14 فِي أَرْضِ الْعَيْنِ إِلَى اسْمِ النَّبِيلِ الَّذِي قَدْ نَصَرَ اللَّهَ  
بِمَا مَلَكَهُ يَوْمَ الْقِيَمَةِ وَ كَانَ لَهُ عِنْدَ اللَّهِ شَأْنًا عَظِيمًا  
وَ أَنَا قَدْ أَرْفَعْنَا عَنْ الَّذِينَ قَدْ بَلَغُوا حُدُودَ نَحْسِهِمْ  
مِنْ حُقُوقِهِمْ فِي الْبَيَانِ وَ عَنْ ذُرِّيَّاتِهِمْ فَضْلًا مِنْ  
لَدُنَّا أَنَّا نَكُنَّا فَاضِلِينَ وَأَنَّ فِي أَرْضِ الْخَاءِ يُوصِلُ إِلَى  
اسْمِ صَدَاقٍ صَدِيقٍ وَأَنَّ فِي أَرْضِ الْآلِفِ يُوصِلُ  
إِلَى اسْمِ عَزَّ وَجْهِ وَأَنَّ فِي أَرْضِ الْمِيمِ مَنْ كَانَ  
هَنَالِكَ مِنَ الْمُؤَقَّنِينَ وَأَنَّ فِي أَرْضِ الْكَافِ يُوصِلُ  
إِلَى اسْمِ رَبِّكَ الْجَوَادِ الْجَوَادِ لَا يَحِلُّ لِأَحَدٍ أَنْ  
يَمْلِكَ إِلَّا وَاحِدٌ وَ كُلُّ بِهِ يَفْرَحُونَ

- 15 And as for what there be of God's verses, the Protector, the Self-Subsisting, along with the Tablets, preserve them and give them only to God's sincere servants, for verily one portion thereof equals not the creation of the heavens and the earth and what lieth between them, were one to be among those who understand. And seek refuge in God from all oppressors until God shall manifest from His presence that wherein they shall rejoice. Say: He is the Almighty over His creation and He is the Protector, the Self-Subsisting.

15 وَ مَا كَانَ مِنْ أَشْعَارِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ مَعَ الْأَلْوَابِ  
فَاحْفَظْهَا وَ لَا تَهَبِ الْأَعْبَادَ اللَّهُ الْمُخْلِصِينَ فَإِنَّ  
وَاحِدَ أَمْنِهَا لَمْ يَعِدْهَا خَلْقُ السَّمَوَاتِ وَ الْأَرْضِ  
وَ مَا بَيْنَهُمَا إِذَا كَانَ أَحَدٌ بِهِ مِنَ الْعَارِفِينَ وَ اسْتَعِذْ  
بِاللَّهِ عَنْ كُلِّ الظَّالِمِينَ حَتَّىٰ يَظْهَرَ اللَّهُ مِنْ عِنْدِهِ مَا  
كَانَ بِهِ يَفْرَحُونَ قُلْ هُوَ الْقَاهِرُ فَوْقَ خَلْقِهِ وَ هُوَ  
الْمُهَيْمِنُ الْقَيُّومُ

- 16 And if the Name of Security be among the assured ones, deliver from the Greater Temples one portion of God that he may aid thee in God's religion through what he possesseth of might. And verily We have appointed as distributor of the Tablets one who writeth God's verses, that he may deliver the most splendid thereof unto the Supreme Unique One, then take for himself a Greater Temple, then give to every rightful one his due from among those who await from God.

16 وَإِنْ كَانَ اسْمُ أَمَانٍ مِنَ الْمُؤَقَّنِينَ بَلَغَ مِنْ هَيَاكِلِ  
الْكُبْرَىٰ وَحَدَّ اللَّهُ لِنَصْرَتِكَ فِي دِينِ اللَّهِ بِمَا كَانَ  
عَلَيْهِ مِنَ الْمُقْتَدِرِينَ وَ أَنَا قَدْ جَعَلْنَا مُقَسِّمَ الْأَلْوَابِ  
مَنْ يَكْتُبُ آيَاتِ اللَّهِ لِيُوصِلَنَّ أَبْهَائَهَا إِلَى الْوَاحِدِ  
الْأَعْلَىٰ ثُمَّ يَأْخُذُ لِنَفْسِهِ هَيْكَلًا كُبْرَىٰ ثُمَّ يَلْتَمِسُ كُلُّ

ذی یاءتی حَقِّ حَقِّهِ مِنَ الَّذِینَ مِنْ عِنْدِ اللَّهِ  
مَتَوَقَّعُونَ

INBA64:095.01-102.09x, INBA\_6007C.465-  
471, PR03.084r24-085v13, CMB\_F23.174r06-  
176v02 (59)x, HBH\_vasayax, BYC\_vesayatx

## BB00523

*Li'l-Khalil*

*To: Siyyid 'Abdu'r-Rahim*

*Date: 1266 [1849-1850]*

- 1 Verily I am God, there is no God but Me. I have been from the First that hath no beginning, an eternal Being. Verily I am God, there is no God but Me. I shall continue unto the End that hath no end, an eternal Being.
 

1 انی انا الله لا اله الا انا كنت من اول الذى لا  
اول له کنا دائما انی انا الله لا اله الا انا لا کون  
الى اخر الذى لا اخر له کنا دائما
- 2 O Name of the Merciful [Rahim], bear thou witness that God hath ever been and shall ever be a Living, Eternal Being, even as He hath been. The Cause beginneth from God and returneth unto God. And verily the Cause endeth with the Name of the Unique One, for His Manifestation is itself a proof.
 

2 ان یا اسم الرحیم فاشهد بان الله لم یزل کان حیا  
باقیا دائما ولا یزال لیكون مثل ما قد کان یبدئ  
الامر من الله ویرجع الامر الى الله وان الامر  
ینتهی الى اسم الوحید لان ظهوره بنفسه حجة
- 3 And after Him, should God manifest One like unto Him, that would be a proof and it would end with Him. Otherwise the Cause is in the hands of the witnesses of the Bayan, who transgress not the bounds of what hath been revealed in the Bayan until the Day when He Whom God shall make manifest appeareth in the next Resurrection. For through Him every cause is set aright, as well as those who dwell in the Most Exalted Paradise - the Companions of the Ridvan - all of them, and those like them who believe in God and His verses with certitude.
 

3 و من بعده ان اظهر الله بمثله ذا حجة فینتهی الیه و  
الا الامر یید الشهداء فی البیان الذینهم عن حدود  
ما نزل فی البیان لا یتجاوزون الى یوم من یشهره  
الله فی القيمة الاخری فان به یصلح کل امر و  
من فی ارض الاعلی اصحاب الرضوان کلهم و  
مثلهم الذینهم بالله وایاته مؤمنون و موقنون و ؟  
البیان باللیل و النهار
- 4 And after the winds of glory have stirred, deliver what thou writest unto the Unique One with the papers, or else be thou of them that preserve them.
 

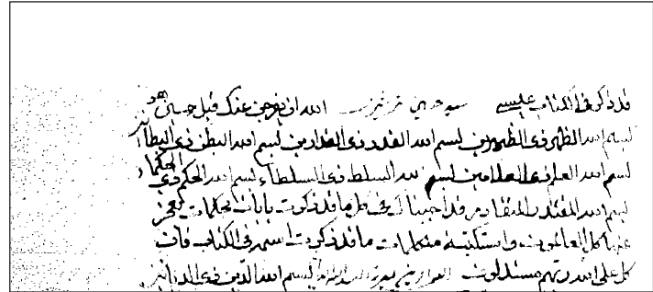
4 و بعد ما هاج ریح العز بلغ ما تکتبه الى الوحید  
مع القراطیس و الا کن من المستحفظین
- 5 And make mention from God of all the believers, and let all paths lead to him who writeth the verses of God, and aid ye him according to your power.

5 واذكر من الله كل المؤمنين وليستلن كل المناهج  
عمن يكتب آيات الله ولتتصرونه بما كنتم عليه  
لمن المقتدرين

PR03.085v14-085v21, PR20.083,  
CMB\_F23.176v03-176v14 (60), MANU.037-  
038

## BB00609

*Li-Siyyid Husayn-i-Turshizi*  
Date: 1266 [1849-1850]



- 1 In the name of God the manifest, master of all who are manifest. In the name of God the mighty, master of all who are mighty. In the name of God the hidden, master of all who are hidden. In the name of God the knowledge, master of all who are knowledgable. In the name of God the sovereignty, master of all who are sovereign. In the name of God the judgement, master of all who are judge. In the name of God the All-Powerful, the All-Mighty.
- 2 We have answered you in all that you have mentioned through clear verses that all the worlds are unable (to produce). The (female) theologians [?] have asked him to write [?] what you mentioned of his name in the book. Verily, all are guided toward God, their Lord.

1 بسم الله الظاهر ذي الظهريين بسم الله القدر ذي  
القدارين بسم الله البطن ذي البطنين بسم الله العلم  
ذي العلامين بسم الله السلط ذي السلطاء بسم الله  
الحكم ذي الحكماء بسم الله المقتدر المتقادر

2 قد اجبتك في كل ما قد ذكرت بايات محكمات  
يعجز عنها كل العالمين [?] واستكتبه [?]  
متكلمات [?] ما قد ذكرت اسمه في الكتاب فان  
كل على الله ربهم مستدلون

PR03.081r16-081r20, PR13.070v-071r

KSHK.BWB

**BB00573***To: Azim**Date: 1266 [1849-1850]*

1 God is Most Great

1 الله أعظم

2 In the Name of God, the Most Great, Possessor of the greatest ones! In the Name of God, the Most Great, Possessor of the most exalted ones!

2 بِسْمِ اللَّهِ الْعَظِيمِ ذِي الْعَظَمِينَ بِسْمِ اللَّهِ الْعَظِيمِ ذِي الْعِظَمَاءِ

3 Praise be to God for the dawning rays from the morn of eternity and the adorning mention of the First, as befitteth Him and as He deserveth. I have beheld what thou hast composed, and praise be to God for what thou hast achieved. I have answered thee with adorned verses and have ordained for thee what thou didst desire. Therefore may the heart of Muhammad be well-pleased with thee, and thou must observe with utmost vigilance the reflecting mirrors lest His knowledge be encompassed by grief. Thou must assuredly be victorious through God, for He is the best of helpers.

3 الحمد لله على ما أشرق من أنوار صبح الأزل وإطراز ذكر الأول كما هو أهله ومستحقه قد نظرت إلى ما أنشأت فله الحمد على ما بلغت قد أجبتك في آيات متطرّزات وقدرنا لك ما أحببت إذا يرضى فواد محمد ص عن نفسك ولتراقين حق التراقب المرات المتعاكسة ألا يحط علمه بحزن ولتنصرن بالله فإنه هو خير الناصرين

4 Thou must preserve the mirror of God and cause it to yearn, and thou must assuredly be among God's helpers. Seek thou tidings about the other mirrors after the first, according to what We have taught thee before, for verily We are powerful. And thou must act according to what hath been mentioned in the Book beforehand. God willing, He shall grant thee relief before long [hin, =68]. Send forth that which hath shone forth from the traces of eternity, for We have ever been among the lovers.

4 ولتحفظن مرآت الله ولتشوقنه ولتكونن لله نصاراً واستنبأ عن مرآت الأخرى بعد الأولى على ما قد علمناك من قبل فإننا كآ قادرين وأن تعملن ما قد ذكر في الكتاب من قبل عسى الله أن يفرجن عنك قبل حين وأرسل ما شرق من آثار الأزل فإننا كآ لمحبين

PR03.081r08-081r15, PR13.070r-070v

KSHK.BWB

**BB00625***Letter to Mulla 'Abdu'l-Karim Qazvini**Date: 1266 or 1265 [1849-1850]*

1 God is Most Great with a great greatness

1 الله اكبر تكبيراً كبيراً

2 O Generous One! We have bestowed upon thee one from the Truth and the First One, that thou mayest preserve all that hath been sent down from God, and that thou mayest deliver

2 ان يا كريم قد وهبناك واحدا من حق واحد الاول لتحفظن كل ما نزل من عند الله ولتبعلن

it unto the Name of the Unity, and that thou mayest inquire of him who writeth the verses of God that which ye know not to be the purpose of God.

KSHK.BWB

الى اسم الوحيد و لتستلن عن يكتب آيات الله  
ما اتم مراد الله لاتعلمون.

PR03.086r04-086r09, CMB\_F23.141r08-  
141r10 (46r), CMB\_F20.020v10-020v12,  
BYC\_tablets.082.16-083.01, QISM.002

## BB00629

*To: Anis*

*Date: 1266 or 1265 [1849-1850]*

God is the best companion and friend. Send greetings to the Eternal Fruit. And in all circumstances, be as is befitting through God's help and power. The shrine of Shah Abdul-Azim is good ground due to the nearness of Vahid and Hafiz. And God is the Best Protector.

KSHK.BWB

الله خير مونس و انيس تكبير بثمره ازليه رسانيده  
و آنچه در هر حال سزاوار است بعون الله و قوته  
بوده باشيد بقعه شاه عبدالعظيم ارض نيكواست  
بواسطه قرب وحيد و حفيظ والله خير الحافظين

PR03.085v22-085v24, CMB\_F23.177r01-  
177r03 (61)

## BB00614

*Li'th-Thamara*

*To: Azal*

*Date: 1266 or 1265 [1849-1850]*

1 God is Most Great with exceeding greatness

1 الله اكبر تكبيراً كبيراً

2 This is a missive from God, the All-Compelling, the Self-Subsisting, unto God, the All-Compelling, the Self-Subsisting. Say: All have their beginning from God. Say: All return unto God.

2 هذا كتاب من عند الله المهيمن القيوم الى الله  
المهيمن القيوم قل كل من الله مبدؤن قل كل  
الى الله يعودون

3 This is a letter from Ali-Before-Nabil, the Remembrance of God unto the worlds, unto him whose name is equivalent to the name of Wahid [Yahya], the Remembrance of God unto the worlds. Say: All have their beginning from the Point of the Bayan.

3 هذا كتاب من على قبل نبيل ذكر الله للعالمين الى  
من يعدل اسمه اسم الوحيد ذكر الله للعالمين قل  
كل من نقطة البيان ليبدؤن

4 O thou who art named Wahid! Preserve what hath been revealed in the Bayan and what hath been commanded therein, for verily thou art upon a mighty straight path.

5 (sealed:) Verily I am the proof of God and His light.

KSHK.BWB

4 ان يا اسم الوحيد فاحفظ ما نزل في البيان و امر به فانك لصراط حق عظيم

5 اننى انا حجة الله و نوره

PR03.086r01-086r03, PR03.088r25-088r28, CMB\_F23.141r03-141r07 (46), CMB\_F20.020v05-020v08, BYC\_tablets.082.12-082.15, NQK.Id, MANU.038-038, QISM.001

## BB00270

*Li-Ismi'llahi'n-Nazi'*

*To: Nazi' (Husayn-i-Khurasani)*

*Date: 1266 or 1265 [1849-1850]*

1 In the Name of God, the Best Preserver, the Most Excellent Protector

2 Praise be to God – there is none other God but He – the Best Preserver, the Most Excellent Protector. And the glory from God be upon Him Whom God shall make manifest, and then upon His guides – He hath ever been and will ever remain.

3 And now: I testify, by the Name that standeth present before the Throne, that in the Bayan there have been revealed, concerning the measures of the ordinances, five modes.

4 The first concerneth the manner of supplications, and it is with the noble name Qabl 'Ali. The second concerneth the Persian tongue, and it is with the name Allah al-Ahmad. The third concerneth the interpretation of the Names, according to the number of all things – some of the Names, in accordance with what hath been revealed. The fourth concerneth the verses upon the dust, upon violet paper: from this was taken the exemplar – three parts; and one part was sent unto him unto whom the supplications were sent; and one part in a kerchief within his grasp – by the mercy of God, the Most Exalted King; and one part hath been sent unto thee. Guard it as thine eyes. And the fifth was revealed concerning the verses in a Temple, upon the traces of God; and from it the exemplar was taken. Great is it, according to what hath been revealed.

1 بسم الله الاحفظ الاحفظ

2 الحمد لله الذى لا اله الا هو الاحفظ الاحفظ وانما البهاء من الله على من يظهره الله ثم ادلائه لم يزل ولا يزال

3 وبعد فاشهد ان باسم الحاضر عند العرش بان في البيان قد نزل من مقادير الاحكام على وجوه خمسة

4 الاولى على شأن المناجات وهى عند اسم نبيل قبل على والثانى على شأن الفارسيه وهى عند اسم الله الاحمد والثالث في تفسير الاسماء على عدد كلشئ فيبعض الاسماء بما قد نزل والرابع بشأن الايات على الثرى على قرطاس البنفش ومن هذا قد اخذ المثل ثلث وارسل واحد منه الى من ارسل اليه المناجات وواحد فيمنديل في قبضته رحمة الله الملك المتعال وواحد قد ارسل اليك فاحفظ كعينيك والخامس قد نزل بشأن الايات فيبيكل على اثر الله وما اخذ عنه المثل وهو لكبير على ما نزل

- 5 And the ordinance is that the enactments be ordered according to what hath been revealed, lest any differ concerning the path of Truth. It hath been revealed in the Bayan that the measures of the ordinances have been set forth in nineteen Vahids; and at that time eleven Vahids were made manifest, and eight were concealed within the Will of God – glorified be His majesty. The ordinance is according to what hath appeared, not according to what God hath willed and hath not made manifest.
- 6 God loveth that there should be the thrones of Truth: they shall be cast thereafter into vessels of stone, firm and hardened. And after days have passed over them, none shall find them among the clay save at the appearance of the other. Then, by the command of God, it shall be for the Lord of that manifestation to take up that clay – however long it may have remained – and to make it the resting-place and the cradle of the community that springeth therefrom, and to bestow it upon the guides of God, they who believe in God their Lord and are assured in His verses. This cannot be except at the appearance of Him Whom God shall make manifest.
- 7 And before His appearance, hold fast to the Balance that pointeth unto God, and differ not concerning God. For in the world of Names there is none other God but God – alone, alone. And in the world of creation this Balance hath been indicated by the Sun of Truth. He will strengthen you by the power of God, and will shine upon you from the dawning-places of God. He desireth naught but God. God will aid you through Him, and will command you in the paths of the eleven unities. What hath not been set forth of those paths shall be made plain by such as are of the people of the sacred texts – inasmuch as thou hast known that whoso writeth the paths of manifestation and concealment in the presence of God is numbered among them.
- 8 And it hath been confined in the Bayan that whatsoever is beneath them is as nothing in the sight of God; and though we see them living, there is in them no spirit of the knowledge of God, nor is there in them the good-pleasure of God. And the people of the dawning-places in the Bayan, the first and the last, are all the guides of God in Ridvan; all have met God in His love and His good-pleasure; all are, in the presence of God, within the Enclosure of Holiness and the Seat of Paradise, prostrate before God their Lord by night and by day, and they weary not.
- 9 Guard thou this as thine eyes; and convey it unto the Balance and unto all the guides of thy Lord. And command all that they publish it not. Mention thou the Balance, that none may bear witness from fear until God cause it to reach him. God
- 5 وان الحكم بالاحداث على ترتيب ما نزل لثلا  
يختلف احد في منهاج الحق وقد نزل في البيان بان  
مقادير الاحكام قد فصلت في تسعة عشر واحدا  
وقد ظهر حينئذ احد وعشر واحدا واحتجب  
الثمانية في مشية الله جل جلاله وان الحكم على  
ما ظهر لا على ما شاء الله ولم يظهر
- 6 يجب الله ان يكون اعراش الحقيقة فيلور بعد  
ذلك في اوعية حجر مصبطل وبعد ما تمرن عليه  
الايام لا يوجد عند من طين الا عند ظهور الاخر  
فان هنالك بامر الله لصاحب ذلك الظهور ان  
ياخذ ذلك الطين وان بقى على قدر ما بقى ثم  
يجعله لمهاد الطيفة منبعه ويؤتيها ادلاء الله الذين  
امنوا بالله ربهم ثم باياته يوقنون وان هذا لا يمكن  
الا عند ظهور من يظهره الله
- 7 وقبل ظهوره واستمسكوا بالمزان المدل على الله ولا  
تختلفوا في الله فان في عالم الاسماء لا اله الا الله  
وحده وحده وفي عالم الخلق هذا ميزان قد دلت  
شمس الحقيقة بقوة الله ويتجلى عليكم بمطالع  
الله ولا يريد الا الله ينصركم الله به ويامركم بمنهج  
احدى عشر واحد وما لم يبين من تلك المناهج يبين  
من عنك من اولى التصوص حيث قد علمت من  
يكتب بين ايدى الله منهاج الظهور والبطون
- 8 وان قد انحصر في البيان وان ما دونهم لاشئ عند  
الله وان نزيهم احياء لم يكن فيهم روح معرفة الله  
ولا رضاء الله عنهم وان اولى المطالع في البيان من  
الاولين والآخرين كلهم ادلاء الله في الرضوان  
وكلهم قد لاقوا الله على حبه ورضاه وكلهم عند  
الله فيحظيرة القدس ومقعد الفردوس سجدوا لله  
ربهم بالليل والنهار ولا يفترون
- 9 فلتحفظن ذلك كعينيك ولتبلغن الى المزان ثم كل  
ادلاء ربك وامر كلا ان لا ينشر واذكر المزان لثلا  
يشهد من خوف حتى يبلغ الله اليه افادا لله كله

will accomplish all His purpose, and will raise up whomsoever He willeth by His command, and will explain, through His wisdom, the measures of what was revealed in the Bayan.

ويبعث من يشاء بامرہ ويبين مقادير ما نزل في البيان بحكمته

- 10 And if thou seest any of those concerned with the ordinances, present unto him two copies: one for his own self, and one for the parchment of him who remembereth Me by his name – such as Ibrahim, the scribe of the Bayan – and whomsoever God willeth among them that are endued with divine nature and eternal being. Withhold not yourselves from him who writeth the verses of God; for ye know not the purpose of God, nor are ye able to recite the traces of God. Ask ye, therefore, of Him Who is with Him, and put your trust in God your Lord, in His love and His good-pleasure.

10 وان الا ترين من في الاحكام يعرض عليه عليك واحدا لنفسيه وواحدا برقى من يذكرني باسمه مثل ابراهيم كاتب البيان ومن شاء من الذينهم اولو الفطرة الالهية والكينونية الازلية ولا يحتجبوا عن يكتب ايات الله فانكم لا تعلمون مراد الله ولا تستطيعون ان تتلون اثر الله فلتسئلون من عنده ولتتوكلون على الله ربكم بحبه ورضاه

- 11 And if ye touch it not in your joy, touch it not in your sorrow; for He commandeth you unto guidance and truth, removeth from your hearts the doubts of the overthrown cities, and giveth you glad tidings of the good-pleasure of God and the dawning-places of His bounty. God, your Lord, hath ever been living, abiding, everlasting, self-subsisting, exalted; neither slumber hath seized Him, nor attribute encompassed Him. Say: God hath ever been living and abiding. Then say: God shall ever be living and abiding.

11 وان لم تمسوه بابتهاجكم لا تمسوه بحزنكم فانه يامرکم بالهدى والحق ويرفع عن قلوبكم شبهات المؤتفكات ويبدشركم برضاء الله ومطالع جوده وان الله ربكم لم يزل حتى باقى ودائم قيوم متعالى لم ياخذہ صفة ولا سنة قل لم يزل الله حياً باقياً ثم قل ولا يزال الله ليكون حياً باقياً

- 12 If thou art gazing upon the ocean of the Names, I shall address thee, and it hath been revealed in the Book: "Verily I am God; there is none other God but Me; all besides Me are My creatures, and all, before and after Me, worship Me." And if thou art gazing upon the ocean of creation, I shall reveal in the Book: "Verily I am the first whom God my Lord created, and the last whom God my Lord shall create; from His presence shall I be made the Manifestation of His being unto all the worlds, and unto the Last that hath no end shall I be made the Balance of His very Self unto all the worlds."

12 ان كنت ناظرا في بحر الاسماء لاخاطبتك ولا نزل في الكتاب اننى انا لا اله الا انا وان ما دونى خلقى وكل من قبل ومن بعد اياى يعبدون وان كنت ناظرا فيبحر الخلق لانزل في الكتاب اننى اول ما قد خلقنى الله ربى واخر ما يخلقنى الله ربى من عنده مظهر كينونيته للعالمين جميعا ويجعلنى الى اخر الذى لا اخر له مزان ذاتيته للعالمين جميعا

- 13 All these are attributes which hearts may apprehend; otherwise, glorified be God above all glorification, and glorified be God above all sanctification, and glorified be God above all denial of likeness, and glorified be God above all exaltation, and glorified be God above all inviolability, and glorified be God above whatsoever He hath created and shall create – a lofty glorification.

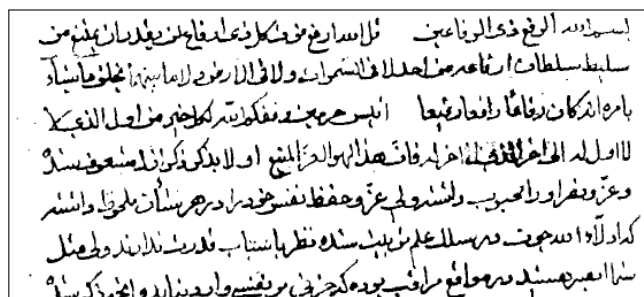
13 كل ذلك صفات يدركه الافئدة والا سبحان الله عن كل تسبيح وسبحان الله عن كل تقديس وسبحان الله عن كل تنزيه وسبحان الله عن كل ترفيع وسبحان الله عن كل تمنيع وسبحان الله عن كل ما خلق ويخلق تسبيحاً علياً

- 14 And the glory from God be upon all who are in the Bayan, every one of them – servants of God – and unto Him shall all return.

14 وانما البهاء من الله على من في البيان كلهم اجمعين كل عباد الله وكل اليه لمنقلبون

PR03.079v26-080v14, PR13.066v-069r

## BB00527

*Li-Sulayman Khan**Date: 1266 or 1265 [1849-1850]*

- 1 Say: God is exalted above every possessor of exaltation. None can withstand the dominion of the Power of His exaltation – no soul in the heavens, nor on the earth, nor in whatsoever lieth between them. He createth whatsoever He willeth by His command. Verily He is the Uplifter – He Who uplifteth, the Most High.
- 2 Is it not a pure favour – may God confirm you unto every good – from the First Who hath no first unto the Last Who hath no last? For this, verily, is the stronghold of unassailable glory.
- 3 And is it not that, through remembrance of the remembrance of Azal, succour was sought, and honour and dignity were desired, and a Beloved was longed for? Yet, in every condition, they kept ever in view their own honour and the safeguarding of their own selves. For the Guides of God, having been bound by the chains of learned attainment, are not wont to cast their gaze upon the causes and means of power; but ye, like unto such as are more discerning, have been watchful at the seasons of vigilance, that no injury should befall my person.
- 4 As to what hath been mentioned concerning prayer, its time will assuredly come. Faith is that the believer find acceptance [before God]. For a few days the heart was at rest; and whenever return was made unto the sacred land, it was beloved, as though it were a gift from God. And what gift can surpass the visits that are most glorious?
- 5 Therefore did they endure with patience, until that which was decreed should run its course. Yet my trustee hath been dispatched with a bearer, and he hath made honourable mention of all; and he is a servant, with a host of companions, who will attend to what is needful. May God recompense them both with abundant good.
- 1 قل الله ارفع فوق كل ذي ارفع لن يقدر ان يتمتع من سليلط سلطان ارفاعه من احد لا في السموات ولا في الارض ولا ما بينهما يخلق ما يشاء بامر الله كان رفعا رافعا رفيعا
- 2 افليس حر معين وفقكم الله لكل خير من اول الذى لا اول له الى اخر الذى لا اخر له فان هذا هو العز المنيع
- 3 او لا بذكر ذكر ازل مسعوف سنده وعز ونفرا ورا محبوب داشتند ولي عز وحفظ نفس خود را در هر شأن ملحوظ داشتند كه ادلاء الله جون در سلك علم مؤيبت شده نظر بانستباب قدرت ندارند ولى مثل شما ابصر دهستيد در مواقع مراقب بوده كه خربى بر نفسى وارد نبايد
- 4 وانچه ذكر شده از دعا وقت خود خواهد دسيد ايمان ان مؤمن مقبولى بوده چند ايام ساكن القلب بوده و هر گاه رجع بارض مقدسه محبوب بوده كه تبرى من الله بوده کدام تميز زيارت اجل تر
- 5 والا صبر داشتند ما تقدير لى چه جارى شود ولى امينى باحامل روانه شده باشند و كل را ذكر جميل نموده و او عبد جند همراهان كه فكر سند خواهد وسيد جزاها الله خيرا

PR03.084r12-084r23

**BB00602***To: Husayn**Date: 1266 or 1265 [1849-1850]*

- 1 Praise be God, the god possessing two gods. To Him belongs the beautiful names. That which is in the heavens, and the earth, and whatsoever lies between them praises Him. Verily, we all worship Him.
- 2 O Husayn! The dawning-place of divinity has shown forth by the first name, Husayn. If God wants to conceal him, then the like of the first is this Husayn. Say: O all things! Ask them about [?] of God in the Bayan, while ye are eager for His might and good-pleasure. Do not go far from the throne of your Lord or from this Most Great Name from the wahid of the first. Verily, take possession of him, the truth of the wahid of the first.

KSHK.BWB

1 سبحان الله الاله ذي الالهين له الاسماء الحسنی  
یسبح له ما فی السموات والارض وما بينهما انا  
کل له عابدون

2 ان یا حسین قد طلع مطلع الالهية بالاسم الاول  
الحسین وان یشاء الله ان یطننه فاذا مثل [?]  
الاول هذا حسین قل ان یا [?] کلشی فلتسئلن  
منهم له [?] الله فی البیان وکنتم علی عزه ورضائه  
لمسارعین [?] ولا تبعدن عن عرش ربک ولا  
عن هذا الاسم الاعظم من واحد الاول فان به  
[?] تملکن [?] حق [?] واحد الاول

PR03.080v15-080v20, PR13.069r

**BB00375***To: Abdu'l-Karim Qazvini**Date: unknown (Chihriq or Maku?)*

- 1 To the most noble, most safeguarded – our Master, the well-tried and steadfast – may he kindly peruse:
- 2 O our most honored Master! Thy Book hath descended – aforesaid and hereafter. Say, O My beloved, My well-beloved! – from Thy tongue, at the presence of Thy Lord. Therefore, be not grieved, O my Master, for thy station is bounteous, thy rank from of old; and thy Lord is compassionate, all-merciful.
- 3 I ask naught, O my Goal, save that God cause me to be numbered with those whom He hath chosen from among His servants and exalted unto His own presence – those who stand beside pits hewn in the two earths, heralds of glad-tidings, for whom in the realm of possibility there hath been no peer – neither aforesaid nor hereafter. May God's blessings be upon them; again, God's blessings be upon them! Sufficient for them is that God hath borne witness unto them, and that what God

1 اولی الاکرم الاحفظ مولانا الخائب ع مطالعه  
فرماند بسم الله الامنع الاقدس

2 یا مولانا الاکرم قد نزل علی کتابکم من قبل و من  
بعد و قل یا حبيب یا محبوبی من لسانک عند  
ربک فلا یحزن یا مولای فان مقام کریم و شأن  
قدیم و انت ربک رؤف رحیم

3 لیس لی سؤال یا مقصودی الا وان یتخفی الله  
بالذین قد اصطفاهم الله من بین عباده واصعدهم  
عند نفسه فهم عند حفر قد من العرضین المبشرین  
لم یکن لهم کفو فی الامکان لامن قبل و لا من  
بعد صلی الله علیهم ثم صلی الله علیهم و کفاهم ما

sent down upon them beareth witness still – and it descendeth at every time, before time, and after time.

- 4 Whoso ascendeth not in the path of God shall surely die, nor shall there be for him any returning. God hath ordained neither diversion in the abode of annihilation nor limit among the people of origination. As for me, O my Master, I commit my soul unto the precedence of His knowledge regarding the outcome of my affair and whatsoever God hath decreed for me – for God doeth what He willeth and ordaineth what He desireth. None hath encompassed their reality, nor can the joy of all existence, measured by ninety-nine parts of a mustard seed, equal a portion of their joy. Entreat God on our behalf, that He decree for us what He decreeth for His chosen ones, for He is, in truth, the All-Bountiful, the Most Generous.

- 5 A note: a letter of mine – “Before God” – reached my uncle at this place; what was to be sent thereafter hath now, by the generosity of Hajji al-Wali, arrived: forty-two sections, with an exalted and lofty rescript from the Presence of the Clement. He was charged to remain in that very land and to deliver fair copies, in naskh script, of “In the Name of ...,” “From ...,” and others. One of the proof-prayers was commanded to be sent, addressed to the noble Hajji Mulla Muhammad-‘Ali, the learned of the land – this in a naskh hand: “This is a bounty from the Lord unto his presence.” And one “prayer of negation” for the Presence of “Twenty-Eight of the Exalted.” As for myself, I remained at the foundations and journeyed nowhere; I was occupied with making fair copies until whatsoever command should issue thereafter. All that had been sent aforetime and thereafter hath, entirely, arrived.

- 6 Day and night there hath been remembrance, coupled with trial. A prayer, for the Day of the Feast, was included among the parts that were sent – therein is a mighty reward and a bountiful recompense. Lo, I have written what I have written in proportion to the constraint; magnify, then, over all of them – male and female alike. I have no leisure to name each one in detail as “the One, the Self-Sufficient,” and “God”; yet I have made mention of them before their Lord, and I remember them at every time. Naught that He doeth do I omit – for it is the Well-Beloved.

- 7 God hath made thee a watcher and a keeper over goodly fruits; how, then, should the matter be concerning those who seek refuge in their shade? Magnify over those whom God hath pastured and then chosen; then over those for whom He openeth the doors of good; then over the Name of God, the Most Pure; and over all the people of joy.

شهد الله عليهم ويشهد ما نزل الله عليهم ثم ينزل في كل حين و قبل حين و بعد حين

4 الامن لم يصعد في سبيل الله فسوف يموت و لامرد له و ما قدر الله التفاضل في دار الفنا و لا حد في اهل الانشاء فانا لكن يا مولاي لنفسى لقد علمت لعاقبة امرى و ما قدر الله الى لاف الله يفعل ما يشاء و يحكم ما يريد مالا هم هم قد عائلهم احد و لا يعادل فرح كل الوجود على قدر تسع تسع عشر عشر خردل من فرحهم فاسئل الله لنا ما يقدر لنا لاوليائه فانه كان منانا كريما

5 نوشته جانى قبل الله با خال رسیده باين مكار و آنچه بعد ارسال شد الان بانفاق جناب حاج الولى 42 جز با توقيع منيع رفيع حضرت رؤف مامور شده كه ر همان ارض نه تشریف داشته و نسخ باسم ... من ... و غيره را برساند و يكي از دعاهاى اثبات را امر شد كه به جهة جناب حاج ملا محمد علي عالم ارض با بفرستيد بخط نسخ هذا عطاء من الرب لحضرته و يك دعای نفی هم بجهت حضرت 28 العلوب و خود در مباني جا مانده بهيچ طرف تشریف برده و مشغول استنساخ نسخ بود تا آنچه بعد امر صادر شود و آنچه از قبل و بعد ارسال شده بود كلا رسيد

6 و ليله و نهار مذكر مبلا شد و دعاي در يوم عيد در ميان اجزاء ارسال شد فيه اجر عظيم و جزاء كريما ها لا و قد كتبت ما كتبت على النسبة التغويد و كبر على كلهم و كلهن و ليس لي زمان التفصيل بان اذكرهم واحدا الصمد والله ولكن قد ذكرتهم عند ربهم و اذكرهم في كل حين و ما خلعت و يفعل فهو محبوب

7 و قد جعلك الله حارسا و حافظا لاثمار حسنة فكيف الامر فيما يخبر في ظلها و كبر على من ارتعاه الله ثم اصطفاه الله ثم على من يفتح لها الخير ثم على اسم الله الطهور و على سائر اهل السرور

- 8 As for what al-Murtada desired: God hath already sent down, in the verses, the letters of negation even before his question; and God hath sent down the answer. I have dispatched it with the honored ones; and unto “the Thousand” I have entrusted him with what God sent down upon him – and I shall send down upon him thereafter. Say to him: “Fear not, for thou....”

8 وما اراد المرتضى فقد نزل الله في الايات الذات حروف النفي قبل سؤاله و قد نزل الله جوابه و قد ارسلته مع الاعزا و الى الالف قد اسكفنيه بما قد نزل الله عليه و سانزل عليه من بعد قل له لا تخف فانك ...

PR03.141v13-142r13

## BB00298

*Li-Jinabi'l-Ahmad*

*To: Mulla Ahmad*

*Date: unknown (Chihriq?)*

- 1 For Ahmad - may there reach him the answer to what he wrote to the All-Bountiful - and for whosoever wishes to remember God as He has described Himself, and be among the truthful ones.
- 2 In the Name of God, the Most Unapproachable, the Most Holy
- 3 Glorified be the Possessor of sovereignty and dominion! Glorified be the Possessor of oneness and might! Glorified be the Possessor of power and divinity! Glorified be the Possessor of grandeur and majesty! Glorified be the Possessor of glory and invincibility! Glorified be the Possessor of strength and exaltation! Glorified be the Possessor of joy and gladness! Glorified be the Possessor of might and magnificence! Glorified be the Possessor of beauty and comeliness! Glorified be the Possessor of perfection and completion! Glorified be the Possessor of power and independence! Glorified be the Possessor of mercy and bounty! Glorified be the Possessor of authority and justice! Glorified be the Possessor of similitude and parables! Glorified be the Possessor of grandeur and glory! Glorified be the Possessor of awe and radiance! Glorified be the Possessor of magnificence and majesty! Glorified be the Possessor of generosity and grace! Glorified be the Possessor of might and action!
- 4 Glorified be He Whom no thing can know, no thing can comprehend, no thing can praise, no thing can encompass His knowledge, and no thing can adequately extol Him. He is the One Who hath ever been one God, Single, Independent, Self-Subsisting, Ever-Living, Self-Sustaining, Eternal, Everlasting,

1 لجناب الأحمد وليبلغه جواب ما كتب إلى الكريم ومن يريد أن يذكر الله بما وصف به نفسه وكان من الصادقين

2 بسم الله الأَمع الأقدس

3 سبحان ذي الملك و الملكوت و سبحان ذي الفرد و الجبروت و سبحان ذي القدرة و اللاهوت و سبحان ذي العظمة والياقوت و سبحان ذي العزة والامتناع و سبحان ذي القوة والارتفاع و سبحان ذي البهجة والابتهاج و سبحان ذي العزة والإجلال و سبحان ذي الطلعة والجمال و سبحان ذي الوجهة والكمال و سبحان ذي القدرة والاستقلال و سبحان ذي الرحمة والفضال و سبحان ذي السطوة والعدل و سبحان ذي المثل والأمثال و سبحان ذي العظمة والكبرياء و سبحان ذي الهيبة والضياء و سبحان ذي الكبرياء والإجلال و سبحان ذي السعة والإفضال و سبحان ذي القوة والفعال

4 سبحان من لا يعرفه من شيء ولا يدركه من شيء ولا يثني عليه من شيء ولا يحيط بعلمه من شيء ولا يقدر أن يثني عليه من شيء فهو الذي لم يزل كان إلهاً واحداً أحداً فرداً حياً قيوماً

Self-Dependent. He hath taken neither consort nor son. The heavens in their heights and the earth in its lowness, and whatsoever lieth between them, glorify Him through what proceedeth from His command. For He is the Manifest Who will never be manifested, the Exalted Who will never be known, the Inaccessible Who will never be approached, the Self-Subsisting Who will never slumber. His are the most beautiful names in the kingdom of the heavens and the earth and whatsoever lieth between them, and His are the most exalted similitudes in the kingdom of creation and command and whatsoever lieth beneath them. He seeth from the highest heights to the depths beneath the earth, and heareth both secret and whispered speech, and determineth the measure of all things as He willeth, in the hereafter and in this world.

دائماً أبداً معتمداً ما اتخذ لنفسه صاحبة ولا ولداً  
تسبح له السموات بعلوها والأرض بدنوها وما  
بينهما بما ترد فيه من أمره إذ هو الظاهر الذي لن  
يظهر المتعالي الذي لن يعرف والممتنع الذي لن  
يضام والقيوم الذي لن ينال له الأسماء الحسنى في  
ملكوت السموات والأرض وما بينهما والأمثال  
العليا في ملكوت الأمر والخلق وما دونهما يرى  
في عُلَى العُلَى إلى تحت الثرى ويسمع منه السر  
والنجوى ويقدر مقادير كلشيء كيف يشاء في  
الآخرة والأولى

- 5 I bear witness, and all things bear such witness as would purify him who beareth similar witness from all hints of aught else but His oneness, and would cause him who ascendeth through it to reach the horizon of what His grace hath caused to shine forth in creation, that there is no God but Him, alone with no partner. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the Ruler Who changeth not, and the Single One from Whose grasp escapeth nothing, whether in the heavens or on the earth or between them. And verily He is the Supreme, the Self-Subsisting.

5 فأشهد وكشيت شهادة يخلص من يشهد مثلها عن  
شوائب دون توحيده ويرقى من يستعلي بها إلى أفق  
ما ذوت في الإبداع من فضله على أنه لا إله إلا  
هو وحده لا شريك له يحيي ويميت ثم يميت و  
يحيي وإنه هو حي لا يموت وملك لا يزول وعدل  
لا يجور وسلطان لا يحول وفرد لا يفوت عن  
قبضته من شيء لا في السموات ولا في الأرض  
ولا ما بينهما وإنه هو المهيمن القيوم

- 6 Then I shall surely bear witness, and all things likewise, that He hath ever been One, not by number, distinct from every mention and counting. All that can be designated by any name among created things is His creation which He created from nothing by His power and sustained from nothing by His will. He cannot be described by what is possible in contingent being nor characterized by what is known in creation. He is as His Essence hath borne witness unto His Essence, and He is sanctified above all that His servants can comprehend. There is no God but Him, the Mighty, the Beloved.

6 ثم لأشهدن وكشيت بأنه لم يزل كان واحداً لا  
بالعدد ومنفرداً عن كل ذكر وعدد وكل ما يقع  
عليه من اسم شيء من دونه خلق له قد خلقه لا  
من شيء بقدرته وأمسكه لا من شيء بإرادته ولا  
ينعت بما يمكن في الإمكان ويرحرف بما يعرف  
في الاختراع فهو كما شهد ذاته بذاته وتقدس عن  
كل ما يدركه عباده على أنه لا إله إلا هو العزيز  
المحجوب

- 7 Then I shall surely bear witness unto Him at the apex of creation and the heights of the Command that He hath brought into being the First One from nothing by Himself, then He hath revealed Himself unto all things through the manifestation of what He revealed unto it through His Essence. I bear witness, and all His creation beareth witness, that He is unique in the midst of creation and pure at the summit of invention in His indication of God His Lord and His seeking shelter in all that God hath revealed unto Him of Himself. He hath established the heavens and the earth and whatsoever lieth between

7 ثم لأشهدنه في ذروة الخلق وعُلَى الأمر بأنه قد  
أبدع واحد الأول لا من شيء بنفسه ثم قد تجلى  
لكشيت بظهور ما قد تجلى له به بذاته فأشهد وكل  
خلقه بأنه المنفرد في بحبوحة الإبداع والمنخلص في  
ذروة الاختراع لدلالته على الله ربه واستظلاله في  
كل ما قد تجلى الله له به بنفسه وقد أقام السموات  
والأرض وما بينهما بأمره وأمسك خلق كلشيء  
بقدرته وعرف نفسه بدونه بما قد قرن الله ذكر

them by His command, and hath sustained the creation of all things by His power, and hath made Himself known through him by linking the mention of his nearness to the exaltation of His transcendence, and the mention of his servitude to the inaccessibility of His Lordship.

- 8 Thus doth God bear witness that He hath established His servant in the station of His Self in deed, and hath chosen for Himself such letters of His oneness wherein naught can be seen save the manifestation of His revelation, encompassed by His knowledge unto infinity, for whatsoever God hath revealed through His signs and exalted through His words hath no will save what He hath willed, no purpose save what He hath purposed, no decree save what He hath decreed, no judgment save what He hath judged, no permission save what He hath permitted, no term save what He hath ordained, and no book save what He hath sent down. And verily the manifestation of His revelation unto all whom He revealeth Himself is none other than this, for were it not thus, how could it be made manifest throughout the kingdom of the heavens and earth and whatsoever is between them that there is none other God but Him? We are, all of us, His worshippers; we are, all of us, His adorers; we are, all of us, submissive unto Him; we are, all of us, humble before Him; we are, all of us, His rememberers. There is no power nor strength except through God. His is the creation and the command, both before and after. There is none other God but Him, the Supreme, the Self-Subsisting.

- 9 O God! Cause all that hath been revealed from Thy servant to reach unto the Manifestation of Thy bounty and him who preserveth Thy words as his very eyes, for this is Thy provision unto Thy servants until the Day of Resurrection, and Thy grace unto those in the highest realms of the heart and loftiest reaches of creation, until all destinies return unto the Day of Resurrection. Then shalt Thou ordain as Thou pleaseth whatsoever Thou pleaseth through what floweth from the pen and ink.

دونه بارتفاع ذكر علوه وذكر عبوديته لامتناع ذكر رويته

8 فأشهد الله عبده قد أقامه مقام نفسه في الأداء وقد اصطفى له من حروف توحيده ما لم ير فيه إلا ظهور تجليه بما قد أحاط به علمه إلى مالا نهاية إذ لم يكن لما قد أظهره الله بآياته وأرفعه بكلماته من مشية الله ما قد شاء ولا من إرادة إلا ما قد أراد ولا من قدر إلا ما قد قدر ولا من قضاء إلا ما قد قضى ولا من إذن إلا ما قد أذن ولا من أجل إلا ما قد أجل ولا من كتاب إلا ما قد نزل وإن ظهور تجليه لكل من يتجلى لم يكن إلا مثل هذا إذ لو لم يكن هذا كيف يظهر في ملكوت السموات والأرض وما بينهما على أنه لا إله إلا هو إنا كل له عابدون وإنا كل له ساجدون وإنا كل له خاضعون وإنا كل له خاشعون وإنا كل له ذاكرون ولا حول ولا قوة إلا بالله له الخلق والأمر من قبل ومن بعد لا إله إلا هو المهيمن القيوم

9 فلتبلغن اللهم كل ما نزل من عند عبدك إلى مظهر كرمك ومن يحفظن كلماتك كعينيه إذ إلى يوم القيمة هذا رزقك للعباد وجودك لمن في ذروة الفؤاد وسمو الإيجاد إلى أن ترجع كل المقادير إلى يوم القيمة ثم تقدرن كيف تشاء بما تشاء بما تجري بالقلم والمداد

MKI4494.085

## BB00314

*Kitabu'l-Karim**To: Abdu'l-Karim Qazvini, Quddus and others**Date: unknown (early Chihriq?)*

- 1 In the Name of God, the Most Bountiful, the Most Bountiful  
 2 God – there is no God but He – the Most Bountiful, the Most Bountiful. Verily, Glory from God be upon the Most Great Vahid, and upon whoso resembleth that One, in whom naught is beheld save the primordial Light of the Ancient God.  
 3 And now, O My beloved – O Name of God, the All-Generous, thou who gazest upon the steadfast Mystery of God! Thy noble letter hath descended upon the Throne of thy Lord, the All-Exalted, for in it thy tongue hath inscribed a remembrance in the Name of “the Last,” in the Name of God, the All-Merciful, the Compassionate. Upon thee then – and upon him – be the splendor of your Lord, the Lord of holiness, the Ancient of Days.  
 4 In it there hath shone that before which the very Throne bowed and was rent asunder, by reason of what descended upon thee of wondrous, mighty epiphanies. Thou didst humble thyself as thou wert humbled, and thou didst quake as thou didst quake. I, verily, have besought unto Him – My Lord and thine – that He honor us with that which He loveth and approveth, and gather us together in the Hereafter and in this first life. From His bounty, His liberality, and His munificence I hope for an answer – swift and near – for He is, in truth, the Near at hand, the All-Responsive.  
 5 As to what thou hast mentioned of the letter fa’, thou hast spoken truly, My beloved. But for it God would not have brought into being the heavens and the earth and whatsoever lieth between them; nay, by its very sundering were they brought forth. Upon it is the beauty of its Lord outpoured; and it is the fa’ that provideth their sustenance, the Manifest in their first and in their last. And what thou didst recount of “the Most Great” – this likewise is confirmed.  
 6 And regarding what thou hast mentioned of the Name of Vahid – upon him be the splendor of his Lord, the Peerless, the One, the Alone! I beseech the favor of My Lord to succor him at all times, to make him solitary among His Names and unique among His similitudes; for God, verily, is powerful over all things. And as for what thou hast written concerning their expectancy, there hath descended upon them that whereby their
- 1 بِسْمِ اللَّهِ الْأَكْرَمِ الْأَكْرَمِ  
 2 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْأَكْرَمُ الْأَكْرَمُ وَآمَنَّا بِالْبَهَاءِ مِنْ  
 اللَّهُ عَلَى الْوَاحِدِ الْأَعْظَمِ وَ عَلَى مَنْ يُشَابِهَ ذَلِكَ  
 الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا نُورَ اللَّهِ الْأَقْدَمِ  
 3 وَ بَعْدَ فَيَا حَبِيبِي يَا اسْمَ اللَّهِ الْكَرِيمِ وَ النَّاطِرِ إِلَى  
 سِرِّ اللَّهِ الْقَوِيمِ قَدْ نَزَلَ كِتَابُكَ الْكَرِيمِ عَلَى عَرْشِ  
 رَبِّكَ الْعَظِيمِ بِمَا قَدْ كَتَبَ مِنْ لِسَانِكَ مَنْ يَذْكُرُ  
 بِاسْمِ الْآخِرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَعَلَيْكَ ثُمَّ عَلَيْهِ  
 بِهَاءَ رَبِّكَمَا رَبِّ الطَّاهِرِ الْقَدِيمِ  
 4 وَ قَدْ أَشْرَفَ؟ فِيهِ بِمَا خَشَعْتَ وَ تَصَدَّعْتَ عَرْشِ  
 لَمَّا قَدْ نَزَلَ عَلَيْكَ مِنْ ظُهُورَاتٍ بَدَعَ عَظِيمٍ فَقَدْ  
 تَخَشَّعْتَ بِمَا تَخَشَّعْتَ وَ تَصَدَّعْتَ بِمَا تَصَدَّعْتَ وَ  
 قَدْ سَأَلْتَ إِلَيْهِ رَبِّي وَ رَبِّكَ بِأَنْ تَكْرُمَ عَلَيْنَا بِمَا  
 تَحِبُّ وَ تَرْضَى وَ يَجْتَمِعُ بَيْنُنَا فِي الْآخِرَةِ وَ الْأُولَى  
 وَ أَرْجُو مِنْ فَضْلِهِ وَ جُودِهِ وَ كَرَمِهِ الْاسْتِجَابَةَ  
 عَاجِلًا قَرِيبًا إِنَّهَا قَرِيبٌ مُجِيبٌ  
 5 وَ مَا ذَكَرْتَ مِنْ ذَكَرْتَ مِنْ ذِكْرِ الْفَاءِ فَقَدْ صَدَّقْتَ  
 يَا حَبِيبِي لَوْلَاهَا مَا فُطِرَ اللَّهُ السَّمَوَاتِ وَ الْأَرْضِ وَ  
 مَا بَيْنَهُمَا بَلْ بَانْفِطَارُهَا فَقَدْ فُطِرَهَا فُطْرَ فَعْلِيهَا بِهَاءَ  
 رَبِّهَا وَ يَرْزُقُهَا الْفَاءَ مَجْلِيهَا فِي أَوْلَاهَا وَ عَقْبَاهَا وَ مَا  
 قَدْ كَرَّمْتَ مِنَ الْعَظِيمِ  
 6 وَ مَا ذَكَرْتَ مِنْ اسْمِ الْوَحِيدِ فَعَلَيْهِ بِهَاءَ رَبِّهِ الْفَرْدِ  
 الْأَحَدِ الْوَحِيدِ أَرْجُو مِنْ فَضْلِ رَبِّي أَنْ يَنْصُرَهُ فِي  
 كُلِّ حِينٍ وَ يَجْعَلَهُ وَحِيدَ اسْمَائِهِ وَ فَرِيدَ امْتَالِهِ وَ أَنَّ  
 اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ مَا قَدْ ذَكَرْتَ مِنْ انْتِظَارِهَا  
 فَقَدْ نَزَلَ عَلَيْهَا مَا تَقَرَّرَ بِهَا عَيْنُهُمَا وَ اللَّهُ ذُو فَضْلٍ  
 عَظِيمٍ وَ ذُو مِنْ جَسِيمٍ

eyes shall be cheered; and God is the Lord of abounding grace and weighty favor.

- 7 O My beloved! I have sent prayer-beads, leaves, and Haykals aforetime from the Mount of Maku unto you: first with Ahmad, then with al-'Azim, and thereafter with Sayyah. God willing, all have reached you. Then there went forth from "the Last" two portions of the Ziyarat and other writings unto the letter [nabrubi?]. Write thou a book for God, and acquaint him with the realities of affairs, that – if he be able – he may ascend unto the court of the Pavilion of his Lord, the All-Forgiving, until there be unveiled to him that which hath been veiled from the people of delusion. Otherwise, expound the matter for him in detail, that he may come upon the hidden secret.
- 8 I have sent unto him, from God, a Haykal in the hand of the honored Ahmad, and verses by the hand of the Pure One. Should it prove strait for thee to convey them swiftly, know that God loveth this deed; and whoso loveth God will surely strive that they be delivered unto him. Upon the heads of the Tablets it hath been inscribed: "Convey them unto those who make mention of God above the Throne." If thou canst not obtain fair copies, deliver the original; then request from them a transcript of the original and keep it by thee, that the matter become not difficult for thee.
- 9 God hath granted thee leave to draw near unto that sacred precinct, if thou desire it; otherwise, abide in thy land and in the Most Exalted Land until God vouchsafe thee the meeting. The matter is in thy hand; inform Me of thy wish. I desire from thy presence naught save the safeguarding of what hath descended from Him; He hath willed – and willeth – naught from thee but this, even as there was sent down unto thee in the verses revealed unto thee, wherein He alluded to this intent.
- 10 I have dispatched a Haykal with al-'Azim, that it may reach the Manifestation together with the other Haykals – magnify then its glory, and be of the thankful.
- 11 Make mention to all the companions of guidance, one and all, in thy land and in the Land of Qaf; and uplift a special magnification over the Name of God, the Sacrificed (al-Dhabih); for, in very truth, He sacrificed His Self in the path of His Lord – with a sacrifice such as is accounted in the path made straight – and this is naught but through the power of God, the Most High, the Most Great. Yet God hath sent down upon thee and upon Him whatsoever He commandeth; and He hath charged Him therein with preservation.
- 7 فيا حبيبي فقد ارسلت تسبيحاً واوراقاً وهايكل من قبل من جبل الماكو اليكم مع الأحمد ثم مع العظيم ثم مع السّباح انشاء الله وصلت كلّها اليكم ثم بلغ من الآخر جزئين من الزيارات وغيرها الى حرف التبروي؟ و اكتب الله كتاباً و اخبره بحقائق الأمور بين اءمرء ان يتمكن يصعد الى فناء عرش ربه الغفور حتى يكشف له ما حجب عند اهل الغرور و الا فاجره مفصلاً حتى يطلع سرّ المستور
- 8 و قد ارسلت له من الله هيكلًا مع جناب الأحمد و آياتاً مع النقي فما تسع؟ في بلوغها اليه فان الله يحبّ ذلك و من يحبّ الله ان يوصل اليه فقد كتب على رؤوس الأوراق قبله الى ذكرهم الله فوق عرش و ان لم تستطيع مأسولات الاستنساخ قبله الاصل ثم اطلب منهم نسخة الاصل و احفظ عند نفسك حتى لا يصعب عليك الأمر
- 9 و قد اذن الله لك الصعود الى قرب جوارها ان تحبّ ذلك و الا فالسكون في ارضك و ارض الأعلى الى ان يرزقك الله لقائه فالأمر بيدك فاخبر ما شئت فأت الله ما تحبّ من حضرتك الا الاستحفاظ لما نزل من عنده و ما اراد و لا يريد منك دونه ذلك كما نزل عليك في آيات النازلة عليك و اشار الى هذا المراد
- 10 و قد ارسلت هيكلًا مع العظيم لتليك المظهر مع الهياكل الآخر مجده و كن من الشّاكرين
- 11 ذكرّ على اصحاب الهدى كلّهم اجمعين في ارضك و في ارض القاف و كبرّ تكبيراً خاصاً على اسم الله الذّبيح فانه قد ذبح نفسه في سبيل ربه بما قد تحسب ان يذكر في منهاج القويم فليس هذا الا من قوّة الله العليّ العظيم ولكن قد نزل الله عليك و عليه كلّما يأمره اللهين و قد امره فيه بالحفظ

- 12 I entreat God to guard thee at every time – before time, within time, and after time. Exalt Me with thy greeting, and all the believers with thy salutation. Praise be to God, the Lord of all worlds!
- 12 أسأل الله أن تحفظ في كلّ حين و قبل حين و بعد حين و كبرّ على بختة و على سائر المؤمنين و الحمد لله ربّ العالمين
- 13 Convey the inner missive unto the letter [nirun]; the Book of the fa' hath been sent – deliver it unto her. I shall forward the script together with the script of her Lord, the Most Exalted. Magnify, then, over her that with which God hath magnified His own Self; and as for her allotted portion from before Me, it is in My keeping. May thy Lord reward thee! And I say: Praise be to God, the Lord of all worlds.
- 13 بلّغ الجوف الى الحرف النبرون و قد ارسل كتاب الفاء بلّغ اليها و سأرسل الخطّ مع خطّ ربّه الأعلى فكبرّ عليها بما كبرّ الله على نفسه و منّي يمكن قدرها من قبلي فأتى لازود؟ فجزاك ربّك و اقول الحمد لله ربّ العالمين

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# Study guide to this volume

This volume gathers late Tablets concerned with preservation, transmission, stewardship, and the community's life after the Bab's impending martyrdom. The writings are practical and eschatological at once: they arrange texts, name recipients, instruct scribes, designate channels of care, and warn against division. No administrative arrangement is treated as final authority. The horizon remains Him Whom God shall make manifest, before whom every provisional order must yield. For Baha'i readers, these texts illuminate the fragile human channels through which revelation entered history and the spiritual logic of the Covenant that would later center on Baha'u'llah.

## Preserving the Writings as Sacred Trust

### Key Passages

I have sent these unto you: preserve them, and do not blacken them by consigning them to other names. — BB00334

Were there to be diminished from the traces of My Pen, by thy pen, but a single letter, I would take it away from thee. — BB00334

Guard all that hath been sent down from God as thou wouldst guard thine own eyes, at all times, before all times, and after all times. — BB00528

### Context for Study

The volume opens onto the concrete problem of textual preservation. The Bab's Revelation was dispersed through tablets, letters, prayers, and instructions entrusted to particular believers. In conditions of imprisonment and danger, copying and delivery became acts of fidelity. The warning about a single letter shows that textual care is inseparable from spiritual responsibility. Students may compare this with the preservation of the Qur'an, the transmission of the Gospels, and later Baha'i attention to authorized texts. The prohibition against attributing writings to wrong names anticipates questions of authenticity that would become acute after the Bab's martyrdom.

### Questions for Reflection

1. Why does textual preservation become a sacred duty?

2. How does care for writings differ from attachment to sacred objects?
3. What dangers did loss, miscopying, or misdelivery pose to the early Babi community?
4. How does digital abundance change, yet preserve, responsibility toward sacred texts?
5. What virtues are required of those who copy and transmit revelation under persecution?

## Stewardship, Azal, and Provisional Authority

### Key Passages

O thou who art named Wahid! Preserve what hath been revealed in the Bayan and what hath been commanded therein, for verily thou art upon a mighty straight path.—  
BB00614

This is a letter from Ali-Before-Nabil, the Remembrance of God unto the worlds, unto him whose name is equivalent to the name of Wahid [Yahya], the Remembrance of God unto the worlds. — BB00614

And the Name of Azal – for the Eternal Fruit, the Divine Direction, and the Everlasting Countenance, in remembrance of the Mighty. — BB00334

### Context for Study

Several documents name Azal or Wahid in connection with preservation and outward stewardship. The function is serious but bounded: guard what has been revealed, preserve the ordinances, and help keep the community from fragmentation. The texts do not present succession as a simple transfer of prophetic authority. Rather, they appoint channels of care in an interval marked by danger, expectation, and the absence that will follow martyrdom. This distinction matters for Baha'i history, where later conflict over Azal and Baha'u'llah became decisive. From within these texts, one sees practical stewardship, scribal mediation, symbolic titles, and the abiding expectation of Him Whom God shall make manifest.

### Questions for Reflection

1. What kind of authority is implied by the command to preserve?
2. How can a community distinguish stewardship from revelatory authority?
3. Why would provisional arrangements be needed before martyrdom?
4. How does this history illuminate later Baha'i understandings of Covenant and administration?
5. How should the Baha'i interpretation of Subh-i-Azal as custodian until Baha'u'llah's manifestation be read alongside these texts?

## Scribes, Consultation, and Interpretive Stability

### Key Passages

O Generous One! We have bestowed upon thee one from the Truth and the First One, that thou mayest preserve all that hath been sent down from God, and that thou mayest deliver it unto the Name of the Unity. — BB00625

The ordinance is that the enactments be ordered according to what hath been revealed, lest any differ concerning the path of Truth. — BB00270

Withhold not yourselves from him who writeth the verses of God; for ye know not the purpose of God, nor are ye able to recite the traces of God. Ask ye, therefore, of Him Who is with Him. — BB00270

### Context for Study

The Bab recognizes that revelation can be misunderstood when it is abundant, dispersed, and symbolically dense. The scribe – especially Siyyid Husayn – is more than a copyist: he is a stabilizing figure who knows the traces of revelation and can help others avoid fragmentation. This anticipates later Baha'i concerns with authorized interpretation and consultation. The perennial question is how a community remains faithful to revealed texts without collapsing into private interpretation or coercive control. The Bab's answer is practical and relational: preserve, deliver, ask, consult, and do not publish indiscriminately.

### Questions for Reflection

1. Why is the scribe so important in a revelatory movement?
2. How do these passages balance access to revelation with caution about interpretation?
3. Compare this with Islamic isnad, Christian apostolic tradition, or modern textual scholarship.
4. What virtues are required of those who handle sacred texts for a community?
5. How does Siyyid Husayn's role compare with 'Abdu'l-Baha's later function as authoritative interpreter?

## Bounty, Remains, and Practical Devotion

### Key Passages

Through Our bounty were all the Messengers created, one and all. Through Our bounty were all the Books created, one and all. — BB00107

Thou shalt assuredly command that a crystal casket be fashioned for the body which ye have been promised, when God willeth to raise it unto Him. — BB00107

And if thou desirest to meet God, then ascend from the paths of Basra that thou mayest  
guide Muhammad qabl-i-Taqi therein. — BB00107

## Context for Study

Kitabu'l-Javad moves from exalted praise of divine bounty to practical instructions involving travel, believers in distant lands, and care for the Bab's remains. The sacred is integrated with logistics: routes, letters, bodies, containers, and messengers all become part of the drama of revelation. For Baha'i readers this is poignant, since the Bab's remains would later become central to Baha'i sacred geography on Mount Carmel. The instruction for a crystal casket shows that even in prison the Bab's thought extended beyond death toward preservation, reverence, and future gathering. Baha'i practice honors sacred remains without treating them as magical objects.

## Questions for Reflection

1. How does the Bab integrate practical arrangements with spiritual meaning?
2. What is the significance of instructions concerning His remains?
3. How does reverence for sacred bodies or places differ from superstition?
4. How might the later Shrine of the Bab be read in light of these instructions?
5. What does the Kitabu'l-Javad teach about caring for believers in distant lands during transition?

## Unity, Concealment, and the Future Manifestation

### Key Passages

Before His appearance, hold fast to the Balance that pointeth unto God, and differ not concerning God. — BB00270

When the sun setteth, no knowledge encompasseth the place of its setting; nor doth it rise again save on the Day of Him Whom God shall make manifest. — BB00658

Whosoever believeth in Him Whom God shall make manifest hath indeed believed in God and in all the thrones of His manifestation, from the First that hath no beginning unto the Last that hath no end. — BB00658

Preserve, O God, what Thou hast revealed, from every living and every dead thing ... until the whole of the Bayan be presented unto Him Whom Thou shalt make manifest. — BB00658

## Context for Study

The deeper purpose of these transition documents is unity during concealment. The Bab knows that His outward voice will soon be silenced. The community must preserve the writings, consult trusted channels, avoid division, and remain oriented toward the Manifestation whose advent will redefine all prior arrangements. This theme resonates strongly with the Baha'i Covenant, but it also invites comparison with leadership crises after the deaths of Moses, Jesus, Muhammad, and other founders. The Bab's solution combines concrete stewardship with explicit openness to future abrogation and renewal. Preservation serves fulfillment, more than self-enclosure.

## Questions for Reflection

1. Why is unity especially fragile after the loss of a central figure?
2. How do the Bab's instructions seek to prevent both chaos and rigidity?
3. What does it mean to preserve a revelation while remaining ready for its fulfillment?
4. How does this volume deepen understanding of schism and Covenant in Baha'i history?
5. Compare Sunni/Shi'i succession debates with the Bab's layered arrangement of stewardship and expectancy.

The central lesson of this volume is that transition is itself a spiritual test: the believers must guard the revealed word, honor provisional channels, and remain humble before the Manifestation whose advent will transform every arrangement.